

Eddy Broyt

***“Rightly Dividing
the Word of Truth”***

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NINTH ANNUAL CENTRAL CAROLINA SCHOOL OF PREACHING LECTURESHIP
"Rightly Dividing the Word of Truth"

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Brief Sketches of the Authors:

Yaw Boateng:

Wife: Agartha Adwoa

Children: Kwajo (8), Asantewaa (14), Kwame (28)

Brother Boateng is a graduate of Tuskegee University, AL (1986), and
The University of Alabama at Birmingham, AL (1988)

Brother Boateng says he is not a preacher (?) but has been preaching and teaching Bible classes whenever necessary and/or the opportunity arose since he obeyed the gospel 38 years ago

He has preached in Ghana (W. Africa), SC, and GA.

He has organized and been on several mission trips to Ghana and currently personally supports several works in Ghana.

Brother Boateng is an elder with the *Kingsbury Road Church of Christ* which has the work of *The Central Carolina School of Preaching*.

Melvin Sapp (preaching for 26 years):

Wife: Frances

Children: Xavier (18), Candace (16)

Brother Sapp is a graduate of The Atlanta College of Medical and Dental Assistants (1980) and The Memphis School of Preaching (1985)

Brother Sapp has been preaching for the *Kingsbury Road Church of Christ* (for which he also serves as an elder) since 1993. Prior to that he preached for the Northside Church of Christ in Butler, AL for about 7 years.

Brother Sapp is the Director as well as an instructor with *The Central Carolina School of Preaching*. He has preached locally and in Gospel Meetings and Lectureships in AL, FL, GA, KY, MI, MS, NC, NY, SC, TN, VA.

Ron Wilson (preaching since 1972):

Wife: Cora B

Brother Wilson is a graduate of The Memphis School of Preaching (1972) and has also attended The Central Carolina Technical College in Sumter (1994)

Brother Wilson is semi-retired and is currently serving as a full-time instructor for *The Central Carolina Preaching*. Prior to that he preached for the Hemingway Church of Christ for nine years. He has preached locally and in Gospel Meetings and Lectureships in AL, AR, GA, NC, SC, MS, TN, TX, VA.

He has self-published an outlined commentary on the Book of Daniel.

David Ferneyhough (preaching for 34 years):

Wife: Cynthia

Children: Jeff (42), Teresa (40)

Brother Ferneyhough is a graduate of The East Tennessee School of Preaching and Missions

Brother Ferneyhough is semi-retired and currently serving as one of the instructors and Dean of Students for *The Central Carolina School of Preaching*. He has preached locally and in Gospel Meetings and Lectureships in GA, NC, SC, VA.

Brother Ferneyhough also has extensive experience in Radio and TV work.

Bob Winton (preaching for 46 years):

Wife: Marie

Children: Tim (46), Sue (43), Clint (39), Judith (33).

Brother Winton is a graduate of The Memphis School of Preaching (1972)

He has also attained many college credits while serving with the
United States Air Force.

Brother Winton has been preaching for the Grange Hall Church of Christ in Morrison, TN for the past five years. He has preached locally and in Gospel Meetings and Lectureships in AL, AR, FL, GA, IN, KY, LA, MO, MS, OH, OK, PA, SC, TN, VA.

Brother Winton is an accomplished writer and has self-published numerous commentaries and other books. He currently has outlined commentaries On Genesis, Exodus, Joshua, Judges, Ruth-Esther, 1&2 Samuel, 1&2 Kings, Ezra, Nehemiah, Job, Proverbs, Ecclesiastes, Ezekiel, Minor Prophets, Matthew, Acts, Romans, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1&2 Thessalonians, 1&2 Timothy, Titus, Philemon, Hebrews, James, 1&2 Peter, Revelation and is currently working on 1&2&3 John and Jude. He also has books on The Godhead, The Holy Spirit, Marriage and the Home, Premillennialism, and Personal Evangelism.

The Central Carolina School of Preaching uses many of his books as class textbooks.

Ulysses E Johnson was baptized into Christ on December 16, 1979 at the location of The Pleasant Valley Church of Christ Mobile, AL. Sent out to help a local preacher to establish The Prichard Church of Christ in Prichard, AL in 1982 and delivered his first sermon in that effort on January 16, 1983. He went on to work with The Andrews Street Church of Christ, teaching Bible Classes, preaching, and personal work, assisting and learning from James Cooper. He was sent out in 1985 by the church to be an evangelist for The Eighth Avenue Church of Christ in Atmore, AL and a work in Century, FL. He then moved on in 1988 to help establish The South Side Church of Christ in Mobile, AL where he has been the minister and evangelist to that congregation to this day. He studied Bible at The Faulkner University in Mobile, AL, and has been a participant in the Lectureship held in Mobile every year since its beginning over fourteen years ago. He has preached the Word in many local congregations, on other lectureships, and on the radio for over fourteen years. He has been married to his wife, Ann E., for thirty-seven years. They have one daughter Pauline, and one son Ulysses II who preaches for the New Town Church of Christ in Montgomery, AL.

Ram Ramdeen (preaching since 1979):

Wife: Judy

Children: Jonathan (21), Joanna (19), Jason (17)

Brother Ramdeen is from Trinidad where he attended school and St. Benedict College.

He is a graduate of the Trinidad School of Preaching (1981).

He has been working and preaching with the Conway Church of Christ for six years.

Bernard Cooper (preaching since 1991):

Wife: Gwendolyn

Children: Bernard, Jr (33)

Brother Cooper is a Graduate of The Florida School of Preaching

Brother Cooper is currently preaching with the Mexico Road church in Edenton, NC.

Melvin Hampton (preaching for 30 years):

Wife: Elnora

Children: Melvin (44), Melanie (42), Stephanie (37)

Brother Hampton is a graduate of The Memphis School of Preaching, has attended classes of The Alabama School of Religion, and 2 years with The Jackson Vocational School (Jackson, TN).

Brother Hampton has preached locally, on lectureships, and held Gospel Meetings in AL, FL, GA, IL, TN.

He is currently preaching with the Andrews Church of Christ (SC) (9 years) and is one of the instructors for *The Central Carolina School of Preaching*.

Ted Rush (preaching for 40 years):

Wife: Scott (45 years)

Brother Rush has preached locally, on lectureships, and held Gospel Meetings in FL, GA, KY, MS, NC, PA, SC, WV.

He is currently preaching in Mauldin (SC) (11 years).

Neil Richey (preaching 10 years):

Wife: Emily

Children: Peyton (5)

Brother Richey has a Bachelor's Degree from Freed-Hardeman and Master's and Doctor's degrees from The Theological University.

He has preached locally, on lectureships, and held Gospel Meetings in AL, AR, MO, NC, NJ, SC, TN, VA, WV.

Brother Richey is currently preaching with the Augusta Road church (4 years).

He has edited the lectureship book "What Would Thou Have Me to Do?"

He conducts yearly mission trips to Brazil, New Zealand, and Africa.

Brother Richey is currently pursuing an airplane pilot's license.

Tony Williams:

Wife: Cathy

Children: Sharnique (30), Shana (28)

Brother Williams has a Bachelor's Degree from USC (Spartanburg). He is also a recent graduate of *The Central Carolina School of Preaching* (2006). He attended *CCSOP* for four years while also being employed in secular work.

Brother Williams is still currently employed full-time while he preaches for the Cedar Springs Church of Christ in Spartanburg which he helped to establish. The Cedar Springs Church will celebrate their third anniversary in June (07).

Eddy Craft (preaching since 1971):

Wife: Betty J

Children: Bryan (40), Vicky (38), Howard (37)

Brother Craft is a graduate of The Memphis School of Preaching. He has a Bachelor's Degree from Tennessee Bible College and is currently working on a Master's Degree.

Brother Craft has preached locally, on lectureships, and held Gospel Meetings in FL, KY, MS, NC, PA, SC, TN, VA, WV.

He currently preaches with the Valley Church of Christ (Kingsport, TN).

Prior to that he preached in Elizabethton (TN) for 24 years. He is an instructor and the Dean of Students with The Tri-Cities School of Preaching and Christian Development in Elizabethton.

He is the founder of the TV program "Biblical Viewpoint" in Elizabethton. He also has a *call-in* radio program (Bristol, TN) which led to the conversion of five denominational preachers.

Lonnie Smith (preaching for 25 years):

Children: Britney (15), Brooke (9)

Brother Smith is a graduate of The East Tennessee School of Preaching and Missions as well as Redford University (VA) and Union Institute University in Cincinnati, Ohio.

Brother Smith is currently preaching with the Glendale Street church in Newton, NC (1 ½ years). Prior to that he preached for eighteen years in Tennessee.

He is a licensed Professional Counselor (PhD) and teaches extension classes with Region University.

Brother Smith currently conducts "Life Problems Workshops" with local congregations.

Elsie J. Isenberg is a native of Glasgow, Kentucky. She has been a member of the Lord's church for 45 years. She also has been married to Charles Isenberg for 44 years. They have 2 sons:

Todd: who is married to Paula Hoyt, and they have three sons (Clayton, Carson, and Turner (Paducah, KY));

Tracy: who is married to Kim Foster, and they have two sons

ABUSES (MADE) OF THE BIBLE

Yaw Boateng

Abuses of the Bible are made by people who disrespect the authority of the word of God and/or do not understand or are ignorant of the scientific interpretation (hermeneutics) of the Bible. The following are just a few examples.

1. Matthew chapter 24 concerning so-called *signs* of Christ's return.

- a. The disciples of Christ had asked 2 questions, Matt. 24:3
 - I. When will Jerusalem be destroyed?
 - II. (A 2 part question) What will be the sign of thy coming, and the end of the world?
- b. Jesus deals with and answers the first question, v. 4-34
- c. Jesus said all of the things He had discussed in the preceding verses would be fulfilled or come to pass before the generation that lived at that time would pass away, thus stating the TIME when these events would occur. v. 34
- d. A generation is believed to live for about 40 years
- e. Jesus made these statements around AD 30-33
- f. Jerusalem was destroyed in AD 70, about 40 years later
- g. There are many similarities between Christ's symbolic coming in the destruction of Jerusalem and His promised 2nd coming.
- h. Many misapply the symbols of Matt. 24 (scripturally applicable only to the destruction of Jerusalem) to Christ's 2nd coming
- i. Verse 34 does not permit such a misapplication
- j. Note that in the O.T., when God came symbolically in judgment upon Babylon, Damascus, Ethiopia and Egypt, the same symbolic language was used. See Isaiah chapters 13-18, especially, Isaiah 13:6-11.

Jesus began to answer His disciples' second two- part question concerning His 2nd coming and the end of the world from v. 36, a transition verse and drawing a contrast: But of that day and hour knoweth no man.....but the Father:

- a. Christ said that only the father know the answer to that question, v.36
- b. He discusses His 2nd coming, v. 37- Matt. 25: 46, and states that:
 - I. There will be no sign given
 - II. Business will be going on as usual when he returns
 - III. Warns, "watch therefore: for ye know not what hour your Lord doth come" v. 42.
 - IV. All of the verses from v. 42-51 show that Christ will come unexpectedly. Obviously, there will be no signs of His return, "therefore be ye also ready". V.44

2. Mark 16:16 dealing with the attempted dodge, "But He didn't say NOT to be baptized."

But does the text need to state that? NOT AT ALL, because:

- a. Believe precedes baptism

- b. The Ethiopian Eunuch was baptized after he believed. Acts 8:36-39
- c. The jailer was told to believe before he was baptized. Acts 16: 30-34
- d. If a person does not believe the gospel, he will be condemned regardless of whether he is baptized or not.
- e. Believe only is not = Salvation, neither is baptism only, rather,
- f. Believe + Baptism = Salvation, MK. 16:16
- g. Therefore there is no need to talk about baptism if one does not believe.

3. Luke 23:43 where some assert that the "thief was not baptized."

- a. Nobody can say with certainty that the thief was not baptized because there is no scriptural support for such a statement.
- b. He was commanded to repent and be baptized for the remission of his sins under John the Baptist. Mk. 1:4; Matt. 3:5, 6; Lk. 7:30; Matt. 4:17
- c. The New Testament Law was not operational at the time. Heb. 9:17, 17
- d. He lived and died under the Old Testament.
- e. While on earth, Jesus could forgive sins. Lk. 7: 47; Matt. 9:1, 2, 6; MK. 2:5, 10
- f. The great Commission Baptism was given after the resurrection of Christ. Mk. 16: 5, 16; Acts 2: 8, Matt. 28:19
- g. Today, we live under the Great Commission baptism, the Law of Christ
- h. We cannot compare ourselves to those who lived under the OT when it comes to salvation. That will be equal to comparing apples to oranges.

4. John 3:16 which some use to teach a *faith-only* salvation.

For a person to receive salvation and not perish, he has to take five steps specified by the Bible under the Law of Christ, The New Testament Law. Thus, one must:

- a. Hear the word of God, the Gospel. Rom. 10:10
- b. Believe; obtain faith, upon hearing the word of God. Rom. 10:17
- c. Repent or perish upon hearing the Gospel. Acts 2:38; Lk.13: 3,5
- d. Confess Christ. Acts 8:36-39
- e. Be baptized for the remission of his sins. Acts 2:38; 22:16.

Nobody on the face of the earth can obtain salvation without going through ALL of the above FIVE steps. In other words, faith only cannot save, and neither can hear only, repentance only, confession only and baptism only. All must take place for one to obtain salvation in order to escape being perished.

If one were saved by faith only, then he would be saved before and without repentance and confession. However, that would be contrary to the word of God. Lk. 13:3; Acts 2:38; Matt. 10:32,33 and Rom. 10:8-10.

The word believe or faith is used in a generic or general sense in Jn. 3:16 to include all the conditions of salvation, with one being promised of salvation if he will do what is embraced in that one word (believe). It is used in the same sense in Jn 20:30,31; Rom. 1:16; 3:25,26; Acts 4:4, 13:12.

Saving faith is faith that obeys. Heb. 11:4,5,7,8,29,30 clearly shows that all the people mentioned were blessed after their faith had obeyed. Also, see the example of the jailor in Acts 16:33,34. We read of "the obedience of faith" in Rom. 1: 5. Also:

- a. Faith without works is dead, James2: 20

- b. The devils believe, and tremble, James 2 2:19
- c. Faith is made perfect by works of obedience, James, 2:22
- d. Man is justified by faith plus works and not by faith only, James 2:24.

5. Acts 2:38 where some assert that *for* means *because of*.

Man teaches that one should be baptized because his sins have already been forgiven or remitted (saying that **for** means **because of**). Will a sick person go to see a doctor because he is healed of his sickness?

According to the word of God, what is the purpose of baptism? The New Testament clearly answers this question. It is:

- a. to enter the Kingdom, the Church, John 3:5
- b. To contact the blood of Christ, Romans 6:3,4
- c. To get into Christ, Galatians 3:27
- d. For salvation, Mark 16:16; 1 Peter 3:21
- e. For the remission of sins, Acts 2:38
- f. To wash away sins, Acts 22:16
- g. It is to get into the church, 1 Corinth. 12:13; Eph. 1:23

Baptism is the only means of contacting the blood of Christ to washing away ones sins.

If people baptize because of the forgiveness of their sins, then did Jesus shed His blood because sins had already been forgiven, according to Matt. 26:28, where the same word is used (He shed His blood for the remission of sins)

6. Romans 5:12 which some try to use to teach that *we inherit Adam's sin*.

- a. By Adam, sin entered into the world, Rom. 5:12
- b. Death entered the world through sin (Adam's sin) which spread to all men because all sinned, Rom. 5:12
- c. Man suffers the consequences of Adam's sin but he does not inherit Adam's sin.
- d. Man dies because of his own sin (the wages of sin is death Rom. 6:23)

The foregoing clearly does not teach that we inherit Adam's sin. The word of God actually teaches otherwise:

- a. The son shall not bear the iniquity or guilt of the father, neither shall the father bear the iniquity of the son....., Ezekiel 18:20
- b. Infants and little children are free of sin and so are not separated from God, Isaiah 59:1-2, so Jesus stated that "of such is the Kingdom of heaven, Matt. 19:14; 18:3
- c. Man is born sinless but goes astray when he sins, Psalm 58:3.
- d. ...God hath made man upright; but they have sought out many inventions, Eccl. 7:29.

7. 1Corinthians 1:17 which some use to try and say Paul is asserting that baptism is not necessary.

It will be hard pressed to convince any serious Bible student that Paul will come close to say something to imply that baptism is not necessary. This is because of the following statements he made or what he practiced:

- a. He submitted to baptism himself, Acts 22:16
- b. He implied that only those who are baptized have put on Christ, Gal. 3:25-29
- c. He stated that baptism is an obedient faith which brought penitent believers into covenant participation in Christ's death, burial and resurrection, Rom. 6:1-11
- d. Paul himself performed the baptism of Crispus in Corinth, Acts 18: 8, Gaius and the household of Stephanas, first converts of Achaia, 1 Corinth. 16:15.
- e. Paul preached what to do to be saved, Acts 16:14,15; 16:29-34; 18:8.

The Pharisees had heard that Jesus was making and baptizing more disciples than John -- Jesus Himself baptized not, but His disciples (did), John 4: 1, 2. Did that mean Jesus did not consider baptism to be necessary? Of course NOT.

Paul was dealing with the problem of sectarianism, not baptism. He is renouncing the argument over who baptized whom and associating oneself to who baptized him instead of concentrating on Christ in whose name salvation is obtained through baptism.

8. Ephesians 2:8-9 which some say eliminates baptism because baptism is a work.

In this text, Paul makes several points: 1. salvation is by grace, 2. salvation is through faith, 3. salvation is a gift, 4. salvation is not of works. There are two sides of salvation, God's part, which is grace, and mans part, which is faith.

- a. God's or the divine side of salvation (grace) includes the following:
 - I. God purposed the scheme of redemption, Eph 3:8-11
 - II. God sent His Son for our justification, Rom. 4:25
 - III. God gave mankind the Bible via the Holy Spirit, Jn. 16:13
 - IV. God established the Church, Acts 2
- b. The human side of salvation is faith which God demands of us:
 - I. Faith comes by hearing the word of God, Rom. 10:17
 - II. We must be drawn by the Father through teaching, Jn. 6:44,45
 - III. We are called by the gospel, 2 Thes. 2:14

Access to the grace of God is obtained through faith (Rom. 5:1,2). Once one obtains faith, then he can appropriate the divine blessings in order to please God (Heb. 11:6). Obedient faith is required of every human being on the face of the earth (Rom. 1:5), and it is only those who obey Christ who will be saved (Heb. 5:9). God has provided, so we must save ourselves (Acts 2:40), and to"work out your own salvation with fear and trembling" (Phil. 2:12). Faith without works is dead (James 2:20). The "devils believe, and tremble" (James 2:19)

9. 1Thessalonians 4:15-17 which some say teaches *two resurrections*.

But what is the word of God actually teaching in this text?

- a. Christians who are alive will not precede those who are asleep, vs 15
- b. Jesus shall descend from heaven, vs 16
- c. The dead shall rise FIRST, vs 16
- d. The faithful who are alive shall then be caught up together with the resurrected in the clouds to meet Christ in the air, vs 17
- e. Christians who are alive will need no resurrection but they will need to wait for those who died in Christ to rise from their graves so that together they can all meet Christ in the air. Paul is not considering the resurrection of the wicked here. He does not mention them here.
- f. The righteous and the wicked will come forth at the same time, Jn. 5:28 - 29
- g. **Conclusion:** There will be only one resurrection, not two as some falsely teach.

10. 1John 3:9 which some think teaches the *impossibility of apostasy*.

Whosoever is born of God doth not commit sin;And he cannot commit sin because he is born of God. I Jn. 3:9. If the child of God allows the word of God to direct his foot steps (Jer. 10:23), he will refrain from committing sin, he will choose to do right and avoid evil. He will always face the challenge of doing good or evil and the direction he takes will depend on whether or not he allows the word of God to direct his walk.

I Jn. 3:9 – Does not sin = does not persist or continue in sin

Because the seed (word of God) remains in him (*to direct his foot steps, Jer.10: 23*)

And so cannot (continue in) sin because he is born of God (I Pet. 1:13). Has been delivered from the power of darkness and hath translated into the Church of Christ, (Col. 1:13).

Does not mean the Christian never sins, but he does not continue in it.

(And if he sins, the word will direct him to repent, I Jn.1: 7 to continue to receive the cleansing power of the blood of Christ and to remain in fellowship with the Father to avoid separation Isaiah 59: 2)

Is it true that a child of God cannot sin and be lost as some think? Off course NOT. What does the Bible say?

- a. Paul warns of the danger of Christians falling away and being lost, I Cor. 10:1-13
- b. The child of God can miss heaven, Hebrews 4:1; II Peter 2:20-22
- c. The child of God will be saved only if he is faithful to the end, Heb. 3:12-14
- d. The child of God cannot walk in darkness and be saved, I Jn. 1:5-10
- e. If the Christian must be faithful unto death, Rev. 2:10, what if he does not?

11. Revelation 20:1-5 which some think teaches the *premillennial doctrine of a thousand year reign.*

The premillennial doctrine teaches that the Lord will return to this earth and set up His Kingdom, and rule with His saints in a thousand year era. But what does the word of God teach about the second coming of our Lord Jesus Christ?

There are several scriptures that refer to the coming of the Kingdom:

- a. From the Old Testament, Isa. 2:2-4, 9:6,7; Dan. 2:44
- b. From the New Testament, Matt. 3:2, 4:17, 16:18,19, Mk. 1:15
- c. Jesus was called the King of the Jews, Matt. 2:2, which He acknowledged, Jn.18: 37
- d. His Kingdom was not of earthly variety but spiritual, Jn. 18:36.
- e. Jesus told some of His own generation that some would see the Kingdom come before they died, Mk. 9: 1
- f. Jesus used the word Kingdom and Church interchangeably, Matt. 16:18,19
- g. He promised He would give the keys of the Kingdom to Peter, Matt. 16:19
- h. He told the apostles the Kingdom would come in a matter of days, Acts 1:5
- i. All these were fulfilled in Acts 2.
- j. The Colossians were IN the Kingdom, Col. 1:13
- k. John was already IN the Kingdom, Rev. 1:9

The second coming of Christ is also clearly taught in the Bible:

- a. Jesus will be seen coming back again as He was seen going up into Heaven, Acts 1:11
- b. When He comes again, it will end all rule, authority, and power, I Cor. 15:24
- c. Jesus has prepared a place in Heaven for the saints, Jn. 14:1-3
- d. According to I Thes.4: 13-18,
 1. Jesus will come from Heaven
 2. The faithful will meet Him in the air
 3. He will not set foot on this earth again
- e. The earth and everything in it will be destroyed, 2 Pet. 3: 10
- f. At judgment, the wicked shall go away into everlasting punishment, Matt. 25:46
- g. At judgment, the righteous shall go away into life eternal, Matt. 25:46.

Conclusion: There will be no such thing as Christ reigning on earth for 1000 years when He comes again as some falsely teaches, not according to the Bible.

Yaw Boateng is an Elder at the Church that meets on Kingsbury Road, Sumter, South Carolina. He can be reached at 2315 Stadium Rd., Sumter, SC 29154, or via E-mail: BOATENG@ftc-i.net

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HOW TO STUDY

II Timothy 2:15

Melvin Sapp

- A. Reading is a good habit and has many benefits, but reading is not necessarily studying.
- B. Studying is a skill that must be developed.
- C. There are treasures in the Word of God that will not be found until we learn how to study.

I. DISTINGUISHING STUDYING FROM READING.

- A. Reading Often Results In Only Using The Eyes And Calling Words.
- B. The Material Is Often Read Once Without Much Meditation, Reflection or Comparison.
- C. Studying Requires Using The Eyes As Well As The Brain When Reading.
- D. The Material Must Be Broken Down And Comprehended Before Moving On.
- E. Every Word of Every Sentence Is Important And The Author's Intent Is To Be Identified.
- F. Tools Like Dictionaries, Concordances, Commentaries, Word Studies Must Be Consulted.
- G. Researching Other Articles Or Books On The Same Subject Will Save Valuable Time.

II. DISPELLING DISTRACTIONS TO EFFECTIVE STUDY.

- A. Select A Time When You Are Fresh And Are Not Likely To Be Distracted.
- B. Select A Place That Is Neat, Quiet, Peaceful, and Dedicated To Studying.
- C. Avoid Things That Compete For Your Attention Like TVs, Radios, Telephone and Noise.

III. DEVELOP A STUDY PLAN THAT REQUIRES INTERACTION WITH THE MATERIAL:

[QRST Method by Thomas F. Stator]

A. Preview The Material To Be Studied.

- 1. Get the over-view or the big picture before you begin reading.
- 2. First, read the preface, table of contents, the summary, questions at the end of the chapter or other tool supplied by the author.
- 3. Previewing is like looking at the picture before starting on a 1,000 piece puzzle.

B. Question What Should Be Contained In the Material To Make Reading A Treasure Hunt.

- 1. If the author supplies questions, read them first. If he does not, make-up your own.
- 2. Anticipate what the author should include and how he should answer the questions.
- 3. When you begin reading answer the questions as they are addressed.
- 4. If you are to be tested over the material, you have already made up your questions.

C. Read With Your Eyes And With Your Brain.

- 1. If we become too relaxed, the words will pass by like a 'sensory parade.'
- 2. The words must be visualized before real learning takes place.
- 3. React energetically and aggressively with your mind while reading.
- 4. Underlining or highlighting while reading helps one to focus and to retain information.

D. State What You Have Read In Your Own Words After Each Section.

- 1. If we can not re-state what was just read, there was no comprehension nor learning.
- 2. Making marginal notes and underlining will aid in re-stating what we have read.
- 3. Half of your study time should be devoted to 'Stating' what was read.
- 4. Making Questions and Stating what was read requires more mental power and makes reading more effective.
- 5. Repetition is critical to learning. Go over the material several times over several days.
- 6. Cramming accounts for much poor studying and poor test performances.

E. Test Yourself To See How Much You Remember And Then Fill In The Gaps.

1. Now seek to answer the questions you made or the ones the author supplied.
2. If you are able to answer your questions, you will be able to pass any test.

IV. DECIPHERING THE VALUE OF STUDY TOOLS AND HELPS.

A. A Good Reference And Study Bible

1. Get a Bible with references, maps, concordance and other helps.
2. Invest decent money into a quality bible. Genuine leather binding are better!
3. Make sure the print quality and size are comfortable to your eyes.
4. The KJV, NKJV or ASV are recommended!

B. A Good Concordance And A Word Study Set.

1. Search a word to compare its use in other passages.
2. A Greek word can be translated with many different English words based on the context
 - a. Aner - man or husband. Refers to a male, masculine gender (I Tim. 2:8, 12)
 - b. Anthropos - man, mankind. Can refer to both males and females. (I Tim. 2:1, 4).
3. Strong's or Young's Concordance and The Word Study Concordance and N.T. by Tyndale.

C. A Good Bible Dictionary And Bible Encyclopedia Set

1. Words must be defined by how they were used in Bible times, not the common usage today.
 - a. Church meant a called out assembly, now it might be defined as a building.
 - b. Baptism meant to dip, immerse, submerge or overwhelm, now it might be defined as to sprinkle, pour or immerse.
2. Modern dictionaries are intended to convey the words as they are used today, not how they were used 2,000 years ago.
3. To understand a sentence, we must understand the words used in that sentence.
4. Vine's or Smith's Bible Dictionary and Zondevan Pictorial Bible Encyclopedia are good.

D. A Few Good Commentary Sets Will Give You The Benefits Of The Study Of Others.

1. Commentaries are not inspired and everything taught in them must be compared to the Bible.
2. Commentaries differ in their explanation of verses and more that one ought to be consulted.
3. They are valuable tools and can save you hours of research and investigation.
4. *Johnson's Notes* [People's N.T.] is a conservative one volume commentary for beginners.
5. *Gospel Advocate* is a set on the New Testament that is produced by members of the Church.
6. Bob Winton has produced some of the best commentaries available. CCSP uses his books.
7. *Kiel and Delitzsch* is a conservative Old Testament set that is concise, yet thorough.

E. Lectureships Have Added Valuable Resources On Books of the Bible And Related Themes.

1. Most are in sermon or lecture format that are short but addresses the difficult texts.
2. Colleges, Schools of Preaching and other Lectureships produce volumes each year.
3. Sound and faithful brethren are writing material that is free from denominational dogmas.

F. Obtain A Few Books Of History To Comprehend Life In The Times Of The Bible.

1. Josephus was a Jewish historian who was contemporary with Jesus and the Apostles.
2. Reformation and Restoration History are important in knowing how we got our present state.

V. DEVISING A PRACTICAL MODEL FOR STUDYING THE BIBLE.

- A. Read The Context Of The Passage Several Times To Get The Text Clearly In Mind.
- B. Look Up And Define Any Terms Not Clearly Understood.
- C. Read References or Parallel Passages To Fill In The Gaps.

- D. Outline The Text For Study By Using Major And Minor Points.
- E. Consult Commentaries, Articles, Lectures and Reference Books On That Text.
- F. Fine Tune Your Outline by Adding Present Day Applications And Illustrations To Each Point.
- G. Add Supporting Verses To Validate Your Conclusions and Make Personal Applications.

VI. DIGNIFIED APPROACH TO STUDYING THE INSPIRED WORD OF GOD.

A. Possess Faith In the Inspiration Of the Bible

- 1. ALL Scripture is God-breathed [*theopneustos*] (II Tim. 3:16-17).
- 2. Every word is pure [*Plenary and Verbally Inspired*] (Prov. 30:5-6).
- 3. Holy men spoke and wrote as they were brought along by the Holy Spirit (II Pet. 1:20-21).
- 4. The Holy Spirit revealed the mind of God to the Apostles (I Cor. 2:11-13).
- 5. Hence, the Bible is not the production of mere men, but men inspired by the Holy Spirit.
- 6. Since God is the author of the Bible, it is free of errors [*Inerrant*] (Heb. 6:18; II Tim. 3:16).
 - a. The Scriptures Are Infallible (Mat. 24:35).
 - b. The Word of God will endure forever (I Pet. 2:23-25).
 - c. The Scriptures cannot be broken (Jno. 10:35; Lk. 24:44).
 - d. The Scriptures Have Final Authority (Col. 3:17; I Thess. 5:21).

B. Possess A Strong Desire To Know The Truth (Mat. 5:6; I Pet. 2:2)

- 1. The truth is knowable (Jno. 8:31-32).
- 2. We must desire to do His Will (Jno. 7:15-17).
- 3. There must be Good Ground (Lk. 8:11-15).
- 4. A lack of desire will keep one lost (Acts 13:44-48).

C. Be Willing To Comply With Whatever The Word Of God Insists Of You.

- 1. Be doers of the Word and not hearers only (Jas. 1:22-25).
- 2. Jesus obeyed unto death (Phil. 2:4-9).
- 3. Jesus will save those that obey (Heb. 5:8-9).

D. Use The Basic Rules Of Grammar In Understanding The Scriptures.

- 1. Keep a English Grammar book handy and read chapters of it often.
- 2. Know how to find a pronoun's antecedent ('they' - Acts 2:1-4; 1:15, 26).
- 3. Look for adverbs to limit or specify a particular 'time' or 'manner' ('till' - Eph. 4:11-13).

How to Rightly Divide the Bible by Ron Wilson

Introduction: 2Timothy 2:15

A The expression *rightly dividing* comes from Greek **orthotomeo**,

1 Which comes from two other words: **orthos** (*straight*) and **temno** (*to cut*). Thus, *to cut straight*.

2 In this context it means to **teach accurately, teach soundly**.

B The Bible is filled with warnings about the proper approach to the sacred Scriptures.

1 This being true the word of God is not to be supplemented, diminished, nor altered in any way.

2 Deut 4:2; Prov 30:6; 2Jno 9; Rev 22:18-19.

C It is possible for one to have a large portion of Scriptures memorized,

1 And yet be so confused that he misrepresents what God actually says.

2 Jno 5:39. Majority Jews did not recognize Messiah when He came, thus rejected Him. 2Cor 3:14-16.

D We need to learn how to *rightly divide the word of truth* which is the Bible.

I One way to help us rightly divide the Bible is to recognize the Nature of the Bible.

A The attitude one has toward the Bible is of supreme importance.

1 If a person feels Bible is simply a man-made product, then he will treat it as such.

2 If a person feels that Bible is mixed with human and divine, that part of it came from man and part came from God, then it will largely be left up to each one to decide which part is from God and which part from man.

B 2Timothy 3:16. The Bible came from God; the Bible is God's word. Ps 119:89.

1 The Bible is not like a buffet.

2 Paul was also an inspired man. 1Cor 2:4; 14:37.

C When we go to the Bible, we need to go with right attitude.

1 "This is God speaking to me, and I need listen!"

2 Just because a person has the wrong attitude about the Bible, is not going change the Bible.

3 Jer 36:20-32. King burned it, but we still have it.

II When I go to the Bible, I need to understand that it is God's word.

A When I go to the Bible, I need to understand that it is God speaking to me.

1 Since the Bible is God speaking to me, I need to do what the Bible tells me to do!

2 Eccl 12:13. Mk 16:16. If I haven't done that, I need to do it. Mk 16:15. Rev 2:10.

B God gave us the Bible for a specific reason.

1 1Jno 5:3.

2 Isa 1:18. God gave the Bible with the intent for us to be able to reason out what He says: understand.

3 Eph 3:4.

a Simply means was not fully revealed in ages past.

b But Paul says now made known. Since now made known: Eph 5:17.

C John 8:21, 32.

- 1 If we are to be free of sins so we can spend eternity with God, then we must know what God says to be free of sins.
- 2 How can we know something we don't understand?
- 3 Since Bible given so we can know, then Bible given so we can understand.

D Bible not exclusive property of church, priesthood, so-called clergy,

- 1 Acts 20:27. No one has authority to hand out parts Bible to his desire.
- 2 That's how system of Catholicism made such big gains in world.
 - a It was a crime to have a Bible at one time.
 - b If wanted know what Bible said, had to go to priest, preacher.
- 3 Lot religious organizations gain converts by fooling those who don't know much about Bible.
 - a They set themselves up as some kind religious elite; they are only ones who know how to interpret Bible.
 - c Teach that if you are not a member of their group, you can't understand the Bible. Mt 15:14....
- 4 Bible intended by God for each every man, woman, boy, girl. We don't need someone else to study for us, interpret it for us.
 - a Eph 3:4; Eph 5:17. We have obligation to study Bible, get in Bible ourselves.
 - b 2Cor 13:5. If don't know what the faith is, how can we know if we are in it or not?

III To rightly divide the Bible we need to recognize the different covenants of the Bible.

A Important part studying, understanding is to distinguishing between different covenant periods Bible history.

- 1 In various ages of past, God made different covenants with different people and different nations.
- 2 We will not be able to understand our duty to God if we do not know which covenant we live under.
- 3 Examples:
 - a Gen 2:16-17.
 - b Gen 6:14. God's covenants with these people were different. Covenant with us is different today.
 - c Passover: Ex 12:24.
 - d Joshua 1:1-2.
 - e Acts 20:7. Matt 3:1-3.

B One of the greatest errors of the religious world today is a failure to recognize that the Law of Moses was a temporary system which was designed to guide the Jewish nation to Christ.

- 1 Gal 3:24-25. Since the Law of Moses has accomplished its task it was removed. Col 2:14.
- 2 That is why Christians do not offer animal sacrifices to God. Heb 10:4 Old Covenant.

C We are under a different covenant.

- 1 We do not offer animal sacrifices, we do not burn incense, we do not observe any Sabbath Days, we do not have a special priesthood separate and apart from the rest of the members through whom one must come to God, we do not have a physical Temple in Palestine where we must go 3 times a year.
- 2 All those things were parts of a covenant-system that was long ago taken out of the way.
- 3 Heb 10:9.

IV Another way to rightly divide the Bible, is to recognize the different types of language in the Bible.

A Bible is made up of historical accounts, prophecies, poetry, different types figurative language as metaphors, similes, parables, and fables.

- 1 Lot mistakes been made by failure to recognize these differences.
- 2 Some modern skeptics try fool us into believing that the first 2 chapters of Genesis are some sort of ancient poem that is not to be pressed as real history.
 - a The first 2 chapters of Genesis is what is called **historical prose**; in fact the whole book is.
 - b *Prose* simply means ordinary language, not poetry, not verse, not poems.
- 3 But on the other hand, materialists,
 - a People who contend that man is wholly mortal and thus at death the wicked will be totally exterminated,
 - b Job 7:9. Note v.10.
 - c Eccl 9:4. Note v. 6.
 - 1) *under the sun*: poetic description of earthly activities. Whole book of Ecclesiastes is a contrast between material and spiritual. Striving after those things that are material is *vanity*.
 - 2) Ecc 3:21.

B Especially in language, we need recognize difference between *literal and figurative* language.

- 1 Materialists make a fatal error in this regard with Luke 16:19-24.
 - a *A parable!*
 - b The Bible doesn't say it is a parable.
 - c It wouldn't matter if it was a parable, because a parable is either something that did happen, or could happen.
- 2 Look at a parable: Lk 15:1-6.
 - a Could this happen? Is it impossible?
 - b Parable either did happen or could happen.
 - c Even in Lk 16, if the rich man and Lazarus is a parable, it is still true, there is place for man after death, where good will be rewarded and evil will be tormented.

Conclusion: 2Tim 3:16-17. Bible is from God; He gave it to us to understand and obey. 2Tim 2:15. Need to learn what to obey.

[Note: I am indebted to a lot of Wayne Jackson's material and especially his book: "A Study Guide To Greater Bible Knowledge." Even if one does not agree with everything he writes, if it has Wayne Jackson's name on it, it is worth reading. rw]

WHAT IS HERMENEUTICS?

Stacey W. Grant

In many ways the Bible is similar to other books. It contains historically accurate stories about various individuals, families, nations, cultures, and places. It, like many other books, contains words of wisdom and comfort. Most books have a key theme. The Holy Scriptures has just one key theme: The Salvation of Man Through Jesus Christ.

On the other hand, there are stark differences between the Bible and other books. God is the Author of the Book of books (2 Tim.3:16-17). The Bible is without flaws and is perfectly suited for man's spiritual and physical needs (2 Pet.1:3). Too, the Holy Book is the **only** source qualified to answer man's ultimate question: "What is the purpose for my life" (Ecc.12:13)? Only through the Bible are we made aware of our Creator, Lord and Savior and man's eternal purpose, and destiny (Gen.1; Matt.25). No book of human origin is equal in scope or authority. Therefore, we must follow the path of the blessed man, if we hope to make Heaven our final residence (Psm. 1).

It is this preacher's delight to participate in the **Ninth Annual Central Carolina School of Preaching Lectureship**. This year's theme is one of great importance. All Christians should be aware of the methods or principles associated with the **command** of rightly dividing the Word of God (2 Tim.2:15). Our Lord spoke in such a manner that "the common people heard him gladly" (Matt.12:37). Some Christians may have never heard of the term "Hermeneutics." Others may have heard the term before, but were not taught how it relates to them. It is the author's intent to help the reader become familiar with term, its methods, and how they relate to the Christian.

THE PRINCIPLE IS EXPLAINED

In every Bible age commands that could be understood by all alike were given. From the beginning of human history, God has expected man to obey His laws (Gen.2-3). It follows that these laws were understandable. God's laws serve as a protector and a provider (Psm.119:11, 97-105). Today, the Lord expects us to search out the truth that is contained in the Scriptures (John 5:39; Acts 17:11). He

likewise expects us to avoid the many pitfalls that result from false doctrine (Matt.22:29; 1 Tim.4:1-4; 2 Pet.3:15-16).

In Greek mythology, Hermes was the messenger of the gods and the interpreter of Jupiter. "Hermeneutics" (her-me-new-tics) derives from Hermes, which means "interpretation." Hence, sacred hermeneutics is the science of interpreting the Scriptures. We have our understanding of the steps unto salvation, the nature of the church and the Lord Jesus by utilizing this method correctly. Through this God-ordained method one can know the truth, and the truth shall make him free (John 8:31-32).

The church and the Scheme of Redemption are the products of perfect planning (Eph.3:10-11; 1 Tim.2:4). God methodically unfolded and controlled the plan designed to bring fallen man back to Him. This wonderful plan all men can understand alike (Mark 16:15-16; Eph.3:1-4). The technical name for how we gain understanding of the Bible is "exegesis" (ex-e-gee-sis). "Exegesis" basically means, "to lead out." When proper hermeneutics is employed, exegesis takes place. The complete understanding of a given subject can be accomplished through this process.

An improper approach to Bible study results in false prophets that produce false doctrines which result in false disciples and churches (Matt.7:13-27; Acts 20:29-32; 1 Timothy 4:1-4). Indeed, one's eternal destiny is connected to his system of belief. Romans 11:22 reminds us of God's grace and judgment. Considering the theme of the lesson, God's grace is now extended to every man in the form of the Gospel (Tit.2:11-12; 1 Tim.2:4; Rom.1:16). However, for those who reject the Good News of Glad Tidings there is a sore and regrettable price to pay (Matt.25:41-46; 2 Thes.1:6-9).

THE PROPER METHODS MUST BE EMPLOYED

When attempting to arrive at truth, the Bible student must consider the whole counsel of God about a subject (Acts 20:27). Gospel preachers and teachers cannot decline to share all of what the Lord says about a given topic (Gal.1:6-10). "I have not shunned" basically means, "I have not kept back or disguised or withheld or withdrawn." "Counsel" can also mean "deliberation, purpose, will, intention as the result of reflection." The term is also found in Luke 23:51 and Acts 2:23. For instance, the nature of the kingdom of Christ cannot be fully understood unless **all** related verses in both the Old and New

Testaments are carefully studied. When a man proclaims that the Lord's kingdom has not yet been established, he is not declaring the whole counsel or will of God.

John 2:23-25 states some noted facts about the superior knowledge of Jesus. John 3 and 4 provide illustrations concerning His wisdom. Nicodemus serves as the negative example. He, although acquainted with the Scriptures, could not grasp the teachings of Jesus concerning the new birth and the kingdom (John 3:1-21). His failure to comprehend the Lord's statements was not based upon his inability to understand, but unwillingness to grasp what was being said. He, like most Jews, interpreted incorrectly the prophecies concerning the then coming kingdom (John 18:31-37). They had accepted the false notion that the Messiah would re-establish the kingdom over which Saul, David, Solomon ruled. Nicodemus is the "forefather" of those today who reject what the Bible plainly teaches about the kingdom of Christ (Luke 9:27). As a teacher and one of the leaders of the Jews, he was responsible for a countless number of souls misinterpreting and misapplying the verses associated with this crucial doctrine.

Arriving at the truth does not happen by chance or luck. There are proper methods that must be understood and utilized. **KEY:** Truth cannot be obtained until all the "bases are covered" or all the facts have been gathered and carefully analyzed. The approach for establishing Bible truth is known as the *Inductive Method*. Two of the meanings for "induction," according to *Webster's New World dictionary, Third College Edition*, are: (1) a bringing forward of separate facts or instances, esp. so as to prove a general statement; (2) *Logic* reasoning from particular facts or individual cases to a general conclusion; also, a conclusion reached by such reasoning: distinguished from DEDUCTION. Our Lord utilized this technique when He taught (Luke 24:27).

Necessary Inference is likewise a part of the fact gathering process when seeking truth. *Inference* is a decision made from something known or assumed. Inference aids the Bible student in gathering facts and reaching a conclusion from the information collected or implied. We humans make use of this rule thousands of times on a daily basis. When coming to a stop sign or traffic light, we exercise this principle. We understand that failure to obey a clearly stated command could result in an accident. If we happen upon the scene of a two-car accident at an intersection, we can figure out that

either one or both parties failed to obey the law. We can infer that “every creature” (Mark 16:15) is not a reference to animals, but human beings only when compared to clearer verses (Matt.28:19-20). Too, we can conclude that “he” (Mark 16:15) is not restricted to males only. Although Genesis 1:1 does not state, “In the beginning God existed,” it is assumed based upon what is revealed in the text.

In addition, the disciple of Christ must honor the *Law of the Excluded Middle*, if he is to arrive at truth. This law does not allow for two **contradictory** truthful conclusions regarding the same or any doctrine. Regarding this matter, a thing is either black or white; there are no gray areas.

ILLUSTRATION: The *New World “Translation,”* the product of the so-called Jehovah Witnesses organization, teaches that Christ is a created “god” (John 1:1-3). On the contrary, the NWT teaches that the Father and Jesus share the same glory (Isa.42:8; John 17:5). Concerning the nature of Christ, the NWT states: “He is the reflection of [his] glory and the exact representation of his very image” (Heb.1:3). “Exact representation” carries the thought of possessing the same nature or attributes. The same applies to “only begotten” (John 1:14). The Greek *genos* (ga-nos), translated “begotten,” is the from the family of words from which we get our English phrase “genetics.” DNA tests reveal that a child possesses the same nature as his parents. Similarly, the Father and His only begotten Son possess the same DNA. Hebrews 1:8-10 plainly reveals Christ as God and Creator. Even the notorious NWT confirms that God did not create another “god” or God, according to Isaiah 43:10. Conclusion: Either Christ is a created “god” or the eternal God; He cannot be both “a god” and God at the same time.

After the facts have been gathered and carefully studied, the seeker of truth can exercise the *Law of Deduction or Rationality*. This law makes conclusions based solely upon the evidence. This rule does not allow for conclusions based upon feelings, family or religious traditions, popular opinion, etc. It would be irrational and irresponsible to conclude that Jesus is a created being, after having studied all the verses connected to His nature.

THE PRINCIPLE IS EXHIBITED

One of the steps of arriving at truth is respecting the contextual setting of a verse or group of verses. For example, Hebrews 10:26-29 must be understood in view of its immediate context. Some of the

Hebrew brethren had gone back into Judaism. Hebrews 10 continues to reveal the insufficiency of the Old Covenant and its associated sacrifices, when compared to Christ's superior sacrifice. The brethren were likewise encouraged to hold on to their faith. As a matter of exhortation, they were encouraged not to forsake the assemblies. They were commanded to think of others as well. Verses 26-29 speak of the consequences of their rejecting what they **knew** was true. **KEY THOUGHTS:** (A) God will not forgive those who refuse to repent. (B) The benefits of Christ's blood are linked to faithfulness (Rev.2:10). (C) Their forsaking the assembly is pictured as rebellion with grave consequences. If repentance was forthcoming, they were headed for a head-on collision with the wrath of the Almighty (Rom.1:18; 5:9). The Galatian brethren faced a similar fate (Gal.1: 6-10; 5:1-4). (D) They had re-soiled themselves by renouncing their faith in Christ and rejecting their God-ordained purpose (Eph.2:9-10).

VITAL: Hebrews 10:26-29, along with other related verses, refute the false doctrine of "once saved always saved" and all segments of the infamous doctrines of Calvinism. As is clearly revealed, sin which leads apostasy is something one chooses to do (Matt.13:22; Jms.1:13-16).

CONCLUSION

Acts 2 reveals what happens when proper hermeneutics is employed. (1) The presentation of the message was in perfect harmony with the previously revealed facts (vss.1-36); the sermon was logical and practical in nature; (2) the honest hearts in the audience made personal examinations and applications (v.37); these devout souls deduced that the evidence of their guilt was overwhelming; (3) further needful communication and instruction took place (vss.38-40); and (4) many souls experienced salvation—the intent of the Almighty (vss.41-47).

2 Peter 3:18 and Hebrews 5:14 serve as the foundation of this lesson. Many who love the Lord and His church may not be familiar with all the technical terminology men have created regarding how we arrive at truth. However, understanding the methods associated with these God-ordained principles will keep the Lord's precious bride strong for many generations to come. Jude 3 applies to every member of the Lord's precious bride. Only those who respect and apply these methods will hear "Well done good and faithful servant."

THE NEW HERMENEUTICS

Introduction:

The God Of The Heavens & Earth Is Inherently Logical, Rational, & Reasonable.
The God Of Truth Who Created Man In His Own Image...Gen.1:27.

1. Therefore, Man Is To Be Logical, Rational, And Reasonable.

God Has Communicated With Man In Different Ways....At Different Times.

Patriarchal Age=Fathers, Mosaic Age=The Law, Christian Age=His Son. Heb.1:1-3

2. How We Read/Study His Communication Is Of Great Importance.

Our Lesson Focuses On Proper And Improper Ways In Research/Study.

I. FIRST OF ALL, WE WANT TO NOTE GOD'S WORD IS, THE ABSOLUTE OBJECTIVE TRUTH/AUTHORITY GIVEN TO MAN BY INSPIRATION.

1. 2Tim3:16-17 Word, God Breathed, For Doctrine, Reproof, Correction, Perfect/Complete.

2. The Human Mind CAN Know The Truth....Jno. 8:32 Know; Eph.3:4 Understand
His Word Is Objective Truth... It Is Not Subjective To Anyone/anything.

3. 1Cor.13:10 "That Which Is Perfect"; Jas.1:25 "Perfect Law Of Liberty"

Jer.10:23 "...It Is Not In Man"; Prov.29:18 Vision/Revelation

((Every Person Who Studies/Reads The Bible.....Practices Hermeneutics))

II. SECONDLY, THERE IS A RIGHT & WRONG WAY TO STUDY GOD'S WORD.

1. THE ART OF STUDY BEFORE US IS; **HERMENEUTICS**

The word comes from Hermes...a god of Greek Mythology, The Interpreter Of Jupiter.
And Biblical Hermeneutic Is The Science Of Interpreting The Scriptures, The Bible.

2. It Was Correct Hermeneutic That Helped Bring About The Restoration In 1800s

"Speak Where The Bible Speaks....Silent Where It Is Silent". Bible ALONE Is Authority

3. We have long understood, that the Bible Teaches/Authorizes In Three Ways:

A. **By A Direct Statement Or Command:** Is simply that which the Bible Explicitly States.

B. **By An Approved Example:** Is an account of action performed by Christians and/or
congregations which meets with God's Or The Inspired Apostle's Approval.

C. **By Implication:** Is that which the Bible Implies to be True Or False.

Col.3:17 Whatsoever Ye Do In Word=Teach, Or Deed=Practice....Authority Of Christ.

III. OUR FOCUS IS ON WHAT IS FALSELY TAUGHT TODAY: "New Hermeneutic". ALL CHRISTIAN MUST EDUCATE THEMSELVES ON ERRONEOUS TERMS AND TEACHINGS TODAY BY THE LIBERALS.

BOOK: "Shall We Restructure The COC." M.S.O.P 1995 Lectureship, A Must Have Book.

We Must Learn The Terms....AND.... Beware Of "The Change Agents" (By Name).

1. **Change Agents Seek To Change The Way We View And Interpret The Bible.**

The Best Definition I Could Give This False Teaching Is;

**"The Bible Really Doesn't Mean What It Says, It Is Subject To My Way Of Thinking.
The Individual Is Entitled To Interpret The Bible As He Pleases".**

IT IS...PLAIN AND SIMPLE...DISRESPECT FOR THE AUTHORITY OF THE BIBLE.

IT IS REBELLION AGAINST A THUS SAITH THE LORD, **"Liberalism To The Core"**

2. They Claim The Bible Is Just A LOVE-LETTER From God,

It Is Not A Blueprint For Us Today, Or A Set Of Rules/Doctrine. **Note: 2Jno.9-11**

They Claim That Truth Cannot Be Fully Known. "Basic Agnosticism" Jno. 8:32 Know
2 Tim.3:7; 3Jno.3-4; Jude 3...Contend For The Faith, Truth, Doctrine.
Eph.4:15 "Speak Truth In Love"; 2Tim.4:2...Preach The Word; Jno.17:17 Word Is Truth
How Can We..."Buy The Truth & Sell It Not...IF We Cannot Know Truth..Prov.23:23?

3. **They Fail To Accept As Authority.....(The Silence Of The Scripture)).**

They Claim, What the Bible Does Not Specifically Prohibit, It May Be Practiced.

I BELIEVE....HERE LIES MOST OF THE PROBLEM.

A. I SUBMIT, THERE IS AUTHORITY IN THE SILENCE OF THE SCRIPTURES.

BOTH PERMISSIVE & PROHIBITIVE SILENCE.

Inspired men lived by this principle: There was NO Authority to bind circumcision because
Inspired men were silent concerning it...(Acts 15:24).

ALSO.. Heb.7:14; 8:4 Christ could not be a priest in Israel, 8:4, because He was of Judah,
"As to which Moses Spake Nothing" (Silent) concerning priest 7:14.

1. **FIRST:** There is Permissive Authority When The Command It Generic.

Heb. 10:25, We Are Told To Worship, The Place Would Be.... Permissive Authority.

Mk.16:15-16 Go Preach, Ways To Preach Would Be Permissive Authority, Radio, TV.

2. **SECOND:** There Is Prohibitive Authority When The Command Is Specific.

Acts 20:7 Lord's Supper, Lord's Day Observance ONLY,

The Use Of Unleaven Bread & Fruit Of Vine, Silence Prohibits Other Products.

1Cor.16:1-2 First Day Stewardship/Giving. Silence Prohibits Any Other Day.

This Is The Basic Law Of Inclusion And Exclusion. (There Is Authority In Bible Silence).

BUT LETS NOTE EXPEDIENCY:

We can employ that which is Expedient,

(As Long As It Is Lawful—Growing Out Of That For Which There Is A Direct Statement,
An Implication, Or Approved Example) To Help Us Carry Out His Teachings Upon Us.

EXAMPLES: Church Building, Chairs, White Marker Boards, Hymn Books.

But Note: The Hymn Book Makes No Music, The Instrument Does, Thus Is Prohibited.

HOWEVER,

The Change Agents Claim We Cannot Understand This Old And Confusing Teaching.

However, Tonight We All Knew & Practiced This. (Invitation Hymn ___ & Opening Prayer ___)

Their Claim: " What The Bible Does Not Specifically Prohibit. We May Practice".

3. **This Liberal & False Reasoning Opens The Door To EVERYTHING.**

Because Of This Fun & Entertainment Crazy Society That Influences So Many Today,
Members invent to themselves, Entertaining Worship Practices. (Such As)

Special Music, Solos, Praise Teams, Drama, Changes In The Lord's Supper, Changes In The
Giving Of Special Money, Or New Ways To Raise Money, Hand Clapping, Body Swaying,
Lifting Up And Waving The Hands, Dedicating Newborn Babies, Religious Holidays, And The
Leadership Of Females In Worship, Anything For Contemporary Worship.

They Want Entertainment Instead Of Spiritual Worship...Jno.4:24 Spirit & Truth

I Fear....Far to many Christians Are Just Not Ready For True Worship.

They Arrive Late, Leave Early, And Are Bored In Between

AND, The Good Leaders Of The Worship Services, Are Blamed For Their Boredom.

The New Hermeneutics Teaching Is: "Lets Devise NEW Ways To Worship God."

If We Can Interpret The Scriptures In A NEW Light, We Can Change The Old Ways,

BUT.....THEY WILL DO SO TO THE DESTRUCTION OF THEIR SOULS.

IV. LET US ASK THE QUESTION:

WHAT IS THE CAUSE.....AND WHERE IS ALL THIS COMING FROM?

1. I lay The First Charge At The Doorstep Of Christian Homes. Lack Of Teaching.
2. Rebellion Against Authority. Matt.28:18 All; Jno.12:48 My Word Will Judge
3. We Do Not Have Enough Elders With Backbone To Stop Error At The Door.
4. The Hiring Of Liberal Presidents And Instructors In Our Colleges.
5. And We Are Not Demanding Enough Out Of The Students In Our Schools Of Preaching.
To Be God's Sound Preacher, You MUST Know The Book, Love The Truth
Then Proclaim The Truth, Whole Truth, NOTHING But The Truth. Acts 20:27 Whole Counsel
Far Too Many Have Lost Their Love For, Defense Of, And Proclamation Of Truth.

The Preacher-Man

Many, many, years ago,

When I was just about ten,

I decided to become a preacher-man,

To save man from his sin.

Now that 34 years have come and gone,

I still haven't changed my mind.

I've lost some sleep and shed some tears,

Been treated dirty or just plain unkind.

I've kissed the new babies, and visited the old folks,

I've heard all the gossip, stale, and silly jokes.

I've watched the kids court and finally wed,

I've preached all the funerals and buried the dead.

I've worked all the day and part of the night,

Tried to settle the arguments lest my brethren fight.

I've heard all the complaints about the money I make,

How they get the corn-bread and I get the cake.

Some sermons too short, others too long,

Trying to show men the difference between right and wrong.

Some think you're great, others thing you're a heel.

It all makes you wonder , "Well, how does God feel?"

But with all the heartaches, the sorrows and tears,

I wouldn't trade anything for these last 34 years.

When I've crossed over the Jordan to my promised land,

I'll hear My Lord say , "There's My Preacher-man".

CONCLUSION:

To correctly interpret the Bible, we MUST approach our study (Hermeneutics) with the realization that in the New Testament, God has given us the Divine Pattern/Blueprint for all matters of our faith and practice.

1. God's beautiful word is a "Lamp To Our Feet, A Light Unto Our Path" Psa.119:105.

This powerful word is personal, yet universal.

Supernatural In Origin, Divine In Authorship

Human In Penmanship, Infallible In Authority

Infinite In Scope, Universal In Interest

Eternal In Duration, And Personal In Application.

AND THATS BECAUSE;

The gospel is for every creature (Mk.16:15-16), the church is for all people (Acts 2),

And the judgement is for all nations (Acts 17:30-31).

2. If God Does Not Authorize A Religious Practice, It Is Forbidden.

This Principle Absolutely Must Be Practiced.

The "New Hermeneutic" Is A False Philosophy That Undermines The Authority Of The Bible.

The Inevitable Results Of Such A Rejection Of Truth Is Digression From Truth.

We Are Commanded To Mark Those Who Cause Division, Turn Away From Them, Rom.16:17

We Are To Have NO Fellowship With The Unfruitful Works Of Darkness. Eph.5:11

And How True Are The Words Of The Apostle Paul,

"...From Among Your Own Selves Shall Men Arise, Speaking Perverse Things, To Draw
Away Disciples After Them...Acts 20:30".

Let Us All Stand Firm With Proper Hermeneutics, And Embrace A "Thus Saith The Lord"

QUESTION: Where Are You Standing This Day? 2nd Cor.13:5

Salvation:

Jno.8:32 Believe Christ Is God's Son; Lk.13:3 Repent Of Sin

Matt.10:32-33 Confess Christ As God's Son;

Mk.16:16; Acts 2:38, 22:16; Rom.6:3-4 Baptism For Remission Of Sin

Restoration:

1Jno.1:6-9 Confess Thy Sins, Repent & Pray.

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What Is Logic?

I. INTRODUCTION.

A. Logic is not a common subject we discuss, but we use it daily.

1. We use logic when we hear and appreciate a joke.
 - a. Adam came home late one night and went to bed. Eve accused him of being out with another woman. He replied, "Eve, you know that you are the only woman on earth and that I am the only man." Later, he was awakened by Eve as she poked him in the ribs. He demanded to know what she was doing. She replied, "I'm counting your ribs."
 - b. A preacher went to see one of the members who had had surgery. He asked his friend how he was getting along. "After my first operation, they had to open me up again—to take out a sponge they left in me by mistake. I was doing just fine until the next day, when they had to open me up once more—to remove a scalpel that the doctor overlooked." Just then, the patient suffered a serious relapse, when the doctor came bouncing into the room and asked, "Has anybody seen my hat?"
2. If your wife [or husband] sends you to the store to get a jar of Peter Pan Extra Crunchy peanut butter, you know that she does not mean for you to buy a quart of buttermilk. That is logic.
3. When you address a letter to your brother in Atlanta, you don't have to write on the envelope every other person's name you do not intend to get the letter; you merely identify the person, the address, and the city and state where the person lives; everyone else is automatically excluded. That is logic.

B. Logic is simply putting some facts together, and making some deductions based on the facts.

1. The technical terms used are "induction"[collecting the facts] and "deduction" [processing the facts] to reach an accurate conclusion.
2. We can use logic in many ways to find out simple little truths, for example: If I weigh more than Ron, and Ron weighs more than Cora, then you also know that Cora is lighter than I am.
3. If you know that Brother Jones has more money than Brother Smith, and Brother Smith has more money than I have, then you know that I am not as rich as Brother Jones.

C. God calls on us to use logic as we study the Bible.

1. Isaiah 1:18: "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
2. 2 Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
3. 1 Thessalonians 5:21: "Prove all things; hold fast that which is good."

II. DISCUSSION.

A. The Bible is a very logical book.

1. Acts 17:2-4: "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."
 - a. Paul "reasoned with them out of the scriptures." The apostle presented evidence from the Old Testament Scriptures to convince the audience that Jesus of Nazareth is the Messiah. He appealed to their minds.
 - 1) Jesus was broadly rejected by the Jews for two simple reasons:
 - a) He did not measure up to their expectations as to his hometown, his life, his attitude, his message, and his appearance.
 - b) His execution on the cross was repulsive to them because of the shame of being crucified:
"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13; cf. Deut. 21:22-23).
 - 2) Therefore, the majority of the Jews failed to see Jesus as the Messiah. Their failure was

- because they misunderstood what the Messiah would be like.
- 3) These people believed the Old Testament, but they did not understand what the prophets had said about Christ.
- b. Paul *opened* and *alleged* that it was necessary that Christ "must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."
- 1) He opened (from *dianoigo*: "to open up completely", Vine, Vol. 3, p.141). It is used in this verse of "opening the minds" of his audience by presenting scriptural evidence. To get to the Extra Crunchy Peanut Butter, you have to take off the lid; to get the truth of the Bible, we must open it by study.
 - 2) The word allege here does not have the same meaning as our modern word. Paul did not "assert without proof" that Jesus was the Christ. The word is from the Greek term *paratithemenos* ("setting forth by argument and proof" (Vine, Vol. 1, p.47). Paul used the Scriptures to prove that Jesus is the Christ. The Scriptures contain **proof** of things; there is such a thing as fulfilled prophecy; we can **know** certain things; the Bible is absolute truth.
 - 3) Paul proved that God planned that Christ should suffer and die, and be raised from the dead; he also proved that Jesus is the Messiah. Our teaching and preaching must follow the same pattern today: we must present the word of God, and set forth the truth to others by sound argument and proof, thus reasoning with them from the Bible in order to open their minds to see the truth. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).
2. Romans 12:1-2: "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. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."
- a. Paul appealed for each saint to present his body unto God as a living sacrifice. Our fleshly bodies are necessary for us to do anything in this world.
 - b. What could our spirits possibly do in this world without the body? To think and plan, we must use our heads (brains); to talk, we have to use our tongues; to sing, we must use our voices; to build a house, we must use our hands. The apostle called on Christians to dedicate their bodies to the service of Christ.
 - 1) 1 Corinthians 6:20: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."
 - 2) Romans 6:13,19: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God...I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."
 - c. The Jews brought living animals for the bloody sacrifices required by the Law of Moses; those animals were slain and their bodies were burned on the altar. In every sacrifice there was a death. When we present our body as a living sacrifice, the old man of sin has been slain; the new man lives and serves Christ.
 - 1) Colossians 3:5-10: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger; wrath; malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is

- renewed in knowledge after the image of him that created him.”
- 2) Galatians 2:20: “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.”
- d. Our body is to be acceptable to God. We can make our living sacrifice well-pleasing to God by being pure from sin and following his will to the best of our ability.
 - 1) 2 Corinthians 7:1: “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) 1 John 3:3: “And every man that hath this hope in him purifieth himself, even as he is pure.”
 - e. Presenting our body as a living, holy, acceptable sacrifice is our **reasonable service**. “Reasonable” is from the Greek *logikos*. The word as used here means to give **rational** service unto God; it is a reasonable, rational and sincere offering of the spirit; it does not come from following some ceremony or by being emotional.
 - 1) 1 Corinthians 14:33: “For God is not *the author* of confusion, but of peace, as in all churches of the saints.”
 - 2) 1 Corinthians 14:40: “Let all things be done decently and in order.”
3. 1 Thessalonians 5:21: “Prove all things; hold fast that which is good.”
 - a. Each Christian is given this obligation. No one can obey the gospel for you except you; no one can commit a sin for you except you; no one can prepare you for the Judgment and eternity except you. If you die lost, you can blame no one but yourself. The same is true with every responsible person.
 - b. Your soul depends on your personal obedience to the truth. If someone deceives you into believing and practicing an error which condemns your soul, you can blame no one but yourself. God has made his word available to us all, so if we take no interest in it, we take no interest in our own soul. If we are content to believe and follow a message, taking another's word for its accuracy, it is our soul that must pay the penalty if we have accepted a false doctrine.
 - c. In view of these facts, Paul tells each one to prove all things, and hold on to that which is good. If it were not possible to prove a matter, his words here are without meaning. If there is no absolute standard of truth, what he said here means nothing. There is an absolute standard of truth in moral and spiritual matters.
 - 1) John 8:30-32: “As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.”
 - 2) John 17:17: “Sanctify them through thy truth: thy word is truth.”
 - 3) 1 John 4:1: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”
 - 4) 2 John 9-11: “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.”
 - 5) Isaiah 8:20: “To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.”
 - 6) Revelation 2:2: “I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.”
 - 7) John 6:69: “And we believe and are sure that thou art that Christ, the Son of the living God.”
 - 8) Acts 2:36: “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”
 - 9) 1 John 2:3-4: “And hereby we do know that we know him, if we keep his commandments. He

- that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." [The Book of 1 John has several other references to things we can *know*].
- d. Every belief or practice which is offered to us is to be tested by God's word. If it does not pass the test, we must reject that religious belief or practice. Before any such matter can be accepted as right, it must have the authority of the Bible behind it. Those that are authorized by the Bible, are to be held on to at all costs. A belief or practice is good only if it is true, and it is true only if it is taught in the Bible.
 - e. We must be aware of the fact that there are many false teachers operating today. The only way they can be identified is by comparing their fruit (their teachings) with the infallible word of God. We are to be "fruit inspectors."
 - 1) Matthew 7:15-20: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."
 - 2) 2 Corinthians 11:3: "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."
 - 3) 2 Corinthians 11:13-15: "For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."
 - 4) Philippians 3:17-19: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end *is* destruction, whose God *is* their belly, and *whose* glory *is* in their shame, who mind earthly things.)"
 - 5) Colossians 2:8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."
 - 6) Colossians 2:18: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."
 - 7) 1 Peter 5:8-9: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."
 4. Acts 2:36-47: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls....Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."
 - a. They could know perfectly well that Jesus of Nazareth is the Christ, the Son of God (vs. 36).
 - 1) Peter showed that fulfilled prophecies prove that he is the Son of God.
 - 2) The miracles that Christ did: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know" (Acts 2:22).

- 3) The miracles which were done through the apostle on that very day proved it: The gift of tongues, the great sound, and the cloven tongues like fire.
- 4) The message the apostles presented in Acts 2 is very logical—it leads to the plain conclusion that “God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”
- 5) Three thousand people saw this truth, and were baptized immediately.
- b. Notice another simple truth that clear thinking reveals from this passage:
 - 1) Only those who were baptized were added to the church.
 - 2) But only the saved were added.
 - 3) Therefore, only the baptized were saved.
5. Mark 16:15-16: “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
 - a. Notice the equation:
 - 1) $1 + 1 = 2$.
 - 2) Belief + Baptism = Salvation.
 - b. Some who deny the truth of Mark 16:16 have tried to nullify the teaching of the verse by using this illustration:
 - 1) “He that believeth and is baptized shall be saved” is equivalent to “He that getteth on a train and is seated shall go to Chicago.” The essential act is to get on the train; he will get to Chicago whether he is seated or not. The believer is saved and may be baptized if he chooses; he is saved whether or not he is baptized. But...
 - 2) Answer: On the surface, this seems to be a logical argument. The flaw is in this: If belief and boarding the train are parallel, then salvation and getting to Chicago are parallel; if one is saved at the point of faith (without baptism), then one is (without being seated) instantly in Chicago when he boards the train. The analogy breaks down. Both belief and baptism are necessary in order to be saved.
 - c. There are many false teachers in our society and there were many back in the first century: “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ” (2 Cor. 11:13).
 - 1) 1 John 4:1: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”
 - 2) They were deceitful workers. A false teacher can be a hard worker. But he is a deceitful worker! He pretends to teach the truth; none of them will admit that they teach error. A false teacher who is smart can invent all manner of logically-sounding arguments, but in every case, there is one or more fatal flaws. We must be wise enough to see the flaw, and expose it.
 - 3) One is deceitful if he will present only a part of the truth, those passages which seem to lend support to his doctrine. If he ignores other verses which contradict his conclusion, he is dishonest with the truth.
6. Hebrews 11:1: “Now faith is the substance of things hoped for, the evidence of things not seen.”
 - a. Our English word *substance* is comprised of two words: **sub**, which means *under*, and **stance**, which means *to stand*, thus giving the meaning “to stand under, to support.” This same meaning is found in the Greek term. Faith, therefore, stands under and lends support to those things we hope to obtain. These things we hope for include everything that is part of our eternal inheritance.
 - b. Faith is the evidence (conviction) of things not seen. The source of information we have about the future and eternity is God’s word. He inhabits eternity, and is able to view the past, the present, and the future with perfect knowledge. When God speaks regarding the events at the end of time, he speaks with absolute knowledge; because we have learned that his word is entirely correct and trustworthy, we accept what he says as the end of all controversy.
 - c. God’s word states that Christ will return to earth with his mighty angels (1 Th. 4:16; 2 Th. 1:7,8); he will then raise all the dead (John 5:28,29); he will change the living (1 Cor. 15:51, 52); he will

bring all humanity into the Judgment (Matt. 25:31-32; Rom. 14:10-12); an eternal destiny will be assigned to each individual (2 Cor. 5:10). In connection with his return, Christ will destroy the earth and the universe (2 Pet. 3:10,11). Our faith in the truthfulness of God's word produces the conviction that these unseen things will be done.

B. Erroneous views exposed by logic.

1. There are those who think that the ignorant heathen will be saved in their unbelief and disobedience, but that view has some very serious problems.
 - a. It implies that the death of Christ was unnecessary. If the heathen of today can be saved without believing in Christ, why could not the entire Gentile world of the first century likewise have been saved? If God could be just and excuse one such person, why not overlook all? Then, why did Jesus have to die? While once God did overlook some things, that time has passed: "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30).
 - b. It implies that there would be a distinct advantage in being an ignorant pagan with no knowledge of the gospel. If that is true, then we would be doing the heathen a disservice by telling them anything at all about Christ! If he did not accept the message he would come under condemnation; if he never learned of the gospel he could do as he pleased and still be saved! If the precept is so, then preaching the gospel is more deadly than the most dreaded disease!
 - c. It implies that the word of God is wrong in all those places where it teaches that they are lost. And it makes Jesus the author of a message that brings condemnation instead of salvation.
 - d. Therefore, rather than vindicating the justice and mercy of God, the doctrine that the heathen will be saved in their ignorance and disobedience makes God to be a respecter of persons, self-contradictory, and harsh to Christ and his own offspring.
 - e. 2 Thessalonians 2:10-12: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."
2. Some think that repentance and godly sorrow are the same.
 - a. Passages:
 - 1) 2 Corinthians 7:10: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."
 - 2) Matthew 3:8: "Bring forth therefore fruits meet for repentance."
 - b. Godly sorrow produces repentance; godly sorrow is a sincere regret for having violated God's word. Worldly sorrow produces death; godly sorrow produces genuine repentance. These are illustrated in the cases of Peter and Judas.
 - 1) Matthew 26:75: "And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly."
 - 2) Matthew 27:3: "Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders."
 - 3) Peter genuinely repented, but Judas was overcome with regret.
 - c. Repentance results in a change of life.
 - d. Therefore, repentance is the decision we make [the commitment we reach] to change our ways.

C. There is a great deal of faulty reasoning in our world today.

1. Some infidels have made this argument against the inspiration of the Bible.
 - a. The argument is made in this order:
 - 1) "The Bible says that the Garden of Eden was in Mesopotamia."
 - 2) "The Bible says that the forbidden fruit Adam and Eve ate was an apple."
 - 3) "We know that apples do not grow in Mesopotamia."
 - 4) "Therefore the Bible is wrong and cannot be inspired."

- b. The argument makes at least one fatal error—concerning the identity of the forbidden fruit. The Bible does not identify it an apple; it does not identify it at all except to say it came from the tree of the knowledge of good and evil.
2. There are those who believe in infant church membership argue foolishly:
 - a. They allege:
 - 1) That since the house of Lydia was baptized into the church—
 - 2) That among the members of her household, there must have been at least one infant—
 - 3) Therefore, it is scriptural to baptize infants today.
 - b. They can prove their case if they will do one thing: tell us the name, the age, and the sex of just one of those little ones! It cannot be done!
3. There are some who allege that babies are born into this world already guilty of the sins of Adam.
 - a. Some of them have argued that when a little baby cries, that is a plain indication “that the devil is in” that little infant. If that is so, what does it mean when an adult, an upstanding member of their religion, sheds tears? Did baby Jesus ever cry? The argument is an empty and meaningless attempt to prop up a foolish doctrine.
 - b. They misuse passages such as Psalm 58:3: “The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.”
 - 1) The sin of the one described is the offense of speaking lies. Speaking lies is a voluntary act. An infant cannot even speak, let alone tell lies. And one can only do something voluntarily after he has reached an age of maturity to make a choice.
 - 2) Notice also that the ones described go astray—they were not born in that condition. The passage does not say how long it is after their birth that they go astray; it is obvious that they can go astray only after they reach an age where they can make conscious choices, at which point God can hold them responsible for going astray.
 - c. Consider these verses which uproot the false doctrine of original sin [that we are born already guilty of sin].
 - 1) Ezekiel 28:15: “Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” [We are not born guilty of sin, but perfect—without any guilt].
 - 2) Genesis 8:21: “And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.” We are not born guilty of sin, but we acquire guilt during our youthful years—when we have reached an age when we choose to do evil.
 - d. Further, if we are born guilty of sin, from whom did we obtain that guilt?
 - 1) Ezekiel 18:20: “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” We are plainly told that we do not derive the guilt of sin from our parents; and we do not acquire righteousness from our parents. The guilt of sin cannot be transferred from one person to another; and righteousness cannot be transferred from one person to another.
 - 2) Since we did not inherit the guilt of sin from our parents, if we are born guilty of sin, from whom did we get that guilt? The only other source would be from God—and how foolish that thought is! God is entirely free from sin! We came from God as pure as God himself is pure.
 - e. Sin is the transgression of God's law; that transgression cannot be done for us by someone else; we must personally be in violation of his word.
 - 1) 1 John 3:4: “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”
 - 2) Romans 4:15: “...Where no law is, there is no transgression.”
 - 3) Romans 5:13: “...Sin is not imputed when there is no law.”

4. There are those who argue that a belief or practice is authorized unless it is directly forbidden in the Scriptures.
 - a. Some argue: "Since the New Testament does not directly say, 'Thou shalt not use instrumental music in worship,' then we may use instruments of music when we worship God."
 - b. Common sense answers this argument:
 - 1) A doctor's prescription tells the druggist the medicine he is directed to provide you to treat your ailment. How would we react if the druggist used the logic that since your prescription for *avandia* [diabetic medicine] did not say, "thou shalt not fill the bottle with *digitalis* [a heart medication], then I will give him digitalis." That druggist would not be in business long; he would not be running loose for long!
 - 2) Suppose you are driving down the interstate highway and see a sign which says, "Speed Limit 70." Since the sign did not say anything against doing 85, does that give you the right to drive 85? Would you be able to use this logic on the state trooper who stops you, by claiming, "The sign did not directly forbid me to drive 85?"
 - 3) If you went into a restaurant to eat supper, and told the waitress that you wanted roast duck, baked potato, and a salad; since you did not tell her not to bring pork chops, green beans, and a stalk of celery, does she have the right to make that substitution?
 - 4) Suppose you were to order a man's coat from Sears Roebuck, and specified the size and color; would the Sears employee have the right to send you a woman's coat, of a different size and color? Remember, on your order blank you did not tell them not to send you a woman's coat.
 - 5) You would not go to the local postmaster to get married; he does not have the authority to perform weddings. But there is nothing in his job description that specifically states that he cannot perform wedding ceremonies.
 - c. When we specify what it is we want from a store or other business, that automatically excludes everything we did not list; we do not have to go through an entire list of what we do not want.
 - d. This is true with God's directions for mankind. He tells us what he wants us to do, and that excludes all other possible items. When he told us to sing in worship, that is the kind of music he wants; the direction for us to sing automatically excludes whistling, humming, and playing on an instrument.
 - 1) Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."
 - 2) Ephesians 5:18-19: "...Be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."
 - e. The authority to believe and practice a religious or spiritual act is bound up in the Bible.
 - 1) Colossians 3:17: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."
 - 2) 1 Corinthians 4:6: "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other."
 - 3) 2 John 1:9-11: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works."
 - 4) Revelation 22:18-19: "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book."

- 5) Galatians 1:8-9: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

D. We can use logic to answer important questions.

1. Why did God cause death to be present on earth?
 - a. What would earth be like if there was no such thing as death?
 - 1) The wicked would only get more wicked—and we could not get rid of them.
 - 2) The sick would only get sicker—and they could not find relief by dying.
 - 3) Those who suffer pain from some accident or disease could never get well.
 - 4) The earth would become so crowded that life would be miserable—it could only get worse.
 - 5) What would we eat if there was no such thing as death? No more steak! No more fish! No more hamburgers! No more country ham! No more pork chops! If there is no death, animals would not die—no meat!
 - b. Death came into the human family because Adam and Eve chose to disobey God's word.
 - 1) Genesis 2:16-17: "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."
 - 2) Genesis 3:6: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."
 - 3) 1 Corinthians 15:21-22: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."
 - 4) Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."
 - c. Some claim that the guilt of Adam and Eve is passed down to all of their descendants, that you and I were born already guilty of sin! But a logical examination of the Scriptures shows this is not true.
 - 1) Sin is the transgression of God's word:
 - a) "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4).
 - b) "...Where no law is, there is no transgression" (Rom. 4:15).
 - c) "...Sin is not imputed when there is no law" (Rom. 5:13).
 - 2) The guilt of sin cannot be transferred to another person: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. 18:20).
 - 3) A person is guilty of sin only if he personally transgresses God's word.
2. When will Christ return, raise the dead, change the living, and bring us all into the Judgment
 - a. There are many who would have us believe that they know when that will be!
 - 1) William Miller thought he had discovered that time by adding up some figures found in the Bible. He was discredited when he missed that date more than once. His followers were taken over by Ellen G. White, who developed the Seventh Day Adventist Church.
 - 2) The Watchtower Witness [who like to be called Jehovah's Witnesses] said that Christ would return in 1975. They lost a large number of followers when the Lord did not appear.
 - 3) Others have taught that Christ would return within one generation of the time when Israel was established in Palestine as a nation in 1948. These false teachers claimed that a generation was

about forty years, so around 1988 the Lord would return. We are now almost twenty years beyond that target date, and the Lord has not returned.

- b. Notice this plain statement our Lord made about the time of his return: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:32-33).
 - 1) Our Lord knew the Old Testament perfectly; there was nothing in the entire Old Testament that he did not know. Can anyone point to any truth in the Old Testament that Christ did not know and understand? Despite knowing the Old Testament, he did not know when the end of time would be. Therefore, the Old Testament does not reveal when that time will be.
 - 2) Our Lord is the author of the New Testament. Is there anything in the New Testament which he did not know? Since he did not know when his Second Coming would be, which would be at the end of the world, it follows that the New Testament does not reveal when that time will be.
 - 3) A logical look at the Bible shows this truth.
3. Can we receive the baptism of the Holy Spirit today?
 - a. ~~The apostles received this power, which enabled the apostles to impart spiritual, miraculous gifts~~ to other Christians. Only the apostles had this capability. Philip had preached the gospel to the Samaritans and many of them had become Christians; but an apostle had to be present before they could receive the supernatural gifts; hence, Peter and John went to Samaria and laid hands on them to impart these gifts (Acts 8:12-19). Philip could not impart the spiritual gifts; Simon could not obtain that ability to impart that gift to others (8:18-24).
 - b. Acts 19:6: "And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." The apostle Paul was able to lay hands on the 12 converts at Ephesus and thus impart to them certain of the spiritual gifts.
 - c. It was necessary for Paul to be personally in Rome in order to impart gifts to certain Christians there. "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (Rom. 1:11). If this could be imparted by any who had a spiritual gift, why did Paul say he had to be there before it could be imparted to them?
 - d. 2 Timothy 1:6 shows that Timothy received his spiritual gift through the laying on of the apostle Paul's hands.
 - e. If anyone today has the baptism of the Holy Spirit, he could lay hands on another and confer a spiritual gift to him. If not, why not? Since there is no one on earth who can lay hands on another person and give to that person one or more of the spiritual gifts, then there is no one on earth who has received the baptism of the Holy Spirit.
- E. To understand the Bible, we must consider all that it says on a given subject.
 1. "The sum of thy word is truth" (Ps. 119:160).
 - a. Some folks only want to look at one passage to learn the truth about a subject, but that may not be all the Bible says about that subject.
 - b. Not every truth is written on one page; we must search the Scriptures to learn all that is given on a certain subject.
 2. The Case of Malchus' Ear.
 - a. The reports given in Matthew, Mark and Luke do not provide all the information; must look at all four accounts.
 - 1) Matthew 26:51: "And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear."
 - 2) Luke 22:50: "And one of them smote the servant of the high priest, and cut off his right ear."
 - 3) John 18:10: "Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus."
 - b. Matthew—tells us that one of the disciples—which? Whose ear? Which ear?

- c. Luke—does not tell which disciple, what weapon he used, or who's ear was severed. He tells us which ear.
- d. John—tells us that it was Peter who used a sword to cut off the right ear of Malchus.
3. The Case of the Rich Young Ruler.
 - a. Matthew 19:16-22 tells us he had great possessions and that he was young.
 - b. Mark 10:22 gives the same information
 - c. Luke 18:18-24 reveals that he was a ruler and was very rich.
 - d. With all the information collected, we call him the rich, young, ruler.
4. The Case of the Sayings on the Cross.
 - a. Matthew 27:46—"Why has thou forsaken me?"
 - b. Luke 23:
 - 1) Verse 34: "Father, forgive them...."
 - 2) Verse 43: "Today shalt thou be with me in Paradise."
 - 3) Verse 46: "Father, into thy hands I commend my spirit."
 - c. John 19:
 - 1) Verses 26-27: "Woman, behold thy son...Behold thy mother."
 - 2) Verse 28: "I thirst."
 - 3) Verse 30: "It is finished."
 - d. Psalm 119:160: The sum of God's word is truth.
5. The Case of the Establishment of the Lord's Church.
 - a. The kingdom (which is the Lord's church) was to be established while the Roman kings were in power (Daniel 2:44); the Roman Empire ended in 476 A.D.
 - b. The kingdom (church) was at hand during the work of John the Baptizer and Christ (Matt. 3:2; 4:17).
 - c. The kingdom (church) was present during the first century:
 - 1) Hebrews 12:28: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."
 - 2) Colossians 1:13: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."
 - 3) Revelation 1:9: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."
 - d. The church (kingdom) was still future before Acts 2; it is spoken of as being present from Acts 2 onward:
 - 1) Matthew 16:18-19: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."
 - 2) Acts 2:47: "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."
 - e. No one verse gives all the details of the church's establishment.
6. The Case of the Great Commission.
 - a. Matthew 28:18-20: teaching and baptizing.
 - b. Mark 16:15-16: preaching, belief and baptism.
 - c. Luke 24:46-47: Repentance.
 - d. The full picture:
 - 1) Presentation of the gospel—
 - 2) Belief—
 - 3) Repentance—

- 4) Baptism (confession is implied by faith).
7. The Case of New Testament Worship.
 - a. We must see what the Bible says on the subject, put these acts together, and thus we see the whole picture of what is involved in New Testament worship.
 - 1) Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."
 - 2) 1 Corinthians 16:1-2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."
 - 3) Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."
 - 4) Ephesians 5:19: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."
 - 5) Acts 2:42: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."
 - b. The sum of God's word is truth.
8. The Case of the Plan of Salvation.
 - a. We must put the passages together that speak on the subject:
 - 1) Believe—Romans 10:17.
 - 2) Repent—Luke 13:1-5.
 - 3) Confess—Matthew 10:32-33.
 - 4) Baptism—Acts 10:48; 22:16; 2:38.
 - b. Some want only to look at Acts 16:30-31 to learn the plan of salvation: "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). But there is more to the subject than faith; Paul proceeded to teach the man what he must believe and do in order to be saved.
 - c. Some want only to look at Acts 2:21 to learn how to be saved: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). Peter shows in verse thirty-eight how to call on the name of the Lord: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

III. CONCLUSION.

- A. It is extremely dangerous to isolate one verse, ignoring other passages.
 1. To understand the Bible, we must gather all the pertinent facts on a subject.
 2. These facts must be so understood as to present a harmonious message.
 3. Our conclusions must not contradict any other scripture.
- B. To rightly divide the word of truth is to locate and combine all that the Bible say on a certain subject:
 1. See the clear meaning taught by these passages.
 2. Believe the truth thus discovered.
 3. Obey the requirements found.

The Silence of the Scriptures

I. INTRODUCTION.

A. It is always essential for people to obey the will of God.

1. The Bible is the expression of God's will (Acts 3:22-23; Heb. 5:8-9; 2 Tim. 3:16-17).
2. But how can we come to an understanding of the Bible? How does the Bible express the will of God?
 - a. We must use sound logic and reason correctly in order to come to a proper understanding of God's revealed will: Acts 17:2; Isa. 1:18.
 - b. It teaches by plain statements and commands, by implication, and by setting up precedents for us to imitate.
 - c. And there is something to be learned by the things which the Bible does not say.
3. 1 Peter 4:11. Growing out of this requirement is the statement made prominent by the Restoration Movement which began in the early 1800s: "Let us speak where the Bible speaks; let us remain silent where the Bible is silent."

B. A great interest has developed in the silence of the Bible in recent years.

1. One man wrote that the "silence of scriptures neither authorizes nor prohibits but is neutral." In other words, "What the Scriptures do not prohibit, is freely permitted; we may do anything in religion that is not plainly forbidden by the Bible."
2. Others try to justify this same conclusion by this argument: "Where there is no law, there is no sin (Rom. 4:15; 5:13); if God has not spoken on a given subject, we are at liberty to do what we think best in that matter."
 - a. The argument concludes: "Since God did not legislate directly in regards to the use of instrumental music in worship, we may choose to use them if we wish; no sin is involved since God did not legislate a law on the subject."
 - b. The same argument would similarly allow the formation of a missionary society to do the work of the church; and it has been used to justify every form and type of innovation.
3. There are two views of interpretation that men apply to the Bible.
 - a. One is the method that was popularized by Martin Luther: what the Bible does not specifically forbid, may be safely practiced.
 - b. The other is that we must have Bible authorization (by direct statement, a clear example, or by a plain implication) before we have the right to believe or follow some religious tenet.
4. How shall we view the matter of the **silence of the Bible**? Using sound reasoning, we shall explore the subject, with the Bible and good logic as our guiding light.

II. DISCUSSION.

A. Let us contemplate these examples from the common operations of life.

1. After examining the menu in a restaurant, you place an order based on what you have seen on the menu. You order a six ounce steak cooked well done; you said nothing about liver and onions. Because you omitted telling the waiter not to bring you liver and onions, does he have the right to serve you liver and onions?
2. Suppose you prepare a grocery list, and send your husband to the store. Do you have to specifically exclude every item you do not want him to get? Or is it the case that your list tells him exactly what you want and excludes everything else?
3. When a doctor writes a prescription for a certain kind and strength of medicine, may the druggist give you any drug that is not expressly prohibited in the prescription?
4. Suppose you are driving on the interstate highway; the posted speed limit is 65 m.p.h. Because the sign did not plainly say you could not drive 85 m.p.h., do you have the right to drive at that higher speed? Neither the policeman nor the judge will honor your argument that "it did not say that I could not drive 85 m.p.h."
5. If you fill out a mail order and send it to Sears, must it individually name every item you do not want, or is it sufficient simply to state on the order blank the items you do want? Does not your silence exclude every unwanted item?

6. Must you specifically exclude every person you do not want to receive a letter you are addressing? It would be foolish to think so! Your silence excludes all others.
7. Were you to enter into a contract with a builder to construct a new dwelling house for you, would he have the right to build you a cattle barn because you did not directly specify in the contract not to build that animal shelter?
8. Only a foolish man would contend that one must expressly exclude everything that is unwanted in these simple affairs of life. One is equally foolish to assert that God did not operate with the same degree of good sense when he gave us the Bible!

B. Consider these examples from the Old Testament.

1. Genesis 6:14: "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."
 - a. Did Noah have the right to use oak or any other type of wood which God had not specifically excluded by name? Or was his obligation to use gopher wood and only gopher wood? How would you have understood God's instruction?
 - b. Since the information given to Noah said nothing against building a wagon, could he have obeyed God by building a covered wagon instead of an ark?
2. Exodus 25:40—"And look that thou make them after their pattern, which was showed thee in the mount." The pattern Moses was given included the positive description of what God wanted; it did not contain an exhaustive list of what God did not want.
3. Leviticus 10:1-2: "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD."
 - a. What made their action sinful? **Their offering a fire that God had not commanded.** God had given instructions that the fire for the burning of incense was to be obtained from the altar of burnt offerings (Lev. 16:12).
 - b. The Lord did not have to specifically list every source from which they were not to get their fire; he simply gave the location where he wanted them to get it. They erred by not heeding the directions God gave them.
4. Numbers 22:18: "And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Numbers 24:13: "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak? Numbers 22:20: "And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do." Balaam did not have the right to do or to say anything which God's instructions had not included.
5. 1 Samuel 13:8-14: "And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. {9} And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. {10} And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. {11} And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; {12} Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. {13} And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. {14} But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee." God had not said expressly to Saul, "Thou shalt not

offer sacrifices." But by giving to the priests the authority to sacrifice, he withheld that authority from Saul and all others.

6. 1 Samuel 15:3-23. God directed Saul to utterly destroy Amelek. He did not directly say that Agag was to be slain. But his instructions clearly intended that even the king be slain, as well as even the best of the flocks and herds. Saul erred in excluding what God had included; this is just as sinful as to include what God and excluded.
 7. 2 Samuel 6:6-7: "And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. {7} And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." God gave the authority to certain ones to bear the ark when it was transported; Uzzah had no authority. God penalized this man because he had violated the silence of God's word!
 8. 2 Chronicles 26:16-21: "But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. {17} And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: {18} And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God. {19} Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. {20} And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him. {21} And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD..." *God had not forbidden in so many words that he was not allowed to burn incense.*
- C. There are many such examples in the New Testament.
1. Matthew 15:9. The Jews had established the practice of handwashing as an act of worship. The Old Testament had not legislated directly against such; it was not included in God's requirements. When men instituted the washing of hands as a required act of devotion to God, they acted without divine approval, and brought upon themselves the condemnation of Christ.
 2. Acts 15:24: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment." Those teachers who went out from the Jerusalem church acted contrary to God's will when they taught something for which they had not authority.
 3. Hebrews 7:12-14: "For the priesthood being changed, there is made of necessity a change also of the law. {13} For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. {14} For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood."
 - a. It was necessary for God to change his law in order to make it legal for Christ to be a priest. However, no statement was given in the Old Testament which gave any tribe the right to priesthood except the tribe of Levi.
 - b. When God chose Levi for the priesthood, he automatically excluded all the other tribes. When God made his choice, he did not have to exclude the other tribes individually, and say that none from them were to be chosen as priests.
 4. Mark 16:15f; Acts 2:38. The fact that God established baptism for penitent believers excludes all others from this divine benefit. And by the choice of the word he used, the action of baptism is also established.
 - a. No atheist, no animal, no infant, no person who is living in rebellion to God's will, has any right to baptism. Those unbelievers who become believers and will repent have the privilege of being baptized. When an infant reaches an age where he can believe and repent, he can then be baptized.
 - b. God expressed his will in the word "immerse." The Lord did not merely say, "apply water" to the

- subject, but "immerse" (baptize) him. By telling the action he required, God automatically excluded all other possible "washings."
5. The instruction regarding the Lord's Supper also excludes what it does not include. Unleavened bread and fruit of the vine were the items the Lord used when he instituted the Lord's Supper. Luke 22:19-20; 1 Corinthians 11:20-34.
 - a. If the silence of the Scriptures is neutral, and neither authorizes nor prohibits, then one could correctly substitute virtually anything in the place of bread and grape juice.
 - b. Jesus described the bread as "my flesh." It may be hard for some to visualize the flesh of Christ when unleavened bread is used. Would it be scriptural for us to use the literal flesh of a lamb instead of bread? Christ is described as the "lamb of God." What would be wrong with using little cubes of roast lamb on the Lord's table? The only thing that prohibits such a change is the silence of the Scriptures!
 - c. To replace either of the items the Lord used in the Supper is to act without any heavenly authority! That is what is wrong with the substitute! Those who would shudder to think of such a substitution, will make substitutions in other areas without a thought.

III. CONCLUSION.

A. There are two kinds of scriptural silence.

1. In a general command, in the absence of specific guidelines or limitations, everything required to fulfill the requirement is included and permitted.
 - a. God gave the measurements of the ark and specified the kind of wood Noah was to use in its construction. But he left many details to the patriarch's good sense. Noah chose the tools to use and the place to do the work; Noah selected which of the gopher wood trees to cut.
 - b. Christ gave us the great work of preaching the gospel to the whole world, but he left to our best judgment the methods of doing the preaching. He bound the message, but not any specific preaching method. We can teach the lost by means of the spoken or written word; we may teach it to large audiences or to only one or two at a time; we may teach directly or by radio and television.
2. When a command is specific, it authorizes only what is included in the specific command, and it excludes everything else.
 - a. When the Lord bound the first day of the week as the time when the contribution is to be taken, he excluded Monday-Saturday. 1 Corinthians 16:1-2.
 - b. By establishing as a precedent the eating of the Lord's Supper on the first day of the week (Acts 20:7), he excluded it for other days.
 - c. The command to sing does not include a mechanical instrument of music, and thus does not authorize the use of instrumental music in worship of God. Colossians 3:16.
3. To illustrate these two matters, consider this:

GENERIC	SPECIFIC
CAR	1995 ESCORT
GO	WALK
ANIMAL (horse, bird, etc.)	LAMB (Ex. 12:5)
MUSIC	SING (vocal)
APPLY WATER	IMMERSE
GIVE	GIVE AS PROSPERED

B. The Bible teaches in plain words the truth on this important subject.

1. Deuteronomy 4:2: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you."
2. Deuteronomy 5:32: "Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left."
3. Deuteronomy 28:14: "And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them."
4. Joshua 1:7: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."
5. Proverbs 30:6: "Add thou not unto his words, lest he reprove thee, and thou be found a liar."
6. Matthew 4:4: "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."
7. 1 Corinthians 4:6: "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other" (ASV).
8. Colossians 3:17: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."
9. 2 Timothy 1:13: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."
10. 2 Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."
11. Revelation 22:18-19: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."
12. 2 John 1:9: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

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Theme: "Rightly Dividing The Word Of Truth" 2Timothy 2:15

Subject: "What Is Interpretation?" 2Peter 1:20

Introduction

The highly respected Merriam Webster's Deluxe Dictionary (tenth collegiate edition) defines interpret as: "to explain or tell the meaning of; present in understandable terms", and that is how we basically see interpretation. With men, even a wrong interpretation is still an interpretation. It is then considered owned by the one who believes it and is respected as a person's own personal belief. On the other hand, God's definition of interpretation is more strict. He insists on our knowing that which He meant when He said it (or had it written). In other words, we must interpret God's Word only on the basis of pure Truth as God intended it. God did not entrust His Words to human thought and understanding, when He sent it down to us. No, Holy men of God spoke and wrote the exact message from God. He breathed into them (inspired) "word for word" all Holy Scripture. The one who was writing it could not tamper with the Message, nor the one speaking it, lest it be simply man's thoughts and not The Holy Word of God. 2Peter 1:20-21. Once The Word of God was faithfully recorded without any human influence, it was (and is) left up to the reader and the one sharing it, to understand the message God intended to send. Ephesians 3:2-4; 2Timothy 2:15.

Bible Affirmation: God's Word is uniquely His and is sent to serve His Holy Purpose.

Psalms 19:7; Isaiah 55:8-11; Galatians 1:6-12, & Revelation 22:18-19.

1. Since The Word of God has a definite Divine message and purpose, we must have the best method of interpretation when reading The Word of God or risk missing The Holy Message. Deuteronomy 4:2, & Proverbs 30:5-6.
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2. The Word of God itself tells us that there are some critical things that must be known and considered when hearing (reading) His Word. We must know what was said, to whom, when it was said, and who said it. Hebrews 1:1-2, & Romans 15:4.

3. First of all, we must know who said the things we are reading in The Word of God because it tell us how to treat the matter. For example, if someone other than God said something, it may not be truthful, accurate, nor presented for our obedience, but simply to make a point God wanted us to observe.

A. When the serpent said : “Ye shall not surely die” for committing sin, it was recorded not to teach man to believe in it, but to show satan at work. Genesis 3:1-5(KJV). The devil’s command to “fall down and worship” him was not written for our obedience in order to get material wealth, but to teach us to refuse him. Matthew 4:8-10. (KJV).

4. Secondly, we must understand to whom the things in a particular section of Scriptures were said. If not, we could very well intercept someone else’s message for their obedience and displease God by doing it ourselves, or at the least waste valuable time on vain work.

A. God said that The Covenant made in Horeb was for a certain people and obedience would benefit that people. Deuteronomy 5:1-3. That covenant is no longer for our obedience in this day, hence we would observe it in vain now. Colossians 2:10-16.

5. Thirdly, we should know when the thing being read was said, for we might find ourselves hoping for something that is no longer available. Acts 17:30.

A. Jesus promised that “these signs shall follow them that believe.” Mark 16:17 (KJV). Even though we may be “them that believe” today, those signs were used and served their purpose already even when God told about them in the past tense in verse 20.

Now the time and the purpose has expired (1 Corinthians 13: 8-12.), and we would look for those gifts in vain if we did not understand when did they apply. When The Scriptures said that “he beareth not the sword in vain” (Romans 13:1-4 KJV), it does not mean that “the powers that be” are not executing justice for God today. The Sword was a phrase standing for all deadly weapons carried by authorities in that day.

“The Gun” is the equal understanding today.

6. In the fourth place, we must understand accurately what was said. Since Respecting God and keeping His Commandments is our “whole duty” (Ecclesiastes 12:13 KJV), we need to know exactly what He has said for us to do and keep. Ephesians 5:17. We must study the context (setting), the original language (if need be), and compare with other Scripture on the same subject to determine that our understanding is in harmony with all Truth. Do not read into The Scriptures more than the Bible interprets when The Bible interprets Itself.
 - A. When Jesus said in Luke 14:26 to “hate” father and mother, one must understand that He speaks of requiring greater love for Him than man has for his family. By studying Matthew 10:37, we can allow the Bible to interpret itself by seeing the exact same matter expressed by Jesus using other clearer words.

Conclusion

When one sets out to study The Scriptures to obey them, he must be able to rightly interpret them. In order to accomplish this, one must consider who is saying what to whom, and when did he say it. Also, The Bible is the best interpreter of Itself when it does so. Always let The Bible interpretation of Itself to be the standard of understanding when It does so. When The Bible said in Luke 18:1 that the following parable was for a certain intent (purpose), let that be The understanding

for that parable. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint;" (Luke 18:1 KJV). All The Holy Scriptures are for our learning (Romans 15:4), but we must only obey that which applies to us at the time it is valid for us. The whole point of the Holy Scripture is to equip us to respect and obey God. 2Timothy 3:14-17, and Ephesians 5:17.

Ulysses E. Johnson

How to Study The Old Testament?

Introduction:

A. First we must understand these four scriptures.

1. Rom 15:4 – The Old Testament was written for our learning that we through patience and comfort of the scriptures → Resulting In Hope
2. Lk 24:44 The New Testament Fulfills the Old Testament- : 33% of the Old Testament is found in the New Testament.
3. Gal 3:24-25 The Old Testament was to Bring us to Christ.
4. II Tim 2:15 We must study to rightly divide the Word of Truth.

B. What is the Old Testament?

1. The Old Testament is a Contract, Will or Covenant made by God with his people.
2. There are 39 Books in the Old Testament
 - a. Written in the Hebrew Language
 - b. It covers a period of 4,000 years.
 - c. It is translated in over 1200 languages.
 - d. There are Five Divisions in the Old Testament.
 1. Law → Genesis – Deuteronomy(5 books)
 2. History → Joshua – Esther(12 books)
 3. Poetry → Job – Song of Solomon(5 books)
 4. Prophecy → Isaiah – Malachi(17 books)
 - a. Major Prophets → Isaiah – Daniel(5 books)
 - b. Minor Prophets → Hosea – Malachi(12 books)
3. Genesis is the Book of Beginnings
4. Exodus – Children of Israel Departure from Egypt.
5. Leviticus – Laws and Ordinances for the Levitical Priesthood.
6. Numbers – Numbering of the Tribes(Num 1:46 603,550 Men)
7. Deuteronomy – The Repeating of the law.
8. The Old Testament had two dispensations
 - a. The Patriarchal age. This dispensation God spoke directly to the fathers: Hebrews 1:1.

(1) This was a family religion where there were animal sacrifices and family altars.

(2) This period took place from Adam to Moses.

a. Under this period the following events took place.

- (1) The Creation of the World.
- (2) The Creation of Man and Woman(Adam and Eve)
- (3) The Garden of Eden.
- (4) Wickedness Prevailed(Genesis 6:5)
- (5) Noah(Genesis 6:9)
- (6) The Great Flood
- (7) We also have a record of the Life of the Fathers.
Abraham - Genesis 12:1
Isaac - Genesis 26:24
Jacob - Genesis 28:14
Joseph - Genesis 37:50
Israel 400 years in Egypt

b. The Mosaical Age. This dispensation is from Moses to Christ. The following took place under this dispensation.

1. The Birth of Moses
2. The Ten Commandments given to Moses at Mt. Sinai.
3. Wilderness wanderings for forty years.
4. Fifteen Judges over a period of 300 years.
5. United Kingdom – 120 years. Saul, David, Solomon.
6. Divided Kingdom – 388 years.
 - a. Israel – 10 Tribes(Northern Kingdom ruled by Jeroboam and their capital was Samaria)
 - b. Judah – 2 Tribes(Southern Kingdom ruled by Rehoboam and their capital was Jerusalem)

7. This was known as the Jewish Age and was a National Religion.

John 1:17 Law came by Moses.

BODY

I. WHAT ARE THE PROMISES OF THE OLD TESTAMENT?

Here are three Promises of the many that is given in the Old Testament.

- A. The Overruling Providence of God.
The Definition of Providence – Pro meaning before
Video meaning to see.

Therefore God sees and arranges everything for the good of the individual.

1. Abraham told Isaac God will provide himself a Lamb for a burnt Offering – Genesis 22:8
2. God Provided a Ram – Genesis 22:13,14
3. God's Providence is seen in the life of Joseph. Genesis 37-50
4. God always showed his providence in taking care of his people and giving them deliverance

Application - Romans 8:28, Matthew 6:33, Philippians 4:19, II Corinthians 9:8

- B. The Unfailing Power of God.
Exodus: 14: God showed his unfailing power by delivering the children of Israel through the Red Sea.
He also showed his unfailing power by making his presence known always to his people(Cloud by day and Fire by night in the wilderness)

Application - Ephesians 3:20, Philippians 2:13, Philippians 3:10, Philippians 4:13.

- C. The Unchanging Promises of God
Joshua 1:5-8. tells us that Obedience is Conditional as long as they obeyed God, they were victorious, prosperous and successful.

Application – God Promises us Victory All the Way. We are born for Victory, We are prepared for Victory. We are kept for Victory, and we can enjoy this Victory here and now. I Corinthians 15:57, II Corinthians 2:14

II. WHAT IS THE PROMISE OF THE OLD TESTAMENT?

- A. There are about 300 prophecies in the Old Testament pointing to Christ. 33% of the Old Testament is found in the New Testament.
1. Genesis 3:15 fulfilled in 1 John 3:8. Galatians 3:16
 2. Isaiah 7:14 fulfilled in Matthew 1:21-23
 3. Isaiah 9:6,7 fulfilled in Luke 1:30-33
 4. Isaiah 53 fulfilled in the New Testament when Jesus was sacrificed for his Sins on the Cross.
 5. Therefore the Old Testament promises a Messiah, a Savior for all mankind

*Application – Do you know my Jesus? Philippians 3:10, 2Timothy 1:12.
Do you know how wonderful he is? His wonderful love. John 15:13
Do you know his wonderful compassion? 1Tim2:4, 2Peter 3:9
Do you know of his wonderful sacrifice? Philippians 2:5-11.*

III. WHY MUST WE USE THE OLD TESTAMENT TODAY?

- A. To give us Wisdom and Equipment for every good work.
2Timothy 3:14-17.
- B. It is a background for the New Testament
Luke 24:44
- C. It Points to Christ.
Acts 3:20-24, Acts 8:35
- D. It is the only reliable History for that period of time.
- E. To give us examples
 - a. Bad Examples to Shun 1Cor 10:6,11
 - b. Good Examples to imitate Hebrews 11
- F. It is for our learning, patience, comfort and hope.
Romans 15: 4.
- G. It is a light for a dark day.
2Peter 1:19-21

CONCLUSION :

- A. Hebrews 10:1 - The Old Testament was a shadow of good things to come.
Hebrews 8:6-13 – We have a better covenant with better promises established by Jesus Christ, the King of Kings and Lord of Lords.
- B. Jesus Christ, Our Savior, invites you to his banquet. Luke 14:16-24.
He is saying to us...
 - 1. COME for all things are now ready. Luke 14:17
 - 2. COME for all classes are invited. Luke 14:21
 - 3. COME for there is yet room. Luke 14:23

HOW TO STUDY THE NEW TESTAMENT (JNO. 20: 30-31 & HEB. 9: 15)

INTRODUCTION:

The Bible itself claims that it came from God – which God revealed the sacred message to certain men who spoke that message and wrote it down in words selected by the Holy Spirit. The Bible is divided into two great and grand divisions called the Old Testament and the New Testament. The Old Testament contains 39 books beginning with Genesis and concluding with Malachi. The New Testament has 27 books beginning with Matthew and concluding with the last book of the Bible, Revelation. All scripture is inspired of God and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3: 16-17).

I. What is the New Testament?

Christ now has all authority in heaven and in earth (Matt. 28: 18). We must hear Him (Jno. 17: 5). The Old Testament is inspired and a part of the Bible but we are not under it as a specific system of religion (Col. 2: 14; Jer. 31: 31-34; Heb. 8: 6-13). There have been three Dispensations or ages or laws under which God has been pleased to govern man. We point out that the Patriarchal age was a family religion and was in force from Adam to the cross of Christ. Then from Moses to Christ the Jews were under what Paul referred to as “the Jews religion” (Gal. 1: 13-14). The Gentiles were not under that law but continued under the Patriarchal Law (Deut. 5: 1-5; Rom. 2: 14-15). The Gentiles were aliens back there but are now made nigh by the blood of Christ (Eph. 2: 11-16). From the day of Pentecost of Acts chapter two we live under the Christian Dispensation. We live under the Great Commission (Matt. 28: 18-20), with the gospel provisions for salvation of every creature in the entire world (Mk. 16: 15-16).

II. Interpretation of the New Testament

The aim of good interpretation is simple; to get at the plain meaning of the text. The test of good interpretation is that it makes good sense of the text.

III. The Nature of Scripture

It must be understood first of all, the nature of scripture. All scripture has a dual nature.

A. The Bible is God’s word, it has Eternal relevance, and it speaks to all humankind, in every age and in every culture. Because the Bible is the word of God, we must listen to it and obey it.

B. Because the Bible is God’s word, God chose to speak his word through human words in history, and every book in the Bible has historical particularities.

IV. The First Task in Studying the New Testament Is: Exegesis

Exegesis is the careful, systematic study of the scriptures to discover the original, intended meaning.

The key to good exegesis is to learn to read the text carefully and to ask the right questions of the text. There are two basic kinds of questions one should ask of every biblical passage:

A. Those that relate to context:

B. Those that relate to content: has to do with the meaning of the word, the grammatical relationship in sentences, and the choice of the original text where the manuscripts have variant reading.

C. The question of context; are also of two kinds: historical context & literary context. The historical context will differ from book to book and it has to do with several things such as time and culture of the author and his readers and it also has geography topographical and political factors that are relevant to the author setting and the occasion of the book. The literary context means words only have meaning in sentences, and for the most part, biblical sentences only have meaning in relation to preceding and succeeding sentences.

The Question of Content

Content has to do with the meaning of words, the grammatical relationships in sentences.

Tools Needed For New Testament Study

1. A good translation
2. A good Bible dictionary
3. A good set of commentaries

V. The Second Task In NT Study Is: Hermeneutics

Hermeneutics ordinarily covers the whole field of interpretation, However, it is also used in the sense of seeking the contemporary relevance of ancient texts; meaning the here and now.

VI. The divisions of the New Testament - First the study of the New Testament must be understood from the standpoint which Paul makes to Timothy: 2Tim. 2:15. The New Testament must be rightly divided. The NT is composed basically of four types of genres: (classes or category of literature)

A. The Gospel.

The first four books of the New Testament bear the collective name "Gospel". The English word translates the Greek term euangelion, means "good news". When we use the term "gospel" to refer to the total system of truth, there is only one gospel. The purpose of the gospel is to edify the Saints and bring sinners to obedient faith (Jno. 20: 30-31). The Gospels; are comprised of Periscopes, individual units of narratives or teaching, which are of different kinds, with different characteristics set in their contexts by their author.

1. The historical context: Gives to us, things about the life and teaching of Jesus.
2. The historical context also gives to us things about the author, what he understood what was said and done by Jesus.

The Literary Context

The literary context has to do with the place of a given periscope in the context of any one of the gospels. Because of the nature of the gospels, and to understand them correctly, one must do two things:

1. Think horizontally: To think horizontally means that when studying a periscope in any one gospel, one should be aware of parallels in the other gospel. To be sure, this point must not be overdrawn, since none of the authors indented his gospel to be read in parallel with the other.
2. Think vertically: To think vertically means that when reading or studying a narrative or teaching in the gospels, one should try to be aware of both historical contexts, that of Jesus and that of the author.

B. Acts (The Acts of the Apostle. The history of the New Testament).

The first step is to know and understand the intention or purpose in the writing.

1. Its history
2. The exegesis
3. The hermeneutics

Acts is actually a continuation of Luke's Gospel. The gospel he wrote tells about the things "Jesus began both to do and to teach" (Acts 1: 1). Acts tells what He brought about through the Holy Spirit's continuation of His work (Acts 1: 8). The book of Acts is basically a series of connected narratives that form one entire narrative interspersed with speeches. The Acts of the Apostles is a crucial part of Holy Scripture. It tells of the establishment of the Lord's church. It describes the growth of the church and documents

the gospel's spread throughout the world (Acts 2: 27). Three important teachings of this book: (1) The establishment of the church. (2) How to become a Christian. (3) Historical background for many of the epistles.

C. The Epistles.

Step one is to understand the nature of the epistles. This distinction can be seen by noting the form of the ancient letters.

Step two is the historical context:

1. What was going on?
2. How did the author learn of their situation?
3. What was their relation to the author?
4. What attitude do they reflect in the letter?

Step three is the literary context:

When studying the epistles one must trace the argument of the author, paragraph by paragraph, to understand his answer or the solution to the problems.

The book of Romans begins a new section of the New Testament – the epistles. An “epistle” is a letter used as a means of instructing the various churches throughout the brotherhood. The “epistles” of the New Testament literature are the 21 books from Romans to Jude. This was a common literary form of the time. The epistles were intended for public reading and consumption. The epistles, for the most part are comprised of paragraphs of arguments or exhortation. One must trace the flow of the writer’s argument in order to understand the sentence or paragraph. The New Testament epistles are divided into two categories. (1) Paul’s epistles: Romans to Philemon. (2) General epistles: Hebrews to Jude.

1. Paul’s letter’s can be grouped as follows: Letters written during 1st. and 2nd Missionary journeys: 1& 2 Thessalonians, Galatians, 1& 2 Corinthians, and Romans.
2. Letters written during 1st. imprisonment: Ephesians, Philippians, Colossians, and Philemon.
3. Letters written after the 1st. Roman imprisonment: 1& 2 Timothy and Titus.

D. The book of Revelation.

The first step; one must understand the nature of the literature. This biblical book is unique and has within it three distinct literary types:

1. Apocalypse
2. Prophecy
3. Letters

The second step; is the exegesis of Revelation,

First one must come to recognize the author's original intent. One must also understand what the author intended it to mean to the first hearers.

The third step; is the historical context,

One must come to know the situation in which it was written.

The fourth step; is the literary context,

One must know and understand the content, visions, and the meaning of the images and how the visions function in the book as a whole.

Finally, the book of Revelation closes the New Testament, with the radiant joy of Christianity displayed in spite of intense persecution that surrounds it. The Book of Revelation, is basically a series of carefully constructed vision, woven together to form a complete Apocalyptic narrative. "Be thou faithful unto death" (Rev. 2: 10) is a major theme. The word "overcometh" is found 17 times in the 22 chapters. When saints of God do overcome the devil by God's word and the blood of Christ (Rev. 12: 11), they can come over to spend eternity with the One who died to set them free (Rev. 1: 5). How deeply grateful we ought to be for the clarity and challenge of the New Testament!

HOW DOES THE BIBLE DEFINE?

1 Peter 4:11.

CHURCH - MIRACLES - SALVATION - BAPTISM

Aim: To Define these tremens as they are use in the Bible This is why our plea is "BACK TO THE BIBLE" AND SPEAKING WHERE THE BIBLE SPEAKS AND SILENT WHERE THE BIBLE IS SILENT. BASE UPON FIRST PETER CHAPTER FOUR AND VERSE ELEVEN.

That we may have the unity that Christ prayed for in (John 17), that we all be ONE.

Let us look first at the word "DEFINE" 1 a: to determine or identify the essential qualities or meaning of. B: to discover and set forth the meaning of (as a word) b: to make distinct, clear, or detailed especially in outline.

The word, "DEFINE" must be keep in mind as we study the subject.

- I. The first word we will deal with is **CHURCH?** "THE CALLED OUT or THE OUT CALLED"
 - A. The church is the call out body of baptized believers, over which Christ is head, and in which His Spirit dwells through the word"
 - B. The church is composed of those that have been called out of darkness by the gospel (2 Thess. 2:14) into the kingdom of God's dear Son (Col. 1:13).
 1. The Church, or Ekklesia, in Greek. EK in the Greek means "out of" and Kaleo, "I Call" so together they mean "a called out group".
 2. The first time we read the word **church** in the Bible is (Matt. 16:18). It was to be built by Him
 3. When we look at (Eph.3:10), We see that it is a divine institution, and was in the mind of God before the foundation of the world/ age.
 4. In (Eph. 1:20,21), We see that the church is the BODY of Christ which he is head.
 5. In (Ac. 2:47), we see that the Lord add the save to it.
 6. And in (Eph. 5:23), we see that he is the savior of the body the church.
 - C. From these scriptures we can see that the church of Christ **is not a** denominational institution built on the doctrine and commandments of men.
- II. **How does the bible define "MIRACLES"?**
 - A. **Miracles Defined:**
 1. A miracle is an act in which God works aside from his natural laws.
 2. A miracle, as defined by Webster, "And event or effect in the physical world deviating from the known laws of nature, or transcending our knowledge of these laws."

3. A miracle is an extraordinary divine performance, and not an ordinary casualty which we acknowledge everywhere and in everything.
 4. A miracle is a result of those powers of God other than those which have always been working; such indeed, as most seldom or never have worked before.
 5. A miracle is an unresisting activity of God which at other times hides and conceals itself behind the veil of what we term natural laws, but in the miracle unveils itself.
 6. It steps out from its concealment and the hand which works is laid bare.
- B. Words used in the Bible for miracles:
1. Wonder. Ac. 2:29,22.
 2. Signs. Jo. 2:11.
 3. Power or mighty works. Ac. 2:19.
 4. Works. Jo. 5:36; 14:11,12.
- C. The Purpose of Miracles:
1. To create faith. Jo. 4:46-53; 20:30,31.
 2. To confirm the word. Matt. 16:20; Heb. 2:3,4; Ac. 8:5,6.
 3. Miracles were credential's for the bearer in order that all might know that he had a special mission for God. Rom. 15:19; 2 Cor. 12:12.
 4. But they served their purpose, and are not needed today.
- D. We must believe in Biblical miracles, and we must also remember that the Bible teaches that they were to cease.(1 Cor. 13:8-10).
- E. Therefore Modern day miracles are only false miracles. (Prov. 25:14; 2 Thess. 2:8,9; 2 Cor. 11:13-15).
- F. Miracles served their purpose, and are not needed today.
1. Miracles did not teach a new doctrine.
 2. Miracles did not make truth more truth.
 3. Miracles cause some to believe the truth, but not all that saw them believe.
 4. It is a lack of faith for people to demand miracles today. (Jo. 20:30,31).
 5. It is more blessed to believe the reviled truth as presented in the New Testament, and confirmed by miracles, than to believe only on beholding a miracle. (Jo. 20:29).

III. HOW DOES THE BIBLE DEFINE "SALVATION"?

- A. Thayer give this definition: 1) deliverance, preservation, safety, salvation: deliverance from the molestation of enemies; in an ethical/moral sense, that which concludes to the souls safety or salvation: of Messianic salvation.
1. 1a) salvation as the present possession of all true Christians.
 2. 1b) future salvation, the sum of benefits and blessings which the

Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God. Fourfold salvation: saved from the penalty, power, presence and most importantly the pleasure of sin. A.W. Pink

- B. **Sal-Va-tion** (sal van) *n.* [[ME *salvacoun* < OFr *salvation* < LL(Ec) *salvatio* < L *salvatus*, pp. of *salvare*, to SAVE¹]] **1** a saving or being saved from danger, evil, difficulty, destruction, etc.; rescue **2** a person or thing that is a means, cause, or source of preservation or rescue **3** *Theol.* deliverance from sin and from the penalties of sin; redemption --**sal-va-tion-al** *adj.* From Compton's Interactive Encyclopedia Deluxe © 1999 The Learning Company, Inc.
- C. Why the need for salvation, deliverance? man had gone away from God, we see from the garden of Eden man heard a lie, believed that lie, obeyed that lie, from that we see that sin entered the world.
1. By the lust of the eyes
 2. The lust of the flesh.
 3. And the pride of life. (Gen. 3:1ff.; 1 Jo. 2:15-17).
- D. Man sins separated him from God. (Isa. 59:1,2), and need of being resorted back to God.
1. Now we see God's love go to work on man's behalf.
 2. The saving of mankind is in, and through The Christ, The Son of God. (Jo. 3:16).
- E. Jesus came into this world to make it potable for all to be freed from the penalty of sin.
- F. Matt. 1:21, "He came to save his people from their sins."
1. Paul said that the grace of God hath appeared to all men teaching.... Titus 2:11-14.
 2. Paul also said that salvation was in Christ Jesus. (2Tim. 2:10).
- G. There are four requirements set forth in the Bible as conditions of salvation.
1. We must not think that any one of them, or all of them together, merits salvation.
 2. When we keep every commandment we are only doing what is our duty to do, and salvation is a matter of grace.
 3. No matter what we do we can never put God in debt to us. Eph. 2:8-10.
- H. These are God's requirements for salvation.
1. Faith: Rom. 5:1; Jo. 3:16; Ac. 16:31; Jo. 8:24. Faith is required but nowhere in the Bible do we read "salvation is by faith only".
 2. Repentance: Lk. 13:3; Ac. 17:30; Ac. 3:19. Here is the real problem with most people; it is hard for them to repent, or change their minds, about sin

and serving God.

3. Confession: Matt. 10:32,33; Rom. 10:9,10; the confession is one faith in Jesus as the Son of God.
4. Baptism: All were baptized . Mk. 16:16; Ac. 2:38; 1 Pet. 3:21. It for the remission of sins.

IV. **How does the Bible Define Baptism?**

- A. Baptism is a burial in water of a penitent believer for the remission of sins. It is the act that puts one into Christ where salvation is.
- B. Baptism was commanded by the Lord when he commission His Apostles to go into all the world and preach the gospel .
- C. He said, "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned."
 1. It is a burial in water. Col. 2:12.
 2. It is for the remission of sins. Ac. 2:38.
 3. It is to wash away sins. Ac. 22:16.
 4. It is to put on Christ. Ga. 3:27.
 5. It is to be saved. 1 Pet. 3:21.
- D. Without the scriptural teaching one can't have scriptural baptism, there to reach the scriptural place in Christ.
- E. Therefore one must be baptized into Christ, this is the final step INTO CHRIST .
- F. But let us note UNTO & INTO.
 1. Faith: is unto salvation. Rom. 10:9,10. We see hear that faith, or believing, is unto, or in direction of, righteousness and salvation.
 2. Repentance: is also unto, or in the directions of, salvation. 2 Cor. 7:10.
 - a. This faces us in heart and mind away from sin and toward Christ, when we truly repent our of sorrow for sin the rest is easy.
 - b. If we truly repent and see our need of Christ, confessing our faith in him and being baptized in his name, or by his authority, will be a joy, not a burdensome command.
 3. Confession: is unto salvation. Rom. 10:10.
 4. We are baptized into Christ.
 - a. Baptism puts one into Christ, and into the church. Rom. 6:3.
 - b. In being baptized according to the scriptures, we "put on Christ" Gal. 3:26,27.
 - c. Baptism is the only thing taught in the Bible that puts one INTO CHRIST.
 5. Let also remember that the same thing that put us into Christ makes us a member of the church of Christ. 1 Cor. 12:12,13.

Conclusion;

1. Church: is a call out body of baptized believer over which Christ is head and in which his spirit dwells through the word.
2. Miracle: the event in the external world in which the power of God operates directly, overcoming the forces which are regularly at work in the universe, and attesting through whom the work is performed, but the ceased when that which is perfect came, completed revelation. If something can be explained by natural laws it is not a miracle.
3. Salvation: deliverance from sin, and its penalties. And it has been brought down through Christ.
4. Baptism: is a burial in water for the remission of sins, of a penitent believer.

HOW THE BIBLE DEFINES MUSIC IN WORSHIP

Don Blackwell

INTRODUCTION.

1. How the Bible defines music in worship is a desperately needed topic today.
2. Recently the largest "church of Christ" in the country (The Richland Hills congregation in Texas) has decided to add instruments to their worship.
 - A. Their website says, "After a three year period of much study, prayer, and fasting, the leadership of the Richland Hills Church of Christ has decided to add a third weekend assembly that will include instrumental praise."
3. In years past, the absence of the instrument was a mark that distinguished the church of Christ from the denominations.
 - A. But it was not just the fact that we did not use mechanical instruments, it was the understanding (the principle) behind it.

I. THIS PRINCIPLE IS ONE OF AUTHORITY.

- A. Col. 3:17 says, "Whatsoever ye do in word or deed, do all in the name of the Lord."
 1. "In the name of the Lord" means "by the authority of the Lord."
 2. A Policeman says, "Stop in the name of the Law."
 - a. What does he mean?
- B. Everything that we do in religion, and in worship to God **MUST** to be done with authority from God.
- C. Many people don't understand this very basic bible principle.
 1. Instead of doing only what God has authorized, they do just what they want to do, and their defense is "The Bible doesn't say notto."
- D. This line of reasoning would not work in the secular world.
 1. Example of taking your car to a mechanic.
- E. If we ignore the principle of authority then anything goes.

II. WHAT HAPPENS WHEN WE TRY TO WORSHIP GOD, BUT WE IGNORE THIS PRINCIPLE?

- A. God does not accept our worship.
- B. God is not obligated to accept our worship, and He never has been
 1. Genesis 4 – Cain and Abel.
 2. Leviticus 10 – Nadab and Abihu.

III. WHAT DOES THE NEW TESTAMENT SAY ABOUT MUSIC IN WORSHIP?

- A. What has God authorized us to do in NEW TESTAMENT worship?
 1. **Romans 15:9**, "And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and I sing unto thy name."
 2. **I Cor. 14:15**, "What is it then? I will pray with the spirit, and I will pray with understanding also: I will sing with the spirit, and I will sing with the understanding also."
 3. **Eph. 5:19**, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

4. **Col. 3:16**, "Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."
 5. **Heb. 2:12**, "Saying I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."
 6. **James 5:13**, "Is any among you afflicted? let him pray. Is any merry? Let him sing psalms."
- B. If we offer something other than listed above we are worshipping without authority, and thus sinning.

IV. WHAT DOES HISTORY SAY? **(See Note)*

- A. Historically, there is no record that an instrument was used or authorized by God in New Testament worship.
- C. In the second century A.D. (about A. D 165) Justin Martyr said the music of the church included "simply singing."
 1. It excluded what he called "lifeless instruments."
- D. Several hundred years after the church was begun and God had completed his revelation to man, the American Encyclopedia says that the Pope introduced organs into some of the churches of Western Europe about 670.
- E. (Schaff-Herzog Encyclopedia), "In the Greek church, the organ never came into use. But after the eighth century, it became more and more common in the Latin church; not however, without opposition from the side of the monks."
- F. So, what's the point? The point is that Biblically there is NO authority for the instrument, and historically it wasn't introduced until long after the Lord's church was established.

V. TESTIMONY OF MEN **(See Note)*

- A. **Martin Luther** (founder of Lutheran church) - "The organ in the worship of God is an ensign of Baal."
- B. **John Calvin** (founder of Presbyterianism) - "Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps, and restoration of the other shadows of the law."
- C. **John Wesley** (founder of Methodism) - "I have no objection to instruments of music in our chapels, providing they are neither heard nor seen."
- D. **Charles Spurgeon** (one of most famous Baptist preachers in history) - "I would just as soon pray to God with machinery as to sing to God with machinery."

VI. ARGUMENTS MADE IN DEFENSE OF INSTRUMENTS.

- A. **God commanded the use of instrumental music in worship in the Old Testament (II Chronicles 29:25-29).**
 1. II Chron. 29:25 does specifically state that instrumental music was commanded of the Lord by the prophets.

2. The OT has been nailed to the cross, and there is no such command in the NT.

B. The New Testament does not condemn the use of instrumental music in worship in any way.

1. This argument is based on a gross misunderstanding of how the Bible authorizes.
2. Hebrews 7:14 teaches us that when God does not address a subject, we have no authority for it.
3. We must learn to respect the silence of the scriptures.

C. The word "psallo" from Ephesians 5:19 includes the idea of using stringed instruments in praise to God.

1. It is claimed by those who defend the use of mechanical instruments that Greek lexicons render this verb to mean, "to twitch, twang, or pluck."
2. They would argue then that this constitutes authority for the instrument.
3. The instrument we are to "pluck" is specified in the verse as the heart.
4. If this verse did teach that a stringed instrument must be played, then it would be required of all Christians to do so.

E. Revelation 5:8; 14:2 and 15:2 all mention harps (stringed instruments) in heaven. Although Revelation is full of symbolic language, would God use a symbol of an instrument if He indeed does not approve of their use in worship?

1. Revelation also mentions an altar, a golden censer and the burning of incense.
2. All of these are figures from the OT. It does not mean that they are authorized in NT worship.
3. This argument could be used to bring back the burning of incense into our worship just as easily as it could argue for instrumental music.

F. The silence of the scriptures and the opinions of men give absolutely no good reason for division among Christians.

1. The silence of the scriptures simply indicates that God does not authorize it.
2. This point is arguing that ignoring God's authority doesn't really matter.

VII. SOME OTHER ARGUMENTS.

A. NOT A SALVATION ISSUE.

1. Some argue that instruments in worship is not a salvation issue.
2. I wonder what Nadab and Abihu would say if you asked them if how one worships God is a salvation issue.
2. John 4:24 says, "God is Spirit, and those who worship Him **MUST** worship in spirit and truth."
3. The Lord said about the Jews of his days, "In vain do they worship me, teaching for doctrine the commandments of men" (Matt. 15:9).
 - a. When we teach people to do something in worship that God has not taught them, our worship becomes vain.

B. "Natural Talent" Argument.

1. Some argue, "Playing an instrument is a natural talent that some people have, and using instruments in worship gives them the opportunity to use this talent to serve the Lord."
2. Some people have a natural talent for cooking. Should this be brought into worship?
3. If "natural talent" were the basis and standard for our worship, then God would not have given us specific acts.

C. "Music in Home" Argument.

1. It has been argued that if music is OK in my home, it is alright in worship.
2. Such an argument assumes that whatever is acceptable in the home is acceptable in the worship of God, and that simply is not the case.
 - a. Eating a common meal? (I Cor. 11).
 - b. Dress?

D. The Aid Argument

1. It has commonly been argued that a piano is no different from a song book. It is simply an aid to singing.
2. But the Bible gives us authority for song books in the command to "sing."
 - a. In order to carry out that command, we must have words, and therefore a song book aids us in obeying this command
3. But playing the piano is an addition.
 - a. It creates a second type of music.
 - b. You not only have the music of the heart being offering, but you also have the music of the piano being offered.
4. When I get through using the song book, all I have done is sing.
 - a. When I get through playing the piano, I have sung and I have played.
 - b. I have made two kinds of music

CONCLUSION.

1. Christ said, "the hour cometh, and now is, when true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship. God is a spirit and they that worship him MUST worship him in spirit and in truth." (John 4:23-24).
2. To do it any other way is sin.

** The Historical quotes and "Testimony of Men" were taken from Wendell Winkler's book, "The Church Everybody is Asking About" pages 73-75. The original citations can be found there as well as more detailed information.*

HINDRANCES TO UNDERSTANDING THE BIBLE

By Ted Rush

INTRODUCTION

1. TEXT – 2 Corinthians 3:14-16
2. Every man, woman, boy and girl needs to study God's Holy and divine Word, the Bible
 - A. Study daily – 2 Tim. 2:15, Acts 17:11
 - B. Meditate upon – Ps. 1:2
 - C. Hide God's Word in our heart – Ps. 119:11
 - D. Let it dwell in us – Col. 3:16
 - E. Obey it – Jam. 1:22
 - F. Teach it to others – Mt. 28:20
3. WHY...Study God's Word...Because it is:
 - A. Inspired – 2 Tim. 3:15-17
 - B. Perfect – Ps. 19:7, Jam. 1:25
 - C. God's final, complete revelation to man – Jn. 14:26, 16:13; Jude 3, Gal. 1:6-9
 - D. Everlasting – Mt. 24:35, 1 Pet. 1:24-25
 - E. God's power to save – Rom. 1:16, 1 Cor. 15:1-2
 - F. Judged by God's Word – Rom. 2:16, Jo. 12:48
4. Every person needs to be a daily student of God's Word.
5. Tonight's subject is HINDRANCES TO UNDERSTANDING THE BIBLE

DISCUSSION

I. UNRELIABLE TRANSLATIONS CAN HINDER A PERSON'S UNDERSTANDING OF THE BIBLE

- A. Question...How many of you present tonight
 1. ...know the Greek language?
 2. ...can read the Greek New Testament?
 3. If you don't know the language and can't read the Greek New Testament, you are dependent upon an English translation of the Greek New Testament.
- B. I would suggest that you use a good, reliable, dependable English translation of the New Testament; one that is true to the Greek New Testament.
 1. I would recommend to you:
 - a. The American Standard Translation of 1901
 - b. The King James Version
 - c. The New King James Version
 2. I would discourage the use of:
 - a. The New International Version (NIV)
 - b. Good News for Modern Man
 - c. The Living Bible Paraphrase
 - d. Any other unreliable translation
- C. The use of an unreliable translation, one that is not true to the Greek New Testament, will cause people to misunderstand the Bible.

II. SOME PEOPLE DON'T BELIEVE YOU CAN UNDERSTAND THE BIBLE

- A. Some people say...get 20 people to read the same verse and you will have 20 different interpretations of that verse:
 - 1. This statement is an insult to God
 - 2. This statement is saying that God gave us His book, the Bible, and that we can't understand it
- B. Jesus said....Jn. 17:17, Jn. 8:32
- C. Paul said....Eph. 3:1-5, Eph. 5:17
- D. People CAN understand the Bible; for example:
 - Lk. 19:10, Rom. 10:17, Jn. 20:31, Lk. 13:3, 5, Mt. 10:32-33, Mk. 16:15-16, Mt.7:21
- E. We can understand....God's Plan of Salvation....How to worship God....
How to live the faithful Christian life....Everything we need to know to go to Heaven

III. FAILURE TO READ AND STUDY THE BIBLE CAN CAUSE A MISUNDERSTANDING OF THE BIBLE

- A. READ - Rev. 1:3, Eph. 3:4
- B. STUDY - 2 Tim. 2:15...Search - Jn. 5:35....Daily - Acts 17:11
- C. MANY PEOPLE DO NOT HAVE A PLAN FOR BIBLE STUDY
 - a. Some people, before going to bed at night.....read the Bible for two or three minutes
 - b. They read their favorite Psalm....
 - c. Or some other favorite chapter
 - d. Or they just open the Bible and read whatever passage to which they open
- D. In order to understand the Bible, we must Read, Study and Search God's Word daily.

IV. FAILURE TO RIGHTLY DIVIDE THE SCRIPTURES CAUSES PEOPLE TO MISUNDERSTAND THE BIBLE

- A. The Bible....is made up of 66 books:
 - 1. 39 in the Old Testament
 - 2. 27 in the New Testament
- B. In order to....Rightly Divide God's Word
 - 1. We must understand the three Ages of Bible History
 - a. The Patriarchal Age
 - b. The Mosaic Age
 - c. The Christian Age
- C. The theme of the Bible....is JESUS CHRIST, God's only begotten son
 - 1. The theme of the O. T....Jesus is coming
 - 2. The theme of Matthew, Mark, Luke and John....Jesus has come
 - 3. The theme of Acts through Revelation....Jesus is coming, again
- D. Many people mistakenly think that the Old Testament Law is binding upon us today....however, this is not true. The O. T. Law is not binding today:
 - 1. The O. T. Law was given to the children of Israel:
 - Ex. 20:1-2, 31:12-17, Deut. 5:1-3,6,15
 - 2. When Jesus died on the cross, the Old Testament Law was fulfilled:
 - Heb. 10:9-10, Heb. 9:15-17, Col. 2:14

V. MANY PEOPLE MISUNDERSTAND THE BIBLE BECAUSE THEY ARE INFLUENCED BY FALSE TEACHERS

- A. False Teachers: Mt. 7:15, Acts 20:28-30, 2 Pet. 2:1-2, 1 Jn. 4:1
- B. Listening to false teachers on radio, TV, the internet and reading their books and other materials...will cause people to misunderstand the Bible.
- C. Notice some of the errors they teach:
 1. False teachers misunderstand how the Holy Spirit works. They believe in the direct operation of the Holy Spirit, that is that the Holy Spirit works directly upon the heart of people separate and apart from the Word of God.
 - a. The truth of the matter is – the Holy Spirit works through the inspired Word of God which is the Sword of the Spirit – 2 Tim 3:16-17, Eph. 6:17
 - b. In conversion, the Holy Spirit works through God’s Word - Acts 7:51, Jn. 20:31, Ro.10:17, 2 Thess. 2:14
 - c. In every conversion in the book of Acts. The Word was preached.
 - d. In the building up and edifying the church, the Holy Spirit works through God’s Word – 1 Pet. 2:2, Acts 20:32
 2. False teachers believe and teach that the O.T. Law is binding today:
 - a. The Bible teaches that the O.T. Law was nailed to the cross - Col. 2:14
 - b. That we live under the N.T. Law in the Christian Age- Heb. 9:15-17, Mt. 26:28
 3. False teachers teach error concerning God’s Plan of Salvation:
 - a. They teach salvation by “faith only” and by praying the “sinner’s prayer”
 - b. However, both of these ideas are wrong. They are not taught in the Bible
 - c. The Bible teaches that the blood of Jesus washes away our sins.
 - d. A person must BELIEVE that Jesus Christ is God’s son, Jn. 20:31, REPENTS of sins, Lk. 13:3, 5, CONFESSES his belief in Christ, Mt. 10:32-33, Rom. 10:9-10, and BAPTIZED into Christ for the remission of sins, Rom. 6:3-4, Gal. 3:26-27, Acts 2:38, 41, 47.
 - e. Then, as a Christian, a member of the Lord’s church, he must live a faithful Christian life, Rev. 2:10, 2 Tim. 4:6-8, Gal. 6:9
 4. False teachers teach error concerning worship:
 - a. The Bible teaches “vain worship” – Mt. 15:9
 - b. The Bible teaches “true worship” – Jn. 4:23-24
 - c. The items of “true worship”: The Lord’s Supper and teaching God’s Word - Acts 20:7, giving - 1 Cor. 16:1-2, 2 Cor. 9:6-7, praying and singing - 1 Cor. 14:15, Eph. 5:19, Col. 3:16

VI. THE BELIEFS AND PRACTICES OF FAMILY MEMBERS AND FRIENDS LEAD SOME PEOPLE TO MISUNDERSTAND THE BIBLE

- A. Some family members and friends are members of denominations.
 1. Therefore, people try to justify the existence of denominations by referring to:
 - a. Jn. 10:16
 1. The “other sheep” are not religious denominations
 2. The “other sheep” refers to the Gentiles

3. The “one fold” is the church made up of both Jews and Gentiles – Acts 2, 10 and Eph. 2:16
 4. The “one shepherd” is Jesus
- b. Jn. 15:1-8
1. Some people say that the “branches” of Jn. 15:1-8 are denominational churches
 2. ...but, the “branches” refer to “individuals” not denominations.
 3. Notice: “he” in verse 2; “ye” in verse 4; “ye” in verse 5; “a man” in verse 6; and “my disciples” in verse 8
- c. Jesus built His church and we can be members of it – Mt. 16:18, Acts 2:36-38, 41, 47, Eph. 4:4, 2:16
- d. Jesus did not establish denominational churches
- B. Sometimes, family members and friends are involved in divorce for some reason other than fornication, Mt. 19:9, and then they unscripturally remarry.
1. When this happens, some people, even some preachers, change their minds about the Bible teaching on marriage, divorce and remarriage.
 2. The Bible states that there are only two things which scripturally end marriage
 - a. death – Ro. 7:2-3, 1 Cor. 7:39
 - b. fornication – Mt. 19:9
 - c. In the case of fornication, only the innocent/faithful person has the right to remarry.
 - d. If there is a divorce, for some reason other than fornication, those two people must remain unmarried or be reconciled to their original marriage partner – 1 Cor 7:10-11.

VII. THE IDEA THAT IT DOESN'T MATTER WHAT YOU BELIEVE RELIGIOUSLY AS LONG AS YOU ARE HONEST AND SINCERE CAUSES PEOPLE TO MISUNDERSTAND THE BIBLE.

- A. People must be honest and sincere in their religion but they also must be Biblically correct – Jn. 4:24, 8:32, Rom. 6:16-18.
- B. Saul was zealous, honest and sincere in the Jewish religion – Acts 22:3, 23:1, 24:16
 1. ...yet, before he became a Christian, he persecuted the Lord's church.
 2. Saul's conversion to Christ is recorded in Acts 9, 22, 26
- C. Cornelius is an example of a man who was honest and sincere in his religious beliefs.
 1. He was a devout man, he feared God, gave much alms to the people and prayed to God always - Acts 10:2
 2. But, Peter was sent to Cornelius to tell him words whereby he could be saved Acts 10:6, 22,33and 11:14
- D. The Ethiopian eunuch is another example of a man who was honest and sincere in his religion but he needed to be converted to Jesus Christ.
 1. He had been to Jerusalem to worship God under the O.T. system.
 2. However, the O.T. Law had been nailed to the cross – Col. 2:14.
 3. The Ethiopian eunuch needed to be taught about Jesus Christ.
 4. Philip preached Jesus to him, he believed the message, he confessed his belief in Christ, was baptized, and he went on his way rejoicing – Acts 8:35-39.

- E. The Bible teaches that people must be Biblically correct in their religious beliefs as well as honest and sincere in their practices.

CONCLUSION:

1. Tonight, we have discussed the subject HINDERANCES TO UNDERSTANDING THE BIBLE.
2. I want to challenge every person present tonight to READ – STUDY and MEDITATE UPON God's Word EVERY DAY.
3. Tonight, if you are not a Christian, I plead with you to – Study the Bible – Learn how to become a Christian – and Obey God's Plan of Salvation.
4. Tonight, if you are a Christian, I beseech you to keep on studying the Bible daily – to continue to grow – continue to live by God's Word – keep on walking in the steps of Jesus and do your very best – to teach the gospel of Jesus Christ to every lost person you possibly can.
5. If you are a child of God, but you have wandered away and become unfaithful, won't you REPENT and, like the Prodigal Son, come back home tonight.
6. If you need to obey the Gospel and become a Christian, a member of the church that Jesus built, you must BELIEVE that Jesus Christ is God's son, Jn. 20:31, Mk. 16:16, REPENT of your sins, Lk. 13:3, Acts 2:38, CONFESS your belief in Christ, Mt. 10:32-33, Rom. 10:9-10, and be BAPTIZED into Christ for the remission of sins, Rom. 6:3-4, Acts 2:38, 18:8 and live the FAITHFUL CHRISTIAN LIFE, Rev. 2:10, 2 Tim. 4:6-8.

TED RUSH

Born -	Augusta, GA, 10-18-40
Ted -	Obeded the gospel, 4-26-64
Wife -	Scott Rush
Scott -	Obeded the gospel, 6-21-64
Married -	for 45 years
Preached in gospel meetings -	FL, GA, SC, NC, MS, KY, W.VA, PA
Spoke in lectureships -	SC and NC
Total years preaching -	40
Local preacher -	Mauldin, SC for the past 11 years; beginning at Mauldin in April 1996

What is Bible Authority?

Neil Richey

2007 Central Carolina School of Preaching Lectureship
(A Brief Outline to be Expanded at the Lectureship)

Text: 2 Timothy 2:15

Thesis: To develop within the listener a better appreciation of the how and why to “handle aright the word of truth” as it relates to Bible authority.

Introduction:

- A. Paul said, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tm. 2:15).
 - 1. Paul gives the reader the right aim—to be approved.
 - 2. Paul gives the reader the right attitude—studious.
 - 3. Paul gives the reader the right activity—handling accurately the truth.
- B. When one considers the idea of handling aright the word of truth, then he is impressed with the need to understand biblical authority.
- C. This writer will seek to do three things by way of this study. There will be:
 - 1. An examination
 - 2. An explanation
 - 3. An application

Discussion:

From this study the reader will observe . . .

I. AN EXAMINATION.

- A. The Bible is viewed in a number of ways:
 - 1. There’s the theistic evolutionist’s view.
 - a. They say that deity does exist, yet so does macro-evolution.
 - b. But, the Bible says “But from the beginning of creation God made them male and female (Mk. 10:6).
 - c. They do not want to throw out Jesus, but they throw out the teachings of Jesus.
 - 2. There’s the liberal theologian’s view.
 - a. They view the Bible to be full of great stories and not actual accounts.
 - b. Consider Jonah—story or account?
 - c. Consider Noah and the ark—story or account?
 - d. Consider Lot—story or account?
 - 3. There’s the general public’s view.
 - a. “The Bible contains the word of God.”
 - b. “The Bible becomes the word of God.”
 - c. “The Bible is the word of God.”
- B. An examination of how one views the Bible is important because it has a direct impact on how one obeys what is written in it.

II. AN EXPLANATION.

- A. Since the Bible is the word of God, then there is inherent within it the principle of authority.
- B. Observe what Bible authority is.
 - 1. Authority has been called the accepted source of expert information or advice.

2. It is also considered the power to influence resulting from knowledge or experience.
- C. Observe how the Bible authorizes.
1. The Bible authorizes by direct statement.
 - a. There are declarative statements (Mt. 5:3-11).
 - b. There are interrogative statements (1 Kgs. 18:21).
 - c. There are imperative statements (Mt. 5:25).
 - d. There are hortatory statements (Heb. 4:1).
 - e. There are optative statements (Rm. 6:1-2).
 2. The Bible authorizes by approved example.
 - a. An example is simply something or someone worthy of imitating.
 - b. Examples can show what to do (Acts 20:7).
 - c. Examples can show what not to do (1 Cor. 10:6).
 3. The Bible authorizes by implication.
 - a. An implication is an indirect indication.
 - b. Paul used this in Colossians 3:17.

III. AN APPLICATION.

- A. How Jesus proved something to be authorized, as seen in Matthew 19:4-6.
1. Direct Statements
 - a. Jesus concerned himself with what God has said.
 - b. See Matthew 19:5-6.
 2. Approved Examples
 - a. Jesus concerned himself with what God had done.
 - b. See Matthew 19:4b.
 3. Implication
 - a. Jesus reasoned from the Scripture and applied the teachings.
 - b. See Matthew 19:4a
- B. How first century brethren proved something to be authorized, as seen in Acts 15:1-19.
1. Direct Statements
 - a. They concerned themselves with what God has said.
 - b. See Acts 15:13-18
 2. Approved Examples
 - a. They concerned themselves with what God has done.
 - b. See Acts 15:7-11
 3. Implication
 - a. They applied God's ways and words to their circumstances.
 - b. See Acts 15:12,19

Conclusion:

- A. An examination of the subject has taught us that the way one views the Bible is important when it comes to the area of Bible authority.
- B. An explanation of the subject has taught us that Bible authority is found in three arenas—direct statements, approved examples, and implications.
- C. An application of the subject has shown us that the first century Christians and Jesus himself was interested in Bible authority.

What Makes a Man Great
With People?
(Esther 9: 4; 10: 3)

INTRODUCTION

- A. There are **two** relationships that man **must adhere** to, regardless of one's decision.
- B. One relationship in **vertical** i.e. his relationship with **God** the Father.
- C. Another relationship of a man is **horizontal** which is one's relationship with people.
- D. The **relationship** with **man**, in regards, to his **fellow man** will be the focal point.
- E. **Points** of discussion are:
 - 1. The **Background** of the Book of Esther.
 - 2. The **Characteristics** of Haman: What makes a man **hated** by people?
 - 3. The **Characteristics** of Mordecai: What makes a man **great** with people?

Aim: Is to discuss **characteristics** of a man which **enhances** his **greatness** with **people**.

Theme: *What Makes a Man Great With People?*

DISCUSSION

I. The Background of the Book of Esther.

- A. King Ahasuerus and Queen Vashti (**1: 1-23**).
 - 1. The reign of King Ahasuerus the feast. (**1-9**)
 - 2. Queen Vashti's refusal to appear before the king (**10-12**)
 - 3. The recommendation of the wise men. (**13-22**)
- B. Esther and Mordecai (**2: 1-23**).
 - 1. Virgins (**1-4**).
 - 2. Esther and Mordecai (**5-7**)
 - 3. Esther pleases the king (**8-14**).
 - 4. Esther is made queen (**15-20**)
 - 5. Mordecai saves the king (**21-23**).
- C. The wickedness of Haman (**3: 1-15**).
 - 1. Haman is promoted above all princes (**1**)
 - 2. Mordecai refuses to reverence Haman (**2-6**)
 - 3. Haman sought to destroy the Jewish nation (**7-15**)
- D. Mordecai Laments over king's decree to destroy the Jews (**4: 1-17**).
 - 1. Mordecai laments (**1-4**).
 - 2. Mordecai informs Hatach of Haman's plot (**5-8**).
 - 3. Hatach informs Queen Esther (**9**).
 - 4. Esther's words sent to Mordecai (**10-12**)
 - 5. Mordecai's answer to Queen Esther (**13-14**)
 - 6. Esther's decision appear before the king (**15-17**).
- E. Queen Esther appears before the king (**5: 1-14**).
 - 1. Esther obtains favor from the king (**1-2**).
 - 2. Esther's petition for a banquet (**3-8**).
 - 3. Haman's joy and indignation (**9-10**).
 - 4. Haman's glory and sorrow (**11-13**).
 - 5. Zeresh's advice to Haman to make a gallows (**14**).
- F. The King honors Mordecai (**6: 1-7**).
 - 1. The chronicles are read to the King (**1-3**)

2. Haman's suggestion and Mordecai honored (4-11).
3. Haman mourns and the king's banquet (12-14).
- G. The King's banquet (7: 1-10).
 1. The queen's request (1-4)
 2. Haman's wickedness exposed (5-6)
 3. Haman hanged on his gallows made for Mordecai (7-10).
- H. The king honors Mordecai (8: 1-17).
 1. Mordecai exalted over the house of Haman (1-2)
 2. The queen's petition to the king to reverse the decree against the Jews (3-6).
 3. Mordecai writes letter of reversal and the sealed with the king's ring (7-14).
 4. Mordecai arrayed in royalty and honored by the people (15-17).
- J. The Greatness of Mordecai (9: 1-32).
 1. The people feared Mordecai (1-3).
 2. Mordecai waxed great among the people (4).
 3. The enemies of the Jews destroyed (5-11).
 4. Haman's ten sons hanged (12-16).
 5. Jews rested and feasted in celebration over their enemies (17-19).
 6. Mordecai establishes a yearly two day holiday called Purim (20-32)
- K. Mordecai advanced by the King (10: 1-3).
 1. The king's tribute (1).
 2. The acts of power, might, declarations and greatness of Mordecai (2-3a).
 3. Mordecai continues to seek wealth and peace for his people (3b).

II. The characteristics of Haman: What makes a man hated among the people? (3, 5, 6, 7)

- A. Haman advanced by the King (1).
 1. Haman's **desire** to be **reverenced** (2).
 2. Haman's **wrath** towards Mordecai (3).
 3. Haman **informed** of Mordecai (4). (**gossip**)
 4. Haman **sees** Mordecai's defiance not to bow down (5). (**reacts on gossip**)
 5. Haman's **evil desire** to **destroy** all the Jews (6). (**envy**)
 6. Haman **convinces** the king to destroy all the Jews (7-10). (**ulterior motive**) (1Jn 3: 7)
 7. Haman is offered **silver** to destroy the Jews (11). (1Tim 6: 10). (**greed**)
 8. Letters sent to all the provinces of the king to destroy the Jews (12-14).
 9. Haman and the king celebrate but the city **perplexed** (15). (**disturbed**)
- B. Haman and the king's banquet (5)
 1. Haman makes **haste** to the banquet (5)
 2. Haman is glad about banquet but indignant against Mordecai (9) (Phil 2: 4).
 3. Haman **boasts** to family about self, advancement, banquet (10-11) (Matt 18: 4).
 4. Haman **not content** because of Mordecai (13) (1Tim 6: 8).
 5. Haman listens to and obeys wife (**Zeresh**) (14). (**Adam, Job, Ahab, Samson**).
- C. Haman desires to have Mordecai killed (6) (Matt 5: 22).
 1. Haman visits the king to have Mordecai **hanged** on his gallows (4)
 2. Haman asked by the king to honor a man and Haman thinks of **self** (6a). (**pride, ego, thinking of self, exalted self**).
 3. Haman makes suggestion on **honoring self** (7-9). (He that exalt self...)

4. Haman honors Mordecai but **mourns** (laments) over it (jealous, envy, hate, desires against another's prosperity). Most leaders in the church are celebrating everyday and their congregations are in a mess...divisions, backstabbing, can't get along, people don't visit when sick, heresies, etc.
- D. Haman's **fear** (7)
1. Haman is **afraid** of the king's knowledge of him (1-6). (**Rev 21: 8**)
 2. Haman falls on the bed of the queen to **beg** for his life (7) (**Psa 37: 25**).
 3. The king finds Haman betraying him on queen's bed (8)
(last thing is to be caught by the enemy husband with his wife)
(anger cannot be appeased) (**Pro 6: 32-35**).
 4. The king orders Haman hanged on the gallows prepared for Mordecai (9-10). (**Psa 57: 6**). They have prepared a net for my steps...they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

III. **The Characteristics of Mordecai: What make men great with people? (2-10)**

- A. **Adoption** of his niece. (**2: 5-7; Jas 1: 27**) (Concerned about family, take care of others. (**1 Tim 5: 8**) Men must provide for their families, if not, they have denied the faith and is worse than an infidel (unbeliever).
- B. **Secrecy** (**2: 10-11; 20; Pro 20: 19**)
- C. **Loyalty** (**2: 21-23; Josh 24: 14: 15**) (His People; family; we must have the same care. Paul said, though he suffered, the cares of the church meant the most. (**2Cor 11: 28**))
- D. **Reverence** (He was a Jew) (**3: 1-2; 5: 5: 9; Heb 12: 28; Matt 4: 9-10; Acts 10: 34;**)
- E. **Meek** (**3: 3; Matt 5: 5; Psa 25: 9**) The meek will he guide in judgment: and the meek will he teach his way; **Matt 11: 29** ...For I am meek and lowly in heart... **Titus 3: 2** Showing all meekness unto all men.
- F. **Suffer persecution** (**3: 3; 2Tim 3: 11-12; Matt 5: 10-12**)
- G. **Compassion** (**4: 1; Matt 9: 36-38; 14: 14; Jas 2: 14-17, 1Jn 3: 17**)
- H. **Cry** (**4: 1; Jn 11: 35; Death (H/S grieves over sin Eph 4: 30)**)
- I. **Hunger & thirst after righteousness** (**4: 4; Matt 5: 6** Blessed...filled; **Pro 14-34** Righteousness exalted a nation; **Pro 13: 6** Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner; **Pro 21: 21** He that followeth after righteousness findeth life, righteousness & honor; **Pro 8: 8** all the words of my mouth are in righteousness, there is nothing forward or perverse in them; **1Cor 15: 34** Awake to righteousness and sin not; **Phil 1: 11** Being filled with of righteousness; **Jn 6: 37** He that cometh to me shall never hunger)
- J. **Action** (**4: 7-9**); work (**Eph 4: 28; Rom 12: 11**); Thoughts about God's people. (**2Cor 11: 28**) (Paul said the one thing is about the care of the churches.
- K. **Unselfish** (**4: 12-14; Phil 2: 4**) Look not every man on his own things, but every man also on the things of others.
- L. **Value** (**4: 14; Lk 16; 19ff; Matt 25: 40, 45**)
- M. **Commitment**, (committed) (**5: 9; 1Tim 1: 11**) According to the glorious gospel of the blessed Go, which was committed to my trust; (**6: 20**) O Timothy, keep that which is committed unto thy trust.
- N. **Present no alms** before men. (**6: 1-3; Matt 6: 1-4**).
- O **Kindness**. (**6: 11; Rom 12: 10**).

- P. **Concern.** (6: 11; Acts 28: 31; Psa 138: 8).
- Q. **Patience.** (6: 11; Psa 27: 14 **Wait on the Lord**; 2Pet 1: 6ff).
- R. **Forgiveness.** (6: 11; Matt 18: 21, 22) Then came Peter... seven.
- S. **Love** your enemy. (6: 12-14; Matt 5: 44; Pro 16: 7) He maketh even his enemies be at peace with him; (Psa 6 10) let all mine enemies be ashamed. (1Cor 13: 1-8).
- T. **Not envious.** (7: 1; Pro 24: 1, 19) Be not envious of evildoers.
- U. **Faithful.** (7: 1; 1Cor 4: 2; Col 1: 2) To the saints & faithful brethren in Christ which are at Colosse; (Eph 1: 1) To the saints which are at Ephesus & to the faithful in Christ Jesus; (2Tim 2: 2) But the things...the same commit to faithful men that they may teach others also; (Rev 1: 5) Christ was is the faithful witness.
- V. **Did not revile** i.e. get even. (1Pet 2: 22) Jesus did not revile. (Rom 12: 14; 17-19) "...Vengeance is mine; I will repay, saith the Lord".
- W. **Courage.** (7: 1; Josh 1: ff. Psa 27: 14) Leader has courage, followers will possess courage also.
- X. Did not **mock or rejoice** over Haman's **death.** (7: 9, 10; Cor 9: 6; Pro 24: 17) Rejoice not when thy enemy falleth; (Rom 12: 19, 20) Dearly...good.
- Y. **Humility** (8: 1, 2; Matt 18: 1-4; Col 3: 12; Lk 14: 11; Phil 2: 8; Micah 6: 8; Pro 16: 19) Be of humble spirit; (29: 23) Shall uphold the humble in spirit; (Psa 10: 17) LORD hears desire; (Jas 4: 6) give grace unto the humble; (4: 10) Humble yourselves in the sight of God; (1Pet 5: 6) God resist the proud and giveth grace to the humble
- Z. **Submission:** (8: 8ff; Rom 13: 1-4) Let every...evil; (1Pet 2: 17, 18) "Be subject to your masters with all fear; not only to the good and gentle, but also to the froward".

CONCLUSION

- A. **Haman** was **evil** but **Mordecai** was **righteous**. God allowed Mordecai to prevail. (Psa 1: 6; Pro 15: 3; 1Pet 3: 12; Pro 25: 26; A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring; Pro 28: 28 When the wicked rise, men hide themselves: but when they perish, the righteous increase. (Esther 8: 17 ...and many of the people of the land became Jews; for the fear of the Jews fell upon them.
- B. The characteristics of **Haman** were exceedingly **wicked** and **evil**. He was **hated** and **executed** (Pro 26: 27; 28: 10; Eccl 10: 8).
- C. Godly **characteristics** of **Mordecai** are what make men **great** with people.
- D. **Results** of Godly **Characteristics** of **Mordecai**:
1. **Good name:** (9: 3) they feared the name Mordecai; {Pro 22: 6 a good name is rather to be chosen than great riches; Eccl 7: 1 A good name is better than precious ointment;
 2. **Great 9: 4** Mordecai became great (**mighty**) because of reputation from what he had accomplished for his people.
 3. **Fame 9: 4** His fame (**report, proclamation**) went out throughout all the provinces.
 4. **Peacemaker** (10: 4; Matt 5: 9) Blessed are the peacemakers for they shall be called the children of God. He continued to seek peace for his people.

LECTURESHIP: RIGHTLY DIVIDING THE WORD OF TRUTH.
WHAT IS FIGURATIVE LANGUAGE?
MATTHEW 8:22
EDDY CRAFT

TEXT: Matthew 8:22 But Jesus said unto him, Follow me; and let the dead bury their dead.

INTRODUCTION:

- A. In this lesson we will note the following points:
 - 1. What is figurative language?
 - 2. How to recognize figurative language.
 - 3. How to interpret figurative language.
 - 4. We will notice some types of figurative language.
- B. We will also deal with the question: Is an understanding of figurative language necessary for salvation?
- C. What do you know about figurative language?
- D. All interpretation must be in harmony with grammar, rhetoric, logic and consistency. The interpreter will naturally take language at its full grammatical and rhetorical value, and expect the correct interpretation to be logical and consistent, till he is forced by nature of the case to regard it otherwise.
- E. An interpretation should conform to know laws, customs, opinions, history, country, biology, circumstances, and character of the author at the time. The interpretation of the Bible, or any ancient book, careful attention must be given to the attending circumstances.
- F. Every verse pertaining to a given subject must be considered to understand the full teaching on the given subject. Each passage must be interpreted in harmony with all other passages.

I. HOW TO RECOGNIZE FIGURATIVE LANGUAGE:

- A. In D. R. Dungan's book on Hermeneutics, he gives the following rules relative to how we can know figurative language.
 - Rule 1.** The sense of the context will indicate it.
 - Rule 2.** A word or sentence is figurative when the literal meaning involves impossibility.
 - Rule 3.** The language of scripture may be regarded as figurative, if the literal interpretation will cause one passage to contradict another.
 - Rule 4.** When the Scriptures are made to demand actions that are wrong, or forbid those that are good, they are supposed to be figurative.
 - Rule 5.** When it is said to be figurative.
 - Rule 6.** When the definite is put for the indefinite.
 - Rule 7.** When said in mockery.
 - Rule 8.** Common sense.
- B. If we will follow these rules we should have no trouble in knowing figurative language.

II. HOW TO INTERPRET FIGURATIVE LANGUAGE:

- A. Great care must be taken in handling figurative language. It is not too difficult for it has always been used in literature, especially among oriental writings. It is not just for the scholar but such word pictures are for the common man. When we speak of a “cold heart” or a “warm heart”, or a “hard heart”, or a “soft heart”, such figures of speech are clear and expressive.
- B. What commonplace rules should we then employ in order to understand correctly the figurative language of the Bible?
- Rule 1.** Determine what kind of a figure it is.
- Rule 2.** Follow the author’s explanation, if he gives one. This is safe because it is inspired.
- Rule 3.** Be sure to harmonize the figurative with the customs of the times.
- Rule 4.** Do not press the meaning too far. There is a temptation to let the imagination run wild.
- Rule 5.** Remember that figures of speech change. They change their meaning from one instance to another.
- C. For more rules see D. R. Dungan’s book on Hermeneutics.
- D. We should interpret every passage in the Bible literally with the following exceptions:
1. When it involves impossibility or an absurdity, such as our text.
 2. When it involves a contradiction or inconsistency, (John 11:25-26).
 3. When it involves an immoral conclusion, (Matt. 18:8-9).
 4. When it is otherwise implied by the context of the passage.
 5. When it is otherwise stated.
 6. When it is more apt to be figurative for the reason of sheer common sense.
- E. With this in mind we are now ready to look at some of the types of figures we find in the Bible.

III. TYPES OF FIGURATIVE LANGUAGE:

PARABLES:

1. From two Greek words “para,” beside and “ballein,” to throw; a placing beside; a comparison; a story by which something real in life is used as a means of presenting a moral thought.
- 2: The Parable of the Sower (Matt. 13:3-9; 18-23); The Parable of the Ewe Lamb (2 Sam. 12:1-10).

FABLES:

1. Definition: A fictitious narration; intended to enforce some useful truth or precept; its actors are unreal
2. Example: Jotham’s fable (Judges 9:6-21).

SIMILE:

1. Definition: A word or phrase by which anything is likened in one of its aspects to another; contains the sign of comparison---“like” or “as.”
2. Example: “The Spirit of God descending as a dove” (Matt. 3:16). “Ye are like unto whited sepulchers” (Matt. 23:27).

SIMILITUDE:

1. Definition: A drawn out or prolonged simile. It frequently contains its own explanation.
2. Example: “For a thousand years in thy sight are but as yesterday when it is past” (Pas. 90:4).

METAPHORS:

1. Definition: From two Greek words “meta,” beyond, over, and “pherein,” to bring, to carry; a word expressing similitude without the signs of comparison.
2. Example: “Go tell that fox (Luke 13:31-32); “This is my body....this is my blood” (Matt. 26:26-28).

ALLEGORY:

1. Definition: From two Greek words “allos,” other and “agoreuein,” to speak in the assembly; a figurative application of real facts.
2. Examples: The two Covenants (2 Cor. 3:6-16); Hagar and Sarah (Gal. 4:21-5:1).

METONOMY:

1. Definition: From two Greek words “meta,” change, and “onoma,” name; the employment of one name or word for another.
2. Examples:
Metonymy of the cause; the cause is stated, but the effect is intended. “Ye have not so learned Christ (Eph. 4:20).
Metonymy of the effect; the effect is put for the cause. “I am the resurrection and the life” (John 11:25).
Met onomy of the subject; the subject is named but some property or circumstance belonging to it is meant such as the container standing for that which is contained in it. “He took the cup...drink ye all of it (Matt.26:27).
Metonymy of the adjunct; the subject is intended, but the adjunct is named. “Circumcision” is used for the Jews and “uncircumcision” for the Gentiles (Rom. 3:20; Gal. 2:9).

SYNECDOCHE:

1. Definition: A figure of speech by which we speak of the whole by a part, or a part by using a term denoting the whole.
2. Example: Luke 2:1, Caesar's decree that all the world should be enrolled—the whole for the part.

PROVERB:

1. Definition: A short, pithy sentence, containing a complete and valuable thought.
2. Example: Acts 20:35, "It is more blessed to give than to receive," Ezek. 18:2, "The fathers have eaten sour grapes and the children's teeth are set on edge."

IRONY:

1. Definition: A figure in which one says one thing while another is meant, a kind of ridicule which exposes the faults of others.
2. Examples: 1 Kings 18:27, "Elijah's taunt to the prophets of Baal."

SARCASM:

1. Definition: A satirical remark uttered with some degree of scorn or contempt; it differs from irony in its severity and spitefulness.
2. Examples: Matt. 27:27, "Hail, king of the Jews;" Mark 15:31-32, "He saved others; himself he cannot save."

HYPERBOLE:

1. Definition: From the Greek, "hyper," over, above, beyond, and "bolein," to throw; an exaggeration for the sake of emphasis.
2. Example: Gen. 13:16, "Thy seed as the dust of the earth;" Deut. 1:28, "Cities walled up to heaven."

CONCLUSION:

- A. Hopefully, this will help us to have a better understanding of how to use figurative language.
- B. Is an understanding of figurative language necessary for salvation? The real question is: does God do any teaching through figurative language and if so is it important? We have already seen in our lesson that Jesus did teach through figurative language, therefore, it is necessary for salvation. Misunderstanding figurative language cost many people in the first century their souls (John 6:66). The misunderstanding of the figurative language in the book of Revelation causes many people to miss the kingdom. What if a person misunderstands the teaching of Jesus about His being the door or the vine?
- C. It is clear, that many misunderstand the Bible, because of their lack of understanding of this very important topic.

What Makes Men Great with God?

Introduction:

Matthew 11:11, "... among them that are both of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." John gives us an example of being great with God. John did not have the complete Bible as we know it today, but he found his life on the truth. He knew from the Old Testament Scriptures. John was willing to completely follow God. There are several characteristics that make men great with God:

I) Men Are Great With God Because of Their Faith in Him

- Abraham believed God. Genesis 15:6, "*And he believed in the Lord; and he counted it to him for righteousness.*"
- Abraham the father of us all. Abraham had a choice to make. His decision was self or God. He had to decide between the security of what he already had and the uncertainty of traveling under God's direction. Romans 4:16, "*Therefore it is of faith that it might be by grace; to the end the promise might be sure all the seed; not to that only which is of the law, but to that also which is the faith of Abraham; who is the father of us all.*"
- Abraham walked by faith and not by sight. II Corinthians 5:17, "*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things have become new.*"
- Abraham was strong in faith. Romans 4:20, "*He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.*"

II) Men are Great With God Because of Their Undivided Loyalty

- David was a man after God's own heart. I Samuel 13:14; Mark 12:30
- David glorified God. I Samuel 17:10, 25, 36, 45-47; Galatians 6:14; I Corinthians 10:31. I Samuel 17:46, "*...Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.*"
- David did not take matters in his own hands to deal with God's enemies. I Samuel 24:4-6; Exodus 22:28; I Peter 2:21-23; Matthew 5:43-44; I Samuel 25:23-24. David did not retaliate against his enemies. Romans 12:17-20, "*...Recompense to no man evil for evil. Provide things honest in the sight of all men... avenge not yourselves...for it is written Vengeance is mine; I will repay, saith the Lord.*"
- David did not go beyond God's plan to build his house. I Chronicles 28, 29; II Samuel 7:12-16; Matthew 16:18
- David repented of his sins. I John 1:19; Psalm 32:5 II Samuel 24:10, "*...I have sinned...*" Psalm 51:4, "*Against thee, thee only, have I sinned...*"
- David followed God's commandments. I Kings 9:3-7

III) Men are Great With God Because of Patience

- Job was patient because he believed in God's sovereignty. Job 1:21, *"...the Lord gave and the Lord hath taken away..."*
- Job put all his trust in God's providence. Job 13:15, *"Though he slay me, yet will I trust in him..."* God knows best.
- Patience builds character. Job 23:10, *"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."*
- Patience causes us to see God clearly. Job 42:5-6, *"I have heard of thee by the hearing of the ear by now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."*

IV) Men Are Great With God Because They Are Committed to Christ

- Paul was crucified with Christ. Galatians 2:20
- Paul lived for Christ. Philippians 1:21, *"For to me to live is Christ..."*
- Paul was conformed to the image of Christ. Romans 8:29; Philippians 2:5; Galatians 2:20
- Paul preached Christ. II Corinthians 4:5, *"...for we preach not ourselves, but Christ..."*

Conclusion:

What makes men great with God?

These characteristics will make us great with God: faith, undivided loyalty, patience, and commitment.

WHAT MAKES A WOMAN GREAT WITH GOD?

TEXT: MATTHEW 15:28

INTRODUCTION:

- A. Look at the context and background of this passage.
- B. Matthew 15:21-28

I. Verse 28: Matthew 15:21-28

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. ²²And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. ²³But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. ²⁴But he answered and said, I am not sent but unto the lost sheep of the house of Israel. ²⁵Then came she and worshipped him, saying, Lord, help me. ²⁶But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. ²⁷And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. ²⁸Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

II. When God beheld the work of His handy work. He declared it very good.

- A. However he soon realized that the man needed a Companion.
- B. God said, "it is not good that man should be alone." Gen. 2:18

III. The Bible has good and bad mentioned.

- A. Sarah- Mother of nations- Her faith in Gods promise that she would be a mother.
- B. Lot's Wife- The woman who looked back. She loved the things of this world more than God.
- C. Hannah- The prayerful mother—mother of Samuel.
- D. Jezebel- Her name is Sinuous with Wickedness.
- E. Mary the Mother of Jesus. Blessed are thou among women.
- F. Dorcas- a woman full of Good works.
- G. Lois & Eunice- mother and grandmother of Timothy.
- H. My own mother- Mae She taught me to be a good person, sew, and clean house, and take care of my husband and children.

IV. In Book of Proverbs it talks about a "virtuous woman in Prov. 31:11

- A. A virtuous woman is trustworthy.
- B. The heart of her husband doth safely trust in her.
- C. She will do him good.
- D. He trust her to care for the children.
- E. He trusts her to be faithful to him.
- F. Trusts her to manage the household.
- G. Work willing with him.

V. She is industrious . Prov. 31:15

- A. She rises also while it is yet night and to her household.
- B. She is always on the job
- C. She is not lazy. Always working for her family.
- D. There is a saying, "men work from Sun up to sun down, But a woman's work is never done."

VI. SHE IS BENOVELENT. PROV. 31:20

- A. She stretches out her hand to the poor, and the needy.
- B. She is concerned about other that are needy.
- C. Like Dorcas She is a good neighbor.
- D. She doesn't wait to be ask to help someone.
- E. Her eyes and ear are open to the needy and the suffering of others.

VII. HER VALUES ARE PROPERLY PLACED. PROV. 31:25

- A. Strength and honor are her clothing and she will rejoice in time to come.
- B. She not looking for praise.
- C. She knows this world is only temporary.

VIII. SHE IS WISE AND KIND. PROV. 31:26

- A. She openeth her mouth with wisdom and her tongue is the law of kindness.
- B. Wisdom and advice of a godly woman is invaluable
- C. Her kindness creates a warm and gently atmosphere in her family.

IX. HER CHIEF CONCERN IS HER HOUSEHOLD. PROV. 31:27

- A. She doesn't seek the limelight.
- B. She seeks to serve others.
- C. Her family is her chief concern.

X. BECAUSE OF ALL THE VIRTUES HER CHILDREN WILL CALL HER BLESSED. HER HUSBAND WILL PRAISE HER. PROV. 31:28

- A. Her reward is in the well mannered children (and Christ like).
- B. Her husband will love and respect her.

CONCLUSION:

- A. Her blessedness will be comparable to what Jesus said in Matt. 5:8 "Blessed are the pure in heart, for they shall see God."
- B. Matthew 5:10 "Blessed are they that are persecuted for their's is the kingdom of Heaven."
- C. Rev. 14:13 "Blessed are the dead which die in the Lord."
- D. Matthew 25:24 "Come blessed ye of my father inherit the kingdom prepared for you from the foundation of the world."

E. Poem: "Woman"

In the beautiful garden of eden, during God's eternal plan
Many creations appeared, But none suitable for man.
From the treasury of God's mind, we see beauty and virtue
Like flowers unwind She stands proud and tall
But also — Fateful fall
The hope of the last come from above.
God's grace showers us with his love.
He gave us his Son — We honor and Adore,
Through this great gift He will restore — Restore.

Alma D. Biggs

