

## INDEX OF BASIC DISCIPLESHIP LESSONS

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### INTRODUCTION TO BASIC DISCIPLESHIP

#### I. THE WORDS “DISCIPLE” AND “DISCIPLESHIP” DEFINED.

A. The Word *Disciple* Is Defined as, “a learner, a scholar, one who receives instruction from another; a follower, an adherent to the doctrines of another.”

B. The Word *Discipleship* Is Defined as, “the process of a disciple (follower) being brought up, taught or trained in doctrines and precepts.”

#### II. THERE ARE “SIX STEPS” OF DISCIPLESHIP:

A. The *first Step* of Discipleship Is **to Be a Believer in the Lord Jesus Christ** (John 20:28-29; Acts 8:36-37; Rom 10:9-10).

B. The *second Step* of Discipleship Is **to Be a Follower of Jesus Christ** (John 8:12; Mat 4:19) or a Follower of one of His Disciples (1 Cor 11:1; Phil 3:17; 1 Thes 1:6).

C. The *third Step* of Discipleship Is **to Be a Denier of Oneself** (Luke 9:23; 14:26-27, 33).

D. The *fourth Step* of Discipleship Is **to Be a Learner of the Truth** (Mat 11:29; Mark 4:34; Luke 11:1; Isa 28:9-10).

E. The *fifth Step* of Discipleship Is **to Be a Doer of the Word of God** (Jas 1:22; Eph 2:10; 1 John 2:17).

F. The *sixth Step* of Discipleship Is **to Be a Teacher of Others** (Mat 28:19-20; Acts 20:20; 2 Tim 2:2).

#### III. THERE ARE “SEVEN RESPONSIBILITIES” OF DISCIPLESHIP:

A. The first Responsibility of Discipleship Is to Study and rightly Divide the Word of God (2 Tim 2:15).

- B. The second Responsibility of Discipleship Is to Teach others (2 Tim 2:2; Eph 4:11-12).
- C. The third Responsibility of Discipleship Is to Teach the Word of God (Heb 5:12-14; 2 Tim 2:24-26).
- D. The fourth Responsibility of Discipleship Is to Be on Guard for false Doctrine (1Tim 6:20; 2 Tim 2:23; 2 Pet 2:1-3).
- E. The fifth Responsibility of Discipleship Is to Be a good Example to Others Who Disciple (1 Cor 11:1; Phil 3:17).
- F. The sixth Responsibility of Discipleship Is to Take Persecution (Rom 8:16-18; 1 Pet 4:12-16).
- G. The seventh Responsibility of Discipleship Is to Persevere (to continue in spite of opposition) (Gal 6:9; Heb 12:1).

#### IV. THERE ARE “THREE COSTS” OF DISCIPLESHIP:

- A. The *first Cost* of Discipleship Is **One’s Love** (1 John 2:15-17; Mat 22:34-38).
- B. The *second Cost* of Discipleship Is **One’s Life** (Luke 14:26; Mat 10:39).
- C. The *third Cost* of Discipleship Is **One’s Service** (Mat 6:24; 16:24).

#### V. THERE ARE “FIVE REWARDS (Crowns)” OF DISCIPLESHIP:

- A. The *first Reward* of Discipleship Is **an Incorruptible Crown** for Self-denial (denying the flesh) in One’s Ministry to Others (1 Cor 9:24-27).
- B. The *second Reward* of Discipleship Is **a Crown of Rejoicing** for One’s Soul Winning and Discipling of Others (1 Thes 2:8-13, 19).
- C. The *third Reward* of Discipleship Is **a Crown of Righteousness** for One’s Loving Christ’s Appearing (2 Tim 4:6-8).
- D. The *fourth Reward* of Discipleship Is **a Crown of Life** (during Christ’s reign in the “millennium”) for One’s Perseverance (Jas 1:12; Rev 2:10).
- E. The *fifth Reward* of Discipleship Is **a Crown of Glory** for One’s Pastoring or Nurturing (spiritual training) of those who Disciple Others (1 Pet 5:1-4; 2 Tim 2:2).

#### VI. THERE ARE “TWO DANGERS” OF DISCIPLESHIP:

- A. The *first Danger* of Discipleship Is **Disbelieving the Word of God** (see John 6:60-61 64 & contr. Acts 27:25).

B. The *second Danger* of Discipleship Is **Falling away from Serving Jesus Christ** (Mat 13:20-21; John 6:66).

## **INTRODUCTION TO THE HOLY BIBLE**

### **I. THE COMPOSITION OF THE BIBLE (What It Is Made up of).**

A. The Bible Is Made up of sixty-six Books or Letters, Having 1,189 Chapters.

1. There are thirty-nine books in the Old Testament, with 929 chapters.
2. There are twenty-seven books in the New Testament, with 260 chapters.
3. The shortest chapter of the Bible is Psalm 117, the longest chapter is Psalm 119, and the middle chapter is Psalm 117.

B. The Bible Is Unique (has no equal) among all religious Books because:

1. It is God's way of revealing Himself to all of mankind (Jer 22:29).
  - a. In Genesis 1:1 God reveals Himself as being "Creator."
  - b. In Leviticus 19:1-2 God reveals Himself as being "Holy."
  - c. In 1st John 3:20 God reveals Himself as being "Omniscient" (all knowing).
  - d. In Revelation 19:6 God reveals Himself as being "Omnipotent" (all powerful).
2. It is inspired by God (given life by God's breath) (2 Tim 3:16; Gen 2:7; Heb 4:12; 2 Tim 4:1).
3. It reveals God's plan and purpose for man, to live in sinless fellowship with God for all time and eternity (Gen 2:8; 3:8, 22-24; 1 John 1:1-4; Rev 22:1-4).
4. Its main theme is the Kingdom of Heaven and its main personage (character) is the King of that kingdom (the Lord Jesus Christ) (John 1:47-49; Mat 4:17).
5. It is the absolute (final) authority in all matters of faith and practice (belief and living) for believers (John 20:31; Mat 4:4).

### **II. THE NAMES AND TITLES OF THE BIBLE.**

A. The Term "Bible" Comes from a Greek Word that Means "Books." The Latin Word for *Bible* Is "Scriptures" and Means "Writings."

B. The Word *Bible* Is a singular Word that Is Used to Show the Unity (oneness) of all sixty-six Books.

C. The Old Testament Is Referred to by many different Names and Titles including: the Law, the Prophets, the Psalms, the Testimony, the Way, the Precepts, the Oracles, the Covenant, the Truth, the Word, the Commandments, the Statutes, the Judgments, the Path, the Righteousness, etc. Today It Is Called "the Tanakh" by the Jews.

D. The New Testament Writings Are Called, "Scriptures" (2 Pet 3:15-16), "the Word of God" (1 Thes 2:13) and "the Commandments of the Lord" (1 Cor 14:37).

### **V. THE MAIN DIVISION OF THE BIBLE.**

A. The Terms “Old Testament” and “New Testament” Are Used to Show the Division between the Hebrew Old Testament Writings and the Christian New Testament Writings.

B. The Word “testament” Has the same Meaning as the Term “Covenant,” which Means, “a Promise, a Deal, a Pact, a Will, or a mutual Agreement.”

C. The Term *Old Testament* Refers to the Covenant (agreement) Made by God with the Nation of Israel (the Jews) through the Prophet Moses (Exo 34:1-27; 2 Cor 3:13-4).

D. The Term *New Testament* Refers to the Covenant Made by God with Man through the Lord Jesus Christ (Mat 26:26-28; Heb 9:14-18).

E. The New Testament (covenant) Does not Begin at Matthew 1:1 but at the Death of Jesus Christ in Matthew 27:50 (cf. Heb 9:16-17). Therefore, a majority of the four Gospels Are not Written to Christians for Doctrine (2 Cor 5:16).

#### V. THE LANGUAGES OF THE BIBLE.

A. The Old Testament (completed about 400 B.C.) Was mostly Written in Hebrew. However, there Are some Portions that Were Written in Aramaic (a Semitic language like Syrian, Persian, or Chaldean that is closely related to Hebrew) (Ezra 4:8 to 6:18; Jer 10:11; Dan 2:4 to 7:28).

B. The Old Testament Was also Written in Greek. It Is Called “the Septuagint” or “LXX.” It Is Thought by some “Bible Scholars” to Have Been Written around 300 B.C. However, Evidence Has Proven It to Have actually Been Written about A.D. 250.

C. The New Testament (completed about A.D. 90) Was Written almost entirely in Greek, the common Language in Use in that Part of the Graeco-Roman World at the Time It Was Completed.

#### V. THE ORDER OF THE OLD TESTAMENT BOOKS OF THE BIBLE.

A. The Order of the Old Testament Books Differs in the Hebrew Bible from the Order of the English Bible. Nevertheless, They both Contain the same Books.

B. The Hebrew Bible Has twenty-four Books Arranged in three Groups, just as Jesus Said in Luke 24:44 (the Law of Moses, the Prophets, and the Psalms).

1. The group called *the Law of Moses* (the Torah) contains five books: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

2. The group called *the Prophets* (the Nebhiim) contains eight books in two sections: the Former Prophets and the Latter Prophets.

a. The section containing *the Former Prophets* has four books: Joshua, Judges, Samuel and Kings.

b. The section containing *the Latter Prophets* has four books in two portions:

1) The first portion contains Isaiah, Jeremiah and Ezekiel (three books).

2) The second portion, which is called “The Book of the Twelve,” contains Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi (all Twelve Prophets in one book).

3. The group called *the Psalms* (the Writings) contains eleven books: Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah and Chronicles.

4. Notice that in the Hebrew Bible Samuel, Kings, Ezra-Nehemiah and Chronicles are each one book instead of two books each as in the English Bible.

C. The Old Testament of the English Bible has thirty-nine Books Arranged in three Groups: the Law, the Writings and the Prophets.

1. The group called *the Law* (the Pentateuch) contains five books: Genesis through Deuteronomy.

2. The group called *the Writings* contains seventeen books: Joshua through Song of Solomon.

3. The group called *the Prophets* contains seventeen books: Isaiah through Malachi.

4. The Roman Catholic Church Accepts some apocryphal (obscure or hidden) Books as Old Testament Scripture.

## VI. THE ORDER OF THE NEW TESTAMENT BOOKS OF THE BIBLE.

A. Early Christian Listings Were Different among Writers.

1. Some early writers differed in the order of the books, while other early writers listed several books as questionable.

2. The order of the New Testament Books was standard for the entire Christian Community (all believers) before A.D. 400 at the Council of Carthage.

3. The Roman Catholic Church has the same New Testament Books as the Protestants have. However, it considers its Church traditions to be equal with the Bible (Mark 7:5-13).

B. The New Testament Has three Groups of Books that Are Similar to the Old Testament Groups of the Law, the Prophets and the Writings (Psalms).

1. The *Historical Group* (similar to the Old Testament *Writings*) contains five books: Matthew, Mark, Luke, John and Acts.

2. The *Doctrinal Group* (similar to the Old Testament *Law*) contains twenty-one books: Romans through Jude.

3. The *Prophetical Group* (similar to the Old Testament *Prophets*) contains only one book: Revelation.

## VII. THE APOCRYPHAL BOOKS (Called “the Apocrypha”).

A. The Word “Apocrypha” Means, “concealed; hidden; obscure.”

B. Some of the Apocryphal Books Were Written well after the Old Testament Was Complete (about 400 B.C.) and Others Were Written well after the New Testament Was Complete (about A.D. 90).

C. The Apocryphal Books Vary in Number from seven to fifteen, Depending on Whom Is Listing Them.

D. Early Protestant Bibles used to Have some of the Old Testament Apocryphal Books Inserted between the Old and New Testaments, but They Were to Be Used only for historical Reference and not as inspired Scripture.

E. The Roman Catholic Church officially Incorporated eleven of the fifteen Apocryphal Books into the Text of the Roman Catholic Bible as Scripture at the Council of Trent in A.D. 1545. They also Declared Them to Be Inspired, Canonical (accepted as Scripture) and Authoritative for Doctrine.

F. There Are thirteen Reasons why Bible Believing Protestants Reject the Apocryphal Books as Scripture:

1. They were never quoted by Jesus Christ or by any New Testament writer even though the Old Testament apocryphal books existed during their lifetime.
2. Jesus Christ referred to the Hebrew Scriptures as a well-defined collection of writings, leaving no question as to where the Old Testament begins and ends (Mat 23:35; Luke 24:44).
3. The Jewish Philosopher Philo (20 B.C. to A.D. 50) wrote much and quoted the Old Testament often, but he neither quoted the apocryphal books nor mentioned them. He even stated that the Jews would not allow additions to the closed canon of Old Testament Books.
4. The Jewish Historian Josephus (A.D. 37 to A.D. 100) lists the Old Testament Books without making one mention of the apocryphal books.
5. During the first 300 years of Christianity, there is not one record of any listing of Bible Books that includes them as Scripture.
6. They were not used by anyone as Scripture or proof texts until about A.D. 500.
7. They were all written in Greek and not in Hebrew, like the Old Testament was written.
8. Orthodox Jews have always rejected them and have never quoted them in any of their writings (Rom 3:1, 2).
9. No writer of an apocryphal book claims to be inspired by God, and some of them even deny being inspired.
10. No writer of the apocryphal books was ever called a prophet or held the office of a prophet.
11. They teach false doctrine and practices that are contrary to (against) the Scriptures (the Bible): such as lying, suicide, assassination (murder), magical incantations (spells or charms), prayers for the dead, and sinless perfection.
12. They contain many historical, geographical and chronological mistakes, and also distort Old Testament narratives (accounts).
13. They often contradict themselves, the Bible and secular History.

## **DIFFICULTIES, PROBLEM TEXTS AND “SUPPOSED” CONTRADICTIONS OF THE HOLY BIBLE**

I. PEOPLE FIND DIFFICULTIES, PROBLEM TEXTS AND CONTRADICTIONS IN THE HOLY BIBLE BECAUSE THEY DO NOT TAKE A CLOSE LOOK AT ALL THE VERSES INVOLVED.

A. A Bible **Difficulty** Happens When the Information in a Passage Does not Appear to Make Sense.

B. A **Problem Text** Happens when the Information in One or More Verses Does not Agree with the Information in another Text.

C. A **Contradiction** Happens when two Statements Are Found to Be Opposite to one Another.

D. Most Difficulties, Problem Texts or Supposed Contradictions that People Find in the Bible Can Be Solved by Paying close Attention to the Words of the Lord Jesus Christ in Matthew 22:29, “Ye do err, not knowing the Scriptures....”

## II. THE FOLLOWING VERSES APPEAR TO BE A CONTRADICTION, PROBLEM TEXT OR BIBLE DIFFICULTY:

### A. **Genesis 1:26 and Isaiah 40:18, 25**

1. Genesis one states that man was made in God’s image, but Isaiah says that there is no one like or equal to God.

2. There is no difficulty, problem text or contradiction and both statements are true.

a. The Holy Bible states that man was created in God’s image and glory in Genesis 1:26 and 1 Corinthians 11:7. However, man is not equal to God because man does not have God’s characteristics (omniscience, omnipotence, omnipresence, etc.).

b. Man’s image is a three-part image made up of a spirit, a soul and a body according to 1 Thessalonians 5:23.

c. Since man is made in God’s image, then God also has a three-part image. This image is made up of a Spirit (the Holy Spirit) (2 Cor 3:17; Acts 5:3-4), a Soul, a spiritual body that cannot be seen (John 5:37; Col 1:15), (God the Father) (Mat 11:25-27), and a Body (God the Son – Acts 2:36; Rom 10:9; John 20:28). Notice that God the Father, God the Son and God the Holy Spirit are all called both “Lord” and “God,” but in Isaiah 43:10 and 44:6 God said there was no other god besides Himself.

d. There is no one like or equal to God (Isa 40:18, 25). However, Jesus Christ is said to be the very **image**, or likeness, of God in 2 Corinthians 4:4 and Colossians 1:13-15 (cf. John 14:9). Christ is even said to be **equal** with God in Philippians 2:5-6 (cf. John 5:18; 10:30).

### B. **Genesis 6:3 and Genesis 9:29**

1. Genesis six states that the days of man shall be 120 years, but Genesis nine says that Noah lived 950 years.

2. There is no difficulty, problem or contradiction and both statements are true.

a. In Genesis six, God predicted that in the future man’s days would be shortened to 120 years.

b. God’s statement in Genesis 6:3 did not apply to Noah and his family because they were already living when God shortened men’s lives (Gen 5:32; 6:9-13).

c. After the flood, men lived different lengths of time until the earth was repopulated (Gen 9:1).

1) Shem lived 600 years (Gen 11:10-11).

2) Arphaxad lived 438 years (Gen 11:12-13).

- 3) Serug lived 230 years (Gen 11:22-23).
- 4) Nahor lived 148 years (Gen 11:24-25).
- d. After the earth was populated, God allowed some men to live longer than others because of His grace.
  - 1) Jacob lived 147 years (Gen 47:28).
  - 2) Joseph lived 110 years (Gen 50:26).
  - 3) Moses lived 120 years (Deu 34:7).
  - 4) Joshua lived 110 years (Jos 24:29).
- e. God again shortened the days of man to be about seventy or eighty years (Psa 90:10).

### **C. Exodus 4:22 and Jeremiah 31:9**

- 1. In Exodus it states that Israel is God's "firstborn," but Jeremiah says that Ephraim is God's *firstborn*.
- 2. There is no difficulty, problem or contradiction and both statements are true.
  - a. The term "firstborn" has two meanings: (1) the very first child born to a man and woman (Mat 1:24-25) and (2) the blessing or right of inheritance that the firstborn child is supposed to be given (Deu 21:15-17).
  - b. The nation of Israel was chosen by God over all the other nations (Deu 27:9; 28:1) and, therefore, was given the name of "the firstborn" (Exo 4:22).
  - c. Just as Israel (the Jews) was not the firstborn nation (Gen 10:5) and was given the blessing of the firstborn child (Exo 4:22), even so Ephraim was not the firstborn son of Joseph; however, he was given the blessing of the firstborn child (Gen 48:13-14, 17-20).
  - d. The name *Israel* can represent either the ten northern tribes of Israel (1 Kgs 11:35, 37) or all twelve tribes of Israel (Gen 49:28).
  - e. The name *Ephraim* can also represent either the one tribe of Ephraim (Num 1:33) or the ten northern tribes of Israel (Isa 7:9; Jer 31:9).
  - f. The two names "Israel" and "Ephraim" are both used by God to represent His firstborn nation (the Jews), whether He is speaking of one, ten or all twelve tribes of Israel.

### **D. 2nd Samuel 8:4 and 1st Chronicles 18:4**

- 1. In Samuel it states that David took from the King of Zobah one thousand chariots and seven hundred horsemen, but in Chronicles it states that David took one thousand chariots and seven thousand horsemen.
- 2. There is no difficulty, problem or contradiction and both statements are true.
  - a. Samuel gives the number of horsemen that drove the Syrian chariots (700 in battle and 300 in reserve), but Chronicles gives the total number of men assigned to all the chariots (ten men to each chariot).
  - b. This would allow for each chariot to have some spare horses and spare personnel assigned to them to replace the dead, wounded and tired horses and horsemen.

### **E. 2nd Samuel 10:18 and 1st Chronicles 19:18**

- 1. In Samuel it states that David killed the men of 700 chariots, but in Chronicles it states that David killed 7,000 men which fought in chariots.
- 2. There is no contradiction, problem or difficulty.
  - a. Samuel states that there were 700 chariots with fighting men in them, but Chronicles states that there were 7,000 men in those 700 chariots.
  - b. There were ten men in each chariot. This is similar to our modern day armored personnel carrier; each one may carry ten to twenty men in full combat gear.



## F. 2nd Samuel 21:8

1. Is the mother of the five children “Michal” as in the King James Bible, or is it “Merab” as in the New American Standard Bible?
2. There is no difficulty, problem or contradiction and either reading is correct.
  - a. Michal and Merab were both daughters of Saul. Michal was the younger and Merab the elder according to 1st Samuel 14:49.
  - b. Michal was the wife of King David and had no children of her own according to 2nd Samuel 6:23.
  - c. Merab was the wife of Adriel according to 1st Samuel 18:19 and had five children.
  - d. Since Michal was raising up children for Adriel, Merab must have died and Michal was acting as their foster mother.

## G. 2nd Samuel 23:8 and 1st Chronicles 11:11

1. In Samuel it states that the Tachmonite was chief and slew 800 men at one time, but Chronicles says that a Hachmonite was chief and slew 300 men.
2. There is no difficulty, problem or contradiction and both statements are correct.
3. The context of these verses and the names of the Chiefs (captains) of David’s mighty men (commanders) are found in 2nd Samuel 23:8-39 and 1st Chronicles 11:10-47. The listings of these *chiefs* vary; Samuel lists thirty-seven of David’s top military commanders but Chronicles lists more. This difference resulted because they were written at different times and the names do not agree because some of the men left the army while others joined up.
4. There appears to be a contradiction between these two accounts because they are not thoroughly compared (checked for likenesses and differences).
  - a. This also happens when the listings of names in the New Testament are not compared.
  - b. The listings of the Twelve Apostles’ names found in Matthew 10:2-4, Mark 3:16-19, Luke 6:13-16 and Acts 1:13 (cf. Acts 1:2, 12) do not match. These listings need to be compared since there appears to be a contradiction between them.
    - 1) By checking the likenesses of the listings, one finds that nine of the twelve names match (Simon Peter, Andrew, James of Zebedee, John of Zebedee, Philip, Bartholomew, Thomas, Matthew and James the son of Alphaeus).
    - 2) By checking the differences of the listings, one finds the following: Judas Iscariot is not listed in Acts 1:13 because he was already dead (Mat 27:3-5; Acts 1:15-18), Lebbaeus surnamed Thaddeus (Mark 3:18) is also called “Judas the brother of James” (Luke 6:16; Acts 1:13) and Simon the Canaanite is also called “Simon called Zelotes” (Luke 6:15).
5. The following facts need to be considered when comparing Samuel and Chronicles:
  - a. Neither the Commander in Chief (King David – 2 Sam 11:1) nor the Commanding General of the Whole Army (Joab – 2 Sam 8:16) is mentioned in the context of the passages in question (see 3. above).
  - b. In 2nd Samuel 23:8, 9, 11 the first three captains of David’s army are given as being Adino, Eleazar and Shammah. The chief (head) of these **first three** is said to be Adino (2 Sam 23:8).
  - c. In 1st Chronicles 11:11 Jashobeam is said to be chief of the first three captains, like a Field Marshall is over all other generals.
  - d. There are several listings of groups of three in these two passages that had men in them which were not one of the first three captains and some were in several different groups of three.

1) In 2nd Samuel 23:13-20 and 1st Chronicles 11:15-25, three of the thirty chief men (captains) are mentioned. These included Benaiah and Abishai, with Abishai being their chief (head, leader).

2) In 2nd Samuel 23:18-19 and 1st Chronicles 11:20-21, Abishai is said to be chief and most honorable **among** three captains.

3) In 2nd Samuel 23:22-23 and 1st Chronicles 11:24-25, Benaiah is said to have the name (was chief or head) **among** three mighty men, but he was not as honorable (not as high in rank) as the first three (see 5.b. above).

e. From the above information one can conclude the following:

1) Jashobeam the Hachmonite was the **chief** and field commander over all of David's mighty men, but Joab was the Commanding General over the whole army of Israel (including Jashobeam) (see 5.c above).

2) Adino the Eznite was the Tachmonite who was the **chief**, or head, of the top three commanders under Jashobeam (see 5.b. above).

#### **H. 2nd Samuel 24:1 and 1st Chronicles 21:1**

1. In Samuel it states that God moved David, but in Chronicles it says that Satan provoked (moved) David to number (count) the people of Israel.

2. There is no difficulty, problem or contradiction and both statements are correct.

3. God often uses others to do His will.

a. In 1st Kings 22:14-23, God used Satan to punish the Jews (2 Thes 2:10-12).

b. In Jeremiah 43:8-13, God used the Babylonian Army to punish the Egyptians. Notice that in Jeremiah 43:10-11 God says "my servant" (King Nebuchadnezzar) will smite Egypt. It is God (the "I" of Jer 43:12) Who actually used King Nebuchadnezzar to smite Egypt instead of doing it Himself

4. From the above information, one can conclude that God used Satan to provoke David to number the people of Israel.

#### **I. 2nd Samuel 24:13 and 1st Chronicles 21:11-12**

1. In Samuel seven years of famine are offered to David as a choice, but in Chronicles three years of famine are offered.

2. There is no difficulty, problem or contradiction and there are several possible answers for the differences in years:

a. The Prophet Gad may have talked to David more than once and given him different choices each time before David finally decided.

b. The three years of famine may have been a famine for the whole region and not just "in thy land" (the land of Israel) (2 Sam 24:13). If the famine were just in Israel, they could buy food from the surrounding friendly countries (Gen 41:56 to 42:2). However, if the famine were in the whole region, three years would have had the same effect on Israel.

c. The seven years of famine may also have been taking into account the famine that Israel has just gone through (2 Sam 21:1). Up to the time that the Prophet Gad spoke to David, four years had passed since the famine of Second Samuel twenty-one had gone into effect, and three more years would make a total of seven years of famine.

#### **J. 1st Kings 4:26 and 2nd Chronicles 9:25**

1. In Kings there are 40,000 stalls given, but in Chronicles there are only 4,000 stalls.

2. There is no difficulty, problem or contradiction and both statements are true.

- a. Kings gives the total number of the stalls for all of his horses and Chronicles gives the number of stalls for his chariots.
- b. Each chariot had spare horses in case of injuries and there are ten horses assigned to each chariot (Rev 9:9).

#### **K. 1st Kings 7:26 and 2nd Chronicles 4:5**

1. In Kings it states that the molten sea contains 2,000 baths, but in Chronicles it says it holds 3,000 baths.
2. There is no difficulty, problem or contradiction and both statements are true.
3. Kings gives the amount that it **actually contained** while Chronicles gives the total amount that it **could hold** if it were filled to the very top.

#### **L. 2nd Kings 8:26 and 2nd Chronicles 22:2**

1. In Kings Ahaziah is said to be twenty-two years old when he began to reign, but in Chronicles he is said to be forty-two years old when he began to reign.
2. There is no difficulty, problem or contradiction and both statements are true.
  - a. In 2nd Chronicles 22:2, the phrase “forty and two years old” is an idiom (expression) used for saying that Ahaziah was a son of forty-two years.
    - 1) The expression “a son of forty-two years” represents the dynasty of Omri.
    - 2) This dynasty began in 924 B.C. (1 Kgs 16:23), continued through the reign of Ahab (1 Kgs 16:29) and the ascension of Ahaziah to the throne in 881 B.C. (2 Chr 22:2), which comes to forty-three years.
    - 3) This one-year difference can be accounted for by taking into consideration the time of year a king ascended to the throne. Sometimes a half-year (more or less) was not even counted while at other times a half-year (more or less) was counted as a full year. In 2 Kings 8:28, King Ahaziah is said to be twenty-two years old, which is the forty-second year of Omri’s Dynasty.

#### **M. 2nd Kings 24:8 and 2nd Chronicles 36:9**

1. In Kings it states that Jehoiachin is eighteen years old when he begins to reign, but in Chronicles he is said to be eight years old when he begins to reign.
2. There is no difficulty, problem or contradiction and both statements are true.
3. The following facts need to be considered when comparing Kings and Chronicles:
  - a. In 2nd Kings 23:36 and 2nd Chronicles 36:5, Jehoiakim was twenty-five years old when he began to reign as King of Judah and reigned eleven years in Jerusalem.
  - b. In 2nd Chronicles 36:9, Jehoiakim’s son Jehoiachin was eight years old when he began to reign as King of Judah, but only reigned three months and ten days in Jerusalem.
  - c. In 2nd Chronicles 36:8, Jehoiachin is said to reign as King of Judah in his father’s place.
  - d. In 2nd Kings 24:6, Jehoiakim died and his son Jehoiachin reigned in his place (along with his mother Nehushta the queen – 2 Kgs 24:8).
  - e. In 2nd Kings 24:8, Jehoiachin was eighteen years old when he began to reign in Jerusalem, which only lasted for three months.
  - f. In 2nd Kings 24:12, Jehoiachin was taken captive in the eighth year of his reign as King of Judah.
4. From the above facts, we can conclude the following:
  - a. Jehoiakim anointed Jehoiachin, his eight-year-old son, as King of Judah just before they were deported to Babylon in case Jehoiakim was killed.

- b. Jehoiakim and Jehoiachin both reigned for two years together as King of Judah in Babylon, just as David and his son Solomon were reigning as King of Judah both at the same time (1 Kgs 1:41-48).
- c. Jehoiakim died while in captivity in Babylon and his son Jehoiachin, about ten years old, began to reign in Babylon as the only King of Judah.
- d. When Jehoiachin was eighteen years old, he and his mother the queen were released from captivity and returned to Jerusalem to sit on the throne, eight years after Jehoiakim's death.
- e. Jehoiachin reigned alone as King of Judah while in Babylon for eight years, but only reigned in Jerusalem for three months before he rebelled against King Nebuchadnezzar and was deported back to Babylon.

III. MOST DIFFICULTIES, PROBLEM TEXTS AND SUPPOSED CONTRADICTIONS IN THE HOLY BIBLE CAN BE ANSWERED BY KNOWING ALL OF THE SCRIPTURE PASSAGES IN QUESTION (Mat 22:29), BY OBEYING THE COMMAND TO STUDY AND RIGHTLY DIVIDE THE BIBLE (2 Tim 2:15) AND BY GIVING **GOD** THE BENEFIT OF ANY DOUBT (Rom 3:4).

## WHAT CHRISTIANS SHOULD KNOW ABOUT THE HOLY BIBLE

### I. CHRISTIANS SHOULD KNOW ABOUT THE AUTHORITY OF THE BIBLE.

A. Christians should Know that the Bible Is Inerrant (having no proven mistakes), Infallible (never wrong) and Preserved by God's Grace in the English Language, with the Words He Wants Them to Have.

B. Christians should Know that the Bible Is Supposed to Be the absolute (final) Authority in every Area of a Believer's Life (his thoughts, words and actions) (Mat 4:1-4; Gal 4:30a; Mat 22:29).

### II. CHRISTIANS SHOULD KNOW ABOUT THE INSPIRATION AND AVAILABILITY OF THE BIBLE (Its Divine Origin, or Source, and Its Accessibility): 2nd Timothy 3:15-17.

A. Christians should Know that the Holy Spirit *Inspired* the Old Testament Writers of the Bible (2 Pet 1:19-21; Exo 4:10-12; Jer 36:1-4).

B. Christians should Know that the Holy Spirit also *Inspired* the New Testament Writers of the Bible (John 14:23-26; 2 Pet 3:15-16; 1 Cor 14:37).

C. Christians should Know that the Copy Timothy Had Available to Him in 2nd Timothy 3:15 and the Copy that the Lord Jesus Christ Read from in Luke 4:16-21 Were not the "Originals." Nevertheless, They Were still Called "Scriptures."

1. These copies were also inspired by God and may not have had the exact words that the originals had in them, as in Jeremiah 36:27-32.
2. These copies are sufficient for all that a Christian needs (Luke 4:4).

### III. CHRISTIANS SHOULD KNOW ABOUT THE PRESERVATION OF THE BIBLE: Psalm 12:6-7.

A. Christians should Know that every predicted Detail of the Bible will Happen (be fulfilled) (Mat 5:18).

B. Christians should Know that the actual **Words** of the Bible, not just **Thoughts**, Are Preserved according to Jesus Christ in Matthew 24:35.

C. Christians should Know that the *Words* of the Bible Were Purified the seventh time in the English Bible (Psa 12:6).

1. Beginning with the Hebrew Old Testament (Rom 3:1-2).
2. Followed by the Aramaic Old Testament.
3. Then the Greek New Testament.
4. After this the Old Syriac, both the Old and New Testaments.
5. Then came the Old Latin, both the Old and New Testaments.
6. Followed by the German, both the Old and New Testaments.
7. Finally with the English, both the Old and New Testaments.

D. Christians should Know that the Words of the Bible Were also Purified seven Times in the English Language through the major English Translations.

1. Beginning with the Wycliffe Bible in AD. 1382.
2. Followed by the Tyndale Bible in A.D. 1525.
3. Then the Coverdale Bible in A.D. 1535.
4. After this the Great Bible in A.D. 1539.
5. Then came the Geneva Bible in AD. 1560.
6. Followed by the Bishop's Bible in AD. 1568.
7. Finally with the King James Authorized Bible in AD. 1611.

E. Christians should Know that God Promised to Preserve His Word (the Bible) forever (Psa 119:89; 1 Pet 1:25).

F. Christians should Know that God's Words Can Be Kept (John 14:23) because They Have Been Preserved (Psa 12:6-7).

G. Christians should Know that God's Words Will Outlast the Heaven and the Earth (Mat 24:35; Rev 21:1).

### IV. CHRISTIANS SHOULD KNOW ABOUT THE HEEDING OF THE BIBLE (paying close attention to it): Psalm 119:9-16.

A. (v.9) They Should **Hear It** Regularly (Luke 11:28; Rom 10:14, 17).

B. (v.10) They Should **Read It** Systematically (using a set plan) (Deu 17:19; Isa 28:9-10; Acts 17:11; Rev 1:3).

C. (v.11) They Should **Memorize it** Continually (Psa 40:8; Deu 11:18; Pro 7:1-3 Mat 4:4, 7, 10).

D. (v.12) They Should **Study It** Consistently (the same way) (2 Tim 2:15; 3:16; Heb 5:12-14; 1 Pet 2:2; Isa 28:9-10).

E. (v.15) They Should **Meditate On It** Deliberately (with a purpose) (Psa 1:1-3; Josh 1:8-9).

## V CHRISTIANS SHOULD KNOW ABOUT THE RIGHT APPROACH TO THE BIBLE.

A. Christians should Approach the Bible (come to the word of God) to Read It as though It Is the Word of God and not just another Book Written by Man (1 Thes 2:13).

B. Christians should Approach the Bible without any preconceived Ideas (beliefs formed beforehand) when They Are Going to Read or Study It (Acts 17:11).

C. Christians should Approach the Bible with a Willingness to Change Their Position (belief) to Agree with God's Word and not to Change the Word of God so that It Agrees with Their Position (Acts 18:24-28).

D. Christians should Approach the Bible and Interpret It (determine its meaning) Literally (as fact) and not Allegorically (as fiction).

1. The **Allegorical Method** of Approach:

a. An allegory is a story in which people, things and happenings have another meaning.

b. This method is not the right method of interpretation because:

1) The historical or literal sense of statements is sometimes completely ignored and every word and event is made into an allegory to escape the doctrinal problems or to maintain a peculiar view.

2) This method does not really interpret the Bible. The one telling the story becomes the final authority on the interpretation instead of letting the Bible interpret itself (2 Pet 1:19-21; 1 Cor 2:13).

3) This method leaves no way to check to see whether or not the interpretation is correct.

2. The **Literal Method** of Approach:

a. This method gives each word the same exact basic meaning it would have in normal, ordinary and customary usage, whether used in writing, speaking or thinking.

b. This method is the right method of interpretation because:

1) This method bases interpretation on actual facts and not on assumptions or guesswork (Mat 22:29; Gal 4:30a).

2) This method opens up most of the Bible to the average Christian reader (1 Cor 2:12-14).

3) This method gives the average Christian reader an infallible (never wrong) authority by which to check all interpretations (Acts 17:10-11).

## VI. CHRISTIANS SHOULD KNOW ABOUT THE RIGHT DIVISIONS OF THE BIBLE: 2nd Timothy 2:15.

A. Christians should Know that rightly Dividing the Bible Is Necessary because at different Times God Has Dealt with People in different Ways.

1. God dealt differently with Adam and Eve than He dealt with Moses and the Israelites (the Jews) (cf Gen 2:15-17 with Exo 20:3-4, 7-8, 12-17).

2. The method of obtaining (getting) eternal life was different before the death of Jesus Christ from what it was after His death (cf. Mat 19:16-19 with 1 John 5:11-13, 20).

B. Christians should Know that rightly Dividing the Bible Is Necessary so that a Verse of Scripture Is not Misapplied. The First and Second Comings of Jesus Christ Are sometimes in the very same Sentence and require right Division to Separate Them (cf. Isa 61:1-2 with Luke 4:16-21).

C. Christians should Know there Are ten main Differences in the Bible that Need to Be “Rightly Divided” when Studying the Word of God.

1. There needs to be a division between the *Old Testament* and the *New Testament* (Heb 9:15-17).

2. There needs to be a division between the *Jews*, the *Gentiles* and the *Church of God* (the Christians) (1 Cor 10:32).

3. There needs to be a division between the *First Coming* of Jesus Christ (Mat 2:1-2; John 12:44-47) and the *Second Coming* of Christ (Acts 1:9-11; 2 Tim 4:1; Rev 19:11-15).

4. There needs to be a division between a Believer’s *Relationship with God* (his Standing) (contr. Gal 3:26 with John 8:44a) and a Believer’s *Condition of Fellowship* (his State) (1 John 1:3, 6-7, 9; Pro 28:13).

5. There needs to be a division between a Believer’s *Water Baptism* (Mat 28:19-20) and a Believer’s *Spirit Baptism* (1 Cor 12:13).

6. There needs to be a division between the present *Church Age* (Acts 11:25-26; Tit 2:11-13) and the future *Tribulation Period* (Mat 24:1-7, 21; 24:29-30).

7. There needs to be a division between the Lord’s coming *for His Saints* at the “Rapture” (1 Thes 4:13-17) and the Lord’s coming *with His Saints* at the Second Advent (His Second Coming) (Jude v.14; Rev 19:11-16).

8. There needs to be a division between the *Kingdom of God* (Luke 17:20-21; Acts 1:1-3; Rom 14:17) and the *Kingdom of Heaven* (Mat 8:10-12; 26:29; Luke 22:28-30; Acts 1:6-7).

9. There needs to be a division between the *First Resurrection* and the *Second Resurrection* (Acts 24:14-15; Rev 20:4-14).

10. There needs to be a division between the *Judgment Seat of Christ* (2 Cor 5:10; 1 Cor 3:11-15) and the *Great White Throne Judgment* (Rev 20:11-15).

## BASIC CHRISTIAN TEACHINGS OF THE HOLY BIBLE

### I. THE BIBLE TEACHES THAT GOD HAS A PLAN FOR CHRISTIANS.

A. God’s Plan for Christians Is for Them to Live a sinless (holy) Life in Fellowship with God for all Eternity (1 John 2:1; 1:1-3; 5:13). Therefore, Salvation Is just the Beginning of the abundant Christian Life (John 10:10).

1. Christians should live a sinless life with Jesus Christ being their example (1 Pet 2:21-22; Rom 6:1-2, 12-15).

2. Christians should know more about this *abundant life*. The more they know of it, the more they are able to learn about it (1 Pet 2:2; Heb 5:12 to 6:3).

B. God Has Ordained (commanded) that Christians should Be Taught, by other Christians, How to Live the Christian Life (2 Tim 2:2).

## II. THE BIBLE TEACHES THAT CHRISTIANS HAVE A NEW LIFE IN JESUS CHRIST.

A. Christians Have a new Life with God.

1. What they **are not** because of this new life:

a. They are not to be rejected (John 6:37).

b. They are not to be condemned (Rom 8:1; 1 Cor 11:32; 1 Thes 1:10; 5:9).

2. What they **are** because of this new life:

a. They are Children of God (John 1:12; Rom 8:16; Gal 3:26).

b. They are New Creatures (2 Cor 5:17).

c. They are made Priests of God (1 Pet 2:9).

d. They are Servants of God (Rom 6:22).

e. They are Spiritually Baptized into Christ's Body (1 Cor 12:13; Gal 3:27).

f. They are Sanctified (set apart; purified) (1 Cor 6:11).

g. They are Reconciled to God (brought into harmony with Him) (Rom 5:10; 2 Cor 5:18-19).

h. They are Redeemed (bought back) from their sins (1 Pet 1:18-19).

i. They are Justified (made legally right) (1 Cor 6:11; Rom 5:1, 9).

j. They are Friends of Christ (John 15:15).

k. They are Temples (houses) of the Holy Ghost (1 Cor 6:19).

l. They are Elects of God (1 Pet 1:2; Eph 1:4-5; Rom 8:29).

3. What they **have** because of this new life:

a. They have their names written in the Book of Life (Luke 10:20; Phil 4:3).

b. They have a comforting hope (1 Thes 4:13; 18; 1 Tim 1:1).

c. They have an inheritance from God (Rom 8:16-17; Acts 26:18).

d. They have eternal life right now (1 John 5:9-13).

e. They have Jesus Christ living inside of them (Col 1:27).

f. They have peace with God (John 14:27; 16:33; Rom 5:1).

g. They have God's promise of a new body (1 Cor 15:51-53; Phil 3:20-21).

h. They have their citizenship in heaven (Eph 2:19).

i. They have the Righteousness of God (2 Cor 5:21).

j. They have been adopted into the Family of God (Gal 4:5-7; Eph 2:19; 3:14-15).

k. They have the ability to get the victory over sin (Rom 6:12-14).

l. They have been sealed, and are being preserved (John 10:28-29; 14:17; Eph 1:13; 4:30).

m. They have the promise of being kept by God (Phil 1:6; 2 Tim 1:12c; Jude vs.1, 24).

B. Christians Have a new **Relationship** and a new **Fellowship** with God.

1. Their new "relationship" (standing) as Children of God is sinless (1 John 3:9).

a. This *relationship* is entered into at salvation (John 1:12-13; Rom 8:1, 15-17; 1 Cor 1:2, 30; 12:12-13; Gal 3:26; Eph 1:3, 14; 2:4-9; 1 John 3:2; 1 Pet 2:9; Rev 1:6; 5:9-10).

b. This *relationship* separates their souls from their flesh so that their flesh cannot defile them (Eph 2:1, 5; Col 2:9-13).

c. This *relationship* makes them as righteous as God and, therefore, they cannot sin (2 Cor 5:21; 1 John 3:9).



- d. This *relationship* causes their old Adamic nature (the flesh) to be defeated (Rom 6:6-14; Gal 2:20).
- e. They now have a new *relationship* with the Holy Ghost (John 3:3-8; Rom 8:1-17).
  - 1) There are inward evidences of this *relationship* (Rom 8:16; 5:5; 1 John 3:24).
  - 2) There are outward evidences of this *relationship* (Jas 2:18; Gal 5:22-23; Mat 7:20).
- 2. Their new “fellowship” (state) with God begins at Salvation (1 Cor 1:9).
  - a. This *fellowship* with God is affected by sin (1 John 1:6-7).
  - b. This *fellowship* with God is affected by obedience (Rom 6:13-15; Heb 12:6-10; 1 Cor 11:30-32; John 17:17; Eph 4:11-12; Acts 17:11).
  - c. This *fellowship* with God is affected by resisting the flesh (1 Cor 10:13; Rom 12:1-2; Gal 5:16-17; Rom 7:15-25; Eph 6:12).
  - d. This *fellowship* with God can affect their inheritances, their rewards, their health and even their lives (Eph 5:1-5; 1 Cor 3:9-15; 11:30-32; 5:1-5).
- 3. A Christian’s fellowship with God can be affected but not his relationship with God.

### C. Christians Have a new **Relationship** with Others.

- 1. They now have a new “relationship” with other Christians.
  - a. With Christians in fellowship with God (Acts 2:42).
  - b. With Christians out of fellowship with God (1 Cor 5:9-11; 2 Thes 3:6).
- 2. They should now have a new *relationship* with unbelievers (Eph 5:11).
  - a. They should not join them in their sins (2 Cor 6:14; Amos 3:3).
  - b. They should be ambassadors to them (God’s official representatives to them) (2 Cor 5:18-20).

### D. Christians Have a new **Way to Walk** (conversation; way of living).

- 1. They can have a new understanding of spiritual things (1 Cor 2:14; 14:20; 2 Tim 2:15; Acts 17:11).
- 2. They are able to fight sin and temptation (Psa 119:9,11; Mat 4:1-11; 1 Cor 10:13; 2 Cor 10:4; Eph 6:12-18; 1 Pet 5:8-9; 1 John 1:7-10; 2:1).
- 3. They can know the will of God for themselves (Rom 12:1-2; 1 Thes 4:1-6; Heb 13:20-21).
- 4. They can know their relationship to other Christians.
  - a. As being a part of the Temple of God along with other Christians (1 Cor 3:17; Eph 2:19-22; John 2:19-21).
  - b. As being a member (part) of the Body of Christ along with other Christians (Rom 12:4-5; 1 Cor 12:12-27).
  - c. As being indwelt by the Holy Spirit (His living inside of them) along with other Christians (John 14:16-17, 26; Rom 8:9-11; 1 Cor 3:16; 6:19).
  - d. As being a part of the New Testament Church along with other Christians (Eph 1:22-23; Col 1:24).
- 5. They should live the same way everyday for Jesus Christ.
  - a. In their love for God (Mat 22:37-38).
  - b. In their love for others (John 13:34; 1 Cor 13:1-13; 1 John 3:18).
  - c. In their glorifying of God (1 Cor 6:20; 1 Pet 4:16).
  - d. In their desire for God’s righteousness (Mat 5:6; 6:33).
  - e. In their lying up of treasure in heaven (Mat 6:19-21).
  - f. In their forsaking of all for Jesus Christ (Luke 18:29-30; 2 Tim 2:4).
  - g. In their giving of all to Jesus Christ (Rom 12:1-2).
  - h. In their trying not to offend others (Rom 14:1-23; 1 Cor 8:1-13).

- i. In their looking to Jesus Christ (Heb 12:1-2).
- j. In their doing of what God says (John 14:15; 15:14; Mat 28:18-20; Jas 1:23, 25).

### III. THE BIBLE TEACHES THAT CHRISTIANS HAVE A NEW COMMUNION WITH GOD.

#### A. Christians Have the **Privilege** to Pray (John 9:31; Phil 4:6).

1. They should pray daily (Psa 55:17; Dan 6:10; 1 Thes 3:10).
2. They should pray in every situation (Phil 4:6-7; Pro 3:5-6).
3. They should pray without stopping (1 Thes 5:17; Luke 18:1; Psa 40:1).
4. They should pray boldly (Heb 4:14-16).
5. They should pray in Christ's name (John 14:13-14; 16:23-24; Col 3:17).
6. They should pray believing (Mat 21:22; Jas 1:6; Heb 11:6).

#### B. Christians Have **Reasons** to Pray.

1. They should pray so they will glorify God (John 14:13).
2. They should pray so they will please God (Pro 15:8).
3. They should pray so they will be obedient to God (1 Thes 5:17; 1 Tim 2:1-3).
4. They should pray so they can intercede for others (to plead or make a request for them) (Eph 6:18; 1 Tim 2:1-2).
5. They should pray so that they will not enter into temptation (Mat 26:41).
6. They should pray because it is profitable for them to do it (Jas 5:16; Gen 20:17).
7. They should pray because God listens to them (1 Pet 3:12).

#### C. Christians Have **Three Positions** in which to Pray.

1. They can pray standing (Mat 6:5-7).
2. They can pray kneeling (Acts 21:5; Luke 22:41).
4. They can pray lying flat on the ground (Mat 26:39).

#### D. Christians should Know how to **Address** Their Prayers.

1. They should pray **to** God the Father (Luke 11:1-2; Acts 12:5).
2. They should pray **through** God the Son (Jesus Christ) (John 16:23-27).
3. They should pray **in** God the Holy Spirit (Rom 8:15-16, 26-27).

#### E. Christians Have **Six Ways** in which to Pray.

1. They can pray by confessing their sins to God (Psa 32:5; 51:1-2; 1 John 1:9).
2. They can pray by worshiping God (recognizing Him for His greatness):
  - a. For **Who** He is:
    - 1) True, living and everlasting (Jer 10:10a).
    - 2) Creator and Lord (Acts 17:23-24).
  - b. For **What** He is:
    - 1) Holy (Psa 99:9).
    - 2) Unchangeable (Mal 3:6).
    - 3) Merciful (Tit 3:5).
    - 4) Loving (Rom 5:8).
    - 5) Gracious (1 Pet 2:3).

3. They can pray by praising or giving thanks to God (for what He has done) (Psa 100:4; Phil 4:6; 1 Thes 5:17-18).
4. They can pray by supplication to God (praying for basic needs) (Col 1:9-12; Heb 4:15-16).
5. They can pray by interceding for others (praying for the needs of others) (Phil 1:4; 1 Tim 2:1-2; 1 Thes 5:23).
6. They can pray by petitioning God (praying for one's own wishes) (Mat 7:7-8).
  - a. Praying for holiness (1 Pet 1:14-15).
  - b. Praying for love (Phil 1:9-11).
  - c. Praying for mercy (Psa 57:1; 119:58; 86:3).
  - d. Praying for power (Eph 3:14-16; Phil 4:13).
  - e. Praying for spiritual growth (1 Pet 2:1-2; Eph 1:15-18).
  - f. Praying for God's will (Col 4:12).
  - g. Praying for an understanding heart (1 Kgs 3:9).
  - h. Praying for Christian fellowship (Acts 2:42).
  - i. Praying for guidance (Psa 25:4-5; Pro 3:5-6).
  - j. Praying for healing (Jas 5:14-16; 2 Cor 12:7-10).

F. Christians Have **Obstacles** to Their Prayers (things that get in their way).

1. Their prayers are not answered because they do not ask due to a lack of faith (Jas 4:2; Heb 11:6; Rom 10:17).
2. Their prayers are not answered because they are double minded due to a wavering faith (Jas 1:5-8; Mat 21:22).
3. Their prayers are not answered because they have secret (unconfessed) sins (Psa 32:1-5; 66:18; Isa 59:1-2; Pro 28:13; 1 John 1:9).
4. Their prayers are not answered because they have blood on their hands (Acts 20:26, 27; Isa 1:15).
5. Their prayers are not answered because they are bitter (angry) with their spouses (Col 3:18-19; 1 Pet 3:7).
6. Their prayers are not answered because they have an unforgiving spirit (Mat 6:15; Mark 11:25).
7. Their prayers are not answered because they have **not** tried to make restitution (make things right) (Mat 5:23-24).
8. Their prayers are not answered because they ask amiss (for the wrong reasons; selfishly) (Jas 4:3).
9. Their prayers are not answered because they **do not** heed God's word (pay close attention to it) (Psa 119:9; Pro 28:9).
10. Their prayers are not answered because they **do not** abide (stay; remain) in fellowship with God (John 15:7; 1 John 1:7).
11. Their prayers are not answered because they hold grudges (Jas 5:9; 1 John 1:7a).
12. Their prayers are not answered because they say, do or think things that are displeasing to God (1 John 3:22).

G. Christians Should Have a Daily **“Quiet Time”** alone with God (a time of personal prayer) (Psa 86:3).

1. They should choose a time and place that is best for them and stick to it (Mat 6:6).
2. They should begin their prayer time with a Bible reading, at least one chapter a day – Book by Book.

3. Before they read, they should ask God to show them how the reading applies to their lives that day.
4. After they read, they should pray in all six ways of prayer (see E. above).

#### IV. THE BIBLE TEACHES THAT CHRISTIANS HAVE NEW RESPONSIBILITIES.

A. Christians Have the Responsibility to **Confess Jesus Christ** (to testify of, or publicly declare, one's belief in Christ) (Mat 10:32).

1. They must confess Christ for their own salvation (Mat 12:37; Rom 10:9-10).
2. They should confess Christ with their testimony (telling others how they were saved) (Mark 5:19; 2 Thes 1:10).
3. They should confess Christ with their witness (telling others how to be saved) (Acts 1:8).
  - a. They can witness verbally by giving their testimony or by quoting Scriptures.
  - b. They can witness with written materials by giving out tracts, books, charts, etc.
  - c. They can witness with their Bible by giving a plan of salvation.
4. They should confess Christ without being ashamed (Mat 10:32-33; Mark 8:38; Rom 1:16).
5. They should confess Christ everywhere they go (Acts 8:1, 4).
6. They should confess Christ to get God's praise (approval) (Mat 10:32; John 12:42-43).
7. They should confess Christ because it is wise to do so (Dan 12:3; Pro 11:30).

B. Christians Have the Responsibility to **Be Baptized in Water**.

1. They should be baptized in water because Jesus Christ is their example (Mat 3:13-16; 1 Pet 2:21).
2. They should be baptized in water because Jesus Christ commands it (Mat 28:18-19).
3. They should be baptized in water because all new Church Age converts were (Acts 2:41; 16:31-32).
4. They should be baptized in water because it **follows** salvation (comes after it) (Acts 8:36-37; 10:47).

C. Christians Have the Responsibility to **Join a Local Church** (Heb 10:24-25).

1. It should be a Church that meets on the first day of the week (Sunday) (Acts 20:7).
2. It should be a Church that provides fellowship (Acts 2:42; 2 Cor 6:14).
3. It should be a Church where people exhort one another (encourage each other) (Heb 3:13; 1 Thes 4:1; 5:14).
4. It should be a Church that perfects believers (teaches them to work towards sinless living and good works) (Eph 2:10; 4:11-12).
5. It should be a Church that increases a believer's faith (Heb 11:6; Rom 10:17).

D. Christians Have the Responsibility to **Support the Lord's Work** with Their Tithes and Offerings.

1. They should give "tithes" (a tenth part of anything).
  - a. Tithes were given before the Law (Heb 7:1, 4).
  - b. Tithes were given under the Law (Heb 7:5).
  - c. Tithing is **not** commanded **after** the Law, but everyone is encouraged to support the Lord's work (Rom 15:26-27; 1 Cor 9:9-14). The example for giving after the Law is what the Bible says was given before the Law was in effect (Gen 14:17-20; 28:20-22).
2. They should give offerings (gifts of one's own free will) (Exo 25:1-2).

- a. When they give, they should give “unsparingly” (generously) (2 Cor 9:6).
- b. When they give, they should give “willingly” (2 Cor 9:7). b. When they give, they should give “consistently” (unfailingly) (1 Cor 16:1-2).
3. They are promised a blessing in return for their giving (Mal 3:10; Acts 20:35).

## **HOW TO RIGHTLY APPLY THE HOLY BIBLE**

### **I. A CHRISTIAN SHOULD APPLY THE BIBLE TO HIMSELF EVERY DAY.**

A. A Christian should Put what He has Read in the Bible into Use for daily Living (Jas 1:22; Mat 4:4).

B. A Christian should Prepare Himself in six Ways before He Reads the Bible:

1. He should prepare himself in attitude by being willing to not look for mistakes in the passage (Mat 22:23-30).
2. He should prepare himself in humility by being willing to be taught by God (Psa 119:18).
3. He should prepare himself in prayer by being willing to ask God for understanding (Mat 7:7-8; Mark 9:23-24).
4. He should prepare himself by having an open mind and being willing to accept what is read (Acts 17:11).
5. He should prepare himself by listening to the Holy Spirit and being willing to be guided by the Holy Ghost (John 16:13; 1 Cor 2:13-14; Isa 28:9-10).
6. He should prepare himself in intention (reason) by being willing to grow spiritually to be more like Jesus Christ (1 Pet 2:2, 21-22; Eph 4:11-15).

C. A Christian should Look for six Things while Reading the Bible.

1. He should look for “the general idea” (its scope) of what the passage is all about (the *Rapture*, the Kingdom, the Church, the Coming of the Lord, salvation, prayer, fasting, etc.).
2. He should look for “the context of the passage” (Its specific meaning) by reading it and gathering the facts found in it.
  - a. Find out who is writing or speaking.
  - b. Find out to whom the passage is being written or to whom the speaker is speaking (1 Cor 10:32; Acts 2:36; 15:7; 1 Cor 1:1-2).
  - c. Find out what God’s position is in the reading (2 Sam 11:14-15, 26, 27) and *what* is being written or spoken about (the specific idea) (Luke 18:1-8; 9-14).
  - d. Find out when the events of the passage took place, either on Old Testament grounds or on New Testament grounds (Heb 9:16-17; Mat 27:50).
  - e. Find out to where (the time period to which) the speaker or writer is referring (the present, the past or the future) (Rev 1:19)
  - f. Find out why the passage was written or spoken (the reason or purpose) (Luke 18:1; John 20:31; 1 John 5:13).
3. He should look for “unfamiliar words” in the passage and look up their definitions in a dictionary.
4. He should look for any “symbolic, figurative or typical language” in the passage.
  - a. *Symbolical* language uses something that stands for something else.
  - b. *Figurative* language describes one thing in terms that normally indicate another thing.

c. *Typical* language uses the likenesses of one person or thing to suggest another person or thing.

d. Always take the plain literal meaning of a reading whenever possible.

e. Whenever the plain literal meaning of a reading is not possible to be taken, look for the literal truth that the passage intends to bring out (show).

5. He should look for “the theme” in the passage.

a. The theme is the central truth that God wants understood (forgiveness, prayer, fellowship, etc.).

b. The passage should be read over and over until the theme is understood.

6. He should look for “promises to be claimed” in the passage.

D. A Christian should Determine (find out) and Put into Practice what He has Learned from the Reading (make a present day application).

1. This is done by asking himself, “What promises are there for a Christian to claim in the passage?”

2. This is done by picturing himself in the passage.

a. He should look for commands to be obeyed.

b. He should look for good examples to be followed.

c. He should look for bad examples to be avoided (kept away from).

d. He should look for sins to be forsaken (given up).

3. This is done by praying for God to reveal the areas in his life where these changes can be made.

a. Relationships: family, friends, neighbors, co-workers, fellow-believers, roomies, bunkies, etc.

b. Disagreements: marriage, children, work, barracks, neighborhood, etc.

c. Personal Matters: fears, hopes, dreams, goals, death, sickness, thoughts, pressures, disappointments, wants, etc.

d. Different Situations: solving everyday problems, debt, incarceration (doing time), unemployment, handling money, etc.

e. Personal Weaknesses: dishonesty, sexual desires, envy, selfishness, habits, desire to control others, pride, gossiping, cheating, overeating, no self-respect, lying, hatred, jealousy, prejudice, twisting the truth (deceit), etc.

f. Personal Needs: to be more like Jesus Christ, to have time for responsibilities, to obtain the ability to do something, to have the energy to do things, to get money to do things, to get materials to do things, to get someone to help, to get knowledge to help, to get an education, etc.

g. Personal Responsibilities: to God (fellowship), to family (spend time), to other Christians (charity, love), to Church (attendance, giving), to home (upkeep), to work (duties), to community (vote, PTA, volunteer), to oneself (rest, health, prayer, Bible study), etc.

h. Personal Opportunities: to serve the Lord Jesus Christ, to serve others, to learn, to teach, to show Christian love, to witness, etc.

4. This is done by praying for God to help him make the changes he needs in his life that have been brought out in the passage and in prayer.

## II. HOW TO LEARN FROM LUKE 15:1-32 WHAT IS TO BE APPLIED TO YOUR LIFE:

A. You should Look for “the General Idea”: Receiving Repentant Sinners into One’s Fellowship (vs.1-2, 32).

B. You should Look for “the Context.”

1. Who is speaking? The “he” in verse 3 that is speaking is Jesus Christ (Luke 14:3).
2. What is God’s position? God is against those that do not rejoice when someone repents (vs.7, 10, 32) (cf. John 12:49-50).
3. Who is being spoken to? Jesus Christ is speaking to Publicans, Sinners, Pharisees and Scribes (vs.1-2).
4. What is being spoken about? The joy and rejoicing of finding lost things (vs.5-7, 9-10, 32).
5. Why was it spoken or written? Because the Pharisees and Scribes murmured (complained) when Jesus Christ received and ate with sinners (undesirables) (vs.1-2).
6. Is the passage on Old or New Testament (covenant) grounds? The event took place before the New Testament went into effect (Heb 9:16-17).
7. To what time period was the speaker referring (past, present or future)? Christ was referring to the present (during His lifetime) (v.2).

C. You should Know the Meaning of the Following “Unfamiliar Words” to Help You Understand the Passage:

1. Repent, “to be so sorry about one’s sins that he turns to God for forgiveness” (v.7).
2. Diligently, “refusing to give up” (v.8).
3. Fain, “eagerly; readily; willingly” (v.16).
4. Entreated, “pleaded; coaxed; begged” (v.28).
5. Meet, “appropriate; fitting; proper” (v.32).

D. You should Note the “Symbolic, Figurative or Typical Language” Found in Verses 24 and 32.

1. The “Prodigal Son” (the younger son) was neither physically dead nor actually lost.
2. The Prodigal Son represented the sinners and Publicans of verse 1 who were both spiritually dead and spiritually lost
3. The Prodigal Son was a type of those who broke the Fifth Commandment of the Law of Moses (v.21) (cf. Exo 20:12).

E. You should Know “the Central Theme” that God Wants You to Know in the Passage, “One should be happy that sinners have come to repentance” (vs.5-7, 10, 23, 32).

F. You should Know “the Promise” that can Be Claimed by a Christian, “True repentance is always accepted by God” (vs.7, 32) (cf. Luke 17:3-4).

### III. PUT INTO PRACTICE WHAT YOU HAVE LEARNED FROM LUKE 15:1-32 BY MAKING A PRESENT DAY APPLICATION TO YOURSELF.

A. Look for “Commands to be obeyed.”

1. You should rejoice (be happy) when someone gets saved (vs.6, 9).
2. You should welcome back those who return to fellowship with God and other believers (vs.20-23, 32) (cf. 2 Cor 2:5-10).

**B. Look for “Good Examples to Follow.”**

1. You should draw near to Christ when you have sinned (v.1).
2. You should look for those who are lost and those who are out of fellowship with God or with other believers (backsliders) (vs.4, 8).
3. You should have compassion (a feeling of sympathy) for those who are lost or out of fellowship (v.20).
4. You should turn to God in times of need (vs.17-20).
5. You should humble yourself before God (vs.18-19).
6. You should confess your sins to God as soon as possible (v. 21).

**C. Look for “Bad Examples to Be Avoided.”**

1. You should not complain or get upset when others are trying to reach the lost or backsliders (v.2).
2. You should not use what is given to you by God for selfish reasons (vs.12-13).
3. You should not look to the World for happiness (vs.13-14).
4. You should not go to the World for help in times of need (vs.14-16).
5. You should not be bitter or angry when the lost or backsliders return to God (repent) (vs.25-32).

**D. Look for **Sins to Be forsaken.****

1. Complaining (v.2)
2. Covetousness (desire for wealth) (v.12).
3. Riotous living (partying) (v.13).
4. Backsliding (leaving the Christian life; out of fellowship with God and other Christians) (vs.13, 18, 21).
5. Envy (jealousy) (vs.28-30).

**E. Pray for God to Help You to “Make the needed Changes in Your Life” that have Been Brought out in the Passage.**

**IV. THE MOST IMPORTANT THING A CHRISTIAN CAN DO EACH DAY, AFTER PRAYING AND READING THE WORD OF GOD, IS TO RIGHTLY APPLY THE BIBLE TO HIS PERSONAL LIFE.**

## **HOW TO GIVE A PERSONAL TESTIMONY**

**I. THE TERM “TESTIMONY” DEFINED.**

**A. The Dictionary Defines the Word “testimony” as, “a statement given as evidence or proof by a witness.”**

**B. The Bible Uses the Two Words “confess” and “testify” to Show that a Testimony Is Being Given.**



1. In the Bible *confess* means, “to make a plain, clear announcement about something or someone” (John 9:22; 12:42; Acts 24:14).
2. In the Bible *testify* means, “to be a witness to; to bear record of; to give evidence; to declare (announce or state) something to be true” (Luke 16:25-31; Acts 10:42; 20:20, 21).
3. A personal testimony then is, “a declaration, or statement, of a personal experience to establish a fact” (Acts 22:1-16).

## II. THERE IS A BIBLE BASIS FOR GIVING A PERSONAL TESTIMONY.

### A. There Is a Need for Giving a Testimony.

1. Everyone will be required to give a testimony concerning the Lord Jesus Christ (Phil 2:9-11).
  - a. Everyone in heaven, including Angels, Seraphim, Cherubim and Saved People.
  - b. Everyone on earth, including Nations, Tongues and People.
  - c. Everyone under the earth, including Satan, demons and unsaved people in Hell.
2. A testimony to God is needed for salvation (Acts 8:36, 37; Rom 10:9, 10; 1 John 4:2).
3. A testimony is needed to receive honor:
  - a. In the presence of God the Father (Mat 10:32).
  - b. In the presence of the Holy Angels (Luke 12:8).

### B. The Results of **not** Giving a Testimony on Earth by the Saved:

1. They will lose honor and Jesus Christ will also be ashamed of them (Mark 8:38)
2. They will be denied (will lose) their right to reign with Christ (2 Tim 2:12).

## III. THE BASIC CONTENT OF A PERSONAL TESTIMONY

### A. A Testimony Should Be a Declaration (statement) of what a Person Has Seen, Heard or Said (Acts 4:20).

1. It can be a statement about things in the Bible (Psa 119:46; Mark 2:25, 26).
2. It can be a statement about salvation (1 Cor 15:1-4).
3. It can be a statement about the blessings of God (Eph 1:1-3).

### B. A Testimony Should Be a Declaration of What Has Been personally Experienced (Psa 66:16).

1. Like the Apostle Paul did in Acts 22:12-15.
2. Like the Maniac of Gadara did in Mark 5:18-20.

### C. A Testimony Should Be a Declaration of What Is personally Believed (2 Cor 4:13).

1. Like the Apostle Peter did in Matthew 16:13-16.
2. Like the Ethiopian Eunuch did in Acts 8:35-38.

## IV. HOW TO PREPARE YOUR PERSONAL TESTIMONY.

### A. What You Should Consider before Preparing Your Testimony:

1. You should consider varying the contents of your testimony depending on the time limit you have to give it.

2. You should consider the time involved in giving your testimony, allowing at least five minutes.

- a. Start with your life before you were saved (20% of the allotted time).
- b. Then relate how you were saved (40% of the allotted time).
- c. End your testimony with your life as a Christian (40% of the allotted time).

3. You should consider the emphasis of your testimony, how you were saved and your life since you were saved, not your sinful past.

**B. What You Should Do while preparing Your Testimony:**

1. You should ask God for wisdom and guidance (Jas 1:5, 6).
2. You should emphasize (stress) the positive changes in your life.
  - a. Knowing God's love.
  - b. Receiving direction from the word of God (the Bible).
  - c. Receiving a new inner strength through the Holy Spirit.
  - d. No longer fearing death.
  - e. No longer fearing old age.
  - f. Having peace of mind.
  - g. Having a purpose in life.
  - h. Having prayers answered.
  - i. Having a reason for living.
  - j. Having a new outlook on life.
  - k. Having fellowship with God and other Christians.
3. You should be sure to give enough details to make your testimony interesting.

**C. What You Should Consider not Doing when You Give Your Testimony:**

1. You should not use Christian terms like, "convicted, sanctified or justified," unless they are known or are first defined (or explained).
2. You should not read your whole testimony word for word.
3. You should not ramble on (talk too much) about any one part of your testimony.
4. You should not criticize other Christians, denominations or Church groups.
5. You should not give the impression that the Christian life is free of problems.

## V. HOW TO GIVE YOUR PERSONAL TESTIMONY.

**A. When Giving Your Testimony:**

1. You should give it with enthusiasm (feelings).
2. You should give it in a clear, natural, relaxed tone of voice.
3. You should give it without nervous mannerisms (habits).
  - a. Do not clear your throat a lot.
  - b. Do not say "uh; ah" or any other repeated word.
  - c. Do not jingle things in your pocket
4. You should give it without preaching it.
5. You should give it with a smile, but not an exaggerated grin.
6. You should give it after you memorize the facts, but not memorizing it word for word.

**B. While Giving Your Testimony, Be Flexible and Adapt to different Situations.**

1. You should adapt to giving it while on the job.
2. You should adapt to giving it during bad times.

3. You should adapt to giving it during good times.
4. You should adapt to giving it while on visitation.
5. You should adapt to giving it when in a Church setting.

## VI. WHEN TO GIVE YOUR PERSONAL TESTIMONY.

A. Be Ready to Give Your Testimony at a Moment's Notice (1 Pet 3:15).

B. Be Ready to Give Your Testimony in almost every Situation.

- I. Be ready to give it when you are not able to use a Bible.
2. Be ready to give it when you are telling someone about another person's experiences.
3. Be ready to give it when you are speaking to someone while on visitation.
4. Be ready to give it when lost people make comments to you during sports activities.
5. Be ready to give it when lost fellow-workers are sharing their personal experiences with you.

## VII. A FINAL CHECK LIST FOR YOUR PERSONAL TESTIMONY.

A. Does Your Testimony Express Your Relationship with God?

B. Does Your Testimony Express Your Personal Experience and/or God's Faithfulness?

C. Does Your Testimony Emphasize the positive Benefits of Your Life in Jesus Christ rather than Your sinful Past?

## HOW TO WIN SOULS TO THE LORD JESUS CHRIST

### I. THE TERM "SOUL WINNING" ("to Win Souls") DEFINED.

A. The only Place in the Bible that directly Refers to *Soul Winning* Is Found in Proverbs 11:30.

1. *To win souls* to Christ means, "to present Bible based reasons to a lost person so that he can receive Jesus Christ as the way to heaven."

2. Other ways of saying "*to win souls to Christ*" are:

- a. "Be witnesses" (Acts 1:8).
- b. "Wineth souls" (Pro 11:30).
- c. "Converteth the sinner" (Jas 5:20).
- d. "Turning people to God" (Luke 1:16-17; Dan 12:3).

B. As a Christian, *Soul Winning* Is Your Responsibility.

1. You should try to win your immediate family and relatives (John 1:40-42).
2. You should try to win your friends and neighbors (John 4:28-29, 39).
3. You should try to win other people (Mark 16:15).

C. As a Christian, *Soul Winning* should Be Your Way of Life.

1. You should not be ashamed of winning souls (Rom 1:16).
2. You should win souls regardless of your circumstances (Acts 8:1-4).
3. You should remember that you are Christ's representative (ambassador) here on earth until Jesus returns (2 Cor 5:18-20).

D. As a Christian, You should Make Time for *Soul Winning* on a regular Basis, at least once a Week.

1. You can go on Church visitation (Acts 15:36).
2. You can go on door-to-door visits (Acts 20:20-21).
3. You can give out tracts as an opening for soul winning.

E. As a Christian, You should Pray for a Desire to *Win Souls* (Mat 9:35-38).

F. As a Christian, You should Look for Opportunities to *Win Souls*.

1. You should always be ready to give your personal testimony (1 Pet 3:15).
2. You should pray for God to put you in a place where you can talk to lost souls (people) about Jesus Christ.
3. You should go where lost people are (Luke 14:23; Acts 8:4).

G. As a Christian, You should Know the Result of **not** Trying to Win a Soul for Jesus Christ, that God Will Require You to Answer to Him if that Person Dies without Being Saved (Eze 3:18-19; Acts 20:26-27; Pro 24:11-12).

## II. PREPARATIONS THAT YOU NEED TO MAKE **BEFORE** YOU GO OUT TO WIN SOULS.

A. There Are three personal Preparations that You need to Make before You Go Out to Win Souls.

1. You need to prepare in **Prayer**.
  - a. Confess your own sins (Isa 59:1-2; Psa 32:5; 1 John 1:9).
  - b. Ask God to give you the right attitude for winning souls.
2. You need to prepare in **Personal Hygiene**. Your body, breath and clothes should be clean.
3. You need to prepare in **Bible Knowledge**.
  - a. It is not necessary for you to know everything in the Bible to win souls.
  - b. You should have a chain of verses marked in your Bible that you can use to show a lost person how to get to heaven.
  - c. You should memorize this chain of verses as soon as possible to be used when there is no Bible available or when the use of a Bible would not be appropriate.

B. There Are Prayers that need to Be Offered before You Go out to *Win Souls*.

1. You need to pray for the right words to say to anyone that you meet while witnessing.
2. You need to pray that God, by the Holy Spirit, will make those who are witnessed to open minded and willing to listen to you.
3. You need to pray that you will be ready for opposition, anger or a lack of interest.
4. You need to pray that you will be ready for different responses (Acts 17:32-34).

- a. Some people will mock (make fun of you) (v.32).
- b. Some people will put you off until later (v.32).
- c. Some people will believe and get saved (v.34).
- 5. You need to pray that you will receive power to witness.
  - a. Pray that the Holy Spirit will give you the ability to witness with results (Acts 1:8).
  - b. Pray that the Holy Spirit will go before you to get people ready for you to witness to them (John 16:7-11).
- 6. You need to pray that the Lord will bless your efforts to win souls (John 4:35-38).

C. Equipment that You should Have before You Go out to *Win Souls*:

- 1. You should have a big print New Testament that is marked with a chain-reference for soul winning.
  - a. A chain-reference is a group of verses that are read in a certain order.

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- b. The following is a “suggested” chain-reference that you can use:
  - 1) Romans 3:23..... (All are sinners.)
  - 2) Romans 6:23a. . (The price of sin is death.)
  - 3) Hebrews 9:27... ....(Judgment follows death.)
  - 4) Romans 14:12 . (All will account for themselves.)
  - 5) Revelation 21:8. (a sinner’s final end is a lake of fire)
  - 6) Romans 5:8. . (God’s love for sinners revealed)
  - 7) Acts 20:21 (Repentance and faith are needed.)
  - 8) Ephesians 2:8-9. (Salvation is by faith and not works.)
  - 9) 1st Corinthians 15:1-4 (the Church Age Gospel that saves)
  - 10) John 1:12 .(Christ must be received to be saved)
  - 11) Romans 10:9-10... (Christ is received by confessing Him as Lord and Savior.)
  - 12) 2nd Corinthians 5:21 (Christ takes care of sin.)
- 2. You should have different tracts with you.
  - a. Be familiar with their titles and what they say.
  - b. Those tracts with illustrations (pictures or drawings) are best, like Chic Publications.

D. A Suggested Chorus that You Can Memorize and Repeat before You Go out to *Win Souls*:

**“Lord, lay some soul upon my heart,  
And love that soul through me.  
And may I nobly do my part,  
To win that soul for Thee.”**

III. PROCEDURES THAT YOU NEED TO FOLLOW **WHILE** YOU ARE OUT WINNING SOULS:

- A. You need to Pray without Ceasing (without stopping) (1 Thes 5:17).
  - 1. **Before** you speak to the person that you are going to witness to, *pray* for the right conditions to witness to him.
  - 2. **While** speaking to someone, *pray* for the right words to say so he will seriously think about what you are saying.

3. **After** giving the gospel to someone, *pray* for the right results to take place, either conviction or salvation.

**B. You Need to Keep four Things in Mind while Witnessing:**

1. Keep in mind that God wants you to witness to others and will give you the ability to do it (Acts 1:8).
2. Keep in mind that the Holy Spirit will convince sinners (reprove them) of their being lost (John 16:7-9).
3. Keep in mind that some soul is in danger of going to hell and you can have a part in changing where that soul will spend eternity (Jas 5:20).
4. Keep in mind that you do not have to rely on education or worldly wisdom to win souls (1 Cor 2:4-5).

**C. You need to Develop a good Rapport (relationship) with the Lost Person.**

1. Start the conversation with a statement that will result in a response (John 4:7, 9) or a question that requires an answer in order to “break the ice” (Acts 8:30-31).
2. Begin (establish) a good relationship as soon as possible.
  - a. Be casual, friendly and warm, but speak with confidence.
  - b. Do not use Bible terms unless they are either known or explained.

**D. You need to Steer the Conversation to the Lost Person’s Relationship with God.**

1. The “natural,” the “indirect” and the “direct” approaches are three ways to steer the conversation towards someone’s salvation.
  - a. Questions to ask using the **natural** approach:
    - 1) When someone asks, “What do you know good?” answer him with, “I know the Lord Jesus Christ as my personal savior.” Then ask him, “Do you know Him as your personal savior?”
    - 2) When someone says, “It’s hot as hell today!” say, “It’s not everyone that still believes hell is a real place that’s hot.” Then ask him, “Are you sure you’re not going there?”
  - b. Questions to ask using the **indirect** approach:
    - 1) Ask, “Do you believe in God?”
    - 2) Ask, “Do you go to Church?”
    - 3) Ask, “What religion (denomination) are you?”
  - c. Questions to ask using the **direct** approach:
    - 1) Ask, “Do you know for sure that you’re going to heaven when you die?”
    - 2) Ask, “If there is a way of knowing for sure that you will go to heaven, would you be interested in knowing about it?”
    - 3) Ask, “What would you say if God asked you why He should allow you into heaven?”
2. The best method is “the natural approach” because:
  - a. The statement or words of the person himself are used to ask either a direct or an indirect question.
  - b. The person usually feels he has to answer since his statement, or words, started the conversation.

**E. You need to Stay on the main Subject.**

1. The main subject of the conversation should be kept on salvation.
2. Put all other subjects off until after he is saved (1 Cor 2:14).

3. Do not allow the conversation to change to another subject such as, “Where did Cain get his wife?” or “What about the hypocrites in the Church?” or “How did Noah get all those animals into the ark?”

4. Keep the conversation on his relationship with God and Jesus Christ.

F. You need to Keep a good Attitude (Mat 10:16).

1. Be wise as a serpent by:

a. Not letting him get you angry.

b. Not worrying when things do not seem to be going very well.

2. Be harmless as a dove by:

a. Apologizing for possibly hurting his feelings or for offending him in some way and then quote a Bible verse (Rom 14:21; Acts 23:1-7).

b. Agreeing with him on some point and then quote a Bible verse or ask him a direct question.

#### IV. SHOW THE LOST PERSON HOW HE CAN KNOW HE IS GOING TO HEAVEN.

A. Whenever possible Have the lost Person Read the Bible Verses about Salvation out loud to Keep His Mind on the Word of God (Isa 55:11).

B. Show the lost Person that His Sin must Be Dealt with (looked into).

1. He has to realize that he is a sinner (Rom 3:23; 1 John 5:17a).

a. Because of what he has thought (Pro 15:26; Mat 5:27-28).

b. Because of what he has said (his words) (Mat 12:36-37; Job 15:5-6).

c. Because of what he has done (his works or deeds) (John 3:19-20; Gal 5:19-21).

2. He has to realize that because he is a sinner he is self-condemned (made guilty) (Rom 6:23a).

C. Show the lost Person that all Sinners must Face Death and Judgment (Heb 9:27; Rom 14:12; Rev 20:11-13).

D. Show the lost Person that the Verdict of Judgment Is a Lake of Fire, the Second Death of Revelation 20:15 and 21:8.

E. Show the lost Person that God’s Love Is Shown by Jesus Christ Coming to Die for the Lost (Rom 5:8).

F. Show the lost Person that He must Repent (be so sorry about his sins against God that he decides he wants to change his ways).

1. Jesus said that without repentance there is no salvation (Luke 13:3).

2. There are three parts to saving repentance:

a. There is a turning away from works for salvation (Heb 6:1).

b. There is a turning to God by admitting that you are a sinner (Acts 20:21a; Luke 18:13).

c. There is a turning to Jesus Christ in faith to be saved (Acts 20:21; 2 Cor 7:10).

G. Show the lost Person that He Cannot Save Himself (Eph 2:8-9; 2 Tim 1:9; Tit 3:5; Rom 4:4-5).

H. Show the lost Person that His Sins Are Taken away when, by Faith, He Receives Jesus Christ as His personal Savior.

1. Show him that the shedding (pouring out) of blood is necessary for the forgiveness of his sins (Heb 9:22; Mat 26:26-28; 1 John 1:7b; 1 Cor 15:1-4).

2. Show him that he must receive Jesus Christ as his personal savior to be saved (John 1:12-13; Rom 10:9-10).

3. Show him that when a person receives Jesus Christ, God takes his sin (his sinfulness) and places it on Christ and then God takes Christ's righteousness (His goodness) and places it on the person receiving Christ (2 Cor 5:21).

V. TRY TO GET THE LOST PERSON TO MAKE A DECISION TO RECEIVE JESUS CHRIST AS HIS PERSONAL SAVIOR (to Get Saved).

A. Ask the lost Person if He would like to Receive Jesus Christ as His Savior right now (John 1:12-13; 2 Cor 6:2).

B. Ask the lost Person if there Is Anything Stopping Him from Receiving Jesus Christ at this Time.

1. Deal with his problem by using Bible verses if at all possible (Mat 22:23-29; Gal 4:30a).

2. If you do not know the answer to his problem, tell him that you will find out and get back to him with the answer as soon as possible.

3. After dealing with his problem, try to get him to make a decision once again.

C. What to Do when a lost Person Tries to Put off Making a Decision to Receive Christ:

1. Remind him that Jesus Christ could return at any time (Mat 24:42-44).

2. Remind him that he will be judged for his sins by Christ, when Jesus comes back (Rom 2:16; Rev 20:11-13).

3. Remind him of the danger of going to hell (Mat 23:33; Luke 16:19-31).

4. Return at least two more times to try and get him to receive Christ as his personal savior (Tit 3:10).

D. When a lost Person Decides not to Get Saved, Ask Him if You Can Pray for Him right now.

1. If he says "yes," pray out loud that God will keep him from death until he makes a decision to get saved and that God will do whatever is necessary to convince him of his need to get saved soon.

2. While praying out loud, stop and ask him if he would like to receive Jesus Christ as his personal savior (get saved) right now.

3. If he says "no" to your request to pray, thank him for listening to you, give him several tracts to read and tell him that you would like to know what he thinks of them. This will open the door to present the gospel one more time to him (see C.4. above).

E. When a lost Person Does Decide to Get Saved, Show Him a "Sample Prayer" that He Can Pray to Be Saved (if he really means it) (Psa 44:21).

**"Dear God, I Know that I Am a Sinner, and I Am Sorry that I Have Sinned against You. I Realize that because of My Sins I Deserve Death, Judgment and Hell. I Understand**



**that Nothing that I might Do Can Save Me (not religion, not baptism, not good works, not keeping the commandments). I Believe that Jesus Christ Came from Heaven to Die on the Cross for My Sins and that You Raised Him from the Dead to Save Me from both Judgment and Hell. So, the best Way I Know How, I Receive Jesus Christ as My Lord and Savior.”**

**“Thank You God for Saving Me and Bringing Me into Fellowship with You. Help me, Lord, to start Living for You from now on. Amen!”**

## VI. WHAT YOU SHOULD DO AFTER SOMEONE RECEIVES JESUS CHRIST AS HIS PERSONAL SAVIOR.

A. You should Show the new Christian that He Can Know that He Is Saved and Has eternal Life right now (1 John 5:9-13).

B. You should Show the new Christian that He Cannot Lose His Salvation.

1. Show him that when he received Jesus Christ he was sealed with the Holy Spirit (Eph 1:13).
2. Show him that the Holy Spirit will keep him sealed until Christ returns from heaven (Eph 4:30).
3. Show him that he cannot lose his salvation because Christ is keeping him saved (2 Tim 1:12c).
4. Show him that he is preserved because he is **in** Christ (Jude v.1).
5. Show him that Christ is keeping him from falling and will present him faultless (Jude v.24).

C. You should Show the new Christian some of the Blessings that He Has in the Lord Jesus Christ.

1. Show him that he is now a Child of God (Gal 3:26).
2. Show him that his sins are forgiven (Acts 5:30-31).
3. Show him that he has a home in heaven (John 14:1-3).

D. You should Show the new Christian some of His Responsibilities.

1. Show him that he should be baptized in water (Acts 8:36-38).
2. Show him that he should read and study the Bible every day (daily) (Acts 17:11; 2 Tim 2:15).
3. Show him that he should spend time in daily prayer (Psa 55:17; Dan 6:10; 1 Thes 3:10).
4. Show him that he should confess his sins and failures to God daily (Psa 32:5; Pro 28:13; 1 John 1:8-10).
5. Show him that he should join a Bible-believing Church (Heb 10:25; Rom 10:17).
6. Show him that he should start doing something for God (Rom 12:1-2; Tit 3:8; Eph 2:10; Gal 6:9).
7. Show him that he should tell others how he got saved (Mat 10:32; Mark 5:18-20; John 4:28-30, 39).

E. You should Offer to Teach the new Christian a basic Bible Study (2 Tim 2:15; 3:15-17; Isa 28:9-10; 2 Tim 2:2).

VII. THERE ARE MANY OTHER COMBINATIONS OF SCRIPTURE PASSAGES THAT CAN BE USED TO TELL A LOST PERSON HOW HE CAN KNOW HE IS GOING TO

HEAVEN (see IV. above). USE THE ONES THAT BEST FIT THE SITUATION, AS THE HOLY SPIRIT GUIDES THE WITNESSING.

## **ETERNAL SECURITY OF BELIEVERS IN THE PRESENT CHURCH AGE**

### **I. THE TERM “ETERNAL SECURITY” DEFINED.**

A. The Term *Eternal Security* Does not Appear anywhere in the Bible. However, this Term Is Used to Describe the Bible Teaching that once a Person Receives the Lord Jesus Christ as His personal Savior during the present Church Age, He Is Saved for all Eternity and Cannot Lose His Salvation by Sinning.

B. The Bible Teaching of *Eternal Security* Is Summed up by the Saying, “Once saved, always saved.”

### **II. THE SINLESSNESS OF BELIEVERS IN THE PRESENT CHURCH AGE: 1st John 3:9**

A. Everyone Has a Spirit, a Soul and a Body (1 Thes 5:23) that Are Affected by Sin.

1. Before salvation, the soul and body of a person cannot be separated until death (Gen 35:18).

2. When someone gets saved during the present Church Age, the “circumcision of Christ” separates his spirit and soul from his body (Col 2:11-13).

3. After someone gets saved in the Church Age, the sins of his body (Rom 7:18a) are separated from his spirit and soul by the operation of God (Col 2:11-12).

4. Once the spirit and soul of a Church Age Believer are separated from his body, the Holy Spirit seals them from the eternal effects of sin until the “rapture” takes place (Eph 1:13; 4:30; 1 Thes 4:13-17; 1 Cor 15:51-53).

B. A Church Age Believer Has a new Relationship (position or standing) with God after Salvation.

1. He is a Child of God (John 1:12-13; Rom 8:16; Gal 3:26).

2. He possesses (has) eternal life right now (John 5:24a; 1 John 5:9-13).

3. He (his soul) is sealed by the Holy Spirit (Eph 1:13) and kept until Jesus Christ returns at the *rapture* (Eph 4:30).

4. His soul is redeemed when he gets saved (1 Pet 1:18-19), but his body is not redeemed until the *rapture* takes place (Rom 8:23).

5. His salvation is kept by God’s power and not by his own works or power (1 Pet 1:3-5; Jude vs.1, 24-25).

6. He is not appointed (chosen) to wrath (1 Thes 5:9).

7. He is a new creature, spiritually (2 Cor 5:17).

8. He is secure in the love of God, no matter what happens (Rom 8:38-39).

9. He has the righteousness of God imputed to him by faith in Jesus Christ (Rom 4:5-6, 17-25) and, therefore, he cannot sin (2 Cor 5:21).

C. The Sins of the Church Age Believer Can Affect His Condition of Fellowship with God (his State) (1 John 1:3, 6-7, 9), but not His Relationship to God (his Standing) (John 3:16; Rom 5:8; 8:38-39; Heb 12:6).

D. The Church Age Believer Can Lose His “Inheritance,” His “Rewards,” His “Health,” and sometimes even His “Life,” but not His Salvation.

1. His **inheritance** is lost in Ephesians 5:1-5.
2. His **rewards** are lost in 14 Corinthians 3:9-15.
3. His **health** is lost in 1st Corinthians 11:30-32.
4. His **life** is lost in 1st Corinthians 5:1-5.

### III. THERE ARE THREE CASES IN THE BIBLE THAT APPEAR TO SHOW THAT BELIEVERS IN THE PRESENT CHURCH AGE CAN LOSE THEIR SALVATION.

#### A. The Case of the **Old Testament Saints**:

1. Old Testament Jews were saved by grace through faith and by keeping the Law, including the Commandments, the Rules, the Regulations and the Statutes of God (Deu 10:12-13; Heb 3:17 to 4:2).
2. Old Testament Gentiles were saved either by faith and works or by faith and conscience (Rom 1:20; 2:14-15; 12:3; John 1:9).
3. Both Old Testament Jews and Gentiles could lose their salvation because:
  - a. They were not born again by the Holy Spirit (John 3:1-7; 7:37-39).
  - b. The Holy Spirit could enter a believer (1 Sam 10:1, 6; 11:6) and then could leave a believer because of sin (1 Sam 15:24-26; 16:14).
  - c. The Holy Spirit did not seal them, like He does New Testament Saints (Eph 1:13; 4:30).

#### B. The Case of **Judas Iscariot**:

1. Judas appears to be saved because he was an apostle and did signs and wonders (miracles) (Mat 10:1-8; 2 Cor 12:12).
2. Judas was different from all the other apostles because he was both a thief and a devil (John 12:4-6; 6:70-71) and allowed Satan to enter into himself (John 13:26-27).
3. The death of Judas took place before the death of Jesus Christ (Mat 27:3-5, 45-54; Acts 1:16-18), therefore, he was still under Old Testament Law and not under New Testament Grace (Heb 9:14-17). For that reason, even if Judas was saved, he could still lose his salvation.

#### C. The Case of “**the Unpardonable Sin**”:

1. The term “unpardonable sin” does not appear in the Bible. However, it is used to describe a sin that God will not forgive and one that results in the loss of salvation.
2. Contrary to popular belief, there is more than one *unpardonable sin*.
  - a. During Christ’s Earthly Life, the *unpardonable sin* was committed by blaspheming the Holy Ghost (Mat 12:31-32).
    - 1) This was done when men claimed that the miracles of Jesus Christ were being performed by the power of Satan instead of the power of the Holy Ghost (Mark 3:28-30).
    - 2) The word “because” in Mark 3:30 gives the reason why their sin was unpardonable. They said that Christ had an unclean spirit instead of the Holy Spirit.

b. During the Present Church Age, those who die without having received the Lord Jesus Christ as their personal savior, relying on their own righteousness instead (Isa 65:5), commit the *unpardonable sin*.

1) No **real** Christian would blaspheme the Holy Ghost by saying that what Christ had done was done by the power of an unclean spirit (Mark 3:30; 1 Cor 12:3).

2) Since the crucifixion, there has been a change in forgiveness (Mat 26:26-28; Heb 9:14-17).

a) There were some sins under the Old Testament that could not be forgiven as in 1st Samuel 3:14 and 2nd Kings 24:3-4.

b) The blood of Christ is now available (during the present Church Age and under the New Testament) for **all** sin (1 John 1:7, 9; 2:1).

c) Christ now intercedes for (speaks for) each Christian to keep him in right standing with God (Rom 8:34; Heb 7:25).

c. During the (seven year) Tribulation Period (this is the “Time of Jacob’s Trouble” spoken of in Jer 30:7), the *unpardonable sin* may be committed by those who are left after the *rapture* has taken place.

1) By those who worship the Beast or his image (Rev 14:9-11).

2) By those who take the Beast’s mark, number or name in either their forehead or right hand (Rev 13:16-17).

3) During this period, there will be no forgiveness for, and no repentance will be possible for, the sins mentioned above (Rev 19:20-21; 20:4-5).

d. During the “Millennium” (this is “the world to come” spoken of in Mat 12:32), the *unpardonable sin* will once again be blasphemy against the Holy Ghost.

1) Jesus Christ will once again be physically present on earth (Rev 20:4-6).

2) Christ will once again perform signs and wonders by the power of the Holy Ghost (Isa 35:1-7), just as He did during His earthly ministry.

a) Jesus Christ will also make the animals behave as they did in the Garden of Eden (Gen 1:30; Isa 11:6-10).

b) Christ will also remove the curse that was placed on the ground (Gen 3:17-18; Isa, 55:13).

3) At the end of the *Millennium*, Satan will probably deceive many people by claiming that he is the real God (as in 2 Thes 2:3-4 for example) and could not be held captive in the bottomless pit (Rev 20:1, 2, 7-9).

4) Those who are deceived by Satan will believe that the power of Jesus Christ is not from the Holy Ghost but is from an unclean spirit, as was claimed during Christ’s earthly life (Mark 3:28-30).

#### IV. THE “ETERNAL SECURITY” OF BELIEVERS IN THE PRESENT CHURCH AGE IS DEALT WITH IN EASY TO UNDERSTAND PASSAGES IN THE BIBLE.

A. There Are **specific Verses** that Deal with the *Eternal Security* of Believers in the present Church Age.

1. In John 3:18 the believer is not condemned and has everlasting life.

2. In John 3:36 the believer is eternally free from the wrath of God.

3. In John 5:24 the believer has passed from death to life.

4. In John 6:37 the believer will not be cast out.

5. In Acts 13:39 the believer is justified from all things.

6. In Romans 6:23 the believer has the free gift of eternal life.

7. In 2nd Corinthians 5:21 the believer has God’s righteousness.

8. In Galatians 2:20 the believer is crucified at Calvary with Christ and is now living by Christ's faith and not his own.
9. In Ephesians 1:13 the believer is sealed by the Holy Spirit at salvation.
10. In Ephesians 4:30 the believer is sealed until Christ returns.
11. In Philippians 1:6 God will continue the work He began in the believer until Christ returns.
12. In 1st Thessalonians 5:23 the believer is preserved blameless.
13. In 2nd Timothy 1:12c the believer is kept by Christ until the *rapture*.
14. In 2nd Timothy 4:18 the believer is delivered and preserved.
15. In Titus 1:2 the believer is assured of eternal life because God cannot lie (Heb 6:17-20).
16. In Hebrews 7:25 the believer is saved to the end (to the uttermost) because of the intercession of Christ (pleading or praying for believers) (1 John 2:1-2).
17. In 1st John 2:25 the believer is promised eternal life.
18. In Jude v.1 the believer is sanctified (set apart or made holy) and preserved.
19. In Jude v.24 the believer is kept from falling and will be presented faultless (sinless) by God our Savior.

B. There Are **many Passages** that Deal with the *Eternal Security* of Believers in the present Church Age.

1. In John 3:1-7 the believer is born again of the Spirit
2. In John 3:14-16 the believer is eternally saved by believing in the Son of God.
3. In John 10:27-29 the believer is eternally secure in the hand of God.
4. In Romans 4:5-8 the believer has the righteousness of Jesus Christ by imputation (a transfer of something from one person to another) (2 Cor 5:21).
5. In Romans 5:8-10 the believer is justified and saved (reconciled) by Christ's death (by the shedding of his blood) and His resurrection.
6. In Romans 6:1-11 God considers the believer's physical body to be dead to sin but his spiritual body to be alive in Christ
7. In Romans 8:28-30 God predestinates, calls, justifies and glorifies the believer at the moment of salvation.
8. In Romans 8:37-39 the believer cannot be separated from the love of God.
9. In 1st Corinthians 1:7-9 the believer is confirmed (approved) until the return of Christ.
10. In 1st Corinthians 3:11-15 the believer can lose everything except his salvation.
11. In Ephesians 2:4-5, 8-9 the believer has the free gift of eternal life (Rom 5:18).
12. In Colossians 2:10-12 the believer is complete in Christ and the sins of his flesh are separated from his soul by spiritual circumcision, which is done by the operation of God and not by the believer.
13. In 1st Thessalonians 5:23-24 the spirit, soul and body of the believer are preserved blameless by Christ until He returns.
14. In 1st Peter 1:3-5 the believer is kept by the power of God.
15. In 1st John 5:9-13 the believer can know for sure that he has eternal life right now.

C. There Are **whole Chapters** that Deal with the *Eternal Security* of Believers in the present Church Age.

1. John chapter 3 deals with the new birth of the believer.
2. John chapter 10 deals with the Good Shepherd (Jesus Christ) and His sheep.
3. Romans chapter 4 deals with salvation by faith and not by the Law of Moses.

4. Romans chapter 8 deals with the freedom of a believer from condemnation (guilt of doing wrong) and with the love of God.

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5. Romans chapter 10 deals with Christ as the grounds for salvation of the believer.

6. First Corinthians chapter 1 deals with the purpose of God in placing the believer in Christ.

7. Galatians chapter 3 deals with the justification (being made legally right and free from the penalty of sin) of the believer by faith.

8. Galatians chapter 4 deals with the sonship of the believer.

9. Galatians chapter 5 deals with the liberty of the believer in Christ.

10. Ephesians chapter 2 deals with the transformation (change) of the believer.

11. Ephesians chapter 3 deals with the mystery of the Body of Christ.

12. Ephesians chapter 4 deals with the sanctification (being set apart as sinless) of the believer, and his union with Christ.

13. Philippians chapter 3 deals with the righteousness (being made morally right in God's sight) of the believer.

14. Colossians chapter 2 deals with the spiritual circumcision of the believer.

15. First Peter chapter 1 deals with the hope of the believer.

16. First John chapter 5 deals with the advantages of faith for the believer.

#### V. THERE ARE TEN MAIN REASONS WHY SOME PEOPLE DO NOT BELIEVE IN THE BIBLE TEACHING OF ETERNAL SECURITY IN THE PRESENT CHURCH AGE:

A. They Do not Understand that the Bible Is Divided (2 Tim 2:15) into Dispensations (periods of time in which God deals with Man in a certain way) (Eph 1:9-10).

1. God deals differently with Man in each *dispensation* and what God requires in one *dispensation* is not necessarily required by God in another *dispensation* (Eph 3:1-6).

2. God sometimes gives Man the right to do something in one *dispensation* which He has forbidden Man to do in another *dispensation*.

a. In the Dispensation of Law, God forbade certain foods to be eaten by the Jews (Lev 11:1-47).

b. In the Dispensation of Grace (the present Church Age), God has given Man the right to eat the foods that were forbidden in the Dispensation of Law (Acts 10:9-16; 1 Tim 4:1-5).

B. They Do not Understand that Salvation in the Old Testament Is not the same as Salvation in the New Testament.

1. Salvation in the Old Testament was by grace through faith (Heb 11:1-40) and by keeping the Law; which included obeying (or accepting) the testimonies, the statutes, the regulations, the commandments, the precepts and the judgments (Deu 10:12-13; Psa 119:1-8).

2. Salvation in the New Testament is by grace through faith in the death, burial and resurrection of Jesus Christ for sins (Eph 2:8-9; 1 Cor 15:1-4).

C. They Do not Understand that "Justification" in the Old Testament Is not the same as *Justification* in the New Testament.

1. *Justification* is the act, process, or state of being judged as righteous (free from blame and punishment).

2. *Justification* in the Old Testament was by a man's faith and his works (Jas 2:21-24; Gen 22:1-18).

3. *Justification* in the New Testament is by faith alone in Jesus Christ without any works of man (Rom 4:3-5; 5:1, 9).

D. They Do not Understand the New Testament Operation of God that Takes Place at Salvation, which Separates a Believer's sinless Spirit and Soul from His sinful Body (flesh). This Operation Results in a Church Age Believer Having two Natures.

1. Man has a spirit, soul and body (Gen 2:7; 1 Thes 5:23) which are affected by sin (Ezek 18:4; Rom 6:23).

2. At salvation, a man in the present Church Age is spiritually circumcised when his spirit and soul are cut away from his body (Col 2:8-13).

3. At salvation, a Church Age Believer's spirit and soul are quickened (made alive) (Eph 2:1, 5), placed into Jesus Christ (1 Cor 12:13; Rom 6:3-5) and sealed by the Holy Spirit until Christ returns (Eph 1:13; 4:30).

4. At salvation, a Church Age Believer's spirit and soul are also separated from the sins of his flesh (Rom 6:6; Col 2:11) and they (his soul and spirit) become sinless (1 Pet 2:21-24; 1 John 3:5, 9).

5. After a Church Age Believer's spirit and soul are cut away from his body at salvation, he has two natures.

6. Before salvation, a man in the present Church Age only has one nature, a desire to please self (Gal 5:19-21).

7. After salvation, a Church Age Believer receives a second nature, a desire to please God (Gal 2:20; 5:22-23; 2 Cor 5:17).

8. These two natures of a Church Age Believer are opposed to (against) each other until he dies (Rom 7:14-25; 1 John 1:8; 2:1-2).

E. They Do not Understand the Doctrine of "Imputation" which Results in a two-fold Transfer of Righteousness and Sin.

1. *Imputation* is the act of transferring or charging a characteristic of one person to another person.

2. At salvation, God first transfers (imputes) His righteousness to a believer (Rom 4:6, 22-24) and second He transfers (imputes) the believer's sins to Jesus Christ (1 Pet 2:21-24; 2 Cor 5:21).

F. They Do not Understand that there Is a Difference between a Christian's "Relationship" to God (his Standing) and His "Fellowship" with God (his State).

1. His *Relationship* to God (his Standing):

a. Before salvation, an unsaved person does not have a "personal relationship" with God because he is a child of the Devil (John 8:42-47).

b. At salvation, a Church Age Believer starts a *personal relationship* with God as His Son (John 1:12; Gal 3:26).

c. After Salvation, a Church Age Believer's *relationship* with God cannot change because he is sealed by the Holy Spirit (Eph 1:13) and preserved in Jesus Christ (Jude v.1) until Christ Returns (Eph 4:30; Jude v.24).

2. His *Fellowship* with God (his State):

a. The condition of a Church Age Christian's *fellowship* with God can change because of sin (1 John 1:1-7).

- b. As long as a Christian is walking in the light (doing right in thought, word and deed), he remains in *fellowship* with God (1 John 1:7).
- c. When a Christian no longer walks in the light, he breaks his *fellowship* with God (1 John 1:6).
- d. A Christian who is out of *fellowship* with God does not lose his salvation because Jesus Christ is his Advocate and makes intercession for him when he sins (Rom 8:34; Heb 7:25; 1 John 2:1-2).
- e. A Christian who is out of *fellowship* with God can restore that *fellowship* by confessing and forsaking his sins (1 John 1:9; Pro 28:13; Isa 55:7).

#### G. They Do not Understand New Testament Sanctification.

1. The word “sanctification” means, “the state of being cleansed from sin and being set apart for a specific use.”
2. There are three phases of sanctification: past, present and future.
  - a. Past Sanctification is “positional” (1 Cor 1:30). It changes a person’s position from being a child of the Devil (John 8:44) to being a child of God (Gal 3:26). When a believer gets saved, the Lord Jesus Christ sanctifies him (cleanses him) from his sins and sets him apart for God’s use (Heb 10:10-12; Eph 2:8-10).
  - b. Present Sanctification is “experiential” (participating in) (Rom 6:1-14). It depends on a believer not participating in sin but rather yielding his body to God’s will (Rom 6:12-13; 12:1-2). As a believer daily reads and yields himself to the word of God (2 Tim 2:19-22), the Holy Spirit sanctifies him (John 17:17; 2 Thes 2:13; John 14:26).
  - c. Future Sanctification is “final” (Rom 8:28-34). It will be accomplished when God changes a believer’s body to conform to (make it identical to) the physical body of Jesus Christ (Rom 8:28-29; Phil 3:20-21). This phase of sanctification will be the final state of a believer for all eternity (Jude vs.1, 24).

#### H. They Do not Understand that there Is a Difference between Old Testament Righteousness and New Testament Righteousness.

1. Righteousness is defined as, “the result of acting in a just and upright manner (doing what is right).”
2. Old Testament Righteousness:
  - a. An Old Testament believer was saved by his own righteousness, the result of his faith, good works and keeping God’s Commandments (Deu 10:12-13; Psa 119:1-9; Heb 3:15 to 4:2).
  - b. An Old Testament believer’s righteousness was cancelled when he sinned (Eze 33:10-13, 18), but his righteousness was regained when he turned away from (quit) his sins and returned to faith and good works (Eze 33:14-16, 19).
3. New Testament Righteousness:
  - a. A New Testament believer is saved by his faith in the death, burial and resurrection of Jesus Christ alone (1 Cor 15:1-4; Rom 10:9-10; 5:1-10) and not by righteousness, faith and good works.
  - b. A New Testament believer’s righteousness is acquired (gotten) by his faith in the Lord Jesus Christ (Rom 3:22; 10:4) and not by a combination of his faith and good works (Eph 2:8-9; Rom 4:4-5).
  - c. A New Testament believer’s righteousness cannot be cancelled if he sins because it is God’s righteousness and not his own (Phil 3:8-9; 2 Cor 5:21).



I. They Do not Understand that a New Testament Believer's Salvation Is Kept by God because God Is Faithful and not because the Believer Remains Faithful.

1. A New Testament believer has Jesus Christ living inside of him (Gal 2:20; Col 1:27) and God cannot Deny the believer because God cannot Deny His Seed, His Son Jesus Christ (Gal 3:16; 1 John 3:9).

2. A New Testament believer is sealed (Eph 1:13; 4:30), preserved (Jude v.1) and kept (Jude v.24; 2 Tim 1:12; 1 Pet 1:5) by God being faithful and not by the believer remaining faithful (2 Tim 2:13).

J. They Do not Understand that the New Covenant (New Testament) Was Made between God the Father and Jesus Christ and not between God and Man (Gal 3:16, 17). Therefore, Man cannot Break the New Covenant and thereby Lose His Salvation.

1. The New Testament (New Covenant) is the promise of eternal life by God to Jesus Christ for completely obeying God's will (Heb 5:5, 8-9; 10:4-12; 12:24; 13:20).

2. Man cannot completely obey God's will because Man is weak through his sinful flesh (Gen 6:3; Rom 7:18-23).

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3. Because Jesus Christ lived a sinless life in the flesh (2 Cor 5:21; 1 Pet 2:21-22; Heb 4:15; 7:26) and completely obeyed God's will (Mat 5:17; Heb 9:28; 10:5-14), Christ is able to give eternal life to anyone who receives Him as Lord and Savior (John 1:12; Rom 10:9-10; 1 John 5:10-12).

4. When a person receives Jesus Christ as Lord and Savior by faith (Gal 3:26), he is placed into Christ by the Holy Spirit (1 Cor 12:13) and receives eternal life (Rom 6:23; 1 John 5:13).

5. Whenever a Christian sins, he cannot lose his salvation because he has Jesus Christ as his advocate, who pleads the Christian's cause and reconciles him with God the Father (1 John 2:1-2; Heb 7:22-25).

6. When a Christian sins, he breaks his fellowship with God (1 John 1:6-7). If a Christian does not confess his sin to God (1 John 1:9), he will be judged and chastened in the flesh by God (1 Cor 11:31-32). Nevertheless, he will not lose his salvation (be condemned to hell), even though he may lose his health and physical life (1 Cor 11:30; 5:5).

## WHAT CHRISTIANS SHOULD KNOW ABOUT THE CULTS

### I. CHRISTIANS SHOULD KNOW THE DEFINITION OF THE TERM "CULT."

A. The Word "Cult" Means, "a group of followers having an exaggerated admiration for a person or belief."

1. The word *cult* does not appear anywhere in the Bible. However, the Bible does use the word "heresy" in Acts 24:14 and 2nd Peter 2:1, which has nearly the same meaning as the word *cult*.

2. The word *heresy* means, "a religious belief opposed to the established teachings of the Bible."

B. Cults can Come from Christian Denominations, such as Baptist, Methodist, Presbyterian, etc... (Mat 15:9; Acts 15:1, 24; 1 Cor 11:19; 1 Tim 4:1; 2 Pet 3:17). Cults usually Start when They Emphasize one Doctrine at the Expense of other Doctrines.

C. The two most common Teachings that Cults Emphasize Are the End of the World and the Second Coming of Jesus Christ (2 Pet 3:10-12; Mat 24:1-51).

D. Many People from Christian Denominations Who have Become Disappointed in Their Churches often Become Members of a Cult because They Are Attracted to Them by Their Enthusiasm and Dedication to God.

E. Cults Distort biblical Truths into perverted Lies and often Use as much as ninety percent Truth to Deceive Their Followers (2 Pet 2:1-2; Rom 16:17-18).

F. Cults Claim to Be “True Christians,” but They either Have another Jesus, another Spirit or another Gospel (2 Cor 11:3-4; Gal 1:8-9).

G. A Member of a Cult may Be Saved in Spite of (regardless of) His present false Beliefs, but not because of His false Beliefs.

1. He may have been saved before he became a cult member.
2. He may have come to know the truth by himself and gotten saved even while he was a cult member.

## II. CHRISTIANS SHOULD KNOW THE IMPORTANT BIBLE WARNINGS CONCERNING THE CULTS.

A. Believers Are Warned in Matthew 7:15-20 that Cult Members Are “wolves in sheep’s clothing.”

B. Believers Are Warned that Cult Members may Come from either inside of or outside of true Christianity (Acts 20:29-31; 1 Tim 4:1-2; 3 John vs.9-10).

C. Believers Are Warned that Cult Members will Use any Means They Can to Deceive Others (Col 2:8, 18; 1 Tim 6:20-21).

D. Believers Are Warned that Cult Members neither Accept nor Believe that the Bible Is the final Authority for all Teachings (Mat 22:29; John 5:45-47; Mark 7:9).

## III. CHRISTIANS SHOULD KNOW THE MAJOR ERRORS THAT IDENTIFY THE CULTS.

A. Cults usually Claim for Their Authority some Revelation other than the clear Statements of the Bible. They increasingly Promote the Teachings and Traditions of Their Leader or Group over those of the Bible and Jesus Christ (Mat 15:1-9; 22:29; 2 Tim 2:15; Rev 2:1-6).

1. But the Bible says to beware of the philosophy, deceit (trickery) and tradition of men, and the rudiments of the world (the way lost people look at things) (Col 2:8).

2. But the Bible says that tradition is acceptable as long as it does not contradict the commands of God (2 Thes 3:6; Mark 7:5-13).
3. But the Bible says there is only one gospel for this dispensation (the Church Age) (Gal 1:6-9; 1 Cor 1:17-18; 15:1-4).
4. But the Bible says that saving faith comes only from hearing the word of God (Eph 2:8-9; Rom 10:17).
5. But the Bible says that there is no need for further written revelation other than the Bible itself (Deu 4:2; Pro 30:5-6; Rev 22:18-19).

B. Cults usually Hide the Truth about what They really Believe concerning Salvation. At first They Say that Salvation Is by Grace through Faith, then later They Offer It by Something other than Faith in the Death, Burial and Resurrection of Jesus Christ. They Offer a Salvation Based on One's own Works of Righteousness (doing something to earn salvation; to get saved).

1. But the Bible says that a believer in the present Church Age is "saved" by faith alone (Acts 16:30-31; Eph 2:8-9) and not by works of righteousness (good works) (Tit 3:5; Rom 4:4-5).
2. But the Bible says that a Church Age Christian is "justified" (made legally free from the penalty of sin and made acceptable to God) by faith (Rom 5:1, 9; 4:24-25) and not by keeping the commandments (Rom 3:28; Gal 2:16; 3:11). But the Bible says that a Church Age Christian is made "righteous" by faith in Jesus Christ (2 Cor 5:21; Rom 3:22; 4:5; 10:1-4).

C. Cults usually Do not Offer a sure Salvation because of the Way They Interpret (explain) the Bible.

1. But the Bible says that a Christian can know for sure that he has eternal life **now** (John 20:31; 1 John 2:25; 5:9-13).
2. But the Bible says that a Christian is sealed until Jesus Christ returns for him (Eph 1:13; 4:30).
3. But the Bible says that a Christian is kept by God's power (1 Pet 1:3-5; 2 Tim 1:12).
4. But the Bible says that a Christian is preserved and kept from falling (losing his salvation) (Jude vs.1, 24).
5. But the Bible says that a Christian cannot be separated by anything from the love of God (Rom 8:37-39).

D. Cults often Promote either a Person or His Teachings to a Level of Authority Equal to Jesus Christ or the Bible. Some of Their Leaders Claim to Have a special Relationship with God and to Be the only Source of God's Truth for Today. Other Leaders Convince Their Followers that They Cannot Know God's Truth except through the Leader Himself

1. But in the Bible, Jesus Christ said that no spiritual leader is to be promoted to a position equal to or above God (Mat 23:1-12).
  - a. John the Baptist, the greatest prophet that ever lived (Luke 7:22-28), denied promotion and honor (John 1:19-23; 3:26-30).
  - b. The Apostle Peter denies honor from men in Acts 10:25-26.
  - c. Even an angel denied honor from men in Revelation 22:8-9.
2. But the Bible says that Christians are to give Jesus Christ the honor and glory, and not themselves (John 7:18; 5:23; 1 Cor 3:5-11).
3. But the Bible says that no one is absolutely necessary as the source of God's truth in a Christian's life except Jesus Christ (1 Tim 2:5; Heb 4:14-16; John 14:16-17, 26; 1 Cor 2:12-14).

E. Cults often Change Their Teachings in order to Keep Their Position of Authority. Many Times They Use common Christian Terms, but They Give different Meanings to Them.

1. But the Bible says that Christians should check the Scriptures to see if someone's teachings are true or not (Acts 17:11; Mat 22:29).
2. But the Bible says that Christian teachers should not have double standards (saying one thing in public and another in private) (Acts 20:20).
3. But the Bible says that Christians should be on guard for changes in Bible teachings (2 Tim 4:3-4; 2 Pet 2:1-3).
4. But in the Bible, Jesus Christ says that the meaning of every word in the Scriptures is very important (Mat 4:4).

F. Cults Claim that the Bible Is not always to Be Taken literally because It Is full of Allegories that Complicate the plain literal Meaning. They then Make Themselves the final Authority in Determining whether a certain Bible Teaching Is to Be Taken literally or allegorically. When Cults Decide that It Is an "Allegory" (or a fable), They Determine what the Interpretation (meaning) of the *Allegory* Is for Their Members.

1. An *allegory* is a story where people, things and happenings have another meaning.
2. There is only one allegory mentioned in the Bible, found in Galatians 4:21-31. The interpretation of this *allegory* is given in the Bible Itself (Gal 4:24). The Holy Spirit is the one who interprets the Bible and not men (1 Cor 2:12-14; 2 Pet 1:20).
3. The Bible says that there will be false teachers who will lead some believers away from true Bible teaching (2 Pet 2:1-3; Gal 1:6-8).
4. The Bible says that true teachers make the word of God the final authority (Gal 4:30a).
5. The Bible says that the word of God is written in plain language and not in allegories (Hab 2:2).

G. Most Cults Deny the Deity of Jesus Christ, the Deity of the Holy Ghost and the Trinity.

1. But the Bible says that Jesus Christ is God manifest (revealed) in the flesh (John 20:26-28; Mat 1:23; 1 John 5:20; 1 Tim 3:16).
2. But the Bible says that the Holy Ghost is God (Acts 5:3-4; Psa 95:7-11; Heb 3:7-11).
3. But the Bible says that God the Father, God the Son and God the Holy Ghost are One God (Mat 28:19; 2 Cor 13:14; 1 Pet 1:2; 1 John 5:7).
  - a. All Three are called both "Lord" and "God."
    - 1) The Father (Mat 11:25; Exo 6:7).
    - 2) The Son (Acts 2:36; Rom 10:9; John 20:28).
    - 3) The Holy Spirit (2 Cor 3:17; Acts 5:3-4; Eph 2:22).
  - b. All Three are called "Creator."
    - 1) The Father (Gen 1:1-2; Isa 42:5; 45:18; Acts 17:24).
    - 2) The Son (John 1:1-3, 14-17; Col 1:12-17; Heb 1:2).
    - 3) The Holy Spirit (Job 26:13; 33:4).
  - c. All Three are called "Comforter."
    - 1) The Father (Isa 51:3, 12; 2 Cor 1:3-4; 7:6).
    - 2) The Son (John 14:18; 2 Thes 2:16-17).
    - 3) The Holy Spirit (John 14:16-18, 26).
  - d. All Three raised Jesus Christ from the dead.
    - 1) The Father (Acts 3:26; 4:10; 1 Thes 1:9-10).
    - 2) The Son (John 2:19-21; 10:7, 11, 14-18).

- 3) The Holy Spirit (Rom 8:11).
- e. All Three dwell in the believer.
- 1) The Father (1 John 4:15; 2 Cor 6:16).
- 2) The Son (Eph 3:17; Gal 2:20).
- 3) The Holy Spirit (1 Cor 3:16; 2 Tim 1:14).

H. Cults Are Able to Teach Falsehoods through Bible Studies because People seldom Read or Study the Bible as They should (Acts 17:11; 2 Tim 2:15).

1. Cults interpret the Bible in their own particular way (2 Pet 3:15-16).
2. Cults usually pay little attention to the text (to whom the verses are speaking) (1 Cor 10:32), the context (what the verses are speaking about) or to rightly dividing the Bible by dispensations (Dispensations are, “periods of time when God deals with men in different ways.” God dealt with men in the Old Testament differently than He deals with men in the New Testament, the present Church Age).
3. Cults often do not allow their members to read any material by writers outside of their own group.
4. Some cults teach “baptismal regeneration” in the Church Age by saying that a person is saved when he is baptized in water. This is often done by taking Acts 2:38 out of its context (Acts 2:36-40), which is addressed to Jews who have recently rejected their Messiah.
5. Cults often use Old Testament passages to teach New Testament doctrine. Some of them use Exodus 20:8-11 to teach that Church Age Believers must keep the Sabbath.
  - a. But the Bible says that New Testament Believers do not have to keep the Sabbath (Col 2:16).
  - b. But the Bible says that the Old Testament was written for the Christian to learn from the lives of Old Testament Saints (Rom 15:4; 1 Cor 10:1-11).
6. Cults do not separate between the teachings that affect someone’s salvation (his standing) and teachings that affect someone’s fellowship (his state) with God (1 John 1:3-7).

I. Cults Encourage Their Members to Withdraw from the rest of Society and Develop a Feeling of Group Identity and Family. This Separation usually Results in total Isolation. This Is Done to Unite Their Members against the outside World, to Cut Them off from other Sources of Information and to Develop a Sense of Dependence on Their Leaders or Their Organization.

1. But the Bible says that Jesus Christ never totally isolated Himself from the rest of the world (Mat 9:10-11; Luke 8:38-39).
2. But the Bible says that the Apostles were not supposed to isolate themselves from the rest of the world (Mat 28:19; Gal 2:11-14).

J. The Unity of the Cults Is usually Centered in a human Leader or Founder and not in God, Jesus Christ or the Bible. These Leaders often Claim to Speak for God, or Jesus Christ, and then Place Themselves above Question to the Point where They Have total Authority (control). The Claim to Authority of These Leaders usually Is Based on the Belief that the Rest of Society Is Under Satan’s Control.

1. But the Bible says that believers should follow a leader as long as his authority is the Bible (Mat 22:29; 1 Cor 11:1; Acts 17:11; Gal 4:30a).
2. But the Bible says that believers are not to be under the total control of any man (Mat 23:1-12) or any religious system (Gal 3:1-3; 5:1), nor are they to put other believers under their own control (1 Pet 5:1-3; 3 John vs.9-10).

K. Cults slowly Replace the Thoughts, Feelings and Choices of Their Members with those of the Cult's; This Is Known as Brainwashing. Their Members' View of the Truth Is Changed from what Is Right to what Is in the best Interest of the Group (cult). They Develop a Fear in Their Members that Leaving the Group will Result in either the Loss of eternal Life or the Loss of Rewards, and sometimes both.

1. But the Bible warns believers that people who do not accept what the Bible says will accept the false teachings of the cults as truth (2 Thes 2:7-12).
2. But the Bible says that the Holy Ghost, and not men, will teach and lead believers into all truth (John 14:26; 1 Cor 2:9-15; 1 John 2:26-27).
3. But the Bible says that eternal life and rewards are not based on one being a member of any group (1 John 2:22-25; 5:11-13; Mark 9:38-40; 1 Cor 3:8-15).

L. Cults Believe that God Has Raised Them up to Do what Others have Failed to Do, thereby Causing Divisions. They often verbally Attack Anyone Who Does not Believe the Way They Do and Accuse Others of either Being Ignorant of the Truth or of Being Controlled by Satan.

1. But the Bible says that there should not be divisions but unity among believers (1 Cor 1:10).
2. But the Bible says that disagreement between believers does not necessarily mean that they are teaching differently (compare Acts 15:35-41 with 2 Tim 4:11 and compare Gal 2:11-13 with 2 Pet 3:15-16).
3. But the Bible says that divisions are caused by those spreading doubt (Rom 16:17-18).

M. Cults Present Themselves as Being Christian. This Is often Done by Using Terms Known by most Christians, but Giving Their Own Meanings to These Terms.

1. But the Bible says that believers should not be deceived by those who **claim** to be Christian leaders (Eph 4:14; 2 Cor 11:13-15; Rev 2:2).
2. But the Bible says not to accept those who **claim** to be Christians without first making sure their claims line up with the Bible (Acts 17:11; Gal 1:6-9; 2 Thes 3:14).

#### IV. CHRISTIANS SHOULD KNOW THE FIVE STEPS NEEDED TO PROTECT THEMSELVES FROM THE ERRORS OF THE CULTS.

A. The **First Step** Is for Christians to Read and Study the Bible for Themselves in order to Understand basic Christian Doctrine (teaching).

1. They should make it their goal to read the whole Bible **at least** once every three years, one chapter a day (Isa 34:16a). False teachings are accepted as the truth because most people do not even know what the Bible actually says (Mat 22:29).
2. They should make reading the Bible a lifetime commitment (Deu 17:18-19; Acts 17:11).
3. They should study the Bible to learn basic teachings (1 Pet 2:2; 1 Cor 3:1-3) before going on to deeper learning (Heb 5:11 to 6:3).
4. They should trust that the Holy Spirit will teach (guide) them as they study the Bible, either alone (John 14:26; 1 Cor 2:10-13) or with Christian teachers (2 Tim 2:2; Eph 4:11-14).
5. They should make the Bible their final authority (Acts 17:11; Gal 4:30a).

B. The **Second Step** Is for Christians not to Be close Friends with Cult Members by not Attending Their Meetings and not Spending a lot of Time with Them.

1. Christians should try to win cult members to Jesus Christ instead of attending their meetings and becoming close friends with them (2 Cor 6:14-17; 2 Thes 3:6).
2. Christians should not waste a lot of time trying to witness to a cult member when he could use that time to witness to other lost people (Tit 3:9-11).

C. The **Third Step** Is for Christians to Refuse Points of View that Contradict (go against) the Bible.

1. They should avoid those who cause arguments by using philosophy (Col 2:8), science (1 Tim 6:20) or tradition (Mark 7:1-13) that contradict the Bible.
2. They should reject those who teach false Bible doctrine (teaching) (1 Tim 6:3-5; 2 Tim 4:3-4; 2 Pet 2:1-3).

D. The **Fourth Step** Is for Christians to Study the Word of God so that They will Know when the Cults Are not Teaching correct Bible Doctrine (Gal 1:8-10) and to Enable Them to Show the Cults where They Are Wrong.

1. They should study the Bible (2 Tim 2:15) to learn its proper divisions (dispensations, covenants, resurrections, baptisms, judgments, kingdoms, mysteries, etc.).
2. They should study the Bible to determine how to properly apply the Scriptures (2 Tim 3:15-17).
  - a. Every verse in the Bible is directed (aimed) at either the Jews, or the Gentiles or the Christians (1 Cor 10:32).
  - b. Every verse in the Bible can be used personally in everyday life.
    - 1) It can be used for **salvation** (Rom 10:17; 1 Pet 1:23).
    - 2) It can be used for **inspiration** (Job 32:8).
    - 3) It can be used for **doctrine** (indoctrination), to give commands to live by (Isa 28:9-10) (contr. Mat 15:9).
    - 4) It can be used for **reproof** (admonition), to scold someone for doing something that he knows he should not be doing (Eph 5:11).
    - 5) It can be used for **correction**, to inform someone that something he is doing is wrong (Acts 18:24-26) (contr. Zep 3:2).
    - 6) It can be used for **instruction**, to teach someone the right way to do things (2 Chr 3:3; Pro 4:1-5).
    - 7) It can be used for **perfection** (preparation), to enable someone to do good works (Eph 2:10).

E. The **Fifth Step** Is for Christians not to Encourage the Cults in any Way.

1. They should *not* give the cults any money or accept any materials from them (like books, magazine, tracts, etc.).
2. They should *not* recognize any cult as being just another “Christian” organization.

## THE SEVEN DISPENSATIONS

THERE ARE TWO DIFFERENT USES OF THE WORD “DISPENSATION” IN THE HOLY BIBLE:

A. The Word *Dispensation* Is sometimes Used to Indicate a Dispensing of (a giving out of) God's Grace, as in Ephesians 3:2 and 1st Corinthians 9:17. This Grace Has Been in Effect since Adam's Fall into Sin (Gen 3:21; 6:8).

B. The Word *Dispensation* Is also Defined as, and Is Used to Indicate, "a period of time in God's dealings with man" (Col 1:25; Eph 1:10). These Dealings Change in each Dispensation, and Several of Them Have a Period of Overlap with other Dispensations (see attached chart).

C. There Are Seven Dispensations (periods of time) and one Transitional Period (a period of change from one thing to another) in the Bible, but Be Careful to Notice that in each one of these Periods Salvation Is not always the Same.

## II. THE DISPENSATION OF INNOCENCE:

A. This Dispensation Is Located in the Bible between Genesis 1:26 and 3:7, from the Creation of Adam to the Spiritual Downfall of Adam.

B. In this Dispensation Adam and Eve Were Created Sinless (innocent), unlike Man in any other Dispensation (Rom 5:12; Psa 51:5). In order for Adam and Eve to Remain Sinless (to be saved from death, the penalty for disobedience), They only Had to Obey one Commandment, "But of the tree of the knowledge of good and evil, thou shalt not eat of it:" (Gen 2:15-17).

C. During this Period, there Was no Grace or Faith Involved because Adam and Eve Walked and Talked with God **before** They Sinned (Gen 3:8-10; Rom 8:24-25; Heb 11:1, 6).

D. This Dispensation Ended in Apostasy (a falling away from God) because Adam and Eve Disobeyed the only Commandment of this Period (Gen 3:6) and Were no longer Innocent. It also Resulted in Judgment on the Serpent (Satan), Adam and Eve, the Animals, and the Earth (Gen 3:14-19, 23-24; Rom 8:19-22).

E. During this Period, God Provided a Covering for their Sin (Gen 3:21; Pro 27:26), but Sin's Penalty Was not Taken away (Heb 10:1-4, 6).

F. During "the Dispensation of Innocence," there Was no Mention of Anyone Being Baptized in Water, or Being Spiritually Circumcised, or Being Born Again, or Being Regenerated, or Being Adopted, or Becoming a New Creature, or Being Put into the Body of Jesus Christ, or Having His Sins Taken away, or Going to Heaven at Death, or Keeping the Commandments.

## III. THE DISPENSATION OF CONSCIENCE:

A. This Dispensation Is Located in the Bible between Genesis 3:8 and 8:19, from the Fall of Adam to the End of the Noachic Flood (the worldwide flood).



B. Salvation during this Period Was by Grace (Gen 6:8) through Faith in what God Said (Gen 6:13-14; 7:5; Heb 11:7) and by Works through the right Offerings (Gen 4:1-7).

C. During this Dispensation, Sin Was Forgiven and Covered by Animal Sacrifices (Gen 4:3-7; Heb 11:4). However, Sin's Penalty could not Be Taken away by those Sacrifices (Exo 34:5-7a; Heb 10:1-4, 6).

D. This Period Ended in Apostasy because of Man's wicked Deeds and evil Thoughts (Gen 6:5). It also Ended in Judgment by God Destroying both Man and Beast with a Flood (Gen 6:7).

E. During "the Dispensation of Conscience," there Was no Mention of Anyone Being Baptized in Water, or Being Spiritually Circumcised, or Being Born Again, or Being Regenerated, or Being Adopted, or Becoming a New Creature, or Being Put into the Body of Christ, or Having His Sins Taken away, or Going to Heaven at Death, or Keeping the Commandments.

#### IV THE DISPENSATION OF HUMAN GOVERNMENT (the Patriarchal Age):

A. This Dispensation Is Located in the Bible between Genesis 8:20 and Exodus 19:20, from the end of the Noahic Flood to the Giving of the Ten Commandments.

B. Salvation during this Period Was by Grace through Faith (Gen 15:1-6), by Works through the Offering of Sacrifices (Gen 8:20; Job 1:1-5; Jas 2:21-22) and by Living Right (Eze 14:20).

C. During this Dispensation, Sin Was Forgiven by the Offering of Sacrifices but Sin's Penalty Was not Taken away (Heb 10:1-4, 6).

D. There Was also a Responsibility to Conscience during this Period (Gen 20:1-6; Rom 2:14-15).

E. Capital Punishment Was Instituted (started) in this Dispensation and Continues into the Present Church Age (Gen 9:1-6; Acts 25:10-11).

F. When Abraham Was Called out in Genesis 12:1-4, He Was never Told to Be Baptized in Water to Become Righteous (see Jas 2:23 and contrast Rom 4:1-3) or to Be Justified (see Jas 2:21 and contrast Rom 5:1, 9).

G. This Period Overlapped with the Dispensation of Law (see attached chart). Even though the Twelve Tribes of Israel (the Jews) Were Baptized **unto** Moses (before the Law and without getting wet – Exo 14:21-22; 1 Cor 10:1 -2), there Is no Mention that Anyone Received the Gift of the Holy Ghost during this Time.

H. This Dispensation Went into Apostasy early, Resulting in the Tower of Babel, and Brought Judgment by God, Who Confounded Man's Language and Scattered Them on the Earth (Gen 11:1 -9).

I. During “the Dispensation of Human Government,” there Was no Mention of Anyone Being Baptized in Water, or Being Spiritually Circumcised, or Being Born Again, or Being Regenerated, or Being Adopted, or Becoming a New Creature, or Being Put into the Body of Christ, or Having His Sins Taken away, or Going to Heaven at Death, or Keeping the Commandments.

#### V. THE DISPENSATION OF LAW:

A. This Dispensation Is Located in the Bible between Exodus 19:20 and Matthew 3:1-3, from the Giving of the Ten Commandments to the Appearance of John the Baptist (Luke 16:16).

B. Salvation for the Jews during this Period Was by Grace through Faith **and** by Keeping the Law; which included Obeying the Commandments, the Rules, the Regulations and the Statutes (Deu 10:12-13; Heb 3:15 to 4:2; Psa 119:1-9, 91).

C. During this Dispensation, Sins Were Forgiven by Sacrifices (Lev 4:13-31; 5:1-10; 6:1-7) but Sin’s Penalty Could not Be Taken away (Exo 34:5-7a; Heb 10:1-4, 6, 11).

D. Salvation for the Gentiles during this Period Was **either** by Faith and Works **or** by Faith and Conscience (Rom 1:19-20; 2:14-16).

E. This Dispensation Overlapped with the Dispensation of Human Government and the Dispensation of the Kingdom Age Offered (see attached chart).

F. This Period Ended in Apostasy by the Jews Falling into Idolatry (2 Kgs 17:7-12). It also Ended in Judgment by God Scattering the Jews among the Nations (2 Kgs 17:18-20).

G. During “the Dispensation of Law,” there Was no Mention of Anyone Being Baptized in Water, or Being Spiritually Circumcised, or Being Born Again, or Being Regenerated, or Being Adopted, or Becoming a New Creature, or Being Put into the Body of Christ, or Having His Sins Taken away or Going to Heaven at Death.

#### VI. THE DISPENSATION OF THE KINGDOM AGE, OFFERED:

A. The Offering of this Kingdom Is Located in the Bible between Matthew 3:1-2 and 27:50, from the start of John the Baptist’s Ministry to the Crucifixion of Jesus Christ, the King of the Kingdom (Luke 16:16; Heb 9:16-17).

B. The Kingdom Age Was first Offered by John the Baptist (Mat 3:1-2) and then by Its King (Jesus Christ) (Mat 4:17; Mark 1:14-15) and His Servants (the disciples – Mat 10:5-7).

C. When the King of the Kingdom Was Rejected in John 19:12-15, the Kingdom Age Was Suspended until the Second Coming of Christ, the King of Kings (Jude vs.14-15; Rev 19:11-16).

D. Salvation during this Dispensation Was by Grace through Faith, Believing on the Messiah-King (John 2:11; 8:24; 14:6), and by Keeping the Law of Moses (Luke 10:25-28; Mat 8:1-4; 5:17-19).

E. During this Period, Water Baptism Was both an outward Sign of (a proof of) an inward Repentance (Mat 3:7-8, 11) **and** a Revelation of the Jewish Messiah to the Nation of Israel (John 1:29-31). There Was no Mention of Believers Being Baptized in Anyone's Name during this Time.

F. During this Dispensation, Sins Were Forgiven (Exo 34:5-7a) but Sin's Penalty Was not Taken away (Heb 10:1-4, 6, 11) until after the Death of the Testator (the Lord Jesus Christ) (Mat 27:50; Heb 10:1-14; John 1:29; 2 Cor 5:21).

G. This Period Overlapped with both the Dispensation of Law and the Transition Period (see attached chart).

H. This Dispensation Was Suspended because of Apostasy when the Jews Rejected Their Messiah-King (Mat 27:22-25; John 19:13-15). It also Resulted in Judgment by the Destruction of Jerusalem and the Scattering of the Jews (Mat 24:1-2; Jas 1:1). The Kingdom Age Will finally Be Set up after the Great Tribulation Period (see X. below).

I. During "the Dispensation of the Kingdom Age, Offered," there Was no Mention of Anyone Being Regenerated, or Being Adopted, or Becoming a New Creature, or Being Put into the Body of Christ, or Having His Sins Taken away or Going to Heaven at Death (Luke 16:22; 23:39-43; Mat 12:40).

## VII. THE TRANSITION PERIOD.

A. This "Transition Period" (a time of changing from one thing to another) Is Located in the Bible between Matthew 27:50 and Acts 7:56, from the Crucifixion of Jesus Christ to the second Rejection of the Messiah-King.

B. This Period Began in the Offered Kingdom Age, after the King Was Rejected, and Ended in the beginning of the present Church Age (Acts 10:1-16; Eph 2:11-16).

C. During this Period, after the Crucifixion and Intercession of the King (Luke 23:34; John 11:21-22, 41-42), the King and the Kingdom Were once again Offered to and Rejected by the Leaders of Israel (Acts 6:12; 7:1-2, 51-58).

D. Following the second Rejection of the King and the Kingdom (see C. above), there began a Transition from that of God Dealing mainly with the Nation of Israel (Mat 10:5-7; 15:24; Acts 11:19) to that of God Dealing mainly with the Gentile Nations (Mat 28:19-20; Acts 11:1-18).

E. During this Transitional Period, there Was a definite Segregation between the Jewish Believers and the Gentile Believers (Eph 2:11-13; Gal 2:11-13) that Continued into the Early Church Age (Acts 21:17-26; 1 Cor 7:17-20, 24).

F. This Period Overlapped with both the Offered Kingdom Age and the Early Church Age (see attached chart).

G. During this Overlapping Transitional Period, there Were at Least five Ways of Being Saved. These Ways Are Seen throughout the Book of Acts. 1. In Acts 2:36-38 the House of Israel, the Jews (Mat 10:5-6), had to repent of crucifying their Messiah (Jesus Christ) and had to be baptized in His name **for** (because of— Luke 5:12-14) the remission of (the forgiveness of) their sins in order to be saved and receive the gift of the Holy Ghost.

2. In Acts 8:12-18 the Samaritans, half-Jews (John 4:7-12), believed on Jesus Christ and were baptized in his name, but they did not receive the Holy Ghost until **after** the Apostles laid hands on them.

3. In Acts 10:34-48 the Gentiles believed in Jesus Christ, had remission of their sins and received the gift of the Holy Ghost **before** they were baptized in water in the name of the Lord, and there was no mention of hands being laid on them.

4. In Acts 15:1-11 **both** the Jews and the Gentiles were saved by faith (v.9), through grace (v.11), and given the Holy Ghost (v.8). There was no mention of the Gentiles being baptized in the name of Jesus or of the laying on of hands.

5. In Acts 19:1-6 the Jews believed on Jesus Christ and were baptized with John the Baptist's water baptism of repentance, but they did not receive the Holy Spirit until **after** they were baptized in the name of Jesus **and** the Apostle Paul laid hands on them.

H. Salvation (receiving the Holy Spirit) **for the Jews** at the Beginning of this Transitional Period Was by Grace (John 1:17), through Their Faith (Hab 2:4), by Works of Keeping the Law (Acts 10:1-14), **and** by Water Baptism in the Name of Jesus (Acts 2:36-38).

I. Salvation (receiving the Holy Spirit) **for the Jews** Near the End of this Transitional Period Was by Grace through Faith alone, without Works, without Keeping the Law and by Water Baptism in the Name of Jesus (Acts 15:5-11; 19:1-7).

J. During the "Transition Period," Salvation (receiving the Holy Spirit) **for the Gentiles** Was by Grace through Faith (Acts 15:9, 11; Eph 2:8-9), **before** Being Baptized in Water (Acts 10:44-47; 16:30-31).

## VIII. THE DISPENSATION OF THE CHURCH AGE:

A. This Present Dispensation Is Located in the Bible between Acts 2:1 and Revelation 4:2, from the Day of Pentecost to the Catching way of the Apostle John to Heaven, a Type of the "Rapture" of the New Testament Church, that Is Described in 1st Thessalonians 4:13-17.

B. The beginning of this Period Overlapped with the Transitional Period (see attached chart & cf. Acts 15:1-21).

C. Salvation (receiving the Holy Spirit) (Gal 3:14; Eph 1:12-13; Gal 3:2) in this Present Dispensation for both the Jews and the Gentiles Is by Grace through Faith in the Death, Burial and Resurrection of the Lord Jesus Christ 1 Cor 15:1-04.

1. Salvation is received by faith (belief) alone (Eph 2:8; 1 Cor 15:1-4; Rom 10:9-10).

2. Salvation is received without doing any works (Tit 3:5; Rom 3:19-27; 4:4-5).

3. Salvation is received without keeping the Law (Heb 7:18-19; Eph 2:15; Gal 2:16).
4. Salvation is received without being baptized in water (1 Cor 1:14-17; 12:12-13).

D. Salvation Cannot Be Lost during this Period because:

1. A believer is sealed by God the Holy Spirit until Christ returns at the *rapture* (2 Cor 1:21-22; Eph 1:13; 4:30; Rom 8:23).
2. A believer already **has** eternal life, and is neither working for it nor holding out to the end to receive it (John 5:24a; 1 John 5:9-13).
3. A believer's salvation is kept by God's power and not by his own power or works (1 Pet 1:3-5; Jude vs.1, 24-25).
4. A believer has the righteousness of God (2 Cor 5:21).
5. A believer is secure in God's love (Rom 8:38-39; 1 Cor 3:21-23).
6. A believer is part of the Body of Christ (Rom 12:4-5; Phil 1:1).

E. This Dispensation Will End in Apostasy by Believers Falling into deep Sin (2 Tim 3:1-8; 2 Pet 2:1-3). It Will also End in Judgment at the Judgment Seat of Christ (Rom 14:10).

F. During "the Dispensation of the Church Age," Believers Are Baptized into Jesus Christ by the Holy Spirit (1 Cor 12:13), Are Baptized in Water (1 Cor 1:14-16), Are Spiritually Circumcised (Col 2:11-13), Are Born Again (John 3:3-6; 1 Peter 1:23), Are Regenerated (Tit 3:5; Rev 1:5), Are Adopted (Rom 8:14-17; Eph 1:5), Are Put into the Body of Christ (1 Cor 2:12-14, 27), Have Their Sins Taken away (John 1:29; Heb 10:1-14), Become New Creatures (2 Cor 5:17) and Go directly to Heaven at Death (2 Cor 5:1-5; Phil 1:21-24).

## IX. THE DISPENSATION OF THE GREAT TRIBULATION PERIOD:

A. This Dispensation Is Located in the Bible between Revelation 4:2 and 19:21, from the Catching away of the Apostle John to the Second Coming of Christ.

B. This Period Is also Known as "the Time of Jacob's Trouble" in Jeremiah 30:4-7 and "the Great Tribulation" from Matthew 24:21 and Revelation 7:14.

C. Salvation during this Dispensation Will Be by Grace through Faith in the Lord Jesus Christ **and** by Works, Maintaining One's Faith in Christ and Keeping the Commandments of God (Rev 14:12).

D. The Gospel during this Period Will be **the Everlasting Gospel** of Revelation 14:6-7 and not the Gospel of **the Grace of God** (the death, burial and resurrection of Jesus Christ) (Acts 20:24; 1 Cor 15:1-4; Gal 1:8-9).

E. Salvation May Be Lost during this Dispensation by Worshipping the Beast, or Worshipping His Image, or Taking His Name, or Taking His Number, or Taking His Mark (Rev 13:11-17; 14:9-11; 20:4).

F. This Period Will End in Apostasy by Rejecting God's two Witnesses and Worshipping the Beast (Rev 11:3-10; 13:1-8). This Dispensation Will also End in Judgment, both during this Period and at the Second Coming of Christ (Rev 14:9-11; 19:11-21).

G. During “the Dispensation of the Great Tribulation Period,” there Is no Mention of Anyone Being Baptized in Water, or Being spiritually Circumcised, or Being Born Again, or Being Regenerated, or Being Adopted, or Becoming a new Creature or Being Put into the Body of Christ.

#### X. THE DISPENSATION OF THE KINGDOM AGE, SET UP (See VI. Above).

A. This Dispensation Is Located in the Bible in Revelation 20:1-15, from the Second Coming of Christ, at the end of the Great Tribulation Period, to the Great White Throne Judgment.

B. This Period Is also Called “the Age of Divine Government,” “the Regeneration” in Matthew 19:28, “the Times of Refreshing” in Acts 3:19, “the *Millennium*” from Revelation 20:1-7, “the World to Come” in Matthew 12:32, etc.

C. This Kingdom Age Will Last for a thousand Years on the Earth (Rev 20:1-7) with Jerusalem as Its Capital and the Lord Jesus Christ as Its King (Isa 2:1-4; 9:6; Luke 1:30-32; Isa 24:23; Jer 23:5-8; Zec 9:9; Mat 21:1-11).

D. Salvation in this Dispensation Is **only** by Works, just as It Was in the Dispensation of Innocence (see II. above).

1. Jesus Christ (the Lord of Hosts; the Holy One – Isa 47:4; Mark 1:23-24; and the Redeemer – Isa 47:4; Tit 2:13-14) will once again be seen, heard and worshipped (Zec 14:16-19).

2. There will be no need for faith because Jesus Christ (God manifest in the flesh– 1 Tim 3:16) will be present physically (Zec 14:16; Jer 31:31-33), just as God Was in the Dispensation of Innocence (see KC. above).

3. Those saved will be the ones who did not lose their salvation during the Tribulation Period (Rev 20:4) and those who will be born during the *Millennium* (Isa 65:20).

E. Salvation Can Be Lost during this Period.

1. It can be lost by prophesying (Zec 13:1-5), unlike prophesying in the present Church Age (1 Cor 14:1-5).

2. It can be lost by committing “the unpardonable sin” (Mat 12:32; Mark 3:22-30; Rev 20:7-10).

3. It can also be lost by calling someone a fool (Mat 5:22).

F. This Dispensation Will End in Apostasy when Satan Is Released and after He Deceives the Nations into Rebelling against Jesus Christ, the King of the Kingdom (Rev 20:7-10). It Will also End in Judgment at the Great White Throne Judgment (Rev 20:11-15).

G. During “the Dispensation of the Kingdom Age, Set up,” there Is no Mention of Anyone Being Baptized in Water, or Being Spiritually Circumcised, or Being Born Again, or Being Regenerated, or Being Adopted, or Becoming a New Creature, or Being Put into the Body of Christ, or Going to Heaven at Death.

#### XI. TIMELESS ETERNITY (Eternity Future) BEGINS:

A. This Event Is Located in the Bible between Revelation 21:1 and 22:5, from the End of the Great White Throne Judgment to “Eternity Future” (see attached chart).

B. In *Eternity Future* God Will Deal with three distinct (different or separate) Groups of People (1 Cor 10:32):

1. The Church of God (all Christians).
2. The Jews (all Israelites).
3. The Gentiles (all people of the nations, other than Israel).

C. In Eternity Future there Will Be three New Places for these three Groups of People to Live:

1. There will be a New Jerusalem for **the Christians** (Rev 21:1-27).
2. There will be a New Earth for **the Jews** (Rom 4:12-13; Rev 7:1-4; 22:1-5).
3. There will be a New Heaven (the stars and planets) for **the Gentiles** (Rev 21:1; Deu 4:19).

D. Eternity Future Is Called “the Dispensation of the Fullness of Times” in Ephesians 1:10 because It Has no end.

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E. During this *Timeless Eternity*, there Will Be no need for Anyone to Be Saved because no One Will Be able to Sin and Be Lost.

1. The devil, the tempter (1 The 3:5; 1 Cor 7:5), will no longer be able to tempt anyone to sin because he will be in the lake of fire being tormented forever (Rev 20:10).
2. There will be no more death (1 Cor 15:26; Rev 20:14; 21:4), therefore, there will be no more sin (Rom 5:12; 6:23a; Jas 1:15b).
3. There will be no more glorified bodies given out and people will once again have to eat of the Tree of Life to live forever (Rev 22:1-3), like Adam and Eve did before they sinned (Gen 2:8-9; 3:22-24).

XII. THE DOCTRINE OF “THE SEVEN DISPENSATIONS” IS ONE OF THE MOST IMPORTANT BIBLE DOCTRINES BECAUSE IT ENABLES THE READER TO RIGHTLY DIVIDE THE HOLY BIBLE (2 Tim 2:15) AND TO PROPERLY APPLY ANY PORTION OF THE BIBLE (a word, a phrase, a verse, a passage, a chapter or a book) TO HIMSELF WHETHER FOR SALVATION, FOR INSPIRATION, FOR INDOCTRINATION, FOR REPROOF (Admonition), FOR CORRECTION, FOR INSTRUCTION OR FOR PREPARATION (2 Tim 3:15-17).

## A SYNOPSIS OF THE TRANSITIONAL BOOK OF ACTS

I. AS AN HISTORICAL BOOK, THE BOOK OF ACTS SHOWS A GRADUAL BUT PROGRESSIVE REVELATION OF TRUTH DURING THE TRANSITIONAL PERIOD BETWEEN THE OFFERING AND REJECTION OF THE KINGDOM AGE AND THE ESTABLISHMENT OF THE PRESENT CHURCH AGE.

A. The Old Testament Ordinances on Meat (food) and Drink Were Done away with at Calvary (Col. 2:13-17).

1. Nobody knew about this fact until Acts 10:9-20 (see also Acts 11:1-18). This took place about eight years after the resurrection of the Lord Jesus Christ.

2. Jesus had forty days to tell the apostles about this fact (Acts 1:3) but chose not to tell them.

B. The Body of Christ Was Formed Corporately in Acts 2:1-4, but Nobody Knew about It until Jesus Revealed It in Acts 9:4-5.

C. Salvation Was by a Finished Blood Atonement at Calvary (Heb 9:11-17) but Nobody Preached It until Acts 8:35-38.

D. New Testament Salvation Is by Grace through Faith alone (Eph 2:8-9; Tit 3:5), but It Was not Stated as a Plan of Salvation until Acts 15:7-11.

E. Because of this Progressive Revelation, most Sects and Cults Rely on the Book of Acts for Their Doctrine. They “wrest the Scriptures to their own destruction” (2nd Pet. 3:16) by Refusing to Advance Doctrinally beyond the Transition Period Covered in the Book of Acts.

II. ALTHOUGH JESUS CHRIST IS SAID TO BE “The Same Yesterday, and Today, and Forever” (Heb 13:8), HE CERTAINLY DOES NOT WORK, SPEAK, HEAL, MINISTER OR ANSWER PRAYER THE SAME THROUGHOUT THE TRANSITIONAL BOOK OF ACTS. BEFORE HIS DEATH, BURIAL AND RESURRECTION, JESUS CHRIST COMMISSIONED THE APOSTLES TO ONLY GO TO THE JEWS (Mat 10:5-6), BUT AFTER HIS RESURRECTION, JESUS COMMISSIONED THE APOSTLES TO GO TO ALL NATIONS (Gentiles – Mat 28:16-20).

A. The Signs of the Apostles Accompanied Them during this Transitional Period (Mark 16:16; Luke 10:17; Acts 2:4; 5:12; 2 Cor 12:12; 11:13; Rev 2:2).

B. The Official Message to the Jews (Israel — Acts 2:8-10, 14, 22, 29, 36, 38) Was Preached to the Gentiles in Acts Ten and They Received the Gift of the Holy Ghost **without** the Laying on of Hands and **without** Being Baptized in Water (Acts 10:42-48).

C. After Acts 7, the Lord Did not Heal Anyone in Jerusalem and Did not Supply Their Physical Needs through any Miracle (Acts 11:29).

D. The First Definite Statement on Justification and Imputed Righteousness Was not Given until Acts 13:14-49.

E. The final Statement in the Book of Acts on the Content of the Apostle Paul’s Preaching Was not Given until Acts 20:16-21.

F. The Apostle Paul’s Sign Gift of Healing, Exercised in Acts 14:8-10 and 28:8-9 (see also Acts 19:11-12), Was Failing by the end of His Ministry (1 Tim 5:23; 2 Tim 4:20).



G. The Apostle Paul Was Unable to Pray Himself out of Jail in Acts 23, 24, 25 or 28 and the Lord Did not See Fit to Get Him out either, like He Did in Acts 16:25-34 or Like He Got the Apostle Peter out in Acts 12:5-11.

### III. THE TRANSITIONAL BOOK OF ACTS, TONGUES ONLY ACCOMPANY A SALVATION MESSAGE AND ARE A SIGN FOR JEWS WHO DO NOT BELIEVE SOMETHING.

A. In Acts 2, there Are no “Unknown Tongues,” just as there Is no “Baptism of the Holy Ghost” in 1st Corinthians 14.

1. There is no record that any of the new converts at Pentecost ever spoke in tongues (read Acts 2).

2. Only the Twelve Apostles spoke in tongues in Acts 2 in order to show unbelieving Israel that God had given them the Holy Spirit (Acts 1:17 to 2:21).

3. The proper use of tongues is **always** to convince a Jew who does not believe something (1 Cor 1:22; 14:21-22).

B. Tongues Are **never** Used when Unbelieving Jews Are not Present (Acts 8:36-39; 16:12-15; 16:30-34; 18:5-8).

1. In Acts 10, when Cornelius and his household spoke in tongues, God showed the Apostle Peter and the Jews with him that the Gentiles had received the Holy Ghost **before** they were baptized in water and **without** the laying on of hands. This explains Peter’s surprise in Acts 10:45.

2. In Acts 19, the converts of Apollos, who only knew about John the Baptist’s water baptism, prophesied and spoke in tongues for the benefit of the Jews in the Synagogue mentioned in Acts 19:6.

### IV. SALVATION AND RECEIVING THE HOLY GHOST VARIES THROUGHOUT THE TRANSITIONAL PERIOD COVERED BY THE BOOK OF ACTS.

A. In Acts 2:36-38, There Is no Mention of the Laying on of Hands in order to Receive the Gift of the Holy Ghost.

B. In Acts 8:5-18, the Samaritans Did not Receive the Gift of the Holy Ghost until after the Apostles Laid Hands on Them, even though They Believed and Were Baptized in the Name of the Lord Jesus (v.16).

C. In Acts 10:34-38, the Gentiles Received the Holy Ghost before They Were Baptized in Water and without the Laying on of the Apostles’ Hands.

D. In Acts 15:1-11, both the Jews and the Gentiles Were Said to Be Saved by Faith (v.9), through Grace (v.11) and Were Given the Holy Ghost (v.8). There Is no Mention of the Laying on of Hands or of Anyone Being Baptized in the Name of Jesus.

E. In Acts 19:1-6, the Jews Did not Receive the Gift of the Holy Ghost until after They Were Baptized in the Name of Jesus and not until the Apostle Paul Laid Hands on Them.