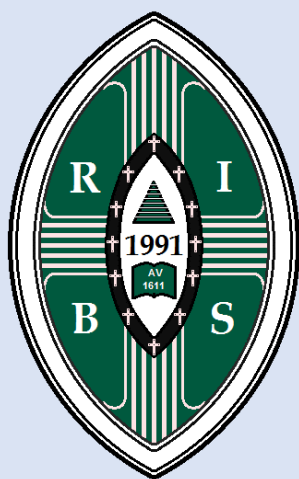


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PRINCIPLES OF CHRISTIAN
LIBERTY

Prepared by

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Associate Level

This Syllabus is Approved for
Baptist International School of the Scriptures

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

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

This Syllabus is a study on *Christian Liberty* which will help the student to increase his understanding of the liberty we have in Jesus Christ. This liberty is not freedom to sin and stumble others, but a freedom to serve Christ. We use this liberty for evangelism and the edification of fellow believers. We use this liberty to be a good witness, preaching the gospel, and to be a good soul-winner.

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

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CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

PRINCIPLES OF CHRISTIAN LIBERTY

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

A Syllabus Approved for Baptist International School of the Scriptures – 1 Credit.

June 8, 2020

Contents

Scripture References	Page 4
Introduction	Page 9
Lesson 1: The O. T. Law Brings Bondage and Death	Page 42
Lesson 2: The N. T. Law Brings Life, Liberty, and Grace	Page 46
Lesson 3: Jesus Brings True Liberty	Page 49
Lesson 4: Salvation Liberates from the Old Testament Law	Page 51
Lesson 5: Jesus' Yoke is Easy, and His Burden is Light	Page 52
Lesson 6: The Use and Purpose of the Old Testament Law	Page 56
Lesson 7: Liberty from the Bondage of Sin	Page 58
Lesson 8: The Glorious Liberty of the Children of God	Page 61
Lesson 9: Where the Spirit of the Lord is there is Liberty	Page 65
Lesson 10: Stand Fast in the Liberty	Page 67
Lesson 11: Beware of All Types of Bondage	Page 73
Lesson 12: The Beauty of Grace	Page 76
Lesson 13: Liberty to Serve by Love	Page 79
Lesson 14: Not Using Liberty for a Cloak of Maliciousness	Page 81
Lesson 15: Our Conduct is to be Judged by God	Page 89
Lesson 16: Be Doers of the Word	Page 93
Lesson 17: Being Blessed in Your Deed	Page 96

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 18: The Word of God is a Mirror	Page 98
Lesson 19: Speak, Think, Hear, and Look Rightly	Page 100
Lesson 20: Not Being a Stumblingblock	Page 102
Lesson 21: Offences Due to Preaching the Word of God	Page 105
Lesson 22: Liberty from Traditions and Observances	Page 108
Lesson 23: Liberty from Error and False Doctrine	Page 110
Lesson 24: Liberty in Eating	Page 112
Lesson 25: Liberty in Marriage	Page 115
Lesson 26: Liberty in Finances	Page 119
Lesson 27: All Things Should be Done for Edification	Page 123
Lesson 28: Not Being Lords Over God's Heritage	Page 125
Addendum 1: The Law and the New Testament	Page 128
Addendum 2: The Old Verses the New	Page 151
Addendum 3: Missions with a Plan	Page 153
Addendum 4: 16 Reasons Why Jews Tend to Prosper Financially	Page 175
Appendices:	
The Use of "As it is written" in the New Testament	Page 181
The Use of "Scripture" in the New Testament	Page 183

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Scripture References

Leviticus 25

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Psalms 119

45 And I will walk at liberty: for I seek thy precepts.

Isaiah 61

1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Luke 4

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,

Romans 8

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

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.

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.

1 Corinthians 8

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

1 Corinthians 10

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

2 Corinthians 3

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

Galatians 2

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

Galatians 5

1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not

entangled again with the yoke of bondage.

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.

1 Corinthians 9

1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

Hebrews 13

23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

James 1

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 2

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

1 Peter 2

16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

2 Peter 2

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

God delivered Israel from Physical Bondage in Egypt by his Great Power

Exodus 13

3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

Exodus 20

2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Deuteronomy 5

6 I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

Deuteronomy 6

12 Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

Deuteronomy 8

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

Acts 7

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

God delivered Israel from Bondage in Babylon and Persia

Ezra 9

8 And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

Debt is Bondage

Nehemiah 5

1 And there was a great cry of the people and of their wives

against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

5 Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

6 And I was very angry when I heard their cry and these words.

7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

because of the reproach of the heathen our enemies?

10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

Bondage to Sin

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;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

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

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

Romans 6

7 For he that is dead is freed from sin.

18 Being then made free from sin, ye became the servants of righteousness.

20 For when ye were the servants of sin, ye were free from righteousness.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Romans 8

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Bondage to Corruption

Romans 8

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

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.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

2 Peter 2

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

Paul Served God though he was in Physical Bonds

Acts 20

23 Save that the Holy Ghost witnesseth in every city,

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

saying that bonds and afflictions abide me.

Acts 23

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

Acts 25

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

Acts 26

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of 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.

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.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

Colossians 4

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

2 Timothy 2

9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

Philemon 1

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

Hebrews 10

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

1 Corinthians 7

21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

Galatians 3

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.

Ephesians 6

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

Colossians 3

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Bondage in Marriage

1 Corinthians 7

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

Bondage in Error

2 Corinthians 11

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

Strongholds of Satan

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.

Galatians 2

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

Galatians 4

3 Even so we, when we were children, were in bondage under the elements of the world:

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

Galatians 5

1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

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

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Introduction

The subject of *Christian Liberty* is a very necessary doctrine of learning for all believers, and therefore it is especially needful for preachers and church leaders to learn and practice. Christian liberty is needed to do the word of the Lord. Christian liberty is needed for both church leaders and members, so they all grow in grace and love.

One of the most helpful things Dr. Don Fraser taught me was this: “A man is not ready for separated service until he has learned to follow the Holy Ghost in liberty.” In the ministry a preacher has a lot of liberty. He first and foremost answers to God, and then to his church if he behaves poorly. What does a preacher do with his 168 hours a week?

There are priorities – Acts 6:4. But the preacher still has a lot of time after prayer and study that he must use wisely. There is a fear that a preacher with too much time on his hands starts to use this time to micro-manage peoples’ lives. There is a difference between being an *overseer* of a church, and a pastor who is a *micro-manager*, robbing servants in the church of their opportunity to serve God in the liberty of the Holy Ghost.

Sunday School teachers should have the liberty to teach on subjects God shows them. If the pastor cannot allow this liberty, either he is wrong, or the teacher should not be a teacher. If a youth pastor wants to do this or that, the pastor should allow that man the liberty to do what he thinks his class needs. The song leader should be allowed to lead as he follows Christ.

Our Savior was full of Grace *and* Truth (John 1:14, 17). We as men struggle with this. As one man said, when the grace goes up, the truth comes down. When the truth goes up, the grace comes down. As preachers and pastors, we continually strive to be perfectly balanced in both these areas.

In churches today we see both extremes. One extreme is when churches fail to preach against sin and repentance. Many churches have even removed the time of self-examination before partaking of the Lord’s supper. One church I heard of about fifteen years ago taught its members there is no need for asking forgiveness of sins because once one is saved all sins are already forgiven. How that church understands 1 John chapter one to me is a mystery.

We also see the other extreme where the pastor is a lord over God’s heritage. He meddles into things far beyond the point where a pastor should insert himself – home life, how to raise one’s children, peoples’ personal finances, etc. We have known some churches that are overly strict in dictating behavior. We have seen some churches classify some members as second-class people due to divorce, being overweight, or some perceived carnality. Some churches dictate dress codes for their members.

And I give as a warning to men who tend to be *little-lords*, *mini-masters*, and *tiny-tyrants*: be sure your sin will find you out (Numbers 32:23). Even in my short time on earth I have seen men who have gone too far, and they end up doing the *perp-walk* when they are arrested, and the church, family, and ministry suffers because of this. For some reason, many church leaders who are *over-lords* tend to have many sins they themselves are guilty of. They exemplify what our Lord said in Matthew 7:1-5:

- 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Thus we have as our Savior's teaching in Matthew 5:7 – Blessed are the merciful: for they shall obtain mercy. We also have this warning set in parabolic form from Matthew 18:21-35:

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Be Ensamples to the Flock

Church leaders are to be *ensamples to the flock* (1 Peter 5:3). They are not to be lords. They take the oversight of the church. They rule *their own* family (1 Timothy 3:4). The New Testament provides qualifications for leaders so that they are of good behavior and have a pattern of good works to follow (1 Timothy 3:2; Titus 2:7).

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

There is nothing wrong with a church having standards – a church should have *good standards*. A pastor is the man who not only sets these standards, but he exemplifies these standards (Acts 1:1). Furthermore, any church leader should follow these standards. And not all standards require scriptural support. The church leader also has liberty as a man who serves “at the pleasure of the people” (i.e., *elected* and can be voted out), to *require* church leaders under him (who serve at his pleasure) to adhere to whatever standards he puts in place. If such leaders do not want to follow, they can decline their positions.

But a church leader is not the enforcer of standards (or any behavior) among the people. He is not a *Phinehas* that “thrusts through” fornicators with a Javelin (Numbers 25:6-9). He has access to the “bully pulpit,” and he can preach the word, reprove, buke, and exhort (2 Timothy 4:2); but he should do it with all longsuffering and doctrine. [Note: the use of the phrase “bully pulpit” is used to denote the opportunity a person in authority has to speak on issues. The term was coined by Theodore Roosevelt when referring to his office as the president of the United States. He saw his position as a platform to advocate an agenda or his views, the word “bully” meaning in his usage “superb” or “wonderful,” not the usage we know today. The president saw his media addresses as opportunities to promote his agenda.]

Longsuffering means to allow gracefully certain behavior that the preacher may not care for, and doctrine means his preaching needs to be scriptural (and that, from the New Testament).

The *church* can and should exercise authority to judge members for the sins in 1 Corinthians 5:11-13. This judgment amounts to dis-fellowship, not abuse or retribution. And if the sinner repents, he is to be welcomed back into fellowship.

Matthew 18:15-35 allows for situations where one member would offend another. Jesus gave this process. And this process should be followed. The Lord also gave a parable in the text to warn believers who are not forgiving of their brethren, which we gave above.

Although not the best word to use to describe a preacher, he is more of a “salesman” showing the good and true advantages of following the word of God. He is not a manager or even the *capo di tutti capi* (boss of bosses in the Mafia).

Just as with the gospel message, we preach it with honesty, truth, passion, heart-felt words, and love; but we leave the work to the Holy Ghost and the individual.

This preacher will admit that there are times (hopefully few and not as a pattern) when the pastor must take someone aside privately and carefully ask them to do something, or not do something. He may even ask a person not to return to the church. This is his duty as a shepherd and protector of the flock. However, every pastor should know he not the *great fixer* who has the solutions to every person’s problems. And if a pastor thinks this, he should look in the mirror.

I know some would say, “Well, the Bible has the solution to every person’s problems, and I know the Bible better than anyone in my church.” That may be true, but the word of God is sharper than a two-edged sword (Hebrews 4:12), and you must wield that sword – not as a barbarian in battle – but as a brain surgeon with elegance and thoughtfulness. And we know some people have lives that are in such a mess that there is no solution but prayer, good behavior, and the grace of God. As one man said, we make the best of a bad situation. And many times, people just need “*sympathy more than solutions*.”

We find that some pastors involve themselves in members’ lives too much; and other pastors are involved too little.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Philosophy of Ministry

Every preacher and pastor should identify his “philosophy of ministry,” meaning he must define for himself how he will interact with the flock and how he will lead the church. Of course, we should expect his philosophy would align with the New Testament, even though we see this is not always the case.

Some areas of a pastor’s philosophy are these:

1. How does he oversee the church? Does he have a multitude of rules and objectives for church workers? Does he bind heavy burdens on the members? Does he require of them excessive obedience or obeisance?
2. How far does he insert himself into the lives of the members? Does he tell them how to dress, how to spend money, where to work, how to raise their children, when to discipline, where to go, and what to do? Must a church member ask for the pastor’s *permission* before making a big decision in his personal life?
3. What policies does he institute? What happens when he will have to go against a policy in order to do the right thing? Will he follow his policy or admit his policy was incorrect? Obviously, we go by the New Testament, but there are other policies a church should have for expediency – service times, financial policies, Sunday school administration, music ministry, etc. This why churches have charters, constitutions, by-laws, and statements of faith.
4. Does the pastor have a “live and let live” attitude, not really caring for the sheep? Is he a mere hireling – in the work for a paycheck and other benefits – without a real commitment to the church? [We believe pastors should *be called* to a church. And if a pastor is called to a work, he should not leave that work until God has made it clear to both the pastor and the church, and that there is a clear way for him to do it rightly.] Is the pastor just a “politician” who masks who he is and puts on a fake personality in order not to offend the pillars of the church? Does he choose and temper his messages so the “tithers” or the board members will not be offended and vote him out?

As a side note, a pastor friend of mine in his early days of ministry took a small church. He soon found out the women ran the church for the most part. He was only there a few weeks and began to teach how men should rule their families and be the responsible ones in the church. He was voted out a week later. This was a vote initiated and led by the women. Should my friend have avoided the subject? Should he just accept the status quo? He preached the word of God and the church rejected him. They were not teachable.

5. How does the pastor deal with members who are offended or hurt by others in the church? Does he deal with these issues? Is he involved enough to know what is going on? Is he approachable enough so people can talk to him when they are hurt?

My daughter-in-law, who has ministered many times in music at her church, when she knew we were in town wanted to do a special song for us at church. The music minister (i.e., song leader), whom we all knew to be a bit of a *tiny-tyrant* and *micro-manager*, told her she could not sing because “the rules” that he put in place say a person must practice for three weeks before he can sing a special. How wonderful! But what is more important: the spirit of a faithful family who tithes more than the music minister does, and whose family’s leader serves in the church as a Sunday School teacher, the sound system minister, and as

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

a fill-in preacher; or the tiny-tyrant's unscriptural policy? I say the song leader must learn something about Christian liberty. As an additional note, the song leader mentioned here left the church for "greener pastures" without really giving due notice, leaving the church without a song leader. We also knew the man from his previous church, wherein he also left without giving due notice because the pastor corrected him on a few things. Now, my son leads the music in his place. In this case the pastor did not help in the situation, but whether he knew or not, I do not know. I do know the pastor has now left that church (in retirement), which is difficult for everyone. I also know my son will allow more liberty because he cares for souls.

6. How transparent is the pastor before his flock? Must he always be seen in coat and tie, working the *official business* of the church? Does he keep a certain distance from his flock fearing any familiarity may take away from the esteem he requires? Is he afraid to show weakness, fear, or need? Is he afraid to show compassion? Can he at times just give sympathy instead of just offering solutions? How does he fellowship with the members? Is he a pastor and a friend (John 15:15)? Is he approachable? Does he show he is human and suffers like passions as other men (Acts 14:15)?
7. How does he control his pulpit? Is he the only source of Bible teaching and preaching to his flock? Does he allow other men to minister to the flock? Does he give opportunities for others to preach? Or is he afraid of someone preaching better (and if so, *so what?* – Moses' position was protected by God – see Number 12)? Is the pastor afraid that others will take some of his glory?

I remember visiting a new church and the pastor was a young man. He was well-liked and he did good job. But he told me that for the first five years he is only one who will preach behind the pulpit. He said "he was told" this is the right thing to do when starting a church. I could not find chapter and verse for this thinking. He wanted to cement his position as the leader. I doubt another pastor would even want to take his church, but he may have thought this. (Interestingly, he moved before the five years were accomplished. Now, how does that work?)

So, what does he do for five years? What if God sends an evangelist or missionary his way in four years and ten months? Will he reject them or reschedule them? What foolishness. What if the pastor from his sending church is visiting? What if he becomes ill and cannot preach? To me, this policy is foolish, against scripture and common sense, and this policy will likely be broken within the first year. Why not just simply say that he prays about every person before he allows them to preach to see if God approves? That is a good policy and allows for Christian liberty. I believe the man was just doing what someone told him because he thought it was a good idea. But leaders need to challenge their own ideas by the word of God.

The apostle Paul understood co-laboring (1 Corinthians 3:6-9). Jesus sent his disciples out two by two (Mark 6:7; Luke 10:1). Even the First Baptist Church of Jerusalem that Jesus built had twelve preachers (Matthew 16:18; Acts 1). Does anyone really think Peter, James, and John took five-year terms preaching?

So here we must note that whatever policy a preacher makes should be scriptural, or at least thought through diligently. * He should study the word of God. And if it is scriptural, it will apply in all the instances guided by the word of God.

[* After fifteen years our church adopted a policy that stated we would inform and cooperate with law enforcement should we find a member to be credibly involved in child molestation. Although this is not a scriptural policy in its purest form, it was a wise policy. It provides fear among members, and we have had to obey this policy more than once. It has proved to be a good policy.]

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

8. Is the preacher overly obsessed with how people dress or what they do with their own time? Does he preach *his own preferences* as if they are the word of God? Does he preach more on what *not* to do and what we should do?
9. Are both grace *and* truth (John 1:14) equally important to the preacher? Does he speak the truth in love (Ephesians 4:15)? Do his messages and work tend to edify the flock and not destroy it (2 Corinthians 13:10; 10:8; Romans 15:2)?

Ruling Your Family

Men like rules. Men like to make rules. Men like to rule others. Men like to enforce rules. Men think outward behavior is more important than an inward desire to obey God. I fear men who lead and want to make rules – or worse, when they institute some kind of punishment for those who do not obey his rules. Where is the liberty we have in Christ?

We see a man's character when we watch how he behaves when he is allowed some small authority. Some men immediately become *tiny-tyrants*. Others will not lead. We see the truth of a man's character when we know how he rules his family and how he leads his wife and children. This indeed is the best test. This is the test that God uses to determine if a man can rule a church (1 Timothy 3:4-5). A man who is a father and a husband is known by his family for who he really is. His family knows of his faithfulness, his failures, and his hypocrisy. His family knows his heart, his desires, and his manner of dealing with those whom he is supposed to love most. A man's family knows his character and whether his character is worthy of respect. A man's family knows if he is a man of godly leadership.

And what a great test this is that the Lord gives. Whether a man had a good example of a father growing up, or a poor one; he still must prove his own work when he leaves father and mother and cleaves to his wife. Marriage is a new work when first begun, and he is thrust into a challenging relationship with no alternative but to do right or reap the consequences. Knowledge is helpful, but marriage and parenthood require more than just knowledge – they require prayer, work, wisdom, right words, and diligence.

When a man becomes a father and a husband, the true test of who he is manifests itself. He will either accept by God's grace the responsibility put upon him or he will not. He will either take the role seriously (i.e., with all gravity – 1 Timothy 3:4) or he will not. He will show his true character under stress by following God's commandments; or he will show anger or apathy. He will either give his life for his family, or he will flee when he sees the wolf coming (John 10:12). He will either exhibit self-control and be a good ensample to follow, or he will not.

When a man is single, it is much easier for him to program his life and to control a lot of things, with himself being the only recipient of his control. He tends to be compassionate and longsuffering towards self. He is not really directly responsible for others. He can live on a shoestring. He can sleep in a tent. He can eat however he likes and whenever he likes – a can of coke and a slice of pizza a day is sufficient. His priorities are mainly personal and self-centered.

But when a man has a wife to lead and care for, and then children to lead and care for; he now understands what it means to be a man. In a perfect world, he learns how to dwell with his wife according to knowledge (1 Peter 3:7). He learns how not to provoke and how not to be provoked (Ephesians 6:4; Colossians 3:12). He learns how to love rightly as Christ does (Ephesians 5:25) and avoid bitterness (Colossians 3:18; Ephesians 4:31).

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

As the Indian proverb says, “*Until a man is married, he remains a boy.*”

Understanding Fear and Love

2 Corinthians 5:9-15 says this:

- 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.
12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.
13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.
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.

In this passage the apostle Paul mentions two motivating emotions to help us be accepted of God – fear and love. We fear having to be ashamed (though never lost) at the judgment seat, so we labor rightly and diligently. This fear also is based in respect and a willingness to please – to be accepted of God. Then, because we have experienced the love of Christ, we want to please him and let others know of this great love. We love Jesus because he first loved us (1 John 4:19).

This combination of fear and love is also understood at a different level in the marriage relationship. Husbands are commanded to love their wives (Ephesians 5:25; Colossians 3:19), but we also to live with them according to knowledge, honoring them as the weaker vessel (1 Peter 3:7). Husbands have a desire to please their wives (1 Corinthians 7:33).

There is a certain fear in treating one’s wife badly. She may be hurt beyond repair, or she may do something we fear. A man who does not fear that he may injure his wife by his behavior or words, must learn this fear before it is too late (Proverbs 21:19). We want our wives to exemplify Proverbs 31 rather than 1 Kings 21:25.

Paul wrote in 1 Timothy 5:20: “Them that sin rebuke before all, that others also may fear.” There is a certain fear and love that a pastor has in relationship to his church. He *should* and *must* love his church. If he lacks this love, he should soon find it. But a pastor should also fear his church, in the respect that if he misbehaves, he will have to give an account. Public shame is a motivating factor. Whatever a pastor does, he should never fear if it were to be posted in the headlines of the local newspaper.

So then, we start to understand why a bishop “must be... the husband of one wife...” (1 Timothy 3:2).

And because of the requirement of having a wife, we understand the other requirements also contribute to how the man should be a pattern for his family and his church to follow. Read 1 Timothy 3:1-7:

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- 1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.
- 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?)
- 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.

Breaking down the passage into points, note these requirements:

- He *desires* the office of a bishop – takes the office willingly, not by constraint (1 Peter 5:2).

And he must ...

- Be blameless,
- Be the husband of one wife
- Be vigilant
- Be sober
- Be of good behavior
- Be given to hospitality
- Be apt to teach
- Be not given to wine
- Be no striker
- Be not guilty of filthy lucre
- Be patient
- Not be a brawler
- Not be covetous
- Be one who rules his house
- Be one who has his children in subjection with all gravity
- Not be a novice
- Have a good report of them without

A bishop (overseer), as one who reproduces, should have children who show the same attributes.

Good Fathers Make Good Pastors

How many overly-strict or overly-permissive pastors have what some would call “ruined families,” but we find the leaders of these families are quick to tell their people how they should raise their children? But wisdom is justified of her children (Luke 7:35). Candidly speaking, if a preacher or leader has children who are disobedient to God, unruly, rebellious, or a bad testimony – that preacher or leader ought to judge whether he should be in his position of leadership. Furthermore, he ought not open his mouth in an attempt to tell others how to raise their families. If his grown children and grandchildren are not faithful in a good

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Baptist church and serving God, living rightly; that man ought to understand that he probably failed as a father. He failed at *the most important task* he had on this earth given to him by God. Furthermore, if a man does not know how to rule his house according to the word and grace of God, he has no business ruling others or taking the oversight of a church (1 Timothy 3:5).

We understand there are extenuating circumstances in many peoples' lives. But as leaders, we ought to make sure we are *doers of the word* before instructing others (Romans 2:17-24). If there are reasons for failure, the preacher ought to tread lightly when teaching on these subjects. He should learn to speak gracefully with the understanding he has failed in these things. And, as a side note, this is another reason why a single man does not fulfill the requirements of a bishop in 1 Timothy 3. He does not fully understand firsthand the love relationship between Christ and his church, being unmarried.

We also understand that when a man leaves father and mother, he now becomes the head. From this point onward, his parents do not control him. The man now is responsible before God. If he fails, the failure is his fault. There is only so much for which he can blame his parents if he obeys not the word (if there is any reason). Likewise, when a daughter marries, her father is replaced by her husband as her head. If she does not obey the word, she is now her husband's responsibility. Her parents are no longer responsible for her behavior.

This preacher, as a personal testimony, was raised by non-believers. He was exposed to all manner of worldliness and sin, and he was not instructed in the things of God. However, after salvation, by the grace of God, he raised a godly family and leads a godly church. He does not blame his parents for his faults. Rather, it is by first taking *personal responsibility for his sin* that he changed, and then by God's grace raised his family in the nurture and admonition of the Lord. Parents who were raised rightly have a godly example to follow. Parents who were not raised rightly, should know what not to do. Both scenarios are conducive to being a good parent.

We admit there are cases where disobedient children are such – not because of a poor upbringing – but because of poor choices after they left their home. One can wonder why they made the poor choices – as they should have known better. We know there are cases where obedient children are such in spite of the poor upbringing in their homes. And we know there are disobedient children who were raised rightly. But we should never minimize the influence parents have in their children's lives. This influence is most critical and should be carried out with the utmost gravity.

What we should be seeing is the children of godly parents' doing *better* than their parents did. Being raised rightly they ought to know more than their parents did at the same age. The husband ought to have learned to be a better husband than his dad was. The wife ought to have learned to be a better wife than her mother was. They ought to love each other and rule the house together in a better manner than their parents. This is because the base line from which they start is more progressed in the grace of God than where their parents started. The wisdom increases through the generations. This is why Jesus said, "wisdom is justified of her children" (Luke 7:35).

This preacher is happy his children got saved at an earlier age than he did. He is happy his children have more experience in church than he did. He is happy his children are better parents and spouses than he was. He is happy they have nicer houses and higher income than he has. And he is happy his sons preach better than he does. If this were not the case, we would be going backwards.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Our God is a God of second chances (and more than just second chances). If a man has failed in a marriage or in raising his children, he can still be used of God – but he should be the first to understand that God is gracious and forgiving and then treat others with that same grace he received.

Do you want to know what a man is really like? Get to know his wife and children – and grandchildren. Learn how this man interacts with his loved ones.

Be Cautious with Your Liberty

This preacher has seen and learned of a few things in his short time on this earth. I have known men and have known of men who *as church leaders* were guilty of the worst things one can imagine – things I prefer not name – such things that ought not to be once mentioned among the saints. The actions of these men hurt their family and the church, damage the cause of Christ – and they are a reproach to the brethren, and a proverb to the community. And one thing is certain – these men ought not to have been in places of leadership.

But what does this have to do with the subject of *Christian Liberty*. Two things: first, our liberty in Christ is not a permit to sin; and secondly, some of these men of whom I have spoken led their churches in a very strict manner, but they did not apply the same standards to themselves. They seem to be more controlling of others as a means of making up for their own shortcomings. Many of them spoke to their churches in a demeaning manner. Sometimes they were guilty of insulting or being overly harsh with the members.

For this reason, I am weary and leery of *tiny-tyrants*. I fear what men who cannot control their anger will do in the heat of their anger. I fear what men will do when they are not considerate or compassionate of others. Furthermore, many of these men were not transparent with their flock. They put on a fair show in the flesh (Galatians 6:12), but few people knew of their homelife or personal habits. They were *unaccountable*. People saw their pastor during church services and only a few other times under controlled situations. Other than this, no one knew what he was doing, where he went, and with whom he met.

I mean, if a church member stopped by his pastor's house *unannounced*, what would he see or hear? How would the preacher react?

Be Genuine in Your Christianity

And why is it that we see second- and third-generation children of Christians rejecting Christianity or being out of church, or being involved in a sinful lifestyle? How many sons and daughters when they were old enough escaped from the home they were reared in because they could not abide the way they were raised? Was it because the parents were unreasonably strict – because the parents expected perfection from a child that was the offspring of two imperfect people? Were they physically or emotionally abused? Were they beaten by the Bible into subjection? Maybe they lived in a house full of hypocrisy, where they witnessed the parent praising God in church but not living a godly life. Instead of being raised in a *godly* home, were the children raised in an angry home? One thing is true: children know when their parents argue and fight. But do they see the grace of God in their parents' lives even in difficult situations?

Or maybe it was the other extreme. The parents were very carnal and roasted the preacher after service – when they did go to church, which was not very often. Maybe the children rarely saw the parents pray, or witness, or read the bible to them. Maybe the parents thought an hour a week (when they did attend church)

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

was enough for the child to be raised in the nurture and admonition of the Lord. Maybe the parents had no standards and had no Christian pattern for the children to follow? Maybe the children saw their parents doing things that Christians ought never do? Maybe the children were allowed to associate with anyone they chose, even if that communication were evil and corrupted their good manners (1 Corinthians 15:33). Or maybe, the children could *date* lost people and be allowed unsupervised association with others of the opposite sex. Maybe the parents tolerated sin in the family and never dealt with it rightly.

Regardless of the failures, the fact remains that most Christians can and do raise godly children. It is not an impossible task, but it does require a priority in the parents' life. The parents must "train up a child in the way he should go" (Proverbs 22:6). And those parents who have failed know it – and they ought to be truthful with themselves, their God, and their children. There is nothing wrong with admitting failure. It is a right thing to confess your faults, admit to those concerned that you were wrong, and ask forgiveness for what you have done – especially when you affected those closest to you (spouse and children). And it is never too late to do so. We need to be forgiving people and we are people who need forgiveness. Beware of stubbornness and self-righteousness (1 Samuel 15:23; Romans 3:10).

A pastor once said, "Two imperfect parents cannot raise perfect kids." We as parents need to accept this truth. All have sinned (Romans 3:23), and sinners beget sinners (Romans 5:12).

Similarly, there is no perfect church. Even the Jerusalem church had Judas Iscariot. But God still provides a perfect standard to strive towards.

Here are some things a father should strive to do to have success in his family (and in his church):

- Be open to the leadership of the Holy Ghost.
- Treat people the way you would want to be treated (Matthew 7:12).
- Love his wife as Jesus loves the church (Ephesians 5:25).
- Be not bitter against your wife (Colossians 3:19).
- Give honor to the wife (1 Peter 3:7).
- Pray with your wife (1 Peter 3:7).
- Provoke not your children to wrath (Ephesians 6:4).
- Bring them up in the nurture and admonition of the Lord (Ephesians 6:4).
- Do not discourage your children (Colossians 3:21).
- Talk to your children – have fun with them. Let them know they are important to you and God, and that you are blessed by their lives (Psalm 127:3).
- Include your children in the things of the ministry. Allow them to travel to meetings with you.
- Resist anger (James 1:20; Matthew 5:22).
- Rule well your own house (1 Timothy 3:4).
- Have children in subjection with all gravity (1 Timothy 3:4).
- Be gentle and cherish your children (1 Thessalonians 2:7).
- Chasten (correct) them in love (Hebrews 12:6) and grace.
- Forebear threatening (Ephesians 6:9).
- Know your children belong first to God (Psalm 127:3).
- Never raise your voice unless necessary for the welfare of the wife or child (1 Kings 19:12).
- Speak the truth in love (Ephesians 4:15).
- Be kind and tenderhearted (Ephesians 4:32).
- Be a pattern of grace (Romans 5:20) – not every fault requires punishment (Proverbs 17:10).
- Show your family the goodness of God (Romans 2:4).
- Rejoice together in the Lord (Philippians 4:4).

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- Read the Bible to them and pray with them every day (Matthew 4:4; Philippians 4:6).
- Overcome evil with good (Romans 12:21).
- Start correction early, but gently, when a child is yet tender (Proverbs 19:18).
- Do not offend your children (Matthew 18:6).
- Be faithful in church attendance (Ephesians 6:4).
- Give no place to the devil (Ephesians 4:27)
- Always be edifying (Ephesians 4:29; Romans 12:14).
- Be a pattern of good works (Titus 2:7).
- Both father and mother should always agree when dealing with a child (Matthew 19:6).
- Be not easily provoked (1 Corinthians 13:5).
- Apologize when you are wrong (James 5:16).
- Ask forgiveness of your wife and family when you fail (Ephesians 4:32).

Sowing and Reaping

The law of sowing and reaping is well known. Galatians 6:7-10 says this:

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

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.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Consequently, we know:

- Children raised in a harsh, condemning, critical, non-edifying family will tend to resent the Lord when they grow up.
- Children raised in a permissive, carnal family that allows evil communications will tend to be carnal and apathetic towards the Lord when they grow up.
- Children raised in the nurture of the Lord in love and edification and with parents that truly love Jesus will tend to love Jesus when they grow up.
- Children who see their parents love each other with godly love and are recipients of that love will understand better the love of God.

Proverbs 22:6 says: "Train up a child in the way he should go: and when he is old, he will not depart from it."

And if you find that you failed in some things as a parent, do your best to repair the relationship with your children and wife. Learn from your mistakes and confess your faults. Use the things you have learned to help others.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

More than once this preacher has had to ask forgiveness of God and his family for things said and done in anger, or for simply doing foolish things – but the family knows it is wrong and they see their father admit he has sinned and that he wants to do better. My children learned by my example how to ask forgiveness for sin and foolishness, and they also learned to be forgiving. They saw in me an *imperfect man* who loves a *Perfect Savior*. Hence, by God's grace, they imitated this grace toward others who sin as they also try to live for Jesus.

Dealing with Adults

The old saying, “no one ever rises low expectations” applies in good leadership. The word of God commands us to be holy in 1 Peter 1:15-16:

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.

Although we will never be sinless, we have as a standard our Savior. We strive toward this mark or holiness and righteousness. God sets a high standard and expects us to strive toward this standard. This is how we leaders deal with adults.

And when a child is married, if she is a woman, she now has a new head (her husband); and if he is a man, he is now the leader of his house (he has left his father and mother – Matthew 19:5). And both the parents and their pastor should honor their relationship of marriage. They should not meddle too much in the affairs of their married children. They should advise when asked. Only when it is very necessary should parents insert themselves. But generally, children making a way for themselves in life need to learn to rely on their God and themselves and be allowed to fail sometimes. Parents should not be overly protective or overly invasive in their lives. This preacher knows by experience this is hard to do, but we must remember they are no more little children under our household leadership, and that they will never be again once they leave home and cleave to a spouse. Therefore, we *recommend* things to our adult children carefully respecting their liberty.

And this process of respect starts even when they are living at home. Keep in mind we want to train our children to be self-sufficient and resistant to the devil and to follow Jesus Christ in liberty. And we only have a few years to train them. Children grow up so quickly. As parents, we need to be wise in preparing our children for their adult lives.

Consequently, as they mature over time, our treatment of them should also change over time. You can command and make a 4-year-old pick up her things and clean her room. When she is fourteen, you ought to *ask her* to clean her room. At eighteen, you ought to explain to her why it is so important to keep a clean house. Hopefully, she would have already learned this by then.

And when a boy turns into a teenager, a parent will get a lot more out of him treating him with respect and talking to him as though he were a young man. Mothers tend to treat teen-aged boys (and their husbands!) as though they are still 6-year-old boys. A young man tends not to respond to this, or he responds as a 6-year-old would respond. Neither response is good. There is wisdom in treating children in a way *that they should be treated* if they were responsible at their age – even if they are not. This way, they learn to desire that respect, and change their behavior accordingly. Constant berating, criticism, and minimization of their capabilities is not edifying for either the parent or the child. For both the child and the parent, it is a no-win situation.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

This preacher remembers when his first-born son was in his early teens that his mother had some difficulty getting him to obey. She was still treating him as a child. I explained to her, that if she asked him to do things in the same way she asked me to do things, he would do them. So, instead of her saying, “Son, I told you three times to take out the trash – when are you going to obey?”; she would say, “Honey, can you please take out the trash”; and this she said in a kind voice. He liked that approach and responded to it.

My son saw how I was treated and wanted to be treated the same way – not as a child but as a responsible young man. Once my wife adjusted her tone and words, there was no problem. This same son now leads a family with six children, and he is responsible for his house. He also works faithfully in his church. He is a good father and a good husband, and overall a very good example of a believer.

And, as children grow older, if they live at home, they still need to follow the house rules, but they respond much better when *the reasons for the rules* are explained. This will also help them in the future when they lead their families.

Making Spiritual Things Enjoyable

In Palm 16:11 (easy to remember), the verse ends with: “at thy right hand there are pleasures for evermore.” This means being close to God is pleasurable – not a burden or a grief. It is the parents’ duty to make the spiritual things a pleasure to their children. Even work time at the church, or evangelism, or doing stuff that is not so fun; can be rewarded afterwards with playing games, going out for dinner or dessert, or a trip to somewhere the children like.

Oh, how we need to make the things of God a pleasure to do! There is pleasure in obedience when we understand the benefits.

When reading the bible to the family, it is good to ask the children to pick a favorite verse and comment on it or have discussions about what God has written. This involves the children in thinking about God’s word and not just sitting quietly and listening. Also, have each member take turns in reading the verses. The family can make a game of it. Say, I am going to start reading, but at some particular verse I am going to call on one of you to pick up the reading where I leave off and continue. Whoever does not follow along will fumble when called upon. Then, as you read, at some point you can call on someone else to continue. This way, every person is following along in case they are called upon.

Another way of bible reading is to ask for commentary afterwards. For example, before reading the sermon on the mount to the family, ask each person as the passages are read to remember something said by Jesus that makes a big impact to them. Then after reading the chapter you ask each person what the thing was and why it stood out to them. Another idea is to say, as we read, try to find a three-point message in a verse. Then ask the children afterwards to give the verse and their outlines. See if they can alliterate or rhyme their points.

Then there are the bible questions. You tell your family that after the bible is read there are going to be questions and we will see who gets most answers correct. The people read, then everyone closes the bible – except for the one asking the questions – and questions are asked. Why are the meek blessed? *Because they will inherit the earth.* Why should you rejoice when you are reviled? *Because your reward is great in heaven.*

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

You can play “finish the verse.” That is where after bible reading you see who can finish the last few words of the verse.

If the family has a piano or organ, they can play “name the hymn.” Start out with the first note and see who can identify the hymn. Then do the first two notes and see. Then do the first three notes and see. The one who guesses correctly gets a point.

The above are mere examples, but this family time around the word of God tends to be enjoyed by the whole family because everyone gets to participate.

We have liberty in Christ to make the things we do for God desirable to do. We must understand that Jesus’ yoke is easy, and his burden is light (Matthew 11:30).

This pastor has said more than once that he is more of an honest salesman than a micro-manager to his church. I preach the way of the Lord and show the benefits of obedience and the curses of disobedience – but I leave the actions to those who hear. I must lead by ensample, prayer, exhortation – edifying those as they do right. Expecting that they generally do the right things. I must be a living testimony that what I preach works and that it is to be desired. I show people the great benefit of doing things God’s way. People need the liberty to live, learn, grow, and even make mistakes. We need to give people the liberty to do what is right. Our job as leaders is to help, pray, love, and edify them when given the chance.

True Liberty is in Christ

A man in his lost state is in bondage to sin, corruption, fear, the devil, the flesh, and the world; and he has no power to resist or escape. He has no Holy Ghost power to walk in righteousness. He has no light to follow so he can walk without stumbling. He has no understanding of the things of God. He does not understand holiness or true love.

When a man receives Jesus Christ, he is a new creature (2 Corinthians 5:17). He is bought with a price (1 Corinthians 6:20). He has a new Master – the Lord Jesus Christ. He is freed from the old man, the old thoughts, the old way. He is sealed with that Holy Spirit of promise. He has the light of Jesus and can now walk in the Spirit. He has the power to serve God and no longer continue in sin.

This new life is a life of freedom to serve Jesus Christ (Galatians 5:13).

However, when a man is first saved, he is but a babe in Christ (1 Corinthians 3:1). He must grow in grace and in the knowledge of the Lord. He does this by desiring the sincere milk of the word (1 Peter 2:2).

Furthermore, God puts into effect a system of works (see Ephesians 2:10) by which his children grow. They must do what the word of God says in order to understand and show they have truly learned. Without the *doing* there is no *learning*.

Without the doing of what God says, the man simply *looks into* the mirror of God’s word and then *forgets* what he has seen (James 1:24).

But we know we have truly learned when we have changed. This preacher has shown the progression of growth in the life of a believer with these words:

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- Look
- Listen
- Learn
- Live
- Love
- Labor
- Lead
- Leave

(Read Matthew 13:13-16; Philippians 4:9; Psalm 111:10; Philippians 3:17; 2 Timothy 2:2; 4:6)

And God gives his children the grace to learn, to grow, to make mistakes, and even to sin – but as a perfect Father, he also knows when and how to perfectly correct his children.

This is part of the liberty we have in Christ – the liberty to fail and learn, to sin and repent and obtain forgiveness and start over. But the child of God should be careful not to tempt God. The child of God has liberty in Christ, but not all of what he does with this liberty is expedient or edifying (1 Corinthians 10:23)

God allows grace to sin, but addictions to sin will be judged. Sin is to be confessed and forsaken. A child of God should never be brought under the power of any sin (1 Corinthians 6:12). Our responsibility as brothers and sisters to those who sin includes these things:

- Love them (2 Corinthians 2:8)
- Forgive them (2 Corinthians 2:10)
- Be a testimony of what God expects (Romans 12:21; 2 Thessalonians 2:10))
- Do not be a stumblingblock
- Show the goodness of God (Romans 2:4)
- Help bear their burdens (Galatians 6:2)
- Be an encourager, and exhorter, and edifier (2 Thessalonians 2:11, 12)
- Correction should be done for restoration, not punishment (Galatians 6:1)
- Not be a heaviness but a comfort (2 Corinthians 2:1-8)

And if a man is called into the ministry as a preacher or leader, he must be blameless and one who is an ensample of faith and victory over sin. He will use his life and lips to be a leader – and both his life and his lips should match.

God Uses Victorious Saints

Have you ever thought of why God calls some men into the ministry who have had hard lives or backgrounds of sin? Is it not part of this because they have proved the grace of God? Paul was a blasphemer and injurious. He compelled believers into prison and punishment. But after he met Jesus, he gained victory over his past. He did not excuse his past. He did not justify his past. He did not glorify his past. And he did not hold on to his past (Philippians 3:8). He walked in newness of life (Philippians 1:21).

And so, we find many good, godly preachers who used to be addicted to drugs, alcohol, tobacco, and other sins of all sorts – but after salvation they are now *trophies of God's grace*. They have proved there is

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

victory over the bondage of sin by an examination of their lives. They are ensamples of true Christian grace and holiness. They have a testimony that unequivocally shows God is in control and they have yielded their lives to the One who is Lord of all.

On the other hand, we have preachers who were *rocked in Baptist cradles*, who grew up in the church, who were ever exposed to the ministry. These men also prove God's grace. They lived their lives *without* liquor touching their tongues, *without* tobacco touching their mouth, without a strange woman touching their lips, without drugs affecting their minds. and without a tattoo needle touching their skin. These also are trophies of God's grace – showing that there is victory in raising children in the nurture and admonition of the Lord. They show children can be reared for God regardless of the times we find ourselves in.

Some have victoriously overcome sin, and some have victoriously never succumbed to sin.

Therefore, as they have lived, they preach a message of victory. And what do they say to the believers who say they cannot stop their addictions or their sins? How do they answer the people who try to excuse or justify their sin? Do they promote their defeatist thinking? In no wise.

First, they show this position of bondage to sin is a choice not worthy of a true believer. They know without a doubt God can and will give the victory over sin. But second, they also have compassion on the man because they know of the temptation or bondage of which he suffers. They know the way to victory, and they edify the sinner in love to see and understand the victory he has in Christ. They do not partake of the sin. They do not tolerate the sin – but they forebear judgment in grace so the man can learn to have the victory.

Those preachers who know the way give others the same grace and comfort they received of the Lord. They know and show the liberty in Christ they have enjoyed, and they allow the sinner that same liberty – ***for it is by this liberty that the sinner has victory.*** It is by the Holy Ghost and the word of God that the sinner will learn *NOT TO DO* that which is not pleasing to God. The sinners know by the word of God that what they do is sin, what they need next is to know the grace of God so they can overcome the sin (Romans 5:20).

These preachers will not accept a defeatist attitude in their flock. When they hear the words “I can't stop,” they do not agree. They know there is victory.

They understand the hardest part of a believer's life is not overcoming that carnal sin they disposed of when they first got saved. That was easy compared to living by faith and running the race that God has set before them. Giving up alcohol and tobacco is kindergarten next to presenting your body a living sacrifice.

The Standard of Being Blameless – 1 Timothy 3:2

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Because preachers must be an ensample of victory, it is for this reason that the first qualification for a bishop is that he be *blameless*. Now many people can add whatever standards they like into this bottomless bucket labeled “blameless,” and they do; but we should know what the word means.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

The word is similar in meaning to being beyond reproach, irreproachable, without reproach. Spanish and Portuguese versions use “*irreprehensible*.” French uses “*irreprehensible*” and “*irreproachable*.” A person who is *irreprehensible* (Spanish; in English, irreprehensible) is defined as one who goes cautiously and keeps his steps, so he is blameless in all that he does. The Greek word used in 1 Timothy 3:2 for *blameless* is *anepilēptos*, which is a combination of *an* (meaning opposite of) and *epilēptos* (meaning to take hold of, or to seize with hostile intent). It basically means he cannot be found doing wrong. There is nothing he can be accused of doing that is worthy of blame. There is nothing to “grab on to” in a critical way.

So then, we can say that a man who is blameless has proved by his *current* lifestyle that he is living his life in a way that no one can find fault. It does not mean the man never failed or never sinned. For that matter, many pastors have done things in their past that they regret – but their current lifestyle shows the grace and holiness of God.

Paul wrote in 1 Timothy 4:12; “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” Peter wrote: “But as he which hath called you is holy, so be ye holy in all manner of conversation...” (1 Peter 1:15).

This is the first requirement for a bishop. He lives his life so that no fault can be labeled against him.

The same word blameless is used in 1 Timothy 5:7 in respect to a widow’s behavior.

In Titus 1:6, 7 the underlying Greek word for *blameless* has to do with not being convictable by evidence in a court of law – i.e., no evidence of wrongdoing. In Titus, Paul says, in verse 7: “For a bishop must be blameless, as the steward of God...” This context gives the sense that a steward will have to give an account someday for his behavior (see also Luke 16:2). Similarly, the same legal word is used in 1 Timothy 3:10 in respect to deacons. Note it says, “And let these also first be proved; then let them use the office of a deacon, being found blameless.” The context shows this is court-related because of the use of “*first be proved*” and “*being found blameless*.”

In 2 Peter 3:14, the Greek word underlying the word *blameless* has to do with being without blemish, which the context also proves: “... be diligent that ye may be found of him in peace, without spot, and blameless.”

Reasons for Avoiding Bondage

As the student proceeds through the lessons he will find numerous reasons for avoiding the bondage that so easily besets a believer.

The scriptures are clear that we should, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” (Galatians 5:1).

The reasons for maintaining one’s liberty are elaborated in the lessons. Many of the reasons include the following things (list not exhaustive):

1. One has victory over sin in his life (Romans 5:20)
2. One can better serve God and serve others (Galatians 5:13)
3. One can give more to the work of the ministry (2 Corinthians 9:7)
4. One can more quickly attain to leadership ability (1 John 2:14)
5. One can minister in love and compassion (Galatians 5:13)

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

6. One can rightly teach and preach the word of God (2 Corinthians 11:20)
7. One can teach the word of God without hypocrisy (2 Peter 2:19)
8. One understands that Jesus' yoke is indeed easy, and his burden is light (Matthew 11:30).
9. One has a better relationship with the Spirit of God (Galatians 5:16; 2 Corinthians 3:17)
10. One is more sensitive to being a stumblingblock to others (1 Corinthians 8:9)
11. One reaps what he sows and will find many people love him and allow his equal grace
12. The men who follow this man will retain like attributes, which will be helpful to them in their lives (2 Timothy 2:2).

Using Liberty Rightly

The student should learn how to rightly use the liberty he has in Christ so he can teach others. He can identify right and wrong uses of his liberty and use his knowledge to be a help to others accordingly.

Here are a few ways to use liberty rightly:

1. One is not a lord over God's heritage (1 Peter 5:3)
2. One does not use his liberty for an occasion to the flesh (Galatians 5:13)
3. One does not use his liberty to be a stumblingblock (1 Corinthians 8:9)
4. One can walk in the Spirit and have many blessings associated with this liberty (Galatians 5:16)
5. One uses liberty for things that are expedient (1 Corinthians 6:12; 10:23; 2 Corinthians 12:1)
6. One uses his liberty for edification (1 Corinthians 10:23)
7. One can bear fruit of the Spirit a hundred-fold (Galatians 5:22, 23).

Offences will Come

The first use of the word *offence* in the New Testament is spoken by Jesus in Matthew 18:7: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!"

Jesus also said in Matthew 11:6: "And blessed is he, whosoever shall not be offended in me."

With these two passages we understand that it is a woe to a man that offends another (i.e., he is an occasion of stumbling or he causes another to sin – he is being a stumblingblock. The same Greek word is used in 1 John 2:10: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.")

But at the same time, Jesus can be a stumblingblock to people who reject the gospel and his teachings. Jesus is perfect, and when he preached the kingdom of God, some people were offended. So, in the case of Jesus' teaching, we can expect people to be offended. (But people should not be offended by our own behavior or words.)

Paul wrote in Romans 9 the following:

- 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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.

Paul wrote again in 1 Corinthians 1:23: “But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;”

Peter wrote in his epistle (1 Peter 2), that the reason why people stumble over Jesus is because of their disobedience:

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God,
and precious,
5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up
spiritual sacrifices, acceptable to God by Jesus Christ.
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.
7 Unto you therefore which believe he is precious: but unto them which be disobedient, the
stone which the builders disallowed, the same is made the head of the corner,
8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word,
being disobedient: whereunto also they were appointed.

Peter is one who understands this, for he was an offence to Jesus at one time. Note Matthew 16:

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto
Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed,
and be raised again the third day.
22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this
shall not be unto thee.
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.

We learn from this – because Jesus never sinned – that a man can be offended by someone, but not sin in response. An offence is a cause to sin, but this does not mean that a person must react to the offence and commit sin. He should not blame another for his sin. Similarly, in respect to temptation, many times people are tempted, but temptation itself is not a sin – only indulging the temptation is a sin. James 1 says this:

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:
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.

Paul wrote in Hebrews 4:15: “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Jesus’ temptation in the wilderness (Matthew 4) shows us the best offences Satan can offer, but although Jesus was tempted, he never committed sin.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

In summary, we will all have times when we will offend. We should learn how and do our best to not be an offence to others. We should be ready to ask forgiveness of our brothers whom we offend. However, when we are offended, we should not sin.

Then, we should know that at the same time, when we preach the gospel and teach the words of Jesus, we can expect that some people will be offended. But the offenses that occur from preaching and teaching should be because they are offended in Christ, not in our mannerisms or our delivery of the message. Preachers need to make sure of that.

Neither Being Lords Over God's Heritage

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 Jesus' 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.

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,

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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 (although he was), but he presents himself as 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 in heart (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:

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 1 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

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

serve Jesus and one another in love and liberty (Galatians 5:13). We serve following the pattern of Jesus Christ. Jesus is the Lord of all, but we also know he is full of grace and truth.

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.

The manner God has set for leaders of believers is that they are to be ensamples – i.e., patterns to follow. They literally lead the flock and feed the flock. That is what shepherds do.

Lead and ***feed*** because the sheep are ***freed*** – not for ***greed*** or ***need***, nor making sheep ***bleed***.

Shepherds have staffs and rods (Psalm 23:4) – not whips, stun guns, sharp pokers, etc. – to *lead* and *feed* their *freed* 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 – places of safety and abundance.

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 rightly from harmful activities. Preachers do this by using the word of God – they preach the word – reproving, rebuking, and exhorting the flock.

For, as 1 Timothy 3 says:

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 in Proverbs 23, which 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

And Proverbs 29:15 says: “The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.” This shows the wisdom we receive when being chastised of the Lord – Hebrews 12:5-13.

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 then 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:

- 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) 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?

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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 (which is already sharp), *delivered in a sharp manner*, so that people will be sound in the faith.

Because the word of God is very sharp, a preacher uses it plainly but carefully. How does a man use a chainsaw, or a circular saw, or a tiger saw, or a brush cutter? How does a man use a straight razor, or a scalpel, or a kitchen knife? All these sharp tools are handled with care because they can injure the user or others very easily.

Think of the first time the word "sharp" is used in the bible (Exodus 4:25): "Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me." How carefully should a person circumcise their child?

We know a man's tongue gives both bitter and sweet water (James 3:11). Psalm 52:2 says, "Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully." Psalm 57:4 speaks of the man suffering reproach, needing God's mercy and truth: "My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." Psalm 140:3 speaks of the evil man: "They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah."

The wrong use of the sharp tongue is very common. With God's Spirit the preacher can deliver the sharp word of God rightly in a sharp way when needed. But he needs to be very careful. Remember, "A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11).

The word of God is truth (John 17:17), and we speak the truth in love (read Ephesians 4:11-15), so that God's people "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...."

This means, a pastor needs the wisdom of God 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 example (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)

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- 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).

The end of this thought is that a preacher should understand that his flock should not live under his leadership uncomfortably, in fear, afraid of what the pastor will say or do, thinking they are *bad sheep* that need continual supervision. Instead, the sheep should desire to follow the pastor as he follows Christ (1 Corinthians 11:1). They should be taught to walk in liberty under the leadership of the Holy Ghost.

Indeed, a man is not ready for the ministry until he has learned to walk in liberty under the leadership of the Holy Ghost.

The pastor should lead as Christ would lead. A church member should think of his personal relationship with Jesus Christ; and experience that same love, compassion, leadership, and grace when he thinks of his pastor. A pastor should have the same love, compassion, leadership, and grace that a father should have toward his children. Being a poor example of a father leads means he is a poor example of a pastor.

Pastors should behave as Paul wrote in 1 Thessalonians 2:7-13:

7 But we were gentle among you, even as a nurse cherisheth her children:
8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.
9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.
10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:
11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,
12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.
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.

Love, Correction, and Control

Hebrews 12:6 says: “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” Pastors are to use the word of God to “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Timothy 4:2). Pastors reprove, rebuke, and exhort; but chastening belongs to the Lord.

But God gives his children liberty, and we as leaders should honor this liberty. Note these passages showing it is the responsibility of believers as to how they use their liberty:

1 Corinthians 8:9 – But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

Galatians 5:1 – Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

CLASS 215 PRINCIPLES OF CHRISTIAN 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.

James 1:25 – 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 2:12 – So speak ye, and so do, as they that shall be judged by the law of liberty.

1 Peter 2:16 – As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

Considering the above passages, we as leaders must honor the liberty God has given to his people.

Shearing Correctly

There is the illustration that a pastor should regularly *shear his sheep*. I am leery of this illustration. Shearing is used only eleven times in the Bible, and only once in the New Testament – and that when speaking of the crucifixion of our Savior.

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 (and I do not know why we would), we know that shearing should never hurt or be painful to the sheep. Shearing is usually done once a year and is mainly 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 are for health, hygiene, and safety. 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 in such a manner that 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 that 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

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

There is a use for the wool that that is sheared. Wool harvesting is a used to make woolen garments and other things (sheets, garments, etc.). However, from research, we find the main reason for shearing the sheep are for their benefit, not for the wool itself.

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. And why would anyone return to a barber who repeatedly cuts his skin when trimming hair?

Then there is the act of museling, which is being in many countries. Museling 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 in that area so that the skin does not grow wool. Many in the sheep business believe this is wrong.

Continuing with the illustration with preaching, a preacher who cuts too closely or purposely removes skin ought to stop that practice immediately for it is harmful and painful to the sheep. Furthermore, church members also have a responsibility to know the difference from a good shepherd and a hireling, a stranger, a thief and a robber, or one who is just too abusive (3 John 1:9-11). Believers should follow only Jesus, following those who follow Jesus:

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.

27 My sheep hear my voice, and I know them, and they follow me:

John 10:1-6, 27

Preaching Grace

Jesus brought grace and truth (John 1:17). Jesus is full of grace and truth (John 1:14). The gospel is the truth by which we know the grace of God (Colossians 1:5, 6).

A preacher's primary responsibility is to preach the gospel so people can be saved. There is much work for a preacher in leading people who are saved, but the first and foremost part of leadership is leading people to Jesus Christ.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Notice what Jesus taught in John 10:7-13 in his parable of being the good Shepherd:

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.

In verse 9 our Savior shows the blessing of coming to Jesus:

- He shall be saved – salvation
- He shall go in and out – Christian Liberty
- He shall find pasture – Being fed

With the good Shepherd, being saved is first. Having liberty is second. Being fed in third.

Peter made note of this in 1 Peter 5:1-3:

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.

Peter mentions Jesus' sufferings (by which we are saved) and the glory (being saved), then feeding the flock of God (the sheep finding pasture), and then the oversight, which is not by constraint (liberty for the preacher) and then he mentions not being lords, but ensamples to the flock (liberty for the sheep).

The work of God is a life-long exercise of grace and truth. We preach the gospel, and we lead by ensample showing and giving the grace of Jesus Christ.

As mentioned earlier, a pastor's work is to *"Lead and feed because the sheep have been freed. We do not lead not for greed or need, neither do we make the sheep bleed."*

Being the Ensamble of Believers to Others

This subject is taught everywhere throughout the New Testament, and therefore taught repeatedly in the B.I. curriculum.

Jesus is the Great Ensamble and Pattern to Follow – he commanded his followers to follow him (Matthew 4:19; 11:29; etc.). Luke writes of all that Jesus began both to "do and teach" (Acts 1:1).

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Matthew records Jesus' commandment to his disciples in the Great Commission to "teach them to observe all things" he commanded (Matthew 28:18-20). We learn by doing. We teach by doing. We lead by doing.

John records our Savior commanding the disciples, saying: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

Paul follows the same doctrine – note Philippians 4:9: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Paul said, "Be ye followers of me, even as I also am of Christ" (1 Corinthians 11:1).

Timothy was to follow the pattern: "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" (1 Timothy 2:2). Titus also was told in Titus 2, "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (verses 7 and 8).

Peter teaches this in 1 Peter 5:3: "Neither as being lords over God's heritage, but being ensamples to the flock."

James wrote, "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 3:17).

This all means that the preacher or pastor or church leader *must be* a pattern to follow. This requirement trumps and overrides all other works of a preacher – whether he preaches with excellency of speech (1 Corinthians 13:1), whether he a great organizer (Romans 12:8; 1 Corinthians 14:33), or whether he has great vision and energy.

A leader teaches by doing, leads by example, and sets himself as a pattern to follow, as he follows Christ. We must always *do* before we teach.

Jesus' condemnation of the scribes and Pharisees included, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not" (Matthew 23:3). Jesus calls this the leaven of the Pharisees: "In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy" (Luke 12:1).

In practice, every preacher of the gospel should have a life that is according to the gospel, which is *sound doctrine*:

- 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

1 Timothy 1:8-11

When a man teaches in hypocrisy, the name of God is blasphemed. Paul said in Romans 2:17-24:

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,
18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;
19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.
21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
24 For the name of God is blasphemed among the Gentiles through you, as it is written.

There is an added danger that a man needs to understand, and that is in the area of reproduction. We reproduce what we are. We cannot reproduce otherwise. We either reproduce ourselves, or we do not reproduce.

If a leader lacks longsuffering and charity – which is God’s love working through a man toward others – but instead has a harsh, micro-managing, bossy attitude toward his flock; those who follow him will inherit those same ill-qualities. The men he trains, the children he raises, and the members he leads will be reflections of these doctrines. Some pastors (and men in general) as they grow older get more cantankerous instead of growing in grace (2 Peter 3:18). They like to have everything to their liking and get angry if one thing is out of place. They create their “Baptist Bubble,” and they react if anyone disrupts their comfort zone. They are beyond correction. They are like an old and foolish king who will not be admonished:

Ecclesiastes 4:13 – Better is a poor and a wise child than an old and foolish king, who will no more be admonished.

In contrast, what we see in the followers of our Savior are men who had and practiced the Godly qualities that Jesus taught and lived before them. They witnessed the way Jesus Christ dealt with people in every possible scenario – even unto torture and death. The Savior’s behavior was life-changing to them. They became the doers and teachers of Christ’s doctrine. They followed his pattern.

This pattern has continued until today. The right leaders in Christ’s work will be a reflection of Jesus and his obedience.

As a final thought, we are told in the New Testament to beware of some things. Many of these things have to do with following bad doctrine. Notice these things include the following:

- Beware of false prophets (Matthew 7:15, 16) – every man who totes a bible and wears a suit does not mean he is a true man of God. You will know them by their fruits.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- Beware of the leaven of the pharisees – which is hypocrisy (Mark 8:15; Luke 12:1).
- Beware of the leaven of Herod (Mark 8:15). This is having a weak response to peer pressure.
- Beware of the scribes (Luke 20:46). They wanted the esteem of men.
- Beware of dogs (carnal unbelievers), evil workers, and the concision (those who cause division) – see Philippians 3:2.
- Beware of being spoiled through philosophy and vain deceit, after the traditions of men (Colossians 2:8).
- Beware of being led away with the error of the wicked (2 Peter 3:17).

In summary, we are living ensamples of *the doctrine of Christ* – what Jesus did and what he taught (Acts 1:1).

Leading, Leaving, and a Leader's Responsibility

Jesus taught what is the difference between a good shepherd and a hireling in John 10:1-16. A shepherd loves the sheep and will lay down his life for the sheep, the hireling *careth not* for the sheep (v. 11-13).

Leading a church in love is required. And this love does not end just because a pastor takes a new church. We are bound by love far beyond the covenant we make as a church. As with my wife, I love her not just because we are married. Should we – God forbid – separate, my love should still continue. I believe I would lay down my life for her if necessary. And the same goes for my children and grandchildren. This great love is needed in the ministry (John 15:13).

And should God open a door for the pastor and move him to another church or ministry (notice I said, *God does this*, not the preacher), God would still leave this pastor with the responsibility to put the sheep in good hands **BEFORE** he leaves. A pastor should never leave the good sheep to protect and lead themselves. This he can do by one of two ways:

1. A pastor should have men trained, serving, and placed properly to replace him – even in case of death or sickness. This is one of the top priorities of a leader – build up people so they can function when he is gone. If he has none, Jesus gave the method in Mark 9:38, “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” That is part of the doctrine of Christ.

Even our Lord Jesus made sure he left this earth rightly. Here are a few things the Lord put into place before his ascension:

- The Comforter
- Companionship of leaders and believers
- Power and wisdom
- His commandments
- His Great Commission

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- His charge – Acts 1:8. Mark 16:15, etc.
 - His church
 - His pattern to follow
 - His apostles – followers of Christ who were the replacement for leadership
 - His vision
 - His promise of return
2. He, as the church leader, can screen men who are candidates from other churches. He knows what the church needs as a leader, he can ask the right questions, and he can give the right advice. Ultimately the church must vote in their new pastor, but the current pastor's recommendation will go a long way in comforting the people.

What is Good for the Goose is Good for the Gander

When a pastor is planning on leaving his church, he is in fact planning to move his membership from one church to another. Most pastors would ask that members who move first sit down with him and inform him of the reasons. Furthermore, any church who receives members from another church should require a *letter of recommendation* before accepting these members.

A pastor and his family are no different. He is not an exception to being a part of the body (1 Corinthians 12:15-16). If he is moving his membership, he should take with him a *letter of recommendation* and ask the receiving church to enquire as to his behavior. Just because he is a preacher (or says he is a preacher), this does not make him exempt from the process. But this happens all too often and creates many bad feelings. Church members who hear their pastor is leaving are confused, fearful, and go through a variety of emotions. Some members may even look upon the event as an opportunity to gain control if the church (3 John 1:9-10).

However, ***if God is in the move***, there are blessings and rejoicing in every aspect. If God is in the move, the pastor has time to explain to his church what God is doing. The church has time to pray for their pastor's new venture, discuss new leadership, and make a good recommendation to the receiving church.

Everyone concerned sees God working and God's blessing. They consequently understand and rejoice. The pastor may even receive some financial support in some cases.

The 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. We use our liberty to edify one another in love (Ephesians 4:16).

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 1: The O. T. Law Brings Bondage and Death

I. The Law was given by Moses

- A. John 1:17 – For the law was given by Moses,
- B. but grace and truth came by Jesus Christ.

II. The Law is for the Jews and the Disobedient

- A. Romans 3:1 – What advantage then hath the Jew? or what profit is there of circumcision?
- B. 2 Much every way: chiefly, because that unto them were committed the oracles of God.
- C. 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.
- D. 1 Timothy 1: 8 – But we know that the law is good, if a man use it lawfully;
- E. 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,
- F. 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;
- G. 11 According to the glorious gospel of the blessed God, which was committed to my trust.

III. The Law is Holy, Just, and Good

- A. Romans 7:12 – Wherefore the law is holy, and the commandment holy, and just, and good.

IV. The Law was Never Intended to Make a Man Righteous, but to Show his Unrighteousness

- A. Romans 10:3 – 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.
- B. 4 For Christ is the end of the law for righteousness to every one that believeth.
- C. 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
- D. 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.
- E. Galatians 2:21 – I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.
- F. Galatians 3:10 – For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.
- G. 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.
- H. 12 And the law is not of faith: but, The man that doeth them shall live in them.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- I. 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:
- J. 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.
- K. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
- L. 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:
- M. 23 For all have sinned, and come short of the glory of God;
- N. 24 Being justified freely by his grace through the redemption that is in Christ Jesus:
- O. 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;
- P. 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.
- Q. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
- R. 28 Therefore we conclude that a man is justified by faith without the deeds of the law.
- S. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:
- T. 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
- U. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

V. **The Law Brought Death**

- A. 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.
- B. 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.
- C. Romans 8:2 – For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- D. 1 Corinthians 15:56 – The sting of death is sin; and the strength of sin is the law.

VI. **The Law Works Wrath**

- A. Romans 4:15 – Because the law worketh wrath: for where no law is, there is no transgression.

VII. **Jesus Perfectly Fulfilled the Law, Being Sinless**

- A. Matthew 5: 17 – Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- B. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- C. Luke 24:44 – And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

VIII. The Law and the Prophets Prophetied until John

- A. Matthew 11:13 – For all the prophets and the law prophetied until John.
- B. Mathew 3:1 – In those days came John the Baptist, preaching in the wilderness of Judaea,
- C. 2 And saying, Repent ye: for the kingdom of heaven is at hand.
- D. Matthew 4:23 – And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.
- E. Mark 1:14 – Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
- F. 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

IX. The Two Great Commandments in the Law

- A. Matthew 22:35 – Then one of them, which was a lawyer, asked him a question, tempting him, and saying,
- B. 36 Master, which is the great commandment in the law?
- C. 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.
- D. 38 This is the first and great commandment.
- E. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself.
- F. 40 On these two commandments hang all the law and the prophets.

X. The Weightier Matters of the Law

- A. Matthew 23:23 – Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

XI. The Law Should *Not* be Added to the Gospel

- A. Acts 15:22 – Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:
- B. 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:
- C. 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:
- D. 25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,
- E. 26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- F. 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.
- G. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;
- H. 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

XII. We are Dead to the Law through Christ

- A. Galatians 2:19 – For I through the law am dead to the law, that I might live unto God.

XIII. The Law is a Schoolmaster to Bring us unto Christ

- A. 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.
- B. 20 Now a mediator is not a mediator of one, but God is one.
- C. 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.
- D. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
- E. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
- F. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
- G. 25 But after that faith is come, we are no longer under a schoolmaster.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 2: The N. T. Law Brings Life, Liberty, and Grace

I. The New Testament Law Contains the Commandments of Jesus Christ

- A. Matthew 28:18 – And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- B. 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:
- C. 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.
- D. Matthew 15:7 – Ye hypocrites, well did Esaias prophesy of you, saying,
- E. 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.
- F. 9 But in vain they do worship me, teaching for doctrines the commandments of men.
- G. John 7:16 – Jesus answered them, and said, My doctrine is not mine, but his that sent me.
- H. 1 John 5:3 – For this is the love of God, that we keep his commandments: and his commandments are not grievous.
- I. James 1:22 – But be ye doers of the word, and not hearers only, deceiving your own selves.
- J. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
- K. 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
- L. 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.
- M. James 2:8 – If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:
- N. 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.
- O. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.
- P. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.
- Q. 12 So speak ye, and so do, as they that shall be judged by the law of liberty.

II. Jesus Makes Us Free from Sin

- A. John 8:34 – Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
- B. 35 And the servant abideth not in the house for ever: but the Son abideth ever.
- C. 36 If the Son therefore shall make you free, ye shall be free indeed.
- D. Galatians 3:13 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:
- E. Jesus sets at liberty:
- F. Luke 4:18 – 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,
- G. 19 To preach the acceptable year of the Lord.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

III. Jesus Makes Us Free from Sin through the Truth

- A. John 8:32 – And ye shall know the truth, and the truth shall make you free.

IV. The Truth Sanctifies from Sin

- A. John 17:17 – Sanctify them through thy truth: thy word is truth.

V. Jesus is the Truth

- A. 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.

VI. The Word of God is Truth

- A. John 17:17 Sanctify them through thy truth: thy word is truth.
- B. Jesus is the Word – John 1:1

VII. Jesus brought Grace and Truth – the Grace of God

- A. John 1:14 – And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- B. Galatians 3:13 – 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:
- C. Romans 5:13 – (For until the law sin was in the world: but sin is not imputed when there is no law.
- D. 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
- E. Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.
- F. 15 What then? shall we sin, because we are not under the law, but under grace? God forbid.
- G. Romans 8:2 – For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- H. 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:
- I. 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

VIII. The Grace of Jesus Christ Makes Us Free from the Law

- A. Romans 10:4 – For Christ is the end of the law for righteousness to every one that believeth.
- B. Romans 13:8 – Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- C. 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
- D. Romans 10:4 – For Christ is the end of the law for righteousness to every one that believeth.
- E. Romans 13:10 – Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
- F. Galatians 2:21 – I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 3: Jesus Brings True Liberty

I. Drugs and Alcohol is a Damaging and Temporary Relief from the Burdens of Life

- A. Proverbs 20:1 – Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.
- B. Proverbs 23:29 – Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?
- C. 30 They that tarry long at the wine; they that go to seek mixed wine.
- D. 31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.
- E. 32 At the last it biteth like a serpent, and stingeth like an adder.
- F. 33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.
- G. 34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.
- H. 35 They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.
- I. Ephesians 5:18 – And be not drunk with wine, wherein is excess; but be filled with the Spirit;

II. Jesus Christ Brings a Permanent Relief from the Burdens of Life

- A. Matthew 11:28 – Come unto me, all ye that labour and are heavy laden, and I will give you rest.
- B. 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.
- C. 30 For my yoke is easy, and my burden is light.
- D. 1 Peter 5:7 – Casting all your care upon him; for he careth for you.
- E. Salvation is secure in Christ so we can rest in him – Ephesians 2:8-9.
- F. We labor to be accepted of Christ, not to be saved – Ephesians 2:10.
- G. We can cast our cares upon Jesus – 1 Peter 5:7.

III. Jesus Brings More Abundant Life

- A. 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.
- B. Ephesians 3:20 – Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
- C. Titus 3:4 – But after that the kindness and love of God our Saviour toward man appeared,
- D. 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;
- E. 6 Which he shed on us abundantly through Jesus Christ our Saviour;
- F. 7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

IV. We Who are Saved are Bought with a Price

- A. 1 Corinthians 6:18 – Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
- B. 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?
- C. 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
- D. 1 Corinthians 7:20 – Let every man abide in the same calling wherein he was called.
- E. 21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.
- F. 22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.
- G. 23 Ye are bought with a price; be not ye the servants of men.
- H. 24 Brethren, let every man, wherein he is called, therein abide with God.
- I. 1 Peter 1:18 – 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;
- J. 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:
- K. 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

V. When We are Resurrected, we will be Delivered from the Bondage of Corruption

- A. Romans 8:18 – For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
- B. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
- C. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
- D. 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
- E. 22 For we know that the whole creation groaneth and travaileth in pain together until now.
- F. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.
- G. 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
- H. 25 But if we hope for that we see not, then do we with patience wait for it.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 4: Salvation Liberates from the Old Testament Law

I. Salvation Redeems Those Who were Under the Law and Makes Them Sons of God

- A. Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
- B. 5 To redeem them that were under the law, that we might receive the adoption of sons.
- C. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- D. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

II. Salvation Replaces the Righteousness of the Law with the Righteousness of Faith

- A. Philippians 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

III. The Law No Longer has Dominion after Salvation

- A. Romans 3:19 – Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
- B. Romans 6:14 – For sin shall not have dominion over you: for ye are not under the law, but under grace.
- C. 15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

IV. The Only Way Out from Under the Law is by Faith in Christ

- A. 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.
- B. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
- C. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
- D. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
- E. 25 But after that faith is come, we are no longer under a schoolmaster.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 5: Jesus' Yoke is Easy, and His Burden is Light

I. Jesus' Yoke is Easy

- A. Matthew 11:28 – Come unto me, all ye that labour and are heavy laden, and I will give you rest.
- B. 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.
- C. 30 For my yoke is easy, and my burden is light.
- D. Revelation 2:24 – 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.

II. Religion Binds Heavy Burdens

- A. Matthew 23:1 – Then spake Jesus to the multitude, and to his disciples,
- B. 2 Saying, The scribes and the Pharisees sit in Moses' seat:
- C. 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.
- D. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.
- E. Luke 11:44 – Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.
- F. 45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.
- G. 46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
- H. Acts 15:22 – Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:
- I. 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:
- J. 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:
- K. 25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,
- L. 26 Men that have hazarded their lives for the name of our Lord Jesus Christ.
- M. 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.
- N. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;
- O. 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

III. We are to Bear One Another's Burdens

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- A. Galatians 6:1 – Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
- B. 2 Bear ye one another's burdens, and so fulfil the law of Christ.
- C. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself.
- D. 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.
- E. 5 For every man shall bear his own burden.

IV. Cast Your Cares on Jesus

- A. Philippians 4:4 – Rejoice in the Lord alway: and again I say, Rejoice.
- B. 5 Let your moderation be known unto all men. The Lord is at hand.
- C. 6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.
- D. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
- E. 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.
- F. 9 Those things, which ye have both learned, and received, and heard, and seen in me, do:
- G. 1 Peter 5:6 – Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:
- H. 7 Casting all your care upon him; for he careth for you. and the God of peace shall be with you.

V. Sufficient unto the Day is the Evil Thereof

- A. Matthew 6:25 – Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
- B. 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
- C. 27 Which of you by taking thought can add one cubit unto his stature?
- D. 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
- E. 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
- F. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?
- G. 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
- H. 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.
- I. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- J. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

VI. As My Pastor Used to Say

- A. "If you are feeling overly burdened in the ministry, you are not doing it right."
- B. You take too much upon yourself.
- C. You are not giving your burdens to Jesus.

VII. God's Grace is Sufficient

- A. 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.
- B. 8 For this thing I besought the Lord thrice, that it might depart from me.
- C. 9 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.
- D. 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

VIII. Passages that Help to Trust the Lord

- A. Psalm 56:3 – What time I am afraid, I will trust in thee.
- B. Psalm 43:5 – Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.
- C. Psalm 55:22 – Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.
- D. Joshua 1:6 – Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.
- E. 7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.
- F. 8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.
- G. 9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.
- H. 2 Corinthians 10:3 – For though we walk in the flesh, we do not war after the flesh:
- I. 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)
- J. 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;
- K. 6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.
- L. 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

IX. Jesus is the Answer

- A. Jesus forgives our sins
- B. Jesus takes away our sins
- C. Jesus gives us life
- D. Jesus gives us eternal life
- E. Jesus heals our hearts
- F. Jesus gives us the truth

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 6: The Use and Purpose of the Old Testament Law

I. There is a Right Way to Use the Law

- A. 1 Timothy 1:8 – But we know that the law is good, if a man use it lawfully;
- B. 9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
- C. 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;
- D. 11 According to the glorious gospel of the blessed God, which was committed to my trust.

II. We Use the Law to Show People they are Sinners

- A. 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.
- B. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
- C. 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:
- D. 23 For all have sinned, and come short of the glory of God;
- E. Romans 4:15 – Because the law worketh wrath: for where no law is, there is no transgression.
- F. Romans 5:13 – (For until the law sin was in the world: but sin is not imputed when there is no law.
- G. 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
- H. 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.
- I. 1 John 3:4 – Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

III. The Law is Used to Preach Jesus Christ

- A. Acts 28:23 – And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.
- B. Romans 8:2 – For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- C. 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:
- D. Romans 10:4 – For Christ is the end of the law for righteousness to every one that believeth.
- E. 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

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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

- F. Galatians 2:21 – I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.
- G. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

IV. Jesus' Law Fulfills the Old Testament Law

- A. Galatians 5:14 – For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.
- B. 18 But if ye be led of the Spirit, ye are not under the law.
- C. Ephesians 2:15 – Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
- D. 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.
- E. Hebrews 10:16 – 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;

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 7: Liberty from the Bondage of Sin

I. Sin is Bondage

- A. Luke 4:18 – 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,
- B. Galatians 5:1 – Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

II. Sin is Still Sin

- A. 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.
- B. 8] But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.
- C. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died.
- D. 10 And the commandment, which was ordained to life, I found to be unto death.
- E. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me.
- F. 12 Wherefore the law is holy, and the commandment holy, and just, and good.
- G. 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.
- H. 14 For we know that the law is spiritual: but I am carnal, sold under sin.

III. Believers are Liberated from the Bondage of Sin

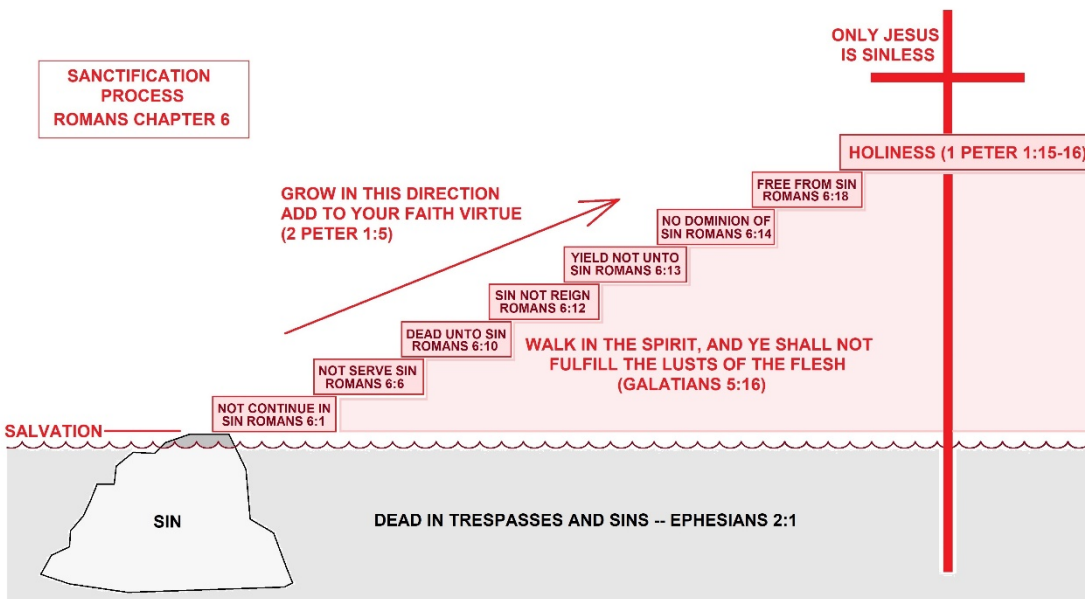
- A. The infirmity of the flesh is sin.
- B. Romans 6:18 – Being then made free from sin, ye became the servants of righteousness.
- C. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
- D. 20 For when ye were the servants of sin, ye were free from righteousness.
- E. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.
- F. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

IV. The Sanctification Process

- A. 1 Thessalonians 4:3 -- For this is the will of God, even your sanctification, that ye should abstain from fornication:

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- B. 4 That every one of you should know how to possess his vessel in sanctification and honour;
- C. 2 Timothy 2:21 – If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.
- D. Sanctification Process:
 - 1. Not continue in sin – Romans 6:1
 - 2. Not serve sin – Romans 6:6
 - 3. Dead unto sin – Romans 6:10
 - 4. Sin not reign – Romans 6:12
 - 5. Yield not unto sin – Romans 6:13
 - 6. No dominion of sin – Romans 6:14
 - 7. Free from sin – Romans 6:18



V. A Blessed Old Hymn by Raymond Browning

Dark the stain that soiled man's nature,
Long the distance that he fell.
Far removed from hope and heaven,
Into deep despair and hell.
But there was a fountain opened,
And the blood of God's own Son,
Purifies the soul and reaches
Deeper than the stain has gone!

Conscious of the deep pollution,
Sinners wander in the night,
Tho' they hear the Shepherd calling,
They still fear to face the light.
This the blessed consolation,

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

That can melt the heart of stone,
That sweet Balm of Gilead reaches
Deeper than the stain has gone!

All unworthy we who've wandered,
And our eyes are wet with tears;
As we think of love that sought us
Through the weary wasted years.
Yet we walk the holy highway,
Walking by God's grace alone
Knowing Calv'ry's fountain reaches
Deeper than the stain has gone!

When with holy choirs we're standing
In the presence of the King,
And our souls are lost in wonder,
While the white robed choirs sing;
Then we'll praise the name of Jesus,
With the millions round the throne;
Praise Him for the pow'r that reaches,
Deeper than the stain has gone!

Chorus:
Praise the Lord for full salvation,
God still reigns upon His throne.
And I know the blood still reaches
Deeper than the stain has gone.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 8: The Glorious Liberty of the Children of God

An Exposition of Romans Chapter 8

I. Those in Christ Have No Condemnation

A. Romans 8:1-9

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

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.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 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.

II. Being “In Christ” Versus Being “In the Flesh”

A. In Christ means no condemnation

B. Those believers “in Christ” can walk “after” the Spirit – or they can walk “after” the flesh.

C. The righteousness of the law is fulfilled in those who “walk not after the flesh, but after the Spirit.”

D. Those who walk “after” the flesh mind the things of the flesh.

E. Those who walk “after” the Spirit mind the things of the Spirit.

F. Being carnally minded is death.

G. Being spiritually minded in life and peace.

H. Lost people are “in” the flesh – Saved people can walk “after” the flesh.

I. People who are “in” the flesh (lost people) cannot please God.

J. Saved people are not “in” the flesh.

K. Saved people are “in” the Spirit.

L. Saved people have the Spirit dwelling in them.

M. Lost people do not have the Spirit of Christ.

III. Saved People Have a Dead Body but the Spirit that is Alive

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

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.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

IV. The Dichotomy of a Believer – Two Natures.

- A. The body is dead, but the Spirit make alive.
- B. The body has sin, but the Spirit makes righteous
- C. Believers have been made alive by the same Spirit that raise up Jesus from the grave.
- D. Therefore, the saved are debtors to the Spirit, not the flesh.
- E. The believer chooses whether to live after the flesh and die or live after the Spirit and live.
- F. The Sons of God are led by the Spirit of God.
- G. Believers have not received the spirit of bondage again to fear.
- H. Believers have received the Spirit of adoption and cry, Abba, Father.
- I. The Spirit bears witness with the believer's spirit that they are the children of God.
- J. As children of God, believers are heirs of God and joint-heirs with Christ.
- K. If we suffer with Christ, we will be glorified together with Christ.
- L. The sufferings of this present time are not worthy to be compared with the glory we will have in eternity.

V. Saved People Have the Hope of a Resurrected Body Without Sin

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

25 But if we hope for that we see not, then do we with patience wait for it.

VI. The Earnest Expectation

- A. Believers wait for the manifestation of their resurrected bodies – the manifestation of the sons of God.
- B. Believers have this hope although made subject to vanity in this world.
- C. Believers will be forever delivered from the bondage of corruption.
- D. Believers will be delivered into the “glorious liberty” of the children of God.
- E. Believers and the creation groan waiting for the adoption, which is the redemption of our bodies.
- F. Believers have the “firstfruits” of the Spirit – and they groan within themselves, waiting for this adoption.
- G. We have this hope, although we do not see it, and we patiently wait for this redemption.

VII. The Spirit of God Helps Our Infirmities

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.

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.

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.

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.

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.

31 What shall we then say to these things? If God be for us, who can be against us?

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.

VIII. How the Spirit Helps Our Infirmities

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- A. The ***Spirit*** makes intercession for us according to the will of God.
- B. ***God*** searches our hearts and interacts with the ***Spirit***.
- C. The Spirit conforms us to the image of Jesus.
- D. The intercession of the ***Christ*** makes us secure in our salvation.
- E. Based on God's foreknowledge of those who get saved, God called, justified, and glorified. These things are considered complete based on the foreknowledge of God, although we are still on this earth.
- F. Because of these things, we know that nothing will separate us from the love of God.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 9: Where the Spirit of the Lord is There is Liberty

I. Jesus Sent the Comforter to Take His Place

- A. John 14:18 – I will not leave you comfortless: I will come to you.
- B. 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:
- C. 27 And ye also shall bear witness, because ye have been with me from the beginning.
- D. John 16:7 – 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.

II. The Holy Ghost Works in These Areas

- A. Reproves the world of sin, righteousness, and judgment – John 16:8
- B. Guides unto all truth – John 16:13
- C. Speaks of Jesus Christ – John 16:13
- D. Show things to come – John 16:13
- E. Glorifies Jesus Christ – John 16:14
- F. Receive of Jesus Christ – John 16:14
- G. Show things of Christ to us – John 16:14-15
- H. Seals the believer – Ephesians 1:13; 4:30
- I. Bears fruit in the believer – Galatians 5:22-23

III. All Believers Have the Holy Spirit

- A. Romans 8:9 – 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.
- B. 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,
- C. 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
- D. 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.

IV. Where the Spirit is, there is Liberty

- A. 2 Corinthians 3:17 – Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
- B. 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.
- C. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- D. 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,
- E. 19 To preach the acceptable year of the Lord.

V. **God's Liberty to be Used Properly**

- A. Galatians 2:4 – And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
- B. Galatians 5:1 – Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
- C. 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.
- D. 1 Corinthians 8:9 – But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.
- E. 1 Corinthians 10:29 – Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?
- F. James 2:12 – So speak ye, and so do, as they that shall be judged by the law of liberty.
- G. 1 Peter 2:16 – As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

VI. **Those Who Have the Spirit are Not Under the Law**

- A. Galatians 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.
- B. 18 But if ye be led of the Spirit, ye are not under the law.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 10: Stand Fast in the Liberty

I. We Are Commanded to Stand Fast in the Liberty of Christ

- A. Galatians 5:1 – Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

II. Be Not Entangled Again with the Yoke of Bondage

- A. 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.
- B. 30 For my yoke is easy, and my burden is light.
- C. Acts 15:10 – Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?
- D. 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?
- E. 2 Timothy 2:4 – No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.
- F. 2 Peter 2:20 – For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

III. Believers Must Mature in Faith, Doctrine, and the Knowledge of God

- A. Ephesians 4:13 – 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:
- B. Philippians 1:9 – And this I pray, that your love may abound yet more and more in knowledge and in all judgment;
- C. 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,
- D. Colossians 1:9 – For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
- E. 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
- F. Colossians 3:10 – And have put on the new man, which is renewed in knowledge after the image of him that created him:
- G. 1 Peter 2:5 – And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
- H. 6 And to knowledge temperance; and to temperance patience; and to patience godliness;
- I. 7 And to godliness brotherly kindness; and to brotherly kindness charity.
- J. 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- K. 2 Peter 3:18 – But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

IV. No Longer Being Tossed To and Fro with Every Wind of Doctrine

- A. 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;
- B. James 1:6 – But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

V. Believers Need to Do What is Needed to Mature

- A. 1 Peter 2:2 – As newborn babes, desire the sincere milk of the word, that ye may grow thereby;
- B. Romans 10:17 – So then faith cometh by hearing, and hearing by the word of God.
- C. Jude 1:20 – But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,
- D. Ephesians 2:19 – Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
- E. 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;
- F. 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:
- G. 22 In whom ye also are builded together for an habitation of God through the Spirit.

VI. Being an Able Gospel Minister

- A. See Class 208, Lesson 9
- B. Class Assignments from Lesson 9 mentioned above

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. Every student should be able to confirm that he fulfills the following twenty-one things.

1. The gospel minister knows and understands that Jesus knows what is in a person's heart and mind. Jesus looks upon the heart of an individual and he knows when a person believes on himself.

Matthew 9:14 – And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

2. The gospel minister 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. The gospel minister 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 from it. The minister's responsibility is to present the gospel as clearly as possible, and be ready to lead the individual to saving faith in Christ.

The power of God unto salvation does not rely on intelligence, personality, creativity, expertise, or excellency of speech.

4. The gospel minister knows and understands that the individual must make a free-will choice to receive Jesus Christ. He cannot be forced, coerced, threatened, or bribed to be saved.
5. The gospel minister knows and understands that whosoever can be saved (John 3:16; Romans 10:13). He knows there is no respect of persons with God.
6. The gospel minister is born again, and he 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 opportunities to witness for Jesus Christ.
8. The gospel minister knows and understands that salvation is a free gift that is freely offered and freely received (Ephesians 2:8-10). There are no "strings attached" to the gospel."
9. The gospel minister knows and understands that there are no works required to gain eternal life (Ephesians 2:8-10).
10. The gospel minister knows and understands what is the true gospel (Galatians chapter 1; 1 Corinthians 15:1-5).
11. The gospel minister knows and understands the Roman's Road, and he has committed these verses 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

13. The gospel minister does not assume all listeners are truly saved, and he 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 that 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.
 - There are no works good enough for salvation. God does not weight good and bad works for salvation.
18. The gospel minister prays consistently for laborers, opportunity, and boldness (Ephesians 6:19).
19. The gospel minister knows and understands the difference when preaching to the lost and preaching to the saved.
 - Using the Gospels vs. the Epistles
 - Knowing the difference between all sinners are welcome to salvation vs. believers are to live in sanctification and holiness
 - Not discouraging one's conversion based on respect of persons
 - Not discouraging one's conversion based on non-applicable standards
 - Have wisdom in addressing mixed groups or particular groups
20. The gospel minister tries to be all things to all men that he might win some (1 Corinthians 9:16-23).

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

21. The gospel minister is temperate in all things so that he may obtain (1 Corinthians 9:24-27).

VII. Know *Why* You Believe What You Believe

- A. Provide chapter and verse – not, “that is what the preacher says.”
- B. Know the gospel and what salvation entails
- C. Know why the believer is secure in Christ
- D. Know why *whosoever* can be saved
- E. Know why we are saved by grace through faith
- F. Know why we believe the KJV
- G. Know why we evangelize and win souls
- H. Know why we tithe and give to missions
- I. Know why we live a sanctified life
- J. Know why we obey love commandment doctrine

VIII. Know the First Principles of the Doctrine of Christ

- A. Hebrews 6:1-3
- B. Repentance from dead works
- C. Faith toward God
- D. Doctrine of Baptisms
- E. Laying of hands
- F. Resurrection from the dead
- G. Eternal judgment

IX. Earnestly Contend for the Faith

- A. 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.
- B. 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.
- C. 2 John 1:1 – The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;
- D. 2 For the truth’s sake, which dwelleth in us, and shall be with us for ever.
- E. 1 Timothy 1:8 – But we know that the law is good, if a man use it lawfully;
- F. 2 Timothy 2:5 – And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

X. Having Done All to Stand – the Christian Armor

- A. Ephesians 6:10 – Finally, my brethren, be strong in the Lord, and in the power of his might.
- B. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- C. 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.
- D. 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.
- E. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;
- F. 15 And your feet shod with the preparation of the gospel of peace;
- G. 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
- H. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
- I. 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
- J. 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,
- K. 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

XI. Use Your Liberty in Christ to Win Souls

- A. 1 Corinthians 9:12 – If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.
- B. 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.
- C. 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.
- D. 2 Corinthians 4:15 – For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.
- E. 2 Corinthians 5:17 – Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.
- F. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
- G. 2 Corinthians 6:4 – But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 11: Beware of All Types of Bondage

I. Bondage is Contrary to Liberty

- A. 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.
- B. 1 Corinthians 10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
- C. 2 Peter 2:19 – While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

II. Avoid Bondage of all Types

- A. Small things can become big habits
- B. The Flesh is Weak
- C. Matthew 26:41 – Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
- D. Mark 14:38 – Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

III. Keep Your Body in Subjection

- A. 1 Corinthians 9:27 – 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.
- B. 1 Peter 2:11 – Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

IV. Sin is Bondage

- A. Romans 6:6 – Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
- B. 7 For he that is dead is freed from sin.
- C. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.
- D. 15 What then? shall we sin, because we are not under the law, but under grace? God forbid.
- E. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
- F. 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.
- G. 18 Being then made free from sin, ye became the servants of righteousness.

V. Debt is Bondage

- A. Short-term covetousness equals long-term debt.
- B. Covetousness is idolatry.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- C. Romans 13:8 – Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

VI. Fear is Bondage

- A. Fear is the opposite of faith
- B. 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.
- C. 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.

VII. Corruption is Bondage

- A. Romans 8:21 – Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

VIII. Doubt is Bondage

- A. Doubt is the graveyard of faith
- B. Matthew 14:31 – And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
- C. Matthew 21:21 – Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.
- D. Luke 12:29 – And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.
- E. 1 Timothy 2:8 – I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

IX. Man-Made Rules are Bondage

- A. 2 Corinthians 11:20 – For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.
- B. Galatians 2:4 – And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
- C. Galatians 4:9 – But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

X. Marriage is Bondage

- A. Romans 7:2 – For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- B. 1 Corinthians 7:15 – But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.
- C. 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.
- D. 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?

XI. Self-Deprecation is Bondage

- A. We should not have high esteem. We should not have low esteem. We should have no esteem, while esteeming others.
- B. 1 John 3:1 – Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
- C. Hebrews 2:11 – For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,
- D. Romans 12:3 – 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.
- E. 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.
- F. Philippians 2:3 – Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.
- G. 1 Thessalonians 5:13 – And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 12: The Beauty of Grace

I. Jesus is the Grace of God

- A. Luke 2:40 – And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.
- B. John 1:14 – And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- C. 16 And of his fulness have all we received, and grace for grace.
- D. 17 For the law was given by Moses, but grace and truth came by Jesus Christ.

II. Salvation is by Grace Through Faith

- A. Ephesians 2:5 – Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
- B. 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.
- C. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
- D. Ephesians 3:2 – If ye have heard of the dispensation of the grace of God which is given me to youward:

III. Grace Abounds More than Sin Abounds

- A. One can sin and not lose his salvation.
- B. Romans 5:9 – Much more then, being now justified by his blood, we shall be saved from wrath through him.
- C. 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.
- D. 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.)
- E. 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

IV. We Grow in Grace

- A. 2 Peter 3:18 – But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.
- B. 2 Corinthians 9:8 – And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

V. Have Graceful Thoughts

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- A. Philippians 4:8 – 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.
- B. 2 Corinthians 10:3 – For though we walk in the flesh, we do not war after the flesh:
- C. 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)
- D. 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;
- E. 6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

VI. Use Graceful Words

- A. Colossians 4:6 – Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.
- B. Titus 2:8 – Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
- C. Jude 1:15 – To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.
- D. 2 Corinthians 3:12 – Seeing then that we have such hope, we use great plainness of speech:
- E. 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:

VII. Have Graceful Actions

- A. Luke 2:40 – And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.
- B. John 1:14 – And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- C. 16 And of his fulness have all we received, and grace for grace.
- D. 17 For the law was given by Moses, but grace and truth came by Jesus Christ.
- E. Acts 11:23 – Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

VIII. The Grace in Giving

- A. 2 Corinthians 8:1 – Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;
- B. 6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.
- C. 7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.
- D. 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- E. 19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:
- F. 2 Corinthians 9:8 – And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:
- G. 14 And by their prayer for you, which long after you for the exceeding grace of God in you.

IX. We are Who we Are, and We Do What We Do, by God's Grace

- A. 1 Corinthians 15:10 – But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
- B. 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?
- C. 1 Corinthians 4:19 – 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.
- D. James 4:15 – For that ye ought to say, If the Lord will, we shall live, and do this, or that.
- E. Ephesians 3:20 – Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
- F. Philippians 2:13 – For it is God which worketh in you both to will and to do of his good pleasure.
- G. Colossians 1:29 – Whereunto I also labour, striving according to his working, which worketh in me mightily.

Editor's Note: The study on Grace is an extensive one. We have only chosen a few thoughts on the subject. Teachers and students are welcome to expand this study as they desire.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 13: Liberty to Serve by Love

I. Jesus Showed Service Motivated by Love

- A. John 13:14 – If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

II. Love is to be Shown in an Unfeigned Manner

- A. 2 Corinthians 6:6 – By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

III. Faith Works by Love

- A. Galatians 5:6 – For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

IV. Liberty Not to be Used as an Occasion to the Flesh

- A. 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.
- B. 1 Peter 4:1 – 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;
- C. 2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.
- D. 3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:
- E. 4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:
- F. 5 Who shall give account to him that is ready to judge the quick and the dead.

V. Areas of Service by Love

- A. All sorts of ministries
- B. Romans 12:5 – So we, being many, are one body in Christ, and every one members one of another.
- C. 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;
- D. 7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;
- E. 8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
- F. 9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- G. 10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;
- H. 11 Not slothful in business; fervent in spirit; serving the Lord;
- I. 12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;
- J. 13 Distributing to the necessity of saints; given to hospitality.
- K. 14 Bless them which persecute you: bless, and curse not.
- L. 15 Rejoice with them that do rejoice, and weep with them that weep.
- M. 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.
- N. Helping in all areas
- O. Meeting needs of all sorts
- P. Visitation
- Q. Prayer
- R. Romans 15:31 – That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;

VI. The Greatest Among You is Your Servant

- A. Matthew 20:27 – And whosoever will be chief among you, let him be your servant:
- B. Matthew 23:11 – But he that is greatest among you shall be your servant.
- C. Mark 9:35 – And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.
- D. Luke 22:24 – And there was also a strife among them, which of them should be accounted the greatest.
- E. 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.
- F. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.
- G. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.
- H. 28 Ye are they which have continued with me in my temptations.
- I. 2 Corinthians 9:12 – For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

VII. Paul Was a Servant

- A. 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.
- B. 2 Corinthians 4:5 – For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 14: Not Using Liberty for a Cloak of Maliciousness

I. Use Liberty to Serve, Not to Sin

- A. 1 Peter 2:16 – As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.
- B. John 15:22 – If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.
- C. 1 Thessalonians 2:5 – For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

II. Accountability to One Another is A Good Thing

- A. People should know where you are what you are doing
- B. Have witnesses in situations where false accusations can arise
- C. Travel with wife
- D. Never be alone with a woman or child, not your own.

III. Be Wise in Appearance

- A. No appearance of evil
- B. Traveling alone is unwise
- C. Being alone with a woman (not your wife or kin) is unwise
- D. People can stumble at things you do not expect.
- E. People tend to judge rather than to put themselves in your shoes.

IV. Give Not Place to the Devil

- A. The devil will use any opportunity to cause grief or temptation
- B. The devil looks for territory
- C. Ephesians 4:27 – Neither give place to the devil.
- D. Tear down strong holds
- E. 2 Corinthians 10:3 – For though we walk in the flesh, we do not war after the flesh:
- F. 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)
- G. 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;
- H. 6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

V. Deceiving and Being Deceived

- A. Do not allow your liberty to put you in place of deception
- B. See following short study on being deceived.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

DECEIVING AND BEING DECEIVED

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We have all been deceived at one time or another. It is not pleasant to realize that one has been taken advantage of or made sport of.

I remember as a child many sitcoms had as their story how one group misunderstood another's group intentions. One show was about a mother who overheard her child on the phone say, "And don't forget to bring the pot when you come back from Mexico." He was talking of a clay pot – she thought it was another kind of pot. This made for a funny show, but the scenario is all too common.

The first deception we see in the Bible was in respect to Eve in the garden, according to 1 Timothy 2:14:

1 Timothy 2:14 – And Adam was not deceived, but the woman being deceived was in the transgression.

We read how she was deceived by the Devil. When we read the book of Revelation, we see it is the Devil that is the great deceiver:

Revelation 12

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Revelation 13

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Revelation 18

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

Revelation 19

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Revelation 20

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

The Devil – the great deceiver – keeps men’s mind from thinking on the things of God. He takes the word from their hearts (Matthew 13:19). He keeps men in darkness (1 Corinthians 4:3-4). To overcome this great deception, a person need to come to Jesus and receive that Truth.

I. Getting Saved is the First Step in Avoiding Deception

- A. Titus 3:3 – For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.
- B. 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.
- C. John 3:21 – But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.
- D. Eph.2
- E. [1] And you hath he quickened, who were dead in trespasses and sins;
- F. [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:
- G. [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.

II. Jesus and the Apostles Warned us of the Coming Deception:

- A. Mark 13:5 – And Jesus answering them began to say, Take heed lest any man deceive you:
- B. 6 For many shall come in my name, saying, I am Christ; and shall deceive many.
- C. Luke 21:8 – And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.
- D. 2 Timothy 3:13 – But evil men and seducers shall wax worse and worse, deceiving, and being deceived.
- E. 2 Thessalonians 2:3 – Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;
- F. 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.
- G. 2 Peter 2:1 – But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.
- H. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.
- I. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

III. We Can Expect to See Deceivers in the Churches

- A. 2 Peter 2:13 – And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- B. 2 John 1:7 – For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

IV. Things in General that Deceive

- A. The Bible helps us to learn what things can deceive a person. We ought to be careful and heed the word of God. Being deceived can have serious consequences.

- B. Pride Deceives

Obadiah 1:3 – The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

- C. Liquor Deceives

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

- D. Lust and Certain Women Deceive

Job 31:9 – If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;

- E. Sin Deceives

Romans 7:11 – For sin, taking occasion by the commandment, deceived me, and by it slew me.

- F. Good Words and Fair Speeches

Romans 16:18 – For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

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;

Ephesians 5:6 – Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Titus 1:10 – For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

V. Self-Deception – the Great Deception

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

A severe work of deception is when one is deceived, and he does not know he is deceived. He operates in a deception thinking he is wise, but in fact, he is deceived.

Then layer on this unknown deception, a case where a person deceives himself. It is doubly severe.

Lying to oneself is not healthy for the soul or the mind. We can accept the devil and others will deceive, but why would someone intentionally deceive himself? From this type of deception comes all sorts of mental and emotional distresses. First and foremost we should be true to our God and then true to ourselves. Only this way can be true to one another.

The phrase “*Confession is good for the soul*” is not a bible verse, but it is true. Proverbs 18:21 says, “Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.” The tongue – our words – have power to help and heal, or to hinder and hurt. People will reap according to their manner of thought and words. Jesus said these things in Matthew 12:34-37:

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Living a lie will have detrimental effects. Have you made an error in judgment? Confess it before the Lord and be truthful to your neighbor. Ask forgiveness when necessary.

This preacher has seen how people deal with sins in their own lives. This is what human nature tends to teach us:

- Deny that we have sinned – 1 John 1:10; Job 4:17; Proverbs 20:9
- Justify why we have sinned – 1 Samuel 15:13-25
- Blame the sin on others – Genesis 3:12-13

In fact, almost all psychology comes from these reasonings. Some philosophies teach that there is no such thing as sin. Others teach that since God made you the way you are, you need not try to live a good and right life. Other philosophies teach that you are not at fault for your sins – you are a product of your nature, nurture, or your parent’s upbringing.

However, a man’s soul is not intended to bear the guilt and sin of his lifetime. That burden is too great. And since “all have sinned,” all need to have their sins forgiven. Those who do not lay their sins at Calvary will search for other means for relief. Many turn to drugs, alcohol, lusts, and other forms of self-hurt in an attempt to subconsciously dull the pain or punish themselves. None of this is healthy.

And once a man is saved, he has the truth in him (John 1:17), he walks in truth (2 John 1:4), speaks truth (Ephesians 4:25), worships in truth (John 4:23-24), receives the truth (1 Thessalonians 2:13), loves in truth (1 John 3:18), rejoices in truth (1 Corinthians 13:6), obeys the truth (Galatians 3:1), has his loins girt with truth (Ephesians 6:14), knows the truth (1 Timothy 4:3), is sanctified by the truth (John 17:17); because the Spirit is truth (1 John 5:6).

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

And we have the word of truth (Ephesians 1:13; 2 Timothy 2:15) to warn us against error and save us from deception. Hence, we have the following section.

VI. Specific Ways a Believer Can be Deceived

A. By hearing the word of God, but not doing what it says

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

B. By thinking one is wise

1 Corinthians 3:18 – Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

Galatians 6:3 – For if a man think himself to be something, when he is nothing, he deceiveth himself.

Romans 12:3 – 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.

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.

C. By thinking Sin Will be Overlooked

1 Corinthians 6:9 – 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,

Galatians 6:7 – Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

D. By thinking Associations have no Effect

1 Corinthians 15:33 – Be not deceived: evil communications corrupt good manners.

Proverbs 13:20 – He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

E. By not Bridling One's Tongue

James 1:26 – If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

F. By not Confessing One's Sin unto God

1 John 1:8 – If we say that we have no sin, we deceive ourselves, and the truth is not in us.

G. By thinking Righteousness is Not a Requirement

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

1 John 3:7 – Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

VII. A Final Warning Against “Strange Women”

- A. It is well-known that the fall of preachers are mainly attributed to two things: *Females* and *Finances*. A preacher can have a church do the finances and he can keep himself separated if he is not good with money, but the devil always has a woman who can tempt a man – preacher to not – to ruin his testimony, destroy his work, and hurt a lot of people in the process.
- B. Being deceived with a woman is man’s weakness. For this cause a man should take special care, and heed the warnings given him from God.
- C. Proverbs chapter 7 is entirely given to warn men. We show it here:

Proverbs 7

1 My son, keep my words, and lay up my commandments with thee.
2 Keep my commandments, and live; and my law as the apple of thine eye.
3 Bind them upon thy fingers, write them upon the table of thine heart.
4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:
5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.
6 For at the window of my house I looked through my casement,
7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,
8 Passing through the street near her corner; and he went the way to her house,
9 In the twilight, in the evening, in the black and dark night:
10 And, behold, there met him a woman with the attire of an harlot, and subtil of heart.
11 (She is loud and stubborn; her feet abide not in her house:
12 Now is she without, now in the streets, and lieth in wait at every corner.)
13 So she caught him, and kissed him, and with an impudent face said unto him,
14 I have peace offerings with me; this day have I payed my vows.
15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.
16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.
19 For the goodman is not at home, he is gone a long journey:
20 He hath taken a bag of money with him, and will come home at the day appointed.
21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.
22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;
23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.
24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.
25 Let not thine heart decline to her ways, go not astray in her paths.
26 For she hath cast down many wounded: yea, many strong men have been slain by her.
27 Her house is the way to hell, going down to the chambers of death.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Conclusion

Being deceived is possible, even likely. To correct deception, we must daily read the word of God. If married, we should read it with our spouse and children. Life will be hard on those who are deceived. We must pray to God for wisdom.

In respect to this, we offer two verses:

Hosea 4:6 – My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

James 1:5 – If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

May God bless the study of his word.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 15: Our Conduct is to be Judged by God

I. All and Everyone will be Judged By Jesus Christ

- A. 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.
- B. 2 Corinthians 5:10 – 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.

II. Every Man's Work will be Revealed and Tried by Fire

- A. 1 Corinthians 3:6 – I have planted, Apollos watered; but God gave the increase.
- B. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.
- C. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.
- D. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building.
- E. 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.
- F. 11 For other foundation can no man lay than that is laid, which is Jesus Christ.
- G. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;
- H. 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.
- I. 14 If any man's work abide which he hath built thereupon, he shall receive a reward.
- J. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

III. The Lord's Judgment is a Fearful Judgment

- A. 2 Corinthians 5:11 – 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.
- B. Hebrews 10:26 – For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
- C. 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
- D. 28 He that despised Moses' law died without mercy under two or three witnesses:
- E. 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
- F. 30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
- G. 31 It is a fearful thing to fall into the hands of the living God.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

IV. We Must Judge Righteous Judgment

- A. Matthew 7:1 – Judge not, that ye be not judged.
- B. Luke 6:37 – Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:
- C. John 7:24 – Judge not according to the appearance, but judge righteous judgment.
- D. 1 Corinthians 4:3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.
- E. 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

V. God Judges His People

- A. 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?
- B. 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?
- C. Hebrews 10:30 – For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
- D. Hebrews 12:6 – For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

VI. God Sees and Knows All Things

- A. Proverbs 5:21 – For the ways of man are before the eyes of the LORD, and he pondereth all his goings.
- B. Proverbs 15:3 – The eyes of the LORD are in every place, beholding the evil and the good.

VII. We Must Strive Lawfully

- A. 2 Timothy 2:5 – And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.
- B. 6 The husbandman that laboureth must be first partaker of the fruits.
- C. 7 Consider what I say; and the Lord give thee understanding in all things.

VIII. Make Full Proof of Your Ministry

- A. 2 Timothy 4:1 – 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;
- B. 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and ctnine.
- C. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- D. 4 And they shall turn away their ears from the truth, and shall be turned unto fables.
- E. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.
- F. 6 For I am now ready to be offered, and the time of my departure is at hand.
- G. 7 I have fought a good fight, I have finished my course, I have kept the faith:
- H. 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.

IX. We Will Be Judged by the Law of Liberty

- A. James 1:25 – 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.
- B. James 2:12 – So speak ye, and so do, as they that shall be judged by the law of liberty.
- C. 1 Corinthians 9:24 – Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.
- D. 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.
- E. 26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
- F. 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.

X. Follow the Will of God

- A. Romans 12:1 – 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.
- B. 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.
- C. The Good Will of God – what God commanded
- D. The Acceptable Will of God – going the second mile
- E. The Perfect Will of God – following one's calling

XI. Finish the Course to be Crowned

- A. John 17:4 – I have glorified thee on the earth: I have finished the work which thou gavest me to do.
- B. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
- C. 2 Timothy 4:6 – For I am now ready to be offered, and the time of my departure is at hand.
- D. 7 I have fought a good fight, I have finished my course, I have kept the faith:
- E. 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.
- F. 2 Peter 1:10 – Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- G. 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

XII. Things to be Judged

- A. Motives are Judged
- B. Thoughts are judged
- C. Words are Judged
- D. Works are Judged
- E. Fruit is judged
- F. Confession of sins are judged
- G. Ministering to Souls judged
- H. How one treats the word of God is judged
- I. Personal discipline

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 16: Be Doers of the Word

I. Jesus Christ Gave Us His Commandments to Obey

- A. 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.
- B. John 14:15 If ye love me, keep my commandments.
- C. 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

II. The Apostles Gave Us Christ's Commandments to Obey

- A. 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.
- B. 1 Thessalonians 4:1 – 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.
- C. 2 For ye know what commandments we gave you by the Lord Jesus.
- D. 3 For this is the will of God, even your sanctification, that ye should abstain from fornication:
- E. 4 That every one of you should know how to possess his vessel in sanctification and honour;
- F. 5 Not in the lust of concupiscence, even as the Gentiles which know not God:
- G. 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.
- H. 7 For God hath not called us unto uncleanness, but unto holiness.
- I. 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.
- J. 5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.
- K. 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.
- L. 1 John 2:3 – And hereby we do know that we know him, if we keep his commandments.
- M. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
- N. 1 John 4:21 – And this commandment have we from him, That he who loveth God love his brother also.
- O. 1 John 5:2 – By this we know that we love the children of God, when we love God, and keep his commandments.
- P. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

III. Be Doers of the Word

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- A. James 1:21 – Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
- B. 22 But be ye doers of the word, and not hearers only, deceiving your own selves.
- C. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
- D. 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
- E. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
- F. 2 Timothy 2:2 – And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.
- G. 2 Timothy 3:14 – But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

IV. **Before Christ Came, Both Jew and Gentile Were to Obey the Law**

- A. Romans 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
- B. 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;
- C. 6 Who will render to every man according to his deeds:
- D. 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
- E. 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
- F. 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
- G. 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
- H. 11 For there is no respect of persons with God.
- I. 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;
- J. 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.
- K. 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:
- L. 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;)
- M. 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

V. **After Christ is Come, We Obey Jesus' Commandments (Law)**

- A. 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- B. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
- C. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
- D. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
- E. 25 But after that faith is come, we are no longer under a schoolmaster.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 17: Being Blessed in Your Deed

I. Those Who Continue in the Perfect Law of Liberty are Blessed

- A. James 1:25 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.
- B. Luke 11:28 – But he said, Yea rather, blessed are they that hear the word of God, and keep it.
- C. Luke 8:21 – And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.
- D. Revelation 1:3 – Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.
- E. 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.

II. Those Who Hear Only are Deceiving Themselves

- A. James 1:22 – But be ye doers of the word, and not hearers only, deceiving your own selves.
- B. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
- C. 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
- D. 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.

III. Doers Bring Forth Fruit

- A. Mark 4:20 – 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.
- B. Matthew 3:10 – And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.
- C. Matthew 7:16 – Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
- D. 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
- E. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
- F. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
- G. 20 Wherefore by their fruits ye shall know them.
- H. John 15:16 – Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

IV. Types of Fruit a Believer Can Bear

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- A. Fruit of the Spirit
- B. Galatians 5:22 – But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
- C. 23 Meekness, temperance: against such there is no law.
- D. Souls Saved
- E. John 4:35 – Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
- F. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
- G. 37 And herein is that saying true, One soweth, and another reapeth.
- H. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
- I. Praising God
- J. Hebrews 13:15 – By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.
- K. Giving to God's Work
- L. Philippians 4:17 – Not because I desire a gift: but I desire fruit that may abound to your account.
- M. Raising Godly Children
- N. Psalm 127:3 – Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 18: The Word of God is a Mirror – a “Glass”

I. The Word of God is a Mirror

- A. James 1:23 – For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
- B. 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
- C. 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.
- D. Colossians 3:16 – Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

II. The Word of God is Powerful

- A. Hebrews 4:12 – For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

III. The Word of God is Like Seed and Bears Fruit

- A. Luke 8:11 – Now the parable is this: The seed is the word of God.
- B. 1 Peter 1:23 – Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

IV. Jesus is the Word

- A. John 1:1 – In the beginning was the Word, and the Word was with God, and the Word was God.
- B. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

V. The Word of God is Like Milk and Meat

- A. 1 Peter 2:2 – As newborn babes, desire the sincere milk of the word, that ye may grow thereby:
- B. Hebrews 5:12 – For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
- C. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- D. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

VI. The Word of God is Like Water and Can Be Used to Clean One's Life

- A. John 15:3 – Now ye are clean through the word which I have spoken unto you.
- B. John 17:17 – Sanctify them through thy truth: thy word is truth.
- C. Ephesians 5:26 – That he might sanctify and cleanse it with the washing of water by the word,
- D. 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.

VII. Obey the Word to Be a Good Witness

- A. 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;
- B. Titus 2:5 – To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
- C. 1 Timothy 6:3 – 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;
- D. 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,
- E. 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

VIII. Hearers of the Word are Accountable to God

- A. Hebrews 2:1 – 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.
- B. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;
- C. 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;
- D. 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?
- E. Hebrews 6:4 – For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- F. 5 And have tasted the good word of God, and the powers of the world to come,
- G. 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
- H. 2 Thessalonians 3:14 – 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 19: Speak, Think, Hear, and Look Rightly

I. Speak Things that Become Sound Doctrine

- A. Mark 2:2 – And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.
- B. Titus 2:1 – But speak thou the things which become sound doctrine:
- C. 2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.
- D. 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;
- E. 4 That they may teach the young women to be sober, to love their husbands, to love their children,
- F. 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
- G. 6 Young men likewise exhort to be sober minded.
- H. 7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,
- I. 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
- J. 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;
- K. 10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.
- L. 11 For the grace of God that bringeth salvation hath appeared to all men,
- M. 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
- N. 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
- O. 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
- P. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.
- Q. 2 Timothy 4:2 – Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

II. Think on Good Things

- A. Philippians 4:8 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.
- B. 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.
- C. 10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

III. Hear the Word of God

- A. Mark 4:33 – And with many such parables spake he the word unto them, as they were able to hear it.
- B. Luke 5:1 – And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,
- C. Luke 8:15 – But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.
- D. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.
- E. Acts 13:44 – And the next sabbath day came almost the whole city together to hear the word of God.
- F. 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,
- G. 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.

IV. Look On the Right Things

- A. 2 Corinthians 4:18 – While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.
- B. Philippians 2:4 – Look not every man on his own things, but every man also on the things of others.
- C. Hebrews 12:2 – 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.
- D. 2 Peter 3:12 – Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
- E. Jude 1:21 – Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
- F. 2 Corinthians 4:18 – While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.
- G. Philippians 2:4 – Look not every man on his own things, but every man also on the things of others.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 20: Not Being a Stumblingblock

I. We are Commanded to Love One Another

- A. John 15:12 – This is my commandment, That ye love one another, as I have loved you.
- B. 1 John 3:10 – In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
- C. 11 For this is the message that ye heard from the beginning, that we should love one another.
- D. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.
- E. 16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.
- F. 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?
- G. 18 My little children, let us not love in word, neither in tongue; but in deed and in truth.
- H. 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. We are Commanded to Not Judge Our Brother

- A. Matthew 7:1 – Judge not, that ye be not judged.
- B. Luke 6:37 – Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:
- C. John 7:24 – Judge not according to the appearance, but judge righteous judgment.

III. We Are Warned Not to Offend Little Ones

- A. Matthew 18:6 – But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
- B. 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.
- C. Luke 17:1 – Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!
- D. 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.
- E. 3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.
- F. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.
- G. 5 And the apostles said unto the Lord, Increase our faith.
- H. James 3:2 – For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

IV. Read Carefully Romans 14

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- A. Romans 14:1 – Him that is weak in the faith receive ye, but not to doubtful disputations.
- B. 2 For one believeth that he may eat all things: another, who is weak, eateth herbs.
- C. 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
- D. 4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
- E. 5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.
- F. 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.
- G. 7 For none of us liveth to himself, and no man dieth to himself.
- H. 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
- I. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
- J. 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.
- K. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
- L. 12 So then every one of us shall give account of himself to God.
- M. 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.
- N. 14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

V. Some Things That Stumble Brethren

- A. Dress – cowboy boots, fancy clothes, jewelry, certain styles, casual clothing, etc.
- B. Hairstyles – styled hair, died hair, false hair, facial hair, etc.
- C. Activities – decorations for holidays, swimming, dancing, cruises, amusement parks, etc.
- D. Worldly, though not ungodly, music – classical, ethnic, drums, etc. (Much music is ungodly and should always be avoided.)
- E. Games – card games, board games, etc.
- F. Speech – euphemisms, cultural words, slang, etc.
- G. Worldly stuff – motorcycles, racecars, sports

VI. Some Things That Should Never Stumble Brethren

- A. A lost soul getting saved
- B. New believers trying to learn God's way
- C. Children in the house of God
- D. Preaching of the gospel
- E. Preaching on hell
- F. Preaching on tithing or giving

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- G. Preaching on fornication or adultery
- H. Preaching on sanctification
- I. Preaching on covetousness
- J. Preaching on gluttony

VII. Never Let Your Liberty be Evil Spoken Of

- A. Romans 14:16 – Let not then your good be evil spoken of:
- B. 1 Corinthians 10:29 – Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?
- C. 30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?
- D. Titus 2:7 – In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,
- E. 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

VIII. Your Good Behavior May Be Evil Spoken of by Non-Believers

- A. Luke 6:22 – Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.
- B. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.
- C. 1 Peter 4:14 – If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.
- D. 2 Peter 2:2 – And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

IX. Respecting the Personal Convictions of a Fellow Believer

- A. We should always be respectful of a brother's personal convictions.
- B. These convictions are according to man's conscience.
- C. When you associate with brethren, always respect their convictions or do not associate.
- D. Do not let your liberty offend.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 21: Offences Due to Preaching the Word of God

I. Blessed of Not Offended in Christ

- A. Matthew 11:6 – And blessed is he, whosoever shall not be offended in me.
- B. Matthew 13:57 – And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.
- C. Luke 7:23 – And blessed is he, whosoever shall not be offended in me.

II. Expect That Some Will Be Offended in Christ

- A. Matthew 13:57 – And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.
- B. Matthew 15:12 – Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?
- C. Mark 6:3 – Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

III. Those Offended Tried to Kill Jesus

- A. John 8:51 – Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
- B. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.
- C. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?
- D. 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:
- E. 55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.
- F. 56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.
- G. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
- H. 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.
- I. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

IV. Some Will Not Endure Sound Doctrine

- A. 2 Timothy 4:1 – 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;
- B. 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
- C. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

D. 4 And they shall turn away their ears from the truth, and shall be turned unto fables.

V. Hypocrisy is Offensive

- A. Matthew 6:2 – Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
- B. 5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
- C. 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
- D. Matthew 7:5 – Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Matthew 15:[7] Ye hypocrites, well did Esaias prophesy of you, saying,
- E. 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.
- F. 9 But in vain they do worship me, teaching for doctrines the commandments of men.
- G. Matthew 23:13 – But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.
- H. 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.
- I. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
- J. 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
- K. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
- L. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.
- M. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- N. 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
- O. 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.
- P. Luke 11:44 – Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.
- Q. Luke 12:1 – In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- R. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?
- S. Luke 13:15 – The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?
- T. 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.
- U. 1 Peter 2:1 – Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 22: Liberty from Traditions and Observances

I. Good Observations and Traditions

- A. 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.
- B. 1 Timothy 5:21 – I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.
- C. 2 Thessalonians 2:15 – Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.
- D. 2 Thessalonians 3:6 – Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

II. Jesus Showed the Vanity of Religious Traditions

- A. Matthew 15:2 – Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
- B. 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?
- C. 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.
- D. Mark 7:3 – For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.
- E. 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?
- F. 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.
- G. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.
- H. 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.
- I. Galatians 1:14 – And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.
- J. Galatians 4:10 – Ye observe days, and months, and times, and years.

III. Jesus Brought Us True Faith and Worship

- A. 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.
- B. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.
- C. Colossians 2:8 – 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.
- D. 9 For in him dwelleth all the fulness of the Godhead bodily.
- E. 10 And ye are complete in him, which is the head of all principality and power:

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- F. 1 Peter 1:18 – 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;

IV. Understand the Preeminence of Christ

- A. 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:
- B. 17 Which are a shadow of things to come; but the body is of Christ.
- C. 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,
- D. 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.
- E. 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,
- F. 21 (Touch not; taste not; handle not;
- G. 22 Which all are to perish with the using;) after the commandments and doctrines of men?
- H. 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.

V. Jesus is the Head of All Things

- A. 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
- B. 11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;
- C. 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
- D. 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
- E. 14 In whom we have redemption through his blood, even the forgiveness of sins:
- F. 15 Who is the image of the invisible God, the firstborn of every creature:
- G. 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
- H. 17 And he is before all things, and by him all things consist.
- I. 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 23: Liberty from Error and False Doctrine

I. The Error of False Prophets

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

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- U. 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.
- V. 22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

II. **The Error of the Wicked**

- A. Romans 1:27 – And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.
- B. 2 Peter 3:17 – Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

III. **The Error of His Way**

- A. James 5:20 – Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

IV. **The spirit of Error**

- A. 1 John 4:6 – We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

V. **The Error of Reward**

- A. Jude 1:11 – Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 24: Liberty in Eating

I. God's Cleansed Food

- A. Acts.10:14 – But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.
- B. 15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.
- C. 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;
- 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.
- H. 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:

II. Abstain from Certain Things

- A. Acts 15:20 – But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.
- B. 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

III. Do Not Eat Meats that Stumble Your Brother

- A. Romans 14:13 – Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.
- B. 14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.
- C. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.
- D. 16 Let not then your good be evil spoken of:
- E. 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
- F. 18 For he that in these things serveth Christ is acceptable to God, and approved of men.
- G. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
- H. 20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.
- I. 21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.
- J. 22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- K. 23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

IV. Meats Offered to Idols Can Stumble Some Brethren

- A. 1 Corinthians 8:1 – Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
- B. 2 And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.
- C. 3 But if any man love God, the same is known of him.
- D. 4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.
- E. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)
- F. 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
- G. 7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.
- H. 8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.
- I. 9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.
- J. 10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;
- K. 11 And through thy knowledge shall the weak brother perish, for whom Christ died?
- L. 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.
- M. 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

V. Your Liberty Should Not Offend a Brother's Conscience

- A. 1 Corinthians 10:19 – What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?
- B. 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.
- C. 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.
- D. 22 Do we provoke the Lord to jealousy? are we stronger than he?
- E. 23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
- F. 24 Let no man seek his own, but every man another's wealth.
- G. 25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:
- H. 26 For the earth is the Lord's, and the fulness thereof.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- I. 27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.
- J. 28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:
- K. 29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?
- L. 30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?
- M. 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

VI. **Final Notes**

- A. The Old Testament defined clean and unclean animals.
- B. The New Testament says God cleansed these and any food is allowable.
- C. However, not all food is healthy, and a person should take care to possess his vessel rightly.
- D. Things like junk food and hormones in food should be moderated.
- E. God allows vegan or vegetarian diets, but it is not commanded.
- F. Eating – or not eating – in a way that offends you brother should not be done.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 25: Liberty in Marriage

I. Marriage is Instituted by God

- A. Matthew 19:4 – And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,
- B. 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?
- C. Ecclesiastes 4:9 – Two are better than one; because they have a good reward for their labour.
- D. Genesis 2:18 – And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

II. Marriage is Being Joined by God

- A. Matthew 19:6 – Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
- B. Ephesians 5:31 – 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.

III. Jesus' Teaching on Marriage

- A. Matthew 19:3 – 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?
- B. 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,
- C. 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?
- D. 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
- E. 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?
- F. 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.
- G. 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.
- H. 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.
- I. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given.
- J. 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

IV. Marriage is a Bond between Man and Wife for Life

- A. Romans 7:2 – For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.
- B. Matthew 22:30 – For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
- C. Luke 20:34 – And Jesus answering said unto them, The children of this world marry, and are given in marriage:
- D. 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:
- E. Exception if a lost spouse departs: 1 Corinthians 7:15 – But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

V. Husbands are Commanded to Love their Wives

- A. Ephesians 5:25 – Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
- B. 26 That he might sanctify and cleanse it with the washing of water by the word,
- C. 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.
- D. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.
- E. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:
- F. 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.
- G. Colossians 3:19 – Husbands, love your wives, and be not bitter against them.

VI. The Marriage Bed is Undefiled

- A. Hebrews 13:4 – Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.
- B. 1 Corinthians 6:16 – What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.
- C. 17 But he that is joined unto the Lord is one spirit.
- D. A man and a woman who are married have liberty between themselves as long as they operate withing the constraints of marriage.
- E. Stay within the “natural use” of the woman.
- F. Romans 1:26 – For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
- G. 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.
- H. Honor the wife

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- I. 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.

VII. Believers are Only to Marry Other Believers

- A. 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?
- B. 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
- C. 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
- D. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,
- E. 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.
- F. 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.
- G. 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;
- H. 2 While they behold your chaste conversation coupled with fear.

VIII. There is Liberty in How to Please Your Spouse

- A. 1 Corinthians 7:32 – But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:
- B. 33 But he that is married careth for the things that are of the world, how he may please his wife.
- C. 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.
- D. 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.

IX. Liberty to Love and Please Your Wife in These Ways

- A. Read your Bible and Pray together
- B. Cherish your wife
- C. Work together
- D. Listen when your wife speaks
- E. Show tenderness, even in difficult situations
- F. Protect your wife from harm
- G. Encourage your wife with good words

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- H. Show your love
- I. Prioritize physical relationships – “A woman is a crockpot; a man is a microwave”
- J. Devote yourself for life – see marriage as a life-long effort to please your wife and build the marriage relationship.
- K. Pray for wisdom in marriage.
- L. Be honest always.
- M. Provide well for you wife.
- N. Do not be angry or bitter.
- O. James 1:20 – For the wrath of man worketh not the righteousness of God.
- P. Ephesians 4:31 – Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:
- Q. Colossians 3:19 – Husbands, love your wives, and be not bitter against them.
- R. Do not overburden the wife with too much work or financial burdens.

X. **Final Notes**

- A. One who is saved has liberty to marry or remain single. Once married, that believer should be obedient to God’s word as to how to be a good husband.
- B. A believer should only marry another believer.
- C. One who marries should marry a person who will help them be more spiritual and serve more faithfully – not be more carnal.
- D. When courting, a person gets a good idea if the person is spiritual or carnal.
- E. Carnal marriages should be avoided.
- F. The man has liberty as to how to please his wife, but this is done also within the constraints of the New Testament.
- G. An unmarried believer has more liberty to serve Christ – 1 Corinthians 7:32-33.
- H. Not all men can this saying – Matthew 19:11

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 26: Liberty in Finances

I. The Tithe is the Lord's – Before, During, and After the Law

- A. Genesis 14:20 – And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.
- B. Leviticus 27:30 – And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD.
- C. Numbers 18:26 – Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe.
- D. Malachi 3:8 – Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.
- E. 10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.
- F. Matthew 23:23 – Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
- G. Hebrews 7:6 – But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

II. Offerings are Freewill Gifts

- A. Genesis 4:3 – And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.
- B. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:
- C. 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.
- D. Genesis 22:8 – And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.
- E. Exodus 35:5 – Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,
- F. Matthew 5:23 – Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
- G. 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
- H. Matthew 8:4 – And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
- I. Matthew 15:5 – But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;
- J. Matthew 23:18 – And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
- K. 19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

III. Give Alms as God Leads

- A. Matthew 6:1 – Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
- B. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
- C. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth:
- D. 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.
- E. Luke 11:41 – But rather give alms of such things as ye have; and, behold, all things are clean unto you.
- F. Luke 12:33 – 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.
- G. Acts 24:17 – Now after many years I came to bring alms to my nation, and offerings.

IV. Give to Faith Promise Missions

- A. Romans 12:8 – Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
- B. 2 Corinthians 9:6 – But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
- C. 7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.
- D. 8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

V. Beware of Covetousness

- A. 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;
- B. 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
- C. 20 And he said, That which cometh out of the man, that defileth the man.
- D. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
- E. 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:
- F. 23 All these evil things come from within, and defile the man.
- G. 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.
- H. Luke 16:14 – And the Pharisees also, who were covetous, heard all these things: and they derided him.
- I. 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- J. 1 Corinthians 5:10 – Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.
- K. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.
- L. 1 Corinthians 6:10 – Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
- M. Colossians 3:5 – Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
- N. 1 Timothy 3:3 – Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;
- O. 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.
- P. 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.

VI. **Prospering Financially So You Can Give More – Two Papers – See Addendums 3 and 4**

- A. 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.
- B. 3 John 1:2 – Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.
- C. Addendum 3: *Missions with a Plan.*
- D. Used in conjunction with Faith Promise giving, the plan can reach every creature through faithful missionaries.
- E. Addendum 4: *16 Reasons Why Jews Tend to Prosper Financially.*
- F. One can learn from the Jews how to prosper financially in liberty.

VII. **Reasons Why Believers Struggle Financially**

- A. God wants you to prosper as your soul prospers
- B. 3 John 1:2 – Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.
- C. Many believers have times of financial struggle.
- D. Here are 21 reasons why believers struggle financially:
 - 1. God's child learns to trust God, not money.
 - 2. God's child learns to pray and ask God for needs
 - 3. God's child learns God provides all his need – Philippians 4:19
 - 4. God's child learns not to be covetous
 - 5. God's child learns not to love money
 - 6. God's child learns to be content with such things as he has – Hebrews 13:5; Philippians 4:11
 - 7. God's child learns to budget money
 - 8. God's child learns to give by faith
 - 9. God's child learns to hate debt
 - 10. God's child learns to be wise

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

11. God's child learns to work
12. God's child learns to prepare for the future
13. God's child learns to give rightly – tithe, offerings, alms
14. God's child learns the value of money
15. God's child learns not to serve mammon – Matthew 6:24
16. God's child learns to make friends of mammon – Luke 16:9
17. God's child learns not to waste – John 6:12
18. God's child learns to appreciate the things he has
19. God's child learns to be faithful in that which is least – Luke 16:1-12
20. God's child learns how to fix things for himself and save money
21. God's child learns to have compassion on the poor

VIII. Final Notes

- A. Many of God's men were wealthy, as God blessed them.
- B. God uses financial hardship to teach his children to trust him and handle money rightly.
- C. God blesses giving – Luke 6:38.
- D. Liberty in finances should be to give to all kinds of good works – 2 Corinthians 9:8.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 27: All Things Should be Done for Edification

I. All Things to be Done for Edification

- A. Romans 14:19 – Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
- B. Romans 15:2 – Let every one of us please his neighbour for his good to edification.

II. Charity Edifies

- A. 1 Corinthians 8:1 – Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

III. Things that are Allowed are Not Always Edifying

- A. 1 Corinthians 10:23 – All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

IV. The Church is to be a Place of Edification

- A. 1 Corinthians 14:3 – But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
- B. 4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.
- C. 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
- D. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.
- E. 26 How is it then, brethren? when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
- F. Ephesians 4:29 – Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.
- G. 1 Thessalonians 5:11 – Wherefore comfort yourselves together, and edify one another, even as also ye do.

V. Leaders Should be Edifying

- A. 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:
- B. 2 Corinthians 12:19 – Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- C. 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.
- D. Ephesians 4:12 – For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- E. 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.
- F. 1 Timothy 1:4 – Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Lesson 28: Not Being Lords Over God's Heritage

I. **Leaders are Not to be Lords**

- A. 1 Peter 5:1 – 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:
- B. 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;
- C. 3 Neither as being lords over God's heritage, but being ensamples to the flock.
- D. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.
- E. 5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

II. **Leaders are to Preach the Word**

- A. 2 Timothy 4:1 – 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;
- B. 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

III. **Those Who Do Not Endure Shall Turn Away their Ears**

- A. 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;
- B. 4 And they shall turn away their ears from the truth, and shall be turned unto fables.

IV. **God Provides the Word of God for Ensamples**

- A. 1 Corinthians 10:11 – 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.

V. **God Provides Faithful Men as Ensamples**

- A. Philippians 3:17 – Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
- B. 1 Thessalonians 1:7 – So that ye were ensamples to all that believe in Macedonia and Achaia.
- C. 2 Thessalonians 3:9 – Not because we have not power, but to make ourselves an ensample unto you to follow us.

VI. **God Provides Patterns for Us to Follow**

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- A. 1 Timothy 1:16 – 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.
- B. Titus 2:7 – In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,
- C. Hebrews 8:5 – Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.
- D. Hebrews 9:23 – It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

VII. Jesus and the Apostles Are Our Patterns to Follow

- A. Matthew 4:19 – And he saith unto them, Follow me, and I will make you fishers of men.
- B. 20 And they straightway left their nets, and followed him.
- C. Matthew 9:9 – And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.
- D. Matthew 10:38 – And he that taketh not his cross, and followeth after me, is not worthy of me.
- E. Matthew 16:24 – Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.
- F. 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.
- G. 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.
- H. John 10:4 – And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
- I. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
- J. 27 My sheep hear my voice, and I know them, and they follow me:
- K. John 12:26 – If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.
- L. 1 Corinthians 4:16 – Wherefore I beseech you, be ye followers of me.
- M. 1 Corinthians 11:1 – Be ye followers of me, even as I also am of Christ.
- N. Philippians 3:12 – Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.
- O. 17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
- P. 1 Thessalonians 1:6 – And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

VIII. There is One Lord – Jesus Christ

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- A. Mark 12:29 – And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:
- B. 1 Corinthians 8:6 – But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
- C. Ephesians 4:5 – One Lord, one faith, one baptism,
- D. 1 Corinthians 3:5 – Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?
- E. 6 I have planted, Apollos watered; but God gave the increase.
- F. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

ADDENDUM 1

THE LAW AND THE NEW TESTAMENT

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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.

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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 the statement is true.

For some reason there is this strange 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, which some people apply and others some do not, 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 of the Law only. And, secondly, that anyone who tries to divide the Law in these sections is taking a liberty as to what *he thinks* is a civil, a moral, or a religious division. The Bible does not define those divisions. 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 of the Law he likes to obey, and which parts he can dispense with. Just as “the law was given by Moses,” we also know “grace and truth came by Jesus Christ (John 1:17). We no more pick apart the grace and truth of Jesus that we should the Law of Moses.

Allow me to add, that when I commented that Jesus gave us new 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 one starts down this path of splitting hairs or straining gnats as to what part of Moses’ Law we should follow and what part we should not; that part of the Law 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 the 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 things later.

Our Saviour’s Doctrine (what he did and taught, that is, his commandments) defines for us what are 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 what we should do and not do. 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, along with God’s righteousness (Matthew 6:33). This New Testament *Civil Law* of the kingdom is described in the

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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 as 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.

One can say then, if you are a believer in Jesus, the Mosaic Law is superseded by 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 it 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

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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

Romans 5:13

Basically, there are only two choices: Be under the law or be under grace. (The third choice, without law, is not a subject of this paper, neither is it a desirable state to be in – Romans 2:12.) For the law was given by Moses, but grace and truth came by Jesus Christ (John 1:17).

Those under the law shall be judged by the law as sinners, and they will 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 admitting 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:

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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:

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 do, and how this New Testament doctrine 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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.
	1 John 2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.
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: 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; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.	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.
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.	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.
8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD	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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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.
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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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.	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; 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man. 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.
	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;
	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.

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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Matthew 22:33-40

At first reading one might think this is applied to New Testament believers because Jesus answered correctly. However, as typical with Jesus' Doctrine, his commandments take us much further than Moses.

However, please notice the New Testament teaching on love:

MATTHEW 22:37-39 THE TWO GREAT COMMANDMENTS IN THE LAW	THE NEW TESTAMENT JESUS AND HIS APOSTLES
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?
	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.
	John 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 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.
	1 John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.
	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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

	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. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.
	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.
	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.
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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

	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. 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. 9 He that saith he is in the light, and hateth his brother, is in darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 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.
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.
	Matthew 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 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? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.
	John 14:15 If ye love me, keep my commandments.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

	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.
	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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

	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.
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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

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.

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The Holy Spirit and the Law in the New Testament

The New Testament shows 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 than 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

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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

I. Chapter for Study – Romans 4

A. 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.

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.

II. We Learn where no Law is, there is no Transgression

- A. Romans 4:15 – Because the law worketh wrath: for where no law is, there is no transgression.

III. We Learn Righteousness is Imputed by Faith – the Example of Abraham

- A. Romans 4:22 – And therefore it was imputed to him for righteousness.

- B. 23 Now it was not written for his sake alone, that it was imputed to him;

- C. 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;

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IV. We Learn to have Hope

- A. 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.

V. We Learn from O. T. Examples and We are Admonished in Five areas: Not to Lust, not to be Idolaters, not to commit Fornication, not to tempt Christ, and not to Murmur

- A. 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.

VI. They O. T. Scriptures make us Wise unto Salvation through Faith in Jesus Christ (v. 15)

- A. 2 Timothy 3:15 – And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

VII. O. T. is Profitable for Doctrine, Reproof, Correction, and Instruction in Righteousness

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

VIII. We Learn the O. T. Testifies of Jesus Christ

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- A. 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.
- B. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
- C. 39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

IX. We Find the Romans Road Quotes O. T. References

- A. Romans 3:10
- B. Romans 3:23
- C. Romans 6:23
- D. Romans 5:8
- E. Romans 10:9-13

X. We Learn the Law was Added because of Transgressions

- A. 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.
- B. The law was added to limit transgression

XI. We Learn the Law is a Schoolmaster to Bring Us unto Christ

- A. Galatians 3:19-24
 - 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.
 - 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.
- B. And Once Under Christ, we are No Longer Under the Law:
- C. Galatians 3:25 But after that faith is come, we are no longer under a schoolmaster.

XII. We Learn the Law is not made for a Righteous Man

- A. 1 Timothy 1:5-11
 - 5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

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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.

XIII. We Learn by the Law is the Knowledge of Sin

- A. 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.

XIV. We Learn no Flesh is Justified by the Law

- A. 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.

XV. We Learn a Man is Justified by Faith without the Deeds of the Law

- A. Romans 3:28 – Therefore we conclude that a man is justified by faith without the deeds of the law.

XVI. We Learn we Establish the Law through Faith

- A. Romans 3:31 – Do we then make void the law through faith? God forbid: yea, we establish the law.

XVII. We Learn where no Law is, there is no Transgression

- A. Romans 4:15 – Because the law worketh wrath: for where no law is, there is no transgression.

XVIII. We Learn Sin is not Imputed where there is no Law

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

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XIX. We Learn the Law entered that Offenses might Abound

- A. Romans 5:20 – Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

XX. We Learn we are Delivered from the Law, to Serve in Newness of Spirit

- A. Romans 7:6 – 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.

XXI. We Learn what Sin is by the Law (Lust, etc.)

- A. 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.

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

- A. Romans 7:8 – But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

XXIII. We Learn the Law is Holy, Just, and Good

- A. Romans 7:12 – Wherefore the law is holy, and the commandment holy, and just, and good.
- B. 14 For we know that the law is spiritual: but I am carnal, sold under sin.

XXIV. We Learn Christ is the End of the Law to Everyone that Believeth

- A. 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.

XXV. We Learn Love Fulfills the Law

- A. Romans 13:7-10
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.

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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.

XXVI. We Learn No Flesh is Justified by the Works of the Law

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

XXVII. We Learn Christ is of No Effect unto those who Seek to be Justified by the Law (v. 4)

- A. Galatians 5:4 – Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

XXVIII. We Learn if we are Led of the Spirit, We are Not Under the Law (v. 18)

- A. Galatians 5:18 – But if ye be led of the Spirit, ye are not under the law.

XXIX. We Learn the Law Made Nothing Perfect – Perfection Comes Through Jesus Christ

- A. 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.
- B. Hebrews 10:14 – For by one offering he hath perfected for ever them that are sanctified.

XXX. We Learn Sin is the Transgression of the Law

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

XXXI. We Learn How the Apostle Paul Used the O.T. to Teach Principles that are Aligned with the New Testament

- A. 1 Corinthians 9:8-10
 - 8 Say I these things as a man? or saith not the law the same also?
 - 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

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10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

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

XXXII. Added Word Searches

- A. Search the following words for a more detailed study:

Law

Prophets

Write

Written

Scriptures

Prophecy

- B. Passages for Proper exegetical study:

Acts 7

John 5:39

2 Corinthians 3 and 4

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ADDENDUM 2

THE OLD VERSES THE NEW

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April 28, 2020

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.

Luke 5:36-39

The context of the verse above is Jesus answering questions about John the Baptist. John preached during a transition period between the Old and New Testament. Jesus is the bridegroom – he is the promised one, he is the preeminent one, he is Author and Finisher of our faith.

I. Introductory

- A. Luke 5:36 – no man puts a new garment on an old garment
rends old
does not agree
- B. Luke 5:37 – no man puts new wine in old bottles
new wine bursts old bottles
wine is spilled
bottle perishes
- C. Luke 5:38 – new wine is put in new bottles
both are preserved
- D. Luke 5:39 – men tend to prefer the old to the new
saying, “the old is better.”

II. Basic Truths in Respect to the Law

- A. The law is holy, and just, and good
- B. Romans 7:12
law is spiritual, but man is carnal
1 Timothy 1:5-11
- C. Jesus fulfilled the law and the prophets
Matthew 5:18
John 5:39

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- D. Sin is not known but by the law
Romans 7:7
Romans 4:15 – no law means no transgression
- E. Law and sin bring forth death
Romans 7:5, 9
- F. Law is not made for a righteous man
Made for lawless and disobedient
For anything contrary to sound doctrine
1 Timothy 1:7-11
The gospel is sound doctrine
- G. Being under the law is being under a curse
Galatians 3:10, 11
- H. No man is justified by the law, for the just shall live by faith.
Galatians 3:11
Under Christ, no longer under the law Galatians 3:24-26)

III. **Main Points**

- A. The Law is Weak and Decayed
Hebrews 7:17-19; 22; 27
Hebrews 8:6-13 *
- B. The Law is a Schoolmaster to bring us to Christ
Galatians 3:24-26
Unable to save – Galatians 3:11
Galatians 3:2 – received the Holy Spirit by faith
Added because of transgression Galatians 3:19
All scripture profitable for doctrine, reproof, correction, and instruction in righteousness – 2 Timothy 3:15-17
The righteousness of faith graduates us to a higher law – the law of Christ and his commandments. These are observed through power of the Holy Ghost.
- C. The Law came After the Promise to Abraham
Galatians 3:16-18
Verse 17 – the law cannot disannul the promise to Abraham
- D. Jesus is the Power
Romans 1:16
Matthew 9:6 – power to forgive
1 Corinthians 1:24 – Jesus the power of God
John 17:1-3 *
Romans 10:4 *
- E. We Preach and Teach the Gospel and the New Testament
To Abraham is the promise of faith
Hebrews 12 – hall of faith

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ADDENDUM 3

MISSIONS WITH A PLAN GIVING DOWNHILL AND ASSESSING THE NEED ABUNDANCE TO WANT – USING INCOMES ONLY N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist church

November 12, 2021

A thorough study of 2 Corinthians chapter 8 is needed so the reader can have a good understanding of the subject of this paper. Having a good plan for missions will help churches and individuals prosper in the work of World Evangelism.

Furthermore, many church members will be highly motivated to give to *Faith Promise* efforts because they feel part of an evangelistic goal, not just a monetary goal, such as, supporting missionaries throughout an entire country.

We as missions-minded Baptists should look at the world (our *Judea, Samaria, and Uttermost*) as we look at our *Jerusalem*. Soul-winning churches use maps and streets and areas to organize their visitation and outreach programs. Baptist churches do a great job in reaching “every creature” (Mark 16:15) and evangelizing every area in their “*Jerusalem*.”

However, the mandate of reaching “every creature” is given in the context of **the world**, not just our *Jerusalem*. Mark 16:15 says: “And he said unto them, Go ye into all the world, and preach the gospel to every creature.”

We should strive with our missions to *work a plan*. That plan is given in the New Testament. We are told in Acts 1:8 to be witnesses, “both” in our Jerusalem to the ends of the earth:

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.

We do “both,” that is, *at the same time*, evangelizing all areas, by supporting preachers and missionaries where we cannot be, and at the same time taking full responsibility for our Jerusalem. This is the basic plan for *all* churches.

For example, our church is located in North Kingstown, RI. As our church is the center and base of our influence, we work from our *Jerusalem* outward, all the way to the uttermost parts of the earth.

In our missions plan we support evangelistic efforts in our own town (our Jerusalem) – which includes door-to-door visitation, outreach, revivals, special events, etc.

We have also started churches in three areas in Rhode Island. We have also evangelized other cities and areas in our state, and we have helped other churches in our state in their evangelistic efforts.

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Next, we support church planters in Connecticut and Massachusetts/New Hampshire so that we can be a witness in our *Judea* and *Samaria*.

Next, we have done work in both Mexico and Canada. We also support an evangelist who has preached in the lower 48 United States. This shows our evangelistic plan fulfills the Acts 1:8 mandate of Jerusalem to Samaria.

Then, we support many missionaries worldwide, similarly as do other churches, one man here and another man there.

Then, as projects, we support 45 missionaries and pastors in each department (or, state) in Peru, and we have pending projects in Bolivia and Pakistan to duplicate our efforts in Peru.

Furthermore, we have encouraged our brethren in Peru to follow the same pattern, and co-labor with us to support similar country-wide projects in Bolivia and Pakistan (their *Samaria* and *Uttermost*), thereby increasing all our potential.



1 CORINTIOS 3:9

Las iglesias trabajan juntas en Perú. Mínimo un misionero por departamento.



Más de 30
Iglesias Bautistas

*Las iglesias
trabajan juntas
en Bolivia.
Mínimo un
hombre en cada
departamento.*



BOLIVIA
SAMARIA

Perú, Bolivia y Estados Unidos trabajan juntas para evangelizar en Pakistán. Mínimo un hombre en cada provincia.



PAKISTÁN
LO ÚLTIMO
DE LA TIERRA

¿Después?



Afganistán



Irán



China

Principios bíblicos siguiendo el mandato de Hechos 1: 8:

- 155

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

At this time we shall read thoroughly the eighth chapter of 2 Corinthians below:

2 Corinthians 8:1-24:

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not that other men be eased, and ye burdened:

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

23 Whether any do inquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

The pattern and method of giving in the New Testament (see 2 Corinthians chapter 8 above) is to give “downhill.” This means that we should give from our *abundance* to the *needs* of others. This is called *equality* by the apostle Paul in 2 Corinthians 8:14 above.

This need and abundance can be measured different ways and using many things. We list a few as follows:

- Evangelizing – giving the gospel of Jesus Christ
- Soul-winning efforts
- Churches being planted
- Disciples being trained
- The scriptures being published
- Love being disseminated
- Prayers offered up
- Faith put into action
- Counsel given
- Teaching applied
- Discipleship practiced and encouraged
- Vision for greater works
- Hope
- Encouragement to those in need
- Help offered in many ways
- Godly examples supplied
- Fellowship of the saints
- Music that glorifies God
- Listening ears to hear of peoples’ work, vision, plans, needs, etc.
- Other material needs – food, drink, comfortable bed, showers, and other facilities

Paul understood this. Although he was an apostle with much spiritual wealth, he still understood that we all have abundance and needs at the same time. He wrote in Philippians 4:11-12:

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

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.

Paul was able to correctly identify his areas of abundance and areas of need. We should do the same.

And though we all should learn to be content in every state; we should also use our abundance to help other saints in need. 2 Corinthians 8:14 says: “But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality....”

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

The scope of this paper is to show from a *financial* point of view a world missions plan to give to those who are poorer.

The apostle Paul organized giving to the poorer saints. And we have in the Bible much instruction to help us give wisely and use these principles and commandments in respect to missions giving.

Giving Rightly and in a “Downhill” Manner

There are many principles the word of God gives in respect to giving. Let us review a few.

I. It is More Blessed to Give than to Receive

- A. Acts 20:35 – I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

II. God Pays Back the Giver who has Mercy on the Poor

- A. Proverbs 19:21 – Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.
- B. Proverbs 19:17 – He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.
- C. Proverbs 14:21 – He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.
- D. Proverbs 14:31 – He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.
- E. 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.

III. We are Not to Give to People Richer Than We are (do not give uphill)

- A. Proverbs 22:16 – He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.
- B. Psalm 112:9 – He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.
- C. Proverbs 10:22 – The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.
- D. 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;
- E. 18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;
- F. 19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- G. 2 Corinthians 8:9 – For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

IV. We Should Give to the Saints in Need

- A. James 2:14 – What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?
- B. 15 If a brother or sister be naked, and destitute of daily food,
- C. 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?
- D. 17 Even so faith, if it hath not works, is dead, being alone.
- E. Romans 15:26 – For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
- F. 1 Corinthians 16:1 – Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.
- G. 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.
- H. 3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.
- I. 4 And if it be meet that I go also, they shall go with me.
- J. Romans 12:13 – Distributing to the necessity of saints; given to hospitality.

V. We Are to Give of Our Abundance, Not Our Need

- A. We do not give of our need. Doing so just creates another need. *“Borrowing from Peter to pay Paul”* still means the person owes Peter.
- B. 2 Corinthians 8:13 – For I mean not that other men be eased, and ye burdened:
- C. 14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:
- D. 15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.
- E. Romans 12:13 – Distributing to the necessity of saints; given to hospitality.
- F. 2 Corinthians 9:7 – Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.
- G. Philippians 4:16 – For even in Thessalonica ye sent once and again unto my necessity.
- H. Philemon 1:14 – But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

VI. God Teaches Equality

- A. 2 Corinthians 8:13 – For I mean not that other men be eased, and ye burdened:
- B. 14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:
- C. 15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

- D. 2 Corinthians 8:9 – For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

VII. God Recompenses Those Saints Who Give to Missions:

A. Philippians 4:10-19:

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

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.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

B. 2 Corinthians 9:5-15:

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

15 Thanks be unto God for his unspeakable gift.

C. Matthew 10:40-42:

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

The Principle of Co-Laboring

Working with others is a New Testament precept. Not only is it commanded, but we are instructed as to how to do it. Note these passages:

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.

1 Corinthians 3:5-9:

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

John 15:5 – I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Philippians 2:13 – For it is God which worketh in you both to will and to do of his good pleasure.

Philippians 1:27 – 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;

Ecclesiastes 4:9 – Two are better than one; because they have a good reward for their labour.

We Can Profit from Supporting and Teaching Others, and Have a Reward in their Work

When a brother helps another brother to serve God, that helping brother will receive rewards for their co-laboring with that brother. We reap a reward for the mission work of those missionaries we support.

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If a brother were to help another brother to support a missionary, now all three brothers receive a reward. When a pastor promotes missions-giving, the members, the missionary, and the pastor all benefit from rewards given to them here and in heaven.

Matthew 5:19 – Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

John 4:34-38:

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

Matthew 10:40-42:

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Luke 19:23 – Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

World Mission with a Plan

Additionally, following the pattern of Jesus and the apostle Paul, we have a scriptural method by which to evangelize the world.

I. We Have the Order in Acts 1:8:

- A. 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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II. We Have Jesus' Example in Luke (and other places):

- A. Luke 8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,
- B. Luke 10:1 – After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

III. We Have Paul's Example in Romans 15:19:

- A. 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.

IV. We Have Paul' Example in Acts 19:10:

- A. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

V. We Have the Work of Titus in Crete (Titus 1:5):

- A. 5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

VI. Furthermore, We Know that Paul *Planned* Three Missionary Journeys (see Acts 13-28), and After that He Made Plans for Spain

- A. Romans 15:24 – Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.
- B. 25 But now I go unto Jerusalem to minister unto the saints.
- C. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
- D. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.
- E. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

It should be clear the pattern in the New Testament is to give to poorer saints, and what better saints to give to than the saints that minister spiritual things (i.e., preachers of the word of God)?

VII. Paul Preached Where Christ was Not Named

- A. Romans 15:20 – Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

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- B. 21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.
- C. 22 For which cause also I have been much hindered from coming to you.
- D. 23 But now having no more place in these parts, and having a great desire these many years to come unto you;

The Work of the Scriptures Should be Part of the Plan for World Evangelism

The work of publishing and distributing the scripture in all the world should be part of the World Missions Plan. We are given the commandment in Romans 16:25-27:

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,

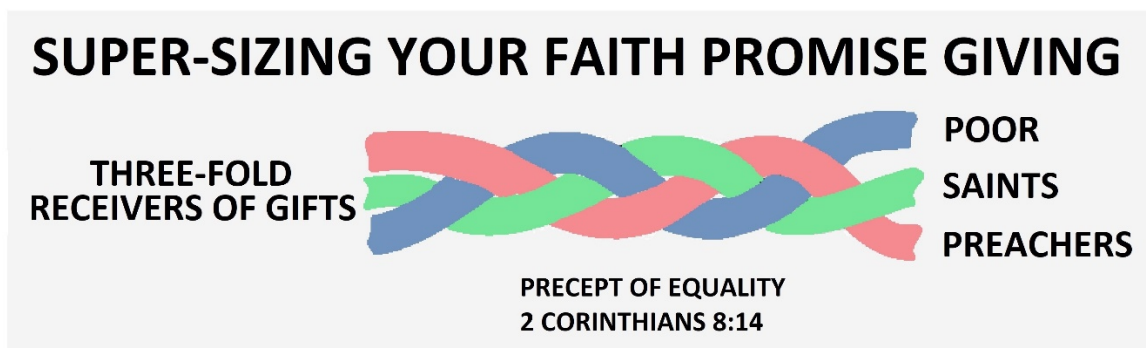
26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

Super-Charging your Faith Promise Giving

Per the points above, a great method of leveraging faith promise giving is to combine giving in obedience to three main areas – giving to the poor, giving to the saints, and giving to missions in poorer countries to missionaries poorer than yourself.

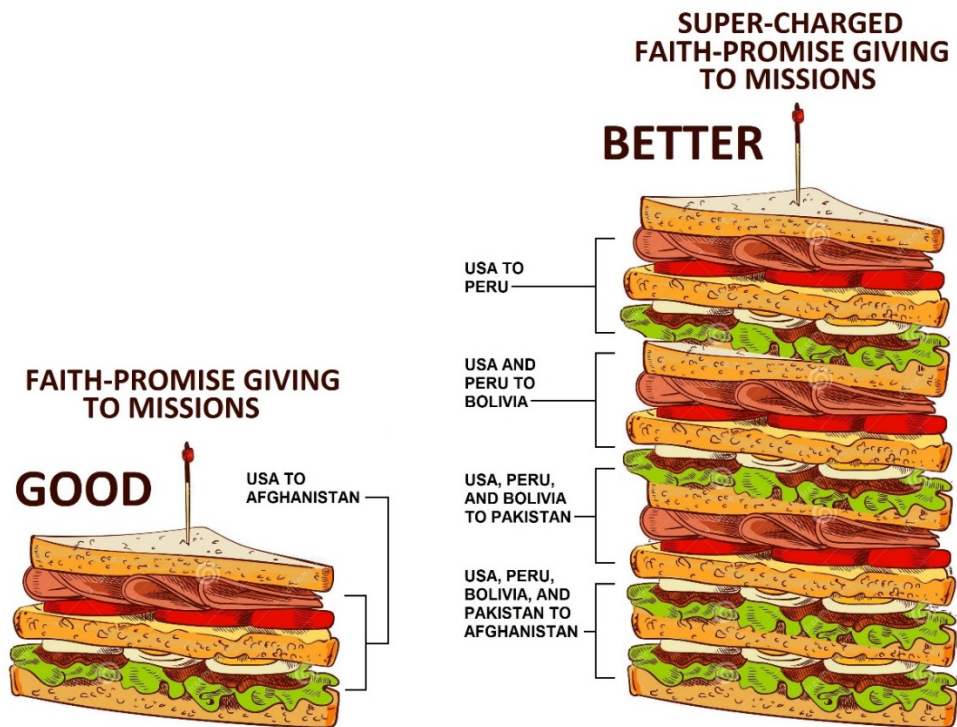
This is a three-fold giving to a three-fold receiver of gifts. See the illustration below:



“Layering” Your Missions Support

Then, after “giving downhill” to the proper recipients, the gifts can be further multiplied through encouraging others to give to the work. This is what our brother Paul did. He provoked giving among the churches in Macedonia and Achaia for the poor saints in Jerusalem. He worked to give, and he encouraged saints to also work and give.

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Paul also mentioned that when the Philippiann church gave to his necessity, they would have fruit abounding to their account. We reiterate Philippians 4:10-19:

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

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.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

Provoking God's people to give to missions and other needs brings fruit to their account. Additionally, the exhorter of gifts will also reap rewards. Bu provoking poorer saints to give to even poorer saints, helps the givers increase in the fruits of their righteousness and increases the seed sown.

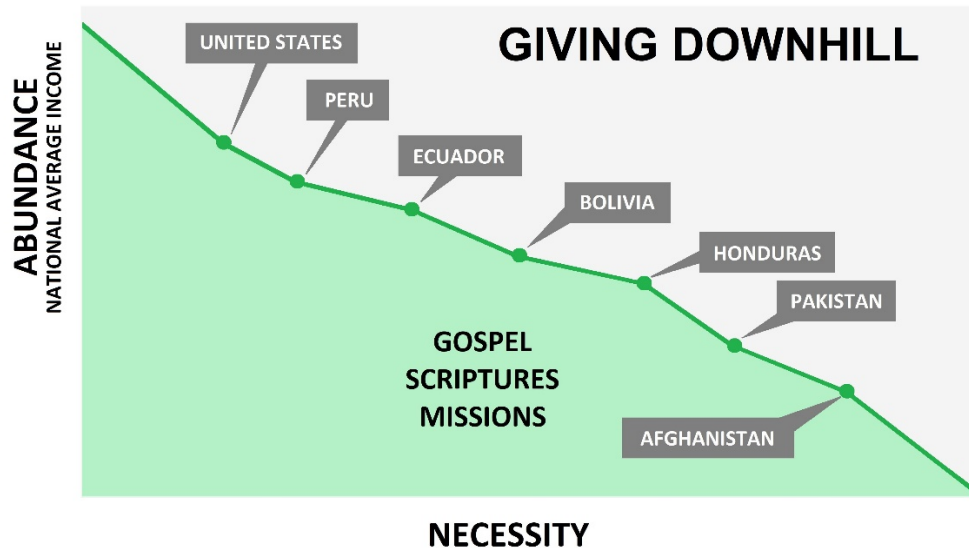
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We reiterate 2 Corinthians 8:1-5:

- 1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;
- 2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
- 3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;
- 4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.
- 5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

Notice in chapter 9 of 2 Corinthians how the Corinthians' zeal provoked many to give also:

- 1 For as touching the ministering to the saints, it is superfluous for me to write to you:
- 2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.
- 3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:
- 4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.
- 5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.
- 6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
- 7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.
- 8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:
- 9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.
- 10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)
- 11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.
- 12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;
- 13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;
- 14 And by their prayer for you, which long after you for the exceeding grace of God in you.
- 15 Thanks be unto God for his unspeakable gift.



There will always be people worse off than we are. Whether the measurement is national or individual, we have people doing better and poorer than we are doing. Matthew 26:11 says: “For ye have the poor always with you; but me ye have not always.”

Furthermore, monetary abundance means little when compared to spiritual things. Take the angel of the Laodicean church. Jesus said to him in Revelation 3:17-18:

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:
18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Many poor saints (especially missionaries) have an abundance of treasure laid up in store in heaven (see Matthew 6:20). We can profit accordingly by exchanging our abundance (i.e., money) for their abundance (soul-winning, church planting, etc.). Missionaries are the best bank in which to invest (see Luke 19:23). Many of these “intangible” riches we can have part in are listed on page 3.

As one man said, “He is no fool which exchanges things he cannot keep for things which he cannot lose.”

When Does \$1 Become \$129?

Occupying until the Lord comes is the best use of our time (see Luke 19:13). We “occupy” when we gain by trading (v. 15). Investing in missions provides the best return on your investments (R.O.I.).

However, giving and provoking others to give by your example, means every person can benefit, especially when giving “downhill.”

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For example, one dollar to us (a cup of coffee), given to a man in Peru is like \$10.00 (we make ten times average). For 2021, their conversion rate is 4:1, a 33% percent increase over the previous year. The U.S. \$1,000 a week pay compares to their \$100 a week pay.

When we give this dollar to missionaries in Peru, we are multiplying our seed sown an average of 10 times.

Then, when Peru gives a dollar to Bolivia, the amount nearly doubles. It becomes 20 dollars to them (20-fold). Additionally, both the US and Peru givers are blessed. The blessing is compounded. Both are giving to Bolivia, but the one provoking the giving also has a part of the reward of their giving. We see this in the example of Paul who worked to give, but he also provoked others to give. Because of his encouragement and vision, he has a part in their reward. Similarly, because the Corinthian church was faithful to preserve the epistles of Paul, we benefit today from their labor. Those Corinthians have a reward every time we preach or teach or are exhorted by those epistles. This is how a person can *“multiply your seed sown, and increase the fruits of your righteousness.”*

Then, when Bolivia gives to Pakistan, the amount is almost 2.5 times, putting the amount near 50 times.

Then, when Pakistan gives to Afghanistan, the amount is 2.6 times, putting the rate from U.S. to Afghanistan at 129:1. In the end, many churches and countries are rewarded and blessed for their participation.

And helping churches in these countries to do this work, means we all profit from the work of missions. Furthermore, although going directly from U.S. to Afghanistan is 129 times. Working with others leverages and compounds the return to 240 times. See chart below:

COUNTRY	MONTHLY AVERAGE INCOME	RATE COMPARISON TO PREVIOUS COUNTRY	1 DOLLAR MULTIPLIED THROUGH PROVOKED GIVING	
			AMOUNT	COMPOUNDED
USA	\$5,377.50	0	\$1.00	\$1.00
PERU	\$500.83	10.7	\$10.74	\$11.74
BOLIVIA	\$266.67	1.9	\$20.17	\$31.90
HONDURAS	\$183.33	1.5	\$29.33	\$61.23
PAKISTAN	\$106.67	1.7	\$50.41	\$111.65
AFGHANISTAN	\$41.67	2.6	\$129.06	\$240.71

USA TO AFGHANISTAN	129.06	\$129.06
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Accordingly, one can better understand the Lord’s teaching when speaking in Matthew 13:23: “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.”

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Multiplying the Seed Sown

Reproduction equals multiplication. One must do before he teaches (Acts 1:1). A church that gives to missions can and should teach other churches to give to missions. This is a great way to multiply the seed sown according to 2 Corinthians 9:10.

Income Comparisons for Reference

Using 2021 numbers from www.worlddata.info we have supplied the following screenshots for reference.

I. We, in the United States, send support to the saints in Peru, with a plan for evangelizing all Peru.

Economy

	Peru	United States
<u>Currency:</u>	Nuevo Sol (1 PEN = 100 Céntimos)	US Dollar (1 USD = 100 Cents)
<u>Unemployment rate:</u>	6.2 %	8.3 %
<u>Inflation rate:</u>	1.83 %	1.23 %
<u>Cost of Living:</u>	59.71 %	110.53 %
Commercial taxes and contributions:	36.80 %	36.60 %
<u>Average income:</u>	6,010 US\$	64,530 US\$
<u>Corruption index:</u>	38 (bad)	67 (moderate)

II. The Project in Peru for Bolivia is also giving downhill.

Economy

	Bolivia	Peru
<u>Currency:</u>	Boliviano (1 BOB = 100 Centavos)	Nuevo Sol (1 PEN = 100 Céntimos)
<u>Unemployment rate:</u>	5.6 %	6.2 %
<u>Inflation rate:</u>	0.94 %	1.83 %
<u>Cost of Living:</u>	41.64 %	59.71 %
Commercial taxes and contributions:	83.70 %	36.80 %
<u>Average income:</u>	3,200 US\$	6,010 US\$
<u>Corruption index:</u>	31 (bad)	38 (bad)

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III. Since we support two works in Honduras, it is also downhill

Economy

	Honduras	Pakistan
<u>Currency:</u>	Lempira (1 HNL = 100 Centavos)	Pakistani Rupee (1 PKR = 100 Paisa)
<u>Unemployment rate:</u>	9.4 %	4.7 %
<u>Inflation rate:</u>	3.47 %	9.74 %
<u>Cost of Living:</u>	51.69 %	27.41 %
Commercial taxes and contributions:	39.10 %	33.90 %
<u>Average income:</u>	2,200 US\$	1,280 US\$
<u>Corruption index:</u>	24 (very bad)	31 (bad)

IV. Peru and Bolivia and Honduras can support works in Pakistan

Economy

	Honduras	Pakistan
<u>Currency:</u>	Lempira (1 HNL = 100 Centavos)	Pakistani Rupee (1 PKR = 100 Paisa)
<u>Unemployment rate:</u>	9.4 %	4.7 %
<u>Inflation rate:</u>	3.47 %	9.74 %
<u>Cost of Living:</u>	51.69 %	27.41 %
Commercial taxes and contributions:	39.10 %	33.90 %
<u>Average income:</u>	2,200 US\$	1,280 US\$
<u>Corruption index:</u>	24 (very bad)	31 (bad)

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Economy

	Bolivia	Pakistan
Currency:	Boliviano (1 BOB = 100 Centavos)	Pakistani Rupee (1 PKR = 100 Paisa)
Unemployment rate:	5.6 %	4.7 %
Inflation rate:	0.94 %	9.74 %
Cost of Living:	41.64 %	27.41 %
Commercial taxes and contributions:	83.70 %	33.90 %
Average income:	3,200 US\$	1,280 US\$
Corruption index:	31 (bad)	31 (bad)

V. Peru, Bolivia, Honduras, and Pakistan can support works in Afghanistan

Economy

	Afghanistan	Pakistan
Currency:	Afghani (1 AFN = 100 Puls)	Pakistani Rupee (1 PKR = 100 Paisa)
Unemployment rate:	11.7 %	4.7 %
Inflation rate:	2.30 %	9.74 %
Cost of Living:	24.64 %	27.41 %
Commercial taxes and contributions:	71.40 %	33.90 %
Average income:	500 US\$	1,280 US\$
Corruption index:	19 (very bad)	31 (bad)

VI. Other Economies in Neighboring Countries to Peru and Pakistan

Economy

	Chile	Peru
Currency:	Chilean Peso (1 CLP = 100 Centavos)	Nuevo Sol (1 PEN = 100 Céntimos)
Unemployment rate:	11.5 %	6.2 %
Inflation rate:	3.05 %	1.83 %
Cost of Living:	67.08 %	59.71 %
Commercial taxes and contributions:	34.00 %	36.80 %
Average income:	13,470 US\$	6,010 US\$
Corruption index:	67 (moderate)	38 (bad)

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

Economy

	Colombia	Peru
<u>Currency:</u>	Colombian Peso (1 COP = 100 Centavos)	Nuevo Sol (1 PEN =100 Céntimos)
<u>Unemployment rate:</u>	15.4 %	6.2 %
<u>Inflation rate:</u>	2.52 %	1.83 %
<u>Cost of Living:</u>	45.50 %	59.71 %
Commercial taxes and contributions:	71.20 %	36.80 %
<u>Average income:</u>	5,780 US\$	6,010 US\$
<u>Corruption index:</u>	39 (bad)	38 (bad)

Economy

	Ecuador	Peru
<u>Currency:</u>	US Dollar (1 USD = 100 Cents)	Nuevo Sol (1 PEN =100 Céntimos)
<u>Unemployment rate:</u>	6.2 %	6.2 %
<u>Inflation rate:</u>	-0.34 %	1.83 %
<u>Cost of Living:</u>	59.96 %	59.71 %
Commercial taxes and contributions:	34.40 %	36.80 %
<u>Average income:</u>	5,530 US\$	6,010 US\$
<u>Corruption index:</u>	39 (bad)	38 (bad)

Economy

	Brazil	Peru
<u>Currency:</u>	Real (1 BRL = 100 Centavos)	Nuevo Sol (1 PEN =100 Céntimos)
<u>Unemployment rate:</u>	13.7 %	6.2 %
<u>Inflation rate:</u>	3.21 %	1.83 %
<u>Cost of Living:</u>	52.42 %	59.71 %
Commercial taxes and contributions:	65.10 %	36.80 %
<u>Average income:</u>	7,850 US\$	6,010 US\$
<u>Corruption index:</u>	38 (bad)	38 (bad)

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Economy

	Iran	Pakistan
<u>Currency:</u>	Iranian Rial (1 IRR = 100 Dinars)	Pakistani Rupee (1 PKR = 100 Paisa)
<u>Unemployment rate:</u>	11.0 %	4.7 %
<u>Inflation rate:</u>	39.91 %	9.74 %
<u>Cost of Living:</u>	56.88 %	27.41 %
Commercial taxes and contributions:	44.70 %	33.90 %
<u>Average income:</u>	2,870 US\$	1,280 US\$
<u>Corruption index:</u>	25 (very bad)	31 (bad)

Order of Disbursements for Program Funds

Brother Anil Javaid asked for priorities of disbursing the Pakistan fund. Here is a short study that was sent to him.

I. Pakistan Disbursement and Priorities

- A. Follow the order of 1 Corinthians 12:4-6
 - Gifts come in.
 - Gifts are administrated.
 - Gifts are put into operations.
- B. Per 2 Corinthians 9:12-13 the administration of gifts supplies the want of the saints.
- C. Per 2 Timothy 2:6 the laborer is first partakers of the fruits.
- D. Therefore, the operations of the laborer is top priority.
- E. Per Matthew 8:38 we pray the Lord to send laborers.
- F. We also minister seed to the sower per 2 Corinthians 9:10.
- G. Jesus' main work is per Matthew 13:3 — behold, a sower went forth to sow.
- H. We follow in Christ's steps. John 20:21 — as my Father hath sent me, even so send I you.
- I. Per Philippians 4:15-17, the money given to preachers is for their necessities.
- J. Per Romans 15:25-27, there are contributions to poor saints.
- K. Per 3 John 1:5-8, we should be helping others in the truth.

II. Considering the above, the Scriptural Use for the Pakistan Fund would be in this Order

- A. The missionary and his family's necessities. See 1 Timothy 5:8.
- B. Other laborers' necessities
- C. Seed for the sower
- D. Poor saints' necessities
- E. Travel relief/hospitality of those in the work.

III. Personal Observations

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- A. Considering we have a fund already for the scriptures I would recommend using Pakistan funds for your special needs and the needs of other men laboring in the work. Includes men you are training. See 2 Timothy 2:2-6.
- B. Understanding that food may be a big need, consider also 2 Thessalonians 3:10. Food is for workers.
- C. You can also use for travel and accommodations.
- D. In all these areas the givers to the fund will be blessed and God will recompense their giving.
- E. Please keep in mind if we lose the worker, we can lose the work. He should also plow in hope. See 2 Corinthians 9:9-10.
- F. A man has as his first responsibility to Christ (Luke 14:26).
- G. His second responsibility is to his family (1 Timothy 5:8)
- H. His third responsibility is to the work. Do not put the work before your family or your family before your relationship with Christ.
- I. When things are in the right order there are no conflicts.
- J. Learn the difference between your personal relationship with Christ and your calling/work. They are two different things.
- K. Christ was the Son of the Father first. Then his work of obedience.
- L. The Angel of Ephesus was told he had left his first love — Revelation 2:4. He was a hard worker but forgot Matthew 22:37-38.
- M. Your family comes second to your relationship with Christ and is more important than the work. See 1 Timothy 3:5.
- N. I write these things only to remind you and encourage you well knowing that you know these things already.

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ADDENDUM 4

16 REASONS WHY JEWS TEND TO PROSPER FINANCIALLY

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September 17, 2021

We honor the Jews as the people of God's promise (Romans 11:26, etc.). Our Savior was born of the seed of David, the apostles were Jews, all the writers of the Bible were Jews (excepting Luke), and the first Baptist church was started by Jesus in Jerusalem. Salvation is of the Jews (John 4:22).

Although we are New Testament believers, we can still learn from the Old Testament (Romans 15:4) if it is understood through Christ (John 5:39).

In respect to finances, our Jewish brethren (Galatians 3:29) have learned scriptural principles that have benefited them financially. We can learn these principles from them.

I. Judaism Teaches Wealth is a Blessing and Does Not Teach Poverty is a Virtue.

- A. Gold is considered good
- B. Giving is good
- C. Tithing is good
- D. Helping community is good
- E. They believe charity is good to give but not good to receive
- F. They do not rely on charity
- G. They do want to be a burden on society
- H. Genesis 2:11 – The name of the first river is Pison: that is it which compasseth the whole land of Havilah, where there is gold;
- I. 12 And the gold of that land is good: there is bdellium and the onyx stone.
- J. Genesis 13:2 – And Abram was very rich in cattle, in silver, and in gold.
- K. Genesis 24:1 – And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.
- L. Proverbs 10:22 – The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

II. Jews in their History Could Not Own Land in Europe

- A. They learned to earn money by other means.
- B. Merchants
- C. Bankers
- D. Found where their services or products were needed in a community
- E. Land and possessions could not be carried on one's back when exiled – knowledge could.
- F. Their promised land was in Canaan.

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- G. Proverbs 13:11 – Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.
- H. Proverbs 10:16 – The labour of the righteous tendeth to life: the fruit of the wicked to sin.

II. **Religious Opportunity in Money Lending**

- A. Christians did not use usury
- B. Christians charged a fee for lending
- C. Jews could charge interest and usury to Gentiles
- D. Jews took advantage of money lending opportunities
- E. Deuteronomy 23:19 – Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:
- F. 20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

III. **Jews Opened the First Banks**

- A. Based on above, Jews opened banks and facilitated money transfers, loans, and savings programs.
- B. This was a much-needed industry
- C. Fueled economic growth
- D. Jews financed industry and war
- E. Proverbs 28:8 – He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.
- F. Deuteronomy 28:12 – The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.
- G. Psalm 112:5 – A good man sheweth favour, and lendeth: he will guide his affairs with discretion.
- H. Proverbs 22:7 – The rich ruleth over the poor, and the borrower is servant to the lender.

IV. **Jews are Typically the Most-Educated in their Communities**

- A. Most-educated religious group
- B. Average of 13.4 years of schooling (Pew Research Group 2016)
- C. 61% of post-secondary school degrees
- D. Christians are second – 9.3 years of schooling
- E. Better credentials mean higher salaries.
- F. Proverbs 16:21 – The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.
- G. Proverbs 24:5 – A wise man is strong; yea, a man of knowledge increaseth strength.

V. **Jews Look After One Another**

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- A. Help one another
- B. Support their communities
- C. Patronize business
- D. Help people in financial trouble
- E. Law says poor are to be helped and protected
- F. They tend to survive difficult economic situations
- G. Having money for wealth's sake is frowned upon
- H. Money should be used to help others
- I. Leviticus 25:14 – And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:
- J. 17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.
- K. Proverbs 3:31 – Envy thou not the oppressor, and choose none of his ways.
- L. Proverbs 14:31 – He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.
- M. Psalm 115:11 – Ye that fear the LORD, trust in the LORD: he is their help and their shield.
- N. 12 The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.
- O. 13 He will bless them that fear the LORD, both small and great.
- P. 14 The LORD shall increase you more and more, you and your children.
- Q. 15 Ye are blessed of the LORD which made heaven and earth.

VI. **Judaism Teaches Good Business Practices**

- A. Honesty
- B. No room for dishonesty
- C. Bad business is called *ONA'AH* – oppression
- D. People like business ethics and support such
- E. Proverbs 13:11 – Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.
- F. Proverbs 28:8 – He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.
- G. Proverbs 16:11 – A just weight and balance are the LORD's: all the weights of the bag are his work.
- H. Proverbs 20:10 – Divers weights, and divers measures, both of them are alike abomination to the LORD.
- I. 23 Divers weights are an abomination unto the LORD; and a false balance is not good.

VII. **Resilience and Perseverance are Part of a Jew's Upbringing**

- A. No self-pity
- B. No victims
- C. Second nature to persevere
- D. Jews tend not to give up
- E. They have an attitude of "how to fix this"
- F. The desire to achieve goals and perseverance go together
- G. Proverbs 21:25 – The desire of the slothful killeth him; for his hands refuse to labour.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

H. Proverbs 14:23 – In all labour there is profit: but the talk of the lips tendeth only to penury.

VIII. Good Financial Education is Taught Over Generations

- A. Jews are not wasteful
- B. Jews avoid debt
- C. Jews avoid covetousness
- D. Proverbs 18:9 – He also that is slothful in his work is brother to him that is a great waster.
- E. Exodus 20:17 – 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.
- F. Psalm 10:3 – For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth.

IX. Parents Teach their Children the Value of Money

- A. Money principles spoken of freely in the home
- B. Principle of five jars
- C. Tithing, Giving and Offering, Saving, Investing, and Spending
- D. 10 shekels divided thusly
 - 1 in the Tithe jar – opened on the end of the month
 - 1 in the Giving and Offering jar – opened on Sundays
 - 1 in the Saving jar – opened on special occasions
 - 2 in the Investing jar – opened only when full
 - 5 in the Spending Jar – used as needed
- E. Children allowed liberty to manage their money
- F. Proverbs 3:9 – Honour the LORD with thy substance, and with the firstfruits of all thine increase:
- G. 10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.
- H. Proverbs 21:26 – He coveteth greedily all the day long: but the righteous giveth and spareth not.

X. Wealth is Managed Effectively

- A. Diversification
- B. Not overly exposed to avoid risk
- C. Do not put all your eggs in one basket
- D. Genesis 13:2 – And Abram was very rich in cattle, in silver, and in gold.
- E. Genesis 47:16 – And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.
- F. Job 42:10 – And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.
- G. 11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

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- H. 12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.
- I. 13 He had also seven sons and three daughters.

XI. Networking is Important

- A. People do business with people they know and trust
- B. Community, religious, and personal all interact
- C. Proverbs 27:10 – Thine own friend, and thy father’s friend, forsake not; neither go into thy brother’s house in the day of thy calamity: for better is a neighbour that is near than a brother far off.
- D. Leviticus 19:36 – Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.
- E. Deuteronomy 25:13 – Thou shalt not have in thy bag divers weights, a great and a small.

XII. Jews Look at the Past to Plan the Future

- A. They know history repeats itself
- B. They learn from past situations
- C. They know patterns repeat themselves
- D. They Understand trends and market cycles
- E. Tell money what to do and how to work, rather than money telling you
- F. Exodus 22:21 – Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.
- G. Genesis 41:34 – Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.
- H. 35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.
- I. 36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.
- J. Proverbs 6:1 – My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,
- K. 2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.
- L. 3 Do this now, my son, deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.
- M. 4 Give not sleep to thine eyes, nor slumber to thine eyelids.
- N. 5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.
- O. 6 Go to the ant, thou sluggard; consider her ways, and be wise:
- P. 7 Which having no guide, overseer, or ruler,
- Q. 8 Provideth her meat in the summer, and gathereth her food in the harvest.
- R. 9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?
- S. 10 Yet a little sleep, a little slumber, a little folding of the hands to sleep:
- T. 11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

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XIII. Jews Honor Advice from the Rich

- A. Some dream of success, others work for it
- B. Honor God in all
- C. Proverbs 20:5 – Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

XIV. Jews Use Time to their Advantage and do Not Waste it

- A. Psalm 90:12 – So teach us to number our days, that we may apply our hearts unto wisdom.
- B. Nehemiah 2:6 – And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.
- C. 1 Chronicles 12:32 – And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.
- D. Psalm 89:47 – Remember how short my time is: wherefore hast thou made all men in vain?
- E. 48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.
- F. *Parkinson's Law* – Work expands to fill the time available for its completion
- G. Use the law to achieve your goals more quickly.
- H. As size increases, efficiency drops.
- I. If you want to learn something in two years, it will take two years. If you want to learn something in two months, it will take two months.
- J. Give people effective time constraints to prosper and make good use of time.

XV. The Simple Truth

- A. There are Jews who are both poor and rich.
- B. Jews say, there are no problems, only opportunities
- C. Jews tend to expand their horizons
- D. Proverbs 22:2 – The rich and poor meet together: the LORD is the maker of them all.

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APPENDIX

The 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.

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!

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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 publickly, 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 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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY

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.

CLASS 215 PRINCIPLES OF CHRISTIAN LIBERTY