

# **AN ANSWER TO EVERY MAN**

**Questions and Answers  
on the Basic Truths of the Bible**

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The Great Doctrines of the Bible, by William Evans

## THE BOOK WE STUDY

### 1. What does the word Bible mean?

It comes from a Greek word which was first applied to the papyrus plant which furnished writing materials, then later to the writings themselves - the scrolls or sheets of paper. In this sense it came to mean a "book." Through Latin usage it came into the English language as "Bible" (Luke 4:17).

### 2. What does the word Scripture mean?

Literally, "writings." It is used in the New Testament in reference to the sacred writings of the Old Testament which were regarded as inspired (2 Tim. 3:16; Rom. 3:2). It is also used in reference to other parts of the New Testament (2 Peter 3:16).

### 3. What is the Bible?

It is the Word of God. There are many scriptures which refer to it as the Word of God (Heb. 4:12, Matt. 24:35; Isa. 40:8).

### 4. How was the Bible written?

It was written by forty authors over a period of some fourteen hundred years. These authors were holy men, moved on by the Holy Spirit, inspired by God to write what they wrote, conscious of what they wrote - yet directed by God the Holy Spirit (2 Peter 1:21; 2 Tim. 3:16). It is:

- (1) Divine and not merely human.
- (2) Unique and not common.
- (3) Living and not mechanical.
- (4) Complete and not merely partial.
- (5) Verbal and not merely conceptual.

### 5. Why did God give us the Bible?

God gave us the Bible to reveal Himself to us through Christ. There is no need for us to grope for truth like Pilate in doubt and skepticism, for there is a BOOK (2 Tim. 3:15). (See also John 5:39 and Ps. 40:7.)

### 6. What is the nature of its contents?

The Law gave man a knowledge of sin and pointed him to Christ (John 1:17; Rom. 2:18; Ps. 19:7,8; Rom. 3:20; Gal. 3:24). And the Gospel is the good news of salvation (2 Cor. 5:19; John 3:16; 1 John 4:9).

### 7. What are the two main divisions of the Bible?

The Old Testament and the New Testament. The word testament means covenant or will. The Old Testament is God's covenant with his people before the coming of Christ, and the New Testament is the new covenant made possible through Christ.

8. What are the classifications of the books of the Bible?

The Old Testament has three divisions:

Historical (17)

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther

Poetical (5)

Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon

Prophetical (17)

Major: Isaiah, Jeremiah, Lamentations (also poetical), Ezekiel, Daniel

Minor: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

The New Testament has three divisions:

Historical (5)

Matthew, Mark, Luke, John, The Acts

Doctrinal (21)

Pauline Epistles: Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews (writer uncertain)

General Epistles: James, 1 and 2 Peter, 1, 2 and 3 John, Jude

Prophetical (1)

Revelation

9. Why should we study the Bible?

There are many reasons. It was given to us by God to bring us to a knowledge of Christ and salvation; it brings spiritual growth; it edifies, comforts, instructs; it changes our carnal minds to understand what God wants us to know (Rom. 10:17; 2 Tim. 3:15-17; Luke 24:27,31,32; Isa. 55:8-11; Mark 7:6b-9).

10. How should we study the Bible?

(1) Prayerfully, requesting the guidance and illumination of the Holy Spirit (John 16:13).

(2) Systematically, learning its facts and mastering its contents. Memorize certain scriptures and facts. Study it book by book.

(3) Experientially, seeking to experience and apply its truths to your everyday life.

## THE ONE TRUE GOD

### THE EXISTENCE OF GOD

1. Why do the Scriptures nowhere attempt to prove the existence of God by formal proofs?

Because everywhere in the Bible God is set forth as known. His existence is set forth as fact and a belief in Him is a preliminary to faith: "He that cometh to God must believe that he is ... " (Heb. 11:6).

2. Why do we attempt to offer a reasoned demonstration of God's existence?

(1) To convince genuine seekers after God, (2) to strengthen the faith of those who already believe, and (3) in order to enrich our knowledge of the nature of God.

3. Where shall we find evidences of God's existence?

- (1) The universe must have a First Cause or a Creator (Cosmological argument).
- (2) The design evident in the universe points to a Supreme Mind (Teleological argument).
- (3) Man's nature, with its urges and aspirations points to a personal Ruler (Anthropological argument).
- (4) Human history gives evidences of an over-ruling Providence (Historical argument).
- (5) The belief is universal ("Common Consent" argument).

### THE NATURE OF GOD

4. Who and what is God?

The best definition ever given is the one found in the Westminster Catechism: "God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." (John 4:24)

5. What are some Scriptural names of God?

(1) Elohim (translated "God") is used wherever the creative power and omnipotence of God are described or implied; it is plural.

(2) Jehovah (translated "Lord") signifies God or Elohim does not stand aloof from His creatures, but came down to help and save them. It comes from the verb to be and includes all three tenses - past, present and future, meaning, **then**, He who was, is and is to come - the Eternal One.

- (a) Jehovah-rapha, "the Lord that healeth" (Ex. 15:26).
- (b) Jehovah-nissi, "the Lord our banner" (Ex. 17:8-15).
- (c) Jehovah-shalom, "the Lord our peace" (Judges 6:24).
- (d) Jehovah- ra'ah, "the Lord my shepherd" (Ps. 23:1).
- (e) Jehovah-tsidkenu, "the Lord our righteousness" (Jer. 23:6).

- (f) Jehovah-jireh, "the Lord who provides" (Gen. 22:14).
- (g) Jehovah-shammah, "the Lord is there" (Ezek. 48:35).

(3) El ("God") is used in combinations:

- (a) El-elyon, "the most high God" (Gen. 14:18-20).
- (b) El-shaddai, "the God who is sufficient for the needs of His people" (Ex. 6:3).
- (c) El-olam, "the everlasting God" (Gen. 21:33).

(4) Adonai (literally, "Lord" or "Master") conveys the idea of rulership and dominion (Ex. 23:17; Isa. 10:16,33). Because of what He is and what He has done, He claims the service and allegiance of His people; in the New Testament it is applied to the glorified Christ.

(5) Father is employed in both the Old and New Testaments, describes God as the Froducer of all things; so that, in the creative sense, all may be called God's offspring (Acts 17:28). However, only those who have been quickened into new life by His Spirit are His children in a saving sense (John 1:12,13).

6. What are some erroneous views about God?

- (1) Agnosticism - denies the human ability to know God.
- (2) Polytheism - the worship of many gods.
- (3) Pantheism - identifies God with the universe ("all is god").
- (4) Materialism - denies any distinction between mind and matter; all forces are simply properties of matter.
- (5) Deism - admits that there is a personal God who created the world, but insists that after Creation He left it to be governed by natural law.

#### THE ATTRIBUTES OF GOD

7. What is the difference between the names of God and the attributes of God?

The names of God express His whole being, while His attributes indicate various sides of His character.

8. What are God's unrelated attributes (God's inner nature - or what He is in Himself, apart from creation, what characterized God before anything came into existence)?

- (1) God is a Spirit (John 4:24). He thinks, feels, speaks, communicates.
- (2) God is Infinite - not subject to natural and human limitations.
  - (a) in relation to space He is characterized by immensity (1 Kings 8:27).
  - (h) in relation to time He is eternal (Ex. 15:18; Deut. 33:27; Neh. 9:5; Ps. 90:2; Jer. 10:10; Rev. 4:8-10).
- (3) God is One (Ex. 20:3; Deut. 4:35,39; 6:4; 1 Sam. 2:2; 2 Sam. 7:22; 1 Kings 8:60; 2 Kings 19:15; Neb. 9:6; Isa. 44:6-8; 1 Tim. 1:17). This does not conflict with the teaching of the Trinity. There are two kinds of unity - absolute and compound (man and wife shall become one flesh - Gen. 2:24). The doctrine of Trinity teaches the unity of God as a compound unity, including three Divine Persons.



9. What are God's active attributes (what God is in relation to the universe)?

- (1) God is Omnipotent (Gen. 1:1; 17:1; 18:14; Ex. 15:7; Deut. 3:24; 32:39; 1 Chron. 16:25; Job 40:2; Isa. 40:12-15; Jer. 32:17; Ezek. 10:5; Dan. 3:17; 4:15; Amos 4:13; 5:8; Zech. 12:1; Matt. 19:26; Rev. 15:3; 19:6).
- (2) God is Omnipresent (Gen. 28:15, 16; Deut. 4:39; Josh. 2:11; Ps. 139:7-10; Prov. 15:3, 11; Isa. 66:1; Jer. 23:23, 24; Amos 9:2-4, 6; Acts 7:48, 49; Eph. 1:2).
- (3) God is Omniscient (Gen. 18:18, 19; 2 Kings 8:10, 13; 1 Chron. 28:9; Ps. 94:9; 139:1-16; 147:4, 5; Prov. 15:3; Isa. 29:15, 16; 40:28; Jer. 1:4, 5; Ezek. 11:5; Dan. 2:22, 28; Amos 4:13; Luke 16:15; Acts 15:8, 18; Rom. 8:27, 29; 1 Cor. 3:20; 2 Tim. 2:19; Heb. 4:13; 1 Pet. 1:2; 1 John 3:20).
- (4) God is Wise (Ps. 104:25; Prov. 3:10; Jer. 10:12; Dan. 2:20, 21; Rom. 11:33; 1 Cor. 1:24, 25, 30; 2:6, 7; Eph. 3:10; Col. 2:2, 3).
- (5) God is Sovereign (Dan. 4:35; Matt. 20:15; Rom. 9:21).

10. What are God's moral attributes (what God is in relation to his moral beings)?

- (1) God is Holy (Ex. 15:11; Lev. 11:44, 45; 20:26; Josh. 24:10; 1 Sam. 2:2; Ps. 5:4; 111:9; 145:17; Isa. 6:3; 43:15, 15; Jer. 23:9; Luke 1:49; James 1:13; 1 Pet. 1:15, 16; Rev. 4:8; 15:3, 4).
- (2) God is Righteous (righteousness is holiness in action) (Gen. 18:25; Isa. 11:3; Ps. 51:14; 1 John 1:9; Heb. 6:10; Isa. 8:17; Amos 3:2; Isa. 46:13; 45:24, 25; Isa. 60:21; 54:13; 61:10; 51:6; 50:4-9; 2 Pet. 3:13).
- (3) God is Faithful (Ex. 34:6; Num. 23:10; Deut. 4:31; Josh. 21:43-45; 23:14; 1 Sam. 15:29; Jer. 4:28; Isa. 25:1; Ezek. 12:25; Dan. 9:4; Rom. 3:4; 15:8; 1 Cor. 1:9; 10:13; 2 Cor. 1:20; 1 Thess. 5:24; 2 Tim. 2:13; Rev. 15:3).
- (4) God is Merciful (Tit. 3:5; Lam. 3:22; Dan. 9:9; Jer. 3:12; Ps. 32:5).
- (5) God is Love (Deut. 7:8; Eph. 2:4; Zeph. 3:17; Osa. 49:15, 16; Rom. 8:39; Hos. 11:4; Jer. 31:3; John 3:16; 1 John 4:9, 10; Rom. 9:11-13; Rom. 5:5).
- (6) God is Good (Ps. 25:8; Nahum 1:7; Ps. 145: 9; Rom. 2:4; Matt. 5:45).

#### THE TRINITY OF GOD

11. What is meant by the Triune God?

There is One True God, Who is Three distinct Persons (Matt. 3:16, 17).

(1) God the Father is pre-eminently Creator, yet the Son and the Spirit are described as cooperating in that work (Gen. 1:1).

(2) God the Son is pre-eminently the Redeemer, yet God the Father and the Spirit are described as sending the Son to redeem.

(3) God the Holy Spirit is the Sanctifier, yet the Father and the Son cooperate in that work.



## ANGELS

### 1. What are angels?

The angels are:

(1) Creatures - that is, created beings; they were called forth out of nothing by the power of God. They were in existence before man, and since the rebellion of Satan are divided into two classes - good and evil. As creatures they are not to be worshiped (Rev. 19:10; 22:8, 9; Col. 2:18).

(2) Spirits - that is, unlike man, they are not limited by physical and natural conditions. They appear and disappear at will, travel with great rapidity without natural means, and can assume the form of human bodies (Gen. 19:1-3). They are superior to man in power and intelligence (Heb. 2:6, 7).

(3) Imortal - that is, not subject to death. The resurrected saints will be like them in this sense (Luke 20:34,35).

(4) Numerous - "... ten thousand times ten thousand" (Dan. 7:10); "... more than twelve legions" (Matt. 26:53); "... multitude . . . ." (Luke 2:13); "... innumerable company . . . ." (Heb. 12:22).

(5) Sexless - described as male, but in reality sexless; they do not propagate their kind (Luke 20:34, 35).

### 2. Are angels all equal in power and strength?

No, they are classified according to rank and activity:

(1) The Angel of the Lord - actually, an uncreated being, since references in the Scriptures reveal Him to be none other than the Son of God. He can pardon or retain transgressions and the name of God is in him (Ex. 23:20-23) (Ex. 32:34; 33:14; Isa. 63:9). Jacob identifies Him with God Himself (Gen. 32:30; 48:16).

(2) The Archangel - Michael is mentioned as the chief angel (Jude 9; Rev. 12:7; compare 1 Thess. 4:16); guardian of the nation of Israel (Dan. 12:1). Gabriel is also of high rank - he stands in the presence of God (Luke 1:19) and to him are committed messages of the greatest importance (Dan. 8:16; 9:21; Luke 1:26).

(3) Elect Angels - probably those angels who stood true to God during Satan's rebellion (1 Tim. 5:21; Matt. 25:41).

(4) Angels of the Nations - Daniel's experience in intercessory prayer seems to indicate that every race has its guardian angel (Dan. 10:12, 13, 21).

(5) The Cherubim - seem to be a high rank of angels connected with God's retributive (Gen. 3:24) and redemptive purposes (Ex. 25:22) in

regard to man. They are described as having the face of a lion, man, ox and eagle - representing creaturely perfection, carrying the assurance that "the creature itself also shall be delivered from the bondage of corruption" (Rom. 8:21).

(6) The Seraphim - some think these are the highest rank of angels; little is known about them (Isaiah 6). Their distinguishing characteristic is a burning love for God (Seraphim means literally "burning ones").

3. Can you describe the character of angels?

The angels are:

(1) Obedient - without question or hesitancy (Matt. 6:10; Psalm 103:20; Jude 6; 1 Peter 3:22).

(2) Reverent - highest activity is to worship God (Neh. 9:6; Phil. 2:9-11; Heb. 1:6).

(3) Wise - exceeds that of men in this life, but necessarily finite (2 Sam. 14:17; 1 Kings 8:39; 1 Peter 1:12).

(4) Mighty - excel in strength (Psalm 103:20).

(5) Holy - set apart by and for God (Rev. 14:10).

4. Why did God create the angels?

God created the angels to worship and serve Him (Psalm 103:20, 21; Neh. 9:6; 1 Kings 22:19). Angels are:

(1) God's Agents - mentioned as the executors of God's decrees of judgment (Gen. 3:24; Num. 22:22-27; Matt. 13:39, 41, 49; 16:27; 24:31; Mark 13:27; Gen. 19:1; 2 Sam. 24:16; 2 Kings 19:35; Acts 12:23).

(2) God's Messengers - means literally "messenger". Through angels God sends:

(a) Annunciations (Luke 1:11-20; Matt. 1:20, 21).

(b) Warnings (Matt. 2:13; Heb. 2:2).

(c) Instruction (Matt. 28:2-6; Acts 10:3; Dan. 4:13-17).

(d) Encouragement (Acts 27:23; Gen. 28:12).

(e) Revelation (Acts 7:53; Gal. 3:19; Heb. 2:2; Dan. 9:21; Rev. 1:1).

(3) God's Servants - they minister to the "heirs of salvation" (Heb. 1:14). They are sent to:

(a) Sustain (Matt. 4:11; Luke 22:43; 1 Kings 19:5).

(b) Preserve (Gen. 16:7; 24:7; Ex. 23:20; Rev. 7:1).

(c) Deliver (Num. 20:16; Psalm 34:7; 91:11; Isa. 63:9; Dan. 6:22; Gen. 48:16; Matt. 26:53).

(d) Intercede (Zech. 1:12; Rev. 8:3, 4).

(e) Minister to righteous after death (Luke 16:22).

## SATAN

### 5. What do the Scriptures tell us about Satan?

The Scriptures tell us of:

(1) Satan's Origin (Isa. 14:12-15; Ezek. 28:12-19). The popular conception of a hideous-looking devil is pagan and not scriptural - he was originally Lucifer (literally "light-bearer"), the most beautiful of the angels, but he aspired to be like God (1 Tim. 3:6). He still desires to be worshiped (Matt. 4:9; 2 Cor. 4:4), an ambition which will be temporarily satisfied when he becomes incarnate in Antichrist (Rev. 13:4). Rulers who desire to be worshiped as Divine Beings should take warning (Dan. 3:1-12; Rev. 13:15; Ezek. 28:2; Acts 12:20-23). Satan was cast out of heaven along with other rebellious angels (Matt. 25:41; Rev. 12:7; Eph. 2:2; Matt. 12:24). He attempted to get Eve as an ally, but God thwarted his plot (Gen. 3:15).

(2) Satan's Character - best indicated by the names and titles by which he is known:

(a) Satan - means literally "adversary," and pictures his malicious and persistent attempts to hinder God's purposes. He sought to destroy the Messianic line (Gen. 3:15; 1 John 3:12 - Eve's first son slew the second, but God gave her another, Seth. Only Noah remained righteous, then his son, Shem, through which God would send the Redeemer. Satan attacked this particular family by Ishmael's opposition to Isaac, Esau's attempt to kill Jacob, and Pharaoh's oppression of the Israelites). He seeks to destroy the church from within by false teaching (1 Tim. 4:1; Matt. 13:38, 39) and from without by persecution (Rev. 2:10).

(b) Devil - means literally "slanderer", Satan is so called because he slanders both God (Gen. 3:2, 4, 5) and man (Rev. 12:10; Job 1:9; Zech. 3:1, 2; Luke 22:31).

(c) Tempter - literally, to try or test. God tests men for their good - to purify and develop character - Satan tempts them to destroy them (Matt. 4:3).

(d) Destroyer (Rev. 9:11) - sets himself up as the Destroyer-god.

(e) Serpent (Rev. 12:9) - refers to his use of a serpent to bring about man's downfall.

(f) Prince and god of this world (John 12:31; 2 Cor. 4:4) - these titles suggest his influences over society apart from God's will - the "world" (1 John 5:19; 1 John 2:16).

(3) Satan's Activities - he opposes God's work (1 Thess. 2:18j, hinders the gospel (Matt. 13:10; 2 Cor. 4:4), possesses, blinds, deceives, and snares the wicked (Luke 22:3; 2 Cor. 4:4; Rev. 20:7,8; 1 Tim. 3:7). He afflicts (Job 1:12) and tempts (1 Thess. 3:5) the saints of God. He is presumptuous (Matt. 4:4, 5), proud (1 Tim. 3:6), powerful (Eph. 2:21), malignant (Job 2:4), subtle (Gen. 3:1; 2 Cor. 11:3), deceitful (Eph. 6:11), fierce and cruel (1 Peter 5:8). He is limited (John 12:31; James 4:7; Matt. 4:1; Job 1:16; Job 2:6; Heb. 2:14).

(4) Satan's Destiny - downfall predicted (Gen. 3:15; Rev. 12:9; 20:10). God's Word assures us of the ultimate defeat of evil.

## WICKED SPIRITS

6. What are fallen angels?

They are the angels who under the leadership of Satan sinned and were cast out of heaven (John 8:44; 2 Peter 2:4; Jude 6).

## 7. What was the sin that caused them to fall?

Both they and their leader fell because of pride (Isa. 14:13-14; 42:8). Some have thought that the occasion of their rebellion was a revelation of the coming incarnation of the Son of God and of their obligation to worship Him.

## 8. Where are the evil angels now?

They are described in Scripture as being partly in hell (2 Peter 2:4) and partly in the world, especially in the air around us (John 12:31; 14:30; 2 Cor. 4:4; Rev. 12:4, 7-9).

## 9. Do the wicked angels have power over men?

By ensnaring men in sin they do acquire power over them (2 Cor. 4:3,4; Eph. 2:2; 6:11, 12). This power has been broken for those who are faithful to Christ, by the redemption He has acquired (Rev. 5:9; 7:13, 14).

## 10. What is the destiny of the wicked angels?

Angels have never come under the provision for redemption (1 Peter 1:12), but hell has been prepared for their everlasting punishment (Matt. 25:41).

11. What are demons?

The Scriptures do not reveal all the mystery surrounding the origin of evil, and the origin of demons seems to be a part of that mystery. But they do testify to their existence and activity (Matt. 12:26, 27).

## 12. Do demons have power over men?

In the Gospels they are seen as wicked disembodied spirits which enter people - in some cases, more than one spirit in the same victim (Mark 16:9; Luk. 8:2). They attack the mental and nervous system (Matt. 9:33; 12:22; Mark 5:4, 5).

## 13. What is the motive which influences demons to possess men?

In all his dealings with man his object is to deceive and ruin us by drawing our minds from God. Look at some parallels that show how he "apes" the work of God. Demon possession is a devilish travesty of the indwelling of the Holy Spirit in man.

- (1) Introduction of a new personality (Matt. 8:29; 14:23).
- (2) Demon-inspired utterances.
- (3) Supernatural gifts (fortune-telling, mediumship, etc.).
- (4) Extraordinary and superhuman strength.

## MAN

## THE ORIGIN OF MAN

## 1. What is man?

Man is a created being, created by God, composed of body, soul and spirit (Gen. 2:7; 1:26, 27).

2. What is the doctrine of special creation?

The Bible teaches that God made every creature "after his kind." He made them and left them to develop and progress according to the laws of their being. The distinction is made between man and the lower creatures in the statement "God created them in his own image" (Gen. 1:27).

## 3. Why can the theory of evolution never be scientifically proven?

There is an impassable chasm between brute and man - between the highest form of animal and the lowest form of human life, because the law of species is fixed by God (Gen. 1:20-25). Scientifically, a species is this: If animals can be paired off and reproduce indefinitely fertile offspring, they are of the same species. No two species have ever been successfully crossed.

## THE NATURE OF MAN

## 4. What is meant by created "in the image and likeness of God"?

He was created good and upright, and endowed with intelligence, conscience and will, so that he could hold dominion over all living things on earth and exercise free choice (Gen. 1:26; Psa. 8:4-8).

## 5. What is meant by the tri-unity of man?

Man is composed of body, soul and spirit (1 Thess. 5:23; Heb. 4:12). Scofield says: "Because man is 'spirit,' he is capable of God-consciousness, and of communion with God; because he is 'soul,' he has self-consciousness; because he is 'body,' he has, through his senses, world-consciousness."

- (1) Body - formed (Gen. 2:7).
- (2) Soul - made (Gen. 2:7; 1 Cor. 15:45).
- (3) Spirit - created (Gen. 1:26, 27).

## 6. What do we know about the human body from scripture?

- (1) It can be called:
  - (a) A house or tabernacle (tent) (2 Cor. 5:1; Isa. 38:12; 2 Peter 1:13, 14).
  - (b) A sheath (Dan. 7:15); the body is a sheath for the spirit.
  - (c) A temple (John 2:19, 21; 1 Cor. 6:19).

- (2) It is frail
  - (a) earthy (1 Cor. 15:47).
  - (b) vile (Phil. 3:21).
  - (c) corruptible and mortal (1 Cor. 15:53).
  - (d) will be changed (1 Cor. 15:51-53)!
  - (e) has the "pledge" of this change in the indwelling of the Spirit (Rom. 8:11; 2 Cor. 5:5).

7. What do we know about the human soul?

(1) Its nature - "Soul" is man viewed in relation to this present life. It is the life-giving and intelligent principle animating the human body, using the bodily senses and bodily organs. Four distinctions should be made:

- (a) The soul distinguishes man and beast from inanimate objects and unconscious life (plants). (Gen. 1:20 "life" is soul in original)
- (b) Man's soul distinguishes him from animals (Eccl. 3:21).
- (c) The soul distinguishes one man from another - means "person" (Exo. 1:5; Rom. 13:1).
- (d) The soul distinguishes man not only from lower forms but also from higher orders of life. Angels are described only as spirits (Heb. 1:14).

(2) Its origin - "Soul" is not part of God, because the soul sins; it is more correct to say that it is the gift and work of God (Zech. 12:1).

- (a) The first soul came into existence as a result of God's breathing into man the breath of life.
- (b) The origin of each individual soul can only be explained by the cooperation of both the Creator and the parents (Acts 17:28).
- (c) The origin of all forms of life is still a mystery - we are warned against speculating beyond the limits of scripture (Eccl. 11:5; Psa. 139:13-16; Job 10:8-12).

(3) Its relationship to the body

- (a) The soul is the holder of life (in many cases translated "life" - Gen. 9:5; 1 Kings 2:23; Acts 15:26). When the soul is gone the body ceases to exist - decays.
- (b) The soul permeates and inhabits every part of the body and affects more or less all its parts (Psa. 73:21; Psa. 7:9; Jer. 17:10; Philemon 12; Hab. 3:16; Psa. 51:6).
- (c) The soul receives its impressions from the outer world through the body - the senses - then acts on these impressions.
- (d) The soul contacts the world through the body - the body is the instrument of the soul.

(4) Its relationship to sin - the soul lives its natural life through certain inborn impulses called instincts. It is the perversion of God-given instincts and faculties that is the basis of sin. Five of the basic instincts:

- (a) Self-preservation (Gen. 2:17). (Sins: selfishness, sensitiveness, jealousy, anger, murder)
- (b) Acquisitive (getting) (Gen. 2:15). (Sins: stealing, covetousness)
- (c) Food-seeking (Gen. 1:29). (Sins: gluttony, bad food habits)
- (d) Reproductive (Gen. 1:27, 28). (Sins: moral impurity)
- (e) Dominance (Gen. 1:28). (Sins: tyranny, injustice, quarrelsomeness)



## 8. What do we know about the human spirit?

Indwelling all flesh is a God-given spirit. This spirit is the center and source of human life; the soul possesses and uses this life and expresses it through the body, but the soul survives death because it is energized by the spirit. The spirit is that part of man that was created "in the image and likeness of God."

- (1) The spirit is that which makes man differ from all known created things (1 Cor. 2:11; Eph. 1:17; 4:23). Man's spirit becomes a center of worship when indwelt by God's Spirit (Rom. 8:16; John 4:23, 24) and service (Rom. 1:9; Phil. 1:27).
- (2) The spirit is connected with the quality of man's character. He may have a "haughty spirit" (Prov. 16:18); a "perverse" spirit (Isa. 19:14); provoked (Psa. 106:33); hasty (Prov. 14:29); troubled (Gen. 41:8); contrite and humble (Isa. 57:15; Matt. 5:3); bondage (Rom. 8:15); jealous (Num. 5:14).

## GOD'S IMAGE IN MAN

### 9. What is the standard and goal set forth for man throughout the Scriptures?

The standard and goal set before man is to be like God (Lev. 19:2; Matt. 5:45-48; Eph. 5:1). And to be like God means to be like Christ, who is the image of the invisible God.

### 10. What are some of the elements that constitute the Divine image in man?

- (1) Kinship with God - children of God
- (2) Moral character
- (3) Reason
- (4) Capacity for immortality
- (5) Dominion over all the earth

### 11. Does man still bear the image of God?

The Fall of man resulted in the loss of, the marring of, the Divine image. That part of man created in God's image - the spirit - is the part that immediately died in the fall (Gen. 2:17) in that it was separated from God, Fellowship is restored through the new birth (2 Cor. 5:17; Col 3:10; 2 Pet. 1:4). Only in heaven will the image be fully restored (2 Cor. 3:18; 1 Cor. 15:52; Psa. 17:15).

"Only God can truly reveal God. This self-revelation, so necessary for salvation, has been given through the Scriptures. From the same source we derive God's view of man, which is the true view, for who can know man like his Maker? In these days, when false philosophies are misrepresenting the nature of man, it is important that we be grounded in the true representation. . . . Man is utterly unable to save himself and is without hope apart from an act of grace which will restore the Divine image." - Myer Pearlman

## SIN AND THE FALL OF MAN

### THE FACT OF SIN

#### 1, What is sin?

There is no need to argue the reality of sin when we compare man's condition after he sinned to his condition when he left the hand of the Creator. But there are many false theories today which either deny, misconceive, or minimize the nature of sin.

- (1) Some unscriptural definitions of sin:
  - (a) Sin is an illusion. This idea has taken a variety of forms of expression; e.g., our lack of knowledge is the reason we have the illusion of sin; or when evolution has had time to help us progress further, sin will disappear.
  - (b) Sin-that eternal principle of Dualism outside of God and independent of Him.
- (2) Scriptural but incomplete:
  - (a) Sin is selfishness. This is the most frequently heard definition of sin. It is Scriptural but inadequate.
  - (b) Sin is a violation of the law. This too is Scriptural but inadequate unless the concept of the law is expanded to include the character of God Himself.
- (3) An all-inclusive definition: Sin is anything contrary to the character of God.

### THE ORIGIN OF SIN

#### 2. Where did sin come from?

- (1) In relation to God: God cannot sin, and yet God's plan must have included the allowing of sin to enter the world because it included a Savior from before the foundation of the world.
- (2) In relation to Satan: Sin was found in Satan (Ezek. 28:15). This is the closest the Bible comes to stating definitely the origin of sin.
- (3) In relation to the Angels: Some followed Satan in his sin.
- (4) In relation to Man: Sin originated in Eden (Genesis 3).

#### 3. How did sin enter the human race?

The third chapter of Genesis gives the fullest account of this awful tragedy in the experience of mankind - the Fall of Man. This account is not given to show how sin came into the world - it was already in the world, as the existence of Satan and the chaotic condition of things in the beginning testify. This account is literal history; and without question, Christ and the writers of Scripture regard the event as historical and literal (Matt. 19:4; Mark 10:6; 2 Cor. 11:3; 1 Tim. 2:13-15; 1 Cor. 15:56).

## THE NATURE OF SIN

### 4. What can we learn about sin from the story of the Fall?

We should keep in mind that Adam and Eve were "free moral agents." That while they were sinless beings, it was yet possible for them to sin, just as it was possible for them not to sin. Here are some truths that we learn from this story:

(1) The sin of our first parents was purely volitional; it was an act of their own determination. Like all other sin, it was a voluntary act of the will.

(2) It came from an outside source; that is to say, it was instigated from without. There was no sin in the nature of the first human pair; consequently there must have been an ungodly principle already in the world (from the fall of Satan and the evil angels).

(3) The essence of the first sin lay in the denial of the divine will; an elevation of the will of man over the will of God.

(4) It was a deliberate transgressing of a divinely marked boundary; an overstepping of the divine limits.

(5) The first sin was what each and every sin committed since has been, a positive disbelief in the word of the living God - a belief of Satan rather than a belief in God.

(6) The same lines of temptation that were presented to our first parents were presented to Christ in the wilderness (Matt. 4:1-11), and to men ever since then (1 John 2:15-17). Satan's program is short and shallow after all.

### 5. How does the New Testament describe sin?

As (1) debt (Matt. 6:12), (2) lawlessness (1 John 3:4), (3) disobedience (Heb. 2:2; Luke 8:18), (4) transgression (Rom. 4:15), (5) falling aside (Eph. 1:7), (6) defeat (Rom. 11:12), (7) ungodliness (Rom. 1:18), (8) error (Heb. 9:7).

## THE RESULTS OF SIN

### 6. What were the results of the Fall on the first parents - Adam and Eve?

(1) The ground was cursed (Gen. 3:17).  
 (2) Sorrow and pain to the woman in child-bearing and subjection to man (Gen. 3:16).  
 (3) Exhausting physical labor in order to subsist (Gen. 3:19).  
 (4) Physical and spiritual death (Gen. 3:19; 3:2; 5:5; Rom. 5:12).  
 (5) Broken fellowship - a fear of God, a shame because of sin, a hiding from God's presence, and finally, an expulsion from the garden (Gen. 3:8-11).

### 7. What are the results of sin on the human race?

(1) All men, without respect of condition or class, are sinners before God (Rom. 3:9, 10, 22, 23; Psa. 14: Isa. 53:6). There may be a difference in the degree, but not in the fact of sin.

(2) This universal sinful condition is vitally connected with the sin of Adam (Rom. 5:12, 16, 19).

(3) The whole world rests under condemnation, wrath, and curse (Rom. 3:19; Gal. 3:10; Eph. 2:3). The law demands perfect obedience, but no man can yield such obedience; hence the curse of a broken law rests upon all those breaking it.

(4) Unregenerate men are regarded as children of the devil and not sons of God (1 John 3:8-10; John 8:44; 1 John 5:19).

(5) The whole race of men are in helpless captivity to sin and Satan (Rom. 7; John 8:31-36; Eph. 2:3).

(6) The entire nature of man, mentally, morally, spiritually, physically, is sadly affected by sin:

- (a) Understanding darkened (Eph. 4:18; 1 Cor. 2:14).
- (b) Heart wicked (Jer. 17:9, 10).
- (c) Mind and conscience defiled (Gen. 6:5; Titus 1:15).
- (d) Flesh and spirit defiled (2 Cor. 7:5).
- (e) Will enfeebled (Rom. 7:18).
- (f) Destitute of Godlike qualities (Rom. 7:18).

Because of sin natural man is totally destitute of love to God, has an aversion to God, is in possession of a nature that is constantly on the downgrade and from which he is totally unable to free himself (John 5:42; Rom. 8:7; Rom. 7:18,23).

8. Did God abandon man after the Fall?

No, he immediately promised a Savior (Gen. 3:15). He promised man that He would send a Redeemer into the world to free him from sin and to reopen the way to the Tree of Life (Rev. 2:7; 2 Cor. 4:6; Acts 26:18).

Thank God for His marvelous grace that provides for man's redemption!

Amazing grace! How sweet the sound  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see.

'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed!



14. What are some of the things that Satan does? \_\_\_\_\_  
\_\_\_\_\_
15. What are fallen angels? \_\_\_\_\_
16. Do wicked angels have power over men? \_\_\_\_\_
17. Do demons have power over men? \_\_\_\_\_
18. What is man? \_\_\_\_\_
19. What is meant by created "in the image and likeness of God"? \_\_\_\_\_  
\_\_\_\_\_
20. What is meant by the tri-unity of man? \_\_\_\_\_  
\_\_\_\_\_
21. What is sin? \_\_\_\_\_
22. Where did sin come from? \_\_\_\_\_  
\_\_\_\_\_
23. How did sin enter the human race? \_\_\_\_\_  
\_\_\_\_\_
24. What were the results of the Fall of Man on Adam and Eve? \_\_\_\_\_  
\_\_\_\_\_
25. Did Adam and Eve have a choice in whether to sin or not to sin? \_\_\_\_\_  
\_\_\_\_\_ Do we? \_\_\_\_\_
26. Is the entire human race affected by the Fall? \_\_\_\_\_ How? \_\_\_\_\_  
\_\_\_\_\_
27. Did God abandon man after the Fall? \_\_\_\_\_  
What great promise did He make? \_\_\_\_\_  
\_\_\_\_\_
28. How is fellowship restored between God and man? \_\_\_\_\_  
\_\_\_\_\_
29. When will man be restored to the "image and likeness of God"? \_\_\_\_\_  
\_\_\_\_\_



## JESUS CHRIST

## THE PERSON OF CHRIST

## 1. Who is Jesus Christ?

Jesus Christ is the Son of God, second person of the Triune Godhead, Savior of all mankind. He is all God and all man.

## 2. Why do we believe in the Deity of Jesus Christ or that He is true God?

We believe that Jesus Christ is God because:

## (1) Divine names are given to Him.

- (a) God (John 1:1; Heb. 1:8; John 20:28; Rom. 9:5; Titus 2:13; 1 John 5:20).
- (b) Son of God (Matt. 16:16, 17; 8:29; 14:33; Mark 1:1; 14:61; Luke 1:35; 4:41; John 5:25; 10:36; 11:4; numerous others).
- (c) The Lord (Acts 4:33; 16:31; Luke 2:11; Acts 9:17; Matt. 22:43-45).
- (d) Other Divine names: "The first and the Last" (Rev. 1:17); "The Alpha and Omega" (Rev. 22:13, 16).

## (2) Divine worship is ascribed to Him.

The Scriptures recognize worship as being due to God, to Deity alone (Matt. 4:10; Rev. 22:8, 9), Yet Jesus Christ unhesitatingly accepted such worship, indeed, called for it (John 4:10; Matt. 14:33; Luke 24:52; 5:8). God Himself commands all men to render worship to the Son (John 5:23, 24). The apostles and the early church worshiped Him (2 Cor. 12:8-10).

## (3) The qualities and properties of Deity are His.

- (a) Pre-Existence (John 1:1; 8:58). (also John 17:5; Phil. 2:6; Col. 1:16, 17)
- (b) Self-Existence and Life-Giving Power (John 5:21, 26; 1:4; 14:6; Heb. 7:16; John 17:3-5; 10:17, 18). All life has its source in Christ.
- (c) Immutability (Heb. 13:8; 1:12).
- (d) All the Fulness of the Godhead (Col. 2:9). Not merely divine perfections and attributes of Deity, but the very essence and nature of the Godhead; not merely God-like, but God.

## (4) Divine offices are ascribed to Him.

- (a) Creator (John 1:3; Col. 1:16).
- (b) Upholder of All Things (Col. 1:17; Heb. 1:3).
- (c) Right to Forgive Sins (Mark 2:5-10; Luke 7:48).
- (d) Raising of the Bodies of Men (John 6:39, 40, 54; 11:25).
- (e) Judge of All Men (John 5:22; 2 Tim. 4:1; Acts 17:31; Matt. 25:31-46).

(5) Divine attributes are possessed by Him.

- (a) Omnipotence (Matt. 28:18; Rev. 1:8; John 17:2; Eph. 1:20-22).
- (b) Omniscience (John 16:30; 21:17; 2:24, 15; Matt. 24:25; Col. 2:3).
- (c) Omnipresence (Matt. 18:20; Eph. 1:23).

3. Why do we believe in the humanity of Jesus Christ?

We believe that Jesus Christ is man because He is the son of Mary, He had a body like ours, and was subject to the laws of human development just as we are. The Scriptures teach:

- (1) He was the son of Mary, seed of Abraham and David (Matt. 1:18; 2:11; 12:47; 13:55; John 1:14; 2:1; Acts 13:23; Rom. 1:3; Gal. 4:4).
- (2) He was subject to the laws of human development in body and soul (Luke 2:40, 52, 46).
- (3) He possessed a human physical nature:
  - (a) Body (Luke 24:39; John 1:14; Heb. 2:14; Matt. 26:12).
  - (b) Soul (Matt. 26:38).
  - (c) Spirit (Luke 23:46).
- (4) He had human feelings and emotions:
  - (a) Hunger (Matt. 4:2)
  - (b) Thirst (John 19:28)
  - (c) Weariness (John 4:6; Matt. 8:24)
  - (d) Tempted (Heb. 4:15)
  - (e) Sorrow (Matt. 23:37; John 11:35)
  - (f) Need for sympathy (Matt. 26:36, 40)
- (5) He was called man (Luke 19:10; 1 Tim. 2:5). No less than 80 times in the Gospels does Jesus call himself the Son of Man.

4. Was Jesus Christ always man?

No. He became man at the time he was born as a baby to Mary. This is called the Incarnation.

5. What is the Incarnation?

The Incarnation means that the Son of God, while remaining God, took on a new nature - the human nature, uniting this to the Divine nature in the one being or person - Jesus Christ, true God and true man (John 1:14; Matt. 1:18-25; Luke 1:35; Gal. 4:4).

6. Why did the Son of God become the Son of Man (or what were the purposes of the Incarnation)?

- (1) It was necessary for our Savior to be true man so that He could take our place (Gal. 4:4, 5; Heb. 2:14).
- (2) It was necessary for Him to be true God so that He could fulfill the Law, become our ransom, and overcome death and Satan (Rom. 5:19; Mark 10:45; 2 Tim. 1:10; Heb. 2:14; 1 Cor. 15:57).

## 7. What were the three offices for which Christ was anointed?

As our perfect Mediator Christ embodies all three classes of mediators seen in the Old Testament. He is the Christ-Prophet, to enlighten the nations; the Christ-Priest, to offer Himself as a sacrifice for the nations; the Christ-King, to rule over the nations.

(1) Christ the Prophet: The Old Testament prophet was God's earthly representative, who revealed His will in relation to the present and future. As Prophet, Jesus preached salvation, announced the Kingdom, and predicted the future.

(2) Christ the Priest: A priest is a person Divinely consecrated to represent man before God and to offer sacrifices which will secure the Divine favor. read Hebrews 5:1-9; 4:14-16; 10:10-12.

(3) Christ the King: It was God's plan that the perfect Ruler be both priest and king, and Christ is that One who is worthy, of whom the prophets foretold and of whom Melchizedek was a type. Many have rejected His kingdom, but He will return to reward His servants, assert His sovereignty over the world, and punish the wicked. This is the central theme of the book of Revelation (Rev. 11:15; 12:10; 19:16).

## THE WORK OF CHRIST

### 8. What is the work of Christ?

The work which He accomplished was to die for the sins of the world (Matt. 1:21; John 1:29). Included in this atoning work are His death, resurrection, and ascension. He must not only die for, but also live for us; He must not only rise from the dead for us, but also ascend to intercede for us (Rom. 8:34; 4:25; 5:10).

### 9. Why is the death of Christ important to the world?

The problem of the whole world is the sin problem, and the death of Christ makes provision for the deliverance from the guilt and power of sin. "Christ died (the event) for our sins (the doctrine)" (1 Cor. 15:3).

### 10. What meaning does the death of Christ have for us?

By dying for our sins Christ has removed the sin barrier and made possible man's reconciliation to God.

### 11. What death did Christ die?

Christ suffered extreme agony of body and soul, being beaten, crowned with thorns and crucified (John 19:1-3, 16-18).

### 12. Why is the fact of Christ's resurrection so important?

The Resurrection of Jesus Christ is important because it means:

- (1) That Jesus is all that He claimed to be - the Son of God, Savior, and Lord (Rom. 1:4).
- (2) That the atoning death of Christ was a reality, and that man may find peace with God (Rom. 4:25; 1 Cor. 15:17, 20-a).
- (3) That we have a sympathetic High Priest in heaven (Rom. 8:34; Heb. 7:25).
- (4) That we may know that there is a life to come (John 14:19; 11:25, 26; 1 Thess. 4:14).
- (5) That there is a certainty of future judgment (Acts 17:31).

If Christ be not risen, then He was not what He claimed to be; His death was not an atoning death; and the faithful have been deceived by a false hope of salvation. But, thank God, instead of a question mark, we may put an exclamation point after this statement: "But now IS Christ risen from the dead, and become the firstfruits of them that slept!" (1 Cor. 15:13, 14, 20).

13. What is the meaning of the terms Ascension of Christ and Exaltation of Christ?

- (1) The Ascension of Christ refers to that event in the life of our risen Lord when He departed visibly from His disciples into heaven (Acts 1:9-11).
- (2) By the Exaltation of Christ we mean that act of God by which the risen and ascended Christ is given the place of power at the right hand of God (Phil. 2:9; Eph. 1:20, 21).

14. What is the Scriptural data for the doctrine of the Ascension?

- (1) Foretold in the Old Testament (Psa. 110:1; 68:18).
- (2) Foretold by our Lord Himself (Luke 9:51; John 6:62; 20:17).
- (3) Recorded in the New Testament (Mark 16:19; Luke 24:51; John 3:13; Acts 1:9-11; Eph. 4:8-10; Heb. 10:12).
- (4) Seen by Stephen in His exalted position (Acts 7:55, 56).
- (5) Taught and preached by the apostles (Acts 2:33, 34; 5:31; 1 Peter 3:22; Eph. 4:8-10; Heb. 4:14; 1 Tim. 3:16).

15. Why was the Ascension and Exaltation necessary?

- (1) It completed His redemptive work. He presented the blood of the atonement to the Father and took His place at the right hand of God as the bestower of all spiritual gifts - especially the gift of the Holy Spirit.

- (2) It ended His earthly ministry. The disciples would no longer have visible and earthly contact with Him. Their communion with Him would now become invisible and spiritual. We worship now by faith and not by sight, and He touches us through the Holy Spirit.

16. What is the purpose of the Ascension and Exaltation of Jesus Christ?

- (1) He has entered heaven as a forerunner (Heb. 6:20). A forerunner is one who is sent before to make observations, prepare the way.
- (2) He has gone to prepare a place for His people (Heb. 9:21-24; John 14:2). He is there preparing for the coming of His bride, the Church.
- (3) He is now appearing before God in our behalf (Heb. 9:24). He is the Kingly Priest - with authority He asks, and His petitions are granted.
- (4) He has taken His place at the Father's right hand, awaiting the day when He shall have universal dominion and fill all things (Eph. 4:10; Heb. 10:12, 13; Acts 3:20, 21). Having won His victory, He is waiting for all the spoils to be gathered.

17. What are the results of the Ascension and Exaltation for the believer?

- (1) It assures us of a free and confident access into the presence of God (Heb. 4:14-16).
- (2) It gives us an assured hope of immortality (2 Cor. 5:1-8 expresses the human desire for a body after death; 1 Cor. 15:51-54 assures us of immortality).
- (3) It gives us confidence that all things are working for our good. Christ has been made head of all things for the Church (Eph. 1:22). Christ is the fulness of the Father for the Church (Col. 1:19; 2:9,10). Christ bestows the Holy Spirit upon the Church (Acts 2:33-36; John 7:37-39). He receives for, and bestows upon the Church spiritual gifts (Eph. 4:8-12). Since He is our Head, we can be assured that all things work for our good.

"His birthday is kept across the world. His death-day sets a gallows against every sky-line. Who is He?" With these words a prominent preacher stated a question which is of supreme importance and never-failing interest.

The Master Himself asked, "Whom do men say that I the Son of man am?" and His blessing was pronounced upon the answer which Peter had learned from God: "Thou art the Christ, the Son of the living God."

The question still remains and men still attempt answers. But the true answer must come from the New Testament, written by men who knew Him best, and who for that knowledge counted all things but loss.

- Myer Pearlman

## THE ATONEMENT

### ATONEMENT IN THE OLD TESTAMENT

#### 1. Why do we need to understand Old Testament sacrifices?

In the word "sacrifice" we have the key to the meaning of the death of Christ. To say that His blood cleanses from sin and purchases redemption, to teach that He died for our sins - all this is to say that Jesus' death was a real Sacrifice. He is the Lamb of God (John 1:29).

#### 2. What is the origin of sacrifice?

It was ordained of God before the creation of the world (Rev. 13:8; 1 Peter 1:19, 20). God had made provision for our redemption even before the Fall of man. Numerous scriptures indicate that He was not taken by surprise, but had planned from the beginning for that Perfect Sacrifice to be offered (Titus 1:2; Eph. 1:4; Acts 2:23).

#### 3. What was sinful man to do until that Perfect Sacrifice was made?

From the beginning God ordained an institution which should both foreshadow the Sacrifice and also become a means of grace for the repentant and believing - the institution of animal sacrifices.

#### 4. What was the nature of the Old Testament sacrifices?

Man's first obligation to his Maker is worship. Sacrifices are offered to remove the obstacle of sin and restore communion with God.

- (1) **Sacrifice of Atonement:** If the Israelite sinned and disturbed the relationship between himself and God, he brought a sin offering.
- (2) **Sacrifice of Restitution:** If he had wronged his neighbor, he brought a trespass offering (Lev. 6:1-7).
- (3) **Sacrifice of Worship:** Now that he was right with God and man and desired to reconsecrate himself, he offered a burnt offering (Lev. 1).
- (4) **Sacrifice of Fellowship:** He was now ready to enjoy happy communion with God who had pardoned him, so he presented a peace offering (Lev. 3).

#### 5. Did the Old Testament sacrifices really secure pardon and cleansing from sin?

It is certain that people were truly justified before the atoning work of Christ. Abraham was justified by faith (Rom. 4:23) and entered the kingdom of God (Matt. 8:11; Luke 16:22); Moses was glorified (Luke 9:30, 31); and Enoch and Elijah were translated. No doubt many other godly Israelites attained to the spiritual stature of these.

#### 6. On what basis were these Old Testament saints justified?



They were saved in anticipation of the future Sacrifice, just as people today are saved in consideration of the accomplished Sacrifice (Heb. 9:15; Rom. 3:25).

7. Did Old Testament believers in their lifetime enjoy the same benefits as those living under the New Testament?

No. There was no permanent gift of the Holy Spirit (John 7:39) to follow their repentance and faith; they did not enjoy the full truth on immortality brought to light by Christ (2 Tim. 1:10), and in general they were limited by the imperfection of the dispensation in which they lived. They had but a foretaste of good things to come.

#### ATONEMENT IN THE NEW TESTAMENT

8. When was the Atonement accomplished?

The Atonement which was foreordained in eternity and typically foreshadowed in the Old Testament ritual was historically accomplished at the crucifixion of Jesus, when God's redemptive purpose was consummated. "It is finished!"

9. Why was the Atonement necessary?

The necessity of the Atonement follows from two facts: God's holiness and man's sinfulness.

- (1) Holiness. God is holy and his holiness reacts against man's -
- (2) Sinfulness. Sin disturbs the relationship between God and man and produces -
- (3) Wrath. Sin is an attack on God's holiness, rebellion against God, and brings about the wrath of God, which is averted by -
- (4) Atonement. In the atonement God does justice to his character as both a gracious God and a righteous God.

10. How is the fact that Jesus died for our sins explained in the New Testament?

The fact that Jesus died for our sins is best explained in the following key words applied to the death of Christ.

- (1) Atonement in the Hebrew means literally "to cover." To atone for sin is to cover sin from God's sight so that it loses its power to provoke His wrath. It covers both the sins and the sinner. Christ's death was an atoning death because it removes sin (Heb. 9:26, 28; 2:17; 10:12-14; 9:14). It was a sacrificial death having relation to sin (1 Pet. 2:24; 2 Cor. 5:21).
- (2) Propitiation comes from a Latin word meaning "near." Hence the word means bringing together, making favorable. To propitiate is to appease the righteous wrath of a holy God by the offering of an

atoning sacrifice. Christ is described as such a propitiation (Rom. 3:25; 1 John 2:2; 4:10). Sin keeps man at a distance from God; in Christ man may now "draw nigh" to God "in his name."

- (3) Substitution speaks of something or someone taking the place of another. The sacrifices of the Old Testament were substitutionary in nature. The victim on the altar was the Israelite's substitute to be accepted on his behalf. Christ died on the cross to be our substitute; He is the Sacrifice through whom we approach God (2 Cor. 5:21; 1 Pet. 2:24).
- (4) Redemption means to buy back by the paying of a price; to loose from bondage by the paying of a price; to buy in a market and to take from a market. The Lord Jesus is a Redeemer and His atoning work is described as a redemption (Matt. 20:28; Rev. 5:9; 14:3, 4; Gal. 3:13; 4:5; Titus 2:14; 1 Pet. 1:18).
- (5) Reconciliation is to restore to friendship, harmony and communion. When we were enemies we were reconciled to God by the death of His Son (Rom. 5:10; 2 Cor. 5:18, 19; Col 1:21).

11. What does the atoning death of Christ effect for man?

- (1) Pardon of transgressions (John 1:20; Eph. 1:7; Heb. 9:22-28; Rev. 1:5). The Christian has begun life anew, his sins blotted out, taken away, canceled.
- (2) Freedom from sin (Rom. 6-8). The believer is not only freed from guilt of past sins but also can be free from the power of sin.
- (3) Deliverance from death (Heb. 2:9). Though those who believe on Him may have to suffer physical death (Rom. 8:10), the stigma or penalty is taken from death, and it becomes the door to a larger life. In this sense John 11:26 is true.
- (4) The gift of eternal life (John 3:14-16). Eternal life signifies life in favor and fellowship with God. This life is possessed now because believers are in fellowship with God now; it is also future (Titus 1:2; Rom. 6:22).
- (5) The victorious life (Gal. 2:20; Rev. 12:11). This victorious life includes victory over Satan (Luke 10:17-20; John 12:31, 32; 14:30; Col. 2:15; Heb. 2:14, 15; Rev. 12:11). We have victory as long as we have the Victor!

"Upon a life I did not live;  
 Upon a death I did not die;  
 Upon another's death, another's life,  
 I risk my soul eternally."

## SALVATION

### 1. What is salvation?

Salvation is the saving of man from the power and effect of sin. It was purchased for man by the atoning death of Jesus Christ (Acts 4:12).

### 2. How is this salvation applied by God and received by man?

- (1) The truths relating to the application of salvation may be grouped under three headings: Justification, Regeneration, Sanctification.
- (2) The truths relating to man's acceptance of salvation may also be grouped under three headings: Repentance, Faith, Obedience.

### 3. What are the three aspects of salvation?

There are three aspects of salvation, and each is characterized by a word conveying a definite picture or illustration of the blessing.

- (1) Justification is a judicial term bringing to mind a court-room scene. Man, guilty and condemned, before God, is acquitted and declared righteous - that is, justified.
- (2) Regeneration (the inward experience) and adoption (the outward privilege) suggest a household scene. The soul, dead in trespasses and in sins, needs a new life, which new life is imparted by a Divine act of regeneration. The person then becomes a child of God and a member of His household.
- (3) Sanctification suggests a temple scene, for it is connected primarily with the worship of God. Set right with the law, born again to a new life, the person is no longer his own - he is dedicated to the service of God.

### 4. Do these blessings follow one another or are they simultaneous as to time?

There is a logical order: the sinner is first set right in relation to God's law; his life is disordered, therefore he must be changed; he has been living for sin and the world, and must therefore be separated to a new life of service. Yet the three experiences are simultaneous and cannot actually be separated. There can be no full salvation without these three experiences any more than there can be a real triangle without three sides.

### 5. What are the conditions of salvation? (Or, what are God's requirements in the man whom He accepts and on whom He freely bestows His grace?)

The Scriptures set forth repentance and faith as the conditions for salvation; water baptism is mentioned as the outward symbol of the convert's inner faith (Mark 1:15; Acts 22:16; 16:31; 2:38; 3:19). By repentance the penitent removes the obstacle to the receiving of the gift; by faith he accepts the gift.

6. What is the difference between repentance and faith?

Repentance is concerned with sin and its misery while faith dwells upon God's mercy.

7. Can there be faith without repentance?

No. Only the penitent feels the need of a Savior and desires the salvation of his soul.

8. Can there be godly repentance without faith?

No one can repent in the Scriptural sense without faith in God's Word, without believing His threats of judgment and promises of salvation.

9. Are faith and repentance simply preparatory to salvation?

No. They also follow the believer into the Christian life; repentance develops into zeal for soul-purification, and faith works in love and continues to receive from God.

10. What is repentance?

Repentance has been defined as follows: "The true sorrow for sin, with sincere effort to forsake it;" "godly sorrow for sin;" "being sorry enough to quit" (a little boy's definition). Scriptural repentance is intellectual, emotional and practical. It may be illustrated as follows:

- (1) A traveler learns that he is on the wrong train; this knowledge corresponds to the intellectual element by which a person realizes, through the preaching of the Word, that he is not right with God.
- (2) The traveler is disturbed at his discovery - annoyed, perhaps fearful; this illustrates the emotional side of repentance which is a self-accusation and sincere sorrow for having offended God (2 Cor. 7:10).
- (3) He leaves the train at the first opportunity and boards the right train; this illustrates the practical side of repentance, which involves complete "about face" and a traveling in God's direction.

11. What is faith?

Faith in the Scriptural sense means belief and trust. It is the assent of the mind and the consent of the will.

- (1) In regard to the intellect it is belief in certain revealed truths concerning God and Christ; in regard to the will it is the acceptance of these truths as directing principles of life.
- (2) Intellectual faith is not sufficient (James 2:19; Acts 8:13, 21) for salvation; belief in the heart is essential (Rom. 10:9).
- (3) Heart faith means the willing dedication of one's life to the obligations which the gospel facts involve. Thus saving faith is an act of the entire personality - mind, emotion and will.

12. Is faith a human or a Divine activity?

The fact that man is commanded to believe implies the ability and obligation to do so. However, the assisting grace of the Holy Spirit, in cooperation with the Word, is implied in the producing of saving faith (John 6:44; Rom. 10:17; Heb. 12:2; Gal. 5:22).

13. What is saving faith?

The following definitions have been given:

- (1) "Faith in Christ is a saving grace whereby we receive and rest upon Him alone for salvation as He is offered to us in the gospel."
- (2) "The act of the penitent only, as especially aided by the Spirit, and as resting upon Christ."
- (3) "A sure trust and confidence that Christ died for my sins, that He loved me, and gave Himself for me."
- (4) "The flight of a penitent sinner to the mercy of God in Christ."

14. What is conversion?

In its simplest meaning conversion is turning from sin unto God (Acts 3:19). Like repentance and faith conversion also involves the entire personality - intellect, emotion and will.

15. How is conversion to be distinguished from salvation?

Conversion describes the human or manward side of salvation? When a sinner is converted we say he is "changed" because of the outward signs, namely, the manward side of the event. From the Godward side we would say that God has pardoned his sin and given him a new heart.

16. Does this mean that conversion is entirely a matter of human effort?

Like faith and repentance, conversion is a human activity; but it is also a supernatural effect in that it is man's reaction to the drawing power of God's grace and God's Word. It is a cooperation of Divine and human activities. "Work out your own salvation ..." (Phil. 2:12, 13).

## JUSTIFICATION

17. What is justification?

Justification is an act of God's free grace which frees the sinner from the guilt of sin through the righteousness of Christ, and is received by faith alone. It is primarily a change of position on the part of the sinner - once condemned, he is now acquitted.

- (1) It is a state of acceptance into which one enters by faith. This acceptance is a free gift of God (Rom. 1:17; 3:21, 22).

- (2) It is a state of acceptance in which the believer stands. His position is complete and secure; God's verdict is "justified" and no one can dispute it (Rom. 5:1, 2).

18. Why is justification necessary?

Because man has sinned he is under condemnation (Rom. 3:22; Eze. 18:20). He needs the righteousness of God which results from faith in Christ (Rom. 1:16, 17).

19. What is the source of our justification?

The source of our justification is the grace of God, "pure unrecompensed kindness and favor." God cannot deal leniently with sin because of His perfect holiness and justice. But because of grace, He Himself, through the atonement of Christ, paid the full penalty of sin; therefore He can justly pardon sin without regard to our merit or demerit (Eph. 2:8).

20. What is the ground of our justification? (Or, how can God treat a sinner as a righteous person?)

Christ's righteousness is the ground for our justification. God provides the sinner with righteousness. The Lord Jesus Christ has earned it for and on behalf of the sinner (Gal. 5:21).

21. What is the means of our justification? (Or, what is the instrument which appropriates the righteousness of Christ?)

Since righteousness is a gift, it must be accepted. Faith is the hand which takes what God offers (Eph. 2:8; Rom. 3:22; 4:11; 9:30; Heb. 11:7; Phil. 3:9).

"The doctrine of justification by God's grace through man's faith removes two dangers; first, the pride of self-righteousness and self-effort; second, the fear that one is too weak to 'make the grade'." - Myer Pearlman

## REGENERATION

22. What is regeneration?

Regeneration is the Divine act which imparts to the penitent believer the new and higher life in personal union with Christ. The New Testament describes regeneration as:

- (1) A birth. The believer is "begotten" of God (1 John 5:1), "born of the Spirit" (John 3:8), and "born from above" (literal translation of John 3:7). He becomes the child of God.
- (2) A Cleansing. God saves us by the "washing of regeneration" (Titus 3:5). The soul is cleansed from sins of the old life and made to live in newness of life (symbol: water baptism, Acts 22:16).



ways: Newness of life (Rom. 6:4); a new heart (Ezek. 36:26); a new spirit (Ezek. 11:19); the new man (Eph. 4:24); partakers of the divine nature (2 Pet. 1:4).

- (3) Practical. The child of God will demonstrate hatred of sin (1 John 3:9; 5:18), righteous deeds (1 John 2:29), brotherly love (1 John 4:7) and victory over the world (1 John 5:4). John says it is inconsistent that one born of God should live habitually in sin (1 John 3:9), yet he is careful to point out that if we sin we have an advocate with the Father (1 John 2:1).

## SANCTIFICATION

### 26. What is sanctification?

Sanctification is a separation from evil and a dedication to God. It is synonymous with "holiness" and "consecration." It conveys the following ideas:

- (1) Separation. When the Holy One desires to use a person He separates him from common use.
- (2) Dedication. We are in a special sense God's property.
- (3) Purification. While sanctification primarily means separation to service, the idea of purification is also involved. Things and people devoted to God must be clean.
- (4) Consecration. We are to live righteously and holily. Righteousness is conforming to Divine law (1 John 3:6-10); holiness is conforming to Divine nature (1 Pet. 1:15).
- (5) Service. Sanctification involves possession by God and service to God (Acts 27:23).

### 27. When does sanctification take place?

Sanctification is both instantaneous and progressive.

- (1) Instantaneous and positional. All believers are instantaneously given the position of "saints" (1 Cor. 1:2; 6:11). In this sense sanctification is simultaneous with justification. But it also is:
- (2) Progressive and Practical. The initial setting apart is the beginning of a progressive life of sanctification. It is absolute in the sense that it is a work done once for all (Heb. 10:14), progressive in the sense that the Christian must follow after holiness (Heb. 12:14).

The two aspects of sanctification are implied in the fact that those addressed as sanctified and holy (1 Pet. 1:2; 2:5) are exhorted to be holy (1 Pet. 1:15); those who are dead to sin (Col. 3:3) are exhorted to mortify (make dead) their sinful members (Col. 3:5); those who have put off the old man (Col. 3:9) are exhorted to put off the old man (Eph. 4: 22; Col 3:8).

- (3) A Quickening. We were saved not only by the "washing of regeneration" but also by "the renewing of the Holy Ghost" (Titus 3:5). Compare also Col. 3:10; Rom. 12:2; Eph. 4:23; Psalms 51:10. Regeneration is a new life imparted by God the Father, mediated through Christ and by the operation of the Spirit.
- (4) A Creation. He who created man in the beginning recreates him by the operation of the Holy Spirit (2 Cor. 5:17; Eph. 2:10; Gal. 6:15; Eph. 4:24; compare Gen. 2:7). There is a radical change in the person's nature, character, desires and purposes.
- (5) A Resurrection. As God quickened the lifeless clay and made it alive to the physical world, so He quickens a soul dead in sins and makes it alive to the spiritual world. Resurrection from spiritual death is symbolized by water baptism. Wesley said that regeneration is "that great change which God works in the soul when He brings it into life; when He raises it from the death of sin to the life of righteousness."

These terms are variations of the one basic thought of regeneration - it is the Divine impartation of a new life to the soul of man.

#### 23. What is the necessity of regeneration?

Man's entire nature has been warped by sin; it must undergo a change so radical that it is actually a second birth. Since man cannot change himself, the transformation must come from above. The deepest need of man is a radical change of his whole nature and character.

#### 24. What is the means of regeneration?

- (1) Divine Agency. The Holy Spirit is the special agent in regeneration (John 3:6; Titus 3:5). However, each Person of the Trinity is involved, as in every Divine operation.
- (2) Human Preparation. Regeneration is a sovereign act of God; but man has part in the preparation for the new birth. That preparation is repentance and faith.

#### 25. What are the effects of regeneration?

The effects of regeneration can be grouped in three headings: positional (adoption), spiritual (union with God), practical (righteous living).

- (1) Positional. Adoption indicates the giving of sonship to one who is not a member of the family; regeneration denotes the inner spiritual change that makes one a child of God. Some verses of scripture both distinguish and combine the two ideas (John 1:12, 13; 1 John 3:1; Rom. 8:15, 16).
- (2) Spiritual. Regeneration involves spiritual union with God - a Divine indwelling (2 Cor. 6:16-18; Gal. 4:5, 6; 1 John 3:24; 4:13; Gal. 2:20) which results in a new type of life described in various

28. What are the Divine means for sanctification?

The Divinely appointed means for sanctification are the blood of Christ, the Holy Spirit and the Word of God.

- (1) The Blood of Christ. Provides primarily absolute and positional sanctification; a finished work which gives the penitent a perfect position in relation to God (Heb. 13:12; 10:10; 10:14; 1 John 1:7).
- (2) The Holy Spirit. Internal, effecting the transforming of the believer's nature (1 Cor. 6:11; 2 Thess. 2:13; 1 Pet. 1:1, 2; Rom. 15:16).
- (3) The Word of God. External and practical, dealing with the believer's practical conduct (John 17:17; Eph. 5:26; John 15:3; Psa. 119:9; James 1:22-25).

29. Are there erroneous views being taught concerning sanctification?

Yes. Three erroneous views that have been offered are:

- (1) Eradication of "inbred" sin. If eradication of the sin-nature were accomplished, there would be no physical death, as death is a result of that nature (Rom. 5:12-21).
- (2) Legalism, or the keeping of rules and regulations. Paul teaches that the Law cannot sanctify (Rom. 6) any more than it can justify (Rom. 3).
- (3) Asceticism, an attempt to subdue the flesh by means of self-inflicted deprivations and sufferings. Self cannot overcome self - that is the work of the Spirit.

30. What is the true method of sanctification?

The Scriptural method of dealing with the flesh is based upon:

- (1) Faith in the Atonement. Romans 6 teaches that victory over sin's power is achieved by faith. And -
- (2) Response to the Spirit. Romans 8 introduces another ally in the battle against sin - the Holy Spirit. In between chapters 6 and 8, chapter 7 shows that the law is powerless to save and sanctify.

31. Is entire sanctification or "Christian perfection" possible?

There are two kinds of perfection - absolute and relative. Absolute perfection cannot be improved upon and belongs only to God. Relative perfection fulfills the end for which it was designed, and is possible to man.

## REVIEW QUESTIONS

CHAPTERS 6-8, pages 18-32

1. Who is Jesus Christ? \_\_\_\_\_  
\_\_\_\_\_
2. Why do we believe that Jesus Christ was true God? (1) \_\_\_\_\_  
\_\_\_\_\_ (2) \_\_\_\_\_  
(3) \_\_\_\_\_ (4) \_\_\_\_\_  
\_\_\_\_\_ (5) \_\_\_\_\_
3. Why do we believe that Jesus Christ was human? (1) \_\_\_\_\_  
\_\_\_\_\_ (2) \_\_\_\_\_  
(3) \_\_\_\_\_ (4) \_\_\_\_\_  
\_\_\_\_\_ (5) \_\_\_\_\_
4. What is the Incarnation? \_\_\_\_\_  
\_\_\_\_\_
5. Why was it necessary for the Son of God to become the Son of Man? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. For what three offices was Christ anointed? \_\_\_\_\_
7. What was the work that Christ came to earth to do? \_\_\_\_\_  
\_\_\_\_\_
8. Why is Christ's death important to the world? \_\_\_\_\_  
\_\_\_\_\_
9. Why is Christ's death important to us? \_\_\_\_\_  
\_\_\_\_\_
10. What death did Christ die? \_\_\_\_\_

11. Why is the resurrection of Jesus important? (1) \_\_\_\_\_

\_\_\_\_\_ (2) \_\_\_\_\_

(3) \_\_\_\_\_ (4) \_\_\_\_\_

\_\_\_\_\_ (5) \_\_\_\_\_

12. What are we assured of because of the ascension and exaltation of Christ?

\_\_\_\_\_

\_\_\_\_\_

13. When did God make plans for our atonement? \_\_\_\_\_

\_\_\_\_\_

14. How were Old Testament believers saved? \_\_\_\_\_

\_\_\_\_\_

15. When was our Atonement actually accomplished? \_\_\_\_\_

\_\_\_\_\_

16. Define the following words:

Atonement: \_\_\_\_\_

Propitiation: \_\_\_\_\_

Substitution: \_\_\_\_\_

Redemption: \_\_\_\_\_

Reconciliation: \_\_\_\_\_

17. What does the atoning work of Christ provide for man? (1) \_\_\_\_\_

\_\_\_\_\_ (2) \_\_\_\_\_ (3) \_\_\_\_\_

\_\_\_\_\_ (4) \_\_\_\_\_ (5) \_\_\_\_\_

18. What is salvation? \_\_\_\_\_

19. What are the three aspects of salvation? (1) \_\_\_\_\_

(2) \_\_\_\_\_ (3) \_\_\_\_\_

20. What are the two requirements of man for receiving salvation? \_\_\_\_\_

\_\_\_\_\_

21. What is repentance? \_\_\_\_\_

22. What is faith? \_\_\_\_\_

23. What is conversion? \_\_\_\_\_

24. What is justification? \_\_\_\_\_

25. What is the source of justification? \_\_\_\_\_

26. What is the ground of justification? \_\_\_\_\_

27. What is the means of justification? \_\_\_\_\_

28. What is regeneration? \_\_\_\_\_

29. What is the means of regeneration? Divine: \_\_\_\_\_

Human: \_\_\_\_\_

30. What is sanctification? \_\_\_\_\_

31. When does sanctification take place? \_\_\_\_\_

32. What are the Divine means of sanctification? (1) \_\_\_\_\_

(2) \_\_\_\_\_ (3) \_\_\_\_\_

33. What is the true method of sanctification? (1) \_\_\_\_\_

\_\_\_\_\_ (2) \_\_\_\_\_

34. Can the Christian obtain perfection? \_\_\_\_\_

35. What are the two kinds of perfection? \_\_\_\_\_

36. Write a summary of what you have learned about salvation, how it was provided for you, and how you may receive it.

37. Take time to thank our Lord for this glorious salvation.

## THE HOLY SPIRIT

### 1. Who is the Holy Spirit?

The Holy Spirit is God - the Third Person of the Triune Godhead, equal with the Father and the Son.

### 2. Is the Holy Spirit a person or just an influence?

The Holy Spirit is a Person and should never be referred to as "it" or merely an influence.

### 3. Why is the personality of the Holy Spirit questioned?

- (1) Because, as contrasted with the other Persons of the Godhead, the Spirit seems impersonal. The visible creation makes it easy to conceive the personality of God the Father; the incarnation makes it almost impossible to disbelieve in the personality of Jesus; but the acts and workings of the Holy Spirit are so secret and mystical that we are prone to think of Him as an influence, a power or influence rather than a person.
- (2) Because of the names given to the Holy Spirit. He is called breath, wind, power - for this reason some have been misled to believe that the Holy Spirit is an impersonal influence emanating from the Father.
- (3) Because the Holy Spirit is not usually associated with the **Father** and the Son in the greetings of the New Testament (for example, 1 Thess. 3:11). The Apostolic Benediction in 2 Cor. 13:14 **does** associate the Three Persons of the Trinity, thereby asserting their personality equally.
- (4) Because the word or name "Spirit" is neuter. The same Greek word is translated wind and spirit; but the Bible uses the masculine gender in reference to the Holy Spirit. The two exceptions in the King James Version are Romans 3:16 and 17, which in other versions read "himself" rather than "itself."

Dr. R. A. Torrey has this to say about the personality of the Spirit: "It is of the highest practical importance whether the Holy Spirit is a power that we, in our ignorance and weakness, are somehow to get hold of and use, or whether the Holy Spirit is a personal Being . . . who is to get hold of us and use us."

### 4. How do we know that the Holy Spirit is a personality?

When one possesses the attributes, properties and qualities of personality then he is unquestionably a being.

- (1) Names that imply personality are given to the Spirit, such as Comforter (John 14:16; 16:7). He was to take the place of another person as the Paraclete (John 14:16).
- (2) Personal pronouns are used of the Holy Spirit (twelve times in John 16:7, 8, 13-15). "Itself" in Romans 8:16, 26 was later changed in other translations to "Himself."



(3) The Holy Spirit is identified with the Father and the Son - and even with Christians - in such a way as to indicate personality.

(a) The baptismal formula (Matt. 28:19).

(b) The apostolic benediction (2 Cor. 13:14).

(c) Identification with Christians (Acts 15:28).

(4) Personal attributes are ascribed to the Holy Spirit.

(a) Mind (Rom. 8:27).

(b) Will (1 Cor. 12:11).

(c) Emotion (Eph. 4:30; Isa. 63:10).

(5) Personal acts are ascribed to the Holy Spirit.

(a) Strives with sinners (Gen. 6:3).

(b) Teaches (John 14:26).

(c) Testifies (John 15:26).

(d) Guides (John 16:13).

(e) Reproves (John 16:8).

(f) Comforts (Acts 9:31).

(g) Helps our infirmities  
(Rom. 8:26).

(h) Intercedes (Rom. 8:27).

(i) Searches (1 Cor. 2:10).

(j) Sanctifies (Rom. 15:16).

(k) Witnesses (Rom. 8:16).

(l) Commands (Acts 16:6,7).

(m) Can be lied to (Acts 5:3).

(n) Can be resisted (Acts 7:51).

(o) Can be blasphemed (Matt. 12:31,32).

(p) Can be grieved (Eph. 4:30).

(q) Can be quenched (1 Thess. 5:19).

5. How do we know the Holy Spirit is Divine?

The Deity of the Holy Spirit or the fact that the Holy Spirit is God is clearly set forth in Scripture.

(1) Divine names are given to the Holy Spirit (Acts 5:4, 2 Cor. 3:18 R. V.).

(2) The Holy Spirit possesses divine attributes:

(a) Eternal (Heb. 9:14).

(b) Omnipresent (Psa. 139:7-10).

(c) Omnipotent (Luke 1:35).

(d) Omniscient (1 Cor. 2:10, 11).

(3) Divine works are ascribed to the Holy Spirit:

(a) Creation (Gen. 1:2; Psa. 104:30 R. V.).

(b) Regeneration (John 3:5-8).

(c) Resurrection (Rom. 8:11).

(4) The name of the Holy Spirit is associated with that of the Father and Son (see point (3) under Question 4). The Spirit is on an equality with the Father and Son in the distribution of spiritual gifts (1 Cor. 12:4-6).

(5) Some passages in the Old Testament which refer to God are in the New Testament made to refer to the Holy Spirit (compare Isa. 6:8-10 with Acts 28:25-27; and Exo. 16:7 with Heb. 3:7-9).



## 6. What are the names of the Holy Spirit?

Just as the Father and the Son have certain names ascribed to them, setting forth their nature and work, so also the Holy Spirit has names which indicate His character and work.

- (1) The Holy Spirit (Luke 11:13). Romans 1:4 sets forth the moral character of the Holy Spirit - the Spirit is holy within Himself and produces holiness in others. He lives in the believer; he has come to reorganize the nature of man and to pit Himself against its evil tendencies.
- (2) The Spirit of God (Eph. 4:30; 1 John 4:2). He proceeds from the Father (John 15:26). He draws men to Christ (John 6:44; 2 Thess. 2:13). He reveals truth: Matthew 16:17 and 11:25 show that it was the Father's work to reveal truth to men before the day of Pentecost; John 14:26 shows that the Spirit of God (Third Person of the Trinity) does the work of God upon the earth today. He guides: When Jesus was on earth the Father commanded Him (John 12:49, 50; John 11:9; 5:19); now the Holy Spirit does this work of the Father in the life of believers (Rom. 8:14). He disciplines: It is the work of the Father to discipline believers (John 15:2; Heb. 12:6); this work is carried on by the Holy Spirit (Isa. 4:4).
- (3) The Spirit of Christ (Rom. 8:9). He was given by Christ (John 16:7; 20:22; Acts 2:32,33). He is sent into the world to do the work of Christ:
  - (a) Imparts Christ-life (Rom. 8:2; 1 John 5:11, 12; John 3:5).
  - (b) Produces Christ-fruits (Phil. 1:11, Gal. 5:22-23).
  - (c) Reveals things of Christ (John 16:14).
  - (d) Imparts power of Christ (Matt. 28:18; 1 Cor. 1:24; Luke 24:49; Acts 1:8; John 14:12).
  - (e) Takes place of Christ (John 14:16).
- (4) The Comforter (John 14:16). He is to bring comfort in the lives of believers (Acts 9:31); He is one who walks alongside as a companion, ready to satisfy all need and longing. We have communion with Him (2 Cor. 13:14).
- (5) The Spirit of Promise (Eph. 1:13). He is the fulfillment of Christ's promise (Luke 24:49; Gal. 3:14). And He assures the believer that all promises made to him will be completely fulfilled.
- (6) The Spirit of Truth (John 14:17; 15:26; 16:13; 1 John 5:6). He possesses, reveals, confers, leads into, testifies to, and defends the truth. Thus He is opposed to the "spirit of error" (1 John 4:6).
- (7) The Spirit of Grace (Heb. 10:29; Zech. 12:10). The Holy Spirit gives man grace to repent by striving with him; He imparts the power for sanctification, endurance, and service.
- (7) *The Spirit of Supplication - Zech 12:10 - Roman 8:26*
- (8) The Spirit of Life (Rom. 8:2; Rev. 11:11). The Spirit is that Person of the Godhead whose special function is the creation and preservation of natural and spiritual life.
- (9) The Spirit of Adoption (Rom. 8:15). When a person is saved and adopted into the family of God, the Spirit bears witness that he is a child of God (Rom. 8:16).

7. What are the symbols God uses to describe the operations of the Holy Spirit?

- (1) Fire (Isa. 4:4; Matt. 3:11; Luke 3:16). Fire illustrates the purging, purification, fiery boldness and zeal produced by the anointing of the Spirit. The Spirit warms, illuminates, spreads and purifies.
- (2) Wind (Ezek. 37:7-10; John 3:8; Acts 2:2). Wind symbolizes the regenerative work of the Spirit and His mysterious, independent, penetrating, life-giving operation.
- (3) Water (Ex. 17:6; Ezek. 36:25-27; 47:1; John 3:5; 4:14; 7:38, 39). The Holy Spirit is the fountain of living water, the purest, the best. Water purifies, refreshes, quenches thirst, an indispensable element of physical life; so is the Spirit of spiritual life.
- (4) A Seal (Eph. 1:18; 2 Tim. 2:19). A seal conveys ownership; believers are known to be God's property by the seal of the Holy Spirit on them. It also speaks of security (Eph. 1:13). Christians have been sealed, but must beware of doing anything to break the seal (Eph. 4:20).
- (5) Oil. Oil was used for food, light, lubrication, healing, and soothing. In like manner, spiritually, the Holy Spirit strengthens, illumines, liberates, heals and soothes the soul.
- (6) The Dove. The dove, as a symbol, speaks of gentleness, tenderness, loveliness, innocence, mildness, peace, purity, and patience. Christ spoke of the dove as a symbol of the harmlessness characteristic of His disciples.

8. How is the Holy Spirit revealed in the Old Testament?

The Holy Spirit is revealed in the Old Testament in three ways:

- (1) The creative or cosmic Spirit through whose power the universe and all living creatures were created (Gen. 2:7; Job 33:4; Dan. 5:23).
- (2) The dynamic or power-giving Spirit inspired individuals to rule and guide members of the Kingdom of God and to supervise their progress:
  - (a) Workers for God - Joseph (Gen. 41:38-40), Moses (Num. 11:16, 17), Joshua (Num. 27:8-21), Gideon (Judges 6:34), Samson (Judges 13:24, 25), Saul (1 Sam. 10:6); and
  - (b) Speakers for God - those who received messages from God and passed them on to the people, conscious of a heavenly power enabling them, which distinguished them from false prophets (Ezek. 13:2).
- (3) The regenerative Spirit by which human nature is changed - His presence is recorded but not emphasized (Isa. 63:10, 11; Neh. 9:20; Psa. 143:10; Psa. 51:11); His bestowal is described mainly as a future blessing (Ezek. 36:25-29; Jer. 31:34; Joel 2:28); and the outpouring was prophesied to be general, not limited to Israel and certain individuals.

In Old Testament times the Spirit was not given universally but limited generally to Israel and imparted according to God's sovereign will to certain individuals.

## THE WORK OF THE HOLY SPIRIT

### 9. What is the work of the Holy Spirit in relation to the universe?

- (1) The Holy Spirit was active in the creation of the universe (Psa. 33:6; Job 33:4; Gen. 1:3).
- (2) His power is seen also in the preservation of nature (Isa. 40:7).

### 10. What is the work of the Holy Spirit in relation to the Scriptures?

- (1) He is the Author of the Scriptures (2 Pet. 1:20, 21; 2 Tim. 3:16; Rev. 2, 3; John 16:13).
- (2) He is also the Interpreter of the Scriptures (1 Cor. 2:9-14; Eph. 1:7; John 16:14, 15).

### 11. What is the work of the Holy Spirit in relation to Jesus Christ?

- (1) He was conceived by the Holy Spirit, born of the Spirit (Luke 1:35).
- (2) He was led by the Spirit (Matt. 4:1). *Rom - 8:14*
- (3) He was anointed by the Spirit for service (Acts 10:38).
- (4) He was crucified in the power of the Spirit (Heb. 9:14).
- (5) He was raised by the power of the Spirit (Rom. 1:4; 8:11).
- (6) He gave commandment to His disciples and church through the Spirit (Acts 1:2).
- (7) He is the Bestower of the Holy Spirit (Acts 2:33).

### 12. What is the work of the Holy Spirit in relation to humanity?

There are varied operations of the Spirit in relation to the individual:

- (1) Conviction (John 16:7-11). In regard to humanity as a whole he will reprove "of sin, and of righteousness, and of judgment."
- (2) Regeneration (John 3:3-5; Tit. 3:5). Sonship and membership in the kingdom of God come only through the Spirit. Just as he breathed into man physical life, so he quickens the spiritual man.
- (3) Indwelling (John 14:17; Rom. 8:9; 1 Cor. 6:19; 2 Tim. 1:14; 1 John 2:27; Col. 1:27; 1 John 3:24; Rev. 3:20). God is everywhere present, but indwelling means that He is present in a new way, sustaining a personal relation to the individual. Regeneration by the Spirit involves a union with God and Christ (1 Cor. 6:17) which is known as indwelling (1 Cor. 6:19). The indwelling of the Spirit is a mark of the New Testament Christian (Rom. 8:9).



- (4) Sanctification (Rom. 8:2, also vv. 9-11). The Holy Spirit enables the believer to get constant and continual victory over sin (Rom. 8:12, 13). He also produces the fruit of the Spirit in the Christian's life (Gal. 5:22, 23).
- (5) Infilling (Acts 2:4; Eph. 5:18). There is a difference between the indwelling (possessing) of the Spirit and being filled with the Spirit. All Christians have the first; not all have the second. Ephesians 4:30 speaks of believers being "sealed," but in 5:18 commands those same believers to "be filled" with the Spirit. This is in addition to the regenerative and sanctifying work of the Holy Spirit; it is an endowment of power for service (Acts 1:8). This baptism in the Holy Spirit is accompanied by the supernatural manifestations of speaking in tongues (Acts 2:4; 10:44-46; 19:1-6). It is the energizing work of the Spirit.
- (6) Guidance (Rom. 8:14; Gal. 5:16, 25). He guides the believer as to the details of his daily life. He not only empowers the believer for service, but also guides him in service (Acts 8:27-29; 16:6, 7; 13:2-4).
- (7) Communion with God. In prayer (Jude 20); in worship and praise (Phil. 3:3 RSV); in thanksgiving (Eph. 5:18-20).
- (8) Glorification (Rom. 8:11). The Holy Spirit quickens our mortal bodies and is an "earnest" of our complete redemption (Eph. 1:14; 2 Cor. 5:5) and the first-fruits of the future life (Rom. 8:23). In the life to come Christ, the Giver of the Spirit, will lead His followers to fresh supplies of the Spirit (Rev. 7:17).

## THE BAPTISM IN THE HOLY SPIRIT

### 13. What is the Baptism in the Holy Spirit?

It is a baptism (immersing) of the believer into the Holy Spirit and is an endowment of power (Acts 1:8; Luke 24:49). - *Dratt 3611*

### 14. Why are we given this endowment of power?

This endowment of power is given to us to make us to be effective witnesses for Christ (Acts 1:8).

### 15. Who may receive this experience?

Like salvation, the baptism in the Holy Spirit is available to anyone who will believe and accept it (Acts 2:17, 39).

### 16. How do we know we have been baptized in the Holy Spirit?

The initial physical evidence of the Spirit baptism is speaking in tongues. (Acts 10:45, 46). The believer will experience many other spiritual blessings following this initial infilling - speaking in tongues should never be considered the ultimate in spiritual experience; it is only the beginning of the spirit-filled life.

As has been mentioned the primary purpose of the baptism in the Holy Spirit is to endue the believer with power (Luke 24:49; Acts 1:8). After the initial evidence of speaking in tongues the believer will become aware of greater power in his life to overcome sin, to pray, to worship God and to witness. He will bear the fruit of the Spirit (Gal. 5:22, 23), and may be used of the Spirit in manifestation of the gifts of the Spirit (1 Cor. 12).

17. Do the Scriptures teach that conversion and the baptism in the Holy Spirit are two separate experiences?

Yes. There are six Scriptural examples of the difference between salvation by the Holy Spirit and the baptism in the Spirit, and three pictures in the Old Testament of the distinction. It has already been mentioned that the Holy Spirit baptizes the believer into the Body of Christ and indwells him. The baptism in the Holy Spirit is a separate and subsequent experience in which Christ totally submerges the believer into the Holy Spirit, and the believer is given an endowment of power and special abilities.

The six New Testament examples:

- (1) CHRIST was born of the Spirit from His mother's womb; filled with the Spirit at the river Jordan.
- (2) THE DISCIPLES had left all to follow Christ and had declared Him to be the son of God (Matt. 19:27; 16:16; John 6:68, 69); Jesus pronounced them clean (John 15:3; 13:10, 11) and declared their names were written in heaven (Luke 10:20); He even breathed on them the Holy Ghost (John 20:22). Yet He commanded them to tarry to receive the baptism (Luke 24:49), and in obedience to Him they were present on the Day of Pentecost when the Spirit was outpoured.
- (3) THE SAMARITAN CONVERTS received Christ when Philip preached (Acts 8:5-13); they later received the Holy Spirit (Acts 8:14-17).
- (4) PAUL was converted on the road to Damascus; he could only call Jesus "Lord" by the Holy Spirit (Acts 9:4, 6; 1 Cor. 12:3); three days later he was baptized in the Holy Spirit.
- (5) THE EPHESIAN BELIEVERS were questioned by Paul as to whether they had received the Holy Spirit since they had believed; this would indicate that one may be a disciple without having entered into possession of the Spirit as God's gift to the believers (Acts 19:2).
- (6) NEW CONVERTS AT PENTECOST asked Peter how they might receive this gift and they were instructed to repent and believe on the Name of Jesus as a prerequisite to the marvelous experience they were desiring (Acts 2:38).

The three Old Testament types of conversion and baptism in the Holy Spirit:

- (1) Feasts of Passover and Pentecost (fifty days apart).
- (2) The blood and the oil (cleansing and anointing).
- (3) The oil in and upon the meal offering.

18. How do we receive the baptism in the Holy Spirit?

This immersion into the Holy Spirit comes in various ways in the New Testament:

- (1) It is connected with prayers and laying on of hands by Christian workers (Acts 8:14-19).
- (2) It is connected with the united prayers of the church (Acts 4:31).
- (3) It sometimes comes as a spontaneous outpouring (Acts 10:44-46).
- (4) And sometimes by individual praying (Acts 9:9-17).

In whatever manner the Holy Spirit may come, there are certain things we must do in order to be filled with the Spirit:

- (1) We must repent and be saved (John 14:16, 17; Acts 2:38).
- (2) We must obey (Acts 5:32; command - Luke 24:49, obeyed - Acts 1:12-14).
- (3) We must ask (Luke 11:13).
- (4) We must believe (Gal. 3:14; Heb. 11:6).

There are some Scriptural precedents:

- (1) The apostles prayed and praised (Acts 1:14; Luke 24:53).
- (2) The Samaritans believed and were prayed for (Acts 8:12, 15, 17).
- (3) Paul prayed and was prayed for (Acts 9:9-17).
- (4) Cornelius household received suddenly (Acts 10:44-48).
- (5) The Ephesians believed and were prayed for (Acts 19:1-6).

#### THE GIFTS OF THE SPIRIT

19. What are the gifts of the Spirit?

The gifts of the Spirit are supernatural abilities given by the Holy Spirit to the believer for special ministries.

20. What is the difference between the gift of the Spirit and the gifts of the Spirit?

The gift of the Spirit is the baptism in the Holy Spirit (Acts 2:38), given to the believer by the ascended Christ as He had promised (Acts 2:33). After this infilling, the Holy Spirit gives to the believer special abilities as He wills and chooses (1 Cor. 12:11). These abilities or manifestations are known as the gifts of the Spirit (1 Cor. 12:4, 31).

21. Is it God's will that the gifts operate in the church today?

Yes, they are for us today. Only when the Holy Spirit has full right of way in the church is it a true New Testament church. These spiritual gifts are special enablements to build up the church, both in ministry to the believers and in winning the lost. Concerning this, Finis J. Dake says: "Every gift must be used to edify the church . . . and the chief end of all gifts and worship services is to bring men to repentance and surrender to God."

22. What are these special gifts or manifestations as named in the Scriptures?

The list that Paul gives in 1 Cor. 12:8-10 consists of nine gifts which may be classified as follows:

(1) Gifts of revelation

- (a) Word of wisdom (greatest in its class)
- (b) Word of knowledge
- (c) Discerning of spirits

(2) Gifts of power

- (a) Faith (greatest in its class)
- (b) Miracles
- (c) Healings

(3) Gifts of utterance

- (a) Prophecy (greatest in its class and greatest of all)
- (b) Tongues
- (c) Interpretation of tongues

A supplementary list is given in Romans 12:4-6 including teaching, exhortation, ministering, giving, ruling, and showing mercy. Other scriptures which refer to the gifts of the Spirit are 1 Peter 4:10-11; 1 Cor. 1:5, 7; 2 Cor. 8:7; and 1 Thess. 5:19-21.

23. How are the gifts received?

All the gifts (abilities, manifestations) are resident in the Holy Spirit and controlled by Him (1 Cor. 12:11). But He works in cooperation with man and there are some things required of us to experience these manifestations.

- (1) Baptism in the Holy Spirit. All believers can have a measure of wisdom, knowledge, etc., but the baptism in the Spirit brings a person into a place of anointing and power where the full complement of the gifts of the Spirit may be manifest in his life. It is after He comes upon one in baptismal fullness that He can take control and dispense His gifts as He wills.
- (2) Submission to the will of God. Not what I want, but what He wants. We may want some spectacular gift; He may will something else.

- (3) Holy ambition. Ambition can be misdirected, but it is not wrong to desire spiritual gifts (1 Cor. 14:1). In fact, we are commanded to earnestly desire them (1 Cor. 12:31).
- (4) Faith. The gifts are tools for the upbuilding of the church. If we are busy in the work of God we must have faith that He will impart the gifts necessary for our task.
- (5) Yieldedness. The Holy Spirit can be quenched (1 Thess. 5:19), and we should continually seek to be a yielded vessel.

#### 24. How are the gifts regulated?

Electricity is a power source that is only useful when it is controlled and regulated properly. In 1 Corinthians 12 Paul reveals the mighty spiritual resources that are available to the church; in chapter 14 he points to the necessity of control of these resources and gives guidelines for their proper use. Here are some of the principles he gives:

- (1) Balance. The Corinthians had become overbalanced in the manifestation of the gift of tongues, and Paul reminds them of the importance of interpretation and prophecy (vv. 5-19).
- (2) Edification. The purpose of the spiritual gifts is to build the church, both by strengthening believers and converting the lost. So their use in public meetings is to edify those in attendance (v. 12, 26).
- (3) Wisdom. Paul admonishes that wisdom be used in the exercising of the spiritual gifts. They are not "playthings" for inexperienced children (v. 20).
- (4) Self-control. Some think that when the Spirit comes on them, they just must speak, but there are times when we must refrain from speaking out in public meetings (vv. 27-32).
- (5) Orderliness. The Holy Spirit desires to work through special manifestations in public meetings, but always He desires to work in an orderly and edifying way. Those who learn to yield to Him will not create disorderly or unedifying scenes (v. 33, 40).
- (6) Teachableness. It is indicated that the Corinthian believers had resented correction from their leaders. Paul states that any who think they have spiritual gifts should readily accept his teachings as from the Lord (vv. 36-38). We should seek to maintain a teachable spirit.

In concluding his teaching on the regulation of spiritual gifts in 1 Corinthians 14, Paul gives three distinct commands: (1) covet to prophesy (v. 39), (2) forbid not to speak with tongues (v. 39), and (3) let all gifts be exercised in an orderly manner (v. 40).

"It is quite true that the Corinthians had gotten off the track in the matter of spiritual gifts - but they had a track to be thrown off from! Had Paul acted like certain modern critics, he would have taken the track away; instead, he wisely put them back on the track." - Myer Pearlman



25. What is the difference between manifestations and reactions?

The operations of the gifts in 1 Corinthians 12:7-10 are referred to in Scripture as manifestations of the Spirit. Many actions commonly called manifestations are actually the reactions of people to the moving of the Spirit. Such actions as shouting, weeping, raising the hands and others are a person's individual reaction to what he feels, and these reactions vary according to the character and temperament of the person.

To illustrate: The manifestation of electricity may be the light in a light bulb. The reaction of a person to electricity may be a scream or a mild gasp, depending on the temperament of the person exposed to it.

26. What practical value is there in the knowledge of this distinction?

- (1) We can recognize and honor the manifestations of the Spirit without charging Him with everything that is done in a meeting. And we can expect that our frail human flesh may not always react calmly or in the same way to the impact of the moving of the Spirit.
- (2) We will want to react to the moving of the Spirit in a way that will honor and glorify God. We should not criticize a young convert's excessive reactions to the Spirit; but in 1 Corinthians 14 God makes it clear that He wants His people to react in a way that will be intelligent, edifying and self-disciplined.

27. How may we test the gifts?

There are demonic manifestations and even manifestations originating in one's own human spirit; but true inspiration can be distinguished from the false. The true manifestations of the Spirit will always glorify Christ and will be in agreement with the written Word.

#### THE HOLY SPIRIT IN THE CHURCH

28. What is meant by the advent of the Holy Spirit?

There are three major dispensations corresponding to the Three Persons of the Godhead. The Old Testament is the dispensation of the Father; Christ's earthly ministry is the dispensation of the Son; and the age between His ascension and return is the dispensation of the Spirit. Just as the Son was incarnate in a human body, so the Spirit became incarnate in the church which is His body. This happened on the Day of Pentecost. Note what happened that day:

- (1) The church was born. On the Day of Pentecost the Holy Spirit came down to dwell in the church as in a temple. His presence was localized in the collective body as well as individual Christians, anointing them to carry on the work of Christ in the world.
- (2) Christ's earthly ministry was completed. The outpouring of the Spirit was a sign that Christ had arrived at the right hand of the Father, that His sacrifice for our atonement was completed and accepted in heaven.

- (3) A new dispensation began. The spectacular happenings on the Day of Pentecost were not just to attract attention. They marked the advent of the Spirit just as the Incarnation was the advent of the Son. God sent His Son to fulfill a mission, and when His work was finished He returned to heaven. Then the Spirit came to take up the work of the Son under new conditions.

29. What is the ministry of the Spirit in the church?

As Christ's representative, the Holy Spirit has been given the entire administration of the church until Christ returns. The final purpose of the Spirit is to perfect the Body of Christ, and the early church believed strongly in His guidance. Within the church the Holy Spirit's control is recognized in the following aspects:

- (1) Administration. The missionary movements of the early church were commanded by the Spirit (Acts 8:29; 10:19, 44; 13:2,4), and the Apostle Paul recognized His leading (Rom. 15:18, 19; Acts 16:6, 7). The Spirit guided the church in organization (Acts 6:3; 20:28).
- (2) Preaching (1 Peter 1:12; 1 Thess. 1:6; 1:5).
- (3) Prayer (Eph. 6:18; Jude 20; Rom. 8:26,27; Heb. 7:25). Jesus gave His disciples an outward form for prayer; now the Comforter gives inward guidance in prayer.
- (4) Singing (Eph. 5:18, 19).
- (5) Testimony. In the early church the line of separation between the ministry and laity as we know it today did not exist. Everyone was a witness, giving testimony, and the complete body functioning in the act of worship as they were controlled and led by the Spirit.

30. Will the Holy Spirit leave the world when the church is taken away?

The Holy Spirit is Deity and is omnipresent. When the church is caught away the dispensational work of the Spirit will be completed, but He will still be in the world in a different relationship.

#### SINS AGAINST THE HOLY SPIRIT

31. What offences can be committed against the Holy Spirit?

The operations of the Spirit bring great blessings, but also corresponding responsibilities. Believer and unbeliever alike must be careful as to how they treat the Holy Spirit.

- (1) Unbelievers may (a) resist the Holy Spirit (Acts 7:51; 6:10; 7:51-57); (b) insult (Heb. 10:29); (c) blaspheme (Matt. 12:31, 32).
- (2) Believers may (a) grieve the Spirit (Eph. 4:30, 31; Isa. 63:10; Gal. 5:17-19); (b) lie to (Acts 5:3, 4); (c) quench (1 Thess. 5:19).

In conclusion, William Evans says: "Resisting has to do with the regenerating work of the Spirit; grieving has to do with the indwelling (sanctifying work) Holy Spirit; quenching has to do with the enduement for service."

## THE CHURCH

### DEFINITIONS AND DISTINCTIONS

#### 1. What is the Church?

The Church is that body of believers who have been called out from the world, and who are under the dominion and authority of Jesus Christ.

Today, we use the English word "church" to refer to the universal body of believers, to the local body of believers, to the building in which the body meets, and even to the meeting itself.

#### 2. What words are used in the New Testament in reference to the church?

- (1) Ecclesia, from two Greek words meaning "to call out from," is used about 111 times in the New Testament. It is applied to (1) the body of believers in one city (Acts 11:22; 13:1, (2) a congregation (1 Cor. 14:19, 35; Rom. 16:5, (3) the whole body of believers on earth (Eph. 5:32, (4) in a secular sense (Acts 19:39), (5) and to Israel in the wilderness (Acts 7:38).
- (2) Kuriakon, a Greek term meaning "that which belongs to the Lord," is used to denote that over which the Lord has dominion and authority.

#### 3. What words are used in the New Testament in reference to Christians?

- (1) Brethren. The divisions that separate mankind are abolished by the spiritual brotherhood of the church: race - "neither Jew nor Gentile"; culture - "neither Greek nor barbarian"; social - "neither bond nor free"; sex - "neither male nor female."
- (2) Believers. The characteristic doctrine of Christians is their faith in Jesus Christ.
- (3) Saints. They are separated from the world and dedicated to God; literally, "consecrated or holy ones".
- (4) The Elect. God has chosen them for a special mission and a glorious future; literally, "chosen".
- (5) Disciples. They are under spiritual training with Christ-appointed and inspired teachers; literally, "learners."
- (6) Those of the Way. They lived a special way of life (Acts 9:2).
- (7) "Called out" ones (Rom. 8:30; 1 Cor. 1:2; 2 Cor. 6:17).

#### 4. What are some Biblical illustrations of the church?

- (1) The Body of Christ (Gal. 1:22, 23; Col. 1:24). Christ did not found a society to carry out His ideas, but an organism which is indwelt and guided by the Holy Spirit.

- (2) The Temple of God (1 Pet. 2:5, 6). A temple is a place where God, Who is omnipresent, localizes Himself so that His people know where they may always find Him (Ex. 25:8; 1 Kings 8:27). Just as He dwelt in the Tabernacle and Temple, He now dwells, by His Holy Spirit, in the church, that is, His people (Eph. 2:21, 22; 1 Cor. 3:16, 17). Through this spiritual temple, Christians, as priests, offer up spiritual sacrifices of praise, prayer and good works.
- (3) The Bride of Christ (2 Cor. 11:2; Eph. 5:25-27; Rev. 19:7; 22:17). This illustration is used in both the Old and the New Testaments to picture the union and fellowship between God and His people.

5. What is the distinction between the Church and the Kingdom?

The Church is within the Kingdom. Both are now in existence, but the Kingdom will not be fully manifested until the coming of Christ. The Kingdom is now comprised of both good and bad (Matt. 13); the Church, of real saints only. The Kingdom, rejected by the Jews, will again be set up when the Messiah returns.

There is a difference between the Church and Christendom. Jesus identifies Himself with the Church (Acts 9), for which He gave His life. The work of God in this present age is the gathering of the Church, and when it is complete the age will have served its purpose. William Evans says: "There is a difference between the Church and Christendom, just as there is a difference between possessing and professing Christians. Baptized Christendom is one thing, and the Church of Christ is another."

6. What is the distinction between the Church Visible and Invisible? Actual and Ideal? Militant and Triumphant?

- (1) The Church Visible is composed of all whose names are on the rollbook; the Church Invisible all whose names appear in the Lamb's Book of Life.
- (2) The Church Actual is made up of people who are imperfect but aiming at perfection, still living on this earth; the Church Ideal is made up of the departed saints who are now in heaven.
- (3) The Church Militant is the church while here on earth; the Church Triumphant is the church in heaven.

7. What is the distinction between the Church Local and the Church Universal?

The first is the Church in any given place (1 Cor. 1:2), and the latter is the Church everywhere (Eph. 5:25).

## THE FOUNDING OF THE CHURCH

8. Was the founding of the church prophesied?

Yes. Jesus said, "I will build my church" (Matt. 16:18). The Old Testament word for congregation parallels the word for church; so, Israel was the church of Jehovah. But the Jewish church rejected Christ, and He predicted the founding of a new church.

### 9. When was this prophecy fulfilled?

The church of Christ came into existence as such on the Day of Pentecost. Just as the Tabernacle was consecrated by the descent of the Divine glory (Ex. 40:34), so the first members of the church were consecrated as the church by the descent of the Holy Spirit on the Day of Pentecost. And just as David gathered materials for the temple but Solomon built it, so Jesus gathered "materials" for the church during His earthly ministry, but the Holy Spirit built it by working through the apostles.

### THE MEMBERSHIP OF THE CHURCH

#### 10. What are the New Testament conditions for membership in the church?

The New testament gives these conditions for membership in the church: belief in Jesus as the only Savior (Acts 16:31), repentance of sin and submission to water baptism (Acts 2:38-41), verbal confession of faith (Rom. 10:9), and adherence to the apostolic doctrine (Acts 2:42).

The parables in Matthew 13 concerning the "mysteries of the kingdom," teach that there will be good and bad in the church as it exists on earth, and at the coming of the Lord the true church will be separated from the false.

Myer Pearlman has this to say about the membership of the church: "In the beginning practically the entire membership of the church was truly regenerate. 'And the Lord added to the church daily such as should be saved (Acts 2:47).' Entering the church was not a matter of joining an organization but of becoming members of Christ, as a branch is grafted to a tree. In course of time, however, as the church increased in numbers and popularity, water baptism and catechizing took the place of conversion; the result was the influx into the church of large numbers of people who were not Christian at heart. And this has been, more or less, the condition of Christendom ever since. As, in Old Testament times, there was an Israel within an Israel - Israelites indeed as well as Israelites in creed - so in the course of church history we see a church within the church - possessing Christians in the midst of professing Christians."

### THE WORK OF THE CHURCH

#### 11. What is the work of the church?

- (1) To worship God and to glorify Him on the earth (Eph. 1:4-6; 1 Pet. 4:11; Acts 4:23, 24).
- (2) To evangelize the world with the gospel (Matt. 28:19, 20; Acts 2; 5:42; Eph. 3:8; Acts 15:7).
- (3) To develop each individual Christian to the fulness of the stature of Jesus Christ (Eph. 4:11-15). For this reason church attendance is so important - neglect could lead to apostasy (Heb. 10:25-28).

## THE ORDINANCES OF THE CHURCH

### 12. What ordinances are Divinely ordained for the New Testament church?

Christianity, as it is seen and taught in the New Testament, is not a ceremonial religion; the worship services are free to flow in whatever direction the Holy Spirit may lead. The New Testament does not set forth a hard and fast set of rules for a ritualistic form of worship, but the church is free in every time period and every land to adapt those methods best suited for its time and culture. There are but two ceremonies that are essential because they are Divinely ordained - water baptism and the Lord's Supper. These ceremonies are sometimes referred to as sacraments, "sacred things," or ordinances, "ordained" ceremonies. They were ordained by Jesus Himself (Matt. 28:19, 20; Luke 22:17-20).

### 13. What is the Scriptural mode for water baptism?

The word baptize means to immerse and is translated immerse in Worrell's translation. Most Bible scholars, even those who practice infant baptism, sprinkling and pouring, agree that the original mode was immersion. P. C. Nelson points out the references in the New Testament to water baptism reveal that it is an ordinance that requires: (1) water (Acts 8:36); much water (John 3:23); that the administrator and candidate go down into the water (Acts 8:38); a burial in water (Rom. 6:4; Col. 2:12); a coming up out of the water (Matt. 3:16; Acts 8:39).

### 14. What is the Scriptural formula for water baptism?

Our Lord Himself gave the formula to His disciples (Matt. 28:19). Baptizing in the name of the Father and of the Son, and of the Holy Ghost signifies that the believer is plunged into spiritual communion with the Trinity, by the authority and command of Jesus Christ.

### 15. Who can be baptized in water?

It is necessary that the sinner truly repent of sin and believe on Jesus as the only Savior and Lord (Acts 2:38). Only believers are to be baptized (Mark 16:16). This excludes children too young to repent, and makes invalid the baptism of those who submitted to the ordinance before being truly regenerated.

### 16. Does water baptism save us?

No. Water baptism in itself has no saving power. We are saved by the blood of Jesus, and we are baptized because we are saved. So the rite is not essential to salvation, but it is essential to full obedience.

### 17. What is the symbolic meaning of water baptism?

Water baptism pictures the death, burial and resurrection of Christ and our fellowship with Him (Rom. 6:4, 5; Col. 2:12). In baptism, the body is washed in pure water as an outward symbol that the heart has already been cleansed by the blood of Jesus; and we declare to the world that we have died with Jesus, and have been raised with Him to walk in newness of life.



### 18. Why do we observe the Lord's Supper?

The ordinance of the Lord's Supper was instituted by our Lord Himself and He commanded His disciples to observe it in remembrance of Him (Luke 22:19, 20; Matt. 26:26-29; 1 Cor. 11:24-26).

### 19. How often do we partake of the Lord's Supper?

There is no set time given in the Scriptures for the observance of this ordinance, but the indication is that it should be observed frequently (1 Cor. 11:26).

### 20. What is the symbolic meaning of the Lord's Supper?

It symbolizes the broken body and shed blood of our Lord (1 Cor. 11:24-26), and our participation in the benefits of the new covenant which He sealed with His blood (Matt. 26:26-28; 1 Cor. 11:25).

### 21. Who is admitted to the Lord's Table?

All believers, those who have recognized and experienced the benefits purchased by our Lord's death, are not only eligible, but are commanded to partake of the Lord's Supper. The Apostle Paul, however, does warn of partaking "unworthily" (1 Cor. 11:27-29).

### 22. Can only those, then, who are worthy partake?

If we must be "worthy" then none could partake. In a sense, our feeling of "unworthiness" makes us worthy. Paul is not speaking of unworthy persons but of unworthy actions and attitudes.

### 23. How may we partake unworthily?

We partake unworthily when we fail to approach the Lord's Table in a reverent, thoughtful attitude, with a heart filled with gratitude for His sacrificial death on our behalf, recognizing in that death our only means of salvation (1 Cor. 11:29).

NOTE: Finis J. Dake gives these eight ways to partake unworthily:

- (1) Take the Lord's Supper in envying and strife (v. 18).
- (2) Take it to commemorate a mere historical fact (v. 19).
- (3) Take it in surfeiting and drunkenness (vv. 21-22).
- (4) Take it in irreverence to God and His church (v. 22).
- (5) Take it in disrespect to the poor and needy (v. 22).
- (6) Take it in unbelief, not realizing its true significance, and not discerning the Lord's body and blood to receive the benefits by faith (vv. 27-30).
- (7) Take it as unsaved man with sin in the life and without making proper confession and acknowledgment of personal needs (vv. 27-30).
- (8) Take it without judging self so as to escape chastening from God (vv. 31-32).

### 24. What are the benefits of partaking of the Lord's Supper?

The more we see in the ordinances the more they will mean to us, and greater will be the blessing they convey. Here are some of the benefits to be remembered when we partake of the Lord's Supper:

- (1) It is a sustaining ordinance. We need spiritual nourishment for that spiritual life that is ours because of the death of Christ. This ordinance signifies how absolutely necessary it is for our souls and bodies to be sustained by the life-giving Christ, who died and lived again (John 6:48-51, 53-58, 32-35).
- (2) It is a healing ordinance. Christ purchased our physical healing in the atonement. It is by His stripes we are healed (Isa. 53:4-5; 1 Pet. 2:24), and we need to have faith in the healing which is provided (1 Cor. 11:29-30).
- (3) It is a uniting ordinance. As we partake of the bread and the wine we are reminded that by faith we are partakers of the Divine nature of Christ. We have communion and fellowship with Him; and not only with Him, but with one another as members of one body (1 Cor. 10:16-17).
- (4) It is a hope-giving ordinance. We have our Lord's promise that He will drink of the fruit of the vine "new" with His own in His Father's Kingdom (Matt. 26:29). So it keeps us mindful of His promise to return and of our "blessed hope" (Titus 2:13).

The ordinances of the New Testament help us to sense the reality of spiritual things; they are spiritual object lessons. Baptism makes real to us the truth of our entering into Christ and our new life in union with Him. The Lord's Supper makes real to us the truth that Christ enters into us and sustains and strengthens our souls and bodies.

#### THE ORGANIZATION OF THE CHURCH

25. Did Jesus institute any set form of government or plan for organization for the church?

Jesus left no detailed plan for organizing and governing the church. He did ordain two rites to be observed - water baptism and communion, and promised the Comforter, the Holy Spirit, Who would lead and guide the new body of believers in all matters. He also gave to the church certain ministries to perfect the saints and edify the body (Eph. 4:11, 12). As a living organism, the church adapts its own forms of government to meet its needs, in full harmony with Scriptural doctrines and practices.

26. What can we learn from the Scriptures about church organization in the New Testament church?

It is evident in the New Testament that the early church had a real organization controlled by the apostles and elders and, later, other leaders in other parts of the church world. We can trace its development as follows:

- (1) At first only true believers were in the church, and persecution kept it clean of hypocrites for some time.



- (2) There was unity and close fellowship in the early church (Acts 1:14; 2:1, 42-47; 4:23-37; 5:12-42). Sin was quickly judged (Acts 5:1-16), division quickly settled (Acts 6:1-7).
- (3) As the church grew there was more division and strife, and even false doctrines; so it became necessary to write letters constantly correcting certain doctrines and practices among believers.
- (4) As churches multiplied and pagans were converted written laws became necessary, and a form of organization was needed to control believers and require them to conform to the teachings of Christ and the apostles. A more definite form of government was also required by the conversion of many Jews who wanted to hold to the law of Moses.

27, What proofs do we find that there was an organization among the early believers?

Finis J. Dake gives an extensive list of facts and references in the New Testament to organization, from which the following are taken:

- (1) Even when Christ was on the earth -
  - (a) His followers were formed into groups (Matt. 10; Luke 9 and 10).
  - (b) Judas was the treasurer for the disciples (John 13:29).
  - (c) Laws of discipline were given for the church (Matt. 18:17, others).
  - (d) There was a church roster (Acts 1:15; 1 Cor. 15:6).
  - (e) Ministers were trained and ordained (Matt. 10; Luke 9 and 10).
  - (f) The church was commissioned (Matt. 28:18-20 Luke 24:49-52; Acts 1:4-8).
  - (g) Regular meetings were held (John 20:19, 26; Luke 24:33, 49-52).
- (2) Before and after Pentecost there were leaders -
  - (a) The apostles were recognized as the leaders of the church (Acts 1:15-26; 2:14, 42-47; 4:33, 37; 5:1-16, 18, 29; 6:1-7; 8:14; 11:1-18; 15:2, 23).
  - (b) Business elders were chosen by the church (Acts 6:1-7).
  - (c) Local leaders arose to care for the new churches: bishops and deacons (Phil. 1:1); elders and overseers (Acts 20:17, 28); apostles, prophets, evangelists, pastors and teachers (Eph. 4:11; 1 Cor. 12:28); servants (Rom. 16:1; Acts 4:29; 2 Cor. 4:5); ministers (2 Cor. 3:6-15; workers (2 Cor. 6:1); stewards (1 Cor. 4:1-2; 1 Pet. 4:10); witnesses (Acts 1:8); messengers (2 Cor. 8:23); laborers (1 Thess. 3:2); and preachers (Rom. 10:14; 1 Tim. 2:7).
- (3) Church leaders had authority -
  - (a) to make decisions that affected the whole church (Acts 6:1-7; 15:2, 6, 19).
  - (b) to execute judgment on sinners (Acts 13:6-13).
  - (c) to execute judgement on church members (Acts 5:1-11; 1 Cor. 4:21; 5:1-8).
  - (d) to appoint officers in new churches (Acts 14:23; Titus 1:5).
  - (e) to impart the Spirit-baptism (Acts 8:14-15; 9:17; 19:1-7).

- (f) to confirm the word of God (Mark 16:20; Rom. 15:18-29; Acts 19:11-20).
  - (g) to call churches together and transact business (Acts 14:27; 20:17).
  - (h) to care for churches (1 Tim. 3:5).
  - (i) to settle doctrinal disputes and make laws (Acts 15; 16:4; 1 Cor. 4:17; 7:17; 11:2, 34; 14:37).
  - (j) to settle differences (1 Cor. 6).
  - (k) to rule churches (Heb. 13:7, 17).
  - (l) to oversee the work of God in **general** (Acts 15:1-28; 2 Cor. 11:28; Acts 20:28; Gal. 2:1-15).
- (4) Many other facts prove church government and organization in the New Testament -
- (a) requirements for membership (Acts 2:41, 42; 1 Cor. 12:12-28).
  - (b) membership records (Acts 1:15; Rev. 3:4).
  - (c) power to excommunicate members for sin (1 Cor. 5:1-8; Rom. 16:17; 2 Thess. 3:6-15).
  - (d) power to reprove, rebuke, instruct, and execute law and government (1 Thess. 5:14; 1 Tim. 6:3-5; 2 Tim. 4:2; Titus 1:13; 2:15; 3:10).
  - (e) definite statements of doctrine, Christian living, and requirement for membership (Rom. 14; 16:17; 2 Thess. 3:6-15; 1 Tim. 6:3-5; Titus 1:13; 2:15; 3:10-11; Acts 15:28-29; 16:4; 1 Cor. 11:2).
  - (f) stated meetings (John 20:19, 26; Acts 20:7; 1 Cor. 11:33; 14:26; 16:1-2; Heb. 10:25).
  - (g) election and appointment of officers (Acts 1:15-26; 6:1-7; 13:1-3; 14:23; 15:23-27; 16:4; Titus 1:5).
  - (h) clear references to different ranks in the ministry and to organization and government (Gal. 2:9-10; Acts 15:13-19; 1 Tim. 3; Titus 1; Phil. 1:1; Eph. 4:7-11; 1 Cor. 12).
  - (i) stated qualifications for minister and deacons (1 Tim. 3; Titus 1; 1 Pet. 5; Matt. 20:25-28; Acts 1:8; Rom. 2:21-23; 1 Cor. 9:16-27; 15:10; 2 Cor. 4:1-10; 1 Thess. 2:3-12; 1 Tim. 5:17-21; 6:11-21; Titus 2:1-15).
  - (j) letters of commendation from one church to another (1 Cor. 16:3; Acts 18:27; 2 Cor. 3:1-5).
  - (k) epistles written to churches (Rom. 1:1; 1 Cor. 1:1-2; Rev. 2-3; etc.).
  - (l) commands for churches to obey leaders (Heb. 13:7, 17; 1 Cor. 11:1-2; 16:15-16; Phil. 3:17; Col. 4:10; 1 Thess. 5:12-13).
  - (m) common laws for all local churches (1 Cor. 7:17; 11:16; 14:33; 16:1-2, 19; Rom. 16:17; 2 Thess. 3:6-15; 1 Tim. 6:3-5; Titus 1:13; 2:15; Acts 15:28-29; 16:4);
  - (n) general conferences and officers (Acts 15; Gal. 2:9, 10; 2 Cor. 11:28; Eph. 4:7-11; 1 Cor. 12:28-31).
  - (o) the sending of missionaries (2 Cor. 8:19-24; Acts 13:1-2; 15:22-35; 16:4; etc.).
  - (p) mention of sectional churches (Acts 9:31; 1 Cor. 16:19; 2 Cor. 8:1; Gal. 1:2, 22).
  - (q) charity work and other phases of church activity (1 Tim. 5:9; Acts 6:1-7; Rom. 15:26; 16:1-2).
  - (r) constant additions to the church (Acts 2:4-47; 4:4).
  - (s) definite statements of church government (1 Cor. 12:28; Eph. 1:22-23; 4:7-11; Col. 1:18-24; Gal. 1:15-16; Heb. 13:7, 17; 1 Tim. 5:17; 1 Thess. 5:12).

## 28. What type of government does the church have?

The source of authority for the church is God, so it is a theocracy. God reigns in the life of each member through Christ by the power of the Spirit in accord with the Word. The whole body of Christ, in carrying out His will, operate as a democracy, each member being responsible to obey the laws of the gospel. It is the duty of each person to preserve the unity of the faith and of the Spirit.

- (1) Only the saved, members of the body of Christ, should be allowed to belong to the local church. (Acts 2:47).
- (2) Each member should recognize Christ as the Head of the church and to be obeyed in all things. (Eph. 5:23; John 15:5).
- (3) Members are on equal footing in Christ; no one should exalt himself above another (Matt. 23:8-10; 1 Pet. 5:3).
- (4) Members owe their allegiance to God rather than man (Acts 5:29), and each member should consecrate himself to be governed by the Bible and by New Testament rules of faith and practice.

## 29. What authority do local churches have?

Local churches have authority to:

- (1) judge and punish erring members (Matt. 18:15-20; 1 Cor. 5-6).
- (2) "mark" and deny fellowship to rebels (Rom. 16:17-19; Phil. 3:17-19).
- (3) forgive and extend fellowship to penitents (2 Cor. 2:6-11; Matt. 18:21-35).
- (4) recommend fellow Christians by letters (1 Cor. 16:3; 2 Cor. 3:1-2).
- (5) choose their own business elders (Acts 6:1-8).
- (6) cooperate with the Holy Spirit in sending missionaries (Acts 13:1-5).
- (7) elect leaders (Acts 1:15-26; 2 Cor. 8:23).
- (8) discuss freely questions in general conference (Acts 15).
- (9) strive with the pastor in unity for the salvation of lost (Rom. 15:30; Eph. 4; 6:19; Col. 4:3; 1 Thess. 5; 2 Thess. 3:1; Heb. 13:7, 17; 1 Pet. 5:1-9; Jude 3; 2 Cor. 6).
- (10) share material things with ministers (Gal. 6:6; Phil. 4:10-13; 1 Cor. 9:1-19; Heb. 7:1-11; Rom. 2:22).
- (11) obey ministers and those who rule them (Eph. 4:11-16; 1 Thess. 5:12-14; 1 Tim. 3:1-7; 5:17-20; Heb. 13:7, 17).
- (12) join believers of like faith (Acts 1:15; 2:47; Rev. 3:4).
- (13) be faithful in church attendance and duties (Heb. 10:25; Acts 2:40-47; 1 Thess. 5:11-23; 1 Tim. 3:15; 4:11-16; 2 Tim. 4:1-7).
- (14) live as they require ministers to do (1 Cor. 11:1; Phil. 3:17-19).
- (15) pray earnestly for their ministers (2 Thess. 3:1; Heb. 13:18).
- (16) covet earnestly spiritual gifts (1 Cor. 1:7; 12:31; 14:1; Rom. 1:11).
- (17) yield to the operation of the Holy Spirit (1 Thess. 5:19; Eph. 4:30).
- (18) refuse to cooperate with those who cause division (Rom. 16:17-19; Phil. 3:17-19; 1 Cor. 1:10; 3:1-5).
- (19) highly esteem the ministry for their work's sake (1 Thess. 5:12-14; Heb. 13:7, 17; 1 Tim. 5:1; Eph. 4:11-13).
- (20) be teachable, humble, godly, stable, obedient, and holy (Rom. 16:17; Eph. 4; 1 Tim. 4:6-17; 2 Tim. 4:1-3; Titus 1:9; 2:1-12; James 4; Gal. 5).

### 30. Were there officers over the universal church in the New Testament?

The apostles were recognized as the leaders and overseers in the universal church, with the Apostle Paul giving oversight to the Gentile churches as they developed. Finis J. Dake says this:

"If there is to be any kind of local or universal church it requires local and universal officials to carry on business and to rule. Naturally, in the early church the apostles were the recognized leaders to begin with, because Christianity started out with only one congregation at Jerusalem. The church was to spread also into Judea, Samaria, and unto the uttermost parts of the earth (Acts 1:8; Matt. 28:19-20). Even after the gospel spread over the Roman Empire, the apostles were considered the leaders of the church at Jerusalem and more or less leaders of the whole Christian church (see references under Question 27, points (2) and (3) concerning these leaders and their authority). In the Gentile church-world Paul was considered the outstanding leader (Gal. 2:1-10), although Paul himself recognized the original apostles as the most prominent leaders of the religion of Jesus (Gal. 2:1-10; Acts 15)."

Dake continues: "Where a number of local churches of like faith need a central headquarters to represent them it is biblical to have general officials, as was true of the early church, which was at first centered in Jerusalem and controlled by the apostles (Acts 15). If it is a group of churches desiring to conform to the New Testament pattern, the general officials will not be autocratic and despotic, but will merely carry out the best interests of all concerned according to the Bible, as decided in general conference (Acts 15)."

### 31. What offices were there in the local church of the New Testament?

There were two main officers in the local church: first, the office of bishop, presbyter, or pastor; second, the office of deacon. Some of the facts revealed by a careful study of these terms, along with the words "elders" and "apostles," are as follows:

- (1) The word "elder" in the New Testament seems to have been applied to members of the council at Jerusalem other than the apostles (Acts 11:30; 15:2-23). Similar officers were either elected or appointed in local churches (Acts 14:23; 20:17; Titus 1:5). These were identical with the overseers (Acts 20:17, 28). The Greek word rendered "overseers" in Acts 20:28 is rendered "bishop" in Philipians 1:1, 1 Timothy 3:2, Titus 1:7, and 1 Peter 2:25, and refers to the pastors in churches or preaching elders.
- (2) The Greek word "deacon" in Philipians 1:1 and 1 Timothy 3:8, 12, is "minister" (Matt. 20:26; Mark 10:43; Rom. 13:4; 15:8; 1 Cor. 3:5; 2 Cor. 3:6; 6:4; 11:15, 23; Gal. 2:17; Eph. 3:7; 6:21; Col. 1:7, 23, 25; 4:7; 1 Thess. 3:2; 1 Tim. 4:6) and "servant" (Matt. 22:13; 23:11; Mark 9:35; John 2:5, 9; 12:26; Rom. 16:1). These passages refer to all kinds of servants - public, personal, household, church. Where the word is used in reference to the church it is used of one who serves the local church in an official way. They are the business elders.

- (3) All the passages in the Scriptures on elders in connection with the church (there are passages that refer to elders in heaven and on earth, in churches and in nations, in families and in tribes) point to these two classes of elders - preaching elders and business elders. In some characteristics these overlap - for instance, pastors are deacons in the sense of being servants to the church.
- (4) The word "apostle" is used of the Twelve (Matt. 10:1-20; 11:1; Mark 6:7-13; Luke 6:13; 9:1-8), and of Matthias who took the place of Judas (Acts 1:15-26). Christ was an apostle (Heb. 3:1) and He chose other apostles after His ascension (1 Cor. 12:28; Eph. 4:11). Paul and Barnabas are called apostles (Acts 14:4, 14). Others also are called apostles (Rom. 16:7; 1 Tim. 1:1; 2:6; 2 Cor. 8:23; Phil. 2:23). It means literally "one sent on a special mission." Brother Dake says: "The apostles were the highest ministers in the church and still would be if we could get men today qualified as apostles. . . . All apostles in the New Testament abundantly demonstrated the works of Christ, who had sent them. When one gets to the place in God where he can do the works of Christ, he is a true apostle (John 14:12; 1 Cor. 9:1-6; 2 Cor. 12:12)."
- (5) Some passages reveal there were several elders in a local church (Acts 20:17; Phil. 1:1; Titus 1:5). This is accounted for by the various ministries such as apostles, prophets, pastors and evangelists and teachers (Acts 13:1, 2; Eph. 4:11). It does not mean there were several equal leaders, for there evidently was one chief leader in every local church - for example, the church at Ephesus had several elders (Acts 20:17, 28) and only one main leader (Rev. 2:1). Where the gifts of the Spirit are in operation they produce certain ministries that would not be evident without them.

### 32. What are the qualifications for pastors (or bishops) and deacons?

The two offices are contrasted in 1 Timothy 3:1-13. Further qualifications for bishops are given in Titus 1. The preaching elders were exhorted to feed the flock and to oversee it (Acts 20:17, 28; 1 Pet. 5:1-5; 1 Tim. 3:1-7; Titus 1), thus proving that they were the pastors. The pastor may be called bishop, overseer, elder, steward, messenger, servant, presbyter, under-shepherd.

### 33. What is ordination?

The word "ordain" means to set apart a person divinely called to a special ministry in and for the church. It is recognition by the church and its leaders of a man who has received certain gifts and made certain preparations for a particular work for God. He is set apart by church officials in a special service of instruction, prayer, and laying on of hands (Acts 6:1-8; 12:1-3; 14:23; 1 Tim. 4:14; 5:22; 2 Tim. 1:6; Heb. 6:1-3).

In conclusion, let us remember that the church is not an organization based on the common brotherhood of man, resting upon humanitarian principles only, but it is a supernatural body of believers filled with the presence and power of God. We are bound together in love and ever subject to our Head which is Christ (Eph. 4:14-16).



## REVIEW QUESTIONS

## CHAPTER 9, pages 36-47

1. Who is the Holy Spirit \_\_\_\_\_

2. How do we know the Holy Spirit is a personality?

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(4) \_\_\_\_\_

(5) \_\_\_\_\_

3. How do we know the Holy Spirit is Divine?

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(4) \_\_\_\_\_

(5) \_\_\_\_\_

4. What names are given the Holy Spirit in the Bible which describe His character and work?

(1) \_\_\_\_\_ (4) \_\_\_\_\_ (7) \_\_\_\_\_

(2) \_\_\_\_\_ (5) \_\_\_\_\_ (8) \_\_\_\_\_

(3) \_\_\_\_\_ (6) \_\_\_\_\_ (9) \_\_\_\_\_

5. What are the symbols God uses to describe the operations of the Holy Spirit?

(1) \_\_\_\_\_ (2) \_\_\_\_\_ (3) \_\_\_\_\_

(4) \_\_\_\_\_ (5) \_\_\_\_\_ (6) \_\_\_\_\_

6. In what three ways is the Holy Spirit revealed in the Old Testament?

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

7. What is the work of the Holy Spirit in relation to the universe?

(1) \_\_\_\_\_ (2) \_\_\_\_\_

8. What is the work of the Holy Spirit in relation to the Scriptures?

(1) \_\_\_\_\_ (2) \_\_\_\_\_

9. What is the work of the Holy Spirit in relation to Jesus Christ?

(1) \_\_\_\_\_ (2) \_\_\_\_\_ (3) \_\_\_\_\_ (4) \_\_\_\_\_

(5) \_\_\_\_\_ (6) \_\_\_\_\_ (7) \_\_\_\_\_

10. What is the work of the Holy Spirit in relation to humanity?

(1) \_\_\_\_\_ (2) \_\_\_\_\_ (3) \_\_\_\_\_ (4) \_\_\_\_\_

(5) \_\_\_\_\_ (6) \_\_\_\_\_ (7) \_\_\_\_\_ (8) \_\_\_\_\_

11. What is the baptism in the Holy Spirit? \_\_\_\_\_

12. How do we know we have been baptized in the Holy Spirit? \_\_\_\_\_

13. Name six New Testament examples that show the difference between salvation by the Holy Spirit and the baptism in the Holy Spirit.

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(4) \_\_\_\_\_

(5) \_\_\_\_\_

(6) \_\_\_\_\_

14. What must we do in order to be baptized in the Holy Spirit?

(1) \_\_\_\_\_ (2) \_\_\_\_\_

(3) \_\_\_\_\_ (4) \_\_\_\_\_

15. What are the gifts of the Spirit? \_\_\_\_\_

16. Name the nine gifts or manifestations of the Spirit that are given in 1 Cor. 12:8-10 and classify them in the following three categories:

(1) Gifts of revelation: \_\_\_\_\_

(2) Gifts of power: \_\_\_\_\_

(3) Gifts of utterance: \_\_\_\_\_

17. Name five things that are required of us if we want these manifestations:

(1) \_\_\_\_\_ (2) \_\_\_\_\_

(3) \_\_\_\_\_ (4) \_\_\_\_\_ (5) \_\_\_\_\_

18. Name six principles by which the gifts are to be regulated in the church:

(1) \_\_\_\_\_ (2) \_\_\_\_\_ (3) \_\_\_\_\_

(4) \_\_\_\_\_ (5) \_\_\_\_\_ (6) \_\_\_\_\_

19. How may we know if a manifestation is a true manifestation of the Spirit?

Complete: The true manifestations of the Spirit will always glorify \_\_\_\_\_  
and will be in agreement with the written \_\_\_\_\_.

20. What is the ministry of the Spirit in the church?

Complete: The Holy Spirit has been given \_\_\_\_\_  
of the church until Christ returns.

The final purpose of the Spirit is to \_\_\_\_\_.

The church should rely strongly on the \_\_\_\_\_.

Within the church the Holy Spirit's control is recognized in the following

aspects: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, and \_\_\_\_\_.

21. What offences can be committed against the Holy Spirit by unbelievers?

(1) \_\_\_\_\_ (2) \_\_\_\_\_ (3) \_\_\_\_\_

22. What offences can be committed against the Holy Spirit by believers?

(1) \_\_\_\_\_ (2) \_\_\_\_\_ (3) \_\_\_\_\_

23. Will the Holy Spirit leave the world when the church is taken away? \_\_\_\_\_



## CHAPTER 10, pages 48-58

1. What is the church?

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2. What are some of the names by which Christians are called in the New Testament?

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3. What are some Biblical illustrations of the church?

(1) \_\_\_\_\_ (2) \_\_\_\_\_ (3) \_\_\_\_\_

4. What is the difference between the Church and Christendom? \_\_\_\_\_

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5. Can you make a distinction between the following?

The Church Visible \_\_\_\_\_

The Church Invisible \_\_\_\_\_

The Church Actual \_\_\_\_\_

The Church Ideal \_\_\_\_\_

The Church Militant \_\_\_\_\_

The Church Triumphant \_\_\_\_\_

The Church Local \_\_\_\_\_

The Church Universal \_\_\_\_\_

6. Give the scripture where Jesus predicted the founding of the Church:

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7. What is considered by some to be the birthday of the Church? \_\_\_\_\_

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8. What are the New Testament conditions for membership in the church? \_\_\_\_\_

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9. What is the work of the church?
- (1) \_\_\_\_\_
- (2) \_\_\_\_\_
- (3) \_\_\_\_\_
10. What two ordinances did Jesus Himself ordain for the New Testament church?
- (1) \_\_\_\_\_ (2) \_\_\_\_\_
11. What is the Scriptural mode for water baptism? \_\_\_\_\_
12. What is the Scriptural formula for water baptism? Give the Scripture:
- \_\_\_\_\_
- \_\_\_\_\_
13. What is the symbolic meaning of water baptism? \_\_\_\_\_
- \_\_\_\_\_
14. What is the symbolic meaning of the Lord's Supper? \_\_\_\_\_
- \_\_\_\_\_
15. Did Christ believe in organization? Can you give an example? \_\_\_\_\_
- \_\_\_\_\_
16. Who were the recognized leaders in the universal church in the New Testament?
- \_\_\_\_\_
17. What two main offices were in the local church in the New Testament?
- \_\_\_\_\_
18. What are the Scriptural qualifications for pastors? \_\_\_\_\_
- \_\_\_\_\_
19. What are the Scriptural qualifications for deacons? \_\_\_\_\_
- \_\_\_\_\_
20. What is ordination? \_\_\_\_\_
- \_\_\_\_\_
21. Who is the Head of the Church? \_\_\_\_\_

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3. What is spiritual death? \_\_\_\_\_
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\_\_\_\_\_
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\_\_\_\_\_  
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## THE LAST THINGS

## DEATH

## 1. What is physical death?

Physical death is the separation of soul and body and the introduction of man to the unseen world. The Bible describes it as:

- (1) sleep (John 11:11; Deut. 31:16)
- (2) the earthly house of this tabernacle being dissolved (2 Cor. 5:1)
- (3) putting off this tabernacle (2 Pet. 1:14)
- (4) God requiring the soul (Luke 12:20)
- (5) going where there is no return (Job 16:22)
- (6) being gathered to one's people (Gen. 49:33)
- (7) going down into silence (Psa. 115:17)
- (8) yielding up the ghost (Acts 5:10)
- (9) returning to the dust (Gen. 3:19)
- (10) being cut down (Job 14:2)
- (11) departing (Phil. 1:23)

## 2. Why does man die?

Physical death is part of the penalty for sin. Man was created capable of not dying physically; he could have lived indefinitely had he preserved his innocence and not been shut off from the tree of life (Gen. 3:22-24). But he sinned and began to die, the process culminating in separation of spirit and body.

## 3. What is spiritual death?

It is the separation of man from God because of sin (Isa. 59:2; Eph. 2:1, 5). Adam experienced spiritual death the day he sinned (Gen. 2:17; 3:8), physical death came later. Sinners are all considered spiritually dead even though they may be physically alive (1 Tim. 5:6; Eph. 2:1-10; Col. 2:12-13). They are spiritually resurrected to walk in newness of life when they are saved from sin, and fellowship with God is restored.

## 4. Is there life after death?

Yes. The Bible clearly teaches immortality of the soul now (Isa. 14:9-11; Luke 16:23; 23:43; 2 Cor. 5:8; Phil. 1:23; Rev. 6:9) and future immortality of the body (1 Cor. 15:42-44, 53; John 5:28, 29).

## 5. What is immortality?

Immortality is an eternal existence or never-dying condition. Though the body is mortal, the soul is immortal, surviving the death of the body. The body will attain immortality after the resurrection (see references in Question 4).

## 6. What is the "second death"?

The second death is eternal suffering in the lake of fire and is the destiny of all who reject Christ in this life (Rev. 20:12-15).

## THE INTERMEDIATE STATE

### 7. What is the intermediate state?

The intermediate state is the state of the dead between death and the resurrection. The righteous do not enter into their final reward, nor the wicked into their final punishment, until after their respective resurrections.

### 8. What is the intermediate state of the righteous dead?

The soul and the spirit of the righteous at physical death go to "be with the Lord" in Heaven (2 Cor. 5:8; Phil. 1:21-23). They are in a state of rest (Rev. 14:13). At the rapture these departed souls in Heaven will come back with Christ and enter their resurrected bodies (1 Thess. 4:13-16; 1 Cor. 15:23, 35-38; Phil. 3:20-21).

Before the resurrection of Jesus Christ both the righteous dead and the wicked dead were in the same underworld of departed spirits with a great gulf between the two departments (Luke 16:19-31). It was located in the heart of the earth (Matt. 12:40), and when Christ arose He took the souls of the righteous dead with Him to Heaven (Eph. 4:8-10).

### 9. What is Paradise?

Paradise is the place to which the righteous dead go (Luke 23:43), also called "Abraham's bosom" (Luke 16:22). It was moved from the underworld at the time of Christ's resurrection, and is now located in the heavens (2 Cor. 12:2-4). The righteous dead now go into the presence of the Lord (2 Cor. 5:8).

### 10. What is the intermediate state of the wicked dead?

The soul and spirit of the wicked dead at physical death go into Hell or the torment part of the underworld of departed spirits. They are in a conscious state of torment until the end of the Millennium when their bodies will be resurrected and they will come out of Hell to enter their bodies, be judged, and be cast into the lake of fire forever (Luke 16:19-31; 2 Pet. 2:9; Rev. 20:11-15).

### 11. What happens to the physical body during the intermediate state?

The bodies of both the righteous and wicked dead decay in the grave and await their respective resurrections (Job 14:14; Ecc. 12:7).

### 12. Is the soul conscious after death?

Yes. Only the bodies sleep, not the souls. Soul sleep is not found in the Scriptures. Examples of souls being conscious after death are given; for instance:

- (1) Moses appearing and talking with Christ (Matt. 17:3).
- (2) The rich man and Lazarus feeling, remembering, conversing (Luke 16:19-31).
- (3) Souls of the slain in Heaven conscious, communicating (Rev. 6:9-11).

13. Can the spiritual state of the dead be changed?

No. The New Testament shows two classes - saved and unsaved. The destiny of each is determined in this life. Death closes the probationary period, then comes judgment, based on deeds done in the body (Eccl. 11:3; Heb. 9:27; 2 Cor. 5:10; Rev. 14:13).

14. Should we seek to communicate with the dead?

No. The Bible forbids consulting with mediums and warns of evil and danger in this practice (Lev. 19:31; 20:6, 7; Isa. 8:19). If we believe the Scriptures and our faith is in God, we have sufficient illumination and understanding of what lies beyond this life (Isa. 8:19, 20).

## RESURRECTION

15. What is the resurrection of the dead?

It is the raising of the dead to life again. There are two main kinds of resurrection: spiritual and physical.

Spiritual resurrection is that of the spirit being quickened from death in trespasses and sins. Such a resurrection causes one to be renewed in the image and likeness of God (1 Cor. 11:7; Eph. 4:21-24; Col. 3:10; James 3:9). It is explained in Ephesians 2:1-6, 5:14, and Romans 6:11. It can take place only in this life. After physical death takes place there is no more chance for spiritual resurrection (Eccl. 11:3; Heb. 9:27; Rev. 22:11).

Physical resurrection is the resurrection of the physical body and the following questions deal with this resurrection.

16. What is temporary resurrection? permanent resurrection?

- (1) Temporary resurrection is being raised to mortality to die again. Some examples are: widow's son (1 Kings 17:17-24), Shunammite's son (2 Kings 4:18-37), Jairus' daughter (Matt. 9:18-26), widow's son of Nain (Luke 7:11-18), Lazarus (John 11), Tabitha (Acts 9:36-43), Eutychus (Acts 20:6-12).
- (2) Permanent resurrection is being raised to immortality to live forever in the body. Christ was the "firstfruits" of all permanent resurrections (1 Cor. 15:1-23).

17. Why is the resurrection so important?

Since both soul and body were affected by the fall, redemption included the quickening of both soul and body. The great Resurrection Chapter of 1 Corinthians 15 gives Paul's beautiful argument concerning the importance of the resurrection.

18. Who will be resurrected?

All the dead, both righteous and wicked, will be resurrected, but at separate times (John 11:25; 1 Cor. 15:51, 52; Rev. 20:5, 6; John 5:28, 29).



19. What is the "first resurrection"?

It is the resurrection of all the just from Adam to the Millennium and it covers the period of time from Christ's resurrection to the resurrection of the tribulation saints and the two witnesses. They are resurrected in this order: Christ the "firstfruits" is the guarantee of our resurrection (1 Cor. 15:20-22), many Old Testament saints immediately following Christ's resurrection (Matt. 27:53), then next will be those who "are Christ's" at His coming (1 Cor. 15:23, 51-58; 1 Thess. 4:14-17), then the great multitude of tribulation saints and the two witnesses (Rev. 6:9-11; 7:9-17; 11:2-13; 20:4-6). These complete the first resurrection (Rev. 20:4-6), and they will reign with Christ for a thousand years. It is not until after a thousand years that the wicked dead are resurrected.

20. What is the "second resurrection"?

It is the resurrection of the wicked dead from Adam to the end of the Millennium and it takes place after the Millennium (Rev. 20:5). They are resurrected to everlasting torment (John 5:28-29; Acts 24:15; Rev. 20:11-15).

21. What kind of bodies do the resurrected have?

They are raised to immortality - some to everlasting life and some to everlasting shame and contempt (Dan. 12:3; John 5:28, 29; Matt. 10:28). Both the righteous and the wicked will live in resurrected bodies, but only the righteous will enter into the glories of the Lord and share in His rulership (Rev. 20:6, 15; 22:5).

22. What is the final destiny of the righteous?

The righteous are destined to eternal life in the presence of God in Heaven. There will be indescribable beauty, joy, rest, holiness and uninterrupted communion with God (Rev. 21-22:5). Heaven is described as: **paradise** (Rev. 2:7), Father's house with many mansions (John 14:2), heavenly country (Heb. 11:13-16), a city (Heb. 11:10; Rev. 21:2).

23. What is the final destiny of the wicked?

The wicked are destined to eternal separation from God and eternal suffering of His wrath in the lake of fire (Rev. 20:12-15). It is a place of extreme suffering and torment, a place of vile companionship prepared for the devil and his angels (Rev. 21:8; Matt. 25:41).

24. What is Sheol? What is Hades? What is Hell?

Sheol, a Hebrew word, and Hades, a Greek word, are both translated "hell" and "grave." "Hell" is the proper translation as there are other Hebrew and Greek words for "grave." Sheol-Hades or Hell is the place to which human souls go at death; their bodies go in the grave.

Sheol-Hades or Hell is a place of torment, feelings, pain, suffering, memory, and full consciousness (Luke 16:19-31). It is the place to which the wicked dead are sent to await their final judgment after the millennium. It is then that Hell is cast into the lake of fire (Rev. 20:5, 11-15).

25. What is Gehenna? What is the lake of fire?



Gehenna is a Hebrew and Aramaic word translated "lake of fire" and "second death" (Rev. 2:11; 19:20; 20:11-15; 21:8). Jesus speaks of Gehenna fire (Matt. 5:22; 18:9; Mark 9:43). It is an everlasting fire that shall never be quenched (Mark 9:43-48; Matt 18:8; 25:41, 46). It is a place of weeping, wailing, and gnashing of teeth (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:18). It is a place of fire and brimstone (Rev. 14:9-11; 21:8), where the body as well as the soul and spirit will be cast forever (Matt. 5:29; 10:28; 13:41-42; 18:9; Mark 9:43; Luke 12:5; Rev. 21:8).

The lake of fire is the eternal Hell of wicked men, demons, fallen angels - all who have ever rebelled against God. It is the "second death" (Rev. 2:11; 20:6,14), prepared for the devil and his angels (Matt. 25:41-46) and all other rebels, and is eternal (Rev. 14:9-14; 20:10-15; Isa. 66:22-24; Matt. 25:46). The beast and the false prophet will be the first to be cast into it, which will take place just before the Millennium (Rev. 19:20). The devil and other rebels, including the resurrected wicked dead, will be cast into it following the Millennium and judgment (Rev. 20:10-15).

#### EVENTS OF THE END TIME

##### 26. What is the rapture of the Church?

The rapture of the Church is Christ's coming for the Church to take her to be with Him (John 14:1-3; 1 Thess. 4:13-17; 1 Cor. 15:51, 52). The resurrection of the righteous dead takes place at the same time.

##### 27. What kind of bodies do the raptured saints have?

They will have bodies fashioned after the resurrected body of Jesus (1 Cor. 15:51, 52; 1 John 3:2; Phil 3:20, 21).

##### 28. Is the rapture of the Church the same as the second coming of Christ?

No. These are two separate events and the prophecies concerning them are sometimes confused. At the time of the rapture Christ appears only in the clouds and only to the believers.

##### 29. When will the rapture of the Church take place?

The exact time of this event is not revealed in the Scriptures (Matt. 24:36; Mark 13:32), but the Bible indicates it will take place before the period known as the tribulation (2 Thess. 2:7, 8; Luke 21:34-36).

30. What happens on earth after the saints are raptured? God's wrath is poured out on the world during the seven-year period of tribulation. The taking of the Church out of the world allows this period of God's wrath to begin (2 Thess. 2:7-9).

##### 31. What is the tribulation?

It is a period of seven years (Daniel's Seventieth Week in Dan. 9:27), beginning with the rising of the Antichrist and ending with the second coming of Christ (Rev. 6:1-19:21). The first three and one-half years is sometimes referred to

as "the lesser tribulation," as the Antichrist keeps his contract with the Jews (Rev. 6:1-9:21). The last three and one-half years is "the great tribulation," when the Antichrist breaks his contract with the Jews and tries to destroy them. This brings on a period of judgments such as the world has never known (Rev. 10:1-19:21). This is the worst time that has ever been or ever will be on the earth (Dan. 12:1; Jer. 30:4-11; Matt. 24:21, 22; Rev. 11:1, 2; 12:14-17; 13:5-7).

32. When does the second coming of Christ occur?

When the Antichrist makes war on Jerusalem, Christ will return with His saints to defeat him and his armies at the Battle of Armageddon (Rev. 19:11-21), and this ends the period of the "great tribulation." It is this second coming of Christ that is known as the Second Advent, and at this time He returns to earth in power and great glory (Matt. 24:27-31), to punish His enemies (Rev. 14:14-20; 19:11-21; 2 Thess. 1:7-10).

33. What is the millennium?

The Millennium is the reign of Christ on the earth for one thousand years. It is a peaceful, prosperous reign, during which Satan is bound (Isa. 2:2-4; 35:10; Rev. 20:1-4).

34. What is the Great White Throne Judgment?

At the end of the Millennium, the resurrection of the wicked dead, or the "second resurrection," takes place. The wicked are judged by God according to their deeds and then cast into the lake of fire (Rev. 20:11-15).

35. What is the New Heaven and New Earth?

The present heaven and earth will pass away (2 Pet. 3:10; Heb. 1:12; 21:1), whether by actual destruction or renovation. The New Heaven and the New Earth are described in Revelation 21 and 22. This is the eternal perfect age that will never end. "Of His kingdom there shall be no end."