

“Mark Your Bibles”

Edward A. Brouillette & Jeff Asher



“Mark Your Bibles”

The Apostle Paul, by inspiration told us why the Scriptures were given to us (2 Timothy 3:16, 17). He also admonished us to use them carefully (2 Timothy 2:15). These warnings against careless use and departure from the Word of God are found enough times in Scripture to warrant our solemn submission to them.

Romans 1:16, 17 tells us of the power of the Word, and John tells us (John 20:30, 31) that the Scriptures were written to cause us to believe in Christ Jesus as the Son of God. Jesus is recorded as teaching the importance of hearing and learning in John 6:44,45.

This study came about because of the expressed need of conscientious Christians who wanted to help others know the power of the Gospel.

There were many Bible marking methods available; however, for one reason or another they were cumbersome or too difficult to use. The thought of a “routing” system came to me while on a trip following a map route. The numbering of the highways made it easier for me to arrive at my destination with fewer “side trips” and frustrations. I asked myself the question, “Why could we not set up ‘routes’ for Bible studies?” Therefore, I hereby submit the following for your use.

Help has been received from many others too numerous to mention over many years. Time, space and memory limitations will not allow our acknowledgment of all who have helped through the years. The thoughts are not original. Use this tool freely and share it with others but always to the glory of God, the Creator, and His Son, Jesus Christ, who died that we might live.

May God bless you in your study.

Edward A. Brouillette

An Additional Word

The material contained in these pages is primarily the work of Ed Brouillette. He has been preaching the Gospel for more than fifty years. In addition to being a Gospel preacher he is also an educator. Thus, his knowledge of the Scriptures combined with his teaching skills have helped produce this simple, but effective, method for marking Bible references in order to help facilitate the communication of the Gospel of our Lord to the lost.

My contribution to this effort is minimal. After approaching Ed about using his method with the Dumas Drive Church of Christ in Amarillo, TX, I asked if it would be possible to make this material available to a wider audience for free. He agreed and gave his consent to distribute this material via the worldwide web. My contribution then was the formatting of this web-book and the addition of a few notes and additional passages on the original routes. I have also supplied the routes after “route nine.”

Once you become familiar with this material you may wish to do what I did, add or delete material from the existing routes or create new routes. The system that Ed has worked out is adaptable to any number of topics.

Please use and share this material. It would be an excellent format to follow for a quarter in a Wednesday night Bible study. It would make an excellent format for a home study with members to encourage its use. Every high school class should develop this material for use with young people—one of our richest fields of endeavor.

Mark your Bibles, study your routes, become familiar with the texts and start sharing the Word. We must get busy in the great harvest of souls that is before us.

—Jeff Asher

“Mark Your Bibles”

ESSENTIALS FOR PROPER STUDY:

- (1) Your own copy of the Bible (the whole Bible, both Old and New Testaments). A Bible with wide margins will provide ample space for writing.
- (2) A pen, preferably red ballpoint (I have found the inexpensive fine point BIC to be the best), for marking your Bibles. A felt tip pen is not desirable because it usually it too broad, and will bleed through the average page in a Bible. Highlighter pens are not desirable because of the design of this system.
- (3) A desire on your part to know more about God’s word and how to use the “Sword.”
- (4) Diligent, faithful, consistent attendance at all scheduled classes.
- (5) Continued diligent practice in using God’s Word.

INTRODUCTION:

How many times when studying with others have you wished you had a system by which to be guided? How many times have you tried to impress a friend or neighbor with the fact that “we use the Bible only” and then have to resort to some tract, lesson book or other tool in your discussions?

This series is designed to help you in these areas, as well as to develop good study and work habits in your own study.

Paul said: Ephesians 3:3,4 (Let us now begin to form good habits by all turning to that passage. No marking yet—these are simply introductory remarks.) Have one of the members of the class read the passage. All should be able to hear and all should follow along. In spite of Paul’s statement it is evident that some misunderstand, pervert and/or deliberately misapply Scriptures.

Be impressed with the fact that the Bible is not a daily newspaper to be read through and discarded with no further thought. We see the mistake of some in John 5:39, 40. (All are encouraged to turn to the passage as a member of the class reads it. The teacher should resist the temptation to “speed things up” by quoting the passages used.)

Timothy’s instructions included this one—2 Timothy 2:15.

Peter pointed out—2 Peter 1:3.

James warns—James 1:21-25.

The Bible is a textbook—authored by God—that tells us about God, Christ, the Holy Spirit and man. It includes God’s plans for us, His commands, His promises, His warnings. Since this is true all of us ought to want to know more about the Bible and how to use it.

The Hebrew writer says—Hebrews 4:12.

We are admonished—Jude 3.

How can we use a weapon, or tool, if we have no knowledge or training concerning its effectiveness, or even its potential power? We must stop “playing around” with it and get serious.

Peter said Christians should—1 Peter 2:12; 2 Peter 3:18.

Paul rebuked some—Hebrews 5:12.

In this study we shall attempt, by working together, to become more profitable servants of the Lord, more effective soldiers for the truth and more confident proclaimers of the Gospel (1 Peter 3:15).

PROCEDURE:

With these introductory remarks over, we are now ready to begin “marking our Bibles.” It is important that you do not mark until you are told to do so. Please do not try to anticipate and go ahead of the teacher, and/or other students. It is also important that you do not “fall behind” in the study. If you find that you need more time, do not hesitate to let us know. We’ll slow down some.

Open your bibles to the first blank page in the front. This will be our starting point for each of the studies in this series. It will be our “index.” Nothing else should be written on this page.

It is important that you follow the instructions precisely. Do not improvise.

The route number for our first series is "1." Write the number "1" at the top of the blank page. Next to that number write the name of our study *The Nature Of Man*. It should look like this:

1—THE NATURE OF MAN

Next to the name of the series put the first reference. Now it looks like this:

1—THE NATURE OF MAN—II CORINTHIANS 4:16

Do not write anything else here. It may be that during the study you will feel the need of making notes. May I suggest a notebook? In this notebook you may duplicate the series and include the comments made in the class but it is important that we not write anything else here. Remember - as we study with our friends we will use only the Bible. You want the student to turn to each Scripture quoted and read it. You may make comments at that time which means that you need to study and prepare your self. If you try to write notes on the first page or subsequent references it will become cumbersome and defeat the purpose of the study.

In studying with you, I will make some comments to help in your understanding. If you have any questions, they should be asked at the time the question comes to your mind not several minutes later when we are talking about something else.

Remember, you should have written on the blank page chosen by you:

1—THE NATURE OF MAN—II CORINTHIANS 4:16

Let us turn to this passage together. In the margin, next to the text, write the number "1." This is our "route" for this series. Underline the reference with your red pen for emphasis and so that you may see it more quickly. Now, go to the bottom of the page. Write the number "1," our route, and next to it we will refer to the next passage of Scripture we want to consider. (**Note:** Do not make these notations too large. You may need more space for other notations when plotting another route.) In the blank space at the bottom of the page, you should have a notation similar to this:

1—GENESIS 1:26-27

We are ready to proceed with our study and complete route one. If you have questions as we are studying please raise your hand. It will be easier to help you while we are considering the text together rather than back tracking. Alright, let's go.

A NOTE TO TEACHERS:

The above procedure will be followed for each of the "routes" selected for study. It should be apparent that this system is adaptable to a limitless number of applications. You may desire to add to or modify the routes as outlined in this booklet. However, before you do so be confident of your "route." I have found that *Nichol's Pocket Bible Encyclopedia* by C.R. Nichol and *Ready Answers to Religious Error* by Williams and Dyke are useful in preparatory studies.

Also remember that some passages may be used in more than one "route." Care should be taken not to cross routes too often. The margins are just so wide.

Please emphasize to your students that this is just a system for being prepared to teach the lost. The power is not in the system, but in the Word of God. As with any system, this one will only be effective if those using it are diligent to study the passages to which they are introduced in each "route." One may have a well thought out system for organizing a study of the Word, but that organization is useless if one does not comprehend and understand what he has organized.

Finally, when studying with those needing conversion have them, as we have in marking our Bibles, go to each passage and read the text from their own Bible. They need to see the Word with their own eyes and hear it read in their own voice. This kind of personal engagement with the Bible is essential to conviction and conversion (Romans 10:8-17). May God bless you as you prepare to teach others and bless all whom you teach with the saving knowledge of our Lord and Saviour Jesus Christ.

“Mark Your Bibles”

- 1—THE NATURE OF MAN—II CORINTHIANS 4:16—**Paul speaks here of an inward man and an outward man. There are some who tell us that man is *wholly mortal* and that when he dies there is nothing left. He is “dead all over just like the little dog rover.” Paul does not agree with this concept. There is more to man than just this outward body.
- 1—GENESIS 1:26–27—**The Bible begins by affirming something about the nature of man. It is obvious that man has an exalted position in the creation and is viewed as superior to all other of God’s creatures. He alone is said to have been created in the image and likeness of God. However, what does this mean?
- 1—GENESIS 2:7—**Man does share things in common with the animals. God formed him from the dust of the ground just as He did all the beasts of the field and the birds of the air (Genesis 2:19). God gave them all *the breath of life* (Genesis 6:17; 7:15, 22). Yet, we have already noted that there is a duality about man—an inward man and an outer man. Since only man is said to have been made in the image of God it seems obvious that the inward or higher part of man is that which is in God’s image, not the flesh or lower life principle which man shares in common with all the animals.
- 1—I CORINTHIANS 2:11—**“*The spirit of man which is in him.*” Paul attributes intellect, reason and consciousness to “the spirit within” and not to the body. There is something apart from the flesh that gives man his higher powers of consciousness. Man is not like the animals because “*of the spirit of man that is in him*” that is made in the likeness and image of God.
- 1—JOHN 4:24—**God is a Spirit. Therefore, that of which we bear the image is His Spirit nature. If all we received from God was breath, then is not God just breath—hot air? If all we received from God is the flesh—a body, then is not God just dirt? No the inward man which is renewed and can live is a spirit in nature like God is a Spirit.
- 1—LUKE 24:39—**After the resurrection Jesus appeared to the Twelve in His resurrection body. The were frightened by His appearance and supposed they had seen a “spirit”. Jesus disabused their minds of this false assumption showing them His hands and feet saying, “*A spirit hath not flesh and bones as ye see me have.*” Since God in Heaven is a Spirit, He does not have flesh and bones. Therefore, that which is in the image of God cannot be the flesh—the body.
- 1—LUKE 23:46—**While Jesus was hanging on the cross he cried out to God to receive His spirit (a quotation of Psalm 31:5). What did God receive? His body went immediately to the grave. Three days later, Jesus showed Himself alive in the body that came from the grave. Jesus, as a man, had both body and spirit.
- 1—HEBREWS 12:9—**God is called “*the Father of Spirits.*” In the passage He is contrasted with the “*fathers of our flesh.*” Therefore, there is a part of man distinct from his flesh begotten by his earthly father, of which God is properly called the Father. Furthermore, those whose spirits are in subjection to God will live. Obviously, man is not wholly mortal flesh and blood.
- 1—DANIEL 7:15—**“*My spirit in the midst of my body.*” Daniel affirms the duality of man; he is both spirit and flesh. Notice also that he associates his emotions and reason with His spirit.
- 1—ZECHARIAH 12:1—**While the body was formed of the dust of the earth, God has formed within man that which is in His likeness and image—the spirit.

1--GENESIS 3:19--The consequence of sin was death. In death the body returns to the dust or earth from which it was formed. However, what becomes of the spirit of man made in the image of God?

1--JAMES 2:26--The Bible continues to affirm the dual nature of man—body and spirit. Note that James does not say that the spirit without the body is dead or ceases to exist. Death is a condition that affects the body; it does not affect the spirit. The body is dead and returns to the dust, but what of the spirit?

1--2 CORINTHIANS 12:3--Paul speaks of an incident in his past. He doesn't know whether he was in or out of the body. This text demonstrates that man can exist separate or apart from his body. Remember, the body is dead without the spirit, not both dead or ceasing to exist.

1--ECCLESIASTES 12:7--The dust—the body formed from it—returns to the earth and the spirit returns to the Father of Spirits who gave it to man. We are far more than a body made out of the dust of the earth. We possess a spirit that comes from God, made in His image and likeness.

1--II CORINTHIANS 5:1-6--Paul speaks of his spirit residing in an earthly tent and having a desire to move into a permanent heavenly house. This is a figurative depiction of His expectation of death. Paul clearly understood that man was not wholly mortal; he expected to survive his earthly body and eventually obtain an eternal, heavenly one in the resurrection. Note in 5:6 he specifically refers to his present condition as “at home in the body.”

1--PHILIPPIANS 1:21-24--Paul is speaking of his death (v. 21). This verse is a commentary on II Corinthians 5:1-6. Paul was expecting to die, leave his fleshly body in the grave while his spirit went to be with Christ. The Apostle knew that he was more than a body of flesh.

1--II PETER 1:13-14--Peter also speaks of being in a tent that he will soon put off. He knew there must be more to man than just this mortal body.

1--MATTHEW 10:28--The body can be killed and the spirit or soul will survive. They are not the same. Man is not wholly mortal; there is within him an immortal spirit.

1--MATTHEW 16:24-27--Jesus assigns value to the human soul. He says it is the most precious possession that we have. There is not anything that we can give to redeem it. There is not anything for which we might give it up that will equal its worth. Don't you want to save your soul?

“Mark Your Bibles”

INTRODUCTION:

Paul affirmed that we could understand God’s word (Ephesians 3:3–4). In spite of Paul’s statement, it is evident that some do misunderstand, pervert or deliberately misapply God’s word. They believe they cannot understand because they have told this so often by priests, preachers and parents. They are unconcerned that they pervert and misapply the Word because they are convinced it is impossible to do otherwise. They have contrived a religion that pleases them and are convinced God is pleased since he has not made it clear what He truly desires. The majority believes we are helpless to do otherwise because the Bible is an incomprehensible mystery.

The Bible is not a daily newspaper to be rapidly and carelessly read over and then discarded with no further thought (see and discuss: John 5:39–40; 2 Timothy 2:15; 2 Peter 1:3). The reason that most do not understand the Bible is that they have never taken the time to really read and study it. Convinced that it is incomprehensible, they haven’t even tried. Some that have tried gave up, because they had no appreciation for its organization or knowledge of the relationship of the parts to the whole.

The Bible is a textbook. It was authored by God and written by men chosen by Him. The Bible tells us about God, Christ, the Holy Spirit and man. God must have intended that man understand what was written or He never would have gone to the great care necessary to give man such a book. Neither would he have seen to it that His book was so carefully preserved or made universally accessible.

2—UNDERSTAND THE BIBLE—JOHN 20:30–31—*Why was The Gospel According to John*

written? Can we understand this simple statement? It is clear that accounts of the signs done by Jesus were recorded that those who read might believe Him to be the Son of God.

2—JOHN 8:32—Jesus said we could know what the *Truth* is. That should settle it.

2—EPHESIANS 5:17—Paul commanded that we understand it (cf., 1 John 5:2–3)

2—EPHESIANS 3:1-4—What does Paul say would happen when we read? The word “perceive” means “to understand with the mind.” One can understand Paul’s understanding of God’s revelation in Christ Jesus.

2—II TIMOTHY 3:13–17—Timothy “knew” the Holy Scriptures and as a result was made “wise unto salvation.” These same Scriptures are able to “thoroughly furnish” a man unto ALL good works. How is that possible if men cannot understand what the Scriptures teach?

2—II TIMOTHY 4:3–4—Paul explains why some men do not understand the truth revealed in the Bible, they turn away from truth to follow what their heart desires to do. They follow “fables,” that is, literally fiction. They make it up as they go along to suite themselves.

2—II THESSALONIANS 2:11–12—Men are led away from truth into error because they do not love truth more than anything else. This is why they can be seduced and deceived.

2—II PETER 3:16—There are difficult things in the Bible which require much study. Those who are ignorant and are not grounded in the Scriptures will be led into error.

2—JOHN 7:17—The promise of God is that those who want to know the truth can and will find it.

2—LUKE 8:15—The “good ground” is characterized by “an honest and good heart.” Pride, prejudice, skepticism and lust keep men from understanding the Bible, the Word of God. The fault is in man and not in the Word.

2—I CORINTHIANS 2:12–16—Paul affirms that the Apostles had received from Jesus Christ through the Holy Spirit “the hidden wisdom of God.” This they had received in order that they might “know the things freely given to us of God.” The Word of God can be understood. The “natural man” that does not receive the things of the Spirit is that man who [1] does not will to do God’s will (cf. Romans 8:7); [2] he has a skeptical mind (1:23), and [3] he is following the desires of the flesh (1:26).

2—HEBREWS 4:12–13—We are told the Word is living and active. How can instructions be living and active if they cannot be understood? How is it possible for the Word to discern the character of our thoughts and intentions without being understood by the one reading it?

2—JAMES 1:21–25—The Word is able to save us. However, we must be doers of the Word. We cannot ignore what the Scriptures reveal to us about ourselves and our needs. How could the Word be such a “mirror” of the soul if we cannot see the image it portrays? James clearly shows us that the fault is with the “forgetful hearer” and not the Word.

“Mark Your Bibles”

INTRODUCTION:

In the religious world today minds differ on the necessity and the mode of water baptism. In this study we will focus on the action necessary to effect New Testament baptism. Does the New Testament authorize sprinkling, pouring or immersion? Is one mode to be preferred over another, or are all three acceptable before God and Christ? We will learn through our study of the Scriptures that baptism is immersion only.

3—BAPTISM IS IMMERSION ONLY—MATTHEW 3:5-6—John was baptizing in the Jordan River. Why IN the river if all he needed was a cupful of water, or a branch dipped in water with enough water on it to sprinkle?

3—JOHN 3:23—You would not necessarily need MUCH water for sprinkling or pouring, yet the reason John was baptizing in this particular place was because there was MUCH water. What was John doing that necessitated MUCH water?

3—MARK 1:5, 9-10—The men of Jerusalem, Judea and all around Jordan CAME to John to be baptized. Finally, Jesus CAME to be baptized of John. When John completed baptizing Jesus, He came UP and OUT of the water. What was John doing that required that men go to him? If sprinkling is the action in view, why would it be necessary to be IN the river, and to come UP and OUT of the river?

3—ACTS 8:36-39—As in the cases above the amount water necessary to accomplish baptism is such that the candidate must COME to it. Notice also that the baptizer and the baptized both go INTO the water. Why should both go INTO the water if only a cupful for sprinkling or pouring was needed? Finally, considering all that the text says, what action could possibly necessitate going INTO the water, BAPTIZING, and COMING UP OUT of the water? Immersion is the only action that corresponds to all of these facts.

3—ACTS 22:16—Baptism is called a “washing.” Which action, sprinkling, pouring or immersion, is most consistent with the idea of “washing away sins”?

3—II KINGS 5:10, 14—Elisha told Naaman to go and wash in the Jordan River seven times. When Naaman obeyed the commandment of the prophet he dipped seven times in the river. [Note: In the LXX (the Greek translation of the OT), the words “wash” and “dip” are the same

Greek words translated “wash” and “be baptized” in Acts 22:16]. Only an immersion could accomplish a washing of the body.

3—LEVITICUS 14:15, 16—This text supplies all three actions that are claimed for baptism—dipping, pouring, and sprinkling. It is clear that “dipping” is not the same action as “pouring” or “sprinkling.” Compare this text with Acts 8:38. Did Philip dip, pour or sprinkle the Eunuch when it says, “He baptized him.” [In the LXX text of this verse the Greek words *baptizo* and *rhantizo* are used for dip and sprinkle respectively.]

3—EPHESIANS 5:26—There is one thing commanded by Christ associated with salvation that involves water, namely, baptism. Which action, sprinkling, pouring or immersion, is most consistent with the idea of “the washing of water”?

3—TITUS 3:5—Which action, sprinkling, pouring or immersion, is most consistent with the idea of the “washing of regeneration”?

3—ROMANS 6:3–4—This passage tells us we are BURIED with Christ. How could sprinkling or pouring come close to resembling a burial? Does one “bury” by sprinkling a little dirt on a dead body or is it accomplished by immersing the body in the grave? Paul tells us that the old man of sin is crucified with Jesus and destroyed in the grave of baptism; then, the new man is raised to walk in “newness of life.” Which action, sprinkling, pouring or immersion, best represents this truth?

3—GENESIS 23:4, 19—What did Abraham require in order to bury Sarah? He said he wanted to bury her “out of my sight,” so he buried her IN the cave of the field of Machpelah. A literal burial is an immersion in the grave of earth, and baptism is an immersion in the grave of water?

3—COLOSSIANS 2:12—BURIED and RAISED in baptism. Compare to Romans 6:3–4. Note that baptism also involves a RESURRECTION. What action, sprinkling, pouring or immersion, facilitates the representation of being “risen with Christ” in the “likeness of His resurrection”?

3—COLOSSIANS 3:1–4—When are we said to be risen with Christ? What action portrays our resurrection to new life, sprinkling, pouring or immersion? It is only when we have been “risen with Christ” in baptism that we are “dead” to sin and alive “in Christ”. Only those risen with Christ have the hope of appearing with Him in glory. What is your condition without immersion? Do you have any hope of eternal life

“Mark Your Bibles”

4—WHAT IT MEANS TO BELIEVE ON JESUS—JOHN 3:14-16—This text is sometimes called the “Golden Text of the Bible.” This is so because it presents to us in one verse the following:

- The Greatest Being—God
- The Greatest Motive—Love
- The Greatest Need—the World
- The Greatest Sacrifice—the Only Begotten Son
- The Greatest Offer—Whosoever
- The Greatest Condition—Believeth
- The Greatest Tragedy—Perish
- The Greatest Promise—Everlasting Life

Most everyone is acquainted with this text. However, few truly understand what it means to believe on Jesus. In our study, we want to learn what it means to believe on Jesus Christ and be saved.

4—NUMBERS 21:8-9—God told Moses to make a brass serpent and put it on a pole in the center of the camp. He said everyone that had been bitten by the fiery serpents that came to the pole and looked on the brass serpent would be healed. Israel was saved by faith; however, it was not by *faith alone*. There was something God required of them in order to be healed—they *had to look*. They could not remain in their tents and say, “I believe, I believe!” No, they had to obey God. Now, Jesus said that He, the Son of Man, would be lifted up *like* the serpent in the wilderness was lifted up. Just as the Israelites were not saved by faith alone, neither are we saved by faith alone; we have to obey Jesus. There is no doubting that we are saved by faith, but we are NOT saved by faith alone.

[Familiarize yourself with this entire context in order to communicate the story in your study.]

4—JOHN 3:18-21—Jesus describes the character of the faith that is required in order to be saved. The man that *believeth not* and is *condemned* is the man that “doeth evil” and whose “deeds were evil.” But the man that *believeth on Him* and is *not condemned* is the man “that doeth truth” whose deeds are “wrought in God.”

4—JAMES 2:14, 17, 26—Faith without works is dead being alone. Just like the body without the spirit is dead, so faith without works is dead. It is neither faith nor works alone, but both together. This is illustrated by desire without the appropriate action in relieving the needy (cf. I John 3:18), by the dead faith of the demons, the obedience of Abraham and the obedience of Rahab. [You should familiarize yourself with this whole context thoroughly in preparing for your studies.]

- 4—GENESIS 22:12**—When did Jehovah say He knew that Abraham feared God? It was not until he had done all that Jehovah commanded him concerning Isaac (cf. 22:2). [Familiarize yourself with this entire context in order to communicate the story in your study.]
- 4—HEBREWS 11:17-19**—Abraham “offered up Isaac” *by faith*. His obedience to God was a matter of faith.
- 4—JOSHUA 2:18-19**—Rahab was instructed to put the scarlet cord in the window of her house which was on the wall and bring all her family inside. If she did not do this, she and all of hers would perish. Rahab and her family were saved alive. [Familiarize yourself with this entire context in order to communicate the story in your study.]
- 4—HEBREWS 11:31**—*By faith the harlot Rahab perished not with them that believed not*. Her obedience was of faith. Her faith saved her because it was made perfect through works, that is, obedience.
- 4—ACTS 2:36-41**—Peter preached Christ to this audience. Verse 36 indicates without doubt that these men were convicted of the truth of his preaching—*they were pricked in their hearts*. However, they were not considered saved at that point. It was after repentance and baptism that they were saved and added to the church (v. 47, *the Lord added to the church daily such as were being saved [ASV]*).
- 4—ACTS 16:14-15**—When did Lydia regard herself as a believer? When she heard the Gospel or after she had obeyed the Gospel? Obviously, she was not regarded a believer until after her obedience to the Gospel.
- 4—ACTS 16:31-34**—When was the Philippian jailer called a believer before his repentance and baptism or after? He is not called a believer until after he is baptized into Christ.
- 4—HEBREWS 5:8-9**—Of whom is Jesus the Saviour? Jesus is the Saviour of ALL that obey Him? Are there any who Jesus saves that have not obeyed Him?
- 4—MARK 16:16**—This is what Jesus has asked you to do. Will you obey Him and be saved?

“Mark Your Bibles”

INTRODUCTION:

Many have been taught that once one becomes a Christian there is nothing he can do to be lost. This is the doctrine which is popularly called “*once saved always saved*” or, in the creeds and manuals, *The Doctrine of the Perseverance of the Saints*. It is the “P” in the “TULIP” of Calvinism.

However, the Bible teaches that it is possible for a believer to become an unbeliever, a child of God can so sin as to be lost. This subject needs to be taught because this erroneous view of perseverance is a deceitful doctrine that lures men into a false sense of confidence and a false system of justification.

5—POSSIBLE FOR A CHILD OF GOD TO SIN & BE LOST—II PETER 1:10—First, it is important that you make clear you do not believe in the *inevitability* of apostasy. This passage teaches that the believer is secure in Christ. However, the passage also teaches that there is a possibility of apostasy. The Christian needs to be concerned about avoiding sin.

5—I CORINTHIANS 10:12—Israel entered into a covenant with God having Moses as their mediator upon crossing the Red Sea (cf. Exodus 14:30). They were in fellowship with God because they ate heavenly bread and drank heavenly water. However, they murmured and rebelled lusting after evil things—they were not satisfied with what God provided and turned back in their hearts to Egypt (Numbers 11:5-7). For their treachery God slew them until they all perished, except Joshua and Caleb (Numbers 14:21-35; Deuteronomy 2:16-18). Paul says that these things are for our learning; *therefore*, let him that thinks he is standing take heed to avoid falling as they did. Just as Israel fell and could not enter into Canaan, so we may fall and not enter into Heaven.

5—HEBREWS 3:12-4:1—The Hebrew writer refers to the same series of events in the history of Israel as the Apostle Paul in 1 Corinthians 10. Notice that he warns *brethren* to take heed against *an evil heart of unbelief* (3:12) that will result in a departure from the living God. Can a believer become an unbeliever? This passage says that he can. The believer’s standing is maintained through steadfastness (3:14). The exhortation continues into chapter four where Christians are told to fear God. Those that follow the course of Israel will also miss the promised rest of eternal life (4:6-9).

5—EZEKIEL 18:24-28—This text reveals an eternal principle of God’s righteousness. When a righteous man turns away from his righteousness by sinning and dies with guilt; he loses his soul (cf. John 8:21, 24). However, a wicked man that repents will be saved.

5—LUKE 8:13—Jesus taught that believers could sin and be lost in the parable of the Sower. Those on the rock had no root. They heard, believed and received the word with joy (they were saved). However, in time of temptation they sinned, and fell away (cf. Mark 4:17; Matthew 13:20–21).

5—JOHN 15:1-10—Christ is the vine. Men are the branches (John 15:6). He will cut away the branch that does not bear fruit. The branch was once part of the vine but was taken away. It is not necessary that one become an unfruitful branch. He can continue in the commandments of Christ (John 15:10). Therefore, a believer can fall away and be lost.

5—I CORINTHIANS 9:27—The Apostle Paul is certainly an example of a man that wanted to go to heaven. He was a man of great confidence in his salvation (cf. 2 Timothy 4:6-8). However, this stalwart defender of the faith said it was possible that even he could become a *castaway* and be lost.

5—GALATIANS 5:4—Those who were trying to justify themselves by the Old Law had fallen from grace. They had done that which some modern denominations tell us is impossible. They had left the faith, gone into error and were lost.

5—HEBREWS 10:26-31—These had (1) received the knowledge of the truth, (2) sinned, (3) were without a sacrifice (4) had nothing to look forward to but a fiery judgment (5) worse than death (6) which would be directed at them, the people of God, (7) from the living God.

5—2 PETER 2:20-21—Notice in this text that (1) they had escaped the pollution that is in the world, (2) were again entangled in it, (3) and overcome by it, (4) their latter end was worse than their former condemnation, (5) it would have been better for them to have never known the truth, than (6) after they had known it, to (7) turn aside from the holy commandment. The Christian that goes back into sin is like a sow that returns to wallowing in the mire and a dog that comes back to lick up his own vomit.

5—ACTS 8:20-23—Here is the case of a Christian (a penitent, confessing baptized believer, see: 8:12-14) that committed a grievous sin. Was he destined and doomed to eternal ruin? No, he could be saved from the consequences of his iniquity through repentance and prayer. So may you.

5—1 JOHN 1:7-9—God is faithful to forgive the Christian that confesses his sins, that is, He will always do it. We can be confident that Christ knows us because we are keeping this commandment (2:1-4).

5—JAMES 5:16-20—When the Christian confesses his sins to God in prayer his soul is saved from death and a multitude of sins are hidden.

“Mark Your Bibles”

INTRODUCTION:

Almost every denomination practices something that it calls baptism (the Quakers and some hyper-dispensational Calvinist groups are the notable exceptions). However, while there is wide acceptance of it, there is great diversity in conviction regarding its purpose or design. Many sects accept it as wholly symbolic, the outward sign of an accomplished salvation. Others contend that it is a sacrament administered by the Church necessary for the removal of Adamic sin. Still others accept it as essential for Church membership but non-essential for salvation.

The purpose of this study is to simply learn the purpose or design of water baptism. It shall attempt to answer questions concerning who should be baptized and why.

6—THE DESIGN OF WATER BAPTISM—MARK 16:15–16—Whom did Jesus command to be baptized? What was the purpose for which He gave this commandment?

Consider what some say about baptism contrasted with what the text really says:

- (1) *Quakers* say: “He that believes and is not baptized shall be saved.”
- (2) *Catholics* say: “He that does not believe and is baptized shall be saved.”
- (3) *Universalists* say: “He that doesn’t believe and is not baptized will be saved.”
- (4) *Baptists* say: “He that believes and is saved may be baptized upon a vote.”
- (5) *The Bible* says: “He that believes and is baptized shall be saved.”

6—I PETER 3:21—The waters of the flood were the means by which God brought Noah into a saved relationship (Genesis 7:7) by destroying the wickedness of which they had once been a part (2 Peter 3:6). Corresponding to that, baptism brings the believing penitent into the kingdom of God’s dear Son purging his conscience of sin through the remedial work of Christ (Hebrews 9:14).

6—ACTS 22:16—Saul’s sins were washed away after he was baptized. Saul was not saved on the road to Damascus, or while praying in Simon’s house. The Lord said he would be told what he “must” do in Damascus (Acts 9:6). The only thing that Ananias told Saul that he had not already heard from the Lord is the command given to him in this text (cf. Acts 22:13-15 and Acts 26:16-18).

6—EPHESIANS 5:25–27—What does Christ use in order to sanctify and cleanse the Church? It is water through the word. The only water that comes through the Word is the water of baptism.

6—1 CORINTHIANS 6:9–11—Paul says that the Corinthians were sinners alienated from the kingdom of God before their washing, justification and sanctification. Baptism is the only washing in the New Testament associated with the cleansing of sin.

- 6—TITUS 3:4–5—**We are saved by the “washing of regeneration” which is the “renewing of the Holy Ghost.” We have just learned that the only washing connected with salvation is water baptism.
- 6—JOHN 3:1-8—**Jesus identifies two agents in the “new birth,” water and the Holy Spirit (3:3, 5). The *water* of the text is not the “water” (amniotic fluid) of physical birth (3:6). It is not the Holy Spirit (it is water *and* the Holy Spirit, 3:5). The only water associated with salvation is the water of baptism (I Peter 3:21).
- 6—ROMANS 6:3–4—**There are three things which this text asserts: (1) baptism stands between the believer and Christ; (2) baptism stands between the sinner and the death of Christ; (3) baptism stands between the old man of sin and being raised to walk in newness of life. Therefore, what is the condition of the unbaptized man? He is without Christ; he is estranged from the blood of Christ, and he is dead in his past sins.
- 6—COLOSSIANS 2:11–12—**In baptism there is a spiritual operation performed by Jesus Christ—*“the circumcision made without hands.”* Before baptism we possess the body of the sins of the flesh, in baptism that body of sins is cut off through faith when we are buried and raised with Christ. Before baptism we are dead in our sins, after baptism we are dead to sin and alive in Christ (cf. Colossians 3:1).
- 6—GALATIANS 3:26–27—**Prior to baptism we were “under sin” (Galatians 3:22). However, we became “*children of God by faith in Christ Jesus*” when we were baptized into Christ. We are “in Christ” when we are “baptized into Christ” which is when we “put on Christ.” This may be illustrated after this fashion: Jeff is in the jacket when Jeff puts on the jacket by slipping Jeff into the jacket. Similarly, we are in Christ when we put on Christ by being baptized into Christ.
- 6—ACTS 2:36-38—**Here are men that were convicted in their hearts that Jesus of Nazareth was the crucified, resurrected, glorified Son of God and Saviour of the world. What were these believers told to do? Repent and be baptized for the remission of sins. Repentance and baptism are joined together. Whatever their repentance was “for” baptism was “for.” Both are “for” remission of sins, salvation. They were not baptized because they were already saved any more than they repented because they were already saved (cf. Matthew 26:28).
- 6—MATTHEW 28:18-20—**It is Jesus, the Son of God that commanded water baptism. He is the Saviour of those that obey Him (Hebrews 5:8–9). Notice only those that are taught the Gospel can be baptized (cf. Mark 16:15,16). In addition, notice, baptism is *not* the final step in our life of commitment to Christ—rather it is the initiatory rite of the new life (Romans 6:4-7). However, the most compelling aspect of the text is the statement that baptism is *in* or *into* “the name of the

Father, Son and Holy Spirit.” In water baptism we are brought into a relationship with the Godhead. We are not *in* God, *in* Christ or *in* the Spirit apart from being baptized *into* the name.

“Mark Your Bibles”

INTRODUCTION—

There are some in the religious world that require we be bound to the Old Covenant God made with Israel. This series will demonstrate that we are under a new and better covenant, the New Testament. It begins by showing to whom the Old Testament, the Ten Commandments, the Law of Moses was given. It proceeds to consider those texts in the New Testament that declare we are not under the Law of Moses. This “route” may be used to show that we are not justified by the Law, that we are not obligated to keep the Sabbath, and that we are not allowed to return to the Law of Moses as the primary source of authority in religion.

7—NOT UNDER THE OLD TESTAMENT—DEUTERONOMY 5:1–5—We are specifically told in verse 1 that God “called all Israel” and spoke to them. He did not make this covenant with their fathers (that’s every from Adam to the third generation of the Egyptian bondage) but with those present and alive at Sinai that day (v. 3). A covenant is only binding on the parties to it. It does not affect any others. The Law was between God and Israel, no other nation or race was included in it.

7—NEHEMIAH 9:6–14—God gave Israel His judgments, laws, statutes, precepts and commandments, including the Decalogue, from Heaven at Mt. Sinai by the hand of Moses. Note the distinction that made between the Law and the Abrahamic Covenant of Genesis 12.

7—JEREMIAH 31:31–34—God says the day is coming when He will make a New Covenant with Israel and Judah. It will NOT be the covenant He made with them when He brought them out of Egypt (which included the Decalogue). This New Covenant would have two distinct features: (1) faith as a prerequisite to admission to the covenant people (John 6:44–45; Hebrews 11:6; cf. Genesis 17:10-14), and (2) complete forgiveness of sins (Leviticus 16:29-31; Hebrews 10:1-4; 9:28; I John 1:7).

7—EZEKIEL 16:60–63—The covenant of the “days of their youth” was the Law given at Mt. Sinai (cf. 16:1-8); however, God intended to enter into a new and everlasting covenant with Judah. There is a clear distinction between their covenant (the Law) and God’s New Covenant (the Gospel). This covenant would require faith and repentance which would result in the forgiveness of their sins.

7—GALATIANS 3:16–19—Paul gives the timetable scheduling when the Law would be superseded by the New Covenant: “till the seed should come.” Thus, the Law was never intended to be permanent. Rather it was “added” and would endure only till God’s purpose through Christ was effected.

7—ACTS 3:18, 25–26—Peter affirms the promise to Abraham concerning the “seed which is Christ” was fulfilled with the death and resurrection of Jesus. Therefore, the New Covenant was in place with the ascension of Christ to God’s right hand which was first preached on Pentecost.

7—EPHESIANS 2:14-16—Jesus abolished in His flesh by death on the cross “the law of commandments contained in ordinances.” What is this “law of commandments contained in ordinances”? It’s the Law of Moses including the Ten Commandments (see: Leviticus 18:3-5; 2 Chronicles 33:8; 2 Kings 17:36–37).

7—COLOSSIANS 2:14 —Jesus by His death on the cross took “the handwriting of ordinances that was against us” out of the way. What are these ordinances? They are the ordinances about meats, drink, holy days, new moons and Sabbath days (cf. Leviticus 23:37,38).

7—HEBREWS 7:11–14—Paul shows that the Law of Moses must be superseded by a New Covenant in order for Christ to function in His capacity as High Priest. The forgiveness of sins was not possible under the Law and required a new priest after the order of Melchisedec (see: Genesis 14:17–19; Hebrews 7:1–10; Psalm 110). That the Law could not continue is evident in that it makes no provision for any priest other than those from the tribe of Levi (Hebrews 8:1-4). We cannot have Christ as our High priest if we are under the Law of Moses.

7—HEBREWS 8:6-13—Verses 8-12 are a quotation of Jeremiah 31:31-34. The Hebrew writer quotes these verses as proof of his premise that Jesus is the mediator of “a better covenant” (8:6). Consequently, the first covenant (the Law of Moses) is “old” and “ready to vanish away.” What else would the Holy Spirit have to say to prove that we are not under the Law of Moses?

7—ROMANS 7:1-4—Paul uses the illustration of marriage to establish that the Christian is not under the Law of Moses but the Law of Christ. Just as a woman cannot be married to two men at the same time without committing adultery, neither can a believer be under two covenants or laws at the same time without committing “spiritual adultery.” In order to be free from the husband, he must be dead. In order to be free from the Law of Moses, it must be dead. We are “become dead” to the Law of Moses through the death of Jesus.

7—2 CORINTHIANS 3:11—Paul says something is done away in order that something else might remain. What is done away? It is “that which was made glorious” (v. 10), “the ministry of condemnation” (v. 9), “the ministrations of death written and graven on stones” (v. 7), “the letter [that] killeth” (v. 6). It is “that which is abolished” (v. 13) the “Old Testament” (v. 14). Whereas, it is “that which remaineth” that is “the New Testament” (v. 6). We can know without doubt that the Law of Moses was superseded by the New Covenant of Jesus Christ.

“Mark Your Bibles”

INTRODUCTION--

Many in the religious world affirm that there is “nothing in a name.” They contend that it really doesn’t matter what you call yourself. In some cases the name by which they are known is derived from their doctrine, organization, founder, or other identifying characteristics. It should be evident to all that it is extremely important that we know how the Bible regards the name by which we are called.

The Bible teaches that we have a name promised to us through prophecy and given to us from heaven through divine revelation. How can any man contend that there is nothing in such a wonderful name as this?

8—THE NAME CHRISTIAN—ISAIAH 56:5—God promised to give a name better than that of sons and daughters. It would be an everlasting name. It would be a name for not only Jews, but also the strangers from the nations that would come to the Holy Mountain, the house of God (see: Isaiah 2:1-4). This would be the name of God’s people in the days of the Messiah.

8—ISAIAH 62:2–3—The prophet tells us God would give His people a new name. It would be given when the Gentiles saw the righteousness of Jehovah.

8—ISAIAH 65:15—God would call his people by another name in the new Messianic kingdom (Isaiah 65:9) composed of a remnant of Israel and the Gentiles that seek the Lord (65:1).

8—AMOS 9:11–12—After the destruction of the Jewish economy, God promised to re-establish the throne of David in the Messiah and give His name to the faithful remnant and the Gentiles that would believe.

8—ACTS 11:26—These prophecies were fulfilled when the name “Christian” was given to the Disciples at Antioch. Observe that they “were called” by this name. The word “called” is used in these texts: Matthew 2:12, 22; Hebrews 11:7; Romans 7:3. It does not indicate that their enemies gave it in derision, but, rather, it indicates that it was given by revelation from God. All the conditions of the above mentioned prophecies are satisfied in this text. The name Christian is the “new name” which God promised His people.

8—ACTS 26:27–29—Paul recognized the name Christian as the divine name.

8—I PETER 4:14–16—Peter states the only name which it is possible to wear and glorify God. It is the name of Christ; it is Christian.

8—JAMES 2:7—The Disciples were called by a “worthy name.” What was it? It was Christian (the name of Christ, 1 Peter 4:14–16).

8—ACTS 4:10–12—Why is His name “worthy”? Jesus has been raised from the dead. He is the stone that was made the chief corner stone. There is salvation in no other name than His. The name is important.

8—II CORINTHIANS 11:2—The bride wears the name of the bridegroom (cf. Genesis 5:1–2).

8—EPHESIANS 3:14–15—The family wears the name of the father (Hebrews 2:12–13; 1 Peter 1:22–23).

8—ACTS 20:28—The name often denotes ownership (e.g., John’s car). The next few verses will have to do with the ownership thought. Here we learn that Christ *purchased* the church with His blood. He owns it.

8—MATTHEW 16:18—Christ promised to build His church. He did build that church. It should wear His name to denote His ownership (cf. Acts 16:15, 40).

8—ROMANS 16:16—We ought to call the church by it’s owners name, “Church of Christ” (I Timothy 3:15–16).

8—2 TIMOTHY 2:19—Who are those that belong to the Lord? Only those that have named the name of Christ belong to Him. What is that name?

8—1 CORINTHIANS 1:12–16—Paul states the conditions upon which one may wear another’s name: (1) crucifixion for the one who wears the name, and (2) baptism into that name. What name would Paul wear?

“Mark Your Bibles”

INTRODUCTION--

Sometimes it is necessary to enter into a study about Bible authority. We do this because most folks with whom we study have accepted the idea that tradition, denominational authority and human opinion are acceptable standards in determining religious practice. They have been taught that they need something in addition to the Bible. In a previous series we marked a “route” showing that we could understand the Bible, now we want to demonstrate that the Word of God is the only authority to be accepted in religion.

9—BIBLE AUTHORITY—MATTHEW 21:23-27—Jesus identifies that there are only two sources of authority in religion: God or man. Only divine authority is true authority. His question concerning John’s baptism succeeded in exposing these men who give only lip service to the concept of respecting divine authority in religion. Many today are just like them. They profess their respect for the Bible, but when asked for the passage that authorizes many of the practices they observe their silence is deafening. Where do we get our authority for what we do in religion?

9—MATTHEW 15:7-9—Jesus condemns elevating human opinion and tradition to a status equal to or above divine law. Jesus pronounces judgment on such calling it hypocrisy, rebellion and vanity. We should learn that we must respect what God has appointed in religion. Failure to do so makes our religion ineffectual and an abomination to God.

9—I CORINTHIANS 15:27—Supreme, or ultimate authority resides in God, the Father. He is the first link in the “chain of authority.” There is no authority higher or equal to that which He has. All other authority is derived from Him.

9—MATTHEW 28:18-20—Once the Father raised Jesus from the dead He gave him all authority over all things as the King of Kings and Lord of Lord’s. The Father is not subject to Christ, but everyone and everything else is.

9—EPHESIANS 1:19-23—This text specifically attributes to Jesus authority in all things respecting the Church of Christ. It is His prerogative by the authority given Him of the Father to rule over the Church—work, worship, organization, terms of membership, etc. There is nothing respecting the Church that is under human jurisdiction.

9—JOHN 16:13-16—Jesus assigned the Holy Spirit the responsibility of revealing His Truth to men—*not some of it, but all of it* (cf. John 14:26; 15:26-27). Thus, whatever is regarded as authoritative in religion must come through the Holy Spirit to the Apostles.

9—MATTHEW 19:27–28—The period of the Apostle’s authority was “the regeneration,” that is, “the new birth,” which is, of course, the Church age (cf. John 3:5; Titus. 3:5; 1 Peter 1:22–23).

9—I CORINTHIANS 4:17—The authority of the Apostles extended to all the Churches (I Corinthians 7:17).

9—I CORINTHIANS 14:37—The authority inheres in the written word also.

9—II JOHN 9-11—Acting contrary to and without the authority of the written word, results in sin and a loss of fellowship with God. To encourage or uphold those who act contrary to biblical authority is to be complicit in their sin.

9—1 CORINTHIANS 4:6—The person who goes beyond the Word, or “the things which are written” (ASV) is condemned and so is he “who thinks more highly of men than he ought” (KJV). We must let the Word of God be our only guide.

9—1 PETER 4:11—We are admonished not to go further than the word but to speak as the oracles of God. This can be done only by abiding in the Word of God.

9—GALATIANS 1:6-10—The anathema of God rests upon any man or angel that would change or alter the words of Christ. We cannot be Christ’s servants if we alter that word to please men.

9—ACTS 2:42—The Church of Christ continues steadfastly in “the Apostles doctrine” because it, and it alone, contains the authority of heaven for all faith and practice.

“Mark Your Bibles”

INTRODUCTION--

One of the most frequently asked questions of Christians is, “Why do you not have a piano or organ in your worship?” These folks deserve a Bible answer. Most of the denominations use instrumental music and a member of a denominational church would naturally be interested in this particular subject.

While traveling this “route” we will examine every passage that has anything to do with the kind of music used in the Church by the first Christians.

10--MUSIC IN WORSHIP--JOHN 4:24—This text says nothing specifically about music in worship; however, it does address a principle that needs consideration whenever we study the worship of God—ACCEPTABILITY. Jesus states two essential characteristics which worship must possess in order to be acceptable: (1) spirit and (2) truth. To “worship in spirit” is to worship from the heart, the inner man (cf. Romans 1:9). To “worship in truth” is to do so in the way which truth marks out. This principle applies to everything we bring to God as worship. It takes both attitude and action in order for worship to be acceptable.

10--COLOSSIANS--3:16-17—We introduce this text at this juncture because it is the only text that directly connects the music question to the need for Bible authority. Certainly, singing is right! It would be nice if the advocates of musical instruments in music could present as much authority.

Singing is defined as “to render in tones with musical inflections of the voice, to utter a series of words in musical tones” (*The American Heritage Dictionary*). In order to accomplish what this verse commands does not require any musical instrument. As a matter of fact, what this verse enjoins CANNOT be accomplished by a musical instrument. What instrument ever “taught” (gave instruction to) anyone? How does one “admonish” (reprove or warn) by playing an instrument? This can only be done by SINGING the WORDS of the PSALMS, HYMNS and SPIRITUAL SONGS from a heart in which dwells the WORD OF CHRIST.

10--MATTHEW 26:30—This is the first time we have an indication of the kind of music the apostles of Christ used. What did they do before they departed? No instrument here. (If your student objects that this is not the Church, agree and make the point that these events and actions were associated with the coming kingdom and its worship [26:29]). The parallel is Mark 14:22-26.

10--ACTS 16:25—Paul and Silas were singing. Some might ask, “What does this have to do with music in the church?” While this may have not been an assembly of the saints, it is Christians worshipping God with music. Here in the midst of trouble they sang. There is no instrument here.

10--ROMANS 15:9—Paul quotes Psalm 18:49; Deuteronomy 32:43; Psalm 117:1 and Isaiah 11:10 in Romans 15:9-12. The passage talks about the joy of the Gentiles by their inclusion in the

dispensation of God's grace. The interesting thing is that it says the writer will SING among the Gentiles. There is no instrument here in describing any music associated with the Church.

10—1 CORINTHIANS 14:15–16—Paul says he will sing in the same manner that he prays—“with the spirit and the understanding.” Instrumentation will not accomplish this objective in music worship. Notice Paul tells us that in order for the spirit to so worship, it must be *edified* (see: Acts 20:32) and those that are present must *understand* what is said (cf. 1 Corinthians 14:7–8). Here is no place for instrumental music in this text. The word says, “Sing.”

10—1 CORINTHIANS 14:26—“Every one of you hath a psalm...” This word properly means a song of the class of those Old Testament songs in the book of Psalms. The word does not necessitate an instrument in order to give it. Remember Colossians 3:16 above, “Psalms, hymns and spiritual songs *singing*...” Furthermore, this text establishes clearly that this singing was done in the assemblies of the saints, “when ye come together...” Here is the congregational activity of the Church at Corinth.

10—EPHESIANS 5:19—It is often observed that the Greek verb *Psallo* is found in this text. Literally it means to “twitch or twang” a line or a string. This may be anything from a carpenter's line to the string of a lyre. However, in this text it is the “strings of the heart” (remember John 4:24). Obviously a figure parallel to “speaking to yourselves...” This text presents the same problems as Colossians 3:16 and 1 Corinthians 14:15. How can “speaking” (to talk, to utter words) be accomplished by an instrument? The action here is singing. If this passage authorizes instrumental music, it necessitates that *all* play *while* they *all* sing. This is absurd. Whereas, when singing is understood as the action involved, it is easily seen that congregational activity, congregational singing, accomplishes the desired result of edifying all that sing as in Colossians 3:16.

10—HEBREWS 2:12—Here the writer quotes Psalms 22:22. This is the “fruit of the lips” which can only be singing (vocal). Isn't it amazing that of all the verses that the writer could quote from the Old Testament Psalms, he never quotes one that would imply a mechanical instrument of music?

10—HEBREWS 13:15—This passage does not use the word sing, but clearly shows God cannot be worshipped with machinery. God is praised by the “fruit of the lips” from the human heart.

10—JAMES 5:13—This passage also indicates singing is to be done. The reason for this singing is a *merry heart*. A piano does not have a heart with which to be merry.

10—REVELATION 14:2–3—Sometimes the advocates of instrumental music will go to the book of Revelation, especially this section, to justify instrumental music. Here the writer is describing a song. Note that “the *voice* from heaven” is “as the *voice* of many waters” and “as the *voice* of a great thunder” and “as the *voice* of harpers harping with their harps.” What is done is SINGING.

10—REVELATION 15:1–3—These are all symbols of praise (cf. Revelation 5:8) and not to be taken literally. Furthermore, they are said to be the “harps of God.” What kind of “literal” harps are those? We don't know what they are like. Let alone how to play them. Finally, all of these events took place in heaven, does that authorize anything for the Church? What about the censers, vials of odors, altars, temples, etc. that are mentioned? Should all of these be included in the worship

because they have appeared in Heaven? There is much about Revelation and the activities of Heaven of which we are ignorant, but we understand what Paul said in Colossians 3:16 and Ephesians 5:19.

“Mark Your Bibles”

INTRODUCTION--

The Kingdom of Old Testament promise and prophecy is a subject of great interest to most people. The TV and radio preachers have made it so by their fascinating interpretations of prophecy that “explain” the unrest and uncertainty of the political situations in the Middle East. All of their speculations rest on the assumption that the Kingdom of Christ is an unfulfilled aspect of OT prophecy. In traveling this route we will establish that the Kingdom of Christ is not a yet future and unfulfilled promise, but a present reality.

As an aid in this study you may want to employ the use of a legal pad and pencil. We will draw a conventional Bible timeline. On the left hand side indicate by an uppercase “C” the creation of all things. This is about 4,000 B.C. On the right hand side of the page draw an arrowhead and write 2,000 A.D. Divide the line by hash marks into six equal sections, each of which represents about 1,000 years. Just to the right of the fourth hash mark draw a cross. Mark it “33A.D.” to indicate the time of the death of Jesus on Calvary. Now our chart is ready for use.

11—THE KINGDOM ESTABLISHED—PSALM 2—This text indicates that God would establish an eternal kingdom in which the King (v. 2) that reigns forever would be His Son (vv. 6 & 7). The “heathen,” the Gentile nations, and the “the people,” the Jews, would try to kill Him. However, God’s Son would be victorious over His enemies, even in death (cf. Acts 13:33). David cannot be speaking about himself since there is no time during his reign that would correspond to the promise of v. 8 (note: Acts 2:30, 31; Acts 13:33-37).

11—ISAIAH 2:1-4—Here the prophet identifies the time of the establishment of the Kingdom as the “last days.” Specific events associated with the “last days” include: (1) the going forth of the law (2) from Jerusalem (3) to Jews and (4) Gentiles (cf. Micah 4:1-2).

11—JOEL 2:28-32—Joel announces the sign of the “last days” (cf. Acts 2:17) as the outpouring of the Spirit upon the Jews and Gentiles. They will prophesy and see visions. In those days whoever calls on the name of the Lord shall be saved. [Put these passages on the timeline ca. 750 B.C.]

11—DANIEL 2:28-45—Daniel prophesies that the Kingdom will be established during the “latter days” and will embrace all the nations of the earth. These days are those of the fourth worldwide empire. (The first empire is Babylon (2:38), the second is Persia (5:25-31), the third is Greece (8:19-22) and the fourth is Rome (7:4-7, 17-18; Revelation 13:1-3).)

- 11—LUKE 3:1–3**—According to Matthew Jesus was born in the days of Herodian kings. According to Luke those were the days of the Roman Caesars as well, which according to Daniel (2:44–45) was the time Messiah would come and establish His Kingdom.
- 11—LUKE 3:15**—Notice how Luke describes the people. They are “in expectation.” In expectation of what? In expectation of the Messiah and His Kingdom. Why are they in expectation? Because they know what the prophets have said. It is time for the Kingdom to be established.
- 11—MATTHEW 3:1–2**—John preached that the Kingdom of Old Testament promise and prophecy was “at hand,” meaning near or coming soon. Observe here for your student that the Kingdom cannot be near *now*, if it was near *then*.
- 11—MATTHEW 4:17**—Jesus began His personal ministry by preaching that the Kingdom was “at hand.” Did the Son of God not know when the Kingdom was going to be established? Would you describe something 2,000 years yet into the future as being “at hand”?
- 11—MATTHEW 6:10**—Jesus taught the Disciples to pray for the Kingdom to come. So it was not established during his ministry. Still future, but near.
- 11—MATTHEW 16:18–19**—Jesus promised to build his Church and give Peter the keys to the Kingdom. What the Lord called “Church” in v. 18, He called “kingdom” in v. 19. Why build one thing and give Peter the keys to something else? It is important that you make this point clear. The Kingdom was still future and Jesus said it was the church.
- 11—MARK 9:1**—Just before Jesus was transfigured He told his Disciples that some of them would live until they actually saw the Kingdom established. This verse makes it certain that Jesus expected the Kingdom to be established soon, not 2,000 years into the future (cf. Matthew 16:28).
- 11—LUKE 23:50–52**—After the death of Jesus, Joseph of Arimathaea is described as a saint “waiting for the Kingdom of God.” So the Disciples understood Jesus’ promise to indicate the soon appearance of the Kingdom. [Arrange these texts on the timeline just left of the crucifixion]
- 11—LUKE 24:44–48**—During the forty day interim between the resurrection and the ascension Jesus taught the Disciples concerning the Kingdom of Heaven from the prophets. In this text Jesus identifies three markers of the Kingdom: (1) repentance and remission of sins, (2) beginning at Jerusalem, (3) to all nations. This would be in fulfillment of Genesis 9, Genesis 12, Isaiah 2, Isaiah 9, Joel 2 and Daniel 2.
- 11—ACTS 1:4–8**—The last time the Twelve saw Jesus they asked Him if it was time for the Kingdom to be established. Jesus instructed them to wait in Jerusalem for the “power” he had promised earlier would attend the Kingdom’s arrival (Mark 9:1). It would have been cruel and mean to depart from His Disciples with the expectation of the Kingdom’s soon appearance, if in reality it was 2,000 plus years in the future. [Place this text just right of the cross and 33 A.D.]

- 11—REVELATION 1:9—**(At this point we go to the end of the New Testament in chronology, some sixty years beyond the death, burial, resurrection and ascension of Jesus. Observe that up until now the prophets, Apostles and Disciples have spoken of the Kingdom as a future expectation. From this point backward they will consider it an established reality. By this means we will pinpoint the exact moment at which the kingdom of Heaven was established.) The Apostle John was suffering for the Kingdom on the Isle of Patmos in about 90 A.D. How could this be if it did not exist? Indicate this text on your timeline.
- 11—COLOSSIANS 1:13—**The Colossians are in the Kingdom. This letter was written about 62 A.D.
- 11—ACTS 28:23—**Paul is preaching the Kingdom in 62 A.D. The Apostles did not believe that the Kingdom was put on hold or postponed.
- 11—1 THESSALONIANS 2:12—**The Thessalonians were in the Kingdom during the year 52 A.D.
- 11—ACTS 14:22—**Paul and Barnabas are inviting Gentiles to enter the Kingdom in 45 A.D.
- 11—ACTS 8:12—**After Pentecost Christians are preaching the Kingdom wherever they go. However, that which they are doing is establishing the Church.
- 11—ACTS 2:1-4—**The Twelve Apostles have the Holy Spirit miraculously come upon them so that they are enabled to speak in other languages. Jesus had said the Spirit would come to them in Jerusalem (Acts 1:8) and from there the Gospel of Salvation would be preached (Luke 24:45-49).
- 11—ACTS 2:16—**Peter by the Spirit attributes what happens to the fulfillment of Joel 2:28-32. This is the miracle that would occur in “the last days” when the Kingdom came.
- 11—ACTS 2:25-31—**Peter by the Holy Spirit quotes Psalm 16:8-10 attributing it to Jesus’ resurrection and ascension into heaven to sit on David’s throne (the antecedent of “his” in verse 30 is “prophet”). This is the fulfillment of Psalm 89:34-37. Peter believes he has lived to see the establishment of the Kingdom of Heaven. This also fulfills the prophecy of Daniel 7:13-14 in Jesus ascending to the Ancient of Days to receive a Kingdom.
- 11—ACTS 2:33-35—**Peter quotes Psalm 110:1 indicating that Jesus is the Saviour/King that rules as a priest also fulfilling Zechariah 6:9-13.
- 11—ACTS 2:37-38—**The audience asks what to do to be saved (v. 21). The promise of the Kingdom was, “Whosoever calls on the name of the Lord will be saved.” Peter tells them to call by (1) repentance and (2) baptism for the remission of sins fulfilling Isaiah 2, Joel 2 and Luke 24:47.
- 11—ACTS 2:41, 47—**Now that to which these 3,000 Jewish believers were added was the Church of Christ. It is the Church that was established on Pentecost 33 A.D., and the Church that spread throughout the whole world with the message of salvation. [Add these verses to the right of the

cross. Put a “P” on the chart.] Tie these verse back in with Matthew 16:18–19. Jesus promised to build the church and called it Kingdom. Peter preached the Kingdom and established the church.

“Mark Your Bibles”

INTRODUCTION--

The subject of predestination is one that has confused many people through the years concerning the plan of salvation. Calvinists (many Baptists, Presbyterians and Reformed Protestant Churches) teach that, “God hath decreed all things whatsoever come to pass.”

With respect to salvation the doctrine declares:

“God, before the foundation of the world, chose certain individuals from among the fallen members of Adam’s race to be the object of His undeserved favor. These and these only He purposed to save. God could have chosen to save all men, or He could have chosen to save none—but He did neither. Instead He chose to save some and exclude others. His eternal choice of particular sinners unto salvation was not based upon any foreseen act or response on the part of those selected, but was based solely on His own good pleasure and sovereign will. Thus, election was not determined by, or conditioned upon, anything that men would do, but resulted entirely from God’s self-determined purpose” (*The Five Points of Calvinism* by Steele and Thomas, p. 30).

However, the Word of God presents a very different picture of predestination and election. God chose Christ as the Savior and purposed that all who would believe in Him should be saved (Ephesians 1:3-14). It is the desire of God that all be saved (1 Timothy 2:4; 2 Peter 3:9), but only those that believe on Christ will be saved (Mark 16:15-16).

12--PREDESTINATION--1 TIMOTHY 2:3-6--We begin the route with an affirmation of the very thing that “Calvinistic” predestination denies, namely, that God wants ALL men to be saved and that He has provided a sacrifice sufficient in Jesus’ death to accomplish that salvation.

12--2 PETER 3:9-11--God does not want any man to be lost—destroyed in the judgment—therefore, He is longsuffering with mankind giving EVERYONE an opportunity to come to repentance.

12--TITUS 2:11-14--God’s grace which brings salvation is extended to ALL MEN, not just those particular individuals whom God chose before the foundation of the world.

12--EZEKIEL 33:11--How could the prophet make such a statement as this if only those whom God has chosen before the foundation of the world are to be saved? The prophet calls to the wicked and says, “Turn ye, turn ye from your evil ways; for why will you die, O house of Israel?” [It will not do to say, “This passage is about Jews and all the Jews will be saved.” All the Jews will not be saved (Romans 10:1-3; 11:1-8).]

- 12—HEBREWS 2:9—**Jesus died so that every man could have the forgiveness of sins. Where is justice and mercy if the efficacy in Jesus' death is denied to those for whom it was offered?
- 12—1 JOHN 2:1-4—**The death of Jesus is not only for those that are saved presently, but also for those that are yet in their sins. This text clearly shows that God does not choose some and reject others arbitrarily, but on the condition of obedient faith.
- 12—REVELATION 22:17—**The invitation of the Gospel is universal. There are none that are not invited, and all that are invited may drink the water of life. Whether or not one is saved is not determined by God's particular and individual choice, but rather by the will of him who is called.
- 12—MATTHEW 11:28–30—**Whether or not we are saved, depends upon our "coming" and "taking" the Christ's yoke. There is a universal call to salvation, but a conditional reception of it.
- 12—1 PETER 1:18-20—**[Having affirmed that God wants all men to be saved, that He has made provision for all men to be saved and that He has invited all men to be saved, we want to take up the passages that affirm God did *predestine*, that is, choose and determine certain things from before the foundation of the world.] The only individual that God chose from before the foundation of the world in connection with salvation is Jesus Christ. God chose Him to be the Saviour. However, even God's choice of Jesus did not violate His free will. Jesus volunteered (Philippians 2:1-11).
- 12—REVELATION 13:8—**It was determined before the world that Jesus should die for our sins. This was one element of God's plan.
- 12—EPHESIANS 1:4-13—**The emphasis of this context is not on individuals who will be saved but upon Christ through whom redemption is made possible. Notice that it is "us" in Christ (vv. 3,10,12), in Him (vv. 4,10), by Jesus Christ (v. 5), in the beloved (v. 6), in whom (vv. 7,11,13), through His blood (v.7). Christ is the individual predestined as the Saviour, all spiritual blessings are what the Father predestined to bestow, in Christ is the relationship where He predestined they would be given and to all who believe is the condition upon which He predestined to give these blessings that are in Christ.
- 12—ROMANS 8:28-30—**This passage begins with God's purpose and plan. We have already learned that this plan involved the choice of the Saviour and the placing of all blessings in Him for those who believe. Now, those whom God foreknew and predestinated are those who would conform to His plan. These are they that are called (2 Thessalonians 2:14) and justified (Romans 3:23-26). These and these alone have the hope of eternal glory (Romans 2:6-11).

“Mark Your Bibles”

INTRODUCTION:

Many times in personal study with a prospect the question arises concerning the “good people in other ‘churches’.” Someone will query, “How can you conclude that all these good people in these other ‘churches’ are not saved?” Experience has helped me to devise a response to these types of questions.

I never deny that there are good people in other churches, that’s because there are. Many of them are as morally good and rich in alms deeds as any Christian. However, that is not the issue. Is the fact that they are “good” and rich in “deeds” going to save them? Certainly not! The issue is whether or not they are Christians, whether or not they have “believed” in Christ, whether or not they have believed unto the saving of the soul (Hebrews 10:39).

13—THE SALVATION OF A GOOD MORAL MAN—ROMANS 3:23—We begin with this text because it is an affirmation of the universal need of mankind for the remission of sins. Verses 9-18 are a series of quotations from the Old Testament intended to prove to the Jews that God had revealed this indictment to them through their own Law. The application you should make of the text is that there is no one who can stand before God, except Jesus Christ, and proclaim his own goodness. There is no one that has been so good and moral that do not Jesus Christ.

13—PROVERBS 20:9—Solomon recognized that it was impossible for a man to work enough in order to effect his own atonement. He and we are desperately dependent upon the grace and mercy of God in order to be accepted of Him.

13—GALATIANS 3:10-12—The Law of Moses required perfect, flawless obedience in the strictest detail in order to declare a man just or righteous. For those who failed in this sinless perfection there was only the condemnation of death (Deuteronomy 27:26). Paul states the reality; no sinner is justified before God by or through the Law of Moses (illustrate by the posted speed limit on the highway and being stopped for speeding.) Paul offers the alternative of justification by faith.

13—EZEKIEL 18:24—The prophet makes it clear in this text that our good deeds which we do while in fellowship with God do not accrue or store up for us to draw against in the day that we sin. It seems that some folks think that God is keeping a great ledger book in heaven of our good deeds and that our goal is to have a zero balance at the end of life. Rather, the truth is that our righteousness does not offset our wickedness. What we need is a Saviour.

13—ACTS 10:1-6—Now let's consider the actual conversion of a good, moral man—Cornelius, the Roman Centurion. He was (1) devout, (2) feared, that is, revered God (3) with his entire house, (4) gave alms to the people, (5) fasted [see: Acts 10:30] and (6) prayed (7) being obviously penitent for his sins (cf. Acts 9:9).

13—ACTS 11:13,14—However, this man was in need of being saved, and in order to effect that salvation he needed to hear what Peter had to say and obey it (cf. 10:6 and Hebrews 5:8,9). If one is saved on the basis of morality or just having sincere religion surely Cornelius was saved—BUT, he was NOT.

13—ACTS 10:29-35—Notice that Cornelius' prayers were not efficacious to his salvation apart from his obedience to the Gospel. He could not "pray through" at the altar. However, they were a "memorial" and a "remembrance" before God to keep His promise to the Gentiles to justify them by faith in Christ even as He had the Jews (cf. Acts 2:39; Isaiah 2:2-3). Cornelius and his guests were present to "hear" everything that God had commanded Peter. Peter affirms that God had taught him by a dream (10:9-16) that all men were accepted of God through Christ if they would "fear Him and work righteousness," that is, believe and obey.

13—ACTS 10:43-48—Verse 43 is equivalent to verse 35, that is to say, "believing in Christ" is the same thing as "fearing God and working His righteousness." This is a truth that applies to whosoever, Jew or Gentile, to "everyone that believeth" (Romans 1:16-17). Then the Holy Spirit came upon the Gentiles directly and they spoke in tongues. Seeing this sign Peter commanded that Cornelius and his house be baptized (10:48). [Note the question in verse 47, "Can any man forbid water..." To whom is that directed if not to the Jews present (10:23; cf. 11:12)? Peter's conclusion regarding the gift of the Holy Spirit on this occasion is that to refuse to baptize uncircumcised Gentiles was tantamount to "withstanding God" (11:17).]

13—ACTS 15:7-11—Years later Peter used these events to quell the influence of the Judaizers in the Jerusalem Church. Notice the order (1) they heard the Gospel, (2) they believed, (3) God gave a witness that he put no difference between Jews and Gentiles, (4) their hearts were purified by faith—they were baptized (10:48), therefore (5) they were saved. The application to our lesson study is that the good, moral man is saved just like every sinner is saved. He must hear, believe and obey the Gospel—faith, repentance, confession and immersion into Christ.

“Mark Your Bibles”

INTRODUCTION:

There are many religious groups that claim inspiration and authority for writings or prophecies in addition to the New Testament of Jesus Christ. The Mormons claim the *Book of Mormon*. The Jehovah’s Witnesses follow the publications of the Watchtower Bible and Tract Society. The Seventh Day Adventists regard Ellen G. White as a prophet equal to John the Baptist. The Catholics accept Church tradition and the Pope, when he speaks *ex cathedra*, in addition to the New Testament. The Muslims accept Mohammed and the *Koran* in addition to Moses, Jesus and *the Bible*. The Jews, while retaining the Old Testament and their traditions (the *Mishna* and the *Gemara*), reject Christ and the New Testament. There are some religious groups that reject both the Old and New Testaments (e.g. Buddhism). Therefore, one of the challenges the Christian faces when trying to bring people to Jesus is the establishment of a standard of authority for determining what we will believe and practice in the worship of God.

This study is designed to show that the New Testament claims sufficiency for itself in establishing the will of Christ. Furthermore, it will show that the New Testament does not admit to any continued latter-day revelation from special prophets who are the successors of the Apostles or other inspired men of the 1st Century. Once this is established all other “revelations” and “prophets” must be rejected and the NT embraced as the final and complete revelation of God’s will for all men in all time.

14—FINALITY & SUFFICIENCY—HEBREWS 1:1–2—This text affirms that God has placed all authority in the hands of His Son, Jesus. Moreover, this authority supersedes previous authority which had been given to the prophets to whom the fathers had given heed. Now, in this last dispensation, we are to listen to Jesus.

14—JEREMIAH 31:31–34—The prophet announces that God will make a new covenant having different and better features than the covenant that he made with Israel upon bringing them out of Egypt to Mt. Sinai (Exodus 19–20). This covenant is the New Testament of Christ.

14—HEBREWS 8:6, 7—The passage above (Jeremiah 31:31–34) is quoted in the verses that follow this text (vv. 8–12). The Apostle Paul testifies that the New Testament of Christ is the better covenant that fulfills the prophecy of Jeremiah. Thus, it is His covenant through which Christ now speaks which we are to hear.

14—DEUTERONOMY 18:15–19—Just as Moses prophesied that there would be a NT he prophesied that there would be another Lawgiver. His would be greater than that of Moses since all

were to hearken unto Him (v. 15). Furthermore, all He spoke was to be regarded as the Word of God (v. 18). Everyone that disregards this Lawgiver and His Law will be held accountable and judged.

14—Acts 3:20–23—Jesus is the prophet of whom Moses spoke. Jesus is the one we are to hear and heed in “all things whatsoever” He speaks concerning the forgiveness of our sins (vv. 19, 26).

14—JOHN 14:26—This text reveals that Jesus sent the Spirit to teach the Apostles “all things” and to give them infallible memory of those things which He taught. If the NT is insufficient, how could Christ say the Holy Spirit taught the Apostles all things? He could not? That conclusion is untenable. The New Testament must be a complete and final revelation of the mind and will of Christ.

14—JOHN 16:13—Here the Holy Spirit is described as being “the Spirit of Truth” Who would guide the Apostles into all truth. If Jesus withheld truth from the Holy Spirit, or the Holy Spirit failed to give all the truth He possessed, He is not “the Spirit of Truth.” Again, this is an untenable position. The New Testament is surely all the truth which Jesus promised to give.

14—1 CORINTHIANS 2:7–10—The Apostles claimed to know all the things that were in the mind of God concerning salvation. How did they know “the deep things of God”? The Holy Spirit that “searcheth all things” revealed it to them. If He did, then there is no need for additional revelation from God on any matter that pertains to Christ and redemption.

14—2 TIMOTHY 3:15–17—Verse 17 is the key passage in this text affirming that “all Scripture” (the totality of Scripture) has the power to make a man “complete” or “perfect.” Some want to make a point about the OT being the only “scriptures” available. Note that Paul deals with the OT in verse 15 and says that it **AND** “faith which is in Christ Jesus” make a man “wise to salvation.” The OT alone is insufficient to effect saving faith, there must be the completed revelation that comes from Christ through His Apostles. With this additional revelation he is “thoroughly furnished unto all good works.”

14—1 CORINTHIANS 13:8–13—Paul affirms that there would be a time when that “which is in part,” which included prophecy, would “fail” [vanish, done away, put away]. The means of obtaining the parts would vanish when “that” which is complete [perfect] arrived. They do not await a person, but a thing—the revelation. Paul illustrates the thought by referring to an ancient mirror made of polished brass. Partial revelation through prophecy, etc. is like the dim reflection of the mirror. Whereas, the completed revelation would result in a face to face encounter, a clear perception of things as they actually are.

14—JUDE 3—Jude affirms that “the faith,” the revelation of the Word of God that produces faith in the hearers of it (Romans 10:17), was “once delivered,” meaning once for all time, therefore, having no need of repetition or addition (cf., 1 Peter 3:18 and Hebrews 9:28—How many times does Christ have to die?).

“Mark Your Bibles”

INTRODUCTION:

Often I find a tract in a public place that encourages one to “follow the Roman Road” to salvation. The gist of all such tracts is that the Book of Romans teaches that justification is by grace alone through faith alone. These tracts are a good example of building a doctrine on the fallacy of a partial truth.

The plan of salvation can certainly be taught from the book of Romans. However, the “Roman Road” is longer than what is usually presented in these tracts. When all the facts are considered no one can properly conclude that salvation is by faith alone apart from obedience to the Gospel.

15--THE ROMAN ROAD—ROMANS 1:5—Paul was appointed to be an apostle “for,” “unto,” or “in order to” the obedience of faith (“obedience to the faith” in the KJV). The aim or end of his preaching was the obedience of the Gentiles to the things he preached (cf. 1:14–15). The very epistle which is supposed to teach salvation by faith alone apart from obedience begins with a declaration of the necessity of obedience to the faith or the Gospel (cf. 1:16).

15—ROMANS 16:25, 26—Paul ends the letter just as he began it affirming that God’s eternal plan of salvation, the Gospel, has as its object and desired end the obedience of faith. Whatever one says about salvation by faith cannot exclude this truth.

15—ROMANS 1:16, 17—What Paul called “the faith” in verse 5, he now calls “the Gospel.” This Gospel is “the power of God unto salvation.” There is no other power revealed. It alone effects justification by faith. This is what Paul preached and this is what men were to obey.

15—ROMANS 10:8–17—What does it mean to “call on the name of the Lord to be saved”? Most believe it means “pray the sinner’s prayer” or “ask Jesus to come into your heart by faith.” However, that is not what Paul says that it means. The process of calling on the name of the Lord involves (1) the word of faith, (2) hearing the word, (3) believing the word and (4) obeying the word. Paul specifically identifies one aspect of that obedience, the good confession. If “the only condition is that we believe on Him and what He has done for us,” then why does Paul say, “If thou shalt confess”? Isn’t making the good confession obedience? Can one be saved and not confess Christ (Matthew 10:32–33)?

15—ROMANS 4:1–5—Abraham is the archetype of one who has called upon the name of the Lord to be saved. He was a sinner (Genesis 12:13; 16:1–4; 20:2; 26:7), but his faith was reckoned for righteousness. He was obedient, but he was not justified by works as a matter of debt (Galatians 3:10-

12). Rather, he was justified by faith as a matter of grace (Genesis 15:6). His obedience did not nullify God's grace (Hebrews 11:8–10; James 2:21–24).

15—ROMANS 4:22–5:1—All are justified by faith as Abraham was. Yet, it is evident it was not by faith alone without obedience. If our faith is as his was, we will be righteous as he was. We now know what kind of faith justifies. It is not faith alone, but faith which worketh by love; faith that obeys the Gospel (Galatians 5:6; II Thessalonians 1:6–10; James 2:24).

15—ROMANS 3:23–28—Sin is a universal problem (cf. 3:9). [It may be necessary to note for your student that while all men sin all men are not born sinners, neither do they have to sin. A review of the context will bear out that he does not have infants in view and that sin is a choice (cf. 3:10–18; 7:9)]. Nevertheless, all accountable human beings stand in need of the remission of sins. It is the Gospel that addresses this universal need of mankind. The central element in the Gospel plan is the death of Jesus. By dieing on the cross jesus became the propitiation for our sins (“a conciliatory sacrifice”) which appeases God's just wrath toward sinners (I John 2:2; Matthew 20:28; 26:28; Ephesians 1:7; Colossians 1:14; I Timothy 2:5–6). We obtain this redemption “in Christ,” that is, through a relationship with Christ (Romans 8:1; 12:5; II Corinthians 5:17). The question is how do we enter into Christ? Upon what condition or conditions does God pardon mans sins? Martin Luther in his translation of v. 28 inserted the word “only” after the word “faith.” This is how most folks have heard it preached, and this is what they believe about: “a man is justified by faith only.” However, that is not what the text says. The obedience of faith is not excluded; it is the “works of the Law of Moses” which are excluded. God does not require sinless perfection as the grounds of justification, but He does require the obedience of faith.

15—ROMANS 6:3, 4—How does one enter into Christ? The penitent believer is “baptized into Christ.” This is when and where the old man is crucified and the new man is raised to walk in newness of life. Many want to make this a symbol of what has already occurred “at faith;” however, the language does not allow such a view. Paul says they were dead, they became dead when they were baptized into death and we were raised up to walk in newness of life. If the spiriaully alive man was crucified with Christ, what was raised up in the likeness of His resurrection?

15—ROMANS 6:16–18—Obedience is “unto righteousness,” that is, it is the end or goal obtained. Likewise, sin produces death. This righteousness or justification occurred when we obeyed the Gospel from the heart (Acts 15:7–11; I Peter 1:18–23). This is the obedience of faith (cf. Romans 1:5, 16–17).

15—ROMANS 2:4–10—Will you repent and obey the truth? The hope of heaven is sure only to those who work good, obey the truth, and call upon the name of the Lord.