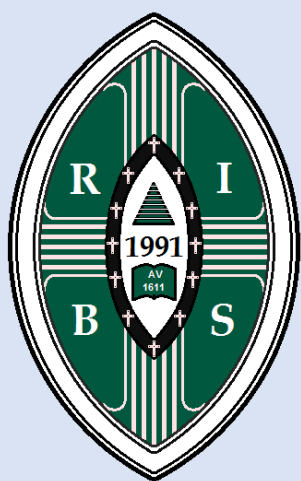


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203B

Class Title

**COMMANDMENT DOCTRINE OF
CHRIST – APPENDIX 1**

Prepared by

N. Sebastian Desent, Ph.D., Th.D., D.D.

Date

January 7, 2021

Credits

0

Level

Associates Level

This Syllabus is Approved for
Baptist International School of the Scriptures

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

CLASS 203B COMMANDMENT DOCTRINE OF CHRIST – APPENDIX 1

This Syllabus – Class 203B – contains various Appendices that can be used to supplement the study and teaching of part A of Class 203 *Commandment Doctrine of Christ*. This is a collection of papers referenced in part A.

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

NOT FOR SALE

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COMMANDMENT DOCTRINE OF CHRIST – APPENDICES

A Syllabus Approved for Baptist International School of the Scriptures – 0 Credit.
N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church

January 7, 2020

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Scripture References

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.

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,

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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 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

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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.

CLASS 203B COMMANDMENT DOCTRINE OF CHRIST – APPENDIX 1

Introduction

CLASS 203B COMMANDMENT DOCTRINE OF CHRIST – APPENDICES

Class 203A is one of the most important classes offered in the curriculum of *Baptist International School of the Scriptures*.

Class 203B is a *supplemental syllabus* to Class 203A.

Because of the volume of information that can be added to a teaching syllabus on the subject of Jesus' Commandments, and our desire to keep syllabi to reasonable sizes, we have added various papers written on the subject in this second section.

The subject of the Doctrine of Christ can never be exhausted. However, we have selected various papers that would be helpful to students.

These papers can be read for expanding knowledge or for detailed study on certain lessons in part A that may be confusing for the student.

Because the collection of the essays contained in this syllabus were written at different times, the student may notice repetition of thoughts from paper to paper.

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Appendix A – Hebrew Old Testament Order

| ENGLISH | | HEBREW OLD TESTAMENT | | SEPTUIGINT (LXX) IS OLD TESTAMENT IN GREEK AS FOUND IN THREE MINORITY TEXTS | | |
|--------------------|--|---|--|---|------------------------|-------------------------------------|
| KING JAMES VERSION | | HEBREW OLD TESTAMENT (MASORETIC TEXT) | | Codex Vaticanus (B) | Codex Sinaiticus (a) | Codex Alexandrinus (A) |
| | | Hebrew Old Testament called the <i>Tanakh</i> | | (early 4th century ad) | (early 4th century ad) | (5th century ad) |
| Pentateuch | | Torah (Law, "Teaching") | | Pentateuch | Pentateuch | Pentateuch |
| Genesis | | Genesis | | Genesis | Genesis | Genesis |
| Exodus | | Exodus | | Exodus | [Exodus] | Exodus |
| Leviticus | | Leviticus | | Leviticus | [Leviticus] | Leviticus |
| Numbers | | Numbers | | Numbers | Numbers | Numbers |
| Deuteronomy | | Deuteronomy | | Deuteronomy | [Deuteronomy] | Deuteronomy |
| | | | | | | |
| History | | Nebi'im (Neviim, Prophets) | | History | History | History |
| Joshua | | Joshua | | Joshua | [Joshua] | Joshua |
| Judges | | Judges | | Judges + Ruth | [Judges + Ruth] | Judges + Ruth |
| Ruth | | Samuel | | 1, 2 Kingdoms | [1, 2 Kingdoms] | 1, 2 Kingdoms |
| 1 Samuel | | Kings | | 3, 4 Kingdoms | [3, 4 Kingdoms] | 3, 4 Kingdoms |
| 2 Samuel | | Isaiah | | 1, 2 Paraleipomena | 1, [2] Paraleipomena | 1, 2 Paraleipomena |
| 1 Kings | | Jeremiah | | 1 Esdras* | [Ezra]-Nehemiah | |
| 2 Kings | | Ezekiel | | Ezra-Nehemiah | Esther + Tobit* | Prophets |
| 1 Chronicles | | The Twelve | | Judith* | Judith* | The Book of the Twelve # |
| 2 Chronicles | | <i>Hosea</i> | | | 1, 4 Maccabees* | Isaiah |
| Ezra | | <i>Joel</i> | | Poetry | | Jeremiah + Baruch* |
| Nehemiah | | <i>Amos</i> | | Psalms | Prophets | Lamentations + Epistle of Jeremiah* |
| Ester | | <i>Obadiah</i> | | Proverbs | Isaiah | Ezekiel |
| | | <i>Jonah</i> | | Ecclesiastes | Jeremiah | Daniel + Susanna* |
| Poetry | | <i>Micah</i> | | Song of Solomon | Lamentations | Bel and the Dragon* |
| Job | | <i>Nahum</i> | | Job + Wisdom* | [Epistle of Jeremiah]* | |
| Psalms | | <i>Habakkuk</i> | | Sirach* | [Ezekiel] | More History |

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| | | | | | | |
|-----------------------|--|---|--|-------------------------------------|---------------------------|-----------------------------|
| Proverbs | | <i>Zephaniah</i> | | | [Daniel + Susanna] | Esther + Tobit* |
| Ecclesiastes | | <i>Haggai</i> | | More History | [Bel and the Dragon] | Judith* |
| Song of Solomon | | <i>Zechariah</i> | | Esther + Judith* | The Book of the Twelve # | 1 Esdras* |
| | | <i>Malachi</i> | | Tobit* | [Hosea-Micah missing] | 1–4 Maccabees* |
| Major Prophets | | | | | Ezra-Nehemiah | |
| Isaiah | | Kethubim (Ketuvim, "Writings") | | Prophets | | Poetry |
| Jeremiah | | Psalms | | The Book of the Twelve | Poetry | Psalms + Psalm 151* + Odes* |
| Lamentaions | | Proverbs | | Isaiah | Psalms + Psalm 151* | Job |
| Ezekiel | | Job | | Jeremiah + Baruch* | Proverbs | Proverbs |
| Daniel | | | | Lamentations + Epistle of Jeremiah* | Ecclesiastes | Ecclesiastes |
| | | Megillot (Megillah, Writings, "the Scrolls") | | Ezekiel | Song of Solomon + Wisdom* | Song of Solomon + Wisdom* |
| Minor Prophets | | Songs of Songs | | Daniel + Susanna* | Sirach* | Sirach* |
| Hosea | | Ruth | | Bel and the Dragon* | Job | Psalms of Solomon* |
| Joel | | Lamentations of Jeremiah | | | | |
| Amos | | Qoheleth (Ecclesiastes) | | | | |
| Obadiah | | Esther | | | | |
| Jonah | | | | | | |
| Micah | | Other Books | | | | |
| Nahum | | Daniel (Part of Ketuvim) | | [] = defective or missing | | |
| Habbakuk | | Ezra-Nehemiah | | *Non-canonical work(s) | | |
| Zephaniah | | Chronicles (Part of Ketuvim) | | | | |
| Haggai | | | | | | |
| Zechariah | | | | | | |

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|---------|--|---|--|--|--|--|--|
| Malachi | | | | | | | |
| | | Tanakh is an acronym of the three divisions of the Old Testament: <i>To</i> (Torah) + <i>Ne</i> (Nebi'im) + <i>ke</i> (Kethubim). | | <i>Paralipomena</i> is the name for the books of Chronicles, when regarded as supplementary to the book of Kings (Latin Vulgate) | | | |

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Appendix B – Jesus Fulfilling the Old Testament

| Jesus Fulfilling the Old Testament | | |
|------------------------------------|---|-------------------------------|
| Prophecy | Description | Fulfillment |
| 1. Genesis 3:15 | Seed of a woman (virgin birth) | Galatians 4:4-5; Matthew 1:18 |
| 2. Genesis 3:15 | He will bruise Satan's head | Hebrews 2:14; 1 John 3:8 |
| 3. Genesis 5:24 | The bodily ascension to heaven illustrated | Mark 16:19 |
| 4. Genesis 9:26-27 | The God of Shem will be the Son of Shem | Luke 3:36 |
| 5. Genesis 12:3 | Seed of Abraham will bless all nations | Galatians 3:8; Acts 3:25-26 |
| 6. Genesis 12:7 | The Promise made to Abraham's Seed | Galatians 3:16 |
| 7. Genesis 14:18 | A priest after the order of Melchizedek | Hebrews 6:20 |
| 8. Genesis 14:18 | King of Peace and Righteousness | Hebrews 7:2 |
| 9. Genesis 14:18 | The Last Supper foreshadowed | Matthew 26:26-29 |
| 10. Genesis 17:19 | Seed of Isaac (Gen 21:12) | Romans 9:7 |
| 11. Genesis 22:8 | The Lamb of God promised | John 1:29 |
| 12. Genesis 22:18 | As Isaac's seed, will bless all nations | Galatians 3:16 |
| 13. Genesis 26:2-5 | The Seed of Isaac promised as the Redeemer | Hebrews 11:18 |
| 14. Genesis 28:12 | The Bridge to heaven | John 1:51 |
| 15. Genesis 28:14 | The Seed of Jacob | Luke 3:34 |
| 16. Genesis 49:10 | The time of His coming | Luke 2:1-7; Galatians 4:4 |
| 17. Genesis 49:10 | The Seed of Judah | Luke 3:33 |
| 18. Genesis 49:10 | Called Shiloh or One Sent | John 17:3 |
| 19. Genesis 49:10 | Messiah to come before Judah lost identity | John 11:47-52 |
| 20. Genesis 49:10 | Unto Him shall the obedience of the people be | John 10:16 |
| 21. Exodus 3:13-15 | The Great "I AM" | John 4:26; 8:58 |
| 22. Exodus 12:5 | A Lamb without blemish | Hebrews 9:14; 1 Pet 1:19 |
| 23. Exodus 12:13 | The blood of the Lamb saves from wrath | Romans 5:8 |
| 24. Exodus 12:21-27 | Christ is our Passover | 1 Corinthians 5:7 |
| 25. Exodus 12:46 | Not a bone of the Lamb to be broken | John 19:31-36 |

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| | | |
|--------------------------|---|----------------------------------|
| 26. Exodus 15:2 | His exaltation predicted as <i>Yeshua</i> | Acts 7:55-56 |
| 27. Exodus 15:11 | His Character-Holiness | Luke 1:35; Acts 4:27 |
| 28. Exodus 17:6 | The Spiritual Rock of Israel | 1 Corinthians 10:4 |
| 29. Exodus 33:19 | His Character-Merciful | Luke 1:72 |
| 30. Leviticus 1:2-9 | His sacrifice a sweet-smelling savor unto God | Eph 5:2 |
| 31. Leviticus 14:11 | The leper cleansed -- Sign to priesthood | Luke 5:12-14; Acts 6:7 |
| 32. Leviticus 16:15-17 | Prefigures Christ's once-for-all death | Hebrews 9:7-14 |
| 33. Leviticus 16:27 | Suffering outside the Camp | Matthew 27:33; Hebrews. 13:11-12 |
| 34. Leviticus 17:11 | The Blood-the life of the flesh | Matthew 26:28; Mark 10:45 |
| 35. Leviticus 17:11 | It is the blood that makes atonement | Romans. 3:23-24; 1 John 1:7 |
| 36. Leviticus 23:36-37 | The Drink-offering: "If any man thirst" | John 7:37 |
| 37. Numbers 9:12 | Not a bone of Him broken | John 19:31-36 |
| 38. Numbers 21:9 | The serpent on a pole -- Christ lifted up | John 3:14-18; 12:32 |
| 39. Numbers 24:17 | Time: "I shall see him, but not now." | John 1:14; Galatians 4:4 |
| 40. Deuteronomy 18:15 | "This is of a truth that prophet" | John 6:14 |
| 41. Deuteronomy 18:15-16 | "Had you believed Moses; you would believe me." | John 5:45-47 |
| 42. Deuteronomy 18:18 | Sent by the Father to speak His word | John 8:28-29 |
| 43. Deuteronomy 18:19 | Whoever will not hear must bear his sin | Acts 3:22-23 |
| 44. Deuteronomy 21:23 | Cursed is he that hangs on a tree | Galatians 3:10-13 |
| | | |
| 45. Joshua 5:14-15 | The Captain of our salvation | Hebrews 2:10 |
| 46. Ruth 4:4-10 | Christ, our Kinsman redeemed us | Ephesians 1:3-7 |
| 47. 1 Samuel 2:35 | A Faithful Priest | Hebrews. 2:17; 3:1-3, 6; 7:24-25 |
| 48. 1 Samuel 2:10 | Shall be an anointed King to the Lord | Matthew 28:18; John 12:15 |
| 49. 2 Samuel 7:12 | David's Seed | Matthew 1:1 |
| 50. 2 Samuel 7:13 | His Kingdom is everlasting | 2 Peter 1:11 |
| 51. 2 Samuel 7:14a | The Son of God | Luke 1:32; Romans 1:3-4 |
| 52. 2 Samuel 7:16 | David's house established forever | Luke 3:31; Revelation 22:16 |
| 53. 2 Kings 2:11 | The bodily ascension to heaven illustrated | Luke 24:51 |

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| | | |
|---------------------------|---|------------------------------|
| 54. 1 Chronicles 17:11 | David's Seed | Matthew 1:1; 9:27 |
| 55. 1 Chronicles 17:12-13 | To reign on David's throne forever | Luke 1:32-33 |
| 56. 1 Chronicles 17:13 | "I will be His Father, He...my Son." | Hebrews 1:5 |
| 57. Job 9:32-33 | Mediator between man and God | 1 Timothy 2:5 |
| 58. Job 19:23-27 | The Resurrection predicted | John 5:24-29 |
| | Jesus Fulfilling the Psalms | |
| 59. Psalm 2:1-3 | The enmity of kings foreordained | Acts 4:25-28 |
| 60. Psalm 2:2 | To own the title, Anointed (Christ) | John 1:41; Acts 2:36 |
| 61. Psalm 2:6 | His Character-Holiness | John 8:46; Revelation 3:7 |
| 62. Psalm 2:6 | To own the title King | Matthew 2:2 |
| 63. Psalm 2:7 | Declared the Beloved Son | Matthew 3:17; Romans 1:4 |
| 64. Psalm 2:7-8 | The Crucifixion and Resurrection | Acts 13:29-33 |
| 65. Psalm 2:8-9 | Rule the nations with a rod of iron | Revelation 2:27; 12:5; 19:15 |
| 66. Psalm 2:12 | Life comes through faith in Him | John 20:31 |
| 67. Psalm 8:2 | The mouths of babes perfect His praise | Matthew 21:16 |
| 68. Psalm 8:5-6 | His humiliation and exaltation | Hebrews 2:5-9 |
| 69. Psalm 9:7-10 | Judge the world in righteousness | Acts 17:31 |
| 70. Psalm 16:10 | Was not to see Corruption | Acts 2:31; 13:35 |
| 71. Psalm 16:9-11 | Was to arise from the dead | John 20:9 |
| 72. Psalm 17:15 | The resurrection predicted | Luke 24:6 |
| 73. Psalm 18:2-3 | The horn of salvation | Luke 1:69-71 |
| 74. Psalm 22:1 | Forsaken because of sins of others | 2 Corinthians 5:21 |
| 75. Psalm 22:1 | "My God, my God, why have You forsaken me?" | Matthew 27:46 |
| 76. Psalm 22:2 | Darkness upon Calvary for three hours | Matthew 27:45 |
| 77. Psalm 22:7 | They shoot out the lip and shake the head | Matthew 27:39-44 |
| 78. Psalm 22:8 | "He trusted in God, let Him deliver Him" | Matthew 27:43 |
| 79. Psalm 22:9-10 | Born the Savior | Luke 2:7 |
| 80. Psalm 22:12-13 | They seek His death | John 19:6 |
| 81. Psalm 22:14 | His blood poured out when they pierced His side | John 19:34 |

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| | | |
|---------------------|--|--------------------------------------|
| 82. Psalm 22:14-15 | Suffered agony on Calvary | Mark 15:34-37 |
| 83. Psalm 22:15 | He thirsted | John 19:28 |
| 84. Psalm 22:16 | They pierced His hands and His feet | John 19:34-37; 20:27 |
| 85. Psalm 22:17-18 | Stripped Him before the stares of men | Luke 23:34-35 |
| 86. Psalm 22:18 | They parted His garments | John 19:23-24 |
| 87. Psalm 22:20-21 | He committed Himself to God | Luke 23:46 |
| 88. Psalm 22:20-21 | Satanic power bruising the Redeemer's heel | Hebrews 2:14 |
| 89. Psalm 22:22 | His Resurrection declared | John 20:17 |
| 90. Psalm 22:27-28 | He shall be the governor of the nations | Colossians 1:16 |
| 91. Psalm 22:31 | "It is finished" | John 19:30; Hebrews 10:10-12, 14, 18 |
| 92. Psalm 23:1 | "I am the Good Shepherd" | John 10:11; 1 Peter 2:25 |
| 93. Psalm 24:3 | His exaltation predicted | Acts 1:11; Phil 2:9 |
| 94. Psalm 30:3 | His resurrection predicted | Acts 2:32 |
| 95. Psalm 31:5 | "Into Your hands I commit my spirit" | Luke 23:46 |
| 96. Psalm 31:11 | His acquaintances fled from Him | Mark 14:50 |
| 97. Psalm 31:13 | They took counsel to put Him to death | Matthew 27:1; John 11:53 |
| 98. Psalm 31:14-15 | "He trusted in God, let Him deliver him" | Matthew 27:43 |
| 99. Psalm 34:20 | Not a bone of Him broken | John 19:31-36 |
| 100. Psalm 35:11 | False witnesses rose up against Him | Matthew 26:59 |
| 101. Psalm 35:19 | He was hated without a cause | John 15:25 |
| 102. Psalm 38:11 | His friends stood afar off | Luke 23:49 |
| 103. Psalm 38:12 | Enemies try to entangle Him by craft | Mark 14:1; Matthew 22:15 |
| 104. Psalm 38:12-13 | Silent before His accusers | Matthew 27:12-14 |
| 105. Psalm 38:20 | He went about doing good | Acts 10:38 |
| 106. Psalm 40:2-5 | The joy of His resurrection predicted | John 20:20 |
| 107. Psalm 40:6-8 | His delight-the will of the Father | John 4:34; Hebrews 10:5-10 |
| 108. Psalm 40:9 | He was to preach the Righteousness in Israel | Matthew 4:17 |
| 109. Psalm 40:14 | Confronted by adversaries in the Garden | John 18:4-6 |
| 110. Psalm 41:9 | Betrayed by a familiar friend | John 13:18 |

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| | | |
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| 111. Psalm 45:2 | Words of Grace come from His lips | John 1:17; Luke 4:22 |
| 112. Psalm 45:6 | To own the title, God or Elohim | Hebrews 1:8 |
| 113. Psalm 45:7 | A special anointing by the Holy Spirit | Matthew 3:16; Hebrews. 1:9 |
| 114. Psalm 45:7-8 | Called the Christ (Messiah or Anointed) | Luke 2:11 |
| 115. Psalm 45:17 | His name remembered forever | Ephesians 1:20-21; Hebrews. 1:8 |
| 116. Psalm 55:12-14 | Betrayed by a friend, not an enemy | John 13:18 |
| 117. Psalm 55:15 | Unrepentant death of the Betrayer | Matthew 27:3-5; Acts 1:16-19 |
| 118. Psalm 68:18 | To give gifts to men | Ephesians 4:7-16 |
| 119. Psalm 68:18 | Ascended into Heaven | Luke 24:51 |
| 120. Psalm 69:4 | Hated without a cause | John 15:25 |
| 121. Psalm 69:8 | A stranger to own brethren | John 1:11; 7:5 |
| 122. Psalm 69:9 | Zealous for the Lord's House | John 2:17 |
| 123. Psalm 69:14-20 | Messiah's anguish of soul before crucifixion | Matthew 26:36-45 |
| 124. Psalm 69:20 | "My soul is exceeding sorrowful" | Matthew 26:38 |
| 125. Psalm 69:21 | Given vinegar in thirst | Matthew 27:34 |
| 126. Psalm 69:26 | The Savior given and smitten by God | John 17:4; 18:11 |
| 127. Psalm 72:10-11 | Great persons were to visit Him | Matthew 2:1-11 |
| 128. Psalm 72:16 | The Corn of wheat to fall into the Ground | John 12:24-25 |
| 129. Psalm 72:17 | Belief on His name will produce offspring | John 1:12-13 |
| 130. Psalm 72:17 | All nations shall be blessed by Him | Galatians 3:8 |
| 131. Psalm 72:17 | All nations shall call Him blessed | John 12:13; Revelation 5:8-12 |
| 132. Psalm 78:1-2 | He would teach in parables | Matthew 13:34-35 |
| 133. Psalm 78:2b | To speak the Wisdom of God with authority | Matthew 7:29 |
| 134. Psalm 80:17 | The Man of God's right hand | Mark 14:61-62 |
| 135. Psalm 88 | The Suffering and Reproach of Calvary | Matthew 27:26-50 |
| 136. Psalm 88:8 | They stood afar off and watched | Luke 23:49 |
| 137. Psalm 89:27 | Firstborn | Colossians 1:15-18 |
| 138. Psalm 89:27 | Emmanuel to be higher than earthly Kings | Luke 1:32-33 |
| 139. Psalm 89:35-37 | David's Seed, throne, Kingdom endure forever | Luke 1:32-33 |

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| 140. Psalm 89:36-37 | His character-Faithfulness | Revelation 1:5; 19:11 |
| 141. Psalm 90:2 | He is from everlasting (Micah 5:2) | John 1:1 |
| 142. Psalm 91:11-12 | Identified as Messianic, used to tempt Christ | Luke 4:10-11 |
| 143. Psalm 97:9 | His exaltation predicted | Acts 1:11; Ephesians 1:20 |
| 144. Psalm 100:5 | His character-Goodness | Matthew 19:16-17 |
| 145. Psalm 102:1-11 | The Suffering and Reproach of Calvary | John 19:16-30 |
| 146. Psalm 102:25-27 | Messiah is the Preexistent Son | Hebrews 1:10-12 |
| 147. Psalm 109:25 | Ridiculed | Matthew 27:39 |
| 148. Psalm 110:1 | Son of David | Matthew 22:42-43 |
| 149. Psalm 110:1 | To ascend to the right-hand of the Father | Mark 16:19 |
| 150. Psalm 110:1 | David's son called Lord | Matthew 22:44-45 |
| 151. Psalm 110:4 | A priest after Melchizedek's order | Hebrews 6:20 |
| 152. Psalm 112:4 | His character-Compassionate, Gracious, et al | Matthew 9:36 |
| 153. Psalm 118:17-18 | Messiah's Resurrection assured | Luke 24:5-7; 1 Corinthians 15:20 |
| 154. Psalm 118:22-23 | The rejected stone is Head of the Corner | Matthew 21:42-43 |
| 155. Psalm 118:26a | The Blessed One presented to Israel | Matthew 21:9 |
| 156. Psalm 118:26b | To come while Temple standing | Matthew 21:12-15 |
| 157. Psalm 132:11 | The Seed of David (the fruit of His Body) | Luke 1:32; Act 2:30 |
| 158. Psalm 129:3 | He was scourged | Matthew 27:26 |
| 159. Psalm 138:1-6 | The supremacy of David's Seed amazes kings | Matthew 2:2-6 |
| 160. Psalm 147:3-6 | The earthly ministry of Christ described | Luke 4:18 |
| 161. Prov 1:23 | He will send the Spirit of God | John 16:7 |
| 162. Prov 8:23 | Foreordained from everlasting | Revelation 13:8; 1 Peter 1:19-20 |
| 163. Song 5:16 | The altogether lovely One | John 1:17 |
| | | |
| Jesus Fulfilling the Prophets | | |
| 164. Isaiah 2:3 | He shall teach all nations | John 4:25 |
| 165. Isaiah 2:4 | He shall judge among the nations | John 5:22 |
| 166. Isaiah 6:1 | When Isaiah saw His glory | John 12:40-41 |

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| 167. Isaiah 6:8 | The One Sent by God | John 12:38-45 |
| 168. Isaiah 6:9-10 | Parables fall on deaf ears | Matthew 13:13-15 |
| 169. Isaiah 6:9-12 | Blinded to Christ and deaf to His words | Acts 28:23-29 |
| 170. Isaiah 7:14 | To be born of a virgin | Luke 1:35 |
| 171. Isaiah 7:14 | To be Emmanuel-God with us | Matthew 1:18-23; 1 Timothy 3:16 |
| 172. Isaiah 8:8 | Called Emmanuel | Matthew 28:20 |
| 173. Isaiah 8:14 | A stone of stumbling, a Rock of offense | 1 Peter 2:8 |
| 174. Isaiah 9:1-2 | His ministry to begin in Galilee | Matthew 4:12-17 |
| 175. Isaiah 9:6 | A child born-Humanity | Luke 1:31 |
| 176. Isaiah 9:6 | A Son given – Deity | Luke 1:32; John 1:14; 1 Timothy 3:16 |
| 177. Isaiah 9:6 | Declared to be the Son of God with power | Romans 1:3-4 |
| 178. Isaiah 9:6 | The Wonderful One, <i>Peleh</i> | Luke 4:22 |
| 179. Isaiah 9:6 | The Counselor, <i>Yaatz</i> | Matthew 13:54 |
| 180. Isaiah 9:6 | The Mighty God, <i>El Gibor</i> | 1 Corinthians 1:24; Titus 2:3 |
| 181. Isaiah 9:6 | The Everlasting Father, <i>Avi Adth</i> | John 8:58; 10:30 |
| 182. Isaiah 9:6 | The Prince of Peace, <i>Sar Shalom</i> | John 16:33 |
| 183. Isaiah 9:7 | To establish an everlasting Kingdom | Luke 1:32-33 |
| 184. Isaiah 9:7 | His Character-Just | John 5:30 |
| 185. Isaiah 9:7 | No end to his Government, Throne, and Peace | Luke 1:32-33 |
| 186. Isaiah 11:1 | Called a Nazarene-the Branch | Matthew 2:23 |
| 187. Isaiah 11:1 | A rod out of Jesse-Son of Jesse | Luke 3:23-32 |
| 188. Isaiah 11:2 | Anointed One by the Spirit | Matthew 3:16-17; Acts 10:38 |
| 189. Isaiah 11:2 | His Character – Wisdom, Knowledge, et al | Colossians 2:3 |
| 190. Isaiah 11:3 | He would know their thoughts | Luke 6:8; John 2:25 |
| 191. Isaiah 11:4 | Judge in righteousness | Acts 17:31 |
| 192. Isaiah 11:4 | Judges with the sword of His mouth | Revelation 2:16; 19:11, 15 |
| 193. Isaiah 11:5 | Character: Righteous & Faithful | Revelation 19:11 |
| 194. Isaiah 11:10 | The Gentiles seek Him | John 12:18-21 |
| 195. Isaiah 12:2 | Called Jesus – <i>Yeshua</i> | Matthew 1:21 |

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| 196. Isaiah 22:22 | The One given all authority to govern | Revelation 3:7 |
| 197. Isaiah 25:8 | The Resurrection predicted | 1 Corinthians 15:54 |
| 198. Isaiah 26:19 | His power of Resurrection predicted | Matthew 27:50-54 |
| 199. Isaiah 28:16 | The Messiah is the precious Corner stone | Acts 4:11-12 |
| 200. Isaiah 28:16 | The Sure Foundation | 1 Corinthians 3:11; Matthew 16:18 |
| 201. Isaiah 29:13 | He indicated hypocritical obedience to His Word | Matthew 15:7-9 |
| 202. Isaiah 29:14 | The wise are confounded by the Word | 1 Corinthians 1:18-31 |
| 203. Isaiah 32:2 | A Refuge-A man shall be a hiding place | Matthew 23:37 |
| 204. Isaiah 35:4 | He will come and save you | Matthew 1:21 |
| 205. Isaiah 35:5-6 | To have a ministry of miracles | Matthew 11:2-6 |
| 206. Isaiah 40:3-4 | Preceded by forerunner | John 1:23 |
| 207. Isaiah 40:9 | “Behold your God” | John 1:36; 19:14 |
| 208. Isaiah 40:10 | He will come to reward | Revelation 22:12 |
| 209. Isaiah 40:11 | A shepherd-compassionate life-giver | John 10:10-18 |
| 210. Isaiah 42:1-4 | The Servant – as a faithful, patient redeemer | Matthew 12:18-21 |
| 211. Isaiah 42:2 | Meek and lowly | Matthew 11:28-30 |
| 212. Isaiah 42:3 | He brings hope for the hopeless | John 4 |
| 213. Isaiah 42:4 | The nations shall wait on His teachings | John 12:20-26 |
| 214. Isaiah 42:6 | The Light (salvation) of the Gentiles | Luke 2:32 |
| 215. Isaiah 42:1-6 | His is a worldwide compassion | Matthew 28:19-20 |
| 216. Isaiah 42:7 | Blind eyes opened | John 9:25-38 |
| 217. Isaiah 43:11 | He is the only Savior | Acts 4:12 |
| 218. Isaiah 44:3 | He will send the Spirit of God | John 16:7-13 |
| 219. Isaiah 45:21-25 | He is Lord and Savior | Phil 3:20; Titus 2:13 |
| 220. Isaiah 45:23 | He will be the Judge | John 5:22; Romans 14:11 |
| 221. Isaiah 46:9-10 | Declares things not yet done | John 13:19 |
| 222. Isaiah 48:12 | The First and the Last | John 1:30; Revelation 1:8, 17 |
| 223. Isaiah 48:16-17 | He came as a Teacher | John 3:2 |
| 224. Isaiah 49:1 | Called from the womb – His humanity | Matthew 1:18 |

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| 225. Isaiah 49:5 | A Servant from the womb | Luke 1:31; Phil 2:7 |
| 226. Isaiah 49:6 | He will restore Israel | Acts 3:19-21; 15:16-17 |
| 227. Isaiah 49:6 | He is Salvation for Israel | Luke 2:29-32 |
| 228. Isaiah 49:6 | He is the Light of the Gentiles | John 8:12; Acts 13:47 |
| 229. Isaiah 49:6 | He is Salvation unto the ends of the earth | Acts 15:7-18 |
| 230. Isaiah 49:7 | He is despised of the Nation | John 1:11; 8:48-49; 19:14-15 |
| 231. Isaiah 50:3 | Heaven is clothed in black at His humiliation | Luke 23:44-45 |
| 232. Isaiah 50:4 | He is a learned counselor for the weary | Matthew 7:29; 11:28-29 |
| 233. Isaiah 50:5 | The Servant bound willingly to obedience | Matthew 26:39 |
| 234. Isaiah 50:6a | “I gave my back to those who struck Me” | Matthew 27:26 |
| 235. Isaiah 50:6b | He was smitten on the cheeks | Matthew 26:67 |
| 236. Isaiah 50:6c | He was spat upon | Matthew 27:30 |
| 237. Isaiah 52:7 | Published good tidings upon mountains | Matthew 5:12; 15:29; 28:16 |
| 238. Isaiah 52:13 | The Servant exalted | Acts 1:8-11; Ephesians 1:19-22; Phil 2:5-9 |
| 239. Isaiah 52:14 | The Servant abused | Luke 18:31-34; Matthew 26:67-68 |
| 240. Isaiah 52:15 | Nations startled by message of the Servant | Luke 18:31-34; Matthew 26:67-68 |
| 241. Isaiah 52:15 | His blood shed sprinkles nations | Hebrews 9:13-14; Revelation 1:5 |
| 242. Isaiah 53:1 | His people would not believe Him | John 12:37-38 |
| 243. Isaiah 53:2 | Appearance of an ordinary man | Philippians 2:6-8 |
| 244. Isaiah 53:3a | Despised | Luke 4:28-29 |
| 245. Isaiah 53:3b | Rejected | Matthew 27:21-23 |
| 246. Isaiah 53:3c | Great sorrow and grief | Matthew 26:37-38; Luke 19:41; Hebrews 4:15 |
| 247. Isaiah 53:3d | Men hide from being associated with Him | Mark 14:50-52 |
| 248. Isaiah 53:4a | He would have a healing ministry | Matthew 8:16-17 |
| 249. Isaiah 53:4b | Thought to be cursed by God | Matthew 26:66; 27:41-43 |
| 250. Isaiah 53:5a | Bears penalty for mankind’s iniquities | 2 Corinthians 5:21; Hebrews 2:9 |
| 251. Isaiah 53:5b | His sacrifice provides peace between man and God | Colossians 1:20 |
| 252. Isaiah 53:5c | His sacrifice would heal man of sin | 1 Peter 2:24 |
| 253. Isaiah 53:6a | He would be the sin-bearer for all mankind | 1 John 2:2; 4:10 |

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| 254. Isaiah 53:6b | God's will that He bear sin for all mankind | Galatians 1:4 |
| 255. Isaiah 53:7a | Oppressed and afflicted | Matthew 27:27-31 |
| 256. Isaiah 53:7b | Silent before his accusers | Matthew 27:12-14 |
| 257. Isaiah 53:7c | Sacrificial lamb | John 1:29; 1 Peter 1:18-19 |
| 258. Isaiah 53:8a | Confined and persecuted | Matthew 26:47-27:31 |
| 259. Isaiah 53:8b | He would be judged | John 18:13-22 |
| 260. Isaiah 53:8c | Killed | Matthew 27:35 |
| 261. Isaiah 53:8d | Dies for the sins of the world | 1 John 2:2 |
| 262. Isaiah 53:9a | Buried in a rich man's grave | Matthew 27:57 |
| 263. Isaiah 53:9b | Innocent and had done no violence | Luke 23:41; John 18:38 |
| 264. Isaiah 53:9c | No deceit in his mouth | 1 Peter 2:22 |
| 265. Isaiah 53:10a | God's will that He die for mankind | John 18:11 |
| 266. Isaiah 53:10b | An offering for sin | Matthew 20:28; Galatians 3:13 |
| 267. Isaiah 53:10c | Resurrected and live forever | Romans 6:9 |
| 268. Isaiah 53:10d | He would prosper | John 17:1-5 |
| 269. Isaiah 53:11a | God fully satisfied with His suffering | John 12:27 |
| 270. Isaiah 53:11b | God's servant would justify man | Romans 5:8-9, 18-19 |
| 271. Isaiah 53:11c | The sin-bearer for all mankind | Hebrews 9:28 |
| 272. Isaiah 53:12a | Exalted by God because of his sacrifice | Matthew 28:18 |
| 273. Isaiah 53:12b | He would give up his life to save mankind | Luke 23:46 |
| 274. Isaiah 53:12c | Numbered with the transgressors | Mark 15:27-28 |
| 275. Isaiah 53:12d | Sin-bearer for all mankind | 1 Peter 2:24 |
| 276. Isaiah 53:12e | Intercede to God in behalf of mankind | Luke 23:34; Romans 8:34 |
| 277. Isaiah 55:3 | Resurrected by God | Acts 13:34 |
| 278. Isaiah 55:4a | A witness | John 18:37 |
| 279. Isaiah 55:4b | He is a leader and commander | Hebrews 2:10 |
| 280. Isaiah 55:5 | God would glorify Him | Acts 3:13 |
| 281. Isaiah 59:16a | Intercessor between man and God | Matthew 10:32 |
| 282. Isaiah 59:16b | He would come to provide salvation | John 6:40 |

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| 283. Isaiah 59:20 | He would come to Zion as their Redeemer | Luke 2:38 |
| 284. Isaiah 60:1-3 | He would show light to the Gentiles | Acts 26:23 |
| 285. Isaiah 61:1a | The Spirit of God upon him | Matthew 3:16-17 |
| 286. Isaiah 61:1b | The Messiah would preach the good news | Luke 4:16-21 |
| 287. Isaiah 61:1c | Provide freedom from the bondage of sin | John 8:31-36 |
| 288. Isaiah 61:1-2a | Proclaim a period of grace | Galatians 4:4-5 |
| 289. Jeremiah 23:5-6 | Descendant of David | Luke 3:23-31 |
| 290. Jeremiah 23:5-6 | The Messiah would be both God and Man | John 13:13; 1 Timothy 3:16 |
| 291. Jeremiah 31:22 | Born of a virgin | Matthew 1:18-20 |
| 292. Jeremiah 31:31 | The Messiah would be the new covenant | Matthew 26:28 |
| 293. Jeremiah 33:14-15 | Descendant of David | Luke 3:23-31 |
| 294. Ezekiel 34:23-24 | Descendant of David | Matthew 1:1 |
| 295. Ezekiel 37:24-25 | Descendant of David | Luke 1:31-33 |
| 296. Daniel 2:44-45 | The Stone that shall break the kingdoms | Matthew 21:44 |
| 297. Daniel 7:13-14a | He would ascend into heaven | Acts 1:9-11 |
| 298. Daniel 7:13-14b | Highly exalted | Ephesians 1:20-22 |
| 299. Daniel 7:13-14c | His dominion would be everlasting | Luke 1:31-33 |
| 300. Daniel 9:24a | To make an end to sins | Galatians 1:3-5 |
| 301. Daniel 9:24a | To make reconciliation for iniquity | Romans 5:10; 2 Corinthians 5:18-21 |
| 302. Daniel 9:24b | He would be holy | Luke 1:35 |
| 303. Daniel 9:25 | His announcement | John 12:12-13 |
| 304. Daniel 9:26a | Cut off | Matthew 16:21; 21:38-39 |
| 305. Daniel 9:26b | Die for the sins of the world | Hebrews 2:9 |
| 306. Daniel 9:26c | Killed before the destruction of the temple | Matthew 27:50-51 |
| 307. Daniel 10:5-6 | Messiah in a glorified state | Revelation 1:13-16 |
| 308. Hosea 11:1 | He would be called out of Egypt | Matthew 2:15 |
| 309. Hosea 13:14 | He would defeat death | 1 Corinthians 15:55-57 |
| 310. Joel 2:32 | Offer salvation to all mankind | Romans 10:9-13 |
| 311. Jonah 1:17 | Death and resurrection of Christ | Matthew 12:40; 16:4 |

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| 312. Micah 5:2a | Born in Bethlehem | Matthew 2:1-6 |
| 313. Micah 5:2b | Ruler in Israel | Luke 1:33 |
| 314. Micah 5:2c | From everlasting | John 8:58 |
| 315. Haggai 2:6-9 | He would visit the second Temple | Luke 2:27-32 |
| 316. Haggai 2:23 | Descendant of Zerubbabel | Luke 2:27-32 |
| 317. Zechariah 3:8 | God's servant | John 17:4 |
| 318. Zechariah 6:12-13 | Priest and King | Hebrews 8:1 |
| 319. Zechariah 9:9a | Greeted with rejoicing in Jerusalem | Matthew 21:8-10 |
| 320. Zechariah 9:9b | Beheld as King | John 12:12-13 |
| 321. Zechariah 9:9c | The Messiah would be just | John 5:30 |
| 322. Zechariah 9:9d | The Messiah would bring salvation | Luke 19:10 |
| 323. Zechariah 9:9e | The Messiah would be humble | Matthew 11:29 |
| 324. Zechariah 9:9f | Presented to Jerusalem riding on a donkey | Matthew 21:6-9 |
| 325. Zechariah 10:4 | The Cornerstone | Ephesians 2:20 |
| 326. Zechariah 11:4-6a | At His coming, Israel to have unfit leaders | Matthew 23:1-4 |
| 327. Zechariah 11:4-6b | Rejection causes God to remove His protection | Luke 19:41-44 |
| 328. Zechariah 11:4-6c | Rejected in favor of another king | John 19:13-15 |
| 329. Zechariah 11:7 | Ministry to "poor," the believing remnant | Matthew 9:35-36 |
| 330. Zechariah 11:8a | Unbelief forces Messiah to reject them | Matthew 23:33 |
| 331. Zechariah 11:8b | Despised | Matthew 27:20 |
| 332. Zechariah 11:9 | Stops ministering to those who rejected Him | Matthew 13:10-11 |
| 333. Zechariah 11:10-11a | Rejection causes God to remove protection | Luke 19:41-44 |
| 334. Zechariah 11:10-11b | The Messiah would be God | John 14:7 |
| 335. Zechariah 11:12-13a | Betrayed for thirty pieces of silver | Matthew 26:14-15 |
| 336. Zechariah 11:12-13b | Rejected | Matthew 26:14-15 |
| 337. Zechariah 11:12-13c | Thirty pieces of silver cast in the house of the Lord | Matthew 27:3-5 |
| 338. Zechariah 11:12-13d | The Messiah would be God | John 12:45 |
| 339. Zechariah 12:10a | The Messiah's body would be pierced | John 19:34-37 |
| 340. Zechariah 12:10b | The Messiah would be both God and man | John 10:30 |

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| 341. Zechariah 12:10c | The Messiah would be rejected | John 1:11 |
| 342. Zechariah 13:7a | God's will He die for mankind | John 18:11 |
| 343. Zechariah 13:7b | A violent death | Mark 14:27 |
| 344. Zechariah 13:7c | Both God and man | John 14:9 |
| 345. Zechariah 13:7d | Israel scattered because of rejecting Him | Matthew 26:31-56 |
| 346. Zechariah 14:4 | He would return to the Mt. of Olives | Acts 1:11-12 |
| 347. Malachi 3:1a | Messenger to prepare the way for Messiah | Mark 1:1-8 |
| 348. Malachi 3:1b | Sudden appearance at the temple | Mark 11:15-16 |
| 349. Malachi 3:1c | Messenger of the new covenant | Luke 4:43 |
| 350. Malachi 4:5 | Forerunner in spirit of Elijah | Matthew 3:1-3; 11:10-14; 17:11-13 |
| 351. Malachi 4:6 | Forerunner would turn many to righteousness | Luke 1:16-17 |

Appendix C – The Law and the New Testament

THE LAW AND THE NEW TESTAMENT

N. Sebastian Desent, Ph.D.; Th.D.; D.D.; Pastor, Historic Baptist Church
Wickford, Rhode Island 02852

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4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

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.
Matthew 17:4, 5

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

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;

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;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Hebrews 1:1-4

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

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

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.

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

Acts 3:19-24

Recently, I have been asked more than a few times to comment on the use of the Law in the New Testament. I am happy to do so, and I thought for expediency's sake I ought to write a short study and commentary on the subject.

I was asked by a friend at dinner as to my thoughts as to how or which part of the Law we obey in the New Testament. I was quick to say, that, *as believer, none*. This at first seems odd and many are taken aback at the statement, even though it is true.

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For some reason there is this weird teaching that people embrace that we as Christians ought to hold to the Ten Commandments or some such thing.

This fellow, in his personal reading or hearing, had assumed there are divisions of the Mosaic Law – Moral, Civil, and Religious – an old idea, and that some apply and some don't, and that we as believers in Christ should at least observe the *Moral part* of the Law.

First, I commented that the Bible does not make that distinction in the Law, and that there is no scripture that supports an idea that New Testament believers ought to observe the Moral part only; and that anyone who tries to divide the Law in these sections is taking a liberty as to what *he thinks* is civil, moral, or religious. The Bible does not define that. In fact, James said:

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.
James 2:10

One cannot “pick and choose” what parts he likes to obey, and which parts he chooses to ignore.

Allow me to say also, that when I commented that Jesus gave us commandments that we ought to obey instead, he looked at me with some disbelief, thinking Jesus just gave us good examples to follow.

One can see how this reasoning can become common, because once you start down this path splitting hairs or straining gnats as to what part of Moses we should follow and what part we should not; that will tend to take precedence over what Jesus taught, and eventually replace it. This was the same issue the Jerusalem church settled in Acts 15, and it is the same issue our brother Paul extensively put to rest in his Epistle to the Galatians.

- Briefly, First, I can say Jesus fulfilled the Law and the Prophets.
- Secondly, we follow Jesus' commandments, not the Law of Moses.
- Thirdly, Jesus is the source of all our Moral, Civil, and Religious doctrine – not Moses.

I will comment in detail on these later.

Our Saviour's Doctrine (what he did and taught, his commandments) defines for us what is the *Moral* requirements he expects, and he elevated these expectations way above what the Law gave. Jesus way is a way of liberty and life, not simply a hard list of do's and don'ts. The Law is limited and *limits* sin: ***Jesus' way is open-ended to do good***, and not evil (Romans 8:4).

Jesus taught us how to behave ourselves in a greater kingdom than that of the Nation of Israel. That greater kingdom being the Kingdom of God. Jesus taught that we ought to seek that kingdom first and God's righteousness (Matthew 6:33). This New Testament *Civil Law* of the kingdom is described in the Sermon on the Mount and elsewhere. Furthermore, though we read in Romans 13:1-8 that we are to “be subject unto the higher powers” – these human governments ordained of God – we still submit first and foremost to Jesus Christ our *King of kings*. We say as the apostles did when commanded not to preach – “We ought to obey God rather than men” (Acts 5:29).

Then from a *Religious* perspective, he is our Righteousness, and the Gospel is the power of God unto Salvation (Romans 1:16). He is the Lamb of God that takes away the sin of the world. When Jesus said, *It is finished...* it was finished.

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One can say then, if you are a believer in Jesus, the Mosaic Law is superseded with Jesus' Doctrine. For believers, the *Old* Testament is replaced with the *New* Testament. As believers, we are delivered from the Law (Romans 7:6; 13:10).

For Christ is the end of the law for righteousness to every one that believeth.
Romans 10:4

Do not, however, think that God has done away with the Law. That is not accurate. The Law still stands and is alive and well. Paul said,

12 Wherefore the law is holy, and the commandment holy, and just, and good.
13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.
14 For we know that the law is spiritual: but I am carnal, sold under sin.
Romans 7:12-14

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.
Romans 3:20

(For until the law sin was in the world: but sin is not imputed when there is no law.
Romans 5:13

If God did away with the law, there would be no knowledge of sin:

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

(For until the law sin was in the world: but sin is not imputed when there is no law.
Romans 5:13

Paul explained to Timothy that the law must be used lawfully – note 1 Timothy 1:8-11:

8 But we know that the law is good, if a man use it lawfully;
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,
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;
11 According to the glorious gospel of the blessed God, which was committed to my trust.

Basically, there are only two choices: Be under the law or be under grace. (The third choice, without law – anarchy – is not a subject of this paper, nor is it a desirable state – Romans 2:12.) For the law was given by Moses, but grace and truth came by Jesus Christ (John 1:17).

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Those under the law shall be judged by the law as sinners and have the just recompense of damnation. Those under grace have their sins atoned for and will be judged by the grace of our Lord. For one to say, *I am obligated to keep the law*, he is saying he will be judged by that law.

The Law in the New Testament

So, how does God apply the law in the New Testament? Very simple. The law is to show the world they are sinners and that they cannot obtain righteousness by the law. The law shows sinners their need for Jesus Christ and his salvation.

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

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,

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;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

1 Timothy 5-10

We, as believers, are made righteous by Jesus Christ:

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Galatians 2:16

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Galatians 2:21

We are redeemed from the curse of the law:

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

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

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Galatians 3:11-14

The law is a schoolmaster to bring us to Christ:

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19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

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

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

Galatians 3:19-26

We who are saved are not under the law:

But if ye be led of the Spirit, ye are not under the law.

Galatians 5:18

My concluding verse is what we ought to ask Jesus in every instance: Jesus, what do you say?

Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

John 8:5

As an exercise, I wanted to show how Jesus' Doctrine takes us further than the Law ever was able to, and how it operates in liberty. As we walk in the Spirit and obey Jesus' commandments, we go far beyond the law, fulfilling it and pleasing God in faith.

A Brief Comparison of the Law (Limited) with New Testament Doctrine of Christ (Greater)

| EXODUS 20 TEN COMMANDMENTS | NEW TESTAMENT JESUS AND HIS APOSTLES |
|---|--|
| 1 And God spake all these words, saying, 2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before me. | 1 John 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life. |
| | John 14:1 Let not your heart be troubled: ye believe in God, believe also in me. |
| | John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. |

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| | 1 John 2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. |
| <p>4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:</p> <p>5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;</p> <p>6 And shewing mercy unto thousands of them that love me, and keep my commandments.</p> | 1 Corinthians 10:14 Wherefore, my dearly beloved, flee from idolatry. |
| | Colossians 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: |
| | 1 John 5:21 Little children, keep yourselves from idols. Amen. |
| <p>7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.</p> | Luke 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. |
| | 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. |
| <p>8 Remember the sabbath day, to keep it holy.</p> <p>9 Six days shalt thou labour, and do all thy work:</p> <p>10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:</p> <p>11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.</p> | Matthew 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. |
| | 1 Corinthians 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. |
| | Matthew 12:8 For the Son of man is Lord even of the sabbath day. |
| | Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ. |
| <p>12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.</p> | Mark 7:11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. |

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| | Luke 2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? |
| | Ephesians 6:1 Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother; (which is the first commandment with promise;) 3 That it may be well with thee, and thou mayest live long on the earth. 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. |
| 13 Thou shalt not kill. | Matthew 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: |
| | 1 John 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. |
| | Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; |
| 14 Thou shalt not commit adultery. | Matthew 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. |
| | Matthew 19:9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. |
| 15 Thou shalt not steal. | Ephesians 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. |
| | Luke 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. |

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| 16 Thou shalt not bear false witness against thy neighbour. | John 17:17 Sanctify them through thy truth: thy word is truth. |
| | 1 Corinthians 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth; |
| | Ephesians 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: |
| | Ephesians 6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; |
| | 1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. |
| 17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. | <p>Mark 7:18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;</p> <p>19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?</p> <p>20 And he said, That which cometh out of the man, that defileth the man.</p> <p>21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,</p> <p>22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:</p> <p>23 All these evil things come from within, and defile the man.</p> |
| | Luke 12:15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. |
| | 1 Corinthians 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. |
| | Ephesians 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; |

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| | Hebrews 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. |
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A second example compares the *Great Commandments in the Law* with Christ's doctrine:

33 And when the multitude heard this, they were astonished at his doctrine.
 34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
 35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,
 36 Master, which is the great commandment in the law?
 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
 38 This is the first and great commandment.
 39 And the second is like unto it, Thou shalt love thy neighbour as thyself.
 40 On these two commandments hang all the law and the prophets.
 Matthew 22:33-40

At first reading one might think this is applied to New Testament believers because Jesus answered correctly. Verse 36 says "which is the great commandment in the law?" However, as is typical with Jesus' Doctrine, his commandments take us much further than what Moses could. What started as "love thy neighbour as thyself" now transcends and is taken to a higher level of "love one another as I have loved you." Because of Jesus' work on the cross we have a new standard of loving. Furthermore, since Jesus revealed the Father to us, we must love and obey Jesus in order to show we love the Father (see John 14:9-11).

Please notice the New Testament teaching on love:

| MATTHEW 22:37-39 2 GREAT COM'TS OF THE LAW | NEW TESTAMENT JESUS AND HIS APOSTLES |
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| 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. | John 14:1 Let not your heart be troubled: ye believe in God, believe also in me. |
| | 1 John 4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? |

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| | <p>2 John 1:6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.</p> |
| | <p>John 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.</p> <p>22 For the Father judgeth no man, but hath committed all judgment unto the Son:</p> <p>23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.</p> |
| | <p>1 John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.</p> |
| | <p>John 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.</p> |
| | <p>Matthew 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.</p> <p>38 And he that taketh not his cross, and followeth after me, is not worthy of me.</p> <p>39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.</p> |
| | <p>Luke 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.</p> |
| | <p>Matthew 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.</p> |

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| 38 This is the first and great commandment. | 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. |
| | 2 John 1:5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. |
| | <p>1 John 2:7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.</p> <p>8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.</p> <p>9 He that saith he is in the light, and hateth his brother, is in darkness even until now.</p> <p>10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.</p> <p>11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.</p> |
| 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. | John 15:13 Greater love hath no man than this, that a man lay down his life for his friends. |

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| | <p>Matthew 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.</p> <p>44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;</p> <p>45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.</p> <p>46 For if ye love them which love you, what reward have ye? do not even the publicans the same?</p> <p>47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?</p> <p>48 Be ye therefore perfect, even as your Father which is in heaven is perfect.</p> |
| | John 14:15 If ye love me, keep my commandments. |
| | 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. |
| | John 15:12 This is my commandment, That ye love one another, as I have loved you. |
| | Romans 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. |
| | Galatians 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. |
| | 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. |

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| | 1 Thessalonians 3:12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: |
| | 1 Thessalonians 4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. |
| | 2 Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. |
| | 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. |
| | 1 John 2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. |
| | 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. 8 He that loveth not knoweth not God; for God is love. |

You see, Jesus used *himself* as the standard for loving our neighbor, not our own selves.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

John 14:7

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

John 14:9

The Father loveth the Son, and hath given all things into his hand.

John 3:35

I and my Father are one.

John 10:30

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

John 3:16

This is the New Testament standard for love.

The Holy Spirit and the Law in the New Testament

The New Testament shown we are sealed with the Holy Spirit when we believe:

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Ephesians 1:13, 24

The Spirit of God bears fruit in the believers live that takes him further that the Law ever was able to:

16 This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22] But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

Galatians 5:16-26

The law is not of faith:

1 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

Galatians 3:11, 12

The law could never give the Spirit of Life – only Jesus Christ gives the holy Ghost to them that believe:

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

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John 20:22

This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
Galatians 3:2

Therefore, we who walk after the Spirit fulfill the righteousness of the law:

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Romans 8:3-5

Appendix D – The Ten Commandments and the Sabbath

THE TEN COMMANDMENTS AND THE SABBATH

N. Sebastian Desent, Ph.D.; Th.D., D.D., Pastor, Historic Baptist Church

November 15, 2009

I suppose it is time I put in writing the scriptural teaching of the Sabbath in respect to New Testament believers. I have taught and preached on this subject many times, but I have not written any paper until now. This writing is provoked by the unbelievable perversions of scripture by those who want to impose the Sabbatical laws on New Testament Gentile believers, or those who make Sun-day a HOLY DAY of worship in place of the Sabbath. It also appears to me that many believers are confused on this issue. I hope to settle that now.

First, I want to say that I love the Lord Jesus Christ and the King James Bible. Those who attack this version are attacking the word of God. Many do it out of ignorance, corrupted teaching by bible critics, or they have an agenda to discredit the word of God and weaken believers. Secondly, I thank God I am independent Baptist. I am continually surprised by what certain groups teach for doctrine, and the knuckle-heads who follow. Baptists are not perfect, but they are the true church Jesus built (Matthew 16 and 18) and the pillar and ground of the truth (I Timothy 3:15). Thank God we are taught in the precepts rightly and from there we take the New Testament scriptures as the only rule of faith and doctrine. It is amazing how far off truth some people are. The other day I read where one actually taught that since we have no other name given among men to be saved (Acts 4:12); and since the word “Jesus” is not the actual Hebrew or Greek name given to the Savior (“Jesus” is an English translation of Joshua or Jehoshua), that we need to confess the Hebrew name of Jesus in order to be saved (besides observing a bunch of Jewish laws and traditions). This may sound logical to the uninformed, but if this were true, countless brethren are assumed to be lost (this author included) because they did not believe on “*Jehoshua*” or “*Yeshua*” specifically? Thank God for the gospel – for it is the Power of God unto salvation (Romans 1:16) – and not the so-called “wisdom” of men.

PULLING DOWN OF STRONG HOLDS

There are “strong holds” in people’s minds – including true believers – that are torn down with truth (2 Corinthians 10:3-6). The worldly or Roman programming is strong, but unless and until each believer considers the truth diligently, and searches out the truth for themselves, he will not be free. My hope is that each true believer seeks out this truth for himself and give it his “amen” regardless of who his associates are. Too many times God’s people embrace error to fit in or to not offend. We ought to obey God rather than men; and “let God be true, but every man a liar” – Romans 3:4).

The truth will make you free (John 8:32), Jesus said. As I grow older in the Lord, I have made it a practice to filter all assumed truth through the word of God. Some things we Baptists have taken for granted are not actually true when compared to scripture. As pastors and teachers, if we are going to show ourselves “approved unto God,” we need to teach rightly what is indeed **Bible truth** and what is tradition or leaven.

MANY SPEAK WITHOUT THINKING

I think it is a common thought and saying among New Testament believers that reads, “I believe in the Ten

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Commandments,” or something like that. We have the Ten Commandments recorded in Exodus 20, but most believers cannot even list them in order. Again, many are quick to say he believes in the Ten Commandments, but really, most ONLY believe in nine of the Ten Commandments (because they exclude the Sabbath). Of course, it sounds really awkward to say, ***I believe in nine of the Ten Commandments***, but that is the real truth for most of our brethren.

I suppose when a person says, “I believe in the ten commandments,” they are just stating that they believe they were given by God and that they are a fairly good rule for society to live by. We know no one is really saved by “keeping the ten commandments,” although many people think they will be OK at the judgment because they “kept the ten commandments.” These are the same people who say they never killed anybody or robbed a bank. They seem to pass over lying, blasphemy, and coveting, which are also part of the ten commandments.

Regardless, the Ten Commandments are part of **Old Testament Law**, given by Moses from Mount Sinai. *I think many believers think they are bound somehow to obey the Ten Commandments, and hence are confused on what to do with the Sabbath.* I think, because God-fearing people highly esteem the Ten Commandments, we somehow think we should obey them. But is it incumbent upon New Testament believers to obey the Law? Are believers bound to follow the Ten Commandments? Do New Testament believers have to observe the Sabbath? That is the purpose of this paper, and it will be addressed fully later.

THE LEAVEN OF ROME

People who have read books like Hislop’s *The Two Babylons* or have done research on pagan religions, have realized that, first, Roman Catholicism is *NOT* Christian, but a mixture of pagan Babylonian religions with “Christian labels” slapped on to make it *appear* Christian. And, secondly, Mystery Babylon and the Great Whore in Revelation apply to Roman Catholicism (even by their own admittances). And thirdly, the Old Testament enemies of Israel with their ungodly paganism (child sacrifices, worship of the various false gods, idolatry, practices, groves, priests, images, etc.) are still alive and well in the world. Many of these pagan practices are so engrained in our thinking and culture we tend not to notice. This leaven of Rome has not only infiltrated most mainline denominations, but many good Baptist brethren ignorantly fall for the paganism and some even teach it. My purpose is not to insult or condemn anybody (except those purveyors or false doctrine), but simply call to our attention how we as God’s people are so programmed by Rome. Keep in mind that from the beginning of time pagans had the tendency to worship the sun, moon and stars, and the creation rather than the Creator (Romans 1:25).

For example, please note the list of Roman influence (read pagan) we allow and many live according to:

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| Practice | Pagan/Roman Leaven | Bible/God's Method |
|--------------------|---|--|
| Days of the Week | Sun-day (worship of Sun), Monday (worship of moon), Tuesday (worship of Mars), Wednesday (worship of Mercury), Thursday (worship of Jupiter), Friday (worship of Venus), Saturday (worship of Saturn). | First day of the week, second day, third day, fourth day, fifth day, sixth day, Sabbath. |
| Months of the Year | January (Janus, the two-faced God), February (Februa – purification) – Caesars were considered gods (like the pope today), March (Mars, the Roman God of war), April (Aphrodite – love and beauty), May (Maius – goddess of Spring), June (Juno, Junius – goddess of Pantheon, wife and sister of Jupiter), July (Julius Caesar), August (Augustus Caesar), September (Seventh month from March, or the Seventh War month), October (eighth), November (ninth), December (tenth). | Nissan, Iyar, Sivan, Tammuz, Av, Elul, Tishri, Cheshvan, Kislev, Tevet, Shevat, Adar, or Abib, Ziv, Ethanim, Bul. Etc. |

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| | | |
|------------------|---|---|
| Calendar Years | <p>2010 from “Birth of Christ.”</p> <p>Actual Study will show Jesus was born 5 BC and crucified in 33 A.D. at approximately 38 years old. Once he turned about 30 years old, he did not age as he is perfect and without sin. Unless Jesus “gave” his life and “became sin for us,” he would have never died and would be walking among us today, looking like a 30-year-old perfect man.</p> | God counts from different events. |
| Calendar Type | Solar Calendar (follows the sun – 365.25 days per year) | Lunar Calendar (360 days) |
| Planets | Helio-centricity – sun is the center of the Universe, and the earth rotates around the sun. | Geo-centricity, the earth is center of God’s creation. According to Genesis 1 God made earth before he made the sun, moon, and planets. |
| Hours of the Day | Day starts at midnight. | First hour is 6 o’clock our time. Day starts at sundown (Gen 1). There are 4 watches in the night. |
| Musical Notes | Current scale used by musicians | The Bible notes are different. |

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| | | |
|--------------------|--|--|
| Holidays/Holy Days | <p>Christmas (pagan winter solstice), Easter (goddess Ashtoreth) Valentine's Day (sexual promiscuity -- in order to have children born by end of the year for sacrifice to Molech). Christmas was the turning point where days became longer rather than shorter. Easter was when the day lasted longer than the night Both are pagan sun worshipper holidays.</p> | <p>6 Jewish feasts and Sabbaths Passover</p> |
| Signs and symbols | <p>Christmas trees (phallic symbol), wreaths (female symbol), Santa, Star of David, Birthdays and cakes (born under signs) Zodiac or Horoscope,</p> | <p>Read Jeremiah 10, cakes made to Queen of Heaven, etc.</p> |
| Ecclesiastical | <p>Priests, hierarchial rulers, bishops, popes, Cardinals, etc. Jewish Pharisees, Sadducees, Gnostics, etc.</p> | <p>Pastors, teachers, elders, bishops, deacons, presbytery, priest, apostles, etc.</p> |
| Worship | <p>Sacraments Sacrifices, Masses</p> | <p>Commandments Sacrifices, NT Romans 12:1-2</p> |
| Medicine | <p>Pharmacaia, synthetic drugs, doctors, Radiation, amputation, poisons</p> | <p>Prayer, elders, oils, wine, doctors, herbs, foods, etc.</p> |
| Religions | <p>Many religions, pantheism, sun-worship, Paganism, worship of stars and creatures</p> | <p>One God Jehovah, New Testament Jesus is God manifest in Flesh</p> |

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| | | |
|---------|---|-------------------|
| Science | Evolution, confusion, Big Bang, Heliocentricity, planets, etc. | Genesis Chapter 1 |
|---------|---|-------------------|

We, as true believers in the Lord Jesus Christ, need to identify and understand how we are continually duped by Roman Leaven. Unfortunately, some leaven we have to live by, but other things we can and should avoid. God's people are destroyed by lack of knowledge (Hosea 4:6). Come out from among them and be ye separate, God says (2 Corinthians 6:17).

LAW AND THE NEW TESTAMENT

Included in the Law of Moses were many things – holy days and feasts to be observed, sacrifices, how to let the land rest (the reason for the Babylonian captivity), idolatry, certain civil laws, etc. Jewish Rabbis have stated there are 613 Old Testament laws, but keep in mind their counting method (I have read how they count them) is arbitrary. They wanted to get to the number 613 for various reasons, which we will not go into here. Suffice it to say that there are hundreds (600 – 700) of commandments in the law. Shall we endeavor to pick some to impose on Gentile believers and ignore others as if they carry no weight? And let us say some choose to do this, to impose upon New Testament believers certain laws of Moses – who is to say which ones? Shall we not impose it all?

In Acts 15 the *Judaizers* wanted to impose circumcision (ouch!) on the Gentile believers. Both Paul and Peter showed this to be wrong. Circumcision carries a lot of weight in the Old Testament and among Jews, considering it was in effect in Abraham's time (before the Law – not like the Sabbath), during the Law, and even in the New Testament times (for Jews, that is). In the New Testament, we Gentiles are told that we are children of Abraham by faith (see Romans and Galatians). Paul even circumcised Timothy (a half-breed Jew) so he could enter the synagogues with Paul. It would appear there are more arguments for imposing circumcision on Gentile believers than there are for imposing the Sabbath keeping. Timothy, having a mother who was a Jewess and a Gentile father, was still considered a Jew. Paul, therefore, could circumcise Timothy without violating the liberty we find in the Gospel (i.e., Jews are allowed to hold to the Jewish traditions). This was expedient for Paul and Timothy because Timothy could now enter into the synagogues and participate in the services.

In contrast, Paul refused to circumcise Titus (who was a Greek Gentile – see Galatians) because this sends the wrong message and is contrary to the Gospel. Of course, the Jewish believers would have loved for Paul to have circumcised Titus. But Paul defended the truth of the Gospel. He said that he would not have suffered persecution if he had still preached circumcision. Preaching circumcision is equivalent to mandating that Gentile believers enter the Jewish path with all the requirements of the Law. Paul knew this was contrary to Grace. You see, it is not that we Gentiles are saved after the manner of the Jews, but rather that the Jews are saved after the manner of the Gentiles – by Grace through Faith (see Acts 15, Ephesians 2:8-10).

Next to circumcision, probably the Sabbath is next in line for what Jews would impose on Gentiles. God did not record *specifically* in Acts 15 that those Jews were wrong who wanted to impose the Sabbath on the Gentiles, because the bigger issue was circumcision. However, in Acts 15:5 they also wanted to impose the Law of Moses, which would have included the Sabbath, no doubt, along with the Ten Commandments, the food laws, and even feast days.

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And, although it is perfectly fine for a *saved Jew* to embrace and practice certain Jewish traditions for the sake of tradition (and not righteousness), it is not a requirement – See Galatians 2:1-16.

Acts 15 was before the New Testament was completed, and that council in Jerusalem debated what burdens should be placed upon the Gentile believers. Until that point, generally it was Jews being converted. God used Peter (Acts 10) to witness and testify to the fact the conversion of Gentiles was now in God's plan. Some Jews wanted to impose Circumcision and the Law of Moses on these Gentiles. Paul debated vehemently that Gentiles are free from the Law. In the end, only four things were imposed on the Gentiles – that they should abstain from meats offered to idols, from blood, from things strangled, and from fornication – see Acts 15:23-29.

Peter and Paul and the elders of Jerusalem determined that Circumcision and the Law should not be burdened on the Gentiles.

The Law contains commandments. Sin is the transgression of the Law (I John 3:4). According to Paul – a converted Pharisee (and the one who zealously defended us New Testament believers from adding the Law to Grace) – he said in Romans 7:12, that the Law is holy, just and good. However he said to Timothy that the Law is good if one use it lawfully (that is, to show one's sin). Simply put, Paul said in Galatians 3:24 that the Law is a schoolmaster to bring us to Christ. Once we are under Grace we are **NO LONGER UNDER THE LAW** (Romans 6:14). That should be sufficient for us. The Sabbath is part of the Law (Exodus 20) and we are not under the Law. That means simply, we saved Gentiles do NOT have to keep the Sabbath, neither the Ten Commandments of Moses.

Now, I admit this statement sounds like heresy to some, but it is the truth.

Brethren, we live under the *New Testament commandments* – not the Old Testament commandments.

Jesus commanded in Matthew 28 in the Great Commission (after saying all power is given unto him) that we are to "...observe all things whatsoever I have commanded you..." Again, simply stated, we are bound to obey the New Testament commandments of Jesus rather than the Old Testament Law and commandments of Moses.

Now, this will help: The New Testament does teach that we, New Testament believers under Grace, should observe Jesus' commandments, which take **nine** of the Ten Commandments to a higher level. Or, stated otherwise, nine of the Ten Commandments are *reiterated, reinforced, and renewed* in the New Testament with Holy Ghost power by either Jesus or the apostles. The only one that is left out is the Sabbath Day observance. In fact, that issue of the Sabbath caused Jesus much grief from the Pharisees – healing on the Sabbath, having a man carry his bed on the Sabbath, plucking grains of wheat on the Sabbath, casting out devils, etc. – were all seen as breaking the Sabbath. Imagine what we would have to live with today? Jesus, in response, said the Sabbath was made for man, and not man for the Sabbath (Matthew 12:8). Jesus said he was Lord of the Sabbath.

Note here, how each of nine commandments from Exodus 20:3-17 are reiterated in the New Testament:

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1. Thou shalt have no other gods before me.

Matthew 22:37
Ephesians 3:21
Colossians 1:18
Ephesians 5:11
1 Corinthians 6:14-18

2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

1 John 5:21
1 Corinthians 8:4
Colossians 3:5
1 Corinthians 10:6-7
1 Corinthians 10:14-24
Acts 15:29

3. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Matthew 12:13
John 5:23
John 1:18
John 14:6

4. Remember the sabbath day, to keep it holy.

There is NO New Testament commandment, teaching, practice, or type that supports this Old Testament commandment, but rather these that teach otherwise:

Colossians 2:16
Matthew 12:1-8
Mark 2:27
Luke 6:5
John 9:16 (not that Jesus indeed broke the Sabbath)

5. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Ephesians 6:1-4
Colossians 3:21
Matthew 10:37
Matthew 12:50
Matthew 15:4-6

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Luke 12:53

6. Thou shalt not kill.

Matthew 15:19
Romans 13:9
1 Timothy 1:8-11
1 John 2:11
1 John 3:15
1 John 4:20

7. Thou shalt not commit adultery.

Romans 13:9
Hebrews 13:4
1 Corinthians 10:8
Matthew 5:28-32
Matthew 15:19
Luke 16:18
John 8:11
Romans 13:9
1 Corinthians 6:19
Galatians 5:19

8. Thou shalt not steal.

Romans 13:9
Ephesians 4:28
1 Thessalonians 4:6
Matthew 5:42
Romans 12:13
Philippians 2:5-11
2 Corinthians 8:9

9. Thou shalt not bear false witness against thy neighbour.

Romans 13:9
Revelation 21:8
Acts 5:3
Colossians 3:9
James 3:14
1 John 1:6
Revelation 22:10

- 10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.**

Colossians 3:5

Ephesians 5:5

Luke 12:15

Mark 7:21-23

Romans 7:7

Romans 13:9

1 Corinthians 6:10

1 Corinthians 12:31

1 Corinthians 14:39

2 Corinthians 9:5

1 Timothy 6:10

Hebrews 13:5

So, we Gentiles do have a responsibility to keep nine of the Ten Commandments, but we do it because the New Testament teaches those commandments, not because Moses did.

Paul taught we should not compel Jewish believers to live as Gentiles, but neither should we compel Gentile believers to live as Jews (Galatians 2:14).

Hebrews 7:17-22 is noteworthy to show that the Old Testament law is weak and made nothing perfect, but Jesus gave us a better testament:

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

20 And inasmuch as not without an oath he was made priest:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

THE SABBATH AND THE NEW TESTAMENT BELIEVER

The Sabbath day observance was first commanded at Sinai by God through Moses. Before the Law, from Adam to Joseph, God did **not** command his people to keep the Sabbath day holy. Indeed, God rested on the last day of creation, and hence gives us a day of rest as a pattern; but the commandment was not given until Moses.

John 1:17 says the Law was given by Moses, but Grace and Truth came by Jesus Christ. Now, choose one.

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Here is the logical progression for believers to understand:

- The Old Testament Law contains commandments.
- The Sabbath observance is part of the Law. Sin is the transgression of the Law (1 John).
- We all break the Law; we are all sinners (Romans 3:23).
- We need to go to Jesus for forgiveness (Romans 6:23).
- The Law is a schoolmaster to bring us to Christ (Galatians 3:24, 25).
- We who come to Christ are under Grace.
- We who are under Grace are no longer under the Law (Romans 6:14).
- By the works of the Law is no man justified in the sight of God (Galatians 2:16).
- We believers are called unto Liberty (Galatians 5:13) and to bear the fruit of the Spirit (Galatians 5:22, 23).
- We believers are commanded to obey the Commandments of Christ (i.e., the New Testament Commandments) in Matthew 28.
- Jesus Christ nowhere taught us to observe the sabbath day
- The apostles in the Jerusalem church continued “daily” – Acts 2:46; 5:42

There will be some who say we are bound to observe the Sabbath, but the Sabbath is not for New Testament believers. Paul said in Colossians to let no man judge you in this thing (Colossians 2:16). Paul, as a Jew, preached in the synagogues on the Sabbath days, as that was the best opportunity to preach Jesus to “the Jews first,” (Romans 1:16) but he was not commanding by this action that we must observe the Sabbath. Jesus, nor the apostles, ever taught a Sabbath worship commandment.

Why have there been men from the days of Jesus who are so dedicated to forcing the Old Testament Law upon New Testament believers? From Paul’s writing in Galatians to the Council in Acts 15, from Jesus’ dealings with Pharisees over the Sabbath, to the Jews wanting to kill Paul; there are certain men crept in unawares who seek to destroy our liberty in Christ. They want to make proselytes of believers and teach us “another gospel” – one that is accursed and brings a curse (read Galatians 1 and 5).

Furthermore, Sabbath Day worship is a “slippery slope.” Once a person starts down that path, they will have to adhere to certain things that are to be done or not done during that day. There is no end to this. We should “stand fast in the liberty wherewith Christ hath made us free” (Galatians 5:1).

SUNDAY WORSHIP IS A MARK OF ROME

Some have been taught that indeed the Sabbath is for Jews and Sun-day is for Christians. The second part has no substance in scripture. God would have us live every day for him and his glory. We are to be a living sacrifice according to Romans 12. Sun-day worship law is Roman, and not of God. I know this will anger a bunch of folks; however, it is the truth. Sun-day is not a worship day for Christians, but it is for Sun-worshippers (i.e., Catholics). Sun-worshippers worship the sun. They do it on Sun-day. They desire Sun-day Blue Laws and enforce Sunday as a Holy Day and a Special Day of Worship.

The Roman Emperor Constantine – i.e., the first pope – organized apostatized churches under the Roman state and declared himself the head. Constantine created a union of church and state under a Roman emperor and made use of the power of the state to further their religious aims (see Neander’s *General History of the Christian Religion and Church*). This was the beginning of the “Holy Roman Empire” and Catholicism. Constantine’s edict of 321 A.D. ordered “judges and townspeople and the occupation of all trades rest on

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the venerable day of the sun.”

There are a lot of good writings on this subject if one desires to research the subject. Unfortunately, the agenda of most of these writers is to impose upon Christians the Sabbath worship instead (especially the writings of the Seventh Day Adventists), which is equally incorrect.

SUNDAY IS *NOT* THE CHRISTIAN SABBATH

The first day of the week is mentioned a few times in scripture, and important to this study are these:

Mark 16:9 – Jesus rose early the first day of the week

John 20:19 – Jesus appears to the disciples in the evening of the first day of the week Acts 20:7 – the disciples came together to break bread

1 Corinthians 16:2 – Paul instructs Corinthians to lay by him in store on the first day of the week

Some may see a pattern, but I see no ***commandment*** to meet. Some may see a good reason to meet, but I see no teaching this is the “Christian Sabbath.” In fact, the four events mentioned above are fairly few to establish a law for Sun-day Worship. I see more of the Sabbath meetings in the New Testament than the First-Day meetings, and we addressed that idea already. I see the disciples “continuing daily” (Acts 2:46). Jesus and the Apostles taught “daily” in the temple and synagogues, and in the marketplace and in schools and from house to house. But there is no Sun-day being the day of worship or a holy day or a “Christian Sabbath.” It is not in the Bible.

So where does the idea of Sun-day being the Christian Sabbath come from? Not scripture. It comes from Rome.

But one will say, what about the Lord’s Day?

The “Lord’s Day” has no scriptural support to teach that it is Sun-day. Rome tries to make the connection and many believers swallow the line – “Sunday is the Lord’s Day” they say over and over. But give me chapter and verse. You will not find it. John was in the Spirit on the Lord’s Day (Revelation 1:10). That is the *only* reference. How can one prove what day of the week that was? I should say there is probably more evidence to teach the Lord’s Day is the Sabbath as opposed to Sun-day, because Jesus said he is “Lord of the Sabbath; but I would not claim that to be so. Jesus never said he was Lord of Sun-day.

CONCLUSION

In the New Testament, we see Paul preaching in the synagogues on the Sabbath, we see Jesus reading and preaching in the synagogues on the Sabbath. We see Jesus rise from the dead on the first day, and we see the disciples meeting on the first day, but also daily. However, we see no holy days. We see no commandment or event that makes Sun-day a holy day. We do not see the brethren or church making Sun-day any special day. To see otherwise is *adding* to scripture.

When in Israel, our Baptist missionary held service on Saturday, but not Sun-day. Sun-day in Israel is like a Monday – very busy and many going to and from work and business. I have no problem with this.

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Our church meets on Sun-day – not because it is a holy day or a Christian Sabbath – but because of convenience, culture, and tradition, and we like it. Most people have the day off and we can dedicate ourselves to meditating on the things of God. We meet on Saturday evening, too. Not because it is the Sabbath (and technically at sundown it is no longer the Sabbath) but because we found it is a blessing. We meet various nights a week, as many churches do. But none of these days, or holidays, are holy days. We need to be careful to not make these *traditions* the doctrine of Christ.

Colossians 2:16-19 is a passage we ought to heed:

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

17 Which are a shadow of things to come; but the body is of Christ.

18 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,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

If we decided to meet on Monday and not on Sun-day, and it was conducive to the church, I would have no problem doing so.

If I need to work or travel or eat or buy something on Sun-day, I do not feel guilty. I do not teach that Sun-day is *the* day of rest, as there is no scripture that supports that (there is no chapter and verse). I do rest on Sun-day though. Why? Not because I am bound to, but because it is convenient. It is also good to rest (Mark 6:31).

Beware of good-meaning brethren who read into scripture “principles” or “types” or “patterns” and then go the next step of magically converting them into COMMANDMENTS, and then in turn impose these COMMANDMENTS upon your liberty in Christ. Brethren, if something is indeed a commandment, the scriptures will make it abundantly clear. You will be able to place your finger on that exact verse that teaches that. Otherwise, you are being put into bondage. That is what the Pharisees did. They took a commandment and from that developed a multitude of man-made rules and imposed them as law and commandments upon God’s people. That spirit has not gone away. Some people love to rule over others’ souls. Traditions of men make void the commandments of God. We ought to be diligent obeying what God *did* command in the New Testament, and not invent commandments. Beware of those who would take your liberty (Galatians 5:1).

But more importantly, remember, do not make your brother stumble. Do not judge harshly those who tend to observe days (see Romans 14:5, 6, and whole chapter). We need to carefully instruct those who desire this bondage (Galatians 4:9, 10) but not offend or cause them to stumble. We ought to instruct with grace and patience and allow people time to grow. God allows this, and so should we.

This is the day which the LORD hath made; we will rejoice and be glad in it.

Psalm 118:24

NSD 11/09

Questions for the Students in Respect to Holy Days:

- A. Is there a commandment to worship on Sunday?
- B. If so, where?
- C. Is there a pattern to worship on Sunday?
- D. If it is God's will that we worship on Sunday, what verse would we use to prove this?
- E. Does John 20:19 teach we should worship on Sunday?
- F. Does Acts 20:7 teach we should worship on Sunday?
- G. Is the "break bread" in Acts 20:7 refer to the Lord's Supper or simple dining?
- H. Does Luke 4:16 or 4:31 teach we should worship on Saturday?
- I. Does Luke 13:10 teach we should worship on Saturday?
- J. Does Acts 16:13 teach we should worship on Saturday?
- K. What was the Lord's teaching in respect to the Sabbath? (Mark 2:28)
- L. Can that teaching be applied to any other days?
- M. Is there scripture that teaches Sunday is the New Testament Sabbath?
- N. What does Colossians 2:16 say about special days?
- O. Is it allowed for Christians to celebrate certain days?
- P. Is it allowed for Jewish believers to celebrate Jewish holidays?
- Q. Is it allowed for Gentile believers to celebrate Jewish holidays?
- R. Is it required for Gentile or Jewish believers to celebrate certain days?

Appendix E – On What Day or What Day should Christians Worship?

**ON WHAT DAY SHOULD CHRISTIANS WORSHIP?
WHAT DAY SHOULD CRISTIANS WORSHIP?**

The following is a list of the verses that use “first day” and “sabbath” in the New Testament. The purpose of the list is to see what God has written in respect to what day we ought we to worship God. The author contends we should worship God every day (Psalm 118:24), and that we should come together as believers to worship as the church is led by God. And, as the day approaches when Christ returns, we should exhort one another more and more, meet together more and more, and not forsake the assembling of ourselves together (Hebrews 10:25).

Please do not interpret this paper as the author encouraging or discouraging believers to meet or not meet on any particular day. The author is simply trying to show that the New Testament allows *total liberty* as to what days a church prefers to assemble; and more importantly, there are no specified worship or holy days, as some would teach.

Christians are not required to assemble on Sunday any more than they are required to assemble on Saturday, Wednesday, or Friday. I hope the honest mind will understand this from a simple search of the scriptures.

Some verses are low-lighted as they do not directly deal with the subject. There is space in the right column for the student to add notes as desired.

NSD 08/13

NEW TESTAMENT USE OF “FIRST DAY”

Matthew 26

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Matthew 28

1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Mark 14

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

Mark 16

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

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9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Luke 24

1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

John 20

1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

Acts 20

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

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,

1 Corinthians 16

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Phil.1

5 For your fellowship in the gospel from the first day until now;

NEW TESTAMENT USE OF “SABBATH”

Matthew 12

1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

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5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

8 For the Son of man is Lord even of the sabbath day.

10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Matthew 24

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

Matthew 28

1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Mark 1

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

Mark 2

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

Mark 3

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

Mark 6

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto

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him, that even such mighty works are wrought by his hands?

Mark 15

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

Mark 16

1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

Luke 4

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

Luke 6

1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

Luke 13

10 And he was teaching in one of the synagogues on the sabbath.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath

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loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

Luke 14

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

Luke 23

54 And that day was the preparation, and the sabbath drew on.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

John 5

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

John 7

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

John 9

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others

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said, How can a man that is a sinner do such miracles?
And there was a division among them.

John 19

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Acts 1

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

Acts 13

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

44 And the next sabbath day came almost the whole city together to hear the word of God.

Acts 15

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Acts 16

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

Acts 17

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

Acts 18

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

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Colossians 2

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

OTHER VERSES

John 4

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

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

Colossians 2

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

17 Which are a shadow of things to come; but the body is of Christ.

18 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,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

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,

21 (Touch not; taste not; handle not;

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

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.

COMMENTS

You may be hearing this for the first time, but if there is no commandment for Sunday worship – and sin is the transgression of the law (1 John 3:3) – then it is no sin if you do not attend church services on Sunday. However, we are commanded to assemble together as often as possible. Sunday is a good day because our society gives it off work for a lot of people. But, in comparison to other days in the week, Sunday is just as good as any other day for worship.

If your church has services on Sunday (or any other day) you should be faithful to those services. The commandment of *“not forsaking the assembling of ourselves together”* (Hebrews 10:25) can apply to any

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day of the week or year, and church members should assemble on the days their church determines for services.

Furthermore, if a mission church is just starting and deciding what days to assemble, the leadership should choose days and times that are mostly convenient for the flock. In our culture, and in a large part of the world, Sunday and evening services are expedient. We should use those when we can.

Furthermore, Sunday services make good use of the traditions of the cultures that expect people to attend church services on Sundays. Depending on culture, other days and times may be more expedient for assembling.

Since no member should make a pattern of missing church services, he should arrange his working schedule around the times of church service. He should decline working on Sunday if that is when his church assembles. The same goes for a Wednesday or a Thursday night service. This is an issue of the heart and the choices one makes – choose the Lord or mammon. We should choose the Lord always. And since the Sunday worship is considered the “big service” of the week by most churches, we ought to do our best to be there.

The meeting together on Sunday (or any other day) ought to be more based on the commandment to assemble and on one’s conscience, rather than the imposition of a holy day.

Our church meets on Sunday and has for decades. I have no desire or intention of changing the day. I like the day we meet together. And my obligation to attend church services is first out of a duty and responsibility to obey the Lord in respect to assembling together, and secondly for my conscience’s sake, because I hate to miss any service our church as scheduled.

Some men have their conscience violated if they *do not* meet on a Sunday. So this is another reason to schedule services on Sunday. Tradition in a society or a family can be so engrained we should honor it (as long as it does not violate scripture). And if a man’s conscience is violated if he does not worship on Sunday, I should not judge him, and I should try to accommodate him. Romans 14:1-10 teaches some will regard a day to the Lord, and some will not.

I try to regard every day to the Lord, and I put not one above another. Today is the day that the Lord has made (Psalm 118:24). He made it, he owns it, and he is the Lord of it. And today, I should do my best to serve him, worship him, and honor him today, by his grace. We are not promised tomorrow. Yesterday is gone. We have only today to worship God.

And if there is an opportunity to go to the house of God to hear preaching and sing songs, and hymns, and spiritual songs, I should go if at all able.

Brethren, if you are saved, scripturally baptized, and a member of a New Testament church, then you are part of the church. We truly do not “go to church” any more than we “go to disciples.” The church is a body of baptized believers who have made a covenant with the Lord to obey his commandments. I am a member of a church. I am a disciple of Jesus Christ. I assemble myself with other believers because I am commanded to not forsake such (Hebrews 10:25), and I enjoy it immensely. Church services are the high point of my week. And when we come together, we are that local church.

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As a member of a church, the services ought to be made a priority. I ought to do my best to make every service. I ought to plan and make choices with my schedule so that I am able to attend faithfully all services.

If there is a job opportunity that keeps me away from church services, I need to really consider whether that job is of God. God will honor and bless a man who desires a work schedule that allows him to make the church services an important part of his life – regardless of what days the services are held.

When visiting a missionary in Israel, he had no Sunday service. Instead, it was on Saturday. The culture of that country was such that Saturday was a quiet, non-working day. Sunday, on the other hand, was as busy as any Monday in America. He adjusted the church's services to fit within the culture. I think that was wise. Having services on Sunday when most people are working is not helping anyone.

Lastly, one must beware of groups that promote a "Sunday Worship Law." Some good brethren think (without scriptural doctrine) that "Sunday" is a holy day and you must take it off work (almost like the Pharisees and how they dealt with the Sabbath). If we are saved, we are no longer under the law (Sabbath observance), but under grace. The Ten Commandments commanded to keep the Sabbath day holy. But we are not under the Law anymore. We do not have to observe the Sabbath – just the commandments of Jesus Christ (Matthew 28:18-20). And there is no commandment from our Savior telling us on what day we ought to keep holy, or on what day we are to worship God.

"Sunday Worship Day" promoters are following a pagan Roman doctrine that is not of the true God. And if you find someone with this agenda, ask them to show you in the Bible chapter and verse where such thing is commanded. Sun-day was the dominating day of the week, so the Romans named it after the dominating planet – the day of God "*Dominica*." They had specific days in their week to worship their main gods.

You have read the verses above in the first part of this paper. You will find no Sun-day worship. Furthermore, there is no scripture linking Sun-day to the "Lord's day." If anything, the Sabbath is the Lord's day (Mark 2:28). But I believe every day is the Lord's and we ought to live our lives accordingly.

LIVING IN A WORLD OF PAGANISM

1 John 5:19 says: "And we know that we are of God, and the whole world lieth in wickedness." All that is of this world and in this world is not of the Father – 1 John 2:15-17; 4:5.

Romans 12:2 says: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Christian believers live in a world of paganism. Consequently, we have to be careful to not be too *programmed* by the world and the philosophies that come from it. We need to realize the Holy Ghost will guide the believer into all truth (John 16:13). Consider the calendar we use everyday.

The pagan Romans arranged our current week and calendar after the sun, for they were sun worshippers. (The Romans followed a solar calendar, while the Jews followed a lunar calendar). The word *Sun-day* (honoring the sun god Apollo) is not used in the Bible. That day is referred to in the New Testament as the first day of the week, for it came after the Sabbath. Neither will you find in the Bible *Saturday* (honoring Saturn), or *Monday* (honoring the sacred moon goddess Diana), or Tuesday (honoring the war god Mars), or Wednesday (honoring their god Mercury), or Thursday (honoring their important god Jupiter), or Friday (honoring the goddess Venus or Greek Aphrodite).

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The pagan Romans also arranged and named the months after their gods and emperors:

January, named after the god of beginnings Janus – the two-faced god. February was named after the god of purification named *Februus*. March was named after their war god Mars). April is named after the goddess Aphrodite or Venus. May is named after the pagan Roman goddess Maia, the daughter of Atlas, the mother of Mercury by Jupiter.

June was named after Juno. July was named in honor of Julius Caesar. He was born in July. August was named after Caesar Augustus. The months September through December means seventh, eighth, ninth, and tenth (the Roman year began in March).

Today, we are constrained to use the solar Gregorian calendar rather than the Jewish calendar of the Bible. This Gregorian calendar replaced the Julian calendar in 1582. This change was made by the Roman Catholic Church. They wanted to place the date of Easter (also a pagan Roman holiday) where it is today, using the solar calendar to calculate the lunar date. In A.D. 325 the Council of Nicaea set the date of Easter as the *Sun*-day following the full moon that falls on or after the spring equinox. That moon is also called the paschal full moon, for that was the date of the Jewish Passover. That *Sun*-day is the day our Savior resurrected from the dead.

The observance of holy days is alien to the New Testament. If one is Jewish, and saved, they have liberty to observe the Old Testament holy days and certain traditions. But these observances should show Christ and not be used for any form of righteousness or favor (Galatians 2:14; 5:2; 3:3; Acts 16:3; 18:18; etc.).

In my personal life, it is hard to describe with words the liberty I found in Jesus Christ. And after salvation, when I realized every day is the Lord's and I am not obliged to observe any holy days, I was also blessed with an understanding of the liberty we have in Jesus. I realized the God loves me as I am, and that his love is not contingent upon observances. I am accepted in the beloved.

And we still worship as a church on Sunday. We also worship on Saturday and Wednesday, and many times on Friday. Personally, I try to worship the Lord every day.

I trust his paper has been a blessing.

Appendix F – The Purpose of the Law and the Old Testament

**THE PURPOSE OF THE LAW AND THE OLD TESTAMENT
AS FOUND IN THE NEW TESTAMENT**

N. Sebastian Desent, Ph.D., Th.D., D.D.
October 30, 2018

Although we know the New Testament supersedes the Old Testament, as we study the New Testament, we find there is a purpose for the Law and the Old Testament even in the New Testament times. This study shows what the purpose of the Old Testament is for New Testament believers, and how it should be used, if it is to be used lawfully.

1. We Learn where no Law is, there is no Transgression (see v. 15)

Romans 4

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, there is no transgression.

Children under the age of accountability to the law are under grace.

2. We Learn Righteousness is Imputed by Faith – Example of Abraham (see v. 23, 24)

Romans 4:13-25

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

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22 And therefore it was imputed to him for righteousness.
23 Now it was not written for his sake alone, that it was imputed to him;
24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;
25 Who was delivered for our offences, and was raised again for our justification.

3. We Learn to have Hope (see v. 4)

Romans 15

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

4. We Learn from their Examples and are Admonished not to Lust, not to be Idolaters, not to commit Fornication, not to tempt Christ, and not to Murmur (see v. 6-11)

1 Corinthians 10

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 herefore let him that thinketh he standeth take heed lest he fall.

5. The O. T. Scriptures make us Wise unto Salvation through Faith in Jesus Christ (see v. 15)

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.

6. O. T. is Profitable for Doctrine, Reproof, Correction, and Instruction in Righteousness (see v. 16)

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2 Timothy 3

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.

7. We Learn the O. T. Testifies of Jesus Christ (see v. 39)

John 5

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

8. We Find the Romans Road is all O. T. References (Romans 3:10, 23; 6:23; 5:8; 10:9)

9. We Learn the Law was added because of Transgressions (to limit them) (see v. 19)

Galatians 3

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

10. We Learn the Law is a Schoolmaster to bring us unto Christ (see v. 24)

Galatians 3

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

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

11. We Learn the Law is not made for a Righteous Man (see v. 9)

1 Timothy 1

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

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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,

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;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12. We Learn by the Law is the Knowledge of Sin (see v. 20)

Romans 3

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

13. We Learn no Flesh is Justified by the Law (see v. 20)

Romans 3

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

14. We Learn a Man is Justified by Faith without the Deeds of the Law (see v. 28)

Romans 3

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

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

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

15. We Learn we Establish the Law through Faith (see v. 31)

Romans 3

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

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16. We Learn Sin is not Imputed where there is no Law (see v. 13)

Romans 5

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

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

17. We Learn the Law entered that Offenses might Abound (see v. 20)

Romans 5

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

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

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

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

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

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

18. We Learn we are Delivered from the Law, that we should Serve in Newness of Spirit (see v. 6)

Romans 7

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

19. We Learn what Sin is by the Law (Lust, etc.) (see v. 7)

Romans 7

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

20. We Learn without the Law, Sin was Dead (see v. 8)

Romans 7

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8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

21. We Learn the Law is Holy, Just, and Good (see v. 12)

Romans 7

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

22. We Learn Christ is the End of the Law to Everyone that Believeth (see v. 4)

Romans 10

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

23. We Learn Love Fulfills the Law (see vs. 8-10)

Romans 13

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

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.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

24. We Learn no Flesh is Justified by the Works of the Law (see v. 16)

Galatians 2

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of

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Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

25. We Learn Christ is of no Effect unto those who seek to be Justified by the Law (see v. 4)

Galatians 5

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

26. We Learn if we are Led of the Spirit, we are not under the Law (see v. 18)

18 But if ye be led of the Spirit, ye are not under the law.

27. We Learn the Law made Nothing Perfect (see v. 19) – Perfection comes through Jesus Christ (See also Hebrews 10:14)

Hebrews 7

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

28. We Learn Sin is the Transgression of the Law (see v. 4)

1 John 3

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

Added topics for further study (do word searches on the following):

- Law
- Prophets
- Write
- Written
- Scriptures
- Prophecy

Proper exegesis

- Acts 7
- John 5:39
- 2 Corinthians 3 and 4

The End.

Appendix G – Doctrines – Good and Bad

DOCTRINES – GOOD AND BAD

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church, Wickford, RI 02852
September 17, 2018

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.

2 John 1:9

- Doctrine is what you “do and teach.”
- Doctrine is not limited to what you believe, because even a child is known by his doings.
- Elders are to be ensamples to the flock – patterns to follow
- James said he will show you his faith by his works

GOD’S DOCTRINE

1. God’s Doctrine is Always Good:

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:

Deuteronomy 32:2

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

Proverbs 4:2

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.

1 Timothy 4:6

2. Jesus’ Doctrine is a Doctrine of Godliness:

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;

1 Timothy 6:3

3. God has a System for Teaching his Doctrine:

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.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 For with stammering lips and another tongue will he speak to this people.

Isaiah 28:9-10

4. People were Astonished at Jesus' Doctrine:

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

29 For he taught them as one having authority, and not as the scribes.

Matthew 7:28. 29

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

Mark 1:22

5. Jesus used Parables Many Times to Teach Doctrine:

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

Mark 4:2

6. Jesus Cast out Devils with his Doctrine:

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 1:27

7. Jesus' Doctrine is his word with Power:

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

Luke 4:32

8. Jesus' Doctrine came from God Himself:

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 7:16, 17

9. Jesus Doctrine Saves:

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 6:17

10. The Apostles' Doctrine is Jesus' Doctrine:

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

Acts 2:42

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

Acts 13:12

11. We are to Avoid Contrary Doctrines:

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

Romans 16:17

12. As N. T. preachers, we are Only to Teach Jesus' Doctrine:

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,

1 Timothy 1:3

1 But speak thou the things which become sound doctrine:

Titus 2:1

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.

3 And this will we do, if God permit.

Hebrews 6:1-3

13. Jesus' Doctrine also called Sound 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 1:10

14. All Scripture is Profitable for Doctrine:

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

2 Timothy 3:16

15. As N. T. Preachers, we should Not Allow False Doctrines into our Houses:

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:

2 John 1:9, 10

16. As N. T. Preachers, we should Labor in word and Doctrine:

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

1 Timothy 5:17

17. As N. T. Preachers, we are to Take Heed and Continue in Jesus' Doctrine:

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.

1 Timothy 4:16

18. As N. T. Preachers, we need to be Careful not to Blaspheme Jesus' Doctrine:

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.

1 Timothy 6:1

19. As N. T. Preachers, we are to Adorn Jesus' Doctrine:

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

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

Titus 2:9, 10

20. As N. T. Preachers, we are to be a Pattern of Jesus' Doctrine:

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

2 Timothy 3:10

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

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Titus 2:7

21. As N. T. Preachers, we are to Preach with Jesus' Doctrine:

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

2 Timothy 4:2

EVIL DOCTRINES

22. There is a Doctrine for Everything:

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;

Ephesians 4:14

23. Also called Strange Doctrines:

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.

Hebrews 13:9

24. Some are Called the Doctrines of Men

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

Colossians 2:22

25. Many will Not Endure Sound 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;

2 Timothy 4:3

26. Idolatry is Called a Doctrine of Vanities:

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

Jeremiah 10:8

27. The Doctrine of Pharisees and Sadducees is Hypocrisy, and is like Leaven:

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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?

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 16:11, 12

28. Some are Called the Doctrine of Devils:

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;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

1 Timothy 4:1-5

29. The Doctrine of Balaam:

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.

Revelation 2:14

30. The Doctrine of the Nicolaitans:

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

Revelation 2:15

31. The Doctrine of Jezebel (similar to Balaam's Doctrine, but reversed):

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

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.

Revelation 2:20-24

Appendix H – Obedience of the Gospel

OBEDIENCE OF THE GOSPEL

I. Gospel is to be Obeyed

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Romans 1:3-5

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Romans 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath

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

Romans 16:25, 26

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Galatians 3:1, 2

1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

2 Thessalonians 1:7, 8

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Hebrews 5:8-10

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

1 Peter 1:18-23

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

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19 But with the precious blood of Christ, as of a lamb without blemish and without spot:
20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,
21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

1 Peter 4:16-18

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.
17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?
18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

1 John 3:22, 23

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.
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.

II. Baptism is to be Obeyed

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

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

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

Acts 8:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Acts 10:47, 48

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Acts 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

III. Jesus' Commandments are to be Obeyed

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Matthew 21:6 And the disciples went, and did as Jesus commanded them,

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.

John 14:15, 21

15 If ye love me, keep my commandments.

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.

Acts 1:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Acts 5:29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

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.

1 Thessalonians 4:1-12

1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

2 Thessalonians 3:6-15

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.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

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12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

1 John 2:3, 4

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

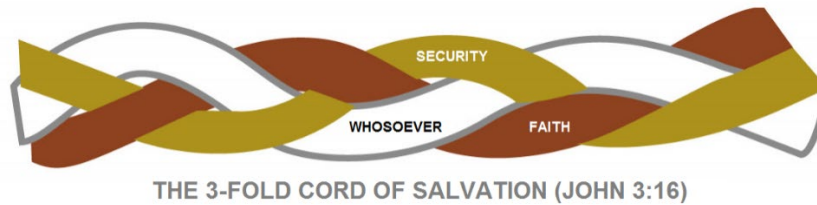
Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Revelation 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Appendix I – The Three Cords of the Gospel

THE THREE CORDS OF THE GOSPEL

N. Sebastian Desent, Ph.D.; Th.D., D.D.; Pastor, Historic Baptist Church
July 30, 2018



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

We know the gospel as defined in 1 Corinthians 15:1-3, is the death, burial, and resurrection of our Saviour. We also know that salvation is close to each person – in their mouth and in their heart (Romans 10).

We know in Galatians chapter 1 Paul pronounces a curse on any one who perverts the gospel of Jesus Christ.

And, although basic, we see some groups teach error in the doctrine of salvation (soteriology), which error is so obviously against the Doctrine of Christ. This short paper is to make simple the three basic tenets of salvation that we ought never to forget, and mention frequently as gospel ministers. These are all illustrated perfectly in the golden verse of the Bible, John 3:16:

These are the “Three Cords of the Gospel”:

I. “Whosoever” can be saved.

- A. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
1 John 2:2
- B. And the times of this ignorance God winked at; but now commandeth all men every where to repent:
Acts 17:30

II. Salvation is by Grace through Faith to whosoever “believeth.”:

- A. Salvation is a gift. Notice Ephesians 2:8-10:
- B. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

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- C. 9 Not of works, lest any man should boast.
- D. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
- E. Grace is unmerited favor. We do nothing in the manner of works to merit God's favor.

III. Eternal Life is promised – once saved – always saved: "*Hath everlasting life.*":

- A. The gift of salvation is given to those who receive it, and God is not double-minded – when God gives, he does not take the gift back.
- B. For the gifts and calling of God are without repentance.
- C. Romans 11:29
- D. See also John 10:27, Romans 8:35-39
- E. Since we do nothing in the manner of works to merit God's favor, we can do nothing to lose this gift. We are "sealed with that Holy Spirit of promise" as Paul said in Ephesians chapter one.

IV. Other Doctrines of Christ shown in the Verse:

- A. ***God*** – contrasted to Atheism
- B. ***Loved*** – contrasted to Deism – that God does not interfere in the lives of men (non-interventionism)
- C. ***World*** – God moved to repair enmity – none seek after God
- D. ***Gave*** – Behold the goodness and severity of God (Romans 11:22)
- E. ***Only Begotten Son*** – (Deity of Jesus Christ) – John 14:9 – Contrasted to JW, other religions
- F. ***Perish*** – Hell – contrasted to Adventism, J.W., Hinduism, and Buddhism.

Appendix J – “Whosoever Will” and the Doctrine of Christ

“WHOSOEVER WILL” AND THE DOCTRINE OF CHRIST

N. Sebastian Desent, Ph.D.; Th.D.; D.D.; Pastor, Historic Baptist Church
Wickford, Rhode Island 02852
www.HistoricBaptist.org
May 29, 2018

In writing this paper, I feel like our Brother John wrote in 1 John 2:21: ***“I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.”*** For two reasons, then, I have taken upon myself to do this study: 1) That I have done the due diligence to put in writing a focused comparison of the Doctrine of Christ in respect to *“Whosoever Will,”* especially for the classes of Baptist International. And, 2) That if there is a brother beloved who is not entirely firm on his understanding of the availability of salvation to “every one that believeth,” that this work would be a good resource of study.

We have seen the heartache and division caused by a few brethren we love over the false doctrine of *limited atonement*. I personally have seen more than a few churches divided over this unscriptural teaching. However, the remedy is to teach the truth, with the hope that future generations learn and understand that Jesus Christ is *the* source of our doctrine. And that the most important and history-changing work Jesus has done when he gave his life a ransom for all, would not be hindered.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
Romans 1:16

4 Who will have all men to be saved, and to come unto the knowledge of the truth.
5 For there is one God, and one mediator between God and men, the man Christ Jesus;
6 Who gave himself a ransom for all, to be testified in due time.
1 Timothy 2:4-6

[Editor’s note: For the sake of emphasis, I have emboldened certain words in the verses quoted in this paper. I would encourage every reader to carefully consider the verses written, and especially consider the emboldened words.]

The usual gainsaying when contradicting Jesus’ doctrine of *“Whosoever Will”* is something like this: “But doesn’t the Bible also say thus and thus....” Well, the Bible says a lot of things, but proper exegesis is to ***first learn and understand the Doctrine of Christ***, and then understand and apply the Bible in light of Jesus’ doctrine, for they never contradict if taught correctly. We do *not* try to understand Jesus by trying to understand the whole Bible – we understand the whole Bible by first understanding Jesus.

We also learn by doing, by obeying the commandments (doctrine) of our Saviour. Psalm 111:10 says, “a good understanding have all they that do his commandments....” Notice the word of our Saviour in respect to his doctrine:

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.

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John 7:16, 17

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

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;

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;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Hebrews 1:1-4

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.

Matthew 17:5

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

Mark 1:22

These verses show the magnificence, majesty, and power of Jesus' words over all the words ever spoken. His doctrine is authoritative. His doctrine is from God. His doctrine is what we ought to hear. His doctrine trumps all other doctrine. His doctrine is what we *do* and *teach*.

As New Testament believers, when evaluating any other teaching we may come across, we ought to compare these teachings to what Jesus taught, and *wholly reject* them if they do not agree with what Christ said. If a man teaches a doctrine contrary to what Jesus taught, that man should change, and align himself with the King of kings and Lord of lords.

For the subject of this paper, the doctrines of *limited atonement* and *predestination unto salvation* are doctrines contrary to the Doctrine of Jesus Christ as found in the New Testament. These Calvinistic ideas – that God has chosen some men to be saved over others, or that God predestinated some men to salvation, and others not, or that Jesus blood is insufficient for all to be saved – is wholly contrary to what our Saviour Jesus Christ taught.

Furthermore, teaching that a man does not have free will to obey or disobey God's commandments is contrary to the teaching of the whole Bible – from Adam to Revelation. God has given every man the free will to obey him or not, and to accept or reject the gift of salvation by faith in Jesus Christ. *Every person* can choose to obey or disobey the gospel of Jesus Christ.

God is justified in his judgments. The judgment of eternal life or eternal damnation hinges on one important act of obedience: whether a person receives or rejects Jesus Christ as the atonement for their sins.

If God created man with any ability, he created him with a free will. This is so obvious from the beginning it should not be denied. Adam and his wife, of their own free will, disobeyed God and reaped the recompense. Cain, of his own free will, killed his brother when he saw his works were righteous, and his own were not. Noah, of his own free will, obeyed God and built the ark. Abraham, of his own free will, obeyed God and left his country.

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This pattern is shown all through the Bible: obedience because of faith in God's word, or disobedience because of unbelief. Hebrews chapter 11 speaks of the saints who were great examples of faith in God (specifically God's word) – and these were considered great examples of faith because they obeyed God. *Obedience to Jesus' commandments and faith go hand-in-hand.*

Jesus, who is God manifest in the flesh (1 Timothy 3:16), taught us a lot of things. He performed many miracles. He showed us the love of God. He became an ensample for the world to follow. However, the reason he came was to provide salvation:

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

Jesus' Doctrine can be summed up in Luke 19:10:

For the Son of man is come to seek and to save that which was lost.

And to prove his doctrine and purpose, Jesus suffered and died on the cross of Golgotha, for you, for me, and for every other person. ***To limit or diminish his atoning work is an affront to the greatest act of love, giving, mercy, and righteousness the creation of God has ever seen.***

We ought to consider this doctrine carefully, as it is sealed with the blood of Jesus Christ, God's Son. For to limit God's atoning work is to limit God's plan, God's purpose, and God's pleasure.

The Doctrine of Christ

Christ's doctrine is made up of his commandments, and all that he did and taught (Acts 1:1). To interpret any verse in the Bible contrary to Christ's doctrine is improper exegesis. For the Old Testament speaks of Jesus (John 5:39). Every prophet spoke of Jesus (Acts 3:18, 24). All scripture has the same Author – and he is called the Word (John 1:1). God, Jesus, the Holy Ghost, and the word of God, never contradict each other. ***The Bible as a whole, and the New Testament in particular, submits itself and gives all glory to the Son and his doctrine.***

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Acts 1:1, 2

But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Acts 3:18

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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23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

Acts 3:22-24

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Acts 10:43

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

John 5:39, 40

[Notice that Jesus said to these Jews, “...ye will not come to me....” showing it was their “will” to not come to Jesus. They refused Jesus Christ of their own free will.]

To best understand the word of God, we must first understand the Doctrine of Christ.

Babes do not Understand the Doctrine of Christ

In Hebrews chapters 5 and 6 we see there are those who have need of milk, and not meat, because they are babes. They have not learned the first principles of the doctrine of Christ. We will review this in detail later, but read this passage:

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

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.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

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.

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.

3 And this will we do, if God permit.

Hebrews 5:9-6:3

Paul here shows six things that are the “first principles of the oracles of God,” also referred to as the principles of the doctrine of Christ. He says that to be teachers of the of these oracles, one needs to know and understand them, and be skillful in the word of righteousness. These first six principles are the basic

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foundation of Christ's Doctrine, and once they are learned, we can then move on from them to go to the next level of learning, and then on to perfection. We leave them to "go on to perfection," but we never contradict them.

These six things are "milk," and as Peter wrote, we ought to desire the milk of the word that we may grow thereby

- 1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,
 - 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:
 - 3 If so be ye have tasted that the Lord is gracious.
- 1 Peter 2:1-3

The very first two principles of Christ's doctrine are *repentance from dead works, and of faith toward God*. This doctrine is the subject of this paper. If one misunderstands these, he is a babe and needs to be taught again so that he clearly understands. He should not be a teacher without understanding these things. Neither can he go on to perfection and receive the meat of God's word until he understands these things.

Simply stated, if one teaches a *limited atonement*, he should not be a teacher, but be a student. He needs to be taught these first principles of the doctrine of Christ. By teaching error, a man shows he is a babe that has need of milk. He cannot digest the meat of God's word.

We can say, then, that if one does not understand the basics of Christ's Doctrine, he will not be able to understand many other things in the New Testament, referred to as meat. Understanding comes from God, and each layer of understanding rests on truth, not error. God will not add a layer of understanding on a layer of false doctrine. We have to make sure the first principles are correct. We have to make sure that we understand the gospel and the offer of salvation is made available to every person. Until this is clear in a man's mind, he will not be able to grow in the knowledge of God. He will wander in a "wilderness of false doctrine" until he gets it right. And the error he holds to will not produce good works. He will struggle spiritually in many things. He will tend to be carnal and cause strife and division.

Strong meat belongs to them who by reason of use can discern what is good and evil, what is right and wrong.

Strong meat is not for the carnal, but for the spiritual:

- 1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.
 - 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.
 - 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?
- 1 Corinthians 3:1-3

One thing that we should all be unified about is the gospel of salvation and the availability of this free gift to "whosoever" believes.

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One should be reminded again that the apostles followed this doctrine of Christ. No writings of the apostles contradict the doctrine of Christ. The doctrine of Christ was what they were commanded to teach and preach. Many, as did our Saviour, lived and died preaching this doctrine.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and **teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

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.

Matthew 28:16-20

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

1 John 2:3, 4

The apostles were faithful to teach the world to observe *all things* whatsoever Christ commanded. These commandments make up Christ's doctrine. They were just as faithful to teach the world the *first principles* of the doctrine of Christ: "Repentance from dead works" and "Faith toward God."

And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Acts 17:30

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Acts 20:21

Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Romans 2:4

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

2 Peter 3:9

For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

1 Thessalonians 1:9

We, as New Testament believers, have the same obligation to obey God through obedience to the commandments of Christ. This obedience is not optional. Note these passages that speak of the authority of Jesus' doctrine:

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

Matthew 7:28

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 1:22, 27

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 11:18

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

Luke 4:32

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 7:16, 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 6:17

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;

Ephesians 4:14

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,

1 Timothy 1:3

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 4:16

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;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

1 Timothy 6:3-5

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1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
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;
4 And they shall turn away their ears from the truth, and shall be turned unto fables.
5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.
2 Timothy 4:1-5

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.
Titus 1:9

But speak thou the things which become sound doctrine:
Titus 2:1

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:
2 John 1:9, 10

You can easily see Christ's doctrine is not a small thing, but the entirety of what we do and teach – and all is based and generated from Jesus Christ, the Son of God – what *he* did and taught.

We must always go to the source of this doctrine to know the truth, and to know how to preach the gospel. The doctrine of Christ comes from God the Father and his Son Jesus Christ, and it is sealed with the blood of blessed Saviour.

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

Beware of teaching anything alien to what the Saviour commanded. We are called, obligated, commanded, and will be held accountable to teach Jesus' doctrine. Do not risk allowing the leaven of false doctrine to enter in.

Yea, let God be true, but every man a liar (Romans 3:4).

The Goodness of God

God is good – *ALL THE TIME!* He is good to the just and the unjust. He blesses those who love him and those who curse him:

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

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44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
46 For if ye love them which love you, what reward have ye? do not even the publicans the same?
Matthew 5:43-46

It is the goodness of God that leads a man to repentance:

1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
2 But we are sure that the judgment of God is according to truth against them which commit such things.
3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
6 Who will render to every man according to his deeds:
7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
11 For there is no respect of persons with God.
Romans 2:1-11

[Notice how Paul condemns those with impenitent hearts (v. 5-8) as do not obey the truth.]

If men being evil know how to give good gifts to their children, how much more does God give the holy Ghost to them that fear him?

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
9 Or what man is there of you, whom if his son ask bread, will he give him a stone?
10 Or if he ask a fish, will he give him a serpent?
11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
Matthew 7:7-11

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

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10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Luke 11:9-13

God is willing, waiting, and wanting that every person receives salvation.

All Sin is Sin

All sin is sin. All have sinned. Whether murder or lying, fornication or idolatry, whether sodomy or stealing; every person sins and has sinned. Men are sinners by nature, choice, and practice. They are “free immoral agents.”

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.
James 2;10

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

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

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

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

Romans 3:9-12

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

1 John 3:4

There is however, only one sin that condemns a person to hell and eternal damnation – that sin is disobedience to obey the gospel of Jesus Christ; that is, to **not** believe on the only begotten Son of God.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

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

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Romans 3:21-26

[Notice v. 22 “unto all and upon all them that believe...”]

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Jesus taught that all are under condemnation. Every man, woman, and child; are born in sin and are *already* condemned to hell. Salvation, and the offer to be removed from that condemnation, only comes through believing on Jesus Christ.

These are the words of our Saviour in John 3:

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

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

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

John 3:14-21

Jesus came to seek and to save that which was lost – and all are lost (Luke 19:10).

Jesus came to call sinners to repentance – all have sinned (Matthew 9:13; Mark 2:17; Luke 5:32).

Jesus said those that sick need the physician – all are sick (Mark 2:17).

Jesus said, he that believeth in me, though he were dead, yet shall he live – all are dead in trespasses and sin (Ephesians 2:1).

The acceptance or rejection of Jesus Christ determines one's salvation or perdition. All will be judged by Jesus Christ, and an eternity in fire awaits those who do not believe. And if Jesus judges all men based on this one thing, all men need to have the opportunity to choose or reject Jesus Christ.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

John 5:22, 23

God is not a Respector of Persons

God loves *the world* and gave his Son to save *the world*.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

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

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17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 3:14-16

Jesus died for the sins of *the whole world*:

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

1 John 2:1, 2

Jesus commanded his apostles to go into *all the world* and preach the gospel to *every creature*:

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Mark 16:14-16

We need to be careful to not limit those whom God loves, for God loves every person *in the world*. He is not a respecter of persons:

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Acts 10:34, 35

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Ephesians 6:8, 9

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Colossians 3:23-25

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

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18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;
19 But with the precious blood of Christ, as of a lamb without blemish and without spot:
20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,
21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:
25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.
1 Peter 1:17-25

There is no sin that prevents a person from receiving the gift of salvation. And, apart from rejecting his Son Jesus Christ, there is no sin that God will not forgive, and does not forgive, through the blood of Jesus Christ. Many people who are saved today were saved from a very sinful life. However, God still offers salvation freely to all.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.
1 Corinthians 6:9-11

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.
6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:
7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
10 If we say that we have not sinned, we make him a liar, and his word is not in us.
1 John 1:5-10

Paul wrote to Timothy that it is a faithful and accepted saying that Jesus Christ came to save sinners. And, that Jesus' longsuffering and mercy was showed in Paul's salvation, even though he was zealously against Christ. Basically saying, that if Jesus would save a chief of sinners, he would save anyone.

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12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1 Timothy 1:12-16

We cannot help being *born in sin*, but we can help *dying in our sins*. If we believe on the Lord Jesus Christ, we have forgiveness of sins. If we believe not, we die in our sins.

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

Psalms 51:5

For all have sinned, and come short of the glory of God;

Romans 3:23

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

Romans 5:12

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

John 8:21-24

[Notice these children of the devil (v. 44) still had opportunity to believe and be saved. V. 30 says that many believed on him.]

All Men Exercise Faith in Something

All men have faith in something. All men “*believe*” something. Faith in the worldly, natural, sense is believing something **with the mind**. We go to school and are taught certain “facts.” Our parents teach us certain values. Every science and discipline require a standard of faith in the rudiments or process. Every religion or philosophy has certain tenets their followers believe.

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As mentioned, these are things believed on by the mind: *Who was the first president? What is the specific gravity or a particular element? Drinking alcohol is bad for you. Do good deeds and “Karma” will reward you. This ladder will hold my weight. I can jump over that creek. My wife loves me. Etc., etc.*

But saving faith in the New Testament goes beyond the mind and Jesus is believed on **with the heart.** Furthermore, this faith does not require physical evidence, but is faith put in the word of God that it is true, and Jesus is true. Putting this faith in Jesus Christ and his atoning work changes a man so that he is now a new creature – *born again* – and he is created unto good works. This saving faith produces works pleasing to God. These good works can only be done through the power of God working in the believers. These are the only good works acceptable unto God.

4 For Christ is the end of the law for righteousness to every one that believeth.
5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)
7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;
9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
11 For the scripture saith, Whosoever believeth on him shall not be ashamed.
12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
13 For whosoever shall call upon the name of the Lord shall be saved.
Romans 10:4-13

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

1 And you hath he quickened, who were dead in trespasses and sins;
2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
4 But God, who is rich in mercy, for his great love wherewith he loved us,
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:
7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.
8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
9 Not of works, lest any man should boast.

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10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ephesians 2:1-10

[Notice the universality of whosoever can be saved in the above passages.]

Even so faith, if it hath not works, is dead, being alone.

James 2:17

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

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

2 Corinthians 5:14-17

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.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

1 John 5:1-5

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

Acts 8:35-37

30 And brought them out, and said, Sirs, what must I do to be saved?

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

Acts 16:30, 31

The believer in Jesus Christ is sealed with the Holy Spirit of God. God works in the believer both to desire and do good works, according to God's pleasure.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Romans 8:9

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13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Eph 1:13, 14

13 For it is God which worketh in you both to will and to do of his good pleasure.

Philippians 2:13

Jesus Doctrine Offers a “Whosoever” Salvation

Jesus, the Son of God, said these words:

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

John 3:16

A cursory review of the word “*whosoever*” in the Old Testament clearly shows that this word applies to every man, woman, and child to whom it was written. The Old Testament law of Moses uses the word “*whosoever*” extensively. Notice the word’s use the first time in Exodus:

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Exodus 12:15

This use of the word continues...

And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

Exodus 19:12

Whosoever lieth with a beast shall surely be put to death.

Exodus 22:19

The sense of the word continues into the Proverbs:

So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. Proverbs 6:29

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Proverbs 20:1

The sense of the word “*whosoever*” continues into the prophets:

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All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

Daniel 6:7

And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Joel 2:32

The word “*whosoever*” means anybody and everybody, any one, any person whatever – no exceptions. The word is made up of *who*, *so*, and *ever*.

In the New Testament, Jesus starts using the word “*whosoever*” with the same meaning:

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.

Matthew 5:19

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Matthew 5:28

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Matthew 7:24

Continuing into Mark:

For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Mark 3:35

Continuing into Luke

Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

Luke 16:18

And, then into John:

That whosoever believeth in him should not perish, but have eternal life.

John 3:15

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

John 3:16

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Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

John 8:34

And whosoever liveth and believeth in me shall never die. Believest thou this?

John 11:26

I am come a light into the world, that whosoever believeth on me should not abide in darkness.

John 12:46

And then into Acts:

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Acts 2:21

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Acts 10:43

Then into Romans:

As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Romans 9:33

For whosoever shall call upon the name of the Lord shall be saved.

Romans 10:13

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.

1 John 5:1

Then, there is the use of similar words *every* and *any*, as used in the last book of the Bible, in Revelation, the last chapter:

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

Revelation 22:18

And there are other similar words using “every”:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Romans 1:16

For Christ is the end of the law for righteousness to every one that believeth.

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Romans 10:4

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Mark 16:14-16

If All are Dead, then All can be Made Alive

The universality of sin and death is seen first-hand at every funeral service. The Bible teaches that every person has sinned, and every sinner will die.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

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

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Romans 3:21-26

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

Romans 6:23

Sin and Death are not respecter of persons – whether rich or poor, old or young, male or female, educated or not – death passes upon every person.

For as in Adam all die, even so in Christ shall all be made alive.

1 Corinthians 15:22

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

2 Corinthians 5:14, 15

1 And you hath he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

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3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

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

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

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

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ephesians 2:1-10

As death comes to every person, so God reveals himself to every person. God reveals himself in stages to every person. If a person receives and acknowledges God as God reveals himself, God will reveal more of himself – ultimately to a point of salvation. If a person rejects the revelation, or believes a lie, God does reveal himself further until that person repents. God reveals himself in these steps: Creation, Conscience, Commandments, then Christ. When Christ is revealed, that person must accept or else reject him.

Creation

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

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

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

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:

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.

22 Professing themselves to be wise, they became fools,

Romans 1:17-22

The heavens declare the glory of God; and the firmament sheweth his handywork.

Psalms 19:1

The heavens declare his righteousness, and all the people see his glory.

Psalms 97:6

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

Psalms 139:14

The hearing ear, and the seeing eye, the LORD hath made even both of them.

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Proverbs 20:12

Conscience

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

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:

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;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Romans 2:11-16

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

John 8:9

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;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

1 Timothy 4:1, 2

Commandment

1 What advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

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

Romans 3:1-4

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Hebrews 4:2

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Romans 16:25, 26

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6 Seek ye the LORD while he may be found, call ye upon him while he is near:
7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.
8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.
9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
Isaiah 55:6-11

Christ

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;
25 Who was delivered for our offences, and was raised again for our justification.
Romans 4:24, 25

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

Opposing Forces in the Spiritual Realm

There are two opposing forces outside of the unbeliever – God’s power and Satan’s power. Satan keeps men in darkness and blinded, but God is light. God gives us believers power through the Holy Ghost to overcome and be obedient to God, bringing the gospel to the lost. We were all under this darkness until we received the Light. Now, our duty as believers is to show the Light of Jesus to every person so they, too, can be saved.

God’s grace is sufficient for us to do the work. God’s grace is greater than the sin of the lost.

3 But if our gospel be hid, it is hid to them that are lost:
4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;
9 Persecuted, but not forsaken; cast down, but not destroyed;

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10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

2 Corinthians 4:3-10

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

Ephesians 6:12

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 1:8

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

John 1:6-9

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Mathew 5:14-16

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2 Corinthians 12:9

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Romans 5:20, 21

The Holy Ghost works in the children of God to bear witness of the Light of Jesus Christ, preaching the gospel, working contrary to the forces of Satan, the world, and his own flesh. Meanwhile, Satan and his spirits go out to deceive, blind, and hinder people from believing on the Lord. Satan knows every soul who rejects the Saviour will suffer with him in everlasting fire.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Matthew 25:41

Therefore, Jesus Christ gave the commandment to his apostles to preach to every creature, to go into all the world, to teach all nations, Jew or Gentile, religious or pagan, bond or free.

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And he said unto them, Go ye into all the world, and preach the gospel to every creature.
Mark 16:15

Babes Need to be Taught that God Commands All Men to Repent

Repentance is a turning from sin to God, from idols to Jesus Christ, from unbelief to faith in Jesus Christ.

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:

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.

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.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

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.

Acts 17:27-31

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

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

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2 Peter 3:8-10

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

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

Acts 26:15-18

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

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10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

1 Thessalonians 1:7-10

There is a difference between repentance unto salvation and repentance of this world.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

2Corinthians 7:9, 10

Babes Need to be Taught that *Whosoever* Can be Saved

In Hebrews chapters 5 and 6, the Apostle Paul shows that some “teachers” are babes and need to be taught correctly what are the “first principles of the doctrine of Christ.” These have need of milk, and not of meat.

The first principles of the doctrine of Jesus Christ are just that – the first principles of Jesus Christ that should be taught. This is the “milk” lesson that is so obvious in the New Testament if one follows the doctrine of Christ. Without Christ’s doctrine, one may fall for a false teaching of Calvinism or such thing.

If one teaches that God has limited salvation to a predestined group, or that not all people *can* be saved; this is not a teacher of the Doctrine of Christ.

Christ’s Doctrine is that which was commanded by Jesus Christ. It is what New Testament believers are obligated before God to obey.

(Read again the section on Whosoever on page 18.)

The Gospel is to be Obeyed

Since God commands all men everywhere to repent, he expects them also to receive his Son Jesus Christ as Saviour.

Not only is the gospel something to believe, but it is also a commandment of God to believe the gospel. The gospel must be obeyed for one to have eternal life. God commands all men to repent. God likewise commands all men to obey the gospel:

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Mark 1:15

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.

1 John 3:23

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For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

1 Peter 4:17

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

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

1 Peter 1:22, 23

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

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

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2 Thessalonians 1:7-10

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

Hebrews 5:8-10

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

Romans 10:16

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

Acts 5:32

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Romans 2:8, 9

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Romans 16:25, 26

Gospel is to be Preached to Every Creature

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And he said unto them, Go ye into all the world, and preach the gospel to **every creature**.
Mark 16:15

Jesus' First Principle:

For the Son of man is come to seek and to save that which was lost.
Luke 19:10

If Jesus is Lifted Up, He will Draw All Men to Himself

Our duty as believers is to have an answer for the hope that is in us. We are to be witnesses of what Jesus did for us in the experience of salvation. We are to preach the gospel when given the opportunity.

Our duty as ordained preachers is to preach the gospel to every creature, teach all nations, baptizing them and teaching them to observe the commandments of Jesus Christ.

If we lift up Jesus, he will draw all men unto himself.

Lift up Jesus to Draw Men to Jesus

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.
John 3:14, 15

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

John 8:28

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

John 6:44

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

John 12:32, 33

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Hebrews 10:38, 39

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Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

James 4:8

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

John 1:6, 7

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

John 5:22, 23

For the grace of God that bringeth salvation hath appeared to all men,

Titus 2:11

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

1 Timothy 2:3-6

Once Saved, Always Saved

Since the work of salvation is a work of God, and not of ourselves – we simply receive the gift – the New Testament also shows that this gift is never taken back or lost.

We have security in Jesus Christ. Our sines, past, present, and future have been atoned for. We have the promise of salvation and eternal life.

If a person did no works to receive the gift, he needs no works to keep the gift. This gift of eternal life is for eternity.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

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

30 I and my Father are one.

John 10:27-30

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

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

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John 3:14-16

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

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 8:32-39

The Power of the Gospel

The gospel is the power of God unto salvation. We simply preach it.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Romans 1:16

The gospel is to be preached to every creature, and every creature can benefit from salvation:

- All are blind – Gospel gives sight
- All are lame – Gospel gives a new walk
- All are leprous with sin – Gospel makes clean
- All are lost – Gospel makes you found
- All come short of the glory of God – Gospel gives the righteousness of Christ

The gospel is simply defined in 1 Corinthians 15:1-4:

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

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

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;

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

1 Corinthians 15:1-4

Do not change this gospel. There is a curse pronounced on any person who preaches another gospel:

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

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9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Galatians 1:8, 9

The Gospel is the means by which a man is regenerated – born again:

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

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

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

1 Peter 1:22-25

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

John 3:3

Marvel not that I said unto thee, Ye must be born again.

John 3:7

Commentary on Ephesians and Romans, and the use of “*Predestinate*,” And Election.

When reading the New Testament, one will find the word *predestinate* used in a few places. I think because of these passages, some “babes” tend to take these passages and make them say something contrary to the doctrine of Christ. As was shown in the entirety of that paper above, the doctrine of Christ is a “whosoever will” salvation.

The core, primary reason, and first principle of the doctrine of Christ is Luke 19:10 – the Son of man came to seek and to save that which was lost.

The doctrine of Christ trumps all false doctrine. If a person reads a passage and interprets it contrary to Christ’s doctrine, that person is in error; for the Apostles never contradict Christ.

Therefore, in the four places where Paul used the word *predestinate*, we have to make sure this is aligned with and understood according to the Doctrine of Christ.

Paul uses the word twice in Romans and twice in Ephesians. We will take Romans first, as this is simplest and most obvious.

Note the passages:

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

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30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
Romans 8:29, 30

Context: Paul is writing in this chapter about the hope we have in suffering (v. 18) as believers, which is the redemption of the body (v. 20-25). He mentions the Holy Spirit helps our infirmities (v. 26). He says that all things work together for those who love God, to them who are called to God's purpose.

Then, to answer the question as to how we can know all things work together for good, he writes how God works everything according to his plan: based on God's foreknowledge, he predestinated us to be confirmed to the image of Jesus Christ, called us accordingly, justified us accordingly, and our glorification is already set in the plan of God.

Foreknowledge: To me it is obvious that God knows everything. He sees and knows everything from beginning to end, and all eternity. He *knows* beforehand who will receive Jesus as Saviour, because he is God. However, simply because God *knows* something beforehand does not mean he causes it. God knows our suffering beforehand, but he does not necessarily cause it. God knew Adam would sin, but he did not cause it. The **foreknowledge** of God is one of his attributes. And based on this foreknowledge, God determines to do certain things. In this case, based on God's foreknowledge that we would be saved, he predestinated us to be confirmed to Jesus image.

If one simply reads Romans 8:29, it says that based on God's foreknowledge, we who are saved, are predestinated to be confirmed to the image of Jesus Christ. Romans 12:2 says,

And be not conformed to this world: but be ye transformed by the renewing of your mind,
that ye may prove what is that good, and acceptable, and perfect, will of God.

This shows that although we are saved, we can still be confirmed to the world (free will to disobey God), but God's will is that we all are transformed by the renewing of the mind to be more like Jesus. We are to be confirmed to Jesus' image, not the image of this world. We are conformed to the image of Jesus Christ mainly through suffering. This is how we learn obedience (see Hebrews 5:8). I believe this is why we suffer – so we are more like Jesus.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with
the same mind: for he that hath suffered in the flesh hath ceased from sin;
1 Peter 4:1

This is one way how all things work together for good to them that love God.

Verse 30, then, must be understood in context. This "predestinate" is not a predestination unto salvation, but what Paul spoke of in the previous verse – a predestination to be confirmed to Jesus' image, based on the foreknowledge of God.

Ephesians 1:4-6 reads:

4 According as he hath chosen us in him before the foundation of the world, that we should
be holy and without blame before him in love:

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- 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,
6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Knowing the Doctrine of Christ and the correct understanding of Romans, when Paul says God “chose us in him before the foundation of the world, that we should be holy, etc.”; he is saying God “chose un in Jesus Christ” (not outside of Jesus Christ). Those who are saved are in Christ, and we are saved by grace through faith (Ephesians 2:8-10).

24 Being justified freely by his grace through the redemption that is in Christ Jesus:
Romans 3:24

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

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

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

So, then, they that are chosen in Christ, should be holy, etc. I was put *in Christ* when I freely received the gift of salvation, and I was *chosen in Christ* to be holy, etc. I was chosen to be holy *in Christ* before the foundation of the world. But Paul does not say, we were *chosen to be put in Christ* before the foundation of the world; as some would read incorrectly.

I am in *in Christ* when I received him as Saviour:

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.
1 John 5:20

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

1 John 4:13-15

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.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

1 John 3:23, 24

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9 That was the true Light, which lighteth every man that cometh into the world.
10 He was in the world, and the world was made by him, and the world knew him not.
11 He came unto his own, and his own received him not.
12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
John 1:9-13

Further, Paul writes God “predestinated us unto the adoption of children *by* Jesus Christ...” The adoption is *by* Jesus Christ. Similar to previous, whatever our status, although based on *God’s foreknowledge* that we would receive Jesus Christ as Saviour, is always because we are *in* Christ or *by* Christ. God made us accepted *in* the beloved.

Lastly, Ephesians 1:10-12 reads:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:
11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
12 That we should be to the praise of his glory, who first trusted in Christ.

Similarly, and following the context, Paul says God will gather all things together *in* Christ, and these that are *in* Christ have an inheritance. All this is predestinated by God, so it will come to pass. But this passage does not contradict that *whosoever* can be saved. *Whosoever* can still believe. *Whosoever* can still be in Christ through faith.

In summary, then, you see these four places are completely aligned with Christ’s doctrine of whosoever can be saved. If one sets apart these four verses to teach contrary to Christ’s doctrine, this is improper exegesis of the word of God. God is not a respecter of persons, neither will false teachers go unpunished.

Some Thoughts on Election

The word *elect* in the New Testament as applied to believers seems to me to indicate more the *state* of being saved and work God has called his child to, rather than the *work* of salvation. When one is saved, he is saved *unto* good works (Ephesians 2:10). God knows his children, their strengths and weaknesses, their abilities; and he gives them particular spiritual gifts by the Holy Ghost. These all work together for a particular *purpose* God has for each of his children.

However, it is incumbent upon each believer to live, labor, and learn what God’s will is for his life. First, it is obedience to the doctrine of Christ, then comes a variety of callings that a man must submit to and obey. As a man is faithful and obedient, he can press toward the mark of the high calling of Jesus Christ.

All believers are being confirmed to the image of Jesus Christ (Romans 8:29); but the path and milestones each one must take varies depending on a variety of things: time, place, maturity, abilities, temperament, sanctification, resources, etc. But every child of God has a purpose and a calling to fulfill.

Each child of God has an *election* that he must give diligence to, in order to fulfill.

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10 Wherefore the rather, brethren, give diligence to make your calling and election sure:
for if ye do these things, ye shall never fall:
2 Peter 1:10

This verse obviously cannot mean one should “*give diligence to make your salvation sure*,” because we know salvation is not by works. I submit, rather, that Peter says one should “*give diligence to make sure you fulfill the course God has set for you*.”

Similarly, Paul recognized his calling and election when he said this in respect to his *course*:

6 For I am now ready to be offered, and the time of my departure is at hand.
7 I have fought a good fight, I have finished my course, I have kept the faith:
8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.
2 Timothy 4:6

I would contend Paul indeed gave diligence to make his calling and election sure.

As one contemplates this understanding of election, this verse offers no trouble:

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

We have an election (or, are elect) because we have been sanctified by the Spirit and Jesus Christ. We have an election (or are elect), because we received Jesus Christ as our Saviour. And, because God knows all things, he knew us even before we were born.

Conclusion

My hope with this little study is that every reader would be reminded, edified, and instructed in the doctrine of Christ as it applies to the availability of salvation to *whosoever*.

From time to time the false doctrine of predestination or limited atonement may present itself, but one can be well-prepared with the doctrine of Christ to teach the right way.

God Bless.
N.

Appendix K – Arguments Why God does Not Predestinate to Salvation

**Some Common-Sense Arguments
Why God Does Not Predestinate people to Salvation**

- 1 It is contrary to the Doctrine of Christ, who came so that “whosoever” (the lost) could be saved (Luke 19:10).
- 2 It is contrary to God’s love, who so loved the world he gave his only begotten Son (John 3:16).
- 3 Jesus died for the sins of the whole world – He is the propitiation for the whole world (1 John 2:2).
- 4 It is obvious in scripture and in personal living that *every person* has a free will to either obey or disobey God. For this reason the New Testament has so many commandments to believers as to how they ought to live a life pleasing to God. Whether saved or lost, a person has the liberty to obey or disobey God.

The gospel is a commandment to be obeyed (2 Thessalonians 1:8; Romans 2:8; Romans 16:26).
- 5 Jesus commanded his disciple to preach the Gospel to *every* creature. This makes no sense if only some can be saved.
- 6 The struggle for all creation has been man’s will being set at enmity with God’s will.
- 7 Only love offered by a free will is acceptable unto God.
- 8 God made man in his image, and with that comes free will.
- 9 If man has no free will, there is no point to preach holiness and sanctification – men would either do it or not.
- 10 Sin is the transgression of the Law. Men choose to sin. If God made man without a free will, why would he make them all sinners? This is contrary to God’s nature – God does not sin.
- 11 If some are predestinated to salvation, the others must be predestinated to hell. If that is the case, why do we have a life to live on this earth? Why were we created and given time on this earth and told to preach to others?
- 12 We were created for God’s pleasure (Revelation 4:11). But God takes no pleasure in the unrighteous. Ezekiel 33:11: “Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?” God’s will is being resisted by the unrighteous.
- 13 The just live by faith, and faith pleases God. Hebrews 10:38: Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.” Some men can draw back.
- 14 Paul said in Acts 17:30, “And the times of this ignorance God winked at; but now commandeth all men every where to repent:” God does not command an impossibility.

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- 15 In Matthew 11:28-30, Jesus gives an open invitation to all people, saying, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Why would Jesus say that if not everyone (all) could come?”
- 16 Some would have repented if given the opportunity. Matthew 11:21 “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.”
- 17 Without freewill, God has no reason to be longsuffering: 2 Peter 3:9: “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”
- 18 If Jesus will judge all men based on whether they accept or reject his salvation, all men have the choice to reject or accept his salvation (John 5:22, 23).
- 19 If God has predestinated some to salvation, he by definition has predestinated some to perish. But, according to 2 Peter 3:9, God is not willing that any should perish, but that all should come to repentance. This false teaching of God predestinating one’s end is contrary to God’s nature and love. This false teaching makes God double-minded and unstable in all his ways.
- 20 In Matthew 11:20-24, Jesus upbraided certain cities for their unbelief, because they repented not. Why would Jesus expect them to believe if they were unable to? Jesus said in Luke 13:3, 6: “Except ye repent, ye shall all likewise perish.” Obviously, the sense is they had the power to repent, and if they did not, they would perish.
- 21 Stephen’s preaching in Acts 7:51 condemned the religious men saying, “ye do always resist the Holy Ghost.” This statement shows the Holy Ghost can be resisted.

Appendix L – The Doctrine of Whosoever and Election

THE DOCTRINE OF WHOSOEVER AND ELECTION

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church, Wickford, Rhode Island.
September 11, 2018

11 He came unto his own, and his own received him not.
12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
John 1:11-13

A long-standing mis-understanding of the scriptures in respect to “whosoever” has been perpetuated by Calvinists who say a man’s salvation or lack thereof is pre-determined by God. These mistakenly refer to this as *election*. However, after a brief reading of the use of the word in the Bible, one can easily see that *election* does not refer to someone getting saved. It refers, rather, to the course one is chosen by God to walk, and the course God calls that person to. One should give diligence to make his calling and election sure (2 Peter 1).

In correctly understanding the Doctrines of the Bible, we must always first go to Jesus, the Author and Finisher of our faith. He is the one who clears up all misunderstandings. He can give us light and wisdom. He is our wisdom (1 Corinthians 1).

So, in respect to predetermined salvation, what is the Doctrine of Christ? Let’s read these passages:

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.
23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
25 Then came she and worshipped him, saying, Lord, help me.
26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.
27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.
Matthew 15:21-28

Here, Jesus clearly says his mission was to a certain class only – the “lost sheep of the house of Israel.” One could say those not of this class were “doomed to hell.” However, we see that this woman, though a Gentile, because of her *faith*, she was given what she sought.

Faith in Christ pleases God. Faith in Christ is the means of salvation. God will reward this kind of faith.

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When reading the New Testament, we find that, though Jesus “came unto his own” – the Jews – they did not receive him as a nation. In response, the Lord said, “as many as received him” (now, he includes Gentiles) he will save.

God opened the door to the Gentiles – a way of saying “whosoever” – and used the apostles Peter to testify of this. Peter, one could say, was a respecter of persons. He thought only Jews should receive the Gospel. God had to remind him that the Gentiles were part of God’s plan.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.
Acts 14:27

Israel *is* God’s elect. They were chosen for many things – caring for the oracles of God, being heirs of the promises, bringing for the Messiah, being the sheep unto whom Jesus was sent, etc. See Isaiah 65:9, 22.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name:
I have surnamed thee, though thou hast not known me.
Isaiah 45:4

God uses elect in reference to some angels:

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.
1 Timothy 5:21

Jesus also is God’s elect:

1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.
2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.
3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.
4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.
Isaiah 42:1-4

Peter now mentions we who are saved are elect:

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,
2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.
1 Peter 1:1, 2

James includes the Jews, and Paul shows shows that as believers, there is no difference between Jews and Gentiles:

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1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

James 1:1

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

Colossians 3:11-14

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Romans 3:9, 29-30

Peter had to learn of Gentile election through the salvation of Cornelius and the other Italian believers:

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

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Acts 11:7-21

Paul learned this lesson also, that the Gentiles were part of God's plan:

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Notice the "fulness of the Gentiles." Many more Gentiles will be saved during this time than Jews, but Jews can still be saved. The Gospel was to go the Jew first, then the Gentiles (Romans 1).

Gentiles become equal to the Jews, and made no difference. Gentiles who are saved are Abraham's seed, and heirs according to the promise:

Romans 11:13, 25

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Galatians 3:14, 26-29

This doctrine of election of Jews, Gentiles, and Jesus Christ shows us that *"whosoever shall call upon the Lord shall be saved."*

We should not limit salvation to any class or pre-determined individuals. Both Jew and Gentile are able to receive the Gospel:

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

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

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

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

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

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

Romans 10:1-13

Understanding the Doctrine of Christ in respect to “whosoever,” we can now have a better understanding of this chapter in Romans (objective for class study and discussion):

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

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

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sara shall have a son.

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

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

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

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

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

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

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

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

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25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Romans 9:1-33

The End.

Appendix M – Three Obvious Proofs that Contradict Calvinistic Predestination

**THREE OBVIOUS PROOFS THAT CONTRADICT
CALVINISTIC PREDESTINATION**

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church, Wickford, Rhode Island 02852
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The error of Calvinism in respect to salvation is obvious to any honest student of the New Testament. One can see plainly by reading through the New Testament to see that God says “*whosoever*” can be saved (Romans 10:17). Only a person with an agenda to teach otherwise would find passages and by taking them out of context teach otherwise.

Although there are many defects with the Calvinistic teachings, we are speaking specifically of the teaching that God has preordained some people to go to hell and some others to go to heaven. People who follow this false doctrine say God has predestined a person to hell or heaven, and that every person’s fate is sealed. One ordained to hell cannot believe and be saved. And one ordained to heaven will be saved, regardless of our effort to evangelize. Keep in mind there is no scripture to support this.

The New Testament actually teaches that *God’s election* is based on his foreknowledge of who will and will not by his own free will receive Christ as Savior. Furthermore, *God’s election* is not the salvation experience, but *the course* God sets for each believer to run *after* he is saved. *God’s election* is what he has *chosen* his child to be or do.

Because God is a God of order, he has a work established for each of his children. This work that God chooses for his child is that child’s *election*. God then calls each child according to this specific work (or election). Paul said this in 2 Timothy 4:7: “I have fought a good fight, I have finished my course, I have kept the faith....” This course was his election as an apostle to the Gentiles. He was called to be an apostle according to Romans 1:1 and 1 Corinthians 1:1. Paul was a chosen vessel according to Acts 9:15.

Timothy we can say was chosen to be a soldier for Jesus (2 Timothy 2:4). Timothy was also called to fight the good fight of faith (1 Timothy 6:12).

Jesus *chose* his apostles (John 6:70; 15:16) and *called* his apostles (Mark 1:20; 6:7). But they followed him of their own free will (Matthew 19:27).

There is also a general calling to all to be saved when they hear the gospel (2 Thessalonians 2:14). Whether the person responds and receives the gospel is his free choice. We are called to Jesus’ eternal glory by Jesus Christ (1 Peter 5:10).

Just to be clear, we are called *generally* to other things:

- Called by the gospel (2 Thessalonians 2:14)
- Called out of darkness into the light (1 Peter 2:9)
- Called unto Jesus’ eternal glory by Jesus (1 Peter 5:10)
- Called to be saints (Romans 1:7; 1 Corinthians 1:2)
- Called according to God’s purpose (Romans 8:28)
- Called unto the fellowship of Jesus Christ (1 Corinthians 1:9)

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- Called us to peace (1 Corinthians 7:15)
- Called to a vocation (Ephesians 4:1)
- Called in one hope (Ephesians 4:4)
- Called unto God's kingdom and glory (1 Thessalonians 2:12)
- Called unto holiness (1 Thessalonians 4:7)
- Called to suffer for the name of Jesus (1 Peter 2:21)
- Called to bless persecutors (1 Peter 3:9)
- Called to glory and virtue (2 Peter 1:3)
- Called the sons of God (1 John 3:1)
- Called unto the marriage supper of the Lamb (Revelation 19:9)

And we are chosen *generally* to other things:

- Chosen *in Christ* to be holy and without blame (Ephesians 4:4)
- Chosen to salvation through belief of the truth (2 Thessalonians 2:13)
- Chosen to be heir of the kingdom which he promised to those who love him (James 2:5)
- A chosen generation, a royal priesthood (1 Peter 2:9)

Also, there is a chosen *election*, and a *chosen* position afterwards for fulfilling that election – Matthew 20:16; 22:14.

All Men are Sinners

All men are sinners – Romans 3:23. Men are sinners by nature (Romans 5:12). Men are sinners by choice (John 3:19). Men are sinners by practice (Matthew 15:19). Men are free *immoral* agents.

Three Obvious Proofs

There are three obvious proofs that a person will notice when reading the New testament that show without a doubt that Calvinism's doctrine of election is an error. And erring on the great plan of salvation is a serious matter. Every preacher and teacher should be well-studied in the gospel and be conscious of the curse associated with preaching a false gospel. Paul wrote in Galatians 1:6-9:

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

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To help in the never-ending study of God's word, we present to the reader three proofs or principles that God gives in his word to show the importance of freewill in salvation and our responsibilities as preachers of the gospel to evangelize.

These three proofs can be summarized as ***Who, How, and Why***. We have answered ***What*** the gospel is in other writings, but suffice it give these two passages:

Romans 1:16-17:

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

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

1 Corinthians 15:1-4

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

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

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;

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

Proof # 1 – The New Testament Defines *Who* Can be Saved:

The most obvious way to show that God did not have a select group of persons that could and would be saved, and another group of persons who would suffer eternal punishment in the lake of fire is to answer the question, *Who can be saved?*

Regardless of the mis-used passages by Calvinists, this question is overwhelmingly answered from Matthew to Revelation. This author has shown passages in every one of the twenty-seven New Testament books showing God will save anyone who receives Christ. The answer is, "*Whosoever*."

We shall give just a few:

John 3:15-16:

15 That whosoever believeth in him should not perish, but have eternal life.

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

John 12:46: "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

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

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1 John 4:15: “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”

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

Calvinists say that the *whosoever*, is the *whosoever of the elect*. We see no such teaching in the New Testament.

People need to be careful not to add to the word of God. This is what God says:

Deuteronomy 4:2: “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.”

Deuteronomy 12:32: “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”

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

Summarizing the fact that God wants all men to be saved, note these passages:

1 John 2:2: “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

1 Timothy 2:1-4:

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

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

Acts 17:30-31:

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

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.

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From the above passages it is clear *who* can be saved.

Proof # 2 – The New Testament Defines *How* a Person Can be Saved

A person is saved by believing with the heart the Gospel of Jesus Christ and confessing with the mouth the Lord Jesus. That word of faith is nigh every person:

Romans 10:8-10:

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

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

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

Faith is not something that God allows a man to have or prevents a man from having. Faith comes when a man hears the Gospel:

Romans 10:16-17:

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

17 So then faith cometh by hearing, and hearing by the word of God.

Some do not fully believe the gospel and come short of salvation:

Hebrews 4:1-2:

1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

We are born again by the word of God. Peter wrote this in 1 Peter 1:18-25:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

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

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

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

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24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

As evangelists and gospel ministers, we ought not to hide the gospel. If we hide the Gospel, it is hid to those who are lost. Notice this passage:

2 Corinthians 4:3-6:

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

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

We know people are blind to the Gospel. Paul said this in Ephesians 4:17-19:

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Some contend that God has blinded unbelievers so they cannot be saved. They use Romans 11:8 when God gave Israel a spirit of slumber. The passage in Romans is speaking of Israel, and this blindness came because they sought not the righteousness of God through Jesus Christ (Romans 10:3).

Jesus is the Light of the world. He said in John 12:35-40:

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

This passage shows the blindness comes because people reject Jesus Christ. Although Jesus told these people they should believe, and he did many miracles, they believed not.

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Some will say, does not verse 39 show they *could not* believe? Answer: A man cannot believe if he chooses darkness over light. John 3:19-21 says:

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.
21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

If a man chooses to remain in condemnation, and he loves darkness over light, God allows him that darkness. Rather than John 12:39 showing God chooses who can be saved and who goes to hell, the passage shows a man rejecting the light of his own free will and choosing darkness over the light.

Matthew 13:14-15 makes this clear:

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

So, we have seen **Who** can be saved, and **How** a person can be saved. We now proceed to the **Why**.

Proof # 3 – The New Testament Defines *Why* We Want People to Get Saved.

This third proof is a powerful argument. For we shall see our responsibility to preach the Gospel to every creature (Mark 16:15). We do this because first, if a person does not hear the Gospel, he cannot be saved. Many in hell today may have received the Gospel if they were reached in time. A person's soul is more valuable to God than the whole world (Mark 8:36). If we do not give the Gospel to people we meet, it is possible they will not have another chance to be saved. How many people did not have the opportunity to be saved because we were quiet? Second, God wills every person to be saved (2 Peter 3:9). Jesus came to seek and to save the lost (Luke 19:10). All men are lost. God commands all men to repent (Acts 17:30). Third, we shall give an account for the souls we did not witness to. This is proof enough that people could have been saved who are now in hell.

Paul said in Acts 20:25-27:

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.
26 Wherefore I take you to record this day, that I am pure from the blood of all men.
27 For I have not shunned to declare unto you all the counsel of God.

Paul is referring to the principle God revealed in respect to the watchman. Note this passage that the author had previously written:

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Blood on One's Hands

In Acts 20:26, the apostle Paul said: “Wherefore I take you to record this day, that I am pure from the blood of all men.”

Paul is speaking of not having to give an account for people who crossed his path, because they did not hear the gospel from his mouth. This is another proof text showing the error of Calvinism. If God had pre-ordained some to heaven and some to hell, this verse would have no sense and be unnecessary.

The truth is *whosoever* can be saved (Romans 10:13).

Paul saying this alludes to the fact that we will have to answer for those people who we knew but to whom we did not witness the gospel.

Many preachers associate the watchman warning in Ezekiel 33:1-15, which is replete with instruction:

- 1 Again the word of the LORD came unto me, saying,
- 2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:
- 3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;
- 4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.
- 5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.
- 6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.
- 7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.
- 8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.
- 9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.
- 10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?
- 11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?
- 12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.
- 13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

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14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

Note the lessons for us:

- There are watchmen appointed to warn the people (v. 1-3)
- God set Ezekiel as a watchman (v. 7) and his work was to hear God's word and warn the people.
- Preachers, teachers, and evangelists are New Testament watchmen – they warn people of hell and offer them the gospel (Matthew 3:7; Acts 20:31; Colossians 1:28)
- Those who hear and take not the warning, their blood is on their own head (v. 4-5)
- But if the watchman does not warn the people, the person taken answers for his sin, but the person's blood is required at the hand of the watchman (v. 5-6)
- If one does not warn the wicked, their blood is required at his hand (v. 8)
- If one warns the wicked and he does not turn, the watchman has delivered his soul (v. 9)
- God has no pleasure in the death of the wicked (v. 11)
- Personal righteousness does not pay for sin and does not deliver in the day of judgement (v. 12-13)
- If the wicked repent and do right and not commit iniquity, he shall live (v. 14-15)

This passage in Ezekiel refers to physical life and death, and a physical judgement of the Lord upon Israel. Although this is Old Testament, we can learn some spiritual things about the nature of God and what Paul meant in Acts 20:26.

How the judgement of *non-evangelism* plays out at the Judgement Seat of Christ is still unknown. Pilate physically washed his hands in Matthew 27:24 and said: "I am innocent of the blood of this just person," but whether in God's eyes he is or is not innocent is yet to be determined.

Suffice for now to say, ye ought to "sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear..." (1 Peter 3:15).

Furthermore, Paul said this in 1 Corinthians 9:19-27:

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

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26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
27 But I keep under my body, and bring it into subjection: lest that by any means, when I
have preached to others, I myself should be a castaway.

Paul writing this would have no impact if men who were *predestined* to salvation were going to be saved no matter what we do. Paul was careful, not only to live a certain way so that people would get saved, but he also strived for the prize in soul-winning

The reason why we preach – so that men will be saved, for their souls are valuable to God. Secondly, because God will all men to be saved (2 Peter 3:9). And third, because we want to be pure from the blood of all men.

The End.

Appendix N – Salvation – If Ye Continue?

SALVATION – IF YE CONTINUE...?

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church, Wickford, Rhode Island 02852
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One of the misunderstanding of the gospel is that one can lose his salvation. Many churches teach this erroneous doctrine. However, there are no passages that clearly state this position. In contrast, though, there are a multitude of passages that clearly show salvation or eternal life is given and one has it currently. If one has eternal life, he has eternal life. He does not just have the *possibility* of eternal life, for that is no promise at all. 1 John 2:25 says this:

And this is the promise that he hath promised us, even eternal life.

There is one passage, although it does not use the word salvation or saved, could be interpreted incorrectly to teach a person must continue in the faith. This passage is Colossians 1:18-29:

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19 For it pleased the Father that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

Verses 21-29 is one long sentence. For this reason, we show the passage, though the focus is particularly verse 23.

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From the passage above we learn some things relative to our salvation in Jesus Christ.

- We were alienated from and enemies of God before we were reconciled to God (v. 20-21)
- We are reconciled to and have made peace with Christ by the blood of Christ (v. 20-22)
- Because we are reconciled in Christ, he will present us holy and unblameable and unreprouvable in his sight (v. 21-22)

The difficult verse if one believes is the security of salvation is verse 23:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

At first reading, one can add to the word of God and say if one is not presented holy and unblameable and unreprouvable in his sight, that this is the equivalent of *losing salvation* and receiving the damnation of hell.

But this is not only adding to the word of God, but it is a giant leap of logic, not only making the passage say something it does not say, but also making it say something that is contrary to the doctrine of Christ.

We know our salvation is secure in Christ – John 3:16; 10:28; 1 John 5:12, etc., etc.). Jesus made this clear. And we know the apostle Paul does not contradict Christ but has also stated the same – see Romans 8:30-39.

And we know that any passage of scriptures should be compared with other passages, so we get a fuller understanding of what is being written. God's word is so deep that we can only receive so much revelation by reading one verse. We must study in order to rightly divide (2 Timothy 2:15).

So, what do we do with this big “if”?

First, we should note a few truths:

1. Paul is writing to a group and uses the plural pronoun “ye.” As is typical with all writers in the New Testament, they never assume all are saved when speaking to many.
2. We know that those who indeed “continue” in the faith are truly saved. Lost people will not continue in the faith but saved people will. “Wherefore by their fruits ye shall know them” – Matthew 7:20

Lost people may believe for a short time but they do not have the faith that saves. Matthew 13:21: “Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.” We know that only one of the four types of ground were really saved, and this because they brought forth fruit,

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There are three main characteristics of a person who is saved: 1) they are new creatures and all things are new (1 Corinthians 5:17). 2) They produce good fruit (Matthew 7:15-20). 3) they have a faith that endures their lifetime, and they confess this faith (Romans 10:8-10;).

There is also a difference between a believer and a disciple. Many believe, but few follow faithfully. Compare Mark 16:16 and Acts 16:31: “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house,” with what Jesus said in John 8:31: “Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed....”

Believers are just that – believers. Whether they believe with the heart unto salvation, only God knows. Some do, and some do not. *Disciples*, in contrast, are true believers who follow the Lord in baptism, obedience, dedication and faithfulness, and submit themselves to the word of God.

The faith that saved never stops believing. And, so, it is not that we must “continue in the faith to be saved,” but that, “if we are truly saved *we will* continue in the faith,” because we are new creatures in Christ (2 Corinthians 5:17).

How do we know the brethren in Acts 2 were truly saved? Because Acts 2:42 says, “And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”

Some might use 1 Timothy 4:16 to prove one has to continue to be saved: “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.” But his salvation is not talking about salvation of the soul, for we cannot save ourselves or others (Ephesians 2:8-9).

Although we would never advocate changing the King James Bible, I contend it is just as true to say that those who “continue in the faith grounded and settled, and be not moved away from the hope of the gospel,” are people who are saved. If $A = B$, then $B = A$.

3. The terms “grounded and settled” pose questions. For if a person must be grounded and settled in the faith, in the sense that they have good understanding, in order to be saved, this is contrary to our thinking of babes and children. Ephesians 4:14: “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine....” In chapter 2:8 Paul wrote, “For by grace are ye saved through faith....”

We know that salvation is offered freely to all (Romans 10:13), and to expect a person to be grounded and settled in the gospel in the sense of knowledge requires learning, study, and exposure to preaching and teaching. Some people take a while to be grounded and settled, and some are quick to do it, and others never do. To make their salvation contingent on this is not scriptural.

If we say the “grounded and settled” means that the person’s faith is founded in Christ, firm, steadfast, and unmovable – which in fact is the meaning – we happily agree.

4. One could contend that not being “moved away from the hope of the gospel” is more applicable to losing one’s salvation. But we say if a person moves away, he was never truly saved.

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5. Most importantly, the “if” applies specifically to being presented “holy and unblameable and unreprieveable in his sight,” which may or may not be directly equivalent to salvation. From our study we say that these things only the saved have, and that through the work of Christ. But it is not necessarily equal to salvation – see the fourth study below for details.
6. Paul writes in other places that our salvation is secure, specifically Colossians 1:13; 2:13; 3:3-4, 23; Ephesians 1:13; 2:8-10, etc.). Since the same author wrote Colossians, we must study to understand exactly what he is saying. He will not contradict himself.
7. Paul writes in 4:12: “Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.” One of the church members was praying the Colossian believers would stand perfect and complete in the will of God. This implies they were working toward that standard, not that they had achieved it. We, who are saved, stand perfect and complete in Christ; but I am hesitant to say that I – even after 35 years of being saved and serving God – stand perfect and complete *in God’s will*.

To come directly to the point for the reader’s attention, we can say there are only **four logical interpretations** of the passage, three are reasonable, one is not. The following four options are described below with some commentary. The author contends the fourth is the correct interpretation, but he also admits the passage could follow one of the *other two* reasonable explanations. He wholeheartedly rejects the first.

As a side note, honest people show possible options in cases where the situation requires it. Some things are plain and obvious, other things are more difficult. Such it is with the word of God. So, we present to the readers for their consideration the following possible alternative understandings. We would be dishonest to place ourselves as the final word in this case.

Option 1 – Continue or Lose your Salvation. This is the *incorrect* interpretation because it is contrary to the Lord’s teaching – which is the basis for our doctrine – and it goes against the author’s other writings. Paul is not double-minded. He is consistent. Students of the Bible know that both Colossians and Ephesians have similarities and that likely they were written close together in time. Both were written from Rome by Tychicus. Onesimus helped with writing Colossians.

Paul wrote many things in Ephesians but one thing stands out – a believer is sealed with the Holy Spirit of promise – the earnest of our inheritance – until the day of redemption compare Ephesians 1:13-14 with 4:30; and also 2 Corinthians 1:22).

Some who want to teach that a man can lose his salvation may use this passage, which on the surface can be used as a launching pad for the *free-will* position. But on careful reading, there is nothing that clearly says a man can lose his salvation. It is an unreasonable leap of logic (and not faith) to read into the passage that which is not there.

Option 2 – Continuing is the Equivalent of Being Saved. The big “if” presents no contradiction when we understand the wording of “*If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel*” to be applied to people who are saved. If this is the case, that means that if *A*

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= *B*, then *B* = *A*; meaning, the passage says something to the equivalent of: “Christ will present you holy and unblameable and unproveable in his sight: **if you are saved.**”

This means Paul is writing as an educated man to educated people, expecting them to know that if a person is saved, he will continue in the faith, etc. This reasoning also assumes the right understanding of the words *grounded and settled*, as we have shown in the detailed study at the end of this paper.

Option 3 – Being Presented Holy, Unblameable, and Unproveable Applies to the Judgment Seat, Not Salvation. Since all believers will stand before the judgment seat of Christ, to give an account of things done on this earth, one of the many important things to get the approval “well done, thou good and faithful servant” is to “continue in the faith grounded and settled, and be not moved away from the hope of the gospel.”

This means the presentation of the church as holy, etc., is not the equivalent of salvation, but is *a position* that a saved person can have at the judgment. Thus meaning, if a person does not continue in the faith *grounded and settled* (note he still has faith), he will stand as a saved man before Jesus Christ, but not be presented Holy, unblameable, and unproveable.

This makes total sense.

It is clear we will have to answer to Jesus Christ for things we do here. Note the following passages:

Romans 14:10-12:

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

2 Corinthians 5:8-11

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

1 Corinthians 3:11-15:

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

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15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

The reader will note the similarity between 1 Corinthians 3:12 and Colossians 1:23; which see.

The reader will also note 1 Corinthians 3:15 which says though we may suffer loss, we do not lose salvation.

See also John 5:22, 27; 1 Corinthians 4:1-4; 1 Timothy 5:24; 1 John 4:16-19; etc.

The idea here is that we want to be presented “holy and unblameable and unproveable in his sight” at the judgment seat, when his eyes of fire try our works (Revelation 1:14; 2:18 – “brass” typifies judgment). The “if” in verse 23 is not a condition of salvation, but it is a condition of standing unproveable in his sight.

Option 4: Paul is Speaking to a Church in a Church Context. The use of the word “ye” shows the plural pronoun. Consequently, not all are saved to whom he speaks, for we know all *professors* are not *possessors*.

Writers of the New Testament never assume all people are saved when they write to a group.

Since this is also the case here, Paul explained that for the Colossian church to be presented “*holy and unblameable and unproveable*” in the sight of Jesus, they would have to “*continue in the faith grounded and settled,*” and maintain the true gospel.

This is similar to the what Paul wrote to the Corinthian church in 1 Corinthians 15:1-2:

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

Basically, and simply, the Corinthians as a church (and the Colossians) had to keep and preach the right gospel to be saved (so they did not believe in vain), and be righteous at the judgment seat (Revelation 19:18).

For this reason, Paul told the Corinthians church that he was jealous over them in 2 Corinthians 11:1-4:

1 Would to God ye could bear with me a little in my folly: and indeed bear with me.
2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
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.

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The application is not to an individual, but to a group. Some in the group are possibly lost because they did not keep that gospel as was delivered unto them.

Jesus himself dealt with his disciples in John 13:10-11:

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

Paul speaks again of this mixed multitude in 1 Corinthians 10:1-12:

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

Consequently, Paul advise them in 2 Corinthians 5:5: “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”

Paul follows a similar thought in Hebrews 4:1-3

1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

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Lastly, Paul warned the Ephesian church likewise. Note Acts 20:28-31:

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.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

As mentioned previously, this author contends Option 4 is the case for proper understanding of Colossians chapter 1. However, because of the other two possibilities, we have presented them also, trusting it may help the reader.

May God bless the study of his word.

A More Detailed Study

We put this study at the end so as not to make the paper so laborious to read. We hope we have accomplished the task.

We should have directions of study:

The first is whether “holy and unblameable and unproveable in his sight” is the equivalent of salvation, or how is it related to salvation?

The second is whether “If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel” is a requirement for salvation, the equivalent of salvation, or necessary things to remain true to gospel preaching.

First Study: Holy, Unblameable, and Unproveable

This holiness, etc. is that which comes from God. Holiness, etc., is connected to saints and the Holy Ghost. Although associated with salvation, it is not equal to salvation. However, salvation must come first in order to achieve the second.

We *prove* what is acceptable to the Lord (Ephesians 5:10). The scripture is profitable for *reproof* (2 Timothy 3:16), as is the preaching of it (2 Timothy 4:2).

In 1 Thessalonians 5:23, Paul says, “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.” This indicates that sanctification is needed to be blameless.

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2 Peter 3:14 says as much: “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and **blameless**.”

Paul uses the same word ***unblameable*** in 1 Thessalonians 3:12-13:

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13 To the end he may stablish your hearts **unblameable** in **holiness** before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Paul uses the same root word in verse 4 of Ephesians 1:3-6:

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be **holy** and **without blame** before him in love:

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

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

Only by the work of Christ in us are we holy and without blame (without spot, fault, blemish, or blame). This is because he is ***without spot*** – Hebrews 9:14: “How much more shall the blood of Christ, who through the eternal Spirit offered himself **without spot** to God, purge your conscience from dead works to serve the living God?”

As with blamelessness being a work of God in us after salvation, so it is with holiness.

1 Peter 1:13-22:

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

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

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

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

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

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

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

Jude 1:24-25:

24 Now unto him that is able to keep you from falling, and to present you **faultless** before the presence of his glory with exceeding joy,
25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

The Savior is able to keep us from falling and to present us faultless in his presence. So well this goes with Colossians 1:22.

Speaking of the 144,000 sealed in Revelation, they stand before God faultless according to Revelation 14:5 And in their mouth was found no guile: for they are **without fault** before the throne of God.

We see from the above passages that this type of blamelessness is a work done by God. Verse 22 and comparing other scriptures we conclude this work of holiness, etc., is done through Christ working in us after salvation.

So, the conclusion from Colossians 1 verses 22-23 is that Christ will present us perfect before God if we continue in the faith. Though it is somewhat obvious, we have done the due diligence to prove it.

Second Study: Grounded and Settled

“If ye continue in the faith grounded and settled...”

In Ephesians 3:17, Paul uses same word: “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love...”

This “grounded” has to do with being firmly established or having a laid foundation.

Jesus used this word in Matthew 7:25, though translated differently: “And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was **founded** upon a rock.”

The word “settled” has to do with being firm and steadfast. Paul used the same word in 1 Corinthians 15:58: “Therefore, my beloved brethren, be ye **stedfast**, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

So, we conclude being *grounded and settled* is a position of the believer when he is positioned rightly in Christ. We, as believers, ought to be fully persuaded in Christ, and never move from this steadfastness.

As with holiness, etc., we must first be saved before we can have this assurance and steadfastness. One can be saved and not be grounded and settled, or possibly move from this position; but God desires all his children to be positioned firmly in Christ (1 Corinthians 15:58).

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What is ironic, is that the passage in Colossians 1:23, instead of being used to teach one can lost his salvation, should be used rightly to show a person should (instead) “continue in the faith grounded and settled, and be not moved away from the hope of the gospel....”

The actual meaning is actually contrary to what a *free-will* teacher might think: If we are to be presented blameless before Christ, we should be grounded and settled in our faith, and **not** move away from the hope of the gospel.

In other words, ***we will be reprov'd at the judgment seat of Christ if we teach a person can lose his salvation!*** God wants us to continue to be ground and settled in our faith, and not move away from the hope of the gospel. Think about this and the Lord give you light.

Lastly, the meaning of *continuing* is just that. *Continue* means to remain, abide, or tarry.

The Third Study: Conclusion

We have compared scripture with scripture and found the King James Version to give us the word of God perfectly. It says what it means, and it means what it says. We have found the word to be plain and straightforward, and also aligned with the teaching of Jesus Christ and the other writings by Paul.

So, the question is how does one reconcile the security of salvation with those who say this passage means a man loses his salvation if he personally does not continue rooted and grounded?

The answer is simple – Paul is writing to a church, a group of believers to whom was committed the gospel of salvation. Verse 18 says, “And he is the head of the body, the church....”

Paul uses the plural “ye” throughout showing us he is talking to many people (although we expect this was a small church).

Well, we know it is by the gospel (1 Corinthians 15:1-3) that we are saved; and with this salvation (which is the hope of the gospel) we are presented holy, unblameable, and unreprouvable in the sight of God if we remain true to the gospel. If a church loses the true gospel, that church loses the hope of salvation, and will answer for blame at the judgment seat of Christ.

All churches, whether current ones or the one in Colossae, have the gospel committed unto them. But all churches gain and lose members, and they change leadership. Over time they can move away from the true gospel and thereby deny salvation and its benefits of those who attend. As one man said, “a church is only one pulpit away from heresy.”

As members of a true church, we ought to preach the gospel rightly, and be grounded and settled in our salvation, and never move away from the hope of the gospel, that is, know we are saved and that we cannot lose it.

Paul writes similarly to the Corinthians church, and the understanding of Colossians 1 is similar to that of 1 Corinthians 15:1-2, which says

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

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

That is, you Corinthians as a church will only stand and be saved as long as you do not change the gospel, which could happen if you believed in vain.

1 John 3:3-7 helps us in our understanding in respect to the hope of the gospel. Note the passage and the comments:

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

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

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

- If a man has this hope purifies himself
- Jesus took away our sin
- Whosoever abides in him does not sin
- He that does righteousness is righteous

Lastly, as an exercise, try reversing the thought of the apostle Paul:

Imagine for a moment when reading verses 22-23, that these Colossians **did not** continue in the faith grounded and settled, and that they **indeed moved away** from the hope of the gospel that was preached to every creature. We would have problem understanding that they would **not** be presented holy, unblameable, and unproveable in the sight of God. We also would expect that over time fewer and fewer would be saved.

Does this passage mean someone who is saved can lose their salvation? We have done the due diligence to show this is not the case.

As a last little commentary, I added a practical list of what we could not say or do if we hold to the *free-will* position.

I pray this study is a help to our brethren.

The End.

Some Practical Applications of Teaching a Man Can Lose His Salvation

Teaching another gospel (which is not really another gospel, for there is only one – Galatians 1:6-12), which says that a man can lose his salvation if he loses his faith, backslides to a certain point, or commits a particular sin; would mean that the work of the ministry for a Bible-believing Baptist is substantially altered and hindered.

Taking an example of how Paul reasoned for the resurrection in 1 Corinthians 15, I have supplied a short list of things we could no longer do or say if we could lose our salvation, or if once we backslid there is no possibility of being saved. Obviously, salvation is eternal life given as a gift. If we are given the gift, we have it. Having eternal life means we have it.

If we were able to lose our salvation, then...

1. We would have no security in Christ
2. We would have to preach a “hope so” salvation and not a “know so” salvation – 1 John 5:13
3. No one can claim they are saved
4. No one can say others are saved
5. We cannot lead a man to true salvation – just put him on a path of following God. This is how Catholics operate.
6. We cannot truly evangelize
7. We could not ask if a person is saved.
8. We cannot ask a person, “If you died tonight are you sure you would go to heaven?” For the answer would always be, “I hope so.”
9. We would have no rest to our souls – Matthew 11:29
10. We would live in fear, not faith
11. We could never say a person’s sins are forgiven
12. We could not say that nothing can separate a person from the love of Christ – Romans 8:35-39
13. We could not teach the gifts and calling of God are without repentance – Romans 11:29
14. We could no longer trust God’s promises – John 14:1-6; Hebrews 6:18
15. We could not sing 90%+ of the hymns in our songbooks
16. We would be open prey to the devil
17. Our preaching becomes a works salvation
18. We have no need for revivals
19. We have no need for invitations
20. We would have to invent a scenario of what happens to those sealed with the Holy Ghost if they are damned – Ephesians 1:13-14
21. No need to preach the message of the prodigal son – Luke 15
22. No need to seek repentance once you backslide
23. People would be wise to wait until they are close to death to get saved – 2 Corinthians 6:2
24. Jesus and his apostles are found to be liars
25. We would have no peace – John 14:27
26. No one truly has “eternal life” on this earth
27. No one truly has “everlasting life” on this earth
28. No one truly has a mansion in heaven while living on this earth
29. Peter could not be restored after he denied the Lord – Matthew 26:75
30. You can never know if you believe enough
31. Sheep can turn back into goats – John 10:27
32. Good trees can turn into corrupt trees – Matthew 7:17

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33. Jesus could never say, “I *never* knew you” – Matthew 7:23
34. What God bought with a price he would return and get his money back – 1 Corinthians 6:20.

Appendix O – Losing Salvation if a Widow Marries?

LOSING SALVATION IF A WIDOW MARRIES?

N. Sebastian Desent, Ph.D., Th.D., D.D., Pastor, Historic Baptist Church, Wickford Rhode Island 02852
August 16, 2020

There is a passage of scripture that I expect some have used to show a persons – in this case a woman – can lose her salvation. The passage is in Paul's first epistle to Timothy 5:11, 12:

11 But the younger widows refuse: for when they have begun to wax wanton against Christ,
they will marry;
12 Having damnation, because they have cast off their first faith.

Is the apostle Paul instructing Timothy to refuse the younger widows (those under 60 years old – verse 9) because they would be punished with the damnation of hell, simply because their husbands died? Looking at the passage by itself we might easily come to this conclusion. But thank God we can compare scripture with scripture to get the correct understanding.

If we say the passage in 1 Timothy 5 means that certain widows lose their salvation, we would have to say that although *whosoever* calls upon the Lord shall be saved (Romans 10:13); if a young woman's husband dies, she loses her salvation – and is now beyond salvation – because she does not meet a certain age requirement. This interpretation is so strange and contrary to sound doctrine, I would not think that anyone would take this position.

And to hold to the *erroneous* narrative, we would have to further teach the following *absurd doctrine*:

Paul here knows that the younger widows will begin to wax wanton against Christ and remarry. And because of this wantonness, these widows lose their salvation and receive the damnation of hell. They not only lose salvation, but they lose it once for all, and can never be saved. Because these widows have no choice but to wax wanton against Christ and to cast off their faith in Christ; it is impossible for them to undo this choice. Although the young woman may have had nothing to do with her husband's death, only because she is under 60 years old, has she no choice but to lose her salvation. She not only grieves for the physical loss of her husband, but she must now accept that she loses all spiritual grace with God. Furthermore, God instructs Paul to write that these same lost widows should indeed marry, and behave in a certain manner – not so they can regain salvation, but simply so the adversary has nothing reproachful to say.

[This helps me to understand why the widows in Portugal wear black and do not remarry. They must send a signal that they are widows and that they must not marry again, so there is no use in trying to approach them. I suppose they hope by disobeying verse 14 they can reverse verse 12.]

So, Paul adds an insult to the injury of perdition, and to further reproach young grieving widows, Paul proceeds to say in the next two verses:

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13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

Paul says they have damnation because they remarry, and then tells them to remarry.

In summary, Paul says in respect to the younger widows (under 60 years old):

- That they should be refused the care of the church (which forces them to look elsewhere for support)
- That they will become wanton against Christ (because they are sinners)
- That they will marry
- And that they will have damnation (cursed irrevocably with hell fire)
- That by marrying they cast off their first faith (therefore rejecting Christ)
- That they learn to be idle (no use serving the Lord)
- That they become busybodies
- That they will be speaking things they ought not
- Therefore, Paul wills that the younger women marry (because he wants young widows to cast off their faith and lose their salvation)
- That they bear children (even though their mothers are hell-bound, children are still good because they occupy the lost woman while she is on earth. Furthermore, when Eve sinned she was given sorrow – Genesis 3:16 – so this is just for the widows also.)
- That they guide the house (as a lost woman)
- And that these widows do all this, hell-bound, without giving an occasion to the adversary to speak reproachfully (although they are still lost)
- And although they “have damnation” for remarrying, Paul still wills that they marry.

Well, that was an easy study and we should go with that (I speak foolishly). Now let's go win some women to the Lord!

Knowing the nature of the apostle and the promises of God in respect to salvation, do we really believe the above is a correct understanding of the passage??

We take the plain meaning of the text ***unless it is impossible to do so***. Is this one of these cases? We should all agree that this passage requires further investigation.

Taking the Time to Study

The following study is given, not only to provide the correct understanding, but also as a guide showing ***how*** to study difficult passages. We must start first with the commandments of Christ. From here we this point we know all other scripture if correctly understood will agree with the doctrine of Christ. Because we know from Christ's doctrine that people are saved by faith, this means marrying or not marrying has no effect on salvation. Also, because we know once a person is truly saved and that he cannot lose his salvation, losing a spouse cannot affect salvation.

Next, as we look into other translations or versions, we usually find they are of little help if one is a *King James Bible-believer*.

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For example, we find that modernist translations say in verse 11, that they “*desire to marry*,” not that “they will marry.” But this does not solve the problem. For the next verse still says they have damnation for it. So, whether it is because they marry or they *desire to marry*, they still have damnation. Because we know the King James Version is perfect, we shall stay with the phrase “they will marry.”

Thirdly, we compare scripture with scripture, praying for God’s light.

The Actual Meaning

Because this author prayed and thought and studied, he came to this understanding:

Could not the passage mean, in so many words, that the younger widows who marry will be subject to condemnation *from those around them*, because they have cast off their *first priority to Christ* and married another man instead of serving Christ? And, therefore, to avoid giving an occasion to the adversary to speak reproachfully against these young women, they should marry, bear children and guide their houses; rather than being idle, tattlers, and busybodies?

(Paul wrote in Hebrews 13:5: “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.” He also said in 1 Corinthians 7:7-8: “I say therefore to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn.”)

I contend this is the case with 1 Timothy 5:11-14 as we study the details below.

Paul, who desired that people stay unmarried and serve Christ as the first priority, understood that because of *physical lust* people will marry, and with such marriage, they would have trouble in the flesh (1 Corinthians 7:28). When married, the Christian wants to please his or her spouse, rather than caring fully (i.e., without distraction) for the things of the Lord (see 1 Corinthians 7:26-35). Paul said he wished all people would stay single and focused on serving Christ (1 Corinthians 7:7-8, 32), but he also knew this is not a very likely considering people want physical companionship. So, he says, it is better to marry than to burn (1 Corinthians 7:9).

This desire of physical companionship is much more expected of young widows because of the following:

1. They are no longer virgins, so they have become familiar with the marriage bed
2. As wives, they have a husband to lead them, and they have become used to this simpler responsibility of just following him, rather than making all the choices and bearing all the responsibility of life.
3. With the above point wives have learned that having a husband keeps them occupied and spares them from being deceived (1 Timothy 2:14).
4. As wives they have been provided for by their husband and have learned to rely upon this human providence.

In the case of older widows (age 60 and over), we can assume the following:

1. They can be content without the marriage bed (Genesis 18:11,12)

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2. If she has been serving the Lord, she is knowledgeable in how to live a godly life before the Lord (see 1 Timothy 5:10).
3. If such is the case with the older widows, they have kin to provide for them, or the church (1 Timothy 5:4, 8,16).
4. She can trust God for her needs if she is desolate (1 Timothy 5:5).

But let us analyze in detail the word of God.

1. To Become Wanton Against

The Greek word *katastréniaó* is one word, but it is translated “to become wanton against.” It is a combination of *kata*, meaning “against,” and *stréniaó*, meaning “lustful” or “sensual.” So, as usual, the King James Version got it absolutely correct. The Greek is of no help in this case.

I see no problem with the verse in saying that the younger widows, who have been used to male companionship, will desire that companionship, even to the point of a relationship with a man becoming more important than remaining unmarried and serving Christ without distraction.

Paul did teach that to avoid fornication that people should marry (read 1 Corinthians 7:1-9). So, he says in 1 Timothy 5:14: “I will therefore that the younger women marry” – because it is better that one marries than to burn (to *burn* means to *lust*, 1 Corinthians 7:9; Romans 1:27).

Paul is very clear and mentions widows in 1 Corinthians 7:8-9:

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

This is the heart of Paul. He knows the younger widows would have certain desires and remarry. Therefore, he said if they cannot contain, he wills that they marry and remain occupied with the things of the home.

So far, we have encountered no problems with the word of God, and we found Paul is aligned with his other writings and the doctrine of Christ. What appeared difficult was not too difficult.

2. Having damnation

Having damnation is at first a hard saying. Our minds first go to hell fire damnation because of our Savior’s word in Matthew 23:33: “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”

But we see with Jesus’ words that there is a damnation *of hell*. That means there are other types of damnation.

God promising hellfire as the recompense for remarriage seems harsh and contrary to the rest of the Bible. Nowhere do we see this doctrine. As we rightly divide, we must put more effort into study, for we know such an interpretation is faulty.

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True, there is the damnation of hell, but what is another usage for *damnation*? Is there another usage?

Absolutely. Besides the connotation of hell, Paul also uses the word in the sense of *trouble*. Note Romans 13:2: “Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.”

The reader will note that this is not the damnation of hell given to those who resist the government – because the damnation of hell comes from not receiving Christ as Savior, not by resisting government.

In the context following verse 2 we read this:

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

We see that the *damnation* of resisting government is “wrath upon him that doeth evil.”

This understanding of *damnation* also aligns with 1 Corinthians 11:29: “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.”

Again, this *damnation to himself* for not judging rightly at the Lord’s supper is not the fiery pits of hell, but a chastisement or judgment of the Lord, in the sense of weakness, sickness, or sleep. For Paul says, “that we should be condemned with the world.” Note the following verses:

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.

The damnation that the younger widows will *be having*, if it is by man it would be *judgment*, and if it is by God it would be *chastisement*. But which one is Paul speaking of?

To me, the damnation of which Paul speaks is the judgment of people, not of God. Because if it were of God, it seems quite wrong for Paul to will and allow that they marry (1 Corinthians 7:9; 1 Timothy 5:14). God is in favor of marriage, Paul advises it, and it is a requirements of bishops and deacons. God also has a special care for widows and orphans – James 1:27. It is doubtful God would allow a widow to marry, and then condemn her for it.

Additionally, there is a difference from “*having* damnation” and “*will have* damnation,” or “*will be* damned.” The present tense means it is not a future tense. The remarried widow’s trouble is the **present tense** damnation, not a future promise of hell.

To further prove the point that marriage, however bad one may be, *is not hell*, or the promise of hell (which is to be shunned); Paul affirms **it is perfectly permissible for a widow to marry**. Note

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1 Corinthians 7:39 “The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.”

Furthermore, Paul is very clear in 1 Corinthians 7:26-28 that to remarry is not a sin:

26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

If to remarry is not a sin, why would we expect the damnation of hell? But we can expect that there will be trouble in the flesh. There is trouble just in the normal husband-wife relationship, and there is trouble from other people who may not approve of the marriage.

As one preacher said, *My wife and have only had one fight – and it lasted our whole marriage.*

If a remarried widow was to lose her salvation, the apostle would speak *against* her getting remarried, not will that it happen and allow it (1 Timothy 5:14; 1 Corinthians 7:39).

So, what is this damnation (judgment) from people? I believe it comes from the fact that the woman could not resist wanting to be married again (wantonness). Notice 1 Corinthians 7:34: “There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.”

It would be so easy for people who know the woman to say as a reproach, that she could not be holy in body and spirit, and that she needed to be married and to please a husband.

It would also give people the reason to say the woman is distracted, or that trouble comes when she is distracted. 1 Corinthians 7:35 “And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.”

For background on the Greek word for “damnation” we find it is *krima*, meaning “judgment.” It is translated such in Matthew 7:2 and John 9:39, and is a word related to a legal sentence, sometimes by God, and sometimes by man, as in Matthew 7:2. The context is noteworthy (verses 1-2):

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

The word is translated judgment in Galatians 5:10: “I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.” This speaks of the churches’ judgment on those who trouble them with false doctrine.

So, again, we have gotten past the second difficulty fairly easily, and again by using the writings of the author.

And now we get to the third difficulty.

3. Cast Off their First Faith

We can say the younger widows who remarry will have damnation (i.e., trouble) because they have “cast off their first faith.”

The phrase “**cast off**” is easily understood. It means to “reject,” and is used as such in Mark 6:26 and 7:9. It also means to nullify (1 Corinthians 1:19), disannul (Galatians 3:15), or to make void.

“Cast off” is the correct translation and it poses no issues.

We say the same for the word **first**. This is simple enough. It means “first,” and in the sense of foremost, and is the superlative.

And, we can say the same for the word **faith**. It is the faith that we must have to be saved that is so often spoken of in the Gospels.

Therefore, the meaning of the phrase should be obvious: The women who are not married, who cannot abide single, will remarry, and in so doing they “cast off their first faith.”

This reminds me of what Christ said to the angel of the Ephesian church: “Nevertheless I have somewhat against thee, because thou hast left thy first love” (Revelation 2:4). No one assumes this pastor man lost his salvation, but that he got distracted with other things.

So the reader is not confused by the phrase, we should make clear the fact that the word says, “they have cast off their **first** faith,” which is totally different than saying, “they have cast off their faith.” We should not read into the text.

The widows’ **first faith** is to serve Christ, but is serving a husband, they take the **second faith** (in a man) in place of the first.

The same author revealed the same truth in 1 Corinthians 7:34: “There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.”

And though the case is so with a person who marries, it certainly does not mean she forsakes Christ wholeheartedly and loses her salvation just because she marries. If this were so, every Christian who married a widow is causing her to lose her salvation.

So, in the end, we see that a remarried widow does not lose her salvation, but that she has marriage trouble because she needs a man. Paul still advises marriage because a married widow will be occupied in things that are not a reproach, such as being idle and busybodies.

The married widow transfers her desire and dependence from Christ to a man. Her trust in God wanes and she needs to trust someone physical. Because of this needed physical relations, the widows will have

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trouble as all married couples do, and she will invoke some judgment from the church (and maybe others) because she has made her choices clear.

May God bless the study of his word.

The End.

Appendix P – Using Power as a Son of God

USING THE POWER AS A SON OF GOD

N. Sebastian Desent, Ph.D., Th.D., D.D., Pastor of Historic Baptist Church
August 1, 2019

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

John 1:12

Introduction:

There is a power in becoming a son of God.

We have the power of God in the gospel (Romans 1:16), in the great commission (Mathew 28:18-20), and by the Holy Ghost (Act 1:8).

Furthermore, we have the word of God, which knowledge gives power over error (Matthew 22:29 – “ye do err, not knowing the scriptures, nor the power of God”)

Jesus resisted the devil using the word of God at the temptation. The lust of the eyes, the lust of the flesh, and the pride of life were all resisted by God’s commandments. Also showing defeat of the Devil (bow down), the World (all kingdoms, etc.), and the Flesh (bread)

The power of God gives us victory over sin, the flesh, the world, and the devil. Jesus said to certain Jews in John 8:44: Ye are of your father the devil, and the **LUSTS** of your father ye will do. He was a **MURDERER** from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a **LIAR**, and the father of it.

Contrast with John 14:6: Jesus saith unto him, I am the **WAY**, the **TRUTH**, and the **LIFE**: no man cometh unto the Father, but by me.

1 John 5:4 – For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Comment 1: Ephesians 4

- 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
12 For the **perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:**
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:
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;
15 **But speaking the truth in love**, may grow up into him in all things, which is the head, even Christ:

Comment 2: Matthew 13:23 and Mark 4:20

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an **hundredfold**, some **sixty**, some **thirty**.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some **thirtyfold**, some **sixty**, and some an **hundred**.

What type of fruit bearer are you? How do you receive? How do you obey? How do you produce? What is your commitment level? How dedicated as a Christian are you?

Comment 3: Preacher's job is to point you to Jesus Christ – he must increase. Your preacher is not your problem-solver, your babysitter, your therapist. He is the ensample to the flock, whose faith you follow. He is a wise counselor if you so desire.

Your relationship with Jesus Christ is your first priority.

Comment 4: My hope and desire here is to edify all of you to be leaders before you leave this world. Allow me to edify you and provoke you to make your life count for the Saviour. Return to Jesus, who bought you, a good return on his investment. Occupy while you have this short life.

- Look
- Listen
- Learn
- Live
- Love
- Labour
- Lead
- Leave

Here are some *BIG BOY* things we can all improve on:

1. 2 Corinthians 13:5 – **Examine and Prove your own selves** (Preacher spoke on this Monday). Is Christ in you? Know you are saved and move on to perfection. People lie to others, lie to God, and lie to self.
2. 1 Peter 2:1-3 – **Feed your own selves** – you should *DESIRE* the sincere milk of the word that ye may grow thereby. Not force fed, not one a week. *Daily, Disciplined, and Diligent (Obedient)*.
3. Philippians 2:12 – **Work out your own salvation** with fear and trembling. Once saved, always saved. The key word here is WORK – that means you are Jesus *workmanship* unto good works. Really, as in verse 13 – it is God which worketh in you both to will and to do of his good pleasure.

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4. Galatians 6:1-10 – **Bear your own Burden.** We help others bear theirs, but we also bear our own. This is the law of Christ. What burden did he lay on you? (Matthew 11:30 – his yoke is easy, and his burden is light.). Learn to cast your cares on Jesus. Learn to sow and reap rightly. Take up your cross and follow Jesus.
5. Galatians 6:4 – **Prove your own Work.** The preachers here know where they are supposed to be and what they are supposed to be doing. Their wives are expected the same. The deacons, the same. And each one of you has a place, a duty, a responsibility, a work in the Lord's vineyard. If you found it, do it. If not, find it and do it.
6. 1 Thessalonians 4:11, 12 – **Do your own Business.** Be a good testimony of a son of God. Faithful, responsible, diligent. That ye may have lack of nothing. Holding the cardboard or begging at the church is not God-honoring.
7. 1 Thessalonians 4:1-7 – **Posses your own Vessel** in sanctification and Honor. Sanctification, honour, and holiness. Preacher spoke of accountability on Monday.

Ye are bought with a price....
8. 1 Corinthians 9:24-27 – **Rule your own Flesh.** Run to obtain. Temperate in all things. Keep under body and bring it into subjection. Practice denying of the flesh.
9. 1 Peter 3:15 – **Preach your own Testimony.** Your salvation testimony cannot be gainsaid. Acts 1:8 – ye shall be witnesses. Apostles were *witnesses* of what occurred.
10. Titus 2:7 – **Be a Pattern to Follow.** 1 Corinthians 11:1 – Be ye followers of me, even as I also am of Christ.

A believer in Jesus Christ ought to be a testimony of consistency, reliability, dependability. Where is the preacher going to be next Sunday? Wednesday? Thursday and Friday? Probably where he has been for years – at the house of God.

None of us is here forever. Let us make our lives count for Jesus.

Appendix Q – Scriptural Baptism

SCRIPTURAL BAPTISM

N. Sebastian Desent, Ph.D., Th.D., D.D., Pastor of Historic Baptist Church
February 7, 2017

There are so many different religious groups and so many doctrines associated with baptism that it is impossible to track them all. Instead, our Lord has given us his New Testament so we can learn, do and teach what he says is correct, regular, and scriptural baptism.

Here are four basic elements to scriptural baptism. These are listed as follows:

1. Scriptural administrator/teacher
2. Scriptural candidate
3. Scriptural mode
4. Scriptural action

These four elements as described in detail below. Allow me to say that the validity of baptism is not based on the feelings of the candidate, or what he thinks. The validity of baptism is based on the New testament. The baptism either fulfills the New testament requirement, or it does not.

1. Scriptural Administrator

It is very easy from reading the new Testament to learn who has the authority to baptize.

First, there was a man sent from God whose name was John. He was sent by God to baptize, and even our Saviour submitted to John's baptism. As John's ministry decreased, Jesus' ministry increased.

In John chapter 4 the Bible says Jesus baptized more disciples than John. However, it also says in the same place, that Jesus baptized not, but his disciples.

From that point on, it is Jesus' disciples who do the work of baptizing. But who are his disciples?

In Matthew 16, Jesus says he will build his church, and he gives the keys to Peter. He mentions his church again in Matthew 18, telling Peter how often he should forgive, and when to bring a cause before the church.

Later, in Matthew 28, the Lord gives his Great Commission to the eleven disciples, first saying he has the all authority (power) and therefore the eleven should go forth and teach and baptize.

This commission is a transmission of AUTHORITY to baptize from Jesus Christ to the eleven apostles (leaders and teachers) of the church.

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At this point one must decide whether this commission of authority is given *to all people* without limitation; to *the eleven only*, and no others; or to a certain class (i.e., leaders of Jesus' church). If Jesus gave the authority to some, and not others, then those who are included have the authority, and those excluded do not have the authority. Following common sense then, those who have authority perform scriptural baptism, and those who do not have authority perform un-scriptural baptism.

I contend the commandment (and authority) to baptize was passed on by church authority to certain disciples approved by the churches.

Let us look at the remainder of the New Testament:

Peter – a leader in the church in Jerusalem – in Acts 2 commands Jews to repent and be baptized (Acts 2:38).

Philip, in Acts 6 is ordained by the apostles as a deacon. In Acts 8 he is seen baptizing the Ethiopian.

In Acts 9, Saul is converted, and is subsequently baptized by Ananias, *a disciple* in Damascus.

In Acts 10, Peter is found baptizing the Italian Cornelius and other Gentile believers.

In Acts 13, the Apostles Barnabas and Saul are sent (authorized) by the church in Antioch, and in the same chapter are found baptizing. In Acts 16, Paul and Silas baptize the Philippian jailer.

In Acts 19, Paul is found baptizing Jewish believers who knew only the baptism of John.

In 1 Corinthians the implication is Paul, Silas, and Apollos baptized different brethren in that church.

To the honest mind it is clear the New Testament has church leaders baptizing, and not only limited to the first eleven apostles, but to other sent men.

Since Jesus promised the church would endure (Matthew 16:18, 28:20), this authority has been passed down through the New Testament church to its ordained men.

2. Scriptural Candidate

Again, it is easy to see the candidate for baptism is a believer in Jesus Christ. Jesus said in Mark 16, “he that believeth and is baptized.” Peter wrote that baptism is the answer of a good conscience toward God.

Philip said to the Eunuch that he could be baptized, “if thou believest with all thine heart.” Upon the profession of the Eunuch Philip baptized him. This is why we ask for a profession of faith before baptizing a person.

There are no instances where infants or babies were baptized

3. Scriptural Mode

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Although some groups sprinkle or pour water on a candidate, the clear teaching of the New Testament is that baptism is performed by immersion. The word “baptism” means immersion. And since immersion pictures the death, burial and resurrection of our Saviour, it is a wonderful testimony of one’s faith.

4. Scriptural Action

Baptism in the New Testament accomplishes some things, and some things it does not. See the list below:

What Scriptural Baptism accomplishes:

- A first step act of obedience of the believer to the commandment of Jesus Christ, or rather, it is the answer of a good conscious toward God
- A public testimony that one is now a believer
- A point in time when the believer now walks in the steps of the Lord (I say without baptism, this cannot be done).
- Baptism adds to the church, or a believer becomes a member of the church through baptism (Acts 2, I Corinthians 12)
- Baptism, being performed in a scriptural manner, never has to be repeated

What Scriptural Baptism does not accomplish:

- Baptism does not wash away sin
- It is not part of the Gospel (1 Corinthians 1), but follows the Gospel
- Baptism does not merit any added grace from God
- Baptism does not administer any spiritual gift

Appendix R – Endurance and Perseverance

THE NEW TESTAMENT ON ENDURANCE AND PERSERVERANCE

The New Testament encourages and teaches that people who receive the truth must endure to the end. How else would the scriptures read? “It is OK to fail, don’t worry, be happy”? God does not care how faithful you are? God has not given you the grace and promise to endure?

Obviously, a mature Christian would understand that the New Testament *must* teach “*professors and possessors*” are to endure to the end. Persecution arises because of the word and we must persevere.

Understanding The passages context is needful. “...Shall be saved...” from what? “...Endure to the end”... of what?

A man can teach anything if he uses verses out of context.

But here is the main lesson to be learned: The difference between *professors* (those who *say* they are saved) and *possessors* (those who *are* truly saved) is which ones will endure to the end. We are not saved by works, but the Jesus lets both grow together until the time of reaping (Matthew 13:30). We judge nothing before the time (1 Corinthians 4:5). Those who are saved will endure. Those who are not saved will not endure.

We have listed a number of passages that speak to Endurance and Perseverance.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Matthew 10

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

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13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Matthew 24

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Mark 4

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Matthew 13

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

1 Corinthians 15

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

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

James 5

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

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7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Hebrews 12

1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

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;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

2 Timothy 4

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 It is a faithful saying: For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

13 If we believe not, yet he abideth faithful: he cannot deny himself.

2 Timothy 2

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

1 Corinthians 13

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Psalms 1:3

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

John 8:31

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

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Acts 2:42

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Acts 14:22

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

Romans 11:42

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Colossians 1:21-23

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.

James 1:25

19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

1 John 2:19

Appendix S – Things to Pray For

THINGS TO PRAY FOR

N. Sebastian Desent, Ph.D., Th.D., D.D., Pastor of Historic Baptist Church
May 28, 2020

- 1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.
- 2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.
- 3 Give us day by day our daily bread.
- 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.
- 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;
- 6 For a friend of mine in his journey is come to me, and I have nothing to set before him?
- 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.
- 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.
- 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
- 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?
- 12 Or if he shall ask an egg, will he offer him a scorpion?
- 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Luke 11:1-13

We do not pray to be saved. We are saved by grace through faith. We pray to our Father because we are saved.

Jesus taught us to pray. Jesus also taught us other things in respect to prayer through his apostles.

I. In Everything Give Thanks

- A. 1 Thessalonians 5:18: In every thing give thanks: for this is the will of God in Christ Jesus concerning you.
- B. Notice “in” everything. Whether good or bad, if we are in it, we ought to give thanks.

II. Lord’s Kingdom Come

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- A. Luke 11:2
- B. Even so come Lord Jesus – Revelation 22:20

III. **God's Will**

- A. Luke 11:2
- B. Jesus in the Garden
- C. Not my will but thine
- D. Luke 22:42: Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

IV. **Daily Food and Necessities. God's Word is Bread.**

- A. Luke 11:3
- B. 1 Timothy 4:1-5
- C. 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;
- D. 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;
- E. 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.
- F. 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:
- G. 5 For it is sanctified by the word of God and prayer.

V. **Forgive us our Sins and Trespasses**

- A. Luke 11:4
- B. 1 John 1:9

VI. **Lead Not into Temptation**

- A. Luke 11:4
- B. God will lead those who are willing to follow.
- C. James 1:13: Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

VII. **Grace to Help in Time of Need**

- A. Deliver us from evil – Luke 11:4
- B. Hebrews 4:16
- C. God's grace is sufficient – 2 Corinthians 12:8

VIII. Wisdom

- A. If any man lacks wisdom he can ask for it from God in prayer – James 1

IX. Pray for Rulers

- A. 1 Timothy 2:1-4
- B. 1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;
- C. 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
- D. 3 For this is good and acceptable in the sight of God our Saviour;
- E. 4 Who will have all men to be saved, and to come unto the knowledge of the truth.

X. Boldness

- A. Ephesians 6:19-20
- B. 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,
- C. 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Appendix T – The Work of the Holy Ghost in the New Testament

THE WORK OF THE HOLY GHOST IN THE NEW TESTAMENT

N. Sebastian Desent, Ph.D.; Th.D.; D.D.; Pastor, Historic Baptist Church, Wickford, Rhode Island
May 25, 2020

A scriptural New Testament church baptizes converts in the Name of the Father, the Son, and of the Holy Ghost (Mathew 28:18-20).

In Colossians 2:8, 9, Paul writes “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. For in him dwelleth all the fulness of the Godhead bodily.” In Jesus Christ dwells all the fulness of the Godhead in bodily form. Jesus is God manifest in the flesh (compare 1 Timothy 3:16 and John 4:24).

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

1 Timothy 3:16

Paul says above that Jesus was justified in the Spirit. At the baptism of John we see all three Persons of the Godhead. At his baptism, Jesus was anointed with the Holy Spirit:

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matthew 3:16, 17

Luke describes the baptism of Jesus like this:

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Luke 3:21,22

The use of the word *ghost* is found in the Old Testament, but it is strictly used in the context of “giving up the ghost,” which is a euphemism for a person dying.

In Matthew 27:50, the word *ghost* is used similarly: “Jesus, when he had cried again with a loud voice, yielded up the ghost.” Similarly in Mark 15:37, 39: “And Jesus cried with a loud voice, and gave up the ghost”; and Luke 23:46: “And when Jesus had cried with a loud voice, he said, Father, into thy hands I

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commend my spirit: and having said thus, he gave up the ghost”; and John 19:30: “When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”

In Acts 5:5 and 10, Ananias and Sapphira are said to give and yield up the ghost. In Acts 12:23 Herod gave up the ghost.

In all other 90 places in the New Testament the word ghost is used in conjunction with the word Holy in the form of the Holy Ghost.

The name *Holy Ghost* is found in all 16 books of the New Testament (not found in Galatians, Ephesians, Philippians, Colossians, 2 Thessalonians, 1 Timothy, Philemon, James, 2 John, 3 John, and Revelation).

Holy Ghost is mostly used by Luke in his gospel (11 Times) and in Acts (42 times). Luke uses *Holy Spirit* once in his gospel, and this when quoting the Savior (Luke 11:13). In Acts he uses *Spirit* without *Holy* 9 times (or 11 if you include Acts 11:12, 18), but he does not use *Holy Spirit* in the book of Acts.

In the whole Bible Only in Luke 11:13 are the words *Holy Spirit* with capital “H” found. The words *holy Spirit* (with a small “h”) are found only in three places (Ephesians 1:13; Ephesians 4:30; and 1 Thessalonians 4:8). Spirit of God (capital S) is used 12 times in the New Testament and 10 times in the Old Testament.

Simply stated, using Holy Ghost is much more common when referring to the third Person of the Godhead. If one uses Holy Spirit with a capital H, that is found only once. With a small h, that is found only three times.

The *Holy Ghost* is who he is (Matthew 28:18-20), but it is not his proper name. He is referred to at times as *the Spirit*. Jesus Christ is the Son’s name, and he is referred to at times as *the Son*. Jehovah is God’s name (Exodus 6:3; Psalm 83:18), but he referred to many times as *God*, and in the New Testament, *the Father*.

We do not use the article *the* before Jesus. We do use the article *the* before Jehovah. But we do use the article *the* before Father, son, and Holy Ghost.

We do not know the Holy Ghost’s name, so we refer to him as the Holy Ghost.

In 1 John 5:7 says, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

The Holy Ghost is an equal but distinct person of the Godhead. The Holy Ghost is also called the Comforter and the Holy Spirit. Sometimes, the Bible simply refers to the him as the Spirit.

The Holy Ghost is active in salvation and he is sealed inside each believer as the earnest (i.e., guarantee) of one’s salvation.

The Holy Ghost conceived in Mary the Lord Jesus Christ.

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Many people were filled with the Spirit in the Old Testament, but they were not sealed. That means that there were times when they were under the influence of the Spirit of God, but at other times they were without the Spirit – see Luke 1:41, 67.

The Bible says that John the Baptist was filled with the Holy Ghost from his mother's womb (Luke 1:15). This promise was written with another promise that he would neither drink wine nor strong drink. The scriptures show that when one is under the influence of alcohol (spirits) he cannot be filled with the Holy Ghost – see Ephesians 5:18 and Acts 2:12-21.

Jesus taught us we can ask for the Holy Spirit:

Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

As mentioned, when we believe we are sealed with the Spirit unto the day of redemption (Ephesians 1:13; 4:30). From the point of salvation each believer should strive to be filled with the Spirit. A believer cannot lose the Spirit, but a believer can grieve the spirit (Ephesians 4:30). Believers should be led of the Spirit throughout their lives.

As one man said in respect to saved people and the Holy Ghost, we have one sealing, but many fillings. Being filled and baptized with the Spirit are synonymous – compare Acts 1:5 with 2:4. Bible students should understand there is no “baptism of the Holy Ghost.” The New Testament says we are “baptized with the Holy Ghost” – see John 1:33; Acts 1:5. John baptized with water; Jesus baptizes with the Holy Ghost.

In respect to believers receiving the Holy Ghost, this did not happen until Jesus was glorified – see John 7:39. Jesus did not leave his followers without comfort when he ascended into heaven. He abides with them through the presence of the Holy Ghost – see John 14:18; 15:26, and 16:17.

As we look to the New Testament to see the work of the Holy Ghost, we find the study very enlightening. Here is a list that shows the work of the Holy Ghost in the New testament:

I. CONCEIVES – GIVES BIRTH

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

John 4:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

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20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

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

II. COMFORTS

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Acts 9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Galatians 5:5 For we through the Spirit wait for the hope of righteousness by faith.

Philippians 1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

III. CHRIST'S PRESENCE

John 14:18 I will not leave you comfortless: I will come to you.

Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

IV. COMPANION, CO-HABITATES – INDWELLS

John 7:29 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

John 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

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

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1 Corinthians 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

1 Corinthians 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

2 Corinthians 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

2 Corinthians 5:5 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Ephesians 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

1 Thessalonians 4:8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

V. COUNSELS – TEACHES ALL THINGS

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.

1 Corinthians 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

1 Corinthians 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

2 Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

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

VI. CORRECTS – GUIDES TO ALL TRUTH

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.

Romans 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

Ephesians 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

VII. CONSECRATES JESUS – GLORIFIES JESUS

John 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

1 Corinthians 12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

VIII. CORROBORATES THE LORD – TESTIFIES OF JESUS

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

1 John 5:6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

Luke 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

IX. CAUSES TO BE KNOWN – REPROVES

John 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

X. COMPELS CHRISTIAN WITNESS

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Acts 11:28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

Acts 21:4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

1 Corinthians 2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

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

1 John 5:6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

XI. CULTIVATES AND BEARS FRUIT

Romans 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Romans 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Romans 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

Galatians 6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

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Ephesians 5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

Colossians 1:8 Who also declared unto us your love in the Spirit.

XII. CONFERS SPIRITUAL GIFTS

1 Corinthians 12:1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

4 Now there are diversities of gifts, but the same Spirit.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Hebrews 2:4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

XIII. CALLS INTO SERVICE

Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Hebrews 3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

XIV. CAPTAINS THE SHIP – LEADERSHIP

Mathew 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

Acts 1:22 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Acts 8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Acts 16:6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

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Acts 16:7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

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

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Galatians 5:18 But if ye be led of the Spirit, ye are not under the law.

1 Thessalonians 5:19 Quench not the Spirit.

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

XV. CLEARs THE WAY TO SERVE – LIBERATES

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

Galatians 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

XVI. CONVEYS POWER

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Romans 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

Luke 4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

1 Peter 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the

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gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

XVII. CLEANSSES AND SANCTIFIES

Romans 15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

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

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

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

XVIII. CONTRACTS ADOPTION INTO THE FAMILY OF GOD

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

Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

XIX. CONFIRMS SALVATION

Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

1 Thessalonians 1:5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

1 John 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

1 John 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

XX. COMMUNICATES IN PRAYER

Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Romans 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Ephesians 2:18 For through him we both have access by one Spirit unto the Father.

Ephesians 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Jude 1:10 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

XXI. CONTROLS WORDS

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Mark 12:36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

Mark 13:11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Luke 1:67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Luke 12:12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.
Holy men of old

Acts 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

Acts 21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

Acts 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

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1 Corinthians 12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

2 Corinthians 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

Ephesians 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

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

Revelation 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

Revelation 3:6 He that hath an ear, let him hear what the Spirit saith unto the churches.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

1 Corinthians 12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus

1 Thessalonians 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;

Revelation 14:13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

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

XXII. CONTRACTS

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Ephesians 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

XXIII. CONTRIBUTES STRENGTH

Ephesians 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Ephesians 6:14 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

XXIV. COOPERATES – UNIFIES

Ephesians 4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.
4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

Philippians 2:1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

XXV. COLABORS

Galatians 5:18 But if ye be led of the Spirit, ye are not under the law.

XXVI. MAKES COMPETENT

2 Timothy 1:14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

Romans 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Acts 13

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

XXVII. CONSTRAINS US TO OBEDIENCE

Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

Hebrews 10

15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,
16 This is the covenant that I will make with them after those days, saith the Lord, I
will put my laws into their hearts, and in their minds will I write them;
17 And their sins and iniquities will I remember no more.

XXVIII. CURTAINS OUR LUSTS – WALK IN THE SPIRIT

Galatians 5

16 This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.
25 If we live in the Spirit, let us also walk in the Spirit.

Hebrews 3

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,
8 Harden not your hearts, as in the provocation, in the day of temptation in the
wilderness:

1 Corinthians 6:19 What? know ye not that your body is the temple of the Holy Ghost
which is in you, which ye have of God, and ye are not your own?

XXIX. COMPARES THE SPIRITUAL

1 Corinthians 2:13 Which things also we speak, not in the words which man's wisdom
teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

1 Thessalonians 1

5 For our gospel came not unto you in word only, but also in power, and in the Holy
Ghost, and in much assurance; as ye know what manner of men we were among you
for your sake.
6 And ye became followers of us, and of the Lord, having received the word in much
affliction, with joy of the Holy Ghost:

Romans 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness
in the Holy Ghost,

XXX. COMMUNES WITH THE BELIEVER

2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the
communion of the Holy Ghost, be with you all. Amen.

Acts 7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and
saw the glory of God, and Jesus standing on the right hand of God,

Appendix U – Being Lord's Over God's Heritage

BEING LORDS OVER GOD'S HERITAGE

N. Sebastian Desent, Ph.D., Th.D., D.D., Pastor of Historic Baptist Church
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How does the Lord Jesus Christ want pastors and other church leaders to treat the flock? With control or charity?

Pastors ought to be leading, feeding, and shearing carefully. They should not be lords over God's heritage (1 Peter 5:1-4).

John 10:1-30

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings.

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20 And many of them said, He hath a devil, and is mad; why hear ye him?
21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?
22 And it was at Jerusalem the feast of the dedication, and it was winter.
23 And Jesus walked in the temple in Solomon's porch.
24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.
25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.
26 But ye believe not, because ye are not of my sheep, as I said unto you.
27 My sheep hear my voice, and I know them, and they follow me:
28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.
30 I and my Father are one.

God's heritage is used once in the New Testament in 1 Peter 5:3. Note the context:

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:
2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;
3 Neither as being lords over God's heritage, but being ensamples to the flock.
4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

This passage is very important for pastors and church leaders to learn and do. Peter is one of the foremost influential and known apostle. In the Gospels we find he is listed many times first when speaking of the inner circle of disciples – Peter, James, and John.

Peter was a pillar in the Jerusalem church and one of the apostles of the Lord (Galatians 2:9; Acts 1:13, 15; 2:14, 37; etc.). He could have easily assumed the chief seat and become the lord of the church. But Peter understood the work of the Lord requires many people working together in liberty following the Spirit of God. Peter indeed was a leader – and a good leader – but we also see he was no Lord over the flock. Notice the following:

Acts 10

46 For they heard them speak with tongues, and magnify God. Then answered Peter,
47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

Acts 11

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?
18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

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Acts 15

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

Galatians 2

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

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.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

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?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

In 1 Peter 5, Peter does not say he was an apostle, but an elder. He speaks as an elder, exhorting other elders. He first mentions he is a witness of Christ's sufferings.

This mention is important because when Jesus suffered, he took it patiently. He opened not his mouth. Jesus – the Lord of all – was meek and lowly (Matthew 11:29). Paul also uses Jesus' example of meekness in 2 Corinthians 10:1: "Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you...."

Paul also wrote in Philippians 2 of the manner of our treatment of one another:

3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

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

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

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

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

When Peter writes in 2 Peter 5 of how we as elders ought to treat the flock, he refers to our Savior Jesus Christ. We pastors are under-shepherds – not lords. Jesus is the head of the church (Ephesians 5). We serve Jesus and one another in love and liberty (Galatians 5:13). We serve following the pattern of Jesus Christ.

And notice the important things Peter mentions as he shows elders how to serve rightly:

- Feed the flock of God
- Taking the oversight (bishopric)
- Not by constraint, but willingly
- Not for filthy lucre's sake (money), but of a ready mind (literally, with expectant passion, eagerness)
- Not being lords over God's heritage
- But being ensamples (patterns to follow) to the flock.

Psalm 23

1 The LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

The manner God has set for leaders of believers is that they are ensamples – patterns to follow. They literally lead the flock and feed the flock. That is what shepherds do.

Shepherds have staffs and rods (Psalm 23:4) – not whips, stun guns, sharp pokers, etc – to *lead* and *feed* their flocks. The primary use of a shepherd's staff is to be an offensive weapon for protecting the flock against their enemies. The shepherd stands between the flock and the wolves. The staff is also used to firmly, but gently, direct sheep in the right direction.

Shepherds also have rods. Rods are also used to fight off the wild animals that would hurt the flock. Rods are also used to correct stubborn sheep who do not respond willingly to the shepherd's leadership.

David mentions in Psalm 23:4 that the Lord's rod and staff comforted him when he walked through the valley of the shadow of death. The rod and staff should be seen by the flock as instruments of comfort. In a church setting, the members should know their pastor will feed them well, defend them well, and correct them from harmful activities. Preachers do this by the use of the word – they preach the word – reproving, rebuking, and exhorting the flock.

For, as 1 Timothy 3 says:

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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.

Micah 7:14 speaks of the use of a rod: “Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.” Here we get the sense that the rod is used to direct the sheep to good places to feed.

We also see the rod being used for correction. Proverbs 23 says:

13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

And Proverbs 29:15 says: “The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.”

We know Jesus will rule with a rod of iron during his earthly reign – see Revelation 2:27; 12:5; and 19:15.

We see the apostle Paul had the responsibility as a spiritual father to the Corinthians to correct those members who were puffed up and did not fear the word of God. Notice how Paul warns them in 1 Corinthians 4:

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

Obviously, Paul’s first choice was that he could correct the church in love and in the spirit of meekness. But he also knew, as a father, he had to correct with a rod when necessary.

We know how the apostle Paul used the power of the rod. It was not used for destruction but for edification. Read 2 Corinthians 13:10: “Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.”

Also read 2 Corinthians 10:9-11:

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8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

Paul was never destructive to churches. He used his power (authority as an apostle) as an apostle for edification, which at times required *sharpness* of speech.

This is far different than being a lord over God's heritage or micro-managing the lives of church members.

What is this sharpness of speech that Paul used?

First, we know the word of God is sharper than any twoedged sword (Hebrews 4:12). Secondly, from 2 Corinthians 10:11 and 13:10; we know this sharpness of speech is found in Paul's writings (especially to the Corinthians), which we would know say is the word of God.

Thirdly, Paul instructed Titus that in response to the "unruly and vain talkers and deceivers," he should to "rebuke them sharply, that they may be sound in the faith" – see Titus 1:10-13.

Understanding these passages, we learn that the rod that a pastor uses at times to correct the unruly is the word of God, *delivered in a sharp manner*, so that people will be sound in the faith.

However, a pastor needs wisdom to know when and how and how often to use the rod in this manner. It should never be used as a continual berating of the sheep or as a steady diet. He should use it sparingly as a father would use it with his obedient children.

Here are a few important things to remember when preaching to the flock:

- We know Jesus is the Good Shepherd and we follow his ensample (John 10:11, 14)
- We accept that we are simply under-shepherds, and that Jesus is the Chief Shepherd (1 Peter 5:4)
- We preach the word of God as it is written, not as a weapon of mass destruction (1 Peter 4:11)
- We reprove (make manifest), rebuke, and exhort with all longsuffering and doctrine (1 Timothy 4:1, 2).
- We know the wrath of man worketh not the righteousness of God (James 1:20)
- We know a soft answer turns away wrath (Proverbs 15:1)
- We know to leave off contention early (Proverbs 13:10; 17:14)
- We should preach *generally* against sin relying on the Holy Spirit to convince men of sin, rather than preach *specifically* against a particular sin, unless needed (Matthew 6:33).

Shearing Correctly

There is the illustration that a pastor should *shear his sheep*. I am leery of this illustration. Shearing is used only eleven times in the Bible, and one of these times is in the New Testament when speaking of the crucifixion of our Savior.

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Deuteronomy prohibited the shearing of the firstling of the sheep (15:19). Isaiah 53:7 and Acts 8:32 use this reference in respect to Jesus' crucifixion.

But, if we take for illustration the work of shearing as a parallel to preaching, we know that shearing should never hurt or be painful to the sheep. Shearing is usually done once a year and is used to prevent the buildup of manure and urine that can lead to parasitic infection in the sheep.

A sheep with the correct shearing has an improved ability to control its body temperature during extreme temperatures. A sheep that is shorn rightly can navigate obstacles in their path and have a better chance of avoiding predator attacks. Basically, the reasons for shearing sheep is for health and hygiene. Shearing is for the sheep's welfare.

Shearers say sheep do not enjoy being shorn because they like to be unrestrained, but they do like being shorn afterwards. A skillful shearer will shear the sheep and the sheep will be docile and compliant during the process. In contrast, sheep squirm and fight back when being sheared by an unskillful shearer.

The lesson for preachers if they use the illustration of shearing, is that it should be done with skill and precision, never hurting the sheep. A skillful shearer will do his task once in a while and do it the work in a manner where the sheep calmly accept the shearing, without resisting.

Furthermore, the flock will look well-groomed, healthy, happy, and comfortable as they follow the shepherd.

From Sheep to Sheets

There is a use for the wool that is sheared. Wool harvesting is used to make woolen garments and other things (sheets, etc.). However, from research, we find the main reason for shearing the sheep are for their benefit.

Shearing too Closely and Mulesing

An unskillful shearer will trim the wool too closely and cut the skin of the sheep. If a pastor is unskillful in his preaching, he can cause damage and scarring to the flock. Why would anyone return to a barber who repeatedly cut their shin when rimming hair?

Then there is the act of mulesing, which is being outlawed in many countries. Mulesing is intentionally removing patches of wool-growing skin with the idea it helps or prevents parasitic infection (flystrike). This is usually done around the breech (buttocks) of a sheep because of the likely buildup of urine and feces attracting flies and other parasites. Scarring occurs that does not grow wool.

Continuing the illustration with preaching, a preacher who cuts too closely or purposely removes skin ought to stop that practice for it is harmful and painful to the sheep.

Connection to Love Commandment Doctrine

The connection of Christian Liberty to Love Commandment Doctrine is simple: We speak the truth in love (Ephesians 4:15). We are careful not to use our liberty in a way that harms or stumbles our brothers. We use our liberty in Christ to serve God and one another.

Appendix V – Being an Able Minister of the New Testament

BEING AN ABLE MINISTER OF THE NEW TESTAMENT

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church, Wickford, Rhode Island 02818
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In 2 Corinthians 3:1-6 Paul mentions his ability to minister the New Testament is not of himself, but he is able only through the power of God. God makes us able ministers:

- 1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?
- 2 Ye are our epistle written in our hearts, known and read of all men:
- 3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.
- 4 And such trust have we through Christ to God-ward:
- 5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;
- 6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

The New Testament shows us the believers' responsibility to be a witness for Jesus Christ. The Great Commission as found in Matthew 28:18-20 is directed to the Jerusalem church leadership (the eleven disciples), and from the history following, we see this authority to preach, teach, and baptize; was continued through other church leaders, such as Stephen, Philip, Barnabas, Paul, Silas, Timothy, Titus, etc.

The Great Commission is not given to every believer to perform, but it is required that every believer be ready with an answer, and that answer is the gospel of Jesus Christ.

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:
1 Peter 3:15

We also see the believers from the church in Jerusalem were scattered because of the persecution of Saul (Acts 8:1-5). The New Testament says:

Therefore they that were scattered abroad went every where preaching the word.
Acts 8:4

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.
Acts 11:19

Furthermore, we have to understand the difference between who is a believer, who is a saint, who is a disciple, who is a Christian, who is a preacher, who is a deacon, who is an evangelist, who is a teacher, who

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is an elder, who is a pastor, bishop, or overseer, who is a prophet, who is an apostle, who is a king, who is a priest, and who is an ambassador. We can also look at who is a minister and who is a servant. Most can be found in a church (Ephesians 4:11), and each role has its own responsibilities and requirements, briefly explained below. But not everyone who is saved has the same office (Romans 12:4). Although all believers are being conformed to Jesus's image (Romans 8), all have varying duties. Some individuals have more than one responsibility. A pastor, for example, is, according to the New Testament, a believer (1 Timothy 4:12); a saint (1 Corinthians 1:2; 14:33; Philippians 1:1); a disciple (Acts 16:1); an evangelist (2 Timothy 4:5); a teacher (1 Timothy 3:2); a pastor [shepherd (Ephesians 4:11); an elder (1 Peter 5:1-5); a bishop (1 Timothy 3:1); an overseer (1 Peter 5:2); a king (Revelation 1:5, 6); a priest (Revelation 1:5, 6); and possibly an ambassador for Christ (2 Corinthians 5:20).

From the reading of the New Testament, note these differences:

Believer (1 Timothy 4:12; Acts 5:14).

This is one who has believed on the Lord Jesus Christ. Since salvation is by grace through faith, this individual is saved. He also can be considered a child of God (John 1:12; an heir of God (Romans 8:17; Galatians 3:29; Titus 3:7).

John 3:16 says “whosoever believeth”:

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

Saint 1 Corinthians 1:2

The New Testament is clear that all saved people are saints. This description of a saved person denotes they have been cleansed from sin and separated unto God. Not all saved people behave as saints (sanctified) but if truly saved, they enjoy that status.

Read Acts 9:32, 41; 26:10; Romans 1:7; 8:27; 12:13; 15:25; 16:2, 15; 1 Corinthians 1:2; 14:33; 2 Corinthians 1:1; 13:13; Ephesians 1:1; etc., etc.)

Believers are “called to be saints” – that is, give diligence to be obedient to the commandments of Christ. Some see a difference between a believer and a saint, and that saints enjoy a particular status or inheritance compared to a carnal believer. The New Testament shows us there are eternal rewards given to obedient believers.

Disciple

This is a believer who has been baptized, and who has continued in his life to follow Jesus. The disciple takes Jesus as his Master and patterns his life after him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;
John 8:31

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1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
John 4:1

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?
Matthew 10:25

A disciple of Jesus Christ has forsaken all to follow him:

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.
33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
Luke 14:26, 27, 33

Christian

This is closely aligned with a disciple. However, notice they were called Christians – likely by unbelievers in derision. Their lives so represented Jesus Christ they called them after the Son of God.

And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.
Acts 11:26

Preacher (Romans 10:14)

One who delivers the gospel, normally a sent man (ordained):

13 For whosoever shall call upon the name of the Lord shall be saved.
14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
17 So then faith cometh by hearing, and hearing by the word of God.
Romans 10:13-17

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.
1 Timothy 2:7

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

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2 Timothy 1:11

Deacon

Holds an ordained office in the church (Acts 6:1-6). Literally means servant. His qualifications are listed in 1 Timothy 3:8-13. Originally chosen to serve tables.

Acts shows they are chosen by the church and should be men of good character:

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
Acts 6:3

Evangelist (Acts 21:8).

Root word is evangel, or gospel. The Deacon Philip was called an evangelist. His activity of preaching salvation got him this title.

Paul instructs Timothy to do the work of an evangelist, which is, preach the salvation message (2 Timothy 4:5).

Every believer should strive to be “evangelistic,” but I believe an evangelist by calling will have the churches authority to do that work.

Ephesians 4:11 – Jesus gave some, evangelists. Not all churches have evangelists.

Teacher (John 3:2)

Jesus is the Teacher sent from God. In the church there will be men who are noted for their teaching ability, and serve in the church as such (Acts 13:1).

They are third in line as to what God set in the church (after apostles and prophets) – 1 Corinthians 12:28, 29; Ephesians 4:11. Not all are teachers.

The great Commission was authorizing eleven disciples to “teach.” The understanding is they were the ones to whom Jesus committed his teachings so they could pass them on.

Teaching involves more than head knowledge, it involves doctrine, which is the obeying of the commandments of Jesus Christ and setting a pattern to follow.

Paul was considered a teacher:

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.
2 Timothy 1:11

Paul instructed Timothy to teach:

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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.

2 Timothy 2:2

And he told Titus that the aged women should teach:

The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

Titus 2:3

Babes in Christ are not teachers. Teachers can handle strong meat and have their senses exercised to discern good and evil:

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.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

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.

Hebrews 5:12-14

Elder

The elders of a church are those who have matured in Jesus Christ and have a good understanding of God, his ways, and his word. John wrote the following:

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

1 John 2:12-14

Overseers should be elders (1 Peter 5:1-5). They should be honored for their faithfulness and good judgment. They should be called upon for prayer when one is sick (James 5:14).

Contrasted to a novice, the ordination is bestowed upon elders (Titus 1:5; 1 Timothy 3:6; Acts 14:23). Elders are looked to for good judgment (Acts 15:1-23).

Some elders rule (1 Timothy 5:17), but all elders should be respected, intreated as fathers or mothers

Being an elder is not based simply by age, but years of Christian maturity, and in contrast to those they minister to. Not all elders teach, rule, or preach; but all ordained men should be elders

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Pastor, Bishop, Overseer (1 Timothy 3:1-7)

Holds an ordained office in the church. Leads, feeds, and oversees the flock. He is not lord over God's heritage (1 Peter 5:1-4). He is to be an example to the believers (1 Timothy 4:12) and an ensample to the church (1 Peter 5:3).

The pastor's responsibility is to take the oversight of the church, not be an hireling (1 Peter 5:2). His qualifications are listed in 1 Timothy 3 and Titus 1.

Prophet

One who speaks by the power of God, typically found in the Old Testament. The prophets Samuel (Acts 3:24) through Isaiah and all the way to Joel and Jonah, spoke of the day that Jesus would come. Peter goes as far to say that all the prophets gave witness to Jesus Christ (Acts 10:43).

Jesus was that Prophet as promised by Moses (Acts 3:33; 7:37; John 1:21)

In Acts 2 at Pentecost, Peter informed those who heard the things of god, the following:

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Acts 2:14-21

This appears to me to be directed to the Jews and is a fulfillment of an Old Testament prophecy, being identified as a sign and wonder.

Acts 15:32 indicates Judas and Silas were prophets in the Jerusalem church who exhorted the brethren.

Acts 21:10 indicates there was a prophet named Agabus from Judaea, who spoke by the holy Ghost.

I Corinthians 12:29 informs us not all are apostles, and not all are prophets. That Corinthian church had prophets (14:29); but Paul states their spirits are subject to them (14:32) – this meaning they can control themselves and prophecy decently and in order, and able to obey the commandments of the Lord (v. 37).

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Ephesians 2:20 lists prophets closely with the apostles, saying they had the same foundation. [Editor's note: I see this foundation as being Jesus Christ, the rock upon which the church was built (Matthew 16:18). The apostles and the prophets are not the foundation, but their foundation and our foundation are one in the same – Jesus Christ. Verse 20 does not say, "built upon the apostles and prophets, who are the foundation." It says, "built upon the foundation of the apostles and prophets." My house has a foundation, but it is not me (it is of concrete). But, it is mine, because it is my house. To understand the verse better, think: "built upon the foundation, *the same foundation that was built upon by* the apostles and prophets.]

Ephesians 3:5 links apostles and prophets. Ephesians 4:11, says Jesus gave [to] some, prophets. To others, he gave evangelists, and to some others he gave pastors and teachers. I believe that is where we are now. We do not have apostles and prophets, we have pastors and teachers.

For the most part, the new testament uses prophets as referring to the Old Testament writers. In the New Testament, only the early churches had a few prophets as we read.

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

I, personally, do not believe there are prophets living today. I have the completed New Testament, and all that God wanted to reveal to me by the prophets are written therein.

Apostle (Matthew 10:12)

And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;
Luke 6:13

Chosen by Jesus Christ from his disciples. Originally 12, then he added Matthias (Acts 1:26) after Judas fell; Paul, and Barnabas (Acts 14:14), and possibly Silas.

Apostles are witnesses of the resurrected Christ:

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.
Acts 4:33

Apostles were set in the church first:

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
1 Corinthians 12:28

Apostles are our ensamples:

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
Philippians 3:17

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Not because we have not power, but to make ourselves an ensample unto you to follow us.
2 Thessalonians 3:9

They had authority over all churches

They performed many wonders and signs (Acts 2:43; 5:12; 2 Corinthians 12:12). They bestowed the Holy Ghost through the laying on of hands (Acts 8:14-18).

Paul is considered the apostle to the Gentiles (Romans 11:13). Peter is considered an apostle to the circumcision (Galatians 2:8).

As with prophets, I do not believe there are apostles today. The New Testament speaks of false prophets (2 Peter 2:1; Acts 13:6), false apostles (1 Corinthians 11:13), and false brethren (v. 26; Galatians 2:4).

King and Priest Revelation 1:5, 6

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Revelation 1:5, 6

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Revelation 5:9, 10

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Revelation 20:6

Kings rule and judge rightly. Priest work to reconcile sinners to God. Both of these works we do as believers. As with being a saint, one is a king and a priest when he obtains salvation. He should behave accordingly.

Ambassador

Found only two times in the New Testament, both written by Paul and referring to himself, and once with others. There is no indication that all believers are ambassadors.

In 2 Corinthians chapters 4 and 5, Paul speaks of his ministry and those who labored with him. He mentioned their suffering, their purpose, their affliction, their desire to be accepted of God, and the fact that knowing the terror of the Lord, they persuade men (5:11).

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In verse 20, he says this:

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.
2 Corinthians 5:20

Notice the difference in pronouns – we, you, us, ye. The structure of the sentence sets Paul and his ministers as the cause of the action, and the church as the receiver of the action.

He is beseeching the church to be reconciled to God. He uses the word ambassadors for Christ, because he is speaking in Christ's stead.

Therefore, with this limited revelation, I would have to say only those in Christ's stead are ambassadors, mainly referring to Paul and his co-laborers.

We see the same in Ephesians 6:20: "For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

The ambassador speaks for Jesus Christ. Sent by Jesus Christ. In Christ's stead.

With his information, I cannot say all believers, or all preachers, are ambassadors for Christ. However, thought I have said verbally such things when speaking fast (Proverbs 10:19); technically we do the work of an ambassador, just as we do the work of an evangelist.

Other names in the New Testament:

Minister – greatest of all is the servant and minister.

Servant – some servants are wicked (not saved), but just are servants in pretence. Jesus knows.

Laborer – many who work in the Lord's field.

Child of God – born again by faith (John 1:12)

Son of God – same as above.

These all are different offices, and all require salvation. But, just because an individual has received salvation and is hence born again, this does not necessarily mean he is an able minister of the gospel. Now, all believers *should* be able ministers of the gospel, but they need to be instructed in the right way.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

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27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

Acts 18:24-28

Every saved person should have a credible testimony of salvation, but this is used as a “testimony” as to what that individual experienced. This testimony is not gainsaid, and should be shared with others; but it is not necessarily the means by which all are saved. A testimony should not be considered the gospel of Christ. Additionally, the life of said believer should reflect he indeed is a child of God.

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

Philippians 1:27

A believer can only be a witness of what Jesus did for him. We did not witness the crucifixion or the resurrection, but we “testify” of our salvation and “preach” what the scriptures say. This is an important distinction.

Furthermore, Paul pronounces a severe curse on those who would preach another gospel. This is in respect to perverting the true gospel, or preaching a false gospel, which many do. Although we might make allowance for someone who is ignorant of what the true gospel is, and tries to tell others how to be saved the best way he knows; preaching error is not something that should be encouraged or ignored. Every gospel preaching church should teach its members the correct gospel and how to present it correctly.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Galatians 1:6-12

In respect to above, Paul experienced some of this:

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

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15 Some indeed preach Christ even of envy and strife; and some also of good will:
16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:
17 But the other of love, knowing that I am set for the defence of the gospel.
18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.
Philippians 1:12-18

We ought to rejoice whenever Christ is preached, whether in pretence or in truth. But, we also know that rejoicing in truth is preferred.

[Charity] Rejoiceth not in iniquity, but rejoiceth in the truth;
1 Corinthians 13:6

What we want as able gospel ministers is to be able to correctly lead a lost soul to Jesus Christ. To do this, we need to know the scripture and the power of the gospel.

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
Matthew 22:29

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
Romans 1:16

That your faith should not stand in the wisdom of men, but in the power of God.
1 Corinthians 2:5

CLASS 203B COMMANDMENT DOCTRINE OF CHRIST – APPENDIX 1

CLASS ASSIGNMENTS

The teaching to prepare a believer to be an able gospel minister will for the most part be review for individuals taught in a good church. However, the expectation is that each student knows the listed material almost by memory.

1. KNOWS AND UNDERSTANDS THAT JESUS KNOWS WHAT IS IN A PERSON'S HEART AND MIND. HE LOOKS UPON THE HEART OF THE INDIVIDUAL AND JESUS KNOWS WHEN A PERSON BELIEVES ON HIM.

And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
Matthew 9:14

2. KNOWS AND UNDERSTANDS THAT SALVATION IS A SPIRITUAL WORK OF JESUS CHRIST AND THE HOLY GHOST. THE MINISTER RELIES ON THE HOLY GHOST TO DO THE WORK AND PRAYS ACCORDINGLY.
3. KNOWS AND UNDERSTANDS THAT THE GOSPEL IS THE POWER OF GOD UNTO SALVATION (Romans 1:16). HE DOES NOT ADD TO IT OR TAKE AWAY. THE MINISTER'S RESPONSIBILITY IS TO PRESENT IT AS CLEARLY AS POSSIBLE, AND BE READY TO LEAD THE INDIVIDUAL TO SAVING FAITH IN JESUS CHRIST.

The power of God unto salvation does not rely on intelligence, personality, creativity, expertise, or excellency of speech.

4. KNOWS AND UNDERSTANDS THAT THE INDIVIDUAL MUST MAKE A FREE-WILL CHOICE TO RECEIVE JESUS CHRIST. HE CANNOT BE FORCED TO BRIBED TO BE SAVED.
5. KNOWS AND UNDERSTANDS THAT WHOSOEVER CAN BE SAVED (John 3:16; Romans 10:13). THERE IS NO RESPECT OF PERSONS WITH GOD.
6. THE GOSPEL MINISTER IS BORN AGAIN AND HAS A CREDIBLE TESTIMONY OF SALVATION, INCLUDING A LIFE SHOWING FAITHFULNESS TO JESUS CHRIST.
7. THE GOSPEL MINISTER HAS A SINCERE DESIRE TO SEE SOULS SAVED, AND HE PRAYS ACCORDINGLY AND REGULARLY FOR OPPORTUNITES TO WITNESS FOR JESUS CHRIST.
8. KNOWS AND UNDERSTANDS THAT SALVATION IS A GIFT THAT IS FREELY OFFERED AND FREELY RECEIVED (Ephesians 2:8-10). THERE ARE NO "STRINGS ATTACHED."
9. KNOWS AND UNDERSTANDS THAT THERE ARE NO WORKS REQUIRED TO GAIN ETERNAL LIFE (Ephesians 2:8-10).
10. KNOWS AND UNDERSTANDS WHAT IS THE TRUE GOSPEL (Galatians chapter 1; 1 Corinthians 15:1-5).

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11. KNOWS AND UNDERSTANDS THE ROMANS ROAD, AND HAS COMMITTED REFERENCES TO MEMORY

- Romans 3:23
- Romans 3:10
- Romans 6:23
- Romans 5:8
- Romans 10:8-10
- Romans 10:13

12. THE GOSPEL MINISTER IS ALWAYS PREPARED AND WILLING TO PREACH THE GOSPEL ON DEMAND WITHOUT THE NEED FOR STUDY OR PREPARATION, OTHER THAN FOR PRAYER.

13. THE GOSPEL MINISTER DOES NOT ASSUME ALL LISTENERS ARE TRULY SAVED, AND INCLUDES THE WAY OF SALVATION REGULARLY IN HIS MESSAGES..

14. THE GOSPEL MINISTER CONSISTENTLY OFFERS AN ALTAR CALL OR SOME KIND OF INVITATION TO THE LOST SO THEY CAN RECEIVE SALVATION.

15. THE GOSPEL MINISTER HAS A SERVANT’S HEART, WILLING TO BE A SERVANT FIRST.

16. THE GOSPEL MINISTER CAN USE THE SCRIPTURES TO EFFECTIVELY LEAD A LOST SOUL TO SAVING FAITH, AND WILL INVITE THE PERSON TO RECEIVE JESUS CHRIST WHEN THE OPPORTUNITY COMES.

17. THE GOSPEL MINISTER KNOWS AND UNDERSTANDS THE BASICS OF SOTERIOLOGY:

- All persons are sinners by nature, choice, and practice.
- Condemnation comes because of unbelief, not any particular sin.
- The blood of Jesus Christ is the only sacrifice God accepts today for the forgiveness of sins.
- Jesus Christ is the Lamb of God that takes away the sin of the world.
- This forgiveness comes through faith in Jesus Christ
- There is no sin that God’s grace does not forgive
- There is no sinner too great that cannot be saved
- Salvation is instantaneous, not a process.
- Bodily sanctification is a process done by the Holy Ghost once a person receives Jesus Christ
- Jesus is the way, the truth, and the life – no man comes to the Father but by him.

CLASS 203B COMMANDMENT DOCTRINE OF CHRIST – APPENDIX 1

- There are no works good enough for salvation. God does not weight good and bad works for salvation.

18. PRAYS CONSISTENTLY FOR LABORERS, OPPORTUNITY, AND BOLDNESS (EPHESIANS 6)

19. THE GOSPEL MINISTER KNOWS AND UNDERSTAND THE DIFFERENCE IN PREACHING TO THE LOST AND TO THE SAVED.

- Gospels vs. Epistles
- Sinners welcome vs. sanctification and holiness
- Discouraging conversion based on respect of persons
- Discouraging conversion based on non-applicable standards
- Wisdom in addressing mixed groups or particular groups

20. TRIES TO BE ALL THINGS TO ALL MEN THAT HE MIGHT WIN SOME.

21. IS TEMPERATE IN ALL THINGS SO THAT HE MAY OBTAIN 91 Corinthians 9:24-27).

Appendix W – Occupying for the Lord

**OCCUPYING FOR THE LORD
A RETURN ON THE LORD’S INVESTMENT**

N. Sebastian Desent, Ph.D., Th.D., D.D., Pastor of Historic Baptist Church
December 12, 2017

In Luke 16 we find the Lord’s parable instructing his servants to occupy till he comes. This occupy means to gain by trading.

The Lord, though he was rich, became poor for our sakes, that we through his poverty might be made rich. In Revelation 21 he says we inherit all things.

Jesus wants a return on his investment. A soul is worth more than all things in the world. What is it profited a man if he gain the whole world and lose his own soul?

Making a profit is similar to occupying. The Lord is Lord of all (Acts 10, Revelation 4:11). He expects all of us (men with free will) to serve him faithfully. He gave a few parables teaching the return on the investment he made.

In the parable of the talents he gave to a servant 10, another 5, and to another 1. The first two brought a return and were rewarded with rulership and a “well done thou good and faithful servant.”

Faithfulness means full of faith. Without faith it is impossible to please God (Hebrews 12).

The Lord taught his disciples about the faith as a grain of mustard, then he proceeded to say if a servant did all that was commanded him, he should say he is unprofitable.

By the deed of the law no flesh is justified in God’s sight. If we were able to fulfill all the commandments and lack faith, we still perish. The law is a schoolmaster to bring us to Christ. The Old Testament will make one “wise unto salvation through faith on Jesus Christ.”

Hebrews 12 show us the faith of many Old Testament saints. Many were living during the law, but it is faith that justifies – the just shall live by faith.

THE FIRST TALENT IS THE GOSPEL

The servant with one talent his Lord’s money and was called a wicked servant. He was cast in fire. This shows me that all men are to serve the Lord, but those who refuse to obey (the gospel) and serve will be lost. The wicked servant did nothing with that single talent – which I believe indicates faith and salvation. Without salvation, so servant can bring a return. He merely hides his talent in the earth.

What does it profit a man if he gain the whole world and lose his soul? No profit at all. To be profitable we have to be saved. When Paul wrote to Philemon he said of Onesimus that beforetime he was “unprofitable,” but after salvation he is now “profitable” to both Philemon and Paul.

CLASS 203B COMMANDMENT DOCTRINE OF CHRIST – APPENDIX 1

Our Saviour came to seek and to save that which was lost. That redemption for the lost brings the greatest reward as it is most valuable of all God's creation. We have to look at souls as being more valuable than anything.

Those five or ten talents must first be based on salvation, taking that first talent (redemption) and making good use of it. As we continue to serve the Lord, our talents multiply.

TALENTS MUST BE DEVELOPED AND WORKED ON

An illustration of law and faith and the liberty of the Holy Ghost can be shown thusly with three options – no law, law only, or law bringing us to Liberty in Christ.

NO LAW

No law is anarchy and is contrary to all of God's counsel. Where there is no law, there is no transgression. People who operate contrary to God's law are sinners and will reap. It is as if one tries to play a piano without following the rules of music, or if one builds a building without following the rules of engineering and physics.

LAW ONLY

The law cannot justify but it shows us the perfect standard. Although only Jesus Christ fulfilled the law perfectly, he also showed us grace and truth.

A man striving under the law only is lost, unprofitable (no charity) and a legalist. He will not be justified.

LIBERTY IN CHRIST, FULFILLING THE LAW

When a man is saved, he fulfills the law through the Holy Ghost. That liberty is not an occasion to the flesh, but an opportunity to by love serve one another.

A man fulfilling the law and following the Holy Ghost is like a great musician who, though following the rules of music, goes on to create great masterpieces of improvisation and concert music. That liberty has no bounds as long as his work fulfills the law through grace and liberty. It is also like a great architect and builder who builds a beautiful mansion or building. He still has to fulfil the rules of engineering and codes, but he uses these without limit to create wonderful works.

But all this starts with multiplying that first talent – getting saved and building upon your salvation and the faith you have in Christ. Taking that faith and continuing to walk in liberty of the Holy Ghost in holiness and righteousness.

That is how we do all that is commanded and more. That is how we go the second mile. That is how we fulfill the law (Romans 13). That is how we occupy. That is how God works in us both to will and to do of his good pleasure. That is how we bring a return on the Lord's investment.

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A man who does nothing with that first talent is a wicked servant and will be cast into the fire.

MULTIPLYING TALENTS

If that first talent is redemption, I can see how the following talents are other souls saved. The material things of this world (laying up treasure on earth) are not profitable, but the winning of souls is wise (Proverbs 11:30).

The first talent is me getting saved. As I win another I multiply my talent. As I win five or ten more by faith I bring great pleasing to our Lord Jesus Christ.

How many talents do you want to bring? How many souls do you want to win for Jesus? If you do not have the ability, you can give the talent to another and share in his gain (give money to the bank and receive the Lord's money with usury). You can learn.

Everything we do should have as its objective the redemption of sinners. That is what J. G. Tharpe said – that all that is done through the church (bank) should be for the purpose of the redemption of sinners, and making them soul-winners.

Our Savior understands this, and he tells us plainly to “occupy till he comes.”

THE LOST ARE UNPROFITABLE

Even if a man gains the whole world and loses his soul he has not profited (Matthew 16:26; Mark 8:36). The only real profit is our occupying for Jesus Christ. A man's life consists not in the abundance of the things he possesses, but in aligning his will with God's will.

The spirit quickens, the flesh profits nothing (John 6:36). The manifestation of the Spirit is given to every man to profit withal (1 Corinthians 12:7). Godliness, Paul wrote, is profitable unto all things (1 Timothy 4:8). The scriptures, he added in his second letter to Timothy, are profitable for doctrine, reproof, correction, and instruction in righteousness (2 Timothy 3:13). John Mark was profitable to Paul and the ministry (2 Timothy 4:11). God's chastisement is profitable unto us (Hebrews 12:10).

Onesimus was unprofitable before salvation. Afterwards he was profitable to Philemon, Paul, and the Saviour himself (Philemon 1:11).

Romans 3:12 speaks of this unprofitability: “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”

Matthew 25:30, says the unprofitable servant is cast into outer darkness.

Sad to say, but without Christ, the man is destined for the spiritual trash heap of hell. Riches profit not in the day of wrath: but righteousness delivereth from death (Proverbs 11:4).

WORKS ALONE DO NOT PROFIT

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In response to faith, the Lord said:

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Luke 17:10

FAITH ALONE DOES NOT PROFIT

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

James 2:14-17

SOME THINGS THAT PLEASE GOD

Faith pleases God:

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

Truth Pleases God:

Lying lips are abomination to the LORD: but they that deal truly are his delight. Proverbs 12:22

Souls saved Pleases God

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. Luke 15:10

LITTLE IS MUCH WHEN GOD IS IN IT

Faith and works when coming from the small can do great things for God. The Bible shows us many instances of God using the small, the weak, the despised; to do great things.

Noah, Abraham, Israel, Moses, Joshua, Gideon, Jephthae, Daniel, Jonah the twelve disciples, Paul (means “small”), and most importantly, Jesus – over and over we see when a man is humble, obedient, and in faith attempts great things for God, God is more inclined to use that man.

Narrow is the way that leads to life, Jesus said. I believe the greatest things done for the Kingdom of God are done by humble, small groups.

THE GIFTS OF THE SPIRIT ARE GIVEN TO PROFIT WITHALL

The talents, gifts, abilities, resources, personalities, etc.; are from God and he expects his children to develop these gifts by reason of use. They are not to show off or make money, but to be used in the edification for the churches and the work of Jesus Christ.

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A gift not developed or hid under a bushel is being wasted. I know Jesus does not want waste. He had his disciples gather the remnants of the fish and loaves after the feeding of the five thousand. That there be no waste....

GOD’S CHASTISEMENT IS FOR OUR PROFIT

According to Hebrews 12, when God chastises it is for our profit. We bring forth the peaceable fruit of righteousness. Furthermore, we should rejoice in the chastisement knowing we are children (not b—tards), and react to chastisement as God would have us. Not react in anger, bitterness, murmuring, and rebellion, but rather learn, repent, and do right.

A LEADER’S ROLE IN EDIFYING AND PREPARING REPLACEMENTS

As in any military situation, we need good, reliable leaders that are ensamples of faith, obedience, zeal, and overall a good return on the Lord’s investment.

As any organization that has to train (reproduce) from the inside (as the military, church, family, animal breeding, etc.) we should understand the time it takes to develop leaders. The lieutenants of today will be the captains in ten years, and the generals in twenty. If we do not reproduce our replacements, we will either lack and cease to exist, or we will have to recruit from outside and risk the loss of the ancient landmarks.

Every church work should have a desire and purpose to train at every level (every 5 years minimum) so the replacement teachers, preachers, workers, evangelist, missionaries, etc., are “in the pike” so as to speak. They are being prepared and will be ready by God’s grace to use as he sees fit.

A church with no young couples, young people, and children, will likely not last past the youngest generation it has. And it is difficult to attract the younger generation unless you have that already.

And it is incumbent on every leader to be willing to pass down his experience and duties as he finds faithful men who will teach others also (2 Timothy 2). So it is with the women – the older should teach the younger. We should be flexible to delegate and allow for some mistakes due to the learning curve. We should not expect perfection at the start, and we should not use the expectation of perfection to limit the service of those in the church. Sinners are imperfect. People make mistakes. The church is not the pastor’s trophy to “show off” to his friends the monument to himself he has created. The church is the place for people to mature in Christ (Ephesians 4).

I believe we should set high expectations (no one rises to low expectations) just as our Lord has. However, we also need to let God work in every believer both to will and to do of God’s good pleasure. Every member has gifts to develop and must profit the body with these gifts.

Practically speaking, it is a blessing to me to see the graduated Sunday School classes (Nursery, small children, juniors, teens, married couples, etc.); especially if they are all aligned in developing leadership by example. It is a blessing to see a church with young men and women serving in the work. Contrariwise, to see an old pastor running around trying to do everything is not showing wisdom in my view.

BOUGHT WITH A PRICE, REDEEMED BY THE BLOOD

We are bought with a price and should glorify God in our bodies. We were not redeemed with corruptible gold and silver, but by the precious blood of Jesus Christ. We are his. Purchased and sealed as a child of God.

Appendix X – The Fiery Darts of the Wicked

THE FIERY DARTS OF THE WICKED

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church, Rhode Island
www. HistoricBaptist.org
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Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
Ephesians 6:16

Introduction:

A well-known passage of scripture is found in Ephesians 6 in respect to a Christian putting on the whole armor of God so that he may stand in the evil day.

A Christian should do all to stand (6:13). A Christian should be mindful to daily put on his armor. Going into spiritual battle (or physical battle) unprepared is foolish and dangerous.

The scope of this paper covers the fiery darts of Satan that we must be aware of, expect, and quench as they come into our lives. Being aware of the wiles of the devil will help the believer to not fall prey to them.

Before we start, we should be mindful of the context. The complete passage is presented below, followed by a brief outline.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.
11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.
14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;
15 And your feet shod with the preparation of the gospel of peace;
16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,
20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Ephesians 6:10-20

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- I. We are only strong in the Lord and in the Power of his Might (v. 10)
 - A. Paul understood when he was weak in himself that he was strong in the Lord (2 Corinthians 12:10)

- II. We have to put on the “*Whole Armour*” of God if we are to stand (v. 11)
 - A. Armor works if all in place – not piecemeal
 - B. We stand against the wiles of the devil
 - C. *Wiles* mean devious or cunning stratagems employed in manipulating or persuading someone to do what one wants.

- III. Our Warfare is Spiritual (v. 12)
 - A. Our warfare is not against flesh and blood
 - B. Against principalities
 - C. Against powers
 - D. Against the rulers of the darkness of this world
 - E. Against spiritual wickedness in high places

- IV. We have to do all to stand and withstand in the Evil Day (v. 13)
 - A. Do all – be diligent and careful
 - B. Stand – proactive
 - C. Withstand – reactive
 - D. Redeeming the time because the days are evil (5:16)

- V. Loins Girt about with Truth (v. 14)
 - A. John 17:17 – thy word is truth
 - B. John 14:6 – Jesus is the truth

- VI. Breastplate of Righteousness (v. 14)
 - A. Righteousness of God
 - B. Living righteously
 - C. Called breastplate of faith and love – 1 Thessalonians 5:8

- VII. Feet shod with preparation of the Gospel of Peace (v. 15)
 - A. Feet – wherever you go

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- B. Whomever you meet
- C. Always prepared
- D. He that winneth souls is wise (Proverbs 11:30)

VIII. Taking the Shield of Faith (v. 16)

- A. Above all – most important
- B. Shields protects
- C. Ability to quench all the fiery darts of the wicked

IX. The Helmet of Salvation (v. 17)

- A. Knowing you are saved
- B. Knowing you cannot lose your salvation
- C. Helmet called the “hope of salvation” – 1 Thessalonians 5:8

X. The Sword of the Spirit (v. 17)

- A. Called the word of God
- B. Quick and powerful
- C. Sharper than any twoedged sword (Hebrews 4:12)
- D. Divides
- E. Discerns
- F. Thoughts and intents of the heart
- G. Read Bible daily

XI. Praying Always (v. 18)

- A. Always
- B. With supplication in the Spirit
- C. Watching thereunto
- D. With all perseverance
- E. And Supplication for all saints
- F. And for preachers of the Gospel

XII. Evangelism with Prayer

- A. Open mouth boldly
- B. Make known the mystery of the gospel
- C. As we ought to speak
- D. Pray daily – instant and always
- E. The Preaching of the gospel is a most Powerful Offence (means of attack) in the Spiritual Battle. It is also an offense (insult) to some who disobey the gospel.
- F. Spiritual wickedness in high places flee from the light of the Gospel

So, what are some of the wiles that the devil shoots as fiery darts at the believer? We have listed several below with a short reference and description. If you have been injured by one of these dart, remove the dart and be healed by the Lord. Keep the shield of faith in place so as not to succumb again.

**The Fiery Darts of Satan
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3. Disobedience – Rebellion
4. Discouragement
5. Dependence on People or Things
6. Dominion
7. Distress – Panic
8. Distraction
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- 39. Dignity and Pride
- 40. Dejection and Heartache
- 41. Depression – Severe Despondency or Dejection
- 42. Indignation – Anger, Wrath
- 43. Dungeons
- 44. Dung

1. Darkness

The devil works to keep people in darkness. The gospel is light. We have this treasure of the gospel in ourselves as believers and we can shine the Light of the Gospel unto them

- 1 Therefore seeing we have this ministry, as we have received mercy, we faint not;
- 2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
- 3 But if our gospel be hid, it is hid to them that are lost:
- 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
- 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
- 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Corinthians 4:1-6

Unbelievers do not have faith and therefore do not have the Spirit of God. Consequently, they cannot defend themselves against Satan. The lost walk in darkness. The only way for them to walk in the light is for them to hear the gospel and believe. We must be a witness. We must produce and distribute the scriptures, for it is by the gospel that the lost will believe.

Romans 10:17 says, “So then faith cometh by hearing, and hearing by the word of God.” As we give the gospel, the hearers have the opportunity to be saved. God has not predestined some to be saved and some to be lost. God has predestined all to be saved by grace through faith. All can be saved through hearing, receiving, and believing the gospel.

If you, dear reader, are not truly saved, you walk in darkness. You will have no true victory in your life until you first trust Jesus Christ. Read the following passages:

- 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
- 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
- 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
- 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

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20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

John 3:16-21

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

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

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

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

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

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

Romans 10:6-13

2. Doubt

One of the greatest wiles of Satan is to have people doubt. One man said, "Doubt is the graveyard of Faith." Even the most faithful believers will doubt God. Jesus taught his followers to not doubt God.

Peter started to sink when he doubted (Matthew 14:30-31). The disciples doubted the resurrected Christ (Matthew 28:17).

Jesus said in Luke 12:22-32:

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

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31 But rather seek ye the kingdom of God; and all these things shall be added unto you.
32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Furthermore, the Lord Jesus taught us to pray in faith:

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
9 Or what man is there of you, whom if his son ask bread, will he give him a stone?
10 Or if he ask a fish, will he give him a serpent?
11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Matthew 7:7-11

3. Disobedience – Rebellion

Satan knows he cannot take your salvation. He knows he cannot hurt you without the Lord's permission. But what Satan knows is, that if he can get a child of God to sin, God will judge his children for that sin.

Hebrews 12:1-13 is clear:

1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,
2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
4 Ye have not yet resisted unto blood, striving against sin.
5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.
9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.
11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.
12 Wherefore lift up the hands which hang down, and the feeble knees;

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13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

This *wile* that the devil uses is not new. Balaam's doctrine is based on this: He knew he could not curse Israel, but by tempting Israel to sin he knew God would judge them. This doctrine of Balaam continues until today. In Revelation 2:14 sheds light:

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.

Idolatry and fornication are two big sins, but God's punishment is not limited to these sins. God will punish sin after a time of grace that he allows, during the which he expects his child to repent and forsake the sin.

In respect to rebellion against God, the Bible is clear:

1 Samuel 15:23: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry"

Proverbs 17:11: "An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

A rebellious child of God is deceived into thinking he can get along without punishment. The Devil has used his dart of disobedience and it struck well. This doctrine of Balaam has been working for thousands of years and is one of Satan's favorite wiles.

4. Discouragement

Discouragement is common to every person. However, as believers we must do as David did and encourage ourselves in the Lord (1 Samuel 30:6). We must go quickly to the scriptures in prayer asking God for a blessing and for light. We ask God to have a day star arise in our hearts so that we can be encouraged in him.

God is faithful to answer this prayer. If you ask and read, God will answer. I firmly believe that one cannot remain in a state of discouragement if he is reading his Bible faithfully. God's word is so powerful that it divides asunder the thoughts and the intents of the heart (Hebrews 4:12). The word of God is so alive and sharp that it can separate the spirit from the soul and be as cold waters to a thirsty soul (Proverbs 25:25).

5. Dependence on People or Things

The Devil loves to use this fiery dart. Jesus had to instruct us to hate father and mother if we are to be his disciple (Luke 14:26). So many people regard their family higher than Jesus and allow the family's influence to detract them from serving God and receiving God's best.

Some are more dependent on others than they are on the Lord Jesus Christ.

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Just as people are dependent (addicted) to alcohol, drugs, pornography, and other sins; they can be too dependent on family and remain in a state of near uselessness for the Lord.

Some quit church over family. Some quit serving Jesus because of another person – “I have married a wife, and therefore I cannot come” (Luke 14:20).

In other case the Devil’s dart is to make a person believe he cannot give up his sin. He continues to be a slave to a medication or some other thing. More on this in the next lesson on Dominion.

Every child of God is free from sin and are now the servants of righteousness (Romans 6:18-22). We need to use this victory and not fall prey to the Devil’s dart of dependence.

6. Dominion – Servant of Sin

Romans 6:22 says: “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”

We are free in Christ. We have a new Master – Jesus Christ (Colossians 4:1). We are bought with a price (1 Corinthians 6:20. 7:23). We now belong to God and our duty is to serve God. We no longer serve the Devil.

However, although the cell door is opened and the believer is set free, many go back and live in the cell. There is no reason for this. We are new creatures in Christ and old things are passed away (2 Corinthians 5:17).

7. Distress – Panic

Some people live and thrive in distress. Some are told they have a panic disorder. Some are on medication for “panic attacks” and they “must have” their “medicine” or they cannot function.

What kind of Christianity is this? Does not the victim of such things have a desire to follow God in victory? If the medication has not cured them after a short while, should they not try something that has been proved – Jesus Christ?

The Lord has given us a sound mind (2 Timothy 1:7). When we are weak, we can rely on God’s strength (2 Corinthians 12:10). We are told pray instead of being full of care (Philippians 4:6).

And with all these promises and power, some professed believers trust more in a bottle of drugs than the Lord. This is a fiery dart of distress that has landed in the right place – right in the center of confidence, trust, and faith.

Some are not on medication but get nervous when they see what is happening in the world. They know the news media only show things that cause fear and panic. They are paid to put the masses in distress. But we go to the word of God. And there we see that all is under control. There we read that, “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be

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tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Corinthians 10:13).

We read what Jesus said about the end times. We understand they have arrived. But what is the Lord’s admonition to us:

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46]Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

Matthew 24:42-47

When we read the New Testament, we know how the story will play out. We know how the drama will end. We know we will be on Jesus’ side and he will rule over all creation. We should have no worry except to get people saved and live for his return. There is no place for distress. We have a shield of faith that will quench this fiery dart of Satan.

2 Corinthians 6:4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

8. Distraction

This is a well-used dart of the enemy. Many fall prey and do not realize it. The Ephesian angel (pastor) was shown by the Lord that he had left his first love. He worked and labored, but this was a distraction from what is most important – our personal relationship with Christ.

There are priorities in a believer’s life, but God is always first.

The three main excuses people used to refuse the invitation were *Possessions* (Luke 14:18), *Professions* (Luke 14:19), and *People* (Luke 14:20).

We all know we have stuff to take care – bills, repairs, legal things, etc. We know we have to labor for a living. We all have family to tend to. But none of these things should be in conflict with the main priority of our relationship with Jesus Christ if we keep the priorities in the right order.

And there are things we do in liberty. These things may be lawful, but they are not always expedient or edifying (1 Corinthians 10:23).

There is a simple remedy to resist distraction: daily time with the Lord in prayer and Bible reading. Pray for God’s direction for the daily work and be sensitive to God’s leading.

Psalms 37:23 says, “The steps of a good man are ordered by the LORD: and he delighteth in his way.”

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A child of God should never be too busy to serve Jesus Christ. Making a priority of church attendance (all services) and fulfilling one's duty in respect to his family come next.

Although some things are lawful, they are not always expedient. We should maintain our emphasis on Jesus Christ.

1 Corinthians 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

9. Deception

Deception is probably the greatest wile the devil uses. In Revelation 20:10 it is written, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Jesus warned that in the last days, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:24).

In 2 Thessalonians 2:7-10, Paul writes the following:

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

Those who know not Christ are bound to be deceived. They are at the little mercy of Satan. But there are also believers who can be deceived with the "miracles" and "signs" that they receive as being from God. They forget the devil himself can do supernatural things. There is an *unholy spirit* that works now to deceive.

10. Dishonesty

Men are naturally liars. All men are liars (Psalm 116:11). Shortly after a baby learns to talk, he will lie. Even before he knows it is wrong to lie, he will naturally speak lies. It is the parents' responsibility to train a child out of lying.

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Once a person is saved the lying tongue that God hates (Proverbs 6:17) should be done away with. We are told to speak truth with our neighbor, Ephesians 4:25: Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.” Charity rejoices in truth (1 Corinthians 13:6).

Notice what Paul wrote:

1 Therefore seeing we have this ministry, as we have received mercy, we faint not;
2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

2 Corinthians 4:1-2

There should no dishonesty be found in a child of God. Beware of professors who lie. They do not walk in truth. Beware of those who are dishonest or speak guile – for this is not of God.

Peter said in 1 Peter 3:10: “For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:”

There is never a good reason to lie. It is better to not speak. If the devil can tempt you to lie, you must remove the reason for it. You have not been able to avoid his fiery dart

11. Disputes

Another fiery dart of the wicked is to cause disputes. God wants us all to be of the same mind (1 Corinthians 1:10). People who argue are being used of the devil. A disagreement can be cordial and left as a disagreement. Some like Fords, some like Chevys. Some like the Red Sox, some like the Yankees.

When it comes to things of God, we should speak as the oracles of God. If we are sure we are right, we must be careful not to cast our pearls before swine.

God does not tell us to argue. We contend for the faith by preaching the truth. We allow the hearer to receive the truth or not.

Notice Paul's admonition to Timothy in 2 Timothy 2:23-26:

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.
24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,
25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;
26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

A man who does not receive the truth cannot be persuaded by force. Therefore, Paul says to Titus in chapter 3:

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9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Those who want to dispute are being contentions. That contention is not of God, for only by pride cometh contention (Proverbs 13:10).

You will notice in the case of Paul and Barnabas, when they had an issue over Mark, they agreed to separate (Acts 15:39). This contention was so great they did not work together. This was not a good situation. Fortunately, the work continued. Today, the devil has stopped a lot of efforts through disputes and contentions.

Contentions, disputes, envy, etc., are all works of carnal people. Only by pride cometh contention. Avoid this fiery dart.

12. Disorder and Confusion

Jesus gave his churches leadership (see Ephesians 4:11-16) so believers would “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....”

God is not the author of confusion, but he is a God of order. We have all the tools we need to avoid confusion: the word of God, the Spirit of God, the men of God, and the churches of God.”

1 Corinthians 14:40 Let all things be done decently and in order.

1 Corinthians 14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.

James 3:16 For where envying and strife is, there is confusion and every evil work.

2 Thessalonians 3:7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

Ephesians 4

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

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:

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;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

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.

13. Despair

The devil wants believers to give up hope. Never give up hope. Doubt, being the opposite of faith, if allowed to continue, will lead to despair – a position of no hope. Men tend to be negative, and it is easier to believe the negative than the positive, to believe that evil is stronger than good, that bad news is more prevalent than good news. We know the media and the sources of the world leverage this negative behavior.

But considering all in all, we have the Holy Bible that trumps all other “news.” The word of God is bread for the soul (Mathew 4:4).

I love this poem, written anonymously:

THE BIBLE

This Book is the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

Its doctrines are holy, its precepts are binding; its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character.

Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully.

It is a mine of wealth, a paradise of glory, and a river of pleasure.

Follow its precepts and it will lead you to Calvary, to the empty tomb, to a resurrected life in Christ; yes, to glory itself, for eternity.

2 Corinthians 1:8-10:

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

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9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

2 Corinthians 4:8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

Romans 4:18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

Romans 5

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

1 Corinthians 13

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1Cor.15:19 If in this life only we have hope in Christ, we are of all men most miserable.

2 Corinthians 1:7 And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

14. Dogs – Evil Communications

The Savior warned against dogs. These are not of the canine variety, but those people who do not honor the word of God and people who tend to follow their baser desires. A Christian should be careful to associate with other believers (not just those who profess faith) who provoke them “unto love and good works” (Hebrews 10:24). Our associations should make us better Christians and be a sort of accountability before the Lord.

Matthew 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Philippians 3:2 Beware of dogs, beware of evil workers, beware of the concision.

1 Corinthians 15:33 Be not deceived: evil communications corrupt good manners.

15. Displeasure – Unhappiness, Disconsolate

No one desires pain. However, pleasure can be a trap. Too many people seek comfort and then become a slave to it. As we get older, we need to be careful of getting too comfortable and then tend to get angry any time our *comfort zone* (i.e., our *Baptist Bubble*) gets poked at.

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The devil will use things that aggravate or annoy the believers because they have such great response. Have you ever wondered why some brethren keep having to learn the same lesson over and over?

We ought to be content with Jesus in any state.

One man said, the preaching of God's word should "*comfort the afflicted and afflict the comfortable.*"

Philippians 4:11: Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

1 Timothy 6

6 But godliness with contentment is great gain.

8 And having food and raiment let us be therewith content.

Psalms 16:11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

16. Desires

Believers need to keep their desires under control. Covetousness is idolatry (Colossians 3:5). The world is full of the "lust of the eyes" (1 John 2:16). God blesses his children (see Psalm 112). It is not wrong to want to better one's self – his job, his abilities, his income, his standard of living, etc. But these things should be one as the Lord wills – his work and will comes first.

Therefore, before changing jobs, houses, or other things, we should prayerfully seek the Lord blessing. Especially when moving far from home, the church one is to attend takes priority over all other things. Too many times a move for a job positions leads to weaker spiritual growth because of the family being too far from a good church. Sometimes moves are profitable. God opens doors that benefit his children. Our duty is to discern which doors are opened by the Lord.

We should desire to be better and more useful to Jesus – Philippians 3:14; Luke 19:13. Whatever possessions we have, we should not set our heart upon them (Psalm 62:10). Furthermore, we should be willing to give up any possession for the lord if he so leads.

The devil can dangle bait in front of a believer and deceive him to choose something that is not good. It could be a person, a material possession, or a position.

A believer should memorize this verse: ***Delight thyself also in the LORD; and he shall give thee the desires of thine heart*** (Psalm 37:4). Psalm 140:8 is the other side of the coin: Grant not, O LORD, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.

One more comment is in respect to marriage. A single person usually longs for a life partner. This is not a bad thing (Genesis 2:18). However, from experience and the word of God, I have seen that God blesses with a partner when that person *truly* becomes content to live single for the Lord if that is God's will. Once a person puts God first in this matter, God can now bring the right person. Too often, Christians are not patient (and they choose a loser), or they genuinely have not given their lives to God. Taking "no" from God with a good spirit goes along way in relationships. (see next point).

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Philippians 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Luke.19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

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

Hebrews 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Romans 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

2 Timothy 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

2 Timothy 4:3 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;

James 1

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

James 4

1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

17. Disappointment

Disappointment is hard for some believers to accept. Like little children, they set their heart on something and when it does not come to pass, they tend to pout.

I have seen God bless a person bountifully when he takes disappointment well. If God says no, or something we wanted does not come to pass, we should with a good attitude thank God, and go on our way rejoicing. God probably protected his child from grief.

When a person has this approach in life – trusting God knows best – the tests for disappointment tend to diminish. Take “no” with a good attitude, and God will likely bless even better shortly following.

Do not allow the devil to use disappointment to drive your thoughts to be self-willed. That reaction will lead to grief.

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

2 Corinthians 6:10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Philippians 4

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

18. Denial

The devil wanted to sift Peter as wheat (Luke 22:31). You will notice in Luke 22:31 Jesus uses the plural pronoun (i.e., *you*) but the singular in verse 32 (i.e., *thee*). The devil wanted to sift all the apostles, but Peter influenced the whole group.

After Peter's denial of the Lord, you find all the apostles in a place of ineffectiveness. Peter went back to his old profession (John 21:3). Jesus made Peter a *fisher of men*: he was no longer a *fisherman*. Peter was a *feeder* of sheep (v. 17). He was a *follower* of Jesus Christ (v. 22). In John 21 the Lord restores Peter by having him repeat three times that he loved Jesus.

Although the Lord confirmed to Peter that he would never deny the Lord again (v. 18), we do not have that promise. We need to settle in our hearts that we are to be witnesses for Jesus Christ and confess him openly.

Matthew 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

2 Timothy 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

Jude 1:4 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.

A Good Denial:

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

Titus 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

19. Danger and Fear

People react strongly to fear. It is a great tool for controlling people. People will do things they normally would not do when they are afraid.

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The devil knows this and uses fear. He knows fear cancels faith. He knows danger –or the thought of danger – causes us to react. Proverbs 22:3: “A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.”

The work for the Christian is to be able to discern what danger is real and what is illusion. Some fear is simply “*false evidence appearing real*” – it is a construct of the mind that is not real, but so deeply believed we change our actions because of it. This is where prayer and God’s word is needed.

Paul mentioned we have the mighty weapons of God that can be used for the *pulling down of strong holds* -- 2 Corinthians 10:4. These weapons are the armor of God found in Ephesians chapter 6.

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

1 Corinthians 2:3 And I was with you in weakness, and in fear, and in much trembling.

2 Corinthians 10

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

20. Death

Should a Christian fear death? Obviously, no. However, we should avoid death whenever it is right and prudent to do so. We should not seek death, but neither should we allow the threat of death to cause us to deny the Lord. Admittedly, this is much easier said than done.

We should not let the idea, or the prospect of death hinder our service to God. We should be wise as serpents (Matthew 10:16). Usually, if death is avoidable, we should take that path. Only when it is unavoidable should we accept it gracefully.

Acts 20:24 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.

2 Corinthians 15:55 O death, where is thy sting? O grave, where is thy victory?

2 Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

21. Debt

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Debt is a bondage that slowly creeps in and takes over if one is not vigilant. A believer should avoid debt as much as possible and always keep the means to redeem himself.

Matthew 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

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

22. Divisions

God desires unity in our lives. Unity in our fellowship with him, unity in our families, and unity in our churches. The devil will try to divide God's people.

The devil knows division works to his benefit:

Mark 3:

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

For this reason Paul says in Ephesians 4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.

Believers should have a spirit of humility, service, and unity, preferring one another. If we all have this, the unity and power of the church would be tremendous.

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 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

1 Corinthians 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

23. Disease and Sickness

Not all sickness is a result of sin or have a spiritual cause. However, we know the devil can bring ailments (as with Job). Even if the devil is not the cause of illness, he can use illness in a believer to further his will. The devil is wily, and when we do not feel well we tend to be short-tempered, angry, depressed, and generally unwilling to serve God.

We should seek healing and correction of the cause for sickness, as God wants us to prosper and be in health as our soul prospers.

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3 John 1:2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

1 Corinthians 11:30 For this cause many are weak and sickly among you, and many sleep.

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:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

24. Damnation

Believers who are truly saved cannot lose their salvation. But damnation is not always “hell fire.” “Damnation” can also be grief and trouble that comes as a judgment for not doing right. If the devil can get a child of God to be disobedient, God’s chastisement will be upon him.

Also, although “one saved, always saved” is a Bible truth, sometimes false teaching or doubt in a believer will cause him to “think” he can lose his salvation. This fear of damnation ends to lead to confusion and other error.

Hebrews 12:6: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

1 Corinthians 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Romans 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

25. Disparagement

We believers need to treat one another as brethren and be courteous, kind, and charitable. We need to be considerate of our brethren. One of the main reasons for people leaving the church or quitting their service for God is because they were treated poorly by some brethren.

Past sins, when they are forgiven, *should* be forgiven.

We are accountable to our brethren and not be a stumbling block or offend them. The devil will use this disparagement to defeat believers.

Matthew 16:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Mark 9:42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

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James 4:11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

Romans 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Titus 3:2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

Jude 1

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

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.

26. Disrespect

The word of God is clear on this subject. The devil is behind a person being judgmental or critical of other.

Romans 2:11 For there is no respect of persons with God.

James 2

1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

27. Dissembling, Dissimulation, Deception, and Pretense

There is no room for being *fake* in the work of God. We see it much too often. We need to serve and speak in truth and be transparent in our lives. Jesus preached against hypocrisy (Matthew 23).

Galatians 2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

Romans 12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Matthew 23:14 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.

28. Devotions

Some Christian families have “*devotions*” at home wherein they read the Bible and pray as a family. This is a good practice but the word when used in the New testament has to do with idols and pagan worship. We just call our family time “*prayer and Bible,*” so it is easy to understand.

Believers should be careful to not entertain devotions, in the sense that they have superstitions or worshipping of things or people. Politics, sports, entertainers, hobbies, etc., can all become devotions.

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Check how much time and money you spend on things to see if you are overly-devoted to a particular thing. Jesus Christ should be our only worship.

Acts 17:23 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.

29. Defrauding

This subject has two applications. First, believers should not defraud others. All dealings should be honest and upright. We believe that believers should support businesses operated by believers. Neither customer nor business should be unfair in their practice.

Secondly, the marriage bed should not be “weaponized” and used as punishment of a spouse or a dismissal of the spouse’s needs.

Each spouse should seek to please the other. If this does not happen, Paul says that Satan can “tempt you not for your incontinency.”

2 Corinthians 2:11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

Mark.10:19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

1 Corinthians 6

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

2 Corinthians 7:2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

1 Thessalonians 4:6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

1 Corinthians 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

30. Defiling

In Revelation chapter 2 we find two churches that had similar bad doctrine. The doctrine of Jezebel and the doctrine of Balaam. Both of these involved defiling the believer, either with fornication or idolatry (or both). Jesus judges this defilement.

Matthew 15

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

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1 Corinthians 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Titus 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Hebrews 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

James 3:6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

Jude 1:8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

31. Dictatorship

In Revelation 2:6 and 15 we find the doctrine of the Nicolaitans. Starts as “deeds” then progresses to “doctrine.” Jesus mentions both times that he hates this doctrine. God’s leaders are not to be dictators. However, the devil is wily and can make a pastor think he can “fix” people and their problems. These tend to micro-manage the flock. Jesus says leaders are not to be lords but leaders.

1 Peter 5:3 Neither as being lords over God's heritage, but being ensamples to the flock.

Revelation 2

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

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

32. Dismay

Believers should always walk in faith and not be shocked or distressed by unexpected happenings. We see God work in marvelous ways and we see things that are heart-breaking. We ought to always trust God in all things.

Proverbs 3

5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

2 Corinthians 11:14 And no marvel; for Satan himself is transformed into an angel of light.

Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

1 John 3:13 Marvel not, my brethren, if the world hate you.

33. Disquiet-ness – Worry, Uneasiness, Many Cares

We who are saved are at peace with God. The devil will try to disrupt this peace through the cares of the world. We need to be more like Mary than Martha – Luke 10:40-42.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

Romans 14

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

1 Corinthians 14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34. Dread

People by nature tend to imagine worst-case scenarios. When they hear hoofbeats they think *zebras before horses*. The mind can easily inflate *nothing* into *something* and cause great unnecessary stress on the person. The devil uses this tactic to hinder God's people.

Mark 4:19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Luke 21:34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

Philippians 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Hebrews 13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

35. Devils

We have seen in the new Testament and in real life people who have devils. In Acts 16:16-21 Paul was grieved by a devil-possessed damsel. He cast the devil out of her, but then found himself before the magistrates. This devil caused Paul grief while he was in the damsel, and afterwards by her masters. The devil is always on-task looking for opportunities to hinder God's work through demonic work.

1 Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

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

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2 Corinthians 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

1 Corinthians 10

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

Ephesians 4:27 Neither give place to the devil.

Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

1 Timothy 3

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

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;

2 Timothy 2:26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

1 Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

36. Disaster and Destruction

We are not ignorant of the devil's devices. He can control mobs and sometimes weather to cause destruction. Obviously, not all destruction is contributed to the devil, but we need to be vigilant.

Job 1:13-19

13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

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17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

John.10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

2 Corinthians 2:11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

1 Corinthians 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

2 Corinthians 10:8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

2 Corinthians 13:10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

1 Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

37. Decency – Respectability, Self-righteousness

Believers should be decent people. However, if a believer trusts too much in his own goodness, he is off-balance and the devil can easily push him in that direction, using one's own weight against himself. It is *Satanic-Judo* to grieve a follower of Christ by pervert something God wants.

We must remember we are sinners trying to live righteously to please God, but Jesus Christ is our righteousness. We do not have any of our own.

Luke 5:32 I came not to call the righteous, but sinners to repentance.

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

Romans 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

Romans 12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

1 Timothy 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

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Romans 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Galatians 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

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

38. Dolefulness and Guilt, Grief, or Sorrow

There are times to mourn and weep – Romans 12:15. However, a believer in Jesus Christ has hope and joy that carries him through this life. Being miserable, gloomy, dejected, or dismal for too long a period means something is not right – “weeping may endure for a night, but joy cometh in the morning” (Psalm 30:5).

Jesus gave us his joy – John 15:11 – through his word; and he gave us peace – John 14:27. Joy is the internal thermostat that we set that never changes. Although the temperature outside goes up and down, our joy in Christ remains the same.

2 Corinthians 6:10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

1 Thessalonians 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1 Timothy 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

39. Dignity and Pride

Similar to number 37, just as self-righteousness can deceive the believer, so can pride. When we do well we may receive the praise of men, but we ought to be quick to give glory to God (1 Corinthians 1:29). Do not let praise “go to your head.” The devil is clever to use this thing of pride, and pride is an old and well-worn tool of his.

Proverbs 13:10 Only by pride cometh contention: but with the well advised is wisdom.

1 Corinthians 1:29 That no flesh should glory in his presence.

Mark 7

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

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1 Timothy 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

1 John 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Galatians 6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

Galatians 6

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

40. Dejection and Heartache

Heartache, sorrowfulness, and downheartedness is common among adolescents and younger Christians. It seems they want to have love-relationships with the opposite sex, but often they are foolish in their choices and they become *rejected* and *dejected*, and put themselves in a position of heartache. This feeling quickly leaves if they find another interest, but soon that also can lead to heartache. And so goes the *rollercoaster* of emotions – up and down, broken heart after broken heart.

This is not what God intends for his children. A believer should keep his heart with all diligence (Proverbs 4:23) and enter into a love relationship only *after* a commitment of marriage. Too many believers get married with a past experience of many “*emotional divorces*,” and then they try to love out of a pure heart their spouse, which comes with difficulty.

We know believers should never marry unbelievers – 2 Corinthians 6:14-18 – for there is no true fellowship between the two. And physical fellowship only lasts so long.

A better way is to keep all Christian relationships *spiritual* until there is a marriage commitment. Then the relationship can proceed to the *emotional* level. And, after marriage, it proceeds to the *physical* level. We should not put the cart before the horse. Men and women can interact at church or elsewhere on the spiritual level. After the engagement ring, there can be an emotional bonding, and after the wedding ring, there can be the physical bonding. This is the best way.

Until we die, Jesus is all we need spiritually, emotionally, physically, and mentally. And when we learn this, our human relationships are much improved. We do not require of another person that which only Christ can do. Once we live relying on Jesus only, we will tend to marry rightly (for the purpose of doing more for the Lord), and we do not expect from our spouses that which they cannot provide.

Heartache in respect to partners is a tool of the devil that can be avoided with good doctrine.

Matthew 5:8 Blessed are the pure in heart: for they shall see God.

James 4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

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1 John 5:15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Hebrews 11:16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

41. Depression – Severe Despondency or Dejection

Philippians 2:27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

2 Corinthians 2:7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

Romans 9

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

42. Indignation – Anger, Wrath

Romans 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Ephesians 4

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

1 Timothy 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Titus 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

James 1

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

43. Dungeons

The devil has used imprisonment and other types of persecution to hinder believers. But this can backfire. When Paul was in a Philippian prison when the jailer got saved (Acts 16:30-31). Paul has seven prison epistles in the New Testament that were written while he was in Roman bonds (Galatians, Ephesians, Colossians, Philippians, Hebrews, Philemon, and 2 Timothy).

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Jesus spoke of the tribulation to be endured by the Smyrna church in Revelation 2:10: “Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.”

Believers need to trust God in these things. It is easier to say than to do, I am sure.

Philemon 1:10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

Ephesians 6:20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Philippians 1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

Hebrews 13:3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

44. Dung

We use the word “*dung*” to describe all the past baggage a person has before he gets saved. Many were great sinners, but now they are new creatures in Christ (2 Corinthians 5:17). *Such were some of you*, Paul said in 1 Corinthians 6:11.

The devil is good at drudging up past sins to defeat and ruin the future of a child of God. We need to understand our sins are forgiven and washed by the blood of Christ. Furthermore, as we sin daily, we can confess them and be cleansed (1 John 1:9).

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

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

Philippians 3:8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

Romans 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

1 Corinthians 1

29 That no flesh should glory in his presence.

31 That, according as it is written, He that glorieth, let him glory in the Lord.

1 Corinthians 3:21 Therefore let no man glory in men. For all things are yours;

1 Corinthians 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

1 Corinthians 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

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The End.

Appendix Y – The Bridegroom Cometh

THE BRIDEGROOM COMETH

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church, Wickford, Rhode Island
October 18, 2018

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
Matthew 25:6

The Lord Jesus himself gave this parable in Matthew 25 in respect to his second coming. In the New Testament Jesus is referred to as the bridegroom, and the church is referred to as his bride.

This should be clear to an honest reader of the New Testament. To deny that Jesus is the bridegroom, or that the church is his bride, one would have to willfully deny what is plainly revealed in the word of God. To those who have not read the New Testament or have not taken the time to study the subject, I submit this little paper on the subject. Beware of those who have a prejudiced agenda that would deny the truth of the bride and the Bridegroom.

Non-Baptists (or *pseudo*-Baptists) might have some negative comments about the bride, but I have never heard a clear explanation why anyone would deny that *true* Baptists are the bride of Christ. Denying oneself is a part of the bride is an admission he is not part of a New Testament church. There are people who offer opinions of things they know not of what they speak. To me, the logic is simple: Jesus Christ is the Bridegroom. The New Testament teaches the church is the bride of Christ. And Baptists are either a New Testament church or they are not. To deny they are the bride of the Christ is to deny they are a New Testament church. To admit they are a New Testament church is to admit they are the bride of Christ. As for me, I am a Baptist. I admit the I am part of a New Testament church. I admit the New Testament church is the bride of Christ. I admit I am part of the bride of Christ. I have no confusion in this matter.

I am not teaching *only* Baptists go to heaven, or *only* Baptists get raptured or resurrected, or *only* Baptists get married to the Lord. Who knows where people get strange ideas, and people can say anything, and accuse people of anything. I do not believe everything I hear. There will always be false accusations. But we ought to believe what we read in scripture. The scripture should be the determiner of truth in this matter.

We know salvation is *not* determined by church membership, but by faith in Jesus Christ and believing the gospel (John 3:16, Ephesians 2:8-10; Romans 1:16).

Paul wrote in 1 Thessalonians 4:14 that, “if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.” We know the resurrection and being caught up is determined by whether one believes the gospel.

As to whether *only Baptists* are married to the Lord, I should say that there are multitude of churches – Baptist and otherwise – that do not preach the gospel and are for the most part congregations of lost people. These would *not* be considered the bride of Christ, whether they use the name Baptist or not.

Furthermore, there are congregations that would be considered New Testament churches that do not (or did not) bear the name *Baptist*. I contend if they are indeed a New Testament church, then they are indeed the

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bride of Christ. The name on the church sign does not determine whether a congregation is a New Testament church – the New Testament determines what is a New Testament church.

In my view, there are only three *reasonable* positions one can take:

1. All who profess faith in Christ are the Bride of Christ
2. Only those who have truly been born again are the Bride of Christ
3. Only those who are true members of a New Testament church (saved, baptized, and covenanted with the Lord) are the Bride of Christ.

We know people who are not truly born again – whether they profess they are or not – will not enjoy everlasting life with the Savior, so we can dismiss position 1.

If a person follows position 2, he would have to admit that all people who are saved are part of a New Testament church, which leads to the universal invisible church error. The myth of the universal church is a protestant (not Baptist) teaching that attempts to justify groups that separated from the Mother of harlots as being legitimate churches. To me, the New Testament is clear: The New Testament church was built by Jesus Christ and has Jesus Christ as its Head. It was not built by man, nor is a man the head of it. Nor was it birthed from the mother of harlots.

To teach position 2 is in fact teaching “church salvation” – that one is saved if he is the member of this particular “invisible universal church.” And one is not saved if he is not a member of this particular “invisible universal church.” This to me is not only a false teaching alien to the New Testament, but a fearful and dangerous line of thinking. I see shades of Romanism, which teaches they are the *Universal Visible Church*.

Can you imagine asking someone on visitation, (rather than if they have been born again or have been saved), “Are you part of the invisible, universal church?” No one I know does that or would do that.

I know I am born again. I also know what church I am a member of. I know I am not a member of any universal invisible church. I am a member of a local assembly. We have a place and times we meet. I am saved because I received the Savior and believe the gospel, not because of my church membership.

The “universal, invisible church,” for all intents and purposes, has no form, purpose, or effort. It is nothing but a false construct. It has no meeting place. It has no service. It has no evangelistic outreach. It has neither leadership nor offices. It has no ordinances. It has nothing. It accomplishes nothing. It can’t be preached to, contacted, or used for discipline. One can’t see its doctrines, its membership, its practices. Most importantly, the New Testament teaches nothing of this idea of a universal invisible church. But protestants continue to perpetuate the false idea. All the churches in the New Testament were physical, local bodies of baptized believers. A simple search of the approximately 110 passages in the New Testament that use the word “church” shows the church is local visible assembly, or that the passage is addressed to a local visible assembly (a church) or a pastor of a local visible church. Even the church in glory (Hebrews 12:23) is a local and visible assembly – it is just in heaven, which is a physical, visible place.

Even the meaning of the word (*“ekklesia”*) defines what it is – a called out assembly gathered for official business of the state. Just as the word “baptism” defines itself as *immersion*, so “church” defines itself as a visible, physical group of people, who have intentionally gathered together.

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I would encourage those who firmly uphold the error of a universal or invisible church to read the New Testament. They will find there is no such thing. People who are saved are the children of God. People are not “born into” *a church*. They are born into *a family*. People must consciously be born again, and consciously join a church.

This author encourages the reader to *study* the New Testament – not just take my word. Be careful of unbiblical teachings that are built using verses that do not say what people make them say. For example, the fact that Jesus is the head of the church, and also the Savior of the body (Ephesians 5:23); does not make this a proof-text that the church is invisible and that you become a member when you got saved.

Our local church has Jesus as its Head, and he is the Savior of our church body. He is also the Savior of the world, regardless of whether people believe. As pastor, I am simply an under-shepherd called and approved to relay the doctrine (teachings) of Jesus Christ. I am constrained by Jesus’ commandments and I will give an account to him at the judgment. *He* is the King. Our church serves *him*, obeys *him*, glorifies *him*; to the best of our abilities.

And for those who embrace the universal church error, they knowingly or unknowingly diminish the truth of the New Testament church that Jesus built. For that Protestant teaching says the universal invisible church is the true and only church. It places membership in that church above membership in the local bodies. In fact, many modern evangelical and protestant groups do not have membership – they just meet for worship (and to take up offerings).

One might say, “But there are all these books that say there is this universal invisible church.” True, but these books are not the New Testament. These books are generally written by Protestants. One must understand that the Protestant groups originally came forth out of Catholicism in the 16th and 17th centuries – they “protested the Popish teachings. They were right to separate from Rome, but this does not make them New Testament churches. The New Testament church is built by Christ – it is not a group that lived with the mother of harlots for 1500 years, then separated from Rome in rebellion, still keeping much of her perverted doctrines.

Protestant groups, willing to justify their existence and validate their work, had to change the definition of the New Testament church. Since they knew only Rome, which taught the New Testament church is universal (“*katholicos*”) and visible – i.e., the Roman Catholic Church – they had to modify this and teach instead the New Testament church is universal (“*katholicos*”) and IN-visible. Baptists and other like independent churches from the first century understood and taught the New Testament is *not* universal but *local* and *visible* congregations. They taught the truth: that Jesus Christ built his church during his earthly ministry, and that this Jerusalem church multiplied and divided to start many other *local congregations*, of which more than thirty are shown in the New Testament. Starting in Jerusalem, the Apostles were witnesses in Judea, Samaria, and to the uttermost (Acts 1:8). And where the disciples travelled and preached the gospel, soon after, people received the word, were baptized, and a church was started. In Titus chapter 1 Paul tells Titus that he left him in Crete, one reason being, so that he would “ordain elders in every city.” Paul wanted Titus to start churches all over the island. In revelation chapters 1 -3, Jesus addresses the book to seven of his churches in Asia minor.

Here, then, is a summary:

Roman Catholic Popery – teaches “the church” is universal and visible, with the Pope as the visible head. If you are not part of this “church” you are wayward and a heretic. It is hierarchical in church government and actively practices Nicolaitan doctrine, which thing Jesus hates. There, salvation is never assured, but

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members try to “shorten their time in purgatory” by giving money to the church. They are not a true gospel-preaching church.

Protestantism – teaches “the church” is universal and invisible. The groups that gather vary in doctrine, and have Luther, Knox, Wesley, or some other man or organization as their head. They tend to be hierarchical or Presbyterian (eldership rule) in church government. As time nears the end, these groups tend to embrace Roman Catholicism more and more (i.e., the “ecumenical” movement).

These groups tend to be Calvinistic in doctrine and are not true gospel-preaching churches. They tend to hold to many of the Popish teachings from their “mother.”

Charismatic organizations – the movement was started by the Holy Spirit (they say) in 1906, organized from the Azusa Street Revival, under evangelist William J. Seymour. According to the *Los Angeles Times*, a bizarre new religious sect had started with people “breathing strange utterances and mouthing a creed which it would seem no sane mortal could understand.” Furthermore, “Devotees of the weird doctrine practice the most fanatical rites, preach the wildest theories, and work themselves into a state of mad excitement.” As one newspaper reporter commented, “Colored people and a sprinkling of whites compose the congregation, and night is made hideous in the neighborhood by the howlings of the worshippers who spend hours swaying forth and back in a nerve-racking attitude of prayer and supplication” (see appendix).

From this event grew what we know as the *Assembly of God* and *Church of God* organizations. Regardless of one’s opinions of the above, we can agree, this is not the church that Jesus built. He would not have waited 1800-plus years to build his church. I will admit that I have witnessed membership by water baptism in an AOG congregation.

It is difficult to know how salvation is presented in these groups as it varies greatly. Generally, one is saved if he manifests the gifts (usually tongues) and one can lose his salvation if he sins too much. They do not preach the true gospel. They tend to emphasize the Holy Spirit, but their actions at Azusa Street are very different compared to what Jesus said about the Holy Spirit (see below under “Other spirits”).

“Bible” and other non-denominational groups – these usually can be traced to Protestant beginnings and doctrine. Some tend to have charismatic leanings. Groups are usually a mish-mash of the above three types.

True Baptists – the church is always local and visible, with Jesus as its Head. It follows a congregation form of government and every member is a king, a priest, and is sealed with the Holy Ghost when he believed. The history of Baptists is traced to the “sunny shores of Galilee” when Jesus started the First Baptist Church of Jerusalem around 30 A.D.; with *baptized disciples* from John the Baptist. Throughout their history, although some were not perfect churches (i.e., the Corinthian church), they have held to the true gospel, the true Spirit of God, and maintained Jesus Christ as their Head.

True Baptist churches train men to be Baptist preachers, and they start Baptist churches. Their ministers do not drop their colors and take leadership of non-Baptist groups. They are not ashamed of being a Baptist. They are Bible-believing, Gospel-peaching, Soul-winning, Hell-hating, Jesus-waiting, blood-washed, Holy Ghost-preaching, Amen-shouting, separated, sanctified, sold-out, and sin-condemning, baptized disciples of Jesus Christ.

And just because a few here and there over the centuries were rascals and false prophets and brought shame to the name of our Savior, the churches still persevere against the world, the devil, and the flesh; by the

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grace of God according to his promise – “I will build my church and the gates of hell shall not prevail against it.”

2,000 years of persecuted history has not wiped out *the Baptists!* We thrive, we multiply, we suffer, we endure – all by the grace of God and for his glory. The world does not like us. The devil does not like us. The modernists do not like us. Catholicism and Protestantism do not like us. Governments do not like us. The media do not like us, the “educational” system does not like us, the “progressives” do not like us – and even our families don’t like us... *But Jesus loves us and gave himself for us!*

And why are Baptists so hated? John said in 1 John 3:13: Marvel not, my brethren, if the world hate you...

Jesus said:

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

John 15:17-19

And history shows Baptists have even been persecuted by Catholics and Protestants alike (supposedly “Christians”) – because they confess Catholics and Protestants are *not* New Testament churches. These New Testament churches maintain their independence and autonomy, never “marrying with the state” (i.e., Catholicism). They refuse any overseeing body, but follow Jesus Christ and his word. They have no earthly hierarchy, but teach every believer is a king and a priest if he or she is saved. They are married to Christ and are covenanted to obey and teach his commandments.

Ephesians 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.” There is no universal invisible husband, there is no universal invisible wife, and there is no universal invisible Jesus Christ. Nor is there a universal invisible church. I am an individual and I am the head (authority) over *my* wife. She is bone of *my* bone and flesh of *my* flesh. Jesus Christ is the physical Saviour who is the authoritative “Head” over a physical body of baptized believers who have made a covenant to obey his commandments.

To help students of the word to study this subject, I recommend the following:

Using a concordance or a computer program, print out all the passages that use the word “church.”

By deductive study, mark each verse that clearly shows the church is a local visible congregation.

Those passages that are left are not so obvious, and they are the ones to study.

By inductive study, read each of these passages to see if there is any indication that the church is being defined as an invisible universal body. I think the student will find there are none. Now, he may have some questions as to what the church is in these passages, but he should surely be able by context to see if it purposely teaches the church is either invisible or universal. (*Spoiler:* The word *universal* is not used in the King James Version. *Invisible* is used five places, three times in reference to God, twice in reference to things – Romans 1:20 and Colossians 1:16). Never used in reference to the church.

In each passage where it may leave the student wondering, read the other references in that book that used the word church (called “book context” to see if the author used it previously and after.

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From this little study, which I say should take less than an hour, the student will easily see there is no teaching that the church is universal or invisible.

Study Part 2:

If the student is not persuaded, he can search the use of the word body, as some people tend to claim all saved people are the “body of Christ.” Using the same process, the student will find that body, as in reference to Jesus Christ, falls into one of three groups:

1. His physical body that was crucified, buried, and rose again.
2. His spiritual body which is the communion bread – this is symbolic
3. His body, the church. This is to say the body of baptized believers are the property of Jesus Christ, similar to how a wife belongs to her husband.

Again, none of the passages can be used to teach a universal, invisible church.

So why take so much time and paper to prove this point? Because, once the truth of the church is understood, we can proceed with the study of the bride and the bridegroom.

Position 3 is the correct position. When I received Jesus Christ as my Savior I was born again, and I entered into an unconditional covenant (testament) with the promise of eternal life. Salvation is the New Covenant – the New Testament. I believe the gospel, receiving Jesus Christ (faith). Jesus saves me and gives me the gift of eternal life. This covenant is settled. I cannot lose my salvation. It is not dependent on anything else I do after receiving salvation.

When I was baptized and thus joined the Baptist church, and I entered into another covenant: to walk in newness of life, be a disciple, and be obedient to my Savior’s commandments.

My salvation is not dependent upon my church membership, faithfulness, or service; but my reward in heaven is. Jesus built his church, and it is through his church that God gets glory.

When I was born, I was made a child of my parents. When I got married, I entered into a covenant with my wife (Malachi 2:14). We became one flesh. I became her spiritual leader (humanly speaking) and she became my help

Giving glory to Jesus Christ is the work of the church:

Unto him be glory in the church by Christ Jesus throughout all ages, world without end.
Amen.
Ephesians 3:21

I like this verse because it shows the church will endure throughout all ages. Churches come and go, many are started and many close; but there are always New Testament churches somewhere still serving the Lord and giving him the glory.

Also read what Paul wrote about the wife and glory:

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3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

1 Corinthians 11:3, 7

Paul told the Corinthian church:

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

2 Corinthians 11:2

And how does the church give Jesus Christ the glory? By being a “glorious church,” without spot and without wrinkle; by staying pure and chaste. And how does the church stay pure and chaste for her spouse? Jesus sanctifies and washes her by his word, so that she is holy and without blemish.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

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.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Ephesians 5:22-33

The church also must remain faithful to the Lord Jesus, the Spirit, and the gospel; by not being corrupted from the simplicity that is in Christ:

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

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.

2 Corinthians 11:2-4

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The above passage is so important for the church. To remain chaste (i.e., uncorrupted), the church must not stray from the truth of Jesus Christ, the Holy Spirit, and the true gospel of Jesus Christ.

There are so many “other” or false “Christs.” Some teach he is the brother of Satan. Some teach he did not rise from the dead. Some teach he is not God manifested in the flesh. Some teach he is not the only way to the father. Some teach he can be transubstantiated into (or from) a piece of bread, that people can chew on and swallow, and discard in the draught.

Other Christs:

Our Savior said this in Matthew 24:

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

In my day we had Charles Manson, Jim Jones, David, Koresh, Sun Myung Moon, eastern mystics (Christ spirit) and generations of popes. Before my time we had Joseph Smith, Caesars and certain kings and religious rulers. It seems in every generation we have to beware.

Other spirits:

John wrote this 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.”

With the Pentecostal movement in the 20th century, the laughing spirit, soothsayers, diviners, and faith healers; we are surrounded by false spirits that lead so many people into deception. There are many false prophets and with them many other spirits.

The Holy Spirit, given to each believer when he receives Jesus Christ, is called by Jesus the Comforter, and the Spirit of truth, and comes from the Father:

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:
John 15:26

Jesus also said of the Comforter:

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9 Of sin, because they believe not on me;
10 Of righteousness, because I go to my Father, and ye see me no more;
11 Of judgment, because the prince of this world is judged.
John 16:7-11

Furthermore, Jesus said of the Comforter:

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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.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

John 16:13-15

And:

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

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.

John 14:16, 26

In summary, just these four passages show us from Jesus' words a description of the Holy Spirit:

- The Comforter – gives comfort
- Sent by Jesus Christ from the Father
- Call the Spirit of truth – only speaks truth
- Testifies of Jesus Christ
- Reproves the world of sin
- Reproves the world of righteousness
- Reproves the world of judgment
- Guides unto all truth
- Does not speak of himself (does not glorify himself)
- Speaks what he hears from God and Jesus Christ
- Shews us things to come
- Glorifies Jesus Christ
- Receives of Jesus Christ and shows it to us
- Abides with us forever
- Called the Holy Ghost
- Sent by God in Jesus' name
- Teaches us all things
- Brings all things Jesus said into remembrance

Comparing this list to what we hear in some churches or by some tele-evangelists, it should be easy to discern what spirit is false and which is the Holy Ghost.

The New Testament shows us many more things that is the work of the Holy Spirit, but these are sufficient for a starter list.

Other gospels:

Paul wrote in Galatians chapter one:

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6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

People need to be taught correctly what is the gospel before they go off preaching what they think is the gospel. Paul warns of a curse associated with a false gospel.

Paul defined the gospel in 1 Corinthians 15:1-4:

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

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

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;

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

In respect to baptism, a saved person is added to the membership of the church that baptizes him:

Acts 2:41-47

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

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

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46] And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

God sets each member in the church as it pleases him:

1 Corinthians 12:

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12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Students of the word should meditate especially on verses 13, 18, 26-28. We can see clearly the body (i.e., the local church – vs. 26-28) is one (united), and by the Spirit of God all are baptized into that body. This means the Holy Ghost shows the person and the church who their members should be. Furthermore, God has set each member in the body *as it hath pleased him*. God knows which members go where. If we say incorrectly that the body is equivalent to salvation, that means Calvinism is correct – that God sets each person into salvation as it pleases him. And if that were the case, would not God want every believer in a local church? But verse 28 makes all clear – God sets members in the church as it pleases him. And this is obviously a local church for it says in verse 26 that all members know what other members feel.

We see the God, Jesus Christ, the Holy Spirit in this passage: God setting the members into the church of Jesus Christ, by the Holy Spirit.

Churches are candlesticks – Revelation 1:12-20. Candlesticks are intended to have a witness – Revelation 11:3-4. By the power of the Holy Ghost the churches of Jesus Christ are a witness around the world – Acts 1:8: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

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So, when we read Matthew 25, we see the five wise virgins had oil (the Lord's Spirit), they had their lights burning (Lord's gospel – 2 Corinthians 4:4), and they were witnessing and watching for the Bridegroom (the true Christ). These five wise virgins went into the marriage and the door was shut (verse 10).

Keeping these things correctly (Jesus, Spirit, and gospel) is accomplished by the "washing of water by the word." Paul instructed Timothy to "preach the word" as pastor of the Ephesian church. There are so many opportunities the Devil provides to lead God's people into error that the only way to counteract is to submit to regular preaching services under truly Spirit-filled men preaching the true word of God.

Those believers who operate outside of a New Testament church will be easily led astray – easily beguiled.

The church is the pillar and ground of the truth (1 Timothy 3:16). Truth should proceed forth as her ministers "preach the word" of God, being ensamples to the flock (1 Peter 5:3; 2 Thessalonians 3:9; Philippians 3:17) in word, in conversation, in charity, in spirit, in faith, in purity (1 Timothy 4:12).

Our Savior understood the need for individual believers to be a part of a congregation under his leadership, providing his word, doing his work, obeying his commandments. This how we as believers become better disciples, have the victory over sin and temptations, avoid error, learn to love and do good works – in short, be the obedient bride of our Savior.

Because of the work of the New Testament church, the bride makes herself ready for the marriage:

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

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Revelation 19:6-19

Even in great tribulation:

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

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14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Revelation 7:14

And, because she is of the same mind as her Saviour through the Spirit, she offers the way of salvation to all – whosoever will, let him come:

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

Revelation 22:17

The revelation from our Savior is clear in this matter. I have taken the effort here to put into writing the truth on this subject. Note the following passages:

John 3:26-31:

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

New wine (not the old) represents the New Covenant – the New Testament. Marriage is also a covenant. The New Testament is a covenant between the Lord and his people. The Death, Burial, and Resurrection of Jesus Christ is a symbolized in baptism. It is a symbol of the covenant.

TOPICS FOR EXTENDED STUDY

Marriage is a Covenant

Malachi 2:14-16:

- 13 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.
- 14 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.
- 15 16 For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

Man Cleaves to His Wife

Matthew 19:1-12:

- 1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;
- 2 And great multitudes followed him; and he healed them there.
- 3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
- 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,
- 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?
- 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
- 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?
- 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.
- 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.
- 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.
- 11 But he said unto them, All men cannot receive this saying, save they to whom it is given.
- 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Marriage is a Life-long Covenant

1 Corinthians 7:39

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

Jesus is the Head of Church as the Husband is Head of the Wife

Ephesians 5:21-33:

- 21 Submitting yourselves one to another in the fear of God.
- 22 Wives, submit yourselves unto your own husbands, as unto the Lord.
- 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.
- 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.
- 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
- 26 That he might sanctify and cleanse it with the washing of water by the word,
- 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
- 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.
- 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:
- 30 For we are members of his body, of his flesh, and of his bones.
- 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
- 32 This is a great mystery: but I speak concerning Christ and the church.
- 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

A Man is One Flesh with His Wife. Notice the Church is One Flesh with Jesus:

Ephesians 5:31-32:

- 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
- 32 This is a great mystery: but I speak concerning Christ and the church.

A Bishop is Required to have a Wife so he Understand the Relationship of the Church to Christ:

1 Timothy 3:1-5:

- 1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

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- 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;
- 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;
- 4 One that ruleth well his own house, having his children in subjection with all gravity;
- 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

The Corinthian Church was Espoused to Jesus Christ.

Paul's effort was to present her chaste to the Lord. The things that corrupt are another Jesus, another spirit, or another gospel. This is why the church has to remain pure in these teachings.

2 Corinthians 11:1-4

- 1 Would to God ye could bear with me a little in my folly: and indeed bear with me.
- 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
- 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
- 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.

The Church should Obey Jesus Christ as her Head and be in Subjection as any Faithful Wife.

1 Peter 3:1-6:

- 1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;
- 2 While they behold your chaste conversation coupled with fear.
- 3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;
- 4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.
- 5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:
- 6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Mention of Baptism provoked John to Speak of the Bridegroom.

John 3:26-30:

- 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

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27 John answered and said, A man can receive nothing, except it be given him from heaven.
28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

Other Passages on the Subject:

Matthew 25:1-13

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Mark 2:17-20:

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Matthew 9:14-15:

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

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15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Luke 5:33-39:

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

Jesus Wife makes Herself Ready:

Revelation 19:6-9:

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

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Revelation 21:1-10:

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

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4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Revelation 22:16-17:

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

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

Jesus associates the churches with the Bride.

THREE QUESTIONS TO ANSWER:

- Did Jesus build his church?
- If so, which church is it?
- And will his church survive all generations until today (unbroken lineage)?

Jesus' Church Built During his Earthly Ministry (not in Acts as C. I. Scofield falsely teaches.

Jesus finished building his church between Matthew 18 and 20. Jesus was in the process of building in Matthew 18, and the church was ready to be addressed with issues in Matthew 20.

Matthew 16:18: And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Matthew 18:17: And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Jesus Added to his Church in Acts 2 (one can only add to something that already exists)

Acts 2:41, 47

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

1 Corinthians 12

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Jesus' Church will Endure Until He Returns

Ephesians 3:21: Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

By the End of the New Testament there are Many Churches

Revelation 22:16: I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

10 Things the Church had During Jesus' Earthly Ministry

1. Baptism

Matthew 3:13: Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

Matthew 21:25: The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

John 3:22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

2. Disciples and Disciples Baptized:

John 4:1-2:

- 1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
- 2 (Though Jesus himself baptized not, but his disciples,)

3. Communion Service

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Matthew 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

4. Ordination and Preaching

Mark 3:14: And he ordained twelve, that they should be with him, and that he might send them forth to preach,

5. Prepared for Sending Out:

Matthew 28:19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

6. Had Prayer Service

Luke 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

7. Had Teaching Services for the Disciples:

Mark 9:31: For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

8. Had a Treasurer:

John 12:6: This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

9. Had Fellowship

John 12:2: There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

10. Had Singing

Matthew 26:30: And when they had sung an hymn, they went out into the mount of Olives.

Jesus is the bridegroom and was with the children of the bride chamber

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Matthew 9:15: And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Mark 2:19: And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

Luke 5:34: And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

Espousal:

Luke 1:26-33:

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Espousal means Legally a Wife, even though there is no *Physical* Consummation:

Matthew 1:18-25:

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

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24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Churches are either Known or Not Known by Jesus:

Matthew 25:6-12:

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

The wise were known and had their lights shining – v. 19

Churches of Jesus Christ are Represented as Candlesticks

Revelation 1:20: The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

New Testament Churches and Pastors are Not Perfect.

Corinthian church

Revelation and messages to the angels of the seven churches.

Wedding Parables

Ask, “Where is the Bride”?

Some, the invitation is to all to come to the wedding.

Some, virgins with lamps shining go into the wedding (Bridegroom coming).

Some, the Bridegroom returns from the wedding.

Open invitation for all to come to the wedding. The primary intended guests refused, so the invitation is open to all. I believe this represents salvation. First intended for the lost sheep of the house of Israel, then open door to the Gentiles (“whosoever”). John 1 – he came unto his own....

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Revelation 19:7-9:

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.
8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.
9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Revelation 22:16-17:

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.
17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Matthew 22:1-13:

1 And Jesus answered and spake unto them again by parables, and said,
2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,
3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.
4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.
5 But they made light of it, and went their ways, one to his farm, another to his merchandise:
6 And the remnant took his servants, and entreated them spitefully, and slew them.
7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment?
And he was speechless.
13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into

This parable gives instructions to those who were not part of the wedding but waited for the Lord to “return.” Believers now either die in the Lord or will be caught up at the last trump. Those converted after the last trump have to wait for the return of the Lord.

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Luke 12:31-48:

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.
32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.
34 For where your treasure is, there will your heart be also.
35 Let your loins be girded about, and your lights burning;
36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.
37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.
39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.
41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?
42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?
43 Blessed is that servant, whom his lord when he cometh shall find so doing.
44 Of a truth I say unto you, that he will make him ruler over all that he hath.
45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;
46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.
47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.
48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. outer darkness; there shall be weeping and gnashing of teeth.

Matthew 22:14: 14 For many are called, but few are chosen.

This parable shows churches (chaste virgins) with their lights shining, or other virgins that do not. The light is gospel and is a testimony the church is the Lord's (Revelation 1:20): The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Revelation 19:7: Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

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Matthew 25: 1-13:

- 1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
- 2 And five of them were wise, and five were foolish.
- 3 They that were foolish took their lamps, and took no oil with them:
- 4 But the wise took oil in their vessels with their lamps.
- 5 While the bridegroom tarried, they all slumbered and slept.
- 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
- 7 Then all those virgins arose, and trimmed their lamps.
- 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
- 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
- 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
- 11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
- 12 But he answered and said, Verily I say unto you, I know you not.
- 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Appendix Z – A Rebuttal to Edward Hills “Logic of Faith”

***WHOSOEVER CAN BE SAVED –
COMMENTS, QUESTIONS, AND ANSWERS IN RESPECT
TO DR. EDWARD HILLS’ “LOGIC OF FAITH” AND THAT
“ONLY THE ELECT CAN BE SAVED”***

A Response to Dr. Edward F. Hills’ Chapter Nine, of *The King James Version Defended*

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church, Wickford, Rhode Island 02852

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Introductory passage:

10 For therefore we both labour and suffer reproach, because we trust in the living God,
who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

1 Timothy 4:10, 11

1 There were present at that season some that told him of the Galilaeans, whose blood
Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above
all the Galilaeans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they
were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Luke 13:1-5

30 And the times of this ignorance God winked at; but now commandeth all men every
where to repent:

Acts 17:30

The well-known resource for the defense of the King James Version of the Bible, entitled *The King James Version Defended* by Edward F. Hills, contains in chapter nine *CHRIST’S HOLY WAR WITH SATAN* a few statements in respect to salvation to which I should like to offer challenges, comments, questions, and answers.

Before proceeding to my comments, I should like to state the information is this book is valuable as it applies to the King James Version. It is a profitable book. Every Bible-believer should have a copy and

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should read it. We who believe in the inerrancy of the King James Bible can benefit from Dr. Hills' research and knowledge.

We must remember that Dr. Hills does not accept the inerrancy position in respect to the KJV, for he writes, "Admittedly this venerable version is not absolutely perfect, but it is trustworthy." However, as we find with all of man's writings, we do not have to agree with everything that is written in a book to benefit from its reading. As my first pastor, Mark Jacobs of Colonial Baptist Church, used to say, "We eat the meat and throw away the bones." In contrast, because we accept the Bible as the word of God, we always take the New Testament and the teaching of our Savior Jesus Christ as the final word. We must always side with God's word, especially when we find one teaches differently.

It is because this book is valuable as a resource that I write this paper. I recommend the book, but I need to also temper the recommendation with my comments.

Dr. Edward Freer Hills (1912-1981) published his book in 1983. God bless him. I thank God for his research and his stand for the traditional text and the King James Version. His book has helped many in their study of manuscripts and translations. The main issue I have with Dr. Hills' the book is in respect to chapter nine wherein he writes of his *Logic of Faith*. I expect to the author his logic made complete sense. But when we compare his logic to what the scriptures say, we come to a different conclusion.

So, it is with chapter nine of his book that I offer a challenge. The portion in respect to the KJV is a good resource. The portion regarding his *logic of faith* has issues.

I want the reader to know I am not *throwing out the baby with the bath water*, but there is bath water that needs to be dispensed with. Dr. Hills is not exiguous when speaking on the King James Version, but I do find his writing on the logic of faith to lack scriptural foundation, which we shall see.

Because of the scholarly mind and the academic background of Dr. Hills, we readily admit that his presentation on predestination should be one of the best available from that side of the argument. Therefore, if we by the scriptures can show the error with his logic, we have accomplished a correction to the logic of one of the most knowledgeable proponents of predestination. If we have been successful in showing the error with the teaching that "*only the elect can be saved*" as presented with the intelligence of Dr. Hills, we can say it is worth the reading. We have a worthy opponent, a worthy cause, and a worthy answer that is worth reading.

Since Dr. Hills cannot truthfully support his doctrine of predestination using the scriptures – because his doctrine is not there – he must resort to a *logic of faith*. This logic may be logical to some who agree with Dr. Hills, but we by God's grace shall answer his logic with "*thus saith the Lord*." The reader can determine for himself whether he prefers *logic* or *logos*.

We who are Bible-believers understand that Jesus Christ is the Author and the Finisher of our faith (Hebrews 12:2). What he says is the way it is. I thank God for this, because we all need this *Final Authority* when it comes to doctrine and theological assertions. Our position is simple: "*God said it; that settles it*." God shall disabuse a Calvinist's doctrine when he submits to the word of God.

As an introduction to the subject, and before going into detail, I should like to state this passage in Edward Hills' book that sets his premise (chapter 9, point c, second paragraph). Dr. Hills writes the following:

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First, the doctrine of election and God's universal command to all men to repent and trust in Jesus' blood are not contrary. For our Lord Jesus Christ Himself taught both. On the one hand, He taught the doctrine of election with great plainness, especially in His high priestly prayer. Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him (John 17:1-2). On the other hand, Jesus offered salvation to all men without distinction and even mourned over the non-elect that refused to believe in Him. Consider, for example, His lamentation over the apostate city of Jerusalem. 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 (Matt. 23:37). But how do we reconcile these two strands in our Lord's teaching? Only God knows the answer to this question. The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children (Deut. 29:29).

Brethren, the last portion of this quote is not a good answer to such a crucial issue. He says the doctrine of election (as he defines it) and God's commandment that all men repent are not contrary. This is because (in his estimation, he says) Jesus taught both. (But Jesus did not teach both, but if he did, I would readily accept the teaching.) Then, when you would expect that he would show us *how* they are not contrary to one another (because he writes: "But how do we reconcile these two strands in our Lord's teaching?") his answer leaves thinking people unpersuaded. His answer as to how these two doctrines are to be reconciled: "Only God knows the answer to this question."

"Only God knows the answer to this question." Is that the best answer?! I shall need more than this. I shall need to see for myself "what saith the Lord." A writer should not simply make a declaration contrary to scripture, then say Jesus taught this contrary doctrine, and then say that the way to reconcile both views is to trust God, because only God knows the answer. Has not God revealed unto us in his word the answer already on such an important doctrine? Can anyone think of a more important doctrine in the Bible than whether or not *all men* can be saved? Since Jesus suffered and gave his life on the cross of Golgotha – the single most important work of love in the history of God's creation – should not God's word also show us who can benefit from this work of love? And we believers, whose main effort in this world is to win souls, should we not be settled as to who can be saved?

This is a most important issue. And God's word on the matter is straightforward.

Dr. Hills' "*logic of faith*" is insufficient to convince students of the Bible. *Did* Jesus indeed teach both views? The verses he uses – John 17 and Matthew 23 – do not support that claim. Dr. Hills says the two views *not* contrary to one another. I will show that they are, and therefore both views cannot be correct. Furthermore, not only do I contend that Jesus did *not* teach both, but I contend that Jesus gave us the truth plainly and simply in respect to who can be saved.

I want our readers to see by Dr. Hills' introduction that *he* says Jesus taught both. He readily recognizes and admits Jesus taught "God's universal command to all men to repent and trust in Jesus' blood...." So, if we can show Jesus *did not* teach the doctrine of election as Dr. Hills presents it, we expect our work is done. But we will show that Jesus teaches that *whosoever* can be saved. In respect to the teaching that all men are commanded to repent, we are agreed. We agree because the commandment is scriptural, and it agrees with the doctrine that whosoever can be saved. How Dr. Hills interprets "God's universal command to all men to repent and trust in Jesus' blood....," we cannot say, for he did not give us his views on this doctrine. But we agree that God said it and that the commandment is easily understood.

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Dr. Hills was unable to reconcile the doctrine that “Jesus offered salvation to all men without distinction” (which we call *the doctrine of whosoever*) with his understanding of election. He admits they are conflicting doctrines. He cannot reconcile the two views because they are not reconcilable.

In a preliminary review of the New Testament, the word *whosoever* is used over one hundred times and means in each case *whosoever*. The word *elect* is used twenty-three times in the New Testament. *Whosoever*, just on the basis of usage, occurs four times as often as the word *elect*. A study on *whosoever* may take longer than a study on the *elect*, but the truth is not contradictory to itself. It is man who contradicts himself, not God. If one reads in the Bible something *he says* is contradictory to what God already said, it is the man who does not understand. A man should search the scriptures until he knows the truth, and refrain from commenting until he can rightly present the truth. If Dr. Hills misunderstands God’s teaching on election, he will be conflicted. When one understands the scriptural teaching on election, there is no contradiction.

We agree with Dr. Hills that our authority from which we learn the truth in respect to *whosoever* is the King James Version. It is refreshing and a blessing to have this agreement that we both can appeal to God’s word for our final authority. Although we do have disagreement with Dr. Hills as to the perfection of the KJV and the LXX, as noted below, we both agree to use the KJV, and that “No Bible-believing Christian who relies upon it will ever be led astray.”

Edward Hills wrote on page 179:

In regard to Bible versions, then, we follow the example of the Apostles and the other inspired New Testament writers. Just as they recognized the Septuagint as the providentially appointed translation of the Hebrew Old Testament into Greek [Editor’s note: The LXX – the designation for the Septuagint – is the Old Testament in Greek as found in *Codex Vaticanus* (B), with the *earliest* manuscript dating to the fourth Century AD. So, not only is the LXX corrupt – many saying it is Origen’s fifth column – but the inspired writers of the New Testament *never* used the Septuagint as the providentially appointed translation of the Hebrew Old Testament into Greek. *The writers of the New Testament could not and did not recognize the LXX, because it did not exist*], so we recognize the King James Version and the other great historic translations of the holy Scriptures as providentially approved. Hence we receive the King James Version as the providentially appointed English Bible. Admittedly this venerable version is not absolutely perfect [Editor’s note: This author disagrees. He indeed receives the KJV as perfect.], but it is trustworthy. No Bible-believing Christian who relies upon it will ever be led astray. But it is just the opposite with modern versions. They are untrustworthy, and they do lead Bible-believing Christians astray.

But let us proceed with the issue at hand.

Simply stated, if a man truly stands firm on *whosoever can be saved*, he must also reject Hills’ definition of election. One cannot have it both ways. Therefore, this question makes it simple for the reader: Do you accept from reading the New Testament that *whosoever* can be saved? (The New Testament shows this doctrine in every book of the New Testament as I have shown this in my other writings and in the Appendix to this paper.) If your answer is, yes, then you cannot *logically* or *scripturally* accept that the doctrine of a *predestined election to be saved* is also true.

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This is the equivalent of saying, I believe that God wills and commands that whosoever can be saved, mourning those who are not saved; and at the same time I believe that God has willed that not whosoever can be saved because he has previously elected only certain people to be saved, and previously elected to cast the non-elect into hell.

Or, put another way, a person says, I believe *anybody* can be saved, and at the same time I *do not* believe anybody can be saved.

Or, saying, the New Testament teaches *whosoever* can be saved, and at the same time, *not whosoever* can be saved.

One cannot have it both ways. And to offer up as an answer, that “*The secret things belong unto the LORD our God,*” is not an answer. This is a weak response by a person who cannot defend scripturally what he wants to believe, so instead of adjusting his position to align with scripture, he blames God for the confusion. But God is not the author of confusion – 1 Corinthians 14:33.

“*But those things which are revealed belong unto us and to our children....*” Yes, those things related to *whosoever* are revealed unto us in the New Testament.

So, what does the preponderance of the New Testament and the teaching of Jesus show us? Obviously, it is *whosoever* can be saved. To say otherwise involves adding to or taking away from the word of God.

God is not double-minded. God does not contradict himself. If a reader of God’s word finds a *supposed* contradiction, he should not say that it is God who is conflicted – he should admit rather he does not understand God completely and that he needs to change what he is assuming.

We shall go into more detail later. However, I should like make known at this time that there is ***no reconciling*** of Hills’ definition of election and God’s commandment. God’s will is always manifested in his commandments, or he would not have commanded it. God’s doctrine is made up of his commandments. God’s *will* and his *commandments* never disagree, for this would show God to be double-minded and unstable (James 1). God the Father, his Son Jesus Christ, and the Holy Ghost *always* agree (1 John 5:7). God wills it, Jesus lived and died God’s will and commanded his commandments to us (do and teach – Acts 1:1), and the Holy Spirit inspired men to write the scriptures and leads men to obey the scriptures. These three are never contrary to one another. They never conflict. Not only this, but a wise student of the Bible understands that the basis for all doctrine in what God has commanded. The *precepts* are the first step to understanding knowledge (Isaiah 28:9, 10). We learn what God commands as this is the foundation for all other truth.

When we define doctrine, we should use only the Bible. When we define New Testament Doctrine, we should use only the New Testament. Whenever someone arrives at some idea that is contrary to scriptures, it is the man who introduces these *contrarian ideas*. For this reason, every Bible student should exercise caution when reading commentaries and other man-made doctrinal books. Yes, we should read – but everything should be filtered through the word of God. This we shall do as God permits with Dr. Hills’ definition of election. From a scriptural definition, election is not the same as salvation, but rather, election is the course that God predestines for those who are *already* saved – for those who have *already* received the gift of salvation by their own free will – see 2 Peter 1:10; 1 Thessalonians 1:4. I am saved because I repented and received Jesus Christ of my own free will. God foreknew I would accept Jesus, and he set a course for my life (albeit before I was saved, based on his foreknowledge) and then he calls me according

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to this course (*election*). I am saved because I freely *received* the gift that Jesus provides to all men, but I am *called* to be a pastor. If I am diligent to make sure my calling and election, I can say as Paul, “I have fought a good fight, I have finished my course, I have kept the faith:” (2 Timothy 4:7).

The progression in respect to salvation is not that I must be chosen by God first to be saved, but rather that I believe the gospel when I hear it.

Edward Hills’ definition of *election* is that God predestined some people to be saved – the *elect*, and some people not to be saved – the *non-elect*. We will see this as we get further into the paper. To this author, Hill’s definition of election is so obviously incorrect I cannot believe that so many people would believe it.

This is what we know from the New Testament:

- First, that God is no respecter of persons (Acts 10:34; Romans 2:11; Colossians 3:25; James 2:1; 9; 1 Peter 1:17).
- Second, we know that all have sinned and come short of the glory of God, and that there is none righteous (Romans 3:9, 23; 5:12).
- Third, we know that God is not willing that any should perish, but that all should come to repentance (Luke 5:32; 24:47; Acts 2:38; 17:30; 26:20; Romans 2:4; 2 Peter 3:9).
- Fourth, we know that Jesus died for all (2 Corinthians 5:14, 15; 1 John 2:2; 4:10).
- Fifth, we know that God says *whosoever* believeth in Jesus has everlasting life (John 3:15, 16; 4:14; 11:26; Acts 2:21; 10:43; Romans 10:13; 1 John 4:14; 5:1; Matthew 10:32; Mark 3:35; etc.).
- Sixth, “For as in Adam all die, even so in Christ shall all be made alive” 1 Corinthians 15:22).
- Seventh: But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe (Galatians 3:22).

If someone comes along and teaches that God preselected only some who can believe, or only some who can be saved; but still tells us to preach to all, as if salvation is a game of hide-and-seek; we know it is obviously not aligned with the teaching of Jesus Christ. Read John 3:16.

The adherents to the doctrine that God *predestines who should be saved* supply a few verses here and there, then make them say what they do not say. An analysis of the verses they use will show they read into the text that which is not there and try to make the scriptures support their false doctrine, trying to wrest the scriptures to say that which they do not say. We shall see this further on. We shall know truly what the scriptures teach because we read the full context of the passage and we compare scripture with scripture.

When we search and study the scriptures, we should *not* have a firm predetermined doctrine that we are looking to support by finding scriptures here and there. Instead, we do *inductive* study, wherein we have a thesis that we go to the scriptures to determine *if* this thesis is true or not. We use God’s word to prove or disprove the thesis. And, may I say, we are submissive to God’s word accepting as truth what he has said. We do not try to defend some man-made agenda that we hold to for carnal reasons. Then, we also do *deductive* study, examining all the scriptures that speak to the topic we are studying to make sure we have God’s full revelation on the subject. This is the way to properly study God’s word – adjusting our thinking

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to align with God's word, not trying to make the scriptures support our thinking. This is an age-old issue, and the devil is clever. He can use scripture in wrong applications – see Jesus' temptation in Matthew 4 and Luke 4. But I think true bible-believers understand the proper way to study the scriptures – in humility and submission to God's word, being ready to adjust what they believe based on what God has written.

Further to this point, I should like to add that as a Christian matures, he is able to understand more and more of God's word. He starts with milk and proceeds to meat. To those who are mature, I should like to say that mental strongholds in the mind need to be submissive to Christ. Just because someone believes something wholeheartedly does not mean he is right. Every doctrine we hold to should bow the knee to Jesus Christ. We should be prepared to adjust our preset convictions when we study the word of God. If we do this, we can preach and teach thus saith the Lord, and not simply repeat the doctrines we learned in school or from some other man. In decades of study many doctrines I had to adjust, and many doctrines were proved true. But in every one of them I should study for myself without prejudice.

And how does one know if he has prejudice in respect to doctrine? He can know because he is so settled on a doctrine that he is not willing to study further on the subject with the idea he may be wrong. But even basic doctrines we should study regularly as we mature so we can learn more and more. Not everything we were taught in seminary was scriptural.

Another way a man can know if he is prejudiced is if he has the fear of man defining his doctrines. This means if he were to change what he preaches and teaches, is he overly concerned with what men will say, what his friends will do, or whether his financial support continue. Will he be rejected or cast out as a heretic if he changes?

Another way a man can know if he is prejudiced is if he refuses to study through obvious passages of scripture that teach contrary to what he believes. He does not have an answer, and he does not seek an answer. He is content in his comfort bubble of doctrine and avoids the challenge.

Another way a man can know if he is prejudiced is if he relies on commentators or scholars to do the thinking for him. He puts his confidence in man rather than trust in the Lord (Psalm 118:8, 9). His response to questions of doctrines is to look to men.

Edward Hills also presents in his *logic of faith* that one must be saved first before he can believe Jesus died for sinners (in general). Because of this *illogic*, we will discuss this issue also.

As a preface, I should mention that there is a difference between those who truly believe and are saved, and those who believe without regeneration – for the devils also believe, and tremble (James 2:9). There are those who believe the gospel as a mental acceptance of fact, and there are those who believe the gospel in their hearts. Saving faith is a *regenerating* faith, and this faith produces works from a new regenerated creature (2 Corinthians 5:17). The mental faith is a faith *without* regeneration and works, and we know faith without works is dead, being alone (read James 2:14-26).

As an example, I truly believe George Washington was the first president of the United States. I believe he lived. I believe what the books write of his exploits. I believe he led the Continental Army to victory over Great Britain during the Revolutionary War. I believe he is the father of this nation. I believe he played a role in the drafting and ratification of the U.S. Constitution of 1787. But I *do not* believe he is personally my president. I do not believe from the heart that he is my father. I do not trust him personally as my guide and helper. I do not put my faith in him for salvation.

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I mentally accept the facts in respect to the man as true, and I have little disagreement. But I do not personally put my faith in George Washington.

In Romans chapter 10, Paul shows us the progression of how the gospel is preached and how people are saved. The reader should note that the progress of evangelism and soul-winning is very simply shown in this chapter. In fact, we use it often when leading men to Christ.

Here, then, is that progression, as revealed in Romans 10:8-21, but in reverse order (for illustration):

1. God stretches forth his hand to Israel, a disobedient and gainsaying people (v. 21). The gospel is to be obeyed (2 Thessalonians 1:8; 1 Peter 4:17; Acts 17:30), and God stretches forth his hand to Israel desiring they should be saved. In general, Israel is disobedient to the gospel.
2. But the Gentiles received the gospel and were saved (v. 20). God says, “I was found of them that sought me not.”
3. Because the Gentiles are getting saved, God uses this to provoke Israel to jealousy (v. 19)
4. So, we find the gospel was sounded into all the earth (v. 18) – and that *whosoever* hears the gospel.
5. “So then faith cometh by hearing, and hearing by the word of God” (v. 17). This should settle this for all who need to be corrected from false election. Do you believe this? Do you believe that faith cometh by hearing the word of God? I do!
6. But not all obey the gospel. “Who hath believed our report?” (v. 16)
7. Men are sent into the world to preach the gospel. They have beautiful feet and preach the gospel of peace (v. 15)
8. Men hear the preaching, believe the preaching, and call upon the name of the Lord (V. 14)
9. “For whosoever shall call upon the name of the Lord shall be saved” (v. 13)
10. God says there is no difference between Jew and the Greek (V. 12)
11. “For the scripture saith, Whosoever believeth on him shall not be ashamed” (v. 11)
12. Man believes with the heart unto righteousness, and the mouth confesses unto salvation (v. 10)
13. For one is saved by confessing with the mouth the Lord Jesus, and believing in his heart that God has raised him from the dead (v. 9)
14. And this word of faith is nigh to man, even in his mouth and in his heart (v. 8). This shows me that men (*whosoever*) have the word of faith very close to them, in their mouths and in their hearts.

All the above points are contrary to this thought that a predetermined group of people have been chosen unto salvation.

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Think about it: God desires and stretches forth his hand to Israel wanting them to be saved, but they are disobedient. Since God wants them to be saved, why not just predestine them to believe?

God is found by those (Gentiles) that did not seek after God. God uses this Gentile conversion to provoke Israel to jealousy so that they would get saved. The Jews, when seeking God's righteousness, sought it not by faith (see 9:30-33). They are ignorant of God's righteousness, and they go about to establish their own righteousness. They do not submit themselves to the righteousness of God (Romans 10:1-3). The Gentiles, however, find God and believe, but they are a people who did not seek after God. Then God uses this Gentile salvation to provoke Israel to jealousy.

As we consider then the premise of God electing a certain group to be saved, why would God do all this if he can just predestine them to salvation?

Then God says, *whosoever* can be saved.

And they are saved by *hearing the word of God* and *believing* it. This word of faith is so close to men that it is in their mouth and in their heart. All they need is someone to give them the gospel.

The above points supplied are aligned with the word of God – not logic or opinion or adding to or taking away from God's word. Keep this in mind as we progress to the logic found in the book we are discussing.

Detailed Review

There are many other things in chapter nine of Dr. Hills' book that we will cover now.

First, we totally agree with Dr. Hills that we should dispel the dark clouds of error which the devil has generated through the preaching of the gospel, and that the gospel we preach must be a pure gospel (the beginning of point 1 in chapter nine).

Although not mentioned in the book, we call your attention to Galatians chapter one, verses 6-12:

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Furthermore, although not mentioned in Hills' book, we also show Paul's definition of the gospel in 1 Corinthians 15:1-4:

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- 1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
- 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
- 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;
- 4 And that he was buried, and that he rose again the third day according to the scriptures:

One is saved by not just believing, but by believing the right and only gospel. Believing something else for salvation, or not believing the true gospel, means one has believed in vain.

And I will also show the passage in Romans 10:6-17:

- 6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)
- 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
- 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;
- 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
- 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
- 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.
- 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
- 13 For whosoever shall call upon the name of the Lord shall be saved.
- 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
- 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
- 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
- 17 So then faith cometh by hearing, and hearing by the word of God.

I also want to add two more passages for the reader:

Romans 1:14-17:

- 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
- 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
- 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

John 3:14-21:

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14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

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

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

One will notice that the emphasis of the New Testament is that one must believe in Jesus to be saved. People receive Christ by believing the gospel. There is no teaching that a predestined group is saved or that some people can, and some cannot believe. Jesus never taught this. His actions and his preaching did not support this view. The apostles did not teach this. The honest man will see that all through the New Testament that *whosoever* is saved by faith. The false teaching of predestination unto salvation must be created apart from the plain teaching of scripture. And we will see this as we proceed with the paper. This false teaching picks a few verses here and there and constructs by adding to and taking away from these verses what the writer wants you to believe. We will see this. I will point this out.

Any person can use a bible and teach things contrary to God's will by picking and changing verses. What we must do is determine whether the construct is aligned with the doctrine of Christ. Do the suppositions agree with Christ's doctrine – the Author and Finisher of our faith? Christ's doctrine is defined by his commandments (Matthew 28:19, 20). That is what we teach and obey.

For example, I could easily and quickly show several passages from the Bible to support any odd doctrine I should like to teach:

- That we can get drunk in certain circumstances (Genesis 9:21; 27:28; 2 Samuel 6:19; Psalm 78:65; 104:15; Proverbs 3:10; 31:6; etc.)
- That we can get drunk and have incest (Genesis 19:32)
- That we can run a javelin through fornicators (Numbers 25:7-9)
- That we can lie (Exodus 1:17-20)
- That it is OK to divorce (Ezra 10:3, 19)
- That it is OK to curse God and die (Job 2:9)
- That it is OK to make idols (John 3:14)

However, your answer (and the right answer) is that I would be ignoring the vast abundance of doctrine that Jesus taught. You would say I am taking verses out of context and making them teach something they are not teaching, and not showing the preponderance of passages that teach otherwise. You would say that we know the truth by comparing scripture with scripture. Amen. You are correct. And so is the case with the doctrine of election unto salvation. To rightly understand, we adhere to the following:

- First, we do not add to or take away from what the scripture says.

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- Second, we do not take the scripture out of context, and we make sure to read and understand the context.
- Third, we do not make the scripture say what it does not say.
- Fourth, we assure and prove that it is aligned with the doctrine of Christ.

Calvinists and supporters of election unto salvation have libraries full of thick books and much theological reasoning, all attempting to support their false doctrine. One could spend a lifetime trying to assimilate all the human commentary and high thinking that goes into their propositions. Those on the side of “whosoever” need not write so large of books. They have the New Testament and the word of God, and the subject is clear, straightforward, and readily understood by any honest reader of the New Testament – that *whosoever shall call upon the name of the Lord shall be saved*. We may be viewed as simplistic, but when comparing libraries of false doctrine to the New Testament, the New Testament always wins. The abundance of books and writers cannot and should not gainsay Jesus’ words.

Edward Hills writes in chapter 9, point 1:

1. The Gospel and The Logic of Faith

How can we dispel these dark clouds of error which the devil has generated and bring a new Reformation to our modern age? In only one way, namely, through the preaching of the Gospel. But the Gospel which we preach must be the pure Gospel, and we must preach it not according to the dictates of our own human logic but according to the logic of faith. We must preach the Gospel, first, as a message that must be believed, second, as a command that must be obeyed, and, third, as an assurance that comforts and sustains. Let us therefore discuss these three concepts briefly.

We agree with the first two sentences, but we have issue with the third: “But the Gospel which we preach must be the pure Gospel, and we must preach it not according to the dictates of our own human logic but according to the logic of faith.”

Yes, we should preach the *pure gospel*. But should we preach the pure gospel according to the logic of faith? What is this logic of faith? Whom do we trust for this logic of faith? Where do we go for this logic of faith? When did Jesus or his apostles mention this logic of faith? We will see what Edwards Hills says is the logic of faith as we proceed, but what if I or someone else has a different logic of faith? Who is right?

I say we preach the gospel and let the hearers either receive it or not. ***So then faith cometh by hearing, and hearing by the word of God*** (Romans 10:17).

If a man is going to have faith, he will have faith when he hears the word of God. He will either believe or not believe the gospel. *That* is the logic to it. Romans 10:17, if truly believed, would cause any Calvinist to change his ideas of predestination unto salvation. Think about – faith comes by hearing the word of God – not whether one is chosen to believe it.

So then, we do not preach a *logic of faith*, we preach the word of God. We preach the gospel as Paul showed us. He said in Romans 1:15-17:

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

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16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

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

Edward Hills further writes:

(a) The Gospel Is a Message that Must Be Believed

The Gospel is a message that must be believed. Our Lord Jesus Himself teaches us this in the Gospel of Mark. *Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel* (Mark 1:14-15). And what was this Gospel which Jesus commanded all who heard Him to believe? That He should die upon the cross for sinners. Jesus explained this also to His disciples on the road to Caesarea Philippi. *And He began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again....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. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it* (Mark 8:31, 34-35).

With this paragraph we can agree. Furthermore, I think this is a good point. Jesus commanded those to whom he preached, “*repent ye and believe the gospel.*” But what follows seems to me to be contrary and assumptive, especially compared to the paragraph above. Dr. Hills continues:

There are four things especially which we must believe concerning Christ's atoning death for sinners:

First, Christ died for many sinners. *For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many* (Mark 10:45).

Second, Christ died for all kinds of sinners, for all sorts and conditions of men. *And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die* (John 12:32-33).

Third, Christ died for sinners the world over. *For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved* (John 3:16-17).

Fourth, Christ died for all those sinners who down through the ages would be converted through the preaching of the Gospel. *Neither pray I for these* (the Apostles) *alone, but for them also which shall believe on Me through their word, that they all may be one, as Thou, Father, art in Me, and I in Thee, that they all may be one in Us, that the world may believe that Thou has sent Me* (John 17:20-21).

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I challenge the introductory statement. I can say I believe some of what he wrote, but not to the exclusion of other things. Must I believe it? Is there a better way to say it? His wording is tricky. Be careful to read carefully and beware of the conclusion he wants you to draw.

I challenge the First statement: *Christ died for many sinners*. Does this mean he did not die for all sinners? Jesus said he was to give his life **a ransom for many**. Is this equal to “Jesus died for many sinners?” Notice 1 John 2:2: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. Luke 5:32: I came not to call the righteous, but sinners to repentance. Romans 5:8: But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 1 Timothy 1:15: This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. In none of the verses I quoted does it say, “many sinners.”

Paul was constrained to preach the gospel. He wrote, “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:” (2 Corinthians 5:14). Here, Paul says Christ died for all ... because all were dead.

In respect to a ransom, here is what one dictionary says (www.abibleaday.com):

Bible Term: Ransom. The price paid to free someone from slavery, bondage, or kidnappers. Jesus ransomed us from a life of slavery to selfishness and godlessness. Ransom can also be used as a verb, which means the act of obtaining someone’s release.

This definition aligns with the use of ransom in the Old Testament. One can study this as a side effort, but it is too lengthy to be added to this work.

When I got saved Jesus ransomed me from the bondage of sin (Romans 6:17, 18; 8:15).

Furthermore, 1 Timothy 2:3-6 says,

3 For this is good and acceptable in the sight of God our Saviour;
4 Who will have all men to be saved, and to come unto the knowledge of the truth.
5 For there is one God, and one mediator between God and men, the man Christ Jesus;
6 Who gave himself a ransom for all, to be testified in due time.

So, Jesus said, he would “*give His life a ransom for many*,” and Paul wrote to Timothy that Jesus gave himself “*a ransom for all, to be testified in due time*.” Are these contradictions? If you accept the doctrine of *limited atonement* saying Jesus taught it here in Mark 10:45, then you would say there is a contradiction with 1 Timothy 2:6, and say what Paul said does not mean what Paul said (see verse 4 and 6).

But if you say that *whosoever* can be saved, as Jesus said so many times, you will understand that Jesus either was speaking of the Jews as many (v. 42, John 1:11, 12) before God opened the door to the Gentiles (to be testified in due time – 1 Timothy 2:6); or that Jesus was speaking of *all* (as he mentioned in verse 44 “For even...” v. 45), and that when you think of *all* you can think of *many*. I can say *all* the people in *all* of God’s creation throughout all time are many people. I can say *all* the stars are *many* stars. This is how this author presents what Jesus said. This is the same use of *many* as found in the first part of Romans 5:19: “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” We know by Adam’s disobedience *all* men are sinners (Romans 3:23). This is also how Romans 5:15 uses the word *many*. The reader can see both uses of the word *many* in Romans 5:19.

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Either way, both understandings of the *whosoever* position are correct. And there is no contradiction. What is not correct is to use this verse to prove limited atonement.

Furthermore, the King James Bible has a lot to say about being a ransom, and the study would involve more than the scope of this paper, but suffice it say, one should not use Mark 10:45 to prove limited atonement. Better said, *Christ died for all sinners*, and use Matthew 9:13 and Romans 3:23; 5:8; 5:12:

Matthew 9:13: But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

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

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

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

1 Timothy 1:15: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

Summarizing Jesus' use of "many" in Mark 10:25; the word is likely used as shown in Romans 5:15: "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." We say this is how the word is used, as it speaks here of a *ransom* for many, which Paul clarifies is a ransom for all (1 Timothy 2:6).

I challenge his second statement, *Christ died for all kinds of sinners*. The verse he uses is wonderful – that Christ will draw all men unto himself if he is lifted up. How Edward Hills concludes from John 12:32, 33 that Jesus died for "all kinds" of sinners leaves me wondering, especially when Jesus says he will draw all men unto himself.

When we preach the gospel, we lift up Christ and his death, burial, and resurrection. When we do that, all men who hear are drawn to Christ, but not all men believe. Read Hebrews 10:38, 39:

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

There is a difference between "all sinners" and "all kinds of sinners." The statement "all sinners" includes "all kinds of sinners"; but the statement "all kinds of sinners" does not include "all sinners." Why does one have to write a statement that is close to saying "all sinners" but he does not mean "all sinners"?

I challenge his third statement, *Christ died for sinners the world over*. Edward Hills uses John 3:16, which is a great verse. But it does not support his premise.

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On the surface, the phrase, “sinners the world over” seems harmless, but realize what is the underlying sentiment. There is a difference between “sinners in the world,” and “sinners the world over.” All have sinned (Romans 3:23), so *all* people in the world are sinners. But this is not what is being said by “sinners the world over.” Edward Hills is saying that the *particular sinners* for whom Christ died (limited atonement) are scattered around the world. This is similar to the previous statement – making a verse say something it does not say.

But he references John 3:16: “For God so loved *the world*...” Obviously, Jesus is referring to the *people of the world*, for later in the verse he says, That *whosoever believeth*...” so, the question is, does God love the whole world, or *just a predestined elect group of sinners* the world over?

Jesus commanded his disciples to “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). He says further, in verse 16: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” This shows the doctrine of Christ. First, go into all the world. Second, preach the gospel to every creature. Third, he that believeth and is baptized shall be saved. He that believeth not shall be damned (regardless of baptism). Salvation is based upon them believing, and if this faith is saving faith, it should lead them to be baptized (see James 2:20; Romans 4:6; 1 Peter 3:21). [We know baptism does not save and that baptism is not part of the gospel – 1 Corinthians 1:17.]

Is not this simple language easy to understand?

The same God-Man said both John 3:16 and Mark 16:15, 16. Jesus said in Matthew 24:14, speaking of the end times: And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

We conclude, that in John 3:16, when Jesus said, “God so loved the world,” that the *whosoever* would be the *whosoever* in the world. (I know this is deep, but if you meditate on this, I believe God will make this clear.)

Allow me to repeat this statement as it is really revelatory:

We conclude, that in John 3:16, when Jesus said, “God so loved the world,” that the *whosoever* would be the *whosoever* in the world.

Jesus did not say, “God so loved sinners the world over,” or, “Christ died for sinners the world over.” In fact, nowhere in the bible is the phrase “world over” used.

But let us look at some verses Jesus used that contain the word “world”:

Start with the context: John 3:16-19:

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

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

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19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

This passage above shows us “the world” means the world as a whole and applies to all people in it. Jesus also says that believers are not condemned, but unbelievers are already condemned. From the context it is clear the world includes all the people in it – those who believe and those who do not. The world includes those who are condemned and those who are not condemned because they believe. Because Jesus mentions those who believe not – the condemned – I can include them in the “world” that God so loved, and in the *whosoever*.

In John 4:42, the testimony of the Samaritans was, “And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” One could argue they were mistaken when they spoke, but I think not.

The world includes **believers and unbelievers**. In Matthew 13:38, Jesus says, “The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one....”

Here are some other verses showing Jesus’ work toward the world:

John 1:9 That was the true Light, which lighteth every man that cometh into the world.

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

John 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 12:46, 47:

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

1 John 4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

And notice Paul’s preaching to the idolaters of Athens – Acts 17:22-31:

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.

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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.
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;
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;
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;
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:
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.
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.
30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:
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.

- One can see in verse 23 these Athenians these people did not know the true God.
- In verse 25 God gives to all physical life
- In verse 27 says that they should seek the Lord, though God is not very far from every one of us.
- Verse 30 – God commands all men everywhere to repent.

These passages show Jesus came to save the world. Jesus is the Light of the world. Whosoever believes on him shall not abide in darkness.

Allow me to add two other things:

1. Men who are saved are no longer *of* the world, although they are *in* the world:

John 17:11-17:

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

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2. Men who are saved belong to Jesus (see v. 12 above).

Some will say that God predetermines who is saved and that he has given them to Jesus already from the beginning. The New Testament teaches that *believers* are given to Jesus. The New Testament teaches that when we believe, many things occur. We are given eternal life (John 3:15). We are forgiven of our sins (Ephesians 1:7). We are redeemed (Galatians 3:13; 1 Peter 1:18, 19). We are adopted (Romans 8:15; Ephesians 1:5). We are sealed with the Holy Spirit (Ephesians 1:12-14). We are bought with a price (1 Corinthians 6:20; 7:23). And... we are *given* Jesus for security from the Father (John 10:27-30) and given *to* Jesus to be kept (John 17:12).

Because of the many things we receive when we believe, be careful not to assume God predestined us to be saved.

I challenge his fourth statement, *Christ died for all those sinners who down through the ages would be converted through the preaching of the gospel*. We agree this statement is true. But is not this also true: *Christ died for all those sinners who down through the ages were not converted and did not believe the gospel?*

We see this proved by 1 Timothy 4:10: “For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.”

This is my point. However, we know from Dr. Hills’ position of limited atonement that he says Jesus did not die for those not converted – because they are not part of the elect.

Edward Hills uses verse John 17:20, 21, which really says nothing to support his statement. Jesus said, “Neither pray I for these alone, but for them also which shall believe on me through their word....” Praise God he prays for us, but how does one use this as a proof text that “Christ died for all those sinners who down through the ages would be converted through the preaching of the Gospel?”

I would wholeheartedly agree that Jesus prays for all those *which believe* through the ages. I would even say Jesus died for all the world throughout all ages (Matthew 28:20). But I would not say that he died *only* for sinners who would be converted through the ages. Frankly, Edward Hills did not say that specifically, but let us hope he did not mean that. But, knowing how close he gets to saying something that gives the impression, we need to address and clarify the statement.

Did Edward Hills mean that Jesus died only for sinners who are converted? I cannot say what he meant, but I can say his statement could be interpreted as such, especially when one reads the whole chapter.

A Friendly Reminder

To reiterate, the scope of this paper is to address chapter nine and the issues of the atonement. We have no issue with the main subject of the book – which is defending the King James Version. We esteem Dr. Hills for his work in this area. I pray this paper does not diminish Dr. Hills’ work in respect to other things. We are simply challenging his thoughts on his “logic of faith” in respect to salvation. For the reader’s information, I have provided a little background on Dr. Hills.

According to his biography, Dr. Edward Freer Hills (1912-1981) was a respected American Presbyterian scholar.

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This author highly esteems him for his work of textual criticism and his defense of the Byzantine and Received Text, and his defense of the King James Version of the Holy Bible. His wonderful book *The King James Version Defended: A Christian View of the New Testament Manuscripts* is a necessary resource for every Bible student. [And this author is a *Bible-believing Baptist* – not a Presbyterian theologian.]

Dr. Hills graduated summa cum laude at Yale University, and earned a Th.D. from Westminster Theological Seminary, a Th.M. from Columbia Theological Seminary, and a Th.D. in New Testament textual criticism from Harvard University. He was a distinguished Latin and Phi Beta Kappa graduate of Yale University. Dr. Hills is perhaps the greatest 20th century defender of the traditional text.

His credentials make mine look small. My writing work truckles to his. And if the truth of the subject at hand were determined by scholarly achievements alone, I should like to yield. But we must go to a higher Authority to settle the differences – the Lord Jesus himself. We must all humble ourselves to the words of Jesus. He is the Author and Finisher of our faith.

And regardless of the amount of education or degrees one possesses, the issue of limited atonement in Dr. Hills book still needs to be addressed. Chapter nine in his book speaks of his position supporting limited atonement and that the elect is predestined to salvation. Dr. Hills has written a very good book on the King James Version that has been a staple for Bible-believers everywhere. We recommend his book to all who study the subject of manuscripts and translations. This recommendation makes it necessary to clarify to readers of Hills' book the scriptural teaching regarding salvation, because it is contrary to what is written in chapter nine.

So, we need to ask, did Jesus die only for the elect? Or did Jesus die for the whole world, including unbelievers? Did God predestine some the elect to salvation, and at the same time predestine the non-elect to perish? Can only the *predestined elect* be saved, or can *whosoever* be saved?

It is my view that a person does not exegete from the New Testament the doctrine of limited atonement. If one reads the New Testament as it is written, he will see clearly and plainly the doctrine of “whosoever can be saved” throughout. Furthermore, the doctrines of limited atonement and predestination unto salvation cannot agree with *whosoever*. They cannot abide together regardless of how one tries to do it. They are not compatible. The two cannot walk together (Amos 3:3; 2 Corinthians 6:15). So, where did the teaching of limited atonement begin? I believe the doctrine is taught from a theological source, and that not the New Testament.

According to history, the doctrine of *Limited Atonement* is particularly associated with the reformed tradition and is one of the five points of Calvinism. The doctrine states that the death of Jesus Christ is sufficient to atone for the sins of the whole world, but that God's intent is that the atonement work in the elect only, “leading them without fail to salvation.” Accordingly, the doctrine of limited atonement says Christ died for the sins of the elect alone, and no atonement was provided for the reprobate (Canons of Dort. Second Head: Article 8., says: “... it was the will of God that Christ by the blood of the cross, whereby He confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity chosen to salvation and given to Him by the Father;...”).

So, the doctrine teaches that Christ's death is *sufficient* to atone for the whole world, but no atonement was *provided* for the reprobate.

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In contrast, the New Testament teaches that Jesus' death is a propitiation for the whole world, 1 John 2:2: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

We read further of this propitiation in Romans 3:23-26:

23 For all have sinned, and come short of the glory of God;
24 Being justified freely by his grace through the redemption that is in Christ Jesus:
25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

According to the New Testament, Jesus' death and resurrection is the propitiation "for the sins of whole world" – including the reprobate – and we receive "this remission of sins" through "faith in his blood." Those who do not believe, could have been redeemed, but they did not put their faith in Jesus' blood.

John 5:38-40 says:

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
40 And ye will not come to me, that ye might have life.

And why would these people not come to Jesus? See verses 46 and 47:

46 For had ye believed Moses, ye would have believed me: for he wrote of me.
47 But if ye believe not his writings, how shall ye believe my words?

Those to whom Jesus spoke were told to search the scriptures (i.e., the word of God), because the scriptures testify of Jesus. Because they did not believe Moses' writings, they did not believe Jesus' words. But Jesus tells them, "ye will not come to me." It was of their own will that they did not come to Jesus.

Speaking of Jesus' *propitiation*, the word refers to the payment that satisfied the demands of God in respect to the judgment required upon the sinner. "The wages of sin is death" (Romans 6:23) and "without shedding of blood is no remission" of sins (Hebrews 9:22; Romans 3:25). Jesus' death and blood satisfied the demands required by God for the payment of man's sins. Not only is Christ's atoning sacrifice a sufficient payment, it is also an *unlimited overpayment* of what God would ever require. It would be as if we owed someone 100 dollars and Jesus paid to them 25 trillion dollars, just in case we would accrue a little more debt. For this reason, Brother Paul wrote in Romans 5:20: "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound..." This "much more" means "much more exceedingly." In Romans the "*much more*" comes from the Greek word *hyperperisseuó*, which is a variation of *hyperperisseuō*. This is a combination of two excessive words – *hypér*, which means "beyond" and *perisseuō*, "abundantly, exceeding." The "*peri*" in the second word means abundant surplus and above and beyond measure, surpassing the expected measure. So, we learn the grace that Christ provided in his propitiation is an ultra, super, hyper, exceeding, abounding, overflowing payment. And Jesus' propitiation is not just for our sins who believe, but also for the sins of the whole world.

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Calvinism believes justification is limited to those predestined to salvation, completed at the death of Jesus Christ (*The Westminster Confession*, III:6, says that only the “elect” are “effectually called, justified, adopted, sanctified, and saved.”).



In contrast, Arminianism says justification is made possible for all through the death of Jesus Christ, but only completed upon faith in Jesus Christ [“Faith is a condition of justification.” Keith D. Stanglin and Thomas H. McCall, *Jacob Arminius: Theologian of Grace* (Oxford University, 2012), 136].

Note: Bible-believing Baptists are *not* Arminians – they are Bible-believers. Sometimes both Calvinists and Arminians teach doctrines that agree with New Testament. [Even a stopped clock is correct twice a day, and even a blind squirrel finds a nut now and then....] We agree with the Arminian statement above.

So, where do we find the beginnings of *limited atonement*, since it is not found in the New Testament?

The Synod of Dort (also known as the Synod of Dordt or the Synod of Dordrecht) was an international Synod held in Dordrecht in 1618–1619 (Dort was a contemporary English term for the town of Dordrecht), by the Dutch Reformed Church, to settle a divisive controversy initiated by the rise of Arminianism. The first meeting was on November 13, 1618 and the final meeting (the 180th), was on May 29, 1619. Voting representatives from eight foreign Reformed churches were also invited. The synod was convened in 1618 in order to decide a controversy between the followers of Jacobus Arminius (Arminians), and other Calvinists. One of the issues involved had to do with the reason for the limitation of the efficacy of Christ’s satisfaction for sin. Both sides of the controversy agreed that this efficacy was limited to the elect. The disagreement had to do with the grounds for this limitation. For Arminius, the ground was the free choice of people to believe, foreknown by God, with God predestining people based on this foreseen faith. For the opponents of Arminius, whose views are represented in the Canons of Dort, this efficacy was limited based on God’s predestination, without any foreknowledge of human choice. Calvin clearly taught this second view, and it is also the view of Reformed theologians following the Synod of Dort [Muller, Richard A. (2012). *Calvin and the Reformed Tradition* (Ebook ed.). Grand Rapids, MI: Baker Academic. p. 52-53].

One may say the distinction between the two positions are so minor why make an issue of it.

As writers, theologians, and commentators the difference in position may be of little importance; but as preachers of the gospel, soul winners, and evangelists and missionaries, the distinction is of utmost importance. This is because the view the preacher holds will impact and influence his preaching and his outlook and execution of the great commission. And his view will also “trickledown” to the people he ministers to, his church, and those sent out of his church. We need to discard this leaven of Calvinism before it takes over the whole. I say as sweetly and lovingly as possible: ***Jesus is no Calvinist!***

Because we are sealed with the Holy Spirit when we are saved, saved preachers that hold to limited atonement are usually still compelled to preach the gospel to every creature, although it is contrary to the doctrine of limited atonement. They realize as did preachers of old of the same mind, that I may believe one thing, but I am going to preach as though I believed differently. My speech, they say, will not reveal my thoughts. They believe one way, but they do not want to ignore the direct commandments of our Savior. So, they preach salvation to the lost. To me, the preaching of the gospel is always a good thing, regardless of the motivation (read Philippians 1:15-18), and in this preaching I rejoice. However, it is not the will of

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God that men obey the commandments of Christ with a conscience that believes differently (1 Timothy 1:5).

Please note the disconnections with those who hold to limited atonement:

1. Jesus commanded to preach the gospel to *every creature* (Mark 16:15), but limited atonement teaches not every creature can be saved.
2. Jesus said *whosoever* believes shall be saved (John 3:16; Romans 10:13), but limited atonement teaches only the elect can believe and be saved.
3. Jesus said to some, “And ye will not come to me, that ye might have life” (John 5:40), but limited atonement teaches the predestined lost cannot believe and cannot come to Christ.
4. Jesus said to “compel them to come in” (Luke 14:23), but limited atonement teaches those who are predestined to be saved will be eventually come in.
5. The servant of the Lord said, “yet there is room” (Luke 14:22), but limited atonement teaches there are a predetermined number of believers, and one needs a reservation.
6. Jesus said there were those who were bidden who made excuse (Luke 14:17, 18), but limited atonement teaches they could not have come regardless of whether they were bidden – that Jesus bids those to come who *cannot* come.
7. Jesus said whosoever believes shall be saved (John 3:16), limited atonement says men have no choice. They must be part of the elect to be saved, and of they are the elect they will be saved.
8. The apostle Peter said God is not willing that any should perish (2 Peter 3:9), but limited atonement teaches God predetermined a select group (the elect) to be saved, and he predetermined a select group to be damned (the non-elect).
9. The apostle Paul said God will have all men to be saved, and to come to the knowledge of the truth (1 Timothy 2:4-6), but limited atonement teaches God predestined only some to be saved. So, God *wills* all men to be saved, but he only *chose* certain men to be saved.
10. The apostle Paul said Jesus Christ gave himself a ransom for all (1 Timothy 2:6), but limited atonement teaches Christ died only for the elect.
11. Paul preached that God commands all men everywhere to repent (Acts 17:30); but limited atonement teaches only the elect can obey the command. So, God commands all men to do that which all men cannot do.
12. Jesus said, “And I, if I be lifted up from the earth, will draw all men unto me (John 12:32); but limited atonement says only the elect will be drawn to Jesus.

And the list could go on and on. The point is that preachers of the gospel should have a conscience aligned with the New Testament. Many who embrace the doctrine of limited atonement preach a “*whosoever*” *gospel*, but deep down, do they really believe it? Do they really believe that God *without fail* will lead the elect to salvation, or do they have a burden for souls and rejoice over every sinner that repents?

And why operate with such a conflict? Is the doctrine of limited atonement so precious to them that embrace it that it is beyond correction in their lives? Why are they so *unwilling* to give up limited atonement when *in practice* it has no value? *In practice* the doctrine of limited atonement hinders the gospel. Do they consider themselves *predestined* to believe in limited atonement, so they have no choice, and *cannot* change? Are they allowing money or the esteem of men to be a factor?

In contrast, when one accepts the New Testament teaching of *whosoever* can be saved, it compels the preacher to be more diligent to reach souls for Christ. The preacher realizes that some may go to hell who otherwise could be reached, if he fails to give them the gospel. He realizes the blood of these men will be on his hands if he does not preach the gospel (1 Corinthians 9:6; Acts 20:26)

Unlimited atonement drives men and churches towards world missions, towards evangelism, towards reaching the lost as early as possible. For the understanding is, souls are perishing, and we have the solution – the gospel of Jesus Christ. We do not want to waste time – for now is the day of salvation (2 Corinthians 6:2). We make plans, support programs and send preachers into the world to preach the gospel to rescue the perishing.

Instead of trying to determine whether a man is part of *the elect unto salvation*, we ought to determine whether he is a *whosoever*.

Instead of asking a man if he is predestined to salvation, we ought to ask him if he is a *whosoever*.

As my second pastor, Jimmy Gid Tharpe of Baptist Tabernacle, said, “*Everything we do in the ministry should have as its main objective the redemption of souls.*”

Whatever the church ministry, whatever the church effort, whatever the church expense; the reason for doing what we do is lift up Jesus so souls will be saved.

If limited atonement were true (and it is not), would not God “will” his *elect* to be saved as early in life as possible? Is it God’s will that his people live in sin for twenty, thirty, or even forty years, then they get saved? Are death-bed conversions the predetermined will of God? Does God ordain that some men ruin their own lives and the lives of their families because of sin, and then get saved; while others are be *preordained* to be saved at an early age and serve God in their youth? Is it God’s *preordained will* to save *some* aborted fetuses and *some* children who die early, and, at the same time damn to hell *other* fetuses and *other* young children who die early? Are the *elect babies* that die, elect because they die early, or do they die early because they are the elect? Do we say it is God’s will that some of the elect die early, and some of the elect die late; but none of the elect can die until they believe? Do we say that God predetermined some babies to heaven regardless of whether or not they believe; or does a man have to know he is of the elect before he can believe; and, therefore, all babies are lost?

If God predetermines who are the elect, why even have them believe? Why not just make them “born as Christians” as some Catholics believe? Should not the *elect* should just know they are the elect, since God chose them? Why do they have to be told? Why do the elect need a preacher at all?

And why would God have us *waste time* in evangelism when he could just put a mark on the elect and we could better use our time in theological discussions explaining to the elect as to how special they are?

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And why put so much effort and expense into starting churches – can we not just wait and let them start themselves?

If I believe all those who are predestined to be saved will be saved, why would I not just sit back and allow God to save his elect? If I believe God will “*lead them to salvation without fail*,” then I can hold a careless, apathetic, casual, and unconcerned attitude towards the lost. Why should I witness? Why should I do the *uncomfortable* work of evangelism and of preaching the gospel, especially when I know it brings persecution and rejection? Would not my time be better used among those who believe the same way as I do – spending our time enjoying the fellowship of the elect saints?

But why is this not usually the case among those who hold to limited atonement? I know the answer: It is because the New Testament is so clear that God *commands* us to preach the gospel to every creature (Mark 16:15). It is because we see Jesus mourning over Jerusalem (Luke 13:34). We see Jesus was moved with compassion (Matthew 9:36). We see the love of Christ constrained Paul (2 Corinthians 5:14). We see the apostles dying martyrs for the cause of Christ.

But all should understand that God *does not* command that which is contrary to his will. He wills that all people repent and that no one perish (2 Peter 3:9) – and he commands all men everywhere to repent (Acts 17:30). He wills that *whosoever* shall call upon the name of the Lord shall be saved (Romans 10:13), and he commands his preachers to preach the gospel to every creature (Mark 16:15).

God determined that faith “cometh by hearing” the word of God (Romans 10:17). But God also says they have not all obeyed the gospel (v. 16).

So, we will find that some people believe, and some believe not (Acts 28:24). But the choice to believe or not to believe is determined by each individual, not predetermined by God.

So, we have God’s will, God’s program, the *whosoever’s* choice, and the preachers’ responsibility.

Accordingly, I understand why Paul said, “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:” (2 Corinthians 5:14).

Some may think the doctrine of limited atonement insulates God from the appearance that people who are lost would have as an excuse that they were never reached with the gospel.

But God is faithful. He reveals himself to everyone through his creation (Romans 1:18-23). He reveals himself to everyone in the consciences of men (Romans 2:15). He reveals himself in the word of God (Romans 3:1-3; John 5:39; 2 Timothy 3:15). And he has revealed himself in the person of Jesus Christ (Romans 4:23-25). The lost *are* without excuse (Romans 2:20).

Additionally, *unlimited* atonement shows the goodness of God in that he is not willing that any should perish (2 Peter 3:9). Although “all have sinned” (Romans 3:23), “whosoever” shall call upon the name of the Lord shall be saved (Romans 10:13). It is the *goodness of God* that leads men to repentance (read Romans 2:4-11 as this passage does not fit with the doctrine of limited atonement).

And how good is God? Read John 3:16.

To me, if God created vessels predetermined for destruction who *cannot* change, then this gives the lost an excuse for their bad behavior. (Note: we are all vessels fit for destruction when lost, but when we receive

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Jesus Christ as Savior, we can become vessels unto honor – read Romans 9:21-23; 2 Timothy 2:20, 21; 1 Thessalonians 4:4 – all the same author).

Scripturally speaking, there can be no reconciling of the doctrine of *limited atonement* with *whosoever*. It must be one or the other. They do not agree. If someone were to contend that the *whosoever* applies to the *whosoever of the elect*, we find that this understanding is not compatible with the word of God.

Read these passages with the contention that the *whosoever* is referring to the *whosoever of the elect*, and see that this contention cannot be true [Editor's note: I added the phrase in brackets below to show the folly of adding to the word of God. In truth, I do not feel comfortable doing this, but I am allowing it to show how wrong it would be to add to the word of God. Please understand.]:

Matthew 5:31: "But I say unto you, That whosoever [*of the elect that*] looketh on a woman to lust after her hath committed adultery with her already in his heart." Does this mean the that words of Jesus do not apply to the non-elect?

Mark 10:15: "Verily I say unto you, Whosoever [*of the elect that*] shall not receive the kingdom of God as a little child, he shall not enter therein." So Jesus says some of the elect do not enter the kingdom of God?

Luke 9:5: "And whosoever [*of the elect that*] will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them." So, do some of the elect not receive the messengers of Jesus Christ?

Luke 20:18: "Whosoever [*of the elect that*] shall fall upon that stone shall be broken; but on whomsoever [*of the elect*] it shall fall, it will grind him to powder." Is Jesus saying some of the elect will be ground to powder?

John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever [*of the elect that*] believeth in him should not perish, but have everlasting life." What about the whosoever of the elect that do not believe? Are they damned?

John 8:34: "Jesus answered them, Verily, verily, I say unto you, Whosoever [*of the elect that*] committeth sin is the servant of sin." Is Jesus saying the non-elect are not servants of sin?

John 11:26: "And whosoever [*of the elect that*] liveth and believeth in me shall never die. Believest thou this?" Is Jesus saying the elect who do not believe shall die?

John 12:46: "I am come a light into the world, that whosoever [*of the elect that*] believeth on me should not abide in darkness. Are we to understand the elect who do not believe abide in darkness?

The examples could go on and on. But in the end, shall we believe the Bible, or shall we leave it to Calvinistic doctors to tell us which verses mean "whosoever of the elect"? I contend that *God says what he means, and he means what he says*.

We shall proceed further with the review of chapter nine.

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In section **(b) The Gospel Is a Command that Must Be Obeyed**, Edward Hills writes: “We must believe the message of the Gospel that Christ died for sinners, but we cannot really do so until we apply this message to ourselves and believe in Jesus personally.”

On the surface this statement seems harmless, but upon further examination the statement is shown to be questionable.

We have no issue with the gospel being a commandment to be obeyed. Not only is this stated as such in the New Testament (Romans 2:8; 10:16; 2 Thessalonians 1:8; 1 Peter 4:17); but we are also commanded to believe (1 John 3:23; Mark 1:15; John 14:1).

This verse is noteworthy. Jesus said:

John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

In this verse we see it is God’s will that everyone who sees Jesus and believes on him may have everlasting life. It is our responsibility as gospel preachers to *show* Jesus to everyone so they *can* believe and have everlasting life.

But Jesus said in verse 36: “But I said unto you, That ye also have seen me, and believe not.”

Jesus says it is God’s will that *every one* who sees Jesus and believes on him may have everlasting life, and then there were some there, Jesus says, that have seen him and believe not. Those who saw Jesus and still did not believe went contrary to God’s will.

So, not all who see Jesus will believe. These two verses should be sufficient to convince any who hold to the *predestination of the elect to be saved* and *limited atonement* to change their minds.

In Matthew 21:28-32 Jesus gives a parable of the man with two sons who told them to work in his vineyard. One said, “I will not,” but repented and went. The second son said, “I go, sir,” and went not.

Jesus then asks the question, “Whether of them twain did the will of his father?” When they answer, “The first”; Jesus says, “Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.” Read also Matthew 7:21.

Jesus shows us some *know* the will of Father and even *say* they will do the will of the Father, but they do not *do* the will of the Father.

In Mark 3:35, Jesus says, “For whosoever shall do the will of God, the same is my brother, and my sister, and mother.” See also Matthew 12:50.

It is not enough to *know* the will of the Father; one must *do* the will of the Father.

In John 7:16, 17, Jesus says:

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.

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Notice Jesus says, “If any man will do his will.”

Read in the end of Acts 28 (24-28) what Luke recorded:

24 And some believed the things which were spoken, and some believed not.
25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,
26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:
27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.
28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

Read verse 27 again – the people closed their eyes and ears lest they should be converted, and God heal them.

And if someone uses Romans chapter 9 to show God chooses who gets saved and who is damned, read the chapter to the last verse 33, which says, “... whosoever believeth on him shall not be ashamed.” [Editor’s note: In this chapter of Romans Paul is showing God’s freewill to include Gentiles in the promise of salvation by grace through faith. This is not a proof text that God predestines individually who will be saved.]

God works in us to both to will and to do of his good pleasure (Philippians 2:13); but we need to allow God to will and to work in us individually. Stephen’s reproach toward the religious leaders in Acts 7:51, “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.”

These people resisted the Holy Ghost. In fact, the whole New Testament shows us the will of God. The New Testament also shows us men do not do the will of God (1 Peter 4:2). But we find Jesus who in *everything* did the will of God (John 5:30; 8:29).

The issue with Edward Hills’ statement is that he is saying a person *cannot* believe that Jesus died universally and generally for sinners if that person does not *first* personally receive and believe in Jesus. Another way to say this is, unless you are truly saved first you cannot believe Jesus died for sinners.

Now, I expect a lot of people will take issue with this statement. But in the end, we must go to the New Testament to see if this is true.

There is my personal testimony – and that of millions – who would say we were exposed to the gospel and believed it with head knowledge, but we did not actually get saved until we believed the gospel with the heart and received Jesus Christ personally.

In John 12:42, John writes: “Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue....” Unless one shall “confess with thy mouth the Lord Jesus” (Romans 10:9), he is not saved. To what extent did these rulers

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believe? Maybe some confessed privately? Possibly, they believed unto salvation after the resurrection. Regardless, John said they believed.

There is a difference from what a theologian who strains gnats in an office sees and what a soul-winner sees who is reaching souls for Christ and seeing many people converted. How many *church members* have gotten saved after living a time pretending? How many pastors, pastors' wives, church leaders, and others; come forward in an old-fashioned revival meeting when the Holy Ghost was moving, convincing men of sin, being convicted of their own consciences, and truly get saved? How many testimonies have we heard from saved, born-again people who admitted they understood and accepted the gospel as true, but they never had peace until they really got saved? Deep down they knew they were lost though they believed in their heads. How many people have been baptized in their unregenerate state even though they confessed faith in Jesus Christ? How many preachers' kids were baptized based on their testimony that they believed, but never truly were saved until afterwards?

How many men and women through the last 2,000 years have led congregations of all sorts preaching and taught the things of God but were never truly saved themselves? How many Catholic, Episcopal, Lutheran, Methodist, Presbyterian, and Baptist ministers have served churches in an unregenerate state? How many religious services are held around the world where Jesus' sacrifice is put forth, but the buildings are full of people who are lost because they lack that personal relationship with Jesus Christ? How many people were raised in religious schools who were still lost after graduation, only later in life to accept Christ's gospel personally? Can anyone say that these people could not have believed Jesus died for sinners?

How many lost people do you know personally who give testimony that they believe but they do not show a changed life?

To say one cannot believe Jesus died for sinners before truly being saved is incorrect. But our personal testimony and the testimonies of millions only go so far. It is not authoritative. We must go to the New Testament. So, we shall search the scriptures.

First, notice the case of Judas Iscariot. We know he betrayed Jesus and that he is called the son of perdition (John 17:12). But can one say he did not believe Jesus would die for sinners? He followed Jesus during his earthly ministry and heard the teaching of Jesus. We can assume he knew what he was supposed to say when Jesus sent him forth to preach with the other disciples (read Matthew chapter 10). Can we say Judas did not hear Jesus and understand when we read Mathew 20:17-19?

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

And the list can go on and on (Mark 3:14; 4:10; etc.)

He who sat at the last supper and to whom Jesus gave the sop (John 13:26), can one say he did not believe Jesus was who he said he was and what his mission was? We know Judas Iscariot was lost, but can we say he did not believe the words of Jesus?

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Then notice Simon the sorcerer in Acts 8. Luke records in verse 13: “Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.” But we know he was not truly saved. Read verses 21-23:

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.
22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

What was Simon’s problem? He believed, but his heart was not right in the sight of God.

We are reminded of Romans 10:8-11:

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;
9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

There is a difference between head knowledge and believing with the heart. Many believe with their heads but miss heaven by eighteen inches. For one must believe with the heart to be saved.

James 2:19: Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

We see again in Matthew 7:21-23:

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.

Here we find certain people who are lost calling Jesus Lord, who say they prophesied in Jesus’ name. Can we say none of these believed Jesus died for sinners, at least from a factual point of view?

And how does one reconcile the parable of the sower as preached and explained by our Lord in Matthew 13? The seed fell upon four types of hearts but only one truly believed to the bearing of fruit. But can one say the one that received the word with joy but allowed the cares of the world to choke the word did not believe, at least from a factual basis?

Why did Paul tell the Corinthians, “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” (2 Corinthians 13:5.) Was it not because some in that church who professed faith in Christ really were not saved?

I believe we have made our point. People *can* believe the message of the gospel without applying this message to themselves personally. Dr. Hills got it wrong.

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But you would say, why the big fuss over something so small? This is not that important.

Well, as we proceed further to examine Edward Hills' *logic of faith*, we will see this is important.

As we examine section **(c) The Gospel Is an Assurance that Comforts and Sustains**, Edward Hills seemingly reverses what he said in (b). Notice how he starts: "We are saved, first, by believing the message of the Gospel that Jesus died for sinners and, second, by applying this message to ourselves so that we repent and believe that Jesus died for us personally upon the cross."

Whether the contradiction is a typo or just plain confusion on the part of Dr. Hills, we shall not try to discern. But we shall still examine his statement. Whether one must believe personally before he can believe generally, or whether one must believe generally before he can believe personally are both equally non-scriptural. We looked at the first statement in (b), that one must believe personally before he can believe generally. Now, we look at the statement in (c), that one must believe generally before he can believe personally.

Some would say the statement sounds logical.

But we shall not let this statement go so easily. Is one truly saved by believing something generally and then making it personal? I do not find this is scripture. One is saved by simply believing the gospel, receiving Jesus personally (John 1:12). In fact, one of the greatest soul-winners in the New Testament wrote this in Romans 10:9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Notice Paul makes no mention of first believing any *general* statement. The reader will also notice Paul uses "thy," "thine," and "thou"; which are singular pronouns. He is writing so the individual understands.

Paul and Silas also answered the Philippian Jailor when he asked, "Sirs, what must I do to be saved?" with this simple statement: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Notice the use of the singular pronoun "thou."

Philip answered the Ethiopian's question: "See, here is water; what doth hinder me to be baptized?" thusly: "If thou believest with all thine heart, thou mayest." "And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8:36, 37). Notice the use of the singular pronoun "thou."

And we see our Savior Jesus when ministering to the Samaritan woman, said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." (John 4:10.)

Without using any "logic of faith," these Spirit-filled preachers of the gospel led many men and women to a saving faith in Jesus Christ. We see how they accomplished the task: they immediately made the gospel personal and expected the hearer would believe the gospel by making a confession of his faith.

I am not opposed to informing men that Jesus died for sinners *generally*, but the important thing is that people believe Jesus died for them personally.

Notice Paul's wording in 1 Corinthians 15:1-4 and how he makes faith personal:

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- 1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
- 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
- 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;
- 4 And that he was buried, and that he rose again the third day according to the scriptures:

The gospel of Jesus Christ is a *whosoever* gospel. And when we preach it to whosoever, we invite each person to personally receive Jesus Christ.

Having led more than a few people to saving faith in my thirty-five years of ministry (by God's grace), I cannot remember (not that I have not) explaining to people first that Jesus died for all sinners before giving them the gospel. I make the gospel personal. I explain to them that Jesus indeed died for their sins (which is always true if you understand *whosoever* – but those who believe in limited atonement could not say this to a lost person) and then I explain that they must receive this forgiveness by believing that Jesus Christ died for their sins, was buried, and that he rose again the third day, and that they must confess what they believe in their heart. This is how one receives Jesus Christ personally. This is what the scriptures require. I then explain Romans 10:9, 10. When baptizing converts, part of the questioning I use is, "Do you believe that Jesus Christ died for your sins according to the scriptures...."

The truth that Jesus died for the sins of the world, or that Jesus died for all sinners, (and he did) usually is not in the forefront of my presentation of the gospel or when leading people to salvation. I use John 3:16 and explain they are a *whosoever*. I explain heaven and hell. I may explain faith and not works. I may explain a person is saved by grace through faith, and not a prayer. But I do not necessarily explain Jesus died for the sins of the world, though it would not be wrong to do so.

From a general preaching point of view, when preaching to a congregation, I have used both general and personal language. Brethren, it is not wrong to preach Jesus died for the sins *of the world*. Neither is it wrong to preach Jesus died for *your* sins. We should do both. I rejoice when I hear that message of hope. But one still has to believe the gospel personally to be saved.

Only God and Dr. Hills know what he was thinking when he wrote the statement, "We are saved, first, by believing the message of the Gospel that Jesus died for sinners and, second, by applying this message to ourselves so that we repent and believe that Jesus died for us personally upon the cross."

We are not saved with the wisdom of men. I do not find the word *logic* in the whole bible. I cannot say anyone is saved by any *logic of faith*. But I do read this:

1 Corinthians 1:21: "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."

1 Corinthians 2:4, 5: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God."

We should preach the gospel clearly and personally to every creature (whosoever) and let God do the work.

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Paul wrote in Romans 1:16: “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

But I imagine if one believes that “only the elect can be saved,” that he would be going against his own logic to inform every person he ministers to that, “Jesus died for your sins,” or ask, “Do you believe Jesus died for your sins?” This is because such person *does not* believe Jesus died for *whosoever*. These Calvinists must first discern whether the man is part of the “predestined elect to be saved.” So, by asking the general question, “Do you believe Jesus died for sinners?” they can base their next question on the person’s answer. If the person says, yes; then he is part of the *elect* and he can be led to the Lord. If the person says, no; they are part of the *non-elect*, and there is no point in trying to lead them to saving faith. I suppose Calvinists just walk away at that point.

But what do they do if a person answers *yes* to the first, and *no* to the second? Is he one of the elect but he does not know it yet? Maybe he is just half-elect? Maybe he is a *delayed* elect? Maybe he is a non-elect liar?

Actually, I had a similar experience in the late 1980’s when ministering in Mexico (by God’s grace). I was in a plaza having my shoes shined and witnessing to the man next to me. I gave him the gospel and asked him if he believed Jesus died for his sins (personally). The man would not admit that, but kept repeating, I believe Jesus died for the sins of the world. I tried to explain repeatedly that he had to accept the gospel personally in order to be saved, which as far as I know he did not. But he was very convincing that he believed Jesus died for the sins of the whole world, for that was his answer over and over again. But I could not get him to the point where he confessed that he believed Jesus died for him personally. It was a strange exchange, and I still remember it. I hope he eventually got saved because it would be a fearful thing to carry those words to the judgment.

We read next in point (c) of Edward Hills’ work: “But there is also a third requirement. We must persevere, we must abide in Christ.”

The word persevere is found one place in scripture, and that in Ephesians 6:18. I do see this verse as related to the doctrine as Edward Hills uses the word.

We are agreed that if a man is truly saved, he has eternal life and shall never perish (John 3:16). If any man be in Christ, he is a new creature (2 Corinthians 5:15). James said faith without works is dead (James 2:20, 26). We persevere because God is faithful. We cannot lose our salvation – thank God! But if it *were* possible to lose our salvation, we all would have lost it by now.

From what I have read, Calvinists do believe in the security of the believer – that a man cannot lose his salvation if he genuinely is saved. However, this security we have in Christ is not dependent upon whether *we* as believers persevere, but rather, we believers *shall* persevere because God is faithful. Our security depends on God’s promise, not our faithfulness – see 2 Timothy 1:12; 4:8; John 3:16; 10:28.

What I challenge is the second paragraph: “The Gospel gives us the assurance which we need to comfort us and calm our fears. In the Gospel Jesus teaches us that the sinners for whom He died were given unto Him by God the Father in the eternal Covenant of Grace before the foundation of the world.”

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Allow me to emphasize this portion: “In the Gospel Jesus teaches us that the sinners for whom He died were given unto Him by God the Father *in the eternal Covenant of Grace before the foundation of the world.*”

Is this true? In the gospel, does Jesus teach this covenant? It does not. We showed the definition of the gospel in 1 Corinthians 15, and it has no such wording of this eternal covenant. The passage Edward Hills uses to support this claim is John 6:37-39. Here is the passage, see if you can find it:

John 6:37-39

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

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

[Author’s comment: We all need to make sure when we cite a verse that it supports our statement. Too many times people add irrelevant citations and the readers do not read what is cited, but they accept the statement as true because the author referenced a verse. If a writer thinks just citing *any* verse is sufficient to prove his point, knowing it does not apply, he should heed the warning in Proverbs 30:5, 6. We all need to be diligent to make sure we do not add to or take away from God’s word.]

I have read the passage Edward Hills cites a few times. I cannot find in John 6:37-39 any teaching in respect to “the eternal Covenant of Grace before the foundation of the world.” Some may see it, and say I am blind, but I do have the Holy Spirit.

If Edward Hills presents the phrase of Jesus, “All that the Father giveth me shall come to me” as the *eternal Covenant of Grace before the foundation of the world*,” I say he is reading too much into the verse. The statement is not true just because he says it. We shall do further study to understand what Jesus was referring to when he said, “All that the Father giveth me shall come unto me.”

A Study on John 6:37 – “All that the Father giveth me shall come unto me.”

First, I think of John 3:35, 36:

35 The Father loveth the Son, and hath given all things into his hand.

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

Here, our Savior says the Father has given *all things* into his hands. He further says that he that believeth on the Son has everlasting life. We are close to concluding those who believe are the ones given to Christ.

In John 6:40 – the verse after what Dr. Hills’ cited – Jesus says, “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”

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In John 6:44 – five verses after what Dr. Hills’ cited – Jesus says: “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”

We see in v. 44 that the Father draws men and they come to Christ. We understand it is through the gospel that God draws men to Christ. We see in v. 37 that the ones God gives to Jesus will come to Jesus, and he will not cast them out. This shows us the ones who are saved will come to Jesus – salvation. We see in v. 39 that all that the Father gives to Jesus he will not lose but raise him up in the last day. This shows our salvation is secure in Jesus Christ.

We agree this is what the scriptures say. But is this passage in John 6:37 teaching the predestination of the elect? This passage teaches no such thing. Jesus said in John 12:32, 33: “And I, if I be lifted up from the earth, will draw all men unto me. 33 This he said, signifying what death he should die.”

We must conclude that “All that the Father giveth me shall come to me” is God drawing believers to Christ through their faith in the gospel. Those who believe come to Jesus. And the Father is not willing that any should perish (2 Peter 3:9).

We can say, now, that those whom God gives to Jesus come to Jesus; and also, that those who come to Jesus were given to Jesus of the Father.

So how does God give men to Jesus? The Father draws them (v. 44): “No man can come to me, except the Father which hath sent me draw him....” How does God draw men to Christ? Through the gospel: “And I, if I be lifted up from the earth, will draw all men unto me” (John 12:32).

One can see there is no *eternal Covenant of Grace before the foundation of the world* found in John 6.

It was God’s will that Jesus be lifted up on the cross (Luke 22:42; John 3:14; 10:18). It is by the crucifixion that Jesus is lifted up and it is by his crucifixion that he draws all men to himself (John 12:33). We preach the gospel – which includes Christ’s death – thereby lifting him up, so all men are drawn unto him. Those who believe are saved. Those who believe not are condemned already.

And we should understand the beauty of this work. If we lift up Jesus *all men* will be drawn to him. We have this promise. Jesus did the hard work – dying on the cross; we do the easy work – preaching the gospel. Men may pretend not to care or notice when we preach the gospel, but they are drawn to Jesus when they hear. Jesus is the Light of the world (John 1:9; 8:12); Jesus is the Creator of the world (John 1:1-3); and Jesus is the Savior of the world (John 4:41). When we lift Jesus up, men are drawn to him.

The Father gives men to Jesus Christ when they receive him (John 1:12). It is not some predestined elect group that God has chosen. Do not read that into the text. It is not there. Be careful of speculation and imagination. We should only go with “thus saith the Lord.”

And to further prove God gives men to Christ who believe the gospel, we shall further examine the context. Note John 6:45, for here Jesus defines what he said in the previous verse 44:

“It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.”

Jesus quotes Isaiah 54:13: “And all thy children shall be taught of the LORD....” Jesus worded the verse as, “... they shall all be taught of God.” Every man that has heard (God’s word) and has learned (the truth

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about Jesus) comes to Jesus. Two verses later Jesus said,” Verily, verily, I say unto you, He that believeth on me hath everlasting life.” (John 6:47.)

All are taught of God by the gospel. Every man who has heard and learned of the Father, comes to Jesus. I have no problem with this statement. God teaches us many things. But do all learn?

What does *learning* mean? How does one learn? How does God teach men?

First, God teaches all men through his creation:

Consider Psalm 19:1-3:

- 1 The heavens declare the glory of God; and the firmament sheweth his handywork.
- 2 Day unto day uttereth speech, and night unto night sheweth knowledge.
- 3 There is no speech nor language, where their voice is not heard.

God also teaches men through the scriptures (Romans 15:4): “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”

See also 2 Timothy 3:14, 15: “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 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.”

But some do not learn: They are “Ever learning, and never able to come to the knowledge of the truth” (2 Timothy 3:7).

God teaches men in a certain order – first through precepts (commandments), then line upon line, then here a little there a little. Note this passage in Isaiah 28:8, 9:

- 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.
- 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

God’s method of teaching (and our way of learning the things of God) is to learn the precepts first. Therefore we learn what God *commanded* in the New Testament *first* so that we understand the truth about who can be saved.

We must base our understanding of that which is written *line upon line*, and *here a little, there a little* by first learning the precepts. Before a person can really understand the scriptures he must first be obedient to Jesus’ commandments. That is why the precepts come before the “line upon line.” Here are a few precepts we must learn first:

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

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.

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John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Romans 16:25, 25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Matthew 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

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.

When one learns the precepts first, he will then understand the word as he reads line upon line (textual study). And until he reads line upon line at least twice, he is not able to learn here a little and there a little (topical study).

Then God teaches through Jesus Christ. Jesus taught with authority (Matthew 7:29). Jesus further said, "... My doctrine is not mine, but his that sent me." (John 7:16.) But some do not have ears to hear, and some do: "He that hath ears to hear, let him hear" (Matthew 11:15). Those who have ears to hear, learn and believe on Jesus Christ.

Proverbs 2:1-6 says in respect to commandments:

- 1 My son, if thou wilt receive my words, and hide my commandments with thee;
- 2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;
- 3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;
- 4 If thou seekest her as silver, and searchest for her as for hid treasures;
- 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.
- 6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

The we find that Jesus Christ is our wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Was this not the case with Cornelius? Peter says in Acts 10:34-43:

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

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36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Notice a few things in Peter's message:

- God is no respecter of persons
- God accepts people that fear him and work righteousness
- Jesus Christ is Lord of all
- That word was preached (i.e., the gospel) throughout all Judea
- That Jesus is anointed of God
- That Peter and others are witnesses
- That Jesus was crucified, and that he arose from the dead the third day (This is the gospel)
- And that through his name whosoever believes in him shall have remission of sins

Upon hearing this, immediately Cornelius and his group receive the gospel and are saved, because we read in verse 44: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."

The event with Cornelius and Peter show us plainly what Paul wrote in Romans 10:17: "*So then faith cometh by hearing, and hearing by the word of God.*"

Thanks God Peter did not take the position that only the *predestined elect* can be saved. Peter just preaches the death, burial, and resurrection of Jesus Christ, and that "through his name whosoever believeth in him shall have remission of sins" – a *whosoever* gospel – and these Italian brethren get saved. Not only did Peter understand whosoever can be saved, but he was obviously not a Calvinist because he start of his message saying, "Of a truth I perceive that God is no respecter of persons...."

God draws men to Christ by the crucifixion, and God leads those who hear his word and learn to Christ, so they can believe. This is not complicated. Jesus said in Matthew 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." This is an open invitation to all that labor and are heavy laden. Some will hear and learn, some will not.

Is this not what Jesus said, when he said, in John 6:37-40 and 44-47

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

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38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

What I **do not** see in the passage is that, *"In the Gospel Jesus teaches us that the sinners for whom He died were given unto Him by God the Father in the eternal Covenant of Grace before the foundation of the world."*

To better understand the beginning of John 6:37, let us consider some other passages. We use Matthew 11:27 because it aligns with John 6:37:

Matthew 11

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Notice from Matthew 11, that Jesus says that Tyre, Sidon, and Sodom *would have repented* if the mighty works of Jesus were done there. This shows me they would have (and therefore could have) repented, but they did not receive that witness that was given to Chorazin, Bethsaida, and Capernaum.

Furthermore, it will be more tolerable in the day of judgment for these three cities *because* they did not have these mighty works shown to them. The cities of Chorazin, Bethsaida, and Capernaum will have a *less* tolerable judgment because Jesus did mighty works there and they still did not believe.

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Then Jesus thanked the Father because he hid these things from the wise and prudent, and revealed them unto babes. It is not wrong to be wise and prudent, but we must receive the things of God as children. Mark 10:15: “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.” This manner of revealing things to babes is good in God’s sight.

These “babes” in context were the disciples – see Luke 10:21-24. See also Matthew 16:17. We need to be humble if we are to learn from God.

Jesus then says in Matthew 11:27, “All things are delivered unto me of my Father.” We readily accept this. Furthermore, Jesus said, “neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”

So, we also conclude that Jesus must reveal the Father to every man if they are to know the Father. The question is, how do men get to know the Father. They must come by Jesus Christ. For this we read John 14:6: Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

These who come to the Father are given to Jesus (John 6:37), and Jesus is given to them (John 10:29). The next question is how do men know the Father by coming by Jesus Christ? Is it through the *eternal Covenant of Grace before the foundation of the world*? I do not read that. Instead, I read, “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” (John 1:18.)

But let us search in the scriptures for this *eternal Covenant of Grace before the foundation of the world* and see if we can find it....

... I did not find it. But I found some other things that will be helpful.

I read that those who come to the Father must go through the Mediator – “For there is one God, and one mediator between God and men, the man Christ Jesus;” (1 Timothy 2:5).

I read that Jesus is the mediator of the new covenant: “And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” (Hebrews 12:24.) This new covenant is not the one of which Dr. Hills writes. This new covenant has the blood of Jesus Christ. Because Jesus shed his blood on Golgotha, he is the Mediator of this new covenant.

Matthew 26:28: For this is my blood of the new testament, which is shed for many for the remission of sins.

Through this blood of the everlasting covenant God makes us perfect in every good work. Note Hebrews 13:20, 21:

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

In respect to the blood of Christ, we read in Romans 3:23-26:

23 For all have sinned, and come short of the glory of God;
24 Being justified freely by his grace through the redemption that is in Christ Jesus:

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25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

[I shall speak more in respect to the propitiation later in this paper.]

I read that those who are saved can come boldly to the throne of grace: “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” (Hebrews 4:16)

I read in Ephesians 2:17, 18 that Jesus came and preached peace, and through Jesus we have access unto the Father:

17 And came and preached peace to you which were afar off, and to them that were nigh.
18 For through him we both have access by one Spirit unto the Father.

We who preach the gospel give people the choice as to whether they receive Christ or not. They either believe the gospel or they do not. We are ambassadors for Christ, in a sense. This verse should help us, for it is what Jesus told his disciples when he sent them out to preach in Matthew 10:40:

“He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.”

People receive the Father by receiving Jesus Christ. People receive Christ by receiving the message we bring them.

And woe unto those who hear the gospel and do not obey. Paul wrote in Hebrews 2:1-4:

1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.
2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;
3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;
4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

This passage shows us that people who neglect so great salvation will receive just recompence. Granted, Paul is writing to Hebrews, who had a history with God; but there is still a lesson here (2 Timothy 3:16). Obviously, this passage of scripture cannot be true if one says God predestined the elect to be saved. If God predestined some to be lost, there could be no “if” in respect to neglecting so great salvation.

I did try to find some teaching on the statement, “*In the Gospel Jesus teaches us that the sinners for whom He died were given unto Him by God the Father in the eternal Covenant of Grace before the foundation of the world.*” But I could not.

I did read in Matthew 25:34 that *the kingdom* is prepared from the foundation of the world: “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:” The preparation of the kingdom is based on the foreknowledge of God, because God knows *who* will be saved – not that he has predestined them to be saved. Jesus, speaking to

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his disciples, says, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” (Luke 12:22, 32). Disciples are those who believe and are baptized and are following Christ.

But I cannot find in the New Testament this “eternal Covenant of Grace before the foundation of the world.”

But we should also look at the will of God. Note this passage in Matthew 18:10-14:

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Compare verse 14 above with 2 Peter 3:9: “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”

A similar passage to Matthew 18 is found in Luke 15 where Jesus speaks of the lost sheep and the lost coin. Note verses 7 and 10: “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. 10: “Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

It is not the will of God that any should perish. There is joy in heaven over one sinner who repents.

Jesus came to save that which was lost (v. 11). Luke 19:10 says, “For the Son of man is come to seek and to save that which was lost.” Jesus came to seek and to save the lost. And who are the lost?

Well, at first Jesus came unto his own (John 1:11). These are lost sheep of the house of Israel:

Matthew 10:5-7

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

“He came unto his own, and his own received him not” (John 1:11). Israel as a religious nation did not receive Jesus Christ as their Messiah. Those who were bidden did not come (Luke 14:18). God then opened the door to the Gentiles – “But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name...” (John 1:12).

Now, Jew or Gentile – *whosoever* – can be saved.

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But we must preach the gospel to the lost if they are to be saved. Paul wrote in 2 Corinthians 4:3, 4:

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

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Jesus is the Light. He is the Light of the world:

John 1:9: That was the true Light, which lighteth every man that cometh into the world.

John 8:12: Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Notice Jesus “lighteth every man that cometh into the world.” Although Jesus is the Light of the world, the condemnation of men is that they love darkness rather than light.

John 3:19: And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

But Jesus still offers salvation to *whosoever*:

John 12:46: I am come a light into the world, that whosoever believeth on me should not abide in darkness.

And we are to bear the light of the world to the world so that people can believe.

2 Corinthians 4:5-7:

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

Mathew 5:14-16

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

But Jesus said not all men would receive the light, and these would remain in their condemned state:

John 3:19-21:

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

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21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

But still, it is not the will of God that any of these little ones should perish (Matthew 18:14). This we know, because God is not willing that *any should perish*, but that all should come to repentance (2 Peter 3:9).

Proceeding to the third paragraph under (c), Edwards Hills speaks of Jesus being the good shepherd. He writes:

I am the good shepherd, Jesus says, *the good shepherd giveth His life for the sheep* (John 10:11). Christ died for the elect, for those that had been given to Him by God the Father before the foundation of the world. *I am the good shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep* (John 10:14-15). There are three ways especially in which this doctrine comforts believers. In the *first* place, this doctrine teaches us that Jesus loved us not only on the cross but from all eternity. He *loved me and gave Himself for me* (Gal. 2:20). In the *second* place this doctrine reveals to us that on the cross Jesus not only fully satisfied for all our sins but also purchased for us the gift of the Holy Spirit and of faith. *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear* (Acts 2:33). And in the *third* place, this doctrine assures us that we will never lose our eternal redemption, which was obtained for us by Jesus through His sufferings and death. *Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us* (Heb. 9:12).

Edward Hills uses John 10:11 to explain that “Christ died for the elect, for those that had been given to Him by God the Father before the foundation of the world.”

I think anyone reading John 10:11 would miss that Christ died for elect, except for Dr. Hills. I can only comment that I take issue with his statement as I have written previously, and the reference he uses does not support his statement.

In respect to Dr. Hills’ statement, “In the first place, this doctrine teaches us that Jesus loved us not only on the cross but from all eternity”; I can agree that “God so loved the world” (John 3:16), and that Jesus is the Lamb “slain from the foundation of the world (Revelation 13:8), but I reject his doctrine that teaches only the elect can be saved. I do not know how Dr. Hills’ defines the “us” when he said, “... that Jesus loved us...” I assume he means Jesus loves only the elect, but we know the scriptures say that God so loved the world (John 3:16).

In respect to the next statement, “In the *second* place this doctrine reveals to us that on the cross Jesus not only fully satisfied for all our sins but also purchased for us the gift of the Holy Spirit and of faith”; I can agree that Jesus fully satisfied for all our sins – for 1 John 2:2 says, “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” See also Romans 3:25 and 1 John 4:10.

As to Jesus purchasing for us the Holy Spirit, I will have to take issue with this. We who are saved are bought with a price (1 Corinthians 6:20; 7:23). We are purchased with the blood of Christ (Acts 20:28). But I cannot say the gift of Holy Spirit was *purchased* for us. We indeed receive and are sealed with the Holy Spirit when we believe (Ephesians 1:13; 4:30). But I would say more accurately we are *given* the

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Holy Spirit *as* a gift (see Luke 11:13; 1 Thessalonians 4:8; Acts 2:38; 8:20; 10:45; 11:17). The Holy Spirit is God, and I dare not say Jesus purchased God.

As to Jesus purchasing for us “the gift of the Holy Spirit and of faith,” I find no place where Jesus purchased for us the gift of faith. I read Ephesians 2:8-10:

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
9 Not of works, lest any man should boast.
10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Some might see in this passage as Jesus purchasing for us the gift of faith. However, by reading the passage it says first, “For by grace are ye saved through faith.” So, the question is, when Paul said, “it is the gift of God,” what is the “it”? Does not the word “it” indicate the gift of being *saved by grace through faith* in Jesus? That is what the verse says. That understanding also aligns with the New Testament:

John 4:10: Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Romans 5:15-19:

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.
16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.
17 For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)
18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.
19 For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.

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

Since Paul wrote both the epistles to the Ephesians and to the Romans, I think we can conclude that the gift he speaks of in Ephesians is that “... gift by grace, which is by one man, Jesus Christ,” and that, “the gift of God is eternal life through Jesus Christ our Lord” (Romans 5:15; 6:23).

If one says that *faith* is the gift, and that God must give faith to someone for them to be saved, I do not agree. I can find no scripture that supports that idea.

We can look at Romans 12:1-3, since this speaks of similar things:

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

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3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Verse 3 says, “according as God hath dealt to every man the measure of faith.” But we cannot use this verse to prove that only the elect can be saved, for this verse does not say that.

This verse applies to those who are *already* saved (v. 1 calls them brethren). If we apply this incorrectly to the lost, one must admit God gives “every man” this measure of faith. That would be akin to saying all men are saved. This we know is untrue.

Since Paul is speaking to brethren, he is telling them that one should not think more highly of himself than he ought to think, but to think according as God has dealt to every man the measure of faith.

This measure of faith that God has dealt to every believer in the church *manifests itself* as gifts (vs. 4-6)

Every man should think soberly according to the gift. For example, Paul says in verse 6: “Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith...”

The man who has the gift of prophecy should prophesy according to the proportion of faith (i.e., the measure of faith). He should think soberly, not proudly. He should recognize and understand his gift and use it as God intends. He ought not to minimize his gift or ignore it with false humility.

So, after we are saved, God gives us faith to do certain things and exercise certain gifts to edify the church. But this passage is not saying God gives us faith to be saved. Read the chapter carefully.

To further explain this, Paul writes in 1 Corinthians 12:6-9 that one of the gifts of the Holy Spirit given to *believers* is faith. But this faith is not the saving faith because it is one of many various gifts that are given *after* salvation (read the whole chapter). This faith is a *special* faith that God gives through the Holy Spirit as a spiritual gift to a member of the church to profit the church (v. 7; 14:12; 1 Peter 4:10). This gift of faith is not the saving faith that every person must have in order to be saved – it is a gift of extraordinary faith that God uses to edify his people – see Hebrews 13:7.

In respect to the statement: “And in the third place, this doctrine assures us that we will never lose our eternal redemption, which was obtained for us by Jesus through His sufferings and death”; we agree – not with Edward Hills’ doctrine – but with the fact that “we will never lose our eternal redemption obtained for us by Jesus through His sufferings and death.”

We now proceed in chapter nine to the second section: **2. Hyper-Calvinism and Arminianism Versus the Logic of Faith**

Here Edward Hills first summarizes what he wrote previously:

Christ died for sinners of every sort (John 12:32). Repent and believe that He died for you personally (John 3:14-15). Christ died for His elect (John 10:11). Believe and be comforted (John 14:1). Know that Jesus loved you not only on the cross but from all eternity (Gal.

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2:20). Know that on the cross He not only fully satisfied for all your sins but also purchased for you the gift of the Holy Spirit and of faith (Acts 2:33). Know that you shall never perish because no man is able to pluck you out of your heavenly Father's hand (John 10:29). Such is the Gospel when it is preached according to the logic of faith.

He ends the paragraph thusly: "Such is the Gospel when it is preached according to the logic of faith." As the reader has read my comments above in respect to these points, I think we conclude that Edward Hills' *Logic of Faith* should be rejected.

In the second paragraph he writes:

Many modern Christians, however, reject this logic of faith on the ground that it does not solve the problem of the non-elect (the reprobate). "What about the non-elect," they clamor, "how do these reprobates fit into the logic of faith? For if Christ died for the elect only, then how can God command all men to repent and believe that Christ died for them personally? For then He would be asking the non-elect to believe something that is not true in their case. And how can God find fault with the non-elect for not believing that Christ died for them personally? For how can He blame them for not believing something that is not true in regard to them?"

In respect to the paragraph above, I should like to say I reject this logic of faith not because it does not solve the problem of the non-elect; but I reject it because it is not scriptural. But we do learn from this paragraph that Edward Hills is aware of the obvious objections to his logic.

In response to the question, "What about the non-elect?" Answer: I say there is no such thing and Edward Hills has not shown chapter and verse in the New Testament where I may find it.

"How do these reprobates fit into the logic of faith?" We shall have to keep reading to see his answer. As I examined the eight verses in the Bible that mention the word "reprobate" I could not find anything relative to the logic of faith, or that they cannot be saved.

"For if Christ died for the elect only, then how can God command all men to repent and believe that Christ died for them personally?" The scriptural answer: Christ died for all *and* God commands all men to repent (John 3:16, Acts 17:30).

"And how can God find fault with the non-elect for not believing that Christ died for them personally?" Answer: Because there is no non-elect, and because *whosoever* can believe, the lost have no good answer – and God is just to find fault.

"For how can He blame them for not believing something that is not true in regard to them?" The scriptural answer is: He will not, for *whosoever* shall call upon the name of the Lord shall be saved. God will blame the lost for not receiving his Son when he offers him freely to all for the salvation of their souls (John 3:16-21).

Edward Hills then proceeds to write:

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There are three answers to this objection (WHICH NO CONVICTED SINNER WILL EVER RAISE): *first*, the hyper-Calvinistic answer; *second*, the Arminian answer; *third*, the biblical answer, which is founded on the logic of faith.

The objection to which he refers is that “Many modern Christians, however, reject this logic of faith on the ground that it does not solve the problem of the non-elect (the reprobate).”

Well, I am a convicted sinner, and I raise several objections to his *logic of faith* as I have written above. I also reject the problem of the non-elect (because there is no non-elect as Dr. Hills defines them). But I am not quite clear why Dr. Hills wrote that capitalized parenthetical statement. Is he saying no convicted sinner will raise the three answers, or no convicted sinner will raise an objection? Either way, I do not understand how he can make that statement. Anyway, we shall proceed with his three answers to the question, “What about the non-elect?”

The first answer Dr. Hills mentions is this:

(a) Hyper-Calvinism—An Error of Human Logic

Hyper-Calvinists base their presentation of the Gospel upon a faulty human logic. They reason that because Christ died for the elect only salvation is offered to the elect only. Hence before a sinner can believe that Christ died for him personally upon the cross, he must try to find out whether he has any right to believe this. In other words, according to the hyper-Calvinists, before a sinner can receive Jesus as his Saviour, he must have good grounds for believing that he is one of God's elect.

My comment is, since I cannot speak for hyper-Calvinists, if they believe what is written above, we know this does not align with scripture. And, because they try to answer a question based on an unscriptural supposition (i.e., only the elect can be saved), I expect they will swirl with confusion trying to find an answer.

Edward Hills says the following in respect to hyper-Calvinists:

How can we determine whether we are members of God's elect? How can we find out whether we have the right to believe that Jesus died for us upon the cross? According to the hyper-Calvinists, there are two tests by which we can discover this. The first test is repentance. Do we truly repent, are we genuinely sorry for our sins? The second test is willingness. Thy people shall be willing in the day of Thy power (Psalm 110:3). Are we truly willing to receive Jesus as our Saviour? Do we really wish to be saved? According to hyper-Calvinism, we have no right to believe that Jesus died for us personally until we can answer these questions in the affirmative. Only if we pass these preliminary tests, do we have any reason for supposing that we belong to the elect for whom the Saviour laid down His life.

So, according to hyper-Calvinism, “[I] have no right to believe Jesus died for [me] personally until [I] can answer these questions in the affirmative. Only if [I] pass these preliminary tests, do [I] have any reason for supposing [I] belong to the elect for who the Saviour laid down His life.” And, these two tests are repentance and willingness.

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Well, I agree with Dr. Hills that the hyper-Calvinist view is totally incorrect, although he is using it as an incorrect answer to an incorrect question (i.e., What about the non-elect?). Not only students of the Bible know this hyper-Calvinist view to be untrue, but I believe that even novices reading the New Testament for the first time would easily see this view as unscriptural. How much more do students of the Bible

Imagine if the conversion of the Philippian jailor (Acts 16:27-33) went like this:

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, *[Well, jailor, before you can be saved, we must determine first whether you are part of the elect. For if you are part of the non-elect, there is no point in trying to be saved, because you are predestined by a loving God to perish for eternity in everlasting fire, that he created for the devil and his angels. So, the way we can determine if you can be saved, and whether you are part of the elect, is by first answering two questions: One, do you truly repent, and are you genuinely sorry for your sins? If so, then there is the second question: Are you truly willing to receive Jesus as your Saviour? Do you really wish to be saved? If you can answer these two questions affirmatively, then you are part of God's elect, and now you are able to believe on the Lord Jesus Christ, and then]* thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

I know my addition in brackets is ridiculous and I feel uncomfortable even writing such foolishness. But it makes the point quite clearly. We find nothing in scripture that requires these two questions to be answered so someone can first know they are part of the elect, and then believe and be saved.

As I said before, rather than trying to determine who is the elect, we ought to determine who is a *whosoever*. Rather than questioning a person to see if they are part of the elect, we ought to preach the gospel to them because they are part of the *whosoever*.

Even Dr. Hills says the hyper-Calvinist view is illogical:

Hyper-Calvinism appeals to some because at first sight it seems to be logical and to promote earnestness. Actually, however, it is illogical. On the one hand, it requires us to know that we are elect before we believe in Christ, and, on the other hand, it teaches us that the only way we can know that we are elect is to begin to believe in Christ by repenting and being willing to have Him as our Saviour. And even the earnestness of Hyper-Calvinism is often detrimental. It takes our eyes off our Saviour and turns them inward on ourselves and our mental state. It fills us with doubt as to whether we are saved or even can be saved. And, finally Hyper-Calvinism makes the conversion of a sinner very difficult, almost impossible. For it teaches him that he cannot believe in Christ savingly until he is sure that he is one of the elect. But how can a sinner ever be sure of this apart from Christ?

Edward Hills then proceeds to what he says is “another error in human logic”. So, we shall see if this indeed is an error.

(b) Arminianism—Another Error of Human Logic

But what if we drop the doctrine of election altogether and assert that Christ died for all human beings? Arminians do this and are very pleased with themselves. They claim that this makes the way of salvation very simple. First you take as your major premise the proposition, “Christ died for all human beings.” Then you supply the minor premise, “I am a human being.” Then you draw the conclusion, “Christ died for me.” Then on the basis of this conclusion you receive Christ as your Saviour.

But this “simple Gospel” is not so simple after all. There are difficulties. As an exposition of the way of salvation it is faulty in three respects. In the first place, I cannot first believe that Jesus died for others and then as a consequence believe that Jesus died for me. For how can I really be sure that Jesus died for others unless I first am sure that He died for me? In the second place, if I believe this proposition, “Jesus died for me,” merely as the conclusion of a logical syllogism, then I do not truly believe it and hence have no basis for receiving Jesus as my Saviour. But on the other hand, if I truly believe that Jesus died for me, then I have already received Him as my Saviour. In the third place, I cannot first believe that Jesus died for me and then on this basis receive Jesus as my Saviour. For repenting, believing, and receiving are all aspects of one act of faith. They go together and cannot be separated from one another. I receive Jesus as my Saviour by repenting and believing that He died for me. If I try to receive Him in any other way, then I am not a Christian but a mystic.

Although Edward Hills sees this as an error, I say it is scriptural: Christ died for all human beings, and if you are a human being, Christ died for you, and since Christ died for you, you can receive Christ as Savior.

Now there are a multitude of verses that support this truth. Take John 3:16-18:

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

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

How about 2 Corinthians 5:14, 15:

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Again, Romans 5:12:

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

1 Corinthians 15:22:

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For as in Adam all die, even so in Christ shall all be made alive.

Romans 6:23:

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Romans 10:13:

For whosoever shall call upon the name of the Lord shall be saved.

We have gone over this already. Although some may say salvation is simple, I say God intended salvation to be simple. But we shall look at Edwards Hills objection to this view. He writes:

But this “simple Gospel” is not so simple after all. There are difficulties. As an exposition of the way of salvation it is faulty in three respects. In the first place, I cannot first believe that Jesus died for others and then as a consequence believe that Jesus died for me. For how can I really be sure that Jesus died for others unless I first am sure that He died for me? In the second place, if I believe this proposition, “Jesus died for me,” merely as the conclusion of a logical syllogism, then I do not truly believe it and hence have no basis for receiving Jesus as my Saviour. But on the other hand, if I truly believe that Jesus died for me, then I have already received Him as my Saviour. In the third place, I cannot first believe that Jesus died for me and then on this basis receive Jesus as my Saviour. For repenting, believing, and receiving are all aspects of one act of faith. They go together and cannot be separated from one another. I receive Jesus as my Saviour by repenting and believing that He died for me. If I try to receive Him in any other way, then I am not a Christian but a mystic.

The first fault he says is “In the first place, I cannot first believe that Jesus died for others and then as a consequence believe that Jesus died for me. For how can I really be sure that Jesus died for others unless I first am sure that He died for me?”

To this I answer: Who says I cannot first believe Jesus died for others before I believe Jesus died for me?

First, I think most people, saved or lost, would not agree with Edward Hills’ statement. A person can believe neither, or both, or either in any order. Secondly, there is no scripture to support Dr. Hills’ supposition. Furthermore, this is precisely what Jesus and the apostles preached (John 3:16; Romans 1:16), usually followed up by an invitation to believe personally. Thirdly, one *does not* have to believe generally that Christ died for all before one can believe personally on the Lord Jesus Christ. And fourthly, we preach the gospel and people either believe or they do not. “So then faith cometh by hearing, and hearing by the word of God” (Romans 10:17).

The second fault he says is, “In the second place, if I believe this proposition, ‘Jesus died for me,’ merely as the conclusion of a logical syllogism, then I do not truly believe it and hence have no basis for receiving Jesus as my Saviour. But on the other hand, if I truly believe that Jesus died for me, then I have already received Him as my Saviour.

To this comment, I say, *What???* I do not understand the problem here. If I believe that Jesus died for me as the conclusion of a logical syllogism, then I do not truly believe. How does Edward Hills know? Is he

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a mind and heart reader? I can believe as a conclusion of a logical syllogism *and* believe the same thing in my heart. I can use the first to convince me of the second. If a man *only* believes from a logic or mental point of view, he still has a basis for receiving Jesus as his Savior. In respect to truly believing Jesus died for me; if this be the case, then I have already received him as my Savior, what is faulty about this?

If a person agrees with the word of God that one must believe with the heart unto salvation (Romans 10:9, 10), then, “if I truly believe that Jesus died for me, then I have already received Him as my Saviour,” make sense.

The third fault he says is, “In the third place, I cannot first believe that Jesus died for me and then on this basis receive Jesus as my Saviour. For repenting, believing, and receiving are all aspects of one act of faith. They go together and cannot be separated from one another. I receive Jesus as my Saviour by repenting and believing that He died for me. If I try to receive Him in any other way, then I am not a Christian but a mystic.”

To this comment, I say, *What??? What??? What??? Who says (besides Edward Hills) that “I cannot first believe that Jesus died for me and then on this basis receive Jesus as my Saviour”?* is this not how everyone gets saved? Is this not how everyone receives Jesus Christ? How is that illogical?

I mean, I believed Jesus died for me and received him as my Savior. I agree that “repenting, believing, and receiving are all aspects of one act of faith” and that they “cannot be separated from one another.”

So, I do not see the problem here, but Edward Hills does. The “simple” answer is that “faith cometh by hearing” (Romans 10:17), and that the gospel “is the power of God unto salvation to every one that believeth” (Romans 1:16). We preach the gospel, people hear it, and they either believe with the heart or they do not. There is no elect or non-elect when it comes to *who* can be saved, for “whosoever shall call upon the name of the Lord shall be saved” (Romans 10:13). And why is this so: “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” (1 Corinthians 1:21). We are not saved by logic, but by faith. 1 Corinthians 15:11: “Therefore whether it were I or they, so we preach, and so ye believed.”

Edward Hills further writes:

Hence it is a mistake to tell a sinner first to believe that Jesus died for all human beings numerically, and then to believe that Jesus died for him because he is a human being, and finally to receive Jesus as his Saviour on this basis. For this implies that there is no difference between saved saints and lost sinners from the standpoint of faith. Both saved saints and lost sinners could unite in the same confession, “Jesus died for all human beings. Therefore Jesus must have died for me because I am a human being.” In this case both the saved saint and the lost sinner would believe the same thing, and the only difference between the two would be that the saved saint receives Christ as his Saviour while the lost sinner doesn’t. And this would imply that we are saved not by believing but by a receiving which is different from believing, by a “yielding” to Christ perhaps, or a “surrendering” to Him, or a “turning over of our lives” to Him. But all this is salvation by works and contrary to the Bible. For the Scriptures plainly teach that to receive Christ as Saviour is to believe on Him. Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:31). But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name (John 1:12).

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These, then, are some of the cardinal errors of Arminianism. It tends to break down the distinction between the saved and the lost. It substitutes an unbiblical receiving for the believing commanded in the Gospel. Hence it minimizes the doctrine of justification by faith and promotes an unscriptural mysticism.

After a rather long paragraph, Dr. Hills says “These, then, are some of the cardinal errors of Arminianism.” Well, I am happy he said that, because of these are the “cardinal” errors, we have nothing to fear.

As you read the paragraph, you will understand Edward Hills thinks “both the saved saint and the lost sinner would believe the same thing, and the only difference between the two would be that the saved saint receives Christ as his Saviour while the lost sinner doesn’t.” He says that *receiving* and *believing* cannot be different, because if they are, then receiving Jesus is a work, and salvation is not by works (Ephesian 2:8, 9).

I agree, that to a saved man, believing and receiving are equivalent, and that this is *faith*, and not works. And although he says a saved sinner and a lost sinner cannot believe the same thing, I say that *generally*, they can. Both can believe the gospel account. But the saved sinner believes with the heart and makes Christ atonement personal. When he *believes* he actually *receives* Jesus Christ as his Savior and is born again (John 1:12). He is a new creature.

Dr. Hills says it is a mistake to proceed in this line of thought because, “Both saved saints and lost sinners could unite in the same confession, ‘Jesus died for all human beings. Therefore Jesus must have died for me because I am a human being.’” But we know this is the case. There are people who claim to be saved but are still lost. Some are confused, some are intentionally false prophets, some speak out of fear, peer pressure, or some other personal agenda. And, although they “unite in the same confession,” with a saved person, there is still a difference between the saved and the lost. Salvation is not only based upon a confession, but also by believing the gospel in the heart – Romans 10:9: “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”

And in the soul-winning ministry we find that most preachers of the gospel understand this difference and have seen the distinction between lost and saved “confessors” though both claim to believe. “Many will say to me in that day, Lord, Lord... And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matthew 7:22, 23).

Does not Edward Hills understand that some men can believe, or say they believe, but really they are not saved, because they have not believed with the heart unto righteousness? Did not Jesus teach us to beware of false prophets?

Matthew 7:13-23:

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravining 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.

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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.
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.

Does not Acts 8 say that Simon *believed* and was *baptized* and *continued* (Acts 8:13)? And does it not also say that he was still to perish (v. 20), and that he was in the gall of bitterness, and in the bond of iniquity” (v. 23)?

And what was the cause of this condition with Simon? Peter said to him, “Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God (v. 21).

Paul declared the gospel clearly in 1 Corinthians 15 because he did not want the Corinthians to believe “in vain” (v. 2).

Paul also wrote in 2 Corinthians 13:5: “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” He wanted these Corinthians examine themselves to be sure they were in the faith and that they had Christ in them.

In John 12: 42, John says: “Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue....” Were these rulers truly saved. That, I cannot judge, but I do know Romans 10:9, 10:

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart
that God hath raised him from the dead, thou shalt be saved.
10 For with the heart man believeth unto righteousness; and with the mouth confession is
made unto salvation.

In Acts 15 there were some in Jerusalem who taught that a man had to be circumcised in order to be saved (Acts 15:1). They were incorrect and after that council in Jerusalem the gospel was clarified (v. 11). Can we say all those who believed circumcision was necessary were saved? They added to the gospel. In Galatians 2:4 Paul spoke of “false brethren unawares brought in” who tried to believers into bondage. The Corinthians had some who did not believe in the resurrection (1 Corinthians 15:12) – they took away from the gospel. Can we say that all these were genuinely saved? Or could we say that the churches of Jerusalem and Corinth may have had some lost people, although they claimed to believe in Jesus? Some who said they believed were not truly born again. But if you were to ask all these, “Do you believe Jesus died for you?” – I am pretty sure they all would answer in the affirmative.

In Acts 19, Paul met some disciples of John who had not yet received the Holy Ghost. But these men clearly were baptized by John or one of his disciples. Although they believed some things, they were not truly saved. Paul proceeds to that they should “believe on him which should come after him, that is, on Christ Jesus.” After they were baptized, Paul laid hands on them and the Holy Ghost came on them. What they believed and to what extent they believed is not shown in the passage, but can anyone say these men

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were saved, although baptized by John? John preached, “Behold the Lamb of God, which taketh away the sin of the world”. Read John 1:29; Acts 19:1-7.

In Acts 20, as Paul speaks to the elders of the Ephesian church, he warns them in verses 28-31:

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.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

Paul warns them of “grievous wolves” entering among them, and of men arising of their own selves “speaking perverse things.” Can we genuinely say that *all* these men of whom Paul warned were saved? And can we not expect that many of these would give a profession of faith in Christ?

Jesus said in Matthew 7:15: “Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.”

And this is the case of the parable of the tares (Matthew 13:24-30) – they *look* like true wheat when they first appear, but they bear no fruit. These false professors *say* they believe, but they have not truly believed.

Do we not believe what James wrote in James 2:18-20?

18 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.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

When one believes with his heart he is truly saved, and he becomes a new creature. He bears that good fruit that shows he is truly saved.

In 1 John 4 the apostle tells us not to believe every spirit, but to try the spirits whether they are of God. Why? Because many false prophets are gone out into the world (read verses 1-6).

So, we conclude these “cardinal errors of Arminianism” as presented by Edward Hills are not problematic at all if one reads his New Testament.

And now we get to Edward Hills’ *Logic of Faith* that he presents as the true, biblical way. We shall see though, that it is this *logic* that has the “cardinal errors” when compared to the New Testament and the teaching of our Lord Jesus Christ.

Edward Hills writes:

(c) The Logic of Faith — Christ's Death Sufficient for All Men but Efficient for the Elect

“Christ died sufficiently for all men but efficiently only for the elect.” This is an ancient saying which is not found in Scripture but which sums up very well the teaching of the Bible concerning the death of Christ. It emphasizes three points especially:

First, the doctrine of election and God's universal command to all men to repent and trust in Jesus' blood are not contrary. For our Lord Jesus Christ Himself taught both. On the one hand, He taught the doctrine of election with great plainness, especially in His high priestly prayer. *Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him* (John 17:1-2). On the other hand, Jesus offered salvation to all men without distinction and even mourned over the non-elect that refused to believe in Him. Consider, for example, His lamentation over the apostate city of Jerusalem. *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* (Matt. 23:37). But how do we reconcile these two strands in our Lord's teaching? Only God knows the answer to this question. *The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children* (Deut. 29:29).

Second, we cannot receive Christ by human logic but only by the logic of faith. Both the hyper-Calvinists and the Arminians try to reason their way to Christ by means of logical syllogisms. The hyper-Calvinist says, “Christ died for the elect. I am one of the elect. Therefore Christ must have died for me.” The Arminian says, “Christ died for all human beings. I am a human being. Therefore Christ must have died for me.” But it is not in this way that we believe that Christ died for us upon the cross. If we truly believe this, then this belief is the *foundation* of all our reasoning and not a conclusion which we arrive at through logical reasoning. In other words, the belief that Jesus died for us upon the cross is the beginning of the logic of faith. We arrive at this belief not through reasoning but through an act of faith. And this act of faith makes us truly reasonable because it brings us into immediate contact with Christ *in whom are hid all the treasures of wisdom and knowledge* (Col. 2:3).

Third, we perform this act of faith through the effectual calling of the Holy Spirit. How do we break through the encirclement of our human experience and reach out and lay hold on Christ? How are we able to believe that Jesus died for us upon the cross? This we do not know exactly. We only know that the Holy Spirit makes us able. *No man can say that Jesus is the Lord, but by the Holy Ghost* (1 Cor. 12:3). We are saved through the Holy Spirit's regenerative power. *Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost* (Titus 3:5). The Holy Spirit, sent by God the Father, draws me to God's Son and teaches me that Jesus died for me. *No man can come to Me except the Father which hath sent Me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every one therefore that hath heard and hath learned of the Father cometh unto Me* (John 6:44-45). Thus it is the Holy Spirit that introduces us to the logic of faith.

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My response to the first paragraph, is first to the sentence, “Christ died sufficiently for all men but efficiently only for the elect.” We have shown that to this point, is that Edward Hills has failed to prove this statement. I do appreciate Dr. Hills making this clear that this ancient saying is not found in scripture. We, as preachers and teachers of the things of God should make it clear when we are using human sayings. However, quoting scripture is always better than quoting human sayings.

What the scripture says is this:

Galatians 3:22: But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

1 Timothy 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

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

Next, Dr. Hills writes: “This is an ancient saying which is not found in Scripture but which sums up very well the teaching of the Bible concerning the death of Christ.” In response, I certainly agree the saying is not found in scripture. But I certainly disagree that the saying, “sums up very well the teaching of the Bible concerning the death of Christ.”

We have proved that already. There is no elect group of people predestined to salvation. As to the propitiation of Jesus Christ, note again 1 Timothy 4:10, 11: “10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. 11 These things command and teach.”

As Dr. Hills claims to emphasize three points especially, he says, “*First*, the doctrine of election and God’s universal command to all men to repent and trust in Jesus’ blood are not contrary. For our Lord Jesus Christ Himself taught both. On the one hand, He taught the doctrine of election with great plainness, especially in His high priestly prayer. *Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him* (John 17:1-2).

We have already proved this statement is not true. True, Jesus taught that all men should repent, but he did not teach the doctrine of election as Dr. Hills presents it. We should follow God’s commandment instead of the doctrine of election. They are contrary. You must choose one or the other. Dr. Hills’ doctrine of election says teaches that not all men are able to repent – that only the elect can repent (see *third* below). So, God commands all men to repent, and Hills’ doctrine says not all men can repent. They indeed are contrary one to the other. Only by saying God did not mean what he says, or that God commanded men to do that which they are unable to do – in the very most important choice in life – can one say these are not contrary.

When it comes to choosing either Dr. Hills or God, I shall go with God. Romans 3:4: “... yea, let God be true, but every man a liar...”

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Dr. Hills proceeds to his next point, saying, “*Second*, we cannot receive Christ by human logic but only by the logic of faith.”

We have already proved that this statement is not true, but that the scripture teaches that, “Faith cometh by hearing...the word of God.” (Romans 10:17). We receive Christ by believing the gospel.

Now, we will address Dr. Hills’ third statement:

Third, we perform this act of faith through the effectual calling of the Holy Spirit. How do we break through the encirclement of our human experience and reach out and lay hold on Christ? How are we able to believe that Jesus died for us upon the cross? This we do not know exactly. We only know that the Holy Spirit makes us able. *No man can say that Jesus is the Lord, but by the Holy Ghost* (1 Cor. 12:3). We are saved through the Holy Spirit’s regenerative power. *Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost* (Titus 3:5). The Holy Spirit, sent by God the Father, draws me to God’s Son and teaches me that Jesus died for me. *No man can come to Me except the Father which hath sent Me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every one therefore that hath heard and hath learned of the Father cometh unto Me* (John 6:44-45). Thus it is the Holy Spirit that introduces us to the logic of faith.

This statement of Dr. Hills now invites us to examine the work of the Holy Spirit. He said above, “How are we able to believe that Jesus died for us upon the cross? This we do not know exactly. We only know that the Holy Spirit makes us able.”

In answer to, “How are we able to believe that Jesus died for us upon the cross?”; the answer from God is straightforward: “So then faith cometh by hearing, and hearing by the word of God.” (Romans 10:17).

We should proceed with caution in accepting the statement, “we perform this act of faith through the effectual calling of the Holy Spirit.”

Frankly, I cannot find any verse that even uses the word “call” with the word “spirit” in the context above that would teach such a thing. The verses I found are not applicable (see Matthew 10:1; 22:43; Mark 6:7; Luke 8:2; Acts 7:59; 19:13; 1 Corinthians 12:3; Ephesians 4:4; Revelation 11:8). 1 Corinthians 12:3 comes the closest, which Dr. Hills uses. “Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.” But this verse does not prove what Dr. Hills says it proves. Notice the first part of the verse. Interestingly, Dr. Hills does not mention this. The obvious context is that these who have the Holy Ghost are *already* saved.

We cannot use scripture to show the Holy Spirit calls the elect to be saved. I cannot find it.

But I do find these passages, that tend to contradict the statements of Dr. Hills:

Luke 11:13: “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?”

I also see in John 16:7, 8:

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7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

So, from the Lord's mouth we see that people can ask God for the Holy Spirit and that the Holy Spirit *reproves* the world of sin. Notice, the world is not *convicted* by the Holy Spirit, as some men say. We are convicted by our own conscience (John 8:9: "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.")

So, the Holy Ghost *reproves* the world of sin. But the scriptures do not say that the Holy Ghost calls the elect to salvation.

Also, when we look at the work of the Holy Spirit, we see a few interesting things. Notice the following:

Ephesians 1:12-14:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

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

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

(Note: the gospel is to be obeyed – 2 Thessalonians 1:8; 1 Peter 4:17)

You see, according to the word of God, we are commanded to preach the gospel to every creature (Mark 16:15). The hearers either obey or they do not obey the gospel. They either receive or they do not receive the gospel (Luke 18:17; John 1:12; 12:48; Acts 11:1; 1 Thessalonians 2:13*). They either believe or they do not believe the gospel (Acts 28:24).

When we hear the gospel and believe the gospel by faith, then we receive the Holy Spirit (Galatians 3:2; John 7:39; Ephesians 1:13).

Galatians 3:2 says: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" The obvious answer is that we receive the Spirit by the hearing of faith.

There is no scriptural teaching that the Holy Spirit calls the elect to be saved.

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We do find where Jesus gives the Holy Spirit to his apostles (except for Thomas) *after* the resurrection – John 20:22 (Also John 7:39). We do see where the apostles laid hands on *believers* and they *received* the Holy Ghost – Acts 8:17; 19:6. We find that John Baptist preached that Jesus would *baptize* with the Holy Ghost – Mark 1:8. We see people filled with the Holy Ghost – Luke 1:15, 41; 67; 4:1; Acts 2:4; 4:8; 9:17; etc.

But where in the scriptures the Spirit calls the elect to be saved, that I cannot find. And if anyone is stubborn on that point, I would say the Spirit calls *every man* to be saved when he *hears* the gospel. But some resist the Spirit:

Acts 7:51: “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.”

So, are just the elect called to salvation (by another means besides the Holy Spirit) or, are all men called to salvation when they hear the gospel? The answer is plain: “Whereunto he called you by our gospel...” (2 Thessalonians 2:14).

1 Thessalonians 2:13 says: “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”

Romans 10:17: “So then faith cometh by hearing, and hearing by the word of God.”

2 Thessalonians 2:12-14:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

And lest someone read verse 13 above as evidence that the Holy Spirit *calls* the elect to be saved, notice that the verse says, that God has chosen us to salvation “through sanctification of the Spirit and belief of the truth.”

God clarifies in the next verse that we are called by Paul’s gospel.

So, we can say, God from the beginning has chosen us to salvation through sanctification of the Spirit and belief of the truth; not because we were predestined and part of the elect.

God’s plan from the beginning says that those who are saved – or are to be saved – are saved through the sanctification of the Spirit and the belief of the truth (faith). This verse does not say God chooses *who* will be saved.

Is this not what the verse 13 says? Read the verse again slowly and carefully. And we are called to this salvation by the gospel (v. 14).

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The Spirit and the word sanctify us – Romans 15:16: “That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost,” and John 17:17: “Sanctify them through thy truth: thy word is truth.” Also, Ephesians 5:26: “That he might sanctify and cleanse it with the washing of water by the word....”

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

Note 1 Corinthians 6:9-11:

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

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

We are washed, sanctified, and justified by the Spirit of God.

Jesus also sanctified us with his blood – Hebrews 13:2: “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”

But all this happens after we receive the gospel and are saved.

Scriptural election is not predestined salvation. Scriptural election is the course of service that God determines for each believer for him to follow – *after* he is saved. Because God *knows* who will be saved, this does not mean God *predestines* them to be saved. God allows *whosoever* the free will to believe or not believe. Every person who is saved finds that God has an election prepared for him. We are elect through the sanctification of the Spirit. But we are sanctified *after* we are saved (Romans 15:16; Acts 26:18). We are sanctified *in* Christ Jesus (1 Corinthians 1:2, 30).

We who believe in Jesus are justified by faith. After faith is come, we are children of God by faith in Christ Jesus (Galatians 3:24-29).

In 1 Peter 1:1, 2, Peter writes:

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

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

We are elect according to the foreknowledge of God. God knowing before who would of their own free will believe on Jesus, determined that those who are saved would be sanctified by the Spirit.

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Now, scriptural election, is not being chosen to be saved, but rather, election is the course of service that God has determined for us *after* we are saved. And, *after* we are saved, God calls us according to this election. And this election was determined by God from the beginning based upon his foreknowledge that we would receive Christ as Savior.

So, Peter continues in his second epistle, chapter 1:

- 1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:
- 2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,
- 3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
- 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
- 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
- 6 And to knowledge temperance; and to temperance patience; and to patience godliness;
- 7 And to godliness brotherly kindness; and to brotherly kindness charity.
- 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
- 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.
- 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:
- 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Notice verse 10. We are told to give diligence to make our calling and election sure. This proves election is not predestined salvation, for if election is predestined salvation, how do we give diligence to make it sure? We work to fulfill our course. We do not work for salvation – for salvation is by grace – Ephesians 2:8-10. We give diligence to make our calling and election sure. We want to be able to say as Paul did, when he wrote towards the end of his ministry in 2 Timothy:

- 6 For I am now ready to be offered, and the time of my departure is at hand.
- 7 I have fought a good fight, I have finished my course, I have kept the faith:
- 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

He told the Ephesian elders that he wanted to finish his course with joy (Acts 20:24):

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.

Paul told the Corinthians (1 Corinthians 9:25-27):

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25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

So, how do we give diligence to make our calling and election sure? See verses 5-7 of 2 Peter chapter 1:

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

The remainder of Dr. Hills' third statement we have answered already in detail.

Now we arrive at Point 3 of Chapter nine. Edward Hills writes:

3. The Logic Of Faith And The Christian Thought-System

“Lord Jesus, I repent. O blessed Redeemer, I believe that Thou didst die for me personally upon the cross. Forgive me and take me, O Thou my Saviour.” When a sinner receives Jesus in this manner by the power of the Holy Spirit, he has taken the first step in the logic of faith. And this first step leads to *three* momentous changes in his life and thinking:

First, the converted sinner exchanges a sinful life for a godly life. This was the emphasis of the Ancient Church. Justin Martyr (165 A.D.) thus describes the striking change which Christianity made in the lives of these early believers. “We who once served lust now find our delight only in pure morals; we who once followed sorcery, now have consecrated ourselves to the good and unbegotten God; we who once loved gain above all, now give what we have for the common use and share with every needy one. We who once hated and destroyed one another, and on account of their different manners would not live with men of a different tribe, now, since the coming of Christ, live with them, pray for our enemies, and seek to convince those who hate us unjustly that they may live according to the good precepts of Christ, to the end that they may become partakers with us of the same joyful hope of a reward from God, the Ruler of all” (First Apology, Chap. 14).

Second, the converted sinner exchanges a guilty, evil conscience for a good and peaceful conscience. This was the emphasis of the Reformation Church under the leadership of Martin Luther. During the middle ages professing Christians tried to rid themselves of guilt and secure peace of conscience through penances, pilgrimages, crusades, the building of great cathedrals, and finally through the purchase of indulgences from the pope. It was at this point that Luther arose and nailed his Ninety-five Theses on the church door in Wittenberg. In them he insisted that an indulgence can never remove guilt, for God has kept this authority in His own hand. Only by true faith in Christ can guilt be taken away, justification granted, and peace of conscience obtained (Rom. 3:28). This was the message that ushered in the Protestant Reformation.

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Third, the converted sinner exchanges a carnal mind for a spiritual mind. This must be our emphasis today in the Modern Church if we truly desire to bring in a New Reformation. For to be carnally minded is death; but to be spiritually minded is life and peace (Rom. 8:6). This is a favorite Bible verse with many pious, modern Christians. The only trouble is that they take far too narrow and restricted a view of the spiritual-mindedness which God requires. It is not sufficient for us to be spiritually minded only in our private devotions or when doing mission work or talking with Christian friends or speaking in a Church. Many modern Christians are spiritually minded in these respects but are carnally minded in their New Testament textual criticism, in their philosophy and science, and in their economic and political views. In these areas their thinking is the same as the thinking of unbelievers.

To be truly spiritually minded, therefore, is something much bigger and more comprehensive than these pietists suppose. To be spiritually minded in the largest and best sense is to follow the logic of faith out into every realm of thought and life and thus to work out biblical views concerning the nature of faith, concerning the holy Scriptures, concerning philosophy and science, and concerning politics and economics. In order, now, to see how all this fits together, let us review very briefly the teaching of the Bible in these four fields.

Here are my comments:

First, we need to understand no person is saved by saying a prayer. If so, the Catholics who pray the rosary would have the advantage over all Christian religions. The prayer mentioned by Edward Hills lacks scriptural basis.

We are saved by faith. We are saved when we believe the gospel, and the gospel includes the resurrection of Jesus Christ (1 Corinthians 15:1-5).

Peter said this in 1 Peter 1:18-25:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;
19 But with the precious blood of Christ, as of a lamb without blemish and without spot:
20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,
21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:
25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

We are not saved by saying a prayer, much less a prayer that omits the resurrection. Without believing in the resurrection, one is still lost.

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Paul wrote in 1 Corinthians 15:11:14:

- 11 Therefore whether it were I or they, so we preach, and so ye believed.
- 12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
- 13 But if there be no resurrection of the dead, then is Christ not risen:
- 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Dr. Hills continues after stating a prayer that, “When a sinner receives Jesus in this manner by the power of the Holy Spirit, he has taken the first step in the logic of faith.”

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

I recommend we use the word of God to lead a person to saving faith, not a logic of faith.

Dr. Hills continues: “And this first step leads to three momentous changes in his life and thinking....” So, we shall look at the three momentous changes.

First, the converted sinner exchanges a sinful life for a godly life.

I can somewhat agree with Edward Hills’ statement. But this is better: Corinthians 5:17 says, “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

The believer does not automatically live a godly life because he believes. He must practice bodily sanctification. Note 1 Thessalonians 4:1-7:

- 1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.
- 2 For ye know what commandments we gave you by the Lord Jesus.
- 3 For this is the will of God, even your sanctification, that ye should abstain from fornication:
- 4 That every one of you should know how to possess his vessel in sanctification and honour;
- 5 Not in the lust of concupiscence, even as the Gentiles which know not God:
- 6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.
- 7 For God hath not called us unto uncleanness, but unto holiness.

Edwards Hills continues in the next paragraph: “*Second*, the converted sinner exchanges a guilty, evil conscience for a good and peaceful conscience.” With this statement we can agree.

Edward Hills continues in the next paragraph: “*Third*, the converted sinner exchanges a carnal mind for a spiritual mind. With this statement we also agree. But let it be said that this also does not automatically happen. We are made new creatures, but we must pull down thoughts that are contrary to Christ:

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2 Corinthians 10:3-6:

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

Philippians 4:6-9:

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

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.

Now we move on to point (a). Dr. Hill writes this:

(a) The Biblical View of Faith—The Difference Between Faith and Mere Belief

What is the difference between faith and doubting? Many Christians are unable to answer this question because they confuse divine, God given faith with mere animal or human belief. Animal belief arises spontaneously out of habit. If you put your dog's food in a certain bowl, he will soon believe that this is the place to go when hungry. But if you stop putting food in the bowl, his belief will begin to give place to doubt and will eventually cease. Our human beliefs likewise arise involuntarily out of our experience. For example, unless we are very ill or in great danger, we cannot help believing that we will be alive tomorrow, because this has always been our experience. Yet we cannot be sure. So when we believe anything, we partly doubt it, and when we doubt anything we partly believe it.

But our faith in God is different from all our other beliefs. For otherwise this faith would be in part a doubting, and our thinking would be no better than a dog's. God is the Truth, the Supreme Reality on which all other realities depend. A *God of truth and without iniquity, just and right is He* (Deut. 32:4). And because God is most real, we must believe in Him as such. We must let nothing else be more real to us than God. For this is faith! Anything less than this would be doubting. We must make God and Jesus Christ His Son the starting point of all our thinking.

We see, then, the difference between the carnally minded man and the spiritually minded man. The carnally minded man begins his thinking with something other than God and then believes in God merely as a probability or a possibility. Hence he cannot distinguish between believing and doubting. All his beliefs are doubtful. The spiritual man takes God and Jesus Christ His Son as the starting point of all his thinking. When anything else becomes more real to him than God and Christ, then he knows that he is doubting and must repent and return to the feet of his Saviour.

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To some, these paragraphs may mean something. To me, it is too personal to Dr. Hills for me to properly understand and agree or disagree. I shall leave it to the reader to decide. However, I do not think this line of thinking has great importance.

I shall say that man must believe *with his heart* to be saved – Romans 10:8, 9. And, I should like to quote Hebrews 11:6 and 1 Thessalonians 2:13:

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

1 Thessalonians 2:13: For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

Furthermore, this faith that saves, should produce a confidence that one is truly saved and in God's hand. Paul wrote in 2 Timothy 1:12: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." John wrote in 1 John 5:13: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

And this concludes the review of the first part of chapter nine. As mentioned before, Dr. Hills writes a wonderful and important book. We found issue with the beginning portion of chapter nine only – especially in respect to the logic of faith. For, according to the Dr. Hills, God has predestined an "elect" to be saved. We have shown from scripture that this position is not scriptural, and therefore Bible-believing Christians should reject this premise.

Although the scope of this paper is mainly addressing chapter nine, Dr. Hills also mentions this Covenant of Grace in Chapter One, (b) *The Covenant of Grace (around page 18)* and in (d) *The New Testament – Emphasis on the Eternal Covenant of Grace (around page 21)*.

I shall leave the readers with these verses:

Galatians 3:22: But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

1 Timothy 4:10" For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

The End.

Appendix AA – Husband and Wife Duties

HUSBAND AND WIFE DUTIES

NSD 05/16/20

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

Mark 10:5-9

Matthew 1:19: Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

Joseph a just man

Not willing to make Mary a public example

John 8 – such should be stoned

- 1 Corinthians 7:39: The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; **only in the Lord**.
- 2 Corinthians 6:14: Be ye **not unequally yoked** together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
- 1 Corinthians 7:3: Let the husband render unto the wife **due benevolence**: and likewise also the wife unto the husband.

Husbands

1 Corinthians 9:5: Have we not power to **lead** about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

Ephesians 5:25: Husbands, **love your wives**, even as Christ also loved the church, and gave himself for it;

Colossians 3:19: Husbands, love your wives, and be **not bitter** against them.

1 Peter 3:7: Likewise, ye husbands, dwell with them **according to knowledge**, giving **honour** unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

What kind of love does Jesus have?

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- A perfect love
- A profound love
- A patient love
- A permanent love
- A pardoning love
- A protecting love
- A promoting love

Choice is either honor or bitterness. What is the key? Dwelling with them according to knowledge.

Bitter: Angry, harsh, irritated, indignant, grief

Honor: value, worth, respect, perceived value

What is that knowledge that husbands must have?

- Knowledge of the word
- Your wife does not think like you
- Your wife has different fears
- Your wife has different needs
- Your wife is putting her life into your hands
- She needs your love, leadership, help and support, comfort
- Sympathy instead of solutions
- We husbands must take this responsibility as Christ does.

Wives

Ephesians 5

22 Wives, **submit** yourselves unto your own husbands, as unto the Lord.

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.

24 Therefore as the church is **subject** unto Christ, so let the wives be to their own husbands in every thing.

Titus 2

1 But speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be **sober**, to love their husbands, to love their children,

5 To be **discreet**, **chaste**, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

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1 Peter 3:1: Likewise, ye wives, be in subjection to your own husbands; that, if **any obey not the word**, they also may without the word be won by the conversation of the wives;

Appendix Word Study – Verse List Study on the Precepts

Study on the word *Precept*

Use in the Old Testament (27 verses)

Nehemiah 9:14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

Psalms 119

4 Thou hast commanded us to keep thy precepts diligently.

15 I will meditate in thy precepts, and have respect unto thy ways.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

45 And I will walk at liberty: for I seek thy precepts.

56 This I had, because I kept thy precepts.

63 I am a companion of all them that fear thee, and of them that keep thy precepts.

69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I am thine, save me; for I have sought thy precepts.

100 I understand more than the ancients, because I keep thy precepts.

104 Through thy precepts I get understanding: therefore I hate every false way.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

134 Deliver me from the oppression of man: so will I keep thy precepts.

141 I am small and despised: yet do not I forget thy precepts.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

173 Let thine hand help me; for I have chosen thy precepts.

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.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Isaiah 29

13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Jeremiah 35

18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

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Daniel 9

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

Use in the New Testament (2 verses)

(Note: Greek *entoies* usually translated *command* in the KJV, except in Mark 10:5 and Hebrews 9:19.)

Other Passages for Study:

Psalms 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.

Proverbs 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

Proverbs 23:23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

Luke 24:45 Then opened he their understanding, that they might understand the scriptures,

Ephesians 5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

Matthew 15

1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

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;

Mark 10

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

Hebrews 9

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

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.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

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

Matthew 22

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

Matthew 28

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

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19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

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.

Mark 7

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?

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.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

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.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Mark 12

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

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.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Luke 17: 9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

John 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

John 12

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

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.

John 14:

15 If ye love me, keep my commandments.

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.

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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.

John 1:

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.

12 This is my commandment, That ye love one another, as I have loved you.

14 Ye are my friends, if ye do whatsoever I command you.

17 These things I command you, that ye love one another.

Acts 1

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

Acts 13: 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Romans 13

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.

Romans 16

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

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.

1 Thessalonians 4

2 For ye know what commandments we gave you by the Lord Jesus.

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

2 Thessalonians 3

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

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.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

1 Timothy 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

Titus 1:3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

2 Peter 2:21 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.

1 John 2

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

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7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

1 John 3

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

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.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

1 John 4:21 And this commandment have we from him, That he who loveth God love his brother also.

1 John 5

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

2 John 1

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Revelation 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Appendix – Verse List Study on “As it is Written” in the New Testament

USE OF “AS IT IS WRITTEN” IN THE NEW TESTAMENT

Matthew 26

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Mark 1

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Mark 7

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.

Mark 9

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Mark 14

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

Luke 2

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

Luke 3

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

John 6

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

John 12

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

Acts 7

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

Acts 15

15 And to this agree the words of the prophets; as it is written,

Romans 1

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

Romans 2

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

Romans 3

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

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

Romans 4

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Romans 8

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

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Romans 9

13 As it is written, Jacob have I loved, but Esau have I hated.

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Romans 10

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

Romans 11

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Romans 15

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

1 Corinthians 1

31 That, according as it is written, He that glorieth, let him glory in the Lord.

1 Corinthians 2

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1 Corinthians 10

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

2 Corinthians 4

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

2 Corinthians 8

15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

2 Corinthians 9

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

USE OF “SCRIPTURE” IN THE NEW TESTAMENT

Matthew 21

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Matthew 22

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Matthew 26

54 But how then shall the scriptures be fulfilled, that thus it must be?

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Mark 12

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

Mark 14

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

Mark 15

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

Luke 4

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Luke 24

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

45 Then opened he their understanding, that they might understand the scriptures,

John 2

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

John 5

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

John 7

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

John 10

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

John 13

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

John 17

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

John 19

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

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36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

John 20

9 For as yet they knew not the scripture, that he must rise again from the dead.

Acts 1

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

Acts 8

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:

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Acts 17

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Acts 18

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

Romans 1

2 (Which he had promised afore by his prophets in the holy scriptures,)

Romans 4

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Romans 9

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

Romans 10

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

Romans 11

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

Romans 15

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Romans 16

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

1 Corinthians 15

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

2.4 And that he was buried, and that he rose again the third day according to the scriptures:

Galatians 3

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Galatians 4

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the

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bondwoman shall not be heir with the son of the freewoman.

1 Timothy 5

1.18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

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.

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

James 2

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto

him for righteousness: and he was called the Friend of God.

James 4

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

1 Peter 2

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

2 Peter 1

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

2 Peter 3

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Appendix Topical Study – The Doctrine of Whosoever Found in Every New testament Book

THE DOCTRINE OF *WHOSOEVER* FOUND IN FOUND EVERY NEW TESTAMENT BOOK

Matthew 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Matthew 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matthew 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Matthew 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

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.

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.

Mark 16

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Luke 15:10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Luke 19:10 For the Son of man is come to seek and to save that which was lost.

John 3: 15-16 That whosoever believeth in him should not perish, but have eternal life.

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

John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

John 5:40 And ye will not come to me, that ye might have life.

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

John 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Acts 17:30-31 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that

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man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Acts 20:26 Wherefore I take you to record this day, that I am pure from the blood of all men.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Romans 2:6-8 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Romans 2:11 For there is no respect of persons with God.

Romans 5:8-10 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

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

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

Romans 10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Romans 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

1 Corinthians 6:9-11 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

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

1 Corinthians 9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

1 Corinthians 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

2 Corinthians 5:14-15 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

2 Corinthians 5:18-19 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Ephesians 2:1-3 And you hath he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

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3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Ephesians 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

Philippians 2:5-9 Let this mind be in you, which was also in Christ Jesus:

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

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

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

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Colossians 1:5-6 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

Colossians 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

1 Thessalonians 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

1 Thessalonians 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

2 Thessalonians 1:8-10 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

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

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2 Thessalonians 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

2 Thessalonians 2:13-14 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

1 Timothy 1:14-16 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1 Timothy 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

1 Timothy 2:6 Who gave himself a ransom for all, to be testified in due time.

2 Timothy 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

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

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

Philemon 1:10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

Philemon 1:15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Hebrews 12:13 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

James 3:17 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.

James 4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

James 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

1 Peter 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

1 Peter 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

1 Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

1 Peter 4:6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

1 Peter 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

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

2 Peter 3:15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

1 John 3:23-24 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.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

1 John 4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

1 John 4:13-15 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

CLASS 203B COMMANDMENT DOCTRINE OF CHRIST – APPENDIX 1

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

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.

1 John 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

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.

3 John 1:11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

Jude 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Jude 1:22-23 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

Revelation 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

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

