

*"Heroes Theological College" "Knowledge Is Power"*

**STUDENT  
FIRST YEAR MANUAL  
HEROES THEOLOGICAL  
COLLEGE**

## **PREFACE**

The following 16 course outlines have been used in Bible Training Centres in West Africa since 1987. This is the first-year curriculum that has trained thousands of students.

These course outlines were designed to be a tool from which students would be able to effectively teach in a particular subject area, whether in a Sunday school, church, seminar, or Bible School. Use them as you would like. You may copy them or use any part found herein to bless others. The blank pages are provided for note taking.

Our prayer is that these outlines will be used to strengthen the weak, encourage the disheartened, and open the eyes of understanding to the truth of God's Word.

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## **BIBLE DOCTRINES**

### **I. WHAT IS DOCTRINE?**

**A. Literally means "teaching" or "instruction".**

**B. Theology is "the fundamental truths of the Bible arranged in systematic form". C. Difference between "doctrine" and "dogma".**

1. A doctrine is God's revelation of a truth as found in the scriptures.
2. Dogma is man's statement of that truth as set forth in a creed (e.g., Apostle's Creed).

### **II. WHY IS THE STUDY OF DOCTRINE IMPORTANT?**

**A. Essential for the development of character. What one understands and believes influences the way one lives.**

**B. Safeguards against error (Matt.22:29; 2 Tim.4:2-4).**

**C. Necessary to gain a comprehensive view of Biblical truths which are scattered throughout various parts of the Bible.**

### **III. THE SCRIPTURES**

**A. All scripture is given by the inspiration of God (2 Tim. 3:16, 2 Peter 1:21).**

1. "God-breathed" - Greek word "Theopneustos."
  - a. Just as human speech is uttered through a man's mouth.
  - b. Like a musician playing his flute.
2. Implications.
  - a. Dual authorship (e.g., Mark.12:36 where the Spirit is said to be the author of what David wrote in Ps.110).
  - b. God oversaw but did not dictate word for word the material except for a few cases, such as the Ten Commandments.
  - c. Even though God used human authors and their individual styles, He preserved them from error (inerrancy).
  - d. The Bible does not just contain the Word of God; it is the Word of God.
  - e. Every word of scripture is inspired, not just its concepts (verbal inspiration).

**B. What was Jesus' view of the scriptures?**

1. The importance of every letter (Matt.5:18).
2. We err when we don't know the scriptures, v.29 (Matt.22:23-32).
3. David wrote by the Spirit, v.43 (Matt.22:41-46).
4. The scriptures are eternal (Matt.24:35).
5. They are spirit and life (John 6:63).
6. They are to be obeyed (Matt.5:19).
7. The Word is compared to eating food (Matt.4:4).

**C. What was the Apostles' view of scripture?**

1. Paul and Peter.
  - a. Inspired and profitable for doctrine, reproof, correction and instruction in righteousness (2 Tim.3:16).

- b. Will make one wise unto salvation (2 Tim.3:15).
  - c. No prophecy of scripture is of private interpretation (2 Pet.1:20).
  - d. The two-edged sword of the Spirit (Eph.6:17).
  - e. Has to be fulfilled (Acts 1:16).
  - f. Spoken by the Holy Spirit (Acts 1:16).
2. James and John.
- a. Never speaks in vain (Jas.4:5)
  - b. "No man shall add to or take away from the words of this book, lest God shall take away his part out of the Book of Life" (Rev.22:18,19).

#### **D. Uniqueness of the Bible.**

- 1. Written over a period of 1600 years and 40 generations.
- 2. Written by over 40 authors from every walk of life (kings, peasants, fishermen, philosophers, poets, statesmen, scholars, etc.).
- 3. Written on three continents: Africa, Asia, and Europe. Written in three languages: Hebrew, Aramaic and Greek.
- 4. Contains hundreds of controversial subjects, written with harmony and continuity.
- 5. Carries a unity of theme and purpose that can be explained only by one overseeing mind, the Holy Spirit.
- 6. It is timeless. One of the most ancient of books, and yet the most modern.
- 7. Proves to be inspired. It works!

### **IV. THE LORD JESUS CHRIST: HIS NATURE**

#### **A. The Son of God is Unique.**

- 1. Claims of Jesus:
  - a. Divine origin (John 16:28).
  - b. Divine knowledge and fellowship (Matt.11:27).
  - c. To reveal the Father in Himself (John 14:9-11).
  - d. Divine qualities:
    - 1) Omnipresence (Matt.18:20).
    - 2) Power to raise the dead (John 5:21).
    - 3) Power to forgive sins (Mark.2:5-10)
    - 4) Power to judge man (John 5:22).
- 2. Authority of Christ.
  - a. Spoke with the authority of the Almighty God (Matt.7:24-29).
  - b. Jesus never used expressions like "It is my opinion," "Maybe," or "I think".
- 3. The sinless of Christ - complete absence of the consciousness or confession of sin in the words or deeds of Jesus (John 8:46; 1 Pet.2:22).
- 4. The testimony of the disciples and of James the brother of Jesus.
  - a. (John 1:1-3, 20:28; Acts 2:33-36).
- 5. The Resurrection: only one who is divine can conquer death.

#### **B. The "Word" is another title for Jesus (John 1:1-3, 14).**

1. A word is an expression of a man's thoughts, the means by which he communicates or reveals himself.
2. Jesus is the "Word" because He reveals God (Heb.1:1-3).
3. As the "Word", Jesus is eternal (John 1:1, 14) and the co-creator of the universe holding all things together (John 1:3; Heb.1:3). **C. Son of Man.**
  1. Jesus was fully man, but did not have a sinful nature (1 Pet.2:22).
  2. The Incarnation: how God the Son (Jesus) became a man by the virgin birth.
    - a. (Isa.7:14; Matt.1:23; Luke 1:27-35).
    - b. Purpose of the Incarnation.
      - 1) To reveal God to men (John 1:14).
      - 2) To provide an example for living (John 13:15). 3) To provide a sacrifice for sin (Heb.10:1-12).
      - 4) To destroy the works of the devil (1 John 3:8).
      - 5) To enable Him to be a merciful and faithful High Priest (Heb.5:5,6).
    - c. Proofs of His Humanity.
      - 1) He had a human body (John 1:14; Gal 4:4).
      - 2) He had a human soul (Matt.26:38) and spirit (Luke 23:46). He was not 50% man and 50% God, but 100% man and 100% God.
  3. He had the characteristics of a human being.  
**Hungry** (Matt.4:2). **Tired** (John 4:6). **Thirsty** (John 19:28). **Wept** (John 11:35).

#### **D. FALSE views about the nature of Christ.**

1. He was God's highest created representative (Jehovah's Witnesses, Unitarians).
2. He only appeared to be human, but was not really a human being (Docetists).
3. He was adopted as divine at his baptism (Unitarians).

#### **E. ORTHODOX view (the true view).**

1. Fully God and fully man.
2. Two natures were united in one person without forming a third nature.
3. Jesus was without sin (impeccable).

### **V. THE OFFICES OF CHRIST - THE ANOINTED ONE (ISA. 6:1, 11:1-3)**

#### **A. Prophet (Matt.13:57).**

1. A prophet is one used by God to reveal and deliver His message to man. He represents God to man.
2. Jesus showed the way of escape from sin's guilt for both nation and individual.
3. Jesus pointed out sin, proclaimed righteousness, and commanded obedience to the Word of God.

#### **B. Priest (Heb.5:1-10).**

1. A priest is divinely consecrated to represent man before God and to offer sacrifices on behalf of man (Heb.8:3).
2. Jesus offered Himself, the sacrifice, at Calvary to secure pardon of sin for man.
3. Jesus ever lives to intercede for man (Heb.7:25).

**C. King (1 Tim 6:15).**

1. A king rules over a kingdom and possesses supreme authority.
2. His kingship is not of this world, not established by human force. Many reject His ruler ship, but the day will come when every knee shall bow and every tongue confess that He is Lord (Phil.2:9-11).

**VI. THE PRESENT DAY MINISTRY OF JESUS CHRIST**

**A. Praying for His people (Heb.7:25).**

**B. Preparing a place for our everlasting habitation (John 14:3).**

**C. Building the Church which is His body (Matt.16:18).**

**D. Indwelling and empowering every believer (Gal.2:20). E. Answering the prayers of His people (John 14:12-14).**

**VII. THE FUTURE MINISTRY OF CHRIST**

**A. Coming for His Church in the rapture (1 Thess.4:13-18).**

**B. The pouring out of the wrath of the Lamb on the earth (Rev.6:16-17).**

**VIII. SALVATION**

**A. SOTERIA is a Greek word meaning deliverance, preservation, and salvation.**

1. Deliverance from sin, sickness, defeat, and death.
2. Salvation carries the idea of being made whole.

**B. Justification.**

1. The verb "justify" is a legal term which means to declare righteous, to acquit, to Pronounce sentence or acceptance.
2. A state of acceptance and right standing before God into which one enters by faith through the shed blood of Jesus.
3. A free gift and cannot be earned (Rom.5:1-2, 15-16).
4. It is God that justifies (Rom.8:33).
5. A change of position - once you were under divine condemnation.
6. The cancellation of sins and then the imputation of the righteousness of Jesus unto us (a simple case of subtraction and addition).
7. God acts and treats the justified person as if he had always done nothing but good (Prodigal Son).
8. Justification (righteousness) brings blessings.
  - a. Deliverance from death (Prov.10:2).
  - b. Abundant life (Prov.11:19,30; 12:28).
  - c. Peace and confidence (Isa.32:17).

**C. Regeneration.**

1. The act of God which imparts the life of Christ to the believer.

2. New Testament descriptions of regeneration:
  - a. A birth (John 3:3-8).
  - b. A cleansing (Titus 3:5).
  - c. A creation (2 Cor.5:17; Eph.2:10).
3. Spiritual life occurs suddenly, appears mysteriously, and develops progressively.
4. Unique feature - no other religion promises to be able to transform the sinful nature and bring into it the life of God.
5. What regeneration is **not**:
  - a. Water Baptism (John 3:5) - water is a figurative way of referring to the Word of God (Eph.5:25-26).
  - b. Reformation - regeneration is not the work of man and does not consist of making resolutions (Titus 3:5).
  - c. Church membership - an animal dressed as a man is still an animal. Man's sinful nature cannot be reformed it must be changed.
6. What regeneration **is**:
  - a. A supernatural act in which God imparts new life into the spirit of man (1 Pet.1:23).
  - b. When we believe in Jesus, the Spirit of God, who left because of sin which produced death (Adam and Eve), returns because of the gift of righteousness.
  - c. A heart (spiritual) transplant (Ezek.36:26).
7. Conclusion: the fact that you are regenerated means that you have the life of God in you. You have His nature and ability (John 15:5; Gal.2:20; Col.1:27). Your potential to succeed is limited only by unbelief.

#### **D. Adoption.**

1. The way God gives son ship to whom it does not naturally belong (Rom.8:15; Gal.4:5).
2. God does not adopt believers as children, but they are born into God's family by the Holy Spirit through faith
3. The NKJ and NIV translations translate the Greek as the "adoption of children." It would more accurately be better translated as the "adoption of sons."
4. Adoption refers to entering into the family as an adult son.
5. There are differences between Old and New Covenants.
  - a. Under the Old, Israelites were treated as minor children because they were under the direction of governors and tutors (the Law), but in the New Covenant believers are treated as fully grown sons.
  - b. The chief advantage of adoption is that the Holy Spirit indwells and leads.
6. There are benefits and privileges of relationship with the Father.
  - a. Father's care (Luke 12:4-7).
  - b. Chastisement (Heb.12:5-11).
  - c. Comfort (2 Cor.1:3-4).
  - d. Inheritance (Rom.8:16-17).
7. Receive blessings by being in the family of God.

- a. Share the family's name (Phil.2:9).
  - b. Share the family's likeness (2 Cor.5:17).
  - c. Share the family's love (1 John 1:3, 3:14).
  - d. Share the family's work and business.
8. Future blessings - a glorified, redeemed body (Rom.8:23; Phil.3:20-21).

## **IX. SANCTIFICATION**

**A. God calls, cleanses, and separates the believer from sin for His own use and glory.**

**B. Two-fold meaning - separation from evil and devotion to God (2 Cor.7:1).**

**C. Meaning of the verb "to sanctify":**

1. To hallow or acknowledge to be worthy of reverence and praise (Luke 11:2; 1 Pet.3:15).
2. To separate from things profane and dedicate to God - consecrated (Matt.23:17).
3. To purify or cleanse from impurities (Eph.5:26; 1 Thes.5:23).

**D. Sanctification, therefore, involves the following:**

1. Positional.
  - a. The separation of the believer to God which occurs at the time of conversion (1 Cor.6:11; Heb.10:14; 1 Pet.1:2).
  - b. Christ is the believer's sanctification (1 Cor.1:30).
2. Experiential.
  - a. The purification of the believer from all that defiles (2 Cor.7:1).
  - b. The believer is conformed to the image of Christ (Rom.8:29; 2 Cor.3:1).
  - c. Putting off the old life and putting on the new (Col.3:8-13).
    - 1) Present yourself totally to God as an act of your will (Rom.12:1).
    - 2) Renew your mind with the Word (Rom.12:1,2; Eph.4:23).
    - 3) Sit under the five-fold ministry gifts and be perfected or matured (Eph.4:11-12).
    - 4) Follow after your spirit (Gal.5:16).
    - 5) Depend upon Jesus to help you (Acts 26:18).
3. Conclusion: The doctrine of sanctification teaches that when you became a Christian, you ceased to be ordinary. You are set apart for special use.

## **X. THE CHURCH**

**A. What is the Church? Greek word for church "ecclesia" means "an assembly of called out ones".**

1. Word used to refer to the whole body of Christians in one city (Acts.11:22; 13:1).
2. Used to refer to a local congregation (1 Cor.14:19,35).
3. Used for the universal church comprised of all believers on earth (Eph.5:32).

**B. English word "church" comes from the Greek word "kos" which means "belonging to the Lord".**

**C. The Church, then, "is a company of people called out from the world, who profess and tender allegiance to the Lord Jesus Christ" (Pearlman, Knowing the Doctrines of the Bible, 1937).**

**D. The CHURCH is referred to as the following:**

1. THE BODY OF CHRIST (1 Cor.12:12-27; Eph.4:4).
  - a. An organism, a living thing, not an organization.
  - b. Is energized by the life of Christ.
  - c. Has many members, each with his own function.
2. THE TEMPLE OF GOD (Eph.2:20-22; 1 Pet.2:5-6).
  - a. God dwells in the Church by His Spirit (1 Cor.3:16-17).
  - b. Christians, as priests (in the temple of God), are to offer up spiritual sacrifices of prayers, praise, and good works.
3. THE BRIDE OF CHRIST (2 Cor.11:2; Eph.5:25-27).
  - a. Jesus loves, cares for, and protects the church jealously.
  - b. The church submits to Christ as a wife does to her husband.

**E. What is the job of the Church?**

1. To preach the Gospel of Jesus Christ so that men might be saved (Matt.28:19-20; 1 Tim.2:4).
2. To offer up prayer and praise to God (Col.1:12; 1 Thes.5:16-18; 1 Pet.2:9).
3. To train Disciples of Christ and develop Christian maturity through the Word of God (2 Tim.3:16-17; 1 Pet.2:2).
4. To provide fellowship with:
  - a. The Holy Trinity (Phil.2:1; 1 John 1:3).
  - b. One another (Acts 2:42; 1 John 1:7).
5. To preserve society from moral corruption (Matt.5:13-16).
6. To exercise authority and dominion over the kingdom of darkness (Luke 10:18-20; Eph.1:15-23).

**F. Some of the benefits of church membership and Christian fellowship:**

1. Agreement (Amos 3:3).
2. Source of strength (Luke 22:32).
3. Means of comfort (Rom.1:12).
4. Others can share your burdens (Gal.6:2).
5. Spiritual nourishment (Col.3:16).
6. Helps the believer to overcome the deceitfulness of sin (Heb.3:13).

**XI. WHAT SHOULD BE YOUR RESPONSE?**

**A. Do not forsake the assembling of yourselves together (Heb.10:24-25).**

**B. Let brotherly love continue (Heb.13:1).**

**C. Be united in spirit with fellow believers with one mind striving together for the faith of the Gospel (Phil.1:27).**

## **BLOOD COVENANT**

### **I. WHAT IS A BLOOD COVENANT?**

#### **A. An agreement or contract between two people or parties which is sealed by the shedding of blood.**

1. Closest, most enduring, most sacred contract known to man.
2. Forms an indissoluble tie or union.

#### **B. Oldest covenant known to man.**

1. Many scholars believe it began in the Garden of Eden.
  - a. God slew animals to cover the nakedness of Adam and Eve (Gen.3:21).
  - b. The blood of the animals covered their sins (Heb.9:22).

#### **C. In the Bible the shedding of blood symbolizes the giving of life.**

1. Does not symbolize death (Lev.17:10,14).
2. Giving of life for another is the greatest form of love (John 15:13).

#### **D. Unlimited Covenant.**

1. All assets, debts, liabilities, talents, and property are included in the covenant.
  - a. Debts owned by one partner are shared by the other.
  - b. Assets owned by one partner are shared by the other.
2. Most contracts today are of a limited nature.
  - a. For example, a contract to paint a house would not include electrical work.
  - b. A blood covenant, however, is an unlimited contract affecting all areas of life.

#### **E. Unbreakable contract.**

1. Sacred among all primitive peoples.
2. Blood covenant is universal and known worldwide among all peoples.
3. Where practiced, the claim is that it has never been broken.
  - a. Penalty for breaking blood covenant is death.
  - b. Own family members will hunt down person who breaks a blood covenant.

### **II. REASONS FOR ENTERING BLOOD COVENANT:**

#### **A. Protection.**

1. Weak person or tribe enters covenant with stronger for sake of protection.
  - a. To attack one member of the covenant was to attack both.
  - b. Other members would come to their defence.

#### **B. For business purposes.**

1. Businessmen enter blood covenant so neither takes advantage of the other.

2. Thieves sometimes entered this type of covenant to insure protection from fellow thieves (modern examples: mafia, gangs).

**C. For Love.**

1. Love is the main reason for entering (cutting) covenant.
2. Jonathan and David cut covenant for love (1 Sam.18:1,4).
3. Sometimes cut between marriage partners, symbolizing an unbreakable bond.

**III. WAYS OF ENTERING INTO BLOOD COVENANT:**

**A. Cutting palm of hand and then shaking.**

1. Origin of handshake.
2. Hands were cut and then partners shook hands, mixing blood.

**B. Cutting wrists and mingling blood.**

**C. Cutting wrists, mixing blood in cup of wine.**

1. Each partner drank half wine/half-blood mixture.
2. Unscriptural (Lev. 17:10).
3. Believed to be origin of cannibalism.

**D. Substituting blood of an animal for human blood was practiced in Old Testament. God accepted the blood of animals to cover human sins.**

**IV. STEPS TO ENTERING INTO BLOOD COVENANT:**

**A. Eight steps normally followed.**

1. **Exchange of garments.** E.g. Jonathan & David exchanged garments (1Sam.18:3-4).
2. **Exchange of weapons.**
  - a. This signified all strength and war ability were shared.
  - b. We have God's power and ability on our side.
  - c. The whole Armor of God is available to us.
  - d. Our covenant with God gives us the right to all the protection heaven affords.
3. **Exchange of names.**
  - a. Each person takes part of the other person's name.
  - b. Persons in covenant have full authority to use the name of their covenant partner (e.g. in marriage the wife takes and can legally use her husbands' name).
  - c. The name of Jesus is our covenant name.
4. **Shedding of blood by cutting.**
  - a. The Hebrew word used in the Bible means "to cut where or until blood flows."
  - b. Shedding of blood essential; it is the seal of the covenant.
  - c. Ash or other substances are rubbed into the cut to form a visible scar. This scar becomes the mark or seal of the covenant.
  - d. This marked the partner so all could see.

- e. People who cut covenant are called Covenant Heads. However, covenant was not only for heads but for all of the family and for all generations.

**5. Splitting of animal.**

- a. An animal was cut in half as part of covenant ritual.
- b. Halves were laid on the ground and the partners walked between the pieces in a figure-8 (Gen.15:9-21).

**6. Pronouncement of blessing and cursing.**

- a. Each partner would pronounce blessing and cursing on the other partner.
- b. Blessing for obedience to the rules of covenant and cursing for disobedience.
- c. Deut.28 is basically a list of blessing and cursing.

**7. Setting up of a memorial.**

- a. Partners build a memorial or do something to remind them of their covenant.
- b. Examples historically used:
  - 1) Large stone (Gen.31:44,45).
  - 2) Pile of rocks (Gen.31:46-51).
  - 3) Stone on which partners wrote covenant.
  - 4) Exchange of sheep or other animals (Gen.21:28,30).
  - 5) Planting trees for long life (Gen.21:31,32).
- c. Any one or combination could be used.

**8. Eating of covenant meal.**

- a. Bread and wine is a traditional covenant meal.
- b. Bread represents the body; wine represents the blood.

**B. Not necessary to complete all eight steps; any two or more are acceptable.**

**V. OUR BLOOD COVENANT WITH GOD**

**A. Why is it necessary that we have a blood covenant with God?**

- 1. God made Adam ruler of this earth (Gen.1:26,28).
- 2. God gave man freedom of choice.
  - a. Adam chose to disobey God.
  - b. He gave his authority over to Satan.
  - c. His spirit died at that time; he was separated from God spiritually.
  - d. At the same time, the curse of poverty, sickness, and death fell on mankind.

**B. God wanted communion with man.**

- 2. He put into action a plan to bring man back into fellowship.
- 3. In Abraham God found a man who would trust and obey Him.
- 4. God couldn't destroy Adam and form another man from the dust of the earth.
  - a. Earth and all therein belonged to Satan.
  - b. God could not use the dust of earth - it no longer belonged to Him or Adam.

5. God had to bring the Second Adam (Jesus Christ) into the earth. A man caused the fall - a man had to redeem mankind (Rom.5:17,18).

**C. God found in Abram a man with whom he could work.**

1. God begins dealing with Abram (Gen.12:1-6).
2. Abram was 75 when God first approached him.
3. God told Abram to leave home, land, and kinsman. He eventually obeyed and left.
4. God promised many things to Abram. Abram believed God (Gen.12:2-3).

**D. God made a blood covenant with Abram, finalizing what He began in Gen.12.**

1. Blood covenant between God and Abram (Gen.15:1-17).
  - a. God says He will be Abram's shield and exceeding great reward (v.1).
  - b. Abram asks the Lord, "What will you give me?" (v.2).
  - c. God tells him (v.5).
  - d. Abram believed, and it was counted as righteousness (v.6).
  - e. God tells what He will do for Abram (vv.7-15).
2. Abram asked how he could know that God could and would do this.
  - a. God told Abram to "bring [Him] a heifer." 1) This is blood covenant talk.
    - 2) Blood covenant was well known to Abram.
    - 3) Abram knew God was serious.
    - 4) Abram could be sure that God would keep His Word.
  - b. Abram brought the animals and split them.
    - 1) The driving away of the birds represents the devil stealing the Word.
    - 2) He was waiting for the other member in the covenant to walk between the split pieces with him.
  - c. Abram fell into a deep sleep (v.12). God then spoke to Abram and allowed him to see what was happening.
  - d. A smoking furnace and burning lamp passed between the pieces (v.17).
    - 1) The smoking furnace is God the Father (Ex.19:18). 2) The burning lamp is God the Son (Rev.21:23).
    - 3) Jesus took Abram's place sealing the covenant.

**E. God could now have a relationship with mankind through the Abrahamic covenant.**

1. This covenant was the first step in bringing the Second Adam (Jesus) into the earth.
2. People under this covenant had many benefits.
  - a. If they fulfilled the terms, they received blessings of health, prosperity, and long life (Deut.28:1-14).
  - b. Received, in part, before the crucifixion. We receive because of the crucifixion.
  - c. People under the Abrahamic covenant could not be born again or Spirit filled.

3. Looked toward the crucifixion, and it was counted to them as righteousness.

**F. Changing of names was a step in making a blood covenant.**

1. YHWH is God's name in Hebrew. The main part is the letter "H."
  - a. God added "H" from His name to Abram, making Abraham. This means the "father of multitudes".
  - b. Added "H" to make Sara into "Sarah" (Gen.17:15). Sarah means "princess".
2. God changed His name also.
  - a. After making covenant with Abram, He called Himself "the God of Abraham".
  - b. Later added "Isaac and Jacob" to His name (Ex.3:6).

**G. God's Covenant with Abraham is an everlasting covenant.**

1. We are Abraham's seed and heirs (Gal.3:13,14,29).
2. We could not be heirs of something that no longer exists.
3. The Abrahamic Covenant still in existence; it has not passed away.
4. Mosaic Law with its blood sacrifices and strict laws was done away with on the cross.
5. We are no longer under the curse of law.
6. We are heirs to the promise because of Jesus.

**H. Another step in a blood covenant: shedding of both parties' blood.**

1. In Abrahamic Covenant, man's blood was shed (Gen.17:8,11,23) when Abraham was circumcised.
2. In second and better covenant, Jesus blood was shed. Jesus poured out His blood on the cross.
3. Circumcision reminded Abraham of his covenant.
  - a. When he dressed, bathed, or had relations with Sarah, he would be reminded of the covenant.
  - b. Circumcision marked Abraham and his descendants as having covenant with God.

**I. Blood covenant enabled God to legally bring Second Adam to the earth.**

1. Two people in covenant have possessions, talents, and abilities in common.
2. Either party could demand anything of other party and expect to receive.
3. God demanded the sacrifice of Isaac (Gen.22:2).
  - a. God knew Abraham would give his all.
  - b. God tested Abraham and did not find him lacking.
  - c. God saw willingness of Abraham to give his all, and counted that as if he had actually sacrificed Isaac (Heb.11:17).
  - d. God provided the ram for sacrifice (Gen.22:13).
4. Abraham was willing to sacrifice his only son. Therefore, God as his covenant partner could do no less. God sent Jesus to die on the cross because His covenant partner, Abraham, was willing to sacrifice his son.

## **VI. THE BIBLE CONSISTS OF TWO TESTAMENTS OR COVENANTS: OLD & NEW**

### **A. Old Covenant was between God and Abraham.**

### **B. The Law was added in Moses' time.**

1. Law is found in Exodus and is a list of do's and don'ts.
2. Book of Leviticus - list of sacrifices and rituals for when Law was broken.
  - a. By following these sacrifices and rituals, sin was covered.
  - b. Blood sacrifices only covered sin, did not blot it out.
  - c. Only the blood of Jesus would blot out sin.

### **C. Under the Law, the blood of bulls and goats covered sins for a time.**

1. Each time people sinned, they had to make the correct sacrifice to cover it.
2. Five types of sacrifices or offerings under Law (Lev 1-7).
  - a. Burnt offering, meal offering, peace offering, trespass offering, and sin offering.
  - b. These needed repeating each time sin occurred.
3. Law, a temporary measure (Gal.3:19).

### **D. God planned to send Jesus from the beginning of the world.**

1. Christ was a lamb without spot or blemish, slain before the foundation of the world (1 Pet.1:19-21).
2. God knew man would fall short but had a plan of salvation prepared.
3. Law with rituals and sacrifices given to show man that he would always fall short.
  - a. Showed man he needed God's grace.
  - b. Showed man he could not do God's requirements by his own abilities.
  - c. Pointed man to the cross and his need for a Saviour.
  - d. No man could fulfil all of the Law.

## **VII. MAN'S NEED FOR A SAVIOR**

### **A. Jesus was preordained to die before the foundation of the world (1 Pet.1:19-21).**

### **B. God sent Jesus at the proper time to die on the cross (Gal 4:4).**

### **C. Man had sinned; man would have to die to reconcile mankind.**

- (1) Not just any man would do.
- (2) The redeemer needed to be someone free from the sin nature.
- (3) Only Jesus, wholly man and wholly God, would do.
  - a. If blood of a normal man were sufficient, Abraham could have sacrificed Isaac.
  - b. The blood of Isaac was not sufficient.
- (4) Blood had to be shed, but blood which was free from sin.
- (5) Blood of human is supplied by male seed.
  - a. Blood of Jesus was supplied by God.
  - b. Jesus' blood was free from sin nature; thus, an acceptable sacrifice.

## **VIII. WE HAVE A BETTER COVENANT BECAUSE OF JESUS**

### **A. Better covenant with better promises (Heb.8:6).**

1. Old Covenant was not perfect (Heb 8:7).

2. Could not reconcile man fully to God.
3. The Law was a temporary measure to show man's sin and his inability to fulfill God's requirement (Gal.3:24-25).

**B. Jesus came to fulfil the Law (Matt.5:17,18).**

1. Jesus fulfilled the Law, and it has been done away with.
  - a. The Law was added only until the Seed came (Gal.3:19).
  - b. Jesus, the Seed, came and did away with the Law.
2. Once Jesus shed his blood, the sacrifice of animals was unnecessary.
3. Why try to cover up what has already been wiped out?

**C. The Abrahamic covenant is still in effect.**

1. The covenant God made with Abraham is an eternal one.
2. A covenant cannot be done away with until it is fulfilled.
3. Col.2:14.
  - a. Jesus blotted out the handwriting of ordinances contrary to us.
  - b. Abrahamic covenant not contrary; the Law was contrary.
  - c. He took the Law out of the way and nailed it to the cross.
  - d. We are free from the curse of the Law.

**D. Abrahamic covenant will be completed at the Second Coming.**

1. When Jesus returns, all the land promised to Abraham in Gen.15 will be restored.
2. This will fulfil all covenant promises.
3. The covenant will then be done away with.
4. We will go into the thousand year (millennial) reign of Jesus Christ.
5. Abrahamic covenant will be replaced because it will no longer be necessary.

**IX. NEW COVENANT IS ALSO A BLOOD COVENANT**

**A. Old Covenant sealed by blood of man, Abraham (at circumcision).**

**B. New Covenant sealed by blood of God, Jesus (at the cross).**

**C. Shedding of blood always necessary part of blood covenant**

1. New Covenant better because it was sealed by the blood of God.
2. Blood of Jesus was the only price sufficient to pay sin debt of humanity.

**D. Eight possible steps in Blood Covenant; Jesus fulfilled all eight.**

1. Jesus exchanged garments with sin (Isa.64:6; Rom.3:23).
  - a. Jesus took our filthy garments of unrighteousness and gave us His clean garment of righteousness (2 Cor.5:21).
  - b. Our filthy, sin-stained garments are now clean and pure.
2. We receive God's weapons (Eph.6:13-17).
  - a. We have the Armor of God as one of our covenant privileges.
  - b. We must do the putting on, but it is ours to use.
3. Jesus shed His blood to ratify (to approve formally; to validate) the covenant.
  - a. Shedding of blood always necessary in blood covenant.
  - b. Veil in temple rent when Jesus died, signifying that there was no more separation between man and God (Matt.27.51).

- c. The blood of Jesus bought back our relationship with God.
- d. The curse on mankind was lifted once and for all.
- e. Jesus was the last Passover lamb to be slain (1 Cor.5:7).
- 4. Blessing and cursing.
  - a. Jesus was made a curse for us so that blessing could come to us (Gal.3:13).
  - b. Jesus suffered all sicknesses, diseases, and torment so we don't need to (Isa.53).
  - c. He was separated from God so that we can have a relationship with Him.
  - d. He went to hell so we can go to heaven.
- 5. Exchange of names.
  - a. In blood covenant, partners have right to use other partner's name.
  - b. The name of Jesus is our covenant name.
  - c. We have the right to use the name of Jesus and receive our needs and desires.
- 6. Setting up a memorial.
  - a. Jesus gave us communion, the Last Supper, as a memorial to Him.
  - b. Each time we take communion, we remember His death and resurrection (1 Cor.11:25,26).
- 7. Splitting of animals.
  - a. Only step not fulfilled by Jesus.
  - b. His blood was sufficient. The blood of animals was not needed.
- 8. Covenant meal.
  - a. Last Supper or communion is a covenant meal.
  - b. Consisted of bread and wine (traditional covenant foods).
  - c. Much significance to what Jesus did.
  - d. In ancient Jewish tradition a three-pocket pouch filled with bread was on the Passover table.
    - 1) Jesus took bread from centre pouch (as is tradition) and broke it.
    - 2) Jews thought the bread represented Abraham, Isaac, and Jacob. They didn't know why "Isaac" was the one broken.
    - 3) The bread really signifies Father, Son, and Holy Spirit
    - 4) Jesus broke the centre bread, thus portraying the broken body of the Son.
  - e. Ancient Jewish tradition also had four cups on the Passover table: three full and one empty which was placed upside down.
    - 1) Full cups signify Abraham, Isaac, and Jacob. The empty cup is the Messiah's.
    - 2) Jesus took the Messiah's cup, filled it, and drank from it (Mark 14:36).
    - 3) By this action He was saying, "I am the Messiah." 4) The significance was very clear to His disciples.
- 9. **Another step** in blood covenant was to rub ash into the cut, making a scar.
  - a. Circumcision marked the Jews as covenant people.
  - b. Today, our seal or mark of the covenant is the Holy Spirit. (2 Cor.1:22; Eph.1:13, 4:30 ).

**E. We have a covenant with God, signed with the blood of Jesus.**

1. When Jesus cried, "It is finished," the word He used was "**tetelesti.**" This was the cry of a Roman general watching a battle from a hill. When he saw his side definitely winning, he cried this to let his troops know the battle was virtually won.
2. Many Roman soldiers were around the cross. One soldier who heard this cry said, "Surely this was the Son of God." He could not understand why a man dying on a cross would shout the victory cry of a Roman general. For this he said, "Surely this was the Son of God" (Matt.27:54).
3. Jesus had won the battle.
  - a. All that was left to do was to spend three days and nights in hell.
  - b. He knew He had won.
  - c. He could cry the victory because He had successfully completed His assignment.
  - d. Jesus had won man back to God.

## **CHARACTER OF GOD**

### **I. SOURCE OF REVELATION**

**A. "Canst thou by searching find out God..." (Job 11:7)?**

**B. How has God revealed himself?**

1. **General revelation** - in nature and in history (Ps.19:1-6; Rom.1:18-20).
2. **Special revelation** - through Jesus and the Bible (Luke 24:27, 44-45; John 1:18, 5:39, 14:9).

### **II. THE ATTRIBUTES OF GOD (NON-MORAL)**

**A. OMNISCIENCE: the attributes of God by virtue of which He knows everything, present, past, and future.**

1. God knows Himself and all other things perfectly from all eternity, whether they be actual or merely possible.
2. They alone (the Father, Son, and Holy Spirit) have such knowledge of each other (Matt.11:27; 1 Cor.2:11).
3. God knows the things which are actually existing, including inanimate creation (Ps.147:4), men and all their works (Ps.33:13-15), men's thoughts and hearts (Ps.139:1-4), and man's burdens and wants (Ex.3:7; Matt.6:8).
4. God knows all things which are possible (1 Sam.23:11; Matt.11:23).
5. God knows the future. Foreknowledge is not causative; future actions do not take place because they are known, but they are seen/known because they will take place.
6. God knows simultaneously; He sees things at once in their totality, one after another, and not piecemeal.

**B. OMNIPRESENCE: the attribute of God by virtue of which He fills the universe in all its parts and is present everywhere at once.**

1. The whole of God, not just a part of Him, is present in every place.
2. Not pantheism which teaches that everything is a part of God (e.g., the chair you are sitting on is a part of God or the pencil you are using) but rather that God is in every place and yet distinct of His creation.
3. Although God is everywhere present, there are degrees of the manifestation of His presence.
4. This doctrine is comforting and frightening. To the believer, the ever-present God is always available to help (Deut.4:7; Ps.46:1; Matt.28:20). To the sinner, however, it implies that no matter how hard he tries, he cannot escape from God (Ps.139:7-12).

**C. OMNIPOTENCE: this attribute describes God's ability to do whatever He wills.**

1. God's will is limited by His nature. He cannot do anything which is contrary to His perfect nature.
  - a. God cannot lie (Titus 1:2).
  - b. God cannot destroy (deny) Himself (2 Tim.2:13).
  - c. God cannot look with favour on iniquity.
  - d. God cannot do wrong.

- e. God cannot do anything which is absurd (foolish) or self-contradictory, such as make a square a circle, make two plus two equal six, or make a wrong right.
2. God is not controlled by His power; the existence of omnipotence does not demand the exercise of that power. He has power over His power, or else He would cease to be free. He can do what He wills, but He does not have to will to do anything.
3. Omnipotence includes the power of self-limitation. God limited Himself to some extent by giving free will to His creatures. This is why He did not keep sin out of the universe by a display of His power and why He does not save anyone by force.
4. God possesses absolute power and ordinate power.
  - a. Absolute power: when God works directly, such as in the performance of miracles and in the creation of something out of "things not seen".
  - b. Ordinate power: when God does His work through secondary causes, such as the process of sowing and reaping.
5. Biblical references and examples:
  - a. "Is anything too hard for the Lord?" (Gen.18:14).
  - b. "I know that thou canst do everything, and that no thought can be withholden from thee" (Job 42:2).
  - c. "Whatsoever the Lord pleased, that He did in heaven, in earth, in the seas, and all deep places" (Ps.135:6).
  - d. "He doeth according to His will in the army of heaven...and none can stay His hand, or say unto Him, 'what does thou?'" (Dan. 4:35).
6. A source of great comfort and hope to the believer. To the sinner, however, so mighty a God is ever a warning and a source of fear (1 Pet.4:17; Rev.6:15-16).
7. Even the demons shudder (Jas.2:19). Someday even the strongest and the greatest will seek to hide from Him (Rev.6:15); every knee will bow at the Name of Jesus (Phil.2:10).

**D. IMMUTABILITY: the attribute of God by virtue of which He is unchanging and unchangeable.**

1. "I am the Lord, I change not..." (Mal.3:6) (Also see Ps.33:11 and Jas.1:17).
2. Human change can be for the better or for the worse, but God can neither change for the better nor the worse since He is absolutely perfect.
3. What about the passages such as Gen.6:6, Ex.32:14, and Jonah 3:10 which state that God "repented" or changed His mind.
  - a. God does not change with regard to His character (Ps.102:26,27) nor His purpose (Ps.33:11).
  - b. In order to remain true to His character and purpose which cannot change, God changes in his dealing with men in changing circumstances (e.g. Nineveh).
4. "Jesus Christ the same yesterday, today, and forever" (Heb.13:8).

**III. THE ATTRIBUTES OF GOD (MORAL)**

**A. HOLINESS: that attribute of God by virtue of which He eternally wills and maintains His own moral creatures.**

1. Signifies God's separation from and transcendence over His creation.
  2. The eternal spotlessness of His character. He is separate from all moral evil and sin. For example, to be healthy is more than not being sick. Likewise, holiness is more than the absence of sin. It is the healthy, positive state of being right (Lev.11:44; 1 Pet.1:15).
  3. God said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex.3:5).
  4. Because of His holiness God can have no communion with sin.
  5. Man's reaction to the revelation of God's holiness is a sense of insignificance and consciousness of impurity (Isa.6:5).
  6. Holiness is that attribute of God by which He wanted to be especially known in the Old Testament.
    - a. The word is used more than 830 times in the Old Testament.
    - b. Holiness emphasized in the division of the tabernacle and temple into the Holy Place and the Most Holy Place.
    - c. Holiness emphasized in the ceremonial laws: offerings, priesthood, feasts, and laws about impurity (Lev.1-5,23).
    - d. Holiness revealed in the moral law which speaks through the conscience of men and by Jesus Christ, "the Holy and Righteous (Just) One" (Acts 3:14).
  7. The Holiness of God teaches:
    - a. There is a separation (chasm) between God and the sinner (Isa.59:1,2).
    - b. Man, on his own, cannot acquire the sinlessness which he needs to approach God.
    - c. Without **atonement** which there is no escape from certain judgment.
    - d. Man should approach God with reverence and awe, "for our God is a consuming fire" (Heb.12:28-9).
  8. What His holiness demanded, His love provided (Rom.5:6-10).
- B. GOODNESS: He is in every way that He, as God, should be - He perfectly fits the ideal or standard of what it means to be God.**
1. Because God is good, He deals bountifully and kindly with all His creatures (Ps.145:9,15,16).
  2. Because God is good, He loves unconditionally.
    - a. God is love (1 John 4:8).
    - b. Love is that which seeks the good of the object loved.
    - c. God loves in a measure beyond any human comprehension (1 John 4:8-10).
    - d. Characteristics of love (1 Cor.13: 4-8).
    - e. A source of comfort to the believer.
      - 1) He will work all things for the believer's good (Rom.8:28-39).
      - 2) He is a Father who knows the things His children have need of (Matt.6:8). 3) He freely gives all good things to His children (Rom.8:32; Jas.1:17).
  3. Because God is good, He is merciful.
    - a. Mercy is the goodness of God being shown toward those who are in distress.

- b. God is rich in mercy (Eph.2:4), full of compassion and mercy (Jas.5:11), and has great mercy (1 Pet.1:3).
- c. Mercy (compassion) moves Jesus.
  - 1) The demoniac of Gadara (Luke 8:26-39). 2) The healing of the leper (Mark 1:40,41).
- 4. Because God is good, He is gracious.
  - a. Grace is the goodness of God being shown toward those who are not deserving.
  - b. God's grace saves sinful man in spite of his guilt.
  - c. Grace is the source of all spiritual blessings bestowed upon sinners (Eph.2:8-9).
  - d. Jesus exemplified grace when dealing with the woman caught in the act of adultery (John 8:1-11).
- 5. Because God is good, He is long-suffering.
  - a. "But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth" (Ps.86:15).
  - b. God bears long with sinners in spite of their long-continued disobedience.
  - c. The longsuffering of God is intended to lead men to repentance and should not be interpreted as slackness (2 Pet.3:3-9).

### **C. RIGHTEOUSNESS AND JUSTICE**

- 1. Righteousness and justice are the foundation (habitation) of His throne (Ps.89:14; Ps.97:2).
- 2. "Shall not the Judge of all the earth do right?" (Gen.18:25).
- 3. It has been said that "a moral government has been instituted in the world by God based upon just laws and appropriate sanctions".
  - a. The laws of God are executed through the bestowal of rewards and punishments.
  - b. Remunerative justice - distribution of rewards (2 Chron.6:15; Ps.58:11).
  - c. Punitive justice - the infliction of punishment (Gen.2:17; Ex.34:7).
- 4. God cannot make a law and establish a penalty, and then not follow through if the law is disobeyed.
- 5. Justice demands punishment of the sinner, but it also accepts the vicarious sacrifice of another, as in the case of Isa.53:6 and Rom.5:8.
- 6. The righteousness and justice of God are revealed in:
  - a. His punishment of the wicked (Rev.16: 5-9).
  - b. Vindicating His people from evil doers (Ps.129:1-5).
  - c. Forgiving believers of their sin (1 John 1:9).
  - d. Keeping His promises to His children (Heb.10:23).
  - e. Rewarding the faithful. (Heb.6:10).
- 7. The Function of Punishment.
  - a. Maintenance of justice.
  - b. Rehabilitation of men and society.
- 8. God's righteousness and justice encourage the believer because he knows God judges righteously and therefore, is sure that the righteous things he has

done will not go unnoticed (Prov.19:17).

#### **IV. DEFINITION OF GOD**

"God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, and truth" (Westminster Catechism).

#### **V. THE CHARACTER OF GOD IS REVEALED THROUGH HIS NAMES**

##### **A. The significance of a man's name in the Bible.**

1. To know the name of a man is to know his essence (nature).
2. The character of a person was often summed up in his name. A change of name meant a corresponding change in character, vocation, or status (e.g., Simon changed to Peter in Matt.16:17-18).
3. When one gives a name to another, he establishes a relationship of dominion or possession (e.g., Adam in naming the animals).
4. Man can give his name to those things which he conquers or owns like a conquered city or nation (2 Sam.12:28; Ps.49:11).
5. The name and the person are one and cannot be separated.
6. Therefore, to know God's name is to know God's character and to possess His power, strength, courage, and the presence of God Himself.
7. Name and authority: the name of Jesus is His authority given to man so that they might work miracles, preach, and pray to the Father (Mark 16:17; Acts 4:7). Jesus gave us "power of attorney" to act in His place.

##### **B. The names of God are revelatory instruments of His status, His character, and His vocation.**

1. **El or Elohim** - translated "God" and "One to be worshipped."
  - a. Meanings also include:
    - 1) To be strong.
    - 2) To have extended sphere of control.
    - 3) To possess, a binding force.
  - b. Used whenever the creative and omnipotent power of God is described or inferred.
  - c. The plural form foreshadows the Trinity.
  - d. Describes God as the overruling power which stands behind and is transcendent over nature.
  - e. El Shaddai, "The Almighty God" - indicating majesty and stability; a reliable refuge; an unmoved pillar.
2. **Jehovah (Yahweh)** - translated "Lord."
  - a. The covenant name of God.
  - b. Comes from the verb which means "to be" (Ex.3:13,14).
  - c. Signifies that God is the Eternal one who was, is, and is to come.
  - d. The name had such significance that the Scribes avoided pronouncing it.
3. **Jehovah-Rohi** - "Jehovah my Shepherd."

- a. The Lord is pictured as a Shepherd in the Old Testament (Ps.23:1; 80:1).
  - b. New Testament: Jesus the Good Shepherd, the one who gave His life for the sheep (John 10:11).
  - c. The need for a human shepherd.
    - 1) Sheep cannot care for themselves.
    - 2) Poor sense of locality - easily lost.
    - 3) Constant danger posed by wild animals and thieves.
    - 4) The same is true of men. They are prone to wander in constant danger.
  - d. The relationship between the Shepherd and his sheep.
    - 1) Personal and intimate knowledge of each other.
      - a) He calls His own sheep by name (John 10:3); Jesus calls you by name.
      - b) His sheep know His voice (John 10:4).
      - c) He watches for the absence of even one of his sheep (Matt.18:12,13).
      - d) No human shepherd ever had a more intimate knowledge of his sheep than Jesus (John 10:14).
    - 2) He guides His sheep (Ps.23:3; John 10:4).
      - a) They do not know the way, and the path is narrow and dangerous.
      - b) He leads so they don't just wander aimlessly but are led somewhere.
      - 3) He restores the sheep that strays.
        - a) A sheep which has strayed from the flock is utterly helpless.
        - b) The shepherd must find the sheep and bring it back to the fold.
        - c) So it is with our Shepherd Jesus (Ps.23; Isa.53:6).
      - 4) The fact that the Father has many children does not mean that He cares any less for the least of them.
      - 5) The Good Shepherd does not want harm to come to His little ones (Matt.18:12-14).
  - e. A human shepherd caring for the sheep in special times of need (Isa.43:2).
    - 1) Crossing through streams of water, rivers, and fire.
    - 2) Caring for a sick or wounded sheep.
      - a) The common remedy he used was olive oil.
      - b) "Thou anoints my head with oil..." (Ps.23:5). When we are sick or wounded, the Lord anoints us with the oil of His Spirit and heals us.
      - c) The good Samaritan (Luke 10:30-37) and the healing of the sick (Jas.5:14) are two New Testament examples.
  - f. Characteristics of a shepherd: constant vigilance, fearless courage, and patient love.
- 4. Jehovah-Rapha** - "The Lord who healeth thee" (Ex.15:22-26; Ps.107:20).
- a. No one has the authority to change God's redemptive names. They can not say that He no longer heals today.
  - b. Healing is the will of God for all.
    - 1) It has been said that faith begins where the will of God is known.
    - 2) It is His will ( e.g., the healing of the leper in Mark 1:40,41).
    - 3) Healing is a covenant promise and benefit (Deut.7:15; Ps.103:1-5).
    - 4) God's perfect will revealed in the ministry of Jesus.

- a) (Matt.4:24, 9:35, 10:1, 12:15, 14:14, 34-36; Mark 1:40-41; Luke 6:17-19; Acts 10:38).
- b) Jesus never turned a sick person away or said "I won't."
- 5) "Beloved, I wish above all things that you may prosper and be in health, even as your soul prospers" (3 John 2).
- c. Healing in the Atonement.
  - 1) Soteria, a Greek word translated "salvation," implies deliverance, healing, preservation, health, and soundness.
  - 2) Sozo, a Greek word translated "saved" and "healed," means to make sound or to make whole (Act.14:9; Rom.10:9).
  - 3) Redeemed from the curse of the Law (Deut.28:15-62; Gal.3:13).
  - 4) By His stripes, we are healed (Isa.53:4; Matt.8:17; 1 Pet.2:24).
  - 5) The brazen serpent (Num.21:9).
- d. Wrong** teaching about Paul's thorn is a hindrance to healing (2 Cor.12:7-10).
  - 1) "Thorn in the flesh" is a figure of speech.
  - 2) Never used in the Bible to refer to sickness (Num.33:55; Josh.23:13).
  - 3) Greek word "angelos" used 188 times and in every instance stands for a person, not a thing.
  - 4) Paul identifies the thorn in the flesh; it was a messenger from Satan.

## **VI. THE SEVEN REDEMPTIVE NAMES OF GOD**

These names reveal the blessings provided by the atonement.

- |                            |  |                     |
|----------------------------|--|---------------------|
| <b>A. Jehovah-Shammah</b>  | <b>- The Lord Who Is Present</b>       | <b>(Ezk.48:35)</b>  |
| <b>B. Jehovah-Shalom</b>   | <b>- The Lord Is Peace</b>             | <b>(Judg.6:24)</b>  |
| <b>C. Jehovah-Rohi</b>     | <b>- The Lord My Shepherd</b>          | <b>(Ps.23:1)</b>    |
| <b>D. Jehovah-Jireh</b>    | <b>- The Lord Sees or Will Provide</b> | <b>(Gen.22:14)</b>  |
| <b>E. Jehovah-Nissi</b>    | <b>- The Lord My Banner or Victory</b> | <b>(Ex.17:8-15)</b> |
| <b>F. Jehovah-Tsidkenu</b> | <b>- The Lord Our Righteousness</b>    | <b>(Jer.23:6)</b>   |
| <b>G. Jehovah-Rapha</b>    | <b>- The Lord Who Heals</b>            | <b>(Ex.15:26)</b>   |

## **VII. OTHER NAMES.**

- |                    |                              |                       |
|--------------------|------------------------------|-----------------------|
| <b>A. El-Elyon</b> | <b>- The Most High God</b>   | <b>(Gen.14:18-20)</b> |
| <b>B. El-Olam</b>  | <b>- The Everlasting God</b> | <b>(Gen.21:33)</b>    |
| <b>C. Abba</b>     | <b>- Father or Daddy</b>     | <b>(Rom.8:15)</b>     |

## **CHRISTIAN STEWARDSHIP**

### **I. A PROPER PERSPECTIVE**

**A. God owns the world and everything therein (Ps.24:1).**

**B. We are stewards entrusted with the responsibility of managing what belongs to God.**

**C. Jesus said much about stewardship.**

1. Parable of the talents (Matt.25:14-30).
  - a. God gives different gifts and responsibilities.
  - b. God expects you to use the resources and abilities that you possess to the full.
  - c. Good stewardship is rewarded with yet greater responsibility, but God will take away from the poor steward that which was given to him.
  - d. Use it or lose it.
2. Good and bad steward (Luke 12:35-40).
  - a. A steward is not free to do whatever he wishes, he will have to give an account.
  - b. The time is short; the Master could return at any moment.
3. Unjust steward (Luke 16:1-13).
  - a. We should be as eager and committed in pursuing the things of God as the sinner is in pursuing things of the world.
  - b. Use material possessions to get people to heaven (v.9).
  - c. He who is faithful in little can be trusted with much.
  - d. Cannot serve two masters.

### **II. GOD DESIRES TO PROSPER HIS SERVANTS - DEUTERONOMY**

**28**

**A. Old Testament references.**

1. Abraham (Gen.13:2, 24:35).
2. Isaac and Jacob (Gen.26:12, 30:43).
3. Solomon (1 Kings 3:13).
4. Job (Job 42:12).

**B. New Testament references.**

1. (Mark 10:29; Luke 6:38; Phil.4:19; 3 John 2).
2. Paul coveted no one's gold or silver because he made more than enough of his own which he generated from his tent-making business. (Acts 20:32-35; Phil.4:18-19).
3. Jesus.
  - a. He had a treasurer.
  - b. Took care of an evangelistic team of at least 12 men.
  - c. He wore a seamless robe, a very expensive piece of clothing.

### **III. DANGERS ASSOCIATED WITH PROSPERITY**

**A. The desire to obtain wealth for the sake of wealth leads to every kind of evil imaginable (1 Tim.6:9-10).**

**B. Danger of hoarding (Eccl.5:13; Luke 12:15-21; Jas.5:1-3).**

- C. To measure your worth by material possessions is to apply a false standard to life (Job 36:19; Prov.11:4,13:7; 1 Tim.6:17).**
- D. Wealth can lead to pride and cause one to forget the Lord - the end is destruction (Deut.8:11-19).**
- E. The rich young man who loved his possessions more than he loved God - his money owned him instead of him owning it (Mark 10:17-27).**
- F. The problem is not with money but with our attitude toward it. The real test of whether or not you are on safe ground is if you are "ready to distribute, willing to share" (1 Tim.6:6-19).**
- G. Conclusion: wealth in the life of anyone whose heart is not right toward God is dangerous.**
- H. Guidelines for overcoming the dangers of wealth:**
  - 1. Set your affection on things above, not on things on the earth (Col.3:1,2).
  - 2. Seek not to be rich but to be a blessing. Let giving be your primary objective in obtaining wealth.
  - 3. As stewards we don't own what God entrusts us with. Become a channel, not a storehouse.

#### **IV. THE KEYS TO BIBLICAL PROSPERITY**

##### **A. Tithing - a tithe is a tenth of your income which is to be given for the support of the church (Mal. 3:10).**

- 1. Commandment in the Law: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD" (Lev.27:30).
- 2. Practiced before the Law.
  - a. Abraham paid tithe of all his possessions to Melchizedek (Gen.14:18-24).
  - b. Jacob promised to give God a tenth of all his possessions (Gen.28:10-22).
- 3. The purpose of the tithe:
  - a. Teaches us to always put God first in our lives (Deut.14:22-23).
  - b. Helps keep us free from being controlled by material things; helps keep us from becoming slaves to money.
  - c. Supports the ministry and functions of the church (Num.18:21).
  - d. Provides the seed which God multiplies in meeting our needs (Luke 6:38; 2 Cor.9:10).
  - e. Develops us as stewards, teaching us to be faithful in caring for God's possessions.
- 4. The tithe and the New Testament.
  - a. Why is so little said about tithing in the New Testament? It was accepted by all and was not a controversial issue.
  - b. Jesus taught that the tithe should not be neglected (Matt.23:23).
  - c. Jesus, as a high priest after the order of Melchizedek, receives our tithes although it appears that we give to men (Heb.7:8).
- 5. Tithes and offerings.
  - a. Offerings are gifts which we bring, representing more than 10% of our income.

- b. The amount of our offering will be influenced by our income, our love, our faith, and the leading of God's Spirit.
- c. The law of giving and receiving (2 Cor.9:6).
- d. All of our income is God's. He directs what we must do with 10%: bring it to the storehouse. He then gives us the freedom to use 90% of what He gives to us in order to meet our needs and to support the Gospel with offerings.
- e. The blessings and curses associated with tithing (Mal.3:8-12).

**B. Total commitment to God's Kingdom.**

- 1. All things which we have need of (clothes, food, drink, etc.) are promised to the child of God (Matt.6:24-34).
  - a. There are conditions for the fulfillment of this promise.
    - 1) Seek the Kingdom of God first. Make God's Kingdom and pleasing God your number one priority (v.33).
    - 2) Trust God and do not worry; have faith (v.31).
  - b. Warned against worrying over material things. 1) You show that you do not trust God.
    - 2) Material things can become an idol.
    - 3) This idolatry or covetousness affects the poor, as well as the rich.
- 2. 2 Kings 4. An example of God's ability to provide when we put Him first and trust Him (widow's oil and Shunammite's son).
  - a. The widow showed her faith by obeying the Word of the Lord.
  - b. Note: as long as she provided the vessels, the oil poured. We stop our blessings when we stop bringing our empty vessels (expecting miracles).
- 3. Abraham gained great spiritual and temporal wealth. What was his secret?
  - a. He sought God's Kingdom first, not natural things.
    - 1) He left the material comforts of home in Haran to obey God (Gen.12:1).
    - 2) If his eyes were on material things, he would not have left because the city was a commercial center where he could have prospered greatly.
    - 3) He was seeking the Kingdom of God, a city not built with hands (Heb.11:8-10).
  - b. Abraham walked by faith, not by sight; he lived by the Word of God.
    - 1) When God told him to go to a land which he did not know, he obeyed. 2) When told to offer up Isaac, he obeyed.
  - c. Abraham kept himself free from strife and walked in peace with his brethren (Gen.13:8-12).
  - d. Abraham was unselfish and generous (Gen.13:9).
  - e. Abraham was a man of honesty and integrity (Gen.14:13-24).
    - 1) Refused to take the short cut in order to gain quick wealth in a way that would not glorify God.
    - 2) Avoided the temptation to make unholy alliances with the world and to be a friend of the world's system for personal gain.
  - f. Abraham remembered the law of prosperity and tithed (gave at least ten percent) of all his possessions (Gen.14:20).
  - g. Abraham surrendered everything to God, even Isaac his dear son (Gen.22).

## **V. PRACTICAL PRINCIPLES OF GIVING AND RECEIVING**

### **A. Activate your faith when you give.**

1. Seed faith.
2. Confess that God has blessed you and is blessing you.
3. Have positive mental attitude and picture of God.

### **B. Make a list of what you are believing God for (Habakkuk 2:2).**

1. A list will give focus to your faith and help you to see God meeting the need.
2. A cloud of doubt can settle over you if you have a lot of needs that are not clearly defined in your mind.

### **C. Pray about everything and be specific.**

1. Ask for exactly what you need (Luke.11:5-8).
2. Remember what you pray for.
3. General prayers are too vague to be answered.

### **D. Be in the will of God (Eph.5:17).**

1. God requires a commitment from you to do whatever He says before He will reveal what He wants you to do. Therefore, commit yourself to doing the will of God no matter what.
2. Make sure you are obeying the Word.

### **E. Make plans carefully which are big enough to require God's involvement.**

1. If it can be accomplished without God's help, it is too small.
2. Don't limit yourself to your resources, and don't try to figure out how God will do it.

### **F. Act upon your plans - launch out and remember that faith without works is dead.**

### **G. Give to those who minister to you (Gal.6:6; 1 Cor.9:7-14).**

### **H. Live today as though Jesus could return today (Eph.5:16).**

### **I. Plan ahead to give (1 Cor.16:1, 2).**

### **J. Invest in people because people were Jesus' first concern.**

### **K. Ask the Holy Spirit to lead you in your giving.**

### **L. Make sure that the church or minister you support financially is preaching the true Word of God, is using God's finances in a responsible manner, and is living right before God.**

### **M. Give cheerfully (2 Cor.9:6-7).**

### **N. Give wholeheartedly (2 Cor.9:7).**

### **O. Give for God's glory (2 Cor.9:12,13).**

### **P. Scriptural lessons (Luke 10:30-37).**

## **DEMONOLOGY**

*The study of the origin and operation of Satan and demon spirits.*

*"The thief cometh not, but for to steal, and to kill, and to destroy" (John 10:10).*

### **I. SATAN WAS IN HEAVEN AS LUCIFER (EZEK.28:1-19)**

- A. He was cast out (Rev.12:9).**
- B. One-third of the angels went with him (Rev.12:4).**
- C. He rules in the world system as god of this world (2 Cor.4:4).**
- D. He has spiritual authority and a hierarchy (Eph.6:12).**

### **II. SATAN AND HIS DEMONS ARE ACTIVE TODAY**

- A. Going around destroying (1 Pet.5:8).**
- B. Are actively accusing the brethren (Rev.12:10).**
- C. Cannot reproduce with human beings.**
- D. Cannot read your mind.**

### **III. JESUS CONQUERED SATAN (COL.2:15)**

- A. Jesus gave us all authority over Satan and evil spirits (Matt.28:18-20; Mark 16:15-20; Luke 10:19).**
- B. We must be led by the Holy Spirit to effectively counter evil spirits.**
- C. Be not ignorant of his devices, lest he get an advantage over you (2 Cor.2:11).**

### **IV. SEVEN STEPS OF ATTACK OF THE ENEMY**

- 1. REGRESSION** - to go backward; to backslide; reverse.
- 2. REPRESSSION** - not expressive; introverted; silent; sulks; won't talk about problems.
- 3. SUPPRESSION** - to abnormally squeeze down; to conceal; hide feelings & emotions.
- 4. DEPRESSION** - a broken spirit; crushed; confused; angry; no peace; no happiness; suicidal; staring into space; no energy; no enthusiasm.
- 5. OPPRESSION** - to weigh you down with something so heavy you can't carry it; sickness; disease; sorrow; fear.
- 6. OBSESSION** - a complex; phobia; lies become truth; truth becomes a lie; cannot think of anything else. Need outside help to get free.
- 7. POSSESSION** (final step) - the devil controls completely; hear voices; insanity; eyes have demonic glare; only outside help can set them free.

### **V. NAMES OF SATAN**

- A. Abaddon (Apollyon)** - "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" (Rev.9:11).
- B. Accuser of the Brethren** - "For the accuser of our brethren is cast down, which accused them before our God day and night" (Rev.12:10). See also Job 1 and 2.
- C. Adversary** - "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, and seeking whom he may devour" (1 Pet.5:8).
- D. Angel of Light** - "...for Satan himself is transformed into an angel of light" (2 Cor.11:14).

- E. Anointed Cherub** - "Thou art the anointed cherub that covereth: and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire" (Ezek.28:14).
- F. Beelzebub** - "But when the Pharisees heard it, they said, this fellow doth not cast out devils, but by Beelzebub the prince of the devils" (Matt.10:25, 12:24).
- G. Belial** - "And what concord had Christ with Belial? Or what part hath he that believeth with an infidel?" (2 Cor.6:15).
- H. Corrupter of Minds** - "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor.11:3).
- I. Devil (deceiver)** - "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world" (Rev.12:9).
- J. Dragon** - "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head" (Rev.12:3). See also Rev. 20:2-7.
- K. Enemy** - "The enemy that sowed them is the devil; the harvest is the end of the world" (Matt.13:39).
- L. God of this world** - "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor.4:4).
- M. King** - "And they had a king over them, which is the angel of the bottomless pit" (Rev.9:11). See also Eph.6:12.
- N. Liar** - "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of lies" (John 8:44).
- O. Lucifer** - "How art thou fallen from heaven, O Lucifer, son of the morning : how art thou cut down to the ground, which didst weaken the nations" (Isa.14:12).
- P. Murderer** - "He was a murderer from the beginning, and abode not in the truth" (John 8:44).
- Q. Oppressor** - "How God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good, and healing all that were oppressed of the devil" (Acts 10:38).
- R. Prince of the Air** - "The prince of the power of the air" (Eph.2:2).
- S. Prince of Darkness** - "Against the rulers of the darkness of this world" (Eph.6:12).
- T. Prince of this world** - "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31). See also John 16:11.
- U. Roaring Lion** - "Be sober, because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour" (1 Pet.5:8).
- V. Satan** - "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job 1:6). See also Rev.12:9.
- W. Serpent** - "But I fear, lest by any means, as the serpent beguiled Eve,..." (2 Cor.11:3). See also Gen.3:1, 3:14, and Rev.12:9.

**X. Tempter** - "And when the tempter came to him ..." (Matt.4:3).

**Y. Thief** - "The thief cometh not, but for to steal and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly" (John10:10).

**Z. Wicked One** - "when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart" (Matt.13:19).

## **VI. NAMES FOR DEMON SPIRITS**

**A. Spirit of infirmity (Luke 13:11).**

**B. Deaf and dumb spirit (Mark 9:25).**

**C. Unclean spirit, used 22 times (Matt.12:43; Mark 1:23; Luke 9:42).**

**D. Familiar spirit (Lev.20:27; 2 Kings 23:24; Isa.8:19).**

**Evil spirits (not human) are familiar with a deceased person's appearance, habits, and life. They imitate the deceased in order to lead mourners astray into occultism. Such experience is both real and supernatural. It is also false. Some have been deceived into believing the medium was in touch with a dead spouse and have then become interested in the occult. Mediums, in their seances, are possessed by these familiar spirits. E. An angel (2 Cor.11:14).**

1. Deceiving spirit.

**F. A lying spirit (1 Kings 22:22-23; 2 Chron.18:21-22).**

**G. Seducing spirits (1 Tim.4:1).**

1. Lust

2. Adultery

3. Fornication

4. Homosexuality

**H. Foul spirit (Mark 9:25; Rev.18:2).**

**I. Jealous spirit (Num.5:14,30).**

1. Anger

2. Hatred

3. Depression

**J. Spirit of fear (2 Tim.1:7).**

**K. Divination (Acts 16:16).**

## **VII. HOW TO BE PROTECTED IN THE MIDST OF SPIRITUAL WARFARE**

**A. Put on the spiritual Armor of God (Eph.6:10-18).**

1. Breastplate of righteousness.

2. Loins girt about with truth.

3. Feet shod with the preparation of the gospel of peace.

4. Helmet of salvation.

5. Shield of faith.

6. Sword of the Spirit which is the word of God.

**B. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph.6:18).**

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## **DISCIPLESHIP**

### **I. INTRODUCTION TO DISCIPLESHIP**

#### **A. The call to be a disciple (Luke 14:25-27). The word hate has a different meaning today.**

1. What is a disciple?
  - a. A disciplined follower of Jesus Christ.
  - b. One who has forsaken all to follow Christ.
  - c. One who creates conditions of life, not death (see VII, B-4).
  - d. A spiritual man.
2. The difference between evangelism and discipleship.

#### **B. The call to disciple others (Matt.28:19-20; 2 Tim.2:2).**

### **II. OBJECTIVE OF DISCIPLESHIP: TO ADVANCE THE KINGDOM OF GOD**

#### **A. The purpose of discipleship is to make you fit for service in the kingdom of God.**

1. Jesus spent most of His three and a half years training men to become disciples (Luke 9:62).

#### **B. The condition of His Church is the primary concern of Jesus Christ.**

1. The letters of Revelation (Rev.2 - 3) were written to seven churches concerning their spiritual condition.
2. The letters of the New Testament gave instruction on life and appropriate Christian behaviour. These epistles, in many ways, give us insight into the condition and problems of the early church.
3. Without creating conditions of life in the Church, the Kingdom of God will not advance.
4. Attributes that stop the flow of life, creating conditions of death:
  - a. Pride - self-important, independent spirit or stiffness.
  - b. Love of praise - love to be noticed; love of supremacy; drawing attention to one's self as in conversation.
  - c. Arguing - talkative spirit; stubborn, unteachable spirit; self-willed; unyielding, headstrong disposition; driving, commanding spirit; critical spirit; peevishness; fretfulness; love to be coaxed or humoured.
  - d. Fault-finding - speaking of faults and failures of others rather than of the virtues of those more talented and appreciated than yourself.
  - e. Lust - lustful stirrings; unholy actions; undue affections and familiarity toward the opposite sex; covetous.
  - f. Dishonesty - deceitful disposition; evading or covering the truth.
  - g. Selfishness - love of money and ease; laziness; preferring yourself before others.
  - h. Formality - spiritual deadness; unconcern for souls; dryness and indifference.

### **III. WHAT JESUS TAUGHT ON DISCIPLESHIP**

#### **A. The disciple must be as his master (Matt.10:24-25; Luke 6:40).**

1. To do the works that Jesus did without living the way He did would be putting yourself above Him (John 14:12).

2. We need to follow His example (1 Pet.2:21-23; 1 John 2:6).

**B. Deny yourself, take up your cross, and follow Jesus (Matt.16:24-25; Mark 8:34-35; Luke 9:23-24).**

**C. If you continue in my Word, then you are my disciples (John 8:31).**

1. Ways the Word is choked from our lives, making us unfruitful (Mark 4:13-19).

a. Deceitfulness of riches.

b. Cares of this world.

c. Lust for other things (1 John 2:15-17).

2. Allowing God's Word to abide in you that you may bear fruit enables you to be His disciple (John 15:7-8).

**D. Unless you die to your own will you will not bring forth much fruit (John 12:24).**

#### **IV. HOW JESUS LOVED AND WALKED - WHAT HE SAID**

##### **A. His communion with the Father.**

In prayer (Mark 1:35; Luke 6:12).

In fasting (Luke 4:1-4).

##### **B. His lifestyle.**

1. Resisted and overcame the temptations of the world, flesh and devil (Luke 4:1-13).

2. He suffered persecution, loneliness, and rejection (Matt.10:25; Luke 9:22, 58).

3. He endured the cross (Heb.12:2) and lived a life of service and sacrifice (Luke 22:27; Eph.5:2).

**C. His mind and character (Phil.2:5-8; 1 Pet.4:1,2).**

## **NEW TESTAMENT SURVEY**

### **I. THE IMPORTANCE OF THE NEW TESTAMENT AS COMPARED TO THE OLD**

#### **A. Overview of the New Testament.**

1. The Gospels - deals with the manifestation of our salvation.
2. Acts - **historical** book explaining our salvation and God's Kingdom.
3. Epistles - **doctrinal** books explaining our salvation and God's Kingdom.
4. Revelation - **prophetic** book dealing with the consummation of our salvation.

#### **B. Overview of the Gospels.**

1. "Gospel" means "good news".
2. Gospels (written by four different authors) are each directed to a different audience with a different emphasis.
3. The synoptic or common view Gospels of Matthew, Mark, and Luke compared to the Gospel of John (Matthew 58%; Mark 93%; Luke 42%; John 8%).
  - a. The synoptic Gospels portray Jesus in His humanity and what He did. They have more miracles than John.
  - b. John stresses the deity of Christ and who He is.
  - c. The synoptic Gospels present Jesus in Galilee teaching the Kingdom of God.
  - d. John presents Jesus in Jerusalem where Jesus is revealing Himself as God Incarnate, God in the flesh.
  - e. In John, it's as if John is a reporter covering all the conversations and encounters Jesus had with people.
4. The four beasts represent the four gospels (Rev.4:7).
  - a. **The Lion (Matthew)** - Jesus portrayed as the "Lion of the Tribe of Judah." Written primarily to the Jews (29 O.T. quotes). He, Jesus, is portrayed as King.
  - b. **The Man (Mark)** - the most straight forward, simplest, and most human. Written to the Romans. This book is demonstrating His power; He's portrayed as Conqueror.
  - c. **The Ox (Luke)** - focuses on service and sacrifices. Jesus portrayed as the Great Servant. Written to Greeks whose ideal was the perfect man. Jesus, the Son of Man, fulfills the ideal.
  - d. **The Eagle (John)** - universal Gospel. Eagle is the symbol of dignity or majesty.  
Symbolized the deity of Jesus, the Son of God.
    - 1) The Lion, Ox, and Man are at home on the ground.
    - 2) The Eagle is at home in the air. This symbolizes that Jesus is from above.

### **II. THE GOSPEL ACCORDING TO MATTHEW**

#### **A. Theme.**

1. Central theme: Jesus is the Messiah or King (Matt.2:2,21:5,22:11,25:34,27:11, 27:42).

2. Written to the Jews. Knowing their great hopes for the prophesied Messiah, Matthew sets forth Jesus as the One who fulfils the Old Testament scriptures relevant to the Messiah (Gen.3:15, 22:18, 49:10; Deut.18:15; Isa.2:4, 7:14, 9:6, 11:1, 28:16, 42:1, 53 (entire chapter), 59:16, 61:1, 63:1; Jer.23:5; Dan.9:25; Mic.5:2; Hag.2:7; Zech.3:8, 6:12, 9:9, 11:12, 12:10, 13:7; Mal.3:1).
3. The use of numerous Old Testament quotations shows what the Messiah ought to be. The record of Jesus' deeds proves He was the Messiah.
4. Frequent use of words "kingdom" and "kingdom of Heaven" in Matthew (appears 50 and 30 times respectively).

- a. The kingdom described by Matthew is the same kingdom promised in the O.T.
- b. John the Baptist proclaimed this kingdom (Matt.3:2).
- c. Jesus proclaimed this kingdom (Matt.4:17).
- d. The Church is now the fulfilment of the kingdom.

1) Also seen triumphantly in Jesus' Second

Coming. **B. Author.**

1. Matthew is credited by reliable tradition with writing this gospel.
2. Little is said about Matthew in the New Testament. He was a tax collector under the Roman government and was called by the Lord to be a disciple and apostle (Matt.10:3; Mark 2:14). **C. Contents.**

1. Coming of the Messiah (Matt.1:1 to Matt.4:11).
2. Ministry of the Messiah (Matt.4:12 to Matt.16:12).
3. Sacrifice of the Messiah (Matt.24 to Matt.27).
4. Triumph of the Messiah (Matt.28).

### **III. THE GOSPEL ACCORDING TO MARK, WRITTEN 67 - 70**

#### **A.D**

#### **A. Theme.**

1. Jesus as the Son of God.
2. Written for a military people, the Romans. Jesus is shown as the "Captain of Our Salvation" and as the "Mighty

#### Conqueror." **B. Author.**

1. Mark was the son of Mary, a woman of Jerusalem, whose house was open to the early Christians (Acts 12:12).
2. Mark accompanied Paul and Barnabas on their first missionary tour, but he returned to Jerusalem. Later, Barnabas' proposal to take Mark on the second missionary journey brought disagreement between himself and Paul. Barnabas, feeling Mark should have opportunity to redeem himself, separated from Paul and took Mark along to Cyprus (Acts 15:36-41). Later records show John Mark was successful in the ministry (2 Tim.4:11; 1 Pet.5:13).

3. The Roman name "Mark" indicates he was brought up in Roman circles, making him fit to write a Gospel for the Romans. **C. Contents.**

1. Coming of the great Conqueror.
  - a. His name and heralding (Mark 1:1-8).

- b. His initial victory over Satan (Mark 1:9-13).
- c. First proclamation of His kingdom (Mark 1:14-20).
- d. His first works of power (Mark 1:21-2:12).
2. Conflict of the mighty King.
  - a. Enlisting subjects for His kingdom - apostles, publicans and sinners, the sick and needy (Mark 2:13-3:35).
  - b. Explaining the growth of His kingdom (Mark 4:1-34). Conquering nature, demons, disease, and death (Mark 4:35-5:43).
  - c. Opposed by the people (Mark 6:1-6), Herod (Mark 6:14-29), and by the Scribes and Pharisees (Mark 7:1-23, 8:10-12).
3. The Conqueror claimed His right to the kingdom of power.
  - a. Teaching His followers how victory was to be won in His kingdom, by suffering and death (Mark 8:31-38; 10:28-45).
  - b. Claiming His right to the kingdom in Jerusalem by His triumphal entry (Mark 11:1-11), by His cleansing of the temple (Mark 11:15-19), by His defeat of leaders who questioned His authority (Mark 11:27-12:44), and by the prophecy of His coming again in glory (Mark 13:1-37).
4. Preparing for the setting up of His kingdom.
  - a. Preparing for death (Mark 14:1-72).
  - b. Yielding to death (Mark 15:1-47).
5. Taking the kingdom (spiritually).
  - a. Conquering death (Mark 16:1-14).
  - b. Sending His followers to proclaim His triumph (Mark 16:15-20).

#### **IV. THE GOSPEL ACCORDING TO LUKE, WRITTEN 62**

##### **A.D.**

##### **A. Theme.**

1. Jesus as the Son of Man, Savior.
2. Written for the Greek people who sought to improve man morally, intellectually, and physically, and whose ideal was the perfect man. Seeing their inability to save humanity by their learning, Greek philosophers saw that their only hope for salvation was the coming of a Divine Man. To meet the need of a Greek, Luke sets forth Jesus as the perfect Divine Man, the representative and Savior of humanity. **B. Author.**
  1. Luke was a companion of Paul the Apostle (Col.4:14; 2 Tim.4:11; Philemon 24).
  2. It is thought that Luke was a Greek, and being a physician implies that he was a highly educated man.
  3. Luke's style of writing indicates that he was a thoughtful man, writing to a meditative and philosophic people, the Greeks. His style is poetic. Throughout the Gospel the dialogue of Jesus is emphasized as opposed to His deeds which are emphasized in the Gospel according to Mark. He omitted portions that are distinctly Jewish, saying little or nothing about Old Testament prophecy. **C. Contents.**
    1. The introduction (Luke 1:1-4).

2. The coming of the Divine Man (Luke 1:5-4:13).
3. The beginning of his public ministry, mainly in Galilee (Luke 4:14-9:50).
4. The journey toward Jerusalem (Luke 9:51-19:28).
5. Last days, including the crucifixion (Luke 19:29 to 23:55).
6. Resurrection and ascension (Luke 24:1-53).

## **V. THE GOSPEL ACCORDING TO JOHN, WRITTEN 80 - 90 A.D.**

### **A. Theme.**

1. Jesus is the Christ, the Son of the Living God.
2. It has been said that the book of John was written in response to an appeal from the Church which already possessed the other Gospels.
3. Written many years after the other Gospels, this Gospel was written to the Church in general. The others were missionary Gospels with an evangelistic thrust written to unspiritual man.

### **B. Author.**

1. Written by John the Apostle who, of all the Apostles, enjoyed the closest relationship with the Master. He belonged to the inner circle consisting of himself, Peter, and James.
2. It was John who leaned upon his Master's breast during the Passover Supper; it was he who, when the other disciples fled, followed his Lord to judgment (John 18:15); of all the Apostles, he was the only one who stood by the cross to receive the Lord's dying message (John 19:25-27).
3. His relationship and communion with the Lord, together with a half century of experience as a pastor and evangelist, well qualified him to write the Gospel which contains the most spiritual and profound teaching concerning the person of Christ. **C. Contents.**

1. Prologue - introduction and opening statements (John 1:1-18).
2. Jesus' public ministry (John 1:19-12:50). John recorded a number of miracles which he meant to be signs to the readers that Jesus Christ is the Son of God.
3. Jesus' ministry to His own disciples (John 13:1-17:26).
4. Jesus' suffering and resurrection (John 18:1-20:31).
5. Epilogue - closing statement (John 21:24,25). **D. Proofs of Jesus' deity.**

1. Changing water into wine to portray Jesus as the Master of quality.
2. Healing of nobleman's son to reveal Jesus as the Master of distance and space.
3. Healing of the impotent man at the pool of Bethesda to reveal Jesus as the Master of time (man had been sick for 38 years).
4. Feeding of 5,000 to reveal Jesus as Master of quantity.
5. Walking on water to portray Jesus as the Master of natural law.
6. Healing of the blind man to portray Jesus as Master over misfortune.
7. Raising of Lazarus to portray Jesus as Master over death.

8. More proofs of Jesus' deity:

a.

a. John 1:1-5, 14-18

b. John 15:18-24

c. John 8:12

d. John 10:33-38, 11:4

e. John 11:25-27

f. John 14:1-11

g. John 20:26-31

h. John 12:48-50

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## **DIVINE HEALING**

Is it God's will to heal all? Including me?

### **I. ADAM AND EVE IN THE GARDEN OF EDEN**

- A. There was no sin or sickness on the earth before the Fall.**
- B. This shows us God's will when He created man.**
- C. Man's fall allowed the entrance of sin and sickness into the earth.**
- D. Even after the fall, God provided healing.**

### **II. GOD'S CHARACTER IN THE OLD TESTAMENT**

#### **A. Psalm 145:1-21.**

- 1. "Gracious" means disposed to show favour (v.8).
- 2. "The Lord is good to **all**!" (v.9a).
- 3. "Tender mercies over **all** His works." (v.9b).
  - a. We are a part of His works (Eph.2:10).
  - b. The earth is a part of His works.

#### **B. He is the Lord that heals me (Ex.15:26)!**

- 1. Nowhere in the Bible does it say, "I am the Lord that destroyeth thee!"
- 2. In the Old Testament, it was because of disobedience by God's people that these terrible things would happen.
  - a. It was their choice not to obey God (Deut.28:58).
  - b. God **permitted** these things to happen; He **did not commission** them.
- 3. Does God send sickness upon people?
  - a. Jesus said, "The **thief** comes to steal, to kill, and to destroy" (John 10:10).
  - b. He permits people to murder, steal, etc., but He does not commission them to do it.

#### **C. "The number of thy days I will fulfil" (Exodus 23:25-26).**

#### **D. Wishes to show Himself strong on behalf of those whose hearts are perfect toward Him (2 Chron.6:9).**

#### **E. "Neither shall any plague come nigh thy dwelling" (Ps.91:10,16).**

#### **F. "Who healeth all thy diseases" (Ps.103:2-3). Notice the word "ALL."**

#### **G. "He sent His word, and healed them, and delivered them from their destructions" (Ps.107:20). This is a prophetic scripture concerning Jesus Christ, the Word.**

### **III. WHO IS THE AUTHOR OF SICKNESS?**

#### **A. Satan smote Job with sore boils (Job 2:7).**

#### **B. Satan bound the woman with a spirit of infirmity for 18 years (Luke 13:16).**

- 1. She was a covenant daughter of Abraham.
- 2. Satan had her bound; Jesus set her free!

#### **C. Turned over to Satan for the destruction of the flesh (1 Cor.5:5).**

#### **D. Jesus: healed all that were oppressed of the devil (Acts 10:38).**

- 1. Sickness and disease are Satan's bondage.
- 2. Every good gift is from God (Jas.1:17). Healing is a good gift!

3. "Whom the Lord loveth He chasteneth..." (Heb.12:6).
  - a. Is sickness God's chastening?
  - b. There is no reference to sickness in this text.
  - c. "Chasteneth" literally means "child train, educate, to teach."
  - d. Baby Christians need to be chastened (taught) by the Lord because they are learning and maturing. You don't teach your children by making them sick.

**E. Satan the deceiver (Rev.20:3,10).**

1. Deceive means to cause to believe something that is not true.
  - a. Satan will try to deceive you, causing you to believe that God, not him, places sickness upon you.
2. Satan deceives you to not act on what you know.

**IV. JESUS CHRIST THE HEALER**

**A. Jesus: a painted picture throughout the Old Testament.**

1. Christ our Passover (1 Cor.5:7).
  - a. Passover in the Old Testament is a type of the sacrifice of Christ.
  - b. Jesus our Sacrifice (John 10:11).
2. A prophetic picture (Ex.11:1 to 12:51).
  - a. Death is a divine judgment of sin (Ex.11:5).
  - b. The Passover Lamb: substitute (Ex.12:3).
    - 1) Jesus was the Lamb of God (John 1:29).
    - 2) He was the substitute for our sins (Gal.1:4).
    - 3) God gave Himself for us (Titus 2:14).
    - 4) "In due time Christ died for the ungodly" (Rom.5:6).
  - c. The crossing of the Red Sea is a type of the new birth.
    - 1) Canaan is a type of our Promised Land.
      - a) We have a choice to fight and keep what rightfully belongs to us.
      - 2) God manifested Himself to set the Israelites free.
        - a) Jesus was manifested to set us free from sin (1 John 3:5).
        - b) Jesus was manifested to destroy the works of the devil (1 John 3:8).
    - d. A new beginning (Ex.12:2).
      - 1) Singled out a lamb (Ex.12:5).
        - a) No blemish (without flaw; no mark of deformity).
          - (1) Jesus had no sin in Him (2 Cor.5:21).
          - (2) He was without spot or blemish (1 Pet.1:19).
          - (3) There was no fault in Him (John 19:6).
          - (4) He was tempted in all areas, yet without sin (Heb.4:15).
        - b) Notice "lamb" is not plural. God had only one lamb in mind: Jesus.
        - 2) Took of the lamb (Ex.12:8-11).
          - a) For their physical strength.
          - b) God was preparing them for a long journey.
          - c) Not one feeble (weak) person among them (Ps.105:37).
          - d) Jesus provides the same (1 Cor.11:23-34).

- (1) Paul had a direct revelation from Jesus (1 Cor.11:23).
- (2) Discerning the Lord's Body (1 Cor.11:30).
  - (a) **"Weak"** - without strength; infirm; feeble; sick; physical weakness.
  - (b) **"Sickly"** - one whose strength has failed through disease.
  - (c) **"Sleep"** - dying; gone home to be with the Father.
  - (d) A major reason Christians are sick is not discerning the Lord's Body.
- (3) Examine yourself (1 Cor.11:28).
- (4) Receive your healing through the Lord's Supper.
  - (a) His blood provides freedom from sin.
  - (b) His stripes provide health for our bodies (1 Pet.2:24).

**B. He healed them all.**

1. The Father does the works (John 14:8-10).
  - a. If you want to see the Father, look at Jesus.
  - b. Jesus revealed to men the express will of God in action.
  - c. Jesus did God's will (John 6:38).
    - 1) Jesus' every move and every word were geared to destroy the works of Satan (1 John 3:8).
    - 2) Every work of power, and every healing, was the will of the God.
2. Jesus healed the multitude (Matt.14:14).
  - a. They came expecting to receive.
  - b. They came to be healed.
  - c. Not even in a great multitude was there one person Jesus would not heal. There were good people there; there were bad people there.
3. Jesus healed every sickness and every disease (Matt.9:35).
4. He healed them all (Matt.12:15).
5. He healed them (Matt.15:30-31).
6. He laid His hands on every one of them and healed them (Luke 4:40).
7. He healed them all (Luke 6:17-19).
8. Did He heal some? **NO!** He healed **ALL** who were oppressed (Acts 10:38).
9. There is only one account recorded where Jesus was hindered from accomplishing the will of God in their lives (Mark 6:5-6).
  - a. Jesus marvelled at their unbelief.
  - b. Doubt robbed them of God's blessing.
  - c. Jesus didn't just get up and leave them with nothing; he went "round about the villages, teaching" (v.6). The Word changes unbelief into faith (Rom.10:17).
10. Healing power flowed through Jesus, healing everyone who came to Him in faith.
  - a. When Jesus went to sit at the right hand of God He gave power to the Church (His Body) and that power flowed through the early Church (Acts 5:16).
  - b. It still flows through His Body today when we lay hands on the sick (Mk.16:18).

**C. "Jesus Christ the same yesterday, and today, and forever" (Heb.13:8).**

**D. Healing provided through the atonement.**

1. Isaiah 53:3-5
  - a. "Griefs" and "sorrows" have been incorrectly translated in the King James translation of the Bible.
    - 1) "Griefs" (Heb. "chollyy") means "sickness" or "disease."
    - 2) "Sorrows" (Heb. "makobah") means "pains."
  - b. "Borne" means "to lift up; to remove to a distance." 1) Sin and sickness have passed from me to Calvary.
    - 2) Salvation and health have passed from Calvary to me.
  - c. "... and with His stripes we are healed" (v.5).
2. "You **were** healed" (1 Pet.2:24).
  - a. A completed work - it's in the past tense.
  - b. If "by his stripes you **were** healed", then healing must be yours today.
3. He took our sickness (Matt.8:17).
4. Jehovah Rapha - the Lord our Healer (Ex.15:26).

**E. The willingness of Jesus to heal (Luke 5:12-13).**

1. "Full of leprosy" indicates the last stage of this disease.
2. He was unclean according to Jewish law.
  - a. He defied the law.
  - b.** He asked for mercy.
  - c.** His last hope was Jesus.
3. Jesus specifically answered the question concerning His willingness to heal, saying  
"I will, be clean! "
  - a. The leper knew Jesus **could** heal him, he did not know if he **would** heal him.
  - b. His concern was "Jesus, will you heal me?"
  - c. Jesus' response to ALL is "I WILL!"

**V. SEVEN PRIMARY WAYS THAT GOD HEALS**

**You can release your faith in the following ways:**

1. Asking in the name of Jesus (John 16:23).
2. Laying on of hands (Mark 16:18; Heb.6:2).
3. Anointing with oil (Mark 6:13; Jas.5:14).
4. Casting out the spirit of infirmity (Matt.8:16; Luke 13:11-13).
5. The prayer of agreement (Matt.18:19).
6. The prayer of binding and loosing (Matt.18:18).
7. Taking God's Word as medicine (Prov.4:20-22).

**VI. ACTING ON GOD'S WORD**

**A. You can write your own ticket with God (Mark 5:25-34).**

1. Say it! She said (v28). **3.** Receive it! She felt (v29).
2. Do it! She came (v27). **4.** Tell it! She told (v33).

**B. Be determined!**

**C. Experience divine healing for yourself.**

**D. Develop unshakable faith.**

**E. Resist the devil, and he will FLEE! (Jas.4:7).**

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## **EVANGELISM**

### **I. EVANGELISM DEFINED (LUKE 19:10)**

#### **A. Look (John 4:35).**

1. You have to have a vision to evangelize (Prov.29:18).
  - a. Of the work (Matt.9:37-38; John 5:17).
  - b. Of the hour (John 4:23; Luke 17:26-30).
  - c. Of hell and the sinner's condition (Ps.9:17; Prov.27:20; Luke 16:19-31).
2. You have to have compassion to evangelize (Matt.9:36, 14:14).
  - a. Compassion isn't sympathy. Sympathy feels sorry; compassion acts.
  - b. It's a cruel attitude to watch people going to hell, and not be moved. **B. Go (Mark 16:15).**

1. Many Christians do not go because they have weak spirits.
  - a. They are fearful (2 Tim.1:7).
  - b. They are lazy (Prov.6:6-9, 10:26, 26:14).
2. Your spirit must be in the right condition to "go" for Jesus. It must be full of strength, joy, and power!
3. A strong spirit is obtained by reading the Bible, praying in tongues, and worshipping Jesus.

#### **C. Tell (Mark 5:19, 16:15).**

1. Everyone has a testimony (John 4:28-29); make it short!
2. Preach good news, not bad news. A bad example: "You're a dirty sinner; quit drinking and smoking or else you're going to hell!" This is not good news.
3. The Holy Spirit can give you words you've never thought of (Mark 13:11).

### **II. TOOLS FOR EVANGELISM**

#### **A. Love is your greatest soul winning tool.**

1. Remember what Spirit you are of.
  - a. Always be ruled and dominated by love.
  - b. Do not argue; a soft answer turns away wrath (Prov.15:1).
  - c. You are called to proclaim the Gospel, not to defend It.
2. If you are not ruled by love, you will not give Jesus any glory (1 Cor.13:1).

#### **B. Power and Authority (Acts 1:8).**

1. Your words can be full of power and authority (Mark 1:22; Luke 4:30-32).
  - a. Jesus rebuked demons (Luke 4:35, NIV).
  - b. Jesus rebuked fevers (Luke 4:39).
2. Never forget who Jesus is and what He can do (Mark 16:20).
  - a. Jesus is above every devil, sickness, and disease (John 3:31).
  - b. The name of Jesus is yours! Use it!
  - c. Don't offer the lost sinner "religion"; give him the power of God!

#### **C. Wisdom (Prov.11:30; Jas.1:5).**

1. Learn when to speak and when to be quiet (Matt.10:19).

2. You must control the conversation.
3. Wise as serpents and harmless as doves (Matt.10:16).
4. You must know the Word of God (2 Tim.2:15).

### **III. WITNESSING TECHNIQUES**

#### **A. Helpful hints.**

1. Prepare your "inner man".
  - a. Have no unconfessed sin in your life (1 John 1:9).
  - b. Pray **before** going out.
2. Prepare your "outer man". Be all things to all men (1 Cor.9:22). You should dress differently when witnessing to a businessman than to a farmer.
3. Take a small Bible or New Testament with you.
4. Go in groups or two or three.
5. Smile and be alert.
6. Never do all the talking. Locate them spiritually by listening.
  - a. Never ask a person, "Are you a Christian...saved ... or born again?" Sinners talk a different language.
  - b. Ask, "Have you ever thought about where you will spend eternity?"
7. Never have a "holier-than-thou" attitude.
8. Have salvation verses underlined in your Bible, and know where they are!
  - a. Have a plan: direct and to the point (e.g., Rom.3:10, 3:23, 5:8, 10:9-10).
  - b. Never ask "yes" or "no" questions (don't let them say "no"!).
  - c. Leave a firm foundation from the Word concerning their salvation.

#### **B. The decision to be saved and follow up.**

1. Sinner's prayer: make it short and simple, so as to be easily understood by the sinner.  
Then, pray a prayer thanking the Lord for saving him!
2. Follow up.
  - a. Show them the importance of public profession (Matt.10:32-33).
  - b. Tell them the importance of reading the Bible daily.
  - c. Tell them the importance of daily prayer and worship.
  - d. Tell them the importance of regular church attendance.
3. Help them become "disciples".
  - a. Tell them why.
  - b. Show them how.
  - c. Get them started.
  - d. Keep them going.
  - e. Help them win others.

#### **C. Dealing with those who have difficulties (2 Tim.2:23-26).**

1. **Excuses people use**, and scriptural answers to give them.
  - a. **The unconcerned:** use scriptures that will bring conviction of sin (Prov.27:1; Luke 13:3; John 3:18; Rom.6:23; Heb.2:3).
  - b. **The moralist (or self-righteous):** show them the sin of self-righteousness (Isa.53:6, 64:6-7; Rom.3:10; Eph.2:8-9; Titus 3:5).

- c. Hypocrites in the Church:** show that we must look to Christ, not man, for salvation (Isa.45:22; John 3:14-15; Acts 17:30-31; Rom.14:12).
- d. Those who think their sin is too great for them to be saved:** show them that  
God is longsuffering and His love is everlasting  
(Ps.86:5; Isa.1:18; John 6:37; Heb.7:25; 2 Pet.3:9; Rev.22:17).
- e. Those who think they are too weak to stop sinning:** show that when we receive Christ we become "new," and we get new desires (John 10:27-28; 1 Cor.10:13; 2 Cor.5:17, 12:9-10; 1 John 4:4, 5:12; Jude 24).
  
- f. Those who say the Christian life is too hard:** use scriptures that show Christianity is not a **religion** or a set of rules, but a **relationship** with  
God  
(Matt.11:28-30; John 1:12; Phil 4:13; 2 Tim.1:12).
- g. Those who say they are not "bad":** show them salvation is not based on good or bad (Prov.14:12; Eccl.7:20; John 14:6; 1 John 1:8).
- h. Those who want to wait:** show them the danger of delaying  
(Prov.29:1; Luke 12:16-20; John 3:18; 2 Cor.6:2; Jas.4:13-14).
  
- 2. Other salvation scriptures:** Ezek.36:26; Matt.10:32, 16:26; Luke 19:10; Acts 4:12; Rom.14:11; 2 Cor.5:21; Heb.9:27).

## **FOUNDATIONS OF FAITH**

### **I. WHAT IS FAITH? HOW DO WE GET FAITH?**

#### **A. Definitions.**

1. Faith is a demonstrated trust in God, a choice followed by corresponding action.
2. Real faith in God, heart faith, is believing and acting on the Word of God, regardless of what the physical evidence may be.
3. Faith is not something which we have, as much as it is something which we do.
  - a. Faith is the hand that takes the things we need from God.
    - 1) Illustration: receiving a gift.
  - b. Believe is an action word, a verb. "To believe" in a Biblical sense means "to take" or "to grasp." You can believe in Jesus and in salvation without being saved if you have never taken Him as Saviour - you can believe in healing without being healed if you have never received your healing. Believing is an act of the will.
  - c. Faith is always based on something past. Jesus already provided all that we need through the redemption. Things have to be taken (grasped) in the spirit realm; they don't just fall on you.
4. Regular faith is different from the "gift of faith" or "special faith" (1 Cor.12:9).

#### **B. All believers have faith.**

2. We are believers. We have faith or we wouldn't be saved (2 Cor.4:13; Eph.2:8,9).
  - a. We are born of God, and we have received His attributes. One of them is faith.
    - 1) Illustration: we don't have to beg the doctor for hands when we turn four years old; we are born with them.
3. Without faith it is impossible to please God, so it's important (Heb.11:6).
  - a. Since God demands we have faith, He must place in our hands the means whereby faith can be produced.
  - b. Faith comes by hearing God's Word (Rom.10:17).
  - c. The Bible is called "The Word of Faith" (Rom.10:8).
4. Faith is of the heart or the spirit man.
  - a. Faith is from God & is planted in your spirit when you are born again (Eph.2:8).
  - b. We all have the measure of faith (Rom.12:3).
  - c. Faith of the heart is NOT mental agreement (Prov.3:5).
    - 1) Faith can work in your heart with doubt in your head. You can believe something without understanding it.
    - 2) You can if you're believing or if it's just mental agreement: are you acting on it?

5. Faith is a way of life. "The just shall live by faith" (Rom.1:17; Gal.3:11; Heb.10:38).
6. Miscellaneous observations.
  - a. You are believing something all the time - whether right or wrong. Doubt is believing on the negative side.
  - b. Many believe that all things are possible with God (Matt.19:26; Mark 10:27), but they don't want to believe that all things are possible to him that believeth (Mark 9:23).
  - c. People may think you are a bit odd, but that's all right. The natural man cannot understand spiritual things (1 Cor.2:14).

### **C. Faith is based on the Word of God.**

1. God's Word is infallible (John 17:17; 2 Tim.3:16; 1 Thes.2:13).
  - a. His Word is TRUTH; God cannot lie (Num.23:19).
  - b. You can treat the Word with the same reverence as if Jesus were here in the flesh.
  - c. If you don't believe the Word, you're calling God a liar.
2. Faith begins where the will of God is known, and His Word is His will.
  - a. You cannot get help apart from the Word. God moves in line with His Word.
  - b. We need to know God's will and His loving and caring nature. Jesus was God manifested in the flesh; to know about Jesus is to know about the character of God.
  - c. You need to continually renew your mind as to who you are in Christ. In Him, In whom, etc.
  - d. It is very importance to **READ, STUDY** and **MEDITATE** in the Word of God.
  - e. Abide in His Word, and receive answered prayer (John 15:7).
  - f. Obedience is necessary. You have to know the commandments to keep them (1 John 3:22).
3. The promises of the Word are received by faith.
  - a. We activate the power of God with the switch of faith.
  - b. Illustration: electricity.

### **D. Two kinds of faith.**

1. **Head faith** - Thomas (John 20:29). Based upon natural truth (senses, feeling and reason, or sense knowledge).
2. **Heart faith** - Abraham (Rom.4:17-21).
  - a. Based on God's Word.
  - b. You know that you're born again though you may not look like it or feel like it. You cannot explain what salvation looks or feels like, but you believe you have it. Why? The Bible says so (Rom.10:9-10).
  - c. Illustration: when you die are you going to heaven? What does it look like? Have you been there? Where is it? Are you sure you're going there? You

cannot give the specifics about heaven, but you still believe it to be true.

This is heart faith. **E. Faith vs. Hope (Heb.11:1).**

1. Love, hope, and faith are all important and have their places, but you cannot substitute one for the other. There's a natural human faith and a supernatural faith. An example of natural faith: faith that a chair will hold you.

## **II. HOW TO GROW IN FAITH (2 THES.1:3)**

### **A. It's up to us.**

1. Our faith grows as the Word of God becomes more real to us (Rom.10:17).
2. Faith grows through opportunities to **use** it!
  - a. There will be some hard places. It is not always easy.
  - b. Have patience (Heb.10:35-36; Jas.1:3,4).
    - 1) Faith and patience working together produce every time (Heb.6:12).
    - 2) When faith has a tendency to waver, it is patience that comes to faith's aid to make it stand. It gives endurance to persevere until the answer is manifest.
    - 3) Without patience, faith many times will fail to stand firm on the Word and will fall short of the goal.
3. Faith is developed.
  - a. Faith is a force and must be exercised in order to be developed. 1) Illustration: developing muscles with physical exercise.
    - 2) Start with the easier things first and work up to the harder.
      - a) Illustration: babies learning to walk.
  - b. Start where **you** are in your faith walk, not where someone else is.
4. If our faith doesn't seem to be working, **we** need to start changing.
  - a. God doesn't change. Jesus doesn't fail. If it is not working, we need to examine ourselves.
  - b. The answer to your prayer depends more upon you than it does on God.
  - c. If **you** do not fail, and there'll never be a prayer or faith failure in your life.
  - d. Faith works by love (Gal.5:6).
    - 1) The opposite of faith is fear. Perfect love casts out fear (1 John 4:18).
    - 2) Not only are you a faith child of a faith God but a love child of a love God.
    - 3) Love, like faith, can grow. They are fruit of the spirit.
    - 4) Our faith won't work if we are not walking in love, in thought, word, and deed (1 Cor.13; Phil.2:3-4).
    - 5) We must walk in **forgiveness** (Mark 11:25). Jesus did. Forgiveness is acting like it never happened. The person who wronged you has to answer to the Lord. Let God deal with them. Unforgiveness will block the flow of the Spirit of God in your life. Clean it out.

## **III. ENEMIES OF FAITH.**

**Fight the good fight of faith (1 Tim.6:12). There would not be a fight if there were not enemies. The devil attacks us in our weakest areas. This lets us**

**know where we need to work the hardest to develop our faith. A. Doubt (or unbelief) and fear.**

1. Two kinds of unbelief.
  - a. One is based on a lack of knowledge. The cure is knowledge.
  - b. One is wilful unbelief, being unwilling to allow the Word to govern one's life or not being able to be persuaded. Example: the children of Israel (Heb.4:11). The cure is obedience.
2. In three places in the Bible we see that Jesus rebuked the disciples for unbelief. If you cannot be persuaded, you are in unbelief.
  - a. Peter began to sink when he took his eyes off Jesus and looked at the circumstances (Matt.14:22-32).
  - b. See also Matt.17:18 and Mark 4:39,40.
3. Don't allow the spirit of fear to dominate you. You have to deal with it. You cannot always pray for the circumstances to change just because you don't want to deal with a fear (2 Tim.1:7). Illustration: wife afraid to stay alone.
4. How to deal with doubt and unbelief.
  - a. Recognize it, and analyse it.
  - b. Don't confess it; never yield to it.
  - c. Fight it with the Word and prayer.
  - d. If necessary, consult with a brother or sister in Christ.
5. The "whosoever" in Mark 11:23 is the same "whosoever" in John 3:16. Refuse to doubt. Don't believe the circumstances more than the promises of God.

**B. Lack of knowledge. Faith comes by hearing the Word, not by praying for it.**

**C. Sense of unworthiness (2 Cor.5:17; Eph.2.10).**

1. God didn't make any unworthy new creatures.
2. Believe what the Bible says, and don't look at your own short comings.
3. Renew your mind. You are the righteousness of God in Christ. God sees us, His children, in Him (2 Cor.5:21).
4. God has no favourite children (Acts 10:34).

## **THE HOLY SPIRIT**

### **I. WHO IS THE HOLY SPIRIT?**

#### **A. He is God (Acts 5:3-4; 1 Cor.3:16-17).**

1. The Holy Spirit is the One whom God our Creator used to create the earth (Gen.1:1,2; Job 33:4).
  - a. Animals were created by Him (Ps.104:30).
2. The Holy Spirit is the One God the Father used to conceive our Lord Jesus Christ (Matt.1:18).
3. The Holy Spirit was the first of the Godhead seen on the earth (Gen.1:2).

#### **B. He is a person, not just a force for good.**

1. The soul consists of your mind, will, intellect, and emotions.
  - a. The Holy Spirit has a mind (Rom.8:27).
  - b. The Holy Spirit has a will and intellect (1 Cor.12:9-11).
  - c. The Holy Spirit has emotions. He can be grieved (Eph.4:30), and He loves (Rom.15:30).
  - d. He moves (Gen.1:2). He speaks whatsoever He hears (John 16:13). He searches the deep things of God (1 Cor.2:10).

### **II. THE GODHEAD (FATHER, SON, AND HOLY GHOST)**

**They are the same in working but different in person. One God, three persons, not one person in three manifestations.**

#### **A. Their oneness (Deut.6:4). The word "one" is "achad" (Hebrew), which means collective or corporate one, as opposed to a solitary one. Example: one grape compared to a cluster of grapes. .**

1. The Father and Holy Spirit are one (Eph.4:4-6).
2. The Father and Jesus Christ are one (John 10:30).

#### **B. Their differences (Matt.3:16-17, 28:19; John 14:16; 1 Cor.12:4-7).**

1. God the Father is the operator. The Lord Jesus is the administrator. The Holy Spirit is the manifesto.
2. God the Father is the source. The Lord Jesus is the giver of the source. The Holy Spirit is the power of the source.
3. Two questions that will prove they are in fact different in person.
  - a. Why is it that in Isa.63:8-10 the Father is so protective of the Holy Spirit that He becomes the people's enemy?.
  - b. Why is it that Jesus said His blood would cleanse all memory of sin but that blasphemy against the Holy Spirit would be unforgivable (Matt.12:31)?

#### **C. "Let US make man in OUR image..." (Gen.1:26-**

**27).**

1. Shows their plurality.
2. Shows their unity.

### **III. SYMBOLS, CHARACTERISTICS OF, AND FACTS ABOUT THE HOLY SPIRIT**

#### **A. Symbols.**

1. Oil (Ps.92.10).
2. Fire (Matt.3:11).
3. Wind (Acts 2:2-4).
4. Water (John 7:37,38).
5. Rain and dew (Hos.6:3).
6. A dove (Matt.3:16).

**B. Characteristics of the Holy Spirit.**

1. He can be quenched or grieved (Eph.4:30).
2. He can be glorified (1 Pet.4:14).
3. He is gracious (Heb.10:29).
4. He is just (Isa.4:4).
5. He is unselfish and a perfect gentleman (John 16:13-15).
6. He convicts (reproves) and convinces sinners of sin (John 16:18).
7. He is the One who anoints you to tell the world of its sin (Mic.3:8).
8. He is mighty (Isa.11:2).
9. He is the free and willing Spirit (Ps.51:12). You ask Him to help you, and He says, "I will!" Ask Him to heal you, and He says, "I will!"

**C. Facts about the Holy Spirit.**

1. You cannot come to the Father without the Holy Spirit (Eph.2:18).
2. You cannot truly love without the Holy Spirit (Rom.5:5).
3. You cannot worship God without the Holy Spirit (John 4:23).
4. You cannot pray in the spirit without the Holy Spirit (Jude 20).
5. You cannot obey God without the Holy Spirit (1 Pet.1:22).
6. He wants to know you and to commune with you (Phil.2:1).
7. He is our guarantee and down payment of eternal life (Eph.1:13,14).
8. He teaches you and guides you (John 16:13).

**IV. THE HOLY SPIRIT IN THE NEW BIRTH AND BAPTISM OF THE HOLY SPIRIT**

**A. Two separate experiences: one is referred to as a well of water (John 4:13-14), the other as a river (John 7:38).**

**B. The early Church and infilling of the Holy Spirit.**

1. They were born again before they received the infilling of the Holy Spirit (John 20:22; Acts 1:4-8, 2:4).
2. The infilling of the Spirit comes after the new birth (Acts 8:15-17).
  - a. Paul's experience (Acts 9:1-6, 9:10-12, 17; 1 Cor.14:18).
  - b. The Church at Ephesus (Acts 19:1-2).
3. The Bible evidence of being filled with the Spirit is speaking in tongues, what did they hear? - tongues (Acts 2:4, 33).
  - a. The Samaritans (Acts 8:18-19).
  - b. Paul spoke with tongues after being filled with the Holy Spirit (1 Cor.14:18).
  - c. The Gentiles (Acts 10:44-48).
  - d. The Church at Ephesus (Acts 19:6).

**C. WRONG teachings on the baptism of the Holy Spirit (note: the following scripture references are incorrectly used to substantiate these teachings).**

1. You have to tarry or wait for the Holy Spirit (Luke 24:49; Acts 1:4).
2. You have to beg God, shout, shake, and scream (tradition).
3. The baptism of the Holy Spirit with the evidence of speaking in other tongues passed away with the Apostles.
4. God alone decides who will receive the Holy Spirit (1 Cor.12:30)
5. Tongues have ceased (1 Cor.13:8-12).

**D. Correct Teaching on the baptism of the Holy Spirit**

1. The Holy Spirit has already been given.
2. You must receive Him.
3. The Apostles prayed for them to receive (Acts 8:14-15).

**V. THE COMMUNION (FELLOWSHIP) OF THE HOLY SPIRIT (Zech.4:6; 2 Cor.13:14)**

**A. Receiving the Holy Spirit is receiving a Divine person, He comes to dwell and make His home in our bodies (1 Cor.3:16-17; 2 Cor.6:16).**

1. He is called the "Spirit of Truth", meaning that He will lead you, teach you, and guide you (John 14:16-18, 26, 15:26-27, 16:7-15; 1 John 4:6).
2. Every Spirit-filled believer has in them, ready for use, all the power they will ever need to put them over in this life (Rom. 8:31; 1 John 4:4).
3. The Holy Spirit's seven-fold ministry to you (John 14:16, Amplified Bible) a.
  - a. Comforter
  - b. Counsellor
  - c. Strengthenener
  - d. Intercessor
  - e. Advocate
  - f. Standby (Reserve)
  - g. Helper
4. An important key to walking in the Spirit is to always be conscious of the Holy Spirit's indwelling presence.

**B. The importance and blessings of speaking in tongues (1 Cor.14:2, 4, 18, 39; Jude 20).**

1. It is an avenue into the deeper things of the Spirit.
2. The Word of God comes alive (John 16:13).
3. Your prayer life is enriched (Jude 20-21).
4. Will bring you a greater revelation of Jesus (John 16:14).
5. Will give you a stronger assurance (Rom.8:16).
6. You enter into the fullness of the love of God (Rom.5:5).
7. You discover a greater joy of the Holy Spirit (Rom.14:17).
8. You become effective in your function in the Body of Christ.

## **INTRODUCTION TO MINISTRY**

**INTRODUCTION:** God has given gifts to the Church, the Body of Christ, to effectually do the work of building the Kingdom of God here on earth. We will study the different types of gifts and how we fit into the Body and what we are to do with our gifts. Many church members, even ministers, do not know what gifts and abilities God has given them or where they fit into the Body of Christ. This causes many to not be as effective or productive for the Kingdom of God.

### **I. THREE TYPES OF GIFTS**

#### **A. Ministry gifts (Eph.4:11-12).**

1. Apostle
2. Prophet
3. Evangelist
4. Pastor
5. Teacher

#### **B. Motivational gifts (Rom.12:6-8).**

1. Prophecy
2. Serving
3. Teaching
4. Exhortation
5. Giving
6. Ruling (Organizing)
7. Mercy

#### **C. Charismatic gifts (1 Cor.12).**

1. Three spoken gifts: tongues, prophecy, and interpretation of tongues.
2. Three power gifts: the working of miracles, special faith, and healing.
3. Three revelation gifts: word of knowledge, word of wisdom, and discerning of spirits.

#### **D. Many times, the motivational gifts are stepping stones to the fivefold ministry gifts (Acts 6:1-6).**

1. A gift cannot be earned
2. Motivational and ministry gifts. How do they work together? (Eph.4:11-12).

### **II. MINISTRY GIFTS**

The ministry gifts are different than the nine gifts of the Spirit. There are five ministry gifts that are given to the Church for its maturing and edification. We find the basis for this in 1 Cor.4:15. In this whole chapter Paul explains to the Corinthians that we, as ministers of Christ, are doers of the ministry of Christ. There is a Universal Church consisting of everyone who has accepted the Lord Jesus Christ as Saviour. The Lord Jesus is the one who gives to the Church (Eph.4:8-12). Jesus is the Head of the Church. One of the most fascinating things in the ministry of Jesus Christ is that there is variety.

**A. The APOSTLE appears to embrace all of the offices.**

**B. The PROPHET is inspirational or inspired. He speaks by divine inspiration and revelation.**

**C. The EVANGELIST has the direction of the Lord to preach the Gospel.**

**D. The PASTOR is the one office given to the Church to guide God's sheep; the other four are given to instruct the Church.**

**E. The TEACHER is the one who does not teach with natural ability but with a supernatural or divine ability.**

There is a way of remembering the five ministry gifts using the fingers on your hand. The index finger is the prophet; the middle finger is the evangelist; the ring finger is the pastor; the little finger is the teacher; and the thumb is the apostle.

### **III. THE APOSTLE**

The apostle is the head of the ministry gifts, as seen in 1 Cor.12:28. The first office of apostle that existed was that of the Lord Jesus Christ (Heb.3:1). The Greek word for apostle means "sent" or "a sent one," and Jesus is the greatest example of a sent one (John 20:21). The office of apostle must be accompanied by the signs found in 2 Cor.12:12. Someone who maintains this office is someone who is on the first level, not on the second level. The apostle is a sent one, not merely one who goes. He has a commission. In Acts 13, Paul and Barnabas were commissioned to go.

#### **A. Signs of an apostle (2 Cor.12:12).**

1. Signs and wonders and mighty deeds.
2. A deep and real personal experience with the Lord (1 Cor.9:1).
  - a. Paul had seen Jesus.
  - b. Revelation of Him was given (1 Cor.11:23; Gal.1:11-12).

#### **B. The work of an apostle - foundation layer (1 Cor.3:10; Eph.2:20).**

1. The office of apostle seems to embrace all other ministry gifts. The distinguishing result is the ability to establish churches.
  - a. He has a supernatural gift called "governments" (powers of organization) listed in 1 Cor.12:28.
  - b. He has authority only over the churches he has established.
2. A missionary who is really called of God and sent by the Holy Spirit is an apostle (Acts 13:2, 4).
3. The apostle will have the ability of all the ministry gifts.
  - a. He will do the work of an evangelist.
  - b. He will teach and establish the people.
  - c. He will do the work of a pastor.
  - d. Our example is the Apostle Paul.

#### **C. Are there apostles today?**

1. Not in the sense of the original twelve.
2. The New Testament lists several others: Barnabas and Saul (Acts 14:14), the Lord's brother, James (Gal.1:19), Andronicus and Junia (Rom.16:7), Silvanus and Timotheus (1 Thes.2:6), Apollos (1 Cor.4:4-9), and Epaphroditus (Phil.2:25). The word "Messenger" in these verses means "apostle."

#### **D. Marks of an apostle today:**

1. Outstanding spiritual gifts.
2. Deep personal experience with the Lord.
3. Power and ability to establish churches.

4. Able to provide adequate spiritual leadership.

#### **IV. THE PROPHET**

1 Cor.12:28 says "secondly prophets", and in Ephesians it mentions prophets. The office of prophet is not to be esteemed more than any other office. There are still prophets today.

##### **A. What constitutes a prophet?**

1. A consistent manifestation of at least two of the revelation gifts (word of knowledge, word of wisdom, discerning of spirits), plus prophecy.
2. He has visions and revelations.

##### **B. Difference between an Old Testament prophet and a New Testament prophet.**

1. People in the Old Testament went to the prophet for guidance.
2. New Testament believers are led by the Holy Spirit.
3. A genuine prophet puts the Word of God first.

##### **C. Discerning the difference between the Spirit of God and familiar spirits.**

1. Just because it's supernatural does not mean that it's the Spirit of God (2 Cor.11:14).
2. Does it exalt man or Jesus?

##### **D. Misconceptions people have relative to the prophet's office.**

1. Many people think that all a prophet does is prophesy.
  - a. A prophet does more than have revelations.
  - b. A healing ministry and the laying on of hands goes with the prophet's office.
2. A prophet does not know everything about everybody, nor everything that is happening around him.

#### **V. THE EVANGELIST**

The evangelist is one who can bring many souls to Jesus Christ. The evangelist travels to many places preaching. A Biblical example of an evangelist is Philip.

##### **A. The call.**

1. God sets, not man.
2. God calls, not man.
3. God equips, not man.
4. Motivation and purpose of call.

##### **B. The ministry gift of the evangelist.**

1. The word "evangelist" occurs only three times in the New Testament. It means one who brings good news, a messenger of glad tidings (Acts 21:8; Eph.4:11; 2 Tim.4:5).
2. The evangelist's favourite theme is salvation.
3. The only New Testament example we have of an evangelist is Philip.
  - a. He preaches Christ (Acts 8:5, 35).
  - b. Miracles and healing follow (Acts 5:5-8).

4. The difference between an evangelist and an exhorter.

### **C. Marks of true evangelism.**

1. Supernatural advertisement.
2. Must preach the Word. Divine power will draw a crowd. Miracles and healings arrest or compel attention. However, it is believing the Word that gets men saved (Acts 8:6-8).

## **VI. THE PASTOR**

The office of a pastor is to feed the sheep, to care for them, and to give them pasture. There is a great responsibility for the pastor in feeding the flock of the Lord and organizing a group of persons called deacons so that these people help him and help to serve others also. In James 5, they did not call the pastor to anoint the sick, but the elders; the elders help to govern the people spiritually. The deacons attend to the physical needs of the church and the pastor. Remember, the responsibility of the pastor is to feed the sheep. The only way a pastor can do this is to train up elders and deacons to assist him. Their assistance enables him to spend much time with the Lord and thus be prepared to feed his flock a balanced diet of the Word of God. Meditate on Ezek.34:1-10 and Jer. 23:1-2 if you are called as a pastor. The Lord is looking at all the pastors today, and each pastor will stand before the Lord one day!

## **VII. THE TEACHER**

The office of Teacher is listed in three places: Eph.4:11, 1 Cor.12:28-29, and Rom.12:4-11. The ministry of teaching is well defined in the New Testament. The teaching gift can also be found in the offices of pastor, prophet, and evangelist. One can be in the office of teacher and be a pastor. One can be a prophet or an evangelist and be a teacher also. However, a person can be a teacher without being a pastor. This person usually travels to teach, yet has a pastor and church from which he goes out. Any Christian can teach the Bible or share what they know; this is called the ministry of reconciliation (2 Cor.5:18). This does not make that person a teacher. One who operates in the office of teacher teaches the Word of God by a divine gift of God. He is not merely a person with natural ability or a natural inclination to teach. The abilities and inclinations can be of help, but the gift is not something natural - it is supernatural.

## **VIII. THE MINISTRY OF HELPS**

Right in the middle of the ministry gift list in 1 Corinthians, we find the ministry of helps. Your calling might be to the ministry of helps (v.28).

### **A. The word "helps" in the Greek language means "a helper or reliever".**

1. Evidently, it has a distinctive sense from the other ministries mentioned. It would be best described as similar to the type of ministry literally called deacons.
  - a. The word is used in Philippians 1:1 and 1 Timothy 3.
  - b. It is used of Phoebe in Romans 16:1 and is translated "servant."
  - c. The deacon's ministry in the early days of the Church was responsible for church finances and being an overseer of the poor and sick.
  - d. This is a divine gift from the Head of the Church. Something more than mere natural business ability is necessary.
2. The first seven deacons (Acts 6:1-6).

3. Other deacons in the early church (Rom. 16:3-6).
4. The ministry of music - there is a difference between "ministering" in song and just singing.
5. The Holy Spirit is in the ministry of helps. See John 14:16 (comforter = helper).
6. Wives are in the ministry of helps. See Gen. 2:18 where she is described as helpmate to her husband.

**B. Qualifications of a deacon (1 Tim. 3).**

**IX. CONCLUSION**

Don't be taken up with names and titles. If you don't know what God has called you to do, don't bother a minute about it. If you sense the call on the inside of you, just preach and teach, and then let God eventually set you in the office or position He has for you. God rewards faithfulness, not titles. For example, you're not an evangelist just because you call yourself an evangelist.

## **OBEDIENCE**

### **I. INTRODUCTION TO OBEDIENCE**

#### **A. What it is, and what it is not.**

1. Obedience is the voluntary life style of the believer, observing with the intention to keep and to do all God has commanded.
  - a. To retire or withdraw from own desires; to be teachable and pliable (Gal.6:3).
  - b. Obedience is action with attitude. It comes from the heart.
  - c. Obedience without submission is slavery.
2. Obedience is not a simple request to the believer - it is a command.
  - a. It is not a display of rituals, formalities, and offerings (Gal.4:9-10).
  - b. It is not something we do because of a reward.
  - c. It is not something you do to avoid a guilty conscience.
3. Obedience is the answer to a good and pure conscience (1 Tim.3:9; 2 Tim.1:3; Heb.13:18; 1 Pet.3:16).
4. The example of Saul (1 Sam.10:8, 13:1-10, 15:3-23).
  - a. Saul's problem was with ritual, ceremonies, and sacrifices.
  - b. God desires obedience above sacrifices.
  - c. God delights in the person who follows instruction as He commands.
  - d. God requires complete obedience, not partial obedience. In fact, there is no such thing as partial obedience.

#### **B. The love of obedience, and the results of it. (Ps.119:97-105, 129 -136, 165-174).**

1. The love of obedience will cause you to meditate on the Word of God. Thus, you will keep it (Josh.1:8).
2. (Ps.119:97-100).
3. It will keep you from sin (Ps.119:9, 101-104).
4. It will give you direction and guidance (Ps.119:105).
5. It will give you great peace (Ps.119:165).

### **II. OBEDIENCE: THE ONE VIRTUE OF PARADISE (Gen.2:16-17; 3:11)**

#### **A. Paradise, Calvary, and heaven all proclaim in one voice:**

**"Obedience is the first and last thing your God requires of you" (Rom.5:19; Phil.2:8- 9; Heb.5:8-9; Rev.22:14).**

#### **B. Old Testament men of obedience.**

1. Noah (Gen.6:22, 7:5).
2. Abraham (Gen.22:16-18; Heb.11:7).
3. Moses (Ex.19:5).

#### **C. New Testament men of obedience.**

1. The obedience of Christ (John 10:18; Rom.5:19; Heb.10:9).
  - a. In Christ this obedience was a life principle (John 6:38).
  - b. In Christ this obedience was a joy (Ps.40:8; John 4:34).

- c. In Christ this obedience led to waiting on God's will (Ps.40:6-8).
  - d. In Christ this obedience was unto death (John 6:38).
  - e. In Christ this obedience sprang from the deepest humility (Phil.2:5-8).
  - f. In Christ this obedience was of faith, in entire dependence upon God's strength (John 5:30).
- 2. Peter (Acts 5:32; 1 Pet.1:2, 14-15, 22).
  - 3. Paul (Rom.1:5, 16:26).
  - 4. What James said about obedience (Jas.1:22).
  - 5. What John said about obedience (1 John 2:3, 4, 3:18-22, 5:3).

**D. Disobedience will withhold God's blessings from you.**

- 1. Love and forgiveness (Matt.5:44; Mark 11:25; John 13:34).
- 2. The Word and prayer (Josh.1:8; John 15:7).
- 3. Witness - tell others the good news of Jesus Christ (Mark 16:15).
- 4. Attending church (Heb.10:25).
- 5. Thanksgiving and praise - (Phil.4:6).
  - a. Worry is not thanksgiving and praise (Phil 4:6).
  - b. Murmuring and complaining isn't thanksgiving and praise (Phil 2:14).
  - c. Anger is not thanksgiving and praise.
  - d. Discouragement is not thanksgiving and praise.
- 6. Faith works by love (Gal.5:6). Love cannot work without obedience. When you love God and you are in complete obedience to His Word, there is absolutely nothing that can stand in your way and hinder your faith.
- 7. The example of Cain and Abel (Gen.4:1-7).

**III. LEARNING THE SECRET OF TRUE OBEDIENCE**

**(Heb.5:8,9)**

**A. Obedience is learned.**

**B. The school of obedience.**

- 1. The teacher is Christ and His example (John 12:49-50).
- 2. The textbook is the Bible (Matt.4:4,7,10; Luke 24:27). Jesus was a man of the Word, but the Word without the Spirit has no power to work obedience.

**C. The pupil - YOU !**

- 1. Must give his wholehearted attention to the teacher.

## **PRACTICAL MINISTRIES**

### **I. INTRODUCTION: DEFINING PRACTICAL MINISTRIES**

#### **II. THE CALL OF GOD**

##### **A. How to recognize it.**

1. The initiative comes from God. You do not choose like a secular career.
2. An overwhelming concern or compassion for souls will accompany you.
3. As you grow you won't be satisfied doing anything else.
4. Two things may exist if God has called you, but you are still unsure.
  - a. Wrong timing.
  - b. Conflict of interest because of your own different desires; your mind is divided.

##### **B. Commitment to the call.**

1. Must have strength to withstand adversity.
2. Must have continual preparation and study.
3. Must have a life of prayer and fasting.

##### **C. Qualifications for the ministry (1 Tim.3:1-16).**

1. Must love and understand people.
2. Must be a person of staunch character, having a good reputation both in and out of the church.

##### **D. Priorities in life.**

1. God and His Word.
2. Family and home.
  - a. Qualifications of a good marriage.
  - b. Qualifications of good children.
3. Ministry or church.
4. Job.

### **III. PRACTICAL AREAS OF MINISTRY**

#### **A. Administration - the management of affairs and people.**

1. Organization: if your home is a mess, so are you (1 Tim.3:4).
2. Planning and goal setting.
3. Finances.
  - a. Your attitude toward your personal finances affects your attitude toward your ministry finances.
  - b. Learn to budget.

#### **B. Attitudes.**

2. Good attitudes. Humility, teachableness,
3. hableness, compassion, patience, generosity, diligence, enthusiasm.
4. Attitudes in preaching.

**C. Relationships.**

1. Many times the success in your ministry will be determined by your ability to establish worthwhile relationships.
2. Two powerful needs in your life and ministry.
  - a. The need to **receive** love, approval, attention, and affection.
  - b. The need to **give** love, approval, attention, and affection.

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3. Minister-to-minister relationships (ministerial etiquette).
  - a. Protect good relationships with those you honour and respect.
  - b. Love and do well to those who despise you.
5. Business relationships.
  - a. Have the respect of those in your community, an honest report (Acts 6:3).
6. The most important relationship - you and God.

#### **D. Personal appearance.**

1. People see what we are before they hear that we are.
  - a. You only get one chance to make a good first impression.
  - b. We express our moods through our dress. We express our philosophy through our appearance.
2. Personal hygiene.
  - a. Be clean and neat.
  - b. Have good breath.

### **IV. TEMPTATIONS**

#### **A. Thoughts - temptations begin in the mind.**

1. What you meditate on the most will decide the direction of your life.
2. You must counteract temptation at its beginning point.
3. Realize that Satan's goal is to destroy preachers and ministries.

#### **B. Depression - temptations to quit.**

1. What makes a minister want to quit?
  - a. Criticism - either just or unjust.
  - b. A lack of significant progress in his ministry.
  - c. Comparing his ministry with someone who seems to be having visible success.
2. What to do during depression.
  - a. Recognize that your feelings are normal, human, and predictable.
  - b. Refocus and concentrate on the priorities of your life.
  - c. Stop fuelling the fire through critical conversation with others.
  - d. Assist someone around you who needs help.
  - e. Honestly face the real cause of depression. People are rarely angry or sad for the reasons they think.
  - f. Seek counsel from an experienced and respected minister friend. Swallow your pride.
  - g. Initiate a change in your environment, such as reading a new book, visiting a new place, etc.
  - h. Remember, you win or lose between your ears.

#### **C. Sexual infidelity.**

1. Impurity is paralyzing, destructive, and will always be judged by God eventually.
2. There are five classes of ministers in respect to sexual temptations.

- a. Ministers who rarely, if ever, experience a strong pull into illicit sexual relationships.
  - b. Ministers who experience temptations but manage to struggle and overcome.
  - c. Those who struggle but lose their battle continually.
  - d. Those who don't struggle but willingly and foolishly abuse the mercies of God.
  - e. Those who honour holy living but secretly fear the possibility of yielding to temptation in a moment of weakness.
3. Personal suggestions in overcoming temptations.
- a. Determine to live a godly, pure, and holy life before God and man.
  - b. Expel from your home and personal life any unwholesome relationship or entry  
Point for Satan to plant seeds of immorality.
  - c. Avoid counsel with a person of the opposite sex without the presence of your spouse or someone else with you.
  - d. Fill your mouth with worship and praise continually.
  - e. Feed your mind daily on the Word of God.

**D. Cheating, lying, and exaggeration. Integrity is invisible power with God and man. It is a master key in building a lasting, successful ministry.**

## **V. CONFLICTS**

**A. Minister vs. world system: remember that you are not anti-sinner but anti-sin.**

**B. Minister vs. minister.**

1. Remember, it is foolish to waste your energy fighting those of your household instead of the enemy.
2. Don't make accusations without facts.
3. Watch your words.

**C. Minister vs. congregation.**

**D. Minister vs. staff.**

## **VI. SUCCESS IN MINISTRY**

**A. Why some ministers fail.**

1. Careless in morals.
2. Negative preaching - side tracked by doctrinal controversies.
3. A marriage out of the will of God.
4. Failure to be diligent in business.
5. Misuse and abuse of money.
6. Lack of study and preparation.
7. Lack of spiritual advisors or poor advisors.
8. A let down in spirituality.
9. Entering the ministry before they are ready.
10. Pride - the danger of a quick success.
11. Building a name/ministry/sect instead of the kingdom of God.

**B. Seven golden secrets for a successful ministry.**

1. Discern your particular calling.
2. Consult the experienced.
3. Develop daily success habits which will take you to your destination.
4. Study fresh material - keep fresh in your studies.
5. Spend designated time in prayer each day.
6. Stay in good physical condition and get enough rest.
7. Stay teachable; accept counsel and correction. You must always be ready to change if necessary.

**PRAYER**

**I. THE IMPORTANCE OF PRAYER**

**II. WHAT PRAYER IS NOT (Matt.6:5-8)**

**A. Prayer is not an exercise in futility, desperation, or unbelief.**

1. Mental desperation says, "Maybe there's a slight chance that my prayer will get through a crack in heaven and up to God's throne, and maybe my prayer will hit God on His good side that day."
2. If you are praying in desperation, stop and repent, and just begin to praise God. This will help your prayer life and your attitude.

**B. Prayer is not a performance to impress people or God (Matt.6:5; Luke 18:10-14).**

**C. Prayer is not a mindless repetition of "mumbo - jumbo" (Matt.6:7).**

**III. WHAT PRAYER IS**

**A. Prayer is asking (Matt.7:7-8).**

**B. Prayer is speaking God's Word back to Him, reminding Him of it (Isa.43:26).**

**C. Prayer is persistent, "never-say-die" petition (Eph.6:12-18).**

**D. Prayer is fellowship with the Lord, just as thanksgiving, praise, and worship are.**

**IV. WHAT JESUS SAID ABOUT PRAYER**

**A. In Matthew (5:44, 6:5-16, 7:7-11, 9:38, 18:19, 21:18-22, 26:40-41).**

**B. In Mark (11:19-26).**

**C. In Luke (10:2, 11:1-13, 18:1-8).**

**D. In John (14:10-14, 15:7-8, 16:23).**

**V. WHAT PAUL SAID ABOUT PRAYER**

**A. In Romans (8:26, 10:1).**

**B. In 1 Corinthians (14:2, 13-14).**

**C. In Ephesians (6:18-20).**

**D. In Philippians (4:6-8).**

**E. In 1 Thessalonians (5:16-18, 23, 25).**

**F. In 1 Timothy (2:1- 8, 4:5).**

**VI. WHAT OTHERS SAID ABOUT PRAYER**

**A. John 5:14-15, James 5:13-18, 1 Peter 3:7; 12, 4:7, 5:7, Jude 20.**

**VII. PRAYERS IN THE NEW TESTAMENT**

**A. Romans 1:8-10.**

**B. 1 Corinthians 1:4- 5.**

**C. 2 Corinthians 13:7.**

**D. Ephesians 1:16-23, 3:14-21 .**

**E. Philippians 1:3, 9-11.**

**F. Colossians 1:9 -12, 4:3- 4.**

**G. 2 Thessalonians 1:11-12, 3:1- 2.**

**H. Philemon 4.**

**I. 3 John 2.**

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## **RIGHTEOUSNESS**

### **I. THE CHURCH HAS OFTEN FAILED TO UNDERSTAND RIGHTEOUSNESS.**

#### **A. Condemnation instead of righteousness has been preached.**

1. People have been made to feel that righteousness is earned (Rom.3:21-22).
2. People have been made to believe that our redemption and salvation have been put off until death (1 John 5:13).

#### **B. Sin-consciousness has been the result.**

1. Definition of sin-consciousness: sense of guilt, fear, and unworthiness due to sin.
2. Two symptoms of sin-consciousness.
  - a. You lose God-consciousness and gain self-consciousness.
  - b. You become more aware of the natural than the supernatural.

#### **C. Defining righteousness correctly (2 Cor.5:21).**

1. Definitions.
  - a. The ability to stand in the presence of God the Father without a sense of guilt or inferiority.
  - b. Justified - "just as if I'd never sinned"; declared righteous; the act of declaring men free from guilt and making them acceptable to God.
  - c. Righteousness is what we are made, not what we become (2 Cor.5:21).
  - d. Righteousness is not a thing; it is a position.
  - e. Righteousness is received by faith (Rom.3:22, 5:1)
  - f. Righteousness is a free gift (Rom.3:24, 5:14-17).

#### **D. How to become righteous (Rom.10:10).**

### **II. RESTORATION OF RIGHTEOUSNESS**

#### **Jesus, the last Adam, restored to us all the first Adam had lost.**

#### **A. Results of Adam's righteousness - before the fall (Gen.1:3-28, 2:15).**

1. He had a right relationship with God.
2. He had dominion over all things.
3. He had a complete provision of everything he needed.
4. He heard the voice of God and had fellowship with God.
5. He had no feeling of inferiority or guilt.
6. He did not know fear or failure.
7. He knew peace.
8. He had confidence and authority.

#### **B. Results of Adam's sin - after the fall (Gen.3:6-19).**

1. He lost his fellowship with God.
2. He lost his authority.
3. He began to know fear, guilt, and failure.
4. Sin and sickness began to rule.
5. The devil became the god of this world (2 Cor.4:4).

6. Sin was passed on to all men (Rom.5:12).
7. Experienced death (separation from God) because sin is the mother of death (Rom.5:12).

**C. Through faith in the gift of righteousness Jesus restores back to us everything that Adam lost (Rom.5:17).**

1. Christ was the Light that overcame darkness (John 1:5; Acts 10:38).
  - a. The condition of the world when Christ came (Matt.4:16).
  - b. The condition of those without Christ (Eph.2:1-2, 4:17-18).
  - c. Jesus introduced a new way of life that the devil could not possess.
2. Christ makes us one with Him (Eph.2:13-16).
3. Righteousness restores quietness, rest, and peace to our spirits (Isa.32:17-18, 54:13-14; Rom.5:1).
  - a. The unrighteous or wicked have no peace (Isa.57:20-21).
  - b. The peace of God is not like the peace of the world (John 14:27).
  - c. How to keep your peace (Phil.4:6-8).
4. Righteousness causes us to lose our sense of lack.
  - a. Lack of money.
  - b. Lack of ability.
  - c. Lack of love.
5. Righteousness restores our total freedom.

**III. TWO TYPES OF RIGHTEOUSNESS (PHIL.3:9)**

**A. Comparing Old and New Testament righteousness.**

1. Righteousness was a promise to those under the Old Covenant by fulfillment of the Law.
2. This promise was fulfilled by Christ. We are now made the righteousness of God in Christ (2 Cor.5:21).

**B. Comparing relationship and fellowship (1 John 1: 9, 3:21).**

1. Many sons and daughters do not accept forgiveness and walk only as servants and not sons. Remember, sin leaves you powerless until confessed.
2. Only sons can stand against poverty, sickness, and sin.
3. Only sons can enjoy the promises of God.

**IV. WALKING IN YOUR RIGHTEOUSNESS**

**A. Beware of the devil's deception (John 10:10; 2 Cor.2:11; Rev.12:9)**

1. The devil caused Adam not to act on his right standing with God.
  - a. God gave Adam authority to keep (guard) the garden and subdue the earth (Gen.1:28, 2:15).
  - b. God has given you authority (Mark 16:15; Luke 10:19).
  - c. As He is, so are we in this world (1 John 4:17).
  - d. The believer is called Christ (2 Cor.6:14-15).

2. The devil deceives you by:
  - a. Causing you to believe something that is not true.
  - b. Causing you not to act on what you know (Matt.7:24-27; Jas.1:22).

### **B. How to walk in righteousness.**

1. Realize that the moment you are born again you are in right standing with God (2 Cor.5:17).
2. But you must now do something with your body and with your mind (Rom.12:1-2). Renewing of the mind is probably the greatest need of born again believers.
3. You can be righteous and know it but still not be using or exercising your righteousness. An example of this can be seen in the story of the prodigal son. The older son did not act upon what was his (Luke 15:25-31). However, **if** you walk uprightly and worketh righteousness you shall **never** be moved (Ps.15:2,5).
4. You do not grow in righteousness but you grow in the knowledge and revelation of your righteousness.

## **V. FRUITS OF RIGHTEOUSNESS**

### **A. Part of exercising or doing righteousness is your prayer life (Jas.5:16-18).**

### **B. Fruits of righteousness.**

2 Cor.9:10 not only includes your conduct and conversation or lifestyle but doing the works of Jesus (John 14:12). A person who knows his righteousness and yet does not exercise it is like a millionaire who has millions of dollars in the bank but doesn't use his resources to help the poverty stricken and dying people in the land.

## **VI. HOW GOD MADE US RIGHTEOUS**

### **A. What happened on the Cross (Isa.53:4,5).**

1. He overcame sin when He let sin overcome Him (2 Cor.5:21).
2. He overcame death when He let death overcome Him.
3. He overcame disease when He let disease overcome Him (1 Pet.2:24).
4. He overcame Satan when He let Satan overcome Him.

### **B. We were identified with Christ in His death, burial, and resurrection.**

1. When Jesus conquered Satan and stripped him of his power (Col.2:15), in the mind of the Father, it was as though you had done it.
  - a. When Christ died, you died with Him (Col.2:20, 3:3).
  - b. When Christ rose, you rose with Him (Eph.2:5-6; Col.2:13, 3:1).
2. You are Satan's master today just as Jesus was when He arose from the dead.
  - a. Satan fears righteousness more than any other thing.
  - b. Be of good cheer; your life of fear has come to an end.

## UNDERSTANDING AUTHORITY

"And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto him that put all things under him, that God may be all in all" (1 Cor.15:28).

### I. SUBMITTING TO AUTHORITY, ESSENTIAL TO A SUCCESSFUL CHRISTIAN LIFE

#### A. The highest authority is God the Father, God the Son, God the Holy Spirit, and His Word.

1. These are direct authorities in your life.
2. Indirect or delegated authority is given to people and positions.

#### B. Rebellion to God's authority (direct or indirect) is direct rebellion against God Himself.

1. Adam and Eve (Gen.2:17-3:19).
2. Lucifer (Isa.14:12-15).
3. Saul (1 Sam.15:1-23). Rebellion is as the sin of witchcraft (v.23).
4. As a result of their rebellion against authority they lost their positions.

#### C. With authority comes responsibility and accountability.

1. The process of handing down authority (responsibility and accountability) is called delegation.
2. There are three levels of authority.
  - a. **Complete authority:** able to take action without consulting a superior.
  - b. **Limited authority:** can take action as he sees fit, as long as his superior is informed afterwards.
  - c. **No authority:** no action without checking with superior.

### II. AUTHORITIES INSTITUTED BY GOD

#### (DIRECT AUTHORITY)

#### A. Authorities instituted by God in the world (Rom.13:1; 1 Pet.2:13-14).

1. The law.
2. The government/rulers.

#### B. Authorities instituted by God in the family.

1. The husband is the highest authority in the family (Gen.3:16; Eph.5:23).
  - a. Man should leave his father and mother and take care of his new family. (Gen.2:24; Eph.5:31).
  - b. Abraham and Lot separated because of the pressure and problems created by the extended family (Gen.13:1-12).
  - c. The husband is to love his wife as Christ loved the Church (Eph.5:25).
2. Wives to their husband (1 Pet.3:1).
3. Children to parents (Eph.6:1-3).

- a. Parents have a responsibility to train their children (Gen.18:19; Prov.22:6).
- b. We must discipline our children in order to train them (Pro.19:18, 22:15, 13:24, 23:13-14, 29:17).

**C. Authorities instituted by God in the church (Eph.1:22-23).**

1. The offices or gifts of the ministry (Eph.4:11).
2. The authority in the local church is under the headship of the pastor (Acts 20:28).
3. Bishops, assistant pastors, and elders are chosen by the pastor or an apostle (Acts 4:23; Titus 1:5).
4. Deacons are chosen by the congregation (Acts 6:5-6).
5. Requirements and qualifications of elders and deacons (1 Tim.3).

**D. Authorities instituted by God on the job: employee to employer (Servants to masters) (Eph.6:5-7, 1 Tim.6:11, Titus 2:9-10).**

**E. Authorities instituted by God in your life: conscience or spirit (Acts 24:15; 1 Tim.1:18-19).**

1. Wilful violation of your conscience will sear and harden it (1 Tim.4:1,2).
2. A tender spirit will produce a proper attitude. A tender and sensitive conscience is developed by immediately acting on God's Word, yielding to the higher authority, praying in the spirit, and instantly obeying the voice of your conscience.
3. A seared conscience begins with your thoughts (2 Cor.10:5).

**III. DELEGATED AUTHORITY (INDIRECT AUTHORITY)**

**A. The role of the delegate: what and when should you delegate?**

1. When matters keep repeating themselves.
2. Minor decisions made most frequently.
3. Details that take big chunks of your time.
4. Parts of your job for which you are least qualified.

**B. How to Delegate.**

1. Select the right person for the position.
2. Do not over delegate (Matt.24:45-47).
3. Take your time filling positions.
4. Delegate in advance before problems arise.
5. Consult with your delegate beforehand.
6. Communicate clearly.

**C. The Need for Communication.**

1. Explain the need for delegation.
2. Use the delegation to motivate employees to do beyond their job.
  - a. This will help employees learn more.
  - b. Delegated jobs can provide more job satisfaction.
  - c. Delegation is a reward for good work.
3. Clearly define the task (Gen.6:9-22; Josh.6:1-5).

4. Once you've assigned, ask delegate if he understands.
5. Review results, not methods.
6. Seek recommendations in problem areas from other delegates.
7. Do not be a fault finder.
8. Treat people with love, dignity, and respect.
9. Do not be a respecter of persons or show favouritism (Eph.6:9; 1 Tim.5:21).
10. Pay wages promptly (Col.4:1; 1 Tim.5:8).

**D. The role of the delegate. How can you be more profitable to the man of God for whom you work (2 Tim.4:11)?**

1. Serve him, "as to the Lord" (Col.3:23).
2. Get to know the people over you.
  
3. Stay within the bounds of your own responsibilities (1 Tim.2:12).  
When flesh usurps authority over the spirit, you have an abnormality in your life. The same thing happens when you take authority that doesn't belong to you.
  - a. Do what you have been hired to do.
  - b. Concentrate and think about the 99% of the good work which is being done.
  - c. Pray about your problems.
  - d. Talk to your authority. Make sure you have all the facts.
4. Get to know the proper flow of authority in the church or ministry.
5. Earn their trust.
6. Be teachable and correctable.
7. Do not buck the system (Acts 9:5).
8. Do not be an advice giver on everything.

# The Tabernacle

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## INTRODUCTION:

### A. First & last mention of the Tabernacle

1. First: **Exodus 25:9** – “Moreover you shall make the tabernacle . . .”
2. Last: **Revelation 15:5** – “After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.
3. Mentioned at least 320 times in the Bible.

### B. Why Christians need to study about, and be knowledgeable of, the Tabernacle and its ministries.

1. Because a study of the Tabernacle is necessary for a proper understanding of God’s redemptive program, which is progressively revealed throughout Scripture.
2. Because an understanding of the Tabernacle informs sinful people about the holiness of God.
3. Because a knowledge of the Tabernacle is foundational to an understanding of Christ’s fulfillment of God’s redemptive program.
4. Because the Tabernacle demonstrates how a holy God can rightly manifest His grace and mercy to sinful people.
5. Because the priestly ministry in the Tabernacle reveals much about how sinful people can approach a holy God with acceptable worship.
6. Because a study of the priesthood is foundational to an understanding of Christ’s priestly ministry.
7. Because an understanding of the function of Israel’s priesthood enables Christians to have a greater appreciation of their own role as priests in God’s eyes today.
8. Because the sacrificial system within the Tabernacle teaches the great importance God placed on the need for a blood sacrifice to atone for sin.
9. Because a proper understanding of the Levitical sacrifices gives Christians a greater understanding of God’s view of the various kinds of sins among men.
10. A good grasp of the Tabernacle is necessary for understanding more than half of the Book of Hebrews as well as other portions of the New Testament.

### C. **Exodus 24:12** – “Then the Lord said to Moses, ‘Come up to me on the mountain . . .’”

1. For six days Moses sat in silent contemplation waiting for direction from God.

2. Then, suddenly, the silence was broken on the seventh day when God spoke to Moses out of the cloud, "Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering.
  - 3 And this is the offering which you shall take from them: gold, silver, and bronze;
  - 4 blue, purple, and scarlet thread, fine linen, and goats' hair;
  - 5 ram skins dyed red, badger skins, and acacia wood;
  - 6 oil for the light, and spices for the anointing oil and for the sweet incense;
  - 7 onyx stones, and stones to be set in the ephod and in the breastplate.
  - 8 And let them make Me a sanctuary, that I may dwell among them.
  - 9 **According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make."** Exodus 25:2-9
3. The God of Israel who had redeemed them from the bondage of Egypt . . . Revealed His glory to them on Mount Sinai . . . And had given them His law to live by . . . Now condescends to dwell in their midst. He begins by asking the people to:
  - a. Give prescribed offerings of needed materials.
  - b. Build Him a sanctuary to dwell in.
4. Where would this group of newly released slaves come up with that kind of offering? They would only be giving back a portion of what had already provided for them. Let me explain . . .
  - a. **Genesis 15:3-14** – "He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; **afterward they shall come out with great possessions.**
  - b. **Exodus 12:35-36** - Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. And the LORD had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus **they plundered the Egyptians."**
    1. Perhaps payment for those many years of bondage and servitude?

2. God always provides for the needs of His children. He never asks of us anything that He has not already given us in great abundance.

3. Example of Mary & Joseph fleeing Bethlehem for Egypt in order to escape Herod's wrath for the newborn King.

a. How could a poor carpenter from Nazareth with his new wife and small child support themselves while traveling to and then living in Egypt?

b. God provided for their needs by sending wise men from the east with their valuable gifts of:

1. Gold

2. Frankincense

3. Myrrh

4. Interesting note: In Exodus, God provided for the material needs of His people as they **EXITED** Egypt. In Matthew 2, God provided for the material needs of Joseph and His family for **ENTERING** Egypt. God worked through others both times.

c. How would the people respond with their newly-acquired freedom and wealth? **Exodus 36:2-6** – "Then Moses called Bezalel and Aholiab, and every gifted artisan in whose heart the LORD had put wisdom, everyone whose heart was stirred, to come and do the work.

3 And they received from Moses all the offering which the children of Israel had brought for the work of the service of making the sanctuary.

So they continued bringing to him freewill offerings every morning.

4 Then all the craftsmen who were doing all the work of the sanctuary came, each from the work he was doing,

5 and they spoke to Moses, saying, "**The people bring much more than enough for the service of the work which the LORD commanded us to do.**"

6 So Moses gave a commandment, and they caused it to be proclaimed throughout the camp, saying, '**Let neither man nor woman do any more work for the offering of the sanctuary.**' **And the people were restrained from bringing.**"

Note: Can you imagine something like that happening among God's people today?

D. What joy must have swept over Moses when he saw the plans for the Tabernacle that he was to build and heard that the God of the universe would dwell among the Israelites.

- E. The Tabernacle is of such great importance to God's redemptive program that **50** chapters of the Bible are devoted to it.
1. Exodus has 13 chapters devoted to the Tabernacle.
  2. Leviticus has 18 chapters devoted to the Tabernacle.
  3. Numbers has 13 chapters devoted to the Tabernacle.
  4. Deuteronomy has 2 chapters devoted to the Tabernacle.
  5. Hebrews has 4 chapters devoted to the Tabernacle . . . 30 - 40% of the

Book.

- F. Names designations ascribed to the Tabernacle.
1. The Tabernacle (Exodus 25:9)
  2. A Sanctuary (Exodus 25:8) Set apart for the Holy God
  3. The Tent (Exodus 36:36) A temporary dwelling place of God
  4. Tabernacle of the congregation (Exodus 29:42-44; 30:36) Where God met with the people.
  5. House of the Lord (Exodus 36:6)
  6. The Tent of Meeting (Exodus 39:32)
  7. Tabernacle of the Testimony (Exodus 38:21) The law given to Moses was to be kept in the Ark of the Covenant in the Holy of Holies.
  8. House of the Lord (Deuteronomy 23:18)
  9. Temple of the Lord (1 Samuel 1:9)

### **THE PURPOSE OF THE TABERNACLE**

- A. For almost **500** years, the Tabernacle served as a place for God to dwell among His people, and a place where His people could commune with Him.  
Exodus 25:8; 40:34-37
1. Throughout Israel's history, there was a propensity toward idolatry. Thus, the Tabernacle stood as a visual reminder to Israel that they served the true and living God.
  2. The structure and service of the Tabernacle showed a sinful people how they could:
    - a. Come before a holy God in worship and service. Exodus 29:42-45
    - b. Offer sacrifice for sin. Leviticus 1-7; 16-17
    - c. Receive instruction and counsel from God.
- B. The Tabernacle was a graphic portrayal of God's redemptive program for Israel. Every aspect of the Tabernacle--from the brazen altar, where sacrifices were offered for sin, to the mediating high priest, who offered the sacrificial blood on the mercy seat--pointed to God's redemptive plan for mankind.

C. This fact is beautifully typified in the ministry of Jesus the Messiah who left His home in Heaven and tabernacled among His people. **John 1:14** – “And the Word became flesh and dwelt (tabernacled) among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

### **THE PATTERN OF THE TABERNACLE**

A. The Tabernacle was an ingenious, prefabricated structure that could be moved at will.

B. It can be said that:

1. The Egyptians paid for it.
2. God supplied it.
3. Israel used it.

C. Its construction was a cooperative task between God and His people.

1. God provided the pattern for the Tabernacle. **Exodus 25:3-7**
2. The people provided the materials (**Exodus 25:2**), by bringing an offering with willing hearts. **Exodus 25:2**

a. The offerings they brought were:

1. Gold
2. Silver
3. Brass
4. Jewels
5. Fine linens
6. Dyes from Egypt
7. Goat hair
8. Ram skins from their flocks
9. Seal skins (porpoises) from the Red Sea
10. Shittim (acacia) wood from the Sinai region

b. There were 3 tons of gold, 5 tons of silver, 4 tons of brass, jewels, woods, and tapestries used in the construction of the Tabernacle.

c. Moses was instructed to take the offerings only if they came from willing hearts.

1. Today, God desires that His people give themselves to His service first. **Romans 12:1** – “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.
2. Then they are to bring their gifts, “not grudgingly, or of necessity” (**2 Corinthians 9:7**), but willingly, for his work.

3. God's plan has always been to accomplish His purposes through redeemed people.

D. The Tabernacle was the focal point of Israel's community life with the tribes dwelling on all four sides. Numbers 2

1. On the east side were **186,000** men from the tribes of:
  - a. Issachar
  - b. Judah
  - c. Zebulun
2. On the north side were **157,000** people from the tribes of:
  - a. Asher
  - b. Dan
  - c. Naphtali
3. On the west side were **108,000** men from the tribes of:
  - a. Manasseh
  - b. Ephraim
  - c. Benjamin
4. On the south side were **151,400** men from the tribes of:
  - a. Simeon
  - b. Reuben
  - c. Gad
5. This did not include Moses, Aaron, the priests, and the Levites (Kohathites, Gershonites, and Merarites), who numbered approximately **22,300** and were placed on all four sides of the Tabernacle.
6. The number of men **20** years of age and older, not including the Levites, was **603,550**.
7. Including the number of women, children, and the remainder of the mixed multitude who left Egypt, the number of people encamped around the Tabernacle was probably between **2,500,000** and **3,000,000**.
8. Adding the animals brought with them from Egypt made this a huge encampment.
  1. It is estimated that the encampment covered some **12** square miles.
  2. It is estimated that the provisions needed to meet the needs of the people and animals were in excess of:
    - a. **30** boxcars of food per day.
    - b. **300** tank cars of water per day.
  3. If the people traveled **50** abreast, the procession would have stretched for **40** miles.
9. Breaking camp
  - a. To break camp **1st (EAST)** Numbers 2:3-9

- Judah, Issachar, & Zebulun
- b. To break camp **2nd (SOUTH)** Numbers 2:10-16
  - Reuben, Simeon, & Gad
- c. To break camp in the middle **MIDDLE** Numbers 2:17
  - Levites
- d. To break camp **3rd (WEST)** Numbers 2:18-24
  - Ephraim, Manasseh, & Benjamin
- d. To break camp **LAST (NORTH)** Numbers 2:25-30
  - Dan, Asher, & Naphtali

E. Builders: Superintendent - Bezalel (tribe of Judah)  
Assistant -

Aholiab (tribe of Dan) F. Physical size and dimensions of the Tabernacle.

### 1. OUTER COURT:

- a. **150** feet long by **75** feet wide . . . About the size of an average city lot.
- b. Enclosed by a fine-twined curtain **7½** feet high held in place by **60** pillars.
- c. Only one gate . . . Located on the east side and was **30** feet wide.
- d. The entire Tabernacle and its courtyard would fit into half a football field.
- e. Furnishings in the Outer Court – 2 pieces

#### 1. The Brazen Altar

- a. Located in the outer court just inside the gate facing the Tabernacle.
- b. Typifies Christ's redemptive work on the cross on our behalf.

#### 2. The Brazen Laver

- a. Located in the Outer Court between the brazen altar and the Tabernacle.
- b. Typifies our need for continual cleansing from sin.

### 2. THE TABERNACLE TENT ITSELF ( THE TABERNACLE PROPER):

- a. **15** feet high by **45** feet long by **15** feet high.
- b. The two rooms of the Tabernacle (Holy Place and Holy of Holies) contained approximately 675 sq. ft. of floor space.
- c. The most costly building for its size every erected. Some \$10,000,000
- d. Divided into two sections:

1. The Holy Place . . . **15** feet wide by **30** feet long by **15** feet high.
2. The Holy of Holies . . . **15** feet square. **15** feet wide by **15** feet long by 15 feet high.

Note: The smallest part of the Tabernacle became the biggest place for God. No place is too small for our great God. No Heart or life is too small for our great God.

- e. The whole structure had four coverings. From inward to outward . . .
  1. An inner lining of embroidered, fine-twined linen.
  2. A woven goat hair covering over the linen.
  3. A ram skin covering dyed red, over the goat hair.
  4. A waterproof porpoise skin covering placed on the top.
- f. Furnishings in the Holy Place – 3 pieces
  1. **The Table of Showbread** stood on the right side of the Holy Place.
    - a. The 12 loaves of bread on the table were a meal offering, representing the 12 tribes of Israel.
    - b. The showbread typified Christ as our Bread of Life. John 6:51
    - c. It also typified the Lord's Supper.
  2. **The Seven-Branched Golden Candlestick** was located on the left side of the Holy Place.
    - a. Provided light for the Holy Place.
    - b. Typified Christ as the light of the world and the light of life. John 8:12.
  3. **The Altar of Incense** stood in the Holy Place just in front of the veiled Holy of Holies.
    - a. Coals from the Brazen Altar were placed on the Altar of Incense, over which sweet incense was poured daily. Remember Nadab & Abihu offered a fire from some other source and were killed because of their disobedience. Leviticus 10:1-2. One fire was not as good as another.
      - b. The smoke from the incense curled upward, representing the prayers of God's people. Psalm 141:1; Revelation 5:8
      - c. This typifies prayers of God's people today.

**g. The Veil**

1. Separated the Holy Place from the Holy of Holies.
2. The heavy veil separated a holy God from sinful people.
3. Christ represents the veil, separating people from God.
4. At His death on the cross, the veil in the temple was rent from top to bottom. (Matthew 27:51), opening the way to God through His shed blood (Hebrews 10:19), so that we can "Hebrews 4:16

come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." **Hebrews 4:16**

**h. THE HOLY OF HOLIES** – 1 piece with two parts

1. Contained the Ark of the Covenant with the Mercy Seat on its top as a covering.
2. On the top of the Ark were two cherubim of God, facing each other but looking down on the Mercy Seat, with their wings outstretched out over it
3. It was on the Mercy Seat that that the High Priest sprinkled blood on the day of atonement, which enabled God to cover the sins of the High Priest people.
4. Christ, as our High Priest, used His own blood to put away sin forever.
  - a. He became our propitiation . . . our substitute. 1 John 2:2
  - b. Christ satisfied the righteous demands of a holy God for the judgment of sin and opened the way for God to freely forgive people of their sin.

G. The Tabernacle, with its many symbols and types, was a shadow pointing to the Savior who, in the fullness of God's time, tabernacled in this world and opened the way for God to bring redemption to mankind.

1. The Tabernacle prefigures:

- a. Christ
- b. Christians
- c. The world
- d. The Church
- e. Heaven
- f. Redemption

2. **Hebrews 9:11-12** – " But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption."

**THE BRAZEN ALTAR Exodus 27:1-8**

A. The largest piece of furniture used in worship . . . Was always open to guilty Israelites so they could atone for their sin.

1. **7j** feet square
2. Stood **4j** feet high
3. Had four horns pointing outward at each corner.
4. A very simple hollow ox made of shittim (acacia) wood and overlaid with brass.

B. Located just inside the **30'** by **7j'** wide gate on the east side.

C. The Brazen Altar was provided for sacrifice.

1. According to Leviticus 17:11 and Hebrews 9:22, without sacrifice there could be no atonement.
2. Soberly, the Israelites brought the prescribed offerings without spot or blemish to the priests, who stood at the Tabernacle's gate to receive them.
  - a. The Offerers laid their hands on the heads of the offerings, symbolic of their identification with their substitutionary death on their behalf. Their sins were transferred to the sacrifices, and the life of the sacrifices was transferred to them.
  - b. The offerers then killed the animals while the priests caught the sacrificial blood in a basin, the blood that was to be offered as an atonement.
  - c. The priests, functioning as mediators, sprinkled the blood of the sacrifices on the altar and poured the remaining blood in the basin at the altar's base.
  - d. Then the priests cut the sacrifices into pieces, washed the inner parts, and burned various pieces on the altar as a sweet savor to the Lord.
3. At the altar, an innocent lamb bore the judgment of the guilt.
  - a. Christ, the Christian's Lamb (John 1:29; Revelation 13:8), died on the altar of the cross to bear the judgment of God's wrath against sin on our behalf.
    1. **John 1:29** – "The next day John saw Jesus coming toward him, and said, "Behold! **The Lamb of God** who takes away the sin of the world!"

2. **Revelation 13:8** – “All who dwell on the earth will worship him, whose names have not been written in the Book of Life of **the Lamb** slain from the foundation of the world.”
  3. **Isaiah 53:3-6** – “He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.  
4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.  
5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.  
6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.”
  4. **Romans 4:25** – “[Jesus] who was delivered up because of our offenses, and was raised because of our justification.”
- b. The word altar means high place.
1. The sacrifice had to be lifted up on the elevated altar.  
**Leviticus 9:22**  
– “Then Aaron lifted his hand toward the people, blessed them, and **came down** from offering the sin offering, the burnt offering, and peace offerings.”
  2. Christ’s being lifted up on the cross as our sacrifice speaks of this procedure: “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.” **John 3:14**
  3. The fire that burned continually on the altar had a twofold meaning.
    - a. It proclaimed God’s holiness and justice.
    - b. It was symbolic of His readiness to receive the sacrificial offerings of the people to cleanse them from sin.
- D. For Christians, the Brazen Altar is full of symbolic meaning and spiritual teaching.
1. Acacia wood is a hard, incorruptible, indestructible wood that grows in the Sinai Desert. It beautifully typifies the humanity of Christ, who came from “a root out of dry ground.” **Isaiah 53:2**
  2. The sacrifice was tied to the horns on the altar. Christ was nailed to the cross as a part of His sacrifice for our sin.
  3. The blood-stained horns point upward and outward to the four corners of the world, reminding us of the saving power of Christ’s

blood. Acts 1:8 E. The Serving Utensils at the Brazen Altar and Their Significance. The five utensils used to serve the altar were types of Christ.

1. The **pans** and **shovels** were used to remove the precious ashes of the sacrifices and carry them outside the camp to be disposed of in a clean place. The ashes spoke of the finished work of Christ (John 19:30), who was put into a clean place, a new tomb, at His burial (John 19:41), once His sacrifice was finished.
  2. The blood from the sacrifices was drained into a **basin** and poured out at the base of the altar, typifying Christ, who poured out His blood on our behalf. **Hebrews 9:12-15** – “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.
    - 13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,
    - 14 How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?
    - 15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.
  3. The **flesh hooks** represented the cruel hands of the men who nailed Christ to the cross. Luke 23:33
  4. The **pans (censers)** which carried the fire from the Brazen Altar to the Altar of Incense, represented Christ as our advocate and His ministry of prayer at the Father’s throne.
    - a. **Hebrews 7:25** – “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.”
    - b. **1 John 2:1** – “. . . And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.”
- F. The position of the Brazen Altar spoke of access and fellowship with God.
1. It stood inside the Outer Court facing the door of the Tabernacle.
  2. Before the priest could pass to the Tabernacle, he had to offer a blood sacrifice on the brazen altar. Today, access and fellowship with God can come only through the sacrificial death of Christ.
    - a. **1 Timothy 2:5** – “For there is one God and one Mediator between God and men, the Man Christ Jesus.”
    - b. **Hebrews 9:15** – “And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

3. God requires another living sacrifice . . . Christians are to present themselves as a "living sacrifice to God. **Romans 12:1** – "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."
4. The apostle Paul summed up our consecration in **Galatians 2:20** – "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."

**THE BRAZEN LAVER Exodus 30:17-21; 38:8; 40:7**

- A. His hands splattered with blood and his feet soiled from the dust of the Tabernacle Outer Court, the priest moved quickly but reverently to the Brazen altar for cleansing.
  1. The words of Moses were fresh in his mind each time he was called to serve "When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die." **Exodus 30:20**
  2. Purification before and during service in the Tabernacle was mandatory for the priests who ministered before God.
  3. The Brazen Laver was never used by the congregation but was provided exclusively for the priests' purification.
- B. Each year the High Priest washed on the Day of Atonement, put on the holy linen garments, and made an atonement for himself and the children of Israel.  
Leviticus 16:24
  1. But on every other day of the year, a serving priest only had to wash the defilement from his hands and feet before entering the Tabernacle to serve.
    - a. Carefully dipping his right hands into the laver, he meticulously washed his right hand then his right foot.
    - b. Reversing the process, he washed his left hand and then his left foot.
  2. Many serving priests served throughout the year . . . but only one High Priest.
  3. **Exodus 19:23** – "Even the priests who come near the Lord must purify themselves or the Lord will break out in anger against them."
- C. The strategic position of the Laver.
  1. The priests knew all too well the strategic placement and symbolic meaning of the Laver.
    - a. Their sins being atoned for at the Brazen Altar, made it possible for them to approach the Tabernacle in worship, but not before they stopped by the Laver to wash the defilement of the dusty Tabernacle Outer Court from their bodies.

- b. They had to be both spiritually and physically clean before they could enter the presence of a holy God in communion and fellowship.
  - c. The Word of God was clear on this matter. "You shall be holy; for I am holy." **Leviticus 11:44**
2. Standing in the Outer Court between the Brazen Altar and the Tabernacle tent itself, the Brazen Laver had two parts. Exodus 38:8
- a. The circular brass bowl made from the polished brass mirrors that the women brought with them from Egypt.
  - b. The brass foot or pedestal.
3. Although the size of the Laver is not given, it had to be big enough to hold the large supply of water used exclusively by the priests for purification.
- a. Fresh spring water, probably from a smitten rock, was continually poured into the Laver for daily purification.
  - b. The Brazen had no given measurement, symbolic of the limitless cleansing power of God.
- D. The Brazen Laver was used only by the priests for purification,
1. All New Testament Christians are priests. **1 Peter 2:9** – "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light."
  2. As such, we can bring our spiritual sacrifices and praise to God in worship.  
**1 Peter 2:5** – "You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."
  3. As Aaron and his sons were born into the priesthood (Exodus 28:1), so each of us enters the New testament priesthood by means of the new birth Jesus spoke to Nicodemus about in John 3:1-21, through the "washing of regeneration" Paul told Titus about in **Titus 3:5** – ". . . But according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit."
  4. Baptism is our washing for spiritual cleansing, after which we enter the Church, added to it by the One who gave His blood for it. Acts 2:47; Acts 20:7
- E. In the Brazen Altar we see the means for us to be justified. In the Brazen Laver we see the means of our sanctification.
1. The word sanctified means to be set apart,
  - a. First, we are set apart from sin, both spiritually and physically.  
**1 Thessalonians 4:3**

- b. Second, we are set apart for divine service through Christ our High Priest. 1 Corinthians 1:2; 6:11
2. Four agents are involved in our sanctification.
  - a. God, the Father, chastens us for sin. Hebrews 12:10
  - b. Jesus Christ, the Son, provides the means for our sanctification through His shed blood. Hebrews 12:13
  - c. The Holy Spirit applies the truth of God's Word to our lives. 2 Thessalonians 2:13; 1 Peter 1:2
  - d. We are to voluntarily separate ourselves from sin. 2 Corinthians 7:1
    3. Daily sins must be confessed to God, and repented of, in order to maintain an unbroken communion and fellowship with Him.
4. David described it well in **Psalm 24:3-4** – "Who may ascend into the hill of the LORD? Or who may stand in His holy place? He who has clean hands and a pure heart . . ."
5. **1 Peter 1:15-16** – "But as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy."

**THE GOLDEN CANDLESTICK (LAMPSTAND) Exodus 25:31-40; 37:17-24, 39-37**

- A. Having been cleansed by washing at the Brazen Laver, the priest reverently made his way a few feet forward toward the Tabernacle entrance. His heart pounded with anticipation as he carefully drew back the heavy curtain of the Tabernacle and entered to minister in the 15' by 30' Holy Place.
- B. Light from the huge Golden Candlestick/Lampstand filled every corner of the holy place with a warm, shimmering, brilliance, providing illumination for the priest as he ministered.
  1. The Golden Lampstand was located on the left side (south side) of the Holy Place, across from the Table of Shewbread.
  2. According to **Exodus 25:39**, the Golden Candlestick was made of one talent of pure gold. "It shall be made of a talent of pure gold, with all these utensils."
    - a. A talent of gold was weighed at:
      1. **75** pounds
      2. Metrically speaking: **34** kilograms
    - b. The Golden Candlestick weighed some 75 pounds.
    - c. With gold selling at \$\_\_\_\_\_ per ounce, the Golden Candlesticks value was tremendous.
    - d. Jewish traditions says that the Golden Lampstand was:

1. **5** feet high.
  2. **3.5** feet wide
  3. Description of the Golden Candlestick.
    - a. Had a center stem with three branches on each side, making it a seven-pronged Lampstand.
    - b. Each stem had three groups of almond blossom cups, knobs, and flowers, except the middle stem which had four.
  4. It was part of the priest's ministry to care for the Lampstand.
    - a. Its lamps were kept perpetually burning. Exodus 27:20-21
    - b. The Lampstand was to be filled daily with pure olive oil.
    - c. The priests trimmed each lamp every evening and morning (Exodus 30:7-8) with pure gold tongs and snuff dishes (Exodus 25:38)
- C. The purpose of the Golden Lampstand was to provide light.
1. Jesus said in **John 8:12** – "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."
  2. He also said in **John 3:19** – "And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil."
  3. The Golden Lampstand typified Christ, who lights up the walk and fellowship of God's people today.
    - a. The Holy Place had no windows to allow light to shine into the Tabernacle.
    - b. The light of the Holy Place was hidden from the world. Only the priests had the privilege of enjoying that light.
    - c. Today, Christians are the only reflectors of Christ's light to a lost and dying world.
    - d. We might think of the Golden Lampstand of representing God's Word as light for this world. **Psalms 119:105** – "Your word is a lamp to my feet And a light to my path."
- D. The tongs and snuff dishes used in trimming the Lampstand are typical of the cleansing of Christians.
1. Daily the priest removed any dead material from the wick that might prevent the light from shining brightly.
  2. Christians are the wick of God, standing between the oil and the light.
    - a. When the light is shining brightly, the wick is not noticed.
    - b. If our wick is defective, the oil of the Holy Spirit is unable to flow through us, thereby causing the light of Christ to flicker dimly and finally die out.
    - c. Christians must continually be trimmed by chastening. Hebrews 12:5-11
  3. The priests placed the used portions of the wick into a

- snuff dish and carried them out of the Tabernacle for proper disposal.
- a. Our God disposes of our sins far from His holy presence.
  - b. **Psalm 103:12** – “As far as the east is from the west, So far has He removed our transgressions from us.”

**THE TABLE OF SHOWBREAD Exodus 25:23:23-30; Leviticus 24:5-9**

A. Light from the Golden Lampstand illuminated the Table of Showbread, causing it to sparkle with dazzling beauty as the small ornately tooled table stood on the right side (north side) of the Holy Place. C. Its construction:

1. Made of Acacia (shittim) wood and covered with gold.
2. The table was Three feet long and two and three-tenths feet high.  
Exodus 25:23-28
3. Vessels of pure gold were provided to minister at the table. Exodus 25:29
  - a. Dishes (bread pans) were made for carrying the bread into the holy place.
  - b. The spoons (incense cups) were filled with frankincense, which was poured on top of the bread and burned on the Altar of Incense as well.  
Leviticus 24:7; Numbers 7:14
  - c. The covers (flagons) and bowls (cups) were used in the drink offering that accompanied the meal offering in the Tabernacle. Leviticus 23:18; Numbers 6:15

D. The Bread for the Table of Showbread.

1. The term “showbread” comes from a Hebrew word that means “Bread of the face” or “Bread of presence.”
2. Twelve new cakes of bread containing about six pounds of flour were arranged in two rows of six loaves each.
  - a. The twelve loaves were gathered from the 12 tribes each Sabbath and were used in two ways:
    1. Typified Christian giving.
      - a. They were brought as a unit by the 12 tribes as a portion of their labor to be dedicated to the Lord’s service each week.
      - b. Paul typified this in the church when he wrote in **1 Corinthians 10:17** – “For we, though many, are one bread and one body; for we all partake of that one bread.”
      - c. Paul instructed us to systematically every first day of the week to set aside a portion of our income as God has prospered us, and give that portion to God. **1 Corinthians 16:2** – “On the first day of the week let each one of you lay

something aside, storing up as he may prosper . . ."

2. The Lord's Supper.

3. The fragrance of freshly baked bread topped with frankincense filled the Holy Place.
4. According to the Mishna (the first part of the Talmud), the changing of the Showbread was an elaborate service. "Four priests entered the holy place, two of them carrying the piles of bread, and two of them the cups of incense. Four priests had gone in before them, two to take off the old piles of showbread, and two to take off the cups of incense. Those who brought in the new bread stood at the north side facing southward. One part lifted off and the other put on, the hands of one being over against the hands of the other, as it is written, Thou shalt set both upon the table bread of the Passover always before me" (Men. XI, 7). The loaves that were removed were delivered to the priests for their consumption within the tabernacle, the whole quantity amounting to seventy-five pounds of bread per week." E. The typification of the Showbread.

1. The Showbread typifies Christ.

a. **John 6:35** – "Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst."

b. Jesus was born in Bethlehem which means "House of Bread."

c. The Showbread typified Christ's sinless life.

1. The Moosaic law strictly forbade leaven, a symbol for sin (Exodus 12:8, 15-20; Matthew 16:6), from being used in the flour set aside for priestly ritual. Leviticus 2:11

2. Jesus, the Bread of Life, was without sin (leaven).  
2 Corinthians 5:21; 1 Peter 1:19

2. The Showbread typifies the Lord's Supper.

a. **Matthew 26:26-29** – "And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, 'Take, eat; this is My body.'

27 Then He took the cup, and gave thanks, and gave it to them, saying, 'Drink from it, all of you.

28 For this is My blood of the new covenant, which is shed for many for the remission of sins.

29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

b. **1 Corinthians 11:23-26** – "I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;

24 and when He had given thanks, He broke it and said, 'Take, eat; this is My body which is broken for you; do this in remembrance of

Me.' 25 In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.'

26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes."

### **THE ALTAR OF INCENSE Exodus 30:1-10, 34-38**

- A. The sun was rising over the eastern horizon as the priest entered the Holy Place to trim the Lampstand and offer sweet incense on the Golden Altar of Incense.
1. He never minimized his high and holy privilege of serving in the Tabernacle.
  2. He alone was the mediator who offered intercessory prayer before a Holy God on behalf of the nation of Israel.
  3. He would take a censer full of burning coals from the Brazen Altar in one hand and specially prepared sweet incense in the other hand and ignited the incense by sprinkling it over the burning coals. Leviticus 16:12-13
  4. A thick cloud of smoke curled upward filling the Tabernacle, symbolic of Israel's prayers to God.
  5. Ministering at the Altar of Incense is the closest any regular priest could come to God and the Holy of holies.
  6. Typified herein are our prayers to God. **James 5:16** – ". . . The effective, fervent prayer of a righteous man avails much." D. The description of the Altar of Incense.
1. 36 inches high (3 feet high)
  2. 18 inches square
  3. Covered with gold
  4. Had a horn at each corner
- E. The priests' preparation for ministering at the Altar of incense
1. First, before the priests could offer the incense of prayer, three requirements had to be met.
    - a. The priests had to minister at the Brazen Altar, shedding the blood of an animal or their sins. Before we are able to come before a holy God in prayer, we must be cleansed by the shed blood of Jesus Christ.
    - b. Second, the priests had to wash all defilement from their hands and feet. (Exodus 30:18-20). We must be baptized into Christ, thereby being cleansed from all past sins.
    - c. Third, the priests had to be in the Holy Place to offer the incense of prayer. The Holy Place represents the Church. The Lord adds us to the Church wherein we can minister and serve.

F. Aaron was to offer incense on the Altar of Incense at regular times each day.  
Exodus 30:7-8

1. When the priests offered the morning and evening sacrifices on the Brazen Altar, they also entered the holy place to trim the golden lampstand and burn incense on the altar.
  2. Many wonder when is the best time to pray . . . In the morning or evening?
    - a. Although the Bible does not stipulate a set time for Christians to pray, the Biblical pattern would suggest that we should pray both morning and evening.
    - b. We should offer morning prayers of praise and petition, inviting the Lord to give us direction as we begin the day.
      1. Samuel's parents prayed in the morning. 1 Samuel 1:19
      2. Hezekiah prayed in the morning. 2 Chronicles 29:20
      3. Job prayed in the morning. Job 1:5
      4. David prayed in the morning. Psalm 57:8
      5. Jesus prayed in the morning. Mark 1:35
    - c. In the evening we should reflect on the day, thanking and praising God for answered prayer and the direction He gave us.
  3. No fire other than that from the Brazen Altar could be used on the golden Altar of Incense.
    - a. When Nadab and Abihu offered strange fire, they immediately died at the hand of the Lord. Leviticus 10:1-2.
    - b. "Strange fire" was fire from any source than the Brazen Altar. One fire was not as good as any other fire.
    - c. Adab and Abihu were true priests with true incense, but they used fire that had not been prescribed by God. Leviticus 6:12-13; 16:12
- c. Partial obedience is disobedience.

G. The horns of the Altar of Incense were not just for decoration but served a specific purpose in relationship to the blood sacrifice.

1. On the Day of Atonement (the 10<sup>th</sup> day of the 7<sup>th</sup> month), the high priest took some of the blood that was used to sprinkle the mercy seat and put it on the horns of the altar to "make an atonement upon the horns of it." Exodus 30:10
3. The purpose of this act is stated in Leviticus 16:18-19 – to "Cleanse it, and hallow it from the uncleanness of the children of Israel."

H. The incense burned perpetually before the Lord throughout the years.  
Exodus 30:8

1. The burning of the incense typified prayers.

2. 1 Thessalonians 5:17 – “Pray without ceasing.”

**THE VEIL Exodus 26:31-35; 36:35-38**

- A. The multicolored veil brodered with images of cherubim hung elegantly between the Holy Place and the Holy of Holies, separating the priest from God’s glorious presence.
1. The word “veil” means to separate and describes its purpose.
  2. The veil acted as a barrier between God and man, shutting God in and man out. Leviticus 16:2
  3. There were three curtains/veils used as accesses in the Tabernacle.
    - a. First, the “gate of the court” (Exodus 27:16) was seven and a half feet high and thirty feet wide. The curtain separated the people in the camp from the Tabernacle court (Outer Court).
    - b. Second, the “hanging for the door of the tent” (Exodus 26:36-37). This curtain separated the priests in the Outer Court from the Holy Place.
    - c. Third, the veil, divided the inside of the tabernacle into two rooms, the Holy Place and the Holy of Holies.
  4. These three curtains were strategically located in the Tabernacle, each one made of fine-twined linen into twisted threads of blue, purple, and scarlet were interwoven (Exodus 38:18). Although beautiful to the eye, the veiled entrances of the Tabernacle were not to be objects of admiration, rather they performed the basic function of separation.
- B. The awesome figures of the cherubim woven into the veil were images of angelic beings of the highest order.
1. It was as if God had placed a continuous guard before its entrance saying,  
“This far, but no further!”
  2. To protect the tree of life, cherubim were placed at the entrance of the Garden of Eden after Adam and Eve were driven out. Genesis 3:24
- C. The veil that hung in Herod’s Temple during the Lord’s ministry on earth, was beautiful to behold according to Jewish tradition.
1. The Talmud said there were two veils in Herod’s temple.
    - a. According to the Talmud, it was not known whether the veil in Solomon’s Temple hung inside or outside the entrance to the Holy of Holies (Yoma 51).
    - b. According to Maimonides, there was no wall between the Holy Place and the Holy of Holies, but a space of one cubit (about 18 inches) was assigned to it where the veil was hung.

- C. Since the priests in Herod's time did not know on which side of the cubit the veil was hung, they hung two veils, one nearer the Holy Place and the other near the Holy of Holies.
  2. According to the Talmud, the veils were 60 feet long/tall and 30 feet wide.
  3. About the thickness of a man's palm (four inches).
  4. Made of 72 squares that were sown together.
  5. According to Jewish tradition, the veils were so heavy that it took 300 priests to hang them.
- D. The rending (tearing) of the veil in Herod's Temple.
  1. **Matthew 27:51** – "Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split."
    2. Simultaneously with the death of Jesus Christ, the veil was rent (split). Before the rending of the veil, mankind had no direct access into God's presence. But in a simplistic yet profound act, God tore away the barrier that had separated Him from humanity for more than 1,500 years.
    3. The earthquake did not cause the splitting of the veil. Matthew 27:51 clearly shows that the earthquake occurred after the veil was rent.
    4. The rending took place at the time of Jesus' death, the 9<sup>th</sup> hour (3:00 p.m.). That would be the time the priests would be busy in the Temple preparing the evening sacrifice. Hundreds of people would be in the temple area at that time.
    5. The veil was tore from top to bottom . . . Not from the bottom upward. How could human beings standing on the floor, rip a 60 foot tall heavy curtain from the top to the bottom? They could not even do it from the bottom to the top.
    6. The same hand and power that tore the veil in the Temple, tore the body of Jesus on our behalf.
      1. **Hebrews 10:19-20** – "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh."
      2. Through His death, Jesus inaugurated (opened for the first time) a way for man to have direct access to God.
      3. The word "new" in Hebrews 10:20 means "newly slain" in describing Christ's sacrifice.
  7. It was at the point of the rending of the veil that God was proclaiming to the Jewish people and the world that the ministration of the Jewish priesthood had ended.
    - a. No longer was a High Priest needed to annually atone for sin.

- b. Jesus, the true High Priest, had opened the way for mankind to come into the presence of God through His atoning blood.  
Hebrews 6:19; 9:3-15; 10:19

### **THE ARK OF THE COVENANT Exodus 25:10-22; 37:1-9**

#### A. The Ark of the Covenant . . .

1. Was symbolic of God's throne and presence, making it the most sacred article of furniture in the Tabernacle.
2. Was the first article of Tabernacle furniture God gave Moses instructions for. (Exodus 25:10-22) It is assumed by many that the Ark of the Covenant was the first article of Tabernacle furniture made. Followed in order by:
  - a. The Table of Showbread. Exodus 25:23-30
  - b. The Golden Lampstand. Exodus 25:31-39
  - c. The Tabernacle tent. Exodus 26:1-36 (the whole 26<sup>th</sup> chapter)
  - d. The Brazen Altar. Exodus 27:1-8
  - e. The Outer Court. Exodus 26:9-19
  - f. The Altar of Incense. Exodus 30:1-10
  - g. The Brazen Laver. Exodus 30:17-21
3. Was accessible to the High Priest one day each year, the Day of Atonement.
4. Was accessible to Moses at any time God wanted to speak to him.  
Exodus 25:22
4. Is referenced by many names:
  - a. "The ark of the testimony." Exodus 25:22
  - b. "The ark of the covenant." Numbers 10:33
  - c. "The ark of God." 1 Samuel 3:3
  - d. "The ark of the Lord God." 1 Kings 2:26
  - e. "The holy ark." 1 Chronicles 35:3
  - f. "The ark of thy strength." Psalm 132:8
5. Was a rectangular chest, 3 feet 9 inches long and 2 feet 3 inches high, made of acacia wood and covered inside and outside with gold.
6. The lid of the chest was called the Mercy Seat. On top of the Mercy Seat were two Cherubim with wings touching and facing the Mercy Seat. B. The contents of the Ark of the Covenant.
  1. **Hebrews 9:4** – ". . . The ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant" Three objects were contained in the Ark of the Covenant chest.

2. **1 Kings 8:9** – “Nothing was in the ark except the two tablets of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.” This passage records the contents of the Ark of the Covenant at the time of Solomon’s Temple.

**3. The pot of manna.**

- a. “Manna is a transliteration of two Hebrews words. Expressed in English it means, “What is it?”
- b. Known by three other names in the Bible.
  1. “Bread from heaven.” Exodus 16:4
  2. “Angel’s food.” Psalm 78:25
  3. “Light bread.” Numbers 21:5
- c. Small round coriander seed, white in color, and tasted like wafers made with honey. Exodus 16:31
- d. Procedure for gathering the manna.
  1. The leader of each home gathered one omer (two dry quarts) per person every morning. Exodus 16:16)
  2. One day’s supply was collected, except on the sixth day when they gathered twice as much for the Sabbath. Exodus 16:22
  3. Any left on the ground after the gathering melted away in the sun’s heat. Exodus 16:21
  4. Aaron was commanded to collect an omer of manna in a golden bowl and place it inside the Ark of the Covenant. Exodus 16:33
- e. The manna foreshadowed Christ and His ministry in many ways.
  1. Paul called it “spiritual food” (**1 Corinthians 10:3**) because of its supernatural origin.
  2. in John 6:32, Jesus referred to Himself as “the true bread from Heaven.”

**4. Aaron’s rod that budded.**

The story of the budding rod is recorded in Numbers 16-17.

- a. Korah, Dathan, and Abiram had gathered 250 leaders from the 12 tribes of Israel to challenge Moses and Aaron’s right to lead the people.
  1. Moses accepted the challenge, and God vindicated his leadership by opening the ground, which swallowed up Korah and all those who stood with him. Numbers 16:32
  2. The 250 who had rebelled against Moses’ leadership were destroyed by fire from God out of heaven. Numbers 26:35
- b. The next day the congregation of Israel accused Moses of killing the people of God.
  1. To provide further proof of Aaron’s right to be the High Priest, God instructed Moses to select a representative from each tribe to bring

an almond rod with the name of the tribe engraved on it.

2. Aaron's name was on the rod of the tribe of Levi.
  3. The rod of the man God had chosen to be High Priest would blossom.
  4. All twelve rods were put in the Tabernacle overnight.
  5. The next morning Aaron's rod had budded, blossomed, and yielded almonds. Numbers 17:8
  6. God commanded that Aaron's rod be placed in the ark for a sign against the rebels, proving that he alone had the right to be High Priest.
- c. Some have suggested that the budding rod typifies Christ's resurrection.
1. His post-resurrection appearances over a forty-day period validated His resurrection.
  2. Jesus is validated to be our High Priest. Hebrews 9:11
  3. Christ is the first fruits from the dead. 1 Corinthians 15:23
  4. Christ wants us to bear fruit in us. John 15:5
  5. **The two tablets of the Ten Commandments.**
- a. God engraved the moral law (Exodus 20:1-7) on two stones. Although the two tablets of stone had been broken, a second set was made, and it was this second set that was placed in the Ark of the Covenant.
- b. The new law (the gospel of Christ) is not written on stones, but in our hearts. **Jeremiah 31:31-33** – "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah --
- 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.
- 33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people."

### **C. The history of the Ark of the Covenant.**

It had a long and illustrious history.

1. Was carried by the Kohathites (Numbers 3:30) before the children of Israel to seek a resting place for them as they journeyed from Mt. Sinai to Kadesh-barnea.
  - a. Place the Ark of the Covenant before the Israelites pictures the Lord going before us.
  - b. **John 10:4** – "And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice."

2. The Ark of the Covenant, borne on the shoulders of the priests, led the way across the Jordan River as the Israelites entered the Promised Land. At Joshua's command, the priests entered the waters, which parted on both sides, allowing them to cross on dry ground. Joshua 3
3. The Ark led the way as the Israelites marched around the walls of Jericho One time on each of six days and seven times on the seventh day. Joshua 6:4-20
4. During the conquest of Canaan, the Ark of the Covenant remained in the camp at Gilgal. After the settlement of Israel, the Tabernacle was set up at Shiloh
5. The Ark of the Covenant used during a time of conflict.
  - a. In Judges 19, the tribe of Benjamin sinned greatly before God, and the other tribes decided to war against the Benjamites to punish them. Judges 20:18-48
  - b. Although the other tribes were much stronger militarily, they were defeated in the first two battles and suffered great losses.
  - c. Then Phineas the priest stood before the Ark and sought the Lord's counsel whether to go to battle against the Benjaminites a third time.
  - d. The Lord counseled them to go up to battle, and, in so doing, they defeated the Benjamites.
  - e. Today we must know the will of God in order to fight the battles that confront us daily.
6. The Ark of the Covenant was captured by the Philistines.
  - a. Because of Israel's apostasy, God allowed the Ark of the Covenant to be delivered to the Philistines. 1 Samuel 4:1-11
  - b. When he heard that the Ark had been captured, Eli, the High Priest, fell backward off of his seat and died from a broken neck. 1 Samuel 4:18
  - c. When Eli's daughter-in-law, who was giving birth at the time, heard that the Ark had been captured, said, "The glory is departed from Israel; for the ark of God is taken." **1 Samuel 4:22**
  - d. The Ark became a curse to the Philistines. 1 Samuel 5-6
    1. They placed it in the house of Dagon, their vegetation god.
    2. The idol fell twice, the second fall breaking off its head and palms. 1 Samuel 5:1-4
    3. At the same time, tumors (boils) broke out on the Philistines (1 Samuel 5:9), and the land was overrun with mice (1 Samuel 6:5).
    4. The plague on the Philistines did not cease until the Ark of the Covenant was returned to Israel. 1 Samuel 6:8-12

- a. Returned on a cart drawn by two milk cows that had never been yoked, to Beth-shemesh.
  - b. 70 out of 50,000 men at Beth-shemesh were struck down by God for looking into the Ark.
  - c. The men of Kiriath-Jearim reclaimed the Ark and placed it in the house of Abinadab where it remained for 20 years. 1 Samuel 7:1
7. The Ark of the Covenant taken to Jerusalem.
- a. After David established his throne in Jerusalem, the place the Ark on an ox-driven cart, in disobedience to God (Exodus 25:14-15; Numbers 3:30-31; 4:15) to transport it to Jerusalem.
  1. During the journey, the oxen nearly upset the cart, and Uzziah reached out to steady the Ark and died immediately because he had violated God's holiness by touching the Ark. **2 Samuel 6:6-8** – "When they came to Nacon's threshing floor, Uzzah reached out to the ark of God and took hold of it, because the oxen had stumbled.  
Then the LORD's anger burned against Uzzah, and God struck him dead on the spot for his irreverence, and he died there next to the ark of God.  
David was angry because of the LORD's outburst against Uzzah, so he named that place an Outburst Against Uzzah."
  2. Only priests were allowed to transport the ark, and then on their shoulders.
  3. Fearing the judgment of God, David did not take the ark into Jerusalem but deposited it in the house of Obed-edom, a Gentile, where it remained for three months. 2 Samuel 6:10-11)
    - a. During that three months Obed-edom was greatly blessed.
    - b. Three months later David had the priests carry the Ark to Jerusalem where it was placed in a properly prepared tent (2 Samuel 6:17) until Solomon's Temple was built. 2 Chronicles 5
  - b. From the tabernacle to the Temple, the Ark of the Covenant continued its place among the Israelites.
8. Solomon's Temple was dedicated in about 960 B.C. and destroyed by the Babylonians some 374 years later.
- a. However, when the Ark was placed in Solomon's Temple, Aaron's rod that had budded and the pot of manna were no longer inside the Ark of the Covenant. **1 Kings 8:9** – "Nothing was in the ark except the two tablets of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt."

- b. The last Biblical reference to the whereabouts of the Ark end with King Josiah, who placed it in the temple after it had obviously been removed by an earlier apostate king. **2 Chronicles 35:3** – “Then he said to the Levites who taught all Israel, who were holy to the LORD: **Put the holy ark in the house which Solomon the son of David, king of Israel, built . . .**”
- Note:** This would have been about 621 B.C.
- c. Then, less than fifty years later in about 586 B.C., the Babylonians destroyed the temple of Solomon when they conquered Jerusalem and the Southern Kingdom of Judah. **2 Kings 25:8-9** – “And in the fifth month, on the seventh day of the month (which was the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem.”
- 9 He burned the house of the LORD** and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire.”
- d. Prior to burning the house of the Lord, they carried away the treasure and vessels of the Temple. **2 Kings 25:13-15** – “The bronze pillars that were in the house of the LORD, and the carts and the bronze Sea that were in the house of the LORD, the Chaldeans broke in pieces, and carried their bronze to Babylon.
- 14 They also took away the pots, the shovels, the trimmers, the spoons, and all the bronze utensils with which the priests ministered.
- 15 The firepans and the basins, the things of solid gold and solid silver, the captain of the guard took away.”
- Please notice what is not named as having been taken to Babylon.
- 1. The Table of Showbread.**
  - 2. The Golden Lampstand.**
  - 3. The Ark of the Covenant.**
- e. Jeremiah was the prophet in Jerusalem at the time of the Ark of the Covenant's disappearance. He made the last cryptic reference to the Ark of the Covenant in the Old Testament as recorded in **Jeremiah 3:16** – “Then it shall come to pass, when you are multiplied and increased in the land in those days,' says the LORD, '(1) that they will say no more, 'The ark of the covenant of the LORD.' (2) It shall not come to mind, (3) nor shall they remember it, (4) nor shall they visit it, (5) nor shall it be made anymore.” **Note: THE JEWS NEVER HAD THE ARK ANY MORE.**
9. Therefore, the Ark of the Covenant disappeared from the divine record somewhere between 621 B.C. when King Josiah had it placed in the temple

around 612 B.C., and 586 B.C. . . . . Somewhere during that 3435 years period of time, the Ark of the Covenant disappeared from the world stage.

**THE MERCY SEAT Exodus 25:17-22; 37:6-9**

A. The Mercy Seat was the gold lid of the Ark of the Covenant with two cherubim, wings spread out and their faces looking down at the Mercy Seat.

**Exodus 25:20-22** – “The cherubim are to have wings spread out above, covering the mercy seat with their wings, and are to face one another. The faces of the cherubim should be toward the mercy seat.

Set the mercy seat on top of the ark and put the testimony that I will give you into the ark.

I will meet with you there above the mercy seat, between the two cherubim that are over the ark of the testimony; I will speak with you from there about all that I command you regarding the Israelites.” B. The High Priest before the Mercy Seat.

1. Only one time each year, and that on the Day of Atonement.
2. The procedure to be followed.
  - a. First, the High Priest offered a bullock on the Brazen Altar as a sin offering for himself and his household before making an offering for the nation of Israel. Leviticus 16:6-11 Note: **Brethren, before coming to lead the congregation in worship, cleanse your soul before God.**
  - b. Second, he took a censer full of burning coals from the Brazen Altar, put two handfuls of sweet incense into a golden bowl, and entered the Holy of Holies.
    1. He poured the incense on the coals, which emitted a thick, fragrant, cloudy smoke the filled the chamber.
    2. The cloud of smoke twisting upward represented the prayers of God’s people, offered as protection, of the holiest of all days in the Jewish calendar.
  - c. Third, the High Priest returned to the Brazen Altar, took a basin full of the bullock’s blood, and again entered the Holy of Holies to sprinkle the blood on the Mercy Seat.
    1. The blood made it possible for God to show mercy to the nation of Israel.
    2. Sprinkling the blood seven times spoke of the completed atonement. Leviticus 16:14
- C. Other responsibilities of the High Priest on the Day of Atonement.
  1. The High Priest chose two goats of equal color, size, and value from the congregation of Israel. Leviticus 16:5
    - a. We do not know exactly how the lots were chosen during the days of the

Tabernacle.

- b. Once determined which goat would be sacrificed and which goat would become the "azazel" (the scapegoat), the High Priest would tie a tongue-shaped piece of scarlet cloth to the horn of scapegoat and another around the throat of the goat to be slain. The scapegoat was turned facing the people until the High Priest, at the proper time, transferred the people's sin to it and led it off into the wilderness.
2. The High Priest then offered the first goat as a sin offering. Its blood was sprinkled several times in the Tabernacle as follows:
    - a. First, It was sprinkled before the Mercy Seat in the Holy of Holies in the same manner as the blood of the bullock. **Leviticus 16:15** – ". . . Against the mercy seat and in front of it."
    - b. Second, He sprinkled the horns of the Altar of Incense seven times to cleanse it from the contamination of Israel. **Exodus 30:10**
    - c. Third, He went to the Brazen Altar and mixed the blood of the bullock and the blood of the slain goat into one basin. Dipping his finger into the basin of mixed blood, he sprinkled the horns of the Brazen Altar seven times, cleansing it from the uncleanness of Israel. **Leviticus 16:19**
  3. The High Priest then parted the gate of the Tabernacle court with his hands raised toward the people, symbolizing that God had accepted their sacrifice.
    - a. Joyous praise echoed through the congregation of Israel.
    - b. It was like life from the dead . . . The atonement had been accepted.
  4. Moving quickly, the High Priest placed his blood-soaked hands on the head of the scapegoat, transferring the sins of Israel to the goat as he confessed every possible transgression that had been committed in the past year.
    - a. The scapegoat was then led away into the wilderness signifying that the sins of Israel were carried away. **Leviticus 16:20-22**
    - b. Although the sins of the people were removed, they were not taken away and destroyed until Christ came and shed His precious blood.
      1. **Hebrews 10:4** – "For it is not possible that the blood of bulls and goats could take away sins."
      2. **Hebrews 9:26** – ". . . But now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself."
      3. **Leviticus 17:11** – "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

- C. **Hebrews 9:5** – “The cherubim of glory were above it overshadowing the mercy seat . . .”
1. The term “mercy seat” in Hebrews 9:5 is a transliteration of a Greek (hilasterion) word which means “propitiation.”
  2. In the New Testament, propitiation has the idea of satisfying the demands of a holy God, making it possible for the removal of sin that stands between God and mankind. That was accomplished by Christ’s death on the cross.
  3. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

### **SYMBOLISM IN AND AROUND THE TABERNACLE**

- A. The Tabernacle was God’s dwelling place among the Israelites in the wilderness.
1. Today, God’s dwelling place among His people is in the individual hearts and lives of His Children wherever they reside.
  2. God does not desire to be aloof or distant. He desires to be accessible to us.
- B. God’s People then had just been delivered from Egyptian bondage. God had a people then (Israelites) . . . And God has a people today (Christians).
1. Today, God’s people have been delivered from the bondage of sin.
  2. God has a plan and the power to deliver those who want to be delivered and are willing to leave their bondage.
- C. All three parts of the Tabernacle enclosure symbolize God’s ultimate plan for obedient people.
1. The Outer Court typifies the world. Passing through the cleansing process in the world we enter the Church by being added to it.
  2. The Holy Place typifies the Church. The place where Christians faithfully serve until death.
  3. The Holy of Holies typifies Heaven. After a life of faithfully service, a Christian passes through the veil of death, after which will come the judgment then Heaven.
- D. God gave the pattern for the Tabernacle and it was built by His deliverer of the Israelites.
1. The church was in the mind of God before the foundations of the world were laid, and it was built by His deliverer of people from sin . . . Christ.
  2. God’s pattern for both was not to be substituted for or changed by man.
- E. The scapegoat typifies that Jesus took our blame. Hebrews 9:12

F. The Brazen Altar symbolizes the needed sacrifice for sin. It was located outside the gate of the Tabernacle tent.

1. Christ was crucified (sacrificed) outside the one of the gates in Jerusalem.
2. **Hebrews 13:12** – “Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.”
3. The cross was God’s altar for the sacrificing of His Son for our sin debt.
4. Jesus, our sacrifice and substitute, became sin for us. **2 Corinthians 5:21** -

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.”

G. The Brazen Laver was a place of washing and cleansing in order to enter the Tabernacle tent for service before a holy God.

1. Baptism for the remission of sins is necessary in order for Christ to add us to His church. Acts 2:38, 41, 47
  - a. **Acts 2:38** – “Then Peter said to them, ‘Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.’”
  - b. **Acts 2:41** – “Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.”
  - c. **Acts 2:47** – “. . . And the Lord added to the church daily those who were being saved.”
2. **Titus 3:5** – “. . . But according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit.”
3. We are sanctified (“set apart”) for God’s service only after we have been properly cleansed from the defilement of sin . . . And that is available only through the cleansing power in the blood of Jesus Christ.
  - a. **Ephesians 1:7** – “In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”
  - b. That is the only place, and baptism is how we reach His death and blood. **Romans 6:3-7** – “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?
    - 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,

6 Knowing this, that our old man was crucified with Him, which the body of sin might be done away with, that we should no longer be slaves of sin.

7 For he who has died has been freed from sin."

H. Aaron and his sons and the Levites served as priests for the Tabernacle.

1. Christians are not priests in God's service and have direct access to God.

2. **1 Peter 2:9** – "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light."

3. **Hebrews 4:16** – "Let us therefore come boldly to the throne of grace, that

we may obtain mercy and find grace to help in time of need." I. Aaron was the first High Priest in the Tabernacle.

1. Jesus Christ is our High Priest.

2. **Hebrews 9:11** – "But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation."

3. **Hebrews 10:19-21** – "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God."

J. The Golden Candlestick/Lamstand/Menorah provided light in the Holy Place where otherwise there would have been none.

1. Jesus is the light of the world.

a. **John 8:12** – "Then Jesus spoke to them again, saying, 'I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.'"

b. **John 12:36** – ". . . While you have the light, believe in the light, that you may become sons of light."

c. **John 12:46** – "I have come as a light into the world, that whoever believes in Me should not abide in darkness." 2. The Word of God provides light for God's people.

a. **Psalms 119:105** – "Your word is a lamp to my feet And a light to my path."

b. **Psalms 119:130** – "The entrance of Your words gives light; It gives understanding to the simple."

K. The Table of Showbread contained the 12 loaves of bread presented before God and then eaten by the priests once each week.

1. Jesus is the true bread. **John 6:35** – “And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger.”
2. As Christians (priests) in the Church, we partake of that true bread once each week, and that on Sunday, when we partake of the Lord’s Supper.
3. **Matthew 26:26-28** – “And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, “Take, eat; this is My body.”

27 Then He took the cup, and gave thanks, and gave it to them, saying, ‘Drink from it, all of you.

28 For this is My blood of the new covenant, which is shed for many for the remission of sins.”

L. The Altar of Incense provided a thick cloud of smoke curling upward filling the Tabernacle, symbolic of Israel’s prayers to God.

1. Today we address our prayers to God and offer them up in the name of Jesus Christ.
2. **Matthew 6:9** – “In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name.”
3. **John 6:23** – “. . . assuredly, I say to you, whatever you ask the Father in My name He will give you.
4. **1 Thessalonians 5:17** – “Pray without ceasing.”
5. A direct relationship between the sacrifice on the altar and incense. Coals from the altar where sacrifices had been made were used on the Altar of Incense for the burning of incense before God. Our prayers are made possible because of the sacrifices of Jesus on the cross and our obedience to Him. M. The Veil

1. The veil in the Temple was split from top to bottom when Christ died. We can now have direct access to God without going through other human beings.
2. **Hebrews 6:19** – “This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil”
3. **Hebrews 10:19-21** – “Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God.”

N. The Ark of the Covenant and its two significant parts.

1. Within the Ark of the Covenant three things were originally placed there.
  - a. The golden pot of Manna. Jesus is now our true bread and God provides for our real needs.

- b. The second set of two tablets of stone. We have a different law that that. . . A new law written on our hearts.
1. **Jeremiah 31:31-34** – “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah --
    - 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.
    - 33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.
    - 34 No more shall every man teach his neighbour, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more.”
  2. **John 6:63** – “. . . The words that I speak to you are spirit, and they are life.
  3. **John 12:48** – “He who rejects Me, and does not receive My words, has that which judges him -- the word that I have spoken will judge him in the last day.”
- c. Aaron’s rod that budded indicated the one whom God had chosen to be the rightful High Priest.
1. God chose Christ. **Matthew 17:5** – “. . . This is My beloved Son, in whom I am well pleased. Hear Him!”
  2. **Hebrews 4:14-16** – “Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.
    - 15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.
    - 16 Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need.”
2. The Mercy Seat was where God dwelt among the Israelites.
- a. Because of Christ, God now extends His mercy and His grace so as to enable us to stand before Him in Heaven after a while.
  - b. We should be “. . . Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.” **Hebrews 12:2**

**CONCLUSION:**

A. Two extremely important passages:

1. **Exodus 25:9** – "You must make it according to all that I show you— the design of the tabernacle as well as its furnishings."
2. **Exodus 25:40** – "Be careful to make everything according to the model [pattern] of them you have been shown in the mountain."

B. The blood of Christ must be applied to your soul in order for your sins to be forgiven.

1. Sin's power has been banished.
2. Complete cleansing from your past sins is available.

C. Listening friends, no longer is the God's mercy seat open only once a year. No longer do we need an earthly high priest to intercede on our behalf. God bids us come boldly to the throne of grace to obtain mercy and find grace in any time of need.

# **The Life of Christ**

**(Study Guide to the Four Gospel Accounts:  
Matthew, Mark, Luke and John)**

**Keith Sharp**

**and**

**William Stewart**

**The Life of Christ**

**(Study Guide to the Four Gospel Accounts: Matthew, Mark, Luke and John)**

## **To the Teacher**

**The Life of Christ (Study Guide to the Four Gospel Accounts: Matthew, Mark, Luke and John)** is a Bible study guide for teenagers and adults to be used in Bible classes in local congregations. This workbook is not intended to replace the word of God as the class text. Nor is it a commentary. Rather, it consists of questions within the framework of an analytical outline designed to help the student study properly, so he can discover for himself what the Bible teaches.

My experience is that adult and teenage classes generally do not like graded lessons. Thus, this book has no grading system.

However, these same classes have a tendency to "bog down" or stray from the lesson unless some time goals are established and followed. Thus, this study guide is designed to lead the student through the life of Jesus Christ in fifty-two lessons.

Beginning with lesson two, each lesson starts with a memory verse. I believe committing the word of God to memory is an important, often neglected aspect of the lives of Christians.

The workbook contains several types of questions: terms to define, places to locate, people to identify, fact questions, thought questions, reports to the class, charts and maps to fill in, as well as reviews. Each

question has a purpose. There are no pointless, filler questions, trick questions or true-false questions.

Although a particular word may appear many times in the four accounts of the life of Jesus, it will be given as a term to define only once, unless it is later translated from a different Greek word, used in a different sense, or has a special importance in a later context. The same principle is true of places to locate and people to identify. These questions are designed to help the student understand the language of the text and place the events in their historical and geographical settings.

There is a glossary in the back of the book which defines the terms and identifies the people.

There are maps in the back of the book with blank maps beneath each to be filled in from the map above. The student should find each place to locate on the appropriate map and write in its name in the proper place on the blank map below. To the right of each place to locate is the name of the map on which it is found.

## **Foreword**

Fact questions are for the purpose of checking the student's knowledge of what he read.

Thought questions are designed to measure the student's understanding of and ability to apply the text.

Each class should end with a review orally in class of the theme of each section studied to that point. Beginning with lesson two, each class should start with the oral review found at the first of each lesson. In this way the students will be able to remember the general framework of the life of Christ and where each event is found in the Bible. The facts to review are located together between lesson thirteen and the maps.

Because the lessons call for a fast overview of the life of the Lord, it is crucial that each student study his lesson and complete the questions outside class. It is best in class to concentrate on the thought questions and

to only spend time on other questions with which some student might have trouble.

In addition to reading the entire biblical text to be studied in each lesson, the student should read each passage again separately as he comes to it in the analytical outline. Finally, in order to answer the fact and thought questions, every student must read the passage that answers each question. If the student will follow the suggested steps in the lesson, he will read each verse of the lesson three times: beginning with the longest for overall grasp, then shorter reading for outline, and finally shortest reading for analysis.

The questions are based on the **New King James Version** of the Bible. It minimizes confusion over the text when the teacher and all the students study from the same translation.

No work book can even begin to replace a competent teacher, with a good working knowledge of the Scriptures, an unswerving love of and loyalty to truth, a deep faith in God and His word, a pure life, an humble opinion of himself, an understanding of and love for his students, and the ability to communicate.

I hope and pray this volume is useful to you in learning more about the life of our Lord Jesus Christ. May it deepen your faith in Him, help you to understand His will, equip you to defend the faith and teach it to others, and help prepare you to serve Him who left heaven to serve His Father and us. -  
The Author

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**The Life of Christ (Study Guide to the Four Gospel  
Accounts: Matthew, Mark, Luke and John)**

**Course Plan**

We will study the life of Christ in fifty two lessons.

Lesson One: Introduction to the Four Gospel Accounts

Lesson Two: Introduction to Christ (Matthew 1:1-17; Luke 1:1-25; 3:23-38; John 1:1-18)

Lesson Three: Births of John and Jesus (Matthew 1:18-25; Luke 1:26 - 2:7)

Lesson Four: Jesus' Childhood (Matthew 2:1-23; Luke 2:8-52)

Lesson Five: Beginnings of the Ministries of John and Jesus (Matthew 3:1 - 4:11; Mark 1:1-13; Luke 3:122; 4:1-13)

Lesson Six: John's First Testimony and Jesus' Early Work (John 1:19 - 3:21)

Lesson Seven: John's Further Testimony and Jesus' Further Work (Matthew 4:12, 17; Mark 1:14-15; Luke 3:19-20; 4:14-15; John 3:22 - 4:54)

Lesson Eight: Jesus in Galilee (Matthew 4:13-16,18-25; 8:2-4,14-17; Mark 1:16-45; Luke 4:31-44; 5:1-16)

Lesson Nine: Jesus in Galilee and Judea

(Matthew 9:2-9; Mark 2:1-14; Luke 5:17-28; John 5:1-47)

Lesson Ten: Jesus in Judea and Galilee (Matthew 10:2-4; 12:1-21; Mark 2:23 - 3:19; Luke 6:1-16)

Lesson Eleven: The Sermon on the Mount: Part 1 (Matthew 5:1-48; Luke 6:17-30,32-36)

Lesson Twelve: The Sermon on the Mount: Part 2 (Matthew 6:1-34)

Lesson Thirteen: The Sermon on the Mount: Part 3 (Matthew 7:1-29; Luke 6:37-49)

Lesson Fourteen: Healing and Teaching in Galilee (Matthew 8:1,5-13; 11:2-30; Luke 7:1-35)

Lesson Fifteen: Teaching in Galilee (Matthew 12:22-45; Mark 3:20-30; Luke 7:36-50; 8:1-3; 11:14-36)

Lesson Sixteen: Further Teaching in Galilee (Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21; 11:37 - 13:9)

Lesson Seventeen: Introduction to Parables (Matthew 13:1-23; Mark 4:1-20; Luke 8:4-15)

Lesson Eighteen: The First Great Group of Parables (Matthew 13:24-53; Mark 4:21-34; Luke 8:16-18)

Lesson Nineteen: Galilean Ministry (Matthew 8:18-34; 9:1,10-13; Mark 2:15-17; 4:35 - 5:21; Luke 5:29-32; 8:22-40)

Lesson Twenty: Teaching and Healing in Galilee (Matthew 9:14-34; Mark 2:18-22; 5:22-43; Luke 5:33-39; 8:41-56)

Lesson Twenty One: From Nazareth to All Israel (Matthew 13:54-58; 9:35 - 10:1; 10:5 - 11:1; Mark 6:113; Luke 4:16 - 31; 9:1-6)

Lesson Twenty Two: John's Death and Jesus' Retirement (Matthew 14:1-21;  
Mark 6:14-44; Luke 9:7-17; John 6:1-14)

Lesson Twenty Three: From Popularity to Rejection (Matthew 14:22-36; Mark  
6:45-56; John 6:15 - 7:1) Lesson Twenty Four: Teaching and Healing in Galilee  
(Matthew 15:1-28; Mark 7:1-30; John 7:1)

Lesson Twenty Five: More Teaching and Healing (Matthew 15:29 - 16:20;  
Mark 7:31 - 8:30; Luke 9:18-21)

Lesson Twenty Six: Preparing the Disciples (Matthew 16:21 - 17:27; Mark 8:31  
- 9:32; Luke 9:22-45)

Lesson Twenty Seven: Capernaum to Jerusalem (Matthew 18:1-35; Mark  
9:33-50; Luke 9:46-62; John 7:210)

Lesson Twenty Eight: Jesus at the Feast of Tabernacles in Jerusalem  
(John 7:11 - 8:59) Lesson Twenty Nine: Teaching in Judea (Luke 10:1-  
24; John 9:1 - 10:21)

Lesson Thirty: Jesus in Judea (Luke 10:25 - 11:13; 13:10-30;  
John 10:22-42) Lesson Thirty One: Teaching in Perea (Luke  
13:31 - 15:32)

Lesson Thirty Two: Great Lessons and a Great Miracle (Luke 16:1 - 17:10;  
John 11:1-46)

## **Foreword**

Lesson Thirty Three: Jesus Retires from and Returns to Judea (Matthew 19:1-  
2; Mark 10:1; Luke 17:11 - 18:14; John 11:47-54)

Lesson Thirty Four: Lessons in Judea (Matthew 19:3-30; Mark 10:2-31; Luke  
18:15-30)

Lesson Thirty Five: Teaching and Healing on the Way to Jerusalem (Matthew  
20:1-34; Mark 10:32-52; Luke 18:31 - 19:10)

Lesson Thirty Six: Completing the Journey to Jerusalem (Matthew 21:1-11,14-  
17; 26:6-13; Mark 11:1-11; 14:3-9; Luke 19:11-44; John 11:55 - 12:19)

Lesson Thirty Seven: Beginning the Last Week in Jerusalem (Matthew 21:12-  
13,18-32; Mark 11:12-33; Luke 19:45 - 20:8; 21:37-38)

Lesson Thirty Eight: Jesus Teaches in Jerusalem (Matthew 21:33 - 22:22;

Mark 12:1-17; Luke 20:9-26) Lesson Thirty Nine: Jesus Debates in Jerusalem  
(Matthew 22:23-46; Mark 12:18-37; Luke 20:27-44)

Lesson Forty: Teaching in the Temple (Matthew 23:1-39; Mark 12:38-44;  
Luke 20:45 - 21:4; John 12:20-50)

Lesson Forty One: Jesus Foretells the Destruction of Jerusalem (Matthew 24:1-  
34; Mark 13:1-30; Luke 21:5-32)

Lesson Forty Two: Jesus Foretells His Second Coming (Matthew 24:35 - 25:46;  
Mark 13:31-37; Luke 21:33-36)

Lesson Forty Three: Preparation for Death (Matthew 26:1-5,14-20; Mark 14:1-2,10-17; Luke 22:1-18,24-30; John 13:1-20)

Lesson Forty Four: Preparing - Betrayal, Denial, Remembrance (Matthew 26:21-29, 31-35; Mark 14:18-25,27-31; Luke 22:19-23,31-38; John 13:21-38)

Lesson Forty Five: Jesus' Farewell Discourse to His Apostles (John 14:1 - 16:33)

Lesson Forty Six: The Lord's Prayer (Matthew 26:30,36-46; Mark 14:26,32-42; Luke 22:39-46; John 17:1 - 18:1)

Lesson Forty Seven: The Jewish Trial (Matthew 26:47 - 27:2; Mark 14:43 - 15:1; Luke 22:47 - 23:1; John 18:2-27)

Lesson Forty Eight: The Roman Trial (Matthew 27:11-30; Mark 15:2-19; Luke 23:2-25; John 18:28 - 19:16)

Lesson Forty Nine: It Is Finished (Matthew 27:3-10; Mark 15:20-41; Luke 23:26-49; John 19:7-30)

Lesson Fifty: He is Risen! (Matthew 27:57 - 28:8; Mark 15:42 - 16:8; Luke 23:50 - 24:8,12; John 19:31 - 20:8)

Lesson Fifty One: The Witnesses (Matthew 28:9-15; Mark 16:9-14; Luke 24:9-11,13-35; John 20:11-25)

Lesson Fifty Two: Final Appearances and Ascension (Matthew 28:16-20; Mark 16:15-20; Luke 24:44-53; John 20:26 - 21:35; Acts 1:1-11; 20:35; 1 Corinthians 15:3-7)

# **Lesson One**

## **Introduction to the Four Gospel Accounts**

### **The Four Gospel Accounts**

The word translated "gospel" in the New Testament means good news. This term is used to describe the entire message which came through Christ, the New Testament (Galatians 1:6-12). However, the books which record the life of Jesus - Matthew, Mark, Luke, and John - are popularly called "the Four Gospels." They are the only authoritative sources of information on virtually all the life of Christ. These books are the only accurate records of the historical facts of His life, particularly of His ministry, and the primary records of what He taught. Their overall purpose is stated by John near the close of His account: ... *these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name* (John 20:31).

#### Differences in Accounts

Why are there four books in the New Testament which tell the story of the life of Christ? And why are there so many differences between them? In the first place, were there no differences between them, there would be no real need for four different accounts. Further, although each writer was inspired by the Holy Spirit to write his book (2 Timothy 3:16-17; 1 Corinthians 2:9-13), the Spirit of God did not use them as machines, but allowed their differences as persons to be expressed in their writings. Each inspired writer has his own style and peculiarities. Further, since Matthew and John were eye witnesses of Jesus (cf. 1 John 1:1-3), and since Mark and Luke record what other witnesses testified (cf. Luke 1:1-4), each writer expressed the different perspectives one would expect from honest witnesses. Also, each writer had his own peculiar purpose in writing. There are differences in details, which again would be expected between honest witnesses, that infidels use to try to discredit the accounts as contradictory to each other. But these "alleged discrepancies" can be adequately explained without casting doubt on the accuracy of the accounts.

## Relationship of First Three Accounts

Matthew, Mark and Luke are usually grouped together as the "Synoptic Gospels." The word "synoptic" is from a Greek word meaning "to see together." These writers followed a common view or approach to the life of Christ. They approach his life as a history, primarily of his public ministry in Galilee, giving emphasis to miracles, parables and public discourses. They record the most important facts of the life of Jesus.

### Matthew

The author of the first gospel account is Matthew (Greek name), also known as Levi

(Hebrew name). He was a tax collector who accepted Jesus' call to discipleship (Matthew 9:9-13; Mark 2:14-17; Luke 5:27-32) and later became one of the Lord's twelve apostles (Matthew 10:1-4). Thus, he was a first hand witness of the events he records.

## Purpose

**The Gospel to the Jews Matthew Presents Jesus as King**

**Key Word:**  
**"Kingdom"**

Matthew's account of the life of Christ is well placed at the very beginning of the New Testament, since it helps tie the Old and New Testaments together. It shows how Jesus fulfills the Old Testament as the Messiah

(Christ) promised by the prophets.

Matthew wrote to strengthen Jewish Christians in their faith, to refute their opponents, and to prove that the gospel, rather than contradicting the Old Testament, fulfills it. **Matthew is the gospel to the Jews.**

## Plan

A number of peculiarities of Matthew demonstrate this purpose. Matthew traces the lineage of Christ from Abraham through David (1:1-17). He quotes or alludes to the Old Testament about sixty-five times. Matthew uses the term "kingdom" fifty times and the phrase "kingdom of heaven" thirty-three times. He uses the phrase "kingdom of God" only five times, in deference to the Jewish hesitancy to directly mention God. He assigns the title "Son of David" to Jesus nine times. Matthew repeatedly recognizes Jesus as King (2:2; 21:5; 22:11; 25:34; 27:11,37,42). He records Jesus' claim to fulfill the law (5:17-20), His denunciations of the Pharisees (cf. 15:1-14; 23:1-36), and His rejection of national Israel (ch's 21 - 24). Matthew alone wrote of the Jews' acceptance of the guilt of the blood of Christ (27:25). He alone refutes the Jewish claim that the disciples stole the body of Jesus (27:62-66; 28:11-15). Matthew records Jesus' great lessons on the nature of the kingdom of heaven (ch's. 5-7,13). Though Matthew wrote in Greek, even his style of writing is Jewish. Matthew emphasizes the righteousness of the kingdom (cf. 5:20).

The terms "righteous" and "righteousness" occur more in Matthew than in the other three accounts combined.

### Outline

- I. Introduction 1:1 - 4:11
  - A. Qualifications - ch. 1
  - B. Recognition - 2:1-12
  - C. Preparation - 2:13 - 4:11
- II. Ministry in Galilee - 4:12 - 18:35
  - A. Presentation to Israel - 4:12 - 16:20
  - B. Preparation of Apostles - 16:21- 18:35
- III. Ministry in Judea - ch's. 19 - 20
- IV. Rejection of Israel - ch's 21-25
- V. Death, Burial, Resurrection, & Commission - ch's 26 - 28

### Mark

#### Author

Although the author of the second gospel account is not named in the book, the ancient, uninspired writers unanimously name Mark as its author. His more complete name was John Mark (Acts 12:12,25; 15:37). He was the cousin of Barnabas (Colossians 4:10). He may have been the young man who fled naked from the Garden of Gethsemane when Jesus was arrested (14:51-52). Apparently Mark was converted by the apostle Peter (1 Peter 5:13). Disciples in Jerusalem met in the house of his mother, Mary, to pray for Peter when he was imprisoned by Herod (Acts 12:12).

When Paul and Barnabas returned to Antioch after taking the benevolent collection to the brethren in Judea, Mark went with them (Acts 11:27-30; 12:25). He accompanied them on Paul's first preaching journey to the Gentiles (Acts 13:5) but returned from Perga to Jerusalem for some reason (Acts 13:13).

**The Gospel to the Romans  
Mark  
Presents Jesus as the Son of  
God  
The Gospel of Deeds  
Key Word: "Immediately"**

When Paul and Barnabas decided to go on a second journey together, Barnabas wanted to take Mark, but Paul refused (Acts 15:36-38). Their disagreement was so sharp that Paul and Barnabas parted company, and Paul took Silas with him, whereas Barnabas and Mark went to Cyprus (Acts 15:39-41).

We do not hear of Mark again until Paul's imprisonment, where he was with Paul, having regained the apostle's confidence (Colossians 4:10; Philemon 24). In fact, later Paul asked Timothy to bring Mark with him, for, the beloved apostle explained, "he is useful for me to ministry" (2 Timothy 4:11).

#### Date

We do not know when Mark wrote his account of the life of Jesus.

#### Purpose

**Mark is the history of Christ directed to the Romans.** He immediately presents Jesus as the Son of God (1:1), with no reference at all to his lineage, birth or childhood. Although Mark recognizes Christ as King (e.g., 15:2), he stresses Jesus' work as the Servant of the Lord and men (e.g., 10:42-45, the role foretold by Isaiah (Isaiah chapters 40-53)).

#### Plan

Ancient writers state that Mark was the student of the apostle Peter and that his gospel account was a record of what Peter preached concerning Christ. Peter is mentioned in Mark in events in which his name is omitted by Matthew and Luke (1:36; 11:21; 13:3). In fact, Peter's sermon to the Roman centurion Cornelius provides a brief outline of Mark (Acts 10:34-43).

Many details of Mark reveal it was written to Gentiles. He explains Jewish customs (14:12; 15:42) and translates Aramaic (the language of common people in first century Palestine) expressions (3:17; 5:41; 7:11; 10:46; 14:36; 15:22). Mark quotes the Old Testament only once.

Other details show he specifically appealed to Romans. Mark reveals that Jesus forbid women to divorce and remarry (10:12), a right Jewish

women did not have, but Roman women did. He translates a Greek term into Latin (12:42).

**Mark is the gospel of deeds.** He emphasizes the work of Jesus. Forty-two times Mark uses the term "immediately." Matthew employs the word only seven times and Luke but once. Fourteen of these occurrences in Mark refer to the work of Jesus. Mark records nineteen miracles of Jesus but only five parables. The Romans, a people of action, were impressed by a man of action.

More than any other gospel writer, Mark traces the events of Jesus' life in time order.

Mark's style is vivid, active, and graphic. His is the shortest of the gospel accounts, but in the incidents related by all three synoptic writers, Mark gives the most detail (6:14-29; 7:1-23; 9:14-29; 12:28-34).

#### Outline

- I. The Preparation of the Servant - 1:1-13
- II. The Ministry of the Servant in Galilee - 1:14 - 7:23
- III. The Ministry of the Servant in Gentile Regions - 7:24 - 9:50
- IV. The Ministry of the Servant on the Way to Jerusalem - chapter 10
- V. The Ministry of the Servant in Jerusalem - chapters 11 - 13
- VI. The Submission of the Servant to Death - chapters 14 - 15 VII. The Triumph of the Servant - chapter 16

#### Luke

#### Author

The evidence, both inspired and uninspired, overwhelmingly indicates Luke the physician, the traveling companion of the apostle Paul, is the author of the third account of the life of Christ. Acts was written as a companion volume to Luke by the same man who penned Luke (1:1-4; Acts 1:1-3). The "we" sections of Acts (those parts of the book where the author uses the pronoun "we" of Paul's company) indicate that the author of Acts traveled with Paul (Acts 16:10-17; 20:5 - 21:18; 27:1 - 28:16). Acts 20:4-5 eliminates Timothy, Sopater, Aristarchus, Secundus, Tychicus and Trophimus as author. Silas does not fit the "we" sections, and there is no evidence Titus wrote the book. Both Luke and Acts contain technical

medical language, and Luke was a physician (Colossians 4:14). Also, the third gospel account is written in the faultless classical style of one with a strong Greek education. The consistent testimony of ancient, uninspired witnesses is that Luke wrote the book as a record of the gospel account as preached by Paul.

Luke was a Gentile medical doctor (Colossians 4:10-14) who joined Paul on his second preaching journey when Paul was at Troas (16:6-10). He stayed behind at Philippi until Paul returned on his third journey (Acts 16:17,40; 20:26) and apparently remained with Paul thereafter. He was with Paul when the apostle was in prison in Rome (Philemon 24) and was Paul's only companion shortly before his death when he wrote Timothy the second time from prison in Rome (2 Timothy 4:11).

Date

The book of Luke was written before Acts (Acts 1:1). Acts appears to have been written when Paul had completed two years of imprisonment in Rome (Acts 28:30), i.e., AD 63. While Paul was in prison in Caesarea for two years (Acts 24:27), Luke would have had ample time to do the historical research into the life of Christ which he did (1:3, ). Apparently Luke penned his account of Jesus' life around AD 60.

**The Gospel to the  
Greeks Luke  
Presents Jesus as the  
Son of Man**

To Whom Written

Both Luke and Acts are addressed to "Theophilus" (1:3; Acts 1:1). This is a Greek

name meaning "friend of God." This was a common name, and in Luke the name is prefaced with the designation "most excellent," a customary title given to rulers, similar to our "your honor" (cf. Acts 26:25). Theophilus seems to have been a real man, a Greek, who was a ruler.

The third gospel account is written in such a way as to appeal to the Greek mindset. It is the only book in the Bible with a formal introduction according to the classical Greek style of writing history (1:1-4), in which the author states his subject, his purpose, his method and his audience.

**Luke is the gospel to the Greeks.**

## Purpose

The purpose of Luke is to ground Theophilus and other Greek converts in their faith concerning Jesus Christ (1:1-4).

## Plan

Luke consistently writes in such a way as to appeal to the logical, educated, cosmopolitan Greek mind. Educated Greeks were humanists trained in logic. **Luke presents Jesus as the Son of man.** He, more than any other writer, emphasizes the human nature of the Lord. Luke records more than any other writer about the childhood of Jesus, describing his natural growth as a normal, albeit perfect, child (2:40,51-52). Luke records more about Jesus praying than any other gospel writer, writing eleven of the fifteen recorded instances of Jesus in prayer. He emphasizes the place of women and children in Jesus' life. Luke emphasizes the Lord's compassion for the poor, downtrodden and sinners (cf. chapter 15). He also stressed the dependence of Jesus on the Holy Spirit (1:35; 3:22; 4:1,18; 10:21; cf. Acts 10:38).

Luke places greater emphasis on Jesus the Teacher. He records 23 parables of Jesus, 18 of which are nowhere else revealed.

Luke's gospel account introduces in the New Testament the concept of Jesus as man's Redeemer (1:68; 2:38; 21:28; 24:21). Jesus is our near Kinsman (Hebrews 2:11), "in all things ... made like His brethren" (Hebrews 2:17), Who purchases us for the Lord (cf. Leviticus 25:23-55; Ruth 2:1; 3:12).

Luke comes closest of the gospel writers to penning a formal biography of Jesus. His is a formal history, with several references to events and persons prominent in Syria and Rome at the time. Luke gives the fullest account of the life of Christ, revealing a number of events not elsewhere recorded.

The beloved physician reveals a world wide view. He traces the lineage of Jesus back, not just to Abraham, but all the way to Adam (3:23-38). Luke alone records several events that demonstrate the Master's interest in Gentiles (2:10,32; 3:6; 4:25-27; 10:25-37; 17:16; 21:28; 24:21). Luke's is the gospel of the universal grace of God.

## Outline

Introduction - 1:1-4

I. The Birth of John - 1:5-80

II. The Birth & Childhood of Jesus - chapter 2

III. The Preparation for Jesus' Ministry - 3:1 - 4:13

IV. Early Ministry in Galilee - 4:17 - 7:50

V. Later Ministry in Galilee - 8:1 - 9:6 VI. Withdrawal Northward - 9:7-50

VII. Later Judean & Perea Ministry - 9:51  
- 19:28

VIII. Closing Ministry in Jerusalem -  
19:29 - 21:37 IX. Betrayal, Trial, Death  
- chapters 22 - 23

X. Resurrection, Appearances, Ascension - chapter 24

### John

#### Author

The writer of the fourth gospel account, though not expressly named in the book, so plainly identifies himself as to leave no reasonable doubt of his identity. The author was an eye witness of the events he describes (1:14; 19:35; 21:24). He is the disciple, one of the twelve apostles, "whom Jesus loved" and "who also leaned on his breast at the supper" (21:20-24; cf. 13:21-25). Since he was so close to the Lord, he appears to be one of the inner three disciples to whom Jesus appeared on the mount of transfiguration: Peter, James or John (Matthew 17:1-2). But the writer plainly distinguishes himself from Peter

(1:41-42; 13:6,8; etc.). James had been dead many years before this book was penned (Acts 12:1-2). Ancient writers uniformly, from the early second century on, name John as the author. Without doubt, the apostle John wrote the fourth account of Christ.

**Gospel of Belief**  
**John**  
**Universal Gospel**  
**Gospel of Evidence**  
**Gospel of Conflict**

John was a son of Zebedee and brother of the apostle James, and they were all rather well-to-do fishermen by trade, having hired servants (Mark 1:19-20). Jesus called James and John "Sons of Thunder" (Mark

3:17). They wanted to call down fire from heaven to destroy a Samaritan village that rejected them (Luke 9:54). They had carnal ambition for rule and thought the kingdom would be of an earthly nature (Matthew 20:20-24; Mark 10:35-41).

John was intensely loyal to Christ. He followed Jesus into the high priest's palace after the Lord's arrest (18:15) and was present at the crucifixion (19:25-27). It was to John Jesus entrusted the care of His mother (Ibid). When Mary Magdalene brought word of the empty tomb, he outran Peter to the sepulcher, and, seeing the evidence of the resurrection, believed (20:1-9). He was a witness of the raised Lord, eminently qualified to testify (1 John 1:1-3).

After Pentecost, John often accompanied Peter (Acts 3:1; 4:19; 8:14). He was in Jerusalem when Paul and Barnabas came there about the question of circumcision (Acts 15:6) and was a pillar in the church (Galatians 2:9).

Ancient, uninspired writers say John later went to Ephesus, from whence he was exiled to the island of Patmos in the latter part of the first century, where he wrote the book of Revelation (Revelation 1:9). These writers aver that, after his release from Patmos, he returned to Ephesus, where, in the last decade of the first century, he wrote the fourth gospel account and then First, Second and Third John.

Years of following Christ mellowed John, so that he became known as the apostle of love (cf. 13:34-35; 15:12).

#### Purpose

John leaves no question about the purpose of his record of Jesus. *And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name (20:30-31) .*

**John is the gospel of belief.** It was written to convince people to believe that Jesus is the

Christ, the Son of God. Though the noun "faith" is never found in the book, the verb "believe" occurs ninety-nine times. John records both disobedient faith, which will not save (8:31-44; 12:42-43), and obedient faith, which will (3:16; 8:31-32).

#### Audience

**John is the universal gospel.** It is so written as to appeal to any honest person in any age. He writes as a Jew but explains so a Gentile audience will understand (cf. 6:4; 18:28; 19:17).

#### Plan

"I Am" - 4:25-26;  
8:58 **Seven Claims**  
**Bread of Life - 6:35,63**  
**Light of the World - 8:12**  
**Door - 10:7-9**  
**Good Shepherd - 10:11-14**  
**Resurrection & Life - 11:25**  
**Way, Truth, Life - 14:6**  
**True Vine - 15:1**

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### **Seven Signs**

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**John is the gospel of evidence.** John does not write a "life of Christ" as the synoptic writers do. Rather, he selects just a few events and conversations from the life of Jesus and presents them as evidence of the Lord's deity. Out of more than one thousand days in Jesus' ministry, John selects events from no more than twenty. Of 879 verses in the book, 237 (chapters 13-19) tell of just one day. The synoptic writers objectively narrate events, leaving

us to draw our own conclusions. John interprets the life of Christ. John

**10:25**  
**Water to Wine - 2:1-11**  
**(Power over Quality)**  
**Heals Nobleman's Son -**  
**4:46-54**  
**(Power over**  
**Distance) Heals Lame Man**  
**- 5:1-9**  
**(Power over Time)**  
**Feeds Five Thousand -**  
**6:1-14**  
**(Power over Quantity)**  
**Walks on Water - 6:16-21**  
**(Power over Nature)**  
**Heals Blind Man - 9:1-12**  
**(Power over**  
**Darkness) Raises Lazarus -**  
**11:1-44**  
**(Power over Death)**

records not a single parable of the Master, but he relates in detail verbal exchanges Jesus had with the Jewish rulers. Since John presents Jesus as God, he tells nothing of his genealogy, birth, childhood, baptism, temptation, transfiguration or ascension. As Luke most strongly emphasizes Jesus' humanity, John most emphatically asserts His deity (e.g., 1:1-3,14; 5:18; 8:58). He presents seven relationships Jesus as God sustains (1:1-18).

**John records seven claims of Jesus, the seven "I Ams"** (6:35; 8:12,58; 9:5; 10:7-9,11,14; 11:25; 14:6; 15:1-8). They all pertain to His divine nature. To prove the seven claims, **John records seven miracles Jesus wrought** (2:1-11; 4:46-54; 5:1-9; 6:1-14 16-21; 9:1-12; 11:1-46). The ultimate proof is the resurrection of Jesus Christ

from the dead (cf. 20:1-9,19-29; 21:24).

**John is the gospel of conflict.** As Jesus, the light of the world, came in conflict with the darkness of Satan, manifested in the rulers of the Jews, they ultimately killed Him. Darkness seemed to have triumphed. But Jesus came forth from the grave victorious!

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### Questions

I. Terms to Define

1. gospel
2. synoptic
3. Theophilus

4. most excellent
5. redeemer

## II. Fact Questions

1. What are the sources of what we know about Jesus of Nazareth?
2. Why Matthew, Mark and Luke are called the "Synoptic Gospels"?
3. Tell what we know about the man Matthew.
4. To whom did Matthew primarily write?
5. What is known of the man Mark?
6. To whom did Mark primarily write?
7. Relate our knowledge of the man Luke.
8. When was the book of Luke written?
9. To what audience does Luke write?
10. What do we know of the apostle John?
11. What is the purpose of John's account?
12. To whom did John write?

## III. Thought Questions

1. Why are there four inspired accounts of the life of Christ?
2. Do the gospel accounts contradict each other?
3. Evaluate the evidence for the authorship of each of the gospel accounts.
4. What is the purpose of Matthew's account of the life of Jesus?
5. How does Matthew develop the purpose of his book?
6. How does Mark develop his plan?
7. How does Luke develop his plan?
8. What plan does John follow to accomplish his purpose?

Lesson Two

**Introduction to Christ**

**Memory Verse: John 1:1**

Reading Assignment: Matthew 1:1-17; Luke 1:1-25; 3:23-38; John 1:1-18

I. Review (See **Review** after lesson 13.) II. Luke's

Preface

Please read Luke 1:1-4.

A. Terms to Define

1. Ministers

2. Theophilus

B. Thought Question

What are the purposes of Luke's preface?

III. John's Introduction: The Word Made Flesh

Please read John 1:1-18.

A. Terms to Define

1. comprehend

6. preferred

2. witness

7. fullness

3. believe

8. the law

4. glory

9. Christ

5. grace

10. declared

B. Thought Questions

Jesus called:

a. "the Word"?

b. "the Light"?

2. What is His relationship to:

a. deity? (verses 1-2)

b. the physical world? (verse 3)

- c. the moral world? (verse 4)
- d. darkness? (verse 5)

## **Lesson Two: Introduction to Christ**

e. man? (verses 6-13)

f. the Father? (verse 14)

g. grace? (verses 15-18)

3. What was the purpose of John?  
(verses 6-8, 15)

3. How may we become children of  
God?  
(verses 11-13)

4. How do we receive of Christ's fullness and grace? (verse 16)

C. Assignment for Panel Discussion: From the book of John, answer the following questions. Be prepared to defend your answers.

1. Was Jesus just a good man who taught profound truths?
2. Is Jesus an angel, a created being?
3. Is the Word the same divine Person as the Father and the Holy Spirit?
4. What was Jesus' nature?

### IV. The Genealogy

Please read Matthew 1:1-17 and Luke 3:23-38.

#### A. People to Identify

1. Abraham
2. David

#### B. Thought Questions

1. What is the purpose of the genealogies?

### **Seven Relationships** John 1:1-18

**To Deity: Essence - 1:1-2**

**To Physical World: Creator - 1:3**

**To Moral World: Light & Life - 1:4**

**To Darkness: Challenger & Victor - 1:5**

**To Man: Creator & Benefactor - 1:6-13**

**To Father: Revelator - 1:14**

**To Grace: Fullness - 1:15-18**

2. Why does Matthew give Abraham and David special mention among the ancestors of Christ? (Matthew 1:1)

3. Why are there differences between Matthew's record of the genealogy and Luke's?

### **The Life of Christ**

---

V. The Birth of John  
Promised Please read  
Luke 1:5-25.

A. Terms to Define

1. division of Abijah

2. righteous

3. ordinances

4. Lord

5. priest

6. incense

7. temple

8. angel

9. altar of incense

10. wisdom

11. just

12. vision

B. Place to Locate

Judea (map of Palestine)

C. People to Identify

1. Herod

2. Aaron

3. Holy Spirit

4. children of Israel

5. Elijah

6. Gabriel

D. Fact Questions

1. Describe Zacharias and Elizabeth (verses 5-7)

2. What was occurring when Gabriel appeared to Zacharias? (verses 8-11)

3. Why did Zacharias become mute? (verses 18-20)

4. How did Elizabeth respond to her pregnancy? (verses 24-25)

E. Thought Question

Explain the promise Gabriel made to Zacharias. (verses 13-17)

VI. Summary

<b>Topic</b>	<b>Chapter Where Found</b>
<b>The Word Made Flesh</b>	<b>John one</b>
<b>The Genealogy</b>	<b>Matthew one</b>

Lesson Three Births of John and Jesus

**Memory Verse: Matthew 1:23**

Reading Assignment: Matthew 1:18-25; Luke 1:26 - 2:7

I. Review

II. The Announcement to Mary

Please read Luke 1:26-38.

A. Terms to Define

- |                   |                   |
|-------------------|-------------------|
| 1. betrothed      | 5. kingdom        |
| 2. house of David | 6. house of Jacob |
| 3. blessed        | 7. Son of God     |
| 4. Jesus          |                   |

B. Places to Locate

1. Galilee (map of Palestine)
2. Nazareth (map of Palestine)

C. Person to Identify

Jacob

D. Fact Questions

1. How did Mary react to the angel's presence and promise? (verses 28-29, 34)
2. How did Gabriel reassure her? (verses 30, 35-37)

E. Thought Questions

1. Explain the promise Gabriel made to Mary. (verses 30-33)
2. Did Mary believe? (verses 38)
3. How was her faith demonstrated?
4. Why was Zacharias punished for questioning Gabriel, whereas Mary was not?

5. Compare Mary's faith to that of Sarah. (Genesis 18:1-15; 21:1-7; Hebrews 11:11) III. Mary's Visit to Elizabeth Please read Luke 1:39-56.

A. Terms to Define

- |              |           |
|--------------|-----------|
| 1. soul      | 4. Savior |
| 2. magnifies | 5. mercy  |
| 3. spirit    | 6. hearts |

B. Place to Locate

1413

Judah (map of Palestine)

C. Thought Question

1. Was the embryo in Elizabeth's womb a person or just a growth? (verses 41,44)
2. What is the significance of Mary's words to Elizabeth? (verses 46-55)

D. Special Report

Do the Scriptures teach we should venerate Mary?

IV. The Birth and Growth of John Please read Luke 1:57-80.

A. Terms to Define

- |                      |               |
|----------------------|---------------|
| 1. praising          | 8. holiness   |
| 2. prophesied        | 9. salvation  |
| 3. redeemed          | 10. remission |
| 4. horn of salvation | 11. Sins      |
| 5. prophets          | 12. Peace     |
| 6. covenant          | 13. deserts   |

## 7. Oath

### B. Fact Questions

1. How did John receive his name? (verses 59-62)
2. What kind of person was John before his ministry? (verses 66,80)

### C. Thought Questions

1. Why did these events have such an impact on the Jews? (verses 59-66)
2. Explain Zacharias' words of praise and thanksgiving. (verses 67-79)

## V. Jesus' Birth Announced to Joseph

Please read Matthew 1:18-25. A. Term to Define fulfilled

### B. Thought Questions

1. What does this event show about the character of Joseph?
2. How did Jesus' birth fulfill the prophecy of Isaiah 7:14? (verses 22-23) 15

## **Lesson Three: Births of John and Jesus**

3. What do Matthew 1:18-25 and Luke 1:26-38 teach about the nature and work of Jesus?

## VI. The Birth of Jesus

Please read Luke 2:1-7.

### A. Terms to Define

1. decree    5. swaddling clothes
2. registered    6. manger

3. governing      7. inn

4. city of David

**B. Places to Locate**

1. Syria (map of Roman world)
2. Bethlehem (map of Palestine)

**C. People to Identify**

1. Caesar Augustus
2. Quirinius

**D. Fact Question**

What were the circumstances of Jesus' birth?

**VII. Summary**

<b>Topic</b>	<b>Chapter Where Found</b>
<b>Birth &amp; Childhood of John</b>	<b>Luke one</b>
<b>Birth of Jesus</b>	<b>Matthew one and Luke two</b>

## **Lesson 4 Jesus' Childhood**

### **Memory Verse: Luke 2:52**

Reading Assignment: Matthew 2:1-23; Luke 2:8-52

#### I. Review

II. The Birth of Jesus Proclaimed by Angels to Shepherds Please read Luke 2:8-20.

##### A. Terms to Define

1. heaven
2. pondered
3. glorifying

##### B. Fact Questions

1. What was the message of the angels to the shepherds?
2. How did the shepherds, Mary and the people react to these events?

##### C. Thought Questions

1. What time of year was it when Jesus was born?
2. Why did the angels appear to shepherds?

III. The Circumcision & Presentation in the Temple Please read Luke 2:21-38.

##### A. Terms to Define

1. days of her purification
2. devout
3. Consolation of Israel
4. custom of the law
5. blessed
6. servant
7. revelation
8. Gentiles
9. Israel
10. sign
11. tribe of Asher
12. fastings
13. prayers

##### B. Place to Locate

Jerusalem (map of Palestine)

##### C. Fact Questions

1. Describe Simeon. (verses 25-26)
2. What kind of person was Anna? (verses 36-37)
3. What did she do about Jesus (verse 38)

#### D. Thought Questions

1. In what ways did Joseph and Mary obey the law of Moses? (Verses 22-24; cf. Exodus 13:2,11-15; Numbers 18:15-16; Leviticus chapter 12)
2. Explain Simeon's words concerning Jesus. (verses 29-35)

#### IV. The Visit of the Wise Men

Please read Matthew 2:1-12

##### A. Terms to Define

- |                  |                 |
|------------------|-----------------|
| 1. wise men      | 4. scribes      |
| 2. worship       | 5. frankincense |
| 3. chief priests | 6. myrrh        |

##### B. Fact Questions

1. How many wise men came to worship Jesus?
2. Why did the wise men come to Jerusalem? (verses 1-2)
3. Why were Herod "and all Jerusalem" troubled by their words? (verse 3)
4. How was Herod's wicked scheme for Jesus foiled? (verses 7-12)

##### C. Thought Question

How did the place of Jesus' birth fulfill prophecy? (verses 4-6; cf. Micah 5:2)

#### V. The Flight Into Egypt and Return to Nazareth

Please read Matthew 2:13-23 and Luke 2:39.

##### A. Terms to Define

- |                |             |
|----------------|-------------|
| 1. Lamentation | 2. Nazarene |
|----------------|-------------|

##### B. Places to Locate

1. Egypt (map of Roman world)
2. Ramah (map of Palestine)

C. Person to Identify

Archelaus

D. Fact Questions

1. Why did Joseph take Jesus to Egypt? (verses 13-15)
2. Why did Herod have the children around Bethlehem killed? (verses 16-18)
3. Why did Joseph take Mary and Jesus to Nazareth?  
(verses 19-23)

E. Thought Questions

1. How did the flight to Egypt fulfill prophecy?  
(Hosea 11:1)
2. How did Herod's slaughter of the babes fulfill prophecy?  
(Jeremiah 31:15)
3. In what way did Jesus dwelling in Nazareth fulfill prophecy?  
(Isaiah 53:3)

VI. The Childhood at Nazareth and Visit to the Temple Please read Luke 2:40-52.

A. Terms to Define

1. Feast of the Passover
2. stature

B. Fact Questions

1. In what ways did Jesus grow as a child? (verses 40, 52)
2. Tell the story of Jesus visit to Jerusalem when He was twelve years old.  
(verses 41-50)

C. Thought Questions

1. What kind of child was Jesus?
2. How is Jesus as a child an example for all children to follow?
3. How does His growth as a child illustrate the responsibilities parents have to their children?

VII. Summary

<b>Topic</b>	<b>Chapters Where Found</b>
<b>The Childhood of Jesus</b>	<b>Matthew two and Luke two</b>

## **Lesson 5**

### **Beginnings of the Ministries of John and Jesus**

#### **Memory Verse: Luke 3:22**

Reading Assignment: Matthew 3:1 - 4:11; Mark 1:1-13; Luke 3:1-22; 4:1-13

#### I. Review

#### II. The Beginning of the Ministry of John the Baptist

Please read Matthew 3:1-12; Mark 1:1-8; and Luke 3:1-18.

##### A. Terms to Define

1. the Baptist
2. preaching
3. Repent
4. at hand
5. baptized
6. confessing
7. Brood of vipers
8. fan
9. purge
10. chaff
11. gospel
12. tetrarch
13. high priests
14. exhortations

##### B. Places to Locate (all on map of Palestine)

1. the wilderness of Judea
2. Jordan
3. Ituraea
4. Trachonitis
5. Abilene

##### C. Persons to Identify

1. Pharisees
2. Sadducees
3. Tiberias Caesar
4. Pontius Pilate
6. Philip
7. Lysanias
8. Annas
9. Caiaphas

5. Herod

D. Fact Questions

1. What did John preach? (Matthew 3:1-2; Mark 1:4; Luke 3:3,18)
2. What prophecies did John's preaching fulfill? (Matthew 3:3; Mark 1:2-3; Luke 3:4-6)

E. Thought Questions

1. Explain the figure of the ax, tree and fire (Matthew 3:10; Luke 3:9).
2. How does one "bear fruits worthy of repentance"? (Luke 3:10-14)
3. To whom was the baptism with the Holy Spirit promised? (Matthew 3:11; Mark 1:7-8; Luke 3:16; cf. Luke 24:49; Acts 1:1-8,26; 2:1-4)

III. The Baptism of Jesus

Please read Matthew 3:13-17; Mark 1:9-11; and Luke 3:21-22.

A. Terms to Define

1. righteousness
2. prayed

B. Thought Questions

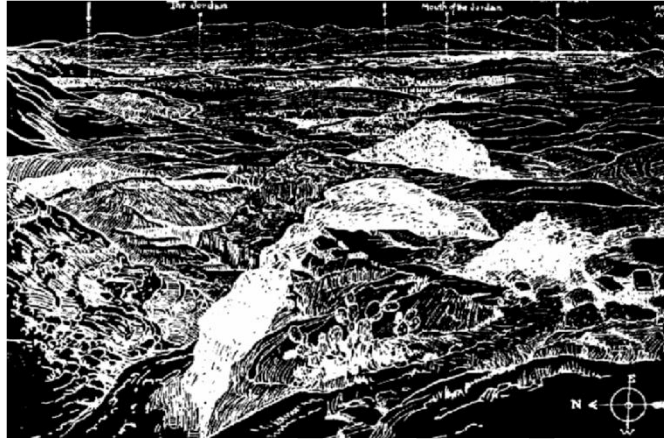
1. Why was John reluctant to baptize Jesus? (Matthew 3:13-14)
2. Why did Jesus come to John to be baptized? (Matthew 3:15; Mark 1:9; Luke 3:21)
3. What was the significance of the event that occurred immediately after Jesus' baptism? (Matthew 3:16-17; Mark 1:10-11; Luke 3:21-22)

IV. The Temptation

Please read Matthew 4:1-11; Mark 1:12-13; and Luke 4:1-13.

A. Terms to Define

1. wilderness
2. tempted
3. ministered
4. authority



B. Person to Identify

1. the devil

## **Lesson Five: Beginning of the Ministries of John and Jesus**

---

### 2. Satan

#### C. Fact Question

1. What three things did Satan tempt Jesus to do?

#### D. Thought Questions

1. First Temptation (Matthew 4:1-4; Mark 1:12; Luke 4:1-4)
    - a. Why would it have been wrong for Jesus to yield to this temptation?
    - b. How did Jesus meet the temptation? (cf. Deuteronomy 8:3)
  2. Second Temptation (Matthew 4:5-7; Luke 4:9-12)
    - a. Why would yielding be wrong?
    - b. How did Jesus overcome this trial? (cf. Deuteronomy 6:16)
  3. Third Temptation
    - a. How would Jesus have been wrong had He succumbed to this temptation?
    - b. How did He triumph over Satan this time? (cf. Deuteronomy 6:13-15)
- E. Assignment for Panel Discussion (cf. Genesis 3:6; 1 John 2:15-17; Hebrews 2:17; 4:15; and Psalm 119:11)
1. How do Jesus' temptations compare to Eve's?
  2. How do they compare to those we face?
  3. How did He overcome temptation to sin?
  4. What lessons from the temptations of Jesus apply to our lives?

#### V. Summary

<b>Topic</b>	<b>Chapter Where Found</b>
<b>The Baptism of John</b>	<b>Matthew three</b>

<b>Jesus' Baptism</b>	<b>Matthew three</b>
<b>Jesus' Temptation</b>	<b>Matthew four</b>

Lesson 6

**John's First Testimony and Jesus' Early Work**

Memory Verse: John 1:29

Reading Assignment: John 1:19 - 3:21

I. Review

II. John's First Testimony

Please read John 1:19-34.

A. Terms to Define

1. testimony      4. Lamb of God

2. Levites      5. revealed

3. the Prophet

B. Place to Locate

Bethabara (map of Palestine)

C. People to Identify

Jews

D. Fact Questions

1. John's Place in God's Scheme - verses 19-28

a. Did John claim to be the Christ? (verses 19-20)

b. Did he claim to be Elijah? (verse 21)

c. Was he "the Prophet"? (verse 21)

d. Who was he? (i.e., What was his role in God's plan?; verses 22-23)

e. Why did he baptize? (verses 25-28)

2. John's Testimony to Jesus - verses 29-34

- a. What was John's relationship to Jesus? (verse 30)
- b. How did John know who Jesus was? (verses 31-33)

E. Thought Question

Who did John testify that Jesus was? (verses 29,34)

**Lesson Six: John's First Testimony and Jesus' Early Work**

III. Jesus' First Disciples

Please read John 1:35-51.

A. Terms to Define

- |               |               |
|---------------|---------------|
| 1. disciples  | 5. Cephas     |
| 2. Rabbi      | 6. guile      |
| 3. tenth hour | 7. Son of Man |
| 4. Messiah    |               |
- 

B. Place to Locate

Bethsaida (map of Palestine)

C. Fact Questions

1. What did John testify again concerning Jesus? (verses 35-36)
2. What effect did this have on the two disciples who heard him? (verses 37-39)
3. How did Jesus convince Nathanael He was the Son of God? (verses 48-49)

D. Thought Questions

1. By what process did Jesus obtain His first disciples?
2. What was Nathanael's character, and what did this lead him to do? (verses 45-51)
3. What did Jesus promise Nathanael, and how was this promise fulfilled? (verses 50-51)

#### IV. Jesus' First Miracle

Please read John 2:1-11.

##### A. Terms to Define

1. wine
2. purification
3. master
4. signs

##### B. Place to Locate

Cana (map of Palestine)

##### C. Fact Question

Describe the event that transpired in Cana.

##### D. Thought Questions

1. Why did Jesus speak to His mother as He did? (verses 3-4)
2. What was the significance of this miracle? (Verses 5-11)
3. Does the example of Jesus here prove that Christians may drink alcoholic beverages socially?

#### V. Jesus' First Residence at Capernaum

Please read John 2:12

##### A. Place to Locate

Capernaum (map of Palestine)

**Divine Power - verses 1-12 John  
Two: Jesus'  
Divine Authority - verses 13-22  
Divine Knowledge - verses 23-25**

#### VI. Jesus First Cleanses the Temple

Please read John 2:13-25.

##### A. Terms to Define

1. moneychangers
2. Zeal
3. commit
4. testify

##### B. Fact Question

Relate what happened this time when Jesus visited the temple.

##### C. Thought Questions

1. What did Jesus' actions in the temple demonstrate? (verses 13-17; cf. Psalm 69:9)
2. What proof did He offer of His authority? (verses 18-22)
3. Why did Jesus not commit Himself to them? (verses 23-25)

#### VII. Jesus Talks with Nicodemus

Please read John 3:1-21.

##### A. Fact Questions

1. What kind of man was Nicodemus? (verses 1-2)
2. What was Jesus' testimony to Nicodemus? (verses 13-17)

##### B. Thought Questions

1. Why was it important for Nicodemus to accept Jesus' testimony? (verses 11-12)
2. Did Jesus teach salvation by faith alone? (verses 14-16; cf. Numbers 21:4-9)

25

### **Lesson Six: John's First Testimony and Jesus' Early Work**

- 
3. How important is it that we accept Jesus' testimony? (verse 18)
  4. Why do some reject Jesus' testimony and others accept it? (verses 19-21)

##### C. Special Report

Explain the new birth. (verses 3-10)

#### VIII. Summary

<b>Topic</b>	<b>Chapter Where Found</b>
<b>John's First Testimony</b>	<b>John one</b>
<b>Jesus' First Disciples</b>	<b>John one</b>
<b>Jesus' First Miracle</b>	<b>John two</b>

<b>Jesus First Cleanses the Temple</b>	<b>John two</b>
<b>Jesus Talks to Nicodemus</b>	<b>John three</b>

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Lesson 7

**John's Further Testimony and Jesus' Further Work**

**Memory Verse: John 4:24**

Reading Assignment: Matthew 4:12,17; Mark 1:14-15; Luke 3:19-20; 4:14-15; John 3:22 - 4:54

I. Review

II. John's Second Testimony

Please read John 3:22-36.

A. Terms to Define

1. friend of the bridegroom
2. certified
3. measure

B. Places to Locate

1. Aenon (map of Palestine)
2. Salim (map of Palestine)

C. Fact Questions

1. What were John and Jesus doing at that time? (verses 22-24)
2. What did John's disciples and the Jews argue about? (Cf. Numbers 19:17-21; Mark 7:1-4)

D. Thought Questions

1. What relationship did John say he sustained to Jesus? (verses 26-30)
2. What additional testimony is here recorded concerning the nature and work of Jesus? (verses 31-36)

III. Reasons for Retiring to Galilee

Please read Matthew 4:12; Mark 1:14; Luke 3:19-20; and John 4:1-4.

A. Place to Locate

Samaria (map of Palestine)

B. Person to Identify

Herodias

C. Fact Question

Why did Jesus leave Judea and go to Galilee?



IV. The Samaritan Woman

Please read John 4:5-42.

A. Places to Locate

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1. Sychar (map of Palestine)
2. this mountain (Mt Gerizim, the center of Samaritan worship; map of Palestine)

#### B. Thought Questions

1. Why was the woman surprised that Jesus would talk to her? (verses 5-9)
2. By noting the different ways the woman addressed Jesus and spoke about Him, trace the development of her faith during her conversation with the Lord. (verses 7-29)
3. What teaching techniques did the Master use with her that we could employ? (Ibid)
4. How were many Samaritans led to believe? (verses 39-42)

#### C. Panel Discussion

What lessons should we apply to ourselves from the Master's teaching on:

1. living water (verses 7-14),
2. true worship (verses 20-24),
3. His food (verses 31-34)?
4. and the harvest? (Verses 35-38)

#### V. Arrival in Galilee

Please read John 4:43-45.

##### A. Fact Question

How was Jesus received in Galilee?

##### B. Thought Question

Why did He go there?

VI. General Account of Jesus' Teaching

Please read Matthew 4:17; Mark 1:14-15; and Luke 4:14-15. A. Term to Define  
kingdom of heaven

B. Fact Questions

1. What did Jesus preach at this time?

2. What were the results of His preaching and power? VII.  
The Second Miracle at Cana Please read John 4:46-54.

A. Terms to Define

1. nobleman

2. wonders

B. Fact Questions

1. What was the second miracle Jesus performed in Cana?

2. What was the effect of this sign? (verse 53)

C. Thought Question

What was the attitude of the people toward signs and wonders? (verse 48; cf. 1 Corinthians 1:22-24)

VIII. Summary

<b>Topic</b>	<b>Chapter Where Found</b>
<b>John's Second Testimony</b>	<b>John three</b>
<b>The Samaritan Woman</b>	<b>John four</b>
<b>Second Miracle at Cana</b>	<b>John four</b>

## Lesson Eight Jesus in Galilee

Memory Verse: Mark 1:17

Reading Assignment: Matthew 4:13-16,18-25; 8:2-4,14-17; Mark 1:16-45; Luke 4:31-44; 5:1-16 I. Review

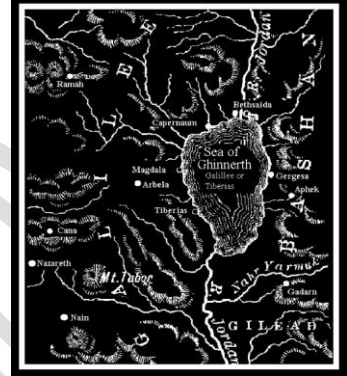
II. Jesus' Temporary Residence at Capernaum Please read Matthew 4:13-16.

A. Places to Locate (both on map of Palestine)

1. Zebulun
2. Naphtali

B. Thought Question

How did Jesus fulfill the prophecy of Isaiah concerning Zebulun and Naphtali? (cf. Isaiah 9:1-2)



III. Jesus Calls Four Fishermen

Please read Matthew 4:18-22; Mark 1:16-20; and Luke 5:1-11.

A. Places to Locate (both on map of Palestine)

1. Sea of Galilee
2. lake of Gennesaret

B. Fact Questions

1. How did Jesus both prove His authority to the four fishermen and introduce them to the idea of soul-winning? (Luke 5:1-10)
2. What did the Master call them to become? (Matthew 4:18-19; Mark 1:16-17; Luke 5:10)
3. How did they respond? (Matthew 4:20-22; Mark 1:18-20; Luke 5:11)

C. Thought Question

How, if at all, does this call apply to us?

IV. Jesus Heals a Demon-Possessed Man in the Synagogue on the Sabbath Please read Mark 1:21-28 and Luke 4:31-37.

A. Terms to Define

1. Sabbath
2. synagogue
3. demon
4. unclean spirit
5. Holy One of God

3. authority

6. demon

B. Fact Questions

1. Why were the people amazed by Jesus' teaching? (Mark 1:21-22; Luke 4:31-32)
2. What event further astonished them? (Mark 1:23-27; Luke 4:33-36)
3. What was the result? (Mark 1:28; Luke 4:37)

C. Special Report

Can demons control people today?

V. Healing Peter's Mother-in-Law and Others

Please read Matthew 8:14-17; Mark 1:29-34; and Luke 4:38-41.

A. Fact Question

What miracles did the Lord perform at this time?

B. Thought Question

How did Jesus then fulfill Isaiah 53:4? (Matthew 8:17)

VI. First Preaching Tour of Galilee

Please read Matthew 4:23-25; Mark 1:35-39; and Luke 4:42-44.

A. Place to Locate

Decapolis (map of Palestine)

B. Fact Questions

1. Why did Jesus leave Capernaum? (Mark 1:36-38; Luke 4:42-43)
2. Where did Jesus next go? (Matthew 4:23; Mark 1:39; Luke 4:44)
3. What did He do? (Matthew 4:23-24; Mark 1:39; Luke 4:44)
4. What were the results of His work? (Matthew 4:24-25)

C. Thought Question

1. How did the Master prepare Himself for His work? (Mark 1:35; Luke 4:42)

VII. Jesus Heals a Leper

Please read Matthew 8:2-4; Mark 1:40-45; and Luke 5:12-16.

A. Terms to Define

1. leper
2. clean
3. compassion

B. Fact Questions

1. What was the leper's attitude toward Jesus? (Matthew 8:2; Mark 1:40; Luke 5:12)
2. What was Jesus' attitude toward the leper? (Mark 1:41)

**Lesson Eight: Jesus in Galilee**

What did Jesus do? (Matthew 8:3; Mark 1:41-42; Luke 5:13)

3. What did He command the leper? (Matthew 8:4; Mark 1:43-44; Luke 5:14)
4. Did the healed man obey Jesus? (Mark 1:45)
5. What were the results? (Mark 1:45; Luke 5:15-16)

C. Thought Question

Why did Jesus command the healed leper to go to the priest? (cf. Leviticus 13:1-46; 14:132)

VIII. Summary

<b>Topic</b>	<b>Chapter Where Found</b>
<b>Jesus Calls Four Fishermen</b>	<b>Matthew four</b>
<b>Jesus Heals a Demon Possessed Man on the Sabbath</b>	<b>Mark one</b>

<b>Jesus Heals Peter's Mother-in-law</b>	<b>Matthew eight</b>
<b>First Preaching Tour of Galilee</b>	<b>Matthew four</b>
<b>Jesus Heals a Leper</b>	<b>Matthew eight</b>

**Lesson 9 Jesus in Galilee and Judea**  
**Memory Verse: John 5:18**

Reading Assignment: Matthew 9:2-9; Mark 2:1-14; Luke 5:17-28; John 5:1-47

I. Review

II. Jesus Heals a Paralytic

Please read Matthew 9:2-8; Mark 2:1-12; and Luke 5:17-26.

A. Terms to Define

1. forgiven
2. blasphemes
3. power
4. faith

B. Fact Questions

1. Who had gathered to see Jesus? (Mark 2:1-2; Luke 5:17)
2. What did Jesus first do for the paralytic man? (Matthew 9:2; Mark 2:3-5; Luke 5:18-20)

3. How did the scribes and Pharisees react? (Matthew 9:3; Mark 2:6-7; Luke 5:21)
4. How did Jesus prove His authority? (Matthew 9:4-7; Mark 2:8-12; Luke 5:22-25)
5. How did the people react? (Matthew 9:8; Mark 2:12; Luke 5:26)

C. Thought Questions?

1. Why did the scribes and Pharisees accuse Jesus of blasphemy?
2. What kind of authority did He exercise?
3. How did He have this authority?

III. The Call of Matthew (Levi)

Please read Matthew 9:9; Mark 2:13-14; and Luke 5:27-28.

Thought Question:

How much did Matthew give up to follow Jesus?

IV. Jesus Heals an Infirm Man on a Sabbath

Please read John 5:1-47.

A. Terms to Define

1. Hebrew
2. persecuted
3. judges
4. honor
5. Scriptures
6. eternal life

B. Places to Locate

**Lesson Nine: Jesus in Galilee and Judea**

1. Sheep Gate (map of Jerusalem)
2. Bethesda ("House of Mercy," map of Jerusalem)

C. Fact Questions

1. Tell about the miracle Jesus performed at the pool of Bethesda. (verses 1-9)
2. Describe the conversation that then took place between the Jews and the man Jesus healed. (verses 10-13)

3. When the Lord afterward found the man, what did He tell him? (verse 14)
4. What did the formerly crippled man tell the Jews? (verse 15)
5. How did the Jews react to this? (verse 16)
6. How did Jesus answer them? (verse 17)
7. What was the Jews' reaction to Jesus' reply? (verse 18)

D. Thought Question

Which is worse, being infirm or being in sin?

E. Panel Discussion

Analyze The Master's address to the Jews under these headings:

1. Jesus' Relationship to the Father (verses 19-22)
2. Jesus' Relationship to Men (verses 23-30)
3. The Father's Testimony to Jesus (verses 31-39)
4. Why the Jews rejected Jesus (verses 40-47)

V. Summary:

<b>Topic</b>	
<b>Jesus Heals a Paralytic</b>	
<b>The Call of Matthew</b>	
<b>Jesus Heals an Infirm Man on a Sabbath</b>	

<b>Jesus' Defense to the Jews</b>	
<b>John 5:19-47</b>	
<b>His Relationship to the Father - verses 19-22</b>	
<b>F</b>	<b>Unity of Action - verse 19</b>
<b>F</b>	<b>Unity of Love - verse 20</b>
<b>F</b>	<b>Unity of Life-Giving - verse 21</b>
<b>F</b>	<b>Unity of Judgment - verse 22</b>
<b>His Relationship to Men - verses 23-30</b>	
<b>F</b>	<b>Right to Receive Honor - verse 23</b>
<b>F</b>	<b>Power to Give Life - verses 24-26</b>
<b>F</b>	<b>Right to Judge - verses 27-30</b>
<b>The Father's Testimony - verses 31-39</b>	
<b>F</b>	<b>Value of Father's Testimony - verses 31-32</b>
<b>F</b>	<b>The Testimony - verses 33-39</b>
<b>F</b>	<b>by John the Baptist - verses 33-35</b>
<b>F</b>	<b>by Jesus' Own Works - verse 36</b>
<b>F</b>	<b>by the Scriptures - verses 37-39</b>
<b>Why the Jews Rejected Jesus - verses 40-47</b>	
<b>F</b>	<b>Lack of Will to Come to Christ - verses 40-41</b>
<b>F</b>	<b>Lack of Love for God - verses 42-43</b>
<b>F</b>	<b>Seek Honor from Men - verse 44</b>
<b>F</b>	<b>Lack of Faith in Moses - verses 45-47</b>

## **Lesson 10 Jesus in Judea and Galilee**

Memory Verse: Matthew 12:18

Reading Assignment: Matthew 10:2-4; 12:1-21; Mark 2:23 - 3:19; Luke 6:1-16

### I. Review

### II. Plucking Grain on a Sabbath

Please read Matthew 12:1-8; Mark 2:23-28; and Luke 6:1-5.

#### A. Terms to Define

1. house of God    3. sacrifice

2. showbread

#### B. Person to Identify

Abiathar

#### C. Fact Question

What did Jesus' disciples do that led the Pharisees to accuse them of breaking the Sabbath? (Matthew 12:1-2; Mark 2:23-24; Luke 6:1-2)

#### D. Thought Questions

1. Explain each of the Master' arguments in defense of His disciples. (Matthew 12:3-5,7; Mark 2:25-27; Luke 6:3-4)

2. What authority did Jesus claim for Himself? (Matthew 12:6,8; Mark 2:28; Luke 6:5)

### III. Healing a Man with a Withered Hand on the

Sabbath    Please read Matthew 12:9-14; Mark 3:1-6; and Luke 6:6-11.

#### A. Terms to Define

1. withered    3. hardness of their hearts

2. grieved

#### B. People to Identify

Herodians

#### C. Fact Question

What did Jesus do in the synagogue on the Sabbath? (Matthew 12:13; Mark 3:5; Luke 6:10)

D. Thought Questions

1. Why did the scribes and Pharisees watch Jesus and question Him? (Matthew 12:10; Mark 3:2; Luke 6:7)
2. How did Jesus justify His action? (Matthew 12:11-12; Mark 3:4; Luke 6:9)
3. What was the attitude of the scribes and Pharisees? (Mark 3:5)
4. How did they react to Jesus' miracle? (Matthew 12:14; Mark 3:6; Luke 6:11)

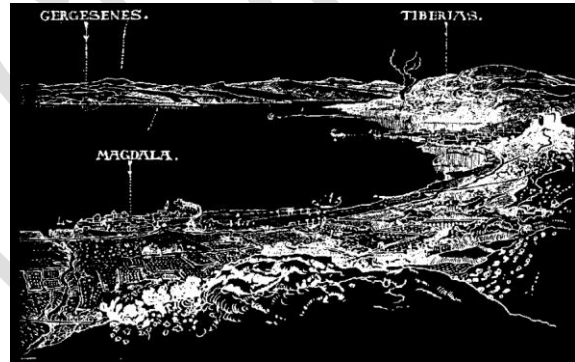
IV. Jesus Heals Multitudes Beside the Sea of Galilee Please read Matthew 12:15-21 and Mark 3:7-12. A. Term to Define justice

B. Places to Locate

1. Idumaea (map of Palestine)
2. Tyre (map of Palestine)
3. Sidon (map of Palestine)

C. Fact Question

What did Jesus do at this time?  
(Matthew 12:15;  
Mark 3:7-12)



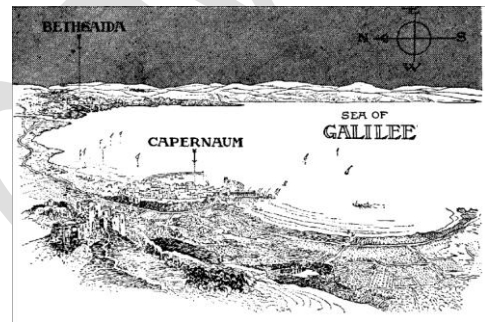
D. Thought Question

How did Jesus fulfill Isaiah 42:1-4? (Matthew 12:16-21)

V. Jesus Selects Twelve Apostles

Please read Matthew 10:2-4; Mark 3:13-19; and Luke 6:12-16.

A. Terms to Define



1. apostles

3. Boarneges

2. betrayed

4. Zealot

B. People to Identify

1. Simon Peter

2. Andrew

3. James the son of Zebedee

4. John

5. Philip

6. Bartholomew

7. Thomas

8. Matthew

9. James the son of Alphaeus

11. Simon the  
Canaanite

12. Judas Iscariot

13. Judas the son of  
James

10.  
Lebbaeus,  
whose  
surname was  
Thaddaeus

C. Fact

#### Questions

1. How did Jesus prepare to call His disciples? (Luke 6:12)

2. What was their work? (Mark 3:14-15)

D. Memory Work: Memorize the names of the twelve apostles as listed in Matthew 10:2-4.

#### VI. Summary

<b>Topic</b>	<b>Chapter Where Found</b>
<b>Plucking Grain on a Sabbath</b>	<b>Matthew twelve</b>
<b>Healing a Man with a Withered Hand</b>	<b>Matthew twelve</b>
<b>Healing Multitudes Beside the Sea</b>	<b>Matthew twelve</b>
<b>Jesus Selects Twelve Apostles</b>	<b>Matthew ten</b>

**Lesson Eleven The Sermon on the Mount**

Part 1

Memory Verse: Matthew 5:20

Reading Assignment: Matthew 5:1-48; Luke 6:17-30,32-36

I. Review

II. Introduction to the Sermon on the Mount

Please read Matthew 5:1-2 and Luke 6:17-19.

III. The Beatitudes

Please read Matthew 5:3-12 and Luke 6:20-26.

A. Terms to Define

1. Blessed 6. merciful

2. mourn 7. revile

3. comforted 8. woe

4. meek 9. consolation

5. inherit

B. Assignment for Panel Discussion

1. What are the theme and purpose of the beatitudes?

2. For each beatitude, what type of person is discussed, what is he promised and why?

(Matthew 5:3-12; Luke 6:20-23)



<b>Beatitude</b>	<b>Type of Person</b>	<b>Promise</b>	<b>Reason</b>
"the poor in spirit"			
"those who mourn"			

"the meek"			
"Those who hunger and thirst for righteousness"			
"the merciful"			
"the pure in heart"			
"the peacemakers"			
"those who are persecuted for righteousness' sake"			

3. In each woe, what type of person is described, what is he threatened and why? (Luke 6:24-26)

<b>Woe</b>	<b>Type of Person</b>	<b>Threat</b>	<b>Reason</b>
"rich"			
"full"			
"you who laugh"			
"you when all men speak well of you"			

C. Application: Each student, as well as the teacher, should now thoughtfully consider his own attitudes, character and conduct to see if he is fit to be a citizen of the kingdom of Christ.

## V. Salt and Light

Please read Matthew 5:13-16.

### Thought Questions

1. How do Christians resemble:
  - a. salt?
  - b. light?
  - c. a city set on a hill?
  - d. a lamp?
2. How do we each let his "light ... shine before men"?
3. What are the results?

## VI. The Righteousness of the Kingdom of Heaven

Please read Matthew 5:17-20.

### A. Terms to Define

1. destroy
2. Prophets
3. fulfill
4. jot
5. tittle
6. commandments

### B. Thought Questions

1. What did Jesus come to do to the law and the prophets? (verse 17)
2. When were the law and the prophets to pass away? (verse 18)
3. Who would be great and who little in the kingdom? Why? (Verse 19)
4. How is our righteousness to exceed that of the scribes and Pharisees? (verse 20)
5. How important is this? (verse 20)

## VII. Killing and Anger

Please read Matthew 5:21-26.

A. Terms to Define

- |              |               |
|--------------|---------------|
| 1. Raca      | 5. gift       |
| 2. council   | 6. altar      |
| 3. fool      | 7. reconciled |
| 4. hell fire | 8. adversary  |

B. Fact Question

What did the law say about murder? (cf. Exodus 20:13; Deuteronomy 5:17)

C. Thought Question

How does the law of Christ differ from the law of Moses on this point?

**Lesson Eleven: The Sermon on the Mount (Part 1)**

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VIII. Adultery and Lust

Please read Matthew 5:27-30.

A. Terms to Define

1. adultery
2. lust

B. Fact Question

What does the law of Moses say about adultery? (cf. Exodus 20:14; Deuteronomy 5:18)

C. Thought Question

What does Jesus teach about adultery and lust?

IX. Divorce

Please read Matthew 5:31-32.

A. Terms to Define

1. divorces
2. sexual immorality

B. Fact Question

What did Moses command about divorce? (cf. Deuteronomy 24:1-4)

C. Thought Question

What does Jesus teach about divorce?

X. Oaths

Please read Matthew 5:33-37.

A. Terms to Define

1. swear
2. throne

B. Fact Question

What was the Old Testament law concerning oaths? (cf. Leviticus 19:12)

C. Thought Question

What is the law of Christ on this matter?

XI. Summary

Topic	Chapter Where Found
<b>The Sermon on the Mount</b>	<b>Matthew five, six and seven</b>

Lesson Twelve The Sermon on the Mount Part 2

**Memory Verse: Matthew 6:33**

Reading Assignment: Matthew 6:1-34

I. Review

II. Vengeance

Please read Matthew 5:38-42 and Luke 6:29-30.

A. Terms to Define

1. tunic

2. cloak

B. Fact Question

What did the law teach about vengeance? (cf. Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21)

C. Thought Question

What does Jesus teach about it?

III. Love and Hate

Please read Matthew 5:43-48 and Luke 6:27-28,32-36.

A. Terms to Define

1. love

6. curse

2. neighbor

7. spitefully

3. hate

8. perfect

4. enemy

9. Highest

5. bless

B. Fact Question

What did the law teach about one's relationship to neighbors and enemies? (cf. Leviticus 19:18)

C. Thought Questions

1. How should we treat our enemies?
2. What will we be like if we do this?

IV. Charity and Hypocrisy  
Please read Matthew 6:1-4.

A. Terms to Define

- |                     |               |
|---------------------|---------------|
| 1. charitable deeds | 2. hypocrites |
|---------------------|---------------|

**Lesson Twelve: The Sermon on the Mount (Part 2)**

B. Thought Questions

- |   |               |
|---|---------------|
| 1. How do hypocrites do charitable deeds? | 4. Amen       |
| 2. What is their reward?                  | 5. trespasses |

3. How should we do charitable deeds?

B. Fact Questions

1. How do the hypocrites pray? (verse 5)
2. How did the heathen pray? (verse 7)
3. Should we pray the heathen did? (verse 8)

4. What will be our reward?

V. Prayer and Hypocrisy  
Please read Matthew 6:5-15.

A. Terms to Define

C. Thought Questions

Comparing the Laws

1. vain repetitions
2. heathen
3. Hallowed

Moses	Christ
	<b>Primarily Outward Act Primarily Attitudes - - Matt. 5:21,27; Heb. Matt. 5:22,28; 12:34-35</b>

**7:16; 9:10**

**Just - Matt. 5:38 Merciful - Matt. 5:39**

**Regulated Prevailing Restored  
Original  
Practices - Matt. 5:31 Design -  
Matt. 5:32**

**National - Matt. 5:43 Universal -  
Matt. 5:44**

**Strict - Matt. 5:33 Stricter -  
Matt. 5:34**

1. What reward do hypocrites receive for prayer? (verse 5)
2. How should we pray? (verse 6)
3. What will be our reward? (verse 6)
4. Why do heathen pray as they do? (verse 7)
5. Why shouldn't we pray the way the heathen do? (verse 8)
6. Why should we forgive others? (verses 14-15)

**D. Assignment for Special Report**

1. Is the prayer of Matthew 6:9-13 "The Lord's Prayer"?
2. In what ways is it a model for us?
3. Are there any portions we cannot pray?

**VI. Fasting and Hypocrisy**

Please read Matthew 6:16-18.

**A. Terms to Define**

1. fast
2. sad countenance
3. anoint

**B. Fact Question**

How did the hypocrites fast? (verse 16)

**C. Thought Questions**

1. What reward do hypocrites receive for fasting? (verse 16)
2. If we fast, how should we do so? (verses 17-18)
3. What will be our reward? (verse 18)

D. Assignment for Special Report

1. Are we obligated to fast?
2. What principle of worship, service and devotion runs throughout Matthew 6:1-18?
3. Name some specific ways we can apply this principle.

VII. Trusting and Serving God Alone Please read Matthew 6:19-34.

A. Terms to Define

- |              |           |
|--------------|-----------|
| 1. treasures | 3. mammon |
| 2. despise   | 4. cubit  |

B. Thought Questions

1. What should our attitude toward earthly treasures be as compared with heavenly? (verses 19-21)
2. Why? (verses 19-21)
3. Explain the figure of the eye and the body. (verses 22-23)
4. Why can we not serve two masters? (verse 24)
5. What should be our primary concern? (verse 33)

6. What will be the result? (verse 33)

C. Assignment for Special Report

1. Why should we not worry about material things? (verses 25-32)
2. Is it a sin to be concerned about material things? Explain. (verse 34)
3. How do we put the kingdom and righteousness ahead of material possessions?
4. How can we fail in this regard?

VIII. Summary

<b>Topic</b>	<b>Chapters Where Found</b>
<b>Sermon on the Mount</b>	<b>Matthew five, six and seven</b>

**Christ Replaced the Law of Moses with the Law of the Spirit**

« **Announcing Principles of the Kingdom of Heaven Matthew 4:23; 5:3,10,19-20** »  
 « **Came to Fulfill the Law - Matthew 5:17-20** »

<b>"You have heard that it was said"</b>		<b>"But I say to you"</b>
<b>Exod. 20:13; Deut. 5:17</b>	<b>Murder</b>	<b>Matthew 5:21-26</b>
<b>Exod. 20:14; Deut. 5:18</b>	<b>Adultery</b>	<b>Matthew 5:27-30</b>
<b>Deut. 24:1-4</b>	<b>Divorce</b>	<b>Matthew 5:31-32</b>
<b>Lev. 19:12</b>	<b>Swearing</b>	<b>Matthew 5:33-37</b>
<b>Exod. 21:24; Lev. 24:20; Deut. 19:21</b>	<b>Revenge</b>	<b>Matthew 5:38-42</b>
<b>Lev. 19:18</b>	<b>Love &amp; Hate</b>	<b>Matthew 5:43-47</b>
<b>Keep These: Fall - Gal. 5:4</b>		<b>Keep These: Perfect - Matthew 5:48</b>

**Lesson Thirteen The Sermon on the Mount Part 3**

**Memory Verse: Matthew 7:21**

Reading Assignment: Matthew 7:1-29; Luke 6:37-49

I. Review

II. Judging

Please read Matthew 7:1-6 and Luke 6:37-42

A. Terms to Define

1. measure

2. parable

B. Thought Questions

1. Does the Lord forbid all judging? (Matthew 7:1-5; Luke 6:37-38,41-42)

2. If not, what did He mean?

3. Explain the figures of dogs and swine. (Matthew 7:6)

4. What is the meaning of the parable of the blind leading the blind? (Luke 6:39)

5. What is the relationship of a disciple to his master? (Luke 6:40)

6. What is the point?

III. Asking God

Please read Matthew 7:7-11.

Thought Questions

1. What does Jesus here exhort us to do? (verse 7)

2. Why should we do so? (verse 8)

3. Explain the comparison to a father and his son. (verses 9-11)

IV. The Golden Rule

Please read Matthew 7:12

Thought Questions

1. Explain the "Golden Rule."

2. Give examples of its application to experiences you face.

### **Lesson Thirteen: The Sermon on the Mount (Part 3)**

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#### V. Two Ways

Please read Matthew

7:13-14. A. Term to Define  
destruction

#### B. Thought Question

Explain and apply the Master's figure about two ways.

#### VI. False Prophets

Please read Matthew 7:15-20 and Luke 6:43-45.

#### A. Terms to Define

1. Beware

2. ravenous

#### B. Fact Question

Of whom should we beware? (Matthew 7:15)

#### C. Thought Questions

1. What are false prophets like? (Matthew 7:15)

2. How can we identify them? (Matthew 7:16-20; Luke 6:43-45)

#### D. Application

1. Can we apply this warning to preachers and teachers today?

2. How can we identify them?

#### VII. Obedience

Please read Matthew 7:21-27 and Luke  
6:46-49. A. Term to Define

vehemently

#### B. Fact Questions

1. Who will enter the kingdom of heaven? (Matthew 7:21; Luke 6:46)

2. Will there be any lost who thought they were saved? (Matthew 7:22-23)

#### C. Thought Questions

1. Are we saved by faith alone, or do we have to obey the Lord to be saved?  
(Matthew 7:21; Luke 6:46)

### **The Life of Christ**

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2. Is it enough to be actively religious, or do we have to be sure that what we do is authorized by the Lord? (Matthew 7:22-23)

#### **D. Assignment for Special Report**

Explain and apply the parable of the two builders. (Matthew 7:24-27; Luke 6:47-49)

### **VIII. The Wonder of the Multitude**      Please read Matthew 7:28-29.

#### **Fact Questions**

1. How did the multitudes react to Jesus' sermon? (verse 28)
2. Why? (verse 29)

### **IX. Personal Application of the Sermon on the Mount**

1. Reread Matthew chapter 5. As you do so, make a list of things you need to change or work on in your attitudes and behavior. No one needs to see this list but you.
2. Is there any hypocrisy in your religious activities? If so, what will you do about it?
3. Are you putting God ahead of material things?
4. Do you judge others more harshly than you do yourself?
5. Do you pray believing that God hears and answers prayer?
6. Do you treat others the way you want them to treat you?
7. Are you following the majority religiously or following the right regardless of its popularity?
8. Do you uncritically accept the teaching of preachers in whom you have confidence?

9. Are you obeying all Jesus' will?
10. Can you find authority in His word for all you do?

**Lesson Thirteen: The Sermon on the Mount (Part 3)**

X. Summary

<b>Topic</b>	<b>Chapters Where Found</b>
<b>The Sermon on the Mount</b>	<b>Matthew five, six and seven</b>

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**Matthew chapters 5 – 7**

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**The Sermon on the Mount**

**Introduction - 5:1-2**

**The Beatitudes - 5:3-12**

**Salt and Light - 5:13-16**

**« The Righteousness of the Kingdom of Heaven - 5:17-20 « (The Theme of the Sermon)**

**The Righteousness of the Kingdom versus the Law - 5:21-48**

**The Righteousness of the Kingdom versus Hypocrisy - 6:1-18**  
**The Righteousness of the Kingdom versus Materialism - 6:19-34**

**Judging - 7:1-6**

**Asking God - 7:7-11**

**The Golden Rule - Matthew 7:12**

**Two Ways - Matthew 7:13-14**

**False Prophets - 7:15-20**

**Obedience - 7:21-27**

**" ... unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.**

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## **Review**

### **Lesson Two**

1. To whom does Matthew write?
2. How does he present Jesus?
3. To whom does Mark write?
4. How does he present Jesus?
5. To whom does Luke write?
6. How does he present Christ?
7. To whom does John write?
8. How does He present Jesus?
9. What are the three sevens of John?

### **Lesson Three**

10. Locate by book and chapter the following topics.
  - a. The Word Made Flesh
  - b. The Genealogy

### **Lesson Four**

- c. Birth & Childhood of John
- d. Birth of Jesus

### **Lesson Five**

- e. Childhood of Jesus

### **Lesson Six**

- f. Baptism of John
- g. Jesus' Baptism
- h. Jesus' Temptation

### **Lesson Seven**

- i. John's First Testimony
- j. Jesus' First Disciples
- k. Jesus' First Miracle
- l. Jesus First Cleanses the Temple
- m. Jesus Talks with Nicodemus

### **Lesson Eight**

- n. John's Second Testimony
- o. The Samaritan Woman
- p. Second Miracle at Cana

**Lesson Nine**

- q. Jesus Calls Four Fishermen
- r. Jesus Heals a Demon Possessed Man on the Sabbath
- s. Jesus Heals Peter's Mother-in-law
- t. First Preaching Tour of Galilee
- u. Jesus Heals a Leper

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**Lesson Ten**

- v. Jesus Heals a Paralytic
- w. The Call of Matthew
- x. Jesus Heals an Infirm Man on a Sabbath

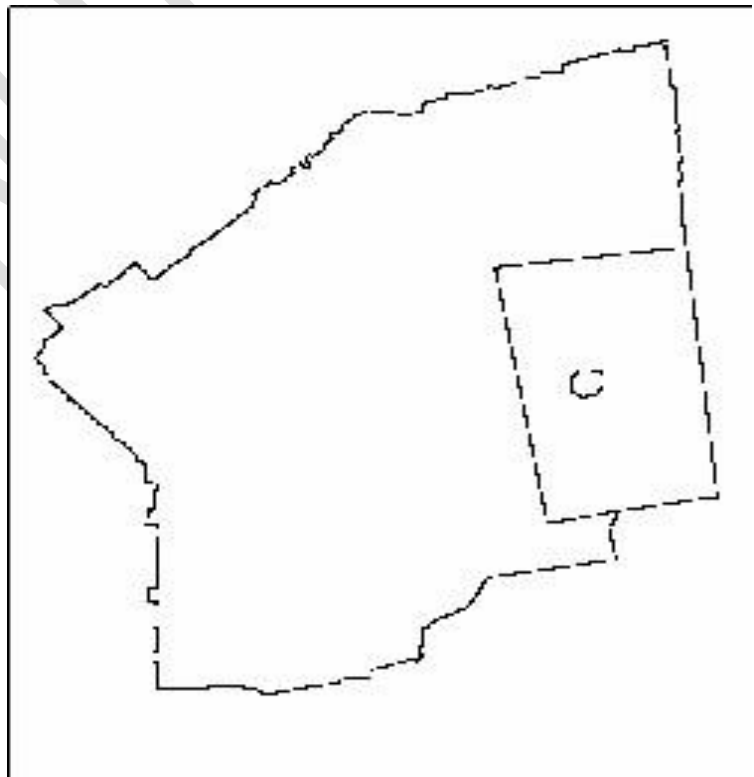
**Lesson Eleven**

- y. Plucking Grain on a Sabbath
- z. Healing a Man with a Withered Hand
- aa. Healing Multitudes Beside the Sea
- ab. Jesus Selects Twelve Apostles

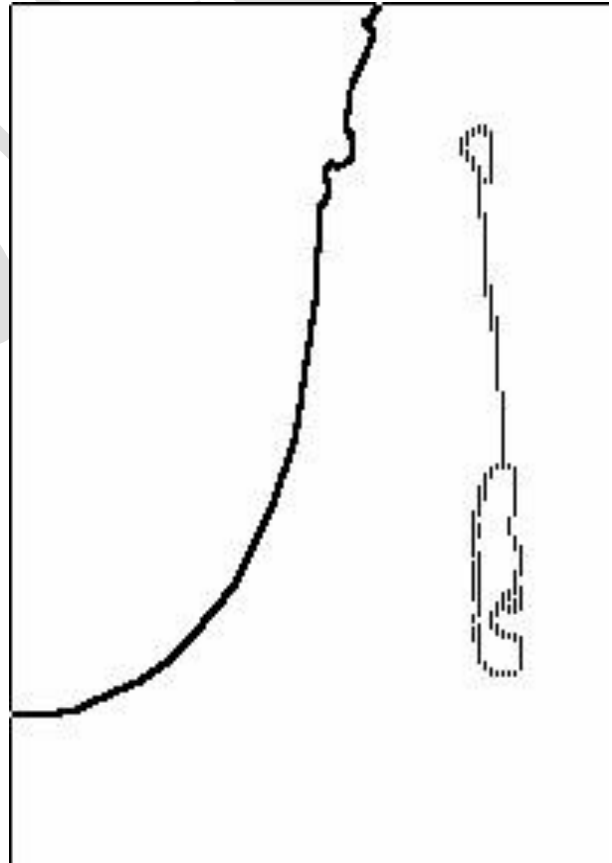
**Lesson Twelve**

- ac. The Sermon on the Mount (also **Lesson Thirteen**)

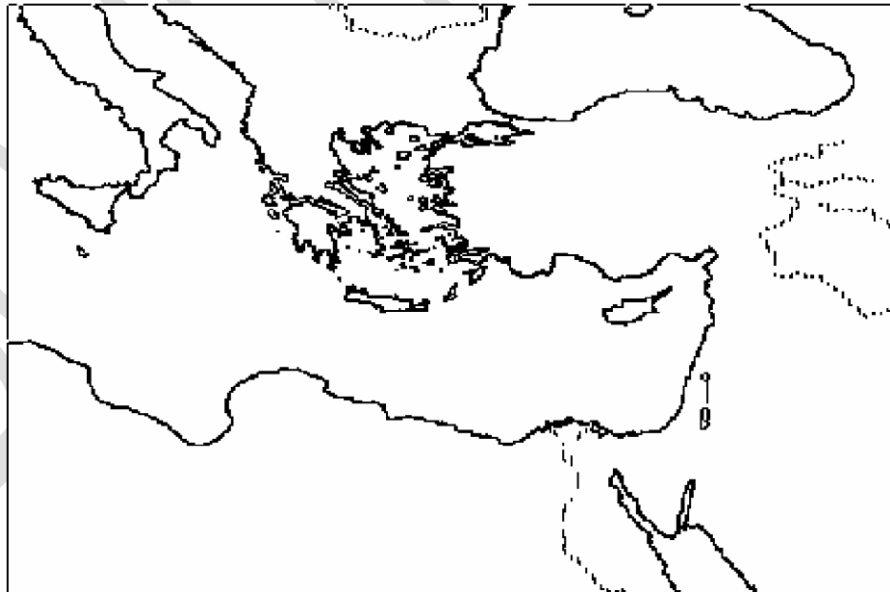
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## **Glossary**

### **A**

Aaron - the first high priest, the brother of Moses

Abiathar - priest who escaped Doeg's slaughter of the priests after they had fed David, later became high priest (1 Samuel chapters 21-22)

Abraham - man whom God called from the Ur of the Chaldees to go to Canaan, to whom God gave a threefold promise, which included inheritance of Canaan through his descendants and blessing all peoples through a descendant of his, famed for his faith, father of the Hebrew people

adultery - here (Matthew 5:27) used of unlawful sexual intercourse in general adversary - an opponent in a lawsuit

altar - place where sacrifices were killed and burned

altar of incense - item of furniture in the Holy Place of the temple, upon which incense was burned to the Lord Amen - so let it be

Andrew - disciple of John who followed Jesus, brother of Peter who brought Peter to Jesus, from

Bethsaida, became an apostle angel - messenger, a spirit being who serves God in man's behalf Annas - the legitimate high priest, deposed by the Romans

anoint - pour something over

apostles - ones sent forth with authority

Archelaus - cruel son of Herod the Great who ruled in Judea after the death of his father at hand - near

authority - the power of one whose will and command must be obeyed by others

### **B**

the Baptist - the one who baptizes

baptized - immersed

Bartholomew - son of Tolmai, another name for

Nathanael believe - accept as true, trust betrayed -

gave over treacherously or deceitfully

betrothed - promised in marriage

Beware - be on guard against

blasphemes - speaks evil or lightly of that which is divine

bless - invoke good upon

blessed

(Luke 1:28) - favored of God

(Luke 2:28) - praised, acknowledged His goodness

Blessed (Matthew 5:3) - possessing joy untouchable by outward circumstances

Boarneges - sons of rage, soon angry

Brood of vipers - figuratively, children of poisonous snakes; thus, wicked

**C**

Caesar Augustus - the first Roman emperor, Octavian

Caiaphas - son-in-law of Annas, appointed high priest by

Romans Cephas - name Jesus gave Simon Peter, meaning

"Rock" or "Stone" certified - confirmed, authenticated, placed  
beyond doubt

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chaff - the stalks and husks from which the grain has been  
beaten out charitable deeds - giving to the poor  
chief priests - former high priests and priests of their families  
children of Israel - the descendants of Israel, i.e., Jacob, known  
as Israelites or Jews Christ - anointed one, the promised Savior  
and King city of David - Bethlehem, city where David was born  
clean - cured of leprosy, thus ceremonially pure under law of  
Moses cloak - outer garment, mantle  
comforted - consoled by the experience of a happier  
lot commandments - moral and religious precepts  
commit - to deliver or entrust  
compassion - feeling of pity  
comprehend - grasp, lay hold of with the mind,  
understand, learn confessing - speaking openly,  
publicly acknowledging consolation - solace or  
cheer which comes from a happy lot  
Consolation of Israel - the time of the Messiah as the  
comfort of God's people council - the Sanhedrin, the  
supreme court of the Jewish nation covenant - promise of  
salvation through seed of Abraham cubit - measure of  
length of ca. 18 inches, here figuratively of a small amount  
curse - to invoke evil upon  
custom of the law - usage prescribed by law of Moses

#### **D**

David - greatest king of Israel, faithful servant of God despite his great sins,  
one whom God promised to place a descendant of his on the throne  
forever  
days of her purification - time after birth of child when law of Moses  
declared a Jewish mother ceremonially impure, 40 days for birth of a  
male child (Leviticus 12:1-5)  
declared - made known decree -  
public ordinance demon - evil spirit  
deserts - uninhabited places despise  
- think of little importance or value  
destroy - demolish, render vain,  
bring to nothing destruction - ruin,  
loss of well-being the devil - accuser,  
slanderer, a name for Satan  
devout - reverent toward God  
disciples - those who learn of and follow a master teacher  
division of Abijah - a group of the priests of the family of Abijah who  
ministered in their turn in the temple  
divorces - sets free, lets go, severs the marriage relationship

#### **E**

Elijah - a great Old Testament prophet, roughly clothed, lived in the wilderness, and cried out against the wickedness of Israel under King Ahab

enemy - one who is hostile

eternal life - unending fellowship with God in heaven

exhortations - speeches urging people to follow the right course of conduct

## **F**

faith - firm persuasion, confidence, trust, belief

fan - a winnowing shovel for tossing grain into the air to separate the threshed grain from the chaff

fastings - voluntary abstinence from food

Feast of the Passover - the great feast of the Jews in honor of their

deliverance from Egyptian slavery

fool - morally worthless person

forgiven - sent forth or away, remitted

frankincense - a kind of incense made from the bark of a tree

friend of the bridegroom - like "best man," but was responsible for arranging parts of marriage feast

fulfill - complete, accomplish their purpose fulfilled - brought to pass

fullness - abundance

## **G**

Gabriel - an angel, God's special messenger of good news

Gentiles - nations other than Israel

gift - sacrifice offered to God

glorifying - ascribing honor glory - majesty

gospel - good news

governing - acting as a Roman procurator, having charge of collecting

revenue in a province

grace - undeserved favor

grieved - pained in

spirit and angered

guile - deceit

## **H**

Hallowed - Holy

hardness of their hearts - stubborn

refusal to hear

hate - have animosity

toward, do evil to hearts - minds

heathen - Gentiles, people other than

Jews

heaven - the dwelling place of

God

Hebrew - Aramaic, the Jews' language in

Jesus' day

hell fire - the place of eternal

punishment of the wicked

Herod

Luke 1:5 - an Edomite who nominally became a Jew, wicked and hated ruler of Judea under Julius Caesar and Augustus, called Herod the Great

Luke 3:1 - Herod Antipas, or "Herod the Tetrarch," son of Herod the Great,  
ruler of  
Galilee and Peraea, murderer of John, one who helped try  
Christ

Herodians - Jewish political party which favored Herod Antipas

Herodias - daughter of Aristobulus, rightful wife of Philip, in adulterous  
relationship with Herod Tetrarch, one who demanded murder of John

Highest - title of God

high priests - priests of the lineage of the eldest son of Aaron, the brother of  
Moses, who

ministered the blood of atonement in the Holy of Holies, and, in New  
Testament times, presided over the Jewish ruling council

holiness - being right with God

Holy One of God - name for Jesus as promised Christ

Holy Spirit - a Person in the Godhead other than the  
Father and the Son honor - value, revere, venerate

horn of salvation - a strong savior house of David -  
the royal lineage

house of God - the Old Testament tabernacle, where God symbolically dwelt  
among Israel and where sacrifices were made to Him

house of Jacob - the children of Israel

hypocrites - actors, pretenders

## I

incense - substance that when burned produces a sweet  
smelling smoke inherit - enjoy to its fullest

inn - a rough resting place for travelers

Israel - the descendants of Israel or Jacob, God's chosen people under the  
Old Covenant

## J

Jacob - grandson of Abraham through whom God's promises to Abraham  
were fulfilled, name was changed to Israel, father of nation of Israel

James the son of Alphaeus - apostle of Christ called "the less" either  
because younger or smaller in stature

James the son of Zebedee - brother of John, apostle of Christ, beheaded by  
Herod Agrippa in AD 44, first martyr among apostles Jesus - Jehovah is  
salvation

Jews - Israelites, especially, in John's record, the rulers in Jerusalem as  
representatives of the Jewish nation

John - apostle of Christ, especially loved by Jesus, fiery disposition  
mellowed to become "apostle of love," wrote 5 New Testament  
books, exiled to island of Patmos, last apostle to die

jot - the smallest Hebrew letter

Judas Iscariot - son of Simon, from village of Keriath in Judea, kept apostles' money, was a thief, called "a devil," thus fell by transgression, betrayed the Lord, hanged himself in remorse

Judas the son of James - also called Lebbeaus or Thaddaeus judge - determines guilt or righteousness just - observing divine and human laws  
justice - the standard of judgment, right dealing

### **K**

kingdom - literally means "rule," the rule of God through His Son Christ  
Jesus over His people, the church  
kingdom of God - blessings of submitting to the rule of God, becoming member of Lord's church kingdom of heaven - same as "kingdom of God"

### **L**

Lamb of God - Christ as the meek, suffering Servant of God, to be offered for our sins, in fulfillment of Isaiah 53 Lamentation - mourning the law - the Old Covenant, the law of Moses  
Lebbeaus, whose surname was Thaddaeus - also called Judas, not Iscariot, curious of Lord's teaching, perhaps author of book of Jude  
leper - one who had the dreaded skin disease which caused the flesh to rot away, ceremonially unclean under the law of Moses  
Levites - descendants of Levi, son of Jacob, who had the responsibility of assisting the priests in temple worship  
Lord - literally, master, owner, rule;  
designation of God love - practice good will  
lust (Matthew 5:28) - intent to commit adultery if possible  
Lysanias - tributary ruler in Abilene

### **M**

magnifies - esteems highly, praises  
mammon - worldly wealth  
personified as a god  
manger - a crib where cattle are fed  
master - the honored guest in charge of the wedding feast  
Matthew - tax collector, apostle of Christ, author of first gospel, also called Levi measure  
(John 3:34) - a limited amount  
(Matthew 7:2) - rule, standard meek - those who are gentle to men, submissive to God and have an inner mastery of themselves merciful - ones who relieve those in need  
mercy - help of the helpless  
Messiah - Hebrew word for Christ meaning "Anointed One"  
ministered - served, waited upon  
ministers - servants

moneychangers - those who, for a profit, gave the Jewish coins required in the temple in exchange for coins of foreign origin  
mourn - the result of deep sorrow, bringing unrestrainable tears  
myrrh - perfume made from tree resin

## **N**

Nazarene - a contemptuous name for one from the despised village of Nazareth  
neighbor - the one near, kinsman or friend, one of the same race or nation  
nobleman - literally "king's man," probably an officer of Herod Antipas

## **O**

oath - a promise made by swearing  
ordinances - that which has been established by law

## **P**

parable - a figure of speech in which a story about something in the natural realm, which could have occurred but did not actually happen, illustrates something in the spiritual realm

peace - harmony, concord, tranquility, the absence of turmoil  
perfect - complete, mature, God-like character  
persecuted - pursued, harassed, troubled, molested

Pharisees - strictest sect of the Jews; believed in angels, spirits and resurrection; held traditions of the Jewish fathers

Philip

Luke 3:1 - just, moderate ruler; only decent man in family of Herods, lawful husband of Herodias

Matthew 10:3 - disciple of Bethsaida whom Jesus called to follow Him, who brought

Nathanael to Jesus and who later became an apostle

pondered - mentally put one event with another and considered their meaning

Pontius Pilate - cruel, cowardly Roman procurator of Judea and Samaria who sentenced Christ to death; ruled A.D. 26-36

power - the authority of one whose will and command must be obeyed  
praising - giving honor in word

prayed - spoke to God

prayers - supplications, the expressions to God of personal need  
preaching - proclaiming as a herald

preferred - ranks higher because He has come before

priest - one who served in the temple, offering sacrifices on behalf of the people  
prophesied - spoke for God

the Prophet - the spokesman for God like Moses, who Moses foretold (Deuteronomy 18:15-19), i.e., Christ

prophets - those who spoke for God (Luke 1:70)

Prophets - all Old Testament books other than those written by Moses (Matthew 5:17) purge - to cleanse thoroughly purification - ceremonial cleansing

## **Q**

Quirinius - Roman who twice was appointed governor of the Roman province of Syria, first between 7 and 2 BC and again AD 6-9 and who administered in Syria the enrollment and taxation Augustus decreed throughout the empire

## **R**

Rabbi - an honorary title of respect Jews gave their teachers Raca - brainless idiot ravenous - hungry even to rage reconciled - made friends again redeemed - paid the ransom price registered - enrolled in a census for taxing remission - forgiveness, pardon

Repent - to change one's mind with a determination to change one's life revealed - made to be plainly recognized revelation - a lifting of the veil, disclosure of divine truth unknown before revile - insult and call by contemptuous names righteous - right before the law righteousness - whatever has been appointed by God to be acknowledged and obeyed by man

## **S**

Sabbath - the Jewish day of rest and worship, the seventh day of the week sacrifice - that which is offered sad countenance - gloomy appearance

Sadducees - wealthy and politically powerful sect of the Jews; denied angels, spirits and resurrection salvation - deliverance from danger Satan - the adversary, a name for the devil Savior - deliverer, preserver

scribes - copiers and teachers of the law Scriptures - writings which comprise the Old Testament servant - bondman, slave

sexual immorality - unlawful sexual intercourse in general, fornication showbread - twelve loaves, placed before the Lord in the holy place, which only the priests were to eat

sign - that by which a person or thing is distinguished

signs - proofs of divine authority

Simon Peter - impetuous brother of Andrew, a fisherman who became a disciple of Christ, later an apostle, and although he denied the Lord, was restored and became a leader among the apostles

Simon the Canaanite - also called "the Zealot," from Cana, a member of the Zealot party of the Jews sins - literally, acts whereby we miss the mark, violations of divine law Son of God - born of a virgin by the power of God

Son of Man - title by which Jesus spoke of himself, indicating His humanity  
soul - the inward, invisible, immortal part of man  
spirit - same as soul spitefully - treated shamefully  
stature - size swaddling clothes - bands that confine the limbs closely, used for new born babies  
swear - to affirm or deny by calling a thing or person to witness  
synagogue - a Jewish house of worship and Scripture study

### **T**

temple - the Jewish house of worship built by Herod the Great where God representatively dwelt among His people  
tempted - tried, tested, solicited to sin  
tenth hour - 4:00 PM  
testify - bear witness  
testimony - description of what one has seen or heard  
tetrarch - a tributary ruler  
Theophilus - friend of God  
Thomas - also called Didymus, devoted to Jesus but often doubting, skeptical, apostle of Christ  
throne - seat of authority  
Tiberias Caesar - second emperor of Rome, who became coregent with his stepfather, Augustus, in A.D. 11  
tittle - a mark on a Hebrew letter  
treasures - things of surpassing value in which one places his trust  
trespasses - deviations from truth

tribe of Asher - descendants of Asher, one of the sons of Jacob, comprising one of the tribes of Israel  
tunic - inner garment

### **U**

unclean spirit - wicked spirit, demon

### **V**

vain repetitions - useless, mechanically repeated phrases  
vehemently - violently  
vision - that which is seen, especially in trance, a spectacle, a sight

### **W**

wilderness - a desolate, lonely place  
wine - the general word for grape juice, whether alcoholic or non-alcoholic  
wise men - sacred astrologers of Eastern religions  
wisdom - the ability to properly apply knowledge  
withered - paralyzed  
witness - to affirm what one has seen or heard  
woe - an interjection of grief or denunciation  
wonders -

miraculous acts, in that they caused the beholders to marvel worship - venerate, make obeisance to

**X-Y-Z**

Zeal - ardor, fervor of spirit

Zealot - member of the part of the sect of the Pharisees who were extreme in their bitter antagonism to the Romans, who constantly fanned the flames of Jewish rebellion; term literally means one who is uncompromising in his party loyalty

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