

Doctrine

Doctrines Concerning

The Bible

A. The Bible consisting of the sixty-six *canonical books* of the Old and New Testaments is the *complete, verbal, plenary inspired* Word of God.

Pertinent Scripture:

1Co 13:8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

1Co 13:9 For we know in part, and we prophesy in part.

1Co 13:10 But when that which is perfect is come, then that which is in part shall be

done away.

2Ti 3:16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Rev 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

Rev 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

Personal Opinion:

It does look like I should believe, and if pressed for an opinion, I would have to say the Bible is

complete and perfect.

Perfect in that it is just the way God wants it to be for me.

Who am I to say I need or deserve more word , less ambiguity, greater historical, scientific, or more moral instructions.

God must be trusted to have seen to it that his word has come down to me in just the right words and completeness to allow me no wiggle room to claim ignorance of his will for me.

Does everyone in the world have differing needs?

Maybe so, but God being infinitely just and loving, I have faith, has met each individual with exactly the proper word - proper in that each is left with the same equal opportunity to either accept or reject God's word.

B. That the Bible is the only rule of faith and conduct. It is *authoritative, sufficient, infallible* and *inerrant* in all matters, including; theology, science, history,

prophecy, morality, etc.

Pertinent Scripture:

Psa 119:89 LAMED. For ever, O LORD, thy word is settled in heaven.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

2Ti 3:16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Pe 1:3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is

in the world through lust.

2Pe 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

Personal Opinion:

I have no problem accepting the Bible as the only rule of faith and conduct.

But when it is extended to all matters, it becomes a stretch, specially in matters of history and science.

I always fall back on the statement: God gave us a brain with the idea we are to use it.

Science deals with numbers. When it comes to a questions that can be proved with numbers, there was no need for God to give us the answers, we can figure them out with

great precision for ourselves.

When it comes to matters of faith and morals, these questions can be debated till we are blue in the face and never come to a provable conclusion. There to me is where we must rely on a higher authority. There the Bible comes, so to speak, with a very fine pedigree. I have had much better results in my life by attempting to follow the Godly rules in the Bible than when I rely on my own instincts.

C. That the Bible is to be interpreted in the *literal, grammatical, contextual, historical, dispensational* sense.

Pertinent Scripture:

Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

2Co 3:12 Seeing then that we have such hope, we use great plainness of speech:

2Co 3:13 And not as Moses, *which* put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

2Co 3:14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

2Co 3:15 But even unto this day, when Moses is read, the veil is upon their heart.

2Co 3:16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.

2Co 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

2Co 3:18 But we all, with open face

beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

2Co 4:1 Therefore seeing we have this ministry, as we have received mercy, we faint not;

2Co 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

2Co 4:3 But if our gospel be hid, it is hid to them that are lost:

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Personal Opinion:

You can say what you want about how to interpret the Bible, but in the end I have trust in the Holy Spirit and put my bets on an interpretation which my heart leads me to.

For example, words are notoriously ambiguous. No two people have the exact same background which gives meaning to them for each and every word in the dictionary.

Then we have the translation problems. Is the translator working through the inspiration of the Holy Spirit? Is the translator working from a document which contains God's actual message, God's truth?

But all that aside, my personal opinion is that a person who comes to the Bible in good faith and asking for God's guidance will come away with God's truth no matter how slipshod the translation.

D. That *inspiration* and *revelation* have ceased

with the completion of the New Testament canon in the book of Revelation. God has *preserved* His Word throughout history and God's Word will endure forever.

Pertinent Scripture:

Psa 12:6 The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

Psa 12:7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

Psa 119:89 LAMED. For ever, O LORD, thy word is settled in heaven.

Mar 13:31 Heaven and earth shall pass away: but my words shall not pass away.

1Co 13:8 Charity never faileth: but whether

there be prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

1Co 13:9 For we know in part, and we prophesy in part.

1Co 13:10 But when that which is perfect is come, then that which is in part shall be done away.

Rev 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

Rev 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

Personal Opinion:

To say that the bible that has come down to us over a period approaching two thousand years has come to us with part missing or part corrupted in doctrine is to say God lacks the interest or the power to protect his own word.

Jesus is over and over referred to as "the Word". So in some sense the Bible has a very real connection with God himself.

How can it be believed that someone can add to God's word? It would be as though that person were greater than God and had the ability to add to God's stature or being.

Likewise, how could any of God's word be missing or corrupted? It would be as though the people who assembled the cannon had power over God himself.

E. That it is my privilege and responsibility to read, study, meditate and memorize God's

Word that I might defend it, proclaim it and practice it.

Pertinent Scripture:

Jos 1:18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2Ti 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

2Pe 1:3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him

that hath called us to glory and virtue:

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Personal Opinion:

I do read, study, and meditate on God's word.

But some times I have to think that God, if he were to be fair would have come out with a book: "God's Word for Dummies."

To plow through the whole Bible and come away with a correct meaning of every story and chapter is a daunting task.

Is there enough time in one's life time to memorize and be prepared to defend doctrine with unbelievers? I think not.

All I can do is do my best in the manner which my common sense leads after asking

God's direction. I do have faith that God will say: "Well done. You have used your talents wisely."

F. That the King James Version of the Bible is the best English translation currently available. I reject the claims that the King James Version as "inspired". It is a scholarly, classical, literary masterpiece of the English language. It is the version I use for preaching, memorizing and studying.

Personal Opinion:

Hear, hear! For all its warts, the KJV is the way to go.

That said, there must be a practical way to go that will make it intelligible to new Christians.

I don't remember any problem understanding the KJV language when I was in Sunday School even from the beginning when I was eight years old. Maybe it just did not become an issue back

then because of the way it was used in short stretches with lots of editorial comment by the teachers.

But I do know that I had a hard time with the language of Shakespeare even after college. The KJV no doubt is a challenge to young or old who come to it for the first time.

Possibly a way to ease the pain would be an edition which contained a parallel column of some good up to date translation in current English.

Glossary of Terms

**(Words in
italics above)**

Authoritative The words of Scripture carry with them the power, influence and authority of God.

Canonical Books The complete set of sixty-six books of the Protestant Bible. Those books

recognized by man as meeting the qualifications to be called inspired of God. The following criteria were used to determine whether a writing should be included in the canon:

1. Was it used, received and preserved by the people of God (II Peter 3:15, 16)⁹
2. Is it dynamic? Does it possess the power of God? Is the book able to change lives (II Timothy 3: 14, 15)?
3. Is it authentic? Does it reveal God's truth? Does it agree with the rest of the Scripture?
4. Is it prophetic? Was it written by a man of God (II Peter 1 : 20, 21)?

(Example: a prophet,
apostle or one with
apostolic authority)

5. Is it authoritative? Does it have the authority of God behind it? Does it claim to be the Word of God?

Complete The sixty-six books of the Old and New Testaments possess all of God's revelation to man. Additional prophecy and revelation is both unneeded and specifically condemned (I Corinthians 13:8-10; Revelation 22:18-20).

Contextual A proper interpretation of Scripture requires a study of the verses in relation to those that precede and follow it. This involves not only the immediate context but also the theme and scope of the whole book, comparing Scripture with Scripture.

Dispensational -- A proper interpretation of Scripture requires an understanding that

the outworking of God's purposes have been accomplished through various distinguishable economies by which man is tested in respect of obedience to some specific revelation of the will of God. That revelation has been progressive with each succeeding dispensation. The central theme of each dispensation is salvation through faith in God's providing an atonement for the sins of mankind.

Grammatical a proper interpretation of Scripture requires the study of the words and their relationship grammatically within the sentence structure of a passage.

Historical ~ a proper interpretation of Scripture requires a study of the verses in relation to the historical and cultural setting surrounding the context of those verses.

Inerrant The Scripture is without error in all of its content. This includes theological

content as well as science, history, prophecy, morality, etc. Any seeming error is the product either of faulty translation or the incomplete understanding on the part of the reader (Deuteronomy 18:21, 22; Psalm 33:4, 119:89; Romans 3:4).

Infallible ~ The Scriptures are incapable of any teaching error because the author, God is incapable of error (Numbers 23:19).

Inspiration ~ The Greek word translated "inspiration" literally means "God breathed" and is the process by which the Holy Spirit communicated the divine message to man in such a way that He utilized the pen, style, and personality of the authors, yet the communication is of God and **is the** Word of God (II Timothy 3:16; II Peter 1:20, 21).

Literal The Scriptures are to be interpreted in a word-for-word or a normal, natural, proper sense. A literal interpretation

does not reject the use of figurative language, if a literal interpretation does not make good sense, then it is probably figurative or symbolic. The Bible often explains its own symbolism.

Plenary Inspiration All of the Scriptures are fully and equally inspired (II Timothy 3:16).

Preserved ~ the protection of the Scriptures from loss, destruction or decay. God's guarantee that He will providentially protect His written revelation to the human race and that its power to bring men to faith will never be diminished.

Revelation The supernatural communication from God to man either oral or written, whereby man receives truth he could not otherwise know.

Sufficient ~ God's revelation in the Scriptures is adequate for salvation and righteous living. There is nothing left out that is necessary and useful to know and also nothing taught

but what is expedient to know [Calvin]
(II Peter 1:3, 4).

Verbal Inspiration ~ The very words of
Scripture in the original autographs
were inspired by God (II Samuel 23:2;
Jeremiah 1:9, 36:1, 2; II Timothy
3:16).

Doctrines Concerning God in General

**A. That there is only one true and living
God**

**1. The Bible assumes and declares the
existence of God.**

Pertinent Scripture:

Gen 1:1 In the beginning God created the heaven and the earth.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

1Ti 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

Heb 11:6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Personal Opinion:

Puzzle number one to me is pointing to a statement or two in the Bible that claims there is a God and then pointing to another statement that the Bible is the word of God. There does seem to be a bit of going around in circles here.

Statement "A" is true because statement "B" is true and statement "B" is true because statement "A" is true.

The best statement in my opinion is statement "C": "But without faith *it is* impossible to please *him*"

Puzzle number two to me is why anyone who lacks faith would argue it with so much passion against those who do. His future leads to such darkness I would think he, out of kindness, would prefer to leave the supposedly naive one in the bliss of his or her supposed ignorance.

2. God's existence is revealed in His Creation.

Pertinent Scripture:

Psa 19:1 <To the chief Musician, A Psalm of David.> The heavens declare the glory of God; and the firmament sheweth his handywork.

Rom 1:19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

Personal Opinion:

It is apparent from just a simple look and a moments thought that there must be a creator.

Also, it does seem impossible for any

thinking person who made a profession of and devoted his life to serious study of the natural world to deny a creator; that that person would become more and more convinced that the only answer remains the same - that there must be an ultimate creator.

Now why are so many scientists so adamant in denying this fact? It's got to be because of pride, because of our sin nature.

No wonder the sign of a Godly person is humility. How many times we find this in the Bible.

B. That God exists eternally in three distinct persons: Father, Son and Holy Spirit, and that these three are one God having the same essence and attributes.

1. All three persons of the Trinity are called God.

a. God, the Father

Pertinent Scripture:

Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Rom 9:5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

b. God, the Son

Pertinent Scripture:

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

c. God, the Holy Spirit

Pertinent Scripture:

Act 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

Act 5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Personal Opinion:

It could well be and I don't doubt it for a minute that all three persons of the Trinity are called God. However, I am

surprised that the Bible verses brought forward to support this fact are so unconvincing or so not to the point. There must be better verses somewhere that would make a better proof for so important a Christian doctrine.

I am not going to dwell on this statement too much as it makes my head spin.

2. Each person of the trinity is distinct in personality and exercises distinct offices in the work of creation and redemption.

Pertinent Scripture:

Act 5:30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Act 5:31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Act 5:32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Heb 1:2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Heb 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Heb 9:14 How much more shall the

blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Personal Opinion:

There must be something in the revelation of the trinity of God that God wants us to comprehend. Something about His essence that our human minds, if we apply ourselves, we can grasp even here on earth before we meet Him face to face.

From the first few verses of Genesis

chapter one, I get the impression that the Holy Spirit has the function of replacing darkness with light. From the fact that God "spoke", used words and that Jesus was "the Word", from these facts I gather that Jesus and words or language are in some way closely connected.

Also, I want to keep in mind the fact that humans are the only earthly creatures with the ability to use language and without this ability we would be without the ability to lie and deceive.

Also, Jesus is pure truth.

All are to me parts of the puzzle.

3. Each person of the Trinity is the same in essence and possess the same attributes.

Pertinent Scripture:

Psa 86:10 For thou *art* great, and doest wondrous things: thou *art* God

alone.

Isa 43:10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

Isa 43:11 I, *even* I, *am* the LORD; and beside me *there is* no saviour.

Isa 44:6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

Isa 44:7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are

coming, and shall come, let them
shew unto them.

Isa 44:8 Fear ye not, neither be afraid:
have not I told thee from that time,
and have declared *it?* ye *are* even my
witnesses. Is there a God beside me?
yea, *there is* no God; I know not *any*.

Isa 45:18 For thus saith the LORD
that created the heavens; God himself
that formed the earth and made it; he
hath established it, he created it not
in vain, he formed it to be inhabited: I
am the LORD; and *there is* none
else.

Mar 12:29 And Jesus answered him,
The first of all the commandments *is*,
Hear, O Israel; The Lord our God is
one Lord:

Personal Opinion:

So, essence is a noun, an attribute is an adjective.

No, that's not it. Essence is "substance" as distinguished from a supporting attribute.

Yes, that's it. When we are talking about God, "God" is the noun, is the essence. All other words describing God are attributes, are adjectives.

Now, when each person of the Trinity has distinct personalities and works in creation and redemption, don't we have to be describing persons of different essence? No, can't be, they are all "One God".

Who am I to question it?

C. Some of the attributes of God as revealed in Scripture:

1. God is spirit - He is not dependent

on matter.

Joh 4:24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

Personal Opinion:

Samuel Johnson starts off his definition of spirit with "an immaterial substance". In our everyday world, something which is immaterial can only be a concept of the mind. Jesus comes close to that by comparing it to the wind to Nicodemus. Well, the wind we know is moving air, it is as material as a rock.

A concept of the mind exists no where but in the mind of each and every person who conceives it.

God would seem to be in the same situation except for the fact that he exists whether we believe or not. He certainly does not depend on us for his existence.

But it does seem to please him if we ask him in.

2. God is eternal - He has no beginning or end.

Gen 21:33 And *Abraham* planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

Deu 32:40 For I lift up my hand to heaven, and say, I live for ever.

Psa 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

1Ti 1:17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

1Ti 6:15 Which in his times he shall

shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Personal Opinion:

OK, all sorts of verses prove God will exist forever in the future and most of them also say "and by-the-way he existed before and created the world". But none of them come right out and claim that he had no beginning.

It stands to reason the his existence goes back infinitely far, but I will still have to keep my eye out for a Bible verse to that effect.

It is self-evident, I say, because it goes along with the idea that God is spirit. Spirit, being a concept not dependent on

matter, is not dependent on time or existence of matter in its duration. It is present and exists whether or not the brain matter is around to conceive it.

3. God is infinite - He has no limitations.

2Ch 2:6 But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?

Psa 147:5 Great *is* our Lord, and of great power: his understanding *is* infinite.

Jer 23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

Personal Opinion:

These verses seem to have to do with space rather than time. But then, God is light and at the speed that light travels I am to understand from the scientists that space and time have to common sense meaning.

Be-that-as-it -may, I have to wonder about the fallen angels, particularly Satan and even about the unsaved people. Is God present in the physical space taken up by their bodies? I would assume not. But wouldn't that deny his attribute of being infinite?

I'll just have to wonder till I see Him face to face.

4. God is self-existent - He is dependent on nothing for His existence.

Exo 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Isa 44:6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

Joh 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Personal Opinion:

Here again the verses cited ... well I wonder if they were written to make the claim that God is dependent on nothing for his existence. He is self dependent in the extreme. It makes good sense that He is just by definition. If He were dependent on something else, that something else would be the true God

and we get no hint from the Bible that such a person, place or thing exists so why look further than to the God of the Bible.

Maybe that has something to do with the problem of people wanting in the worst way to turn the descriptions in the Bible, specially the Old Testament, into myths. That way they are able to turn what is presented as concrete facts into concepts of their own making and thereby make God dependent on their own imagination; a practice which Paul somewhere warns us about.

5. God is immutable - He is not capable of change.

Num 23:19 God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

1Sa 15:29 And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent.

Psa 33:11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

Psa 119:80 Let my heart be sound in thy statutes; that I be not ashamed.

Mal 3:6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Personal Opinion:

All the verses cited seem to apply to decisions made by God. Once He decided a point, that's it, no looking

back.

But of course there were instances in the Bible where God did change His decision as a result of prayer or just plain logic as explained to Him (by for example Moses).

I would have thought the point that He has the attribute of being immutable had to do with His make-up. But even that is hard to define or come to grips with since he has no physical nature but is spirit.

If He had a physical nature, I would expect it to be infinitely the same, immutable. It does seem strange to conceive of Him having a perfect spiritual existence, a mind of infinite capability and yet to say His mind is immutable, set like concrete.

I would find it more believable that God's mind is active in the infinite degree.

6. God is omniscient - He knows all

things.

Job 36:6 He preserveth not the life of the wicked: but giveth right to the poor.

Psa 33:13 The LORD looketh from heaven; he beholdeth all the sons of men.

Psa 139:2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

Psa 147:5 Great *is* our Lord, and of great power: his understanding *is* infinite.

Pro 15:3 The eyes of the LORD *are* in every place, beholding the evil and the good.

Amo 9:2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

Mat 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Mat 10:30 But the very hairs of your head are all numbered.

Act 15:8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

Rom 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

1Jn 3:20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

Personal Opinion:

It's strange, but at an early age I felt it to

be true that God was for sure watching my every move and even able to be actually tuned into my very thoughts.

I wonder where I got that concept - Sunday School, parents, friends? My guess is that I believed it intuitively.

Also, at some time in my life I had the feeling that dead relatives took an interest in my doings and actually watched. The first relative to die, except for an infant cousin, was a grandfather when I was about twenty. I never thought of him as watching. My grandmother died about six years later and I did think of her as taking an interest. My view now is that the dead have far better and more interesting things to do than fret over my comings and goings. Scripture seems to bear me out on that point to the extent that it is silent on the matter

7. God is omnipresent - His presence is in all places at all times.

1Ki 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

Psa 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

Psa 139:8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

Psa 139:9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

Psa 139:10 Even there shall thy hand lead me, and thy right hand shall hold me.

Psa 139:11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

Psa 139:12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*.

Isa 66:1 Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

Jer 23:23 *Am* I a God at hand, saith the LORD, and not a God afar off?

Act 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Act 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

Act 17:26 And hath made of one

blood all nations of men for to dwell
on all the face of the earth, and hath
determined the times before
appointed, and the bounds of their
habitation;

Act 17:27 That they should seek the
Lord, if haply they might feel after
him, and find him, though he be not
far from every one of us:

Act 17:28 For in him we live, and
move, and have our being; as certain
also of your own poets have said, For
we are also his offspring.

Personal Opinion:

This can be a little bit puzzling. Not
until the time of salvation does the
believer receive the indwelling of the
Holy Spirit. But here we have it for a
fact that God is present in all places at all
times. How to reconcile the two facts?
What's the big difference between before

and after salvation?

There must be a certain sense that just as the power to light up a room is always available, it is not until we make the decision to flip the switch that the power is activated. God leaves the decision to activate his power in our lives to us.

8. God is omnipotent - He is all powerful.

Gen 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

Job 42:2 I know that thou canst do every *thing*, and *that* no thought can be withholden from thee.

Isa 26:4 Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength:

Mat 19:26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

Rev 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

Personal Opinion:

Who would want to put their trust in a God that was almost but not quite omnipotent? Not me.

The creator of the universe, it almost goes with out saying, should have complete power, not lacking in any ability.

Now I suppose we could sit around and think of Him creating a stone too heavy for Himself to lift, but that's just getting

into word games which will get us into the trap of us withholding our complete worship of our creator.

I knew when I was six that there must be someone or something completely beyond our abilities to comprehend. It does seem we must come to that point at an early age or go through a rather painful attitude adjustment later on when our minds become set in concrete by self-pride.

9. God is transcendent - He is greater than His creation in every way.

Isa 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Personal Opinion:

Now we are getting to the really important stuff, the place where we part with the new age people, the Buddhists, the you name it people who say "*sure, I believe in God, just like you, a really powerful God, just like you, You're looking at him. Look in the mirror, you will see him there too. Surprise, surprise, you are God, I am God. We are all God and we never even knew it!!*"

How dumb we were.

10. God is immanent - He is actively involved in His creation.

Eph 4:6 One God and Father of all, who *is* above all, and through all, and in you all.

Php 2:5 Let this mind be in you, which was also in Christ Jesus:

Php 2:6 Who, being in the form of God, thought it not robbery to be

equal with God:

Php 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Php 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Personal Opinion:

Oh well, who can follow all this? I'll just hope for the best and not go around spouting off to others how much I know about the attributes of God and my assurance that he is actively involved in my daily comings and goings.

It would seem though that the Philippians passage applies only to the time from the birth of Jesus until his death, burial and resurrection. My understanding is that he is not now

physically present here on earth but sits at the right of God the Father in heaven. My guess is that all three are "immanent" now, here on earth in their "spiritual" form.

What ever, that's good enough for me.

11. God is sovereign - He has a right to do what He wants with what is His.

Psa 115:3 But our God *is* in the heavens: he hath done whatsoever he hath pleased.

Psa 147:18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

Isa 46:9 Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me,

Isa 46:10 Declaring the end from the beginning, and from ancient times *the*

things that are not *yet* done, saying,
My counsel shall stand, and I will do
all my pleasure:

Dan 4:25 That they shall drive thee
from men, and thy dwelling shall be
with the beasts of the field, and they
shall make thee to eat grass as oxen,
and they shall wet thee with the dew
of heaven, and seven times shall pass
over thee, till thou know that the
most High ruleth in the kingdom of
men, and giveth it to whomsoever he
will.

Mat 20:15 Is it not lawful for me to
do what I will with mine own? Is
thine eye evil, because I am good?

Personal Opinion:

What a dilemma. We live in a
democracy. We get to pick our leaders.
What power. We are in charge of our
own destinies. And yet when everyone is

in charge, it seems to me that no one is in charge. Our leaders are determined by the winds of change and how they happen to strike and bend the inclination of each and every individual in the voting society.

And yet, we seem to have gotten just the right person to lead us through in times of particular crisis. It does seem to me that this country has been blessed above all others, that God, not blind chance or intelligent voters has carried us through.

And that's the reason that, although I support separation of church and state, I also fear to turn my back on positions clearly contrary to God's written will, written instructions.

12. God is holy - He is totally separated from sin.

Exo 15:11 Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in*

praises, doing wonders?

Lev 11:45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

1Sa 2:2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

Isa 6:3 And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

Jas 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

1Pe 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

Rev 4:8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Personal Opinion:

I guess He would have to be holy, He writes the rules. All God needed to do was look in the mirror, so to speak, and describe what He saw.

Another good reason why the King James translators got it right when they translated 1 Corinthians 13:12 "through a glass" not "in a mirror". When we look "in a mirror" all we can hope to see is our own sinful self. We need to look through a clear glass to see a holy, pure God.

13. God is righteous - He always does what is right.

Gen 18:25 That be far from thee to

do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

Mat 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

1Pe 1:16 Because it is written, Be ye holy; for I am holy.

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Personal Opinion:

What ever the potter does with his pot is OK. Whether he finds it pleasing or not, it's his call, he can do with it as he wants

and none can question his decision.

But it does seem to make prayer into a futile action on our part. God is going to do what is right and needs no coaching from us sideliners.

But we do know He wants us to pray. Jesus says so in the Sermon on the Mount.

Is there any place in the Old Testament where people were *instructed* by God to pray? I can think of none and yet the Jews were doing it when Jesus walked on earth. Maybe it has something to do with the fact that we need the indwelling of the Holy Spirit, a gift which did not happen until after the glorification of Jesus.

14. God is just - He executes His laws, involving both chastisement and reward.

Deu 32:4 *He is the Rock, his work is*

perfect: for all his ways *are* judgment:
a God of truth and without iniquity,
just and right *is* he.

Psa 89:14 Justice and judgment *are*
the habitation of thy throne: mercy
and truth shall go before thy face.

Psa 119:137 TZADDI. Righteous *art*
thou, O LORD, and upright *are* thy
judgments.

Psa 145:17 The LORD *is* righteous in
all his ways, and holy in all his
works.

Hos 12:6 Therefore turn thou to thy
God: keep mercy and judgment, and
wait on thy God continually.

Zep 3:5 The just LORD *is* in the
midst thereof; he will not do iniquity:
every morning doth he bring his
judgment to light, he faileth not; but
the unjust knoweth no shame.

Rom 2:2 But we are sure that the judgment of God is according to truth against them which commit such things.

Rev 16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

Personal Opinion:

I would think we would have to believe God is just or we would use it as an excuse for unbelief. How could a just God do or allow such and such bad or inequitable thing to happen?

We come to a bad happening and with next to no information or understanding make the judgment that if there is a God, He would not let it happen.

The Bible is a history of God's justice. He makes a rule, we disobey. He makes it plainer, we fail even worse. Now it is

just a matter of trust and it is still too hard for most.

15. God is love - He seeks the highest good and glory for His perfections (objects of love).

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

2Co 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

1Jn 4:8 He that loveth not knoweth not God; for God is love.

Personal Opinion:

There seems to be no doubt that God's love is for all, saved and unsaved. The unsaved have yet to open the door and let it in.

We are instructed to love God in return and to love others. What I have yet to find is a passage that clearly states we are to love the unsaved to the extent we are to love the saved, the brethren, the neighbor. The Old Testament instructions clearly define neighbor as fellow Jew, the chosen of God. The attitude they are to have to the Gentile seems to be to disassociate or even kill.

The New Testament references also seem to instruct us to love the brethren. Even Jesus gives as an example of a neighbor a Samaritan, a hy-bred Jew, but still a worshiper of the true God, not an unsaved Gentile.

16. God is true - He is consistent with

Himself, He and His revelation are completely reliable.

Jer 10:10 But the LORD *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Joh 3:33 He that hath received his testimony hath set to his seal that God is true.

Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Rom 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Tit 1:2 In hope of eternal life, which

God, that cannot lie, promised before the world began;

Heb 6:18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Personal Opinion:

Aren't we chasing our tails here? We have it from a number of prophets that they have it direct from God that God never lies, always tells the truth. The most respectable testimony we can hope for here on earth but still a rather closely knit group who a scoffer might say had colluded to trick us into believing a lie.

However, the prophets all have a very good track record for truth telling and we would be foolish to contradict and reject their testimony.

17. God is mercy - He does not give the sinner what he deserves.

Psa 103:13 Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

Isa 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

Jas 5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

Personal Opinion:

Actually, God does give the sinner what he deserves, eternity separated from Him in darkness. His mercy is for those who repent.

In another sense, He is mercy in that sinners always get fair warning before they enter into sin. Adam and Eve were told ahead of time not to eat the forbidden fruit. All the prophets were sent to warn of sin ahead of time. And all who look at God's creation have ample evidence of his love and reject it.

I would be foolish to pick out examples of sinners who received no warning; who am I to judge? I would have to have a video of their whole lives.

I must take it on faith the warning was there.

18. God is gracious - He gives goodness and love to those who have forfeited it or are undeserving of it.

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

Eph 2:9 Not of works, lest any man should boast.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Personal Opinion:

I wonder if this attribute can be said to be infinite? Apparently only Paul brings it up, God's grace that is. Paul is or seems to be the one who stresses the fact

that we are undeserving of salvation.

But back to whether or not God's graciousness is infinite. There is the point that some believe God chooses those who get saved, the called ones. I would be interested which verses they point to to back up that view. Possibly they are verses of Jesus' sayings to his disciples explaining that they indeed have been specially picked, called out of the world to witness his death, burial and resurrection and to spread his teachings. That would in no way prove that salvation was limited to a special few disciples.

19. God is faithful - He fulfills all that He has said He will do.

Deu 7:9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a

thousand generations;

Psa 36:5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

Psa 84:11 For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

1Co 1:9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1Jn 1:9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

Personal Opinion:

What a terrible, big job God has in being faithful to all his promises to all people, all his children.

One of the hardest jobs in being a parent is to be consistent, to be faithful in fulfilling our promises, rash or well thought out.

Children, some at least, learn to keep very good track of the promises made by parents (specially those made on the spur of the moment just to hush the kid up) and will cut the parent little slack in fulfilling such rash promises.

But God has infinite wisdom and foresight and no doubt does not get into such binds.

I wonder if he forgives us our rash vows to him. Some say not, but I have hope He does.

Doctrines Concerning

The origin, nature, and destiny of human beings

A. That God created man in His own image, out of the dust of the earth, on the sixth day of creation, and breathed into him the breath of life.

Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

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

Gen 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Personal Opinion:

I would like to know what "his own image" entails.

It can't mean our physical bodies are like His. God the Father and God the Holy Ghost are both "spirit". They have no physical bodies. God the Son I take to have had no physical body until He was born as Jesus. I think that's implied somewhere in Hebrews.

Another point is that our physical image is quite similar to some of the higher primates - animals. Yet it is implied that the way we are "in His image" is unique to man.

What sticks out like a sore thumb that makes us unique from the animals is our thinking ability. Maybe I should have said two sore

thumbs because He also gave to man but not the animals a spirit; though some may hold to the contrary.

Some day I hope to see through the glass more clearly.

B. That man was created for the purpose of bringing glory to God.

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

Psa 19:1 <To the chief Musician, A Psalm of David.> The heavens declare the glory of God; and the firmament sheweth his handywork.

Isa 43:7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Rev 4:11 Thou art worthy, O Lord, to

receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Personal Opinion:

How little that is stressed. For what other reason could we have been created? Certainly not just to be an aggravation.

How best to bring glory to God was covered in detail in Rick Warren's book.

Unfortunately, most of it has slipped out of my mind but I would think grateful obedience would play a major part. Living by His commandments, holy living.

We are all called to do that and so little time is spent in instruction in that area in church. Church growth, church growth, but so little time spent making those we already have shine for God's glory.

**C. That man was created in innocency,
as a free moral agent, equally
capable of choosing to sin or
not to sin.**

Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

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

Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gen 2:17 But of the tree of the knowledge of good and evil, thou

shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

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

Jas 3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Personal Opinion:

This point I would have thought would be more easy to back up with scriptural references. The ones given don't seem to grab me as pertinent.

The easiest thing for me to do would to put it on a to-do list in the back of my brain, but no, I'll get right at it.

On rereading the point, I will change my

opinion of the citations and maybe add -

Gen 1:31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

D. That Adam, the first man, deliberately chose to sin against the express Word of God as an act of his free will, resulting in physical and spiritual death.

Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen 3:6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Gen 3:7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

Gen 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Personal Opinion:

It just now occurs to me that Adam and Eve got into trouble not just from

disobedience to God's instruction to not eat the special fruit.

The instruction was given to the man. To me, that implies that it was his job to pass it along to the woman and he had the charge of seeing to the obedience of his little family.

He seems to have been right on the spot when the serpent did the tempting and failed in his job of spiritual leader.

E. All mankind, being Adam's seed, fell with him inheriting the sin nature. That sin nature causes man to sin individually and brings the condemnation of original sin upon him.

Psa 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Rom 3:10 As it is written, There is none righteous, no, not one:

Rom 3:11 There is none that understandeth, there is none that seeketh after God.

Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Rom 3:13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

Rom 3:14 Whose mouth *is* full of cursing and bitterness:

Rom 3:15 Their feet *are* swift to shed blood:

Rom 3:16 Destruction and misery *are* in their ways:

Rom 3:17 And the way of peace have they not known:

Rom 3:18 There is no fear of God before their eyes.

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Personal Opinion:

So, there are two books.

The first has many volumes and in it are

recorded all the deeds of all people who ever existed on earth. The theory seems to be that all come out looking pretty bad, bad enough to be cast into the Lake of Fire and maybe even for ever and ever, just as are the Beast and The False Prophet.

But hold on, there is another book. It contains only a list of names, the names of those who have "feared the Lord"

Mal 3:16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

This is the "Book of Life". I would like to know more about this book.

Also, I would like to know more as to how the very young, the very feeble minded, and the very righteous such as

Enoch come out in the first book.

Doctrines Concerning Sin

A. That sin is the failure to fulfil God's law. We could express the nature of sin as; "missing the mark", transgression of the law, rebellion against God, or perversion of what is good and right,

Psa 51:3 For I acknowledge my transgressions: and my sin *is* ever before me.

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Rom 1:19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

Rom 1:21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Rom 1:22 Professing themselves to be wise, they became fools,

Rom 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Rom 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Rom 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Rom 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

Rom 1:27 And likewise also the men, leaving the natural use of the woman,

burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

Rom 1:28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Rom 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Rom 1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

Rom 1:31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

Rom 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Rom 3:23 For all have sinned, and come short of the glory of God;

1Jn 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

2Jn 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Personal Opinion:

What a great passage, Romans 1:21-32. Many people have such a hard time admitting to sin. They point to the very

depths which the most depraved reach and say that's not me, that's not my friends, that's no one I know. And they say sin is way over stressed or non existent and should be dropped from our vocabulary.

But Romans 1:21-32 shows sin starts with such a little and seemingly trivial thing - not being thankful to God for the world and our existence.

And that seemingly little thing leads to such a downward spiral.

B. That sin originated when Lucifer through pride, rebelled against God, and sought to be like "the Most High God".

Isa 14:12 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 14:13 For thou hast said in thine heart, I will ascend into heaven, I will

exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.

Isa 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

Eze 28:11 Moreover the word of the LORD came unto me, saying,

Eze 28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

Eze 28:13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of

thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Eze 28:14 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.

Eze 28:15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Eze 28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Eze 28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may

behold thee.

Eze 28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

Eze 28:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.

Personal Opinion:

I have always wondered where we get from scripture that Satan is the leader of a pack of rebellious angels.

The passages cited don't see to quite fit the bill. They, to me, clearly refer to two very human kings; the first, the king of Babylon (CA 700 BC), the second, the king of Tyrus (Tyre) (CA 586 BC).

I would also like to know how Satan slipped into The Garden of Eden. Seems like fallen angels wouldn't qualify, wouldn't pass the entrance exam. However the implication is that the serpent was just one of the many animals created by God for mans' enjoyment.

The relationship between God and Satan in the story of Job is also somewhat a puzzle. Satan doesn't seem to quite fit the role of an angel fallen beyond redemption.

C. That sin first entered the human race when Adam and Eve failed God's moral law and willfully chose to disobey Him, thus plunging the entire human race into sin.

Gen 1:31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen 3:6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Gen 3:7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

Gen 3:8 And they heard the voice of the

LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Personal Opinion:

Technically, sin entered into the world first through Eve. Seems to me she beat out Adam by a photo finish.

First "she took the fruit thereof, and did eat".

But Adam was the head of the family and I guess the rule is the buck ends with the person in charge.

My guess is Romans 5:12 means the word

"man" in the collective sense of mankind or person. It might be interesting to see how it is translated in other versions. Is there an editorial slant?

D. That all men are sinners. Sin has affected all mankind through the sin nature and each individual's personal acts of sin. The entire universe is affected by sin.

Gen 3:17 And unto Adam he said,
Because thou hast hearkened unto the
voice of thy wife, and hast eaten of the
tree, of which I commanded thee, saying,
Thou shalt not eat of it: cursed *is* the
ground for thy sake; in sorrow shalt thou
eat *of* it all the days of thy life;

Isa 53:6 All we like sheep have gone
astray; we have turned every one to his
own way; and the LORD hath laid on
him the iniquity of us all.

Rom 3:10 As it is written, There is none righteous, no, not one:

Rom 3:11 There is none that understandeth, there is none that seeketh after God.

Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 5:13 (For until the law sin was in

the world: but sin is not imputed when there is no law.

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

Personal Opinion:

Well, that's a little much to say the whole universe is affected by sin. (corrupt?)

The only verse cited that seems to apply, Eph 6:12, I take to be limited to the Earth, the planet we live on.

On rereading Gen 3:17, it would look as if sin first entered the earth when the serpent (who was not a fallen angel but just another one of the animals created on the sixth day along with the other land dwelling creatures and also man) when as I say, the serpent beguiled Eve. That would be sin number one and it was performed by the serpent

Also, new to me, is the fact that Eve was not under the rule of her husband Adam at the time she listened to the beguiling of the serpent. So hers was the second sin to take place here on earth.

Then Adam listened to Eve and comes in Jonny-come-lately as the performer of the third sin.

E. That the penalty of sin is death. When Adam and Eve sinned they immediately experienced spiritual death, and eventually physical death. The final result of sin is eternal death, separation from God in the Lake of fire for eternity.

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Rom 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

1Co 15:21 For since by man *came* death, by man *came* also the resurrection of the dead.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

2Th 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Personal Opinion:

I wonder if Adam and Eve ever got back their salvation.

Somebody would have had to witness to them, explain God's plan of salvation for them and all their decedents.

The most likely candidate would be Enoch who walked with God. I haven't done the math but assume they were alive at the same time.

As I recall, the theory is that the Old Testament Saints looked forward to the sacrifice of Messiah, we, the New Testament Saints, look back to that happening.

If Adam and Eve never did get saved, they would be the only two exceptions to the rule - "once saved, always saved".

Doctrines Concerning Salvation

A. That God's plan of salvation has never changed and is the only means of reconciliation between God and man.

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

2Co 5:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not

imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Personal Opinion:

I hardly see how the passages cited apply to the point. So I am still left with the question of where in scripture the Old Testament Saint could point to for God's plan for their salvation prior to the time of Isaiah or maybe David.

On second thought, I think there is a passage in Job which might apply and Job, in my opinion goes way back maybe prior to Abraham but not Noah.

Now Noah of course predated any written word so maybe the answer is those very early Old Testament Saints just were expected to muster up their faith based on the spoken testimony of Godly prophets.

B. That God's plan of salvation is

motivated by his love, demanded by His holiness, and occasioned by the sinfulness of man.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Heb 12:14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

Personal Opinion:

I'm not too sure again that the scripture cited supports the point.

It would seem more logical to say the buck ends at the top. The creator of sinful man is responsible for His creation.

But then again, sinful man has complete free will. Doesn't the buck end there? Sinful man can point to no one but himself to blame for his decisions, good or bad.

This is a philosophical question which has been around from the very beginning.

It makes my head spin.

C. That the basis of salvation is found in the death, burial and resurrection of Jesus Christ.

1Co 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

1Co 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1Co 15:3 For I delivered unto you first of all that which I also received, how that

Christ died for our sins according to the scriptures;

1Co 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

Personal Opinion:

Here we go again with that word "Gospel".

Did John the Baptist preach a Gospel? I would have to look it up but would guess not. He preached "the Baptism of Repentance".

Jesus preached Repentance and the "Gospel of the Kingdom of God".

Paul preached the "Gospel of the Death, Burial and Resurrection of Jesus".

What did the Twelve Disciples preach when they were first sent out? Likewise the Seventy? I would guess the same message as Jesus.

Is this another indication that Paul had a newer Gospel? That the one of Jesus, the Twelve and the Seventy was no longer news; it belonged in yesterday's newspaper, not today's?

D. That the shed blood of Jesus Christ atoned for the sins of the whole world.

Lev 17:11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain

conversation *received* by tradition from your fathers;

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1Jn 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Personal Opinion:

Pretty deep stuff!

We have to come as little children. What child can comprehend the concept of sin? What child doesn't get creeped out over all this talk about blood being shed?

Shortly into my adolescence I got it into my head that no one can top little children when it comes to cruelty to one another.

I have never experienced cruelty in the depths which it is reached by adults so my first hand experiences would still give the palm to little kids.

Maybe the little children Jesus was referring to were children of the age of ten or twelve. Maybe that's when we reach an age of accountability.

E. That salvation is a free gift from God to man.

1. Salvation is offered freely to all men.

Rom 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Tit 2:11 For the grace of God that

bringeth salvation hath appeared to
all men,

2. Man can do nothing to earn salvation.

Eph 2:8 For by grace are ye saved
through faith; and that not of
yourselves: *it is* the gift of God:

Eph 2:9 Not of works, lest any man
should boast.

Tit 3:5 Not by works of righteousness
which we have done, but according
to his mercy he saved us, by the
washing of regeneration, and
renewing of the Holy Ghost;

3. Salvation is only applied to those who, in faith, receive that gift.

Joh 1:12 But as many as received
him, to them gave he power to

become the sons of God, *even* to them that believe on his name:

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Act 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Rom 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Personal Opinion:

And it appears to me, off the top of my head that it wasn't available to anyone until that very first Easter Sunday.

The Jews, being the Chosen People had the opportunity to look forward to receiving the

gift.

The Gentiles it would seem were no better than animals, dogs, until Peter received permission, or rather an order from God to witness to the Roman Centurion.

Except maybe gentiles were at Pentecost. (Acts 2:1 is rather vague as to the nationality of "they".)

Act 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

However Acts 2:5 says they were "out of every nation under heaven".

Act 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Which seems to me very definite proof that the Gospel reached the whole world before the death of the last Disciple, the last eye witness of the death, burial and resurrection

of Jesus.

Does this say something about the mission of the current Church - teach holy living vs. missionary outreach to the far corners of the world?

F. That God created man with a free will able to choose or reject salvation.

1. God in his sovereign will and foreknowledge, elects those who will be saved.

Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Act 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as

many as were ordained to eternal life believed.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Rom 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on

whom I will have compassion.

Rom 9:16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Rom 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Rom 9:18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

Rom 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

Rom 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me

thus?

Rom 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

2. God will not refuse salvation to anyone who comes to Him in faith and repentance.

Joh 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Rom 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

3. God will not constrain any soul to salvation against his will.

Mat 23:37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

2Pe 3:9 The Lord is not slack

concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Personal Opinion:

There is definitely a contradiction in logic between each of these doctrines with one or both of the other two.

But the contradiction is no more impossible than some of the contradictions to common sense found in modern day physics.

And since God has rule over all things, He has abilities greater than all forms of light and energy and can easily perform the same feats that go contrary to our common sense ideas of space and time.

G. That man receives salvation when he repents from his sin and places his faith and trust in the finished work of Jesus

Christ for forgiveness and eternal life.

Mat 9:6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Rom 10:12 For there is no difference

between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Personal Opinion:

That's a slightly confusing story, "The Paralytic is Forgiven".

The sick person doesn't seem to be the one with the faith, it's the friends who brought him to Jesus.

The sick person seems to have said nothing that complies with the qualification of confessing with the mouth in Romans 10:9.

There is no hint in the story that the sick person came for anything other than to be healed of his physical affliction.

Assuming he also, along with his friends had the necessary faith, he received much more

than he bargained for.

We have a loving creator; why not assume we all get a lot more than we bargained for when we put our faith in Jesus.

H. That when an individual accepts Jesus Christ in salvation that there is a change in their life.

2Co 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

Personal Opinion:

We people are such hypocrites, It is hard to tell a true conversion from a person playing the role of a converted Christian.

We want so much to be accepted that we may not even realize the truth in our self.

The Twelve Step Program has a slogan: "fake

it till you make it".

I never heard that Christians should use that method. However, it would seem to me right to do right no matter what the motive.

Certainly there can never be a justification to knowingly chose to do evil.

I. That when an individual accepts Jesus Christ in salvation that they are eternally secure.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither

shall any *man* pluck them out of my hand.

Joh 10:29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

Personal Opinion:

Those are all very strong verses.

Why would anyone choose to believe the Gnostic Gospel of Thomas rather than John's Gospel?

Why would anyone choose to look "in a mirror" and see them self clearly as God rather than look "through a glass" and see an all powerful God?

The reason seems to me to be egotism, self pride, the very first sin told of near the beginning of the first book of the Old Testament.

Definitions of Terms Concerning Salvation

Adoption - The act of God whereby He judicially places the believer into the family of God.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Rom 8:16 The Spirit itself beareth

witness with our spirit, that we are the children of God:

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

Rom 8:18 For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us.

Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Rom 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the

children of God.

Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Rom 8:23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Gal 4:1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

Gal 4:2 But is under tutors and governors until the time appointed of the father.

Gal 4:3 Even so we, when we were children, were in bondage under the elements of the world:

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Gal 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

The believer becomes a son (or child) of God and is made the joint-heir of all that God has with Jesus Christ.

Personal Opinion:

It is so amazingly hard for people the older

they get, the wealthier, the more educated, the more sophisticated, the more popular, the more looked up to, for these people to humble themselves and say "I am no longer going to lean on my own understanding."

They fight so hard, have such hatred against the idea of their need for God's direction.

It does seem so much easier for the very poor, the very sick. They realize they have nowhere to look but up.

Atonement - The sacrificial death of Christ is the basis for God's redemptive dealing with mankind. Redemption required a blood sacrifice.

Isa 53:1 Who hath believed our report?
and to whom is the arm of the LORD
revealed?

Isa 53:2 For he shall grow up before him
as a tender plant, and as a root out of a
dry ground: he hath no form nor

comeliness; and when we shall see him, *there is* no beauty that we should desire him.

Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isa 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

Isa 53:11 He shall see of the travail of his

soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Isa 53:12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Heb 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

Heb 9:7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

Heb 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Heb 9:9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Heb 9:10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

Heb 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place,

having obtained eternal redemption *for us*.

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and

offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

Heb 10:11 And every priest standeth

daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb 10:13 From henceforth expecting till his enemies be made his footstool.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

Heb 10:15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

Heb 10:16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Heb 10:17 And their sins and iniquities

will I remember no more.

Heb 10:18 Now where remission of these *is, there is* no more offering for sin.

Personal Opinion:

Luckily, God's ways don't have to make logical sense to me. How can the punishment of someone else be the fair substitute for the punishment which I deserve to pay for my personal sin?

What a deal - Who but a fool would turn it down?

But it is not the foolish who turn it down. Those who I know personally are the prideful, who reject the thought that they have sinned enough to deserve separation from God or believe their good deeds outweigh their bad.

Conversion - The act of turning from sin in repentance and turning to God in faith.

Act 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

2Co 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

Personal Opinion:

Is there any significance in the fact that the only place the word "conversion" is used in the Bible is in Acts 15:3?

Act 15:3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

Could it be that only Gentiles need "conversion"? They are walking in darkness

The Jews had the light of the Prophets and

could look forward to the Messiah. Some still are in that situation.

Many realized He had come in Jesus. Does or does not the word "conversion" cover that act of realization also?

A point to ponder.

Faith - Belief in accepting as true that the work of Christ is sufficient for salvation and belief in placing your trust and reliance in Him for salvation.

Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Act 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Rom 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Rom 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Rom 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Rom 10:17 So then faith *cometh* by hearing, and hearing by the word of God.

Eph 3:17 That Christ may dwell in your

hearts by faith; that ye, being rooted and grounded in love,

Personal Opinion:

Faith has to my mind a rather strange aspect.

It is something different from scientific, logical belief such as a geometry proof or a mathematical computation, things which at root are true by definition.

Such belief is either 100% or zero.

Faith in spiritual matters takes place in an arias where people using logic can come up with differing conclusions.

I have to admit that my faith, while I would like to think it is also 100%, is more like, and the only image that comes up is looking at my self in those mirrors at a clothing store where I see myself face on and in a rear view in the opposite mirror and a smaller view head on in the view from the mirror opposite of the mirror I am looking into head on etc., etc. I have to assume it goes on forever

getting smaller and smaller but I can't actually prove it by sight.

Does that mean I have to have faith in my self that I have the proper amount of faith in Jesus?

My guess is no - Jesus said all it takes is faith the size of a mustard seed.

Justification - The judicial act of God whereby He pronounces the believer righteous in His sight.

Rom 4:25 Who was delivered for our offences, and was raised again for our justification.

Rom 5:16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

Rom 5:17 For if by one man's offence

death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Rom 5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

Rom 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2Co 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Gal 3:24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Personal Opinion:

How in the world do you tell all this stuff to an unbeliever?

It would seem to take, for them, so many leaps of faith.

That there is a God.

That He cares one way or the other what we do.

That He at one time desired the blood sacrifice of animals.

That it had to be done by a man whose lineage was traceable to Levi.

That that system God decided to replace by sending Himself in human form to live here on earth and whose shed blood on the cross was the perfect and complete atonement for

our sins.

That unsaved person can only be expected to throw up his or her hands and say: "give me a break".

What a miracle that anyone becomes a believer.

But billions do! We have a God of miracles.

Propitiation - The wrath of God was satisfied by Christ's sacrificial death on the cross, and believers receive forgiveness of sin.

Lev 4:35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Act 26:18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Col 1:14 In whom we have redemption through his blood, *even* the forgiveness of sins:

Personal Opinion:

Lord, sometimes I have to think Your purpose in giving us these deep truths is to drive us nuts.

Nowhere do I meet with a group of six people who do not have six different interpretations of any given Bible verse.

Thy Word Is Truth.

But if only we could also say: "Thy Word Is Simple".

Redemption - The act of Christ whereby He paid the penalty for sin.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Personal Opinion:

So, everything in this universe resolves down to the same thing - bits of information. That's the latest in scientific thought.

All the stars, our bodies, our thoughts - nothing but on and off bits of information. Maybe more, maybe less complicated than a computer code, file or program but still all the same. Our thoughts, our speech, our writings, all bits of information which make it possible to communicate with one another and with God.

But God is spirit, the creator of all this media, this physical world. Let's hope He has made it for something surprisingly fine.

I firmly believe He has and truly wants us to partake in it and be true and willing players of His rules.

The only rule book I know of is the Bible. I don't think we were intended to make up our own rules.

Regeneration - God's transformation of the believer whereby He imparts the divine nature to man by the work of the Holy Spirit through the Word of God, also, called the new birth.

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

2Co 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things

are passed away; behold, all things are become new.

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Personal Opinion:

Sounds great. But it is such a stretch to truly believe it.

The Christian Church, both Catholic and Protestant have had down through the years so much undeniable evil done in its name. It is easy enough to say: "Oh, those who did the evil or foolish things in Christ's name were not true believers."

If we start sorting out the true believers on the basis of works are we just going around in circles?

Maybe not. I think James says: "By their works ye shall Know them."

Then again, a lot of professed unbelievers do good works and are loud to state their desire not to be identified with Christ.

Go figure.

Repentance - The act of turning from sin, expressed by godly sorrow for sin together with a resolution to forsake sin.

2Ch 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Isa 59:20 And the Redeemer shall come

to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

Mat 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Luk 9:23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Personal Opinion:

As I see it, repentance is step one, the step preached by John the Baptist; the step, as Jesus told Nicodemus, of being born of water.

Repentance alone does not bring salvation. That takes step one plus step two - Trust In

Jesus.

The two together confer the second birth, the indwelling of the Holy Spirit.

I have to disagree with the view about Luke 9:23 being a call to repentance.

It is a call to discipleship; a special calling, an entirely different kettle of fish, so to speak.

It would be of value to have included the definition of "disciple" in this list. I think it would have put the Sermon on the Mount, The Lord's Prayer, The Beatitudes and much more of Jesus' teaching in an entirely different light.

Sanctification -The divine working within the believer whereby he is "set apart" from sin unto God. There are three aspects of sanctification:

1. Positional sanctification - This

occurs at salvation whereby the believer is "set apart" from the world and the penalty of sin.

1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

2. Progressive sanctification - This involves the daily walk of the believer. As he grows in grace, he is "set apart" from the world and becoming more

Christ-like as he draws closer to Him.

Joh 15:1 I am the true vine, and my Father is the husbandman.

Joh 15:2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

Joh 15:3 Now ye are clean through the word which I have spoken unto you.

Joh 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Joh 15:5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Joh 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Joh 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

2Pe 3:18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory

both now and for ever. Amen.

3. Perfect sanctification - The sanctification of the believer will be complete at the coming of the Lord. "We will be like Christ."

Php 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Php 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1Jn 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

1Jn 3:2 Beloved, now are we the sons

of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1Jn 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

Personal Opinion:

All well and good. What could be nicer. We are not expected to be perfect at the time of salvation or one second after we make that free will decision to ask Jesus to come into our body.

However, if we are able to see our self in a detached or outside view, we should be aware of a change in direction; subtle or obvious, who can judge?

Again, I have to bring up my doubt as to the use of John 15:1-8 to illustrate the believer's "Growth in Grace". The whole of John chapter 15 (and chapter 14) is addressed by

Jesus to His disciples to whom He says at the end "and ye also shall bear witness, because ye have been with me from the beginning".

Is there a downside for all believers to read these passages as though they literally apply to them all?

I suspect yes.

Substitution - Christ's sacrificial atonement was for our sake. He actually died in our place. He became sin that we might be made righteous.

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isa 53:12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the

transgressors; and he bare the sin of many, and made intercession for the transgressors.

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

2Co 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Personal Opinion:

I have always had a hard time with the phrase "He became sin".

When did Jesus become sin?

When did I become sin? I suppose it is fair to say we are our attributes. If our nature (attributes) includes the ability to sin, we are sin. If we choose to then turn from that attribute, that seems to be step one in the born again process. So that makes it a little clearer how I can call my self "sin".

But still in the case of Jesus, who is God and as God has the attribute of never sinning, absolutely never - how and when did He overcome that attribute? In other words, since God's attributes are infinite, does that mean He has no free will, no ability to become sin?

It's another attribute of God which "passeth all understanding."

Doctrines Concerning Angels

A. That angels are spirit beings created by God as holy, personal, immortal beings, possessing superhuman intelligence and power.

2Sa 14:20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

Psa 103:20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Psa 148:2 Praise ye him, all his angels:
praise ye him, all his hosts.

Psa 148:3 Praise ye him, sun and moon:
praise him, all ye stars of light.

Psa 148:4 Praise him, ye heavens of
heavens, and ye waters that *be* above the
heavens.

Psa 148:5 Let them praise the name of
the LORD: for he commanded, and they
were created.

Mat 28:2 And, behold, there was a great
earthquake: for the angel of the Lord
descended from heaven, and came and
rolled back the stone from the door, and
sat upon it.

Luk 20:35 But they which shall be

accounted worthy to obtain that world,
and the resurrection from the dead,
neither marry, nor are given in marriage:

Luk 20:36 Neither can they die any more:
for they are equal unto the angels; and
are the children of God, being the
children of the resurrection.

Eph 6:12 For we wrestle not against flesh
and blood, but against principalities,
against powers, against the rulers of the
darkness of this world, against spiritual
wickedness in high *places*.

Heb 1:13 But to which of the angels said
he at any time, Sit on my right hand,
until I make thine enemies thy footstool?

Heb 1:14 Are they not all ministering
spirits, sent forth to minister for them
who shall be heirs of salvation?

Rev 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Rev 22:8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Rev 22:9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

Personal Opinion:

What more can I know about angels than I read in the Bible, never having met one up front and personal? Well maybe in my dreams.

But, I learned something new today. I had thought that we, as Hebrews 2:7 says, are made a little lower than the angels.

Heb 2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

How the grading is done, I have no clue. But, when we reach heaven in spirit, we become their equal.

B. That angels were created to worship God, execute God's will, and minister to believers.

Psa 35:5 Let them be as chaff before the wind: and let the angel of the LORD chase *them*.

Psa 35:6 Let their way be dark and slippery: and let the angel of the LORD persecute them.

Psa 103:20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Mat 13:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

Act 12:23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

Heb 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Personal Opinion:

Looks to me like we are going to put the angels out of business after the Thousand Year Reign of Christ.

That will be the end of the earth and all its inhabitants, the just and the unjust, the saved and the lost. Nothing left for the angels to minister to.

My hunch is that God has bigger and better things for us saved humans and "saved angels" to do in furtherance of His glory.

Something which will make use of the talents we have developed here on earth and something never ending and never boring.

C. That the highest of God's created beings was Lucifer. He was created perfect, but through pride he fell, taking a host of angels with him and becoming the originator of sin.

Isa 14:12 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 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.

Isa 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

Isa 14:16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;

Isa 14:17 *That* made the world as a

wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?

Eze 28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

Eze 28:13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Eze 28:14 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.

Eze 28:15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Eze 28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Eze 28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Eze 28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in

the sight of all them that behold thee.

Eze 28:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.

Jud 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Rev 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

D. That the Devil (originally called Lucifer) and his fallen angels (also known as demons) seek to oppose and hinder the work of God, accuse God's people, and

keep the unsaved from trusting Christ.

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Job 1:9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

Mat 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

Joh 12:37 But though he had done so many miracles before them, yet they believed not on him:

Joh 12:38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

Joh 12:39 Therefore they could not believe, because that Esaias said again,

Joh 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

2Co 4:4 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.

2Th 2:9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

2Th 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the

truth, that they might be saved.

Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Personal Opinion:

That's pretty tough going there.

Why must we get it so vaguely. Why not come right out and say it. I don't even know enough to ask a decent question.

I do take it that the angels - good and bad - do not propagate. There is a set, fixed number of them from the time they were created. Like us humans, they have free will to obey or not obey, to fear or not to fear the Lord. The only differences are that we, thanks to Adam and Eve propagate and die a physical death. We both have a spirit which lives forever.

Exactly what makes Satan higher than his fellow fallen angels is not clear.

It appears to me that the angels and dead humans are on a par, good (saved) human compared to good angels; likewise bad to bad.

All of us live humans are as of now apparently inferior in ability to travel due to our physical body and intelligence (lack of revelation - looking through that dark glass).

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as demons) seek to oppose and hinder the work of God, accuse God's people, and keep the unsaved from trusting Christ.

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Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Personal Opinion:

E. That demon possession is a reality, but a demonic spirit cannot co-exist in the

same body indwelt by the Holy Spirit of God.

1Co 6:19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

2Co 6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

2Co 6:16 And what agreement hath the temple of God with idols? for ye are the

temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

Personal Opinion:

I was very sure of the truth of this statement and have in the past stated it to others as a Bible truth.

However, I will have to look further for substantiating Bible support. The passages cited don't seem to me to hit the nail on the head.

Possibly there is support in the passage about a house divided against itself.

Doctrines Concerning

The Church

A. That when the New Testament speaks of the church, it refers to "a called-out assembly", where Christ is the head.

Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

1Co 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Eph 1:22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

Eph 1:23 Which is his body, the fulness of him that filleth all in all.

Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

Personal Opinion:

The parable of the unproductive fig tree fits in here.

My Sunday School lesson book doesn't quite catch the full meaning. The unproductive fig tree, in my opinion, is the Temple - Priesthood - chosen people - Jewish system. It was not productive of fruit - saved individuals.

Jesus was saying it was to be rooted out and replaced with the new system - the Church Age - the Body of Christ made up of true

believers; Christ as the head and the believers as the parts of the body.

B. That there are two manifestations of the church:

1. The Body of Christ universal, composed of all the redeemed of the church-age.

1Co 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Eph 1:22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

Eph 1:23 Which is his body, the fulness of him that filleth all in all.

Eph 4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.

Eph 4:4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism,

Eph 4:6 One God and Father of all, who *is* above all, and through all, and in you all.

Eph 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

2. The local, New Testament church.

Act 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

Act 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

1Co 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

Personal Opinion:

I have yet to work out in my mind how these are two rather than one manifestation of the Church.

My first thought is the "Church" is the sum total of all believers alive on the face of the earth (and of course any believing astronauts). When a believer dies, I would think he loses the membership in the earthly body and becomes what is much more to be desired - a part of God's heavenly body.

If the scripture statement: "where two or three are gathered together ..." has some application here is something I should look into.

C. That the local, New Testament church is an organized, autonomous assembly of born-again, baptized believers in a community. They are led by New Testament officers, and practice New Testament ordinances, to carry out the

Great Commission.

Mat 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Act 2:39 For the promise is unto you, and to your children, and to all that are

afar off, *even* as many as the Lord our God shall call.

Act 2:40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Act 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

Act 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Act 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.

Act 2:44 And all that believed were together, and had all things common;

Act 2:45 And sold their possessions and goods, and parted them to all *men*, as

every man had need.

Act 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Act 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.

Eph 1:13 In whom ye also *trusted*, after that ye heard the word of truth, the

gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Eph 1:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

Eph 1:16 Cease not to give thanks for you, making mention of you in my prayers;

Personal Opinion:

I am not sure if this is a very major or a very minor point but I think far too little emphasis is put on Holy Living as the purpose of the local, New Testament Church.

To me, that should be the major focus of that organization. The world watches its

members very closely and no amount of preaching, evangelism, missionary work, and door to door outreach is going to overcome a poor testimony in business and personal life style of born again believers.

Our ungodly life style is hypocrisy in the eyes of the unsaved and toward God.

D. That there are two scriptural offices of the local, New Testament church.

1. Pastor

Php 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

1Ti 3:1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

They are referred to by three different

terms that designate their duties:

a. Elder - The leader or president of the assembly

Act 15:13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

Act 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Act 15:15 And to this agree the words of the prophets; as it is written,

Act 15:16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

Act 15:17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Act 15:18 Known unto God are all his works from the beginning of the world.

Act 15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

Act 15:20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

Act 15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Act 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

Act 15:23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

Act 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

Act 15:25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

Act 15:26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

Act 15:27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

1Ti 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

b. Bishop - The overseer or administrator of the assembly

Act 20:28 Take heed therefore unto yourselves, and to all the

flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Tit 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

Tit 1:8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Tit 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Tit 1:10 For there are many unruly and vain talkers and deceivers, specially they of the

circumcision:

Tit 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

c. Pastor - The shepherd of the assembly

Act 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

1Pe 5:2 Feed the flock of God which is among you, taking the

oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

2. Deacon

Act 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Act 6:2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

Act 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Act 6:4 But we will give ourselves continually to prayer, and to the ministry of the word.

Act 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

Act 6:6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

Php 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

Deacons are servants of the church.

3. The Scriptural qualifications for the office of pastor and deacon

Act 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Act 6:2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

Act 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Act 6:4 But we will give ourselves continually to prayer, and to the ministry of the word.

Act 6:5 And the saying pleased the whole multitude: and they chose

Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

Act 6:6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

1Ti 3:1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

1Ti 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1Ti 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

1Ti 3:4 One that ruleth well his own

house, having his children in subjection with all gravity;

1Ti 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

1Ti 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

1Ti 3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

1Ti 3:8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

1Ti 3:9 Holding the mystery of the faith in a pure conscience.

1Ti 3:10 And let these also first be proved; then let them use the office

of a deacon, being *found* blameless.

1Ti 3:11 Even so *must their* wives be grave, not slanderers, sober, faithful in all things.

1Ti 3:12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

1Ti 3:13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Tit 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

Tit 1:8 But a lover of hospitality, a lover of good men, sober, just, holy,

temperate;

Tit 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Personal Opinion:

Well, here again, I look up all the references to Elder, Bishop, Pastor, Deacon and so little is said about soul-winning. In fact, nothing.

Only the Pastor, it seems, has the job of teaching.

The Deacons wait on tables, end of report.

Deacon Stephen and Deacon Philip turn out to be excellent soul winners but seem to have done it on their own time and through a spiritual gift of Evangelism not through their appointments as Deacons.

Even the things which Paul and the other Epistle writers instruct the flock directly or

through the Pastors, as I say, the things all involve Holy Living, not outreach.

Outreach I must conclude is a special gift. We sheep should be examples of purity of life style to whom the Evangelists (people with the special gift of outreach) can with pride point out to the unsaved.

E. That there are two scriptural ordinances of the local, New Testament church.

1. Baptism - The believer's identification with Jesus Christ. It symbolizes Christ's death, burial, and resurrection.

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Rom 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:

Rom 6:6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

a. There must be a proper candidate, a born-again believer.

Act 2:38 Then Peter said unto

them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Act 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

b. There must be a proper mode, immersion.

Act 8:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Act 8:39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him

no more: and he went on his way rejoicing.

c. There must be proper authority, a local, New Testament church.

Act 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

2. The Lord's Supper - A memorial of the sacrificial death of Jesus Christ on the cross.

Mat 26:26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

Mat 26:27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

Mat 26:28 For this is my blood of the

new testament, which is shed for many for the remission of sins.

1Co 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

1Co 11:24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

1Co 11:25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

1Co 11:26 For as often as ye eat this bread, and drink this cup, ye do shew

the Lord's death till he come.

1Co 11:27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

1Co 11:28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

a. The bread and the cup symbolize the broken body and shed blood of the Lord Jesus Christ.

1Co 11:24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

1Co 11:25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the

new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

1Co 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

b. This memorial is for self-examination that the believer is right with God.

1Co 11:27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

1Co 11:28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

1Co 11:29 For he that eateth and drinketh unworthily, eateth and

drinketh damnation to himself,
not discerning the Lord's body.

3. The two ordinances should not be practiced outside the context of the local, New Testament church.

Act 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

Act 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Act 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.

Act 2:44 And all that believed were together, and had all things common;

Act 2:45 And sold their possessions and goods, and parted them to all

men, as every man had need.

Act 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Act 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

1Co 11:20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

1Co 11:21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

1Co 11:22 What? have ye not houses to eat and to drink in? or despise ye

the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

1Co 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

1Co 11:24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

1Co 11:25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

1Co 11:26 For as often as ye eat this

bread, and drink this cup, ye do shew the Lord's death till he come.

1Co 11:27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

1Co 11:28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

1Co 11:30 For this cause many *are* weak and sickly among you, and many sleep.

1Co 11:31 For if we would judge ourselves, we should not be judged.

1Co 11:32 But when we are judged,

we are chastened of the Lord, that we should not be condemned with the world.

1Co 11:33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

1Co 11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Personal Opinion:

I have yet to see how the water baptism symbolizes Christ's death, burial, and resurrection.

John was baptizing multitude (and baptized Jesus) prior to the time when Jesus performed his death, burial, and resurrection; in fact a few years before he announced he was going to perform those happenings.

John's (water) baptism was "of repentance for (unto) the remission of sins" and took place when the people to be baptized confessed their sins.

Mat 3:5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

Mat 3:6 And were baptized of him in Jordan, confessing their sins.

That's birth # 1

Birth #2 is a spiritual rebirth and that takes place when the believer looks to Jesus on the cross (similar to Moses' lifted up serpent).

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so

must the Son of man be lifted up:

That baptism must take place in a local church seems to me poorly backed up with scripture.

F. That the mission of the church is found in the Great Commission.

Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

- 1. Make disciples (Evangelism).**
- 2. Baptize them (Identification).**
- 3. Teach them to observe all things**

**whatsoever I have commanded
(Discipleship).**

Personal Opinion:

How to make sense out of the testimony of Matthew, Mark, Luke, and John and even between Luke's Gospel and the first few chapters of Acts?

Maybe it can be done if I spend some time with my side by side version of the Gospels.

But no matter, it seems none of the accounts of the Great Commission would justify applying it to someone who was not a face to face witness to Jesus' death, burial, and resurrection and had received special powers.

G. That historically, Baptists have most closely followed the pattern of the New Testament Church. The following are historical Baptist distinctives.

1. The Bible is the only rule of faith and practice.

2Ti 3:16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

2. The autonomy of the local church.

1Co 5:1 It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

1Co 5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

1Co 5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

1Co 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

1Co 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

1Co 5:6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

1Co 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

Act 1:15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

Act 1:16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

3. The priesthood of the believer.

1Ti 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

1Pe 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

4. Only two ordinances of the church - baptism and the Lord's Supper.

Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

1Co 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took

bread:

1Co 11:24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

5. Individual soul liberty.

Act 5:29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

Rom 14:5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6. Regenerate, baptized church membership.

Act 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

Act 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Act 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.

Act 2:44 And all that believed were together, and had all things common;

Act 2:45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

Act 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Act 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such

as should be saved.

7. Two offices of the church - pastor and deacon.

1Ti 3:1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

1Ti 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1Ti 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

1Ti 3:4 One that ruleth well his own house, having his children in subjection with all gravity;

1Ti 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

1Ti 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

8. Separation of church and state.

Act 5:29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

9. Separation ethically and ecclesiastically.

2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

Personal Opinion:

All the Baptist Distinctives sound pretty good to me.

However:

Concerning **1**. The early Church had the word straight from Christ and the Apostles - The Bible did not come into existence until a few hundred years later.

Concerning **3**. Are we believers priests? I thought the point of Hebrews is that Jesus is our Priest.

Concerning **8**. Separation of Church and state is shown by history to be a good idea but where is the support in scripture? Just the opposite seems to have the most support.

Doctrines Concerning End Times

A. That the immanent, pretribulational, premillennial Rapture of the church is the next prophetic event to occur. At the Rapture the bodies of the dead in Christ will be resurrected and those alive in Christ will be caught up with them into the presence of the Lord.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal *must* put

on immortality.

1Co 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1Co 15:55 O death, where *is* thy sting? O grave, where *is* thy victory?

1Co 15:56 The sting of death *is* sin; and the strength of sin *is* the law.

1Co 15:57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Personal Opinion:

I will have to restudy this whole matter.

I can't get a clear picture of "God's Kingdom", "The Second Coming", when did John write "Revelation", the "Rapture".

There must be a way to make sense and harmony in my mind of Daniel, The Gospels, and Revelation.

B. That following the Rapture, all believers will appear before the Bema Seat of Christ to give account of their works. At this judgment, there will be both rewards and loss, based on the believers' works and motives after salvation.

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

2Co 5:9 Wherefore we labour, that,

whether present or absent, we may be accepted of him.

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

C. That in heaven, following the Bema Seat and before the Second Coming of Christ, the Marriage Supper of the Lamb will take place.

Rev 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Rev 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Rev 19:9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

D. That on earth, following the Rapture of the church, the Anti-Christ will be revealed and the literal, seven-year Tribulation period will begin. During this period, God will pour out His wrath upon the earth.

Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up

the vision and prophecy, and to anoint the most Holy.

Dan 9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the

consummation, and that determined shall be poured upon the desolate.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mat 24:16 Then let them which be in Judaea flee into the mountains:

Mat 24:17 Let him which is on the housetop not come down to take any thing out of his house:

Mat 24:18 Neither let him which is in the field return back to take his clothes.

Mat 24:19 And woe unto them that are with child, and to them that give suck in those days!

Mat 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:

Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Mat 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

2Th 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2Th 2:3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2Th 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2Th 2:6 And now ye know what withholdeth that he might be revealed in his time.

2Th 2:7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

2Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2Th 2:9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

2Th 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

2Th 2:11 And for this cause God shall send them strong delusion, that they should believe a lie:

2Th 2:12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Rev 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Rev 7:2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Rev 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Rev 7:4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and forty and* four thousand of all the tribes of the children of Israel.

Rev 7:5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

Rev 7:6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephtalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

Rev 7:7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve

thousand.

Rev 7:8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

E. That at the end of the Tribulation, Christ will return with His saints, and defeat the world's forces at the Battle of Armageddon. Satan will be bound, the nations will be judged, and Jesus Christ will establish His Millennial Kingdom on earth.

Dan 7:13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Dan 7:14 And there was given him dominion, and glory, and a kingdom, that

all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

Dan 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

Mat 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then

shall all the tribes of the earth mourn,
and they shall see the Son of man coming
in the clouds of heaven with power and
great glory.

Mat 24:31 And he shall send his angels
with a great sound of a trumpet, and they
shall gather together his elect from the
four winds, from one end of heaven to
the other.

Rev 19:11 And I saw heaven opened, and
behold a white horse; and he that sat
upon him *was* called Faithful and True,
and in righteousness he doth judge and
make war.

Rev 19:12 His eyes *were* as a flame of
fire, and on his head *were* many crowns;
and he had a name written, that no man
knew, but he himself.

Rev 19:13 And he *was* clothed with a
vesture dipped in blood: and his name is

called The Word of God.

Rev 19:14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Rev 19:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Rev 19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

Rev 19:18 That ye may eat the flesh of

kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

Rev 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

Rev 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Rev 19:21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

F. That after one-thousand years, Satan will be loosed to lead the final rebellion against God. In his war against Jesus Christ, Satan will be defeated and cast into the Lake of Fire.

Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

Rev 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled

away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

G. That at the Great White Throne Judgment, God will pronounce His final judgment against the unjust of all ages. He will Then cast them into the Lake of Fire for all eternity.

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

H. That finally, God will create a New Heaven and a New Earth where the redeemed will live in the presence of God forever.

Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Rev 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Rev 21:3 And I heard a great voice out of

heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

Rev 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Rev 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Rev 21:7 He that overcometh shall

inherit all things; and I will be his God, and he shall be my son.

Rev 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Rev 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

Rev 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Rev 21:11 Having the glory of God: and her light *was* like unto a stone most

precious, even like a jasper stone, clear as crystal;

Rev 21:12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

Rev 21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Rev 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Rev 21:15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

Rev 21:16 And the city lieth foursquare, and the length is as large as the breadth:

and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

Rev 21:17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

Rev 21:18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

Rev 21:19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Rev 21:21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

Rev 21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

Rev 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

Rev 21:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

Rev 21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.

Rev 21:26 And they shall bring the glory and honour of the nations into it.

Rev 21:27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Rev 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Rev 22:2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

Rev 22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

Rev 22:4 And they shall see his face; and

his name *shall be* in their foreheads.

Rev 22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Rev 22:6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Rev 22:7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

Rev 22:8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Rev 22:9 Then saith he unto me, See

thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

Rev 22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

Rev 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

Rev 22:12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

Rev 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

Rev 22:14 Blessed *are* they that do his commandments, that they may have right

to the tree of life, and may enter in through the gates into the city.

Rev 22:15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Rev 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Rev 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

Rev 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

Rev 22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Rev 22:21 The grace of our Lord Jesus Christ *be* with you all. Amen.

Definitions of Terms Concerning Salvation

Adoption - The act of God whereby He judicially places the believer into the family of God.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

Rom 8:18 For I reckon that the sufferings

of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Rom 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Rom 8:23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan

within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Gal 4:1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

Gal 4:2 But is under tutors and governors until the time appointed of the father.

Gal 4:3 Even so we, when we were children, were in bondage under the elements of the world:

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Gal 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

The believer becomes a son (or child) of God and is made the joint-heir of all that God has with Jesus Christ.

Personal Opinion:

It is so amazingly hard for people the older they get, the wealthier, the more educated, the more sophisticated, the more popular, the more looked up to, for these people to humble them selves and say "I am no longer going to lean on my own understanding."

They fight so hard, have such hatred against the idea of their need for God's direction.

It does seem so much easier for the very

poor, the very sick. They realize they have nowhere to look but up.

Definitions of Terms Concerning Salvation

Atonement - The sacrificial death of Christ is the basis for God's redemptive dealing with mankind. Redemption required a blood sacrifice.

Isa 53:1 Who hath believed our report?
and to whom is the arm of the LORD
revealed?

Isa 53:2 For he shall grow up before him
as a tender plant, and as a root out of a

dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isa 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on

him the iniquity of us all.

Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

Isa 53:11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Isa 53:12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Heb 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

Heb 9:7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

Heb 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Heb 9:9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Heb 9:10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

Heb 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place,

having obtained eternal redemption *for us*.

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and

offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

Heb 10:11 And every priest standeth

daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb 10:13 From henceforth expecting till his enemies be made his footstool.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

Heb 10:15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

Heb 10:16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Heb 10:17 And their sins and iniquities

will I remember no more.

Heb 10:18 Now where remission of these *is, there is* no more offering for sin.

Personal Opinion:

Luckily, God's ways don't have to make logical sense to me. How can the punishment of someone else be the fair substitute for the punishment which I deserve to pay for my personal sin?

What a deal - Who but a fool would turn it down?

But it is not the foolish who turn it down. Those who I know personally are the prideful, who reject the thought that they have sinned enough to deserve separation from God or believe their good deeds outweigh their bad.

Definitions

of Terms Concerning Salvation

Conversion - The act of turning from sin in repentance and turning to God in faith.

Act 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

2Co 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

Personal Opinion:

Is there any significance in the fact that the only place the word "conversion" is used in the Bible is in Acts 15:3?

Act 15:3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

Could it be that only Gentiles need "conversion"? They are walking in darkness

The Jews had the light of the Prophets and could look forward to the Messiah. Some still are in that situation.

Many realized He had come in Jesus. Does or does not the word "conversion" cover that act of realization also?

A point to ponder.

Definitions of Terms Concerning Salvation

Faith - Belief in accepting as true that the work of Christ is sufficient for salvation and belief in placing your trust and reliance in Him for salvation.

Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Act 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Rom 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how

shall they hear without a preacher?

Rom 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Rom 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Rom 10:17 So then faith *cometh* by hearing, and hearing by the word of God.

Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Personal Opinion:

Faith has to my mind a rather strange aspect.

It is something different from scientific, logical belief such as a geometry proof or a

mathematical computation, things which at root are true by definition.

Such belief is either 100% or zero.

Faith in spiritual matters takes place in an arias where people using logic can come up with differing conclusions.

I have to admit that my faith, while I would like to think it is also 100%, is more like, and the only image that comes up is looking at my self in those mirrors at a clothing store where I see myself face on and in a rear view in the opposite mirror and a smaller view head on in the view from the mirror opposite of the mirror I am looking into head on etc., etc. I have to assume it goes on forever getting smaller and smaller but I can't actually prove it by sight.

Does that mean I have to have faith in my self that I have the proper amount of faith in Jesus?

My guess is no - Jesus said all it takes is faith

the size of a mustard seed.

Definitions of Terms Concerning Salvation

Justification - The judicial act of God whereby He pronounces the believer righteous in His sight.

Rom 4:25 Who was delivered for our offences, and was raised again for our justification.

Rom 5:16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Rom 5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

Rom 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2Co 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Gal 3:24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Personal Opinion:

How in the world do you tell all this stuff to an unbeliever?

It would seem to take, for them, so many leaps of faith.

That there is a God.

That He cares one way or the other what we do.

That He at one time desired the blood sacrifice of animals.

That it had to be done by a man whose lineage was traceable to Levi.

That that system God decided to replace by sending Himself in human form to live here on earth and whose shed blood on the cross was the perfect and complete atonement for

our sins.

That unsaved person can only be expected to throw up his or her hands and say: "give me a break".

What a miracle that anyone becomes a believer.

But billions do! We have a God of miracles.

Definitions of Terms Concerning Salvation

Propitiation - The wrath of God was satisfied by Christ's sacrificial death on the cross, and believers receive

forgiveness of sin.

Lev 4:35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Act 26:18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Col 1:14 In whom we have redemption through his blood, *even* the forgiveness

of sins:

Personal Opinion:

Lord, sometimes I have to think Your purpose in giving us these deep truths is to drive us nuts.

Nowhere do I meet with a group of six people who do not have six different interpretations of any given Bible verse.

Thy Word Is Truth.

But if only we could also say: "Thy Word Is Simple".

Definitions of Terms Concerning Salvation

Redemption - The act of Christ whereby He paid the penalty for sin.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Personal Opinion:

So, everything in this universe resolves down to the same thing - bits of information. That's the latest in scientific thought.

All the stars, our bodies, our thoughts - nothing but on and off bits of information. Maybe more, maybe less complicated than a computer code, file or program but still all the same. Our thoughts, our speech, our writings, all bits of information which make it possible to communicate with one another and with God.

But God is spirit, the creator of all this media, this physical world. Let's hope He has made it for something surprisingly fine.

I firmly believe He has and truly wants us to partake in it and be true and willing players of His rules.

The only rule book I know of is the Bible. I don't think we were intended to make up our own rules.

Definitions of Terms Concerning Salvation

Regeneration - God's transformation of the believer whereby He imparts the divine nature to man by the work of the Holy Spirit through the Word of God, also, called the new birth.

Joh 3:3 Jesus answered and said unto

him, Verily, verily, I say unto thee,
Except a man be born again, he cannot
see the kingdom of God.

2Co 5:17 Therefore if any man *be* in
Christ, *he is* a new creature: old things
are passed away; behold, all things are
become new.

Tit 3:5 Not by works of righteousness
which we have done, but according to his
mercy he saved us, by the washing of
regeneration, and renewing of the Holy
Ghost;

1Pe 1:23 Being born again, not of
corruptible seed, but of incorruptible, by
the word of God, which liveth and
abideth for ever.

Personal Opinion:

Sounds great. But it is such a stretch to truly
believe it.

The Christian Church, both Catholic and

Protestant have had down through the years so much undeniable evil done in its name. It is easy enough to say: "Oh, those who did the evil or foolish things in Christ's name were not true believers."

If we start sorting out the true believers on the basis of works are we just going around in circles?

Maybe not. I think James says: "By their works ye shall Know them."

Then again, a lot of professed unbelievers do good works and are loud to state their desire not to be identified with Christ.

Go figure.

Definitions of Terms Concerning

Salvation

Repentance - The act of turning from sin, expressed by godly sorrow for sin together with a resolution to forsake sin.

2Ch 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Isa 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

Mat 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Luk 9:23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Personal Opinion:

As I see it, repentance is step one, the step preached by John the Baptist; the step, as Jesus told Nicodemus, of being born of water.

Repentance alone does not bring salvation. That takes step one plus step two - Trust In Jesus.

The two together confer the second birth, the indwelling of the Holy Spirit.

I have to disagree with the view about Luke 9:23 being a call to repentance.

It is a call to discipleship; a special calling, an entirely different kettle of fish, so to speak.

It would be of value to have included the definition of "disciple" in this list. I think it would have put the Sermon on the Mount, The Lord's Prayer, The Beatitudes and much more of Jesus' teaching in an entirely different light.

Definitions of Terms Concerning Salvation

Sanctification -The divine working within the believer whereby he is "set apart" from sin unto God. There are three aspects of sanctification:

1. Positional sanctification - This occurs at salvation whereby the believer is "set apart" from the world

and the penalty of sin.

1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

2. Progressive sanctification - This involves the daily walk of the believer. As he grows in grace, he is "set apart" from the world and becoming more Christ-like as he draws closer to Him.

Joh 15:1 I am the true vine, and my Father is the husbandman.

Joh 15:2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

Joh 15:3 Now ye are clean through the word which I have spoken unto you.

Joh 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Joh 15:5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Joh 15:6 If a man abide not in me, he

is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Joh 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

2Pe 3:18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

3. Perfect sanctification - The sanctification of the believer will be complete at the coming of the Lord. "We will be like Christ."

Php 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Php 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1Jn 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that,

when he shall appear, we shall be like him; for we shall see him as he is.

1Jn 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

Personal Opinion:

All well and good. What could be nicer. We are not expected to be perfect at the time of salvation or one second after we make that free will decision to ask Jesus to come into our body.

However, if we are able to see our self in a detached or outside view, we should be aware of a change in direction; subtle or obvious, who can judge?

Again, I have to bring up my doubt as to the use of John 15:1-8 to illustrate the believer's "Growth in Grace". The whole of John chapter 15 (and chapter 14) is addressed by Jesus to His disciples to whom He says at the end "and ye also shall bear witness, because

ye have been with me from the beginning".

Is there a downside for all believers to read these passages as though they literally apply to them all?

I suspect yes.

Definitions of Terms Concerning Salvation

Substitution - Christ's sacrificial atonement was for our sake. He actually died in our place. He became sin that we might be made righteous.

Isa 53:6 All we like sheep have gone

astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isa 53:12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

2Co 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Gal 3:13 Christ hath redeemed us from

the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Personal Opinion:

I have always had a hard time with the phrase "He became sin".

When did Jesus become sin?

When did I become sin? I suppose it is fair to say we are our attributes. If our nature (attributes) includes the ability to sin, we are sin. If we choose to then turn from that attribute, that seems to be step one in the born again process. So that makes it a little clearer how I can call my self "sin".

But still in the case of Jesus, who is God and as God has the attribute of never sinning,

absolutely never - how and when did He overcome that attribute? In other words, since God's attributes are infinite, does that mean He has no free will, no ability to become sin?

It's another attribute of God which "passeth all understanding."

[bottom.htm]