

# CLASS NOTES -- Bible Doctrine

These notes are intended for use as a supplement to the textbook -- "**Bible Truth**" by Charles Baker, published by Grace Publications, Grand Rapids, Michigan.

## 1A. The **BIBLE**

### 1B. What is the "Bible"?

#### 1C. Physically

- 1D. Two "Testaments." -- Notice how they do not really conform to the two covenants ("Old Covenant" and "New Covenant").
- 2D. Sixty six books. (The Apocrypha is not inspired) Find out if the students know the books of the Bible. If not, have them memorize them.
- 3D. Three original languages -- Hebrew, Aramaic (Daniel 2:4 -- 7:28), Greek.
- 4D. Many translations. There are major translation problems: differences in words, concepts, geography, figures of speech, etc. Interpretation is necessary to some degree in order to translate from one language to another. In English, the **King James Version** has stood the test of time. It is still probably the best basic translation. The **New American Standard Bible** (NASB) is good for accuracy. The "**Living Bible**" is not really a translation, it is a careful paraphrase. It may be easier to read or understand but cannot be counted on for accuracy. Much interpretation (usually good interpretation, fortunately) is put right into the text. The "**Good News Bible**" is **NOT** a good translation.

#### 2C. Historically.

- 1D. It is a progressive revelation -- given over a period of 1,500 to 1,800 years.
- 2D. It is a composite revelation -- the work of 40 or more human authors.
- 3D. It is a completed revelation (Rev. 22:18).

### 2B. What we believe about the Bible.

1C. It is inspired of God. 2 Tim. 3:16, 17; 2 Pet. 1:21. The expression, "thus saith the Lord" is found often in its pages. See Acts 3:18.

1D. 1 Pet. 1:10 - 12.

1E. It was the Holy Spirit who spoke through the prophets. Notice the following verses: Matt. 22:43, "How then doth David in Spirit call Him Lord?" Mark 12:36, "David himself said by the Holy Ghost." Mark 13:11, "It is not ye that speak, but the Holy Ghost." Acts 1:16, "Which the Holy Ghost by the mouth of David spoke." Acts 2:4, "Began to speak with other tongues, as the Holy Spirit gave them utterance." (They were speaking about "the wonderful works of God." -- v. 11) Acts 21:4, "Who said

to Paul through the Spirit." Acts 21:11, "Thus saith the Holy Ghost." Acts 28:25. "Well spake the Holy Ghost by Isaiah the prophet." 1Cor. 2:13, "But which the Holy Ghost teacheth." 1 Tim. 4:1, "Now the Spirit speaketh expressly." Heb. 3:7, "As the Holy Ghost saith." Heb. 9:8, "The Holy Ghost this signifying." Heb. 10:15, "The Holy Ghost is also a witness to us" (through the verses quoted). 1 Pet. 1:11, "The Spirit of Christ which was in them did signify, when He testified." Rev. 2:7, 11, 17, 29; 3:1, 6, 13, 22, "Let him hear what the Spirit saith unto the churches."

- 2E. Prophets did not fully understand their own prophecies (1 Pet. 1:10 - 12).
  - 3E. The prophets sometimes prophesied against their own will (1 Sam. 19:20 - 24; the book of Jonah).
  - 4E. Prophets sometimes prophesied contrary to what they **wanted** to say (Balaam in Numbers 22).
  - 5E. The writings of the Apostles were considered Scripture even during their lifetime, **LONG before** the formal determination of the canon of the NT. (1 Cor. 14:37; 1 Thess. 2:13; 2 Pet. 3:2, 15, 16).
- 2D. 1 Cor. 2:10 - 13.
- 1E. Revelation -- v. 10.
  - 2E. Inspiration -- v. 13.
  - 3E. Illumination -- v. 12.
- 2C. It is **profitable**. 2 Tim. 3:16; 1 Cor. 10:6, 11.
- 3C. It must be **studied**. 2 Tim. 2:15.
- 4C. It must be **rightly divided**. 2 Tim. 2:15; Phil. 1:10 (" - that you may distinguish things that differ" -- Greek); Luke 23:25 - 27 (the disciples were confused and discouraged because they had failed to distinguish, in their OT Scriptures, between the first coming of Christ and the second coming [in glory]).
- 1D. A basic division of Scripture is between "prophecy" (which had been revealed) and "mystery" (which had been "hid in God" until revealed through Paul).
  - 2D. We must distinguish between the transition period and the normal course of this Age of Grace. (The difference between Paul's experience **in Philippi** and his experience **in Rome**, when he wrote to the Philippians, illustrates this. Compare Acts 16:25, 26 with Phil. 1:12, 13 and Philemon 9 [written at the same time].) First Corinthians is an important book here, as it touches on many practical questions regarding what will change and what will remain after the transition is past.
- 5C. It must be **obeyed**. 2 Thess. 3:14; Rom. 6:17; Phil. 4:9; Titus 1:16; 3:3.

- 6C. It must be **taught**. Col. 1:28; 1 Tim. 4:11; 6:2; 2 Tim. 2:2.
- 3B. The doctrinal statement (taken from the textbook). Make sure the students know the meaning of "inerrant," "verbally inspired," and "plenary."
- 4B. Memory verses: **1 Thess. 2:13; 2 Tim. 2:15; 3:16, 17; 2 Pet. 1:21.**

## 2A. The Godhead.

- 1B. The existence of God.
  - 1C. Scripture does not try to prove that there is a God. The Bible is His letter to us! Only the fool questions His existence. Psalms 14:1; 53:1.
  - 2C. Evidence in nature. Psalms 19:1; Romans 1:19, 20.
  - 3C. Logical proofs. Design requires a designer; law requires a lawgiver; a clock "running down" requires One who wound it up; -- others not listed here will be covered in a Theology class.
- 2B. Characteristics of God (His "attributes").
  - 1C. He is not material, but spirit (John 4:24).
  - 2C. He is holy (1 John 1:5; Revelation 4:8).
  - 3C. He is love (1 John 4:8).
  - 4C. Other attributes: omnipresent (Psalms 139:7); omniscient (Isaiah 40:13); eternal; etc. (covered fully in a Theology class).
- 3B. The unity of God.
  - 1C. **Very** evident in the OT. Deuteronomy 6:4; Isaiah 44:6, 8; 45:18; 46:5, 9; the "holy **ONE** of Israel" (over and over in Isaiah); Psalms 71:22; 78:18; etc.
  - 2C. But the NT contains the same truth. See John 10:30; Romans 3:30; 1 Corinthians 8:6; Galatians 3:20; Ephesians 4:6; 1 Timothy 2:5; James 2:19. Concerning 1 Cor. 8:6, Potentiano Undag (a pastor in the Philippines) remarks, "If 'one God the Father' means that **Christ** is not **GOD**, then 'One Lord Jesus Christ' proves that the **Father** is not **LORD!**" The Lordship of Christ is shown in Phil. 2:10, 11, Acts 10:36, and elsewhere. See, however, **Isa. 43:12; Mark 12:29** -- where "**GOD**" is called "**Lord**.")
- 4B. The trinity of God.
  - 1C. It is **Very** evident in the NT. Matthew 28:19; 1 Corinthians 12:3 - 6; 2 Corinthians 13:14.
  - 2C. But it is taught in the OT also (though not as clearly). Genesis 1:26; Numbers 6:24 - 26; Deuteronomy 6:4; Psalms 2:12; Proverbs 30:4; Isaiah 63:8 - 11. The reason for the emphasis on the **unity** of God in the OT is to make a contrast with the polytheism at that time, not a denial of the trinity. See Isaiah 43:10; 44:6 - 8.
  - 3C. False views of the trinity. These will be taken up fully in a Theology class.
- 5B. The persons of God.
  - 1C. The Father.
    - 1D. Invisible. Job 9:11; John 1:18; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:27.
    - 2D. Fully revealed -- **and seen** - in Christ. Judges 13:22; Job 42:5; Isaiah 6:1, 5; John 1:18; 14:8, 9; **2 Cor. 4:4 - 6**; Colossians 1:15, 19; 2:9; Hebrews 1:3.
    - 3D. He is a "Person" distinct from the persons of the Son and Holy

## Spirit.

- 1E. He has the attributes of personality. He loves, chooses, gives, sends, etc.
- 2E. Though He is separate from the Son and from the Spirit in **PERSON**, He is one with them in **ESSENCE**.

## 2C. The Son.

- 1D. In eternity. He existed as the "Son" before He was born in Bethlehem. Prov. 30:4; Isa. 9:6; John 3:16.
- 2D. In incarnation. He was the Son in a foreseen way that was accomplished in **time**. Luke 1:35; Gal. 2:5.
- 3D. He is true man. 1 Tim. 2:5; Heb. 2:14, 16 - 18.
- 4D. He is true God. John 1:1; Heb. 1:8; Exodus 3:14 (with John's Gospel and its "I Am"s). John 8:24, 28 (the "he" is not in the Greek), 58; 18:6 (the "he" is not in the Greek); and the seven "I Am"s ("**I Am** the Good Shepherd" -- etc.).

## 3C. The Holy Spirit. ("Spirit" and "Ghost" in the K.J.V. are the same word in the Greek)

- 1D. He is a **person**. He speaks (Acts 13:2, etc.), judges good from evil (Acts 15:13), and can be grieved (Eph. 4:30). He baptizes (1 Cor. 12:12, 13. Compare others who baptized: Christ, John, the twelve Apostles, Paul [for a time], etc.). He is another (of the same kind) Comforter: that is, He, like Christ, is a **person** sent alongside -- a paraclete. See the **masculine** pronoun used of Him, even though the Greek word *pneuma* ("Spirit") is **neuter** (John 14:16; 16:7, 8, 13, 14). He prays (Rom. 8:26) and has a "mind" (Rom. 8:27).

2D. He is **GOD**.

- 1E. His **attributes**. He is holy (**MANY** verses), He is eternal (Heb.9:14), He gives life (2 Cor. 3:6), and He is called "Lord" (2 Cor. 3:17).
- 2E. He is **called** "God" (Acts 5:3, 4) and put on a level with the Father and the Son (Matt. 28:19; 2 Cor. 13:14).

6B. The statement of faith (taken from the textbook).

7B. Memory verses: **Deut. 6:4; John 1:18; 4:24; 14:9; 2 Cor. 4:6; 13:14; Heb. 1:3.**

## 3A. Total depravity.

## 1B. What it does not mean.

- 1C. It does not mean that man is as wicked as he could be. See pages 27, 28 in the textbook.
- 2C. It does not mean that man **cannot** believe God, and therefore God must **give** him the faith as a **gift**. (Here there is much difference of opinion among godly and capable Bible teachers. We must search the Scriptures for ourselves and show much love to those who do not see eye to eye with us.)
  - 1D. Is faith a gift from God (in the sense that the very ability to believe is given personally to some individuals and not to others)?

- 1E. It seems there is a misunderstanding of Eph. 2:8. This verse cannot be understood as meaning *"By grace are ye saved through faith, and that [FAITH] not of yourselves, it [the FAITH] is the gift of God."* Greek grammar forbids it (see Kenneth Wuest on this verse). Rather it should be understood as given in the Amplified Bible, *" - through (your) faith. And this (SALVATION) is not of yourselves -- of your own doing, it comes not through striving -- but it is the gift of God."* (Emphasis mine) Notice the statement of faith on "redemption" -- "This complete **salvation** is bestowed as the free **gift of God** apart from man's works (Eph. 2:8, 9)." (Again, the emphasis is mine.)
- 2E. Acts 13:48. Pastor Henry Hudson suggests, *"Those **disposed to eternal life** believed."* Barnes' Notes on the New Testament suggests that it is equivalent to *"Those who were **under conviction** believed."*
- 3E. Acts 14:1. How can faith depend on the **MANNER** of their speaking if salvation depends only on election to eternal life (Acts 13:48 - KJV), and God giving faith as a gift only to certain ones? See also **Acts 17:12; 1 Cor. 3:5.**
- 4E. Phil. 1:29. The faith is "given" in the same sense that the suffering is given. See the Amplified Bible, *"For you have been granted (the privilege) for Christ's sake not only to believe ... in Him, but also to suffer in His behalf."* It is the **PRIVILEGE** that is given. Neither the faith nor the suffering, itself, is lowered down out of heaven upon the head of the individual.
- 5E. Rom. 10:17. This verse tells us how faith comes: not by the **GIFT** of God, but by hearing the **WORD** of God. See the context leading to this verse. God, indeed, must initiate man's salvation -- and He does so by giving His word.
- 6E. Rom. 12:3. It is not saving faith here, but faith to serve Him. We can ask God, **as believers**, to give us more faith, but not, as unbelievers, to provide faith in the beginning. 1 Cor. 12:9 has the same idea in view.
- 2D. Is faith a **WORK**? Do some believe because they are naturally better and more God-like than others? Is it this that causes them to believe?
- 1E. Faith is **NOT** a work, but put in direct contrast with works.
- 1F. Eph. 2:8, 9.
- 2F. Rom. 4:5 -- "But to him that **worketh not, but believeth.**"
- 2E. Rom. 4:16. "Therefore it is **by faith that it might be by**

**grace** -." Faith is the only thing God could require of man that would **not** be a work. He chose this as a basis for salvation so it could be "by **grace**" and (of necessity, if grace is grace [Rom. 11:6]) not by **works**.

3E. Is John 6:29 an exception? No. In effect, He is saying, "The 'work' of God is to stop working and **BELIEVE**." Faith is not "doing good" -- but refraining from "doing" and relaxing in another's doing. Compare the question of the Philippian Jailer, "What must I **DO** to be saved?" with Paul's answer, "**BELIEVE** on the Lord Jesus Christ -."

3D. Does faith, then, originate with me? No, it is a response to what God has done and said. The message is given by **GOD** and the work reported in the message was "finished" (John 19:30) by **GOD**. It is **GOD** who sends the messenger and it is **GOD** (the Holy Spirit) who convinces us of its truth. But it is possible for man to refuse to listen, and to resist the work of the Spirit (Acts 7:51). Man **CAN** limit God (Psa. 78:41; Matt. 23:37). As a matter of fact it is God who, as a sovereign act of His will, **limited Himself** by giving man the responsibility to choose.

2B. What **DOES** "total depravity" mean?

1C. "Depravity"

1D. Spiritual death. Eph. 2:1, 5; Rom. 8:6. The blanket statement is sometimes made, "the 'dead' can do **nothing**" -- yet, according to the word of God, they can hear the voice of God -- **John 5:25, 28**. (See Luke 7:14 [the widow's son]; Mark 5:41 [the daughter of Jairus]; John 11:43 [Lazarus]). Because we are dead we do, indeed, have the need for **redemption and life**, but **God does not give life so we can believe**. **The faith comes FIRST.**

2D. Enmity against God. Rom. 8:7. Because we are enemies we have the need for **reconciliation**. 2 Cor. 5:18 - 21.

3D. Inability to do the will of God, or please God (Rom. 8:7-b, 8). To counter this we need **sanctification**. Rom. 5:6; 2 Cor. 9:8; Phil. 2:13; 4:13; etc. Even the believer cannot please God in the flesh! (See the last part of Rom. 7 and Phil. 3:3 -- "**NO** confidence in the flesh.")

2C. "Total."

1D. In the sense that it is universal. Every man is born depraved (Rom. 3:9 - 12).

2D. It involves the whole man. See Isa. 1:5, 6; Rom. 3:13 - 18; 1 Thess. 5:23.

1E. **The body** -- Rom. 6:19; 7:24; 8:10 ("the body is dead because of sin -"); 2 Cor. 7:1.

2E. **The soul** -- Jer. 17:9 (heart); Matt. 15:19 (heart); Rom. 2:9; 1 Thess. 5:23.

- 3E. The **spirit** -- 2 Cor. 7:1.
- 3D. It is unmixed with good in man.
  - 1E. He does not do "good" in God's sight -- Rom. 3:12.
  - 2E. What seems good to man can be evil in God's sight -- Matt. 7:22, 23.
  - 3E. His attempts to establish his own righteousness are, in themselves, rebellious and evil -- Rom. 10:3.
- 4D. Every man is **capable** of **any** sin. Who would think that Abraham would lie about his wife; that David would commit adultery and murder; that Peter would deny the Lord with cursing? But they **DID!** Dwight L. Moody (when he saw a man pitifully drunk, lying in rags in the gutter) said, "**But for the grace of God, there am I!**"
- 3B. The doctrinal statement (from the textbook).
- 4B. Memory verses: **Rom. 4:16; 8:7, 8.**

#### 4A. Redemption

- 1B. What redemption is:
  - 1C. The Greek words used;
    - 1D. **Lutron** -- ransom: **lutroo** -- redeem: **lutrosis** -- redemption. They mean "**to loose**" by payment of a price.
      - 1E. **Lutron** Matt. 20:28; Mark 10:45.
      - 2E. **Lutroo.** Luke 24:21; Titus 2:14; Heb. 9:12.
      - 3E. **Lutrosis.** Luke 1:68; 2:38; Heb. 9:12.
    - 2D. **Apolutrosis** -- translated "redemption." It means to "loose **away**, not to be bound again" -- deliverance of the soul from sin, and the body from the grave. Luke 21:28; Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7, 14; 4:30; Col. 1:14; Heb. 9:15; 11:35 ("deliverance").
    - 3D. **Agoradzo** -- means to go into the market and buy something (such as a slave). Used of buying a field (Matt. 13:44), meat (Luke 9:13), bread (Mark 6:36), linen (Mark 15:46), etc. See 1 Cor. 6:20; 7:23; 2 Pet. 2:1; Rev. 5:9; 14:3, 4.
    - 4D. **Exagoradzo** -- to purchase **OUT OF** the market, not to return. Gal. 3:13; 4:5 (used twice of redeeming the time -- Eph. 5:16; Col. 4:5). It is found only these four times in the NT. Both occurrences in Galatians have to do with being redeemed from the Law and its curse. We are His -- to be set free. John 8:36; Rom. 8:21; Gal. 4:31; 5:13. But we can become His bondservants by our own choice. Rom. 12:1.
  - 2C. Redemption by payment of a **price**. The price of Israel's national redemption (the Passover blood) was paid to **GOD**, not to Satan. Evangelist Anthony Zeoli told the story of how Satan had us in a cage, and Christ was bargaining to buy us so we could be set free. According to the story, Satan demanded Christ's blood as the price of our liberty. This is a

very touching story, but it represents a false view. The price was paid to God, not to Satan. Christ's **FIRST COMING** is in view in this aspect of redemption. The price paid for our redemption was the blood of Christ (1 Pet. 1:18). The silver coin paid by each Israelite when the census was taken (Ex. 30:12) and the redemption money for the firstborn (Num. 3:49 and context) was only typical -- pointing to the real price that was to be paid later at Calvary.

- 3C. Redemption by **power**. The crossing of the Red Sea. Pharaoh (a type of Satan) was not "paid off" – he experienced the mighty hand of God in judgment. Exodus 6:6; Deut. 7:8; 9:26; Neh. 1:10; Psa. 77:15 (with context); Psa. 106:8 - 11; Jer. 5:20, 21; Micah 4:10; Luke 21:28; 24:21; Rom.8:23; Eph. 1:14; 4:30. Christ's **SECOND COMING** is in view in this aspect of redemption.
- 2B. The scope of redemption, **UNlimited PROVISION -- NO** "limited atonement." John 3:16; 2 Cor. 5:19; 1 Tim. 2:4, 6; 2 Thess. 1:8.
- 3B. The application of redemption, **limited APPLICATION -- NO** "universal reconciliation".
  - 1C. Verses limiting the application -- John 3:16; 2 Cor. 5:20; 2 Thess. 1:10; Rev. 20:15; Heb. 10:26, 27.
  - 2C. It is by faith alone. Rom. 3:24, 28; 10:11.
  - 3C. In application (in this Age of Grace) there is no difference between the Jew and Gentile. Rom. 10:12, 13.
- 4B. The statement of faith from the textbook.
- 5B. Memory verses: **1 Pet. 1:18, 19.**

**5:A. Eternal security** (See "Is Salvation Forever?" in "Help in Hard Places" – W.P.H.)<sup>1</sup>

- 1B. Definition. No one who is truly saved by the grace of God will ever again be lost. No one who ends up in the Lake of Fire has ever been spiritually saved!
  - 1C. It is not the same as **assurance**. 1 John 5:13 has to do with **assurance**.
  - 2C. There is no security for those who merely **profess** to be saved, but only for those who **are** saved. 2 Cor. 13:5.
- 2B. The believer is secure:
  - 1C. Because of the nature of grace.
    - 1D. Salvation is by grace. Eph. 2:8.
    - 2D. Grace excludes works. Eph. 2:9; Rom. 11:6. Works, either to **gain** salvation or to **keep** it, are foreign to grace.
    - 3D. Grace **produces** works. Eph. 2:10; 2 Cor. 9:8; Titus 2:12. These works are the **result** of salvation, not the **basis** for it.
  - 2C. Because of the perfect righteousness God provides for us.
    - 1D. **Self-righteousness** will not save. Not only is it imperfect and

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<sup>1</sup> The book "Help in Hard Places" is out of print at the moment. It is available on diskette (Rich Text Format or Microsoft Word) from the author. Contact William P Heath, 423 Burke Ave., Leavenworth, WA, 98826, USA, or Things to Come Mission, 2200 English Ave., Indianapolis, IN, 46201-4000, USA.

incomplete, it is described as: -- **dead** works (Heb. 6:1; 9:14), works of **darkness** (Rom. 13:12), **filthy rags** (Isa. 64:6), etc. It left the Pharisees religious but **lost** (Matt. 5:20; Rom. 10:1 - 3). Even what men may call "wonderful works" are **iniquity** in God's sight (Matt. 7:22, 23).

- 2D. Only **imputed** righteousness will satisfy God. Rom. 4:4, 5; 10:3, 4. It is only **imputed** righteousness that makes us acceptable to God. If a believer is ever lost, it will have to be because God has found something wrong, or lacking, in **HIS OWN RIGHTEOUSNESS!** God is not looking at me, but at His Son -- and I am accepted "in the Beloved!" (Eph. 1:6).
- 3D. **Engendered** ("To cause to exist or to develop, produce" -- Dictionary) righteousness. It is the result of God working in us (Phil. 2:13; Heb. 13:20, 21; Eph. 2:10). He is pleased with it, for it is **His own work** in us. It brings assurance and satisfaction to our hearts now, and rewards in heaven.
- 3C. Because of the scope of salvation. It involves many irreversible items.
- 1D. Divine birth. John 3:7; 1 Pet. 1:23. One can't be "unborn!"
- 2D. We have -- **NOW** -- eternal life. John 3:36; 5:24.
- 3D. God's righteousness is ours as a gift. 2 Cor. 5:21.
- 4D. We have been baptized into Christ. 1 Cor. 12:13; Rom. 12:5.
- 5D. We are already, positionally, in heaven! Eph. 1:20; 2:6.
- 4C. Because of the character of God (His "attributes").
- 1D. **Omniscience.** Psa. 139:1 - 6; Isa. 14:28 - 30.
- 1E. Notice the story in Luke 14:28 - 30. The one who began to build before he was sure he could finish the building was a fool. If the believer can be lost, then God is like the fool of this parable. (But see Phil. 1:6)
- 2E. *"If one who is saved by His infinite grace  
Can ever, forever, be lost,  
Then God is the fool who started to build  
Before He had counted the cost!" -- W. P. H.*
- 2D. **Omnipotence.** Can He fulfill the promise of Rom. 8:28? See Rom. 8:35 - 39. If He cannot keep the wayward believer as He promised, how can we be sure He can save us in the first place?
- 3D. **Righteousness.** 1 Pet. 2:24; 2 Cor. 5:21. Both sin and the sin nature were paid for at Calvary. Even our sins as believers were paid in full, so He cannot demand payment again -- from us -- without being unrighteous Himself.
- 4D. **Immutability.** Salvation is a gift (Eph. 2:8; John 10:28). The believer has been chosen in Christ (Eph. 1:4) and predestined, on the basis of God's foreknowledge, to be conformed to the image of His Son (Rom. 8:29). Now see **ROM. 11:29!** "For the gifts and calling of God are without repentance [He will not change His

mind]."

- 3B. There was security for the OT saints also.
- 1C. Because they, too, were justified by faith. Hebrews chapter eleven.
  - 2C. Because the principle of justification by faith is common to all dispensations. Before Law -- Gen. 15:6; Rom. 4:1 - 4. Under Law -- Rom. 4:5 - 8.
  - 3C. Because most of the principles already given applied equally to the OT and the NT saints.
  - 4C. Because of the statements of Scripture.
    - 1D. Psa. 37:23, 24, 28, 39, 40; 97:10; 145:20; Prov. 2:8.
    - 2D. John 3:36; 5:24; 10:27 - 30 (these were given before the Cross and hence are on OT ground).
  - 5C. OT saints were just as secure as we are -- but probably did not know it as well as we do. They may have lacked assurance, but not safety.
    - 1D. They didn't have as much Scripture as we do upon which to rest their assurance.
    - 2D. They did not have some of the reasons we do in this Age of Grace. They were not members of the Body of Christ, not indwelt and sealed by the Holy Spirit, and not seated in the heavenlies. They had security but not as much assurance as we do today.
- 4B. Some problem texts
- 1C. Heb. 6 and 10. See chapter entitled "Hebrews chapters six and ten" in "Help in Hard Places." See footnote number one.
  - 2C. 2 Tim. 2:12. He will not deny us our salvation or our place in heaven, but a place of responsibility in reigning with Him (the topic of this verse). As to our salvation, that is His work, and, even if we "believe not," yet HE abideth faithful. To allow us to be lost would be denying Himself, and that He cannot do. See verse 13 of this chapter.
  - 3C. 1 Cor. 9:27. The note in the revised Scofield on this verse says, *"'Castaway' is translated from the Greek **adokimos**, meaning 'disapproved.' **Dokimos**, without the privative, 'a', is rendered 'approved' in Rom. 14:18; 16:10; 1 Cor. 11:19; 2 Cor. 10:18; 2 Tim. 2:15; and, in James 1:12, 'tried'. The prefix simply changes the word to a negative, i.e. 'NOT approved,' or 'disapproved.' The apostle is writing of service, not of salvation. He is not expressing fear that he may fail of salvation, but of his crown."*
  - 4C. Rom. 11:20, 21. The branches of the Olive Tree do not represent believers, as such, but those who have the responsibility to be God's witnesses in the world. Israel, as a nation, had that responsibility until Acts seven. The branches which were cut out of the tree were not **believing** Jews, or believers who had stopped believing, but the very leaders of Israel who knowingly rejected and crucified Christ, and stoned Stephen. Today the professing Gentile "church" has the responsibility to be God's witness in the world. It has miserably failed. The true believers will not be **cut out**

of the **tree**, they will be **caught up** to **heaven**. It is the unsaved "Christians" left behind at the Rapture who will be cut out of the tree.

- 5C. 2 Pet. 2:20 - 22. The interpretation is given in verse 22. Those spoken of were not redeemed -- not cleansed from sin on the **inside** -- but merely washed on the **outside**. The pig returned to his wallowing in the mire because he was still a pig. There had been no internal change. Many people can live better lives outwardly by associating with Christians, by hearing the truth of God, without ever **believing** the truth. When they turn away from what they know, without believing it, they are worse off than they were before hearing it. The "holy commandment" delivered to them was, "**BELIEVE!**"

5B. Doctrinal statement. See the textbook.

6B. Memory verses: **John 5:24; 10:27, 28; Rom. 8:38, 39; Psalms 37:23, 24; Phil. 1:6.**

## 6A. The Holy Spirit.

1B. His person. Refer to the lessons on the Godhead (2A, 5B, 3C).

1C. His personality.

1D. Some FALSE views.

- 1E. The Jehovah's Witnesses. They speak of the Holy Spirit as "*God's active force.*" Thus they deny His personality.
- 2E. Herbert W. Armstrong, in his magazine "Plain Truth," spoke of the Holy Spirit as "*That divine force by which much good is accomplished.*" Thus he, too, denied the personality of the Spirit.
- 3E. Many who do not have a clear view of the personality of the Holy Spirit refer to Him as "it" -- which, in English, effectively denies His personality, even though they might not actually teach that He is not a Person. The neuter pronoun "it" is used in the Greek, due strictly to Greek rules of grammar -- not indicating that the Spirit is a "thing." These very rules are broken in some places where the masculine pronoun "He" is used -- in order to make clear that the Holy Spirit is a Person (John 16:13 - 15).

2D. The elements of personality.

- 1E. Intellect. 1 Cor. 2:10, 11.
- 2E. Emotion. Eph. 4:30.
- 3E. Will. 1 Cor. 12:11.

2C. His deity. Acts 5:3, 4 and the attributes of God which He possesses.

2B. His work.

1C. In the OT (up until the Cross).

- 1D. Creation. Gen. 1:2; Job 33:4; Psalms 104:30.
- 2D. Conviction and restraint. Gen. 6:3; Isaiah 59:19.
- 3D. Revelation and inspiration. 2 Sam. 23:2.
- 4D. His relationship to OT people.

- 1E. **IN** some believers, on **some** occasions. Ezek. 2:2; 3:24.  
See Isa. 63:11 where God put His Holy Spirit **within** Moses.
- 2E. **AMONG** Israel. Hag. 2:5.
- 3E. Some were **FILLED** with the Spirit in order to accomplish a certain task. Exodus 31:3; 35:31.
- 4E. He came **UPON** some for enablement. Num. 11:17, 25; Judges 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; etc.
- 5E. He was **WITH** believers during the gospel period. John

4:17.

- 2C. In the NT (after the resurrection of Christ).
  - 1D. Regarding the world. He **CONVICTS**. John 16:8 - 11.
  - 2D. Regarding Scripture. **REVELATION** -- John 16:13 - 15; 1 Cor. 2:10. **INSPIRATION** -- 1 Cor. 2:13. **ILLUMINATION** -- 1 Cor. 2:11, 12, 14.
  - 3D. In relation to the setting aside of Israel. Matt. 12:31, 32; Acts 7:51.
  - 4D. He was **IN** believers after the resurrection. John 7:39; 20:22.
  - 5D. He came **UPON** believers on the day of Pentecost. Acts 1:8. This was the baptism of the Spirit mentioned in Mark 1:8. They were also **FILLED** with the Spirit at that time. Acts 2:4.
  - 6D. His special relationships with the Body of Christ.
    - 1E. He **BAPTIZES** us into Christ. 1 Cor. 12:13; Rom. 6:3.
    - 2E. He **INDWELLS** us. 1 Cor. 3:16; 6:19; Rom. 6:3.
    - 3E. He **SEALS** us. Eph. 1:13; 4:30.
    - 4E. He **FILLS** us -- as we yield to Him. Eph. 5:18.
    - 5E. He **PRAYS** for us. Rom. 8:26.
    - 6E. He is linked to nearly every part of our Christian life (we are to love in the Spirit, pray in the Spirit, walk in the Spirit, preach in the Spirit, be led by the Spirit, have joy in the Spirit, be sanctified by the Spirit, etc.).
  - 7E. **WARNINGS:** --
    - 1F. **Grieve** not! We must not refuse His leading -- Eph. 4:30.
    - 2F. **Quench** not! We must not totally reject His ministry - 1 Thess. 5:19.

3B. The doctrinal statement. See textbook.

4B. Memory verses: **1 Cor. 12:12, 13; Eph. 4:30.**

#### 7A. The Church.

- 1B. Meaning of the word "church." (Greek -- "*ecclesia*")
  - 1C. It does not mean a building, chapel, temple or cathedral.
  - 2C. It does not mean a denomination or organization.
  - 3C. It means **an assembly of** (not, necessarily believing) **people**.
- 2B. The "churches" mentioned in Scripture.
  - 1C. The nation of Israel in the wilderness was God's assembly there. Acts 7:38.

- 2C. The believers of Israel during Christ's post-resurrection ministry were a church. Psa. 22:22 with Heb. 2:12.
  - 3C. The believers in the early chapters of Acts were His church at that time. Matt. 16:18; 18:17; Acts 2:47; 5:11; 8:1, 3; 9:31.
  - 4C. The Body of Christ is His church today. Eph. 1:22, 23 (and many other passages in the last part of Acts and in Paul's epistles).
  - 5C. Believers gathered during the Tribulation will be His church then. Rev. chapters two and three with Rev. 1:4, 11, 20.
  - 6C. The gathering of ungodly men in Ephesus who were seeking to harm Paul were called a "church," Satan's church (Greek -- "*ecclesia*") -- Acts 19:32, 39, 41.
- 3B. The church today.
- 1C. Individual assemblies of believers.
    - 1D. When the word is in the **plural**. Rom. 16:4; 2 Thess. 1:4; etc.
    - 2D. When connected with a **place**. Rom. 16:5; 1 Cor. 1:2; Col. 4:15, 16.
    - 3D. When the text, or context, indicates that a **local group** is in view. Acts 14:23; 18:22; 1 Cor. 6:4; Phil. 4:15.
    - 4D. Names used.
      - 1E. The "Church of God." Used both of the kingdom churches (1 Cor. 15:9) and the churches of this age (both before Acts 28 [1 Cor. 1:2; 10:32] and after Acts 28 [1 Tim. 3:5, 15]).
      - 2E. The "Church of Christ." Rom. 16:16.
  - 2C. The entire body of believers of this Age of Grace. (Only in the last part of Acts and in Paul's epistles is this group referred to.) Many names are used:
    - 1D. "The church" -- where the context indicates it is not a local congregation.
    - 2D. "The Christ" -- (the definite article is in the Greek) -- 1 Cor. 12:12, 13. The reference here is to the church as the mystical Body of Christ -- the "one new man" of Eph. 2:15.
    - 3D. "The church which is His Body" -- 1 Cor. 12:27; Eph. 1:23; Col. 1:18, 24.
    - 4D. The "one new man" -- Eph. 2:15.
  - 3C. The beginning of the church which is His Body.
    - 1D. Not Pentecost -- otherwise we become entangled with the kingdom program.
    - 2D. Not Acts 28 -- otherwise we lose half of Paul's epistles and our "blessed hope."
    - 3D. The church of this age began "with Paul before he wrote his first epistle." This is the consensus of nearly all our grace men. It could mean it began in Acts 9, 11, or 13.
  - 4C. The program and message specifically for this church.
    - 1D. Consideration of the transition period. A study of Acts 9 through 28, and the Corinthian epistles, is of value here.

- 2D. Paul's epistles alone (all of them) give us this information.
- 3D. Besides our ministry on earth we are bearing a testimony before the principalities and powers in the heavens. Eph. 3:10.
- 5C. The conclusion of this age.
  - 1D. The church will not go through the Tribulation. Rom. 5:9; 1 Thess. 5:9. (See the chapters on this subject in "Help in Hard Places" by W. P. Heath. See footnote # 1)
  - 2D. The Rapture (not the coming in glory) is our hope.
  - 3D. Our hope is not a "**rupture**" (the teaching that only the spiritual members of the Body will be taken up and the rest left behind to go through the Tribulation). All members of the Body will be caught up **together**.
  - 4D. Not a "mid-tribulation" Rapture. It will take place before the last seven years (the 70th "week") of Dan. 9:24 - 27 begin.
- 4B. The "church of today" after the Rapture takes place.
  - 1C. First the Judgment Seat of Christ. 1 Cor. 4:5; 2 Cor. 5:10.
  - 2C. Heaven is to be our home. Phil. 3:20.
  - 3C. We will have an expanded ministry in the future.
    - 1D. It touches earth. 1 Cor. 6:2; 2 Thess. 1:10 (with Rom. 8:18, 19).
    - 2D. It concerns heaven. 1 Cor. 4:8; 6:3; 2 Tim. 2:12.
- 5B. The doctrinal statement. See the textbook.
- 6B. Memory verses: **Eph. 3:10; Col. 1:18, 19.**

#### 8A. Ministry gifts.

- 1B. 1 Corinthians, chapters twelve through fourteen. See the chapter on "Miraculous Gifts" in "Help in Hard Places." See footnote # 1.
  - 1C. The **diversity** of **gifts** to believers (**diversity** without **division** -- the answer to denominationalism) 12:4 - 11.
  - 2C. The **unity** of the **Body of Christ** in spite of differing gifts (**unity** without **union** -- the answer to ecumenicalism). 12:12 - 26.
  - 3C. **Diversity** of gifted **men** set in the Body. 12:27 - 30.
  - 4C. The **priority** of gifts. 12:31 -- 14:25.
    - 1D. Their priority in light of the temporary nature of the entire miraculous gift ("M.G.") program. There is a "more excellent way." 12:31 -- 14:1-a.
    - 1E. The best gifts are to be preferred (while the M.G. program is still in force). 12:31.
    - 2E. Love more excellent than the whole M.G. program. 13:1 - 13.
      - 1F. M.G.s are of no value without love. 13:1 - 3.
      - 2F. M.G.s do not, and cannot, produce character -- as love **does**. 13:4 - 7.
      - 3F. M.G.s are to be removed from the church by God, but love will remain. 13:8 - 13.

- 1G. The M.G. program **will cease!** 13:8.
- 2G. **When** the program is to cease. 13:9, 10.
- 3G. **Why** it will cease. 13:11, 12.
- 4G. **What remains** after the M.G. program is done away. 13:13.
- 3E. Follow after love. 14:1-a.
- 2D. Priority in light of the comparative value of the gifts (while they remain in the church). 14:1-b - 25.
- 5C. Rules for exercise of the gifts. 14:26 - 40.
  - 1D. For those who spoke in tongues. 14:26 - 28.
  - 2D. For those who prophesied. 14:29 - 33.
  - 3D. Women's place in the program. 14:34, 35.
  - 4D. Paul's place in the program. 14:36 - 40.
    - 1E. The Corinthians were not the authority. 14:36.
    - 2E. Paul is the authority. 14:37.
    - 3E. Closing instructions. 14:38 - 40.
      - 1F. The one who ignores Paul's authority is to be ignored. 14:38 NASB, "If anyone does not recognize this, let him not be recognized."
      - 2F. Orderliness is to characterize church ministry (both before and after the M.G.s are removed). 14:40.
- 2B. Eph. 4:11, 12. These gifts are non-miraculous. Even the "apostles" referred to are probably those sent with the gospel, as are missionaries today; and the "prophets" are the forth-tellers of the message in Scripture -- the "Bible teachers" of the stature to minister widely in the Body. The last apostle and prophet **in the miraculous sense** died when the apostle John was taken home to be with Christ.
- 3B. Romans 12:4 - 9. These are completely non-miraculous gifts.
- 4B. Doctrinal statement. See textbook.
- 5B. Memory verses: **1 Cor. 13:8; 14:37; Eph. 4:11, 12.**
- 9A. The walk** of the believer. (A careful study of pages 79 - 83 in "Bible Truth" will be very instructive on this matter)
  - 1B. The standards are higher than under the Law. (There is an outline study of "Law and Grace" in "Help in Hard Places." See footnote # 1).
  - 2B. Description of our walk.
    - 1C. Not like unbelievers. Eph. 2:2; 4:17.
    - 2C. Not after our own fleshly nature. Rom. 8:4; 1 Cor. 3:3.
    - 3C. Walk honestly. Rom. 13:13; 1 Thess. 4:12.
    - 4C. Walk in the Spirit. Gal. 5:16.
    - 5C. Walk in love. Eph. 5:2.
    - 6C. Walk in holiness. Eph. 5:8.
    - 7C. Walk carefully. Eph. 5:15; Col. 4:5.
    - 8C. Walk worthy of the Lord. Col. 1:10; 1 Thess. 2:12.

- 3B. The walk made possible.
  - 1C. By Christ Himself. Phil. 2:13; 4:13; Eph. 2:10; Heb. 13:21.
  - 2C. By His Spirit. Gal. 5:16; Eph. 5:18.
  - 3C. By His word. Psa 119:9, 11;. John 17:17.
  - 4C. By grace. 2 Cor. 9:8.
- 4B. Doctrinal statement. See the textbook.
- 5B. Memory verse: **2 Cor. 9:8.**

### 10A. The Lord's Table.

- 1B. It is for us today
  - 1C. It is part of Paul's commission. 1 Cor. 11:23. Paul is the only one who mentions it after the gospel records.
  - 2C. It is to be observed until Christ comes. 1 Cor. 11:26.
  - 3C. It has a significance for **US** which it did not have even when Christ instituted it. See 2B, 2C below.
- 2B. Significance of the Lord's Table.
  - 1C. It is the symbol of His death. 1 Cor. 11:26.
    - 1D. The elements are not **literal** flesh and blood. John 6:48 - 63. (This idea is called "transubstantiation" and is the view of the Roman Catholic Church).
    - 2D. The elements are not **spiritually** His very body and blood. (This view is called "consubstantiation" and is the view of the Lutheran Church).
    - 3D. They **are symbols** of His body and blood. This was the view held by Zwingli, a contemporary of Martin Luther.
    - 4D. The elements (bread and wine) have no intrinsic value (no value of themselves).
  - 2C. For **us today** the loaf symbolizes Christ's **mystical** Body also. 1 Cor. 10:16, 17.
- 3B. Practical considerations. It is not a **ritual** -- so few details are given as to how, or how often, it should be observed. The following are **suggestions** only:
  - 1C. A loaf should be used because it symbolizes both Christ's physical body broken, and the unity of His mystical Body, better than some broken up crackers, cut up bread, or wafers.
  - 2C. If grape juice is unavailable, use Pepsi or -- if nothing else is available -- use just water. If Christ could make wine out of water, we surely can use water instead of wine **when that is all we have**. It is not the symbol, but the thing symbolized, which is important. (This meets a need on some mission fields).
  - 3C. **Usually**, when you celebrate the Lord's Table, don't focus attention on the supper and the symbols -- talk about **CHRIST!**
  - 4C. The Scripture doesn't have to always be 1 Corinthians eleven.
  - 5C. Don't try to "police" who partakes (each one is to judge **himself** -- 1 Cor. 11:28). It is the **LORD'S** Table, not **ours**. Have it at a time when,

normally, the group is mostly believers.

6C. How often to observe it:

1D. Not so often that it loses meaning and becomes just a ritual.

2D. Not so seldom that it seems of no importance.

4B. The statement of faith. See textbook.

**11A. Baptism.** We "believe in baptism" -- though we don't practice **water** baptism.

1B. We believe what the word of God says about the OT baptisms. Heb. 6:2; 9:10; 1 Cor. 10:2.

2B. We believe what the word of God says about baptisms during the gospel period.

1C. Washings. Mark 7:4, 8; Luke 11:38.

2C. John's baptism. John 1:33; etc.

3C. Baptism as practiced by Christ's disciples. John 4:1, 2.

4C. Christ's baptisms. Matt. 3:23; Luke 12:50.

3B. We believe what the word of God says about baptisms in the early chapters of Acts.

1C. At Pentecost. Acts 1:5; 2:1 - 4.

2C. Water + Spirit. Acts 2:38.

3C. Spirit + water. (reversed order). Acts 10:47, 48.

4B. We believe what the word of God says about baptism in Acts chapters 9 -- 28.

1C. Paul was baptized in water. Acts 9:18; 22:16.

2C. Paul baptized some others in water. 1 Cor. 1:13 - 16. But he was not **sent** to baptize in water, it was not part of his commission. 1 Cor. 1:17.

3C. A **NEW spiritual** baptism was introduced. 1 Cor. 12:12, 13.

5B. We believe what the word of God says about baptism today. Rom. 6:3; Gal. 3:27; Eph. 4:4, 5; Col. 2:12.

6B. We believe what the word of God says about baptism after this Age of Grace is past. Matt. 3:11.

1C. With the Holy Spirit -- Israel at her national conversion.

2C. With fire -- judgment poured out on all unbelievers. 2 Thess. 1:7, 8; Rev. 20:15.

7B. Statement of faith. The textbook.

8B. Memory verses: **Eph. 4:4, 5.**

**12A. The last things.**

1B. The Rapture of the church (See 7A, 3B, 5C).

2B. The Body of Christ after the Rapture (See 7A, 4B).

3B. The prospect for the OT saints (including kingdom believers in the NT).

1C. Resurrection (along with the resurrection of believers who died during the Tribulation).

1D. Prophesied in the OT. Job 19:25 - 27; Dan. 12:2-a.

2D. Prophesied by Christ. John 5:28, 29.

3D. The time of the resurrection -- the close of the Tribulation, at the coming of Christ in glory. Rev. 11:18; 20:4.

2C. Enjoyment of the millennial kingdom and, after the last great rebellion (Rev.

20:7 – 10), of the eternal kingdom. Matt. 8:11; 19:28; Rev. 20:4, 6.  
They will dwell in the New Jerusalem. Heb. 11:14 - 16; 12:22; Rev. 21:2 - 4.

- 4B. The prospect for all unbelievers.
- 1C. There will be no dispensational distinctions as to unbelievers. They all go to the same place, are raised at the same time, stand before the same judgment, and will be cast into the same Lake of Fire.
  - 2C. Conscious suffering after death. Ps. 73:16 - 20; Luke 16:22 -24.
  - 3C. **NO HOPE.** 1 Thess. 4:13.
  - 4C. Resurrection unto judgment. Dan. 12:2-b; John 5:28, 29; Rev. 20:5, 12 - 15.
  - 5C. Their fate -- the Lake of Fire, the second death, eternal perdition. 2 Thess. 1:9; Rev. 20:10.
- 5B. Doctrinal Statement. See the textbook.
- 6B. Memory verses: **John 5:28, 29; Rev. 11:18.**

### 13A. The mission and commission of the church.

- 1B. Not the "great commission" of Matt. 28:19, 20, etc.
- 2B. Set forth most fully in 2 Corinthians chapters 5 and 6.
  - 1C. Incentives.
    - 1D. The Judgment Seat of Christ. 2 Cor. 5:9, 10.
    - 2D. The knowledge of the "terror of the Lord" which awaits the lost. 2 Cor. 5:11.
    - 3D. The love of Christ. 2 Cor. 5:14-a.
    - 4D. Concern for the eternal welfare of others. Rom. 9:2, 3; 10:1.
  - 2C. Scope. 2 Cor. 5:14-b, 15. It reaches as far as the fall of Adam ("all were dead" should be "**ALL died**" -- i.e. in Adam, when he fell. See Rom. 5:12): as far as the provision made by Christ (He died for **ALL**).
  - 3C. Basis. Christ's death (2 Cor. 5:15-a) and the reconciliation wrought by Him at Calvary (2 Cor. 5:19-a).
  - 4C. Responsibility and authority. We are ambassadors for Christ, in Christ's stead, beseeching men to be reconciled to God. 2 Cor. 5:18-b, 19-b, 20.
  - 5C. Message. 2 Cor. 5:20-b, 21.
  - 6C. The time it is to be carried out -- **NOW!** 2 Cor. 6:2.
  - 7C. A description of the ministry. 2 Cor. 6:4 - 10.
    - 1D. Nine circumstances we face (we are to be patient in these nine areas of testing). 2 Cor. 6:4-b, 5.
    - 2D. Nine resources to meet the circumstances. 2 Cor. 6:6, 7.
    - 3D. The nine paradoxes we encounter. 2 Cor. 6:8 - 10.
- 3B. Doctrinal statement. See the textbook.
- 4B. Memory verses: **2 Cor. 5:20, 21.**

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