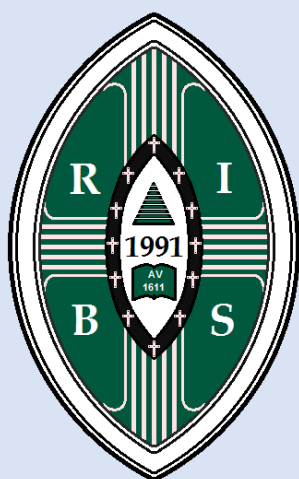


BAPTIST INTERNATIONAL

School of the Scriptures

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Rhode Island Baptist Seminary



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Class Number

202

Class Title

INTRODUCTION TO DOCTRINE

Prepared by

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Date

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Credits

1

Level

Associates Level

This Syllabus is Approved for
Baptist International School of the Scriptures

N. S. Desent, Ph.D., Th.D., D.D.

CLASS 202 INTRODUCTION TO DOCTRINE

This Syllabus is a study on *Doctrine*. It documents generally what Doctrine is and what the word of God says about it. The student should have a good understanding of how his life reflects his doctrine, and that his doctrine should be aligned with Jesus' doctrine. This *Introduction to Doctrine* is the first class after Orientation, and it sets the pattern for following classes.

This Syllabus can be used in conjunction with other Class Syllabi, which have other Teaching.

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CLASS 202 INTRODUCTION TO DOCTRINE

INTRODUCTION TO DOCTRINE

A Syllabus Approved for Baptist International School of the Scriptures – 1 Credit.
N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church

December 21, 2020

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Scripture References

Deuteronomy 32

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Job 11

4 For thou hast said, My doctrine is pure, and I am clean in thine eyes.

Proverbs 4

2 For I give you good doctrine, forsake ye not my law.

Isaiah 28

9 Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts.

Isaiah 29

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Jeremiah 10

8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

Use of Doctrine in the New Testament.

Matthew 7

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

Matthew 15

9 But in vain they do worship me, teaching for doctrines the commandments of men.

Matthew 16

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Matthew 22

33 And when the multitude heard this, they were astonished at his doctrine.

Mark 1

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.

Mark 4

2 And he taught them many things by parables, and said unto them in his doctrine,

Mark 11

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

Mark 12

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

Luke 4

32 And they were astonished at his doctrine: for his word was with power.

John 7

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

John 18

19 The high priest then asked Jesus of his disciples, and of his doctrine.

Acts 2

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 5

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

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Acts 13

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Acts 17

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

Romans 6

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Romans 16

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

1 Corinthians 14

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
26 How is it then, brethren? When ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Ephesians 4

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the

sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Colossians 2

22 Which all are to perish with the using;) after the commandments and doctrines of men?

1 Timothy 1

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,
10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

1 Timothy 4

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;
6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.
13 Till I come, give attendance to reading, to exhortation, to doctrine.
16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

1 Timothy 5

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

1 Timothy 6

1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.
3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

2 Timothy 3

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,
16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Timothy 4

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

Titus 1

9 Holding fast the faithful word as he hath been taught, that he may be able by sound

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doctrine both to exhort and to convince the gainsayers.

Titus 2

1 But speak thou the things which become sound doctrine:

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Hebrews 6

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Hebrews 13

9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

2 John 1

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

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

Revelation 2

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

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Introduction

CLASS 202 INTRODUCTION TO DOCTRINE

This class and the one following are two of the most important classes offered in the curriculum of *Baptist International School of the Scriptures*.

Dr. Don Fraser organized the order of teaching to follow Isaiah 28:10 and the Great Commission of our Savior. Accordingly, the teaching on *Doctrine* and all things related to it are fundamentally important to be understood by every student and teacher.

For this reason, the Associate's Level – the first 29 classes, comprise what we call the *Doctrinal Level* of *Baptist International*. At this level the student purposes to learn all he can about the correct doctrine of Christ.

Doctrine is what you do and teach.

If you say one thing and do another, that is a doctrine of hypocrisy. The Lord rebuked the Pharisees for this leaven (Matthew 23:28; Luke 12:1). James 3:17 instructs us that the wisdom that is from above is “*without hypocrisy.*”

James 1:22 says, “But be ye doers of the word, and not hearers only, deceiving your own selves.”

If the doctrinal level were to be summarized, it would be stated as follows: teach the student to learn and do the right doctrine.

Many people think that *Doctrine* is simply what a person believes – like theology or a statement of faith. The student will see that the meaning and use of *Doctrine* is far greater. Doctrine, from a scriptural definition, is made up of commandments or the ways of doing things. Just as a child is known by his doings (Proverbs 20:11), a man professing faith in and faithfulness to Jesus Christ will be known by his doings, “whether they be pure, and whether they be right.”

Jesus said it better and more simply: “... for the tree is known by his fruit” (Matthew 12:33).

The Lord warned us against false prophets and showed us how to identify them in Matthew 7:15-23:

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

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21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? And in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Many will say they are this and that, but what they do shows who they truly are. Their doctrine is not shown by words, but by works.

James 2:18 says: “Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.”

Jesus praised the Ephesian angel (pastor) in Revelation 2:2 when he said: “I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars...”

John said this also in 1 John 4:1: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”

James is also careful to teach us in James 1:23: “But be ye doers of the word, and not hearers only, deceiving your own selves.”

We shall know a man by his doctrine – what he says and what he does. Notice Proverbs 6:

12 A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

Notice Solomon says a wicked man “speaketh with his feet, and teacheth with his finger” – that is, he shows his doctrine by where he goes and what he does.

Paul tells Timothy in 1 Timothy 4:1-3, that, “in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy...”

God gives Good Doctrine

In the same passage in Timothy, Paul continues to write: “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.”

Solomon said in Proverbs 4:2: “For I give you good doctrine, forsake ye not my law.”

We follow the commandments of Jesus Christ (Matthew 28:18-20). We teach converts “to observe” all things whatsoever Christ Commanded.

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The accomplishment of this commission requires two main elements: One, we need to *know and do* all things whatsoever Christ Commanded; and two, we teach them by “*observing*” them.

The definition of ***observe*** is very interesting.

First, it is a transitive verb, meaning it needs to transfer the action to something – its object. One just does not observe nothing – he must observe *something*.

Secondly, the primary definition by Merriam-Webster is “to conform one’s action or practice to something, such as a law, rite, or condition. Following definitions include, “to inspect or take note,” and “to celebrate or solemnize something, such as a ceremony or festival in a customary or accepted way.

All these definitions apply.

The follower of Jesus, if he is be faithful to the Great Commission, must:

- Teach to observe all the commandments of Jesus Christ
- Teach by confirming his actions to all of Jesus’ commandments
- Teach by inspecting and taking note of all of Christ’s commandments
- Teach by celebrating and solemnizing (i.e., duly perform) all the commandments of Jesus Christ

And this we will do if God permits.

First Class after the Orientation

As we have mentioned, there is an order to teaching that *Baptist International* uses, and this order is aligned with the method God uses in Isaiah 28:10, Matthew 28:18-20, and Acts 1:1. Accordingly, we start with Class 202 *Introduction to Doctrine* as the first class.

Besides the order, the content of the class is important, as it introduces the student to what doctrine actually is, what are the different types of doctrine, what are their sources, and what the New Testament teaches about the various kinds of doctrine.

The manner of the class is thirdly important, as it starts off with basic thoughts and logical undertaking, helping the student understand how the system teaches. There is a lot of overlap as “repetition is the mother of learning.”

The Connection of Doctrine to Love Commandment Doctrine

Every class in B.I. must have a connection to *Love Commandment Doctrine*. It is needful to identify and explain the connection.

In respect to Doctrine – Jesus’ first greatest commandment of his doctrine is to love. We love God first – shown by obedience. And we love our brother as Jesus commanded.

All things hang on these two commandments, whether Old Testament law or New Testament doctrine (Matthew 22:40).

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Jesus said in Mark 12:29-31:

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

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

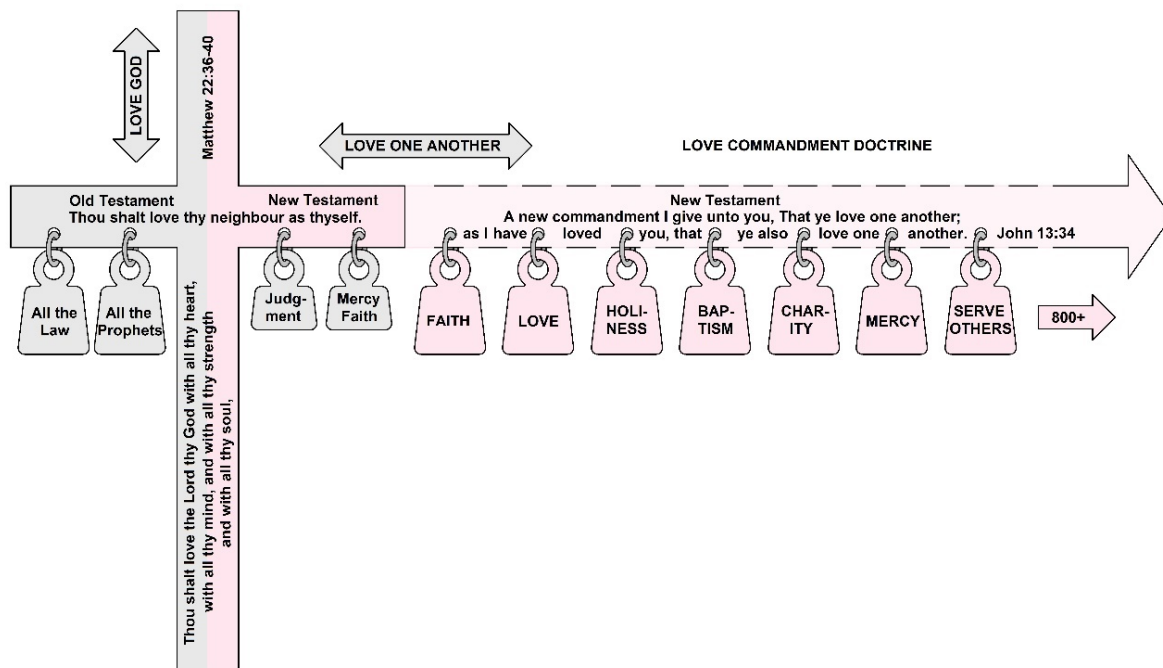
31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Paul said in Romans 13:8: “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”

James called it the Royal Law in James 2:8: “If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well....”

Paul said in Galatians 5:14: “For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.”

We include a simple illustration to show how this works:



The Savior made the commandment to love very simple and straightforward in John 15:12: “This is my commandment, That ye love one another, as I have loved you.”

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The doctrine is found in John 13:34: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Also in John 15:17: "These things I command you, that ye love one another."

Jesus supplies the motivation in John 14:15: "If ye love me, keep my commandments." Jesus supplies the promise in obeying in John 15:10: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

CLASS 202 INTRODUCTION TO DOCTRINE

Lesson 1: What is Doctrine?

I. Mentioned in Old Testament

- A. Deuteronomy 32:2: My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:
- B. Job 11:4: For thou hast said, My doctrine is pure, and I am clean in thine eyes.
- C. Proverbs 4:2: For I give you good doctrine, forsake ye not my law.
- D. Isaiah 28:9: Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
- E. Isaiah 29:24: They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.
- F. Jeremiah 10:8: But they are altogether brutish and foolish: the stock is a doctrine of vanities.

II. Definition in Dictionaries

- A. Oxford: a belief or set of beliefs held and taught by a Church, political party, or other group.
- B. Merriam-Webster: a principle or position or the body of principles in a branch of knowledge or system of belief.
- C. Cambridge: a belief or set of beliefs, especially political or religious ones, that are taught and accepted by a particular group.
- D. Dictionary.com: A body or system of teachings relating to a particular subject.
- E. Legal doctrine: A legal doctrine is a framework, set of rules, procedural steps, or test, often established through precedent in the common law, through which judgments can be determined in a given legal case.
- F. MacMillan: set of principles or beliefs.

III. Bible Definition of Doctrine is what a Person will “Do and Teach”

- A. Mathew 5:19: Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
- B. Acts 1:1: The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
- C. Proverbs 20:11: Even a child is known by his doings, whether his work be pure, and whether it be right.
- D. Matthew 16:12: Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.
- E. Doctrine comes from *doctor* (i.e., teacher). Instruction, teaching.
- F. First mention in New Testament is Matthew 7:28, referring to the Sermon on the Mount.
- G. Greek word *didache* – (from *didasko*, to teach) means teaching.
- H. Doctrine is more of what you teach with your actions than with your words.
- I. Doctrine is not just what you say or believe, it is mostly what you do.
- J. Doctrine to be obeyed from the heart – Romans 6:17
- K. Servants of righteousness – Romans 6:18

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- L. Obeying doctrine from the heart changes one's life – Romans 6:17; 10:9-10;

IV. **Bible Doctrine is Comprised of Commandments**

- A. Matthew 15:9: But in vain they do worship me, teaching for doctrines the commandments of men.
- B. Isaiah 28:9-10: 9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
- C. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
- D. Sermon on the Mount – Matthew 7:28
- E. Acts 2:42: And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
- F. Colossians 2:22: Which all are to perish with the using;) after the commandments and doctrines of men?
- G. 1 Timothy 4:16: Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.
- H. 1 Timothy 5:17: Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
- I. Hebrews 6:2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

V. **Jesus' Doctrine Included Commandments, Teaching, Actions, and Parables**

- A. Matthew 7:28: And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:
- B. Mark 4:2: And he taught them many things by parables, and said unto them in his doctrine,
- C. Mark 12:38: And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,
- D. Mark 1:27: And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.
- E. Mark 12:38: And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,
- F. Luke 4:32: And they were astonished at his doctrine: for his word was with power.
- G. Doctrine to be obeyed – Romans 6:17: But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

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Lesson 2: How do Men Define Doctrine?

I. Worldly Definition Varies Depending on Person

- A. Most people have a Doctrine of the Pharisees – they say, but do not. See Matthew 23:3
- B. Luke 12:1: In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.
- C. Few people understand a person's doctrine is shown by their actions – hypocrisy or otherwise.

II. Some Believe Doctrine to be *only* Dogma or Theology

- A. A series of beliefs or a statement of faith.
- B. Only what a person believes
- C. Many times *rules* are involved – “the New Testament is our Rule of Faith.”
- D. Religious teachings that one mentally agrees with or understands to be true.
- E. Basic tenets of one's faith
- F. Foundational truths
- G. All of the above are insufficient.

III. Many Include Tradition in their Doctrine

- A. Most religions base their doctrine on tradition
- B. The religious leaders in Jesus' day did – Matthew 15:1-6; Mark 7:1-13
- C. The word tradition not found in Old Testament
- D. Paul was zealous of the Jew's traditions – Galatians 1:14
- E. Some tradition can spoil a person – Colossians 2:8
- F. Some traditions are of God – 2 Thessalonians 2:15; 3:6

IV. People Astonished at Jesus' Doctrine

- A. Matthew 7:28: And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:
- B. Matthew 22:33: And when the multitude heard this, they were astonished at his doctrine.
- C. Mark 1:22: And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.
- D. Mark 1:27: And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.
- E. Mark 11:18: And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.
- F. Mark 4:32: And they were astonished at his doctrine: for his word was with power.

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V. **Teaching, Working, and Praying in Jesus' Name but Not Living Holy is Hypocrisy and Blasphemy**

- A. Read Romans 2:17-24
- B. The name of Jesus is an authoritative name – Matthew 28:19
- C. Jesus' Doctrine is authoritative – Mark 1:22
- D. 1 Corinthians 5:4: In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
- E. Saved by believing in the name of the Lord – John 3:18; Acts 8:12
- F. Romans 10:13: For whosoever shall call upon the name of the Lord shall be saved.
- G. Acts 3:6: Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.
- H. Acts 4:18: And they called them, and commanded them not to speak at all nor teach in the name of Jesus.
- I. Acts 9:29: And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.
- J. Acts 16:8: And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.
- K. Philippians 2:10: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
- L. Colossians 3:17: And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.
- M. 2 Thessalonians 3:6: Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.
- N. 1 Timothy 6:1: Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.
- O. 2 Timothy 2:19: Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

[Editor's Note: When you pray or teach in Jesus' Name, make sure you are an obedient and holy follower of the Lord. Otherwise, you may fail – see Acts 19:13-16.]

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Lesson 3: How does the Bible Define Doctrine

I. Doctrine is what a Person will “Do and Teach”

- A. Mathew 5:19: Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
- B. Acts 1:1: The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
- C. Matthew 23:3: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.
- D. 2 Timothy 2:2: And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.
- E. 2 Timothy 3:14: But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;
- F. Titus 2:1: But speak thou the things which become sound doctrine:
- G. Philippians 4:9: Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.
- H. Matthew 28:20: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

II. Be Ye Doers of the Word, and Not Hearers Only

- A. James 1:21: Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
- B. 22 But be ye doers of the word, and not hearers only, deceiving your own selves.
- C. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
- D. 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
- E. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
- F. 26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.
- G. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

III. Review of James 1 Above

- A. Lay aside all evil
- B. Receive with meekness the word of God, which is able to save your soul
- C. Be doers, not just hearers
- D. Just Hearers deceive themselves
- E. Just hearers see who they are but do not change
- F. Doers see and continue therein
- G. Doers are blessed of the Lord

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- H. Vain religion bridles not the tongue and deceives one's own heart
- I. Pure religion is to care for the helpless and live a pure life

IV. **Doers Shall be Justified**

- A. Romans 2:13: (For not the hearers of the law are just before God, but the doers of the law shall be justified.
- B. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
- C. 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)
- D. Doctrine should be without hypocrisy – Luke 12:1; James 3:17

V. **The First Principles of the Doctrine of Christ**

- A. Hebrews 5:11: Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.
- B. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
- C. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.
- D. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.
- E. Hebrews 6:1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
- F. 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
- G. 3 And this will we do, if God permit.

VI. **Meat vs. Milk**

- A. Jesus meat was to do the will of the Father: John 4:34: Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
- B. Paul could not feed Corinthians meat: 1 Corinthians 3:2: I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.
- C. Strong meat belongs to them of full age: Hebrews 5:14: But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.
- D. Strong meat belongs to doers – even those who by reason of use have their senses exercised to discern both good and evil.
- E. Hebrews 5:13: For every one that useth milk is unskilful in the word of righteousness: for he is a babe.
- F. Milk is for Newborn Babies: 1 Peter 2:2: As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

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- G. Compare to Isaiah 28:9: Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

VII. Even a Child is Known by his Doings

- A. Proverbs 20:11: Even a child is known by his doings, whether his work be pure, and whether it be right.
- B. Proverbs 6:12: A naughty person, a wicked man, walketh with a froward mouth.
- C. 13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;
- D. 14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.
- E. 15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.
- F. Old Testament Law and Observe – Leviticus 19:37: Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.
- G. Deuteronomy 5:32: Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.
- H. Deuteronomy 11:32: And ye shall observe to do all the statutes and judgments which I set before you this day.
- I. Jesus in the New Testament – Matthew 28:20: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
- J. 1 Timothy 5:21: I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

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Lesson 4: What are the Sources of Doctrine?

I. Various Sources of Doctrine

- A. Evil Doctrine:
- B. Philosophies of men
- C. Traditions of men
- D. Satan
- E. Devils
- F. Hypocrites
- G. Rudiments of the world
- H. Good Doctrine:
- I. God
- J. Jesus Christ
- K. Apostles
- L. The New Testament for New Testament believers

II. The Source of Jesus' Doctrine is God

- A. John 7:16-17
- B. 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.
- C. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.
- D. Jesus' doctrine is found in the New Testament – 2 Timothy 3:16-17.
- E. John 17:17

III. Jesus Doctrine Found in his Commandments

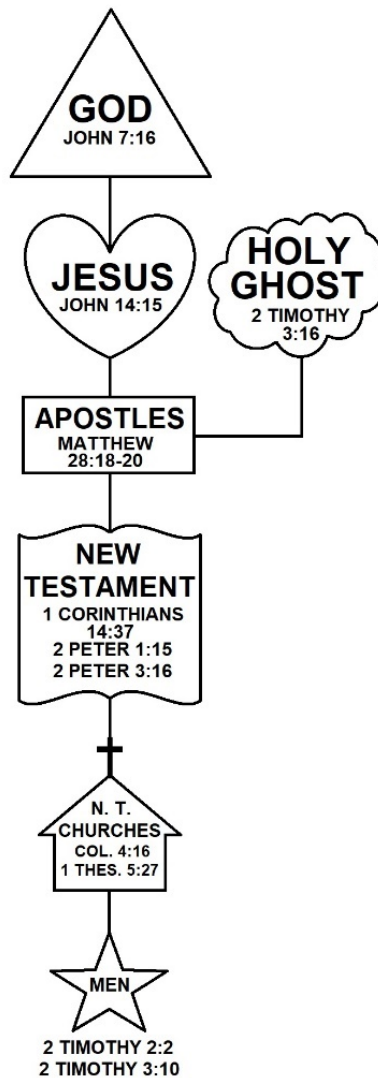
- A. Great Commission in Matthew 28:18-20
- B. Matthew 28:20: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
- C. John 14:15: If ye love me, keep my commandments.
- D. John 14:21: He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

IV. The Flow of Jesus' Doctrine

- A. From God to Jesus
- B. From Jesus to his Apostles
- C. Through the Holy Ghost
- D. From his Apostles to the word of God
- E. From the word of God to the churches
- F. From the churches to sent-men
- G. From sent-men to the world

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H. See illustration below:



PATH OF DOCTRINE

V. New Testament Doctrine

- A. Found in the commandments of Jesus Christ
- B. Found in the teaching of Jesus Christ
- C. Found in the work and ensample of Jesus Christ
- D. Found in the apostles' writings
- E. Found in the ordinances of the church

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VI. New Testament Doctrine Replaces Old Testament Doctrine (Law and Commandments)

- A. John 1:17: For the law was given by Moses, but grace and truth came by Jesus Christ.
- B. Galatians 3:24: Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
- C. Galatians 3:25: But after that faith is come, we are no longer under a schoolmaster.
- D. Romans 13:8: Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
- E. Romans 13:10: Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
- F. 1 Timothy 1:9: Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
- G. Galatians 5:14: For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.
- H. Galatians 5:18: But if ye be led of the Spirit, ye are not under the law.
- I. Romans 6:14: For sin shall not have dominion over you: for ye are not under the law, but under grace.
- J. Hebrews 8:13: In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.
- K. Hebrews 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
- L. 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

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Lesson 5: What Things Change Bible Doctrine

I. Things that Change Bible Doctrine

- A. Error – Matthew 22:19
- B. False teaching – Matthew 7:15
- C. Hypocrisy – Mark 7:6
- D. Worldly influence – 2 Peter 1:4; 1 John 2:16
- E. Philosophy – Colossians 2:8
- F. Tradition – Colossians 2:8
- G. Satanic influence – 1 Timothy 4:1
- H. Rudiments of the world – Colossians 2:8
- I. Scholarship – Luke 10:29; Luke 16:15; 1 Timothy 6:5; 2 Timothy 3:8
- J. Correcting or changing God's word – 2 Corinthians 11:3
- K. Enticing words – Colossians 2:4
- L. Religion – James 1:26
- M. Pride – 1 Timothy 6:4
- N. Evil communications – 1 Corinthians 15:33; Romans 1:25
- O. Sin – 1 Timothy 5:20
- P. Not keeping Jesus' Doctrine a priority in the church – Colossians 1:18
- Q. Not being doers of the word – James 1:22
- R. Mis-application of the law – Galatians 5:4
- S. Unbelief – 1 Thessalonians 2:13

II. Be Wary of Tradition

- A. Some traditions are good – 2 Thessalonians 2:15
- B. All traditions proved by the New Testament – 1 Thessalonians 5:21
- C. Makes the commandment of none effect – Matthew 15:6
- D. Makes the word of God of none effect – Mark 7:13

III. Be Wary of People who Change or Correct God's word

- A. God says what he means and means what he says
- B. Trust the King James Version
- C. Do not believe these words: "*A better translation would be....*"
- D. Do not add to or take away from God's word – Revelation 22:19
- E. 2 Corinthians 2:17: For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

IV. Be Wary of Satan's Influences

- A. Deceiver and antichrist – 2 John 1:7
- B. Beguiles through subtilty – 2 Corinthians 11:3
- C. Corrupts from the simplicity that is in Christ

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- D. Comes as an angel of light – 2 Corinthians 11:13-15
- E. Has workers who are deceitful, false apostles, pretending to be ministers of righteousness – v. 15
- F. Preaches another Jesus – v. 4
- G. Preaches another spirit – v. 4
- H. Preaches another gospel – v. 4

V. **Study and Obey the New Testament**

- A. 2 Timothy 3:15: And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- B. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- C. 17 That the man of God may be perfect, thoroughly furnished unto all good works.
- D. Preach the word – 2 Timothy 4:1-5
- E. James 1:22 -- But be ye doers of the word, and not hearers only, deceiving your own selves.

VI. **Ye Do Err, not Knowing the Scriptures**

- A. Matthew 22:29
- B. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
- C. We should avoid error in our doctrine. We can only do this by studying the scriptures.

VII. **The Doctrine of Christ Must Always be Preeminent**

- A. Preachers and teachers to always be mindful of Christ' doctrine
- B. Live as a pattern of obedience to Jesus' commandments
- C. Teach the Doctrine of Christ to their followers
- D. Not let time change focus
- E. Gospel, righteousness, be doers of the word, scripture ministries
- F. Psalm 1 – be careful to whom you listen – evil communications corrupt good manners – 1 Corinthians 15:33

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Lesson 6: What are the Results of Bad Doctrine in the Churches?

I. Devil is the Ruler of this World

- A. Prince and Power of the Air – Ephesians 2:2
- B. The spirit that works in the children of disobedience
- C. Ephesians 6:12
- D. Principalities
- E. Powers
- F. Rulers of darkness
- G. Spiritual wickedness in high places
- H. We are not ignorant of his devices – 2 Corinthians 2:11

II. Devil Controls Everything Except the Kingdom of God

- A. Luke 4:5: And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
- B. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
- C. 7 If thou therefore wilt worship me, all shall be thine.

III. Devil Uses False Doctrine to Corrupt the Churches

- A. Revelation 2
- B. Balaam's Doctrine – Jesus judges his own churches
- C. Jezebel's Doctrine – Jesus judges his own churches
- D. Fornication and idolatry
- E. Power, signs, and lying wonders – 2 Thessalonians 2:9; Matthew 24:24
- F. 2 Corinthians 11:4: For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

IV. Devil Uses False Prophets

- A. 2 Corinthians 11:13-15
- B. 13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.
- C. 14 And no marvel; for Satan himself is transformed into an angel of light.
- D. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.
- E. Matthew 7:15: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
- F. 2 Peter 2:1: But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

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- G. 1 John 4:1: Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

V. **Devil Comes to Steal, Kill, and Destroy**

- A. John 10:10
- B. Devil hates the work of Jesus Christ
- C. Devil hates Christians
- D. Devil hates good churches
- E. Good churches are the only areas he has no dominion, so he works to invade them.
- F. Devil cannot curse God's people, but he can tempt them to disobedience and have God judge them.

VI. **Results of Bad Doctrine in the Church**

- A. Error
- B. False teachers
- C. False prophets
- D. Division
- E. Strife
- F. Carnality
- G. Sin
- H. Fornication
- I. Pride
- J. Lost souls
- K. Oppression
- L. Lack of liberty
- M. Lack of fruit
- N. Confusion
- O. Envy – James 3:16
- P. Every evil work

VII. **Abiding in the Doctrine of Christ**

- A. 2 John 1:9
- B. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.
- C. He that abideth in the doctrine of Christ, he hath both the Father and the Son.
- D. The scriptures are clear that one must have God in order to abide in Christ's Doctrine.

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Lesson 7: What are the Results of Good Doctrine in the Churches?

I. Jesus is the Head of the church

- A. Ephesian 5:23: For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
- B. Church to be subject unto Christ
- C. Church sanctified and washed by the word of God – Ephesians 5:26
- D. Church to be glorious and holy, without spot, wrinkle, or blemish – v. 27

II. Churches are to be Subject unto Christ

- A. Ephesians 5:24: Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.
- B. Churches are to obey Christ
- C. Keep his commandments
- D. Teach to observe all things he commanded
- E. Make him preeminent in all things – Colossians 1:18
- F. He is the Chief Shepherd – 1 Peter 5:4
- G. Every thought to the obedience of Christ – 2 Corinthians 10:5

III. Churches are One Pulpit away from Heresy

- A. Churches to know and live the word of God
- B. Churches to elect their pastors
- C. Election of pastors should be based on statement of faith
- D. Pastors to have good doctrine
- E. Known by their doings
- F. Gifts
- G. Qualifications – 1 Timothy 3
- H. Calling
- I. Desire
- J. Church authorization
- K. Love for the people
- L. Be ensamples to the flock – 1 Peter 5:1-5
- M. Feed the flock
- N. Take the oversight not for filthy lucre's sake, but willingly
- O. Electing the wrong person will cause problems – bad doctrine, error, carnality, sin, etc.
- P. Church's duty to replace erring leaders

IV. Churches should Honor their Good Pastors

- A. 1 Timothy 5:17: Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
- B. Titus 2:1: But speak thou the things which become sound doctrine:

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- C. The laborer is worthy of his reward – 1 Timothy 5:18: For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

V. **Good Doctrine means Good Fruit**

- A. A good tree is known by its fruit – Matthew 7:16-20
- B. Good fruit in good churches
- C. Bible preaching
- D. Good doctrine
- E. Souls saved
- F. Gospel preached
- G. Spiritual fruit – Galatians 5:22-23
- H. Holiness
- I. Victory
- J. Unity
- K. Joy
- L. Love
- M. Light in the community – candlestick

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Lesson 8: What is the Difference Between Church Doctrine and a Man's Doctrine?

I. The Good Churches have Jesus' Doctrine

- A. Mathew 28:18-20 – the Great Commission
- B. Good tree with good fruit
- C. Jesus is the Head – Ephesians 4:15

II. The Evil Churches have Man's Doctrine

- A. Traditions
- B. Philosophies
- C. Worldly influence
- D. Scriptural error
- E. Satanic teachings

III. Contrasts between Good and Evil Churches

- A. Word of God vs. Tradition
- B. Outright disobedience – calling men father, forbidding to marry, forbidding meats, fornication, drunkenness, Nicolaitan doctrine, idolatry, worship of angels, worship of holy days, etc.
- C. Salvation and the Gospel vs. Works and Hell Fire
- D. Holiness vs. Carnality
- E. Rewards vs. Rebukes
- F. Liberty vs. Bondage
- G. Holiness vs. Sin
- H. Love vs. Respect of Persons
- I. Truth vs. Error
- J. Obedience vs. Disobedience
- K. Service vs. Rulership
- L. Good Fruit vs. Evil Fruit

IV. Lessons from Ephesians

- A. Ephesians 4:1-16
- B. Walk worthy – v. 1
- C. Lowliness, meekness, longsuffering, forbearing one another in love – v. 2
- D. Unity of the Spirit in the bond of peace – v. 3
- E. *Unity and no confusion in the things that follow:*
- F. One body
- G. One Spirit
- H. One hope of your calling
- I. One Lord
- J. One faith

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- K. One baptism
- L. One God and Father of all
- M. Men of God
- N. First century – apostles, prophets, evangelists, pastors and teachers
- O. Today – evangelists, pastors and teachers
- P. Perfecting of the saints
- Q. The work of the ministry
- R. The edifying of the body of Christ
- S. Unity of the faith
- T. Knowledge of the Son of God
- U. No more children
- V. Grow up into Jesus the Head
- W. Effectual working
- X. Body edifying itself in love

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Lesson 9: What is the Doctrine of God?

I. The Doctrine of God

- A. First mention – Deuteronomy 32:2: My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:
- B. Proverbs 4:2: For I give you good doctrine, forsake ye not my law.
- C. Isaiah 28:9: Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

II. The Doctrine of Christ

- A. John 7:16: Jesus answered them, and said, My doctrine is not mine, but his that sent me.
- B. John 7:17: If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.
- C. Luke 4:32: And they were astonished at his doctrine: for his word was with power.
- D. Acts 2:42: And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
- E. Sound doctrine is according to the glorious gospel of the blessed God – read 1 Timothy 1:8-11
- F. Titus 2:1: But speak thou the things which become sound doctrine:

III. The Doctrine of God is Manifest in the Life of Christ

- A. All that Jesus began both to do and teach – Acts 1:1
- B. Hebrews 9:14: And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.
- C. Author and Finisher of our Faith – Hebrews 12:2
- D. Colossians 2:9: For in him dwelleth all the fulness of the Godhead bodily.
- E. See Jesus is to see the Father – John 14:9

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Lesson 10: How does God Teach Doctrine?

I. **God's Order to Teach Doctrine**

- A. Isaiah 28:9-10
- B. 9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
- C. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
- D. Psalm 111:10: The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

II. **Whom are We to Teach?**

- A. We teach the lost how to be saved – John 3:16; Romans 10
- B. We teach the saved to be baptized – Matthew 28:18-20
- C. We teach the baptized the doctrine of Christ – Matthew 28:18-20
- D. We teach those who are willing to learn

III. **Teachers of Doctrine**

- A. Those who have obeyed can teach others in the things they have obeyed – Acts 8:1
- B. Apostles and prophets in the first century (Ephesian 4:11)
- C. Evangelist
- D. Pastors
- E. Teachers
- F. Fathers teach their wife and children – 1 Corinthians 14:35; Ephesians 6:4
- G. Bishops – 1 Timothy 3:2
- H. Elders – 1 Timothy 5:17

IV. **God Teaches those Weaned from the Milk**

- A. Not babes in Christ
- B. Babes in Christ need the milk of the word – 1 Peter 2:2
- C. Babes not able to handle meat – 1 Corinthians 3:2
- D. Every one that uses milk is unskillful in the word, for he is a babe – Hebrews 5:13

V. **Become Skillful in the word**

- A. Need for maturity – Full age – Hebrews 5:14
- B. Reason of use – need to use the word of God
- C. Senses exercised to discern both good and evil

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VI. Precept Upon Precept

- A. Precept repeated 4 times
- B. Start and become expert in the precepts of Christ
- C. Keep precepts diligently – Psalm 119:4, 56, 63, 100, 134, 168
- D. Meditate in the precepts – Psalm 119:15, 78
- E. Understand the way of the precepts – Psalm 119:27
- F. Long after the precepts – Psalm 119:40
- G. Seek the precepts – Psalm 119:45
- H. Keep the precepts with your whole heart – Psalm 119:69
- I. Forsake not the precepts – Psalm 119:87
- J. Never forget the precepts – Psalm 119:93, 141
- K. Seek the precepts – Psalm 119:94
- L. Get understanding through the precepts – Psalm 119:104
- M. Do not err from the precepts – Psalm 119:110
- N. Esteem the precepts – Psalm 119:128
- O. Love thy precepts – Psalm 119:159
- P. Choose the precepts – Psalm 119:173
- Q. Precepts are the first and foremost commandments to be learned. They are the basis for all other commandments.
- R. 1 John 3:23 is a precept to get saved: “And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.” See also Romans 2:8; Galatians 3:1; 2 Thessalonians 1:8; 1 Peter 4:17; Romans 6:17.
- S. God commands all men to repent – Acts 17:30

VII. Line Upon Line

- A. Line repeated 4 times
- B. Read Bible line upon line
- C. Read every word
- D. Read the bible through and through
- E. Read the Bible through at least 4 times
- F. This puts God’s word into the mind so it can be accessed later
- G. Every minister of God should be reading the Bible every day for his entire life
- H. Line upon line comes after the precepts, but can be done while learning the precepts
- I. The precepts help learn the line upon line
- J. Faith in Jesus helps us understand his word through the Holy Ghost – Believing on Jesus is a precept – 1 John 3:23
- K. Jesus helps us understand the New Testament
- L. Understanding the New testament helps us understand the Old Testament
- M. Read New testament first, then read the Old Testament – John 5:39

VIII. Here a Little, There a Little

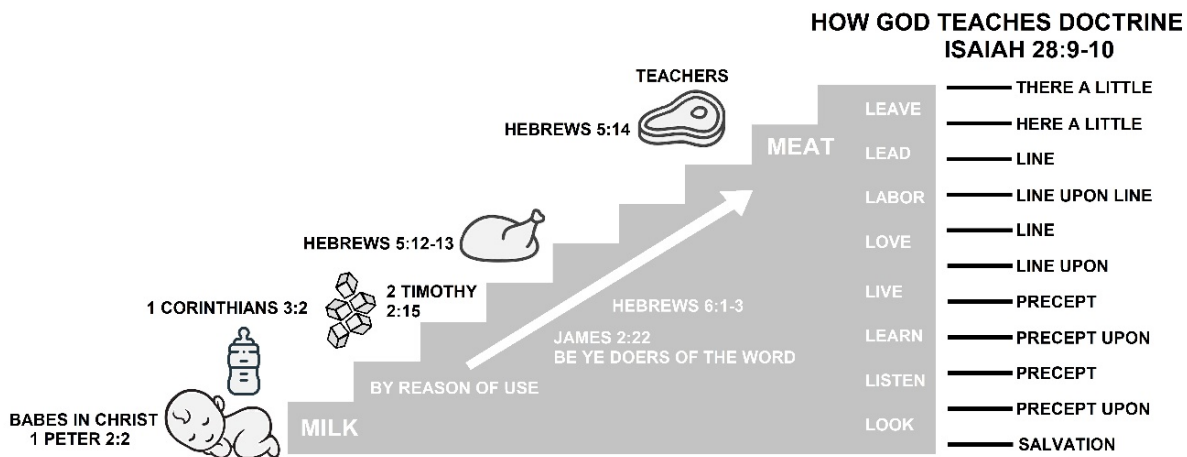
- A. Topical studies come after diligent obedience to the precepts and reading the Bible line upon line

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- B. Rightly dividing the word of truth requires familiarity with every line in the Bible
- C. One must be a doer of the word to be blessed in his deed

IX. How God Teaches Doctrine

- A. Weaned from the milk – Isaiah 28:9
- B. Precept upon precept – a doer of the word – James 1:22
- C. Line upon line – reads his Bible often and regularly
- D. One who learns to *rightly divide* – 2 Timothy 2:15 – learns to divide up meat in smaller bite-sized chunks so the meat is assimilated
- E. By reason of use becomes skillful in the word of righteousness – Hebrews 5:13
- F. Learns to study topically after doing and reading – here and there a little
- G. See illustration below for reference:



X. God Teaches by the Lord Jesus Christ

- A. Jesus is God manifest in the flesh – 1 Timothy 3:1
- B. God speaks by Jesus Christ – Matthew 17:5
- C. Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
- D. 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- E. 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- F. John 7:16: Jesus answered them, and said, My doctrine is not mine, but his that sent me.

XI. Jesus Teaches by His Word

- A. John 1:1 – Jesus is the word: In the beginning was the Word, and the Word was with God, and the Word was God.

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- B. John 3:34: For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.
- C. John 6:63: It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
- D. John 12:48: He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
- E. John 14:24: He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.
- F. John 15:3: Now ye are clean through the word which I have spoken unto you.
- G. John 17:8: For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

XII. Jesus Teaches by the Holy Ghost

- A. John 14:26: But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
- B. John 16:13: Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
- C. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.
- D. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
- E. Holy Ghost never contradicts the word of God – 2 Timothy 3:16

XIII. Jesus Teaches using Godly Examples

- A. 1 Corinthians 11:1: Be ye followers of me, even as I also am of Christ.
- B. 1 Corinthians 4:16: Wherefore I beseech you, be ye followers of me.
- C. Philippians 3:17: Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
- D. 1 Thessalonians 1:6: And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:
- E. 2 Thessalonians 3:9: Not because we have not power, but to make ourselves an ensample unto you to follow us.
- F. 1 Peter 5:3: Neither as being lords over God's heritage, but being ensamples to the flock.

XIV. Order of Life in Respect to Commandments

- A. Look
- B. Listen
- C. Learn
- D. Live
- E. Love
- F. Labor

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- G. Lead
- H. Leave

XV. Spiritual Growth

- A. 2 Peter 1:5-11
- B. Faith
- C. Virtue
- D. Knowledge
- E. Temperance
- F. Patience
- G. Godliness
- H. Brotherly kindness
- I. Charity
- J. Not barren or unfruitful in the knowledge of Jesus Christ
- K. Lacking these things shows blindness, cannot see afar off, forgotten he was purged from his old sins
- L. Never fall
- M. Abundant entrance into kingdom

XVI. Teachers of Doctrine

- A. God – John 7:16-17; 17:8; 14:31; Mark 7:10
- B. Jesus the Son of God teaches – John 7:16-17
- C. The Holy Ghost teaches – Hebrews 8:10; John 14:26; 1 Corinthians 2:13; 1 John 2:27
- D. Comparing spiritual things with spiritual
- E. The apostles teach – Matthew 28:18-20; 2 Timothy 1:11
- F. Authorized men teach – 1 Timothy 3:2; Galatians 6:6; Romans 12:7; 2 Timothy 2:4; Ephesians 4:11; 2 Timothy 2:2
- G. We can teach one another – Colossians 3:16

XVII. Teachers of Bad Doctrine

- A. Other doctrine – 1 Timothy 1:3
- B. Teachers of the law – 1 Timothy 1:7
- C. Women – 1 Timothy 2:12; Revelation 2:20
- D. Otherwise – 1 Timothy 6:3
- E. False teachers – 2 Timothy 4:3; Titus 1:11; 2 Peter 2:1

XVIII. Evangelists, Missionaries, and Pastor/Teachers

- A. Inter-church versus Separated Service
- B. Pastors and teachers work mainly with church members and then do the work of evangelism and missions
- C. Evangelists work mainly with the lost and then work in the church – Ephesians 4

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- D. Missionaries do both equally – church work and evangelism
- E. All are witnesses – Acts 1:8
- F. All evangelize
- G. All preach the gospel
- H. Three-fold work of all ministers – Ephesians 4:12-15:
 - I. 12 For the perfecting of the saints
 - J. For the work of the ministry
 - K. For the edifying of the body of Christ:
 - L. Until When?:
- M. 13 Till we all come in the unity of the faith
- N. And of the knowledge of the Son of God
- O. Unto a perfect man, unto the measure of the stature of the fulness of Christ:
- P. For this Purpose:
- Q. 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
- R. How is it done?:
- S. 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

XIX. Learn and Leave the First Principles

- A. Hebrews 6:1-3
- B. Learn
- C. Repentance from dead works
- D. Faith toward God
- E. Doctrine of Baptisms
- F. Doctrine of Laying on of Hands
- G. Resurrection from the dead
- H. Eternal judgment
- I. Move on to Perfection
- J. This we will do if God permit

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Lesson 11: How does a Person Know if the Doctrine is of God?

I. Commandments of Jesus Christ is the Doctrine of God

- A. Jesus is the Author and Finisher of our faith – Hebrews 12:2
- B. Jesus commanded us to observe all his commandments – Matthew 28:18-20
- C. John 7:16: Jesus answered them, and said, My doctrine is not mine, but his that sent me.
- D. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.
- E. One must *do* to know – Psalm 111:10
- F. Christ is magnified in all things
- G. Priorities of man match priorities of Christ – Luke 19:10

II. Doctrine of God Defined in the New Testament

- A. Acts 1:1 – all that Jesus began both to do and teach
- B. Apostles Doctrine – Acts 2:42
- C. Pauls' writings – 1 Corinthians 14:37: If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
- D. Revelation 1:11: Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

III. Known by the Fruit of the Worker

- A. Do as commanded
- B. Do to understand
- C. Do to teach
- D. Be an ensample to follow
- E. Obey God rather than men
- F. Suffer as a Christian
- G. Control of the body, mind, heart, mouth, works
- H. Doers of the word
- I. Pure religion
- J. Fruit of the Spirit – Galatians 5:22-23
- K. Love
- L. Joy
- M. Peace
- N. Longsuffering
- O. Gentleness
- P. Goodness
- Q. Faith
- R. Meekness
- S. Temperance

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T. A Good Tree brings forth Good Fruit

IV. **Qualifications of Bishops (Pastors, Overseers)**

- A. 1 Timothy 3:1-7
- B. Desires the office of a bishop
- C. Blameless
- D. Husband of one wife
- E. Vigilant
- F. Sober
- G. Of good behavior
- H. Given to hospitality
- I. Apt to teach
- J. Not given to wine
- K. No striker
- L. Not greedy of filthy lucre
- M. Patient
- N. Not a brawler
- O. Not covetous
- P. Rule well his own house
- Q. Children in subjection with all gravity
- R. Not a novice
- S. Have a good report

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Lesson 12: What Doctrine (or whose Doctrine) do we Use?

I. Jesus' Doctrine to be Preferred at all Times

- A. Mathew 17:5: While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
- B. Study the work and words of Jesus Christ

II. Always Follow the New Testament

- A. Jesus' commandments first – four gospels
- B. Apostles followed Jesus
- C. Apostles doctrine is same as Jesus' doctrine
- D. All preaching to be Christ-centered

III. Beware of any Doctrine that Lays Aside the Commandments of Christ

- A. We have the New Testament to judge rightly
- B. Thus saith the Lord
- C. What did Jesus command?

IV. Old Testament is *Not* to be Used for New Testament Doctrine

- A. John 1:17: "For the law was given by Moses, but grace and truth came by Jesus Christ."
- B. Galatians 3:24-26
- C. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
- D. 25 But after that faith is come, we are no longer under a schoolmaster.
- E. 26 For ye are all the children of God by faith in Christ Jesus.
- F. Law caused contentions and trouble in the churches – Acts 15:1-31
- G. 1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.
- H. 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.
- I. 5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.
- J. 9 And put no difference between us and them, purifying their hearts by faith.
- K. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?
- L. 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

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- M. Galatians 5:4: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."
- N. Hebrews 8:13: "13] In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

V. Comparing Moses to Jesus

- A. Law versus Grace and Truth – John 1:17
- B. See chart below

COMPARISON OF DOCTRINES	
For the law was given by Moses, but grace and truth came by Jesus Christ (John 1)	
MOSES' DOCTRINE	JESUS' DOCTRINE
Given by God	Given by God
Called the Law of Moses	Called the Doctrine of Christ
Contained God's Commandments	Contains Jesus' Commandments
Sabbath given as a Sign	Jesus is our Rest (Matthew 11) and is Lord of the Sabbath
Greatest Commandments in the Law: Love God and Love thy Neighbor as thyself	Greatest Commandment of Jesus: Love one another as Christ loved
Gave Priesthood to Levites	Jesus is Great High Priest
Gave Tabernacle	Jesus is God's fleshly Tabernacle
Gave Sacrifices	Jesus' Crucifixion is Greatest Sacrifice
Gave a lamb and other animals	Jesus is the Lamb of God
Covered Sin	Took away Sin (Hebrews 10:4-10)
Worshipped at Jerusalem	Worship in Spirit and in Truth
Never made man perfect	Jesus makes perfect through himself
Was given to Israel	Offered to Jew and Gentile
Buildings of Tabernacle and Temple	Jesus Built his church
Children of Abraham and Jacob	Children of Abraham by Faith
Jews only	Whosoever
Sealed with Blood	Sealed with Blood of God
Gave Circumcision	Sealed with Holy Ghost
Gave Circumcision	Circumcision without hands (Romans 2:29; Col. 2:11)
Weak (Romans 8:3)	Power of God (Romans 1:16)
Made nothing perfect (Hebrews 7:19)	Better Hope made perfect (Hebrews 10:1, 14)

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Lesson 13: Where do we Find this Good Doctrine?

I. The New Testament

- A. All Scripture – 2 Timothy 3:16
- B. Gospels
- C. Acts
- D. Epistles
- E. Revelation

II. Good Churches

- A. Bible-believing Baptist churches
- B. Bible preaching
- C. Soul-winning
- D. Holy

III. Followers of Christ

- A. Faithful men
- B. Followers of Jesus Christ – 1 Corinthians 11:1
- C. Church authorized
- D. Church accountable
- E. Transparent
- F. Soul-winners
- G. Holy
- H. Persecuted for righteousness
- I. Humble
- J. Faithful
- K. Pattern of good works
- L. Lovers of good men
- M. Fruitful

IV. Having the Same Water

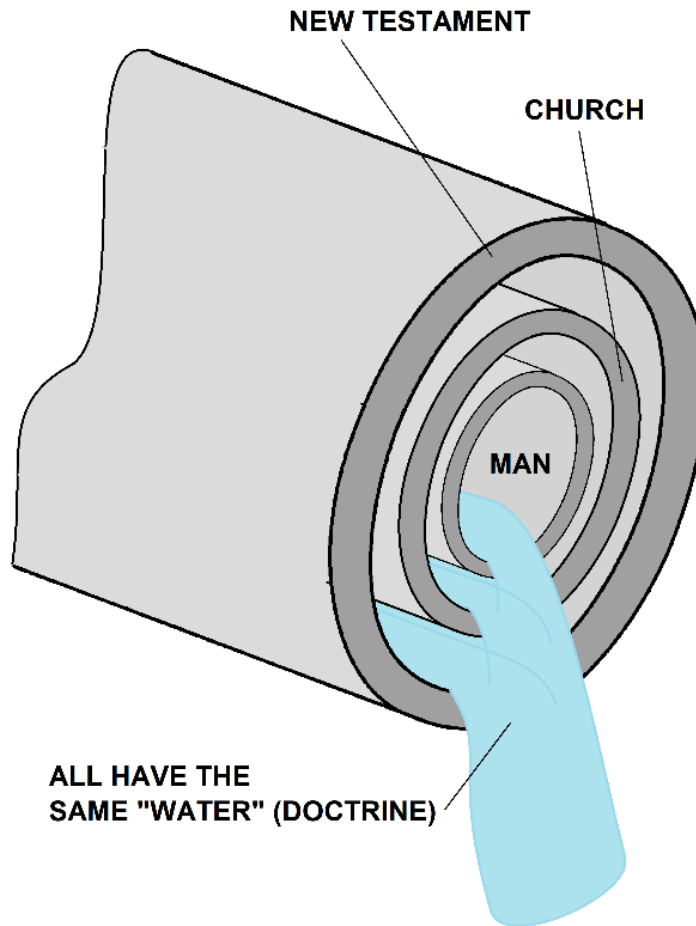
- A. Harmony in doctrine requires all parts walking in the truth
- B. God, the Spirit, and the word of God are truth
- C. Men are to walk in the Spirit – Galatians 5:16
- D. Walk in faith – Romans 4:14
- E. Men are to walk in truth – 3 John 1:4
- F. Men are to walk in the Light – 1 John 1:7
- G. Men are to walk after Jesus' commandments – 1 John 1:6
- H. Men are to walk in wisdom – Colossians 4:5
- I. Men are to walk in love – Ephesians 5:2
- J. Men are to walk in newness of life – Romans 6:4

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K. Men are to walk in good works – Ephesians 2:10

V. Illustration off Having the “Same Water”

- A. The New Testament, the church, and the sent man all to have the same “water” (doctrine)
- B. The illustration helps to visualize proper order
- C. Shows when a man needs to change church or self
- D. 3 concentric pipes should all have the same water
- E. Church to align its doctrine with the New Testament
- F. Man to align his doctrine to the New Testament
- G. Church and man are aligned to the New Testament



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Lesson 14: What do we Do with the Doctrine of Christ?

I. **Progression of Life**

- A. Look
- B. Listen
- C. Learn
- D. Live
- E. Love
- F. Labor
- G. Lead
- H. Leave

II. **Be Doers of the Word, and Not Hearers Only**

- A. Self-deception
- B. Not fruit from the work
- C. No blessing of the word
- D. Continue steadfastly – Acts 2:42
- E. 1 Timothy 1:3: As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

III. **Be an Ensamples to Others**

- A. Faithful in obedience
- B. Knowledgeable in the commandments
- C. Loving in practice
- D. Follow Christ above all other priorities
- E. 1 Timothy 4:13: Till I come, give attendance to reading, to exhortation, to doctrine.
- F. Hold fast – Titus 1:9: Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

IV. **Obeys in Patience**

- A. Shows faith and hope
- B. Bears fruit
- C. Encourages others
- D. Romans 6:17: But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
- E. Acts 5:29: Then Peter and the other apostles answered and said, We ought to obey God rather than men.
- F. 1 Timothy 5:17: Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

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V. **Magnify Christ's Doctrine in All Things**

- A. Right priorities
- B. Life in General
- C. Family
- D. Work
- E. Church
- F. Personal life
- G. Business
- H. Friends
- I. Community
- J. Etc.

VI. **Teach all Nations**

- A. For church leadership
- B. Knowledgeable and Faithful to teach
- C. Authorized to Baptize

VII. **Be Not Weary in Well-Doing**

- A. Galatians 6:9: And let us not be weary in well doing: for in due season we shall reap, if we faint not.
- B. 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.
- C. 2 Thessalonians 3:13: But ye, brethren, be not weary in well doing.
- D. 1 Corinthians 15:58: Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

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Lesson 15: How do we Respond to People who do Not Follow the Doctrine of Christ?

I. Be the Ensample for Others to Follow

- A. 1 Corinthians 11:1: Be ye followers of me, even as I also am of Christ.
- B. Philippians 3:17: Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
- C. 1 Thessalonians 1:7: So that ye were ensamples to all that believe in Macedonia and Achaia.

II. Confront Error Correctly

- A. 2 Timothy 2:25: In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;
- B. Titus 3:2
- C. Galatians 6:1: Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
- D. 1 Corinthians 4:21: What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

III. Preach the word

- A. 2 Timothy 4:1-4
- B. Preach the word
- C. Be instant in season, out of season
- D. Reprove – see also Ephesians 5:11
- E. Rebuke
- F. Exhort with all longsuffering and doctrine.

IV. Look to Yourself

- A. Beam in your own eye? – Matthew 7:3-5
- B. 2 John 7: For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.
- C. 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.
- D. 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.
- E. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:
- F. 11 For he that biddeth him God speed is partaker of his evil deeds.

V. Pray

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- A. Acts 14:23: And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.
- B. 2 Corinthians 13:7: Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.
- C. Ephesians 6:18: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
- D. 1 Thessalonians 5:23: And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
- E. James 5:13: Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

VI. Love

- A. Covers the multitude of sins – 1 Peter 4:8: And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.
- B. John 15:12: This is my commandment, That ye love one another, as I have loved you.
- C. 1 Timothy 5:1: Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

VII. Put on the Whole Armor of God

- A. 1 Timothy 6:10-20
- B. Stand
- C. Loins girt about with truth
- D. Breastplate of righteousness
- E. Feet shod with the gospel
- F. Shield of faith
- G. Helmet of salvation
- H. Sword of the Spirit
- I. Praying always
- J. Watching thereunto

VIII. Reject a Heretic after the Second Admonition

- A. Titus 3:10 – reject
- B. Romans 16:17 – avoid them
- C. 2 Thessalonians 3:14 – have no company with that man
- D. Ephesians 5:11 – have no fellowship

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Lesson 16: What are the First Principles of the Doctrine of Christ?

I. The First Principles of the Doctrine of Christ

- A. Found in Hebrews 5:11- 6:3
- B. Called the first principles of the oracles of God – 5:12
- C. Considered the milk of the word
- D. Also called the principles of the doctrine of Christ – 6:1
- E. We are to *learn them* and then *leave them* to go on to perfection (maturity)
- F. By these principles we develop spiritual “baby teeth” to learn to chew meat
- G. These are “foundational” doctrines. We are to build upon them.

II. Principle # 1 – Repentance from Dead Works

- A. Works do not save – Ephesians 2:8-10
- B. God imputes righteousness without works – Romans 4:6
- C. Grace means no works – Romans 11:6
- D. Receive the Spirit of God by faith, not by works – Galatians 3:2
- E. True Repentance brings good works – Ephesians 6:10; Acts 26:20
- F. Faith without works is dead – James 2:14-26
- G. We should be thoroughly furnished unto all good works – 2 Timothy 3:17

III. Principle # 2 – Faith toward God

- A. We are saved by grace through faith – Ephesians 2:8-10
- B. Gentiles saved through faith, Jews saved by faith – Romans 3:30: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
- C. Hearts purified by faith – Acts 15:9
- D. The righteousness of God by faith – Romans 3:22
- E. Hebrews 11 – the “Hall of Faith” chapter shows Old Testament saints please God by faith

IV. Principle # 3 – the Doctrine of Baptisms

- A. See also Lesson 42
- B. Doctrine of *Baptisms* – plural
- C. Baptism with water – Matthew 3:11
- D. Baptism with the Holy Ghost – Matthew 3:11
- E. Baptism with fire (judgment) – Matthew 3:11
- F. Baptism of suffering – Matthew 20:22-23
- G. The Great Commission – baptize in:
 - The name of the Father – shows being set in a church – see 1 Corinthians 12:13; 18; 28 – the body is the local church – v. 26-27; Acts 2:41, 47
 - The name of the Son – shows the Gospel – the death, burial and resurrection – 1 Corinthians 15:1-4; Romans 6:3-4; Galatians 3:27

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- In the name of the Holy Ghost – shows receiving and being sealed with the Holy Ghost – 2 Corinthians 1:22; Ephesians 1:13-14; 4:30; John 1:33; Acts 10:47
- H. Baptism does not save – 1 Peter 3:21
- I. Baptism is not part of the gospel – 1 Corinthians 1:17
- J. Jesus did not baptize, only his disciples – John 4:1-2
- K. John baptized with the baptism of repentance – Acts 19:4
- L. A church should only have one baptism – Ephesians 4:5 (they should not accept alien – i.e., non-scriptural baptism or baptism from other denominations)

V. **Principle # 4 – the Doctrine of Laying on of Hands**

- A. See also Lesson 44
- B. There are four types of laying on of hands:
 - Ordination into the work of God – separated service – Acts 13:1-3; 6:6; 1 Timothy 4:14; 5:22; 2 Timothy 1:6
 - With prayer for healing, etc. – Acts 28:8; James 5:14
 - Arrest and persecution – Acts 2:23; 4:3; 5:18; 21:27
 - To receive the Holy Ghost – Acts 8:17-19; 9:17; 19:6
- C. First Principle involves understanding service, persecution, and the need for healing

VI. **Principle # 5 – the Resurrection of the Dead**

- A. Hope of Israel – Acts 23:6
- B. Jesus was raised from the dead:
 - By his own power – John 2:19
 - By God's power – Acts 2:24, 32; 3:15; 4:10; 10:40
 - By Holy Ghost power – Romans 1:4; Romans 8:11
- C. Necessary for the Gospel and salvation – 2 Timothy 2:8; 1 Corinthians 15:1-4; 13-20; Galatians 1
- D. Others raised from the dead at the crucifixion – Matthew 27:52-53
- E. Jesus is the resurrection and the life – John 11:25
- F. Both just and unjust shall be raised – Acts 24:15
- G. John 5:21

VII. **Principle # 6 – Eternal Judgment**

- A. Heaven and Hell are places of waiting for those who die – Hebrew 9:27; 1 Peter 1:4; Matthew 10:28; Luke 16:23
- B. New Jerusalem and the Lake of Fire is for eternity – Revelation 20:13-14; 21:1-27
- C. No purgatory
- D. Millennial Kingdom – Revelation 20:4-6
- E. Satan cast into the Lake of Fire – Revelation 20:10
- F. Hell created for the devil and his angels – Matthew 24:
- G. God committed all judgment to the Son – John 5:22

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Lesson 17: How do we Preach the Doctrine of Christ?

I. Following the Pattern of Jesus – Do and Teach

- A. Matthew 4:19: “And he saith unto them, Follow me, and I will make you fishers of men.”
- B. Mark 8:34: “And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.”
- C. Acts 1:1: “The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,”
- D. Matthew 5:19: “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”
- E. Philippians 4:9: “Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.”

II. Following Paul’s Example

- A. 1 Corinthians 9:16-27
- B. Preach the gospel – v. 16
- C. Preach willingly – v. 17
- D. Not abusing power – v. 18
- E. As a servant to all – v. 19
- F. Not offending – v. 20-23
- G. Running to win – v. 24
- H. Being temperate in all things – v. 25
- I. Running with certainty – v. 26
- J. Keeping under the body – v. 27
- K. 2 Timothy 3:10: “But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,
- L. 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.”

III. Faithfully

- A. 1 Corinthians 4:1-2
- B. 1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
- C. 2 Moreover it is required in stewards, that a man be found faithful.
- D. 2 Timothy 4:7

IV. Preach Christ’s Doctrine even if it is Unpopular

- A. 2 Timothy 4:2-5

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- B. 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
- C. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
- D. 4 And they shall turn away their ears from the truth, and shall be turned unto fables.
- E. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

V. **Speaking the Truth in Love**

- A. Ephesians 4:14-15
- B. 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
- C. 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
- D. 1 Corinthians 13:1-2
- E. 1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
- F. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

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Lesson 18: The Doctrine of Christ

I. Jesus' Doctrine came from the Father

- A. John 7:16-17
- B. 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.
- C. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.
- D. Only by doing Jesus' doctrine will you know and understand

II. The Doctrine of Christ involves Many Things

- A. All things he commanded us to observe – Matthew 28:18-20
- B. Jesus Doctrine is made up of Jesus Commandments – John 7:16
- C. All that Jesus began both to **DO** and to **TEACH** – Acts 1:8
- D. Over 800 New Testament Commandments – See class 406
- E. All things Jesus taught
- F. The Parables of Jesus Christ
- G. His birth
- H. His person
- I. His manner of life
- J. His ministry
- K. His baptism
- L. His anointing
- M. His miracles
- N. His passion
- O. His resurrection
- P. His ascension

III. Notable Elements in the Doctrine of Christ

- A. Jesus' Commandments
- B. The First Principles (6 things) – Hebrews 5:11 – 6:3
- C. He came to reveal (manifest) the Father – Matthew 11:27; Luke 10:22
- D. He came to Seek and Save the Lost – Luke 19:10
- E. He came to give his life a Ransom for many – Matthew 20:28; Mark 10:45
- F. That all may have Life – John 10:10
- G. Teach all nations – Matthew 28:18-20
- H. Defeat and destroy the works of the Devil – 1 John 3:8
- I. Fulfill the Law and the Prophets – Matthew 5:17
- J. Build his church – Matthew 16:18
- K. He came to give the Holy Ghost – John 20:22
- L. Fulfill Isaiah 61:1-2 (Luke 4:18-19) The Spirit of the Lord is upon me, because he hath anointed me to
- M. Preach the gospel to the poor
- N. He hath sent me to heal the brokenhearted

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- O. To preach deliverance to the captives
- P. Recovering of sight to the blind
- Q. To set at liberty them that are bruised
- R. To preach the acceptable year of the Lord.

IV. **Jesus' Manner of his Doctrine**

- A. Preached the Sermon on the Mount, stating with the beatitudes – Matthew 5-7
- B. Used parabolic teaching – Matthew 13
- C. Used illustrations – Matthew 6:26
- D. Used hyperbole – Matthew 5:29; 7:3
- E. He taught with authority – Matthew 7:29; Mark 1:22
- F. Required baptism – Matthew 28:18-20; 21:24-27; John 4:1-2; Matthew 3:15
- G. Included woes to pharisees – Matthew 23

V. **Jesus' Commandment Doctrine Generalized**

- A. Jesus commanded in these areas:
- B. Faith and believe on him for everlasting life – John 3:16; etc.
- C. Baptism to follow faith – Mark 16:16
- D. Love commandment doctrine – John 15:12, 17
- E. Teaching by observing all things – Matthew 28:18-20
- F. Teaching all nations, every creature (world vision)
- G. Be a right servant – Matthew 20:27
- H. Build his church and authorize her to do his work – Matthew 16:18; 18:18-20
- I. Believers to have a personal relationship with the Father through the Son – John 14:9; 1:18
- J. Occupy until he comes – Luke 19:13
- K. Final judgment at the Lord's coming – 2 Timothy 4:1

VI. **Jesus Built his church**

- A. Built during Jesus' earthly ministry – Matthew 16:18; 18:18
- B. Apostles set first in the church – 1 Corinthians 12:28
- C. Jesus added to the church at Pentecost – Acts 2:47
- D. Jesus is the Head over all things to the church – Ephesians 1:22; 5:23
- E. The church as the bride of Christ:
- F. Jesus called the bridegroom – Matthew 9:15; 25:6-10
- G. He that hath the bride is the bridegroom – John 3:29
- H. New Jerusalem is the bride, the Lamb's wife – Revelation 21:2, 9
- I. The Spirit and the Bride say come – Revelation 22:17

VII. **The Bride of Christ**

- A. A Chaste Virgin – 2 Corinthians 11:2
- B. Takes her husband's name – Acts 11:26

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- C. Obeys her husband's commandments – Ephesians 5:24
- D. Authorized to speak for husband – Matthew 18:18
- E. Follows husband's leadership – Colossians 3:18; Ephesians 5:22
- F. Dwells in honor with her husband – 1 Peter 3:7
- G. Lives to please her husband – 1 Corinthians 7:34
- H. Is a crown and glory to her husband – 1 Corinthians 11:7; Proverbs 12:4
- I. Is faithful until death – Romans 7:2-3; 1 Corinthians 7:39
- J. Typical for church-hoppers – John 4:18; Mark 10:12

VIII. Paul's Doctrine was Jesus' Doctrine

- A. Be ye followers of me, even as I also am of Christ – 1 Corinthians 11:1
- B. His doctrine was Jesus' doctrine
- C. Paul's gospel by revelation of Jesus Christ – Galatians 1:11-12
- D. 2 Timothy 3:10-11
- E. Paul's doctrine also associated with his manner of life
- F. Purpose
- G. Faith
- H. Longsuffering
- I. Charity
- J. Patience
- K. Persecutions
- L. Afflictions
- M. Philippians 4:9
- N. Those things, which ye have both learned
- O. And received
- P. And heard
- Q. And seen in me
- R. Do
- S. And the God of peace shall be with you.
- T. 2 Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

IX. Paul's Life is a Testimony to Christ's Doctrine

- A. Acts 20:17-36
- B. 17 And from Miletus he sent to Ephesus, and called the elders of the church.
- C. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,
- D. 19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:
- E. 20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,
- F. 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
- G. 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

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- H. 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.
- I. 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.
- J. 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.
- K. 26 Wherefore I take you to record this day, that I am pure from the blood of all men.
- L. 27 For I have not shunned to declare unto you all the counsel of God.
- M. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.
- N. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
- O. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.
- P. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.
- Q. 32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
- R. 33 I have coveted no man's silver, or gold, or apparel.
- S. 34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.
- T. 35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.
- U. 36 And when he had thus spoken, he kneeled down, and prayed with them all.

X. The Ministry of the Holy Ghost

- A. Gave us the scriptures – 2 Timothy 3:16-17; 2 Peter 1:21
- B. Gave us Jesus – the Word – John 1:1; Luke 1:35; Matthew 1:18, 20
- C. Filled John Baptist from the womb – Luke 1:15
- D. Given to believers by Jesus Christ – Matthew 3:11; Mark 1:8; John 20:22
- E. Believers are baptized in the name of the Holy Ghost – Matthew 28:19
- F. Baptized with the Holy Ghost – Acts 1:5
- G. We can speak by the Holy Ghost – Mark 13:11
- H. Things revealed to us by the Holy Ghost – Luke 2:26
- I. Teaches us – Luke 12:12; 1 Corinthians 2:13
- J. Called the Comforter – John 14:26
- K. Brings things to remembrance – John 14:26
- L. Commandments given through the Holy Ghost – Acts 1:2
- M. Holy Ghost fills – Acts 2:4
- N. Holy Ghost is a gift, and he gives gifts – Luke 11:13; Acts 2:38; Acts 10:45; Hebrews 2:4; 1 Corinthians 12
- O. Witnesses – Acts 20:32; Hebrews 10:15
- P. Sheds love in our hearts – Romans 5:5
- Q. Gives joy – Romans 14:17

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- R. Gives righteousness – Romans 14:17
- S. Gives peace – Romans 14:17; 15:13
- T. Sanctifies – Romans 15:16
- U. Renews – Titus 3:5
- V. Helps to pray – Jude 1:20; Romans 8:27

XI. Learning the word of God with the Spirit's Help

- A. How to study summarized
- B. Pray before reading the word of God
- C. Learn and obey the precepts. Obey all other commandments as you learn them.
- D. Read the New Testament line upon line several times
- E. Give diligence to study – 2 Timothy 2:15
- F. Rightly divide the word of God – that is, divide passages into smaller sections that are bite-sized for easy understanding and assimilation
- G. Compare spiritual with spiritual – 1 Corinthians 2:13; comparing the word of God with itself and with the Holy Ghost.
- H. Here and there a little – group and study passages that compliment each other.
- I. Be a writer – take notes and record things you have studied and learned.

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Lesson 19: The Doctrine of Moses

I. The Law was Given by Moses

- A. John 1:17
- B. For the law was given by Moses, but grace and truth came by Jesus Christ.
- C. The Scribes and Pharisees sit in Moses' seat and they are to be obeyed – Mathew 23:1-3
- D. But do not after their works for they are hypocrites
- E. Those under Christ are no longer under the law – Galatians 3:24-25
- F. We are under grace – Romans 6:14-15
- G. Weightier matters of the law – mercy, judgment, faith – Matthew 23:23; John 8:5

II. Jesus Fulfilled the Law

- A. John 3:14-15; 5:39; Luke 24:27
- B. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
- C. 15 That whosoever believeth in him should not perish, but have eternal life.
- D. Acts 13:39: “And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”
- E. Acts 28:23: “And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.”

III. Moses and Elijah both Testify to Jesus

- A. Matthew 17:1-8
- B. Moses pictures the Law
- C. Elijah pictures the Prophets
- D. God says, “This is my beloved Son, in whom I am well pleased; hear ye him.”
- E. Jesus is to be preeminent over all things, including the law and the prophets
- F. Moses prophesied of Jesus – John 1:45
- G. Believe Moses, believe Jesus – John 5:46
- H. Acts 3:22: “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.”

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Lesson 20: The Doctrine of John Baptist

I. John was a man Sent from God

- A. John 1:6
- B. John's baptism is from God – Matthew 21:25; Mark 11:30; Luke 20:4
- C. John preached repentance – Matthew 3:1-4; Mark 1:4
- D. John prepared the way of the Lord – John 1:29
- E. Jesus said none greater than John in respect to Old Testament – Matthew 11:11

II. Some Apostles were Baptized Disciples of John

- A. Acts 1:22
- B. John 1:35-40
- C. Jesus was baptized of John – Matthew 3:13

III. John came in the spirit and Power of Elijah

- A. Matthew 11:14; 17:10-13
- B. Luke 1:17
- C. To turn hearts of the fathers to the children
- D. The disobedient to the wisdom of the just
- E. Make ready a people prepared for the Lord
- F. John did no miracle – John 10:41

IV. John Persecuted for Preaching against Sin

- A. Matthew 4:12
- B. Matthew 11:2 – in prison
- C. Not a reed shaken in the wind – Matthew 11:7
- D. Not a man clothed in soft raiment – Matthew 11:8; 3:4
- E. More than a prophet – Matthew 11:9
- F. Matthew 14:1-12
- G. Beheaded – Matthew 14:10

V. John's Preaching

- A. Repentance – Luke 3:3
- B. Preached wrath to come – Luke 3:7
- C. Bring forth fruit worthy of repentance – Luke 3:8
- D. Trees with no fruit hewn down and cast into the fire – Luke 3:10
- E. Share what you have – Luke 3:11
- F. Publicans to be honest – Luke 3:12-13
- G. Soldiers no violence, no false accusations, and be content with wages – Luke 3:14

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- H. Jesus to baptize with the Holy Ghost and with Fire – Luke 3:16
- I. Preached that Jesus is the Lamb of God who takes away the sin of the world – John 1:29

VI. All the Prophets and the Law Prophesied until John

- A. Matthew 11:13
- B. For all the prophets and the law prophesied until John.
- C. Matthew 11:12: “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”

VII. John Fasted and Ate Simply

- A. Matthew 9:14
- B. Mark 2:18
- C. Matthew 11:18
- D. Matthew 3:4

VIII. John was a Just man and Holy

- A. Mark 6:20: “For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.”
- B. Filled with the Holy Ghost from the womb – Luke 1:15
- C. Drank no wine – Luke 1:5

IX. John honored Jesus Christ

- A. He must increase
- B. I must decrease
- C. I have needs to be baptized of thee – Matthew 3:14
- D. Not worth to loosen Jesus’ shoes – Luke 3:16

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Lesson 21: The Doctrine of the Apostles

I. Jesus' Doctrine is the Apostles' Doctrine

- A. Acts 13:12
- B. 12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.
- C. Paul and Barnabas have the doctrine of the Lord
- D. People are still astonished at the Lord's doctrine

II. Jerusalem Church Continued Steadfastly in the Apostles' Doctrine

- A. Acts 2:42
- B. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
- C. The doctrine continues from Christ to us today
- D. Associated with fellowship, breaking of bread, and prayer

III. Jerusalem Church filled the City with Jesus' Doctrine

- A. Acts 5:28
- B. 28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.
- C. Teach in Jesus' name
- D. Man's commandments do not trump the Lord's Doctrine

IV. Apostolic Doctrine among the Jews in Jerusalem

- A. Apostles taught doctrine on the temple – Acts 5:18-29
- B. Not teaching the Law of Moses – Acts 15
- C. Apostles' Doctrine included the salvation message – Acts 2:41
- D. Baptism – Acts 2:38-41
- E. Local assembly – Acts 2:42
- F. Doctrine – Acts 2:42
- G. Fellowship – Acts 2:42
- H. Breaking of Bread – Acts 2:42-47
- I. Prayer, fear, and praise – Acts 2:42-47
- J. Sharing material goods – Acts 2:42-47
- K. Miracles and Signs – Acts 2:42-47
- L. Daily meeting – Acts 2:46
- M. Favor with people – Acts 2:46

V. Paul Brings Christ's Doctrine to Athens

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- A. Acts 17:19
- B. 19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?
- C. Further spread of the Doctrine of Christ through obedience to it

VI. Apostles' Doctrine to be Obeyed

- A. Romans 6:17
- B. 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
- C. Give attendance to Doctrine – 1 Timothy 4:13
- D. Take heed to the Doctrine – 1 Timothy 4:16
- E. Labor in the word and doctrine – 1 Timothy 5:17

VII. Apostles' Doctrine Profits

- A. 1 Corinthians 14:6
- B. 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
- C. Called good doctrine – 1 Timothy 4:6
- D. Called sound doctrine – 1 Timothy 1:10; 2 Timothy 4:6; Titus 1:9; 2:1
- E. Called doctrine according to godliness – 1 Timothy 6:3
- F. All scripture is profitable for doctrine – 2 Timothy 3:16

VIII. The Apostles' Doctrine in Respect to Scripture

- A. Scripture used to lead souls to salvation – Acts 8:32; 17:2; 18:28; 2 Timothy 3:15
- B. Paul said to make it known to the world for the obedience of the faith – Romans 16:25-26
- C. Used scripture to instruct – Romans 4:3; 9:17; 10:11; 11:2; etc.
- D. Scripture to be distributed world-wide – Romans 16:26
- E. Paul's wrote scripture – 2 Peter 3:15-16
- F. Peter – 2 Peter 1:13-15
- G. John – Revelation 1 and 2
- H. Matthew, Mark, Luke, and John – Gospels
- I. James, Jude, Paul, Peter, Jude – epistles

IX. Teach No Other Doctrine

- A. 1 Timothy 1:3
- B. 3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,
- C. We teach only Christ's Doctrine

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X. Things Contrary to Sound Doctrine

- A. 1 Timothy 1:9-10
- B. 9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
- C. 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;
- D. Contrary things include:
- E. Lawlessness
- F. Disobedience
- G. Ungodliness
- H. Sin
- I. Unholiness
- J. Profaneness
- K. Murder
- L. Manslaughter
- M. Whoremongering
- N. Sodomy
- O. Kidnapping
- P. Lying
- Q. perjury

XI. Flow of the Apostles' Doctrine

- A. Jesus to the Apostles – Matthew 28:18-20
- B. The Apostles to their churches
- C. The Apostles to their ministers – 2 Timothy 2:1-3
- D. Jesus to Paul – Galatians 1:12; 2:2; Ephesians 3:3
- E. Paul to Timothy – 2 Timothy 2:2
- F. Timothy to faithful men – 2 Timothy 2:2
- G. Faithful men to those who will teach others – 2 Timothy 2:2
- H. We have the doctrine today because of the faithfulness of God's men.

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Lesson 22: The Doctrines of Men

I. Doctrines of Men are the Commandments of Men

- A. Mathew 15:19
- B. But in vain they do worship me, teaching for doctrines the commandments of men.
- C. Called vain worship by our Lord Jesus – Mark 7:7
- D. Man's doctrine tends to replace Jesus' Doctrine
- E. Also called ordinances – Colossians 2:20
- F. These come from the rudiments of the world – Colossians 2:20
- G. Doctrines of Men tend to replace the Doctrine of Christ – Mark 7:7-9
- H. Men "lay aside" Jesus' commandments and hold to the doctrines of men – Mark 7:8
- I. Men "reject" the commandments of God so they can keep their own tradition – Mark 7:9

II. The Doctrine of Men come from the Rudiments of the World

- A. Colossians 2:20-23
- B. 20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,
- C. 21 (Touch not; taste not; handle not;
- D. 22 Which all are to perish with the using;) after the commandments and doctrines of men?
- E. 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.
- F. *Will worship* is worshipping according to man's will – a self-made, self-imposed religion, a human system of worship. We see this with Cain and his offering of the fruit of the ground – Genesis 4:3.
- G. *Will-worship* may also include the worshipping of angels mentioned in v. 18, seeing humility is also mentioned in both verses. This is simple *superstition*.
- H. Baptists can be guilty of will-worship when they have *self-will*, but then say it is *God's will*.
- I. *Will-worship* also has a connection to 2 Timothy 3:1-7, which read. Especially verse 5: "Having a form of godliness, but denying the power thereof: from such turn away." This "form of Godliness" is a *show* of wisdom, but not powered by God. I believe it is best illustrated in the teaching of Jesus in Luke 18:9-14 – "*I fast twice in the week, I give tithes of all that I possess.*" But God expects, "*God be merciful to me a sinner,*" for a man to be justified.
- J. Jesus said, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me." – Mark 7:6

III. We are told to Avoid Doctrine Contrary to Christ's Doctrine

- A. Romans 16:17
- B. 17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
- C. Contrary doctrine causes division
- D. Contrary doctrine causes offences

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- E. Contrary doctrine is not learned from the New Testament

IV. Editor's Comments

- A. Much tradition in false churches start as man's doctrine. This is what Jesus faced with the Pharisees because they taught by *rabbinic tradition* built over centuries, rather than the simple instruction of the Lord. See Matthew 15:5; Mark 7:11.
- B. Men think they can improve upon what the Lord says in his word.
- C. Isaiah 55:8: "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD."
- D. They imagine in their mind what pleases God, but often it is contrary to God's word. This is because man's ways are not God's ways.
- E. Will-worship is often *contrary* to Christ's Commandments. Jesus said call no man father (Matthew 9:23), but we see Romanists practice contrary to this doctrine. The same goes for 1 Timothy 3:2: "A bishop must be ... the husband of one wife..." The practice of celibacy goes contrary to God's will unless the man desires it to be so (1 Corinthians 7:7).
- F. In Baptist churches, we sometime find things that are done that are called Christ's Doctrine, but they have no basis in the New Testament. For example, wearing a suit and tie is good in most places, but it can cause issues in Indian Reservations, poor countries, and in hot climates. Although we support men wearing suits to services, this is not a doctrine of Christ.
- G. The reverse of this happens also. For example, in 1 Corinthians 11:1-16, Paul writes of the *ordinance* of head coverings before he speaks to the issue of the Lord's Supper. Most churches around the world practice this, but in America many churches *reason their way* out of obedience in this respect. They will say a hair is sufficient (which it cannot be – see vs. 5-7 – or all men would have to be bald), or that there is no custom (v. 16). In truth, there is no custom in the churches for people *to be contentious*, as that is the context – see chapter 1:11 and Titus 3:9.

V. The Following Paper Compares Philosophies of Men

- A. It shows the utter confusion and contrary ideas that men can imagine
- B. It shows there is no end to contrary ideas
- C. It should compel the student to thank God for Jesus' doctrine and the New Testament
- D. Many of these men are probably in hell today.
- E. The paper cannot be exhaustive – see Ecclesiastes 12:12-14
- F. 12 And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.
- G. 13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.
- H. 14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

JESUS' DOCTRINE COMPARED

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The New Testament records forever the doctrine of Christ – what he did and taught (Acts 1:1). Although Jesus is 100% God, he is also 100% man. There is no person wiser or more influential than Jesus. No one can gainsay anything Jesus taught. He taught with authority (Matthew 7:29). His doctrine came from God (John 7:16).

We thought it profitable for readers to compare some of the best thoughts the world's philosophers could muster and compare them to the Lord's wisdom. Of course, this like comparing a pea to the world – for Jesus far surpasses any wisdom of the world. He is our wisdom (1 Corinthians 1:30).

After a while the study got tedious, as there seems to be no end to the philosophy of men. We have presented a fairly good share to suffice the reader. The reader can do further research as he desires.

After making this study, this author simply says, ***THANK YOU JESUS FOR YOUR WORD!*** Without it, we all would be tossed to and fro with every wind of doctrine

Some of the best *human* thinkers are these (the Top-Twenty):

Saint Thomas Aquinas
Aristotle
Confucius
René Descartes
Ralph Waldo Emerson
Michel Foucault
David Hume
Immanuel Kant
Søren Kierkegaard
Lao-Tzu

John Locke
Niccolo Machiavelli
Karl Marx
John Stuart Mill
Friedrich Nietzsche
Plato
Jean-Jacques Rousseau
Jean-Paul Sartre
Socrates
Ludwig Wittgenstein

We acknowledge that some things the philosophers thought or said are true and may even be profitable to quote; however, in most cases their ideas are contrary to the word of God.

1. Saint Thomas Aquinas (1225–1274)

Thomas Aquinas was a 13th century Dominican friar, theologian and Doctor of the Church, born in what is known today as the Lazio region of Italy. His most important contribution to Western thought is the concept of natural theology (sometimes referred to as Thomism in tribute to his influence). This belief system holds that the existence of God is verified through reason and rational explanation, as opposed to through scripture or religious experience. This ontological approach is among the central premises underpinning modern Catholic philosophy and liturgy. His writings, and Aquinas himself, are still

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considered among the preeminent models for Catholic priesthood. His ideas also remain central to theological debate, discourse, and modes of worship.

Aquinas' Big Ideas

Adhered to the Platonic/Aristotelian principle of realism, which holds that certain absolutes exist in the universe, including the existence of the universe itself.

Focused much of his work on reconciling Aristotelian and Christian principles, but also expressed a doctrinal openness to Jewish and Roman philosophers, all to the end of divining truth wherever it could be found.

The Second Vatican Council (1962–65) declared his *Summa Theologiae* – a compendium of all the teachings of the Catholic Church to that point – “Perennial Philosophy.”

Aquinas' Key Works

- *Summa Theologica* (1265–74)
- Thomas Aquinas: Selected Writings

Selected sayings:

- There is nothing on this earth more to be prized than true friendship.
- If the highest aim of a captain were to preserve his ship, he would keep it in port forever.
- Love takes up where knowledge leaves off.
- As regards the individual nature, woman is defective and misbegotten, for the active power of the male seed tends to the production of a perfect likeness in the masculine sex; while the production of a woman comes from defect in the active power.
- Sorrow can be alleviated by good sleep, a bath and a glass of wine.
- Three things are necessary for the salvation of man: to know what he ought to believe; to know what he ought to desire; and to know what he ought to do.

2. Aristotle (384–322 BCE)

Aristotle is among the most important and influential thinkers and teachers in human history, often considered — alongside his mentor, Plato — to be a father of Western Philosophy. Born in the northern part of ancient Greece, his writings and ideas on metaphysics, ethics, knowledge, and methodological inquiry are at the very root of human thought. Most philosophers who followed — both those who echoed and those who opposed his ideas — owed a direct debt to his wide-ranging influence. Aristotle's enormous impact was a consequence both of the breadth of his writing and his personal reach during his lifetime.

In addition to being a philosopher, Aristotle was also a scientist, which led him to consider an enormous array of topics, and largely through the view that all concepts and knowledge are ultimately based on perception. A small sampling of topics covered in Aristotle's writing includes physics, biology, psychology, linguistics, logic, ethics, rhetoric, politics, government, music, theatre, poetry, and metaphysics. He was also in a unique position to prevail directly over thinking throughout the known world, tutoring a young Alexander the Great at the request of the future conqueror's father, Phillip II of Macedon. This position of influence gave Aristotle the means to establish the library at Lyceum, where he produced hundreds of

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writings on papyrus scrolls. And of course, it also gave him direct sway over the mind of a man who would one day command an empire stretching from Greece to northwestern India. The result was an enormous sphere of influence for Aristotle's ideas, one that only began to be challenged by Renaissance thinkers nearly 2,000 years later.

Aristotle's Big Ideas

Asserted the use of logic as a method of argument and offered the basic methodological template for analytical discourse.

Espoused the understanding that knowledge is built from the study of things that happen in the world, and that some knowledge is universal — a prevailing set of ideas throughout Western Civilization thereafter.

Defined metaphysics as “the knowledge of immaterial being,” and used this framework to examine the relationship between substance (a combination of matter and form) and essence, from which he devises that man is comprised from a unity of the two.

Aristotle's Key Works

- The Metaphysics
- Nicomachean Ethics
- Poetics

Selected sayings:

- Love is composed of a single soul inhabiting two bodies.
- Happiness depends upon our own selves.
- The energy of the mind is the essence of life.
- Those that know, do. Those that understand, teach.
- The aim of the wise is not to secure pleasure, but to avoid pain.
- The end of labor is to gain leisure.
- There is no great genius without some touch of madness.
- We make war that we may live in peace.
- The educated differ from the uneducated as much as the living from the dead.

3. Confucius (551–479 BCE)

Chinese teacher, writer, and philosopher Confucius viewed himself as a channel for the theological ideas and values of the imperial dynasties that came before him. With an emphasis on family and social harmony, Confucius advocated for a way of life that reflected a spiritual and religious tradition, but which was also distinctly humanist and even secularist. Confucius — thought to be a contemporary of Taoist progenitor Lao-Tzu — had a profound impact on the development of Eastern legal customs and the emergence of a scholarly ruling class. Confucianism would engage in historic push-pull with the philosophies of Buddhism and Taoism, experiencing ebbs and flows in influence, its high points coming during the Han (206 BCE–220 CE), Tang (618–907 CE), and Song (960–1296 CE) Dynasties. As Buddhism became the dominant spiritual force in China, Confucianism declined in practice. However, it remains a foundational philosophy underlying Asian and Chinese attitudes toward scholarly, legal, and professional pursuits.

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Confucius' Big Ideas

Developed a belief system focused on both personal and governmental morality through qualities such as justice, sincerity, and positive relationships with others.

Advocated for the importance of strong family bonds, including respect for the elder, veneration of one's ancestors, and marital loyalty.

Believed in the value of achieving ethical harmony through skilled judgment rather than knowledge of rules, denoting that one should achieve morality through self-cultivation.

Confucius' Key Works

- The Analects
- The Complete Confucius

4. René Descartes (1596–1650)

A French philosopher, mathematician, and scientist, Descartes was born in France but spent 20 years of his life in the Dutch Republic. As a member of the Dutch States Army, then as the Prince of Orange and subsequently as Stadtholder (a position of national leadership in the Dutch Republic), Descartes wielded considerable intellectual influence over the period known as the Dutch Golden Age. He often distinguished himself by refuting or attempting to undo the ideas of those that came before him.

Descartes' Big Ideas

Discards belief in all things that are not absolutely certain, emphasizing the understanding of that which can be known for sure.

Is recognized as the father of analytical geometry.

Regarded as one of the leading influences in the Scientific Revolution – a period of intense discovery, revelation, and innovation that rippled through Europe between the Renaissance and Enlightenment eras (roughly speaking, 15th to 18th centuries).

Descartes' Key Works

- Meditations on First Philosophy (1641)
- Principles of Philosophy (1644)
- The Passions of the Soul and Other Late Philosophical Writings (1649)

5. Ralph Waldo Emerson (1803-1882)

A Boston-born writer, philosopher, and poet, Ralph Waldo Emerson is the father of the transcendentalist movement. This was a distinctly American philosophical orientation that rejected the pressures imposed by society, materialism, and organized religion in favor of the ideals of individualism, freedom, and a personal emphasis on the soul's relationship with the surrounding natural world. Though not explicitly a "naturalist"

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himself, Emerson's ideals were taken up by this 20th century movement. He was also seen as a key figure in the American romantic movement.

Emerson's Big Ideas

Wrote on the importance of subjects such as self-reliance, experiential living, and the preeminence of the soul.

Referred to "the infinitude of the private man" as his central doctrine.

Was a mentor and friend to fellow influential transcendentalist Henry David Thoreau.

Emerson's Key Works

- Nature and Other Essays (1836)
- Essays: First and Second Series (1841, 1844)

6. Michel Foucault (1926-1984)

Historian, social theorist, and philosopher Michel Foucault, born in the riverfront city of Poitiers, France, dedicated much of his teaching and writing to the examination of power and knowledge and their connection to social control. Though often identified as a postmodernist, Foucault preferred to think of himself as a critic of modernity. His service as an international diplomat on behalf of France also influenced his understanding of social constructs throughout history and how they have served to enforce racial, religious, and sexual inequality. His ideals have been particularly embraced by progressive movements, and he allied with many during his lifetime. Active in movements against racism, human rights abuses, prisoner abuses, and marginalization of the mentally ill, he is often cited as a major influence in movements for social justice, human rights, and feminism. More broadly speaking, his examination of power and social control has had a direct influence on the studies of sociology, communications, and political science.

Foucault's Big Ideas

Held the conviction that the study of philosophy must begin through a close and ongoing study of history.

Demanded that social constructs be more closely examined for hierarchical inequalities, as well as through an analysis of the corresponding fields of knowledge supporting these unequal structures.

Believed oppressed humans are entitled to rights and they have a duty to rise up against the abuse of power to protect these rights.

Foucault's Key Works

- The Order of Things: An Archaeology of the Human Sciences (1966)
- The Archaeology of Knowledge: And the Discourse on Language (1969)
- Discipline & Punish: The Birth of the Prison (1975)

7. David Hume (1711-1777)

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A Scottish-born historian, economist, and philosopher, Hume is often grouped with thinkers such as John Locke, Thomas Hobbes, and Sir Francis Bacon as part of a movement called British Empiricism. He was focused on creating a “naturalistic science of man” that delves into the psychological conditions defining human nature. In contrast to rationalists such as Descartes, Hume was preoccupied with the way that passions (as opposed to reason) govern human behavior. This, Hume argued, predisposed human beings to knowledge founded not on the existence of certain absolutes but on personal experience. As a consequence of these ideas, Hume would be among the first major thinkers to refute dogmatic religious and moral ideals in favor of a more sentimentalist approach to human nature. His belief system would help to inform the future movements of utilitarianism and logical positivism, and would have a profound impact on scientific and theological discourse thereafter.

Hume’s Big Ideas

Articulated the “problem of induction,” suggesting we cannot rationally justify our belief in causality, that our perception only allows us to experience events that are typically conjoined, and that causality cannot be empirically asserted as the connecting force in that relationship.

Assessed that human beings lack the capacity to achieve a true conception of the self, that our conception is merely a “bundle of sensations” that we connect to formulate the idea of the self.

Hume argued against moral absolutes, instead positing that our ethical behavior and treatment of others is compelled by emotion, sentiment, and internal passions, that we are inclined to positive behaviors by their likely desirable outcomes.

Hume’s Key Works

- A Treatise of Human Nature (1739)
- An Enquiry Concerning the Principles of Morals (1751)
- The History Of England (1754–62)

8. Immanuel Kant (1724–1804)

Prussian-born (and therefore identified as a German philosopher), Kant is considered among the most essential figures in modern philosophy, an advocate of reason as the source for morality, and a thinker whose ideas continue to permeate ethical, epistemological, and political debate. What perhaps most distinguishes Kant is his innate desire to find a synthesis between rationalists like Descartes and empiricists like Hume, to decipher a middle ground that defers to human experience without descending into skepticism. To his own way of thinking, Kant was pointing a way forward by resolving a central philosophical impasse.

Kant’s Big Ideas

Defined the “Categorical imperative,” the idea that there are intrinsically good and moral ideas to which we all have a duty, and that rational individuals will inherently find reason in adhering to moral obligation.

Argued that humanity can achieve a perpetual peace through universal democracy and international cooperation.

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Asserted that the concepts of time and space, as well as cause and effect, are essential to the human experience, and that our understanding of the world is conveyed only by our senses and not necessarily by the underlying (and likely unseen) causes of the phenomena we observe.

Kant's Key Works

- Critique of Pure Reason (1781)
- Critique of Judgment (1790)
- The Metaphysics of Morals (1797)

9. Søren Kierkegaard (1813–1855)

A Danish theologian, social critic, and philosopher, Kierkegaard is viewed by many as the most important existentialist philosopher. His work dealt largely with the idea of the single individual. His thinking tended to prioritize concrete reality over abstract thought. Within this construct, he viewed personal choice and commitment as preeminent. This orientation played a major part in his theology as well. He focused on the importance of the individual's subjective relationship with God, and his work addressed the themes of faith, Christian love, and human emotion. Because Kierkegaard's work was at first only available in Danish, it was only after his work was translated that his ideas proliferated widely throughout Western Europe. This proliferation was a major force in helping existentialism take root in the 20th century.

Kierkegaard's Big Ideas

Explored the idea of objective vs. subjective truths, and argued that theological assertions were inherently subjective and arbitrary because they could not be verified or invalidated by science.

Was highly critical of the entanglement between State and Church.

First described the concept of angst, defining it as a dread that comes from anxieties over choice, freedom, and ambiguous feelings.

Kierkegaard's Key Works

- The Concept of Dread (1844)
- Concluding Unscientific Postscript to Philosophical Fragments, Volume 1 (1846)
- Practice in Christianity (1850)

10. Lao-Tzu (also Laozi, lived between the 6th and 4th century BCE)

Historians differ on exactly when Lao-Tzu lived and taught, but it's largely held that some time between the 6th and 4th centuries BCE, the "old master" founded philosophical Taoism. Viewed as a divine figure in traditional Chinese religions, his ideas and writings would form one of the major pillars (alongside Confucius and the Buddha) for Eastern thought. Lao-Tzu espoused an ideal life lived through the Dao or Tao (roughly translated as "the way"). As such, Taoism is equally rooted in religion and philosophy. In traditional telling, though Lao-Tzu never opened a formal school, he worked as an archivist for the royal court of Zhou Dynasty. This gave him access to an extensive body of writing and artifacts, which he

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synthesized into his own poetry and prose. As a result of his writing, his influence spread widely during his lifetime. In fact, one version of his biography implies he may well have been a direct mentor to the Buddha (or, in some versions, was the Buddha himself). There are a lot of colorful narratives surrounding Lao-Tzu, some of which are almost certainly myth. In fact, there are some historians who even question whether or not Lao-Tzu was a real person. Historical accounts differ on who he was, exactly when he lived and which works he contributed to the canon of Taoism. However, in most traditional tellings, Lao-Tzu was the living embodiment of the philosophy known as Taoism and author of its primary text, the Tao Te Ching.

Lao-Tzu's Big Ideas

Espoused awareness of the self through meditation.

Disputed conventional wisdom as inherently biased, and urged followers of the Tao to find natural balance between the body, senses, and desires.

Urged individuals to achieve a state of wu wei, freedom from desire, an early staple tenet of Buddhist tradition thereafter.

Lao-Tzu's Key Works

- Tao Te Ching

11. John Locke (1632–1704)

An English physicist and philosopher, John Locke was a prominent thinker during the Enlightenment period. Part of the movement of British Empiricism alongside fellow countrymen David Hume, Thomas Hobbes, and Sir Francis Bacon, Locke is regarded as an important contributor to the development of the social contract theory and is sometimes identified as the father of liberalism. Indeed, his discourses on identity, the self, and the impact of sensory experience would be essential revelations to many Enlightenment thinkers and, consequently, to real revolutionaries. His philosophy is said to have figured prominently into the formulation of the Declaration of Independence that initiated America's war for independence from the British.

Locke's Big Ideas

Coined the term *tabula rasa* (blank slate) to denote that the human mind is born unformed, and that ideas and rules are only enforced through experience thereafter.

Established the method of introspection, focusing on one's own emotions and behaviors in search of a better understanding of the self.

Argued that in order to be true, something must be capable of repeated testing, a view that girded his ideology with the intent of scientific rigor.

Locke's Key Works

- Two Treatises of Government (1689)
- An Essay Concerning Human Understanding (1690)

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- Some Thoughts Concerning Education (1693)

12. Niccolo Machiavelli (1469–1527)

Niccolo di Bernardo dei Machiavelli is at once among the most influential and widely debated of history's thinkers. A writer, public office-holder, and philosopher of Renaissance Italy, Machiavelli both participated in and wrote prominently on political matters, to the extent that he has even been identified by some as the father of modern political science. He is also seen as a proponent of deeply questionable — some would argue downright evil — values and ideas. Machiavelli was an empiricist who used experience and historical fact to inform his beliefs, a disposition which allowed him to divorce politics not just from theology but from morality as well. His most prominent works described the parameters of effective rulership, in which he seems to advocate for leadership by any means which retain power, including deceit, murder, and oppression. While it is sometimes noted in his defense that Machiavelli himself did not live according to these principles, this “Machiavellian” philosophy is often seen as a template for tyranny and dictatorship, even in the present day.

Machiavelli's Big Ideas

Famously asserted that while it would be best to be both loved and feared, the two rarely coincide, and thus, greater security is found in the latter.

Identified as a “humanist,” and believed it necessary to establish a new kind of state in defiance of law, tradition and particularly, the political preeminence of the Church.

Viewed ambition, competition and war as inevitable parts of human nature, even seeming to embrace all of these tendencies.

Machiavelli's Key Works

- Discourses on Livy (1531)
- The Prince (1532)
- The Art of War (1519–20)

13. Karl Marx (1818–1883)

A German-born economist, political theorist, and philosopher, Karl Marx wrote some of the most revolutionary philosophical content ever produced. Indeed, so pertinent was his writing to the human condition during his lifetime, he was exiled from his native country. This event would, however, also make it possible for his most important ideas to find a popular audience. Upon arriving in London, Marx took up work with fellow German Friedrich Engels. Together, they devised an assessment of class, society, and power dynamics that revealed deep inequalities, and exposed the economic prerogatives for state-sponsored violence, oppression, and war. Marx predicted that the inequalities and violence inherent in capitalism would ultimately lead to its collapse. From its ashes would rise a new socialist system, a classless society where all participants (as opposed to just wealthy private owners) have access to the means for production. What made the Marxist system of thought so impactful though was its innate call to action, couched in Marx's advocacy for a working-class revolution aimed at overthrowing an unequal system. The philosophy underlying Marxism, and his revolutionary fervor, would ripple throughout the world, ultimately

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transforming entire spheres of thought in places like Soviet Russia, Eastern Europe, and Red China. In many ways, Karl Marx presided over a philosophical revolution that continues in the present day in myriad forms of communism, socialism, socialized democracy, and grassroots political organization.

Marx's Big Ideas

Advocated a view called historical materialism, arguing for the demystification of thought and idealism in favor of closer acknowledgement of the physical and material actions shaping the world.

Argued that societies develop through class struggle, and that this would ultimately lead to the dismantling of capitalism.

Characterized capitalism as a production system in which there are inherent conflicts of interest between the bourgeoisie (the ruling class), and the proletariat (the working class), and that these conflicts are couched in the idea that the latter must sell their labor to the former for wages that offer no stake in production.

Marx's Key Works

- Critique of Hegel's "Philosophy of Right" (1843)
- The Communist Manifesto (1848)
- Capital: Volume 1: A Critique of Political Economy (1867)

14. John Stuart Mill (1806–1873)

British economist, public servant, and philosopher John Stuart Mill is considered a linchpin of modern social and political theory. He contributed a critical body of work to the school of thought called liberalism, an ideology founding on the extension of individual liberties and economic freedoms. As such, Mill himself advocated strongly for the preserving of individual rights and called for limitations to the power and authority of the state over the individual. Mill was also a proponent of utilitarianism, which holds that the best action is one that maximizes utility, or stated more simply, one that provide the greatest benefit to all. This and other ideas found in Mill's works have been essential to providing rhetorical basis for social justice, anti-poverty, and human rights movements. For his own part, as a member of Parliament, Mill became the first office-holding Briton to advocate for the right of women to vote.

Mill's Big Ideas

Advocated strongly for the human right of free speech and asserted that free discourse is necessary for social and intellectual progress.

Determined that most of history can be understood as a struggle between liberty and authority, and that limits must be placed on rulership such that it reflects society's wishes.

Stated the need for a system of "constitutional checks" on state authority as a way of protecting political liberties.

Mill's Key Works

- On Liberty and the Subjection of Women (1859, 1869)
- Utilitarianism (1861)

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15. Friedrich Nietzsche (1844–1900)

Friedrich Nietzsche was a poet, cultural critic, and philosopher, as well as possessor of among the most gifted minds in human history. The German thinker's system of ideas would have a profound impact on the Western World, contributing deeply to intellectual discourse both during and after his life. Writing on an enormous breadth of subjects, from history, religion and science to art, culture and the tragedies of Greek and Roman Antiquity, Nietzsche wrote with savage wit and a love of irony. He used these forces to pen deconstructive examinations of truth, Christian morality, and the impact of social constructs on our formulation of moral values. Also essential to Nietzsche's writing is articulation of the crisis of nihilism, the basic idea that all things lack meaning, including life itself. This idea in particular would remain an important component of the existentialist and surrealist movements that followed.

Nietzsche's Big Ideas

Favored perspectivism, which held that truth is not objective but is the consequence of various factors effecting individual perspective.

Articulated ethical dilemma as a tension between the master vs. slave morality; the former in which we make decisions based on the assessment of consequences, and the latter in which we make decisions based on our conception of good vs. evil.

Believed in the individual's creative capacity to resist social norms and cultural convention in order to live according to a greater set of virtues.

Nietzsche's Key Works

- The Birth of Tragedy (1872)
- The Gay Science (1882)
- On the Genealogy of Morals and Ecce Homo (1887, 1908)

16. Plato (428/427?–348/347? BCE)

Greek philosopher and teacher Plato did nothing less than found the first institution of higher learning in the Western World, establishing the Academy of Athens and cementing his own status as the most important figure in the development of western philosophical tradition. As the pupil of Socrates and the mentor to Aristotle, Plato is the connecting figure in what might be termed the great triumvirate of Greek thought in both philosophy and science. A quote by British philosopher Alfred North Whitehead sums up the enormity of his influence, noting "the safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato." Indeed, it could be argued that Plato founded political philosophy, introducing both the dialectic and dialogic forms of writing as ways to explore various areas of thought. (Often, in his dialogues, he employed his mentor Socrates as the vessel for his own thoughts and ideas.) While he was not the first individual to partake of the activity of philosophy, he was perhaps the first to truly define what it meant, to articulate its purpose, and to reveal how it could be applied with scientific rigor. This orientation provided a newly concreted framework for considering questions of ethics, politics, knowledge, and theology. Such is to say that it is nearly impossible to sum up the impact of Plato's

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ideas on science, ethics, mathematics, or the evolution of thought itself other than to say it has been total, permeating, and inexorable from the tradition of rigorous thinking itself.

Plato's Big Ideas

Expressed the view, often referred to as Platonism, that those whose beliefs are limited only to perception are failing to achieve a higher level of perception, one available only to those who can see beyond the material world.

Articulated the theory of forms, the belief that the material world is an apparent and constantly changing world but that another, invisible world provides unchanging causality for all that we do see.

Held the foundational epistemological view of “justified true belief,” that for one to know that a proposition is true, one must have justification for the relevant true proposition.

Plato's Key Works

- The Republic (380 BCE)
- The Laws (348 BCE)
- Plato: Complete Works

17. Jean-Jacques Rousseau (1712–1778)

Rousseau was a writer, philosopher, and — unique among entrants on this list — a composer of operas and classical compositions. Born in Geneva, then a city-state in the Swiss Confederacy, Rousseau would be one of the most consequential thinkers of the Enlightenment era. His ideas on human morality, inequality, and most importantly, on the right to rule, would have an enormous and definable impact not just on thinking in Europe, but on the actual power dynamics within Western Civilization. Indeed, his most important works would identify personal property as the root to inequality and would refute the premise that monarchies are divinely appointed to rule. Rousseau proposed the earth-shattering idea that only the people have a true right to rule. These ideas fomented the French Revolution, and more broadly, helped bring an end to a centuries-old entanglement between Church, Crown, and Country. Rousseau may be credited for providing a basic framework for classical republicanism, a form of government centered around the ideas of civil society, citizenship, and mixed governance.

Rousseau's Big Ideas

Suggested that Man was at his best in a primitive state — suspended between brute animalistic urges on one end of the spectrum and the decadence of civilization on the other — and therefore uncorrupted in his morals.

Suggested that the further we deviate from our “state of nature,” the closer we move to the “decay of the species,” an idea that comports with modern environmental and conservationist philosophies.

Wrote extensively on education and, in advocating for an education that emphasizes the development of individual moral character, is sometimes credited as an early proponent of child-centered education.

Rousseau's Key Works

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- A Discourse on Inequality (1754)
- The Social Contract (1762)
- Emile: or On Education (1762)

18. Jean-Paul Sartre (1905–1980)

A French novelist, activist, and philosopher, Sartre was a leading exponent of the 20th century existentialist movement as well as a vocal proponent of Marxism and socialism. He advocated for resistance to oppressive social constructs and argued for the importance of achieving an authentic way of being. His writing coincided with, and contrasted, the sweep of fascism through Europe, the rise of authoritarian regimes, and the spread of Nazism. Sartre's ideas took on increased importance during this time, as did his actions. Sartre became active in the socialist resistance, which aimed its activities at French Nazi collaborators. Of note, one of his activist collaborators was both a romantic partner and a fellow major cohort of existentialism, Simone de Beauvoir. Following the war, Sartre's writing and political engagement centered on efforts at anticolonialism, including involvement in the resistance to French colonization of Algeria. In fact, his involvement earned Sartre two near-miss bomb attacks at the hands of French paramilitary forces. Also notable, Sartre was supportive of the Soviet Union throughout his lifetime. Though occasionally serving to raise issues regarding human rights abuses as an outside observer, he praised the Soviet Union's attempt at manifesting Marxism.

Sartre's Big Ideas

Believed that human beings are "condemned to be free," that because there is no Creator who is responsible for our actions, each of us alone is responsible for everything we do.

Called for the experience of "death consciousness," an understanding of our mortality that promotes an authentic life, one spent in search of experience rather than knowledge.

Argued that the existence of free will is in fact evidence of the universe's indifference to the individual, an illustration that our freedom to act toward objects is essentially meaningless and therefore of no consequence to be intervened upon by the world.

Sartre's Key Works

- Being and Nothingness (1943)
- Existentialism Is a Humanism (1946)
- Critique of Dialectical Reason, Volume One (1960)

19. Socrates (470–399 BCE)

A necessary inclusion by virtue of his role as, essentially, the founder of Western Philosophy, Socrates is nonetheless unique among entrants on this list for having produced no written works reflecting his key ideas or principles. Thus, the body of his thoughts and ideas is left to be deciphered through the works of his two most prominent students, Plato and Xenophon, as well as to the legions of historians and critics who have written on him since. The classical Greek thinker is best known through Plato's dialogues, which reveal a key contributor to the fields of ethics and education. And because Socrates is best known as a teacher of

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thought and insight, it is perhaps appropriate that his most widely recognized contribution is a way of approaching education that remains fundamentally relevant even today. The so-called Socratic Method, which involves the use of questioning and discourse to promote open dialogue on complex topics and to lead pupils to their own insights, is on particular display in the Platonic dialogues. His inquisitive approach also positioned him as a central social and moral critic of the Athenian leadership, which ultimately led to his trial and execution for corrupting the minds of young Athenians.

Socrates' Big Ideas

Argued that Athenians were wrong-headed in their emphasis on families, careers, and politics at the expense of the welfare of their souls.

Is sometimes attributed the statement "I know that I know nothing," to denote an awareness of his ignorance, and in general, the limitations of human knowledge.

Believed misdeeds were a consequence of ignorance, that those who engaged in non-virtuous behavior did so because they did not know any better.

Socrates' Key Works

- Early Socratic Dialogues

20. Ludwig Wittgenstein (1889–1951)

Born in Austria to a wealthy family, Wittgenstein is one of philosophy's more colorful and unusual characters. He lived a life of eccentricity and professional nomadism, dabbling in academia, military service, education, and even as a hospital orderly. Moreover, during his life, he wrote voluminously but published only a single manuscript. And yet, he was recognized by his contemporaries as a genius. The posthumous publication of his many volumes confirmed this view for future generations, ultimately rendering Wittgenstein a towering figure in the areas of logic, semantics, and the philosophy of mind. His investigations of linguistics and psychology would prove particularly revelatory, offering a distinctive window through which to newly understand the nature of meaning and the limits of human conception.

Wittgenstein's Big Ideas

Argued that conceptual confusion about language is the basis for most intellectual tension in philosophy.

Asserted that the meaning of words presupposes our understanding of that meaning, and that our particular assignment of meaning comes from the cultural and social constructs surrounding us.

Resolved that because thought is inextricably tied to language, and because language is socially constructed, we have no real inner-space for the realization of our thoughts, which is to say that the language of our thoughts renders our thoughts inherently socially constructed.

Wittgenstein's Key Works

- Tractatus Logico-Philosophicus (1921)
- Philosophical Investigations (1953)
- On Certainty (1969)

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Other Philosophers

Epicurus
Heraclitus
Epictetus
Marcus Aurelius
Seneca
Saint Augustine
Diogenes
Pythagoras
Diderot
Fichte
Hegel
Hobbes
Leibniz
Montaigne
Montesquieu
Pascal
Sade
Schopenhauer
Smith
Spinoza
Stuart Mill
Tocqueville
Voltaire

Darwin
Adorno
Arendt
Bachelard
Baudrillard
Bourdieu
Camus
De Beauvoir
Derrida
Dewey
Durkheim
Foucault
Freud
Habermas
Hayek
Heidegger
Husserl
Nozick
Karl Popper
Rawls
Sloterdijk
Walzer

Etc., etc., etc., ad nauseum....

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Lesson 23: The Doctrines of Tradition

I. Tradition of the Elders

- A. *Used only 13 times in the Bible, and only in the New Testament*
- B. Only Passage using “tradition” in Mathew is in 15:1-9
- C. 1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,
- D. 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
- E. 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?
- F. 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.
- G. 5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;
- H. 6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.
- I. 7 Ye hypocrites, well did Esaias prophesy of you, saying,
- J. 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.
- K. 9 But in vain they do worship me, teaching for doctrines the commandments of men.
- L. Only Passage using “tradition” in Mark is in 7:1-9
- M. 1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.
- N. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.
- O. 3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.
- P. 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables.
- Q. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?
- R. 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.
- S. 7] Howbeit in vain do they worship me, teaching for doctrines the commandments of men.
- T. 8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.
- U. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

II. Paul was Exceeding Zealous of the Traditions of his fathers

- A. Galatians 1:14
- B. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

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- C. Called Jew's Religion
- D. This was before Paul was saved
- E. Peter mentions Traditions from your fathers
- F. 1 Peter 1:18
- G. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;
- H. Peter makes note that this tradition is "vain conversation."

III. **Beware of the Traditions of Men**

- A. Colossians 2:8
- B. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
- C. Tradition of men teach philosophy and vain deceit
- D. This tradition of men is after the rudiments (i.e., basic principles or elements) of the world
- E. This tradition is not after Christ.
- F. Our wisdom is from above, not the world – James 3:17

IV. **The Wisdom of the World is Foolishness with God and is Vain**

- A. 1 Corinthians 3:18-21
- B. 18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.
- C. 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.
- D. 20 And again, The Lord knoweth the thoughts of the wise, that they are vain.
- E. 21 Therefore let no man glory in men. For all things are yours;

V. **God's Wisdom is Better than the World's Wisdom**

- A. 1 Corinthians 2:1-8
- B. 1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
- C. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.
- D. 3 And I was with you in weakness, and in fear, and in much trembling.
- E. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
- F. 5 That your faith should not stand in the wisdom of men, but in the power of God.
- G. 6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:
- H. 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:
- I. 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.
- J. 1 Corinthians 1:18-31

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- K. 18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
- L. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
- M. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
- N. 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
- O. 22 For the Jews require a sign, and the Greeks seek after wisdom:
- P. 23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;
- Q. 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
- R. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
- S. 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:
- T. 27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
- U. 28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:
- V. 29 That no flesh should glory in his presence.
- W. 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
- X. 31 That, according as it is written, He that glorieth, let him glory in the Lord.

VI. God's Wisdom Described

- A. Jesus Christ and him crucified – 1 Corinthians 2:2
- B. Demonstration of the Spirit and the Power of God – 1 Corinthians 1:18; 2:4
- C. A mystery – 1 Corinthians 2:7
- D. James 3:17
- E. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.
- F. Deep and rich – Romans 11:33
- G. Unsearchable and past finding out

VII. There are Godly Traditions

- A. 2 Thessalonians 2:15
- B. 15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.
- C. Stand fast and hold these traditions
- D. Taught by word
- E. Taught by epistle
- F. 2 Thessalonians 3:6-12

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- G. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.
- H. Behave not disorderly – v. 7
- I. Labored in order to eat – v. 8-10

VIII. Word Study for Tradition

- A. Greek word *paradosis* used 13 times in Matthew through 2 Thessalonians
- B. *Para* = close beside
- C. *Didomi* = close beside, hand over
- D. 1 Peter 1:18 uses *Patroparadotos*
- E. *Pater* = father + *paradidomi* = same as above

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Lesson 24: The Doctrine of the Pharisees

I. Pharisees come to John' Baptism

- A. Mathew 3:7-10
- B. First mention in the Bible
- C. John calls them a generation of vipers
- D. Who hath warned you to flee from the wrath to come? – v. 7
- E. Told to bring forth fruits meet for repentance – Matthew 3:8
- F. They should rely on Abraham's righteousness – Matthew 3:9
- G. Fruitless trees hewn down and cast into the fire – Matthew 3:10
- H. Pharisees and lawyers rejected the counsel of God against themselves – Luke 7:30

II. Associated with Scribes, Sadducees, Priests, etc.

- A. Matthew 5:20
- B. Their righteousness insufficient to enter into the kingdom of heaven
- C. They looked down on publicans and sinners – Matthew 9:10-14
- D. They accused Jesus of casting out devils by Beelzebub – Matthew 12:24
- E. Tempted Jesus – Matthew 16:1; 19:3
- F. Their doctrine was called Leaven – Matthew 16:6, 12
- G. They sought to lay hands on Jesus but feared the multitude – Matthew 21:46
- H. Interacted with Pilate – Matthew 27:62
- I. Took counsel with Herodians to destroy Jesus – Mark 3:6
- J. Held fast to the tradition of the elders – Mark 7:3
- K. Vain worship – Mark 7:7
- L. Laid aside the commandment of God – Mark 7:8
- M. Rejected the commandment of God – Mark 7:9
- N. Made the word of God of none effect through tradition – Mark 7:13
- O. Associated with Herodians to catch Jesus in his words – Mark 12:13
- P. Associated with the doctors of the law – Luke 5:17
- Q. Accused Jesus of blasphemy – Luke 5:21
- R. Looked to accuse Jesus – Luke 6:7
- S. Tried to instill fear – Luke 13:31
- T. Murmured because Jesus received sinners – Luke 15:2
- U. Covetous – Luke 16:14
- V. Derided Jesus – Luke 16:14
- W. Prayed with himself – Luke 18:11
- X. Sent officers to take Jesus – John 7:32; 11:57; 18:3
- Y. Unbelievers – John 8:13
- Z. Conspired with Judas – John 18:3

III. Pharisees Sat in Moses' Seat

- A. Matthew 23:1-3
- B. 1 Then spake Jesus to the multitude, and to his disciples,

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- C. 2 Saying, The scribes and the Pharisees sit in Moses' seat:
- D. 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.
- E. They had the authority
- F. They should be obeyed
- G. They should not be imitated – hypocrites

IV. Jesus' Description of the Pharisees

- A. Matthew 23:4-12
- B. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.
- C. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
- D. 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,
- E. 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.
- F. 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.
- G. 9 And call no man your father upon the earth: for one is your Father, which is in heaven.
- H. 10 Neither be ye called masters: for one is your Master, even Christ.
- I. 11 But he that is greatest among you shall be your servant.
- J. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

V. Jesus' 8 Woes to the Pharisees in Matthew 23

- A. Matthew 23:13-39
- B. 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.
- C. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
- D. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
- E. 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!
17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?
20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.
22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

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- F. 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
24 Ye blind guides, which strain at a gnat, and swallow a camel.
- G. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.
- H. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.
28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- I. 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
32 Fill ye up then the measure of your fathers.
33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?
34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:
35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

VI. Jesus' Closing in Matthew 23

- A. 36 Verily I say unto you, All these things shall come upon this generation.
- B. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
- C. 38 Behold, your house is left unto you desolate.
- D. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

VII. The Doctrine of the Pharisees

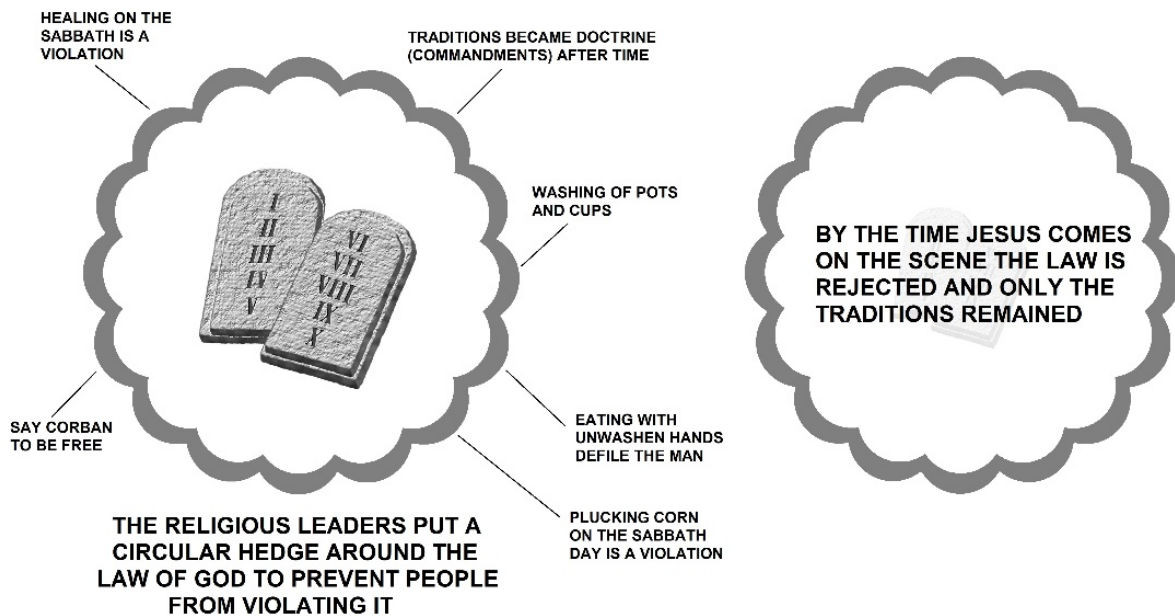
- A. Hypocrisy
- B. Self-righteous – Matthew 9:13
- C. Little mercy
- D. Fasted oft – Matthew 9:14
- E. Condemning and judgmental – Matthew 12:2
- F. They wanted to destroy Jesus – Matthew 12:14
- G. Sought signs from Jesus – Matthew 12:38

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- H. Followed tradition of the elders – Matthew 15:1-6
- I. The many things mentioned in Matthew 23

VIII. Background on the Pharisees

- A. Strict observance to the Jewish tradition
- B. Self-righteous hypocrites
- C. Pretensions to superior sanctity
- D. Rabbis
- E. Masters
- F. Strict observance of rites and ceremonies
- G. Legalists
- H. Condemned Sabbath-breakers
- I. The traditions were started as a hedge around the law to be safety zone, but these man-made additions eventually became more important than the Law of God. The hypocritical leaders rejected the Law of God in order to hold to their traditions – Mark 7:9. See illustration below.



IX. Beware of the Leaven of the Pharisees

- A. Mark 8:15
- B. Take heed
- C. Beware of the leaven
- D. Which is hypocrisy – Luke 12:1

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X. Nicodemus

- A. John 3:1-21
- B. He was a pharisee – John 3:1
- C. Called a ruler of the Jews – v. 2
- D. Called Jesus Rabbi
- E. Called Jesus a teacher come from God
- F. Said God was with him
- G. Asked questions of Jesus – v. 4, 9
- H. Jesus called him a master of Israel – v. 10
- I. Jesus taught Nicodemus about being born again
- J. John 7:50-53
- K. Doth our law judge any man, before it hear him, and know what he doeth?
- L. Art thou also of Galilee?
- M. John 19:39
- N. Nicodemus brought a mixture of myrrh and aloes, about an hundred pound weight, for Jesus' burial – v. 39

XI. Gamaliel

- A. Acts 5:33-39
- B. Peter and apostles before the council – vs. 29-32
- C. Council sought to slay them – v. 33
- D. Gamaliel speaks – v. 34
- E. A Pharisee
- F. A doctor of the law
- G. Had in reputation
- H. Instructed the council to “take heed” – v. 35
- I. False movements brought to nought – v. 36-37
- J. If counsel or work is of men, it will not last – v. 38
- K. If it is of God, ye cannot overthrow it – v.39
- L. Same as fighting against God – v. 39

XII. Pharisees that Believed

- A. Acts 15:1-6
- B. Taught false doctrine
- C. Said one must be circumcised to be saved – v. 1
- D. And keep the law of Moses – v. 5
- E. Judaizers
- F. Error corrected by apostles – Acts 15:11

XIII. The Apostle Paul was a Pharisee

- A. Acts 26:1-23
- B. Paul's testimony

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- C. Most straightest sect of our religion I lived a Pharisee
- D. Had authority from the chief priests – Acts 26:10
- E. Gave his voice against believers
- F. Punished them oft – v. 11
- G. Compelled them to blaspheme – v. 11
- H. Exceedingly mad against them, persecuted them – v. 11
- I. Paul was not disobedient to the heavenly vision – v. 19
- J. Preached Jesus – v. 20-23

XIV. Paul had No Confidence in the Flesh

- A. Philippians 3:3-14
- B. Circumcised the eighth day – v. 5
- C. Of the stock of Israel
- D. Of the tribe of Benjamin
- E. A Hebrew of Hebrews
- F. Touching the law, a Pharisee – v. 5
- G. Zealous and blameless – v. 6
- H. What things were gain to Paul he counted loss for Christ – v. 7
- I. Press toward the mark of the high calling of Jesus Christ – v. 14

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Lesson 25: The Doctrine of the Sadducees

I. The Sadducees Associated with the Pharisees

- A. Mathew 3:7 – came to John’s baptism
- B. Called “generation of vipers”
- C. Told to bring forth fruits meet for repentance – Matthew 3:8
- D. They should rely on Abraham’s righteousness – Matthew 3:9
- E. Fruitless trees hewn down and cast into the fire – Matthew 3:10
- F. Matthew 16:1 – tempting Jesus and seeking a sign from heaven

II. Jesus said to Take Heed and Beware of the Leaven of the Pharisees and of the Sadducees

- A. Matthew 16:6
- B. Matthew 16:1-12
- C. 1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.
- D. 2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.
- E. 3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?
- F. 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.
- G. 5 And when his disciples were come to the other side, they had forgotten to take bread.
- H. 6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.
- I. 7 And they reasoned among themselves, saying, It is because we have taken no bread.
- J. 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
- K. 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
- L. 10 Neither the seven loaves of the four thousand, and how many baskets ye took up?
- M. 11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?
- N. 12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

III. Sadducees – Lessons from Matthew 16:1-12

- A. First recorded interaction with Sadducees and Jesus in the New Testament with Jesus
- B. Tempted Christ
- C. Desired to see a “sign”
- D. Jesus calls them hypocrites who could not discern the “signs” of the times
- E. Wicked and adulterous generation seeks after a sign
- F. No sign but that of Jonas
- G. Jesus warns his disciples to “take heed and beware” of their leaven

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- H. Beware of the leaven of the Pharisees and the Sadducees
- I. This leaven is the doctrine of the Pharisees and Sadducees – Matthew 16:12

IV. **Sadducees say there is no Resurrection**

- A. Matthew 22:23-34
- B. They asked a question about a woman with seven husbands
- C. Jesus said to them, “Ye do err, not knowing the scripture, nor the power of God” – v. 29
- D. God is not the God of the dead, but of the living – v. 32
- E. Jesus put the Sadducees to silence with his doctrine – vs. 33-34
- F. See also Mark 12:18-27 and Luke 20:27-38 – only mention of “Sadducees” in Mark and Luke. No mention in John. No mention after Acts.

V. **Doctrine of the Sadducees**

- A. Tempted Christ
- B. Unbelieving
- C. Denied the resurrection
- D. Denied angels – Acts 23:8
- E. Denied spirit – Acts 23:8
- F. Probably denied heaven and hell and devils.
- G. Hypocrisy
- H. Erred concerning the word of God
- I. Persecuted the apostles – Acts 4:1-3; 5:17
- J. They are liberal, erring religious people

VI. **Background on the Sadducees (from History)**

- A. The Sect of the Sadducees started around second century BC
- B. The Sect Ended at the destruction of the Temple in 70 A.D.
- C. Josephus (*Antiquities*) associated the Sadducees with the upper social and economic class of the Judean society.
- D. They were the party of the high priest – Aristocrats, merchants, and wealthier families.
- E. Involved politically, socially, and religiously.
- F. Tended to have good relations with Rome.
- G. Elitists who maintained the priestly caste, but also willing to incorporate Hellenistic views in their lives.
- H. Involved in maintaining the temple in Jerusalem
- I. Their Levitical priests performed the sacrifices at the temple.
- J. Ritual purity as prescribed by Moses was followed mainly because they did not want to be disqualified from temple services, which provided income.
- K. Not all priests, high priests, and aristocrats were Sadducees; many were Pharisees, and many were not members of any group at all (Cohen).
- L. Rejected oral law and insisted on a literal interpretation of the written law – the first five books of Moses (the Torah).
- M. They rejected that oral tradition was equal to scripture.

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- N. They believed God played no role in the personal lives of humans
- O. Known for their wealth, corruption, and religious devotion.
- P. The Sanhedrin – the governing body for religious and legal issues of the Jew – most always had a Sadducee as a high priest. The high priest had king-like authority over the Jews. The Sanhedrin also had Pharisees
- Q. Annas and Caiaphas (Matthew 26:3 and Acts 4:6) are two high priests named in the New Testament and both were likely Sadducees.

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Lesson 26: The Doctrine of the Scribes

I. Scribes in the New Testament

- A. Associated with the chief priests in their knowledge of the word of God – Matthew 2:4
- B. Supposed to be righteous, similar to the Pharisees – Matthew 5:20
- C. Supposed to be teachers of the word of God – Matthew 7:29
- D. Condemned Jesus for blasphemy – Matthew 9:3
- E. They sought a sign of Jesus – Matthew 12:38
- F. They upheld the tradition of the elders – Matthew 15:1-3
- G. Jesus called them hypocrites – Matthew 15:7
- H. Associated with the elders and chief priests to persecute and kill Jesus – Matthew 16:21; 20:18
- I. Scribes and chief priests displeased with Jesus – Matthew 21:15
- J. Luke 11:4: Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.
- K. Murmurers – Luke 15:2
- L. Feared the people – Luke 20:19
- M. Vehemently accused Jesus – Luke 23:10
- N. Last mention in Acts 23:9 – strove with Sadducees over the resurrection at Paul's arrest

II. Sitting in Moses' Seat

- A. Matthew 23
- B. 1 Then spake Jesus to the multitude, and to his disciples,
- C. 2 Saying, The scribes and the Pharisees sit in Moses' seat:
- D. 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.
- E. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.
- F. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
- G. 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,
- H. 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.
- I. 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.
- J. 9 And call no man your father upon the earth: for one is your Father, which is in heaven.
- K. 10 Neither be ye called masters: for one is your Master, even Christ.
- L. 11 But he that is greatest among you shall be your servant.
- M. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

III. Jesus Pronounces Woe to the Scribes and Pharisees

- A. 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

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- B. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
- C. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
- D. 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!
- E. 17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
- F. 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
- G. 19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?
- H. 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
- I. 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.
- J. 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
- K. 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
- L. 24 Ye blind guides, which strain at a gnat, and swallow a camel.
- M. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
- N. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.
- O. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.
- P. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- Q. 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
- R. 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
- S. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
- T. 32 Fill ye up then the measure of your fathers.

IV. Jesus' Condemnation of the Scribes

- A. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?
- B. 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:
- C. 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
- D. 36 Verily I say unto you, All these things shall come upon this generation.

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- E. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
- F. 38 Behold, your house is left unto you desolate.
- G. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

V. Conspiracy of the Scribes

- A. Matthew 26:3-4
- B. 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,
- C. 4 And consulted that they might take Jesus by subtilty, and kill him.
- D. Mark 10:33
- E. Mark 11:18
- F. Wanted to take Jesus by craft – Mark 14:1
- G. Conspired with Judas Iscariot – Mark 14:43
- H. Scribes looked for an accusation against Jesus – Luke 6:7

VI. Mocking Jesus

- A. Matthew 27:41-43
- B. 41 Likewise also the chief priests mocking him, with the scribes and elders, said,
- C. 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.
- D. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.
- E. Mark 2:16: And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? See also Luke 5:30.
- F. Mark 3:22: And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

VII. Scribes Chose Tradition over Jesus' Doctrine

- A. Mark 7:1-16

VIII. Scribes Challenged Jesus' Authority

- A. Mark 11:27-33
- B. 27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,
- C. 28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?
- D. 29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

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- E. 30 The baptism of John, was it from heaven, or of men? answer me.
- F. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
- G. 32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.
- H. 33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

IX. Jesus said to Beware

- A. Mark 12:38-40
- B. 38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,
- C. 39 And the chief seats in the synagogues, and the uppermost rooms at feasts:
- D. 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.
- E. See also Luke 20:48

X. Scribes Work and Background

- A. Two largely distinct groups
- B. Scribes had knowledge of the law – Old Testament scholars
- C. Scribes could draft legal documents
- D. Scribes were largely responsible for Jesus' death
- E. Persecuted Jesus, Peter, and John
- F. Scribes had Moses' authority – sat in his seat
- G. In the Old Testament, scribes studied the law, copied it, wrote commentaries, and were consulted when an interpretation was needed.
- H. Scribes would copy and recopy the Old Testament meticulously, counting letters each line and making sure every copy was perfect.
- I. Ezra was a well-known scribe in the Old Testament
- J. Not necessarily Levitical priests, but took a place beside the priests
- K. Scribes were advisors to the Chief Priests
- L. Scribes were authoritative teachers in rabbinic literature – biblical authorities
- M. Scribes sought to preserve their version of Judaism against Jesus

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Lesson 27: The Doctrine of the Herodians

I. Herodians and Jesus

- A. Matthew 22:15-22
- B. 15 Then went the Pharisees, and took counsel how they might entangle him in his talk.
- C. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.
- D. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?
- E. 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?
- F. 19 Shew me the tribute money. And they brought unto him a penny.
- G. 20 And he saith unto them, Whose is this image and superscription?
- H. 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.
- I. 22 When they had heard these words, they marvelled, and left him, and went their way.

II. Herodians and Pharisees

- A. Shown working together against Jesus – Matthew 12:15
- B. Mark 3:6: And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.
- C. See also Mark 12:13:
- D. 13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.
- E. 14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?
- F. 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.
- G. 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.
- H. 17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

III. Herodians Followed and Supported Herod

- A. Herod was a half-breed Jew who aligned with Rome for power
- B. Used Jews for his own profit and agenda
- C. Herod the Great built Masada between 13 and 37 BC
- D. They were members of a Hellenistic Jewish sect
- E. They were a Jewish political party
- F. They opposed Jesus
- G. They supported a restoration of the Herodian Dynasty (73 – 37 BC)
- H. Supported Herod Antipas
- I. Herodians mentioned in Galilee and in Jerusalem

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- J. Herod was considered a “king of the Jews”

IV. **Doctrine of the Herodians Described**

- A. They associated with the Pharisees
- B. Herodians would be a witness as to whether Jesus gave tribute to Caesar – they were like government informants and officers
- C. Jesus called them hypocrites
- D. They tempted Jesus
- E. They marveled at Jesus’ teaching
- F. They wanted to destroy Jesus
- G. They tried to catch Jesus in his words
- H. Pharisees wanted a restoration of the Davidic Kingdom
- I. Herodians wanted a restoration of the Herodian Kingdom

V. **The Herodian Dynasty**

- A. A royal dynasty of Idumean (Edomite) descent
- B. Ruled the Herodian Kingdom as a vassal state under Rome
- C. Began with Herod the Great
- D. Replaced the Hasmonean Kingdom
- E. Herod the Great’s kingdom lasted until his death in 4 BC
- F. Kingdom divided between his sons as a tetrarchy – government over a province
- G. Ruling family after Herod the Great included Herod Archelaus, Herod Antipas, Philip and Herod’s sister Salome I
- H. Judea and Samaria and Idumea were made a Roman Province in 6 A.D. when Herod Archelaus was deposed. In 10 A.D., upon Salome I death, her domain was incorporated into the province.
- I. Philip the Tetrarch ruled Batanea (north east of the Jordan river) and Trachonitis (southern Syria) until 34 A.D.
- J. Herod Antipas ruled Galilee and Perea until 39 A.D.
- K. The last notable ruler was Agrippa I, who was over the Judea province until his death in 44 A.D.

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Lesson 28: The Doctrine of Herod

I. Jesus said to Beware of the Leaven of Herod

- A. Mark 8:15
- B. Associated with the leaven of the Pharisees

II. Herod the king

- A. Dealt with the Wise men – Matthew 2:1
- B. Saw that he was mocked
- C. Slew all the children in Bethlehem – Matthew 2:16
- D. Archelaus reigned in Judea in the room of his father Herod – Matthew 2:22

III. Herod the Tetrarch of Galilee

- A. Luke 3:1
- B. Heard of the fame of Jesus – Matthew 14:1
- C. Laid hold on John – Matthew 14:3
- D. Bound him
- E. Put him in prison
- F. John preached it was not lawful for Herod to have his brother's wife – Matthew 14:4
- G. And other evils he did – Luke 3:19
- H. Daughter of Herodias danced and pleased Herod
- I. Thought Jesus was John raised from the dead – Mark 6:14-16
- J. Herod feared John – Mark 6:20
- K. Herod made a supper for his birthday – Mark 6:21
- L. Promised the damsel whatever she wanted – Mark 6:22
- M. Pharisees told Jesus Herod would kill him – Luke 13:31
- N. Jesus calls him a fox – Luke 13:32
- O. Herod hoped to see a miracle by Jesus – Luke 23:8
- P. Herod with his men set Jesus at nought, mocked him – Luke 23:11
- Q. Vexed certain of the church – Acts 12:1
- R. Killed James with the sword – Acts 12:2
- S. Saw it pleased the Jews, he took Peter also – Acts 12:3
- T. Herod examined keepers of the prison and had them killed – Acts 12:19
- U. Herod arrayed in royal apparel, sat on throne and made oration – Acts 12:21
- V. Herod gave not God the glory and died being smitten of God, eaten of worms – Acts 12:23
- W. Death is remindful of Isaiah 14:11

IV. The Doctrine of Herod

- A. Leaven
- B. Loved power
- C. Loved control

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- D. Loved the praise of men
- E. Lustful
- F. Rebelious against the Law – took his brother's wife
- G. Weak
- H. Feared man's opinion – Proverbs 29:25
- I. Did that which was not lawful
- J. Thought to see Jesus then mocked him
- K. Called a fox by Jesus

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Lesson 29: The Doctrines of Devils

I. The Doctrines of Devils

- A. 1 Timothy 4:1-9
- B. Spirit speaketh expressly
- C. In the latter times
- D. Some shall depart from the faith
- E. Giving heed to seducing spirits
- F. And doctrines of devils

II. Giving Heed to Seducing spirits and Doctrines of Devils

- A. Do not heed these things
- B. Heed the word of God – 2 Peter 1:19
- C. Take heed that no man deceives you – Matthew 24:4
- D. Take heed what you hear – Mark 4:24
- E. Take ye heed, watch and pray – Mark 13:33
- F. Take heed lest ye fall – 1 Corinthians 10:12
- G. Neither give heed to fables and endless genealogies – 1 Timothy 1:4
- H. Give the more earnest heed – Hebrews 2:1

III. Speaking lies in Hypocrisy

- A. Jesus spoke of Pharisees' hypocrisy – Matthew 23
- B. If we say we have not sinned, we lie – 1 John 1:10
- C. If we say we know him and keep not his commandments we lie – 1 John 2:4
- D. If we deny Jesus is the Christ, we lie – 1 John 2:22
- E. If a man say he loves God and hates his brother, he is a liar – 1 John 4:20
- F. If a man says he is an apostle (when he is not) he is a liar – Revelation 2:2

IV. Forbidding to Marry

- A. Put away a wife and marry another commits adultery – Luke 16:18
- B. What God has joined together let no man put asunder – Matthew 19:6
- C. Marriage is honorable in all – Hebrews 13:4
- D. Better to marry than to burn – 1 Corinthians 7:9
- E. I will therefore that the younger widows marry – 1 Timothy 5:14

V. Commanding to Abstain from Meats

- A. For every creature of God is good
- B. And nothing to be refused
- C. If it be received with thanksgiving and prayer

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- D. For it is sanctified by the word of God and prayer
- E. What God has cleansed call not common – Acts 10:15

VI. Refuse Profane and Old Wives' Fables

- A. 1 Timothy 4:7
- B. They minister questions – 1 Timothy 1:4
- C. Not godly edifying
- D. Turn away from the truth – 2 Timothy 4:4; Titus 1:14
- E. Cunningly devised fables 2 Peter 1:16

VII. Exercise unto Godliness

- A. 1 Timothy 4:7
- B. Best exercise
- C. Bodily exercise is little profit
- D. Godliness is profitable unto all things
- E. Promise of life now
- F. Promise of life to come

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Lesson 30: The Doctrine of the Nicolaitans

I. The Deeds of the Nicolaitans

- A. Revelation 2:6
- B. Ephesian pastor praised for hating the deeds of the Nicolaitans
- C. Jesus also hates these deeds
- D. Jesus is not known in the New Testament to hate anything but this

II. The Doctrine of the Nicolaitans

- A. Revelation 2:15
- B. Jesus tells the Pergamos pastor he has a few things against him
- C. He allowed the doctrine of Balaam
- D. He allowed the doctrine of the Nicolaitans
- E. Which thing Jesus hates

III. Deeds become Doctrine

- A. What started as deeds in Ephesus became doctrine in Pergamos
- B. Things allowed to continue take root
- C. Sin and fleshly things spread quickly
- D. Evil deeds need to be rebuked – 1 Timothy 5:20
- E. So that other will fear

IV. God's Order and Method

- A. Jesus is the Head of the church – Ephesians 5
- B. Bishops and Deacons – Philippians 1:1
- C. Apostles, prophets, evangelists, pastors and teachers – Ephesians 4:11
- D. Elders – Acts 20:17; James 5:14; 1 Peter 5:1; Titus 1:5; 1 Timothy 5:17
- E. Greatest is the servant – Matthew 23:11
- F. Oversight by ensample – 1 Peter 5:3
- G. Not as being lords over God's heritage – 1 Peter 5:3

V. Nicolaitan Doctrine – what we know

- A. Used only in Revelation 2:6, 15
- B. Jesus hates the deeds and doctrine
- C. Meaning of the word – *Nicolaïtes* – *nico* + *lai* + *tes*
- D. *Nico* – conquest, victory, ruler
- E. *Lai* – people
- F. *Tes* – the
- G. Someone who is a conqueror or victor over the people

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VI. Nicolaitan Doctrine in Practice

- A. Overly dominant pastors and teachers
- B. People who rule over others
- C. Micro-managers of peoples' faith
- D. Lords over God's heritage
- E. Lack of liberty, longsuffering, grace, patience, courtesy, love, kindness, etc.
- F. Too many levels of rulers – as in the Catholic hierarchy

VII. We Ought to Avoid Something Jesus Hates

- A. If Jesus says he hates this thing in two places, we ought to heed carefully
- B. Do not force people to submit to your dominion
- C. Dominion over peoples' faith
- D. Matthew 20:25-28
- E. 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.
- F. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;
- G. 27 And whosoever will be chief among you, let him be your servant:
- H. 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- I. 1 Corinthians 1:24: Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

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Lesson 31: The Doctrine of Jezebel

I. Suffering the Woman Jezebel

- A. Revelation 2:20-23
- B. Thyatira Pastor allowed this woman to teach
- C. Jesus was against this and would judge
- D. The Pastor's duty was to prevent things like this
- E. He allowed false teaching, evil doctrine, and sin in his church
- F. Jesus knows what goes on in his churches
- G. "Payday someday"

II. The Doctrine of Jezebel

- A. Calls herself a prophetess
- B. Teach
- C. Seduce Jesus' servants to commit fornication
- D. Adultery – v. 22
- E. And to eat things sacrificed unto idols
- F. Similar to Balaam's doctrine except reversed and no mention of reward
- G. Non-repentant
- H. Depths of Satan as they speak – v. 24

III. Jesus' Judgment

- A. Revelation 2:22-23
- B. Jesus is prompt to show what the result is for this sin
- C. Cast her into a bed
- D. And those who commit adultery with her
- E. Into great tribulation
- F. Kill her children with death
- G. And all the churches shall know

IV. Old Testament Jezebel

- A. 1 Kings 16:30-33
- B. Married to Ahab
- C. Ahab did evil in the sight of the Lord above all that were before him
- D. Jezebel was the daughter of Ethbaal king of the Zidonians (Ethbaal means: *Toward the idol, or, with Baal*)
- E. Ahab reared an altar unto Baal, went and served Baal, and worshiped Baal
- F. Ahab made a grove
- G. Jezebel said to have whoredoms and witchcrafts – 2 Kings 9:22

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V. **Jezebel Killed the Prophets of the Lord and other Godly Men**

- A. 1 Kings 18:4, 13
- B. Jezebel supported prophets of Baal and the prophets of the groves – 850 total – 1 Kings 18:19
- C. Jezebel sought to kill Elijah – 1 Kings 19:2
- D. Jezebel caused Naboth to be killed to give his vineyard to Ahab – 1 Kings 21:1-7

VI. **God's Judgment on Jezebel**

- A. 1 Kings 21:23
- B. The dogs shall eat Jezebel by the wall of Jezreel
- C. Jehu had her killed – 2 Kings 9:30-37
- D. Skull, feet, and hands were all that were left
 - a. Evil mind
 - b. Evil places
 - c. Evil works

VII. **Paul Wrote to Timothy in Respect to Women**

- A. 1 Timothy 2:9-15
- B. Woman adorned in modest apparel
- C. Shamefacedness and sobriety
- D. With good works
- E. Women to learn in silence with all subjection
- F. I suffer not a woman to teach
- G. Nor to usurp authority over the man
- H. But to be in silence
- I. The woman being deceived was in the transgression
- J. She shall be saved in childbearing
- K. Continue in faith, charity, holiness, sobriety

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Lesson 32: The Doctrine of Balaam

I. The Error of Balaam

- A. Jude 1:11
- B. Woe unto them
- C. Ran greedily after the error of Balaam for reward
- D. He talked a good talk, but he did not walk a good walk

II. The Way of Balaam

- A. 2 Peter 2:15-22
- B. Forsaken the right way
- C. Gone astray
- D. Following the way of Balaam
- E. Loved the wages of unrighteousness
- F. Rebuked for iniquity
- G. The dumb ass forbad the madness of the prophet
- H. Wells without water
- I. Clouds carried with a tempest
- J. To whom he mist of darkness reserved for ever
- K. Speak great swelling words of vanity
- L. Allure through the lust of the flesh
- M. Through much wantonness
- N. Promising liberty they, are the servants of corruption
- O. Latter end worse than the beginning
- P. Dog turned to his own vomit again
- Q. Sow that was washed returned to her wallowing in the mire

III. Them that Hold to the Doctrine of Balaam

- A. Revelation 2:14
- B. Jesus against the man who allows this doctrine
- C. Them that “hold” to the doctrine of Balaam
- D. Taught Balac to cast a stumblingblock before the children of Israel
- E. To eat things sacrificed unto idols
- F. To commit fornication

IV. Balaam in the Old Testament

- A. Numbers 22 – 24
- B. Balaam knew the Lord’s will – Numbers 22:9-12
- C. God told him what to do and preach – Numbers 22:20
- D. God said, “If the men call thee, rise up, and go with them”
- E. Balaam rose up and went with the princes of Moab

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- F. God's anger was kindled because he went – v. 22
- G. God tells Balaam to speak only God's word – v. 35
- H. Balaam blesses rather than curses Israel – 23:8-12
- I. Balaam blesses Israel a second time – v. 16-25
- J. Balaam blesses Israel a third time – 24:2-10
- K. Balaam spoke as though he did not want reward – 24:13

V. **Counsel of Balaam**

- A. Numbers 31:1-18
- B. God tells Moses to avenge Israel of the Midianites – v. 2
- C. Israel has victory in war and slew the kings of Midian and Balaam also – v. 8
- D. Moses was wroth when they brought the women alive – v. 14-18
- E. Through the counsel of Balaam, these women caused the children of Israel to “trespass” in the matter of Peor, and there was a plague among the congregation of the Lord – v. 16

VI. **The Matter of Peor**

- A. Moab used Balaam's counsel
- B. Man cannot curse Israel, but God will curse Israel if you can cause Israel to sin
- C. Numbers 25:1-18
- D. Israel committed whoredom with the daughters of Moab – v. 1
- E. Sacrificed unto their gods – v. 2
- F. Anger of the Lord was kindled – v. 3
- G. Heads of the people hanged – v. 4
- H. Slay every man joined unto Baal-Peor
- I. Phinehas stays the plague by thrusting a javelin through a sinning couple (Zimri and Cozbi) – v. 6-8
- J. 24,000 died in the plague
- K. Israel was “beguiled” in the matter of Peor – v. 18
- L. Israel was “vexed” with their wives – v. 18
- M. Called a shame and abominations – Hosea 9:10

VII. **They Ate the Sacrifices of the Dead**

- A. Psalm 106:28-31
- B. Joined unto Baal-Peor
- C. They ate the sacrifices of the dead (dead could mean gods that are not living, i.e., lifeless)
- D. Provoked God to anger with their inventions
- E. Plague brake in among them
- F. Phinehas executed judgment

G. **Balaam was a Soothsayer**

- A. Joshua 13:22

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- B. Called a soothsayer
- C. Slain by Israel
- D. Philistines had soothsayers – Isaiah 2:6
- E. Babylon had soothsayers – Daniel 2:27; 4:7; 5:7, 11
- F. Soothsayers associated with witchcrafts – Micah 5:12

H. The Timing and Location of Baal-Peor

- A. Shortly before entering the promised land after 40 years of wandering – Joshua 22:17
- B. Moses buried there – Deuteronomy 34:6
- C. Baal-Peor is located just south of Bethlehem
- D. Peor is the location, and Baal-Peor is the false (dead) god of that place where he was worshipped).

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Lesson 33: The Doctrine of the Epicureans

I. Philosopher of the Epicureans

- A. Acts 17:16-32
- B. Paul was at Athens
- C. He saw the city wholly given to idolatry
- D. Paul disputed in the market daily
- E. Certain philosophers of the Epicureans and Stoicks encountered him
- F. “What will this babblers say?”
- G. “He seemeth to be a setter forth of strange gods”

II. Epicureanism – Athenian Philosophy

- A. Founded by Epicurus (341 – 270 BC)
- B. The doctrine that pleasure is the chief good
- C. Devotion to pleasure, comfort, high living, nicety of style
- D. Absence of pain
- E. Epicurus believed that, on the basis of a radical materialism which dispensed with transcendent entities such as the Platonic Ideas or Forms, he could disprove the possibility of the soul’s survival after death, and hence the prospect of punishment in the afterlife. He regarded the unacknowledged fear of death and punishment as the primary cause of anxiety among human beings, and anxiety in turn as the source of extreme and irrational desires.

III. Known Traits of Epicureans

- A. Not fully Hedonistic – Epicureans avoided vices of excessive alcohol and excessive sexual pleasure – Epicurus warned, regarding these two categories, “He who is not satisfied with a little, is satisfied with nothing.”
- B. Pleasure loving – but not excessive
- C. Seek to maximize own pleasure by removing pain from our lives
- D. Avoid pain
- E. Pleasure was the beginning and end of the blessed life
- F. The highest good is pleasure
- G. Virtue was a means to an end
- H. Live free of anxiety
- I. Avoid fear of death – “death is nothing to us”
- J. Satisfy our basic desires
- K. Acquisition of friends is most important to insure happiness

IV. Contrasts of Epicureanism and Bible Christianity

- A. Fundamentally contrasting
- B. Materialist philosophy vs. Faith and God’s word
- C. No consequences with the gods vs. Jesus Christ will judge

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- D. No need for redemption for sin vs. Sacrifice of Jesus Christ
- E. No gods vs, a personal relationship with Jesus Christ
- F. Some standards of behavior vs. Holiness and Sanctification
- G. No need for a blood sacrifice vs. Faith in Jesus' Blood

V. **Against [Some Errors of] the Doctrine of Epicurus – by W. Clarkson**

- A. All things proceed from the intelligent operation of the living God.
- B. The human spirit, as distinct from the human body, is the one object of inestimable value
[Editor's note: we say the human soul is worth more than the whole world (Matthew 16:26), rather than the spirit.]
- C. The chief good and final end in human life is righteousness.
- D. The possession of righteousness issues in peace and joy.
- E. There is an assured future for the faithful, which will realize the largest human hope.

VI. **Pauls' Wisdom of God shown at Mars Hill**

- A. Paul contravenes the doctrines of the Stoics and Epicureans with his preaching:
- B. Acts 17:22-31
- C. 22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.
- D. 23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.
- E. 24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;
- F. 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;
- G. 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;
- H. 27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:
- I. 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
- J. 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
- K. 30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:
- L. 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
- M. Paul mentions:
 - Superstition
 - Unknown god
 - Ignorant worship
 - God is Creator
 - God is Lord of heaven and earth
 - God does not dwell in temples made with hands

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- God is not worshipped with hands
- God needs nothing
- God gives life and breath
- God made all nations and has determined the bounds of their habitation
- Men should seek the Lord
- God is not far from any
- In God we live, move, and have our being
- The Godhead is not made with hands
- God commands all men to repent
- God will judge the world in righteousness by Jesus Christ
- Resurrection of Jesus Christ

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Lesson 34: The Doctrine of the Stoics

I. Philosophers of the Stoics

- H. Acts 17:16-32
- I. Paul was at Athens
- J. He saw the city wholly given to idolatry
- K. Paul disputed in the market daily
- L. Certain philosophers of the Epicureans and Stoicks encountered him
- M. “What will this babblers say?”
- N. “He seemeth to be a setter forth of strange gods”

II. They wanted to Hear of Paul’s New Doctrine

- A. Acts 17:19
- B. Brought him to Areopagus (i.e., *Areios Pagos* – Hill of Ares)
- C. Also called Mars Hill
- D. Thou bringest strange things to our ears
- E. The Athenians spent their time in nothing else but to tell or hear some new thing

III. History says there was a Council of the Areopagus

- A. History in mythology
- B. The Areopagus – the name for both the Athenian council and the meeting place of the council – was known as Mars Hill because it was the place where Ares, the son of Zeus, was thought to have been tried for having killed his uncle Poseidon’s son.
- C. 4th century BC
- D. Considered the pinnacle of Greek wisdom and judgment
- E. Great authority
- F. Held in high regard
- G. They benefitted from the sacrifices (received meat)
- H. Aristotle (384 – 322 BC)
- I. Demosthenes (384 – 322 BC)
- J. Plutarch (45-50 – 120-125 A.D.)
- K. Socrates (470 - 399 BC)
- L. Plato (428-427 – 348-347 BC), teacher of Aristotle

IV. Stoicism – *Stoa Poikile* – “Painted Porch”

- A. Hellenistic philosophy
- B. Founded by Zeno of Citium in Athens in the early 3rd century BC
- C. Originally known as Zenonism
- D. Beginning around 301 BC, Zeno taught philosophy at the *Stoa Poikile* (“Painted Porch”), from which his philosophy got its name
- E. System of logic

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- F. The path to *eudaimonia* (happiness) is found by accepting the moment as it presents itself
- G. Not being controlled by desire or fear of pain
- H. Use the mind to understand the world
- I. Treating others fairly and justly
- J. Known for teaching “virtue is the only good”
- K. Health, wealth, and pleasure are not good or bad in themselves, but have value as “material for virtue to act upon.”
- L. Stoics thought the best indication of an individual's philosophy was not what a person said but how a person behaved.
- M. Virtue is sufficient for happiness
- N. Self-control and fortitude as a means of overcoming destructive emotions
- O. Following Socrates, the Stoics held that unhappiness and evil are the results of human ignorance of the reason in nature.
- P. Plato gave four cardinal virtues of Stoic philosophy:
 - a. Wisdom
 - b. Courage
 - c. Justice
 - d. Temperance

V. **Contrasts of Stoicism and Bible Christianity**

- A. Stoicism follows human philosophy; Bible Christianity follows Jesus Christ
- B. Stoicism follows human logos; Bible Christianity follows Jesus Christ, the Word – John 1:1
- C. Stoicism says there are no angels, devils, or trinity; Bible Christianity has all three
- D. Stoicism follows duty and virtue from an intellectual basis; Bible Christianity follows Jesus Christ by faith from a personal relationship
- E. Stoicism seeks help from within; Bible Christianity seeks help from God through prayer.
- F. Stoicism seeks good from self; Bible Christianity says there are none good but God.
- G. Stoicism believes men can be virtuous by reason, Bible Christianity says we are virtuous only through Christ.
- H. Stoicism make little mention of the afterlife and knew nothing beyond the grave; Bible Christianity teaches heaven and hell, new Jerusalem and the Lake of Fire.
- I. Stoicism agrees with “God helps those who help themselves”: Bible Christianity seeks the help of God.

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Lesson 35: The Doctrine of Vanities

I. Idolatry is a Doctrine of Vanities

- A. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. – Deuteronomy 32:21
- B. Provokes God to anger – 1 Kings 16:13, 26
- C. Law against idolatry – Leviticus 26:1; 19:4
- D. All the gods of the nations are idols – Psalm 96:5
- E. Idols are snares – Psalm 106:36
- F. Idols in men's hearts – Ezekiel 14:3, 7
- G. Idols are abominations – Ezekiel 16:36
- H. Idols pollute – Ezekiel 20:39
- I. Idols defile – Ezekiel 23:7; 37:23
- J. For the idols have spoken vanity – Zechariah 10:2

II. Men Worship is a Doctrine of Vanities

- A. Acts 14:8-18
- B. Paul heals an impotent man
- C. People say, "The gods are come down to us in the likeness of men."
- D. Barnabas is called Jupiter
- E. Paul is called Mercurius because he was the chief speaker
- F. False priests bring sacrifice
- G. Barnabas and Paul restrain the people

III. Barnabas and Paul Speak Rightly

- A. Rent their clothes
- B. Cried out, "Why do ye do such things?"
- C. We also are men of like passions
- D. We preach that ye should turn from these vanities
- E. Turn to the living God

IV. Vain in their Imaginations

- A. Romans 1:20-25
- B. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
- C. 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
- D. 22 Professing themselves to be wise, they became fools,

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- E. 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.
- F. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
- G. 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
- H. Mark the progression downward by persons who do not glorify God:
 - a. Not thankful
 - b. Became vain in their imaginations
 - c. Foolish heart darkened
 - d. Professing themselves to be wise they became fools
 - e. Changed the glory of God into images
 - f. God gave them up to uncleanness – See also Hosea 4:7
 - g. Changed the truth of God into a lie
 - h. Worshipped the creature
- I. David said, “Why do the heathen rage, and the people imaging a vain thing?” – Acts 4:25

V. **The Thoughts of the Wise are Vain**

- A. 1 Corinthians 3:20 – the Lord knoweth the thoughts of the wise, that they are vain
- B. Professing themselves to be wise, they became fools – Romans 1:22
- C. Without the resurrection, our faith is vain – 1 Corinthians 15:14
- D. 1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
- E. 31 That, according as it is written, He that glorieth, let him glory in the Lord.

VI. **Men are Not to be Worshipped**

- A. Revelation 22:8-19
- B. 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.
- C. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.
- D. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind – Colossians 2:18
- E. Herod was praised – “It is the voice of a god, and not of a man.” – Acts 12:21-24
- F. Lord smote him because he gave not God the glory

VII. **Be Careful with the Customs of People**

- A. Jeremiah 10:1-11
- B. 1 Hear ye the word which the LORD speaketh unto you, O house of Israel:
- C. 2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

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D. 3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

E. 4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

F. 5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

G. 6 Forasmuch as there is none like unto thee, O LORD; thou art great, and thy name is great in might.

H. 7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

I. 8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

J. 9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

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

L. 11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

VIII. They that observe lying vanities forsake their own mercy

A. Jonah 2:8

B. Self-will is a form of idolatry – making self a god

IX. Covetousness is Idolatry

A. Colossians 3:5

B. Let it not be once named among the saints – Ephesians 5:3

C. A covetous man is an idolator – Ephesians 5:5

D. Let your conversation be without covetousness, and be content with such things as ye have – Hebrews 13:5

E. Jesus said, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth – Luke 12:15

F. To Covet is to Lust – Romans 7:7

G. Out of the heart proceeds covetousness, and this defiles the man – Mark 7:18-23

X. Commandments of Men is Vain Worship

A. Matthew 15:19; Mark 7:7

B. Vain repetitions in prayer – Matthew 6:7

XI. Vain Talkers and Babblings

A. Vain words – Ephesians 5:6

B. Strife and vainglory – Philippians 2:3

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- C. Philosophy and vain deceit – Colossians 2:8
- D. Swerved and turned aside unto vain jangling – 1 Timothy 1:6
- E. Vain babblings – 1 Timothy 6:10; 2 Timothy 2:16
- F. Vain talkers and deceivers – Titus 1:10
- G. Foolish questions – Titus 3:8
- H. Unbridled tongue – James 1:26

XII. Christians to Avoid Idolatry

- A. Abstain from pollutions of idols – Acts 15:20
- B. Abstain from meats offered to idols – Acts 15:29; 1 Corinthians 8:7-10
- C. Keep themselves from things offered to idols – Acts 21:25
- D. Not to fellowship with idolaters – 1 Corinthians 5:10-11; 6:9
- E. An idol is nothing in this world – 1 Corinthians 8:4
- F. Learn from Israel – 1 Corinthians 10:7
- G. Flee from idolatry – 1 Corinthians 10:14
- H. Gentile sacrifice to idols is to devils – 1 Corinthians 10:19-23
- I. No fellowship with devils
- J. Cannot drink the cup of the Lord and the cup of devils
- K. Provokes the Lord to Jealousy
- L. Not expedient and not edifying to self and others
- M. Dumb idols – 1 Corinthians 12:2
- N. No agreement – 2 Corinthians 6:16
- O. Turn to God from idols – 1 Thessalonians 1:9
- P. Keep yourselves from idols – 1 John 5:21
- Q. Doctrine of Jezebel and Balaam – Revelation 2:14, 20
- R. Idolaters have their place in the lake of fire – Revelation 21:8

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Lesson 36: The Doctrine of Cain – Jude 1:11

I. Gone in the Way of Cain

- A. Jude 1:10-13
- B. A way of envy
- C. He envied the acceptance of his brother's offering
- D. Hated brethren to the point of death
- E. Hatred
- F. Murder
- G. Persecution
- H. There is a way which seemeth right unto a man, but the ways thereof are the ways of death – Proverbs 14:12
- I. Cain was the first human sinner born and we see the effect of sin – Romans 5:12
- J. Evil works
- K. Wrath and fallen countenance – Genesis 4:5

II. A Way of False Doctrine

- A. He tried to approach God on his own terms rather than God's
- B. Cain offered vegetable (works of his hands) rather than the blood of a lamb – Genesis 4:3; Hebrews 11:4
- C. A religious system that attempts to earn God's favor by works and rituals rather than by God's grace
- D. A religious system that appeals to pride rather than admitting need of a physician
- E. Emphasizes the goodness of man rather than the depravity of man
- F. States man can make his own way to God – many paths to God rather than Jesus Christ – John 14:6
- G. A religion of good works rather than of the blood of the Lamb
- H. Followers of Cain tend to despise the blood of the Lamb and they persecute those who have faith in the Blood.

III. A Way of Wickedness

- A. 1 John 3:11-13
- B. 11 For this is the message that ye heard from the beginning, that we should love one another.
- C. 12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.
- D. 13 Marvel not, my brethren, if the world hate you.

IV. A Way of Lies

- A. "And the LORD said unto Cain, Where is Abel thy brother?" – Genesis 4:9
- B. And he said, I know not.

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- C. Am I my brother's keeper?
- D. God heard the voice of Abel's blood crying unto him from the ground – Genesis 4:10

V. **A Way to Hell**

- A. There is only one way to God – by grace through faith
- B. Faith in the blood
- C. Faith in the blood of Jesus Christ
- D. Without Christ, all are lost
- E. Jude 1:13 – to whom is reserved the blackness of darkness forever

VI. **A Way of Worldliness**

- A. Cain left the presence of God
- B. Hardened
- C. Despairing
- D. Builds a city
- E. He and his descendants try to make a world their own way, without God
- F. His fruit was not acceptable fruit, although it was the best he could offer

VII. **A Way Apart from God --Apostasy**

- A. Cain was cursed – Genesis 4:11
- B. A Fugitive and a Vagabond
- C. To be driven from God – banishment
- D. Cain went out from the presence of the Lord – Genesis 4:16
- E. Children did not know God
- F. As a firstborn son he had no partner in sin, but his children after him had this partnership

VIII. **A Way of Ignorance and Unbelief**

- A. Apart from God means being apart from his blessings
- B. Apart from his understanding
- C. Apart from his word
- D. Abel offered a more excellent sacrifice – Hebrews 11:4
- E. Cain had every opportunity to do right
- F. Parents and brother did right in sacrificing – he had their example

IX. **A Way with the Voice of his Brother's Blood**

- A. Cain did not accept his brother's example
- B. Cain did not follow God's way for acceptance
- C. Cain did not repent although God gave him a chance
- D. He and his seed lived in false religion

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- E. His seed perished without the righteous blood being applied
- F. Cain perished with his brother's blood on his hands
- G. Cain could have been a soul-winner but instead chose his own religion
- H. Hebrews 11:4: By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.
- I. A way without testimony – God does not testify of Cain's gifts – Hebrews 11:4
- J. A way of not being thy brother's keeper – disregard for the care of the souls others

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Lesson 37: The Doctrine of Core

I. The Gainsaying of Core

- A. Jude 1:10-13
- B. Speak evil of things they know not – v. 10
- C. Speak of what they know naturally, as brute beasts
- D. Speak of things that corrupt themselves

II. Gainsaying

- A. Israel was a disobedient and gainsaying people – Romans 10:21
- B. Ye take too much upon you – Numbers 16:3
- C. Sons of Korah did not follow their father's rebellion
- D. God's word is to be obeyed even if one's family does not obey
- E. Korah conspired with Dathan and Abiram – Numbers 16

III. Convincing Gainsayers

- A. Titus 1:9
- B. Holding fast the faithful word as he hath been taught
- C. By sound doctrine
- D. Both to exhort and convince the gainsayers

IV. Definition of Gainsaying

- A. Deny or contradict
- B. Dispute
- C. Speak against
- D. Oppose
- E. To declare untrue or invalid
- F. Refuse to accept as true
- G. Challenge authority
- H. Comes from Greek word *antilogia* – anti-logos – against the word

V. The Gainsaying of Core

- A. Core was a Levite and a cousin to Moses – Exodus 6:18-21
- B. He had influence among the congregation of Israel
- C. He started a rebellion or insurrection against Moses' authority – Numbers 16:2
- D. 250 princes followed
- E. The devil uses men of influence
- F. Moses was a Leader and a Mediator – God's choice
- G. Core thought there are other avenues to do God's work otherwise than God chose

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VI. Lessons of Core

- A. Be cautious with men of influence in the church
- B. Heed Acts 20:30
- C. Be careful as a leader about what you approve of or with whom you associate
- D. These men perished
- E. Fire came down from heaven – Numbers 16:35; 17
- F. God's word is a fire (Jeremiah 23:29) and will judge us if we rebel against it – John 12:48

VII. Jude 1:11 Comparison

- A. Three examples given
- B. Cain ignored the word of God and did his own things
- C. Balaam subtly opposed the word of God
- D. Core outwardly and openly rebelled against the word of God

VIII. Korah, Kore, Core – Same Person

- A. A Grandson of Kohath, son of Levi
- B. Ancestor of sanctuary musicians – 1 Chronicles 6:22

IX. Jude 1:12-13

- A. Spots in your feasts of charity
- B. Feed themselves without fear
- C. Clouds without water
- D. Carried about with winds
- E. Trees whose fruit withereth
- F. Without fruit
- G. Twice dead
- H. Plucked up by the roots
- I. Raging waves of the sea
- J. Foaming out of their own shame
- K. Wandering stars
- L. Blackness of darkness forever reserved for them

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Lesson 38: The Doctrine of Satan

I. Satan in the Bible

- A. Genesis 3:1-14 – first mention of the serpent
- B. Serpent beguiled Eve – 2 Corinthians 11:3
- C. 1 Chronicles 21:1 – first mention of “Satan”: “And Satan stood up against Israel, and provoked David to number Israel.”
- D. Satan among the sons of God – Job 1:6; 2:1
- E. Satan goes to and fro in the earth, and from walking up and down in it – Job 1:7; 2:2
- F. Appears he moves horizontally and vertically
- G. Satan knew of Job and accused him – Job 1:8-12
- H. Used as a curse – Psalm 109:6-20 (see v. 6)
- I. Rebuked of the Lord – Zechariah 3:1-2
- J. Desires worship – Matthew 4:10
- K. He has a kingdom – Matthew 12:16
- L. He tempted the Lord – Matthew 4; Luke 4
- M. Fell as lightening from heaven – Luke 10:18
- N. Entered Judas Iscariot – Luke 22:3
- O. God will bruise Satan under our feet – Romans 16:20
- P. Satan has a synagogue of false Jews – Revelation 2:9
- Q. Satan has a seat where he dwells – Revelation 2:13
- R. He shall be bound 1,000 years – Revelation 20:2
- S. Loosed for a little season – Revelation 20:7
- T. Cast into the Lake of Fire forever – Revelation 20:10

II. Satan’s Attributes Define his Doctrine

- A. Stood up against Israel – 1 Chronicles 21:1
- B. Provoked David to number Israel
- C. Those with the Doctrine of Jezebel know the depths of Satan as they speak – Revelation 2:20-24
- D. Called devil, Satan, serpent, dragon, Lucifer, Beelzebub – Revelation 12:9; 20:2
- E. Beelzebub – chief of devils – Luke 11:15-19
- F. Beelzebub – prince of devils – Matthew 12:24-27; Mark 3:22
- G. Called Lucifer – fallen from heaven – Isaiah 14:12
- H. As a roaring lion seeks to devour – 1 Peter 5:8
- I. Called the god of this world – 2 Corinthians 4:4
- J. Called the prince and the power of the air – Ephesians 2:2

III. Satan’s Doctrine (not exhaustive)

- 1. Adversary – 1 Peter 5:8
- 2. Anti-christ – 1 John 2:18; 4:3
- 3. Beguiles – Genesis 3:13; 2 Corinthians 11:3
- 4. Binder (in this case with sickness) – Luke 13:16

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5. Blasphemer – Revelation 17:3; 2:9
6. Blinder – 2 Corinthians 4:4
7. Buffets – 2 Corinthians 12:7
8. Captive at his will, snares – 2 Timothy 2:26; Luke 4:18
9. Cast down – Revelation 12:10
10. Casts in prison, bondage, captive at his will – Revelation 2:10
11. Confuses – 1 Corinthians 14:33
12. Contended for body of Moses – Jude 1:9
13. Corrupts mind of believers – 1 Corinthians 11:3
14. Creates fear – 2 Timothy 1:7; Revelation 2:10
15. Cursed – Genesis 3:14
16. Damnation – Revelation 20:10
17. Deceiver – Revelation 12:9
18. Defamer, accuser – Revelation 12:10; Job 1:11; 2:5
19. Depths of Satan as they speak – Doctrine of Jezebel – Revelation 2:20-24
20. Desires to sift as wheat – Luke 22:31
21. Despair – Matthew 27:3-5
22. Destroyer – John 10:10
23. Destroys the flesh – 1 Corinthians 5:5; 1 Timothy 1:20
24. Devourer – 1 Peter 5:8
25. Disobedience – Ephesians 2:2
26. Disputer – Genesis 3:4; 1 John 2:22
27. Distract – Matthew 6:22; 1 John 2:16
28. Doubter – Genesis 3:1
29. Enemy – Luke 10:19; Acts 13:10
30. Enters people, along with his devils – Luke 22:3; John 13:27 (only mention of Satan in John); Matthew 12:22, etc.
31. Fills heart to lie to the Holy Ghost – Acts 5:3salonians, Daniel, Peter in Mt. 16
32. Gets an advantage – 2 Corinthians 2:11
33. Has devices – 2 Corinthians 2:11
34. Hinders and delays – 1 Thessalonians 2:18
35. Invader – do not give place to the devil – Ephesians 4:27
36. Killer – 1 John 3:12; John 10:10
37. Offender – Matthew 16:33
38. Persecutor – Revelation 12:13
39. Possessor – John 13:27
40. Power, signs, and lying wonders – 2 Thessalonians 2:9
41. Prince and power of the air, has power – Acts 26:18
42. Proud, over children of pride – Job 41:34
43. Questions word of God – Genesis 3:1
44. Resists – Zechariah 3:1
45. Ruler of kingdoms – Ephesians 6:12
46. Satan over all – Matthew 4; Luke 4
47. Savors not the things of God, but of men – Mark 8:33
48. Spiritual battle, etc. Ephesians 6:10
49. Steals, thief – John 10:10
50. Subtil – Genesis 3:1
51. Takes advantage – 2 Corinthians 2:11
52. Takes away word from the hearts of men – Mark 4:15

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- 53. Tempter – Mark 1:13; 1 Corinthians 7:5
- 54. Unified in his efforts – Mark 3:26
- 55. Wears out the saints – Daniel 7:25
- 56. Wickedness – Ephesians 6:12, 16; 1 John 2:13-14; 3:12; 5:18
- 57. Wily – Ephesians 6:11; 2 Corinthians 2:11

IV. **Spiritual Warfare – Ephesians 6:9-20**

- A. Spiritual Master – Jesus – 6:9-10
- B. Spiritual Power – v. 10, 18
- C. Spiritual Strategies – v. 11
- D. Spiritual Armor – v. 11, 13
- E. Spiritual Enemy – v. 12
- F. Spiritual Warfare – v. 12
- G. Spiritual Defenses – v. 14, 16
- H. Spiritual Offenses – v. 15, 17, 18
- I. Spiritual Cause – vs. 19-20
- J. Spiritual Victory – v. 11, 13

V. **Our Weapons are Mighty**

- A. 2 Corinthians 10:3-6
- B. We do not war after the flesh – v. 3
- C. Weapons of our warfare are not carnal – v. 4
- D. Mighty through God
- E. Pulling down strongholds – idols of the mind
- F. Casting down imaginations – v.5
- G. And every high thing that exalts itself against the knowledge of God
- H. Bringing into captivity every thought to the obedience of Christ
- I. Ready to revenge all disobedience with obedience – v. 6
- J. Resist with spiritual armor – Ephesians 6:10-20
- K. Resist steadfast in the faith – 1 Peter 5:9

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Class 39: Divers and Strange Doctrines

I. Divers and Strange Doctrines

- A. Hebrews 13:9
- B. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.
- C. Divers and strange doctrines “carry about” – led astray, carry along
- D. Greek word *paraphero*
- E. *Para* = close beside + *phero* = to carry
- F. Used by Jesus when praying: “*take away this cup*” (Mark 14:36) and “*remove this cup*” (Luke 22:42). Also used in Jude 1:24: “*carried about of winds*”
- G. Heart to be established with grace
- H. Not with meats
- I. Not profitable

II. Carried Away unto Dumb Idols

- A. 1 Corinthians 12:1-2
- B. 1 Now concerning spiritual gifts, brethren, I would not have you ignorant.
- C. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
- D. Were – past tense, carried away and led

III. Carried Away with Dissimulation

- A. Galatians 2:11-14
- B. 11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.
- C. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.
- D. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
- E. 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?
- F. Verse 13 “carried away” is from Greek *sunapago*, meaning *syn* = with + *apago* = away
- G. Dissimulation – hypocrisy, feigned, phony
- H. Greek *sunupokrinomai*, meaning *sun (syn)* = with + *hupokrinomai* = *hupo (hypo)* = under + *krino* = judge, sue, at law
- I. Let love be without dissimulation – Romans 12:9
- J. Without dissimulation – Greek *anupokritos*, meaning *anu (a, any)* = not + *pokritos (hypokrinomai)* = hypocrisy

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IV. Carried About with Every Wind of Doctrine

- A. Ephesians 4:11-16
- B. 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
- C. 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- D. 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- E. 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
- F. 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
- G. 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.
- H. All men “gifted” to the church (apostles, prophets, evangelists, pastors, and teachers) have the same job description: Perfect the saints, do the work of the ministry, edify the body of Christ.
- I. Reason Jesus gave these men:
 - So the saints would be no more children
 - Tossed to and fro
 - Carried about with every wind of doctrine
 - Be the sleight of men
 - Cunning craftiness
 - Deception
 - Lear to speak in love
 - Grow up into Christ in all things
 - Increase and edifying of the body in love

V. Men to Ask God for Wisdom

- A. James 1:5-8
- B. 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
- C. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
- D. 7 For let not that man think that he shall receive any thing of the Lord.
- E. 8 A double minded man is unstable in all his ways.
- F. A wavering man when asking God for wisdom is like a wave of the sea driven with the wind and tossed.

VI. Beware of False Prophets

- A. 2 Peter 2:1-22

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- B. 1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.
- C. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.
- D. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.
- E. 4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;
- F. 5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;
- G. 6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;
- H. 7 And delivered just Lot, vexed with the filthy conversation of the wicked:
- I. 8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)
- J. 9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:
- K. 10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.
- L. 11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.
- M. 12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;
- N. 13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;
- O. 14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:
- P. 15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;
- Q. 16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.
- R. 17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.
- S. 18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.
- T. 19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.
- U. 20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.
- V. 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.
- W. 22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

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VII. Ungodly Men are Like Waves, Carried About by Winds – Wandering Stars

- A. Jude 1:4-13
- B. 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.
- C. 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.
- D. 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.
- E. 7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.
- F. 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.
- G. 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.
- H. 10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.
- I. 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.
- J. 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;
- K. 13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

VIII. Analysis of Passage Above from Jude

- A. Crept in unawares
- B. Men who are condemned, ungodly, lascivious, deniers of Christ
- C. They shall be destroyed
- D. Judgment of eternal fire
- E. Filthy dreamers, defile the flesh, despise dominion, speak evil of dignities
- F. Speak evil of things unknown
- G. Speak naturally as brute beasts, things that corrupt themselves
- H. Gone in the way of Cain, Balaam, and Core
- I. Spots of feasts of charity, without fear, clouds without water, carried about of winds, withered fruit, no fruit, twice dead, plucked up by the roots
- J. Raging waves of the sea, foaming out their own shame, wandering stars, darkness reserved for them.

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Lesson 40: The Doctrine of Jannes and Jambres

I. Now as Jannes and Jambres withstood Moses

- A. 2 Timothy 3:1-9
- B. Men of corrupt minds (v. 8)
- C. Reprobate concerning the faith (v. 8)
- D. They shall proceed no further (v. 9)
- E. Their folly shall be manifest unto all men

II. These Types Resist the Truth

- A. 2 Timothy 3:8
- B. A mark of Perilous times
- C. Resisting the truth of the gospel – John 8:32; Ephesians 1:13; Colossians 1:5
- D. Resisting the truth of God's word – John 17:17; 2 Corinthians 6:7
- E. Resisting the truth of Jesus Christ – John 14:6
- F. Resist the Spirit of truth – John 14:17; 16:13
- G. Resist the knowledge of the truth – 1 Timothy 2:4; 4:3
- H. False prophets – 2 Peter 2:1-3
- I. Speak evil of the way of truth – 2 Peter 2:2
- J. Many shall follow their pernicious ways – 2 Peter 2:2

III. Coming in the Last Days

- A. Last days perilous times shall come
- B. Men shall be lovers of their own selves
- C. Covetous
- D. Boasters
- E. Proud
- F. Blasphemers
- G. Disobedient to parents
- H. Unthankful
- I. Unholy
- J. Without natural affection
- K. Trucebreakers
- L. False accusers
- M. Incontinent
- N. Fierce
- O. Despisers of good
- P. Traitors
- Q. Heady
- R. High-minded
- S. Lovers of pleasures more than lovers of God
- T. Having a form of Godliness but denying the power thereof
- U. Creep into houses

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- V. Lead captive silly women, laden with sins, led away with divers lusts
- W. Ever-learning and never able to come to the knowledge of the truth

IV. **They shall Proceed No Further**

- A. They shall proceed no further (v. 9)
- B. Their folly shall be manifest unto all men, as with Jannes and Jambres

V. **From Such Turn Away**

- A. 2 Timothy 3:5
- B. Turn away – Greek *apotrepo*
- C. *Apo* = away, from + *trope* = turning
- D. Means turn away, shun, avoid

THE DOCTRINE OF JANNES AND JAMBRES APPLIED 2 TIMOTHY 3:8

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1 This know also, that in the last days perilous times shall come.
2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,
disobedient to parents, unthankful, unholy,
3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of
those that are good,
4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;
5 Having a form of godliness, but denying the power thereof: from such turn away.
6 For of this sort are they which creep into houses, and lead captive silly women laden with
sins, led away with divers lusts,
7 Ever learning, and never able to come to the knowledge of the truth.
8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of
corrupt minds, reprobate concerning the faith.
9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs
also was.

2 Timothy 3:1-9

For Bible-believers who hold that the King James Bible is the inerrant, inspired, complete, and perfect word of God, we are amazed at the wisdom and counsel of God shows us when we examine and believe *the Book*.

There are not many people who hold to this view in respect to the King James Version. Furthermore, people who claim to believe the Bible usually do not refer to any *particular* book that they say is perfect. Many Christians will *say* they believe the Bible is the word of God, but they fail to point to one book they say is inspired. Some say they uphold certain manuscripts or texts as the final authority – but they still will not point to a book they say is perfect and complete. To them, the word of God is contained in a variety of places and one must use scholarship to determine what exactly it is. Of course, depending on who the expert is the opinion differs.

The state of “Christianity” today for the most part is a watered-down version of what we read in the New Testament. We find modernists, liberals, bible critics, and carnal believers who ignore the scriptures. We have so-called “churches” who are married to the world and do whatever is convenient to attract the masses. We find the preaching of hell, sin, holiness, and repentance falling by the wayside. There are too few true Bible-believers and those who obey the word of God.

So we are blessed however when we find a man or a woman who truly believes and stands for the King James Bible. We find the friends of *this Book* in general to be mature, sanctified, biblically educated, faithful, spiritually effective and sound, and practicing soul winners.

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But in the world today, we also find men like *Jannes and Jambres*....

Now as Jannes and Jambres withstood Moses, so do these also resist the truth.

You find these new age “resisters of the truth” in commentaries, bible colleges, modernist churches, and in places that are loved by the world. They can be described with the many words found in verses 2 through 8. They love their own selves, they boast, they are heady and high minded.

When they comment on a passage of scripture, they are quick to correct the inspired writer, or recommend a “better reading” from a corrupt manuscript, or simply change it as they see fit. They have no desire to submit themselves to the word of God. Their practice is to correct the King James Version, and set themselves up as the authority in its place. If something does not make sense to them, they say the word must be wrong and it is in error due to some scribe, translator, manuscript, etc. They simply change the word of God to fit their own thinking.

And like Jannes and Jambres, ***their folly shall be manifest unto all men.***

In verse 8 above, not only do we find textual doctrine as to what to expect, but God wraps this doctrine in a practical example and admonition for those who can see it and learn from it.

What I mean by this is, that not only do we learn from the verse itself, but the verse also shows us this doctrine with a practicality that can be applied to the whole Bible, especially the New Testament. I call it *added revelation*. People like Jannes and Jambres show their folly when challenged by *added revelation*. I write more in respect to this later, but first, we shall learn from what is written; then, we shall learn from its application. I shall explain.

First, and simply, we learn that there are, in these perilous last days, men who are described as follows:

1. They contribute to making the times perilous
2. Lovers of their own selves
3. Covetous
4. Boasters
5. Proud
6. Blasphemers
7. Disobedient to parents
8. Unthankful
9. Unholy
10. Without natural affection
11. Trucebreakers
12. False accusers
13. Incontinent
14. Fierce
15. Despisers of those that are good
16. Traitors
17. Heady
18. Highminded
19. Lovers of pleasures more than lovers of God
20. Having a form of godliness

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21. But denying the power thereof
22. Which creep into houses
23. Lead captive silly women laden with sins, led away with divers lusts
24. Ever learning
25. Never able to come to the knowledge of the truth
26. Resist the truth
27. Men of corrupt minds
28. Reprobate concerning the faith
29. But they shall proceed no further
30. Their folly shall be manifest unto all men

The study alone on the above descriptions is tremendous and valuable. The preaching and teaching on the subject are eye-opening and current. The study would fill many pages. However, for the scope of this paper I should like to examine Paul's phrase "Now as Jannes and Jambres withstood Moses, so do these also resist the truth..."

These are the modern-day bible critics. These men "resist the truth." God's word is truth (John 17:17). Paul warns Timothy of these people. And Bible-believers today should be aware of these types.

This is the first and doctrinal application: Describing the times, who the men are, what they do, what the result of their actions will be, and what our response should be (i.e., "from such turn away").

I should repeat the true Bible-believers should do – **"from such turn away."** We ought not to align ourselves or follow them in any way.

Secondly, Paul "casually" uses the example of Jannes and Jambres. Who were these men?

By Paul's use of these two names he introduces a doctrine of *added revelation* that men like Jannes and Jambres stumble over. We who believe the Bible easily accept the revelation. We simply believe God revealed to us the names of two of the men who resisted Moses.

We know from reading Exodus and other places that these two men are not mentioned. So where did Paul get their names? We assume they were in Egypt. We assume they were two of the sorcerers that contended with Moses to contradict the miracles (plagues). But really all we know is that they resisted Moses, and that they are examples of men in the last days who resist the truth, men of corrupt minds.

So where did Paul get their names and why did he use them? It seems to me that Timothy was somewhat familiar with them because Paul takes for granted that he knew of and understood the example given.

Here are the options to choose from:

- Paul was just making up stuff, and Timothy was privy to the story
- Paul was referring to an "old wives' tale" that many had heard of
- Paul was working strictly from a Jewish tradition and *assumed* it was true
- Paul never wrote this, and that a "zealous scribe" or other Bible corrector added the words
- Paul was writing under inspiration of God, and God revealed or confirmed the names to him – hence, *added revelation*.

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Where did Paul find the names of these Egyptian sorcerers? Furthermore, why did he use these names?

Shall we read what the commentators say? [I have added emphasis for the reader.] As you read, notice how the traditions regarding these men appear so man-made.

Ellicott's Commentary says this:

The names "Jannes" and "Jambres," though not given in the sacred text, are preserved in the oral **tradition** of Israel. The names are found in the **Targum of Jonathan** on Exodus 7:11; Exodus 22:22. These **traditions** relate how these men were **sons of Balaam**, and in the first instance were the **instructors of Moses**, though subsequently his enemies and opponents. One **legend** mentions them as perishing in the catastrophe when the **waves of the Red Sea overwhelmed the armies of Egypt**; another tradition speaks of their having met their death in the slaughter after the **worship of the golden calf**, the making of which they **advised**. It was their prophetic words, so say these **legendary histories**, which, foretelling the birth of Moses, **induced Pharaoh to give this order for the destruction of the Jewish children**. The later Jews distorted the names into John and Ambrose.

I am curious how these two men could even be considered sons of Balaam. We read of Balaam the son of Beor in Numbers 22 when the children of Israel were traveling through Moab. He was hired by the Moabite king Balak to curse Israel (Joshua 24:9). Israel was close to the end of their forty years of wandering, shortly before the death of Moses.

Moses was about eighty years old when he led the exodus, which I presume would make his instructors in Egypt older than Moses. If they were the sons of Balaam, they would be at least in their nineties when they withstood Moses. Then forty years later we see Balaam hired to curse Israel, making Balaam 150 years old at best if he were the magicians' father. To me, the numbers do not add up.

Benson's Commentary says this:

Some **ancient writers** speak of these persons as the **chief of Pharaoh's magicians**, whose names, though not recorded by Moses, yet being handed down by **tradition**, are preserved in **Jonathan's Chaldee Paraphrase** on Exodus 7:11....

Barnes' Notes on the Bible says this:

The names of these two men are not elsewhere mentioned in the Bible. They are **supposed** to have been two of the magicians who resisted Moses (Exodus 7:11, et al.), and who opposed their miracles to those of Moses and Aaron. It is **not certain where the apostle obtained their names**; but they are **frequently mentioned by the Hebrew writers**, and also by other writers; so that there can be no reasonable doubt that their names were **correctly handed down by tradition**. Nothing is more **probable** than that the names of the more distinguished magicians who attempted to imitate the miracles of Moses, would be **preserved by tradition**; and though they are not mentioned by Moses himself, and the Jews have told **many ridiculous stories respecting them**, yet this should not lead us to doubt the **truth of the tradition** respecting their names. A full collection of the Jewish statements in regard to them may be found in Wetstein, in loc.

They are also mentioned by Pliny, Nat. Hist. 30:7; and by Numenius, the philosopher, as quoted by Eusebius, 9:8, and Origen, against Celsus, p. 199. See Wetstein. By the rabbinical writers, they are sometimes mentioned as Egyptian magicians who opposed Moses in Egypt, and sometimes as the

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sons of Balaam. The more common account is, that they were the princes of the Egyptian magicians. One of the Jewish rabbins represents them as having been **convinced by the miracles of Moses, and as having become converts to the Hebrew religion.** There is no reason to doubt that these were in fact the leading men who opposed Moses in Egypt, by attempting to work counter-miracles. The point of the remark of the apostle here, is, that they resisted Moses by attempting to imitate his miracles, thus neutralizing the evidence that he was sent from God. In like manner, the persons here referred to, opposed the progress of the gospel by setting up a similar claim to that of the apostles; by pretending to have as much authority as they had; and by thus neutralizing the claims of the true religion, and leading off weak-minded persons from the truth. This is often the most dangerous kind of opposition that is made to religion.

Jamieson-Fausset-Brown Bible Commentary says:

Jannes ... Jambres—**traditional** names of the Egyptian magicians who resisted Moses (Ex 7:11, 22), derived from “the unwritten teaching of the Jews” [Theodoret]. In a point **so immaterial** as the names, where Scripture had not recorded them, **Paul takes the names** which **general opinion** had assigned the magicians. Eusebius [Preparation of the Gospel], quotes from Numenius, “Jannes and Jambres were sacred scribes (a lower order of priests in Egypt) skilled in magic.” Hiller interprets “Jannes” from the Abyssinian language a trickster, and “Jambres” a juggler” (Ac 13:8).

So, since scripture (i.e., Exodus) did not record the names, Paul must have gotten them from general opinion. Obviously, I disagree with this view. I say, inspired scripture *has* recorded their names in 2 Timothy 3:8.

Gill's Exposition of the Entire Bible says this:

Now as Jannes and Jambres withstood Moses,... These were not Jews, who rose up and opposed Moses, as Dathan and Abiram did, as some have thought; but Egyptian magicians, the chief of those that Pharaoh sent for, when Moses and Aaron came before him, and wrought miracles; and who did in like manner by their enchantments, Exodus 7:11 upon which place the **Targum of Jonathan** has these words: “and Pharaoh called the wise men and the magicians; and Janis and Jambres, the magicians of the Egyptians, did so by the enchantments of their divinations.”

And the same **paraphrase** on Exodus 1:15 calls them by the same names; and this shows **from whence the apostle had these names**, which are not mentioned in any place in the Old Testament; namely, from the **traditions and records of the Jews**, with which he was well acquainted: **there is no need to say he had this account by divine revelation**, for some of the Heathens had knowledge of this story some such way. Numenius; the philosopher, speaks of Jannes and Jambres as Egyptian scribes, and famous for their skill in the magic art; and who opposed themselves to Moses when the Jews were driven out of Egypt (l). Pliny also makes mention of Janne and Jotape as magicians; though he wrongly calls them Jews, and places Moses with them (m), as Jannes likewise is by Apuleius (n). It is commonly said by the Jews (o), that these were **the two sons of Balaam**, and they are said to be the chief of the magicians of Egypt (p); the latter of these is called in the Vulgate Latin version Mambres; and in some Jewish writers his name is Mamre (q) by whom also the former is called Jochane or John; and indeed Joannes, Jannes, and John, are the same name; and R. Gedaliah (r) says, that their names in other languages are John and Ambrose, which is not unlikely. Mention is made of the sons of Jambri in the Apocrypha:

“But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.” (1 Maccabees 9:36)

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whom **Josephus** (s) calls the **sons of Amaraeus**. These are said to be the persons that told Pharaoh, that a child should be born among the Israelites, by whom the whole land of Egypt should be destroyed, and which was the reason of Pharaoh's giving such a charge to the Hebrew midwives (t); **also the making of the golden calf is ascribed to them** (u); for, according to the Jews, they **afterwards became proselytes**; but these things are not to be depended on: however, certain it is, that they withstood Moses by their enchantments, and hardened Pharaoh's heart, so that, for a while, he would not let the children of Israel go. Now between these magicians, and the Papists before described, there is a very great agreement; as these men were Egyptians, so the Papists may be called, since Rome is spiritually called Sodom and Egypt, Revelation 11:8 as the one were, so the other are idolaters, who worshipped devils, idols of gold, silver, brass, stone, and wood, Revelation 9:20 and both sorcerers, using the magic art; Revelation 9:21 and they both pretended to miracles; though what they did were no other than lying wonders, 2 Thessalonians 2:9 and both agreed to keep the people of God in bondage, as much, and as long as they could: and particularly, as the magicians of Egypt withstood Moses,

If we trust the above, we should say Paul did not have the account by divine revelation. Maybe Paul learned this before, and maybe he did not. Regardless, we know God inspired his writing of it, making it true, and now *given to us* by divine revelation. The tradition in respect to the names is confirmed to be true by God. As a side note, I do like the statement the commentator gave in the last sentence.

Expositor's Greek Testament says this:

The apostle now returns from the γυναικάρια to their seducers, whom he compares to the magicians who withstood Moses and Aaron, both in their hostility to the truth and in their subsequent fate. **St. Paul is the earliest extant authority for the names; but of course he derived them from some source, written (Origen), or unwritten (Theodoret), it is immaterial which. But the former theory is the more probable.** The book is called by Origen (in Matt. p. 916, on Matthew 27:8), Jannes et Mambres liber, and is perhaps identical with Pœnitentia Jamnis et Mambrae condemned in the Decretum Gelasii. Pliny, whose Natural History appeared in A.D. 77, mentions Jannes along with Moses and Lotapis (or Jotapis) as Jewish Magi posterior to Zoroastes (Hist. Nat. xxx. 1). He is followed by Apuleius, Apol. c. 90. Numenius (quoted by Eusebius (Prep. Ev. ix. 8) mentions Jannes and Jambres as magicians who resisted Moses. In the Targ. of Jonathan on Ex. vii. 11, the names are given as יָנִים וַיַּמְבְּרִים, Janis and Jamberes; but in the Talmud as יְחֻנָּה וַמְרֵה, Jochana and Mamre. It is generally agreed that Jannes is a form of Jochanan (Johannes), and that Jambres is from the Hiphil of מָרָה to rebel. For the legends associated with these names, see art. in Hastings' D. B.

Origen Adamantius lived approximately 184 – 253 AD. Theodoret lived approximately 393-458 AD. With this being said, they could not have known from where Paul learned the names, for our brother Paul lived approximately 5 – 67 AD.

Meyer's NT Commentary says:

Further description of the heretics: ὁν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ] Paul here compares the heretics to the Egyptian Magi who are mentioned in Exodus 7. but not named. **Origen** (Tract. 35 in Matt.) **thinks** that the apostle extracted them from a liber secretus which bore the title "Jamnes et Mambres." That is, however, **doubtful; Theodoret's** supposition is **more probable**: τὰ μέντοι τούτων ὀνόματα οὐκ ἐκ τῆς θείας γραφῆς μεμάθηκεν ὁ θεῖος ἀπόστολος, ἀλλ' ἐκ τῆς ἀγράφου τῶν Ἰουδαίων διδασκαλίας. The names were a part of Jewish tradition from which they passed into the Talmudic and other Jewish writings; see Targum Jonathan, Exodus 7:11; Exodus 22:22. Even the Pythagorean Numenius in the second century mentioned them, as Origen

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(Contra Celsum, iv.) and Eusebius (Praep. Evangel. ix. chap. 8) inform us. “According to **Jewish tradition**, they are said to have been the sons of Balaam, and at first the teachers of Moses, but afterwards his chief opponents, and to have perished at last with the Egyptian army in the Red Sea;” see Heydenreich and Wetstein on this passage.

So where did Paul derive his source? One commentator says Origen’s opinion is more probable than Theodoret’s. The next commentator says Theodoret’s opinion is more probable than Origen’s. Which one is right?

The Pulpit Commentary says this:

Verse 8. - And **like** for now, A.V.; **withstand** for resist, A.V.; **corrupted in mind** for of corrupt minds, A.V. And; but would be better. Jannes and Jambres; the traditional names of the magicians who opposed Moses; and, **if Origen can be trusted**, there was an apocryphal book called by their names. But Theodoret ascribes their names to an unwritten Jewish tradition. Their names are found in the **Targum of Jonathan** on Exodus 7:11; Exodus 22:22; and are also mentioned, in conjunction with Moses, with some variation in the name of Jambres, by **Pliny** (‘Hist. Nat.,’ 31:2), who probably got his information from a work of **Sergius Paulus** off magic, of which the materials were furnished by **Elymas the sorcerer** (Acts 13:6-8). Withstood (ἀντέστησαν); the same word as is used of Elymas in Acts 13:8 (so ch. 4:15 and elsewhere). Corrupted in mind (κατεφθαρμένα τὸν νοῦν); elsewhere only in 2 Peter 2:12, in the sense of “perishing,” being “utterly destroyed,” which is the proper meaning of καταφθείρωμαι. Here in a moral sense κατεφθαρμένοι τὸν νοῦν means men whose understanding is gone, and perished, as διεφθαρμένος τὴν ἀκοήν means one whose hearing has perished - who is deaf.

The above just changes words in the A.V. and adds a lot of confusion. By the way, Origen *cannot* be trusted.

We could continue, but the above are more than sufficient to show the directions that the commentators take.

In contrast, we who believe the Bible understand the following:

First, we know that *Jannes* and *Jambres* are names supplied by the Holy Ghost himself, inspired by God the Father. Whether or not tradition speaks to these, or how it speaks to these, does not make the tradition correct in all its assumptions.

Secondly, that whether Paul was taught it or read it, God confirmed these were truly the men who withstood Moses.

Thirdly, when a writer of a New Testament book writes something, we are sure it is true and trustworthy, and inspired by God himself.

Interestingly, in Titus 1:10-14, Paul says:

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

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12 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

Notice the apostle is aware and warns of “vain talkers and deceivers, specially they of the circumcision.” He then proceeds to quote a “Cretian prophet,” saying this is a true witness. He also warns Titus against giving heed to Jewish fables.

Knowing what Paul wrote to Titus, it is very unlikely he would use the story of Jannes and Jambres simply because it was Jewish tradition – written or otherwise. Paul was aware the Jews were vain talkers and deceivers. Paul was not deceived by Jewish fables. In Crete, they were known to be “always liars, evil beasts, slow bellies.”

When Paul mentions Jannes and Jambres – unless he talked to Moses directly – they were either mentioned in tradition learned by Paul, maybe passed down from Moses or Aaron; or that God himself revealed their names to Paul.

Either way, Paul would not have used their names unless he was guided by the Spirit of truth (John 14:17; 15:26; 16:13), regardless of how well-known the tradition may have been. Simple tradition was insufficient for Paul to accept as true knowing how deceitful the Jews were. He wrote that “... evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Timothy 3:13). Furthermore, he commanded Timothy to “... continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ...” (2 Timothy 3:14).

Paul was a man who considered truth and accuracy indispensable – read 1 Timothy 2:7: “Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.”

And so, through the Holy Ghost and the Apostle Paul, we have been given *added revelation*.

This doctrine of *Added Revelation* is found in many places in the New Testament. And in these places, you will find the commentators – as Jannes and Jambres – tend to stumble.

This reminds me of when Jesus said to the scribes and Pharisees in Matthew 23:

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

When commenting on Jannes and Jambres, how many commentators reveal they are like Jannes and Jambres? They witness unto themselves they are like them.

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Did any of the commentaries we read lift up the Apostle Paul or the inspiration of the scriptures? Did any point out that the word of God is true and can be trusted? Did any mention how God confirmed his inspiration to the words of Paul?

Throughout the New Testament we will find places that God says something that we have to *first trust his word* before we can truly understand.

I shall provide a few examples:

Matthew 4:4:

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Jesus uses the word “*word*” although not found in Deuteronomy 8:3. Jesus *added* to the Old Testament verse. Since Matthew was written in Greek, we now have an example of a translation being inspired by God himself, and even with the addition of a word.

Matthew 12:40:

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Jonah calls this “a great fish” (Jonah 1:17). Our Savior, because he is God manifest in the flesh, reveals to us what kind of fish swallowed Jonah. He also confirms Jonah’s account was not hyperbole.

Matthew 27:8-10

8 Wherefore that field was called, The field of blood, unto this day.
9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;
10 And gave them for the potter's field, as the Lord appointed me.

Matthew says Jeremiah spoke this prophecy, but we do not find it written in the Old Testament. We will have to trust he spoke these words. Zechariah makes a similar mention, but is that what Matthew refers to? Somebody is wrong if that is the case. Whom shall we blame? Matthew?

Matthew 23 :34, 35

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

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35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Zechariah 1:1 says he is the son of Berechiah, but we do not read how he was killed. There is a Zechariah killed in 2 Chronicles 24:20-22, but he is the son of Jehoida, and was killed in the court of the house of the Lord.

We will have to trust Jesus' words.

Acts 8:30-33

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

Comparing Isaiah 53:7, 8 we see the words lamb and sheep reversed. Luke says it was scripture. Luke says it was Isaiah. But why is it not matching? Was it a corrupt version? Did Luke just paraphrase loosely? Is the Masoretic Text wrong (and the KJV) and the LXX correct?

Psalms 40:6

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Hebrews 10:5

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

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

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

The phrase in Hebrews that says, "but a body hast thou prepared for me" is not found in the Old Testament Masoretic Text but is found in the LXX. The KJV (following the MT) says, "mine ears hast thou opened."

Just about every version, Catholic, foreign, modern or old speaks of ears, except Coverdale and Matthew Bibles. Supposedly they use the LXX for their text.

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What was Paul thinking when he wrote Hebrews 10:5. Was he repeating the LXX from rote memory? [This author contends the LXX was not written until the fourth century.] If we say the KJV text is inspired – which it is – then Paul is writing in Greek how he understood the verse. Although the Psalm and the Epistle to the Hebrews do not match, we readily grant both are inspired, and Paul translated the passage accurately under inspiration of God.

In all these examples we who believe the Bible must operate from the view that the word is God is perfect and correct even if we at first do not fully understand. We do not change words. We do not blame writers. We do not add wild excuses.

We will learn the truth and reasons *if* we first accept the reading as correct. If we reject the correctness of the text, we will come up with a reasoning worthy of Jannes and Jambres.

Then, just as we allow Jesus to *add to* or *change* the word of God, and we say he has the right to do it, since he is God and he is the Author (Matthew 4:4; 12:40, etc.); we allow the same privilege to the other writers of the New Testament (Paul, Luke, etc.). We say the translation of the Old Testament (Hebrew) as shown in the New Testament (Greek) is first an *inspired translation*, and second, it does *not* have to match the Old Testament. The writers, under the inspiration of the Holy Ghost, wrote the New Testament *as they were directed* by the Holy Ghost. If references to the Old Testament do not match exactly, they have that liberty and privilege just as Jesus does. And if the writers introduce *added revelation*, we accept this as true and inspired of God.

Next, there are the considerations of the Masoretic versus the LXX – the first being Jewish-preferred Old Testament and the other the Greek translation of the Old Testament being *Christian-preferred*. There are many who say the messianic references in the Septuagint (LXX) are stronger and match better the New Testament. These say the Masoretes, who rejected Christ as the Messiah, made changes – or used texts that had been changed – to remove messianic references in the Old Testament. Oft-quoted Justin Martyr (100-165 AD), wrote in his Dialogue with Trypho the Jew:

But I am far from putting reliance in your teachers, who refuse to admit that the interpretation made by the seventy elders who were with Ptolemy of the Egyptians is a correct one; and they attempt to frame another. And I wish you to observe, that they have altogether taken away many Scriptures from the translations effected by those seventy elders who were with Ptolemy, and by which this very man who was crucified is proved to have been set forth expressly as God and man, and as being crucified, and as dying. (Chapter LXXI)

However, when one realizes Justin Martyr was later venerated as a saint by the Catholics, and that the Catholics' *Codex Vaticanus* has for its Old Testament the Septuagint, we can see who the “Christians” are who prefer the LXX over the Masoretic text.

Ruth Magnussen Davis writes in her *The LXX and the MT in Protestant Bibles* chapter 17:

The Masoretes: From feast to fast

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When the rabbis saw that the Septuagint had become the Christian Bible, and that it demonstrated Christ's messiahship, they abandoned it. Late in the first century they began to openly discredit it as an inferior translation. They also began to rewrite history.

Although the LXX had been accepted by the Jewish religious authorities for centuries, the rabbis made it appear as if it had always been considered a national disgrace. The Talmud, an early medieval collection of Jewish laws and traditions, says, "Cursed is the day when the seventy Elders translated the Law into Greek for the Egyptian king. This day is similar to that, when Israel made the golden calf."⁵ [Talmud, quoted in Bishop Nathanael Lvov, "About the Holy Bible," www.orthodoxphotos.com/readings/bible2/septuagint. Accessed June 21, 2019.] A three-day fast was established to mourn the making of the LXX.⁶ [The rabbis added this fast to their annual Tenth of Tevet fast. According to a modern Jewish source the primary purpose of the fast was to mark "'the beginning of the end' of the first Temple. Nebuchadnezzar, the wicked King of Babylonia, besieged Jerusalem. The Holy City had no food or water, and the weakened Jewish soldiers were unable to protect the city any longer. This siege began on the tenth day of the month of Tevet. To mark the start of the downfall of Jerusalem, the prophets enacted this as a day of fasting and mourning." <https://www.aish.com/jl/jewish-law/dailyliving/41-Rabbinic-Fast-Days.html>. Accessed June 22, 2019.] Even today a *selichot* or liturgical poem is recited at the beginning of the fast to remember the tragedy. From a modern rabbinic website:

"I recall with distress that which befell me; with three blows He struck me this month ... He surrounded me on the eighth day with darkness, left and right. Behold, all these three [days] are established as a fast, for the Greek king forced me to write in the Greek religion." (Opening of Selichot for the Tenth of Tevet)

Why, then, did our Sages introduce a fast day when the Torah was translated into Greek? The translation of the Torah itself and its vast literature may be a necessity, and is of wonderful benefit to many, but that alone makes it worthy of fasting and lamentations. How could it be that Jews do not care to learn the language of our people, the language with which G-d communicated to Moshe, the language used by G-d to create the world? ⁷ [Rabbi Jay Kelman, torahinmotion.org., "The Fast of the Eighth of Tevet: Lost in Translation," www.torahinmotion.org/discussions-and-blogs/fast-eighth-tevet-lost-translation, 2014. Accessed June 21, 2019. It appears that this fast sometimes extends three days, from the Eighth to the Tenth of Tevet.]

This implies that a fast day was established in the third century B.C. to lament the Greek translation. This same author demonized the publication of the LXX as a "historical disaster [when] darkness descended to the world for three days," and claimed there was a "link between the Torah in the vernacular and the plagues of Egypt."⁸ [Ibid., <https://www.torahinmotion.org/discussions-and-blogs/asara-btevet-torah-translation>, 2012.] Therefore, just as the Jewish leaders rejected their Messiah, so they also rejected their own biblical witness of him. By the ploy of making Hebrew a holy language, they distanced themselves from the LXX. But that does not change the fact that they accepted it before Christ came.

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The question is, do we want an Old Testament that is in Greek that certain Christians prefer, or an Old Testament in Hebrew that the conservative Jews (who reject Christ) prefer?

Allow me to help answer the question for the reader:

1. God promises in Psalm 12:6, 7 to forever preserve his purified word. To what was God referring? To the Hebrew scriptures, no doubt. Note the verses:

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

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

2. Towards the end on 2 Timothy chapter 3, after speaking of Jannes and Jambres, Paul writes this to Timothy in verses 15-17

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

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

17 That the man of God may be perfect, thoroughly furnished unto all good works.

Here Paul mentions that timothy had access to the scriptures, and that through them one can learn to believe in Jesus Christ (see also John 5:39). To which scriptures was he referring – Hebrew or Greek? Paul goes on to say that “all scripture is given by inspiration.” That means the scripture originated – i.e., *given* – by inspiration. We know the scriptures originated (were given) in the Hebrew language.

3. Jesus said in Matthew 11:13, “For all the prophets and the law prophesied until John.” This shows a continual existence of the writings of Moses (in Hebrew) and the prophets (Hebrew) up to the time of Jesus. I cannot accept that Jesus or the apostles quoted a Greek translation of the Old Testament. The Lord also said in Luke 16:16, 17: “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 **And it is easier for heaven and earth to pass, than one tittle of the law to fail.**”

Jesus said that one “tittle” of the law (obviously speaking of Hebrew) shall not fail. We know Jesus had and used the Hebrew scriptures. Jesus also said in Matthew 5:18: “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” This promise is in respect to the Hebrew scriptures

4. In respect to the Greek Septuagint, there are differing opinions. Some say the Old Testament was adjusted to match the New Testament when it was put into Greek. This, of course, means the LXX was made after the first century.

Even with many people saying the LXX was made before Christ, *the earliest* extant Greek Old Testament is found in *Vaticanus* (b), which is a corrupt translation made in the fourth century AD. So, they have no proof of a B.C. LXX, just people saying it is so.

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5. Lastly, God's people – the Jews – venerated the Old Testament. It is difficult to accept that *some Jews* would alter their scriptures just to make Jesus's prophecy false, and then this corrupted version of the Old Testament would then become the *only available version*; then, this corrupt version would be adopted by the gnat-straining, preservation-minded, Masoretes (6th – 10th century AD); and that they would be so extremely careful to preserve it until today. Then we find the King James translators – who were exceptionally brilliant – choosing this text while having the Septuagint as another choice. This proposal is hard to accept considering Jesus' promise in respect to every jot and tittle. I shall say that not all prophecies in the Old Testament have been fulfilled, so nothing shall pass from it until then (at least).

I think the conclusion is obvious. Bible believers will stick with the old King James Version and turn away from those who resist the truth.

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Lesson 41: Adorning the Sound Doctrine of Christ

I. Speak Things which Become Sound Doctrine

- C. Titus 2:1-15
- D. In all things showing thyself a pattern of good works – v. 7
- E. Uncorrupt doctrine
- F. Gravity
- G. Sincerity
- H. Sound speech, that cannot be condemned
- I. The grace of God that bringeth salvation hath appeared unto all men – v. 11
- J. Teaching to deny ungodliness and worldly lusts – v. 12
- K. Live soberly
- L. Live righteously
- M. Live godly in this present world
- N. Looking for the blessed hope and glorious appearing of the great God and our Savior Jesus Christ – v. 13
- O. Who gave himself for us, to redeem us from all iniquity, purify to himself a peculiar people, zealous of good works
- P. These things speak, exhort, and rebuke with all authority – v. 15
- Q. Let no man despise thee.

II. Aged Men

- A. Titus 2:2
- B. Aged men to be sober
- C. Grave
- D. Temperate
- E. Sound in faith
- F. Sound in charity
- G. Sound in patience

III. Aged Women

- A. Titus 2:3-5
- B. Behavior as becomes holiness – v. 3
- C. Not false accusers
- D. Not given to much wine
- E. Teachers of good things

IV. Teach the Young Women

- A. Titus 2:4-5
- B. Teach young women to be sober – v. 4
- C. To love their husbands

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- D. To love their children
- E. To be discreet – v. 5
- F. Chaste
- G. Keepers at home
- H. Good
- I. Obedient to their husbands
- J. That the word of God be not blasphemed

V. **Young Men**

- A. Titus 2:6
- B. Exhort to be sober minded

VI. **Servants**

- A. Titus 2:9-10
- B. Obedient to their own masters
- C. Please them well in all things
- D. Not answering again
- E. Not purloining
- F. Showing all good fidelity
- G. Adorning the doctrine of God in all things

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Lesson 42: The Doctrine of Baptisms

I. Doctrines of Baptisms part of the Doctrine of Christ

- A. Hebrews 6:1-3
- B. Part of the first principles of the oracles of God (Hebrews 5:12) and the principles of the doctrine of Christ
- C. These *Baptisms* are to be learned, obeyed, and then we move on to perfection
- D. We leave them – not as teachable doctrine to others – but to mature in other things
- E. They are the “basics” of Christ’s Doctrine. We learn them similarly as we learn the basics in elementary school – reading, writing, and arithmetic – so we can go on to calculus, composition and rhetoric, and all other kinds of study.
- F. Baptisms – plural, more than one.
- G. See also Lesson 16.

II. Baptism is Not Part of the Gospel

- A. Paul was sent to preach the gospel, not to baptize – 1 Corinthians 1:17
- B. Baptism not part of the gospel
- C. Gospel declared in 1 Corinthians 15:1-4
- D. 1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
- E. 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
- F. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
- G. 4 And that he was buried, and that he rose again the third day according to the scriptures:
- H. Gospel is the death, burial, and resurrection of Jesus Christ
- I. Baptism pictures this but is not part of salvation
- J. Baptism is not part of the Gospel, but comes after the Gospel for when a person is saved – Mark 16:15-16, etc.

III. John’s Baptism with Water

- A. John’s baptism was the baptism of repentance for the remission of sins – Matthew 3:11
- B. John was the forerunner to Christ and prepared his way – Matthew 3:3; 11:10
- C. John baptized so people would believe on Jesus when he came after – Acts 19:4
- D. John was a man sent from God – John 1:6
- E. John knew his authority came from Jesus – I have need to be baptized of thee – Matthew 3:14
- F. John knew Jesus must increase – John 3:30
- G. John knew Jesus was the Lamb of God – John 1:29

IV. Jesus’ Baptism with Water

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- A. Jesus baptized more disciples than John – John 4:1-3
- B. Jesus himself did not baptize but his disciples – John 4:2
- C. Jesus transferred authority to baptize to his disciples
- D. Jesus commanded baptism as part of the Great Commission – Matthew 28:18-20
- E. Jesus baptism is in the name (singular) – meaning authority – of the Father, and of the Son, and of the Holy Ghost.
- F. Baptism in the Name of the Father – shows being set in a church – see 1 Corinthians 12:13; 18; 28 – the body is the local church – v. 26-27; Acts 2:41, 47
- G. Baptism in the Name of the Son – shows the Gospel – the death, burial and resurrection – 1 Corinthians 15:1-4; Romans 6:3-4; Galatians 3:27
- H. Baptism in the Name of the Holy Ghost – shows receiving and being sealed with the Holy Ghost – 2 Corinthians 1:22; Ephesians 1:13-14; 4:30; John 1:33; Acts 10:47
- I. We baptize in the *name* (authority) of the Lord (Acts 8:16; 10:48; 19:5), but we say, “in the name of the Father, and of the Son, and of the Holy Ghost.”
- J. Some Pentecostal groups say “in the name of the Lord” when they immerse people, but this is an incorrect understanding of Acts – see also Acts 9:29; 1 Corinthians 6:11; Colossians 3:17; James 5:14; Acts 10:43, etc.
- K. Pictures the gospel – the death, burial, and resurrection of Christ – see Romans 6:3-4; Colossians 2:12
- L. This baptism is an answer of a good conscience toward God – 1 Peter 3:21
- M. Baptists say that water baptism and the Lord’s Supper are the two main ordinances of the church. Both of these can only be carried rightly if the church is always a local church.

V. **Jesus’ Baptism with the Holy Ghost**

- A. Mentioned by John Baptist – Matthew 3:11
- B. Jesus sends, seals, and abides in us by the Holy Ghost
- C. See Lesson 18, Section X *The Ministry of the Holy Ghost*
- D. Baptism and filling are equivalent – see Acts 1:5 and 2:4
- E. Believers are sealed until the day of redemption with the Holy Ghost when they believe – Ephesians 1:13; 4:30
- F. The Holy Ghost is the earnest of our inheritance – Ephesians 1:14
- G. Before the door of salvation was opened to the Gentiles (Acts 10), the apostles laid hands on believer for them to receive the Holy Ghost – Acts 8:18

VI. **Jesus’ Baptism with Fire (judgment) – Matthew 3:11**

- A. Mentioned by John Baptist – Matthew 3:11
- B. This is hell fire or the lake of fire, not the fire of zeal or miracle working – see Matthew 3:12 – unquenchable fire to burn up the chaff
- C. Hell fire – Matthew 5:22; 8:9; Mark 9:47
- D. Lake of Fire – Revelation 19:20; 20:10-15; Jude 1:7
- E. Jesus is the Final Judge – John 5:22

VII. **Jesus’ Baptism of Suffering**

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- A. Matthew 20:22-23
- B. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.
- C. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.
- D. The cup of God's judgment on sin and the baptism of suffering – being crucified and buried and rising from the dead.
- E. Jesus suffered – Matthew 16:21; Acts 17:3; 26:23; Hebrews 2:9-10; 1 Peter 2:21; etc.
- F. Philippians 3:10: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;"
- G. Pictured in water baptism

VIII. **The Great Commission Baptism**

- A. This is water baptism in the name of the Father, and of the Son, and of the Holy Ghost.
- B. Baptism in the Name of the Father – shows being set in a church – see 1 Corinthians 12:13; 18; 28 – the body is the local church – v. 26-27; Acts 2:41, 47
- C. Baptism in the Name of the Son – shows the Gospel – the death, burial and resurrection – 1 Corinthians 15:1-4; Romans 6:3-4; Galatians 3:27
- D. Baptism in the Name of the Holy Ghost – shows receiving and being sealed with the Holy Ghost – 2 Corinthians 1:22; Ephesians 1:13-14; 4:30; John 1:33; Acts 10:47

IX. **A Church should Only have One Baptism**

- A. Ephesians 4:3-6
- B. 3 Endeavouring to keep the unity of the Spirit in the bond of peace.
- C. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling;
- D. 5 One Lord, one faith, one baptism,
- E. 6 One God and Father of all, who is above all, and through all, and in you all.
- F. Scriptural churches should not receive baptisms from non-scriptural churches
- G. Scriptural Baptist churches should not receive baptisms from other denominations (called *Alien Baptism*).
- H. Scriptural Baptist Churches should not receive baptisms from non-scriptural Baptist churches – i.e., free-will, hard-shell, Calvinistic, modernist, etc.
- I. Accepting Alien Baptism declares by practice (doctrine) that both churches are equal in authority and correctness.
- J. Believers should not seek baptism. Instead, the leadership of the church is commanded to do the work – evangelize and baptize.
- K. A lot of problems can arise when a new believer seeks someone to baptize him.

X. **The Required Elements for Scriptural Baptism**

- A. Four essential elements are required to have *scriptural* (i.e., regular or valid) baptism.

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- B. **First** – A Scriptural Candidate. This is a person who is saved and gives credible evidence that he is saved.
- C. **Second** – A Scriptural Administrator. This is a church authorized man who baptizes rightly. Only New Testament churches have the authority to baptize, and they authorize men to do this work – Matthew 28:16
- D. **Third** – A Scriptural Action. This means the candidate is baptized in the name of the Father, and of the Son, and of the Holy Ghost. The candidate is set into the membership – 1 Corinthians 12:13, 18, 28. The candidate “walks in newness of life” and behaves according the expectations of the church covenant.
- E. **Fourth** – A Scriptural Mode. Immersion in water, in the name of the Father and of the Son and of the Holy Ghost.

XI. A Pattern to Follow

- A. At Historic Baptist Church, we follow a pattern when we baptized. We teach this to our men, and they carry on the pattern.
- B. Sent men should follow a similar pattern, submitting to their own church’s authority and leadership.
- C. Private time beforehand so the candidate can be questioned as to salvation and so that he understands the meaning of salvation.
- D. At the time of baptism, the preacher leads him into the water (both get in the water) – Acts 8:38.
- E. The preacher asks for a confession of the candidate’s faith in Christ: “Do you believe Jesus Christ died for your sins according to the scriptures, and that he was buried, and that he rose again the third day from the dead? Are you trusting him, and him only for your salvation? The candidate answer affirmative to both questions.
- F. The preacher then says: “By the authority invested in me by Historic (or other) Baptist Church, and upon the confession of thy faith in the Lord Jesus Christ, I now baptize thee my brother, in the name of the Father, and of the Son, and of the Holy Ghost”
- G. He then prepares to immerse the subject saying: “Buried with him in the likeness of his death” (and the preacher puts the person under the water backwards and raises him up again, saying:); and raised in the likeness of his resurrection, to walk in newness of life.”
- H. “and the people say, Amen.”

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Lesson 43: The Doctrine of the Lord's Supper

I. Jesus Commanded his Church to Observe the Lord's Supper

- A. Luke 22:17-20
- B. This do in remembrance of me – v. 19
- C. 1 Corinthians 11:25
- D. This do ye, as oft as ye drink it, in remembrance of me

II. It is the Communion of the Blood and Body of Christ

- A. 1 Corinthians 10:16-17
- B. The cup of blessing is the communion of the blood of Christ
- C. The break is the communion of the body of Christ

III. Avoid Communion or Fellowship with Evil

- A. 2 Corinthians 6:14-18
- B. Be not unequally yoked together with unbelievers
- C. Righteousness has no fellowship with unrighteousness
- D. Light has no communion with darkness
- E. Christ has no concord with Belial (v. 15)
- F. He that believes has not part with an infidel
- G. The temple of God has no agreement with idols (v. 16)
- H. The church is the temple of God – v. 16
- I. God dwells in us, walks in us, he is our God, and we are his people
- J. Come out from among them and be separate, touch not the unclean thing, and I will receive you (v. 17)
- K. God will be a Father unto us, and we shall be his sons and daughters
- L. There is a communion of the Holy Ghost, which is good – 2 Corinthians 13:14

IV. The Lord's Supper is for Churches to Observe

- A. For members in good standing
- B. Not for para-church organization
- C. Much doctrine to be followed – see Paper written below
- D. Mission churches should be allowed to partake as individual churches. If one argues that because they are part of the sending church, that they must be present with the sending church; this would mean no sending church can observe either unless their mission churches are equally present. What is required for one is required for the other.
- E. Baptism and the Lord's Supper are considered the two main ordinances of the New Testament church. The New Testament church is always a local body of baptized believers who have covenanted together to carry out the commandments of Jesus Christ.

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V. **Paper Written on the Subject**

- A. The following paper is a summary – Rightly dividing the passages for the Lord's Supper – to show the various elements we should be careful to understand and do.
- B. It is prepared for easy review and it is helpful for developing messages on the subject.
- C. The passages are supplied at the end, so the reader has them attached for handouts, etc.
- D. The boxed verses are those we quote when observing the Lord's Supper.

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THE DOCTRINE OF THE LORD'S SUPPER

(Also called the Communion of the Blood and Body of Christ – 1 Corinthians 10:16-17)

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January 1, 2021

The New Testament church has two God-given ordinances that are obvious in the scriptures – these are Baptism and the Lord's Supper.

Both baptism and communion are *commanded activities*, and therefore both fall clearly under the *Doctrine of Christ*. (See Matthew 28:18-20; 1 Corinthians 11:24; and Luke 22:19). As part of the Doctrine of Christ, these ordinances should be carefully and diligently observed according to the teachings of the New Testament

The Lord's Supper is a solemn event. It is for each local church, and for her members in good standing in particular. The observance requires a time of reflection, self-evaluation, and a sincerity of purpose. The Lord's Supper should never be engaged in a quick or repetitious, casual manner. It should not be done as an afterthought or an add-on activity. Furthermore, since the ordinance is intended for each church to observe for themselves, we teach that believers should only partake with their own church, and that churches should only allow their own members to partake.

What could be more lovely and gracious and beautiful than the time a church devotes to her communion with the Lord Jesus Christ? As each member meditates on this *Communion with Christ*, the reality and gravity of the observance becomes more and more clear. Communion is a *sincere fellowship* with someone, and nothing is better than communing with our Lord and Savior.

In respect to scheduling a special service for the Lord's Supper, I believe there is wisdom in this practice. Practically speaking, a special service will allow for the following:

- Only members who purpose in their hearts to partake will attend.
- The service is prepared and purposed only for the Lord's Supper, giving it that special honor it deserves. It is not an afterthought or something that has to be rushed at the end of a service.
- It minimizes the opportunity for unexpected guests (non-members) to visit and the awkwardness that follows.
- It eliminates any questions in respect to who should partake and whether a church has *close* or *closed* communion.
- Members can genuinely prepare their hearts for the service and set aside a specific time for coming together for that purpose.
- The pastor can prepare a message just for the event and the members attending.
- Members have sufficient time for self-examination. The service need not be rushed.
- Church can better "tarry one for another."
- A church can schedule the service as the Holy Ghost leads.
- It minimizes church members just following along without really understanding the meaning
- Members who are uncomfortable with partaking can just not attend

We also understand we are not to be judges over other works and how they choose to conduct their business. In cases of other churches and works, we should allow them the liberty to do as they please.

The New Testament shows Jesus initiating the Lord's Supper in three gospels, and Paul teaches the Corinthian church how they should have performed the ordinance correctly. From these passages we glean a lot of how the ordinance is to be observed correctly. Please note the following:

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1. **Special Communion with the Lord Jesus Christ** – 1 Corinthians 10:16; 11:27; it is the communion (fellowship) of the church with the *blood* and *body* of Christ. It brings the church back to the same night the Lord was betrayed and taken – 1 Corinthians 11:23. The church comes together *for the better* – 1 Corinthians 11:17.
2. **Simple Commandment** – 1 Corinthians 11:24; “this do in remembrance of me.” It is to remind us of the last time Jesus communed (i.e., fellowshiped) with his disciples, until we see him again at his second coming.
3. **Select Group** – 1 Corinthians 11:18; for the church members, closed, for members in good standing; 1 Corinthians 10:17
4. **Singleness of Heart** – 1 Corinthians 11:18; come together in unity, no division
5. **Sober Mind and Body** – 1 Corinthians 11:21; not for a drunken activity
6. **Same Place** – 1 Corinthians 11:20; church comes together – not done via internet
7. **Specifically Obeyed** – 1 Corinthians 11:22, a praiseworthy action when done correctly
8. **Sympathetic Participation** – 1 Corinthians 11:22; members gather without despising the church of God
9. **Same Time** – 1 Corinthians 11:33; church to tarry one for another
10. **Sent by God** – 1 Corinthians 11:23; instructions are received from the Lord and delivered to the church
11. **Sincere Elements** – grape juice and unleavened bread – called the cup and the fruit of the vine – Matthew 26:27-29; Mark 14:23-25; Luke 22:17-18. The bread eaten was Passover bread. The drink is referred to as wine. Both wine and regular bread have yeast (leaven) and present the wrong picture.
12. **Small Portions** – 1 Corinthians 11:20-22, 34; the bread and juice are not to be intended to satisfy hunger or thirst. People should eat at home. God does not want the elements to be thought of in a physical sense.
13. **Sanctified** – thanks given for bread and juice, blessed by the Lord – Matthew 26:26; Mark 14:22-23; Luke 22:17; 1 Corinthians 11:24
14. **Symbolic** – 1 Corinthians 11:24-25; body and blood
15. **Shared** – 1 Corinthians 11:21 – all in the church can partake, all have same participation and portion
16. **Spirit Led** – 1 Corinthians 11:25; determined by each church for themselves when to observe – as oft as ye do it
17. **Sacrifice of Christ shown** – 1 Corinthians 11:26; Matthew 26:28-29; shows the Lord’s death
18. **Second Coming of Christ Shown** – 1 Corinthians 11:26; Matthew 26:29; till He come
19. **Steadiness in Observation** – 1 Corinthians 11:26; every church to perpetually carry out the ordinance “till he come”
20. **Self-examination** – 1 Corinthians 11:28; there should be a time allowed before for prayer and confession
21. **Single Evaluation before the Lord** – 1 Corinthians 11:28; each person examines himself – this is not a time for judging others. Pray individually and quietly with Lord. There is a personal communion and a group communion with the Lord.
22. **Solemn Event** – 1 Corinthians 11:21-22; not a love feast, not to be observed lightly or casually. Not an afterthought or add-on event. Not to be so regular an event that it becomes commonplace
23. **Sensitively Observed** – 1 Corinthians 11:29; church members to partake *worthily* (no one is worthy, but we partake in a worthy manner – worthily)
24. **Seriously Understood** – 1 Corinthians 11:30; those who do not partake worthily are sick, weak, or dead
25. **Separate from the World** – 1 Corinthians 11:32; church members are presenting themselves before the Lord judging themselves first. We may be chastened but we are not condemned with the world.
26. **Special Message on the Subject** – 1 Corinthians 11:19, 24; Matthew 26:29; Mark 14:25; the meaning and the implications of the Lord’s Supper should be explained so all understand. No member should just follow along without being diligently instructed. We tend to not elevate the observance of the Lord’s Supper to the level of importance that it requires. Evangelism and baptism are usually well-understood by the church. We should do the same for communion. The church should understand the gravity and importance of this communion, to the extent that Jesus judged his people for not observing rightly.
27. **Song to be Sung at the End** – Matthew 26:30. The service does not close in prayer but in song. This shows a difference compared to other church services.

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Scripture References

Matthew 26:26-30

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.
27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;
28 For this is my blood of the new testament, which is shed for many for the remission of sins.
29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
30 And when they had sung an hymn, they went out into the mount of Olives.

Mark 14:22-26

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.
23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.
24 And he said unto them, This is my blood of the new testament, which is shed for many.
25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.
26 And when they had sung an hymn, they went out into the mount of Olives.

Luke 22:17-20

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:
18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.
20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

1 Corinthians 11:17-34

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.
18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.
19 For there must be also heresies among you, that they which are approved may be made manifest among you.
20 When ye come together therefore into one place, this is not to eat the Lord's supper.

21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

1 Corinthians 10:16-17

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

Luke 22:1

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

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Lesson 44: The Doctrine of Laying on of Hands

I. The Doctrine of Laying on of Hands

- A. Hebrews 6:1-3
- B. As with Baptism, this doctrine is part of the first principles of the oracles of God (Hebrews 5:12) and the principles of the doctrine of Christ.
- C. This doctrine is learned and obeyed, and then we move on to perfection.
- D. We leave them – not as teachable doctrine to others – but to mature in other things
- E. They are the “basics” of Christ’s Doctrine. We learn them similarly as we learn the basics in elementary school – reading, writing, and arithmetic – so we can go on to calculus, composition and rhetoric, and all other kinds of study.

II. There are Four Types of the Laying on of Hands

- A. The laying of hands is used to describe a few things in the New Testament.
- B. In Hebrews 6:1-3, it is most likely associated with *Ordination* and the ministry in God’s work, as the principles also speak of eternal judgment.
- C. We must study understand all four types regardless.
- D. See also Lesson 16.

III. Type 1 – Ordination into the Work of the Lord

- A. Matthias – Acts 1:22
- B. Deacons – Acts 6:6
- C. Barnabas and Saul for Separated service – Acts 13:1-3
- D. Acts 13:3: “And when they had fasted and prayed, and laid their hands on them, they sent them away.”
- E. Gift of the ministry
- F. 2 Timothy 1:6: “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.”
- G. 1 Timothy 4:14: “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.”

IV. Type 2 – Associated with Prayer and Healing

- A. Mark 6:5: “And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.”
- B. Acts 9:17: “And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.”

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- C. James 5:14: “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:”

V. **Type 3 – Associated with Persecution**

- A. Matthew 26:50: “And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.”
- B. John 8:20 – Jesus: “These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.” Also John 7:30, 44; Matthew 18:28
- C. Arrest – Matthew 26:50; Acts 5:18
- D. Acts 4:3: And they laid hands on them, and put them in hold unto the next day: for it was now eventide.
- E. Acts 21:27-28: “And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,”

VI. **Type 4 – Associated with the Holy Ghost**

- A. Acts 8:17: “Then laid they their hands on them, and they received the Holy Ghost.”
- B. Acts 8:18: “And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money,”
- C. Acts 19:6: “And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”

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Lesson 45: The Great Importance of Love Commandment Doctrine

I. Jesus Taught Love Commandment Doctrine

- F. Jesus commanded to love God with everything – heart, minds, soul and strength – Mark 12:30-34
- G. Jesus commanded to love others
- H. We are to love our neighbors as ourselves – Matthew 22:37-40
- I. Called the royal law in James 2:8: If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

II. God and Jesus Originators of Love

- A. Jesus showed love – John 3:16; Galatians 2:20; Revelation 1:5-6
- B. Romans 5:8: But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
- C. Ephesians 2:4: But God, who is rich in mercy, for his great love wherewith he loved us,
- D. 2 Thessalonians 2:16: Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,
- E. 1 John 3:1: Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

III. Jesus said to Love our Enemies

- A. Matthew 5:43-48
- B. Simple to understand, hard to do
- C. Easy to love those who love you
- D. No reward
- E. Even publicans do this
- F. But I say unto you – v. 44
- G. Love your enemies
- H. Bless them that curse you
- I. Do good to them that hate you
- J. Pray for them which despitefully use you, and persecute you
- K. Be children of the Father – v. 45
- L. He makes the sun to rise on the evil and the good
- M. He sends rain on the just and the unjust
- N. Be perfect as your Father in heaven is perfect – v. 48
- O. See also Luke 6:27-35

IV. No Man can Serve Two masters

- A. Matthew 6:24-34
- B. Hate one and love the other – v. 24
- C. Ye cannot serve God and mammon

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- D. Take no thought for your life – v. 25
- E. Life is more than meat and raiment
- F. We are better than the fowls
- G. Taking thought cannot add height
- H. Consider the lilies of the field – v. 28-30
- I. Heavenly Father knows your need – v. 32
- J. Seek first the kingdom of God and his righteousness – v. 33
- K. Sufficient for the day is the evil thereof – v. 34
- L. See also Luke 16:13

V. **Jesus Gives a New Commandment**

- A. John 13:34-35
- B. 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
- C. 35 By this shall all men know that ye are my disciples, if ye have love one to another.
- D. Jesus sets himself as the standard for loving others
- E. 1 John 3:23: And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.
- F. 1 John 4:21: And this commandment have we from him, That he who loveth God love his brother also.

VI. **Keeping Jesus' Commandments shows Love**

- A. John 14:15: If ye love me, keep my commandments.
- B. John 14:21: He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
- C. John 14:23: Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
- D. John 14:31: But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.
- E. Love shown through obedience
- F. John 15:10: If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
- G. John 15:12: This is my commandment, That ye love one another, as I have loved you.
- H. John 15:13: Greater love hath no man than this, that a man lay down his life for his friends.
- I. John 15:17: These things I command you, that ye love one another.
- J. Love shows obedience, and obedience shows love
- K. 1 John 2:5: But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
- L. 1 John 5:1: Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.
- M. 1 John 5:2: By this we know that we love the children of God, when we love God, and keep his commandments.
- N. 1 John 5:3: For this is the love of God, that we keep his commandments: and his commandments are not grievous.

VII. Loving One Another Fulfills the Law

- A. Romans 13:8-10
- B. 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
- C. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
- D. 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

VIII. Love is a Fruit of the Spirit

- A. Galatians 5:22: But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
- B. Ephesians 3:19: And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.
- C. Ephesians 5:2: And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.
- D. Colossians 1:8: Who also declared unto us your love in the Spirit.
- E. 2 Thessalonians 3:5: And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.
- F. 1 John 2:10: He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.
- G. 1 John 3:10: In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
- H. 1 John 4:7: Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.
- I. 1 John 4:8: He that loveth not knoweth not God; for God is love.