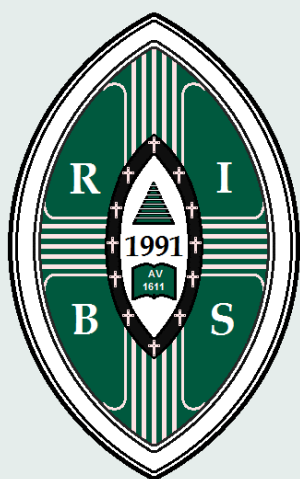


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POST-GOSPELS REVELATIONS

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Credits

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This Syllabus is Approved for
Baptist International School of the Scriptures

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

CLASS 309 POST-GOSPELS REVELATIONS

This Syllabus is a study on *Post-Gospel Revelations*. It provides teaching that will help the student to understand the added revelation to the word of God by the apostles after the resurrection of our Lord.

All scripture is given by inspiration of God. What is revealed to us by the apostles – previously not taught by Jesus – carries the same weight, but we should identify and study these revelations.

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

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CLASS 309 POST-GOSPELS REVELATIONS

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

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

August 5, 2020

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Scripture References

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:

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.

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.

2 Peter 3

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

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.

1 Peter 1:25

But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

John 20

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

John 21

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

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Introduction

The Savior commanded the apostles to teach baptized believers to observe all things he commanded – Matthew 28:18-20:

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

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

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

The Lord's commandments make up his doctrine. We teach the doctrine of Christ – all that he both began to do and teach (Acts 1:1). In other places we have listed the more than 900 recorded commandments that came from the mouth of our Savior

When he said to teach them to “observe all things whatsoever” he commanded, we can assume the apostles knew well *all things*. They were faithful to execute their Savior's will.

The Savior taught with authority, and not as the scribes (Matthew 7:29). He is the author and finisher of our faith (Hebrews 12:2). We obey his commandments above all others.

And, simply stated, anything we come across in life – issues, questions, discernment of truth – Jesus has in his doctrine the answer.

We find the apostles were faithful to teach the Lord's doctrine. They did not change it. They executed his will faithfully, teaching baptized believers. Now that the apostles are passed into glory, we have the written word. We have the Gospels for a perfect record of Jesus' doctrine. Then we have the book of Acts, which shows us the beginning of the work of the apostles after the resurrection. Then we have the epistles, which are inspired commentaries on, examples of, and explanations of the doctrine of Christ. Revelation shows more of Christ's doctrine in his messages to the church angels. Then John proceeds to reveal how the end times will happen. John's revelation is all new information given before the close of the New Testament.

In a simple sense, the apostles wrote both the gospels and the other 23 books, basically giving us the *revealed* doctrine of Christ in a piecemeal manner.

We can firmly say the apostles did not *add to* or *take away from* Christ's doctrine. They taught Christ's doctrine in a more detailed manner. We do not say then that the apostles' execution of the commandments of Christ, or their commentary on and elaboration of his teachings, are *additions* to Christ's doctrine. They are simply teaching the details under the inspiration of God, either by practice or by words.

Note John 14:26: “*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*”

From the above we can conclude:

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- The Holy Ghost inspired the apostles (2 Timothy 3:16).
- The Holy Ghost is sent by the Father
- The Holy Ghost is sent in Jesus' name
- The Holy Ghost will teach the apostles
- The Holy Ghost will bring things Jesus said to remembrance
- What is revealed is only a small portion, but complete as to what is intended for us. John 21:25 says: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

We can consider the epistles and the remainder of the New Testament (after the Gospels) as all being added teaching of Christ's doctrine that we do not find in the gospels, for if they were not necessary, we would not have them. We can divide the apostles' information thusly:

- The four gospels, recording the life and teachings of Jesus Christ, and his ***crucifixion, burial, and resurrection***. Because the gospel is the death, burial, and resurrection of Jesus Christ, the first four books are called gospels – see Mark 1:1. Interestingly, although John's gospel is the most printed of the four, it does not contain the word "gospel" (except for the title). In fact, John only uses the word once, and that is in the book of Revelation, 14:6.
- The book of Acts, which is part two of Luke's writing, documenting the ***work of the apostles*** after the resurrection. It starts with the Jerusalem church and then shifts to the work of the apostle Paul.
- New information based on the teaching of the Lord, ***that goes into detail or elaboration*** on the subjects previously taught by Jesus Christ in the Gospels. Much of this has to do with the churches. This information is found in the church, pastoral, and general epistles.
- New information not ***previously revealed but still connected to known teachings of the Lord***, that is needful to know, especially in details of the second coming or Old Testament prophecy (Melchisedec, etc.).
- New information that provides ***New Doctrine for us*** that the Lord kept hidden but revealed to us through his apostles. Without this information revealed to us, we would never have assumed this was true doctrine.

For example, Jesus Christ taught Paul by revelation – see Galatians 1, 2 Corinthians 12:4, and Acts 20:35.

The scope of this paper is with this last division. If we did not have this *New Doctrine* revealed to us, we would be limited to what the gospels reveal and what the apostle taught in respect to what the gospels reveal. But God is greater than our limited understanding. God used the apostles to introduce new things previously hidden, that we probably would have gotten wrong or overlooked totally had he not revealed them to us.

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There are only a few places in the New Testament where we see this *New Doctrine* added by the apostles. Although added by the apostles, we say again this doctrine is simply Jesus revealing to us *more of his own doctrine* through his apostles; not that they created the doctrine from their own wisdom.

We admit there is a fine line between the apostles *elaborating on a subject* that the Savior taught – such as *judgment* – and the introduction of a totally new teaching. For an example of elaboration, we account the teaching in 1 Corinthians chapters 3-6 and 2 Corinthians 5 as Paul elaborating on the Savior saying, “Judge righteous judgment” (John 7:24), and, “For the Father judgeth no man, but hath committed all judgment unto the Son...” (John 5:22). Paul shows us in detail *how* to apply what the Savior commanded.

Another example of elaboration would be the teaching of the apostles in respect to the resurrection. Jesus said, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live...” (John 11:25). Then, in 1 Corinthians 15 (for the most part), Paul simply describes in detail what Jesus intended.

For the scope of this paper, we will attempt to identify – though not exhaustively – many of the *new* apostolic teachings that we do not read in the gospels that were not *previously* revealed by Christ. We say they are new because we do not read in the Gospels where the Savior mentions the particular subject during his earthly ministry, or that it was somewhat intentionally hidden. Whether or not Jesus taught his apostles these things during his earthly ministry or by revelation afterwards (as in the case of Paul), we do not know. We can be assured that Jesus that taught many things to his followers during his earthly ministry that we do not have recorded (John 20:30-31).

For an example of *New Doctrine*, the Savior taught us, “But he that is greatest among you shall be your servant” (Matthew 23:11); however, in Acts 6 the apostles introduce the *whole new teaching* of the election of men to the office of a deacon.

We know the apostles added these things under the leadership and inspiration for God. We know that Jesus left some things un-revealed to us until after his resurrection, and then revealed them unto us by his prophets – see Ephesians 3:5. We also know the Savior afforded to his church some liberty in their execution of the Lord’s commandments.

The Lord said in Matthew 18:20, “For where two or three are gathered together in my name, there am I in the midst of them.” This was authority given to the leaders of the church to judge, and Jesus says he is aligned with the agreed decision of two or three of these leaders.

We believe that the apostles’ writings – whether in reiteration or in revealing something new – are just as inspired as if Jesus had commanded it.

Paul, in Galatians 1:12, 17; 2:2; confirms the things he taught were *by the revelation of Jesus Christ*. I take his word for it. Paul had even heard supernatural things when he was caught up to heaven (2 Corinthians 12:1-4).

The use of the phrase *New Doctrine* makes many Bible-believers wary; for we think of strange doctrines added to the word of God in later times. And we are right to be wary, for anything added after the close of

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the New Testament can be considered tradition, opinion, or heresy. And unless firmly supported by the New Testament and profitable, we ought to cast it out as unscriptural.

The New Doctrine spoken of in this paper refers to teachings of the apostles that ***we cannot directly support*** from the Lord Jesus' teachings in the Gospels. And, although our Savior did not mention these things, ***this does not mean we are at liberty to dispose of them.*** As mentioned previously, these doctrines revealed by the apostles are just as authoritative if as spoken by the Savior himself.

We will see that much of the new information is supplied either by the church in Jerusalem – due to practical necessities – or by the apostle Paul in his church or pastoral epistles. This is understandable because the operation of the first church, as it grew, required the leadership to minister to the large number of Jerusalem believers (and other churches). Paul, on the other hand, based upon his calling to the Gentiles and his missionary journeys, found it necessary to write to the churches and pastors to guide them in church polity.

We do not count as *New Doctrine* those places in the New Testament that are not directly related to the ***commandments*** of Jesus Christ. For doctrine is mainly concerned with what we ***do*** and ***teach***. There are places where the apostles taught previously unknown information that supplies interesting facts or illustrations. An example of this would be Jude 6 (the angels in everlasting chains), 2 Peter 2:4, and a large portion of John's Revelation. We could also say that these teachings are an elaboration on what Christ revealed related to his second coming.

These teaching referred to above are true, newly revealed by Christ's apostles, and profitable to learn; but they are more under the category of *new special knowledge* or *elaboration* than new practical doctrine (what we do and teach). I ask the readers who object or disagree with this distinction to excuse it. For to include this special knowledge would make this paper many times longer than intended. The study of this type of subject would not a small task, and more than we have time for at the present.

Here, then, in this syllabus are lessons in respect to the *New Doctrines* introduced to us in the writings of the apostles, of which we say we had no previous *recorded* revelation from our Lord as recorded in the gospels.

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1. A Clear Definition of the Gospel.

We have many instances that show us Jesus preached the gospel (Matthew 4:23; 9:35; 11:5; 24:14; 26:13). We know our Savior commanded the gospel to be preached to every creature (Mark 16:15). We see in Acts the apostles preaching the gospel (Acts 8:25; 14:7; 16:10; etc.).

But what we do not see is a clear definition of it in the gospels. The converted Pharisees taught incorrectly that a man must be circumcised to be saved (Acts 15). The apostles found this to be untrue. Paul warned the Corinthians that if someone came and preached another gospel, that they might well bear with him (2 Corinthians 11:4).

Paul says in Galatians that if anyone preaches another gospel than what he preached, that man is accursed (1:6-12). He further states the gospel was taught to him by the revelation of Jesus Christ (v. 12).

All these things we believe, but what is the gospel exactly?

In 1 Corinthians 15:1-5, Paul defines for us the true gospel:

- 1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
- 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
- 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
- 4 And that he was buried, and that he rose again the third day according to the scriptures:
- 5 And that he was seen of Cephas, then of the twelve:
- 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

In summary, the gospel is the death of Jesus Christ for our sins according to the scripture, his burial, and his resurrection on the third day. If a person truly *receives* that work of Christ for the forgiveness of his sins, he has received the gift of salvation (v. 1, 2). In Romans 16:25-26, Paul says: “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....”

Paul also makes it clear how a person receives the gospel by believing it and confessing one’s faith in Jesus Christ. Note the passage in Romans 10:9-13:

- 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
- 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

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- 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.
- 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
- 13 For whosoever shall call upon the name of the Lord shall be saved.

Paul wrote in Romans 1:16-17: “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

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

So, it is clear a person is saved by grace through faith. Ephesians 2:8-10 says:

- 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
- 9 Not of works, lest any man should boast.
- 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

We are *not* saved by saying a prayer, raising a hand, coming forward in a church service, or believing every jot and tittle in the word of God. We are *not* saved by simply “believing on Jesus” or believing he is the Messiah. Unless a person believes Jesus **died for their sins**, and that he **rose from the dead**, he cannot be saved. We are saved by believing with the heart the true gospel and confessing that faith in Christ with the mouth – see Romans 10:8-10.

Now that we know *what* the gospel truly is, we understand and see it preached in the rest of the New Testament. By defining the gospel, we now see it when it is preached

Some groups add works to salvation (baptism, good works, etc.), some say God chose beforehand who is saved and who is lost, and some teach that a person can lose their salvation. But all these perversions of the gospel are not scriptural.

Thank God, he defined it clearly for us. Otherwise we would have every group saying their method of salvation is the correct gospel.

2. The Care of Widows.

Jesus condemned the Pharisees for devouring widows’ houses (Matthew 23:14). Jesus commended the widow who cast in her two mites into the treasury (Mark 12:42-43). Jesus used the widow in the days of Elijah and the widow with an adversary as illustrations (Luke 4:25-26; 18:3-5). And Jesus raised the widow’s son in Nain (Luke 7:12). But nowhere in the Gospels does our Savior command or teach that the church should care for “widows indeed.”

Paul reveals this to Timothy in 1 Timothy 5:3-16. He tells Timothy to “honour widows that are widows indeed.” Paul proceeds to define what this widow is in the following verses. Among other things, she must be at least 60 years old, having been the wife of one man (v. 9); and she must be “well reported of for good works, etc.” (v. 10).

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Furthermore, we see the church in Acts 6 providing a daily ministration to the widows.

James said, “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1:27).

And so, we are introduced outside the Gospels with the doctrine that the church should care for certain widows. This leads us to our next point.

3. The Election and the Office and the Qualifications of Deacons.

In Acts 6 the First Baptist Church of Jerusalem, founded by the Savior himself during his earthly ministry, has grown in number. Acts 1 shows us the number of disciples was about 120 souls. Then, 3,000 souls were added to the church in chapter 2. In Acts 4 we find another 4,000 men believing the word. By the time we get to Acts chapter 6, we can easily assume the church had over 6,000 people to minister to, and probably more.

Furthermore, the church had Hebrews and Grecians widows. How many, we are not told. But the murmuring of the Grecians due to their widows being neglected led to the introduction of deacons in the church.

The Philippian church had bishops and deacons (Philippians 1:1). Paul gives Timothy the qualifications of a deacon in 1 Timothy 3:8-13.

4. The Office and the Qualifications of a Bishop

Defined by Paul when writing to Timothy (read 1 Timothy chapter 3), these qualifications have been used to determine who should be ordained as a bishop (or pastor) or a church.

Bishops had not been revealed until Acts 11:30, 14:23, and 15:2; therein referred to as elders. We have added information in respect to bishops in Philippians 1:1, 1 Timothy 3:1-7, Titus 1:7-9, and Ephesians 4:11.

5. The Gift of Evangelists.

Ephesians 4:11 show us that Jesus gave gifts unto men. Unto some, he gave evangelists. The deacon Philip, maybe because of the miracles he did (v. 6), and his effectiveness in Samaria, in Gaza, and in Azotus preaching the word (Acts 8:5-12; 26-40), was called Philip the evangelist in Acts 21:8. He *was one of the seven*, it says, which, in the context of the verse, could mean he *still* may have been a deacon, or maybe not. Regardless of that, Paul instructs Timothy, who was the first bishop of the Ephesian church, to do the work of an evangelist (2 Timothy 4:5). The connotation of the verse implies he should do this work so as to “make full proof of thy ministry.”

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6. Sundry Commandments in Respect to Marriage.

In 1 Corinthians 7, the apostle Paul introduces us to various scenarios in respect to Christian marriage. The apostle admits he did not have the Lord inform him of certain things, but that he gives his wisdom (v. 25, 40). As Bible-believers, we receive these writings as if from the Lord, for the Lord has seen fit to preserve them and bless them.

Paul gives more information on marriage in Ephesians chapter 5; and Peter gives information in 1 Peter 3:1-7.

7. Commandments Given to Gentile Believers in Acts 15.

In response to the false teaching that a man must be circumcised to be saved, the apostles met in Jerusalem to determine the truth of the matter and to agree on what commandments should the Gentiles observe. They decided there would be four things for them to abstain from. Read Acts 15:6-20:

6 And the apostles and elders came together for to consider of this matter.
7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.
8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;
9 And put no difference between us and them, purifying their hearts by faith.
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?
11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.
12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.
13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:
14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.
15 And to this agree the words of the prophets; as it is written,
16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:
17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.
18 Known unto God are all his works from the beginning of the world.
19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:
20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

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There is no doubt that the Gentiles should obey the whole doctrine of Christ (Matthew 28:18-20); but in response to the false teaching and the confusion which abounded as to what their duty was as Gentiles, the church in Jerusalem writes *the first epistle* for a Gentile church. In this epistle, which was sent by chosen men of Jerusalem, along with Paul and Barnabas; to the Gentile churches in Antioch, Syria, and Cilicia; the instructed them of the top four things to abstain from (v. 22-31):

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:

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:

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:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

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.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.

These four things: “meats offered to idols, and from blood, and from things strangled, and from fornication”; should still be avoided by the churches today. The flowing shows why:

We also see our Savior condemning the doctrine of Balaam and the doctrine of Jezebel in the Pergamos and Thyatira churches (Revelation 2:14, 20, 24). Balaam’s doctrine was idolatry and fornication, whereas Jezebel’s doctrine was fornication and idolatry. Basically, they are the same but have different emphases. There is also that doctrine of the Nicolaitans mentioned in verse 15, which we can say Jesus and Peter spoke of (Matthew 23:1-33; 1 Peter 5:1-4). Jesus says he hates this doctrine (Revelation 2:6, 15).

In respect the eating of meats offered unto idols or of blood, Paul wrote this in 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?

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.

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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.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's wealth.

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

26 For the earth is the Lord's, and the fulness thereof.

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.

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:

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

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

8. Commandments in Respect to the Use of Tongues.

Jesus commanded the apostles to tarry in Jerusalem until they received the power of the Holy Ghost. We see in Acts chapter 2 the manifestation of the power at Pentecost was evidenced by the apostles speaking in tongues – that every man heard in his language the wonderful works of God.

The Corinthian church – as they did with a few things – misused the gift of tongues, which prompted the apostle Paul to write commandments unto them in respect to how tongues should be used. See 1 Corinthians chapter 14.

9. Putting on the Whole Armor of God.

We understand there is a spiritual warfare in which believers are involved. Jesus revealed this when he gave power over devils to his apostles. The apostle Paul in Ephesians 6:10-19 defines the Spiritual armor. Paul also mentions part of the armor in 1 Thessalonians 5:8 and Hebrews 4:12.

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10. The Fruit of the Spirit.

Paul also introduces us to a practical way to know if the Spirit of God is producing fruit in the believers' lives. Jesus informed us that, "Herein is my Father glorified, that ye bear much fruit" (John 15:8). Jesus said we will know who the true believers are by the fruit that they bear (Matthew 7:). Jesus also taught that some believers bring forth fruit more than others – 30-, 60-, or 100-fold (Matthew 13). See Galatians 5:22-23.

11. Pattern for the Churches to Give.

In Acts chapters 4 and 5 we see the needs of the poor saints in Jerusalem were met by other believers holding all things common and selling possessions, laying them at the apostles' feet for proper distribution.

Paul further shows us a pattern to follow from the churches in Macedonia. They laid up in store upon the first day of the week (1 Corinthians 16:1). They prepared their giving beforehand. See also 2 Corinthians chapters 8 and 9.

12. Rejecting a Heretic after the Second Admonition.

In Titus 3:9-11, Paul instructs Titus of the following:

- 9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.
- 10 A man that is an heretick after the first and second admonition reject;
- 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

The context is in respect to contentions and strivings and foolish questions that are unprofitable and vain. We can also add many things into a definition of a heretic. He is subverted, he sins, and he condemns himself.

The adjective "heretick" is a transliterated word that comes from "*hairetikos*," a word that means causing division, sectarian, factious. It is used once as an adjective and found here in Titus 3:10. The noun form "*haíresis*" means choice, opinion, sect – see Acts 5:17; 15:5; 24:5.

We understand from the context this person is one who holds a contrary opinion to the word of God, is of his own opinion, and is not teachable. So that, after admonishing the man twice, if he continues to be contentious, we let him be. Furthermore, we reject him as a teacher or a leader.

Included in these faults would one who preaches a false gospel – adding works, saying "*whosoever*" cannot be saved, or saying one can lose his salvation (Galatians 1).

Our Savior warned against false prophets. The passage towards the end of the Sermon on the Mount is so applicable for understanding the many passages in the New Testament that people use

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to teach a person can lose his salvation. The New Testament **does not** teach a person can lose his salvation. The passages that people use are either not saying “lose salvation,” or the people spoken of are not truly saved to begin with, but are people who have a profession without the accompanying works. Read carefully Matthew 7:13-23:

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

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

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

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

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

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

20 Wherefore by their fruits ye shall know them.

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

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

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

If a student of the Bible really understands this passage, he will have no trouble with passages of scripture that speak of falling away or perdition.

Combined with a study on Matthew 13, a student of the Bible will understand some people receive the word with joy but fall away (Luke 8:13; Matthew 13:20-22). These who fall away have no fruit, and therefore are not good trees.

The Lord also spoke of brothers who sin. In Matthew 18:15-20, the Lord commands a process by which a brother is forgiven. If man is rebellious, the process ends at the church.

The Lord said a man who neglects to hear the church is to be treated as “an heathen man and a publican” (Matthew 18:17). This commandment is in the context of a judgment of the church, not in respect to heretics who are teaching falsely and who do not respond to admonition. But we can expect the treatment of a heretic to be similar.

We are not to punish him or condemn him, for he condemns himself (Titus 3:11).

Paul said in 1 Corinthians 5:11-13 in respect to sinners in the church:

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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.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

This, too, is how we treat the unruly or unrepentant – we keep no company with such. The reason is because “evil communications corrupt good manner” (1 Corinthians 15:33). The reader will note that this verse is in the context of those who deny the resurrection. “... for some have not the knowledge of God ...” (v. 34).

A few other places in the New Testament are worthy of note. For these show that separation from *a brother* (not a heretic) that does not follow the teachings of Christ.

2 Thessalonians 3:12-15:

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

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

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

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

Galatians 5:7-12

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.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

Matthew 15:13-14:

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

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Mark 3:25

And if a house be divided against itself, that house cannot stand.

Acts 8:18-23:

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

So, whether a brother or a false prophet, if we find those who claim to be saved, and/or intentionally disobey sound doctrine, we are to separate from them. I believe this is the manner in which we reject a heretic.

The apostle Paul declares to the pastor in Crete how he ought to handle heretics. This is necessary and practical information that every pastor can apply. We believe this is New Doctrine, and not directly connected to the warnings Jesus gave in respect to false prophets. But we do admit there is similarity.

13. Ordaining Elders in Every City.

Paul wrote to Titus and instructed him to ordain elders in every city (Titus 1:5). This is a pattern and work for pastors.

14. The Treatment of Weaker Brethren.

In Romans chapter 14 Paul gives in detail the commandments and reasons for Christian charity, respect, courtesy, and consideration.

15. The Opening of the Door to Gentile Believers.

In Acts 9 and 10, we Peter was used by the Lord to lead and witness the conversion of Cornelius and his Italian band. Peter had a vision – a revelation of Jesus Christ – on the housetop in Joppa wherein God showed him he had cleansed the Gentiles (Acts 10:15). Shortly thereafter, he is called

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to Cornelius' house to witness the gospel. The Gentiles not only receive the gospel, but they speak in tongues, thus proving they have the same Holy Ghost (Acts 10:46). Peter then proceeds to baptize them.

In chapter 11, Peter recounts the conversion of Gentiles to the Jerusalem church, which he and six other brethren witnessed. The brethren in Jerusalem glorify God saying, "Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

Peter later relates this instance in Acts 15 to prove Gentile believers are saved, and that God has put no difference between the Gentiles and the Jews when it comes to salvation, purifying their hearts by faith (Acts 15:9). In fact, he says, "we shall be saved, even as they" – showing the Jews follow the Gentile way of salvation (Acts 15:11). The Jerusalem church sends letters to the Gentile churches informing them of their conclusions – Acts 15:9-15.

Paul tells us in Ephesians 3:1-7:

- 1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
- 2 If ye have heard of the dispensation of the grace of God which is given me to youward:
- 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
- 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
- 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
- 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
- 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

16. That the Saints will be Caught Up.

Paul said, in 1 Corinthians 15:51-52:

- 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
- 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Paul further explains this is in 1 Thessalonians 4:13-17:

- 13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
- 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

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15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Jesus did teach on his coming (Matthew 24, etc.), but he did not mention this doctrine of those believers who are alive being changed when he comes.

Some may misunderstand the Lord saying, “Then shall two be in the field; the one shall be taken, and the other left” (Matthew 24:40-41), as a teaching on the rapture, but comparing scripture with scripture we understand this to mean they are taken to destruction – “And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together” (Luke 17:31-37).

Some may also say this is an elaboration on the Lord’s teaching in Matthew 24:44: “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh”; and not a new doctrine. We would not be able to argue this. However, we believe this is of substantially new doctrine considering Paul said, “Behold, I shew you a mystery,” right in the middle of commenting on the resurrection.

17. A Gentile Churches Ordains Apostles.

In Acts chapter 1 the Jerusalem church ordains a replacement apostle for Judas. Matthias is then numbered with the twelve. In Acts 13:1-3 we find the Antioch church being directed by the Holy Ghost to separate Barnabas and Saul unto the ministry that God had called them to. The leaders of this Gentile church, as they fast and pray, are instructed to authorize these two men for the work to which God had called them. They laid hands on them and sent them away. Paul mentions his ordination in 1 Timothy 2:7.

Barnabas and Paul are referred to as apostles in Acts 14:4.

Barnabas and Saul lead the first missionary journey (Acts 13 -14). Paul takes the lead for his second and third missionary journeys after separating from Barnabas (acts

We see in Romans 1:1 that Paul writes: “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.” He says in Romans 11:13: “For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office....”

Paul states it was God’s will that he was called in 1 Corinthians 1:1: “Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother...”; but also that he was the least of the apostles: “For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God” (1 Corinthians 15:9). Paul also mentions he was called by Jesus Christ in Galatians 1:1: “Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)....”

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This is not to say that Paul was any less than an apostle than the twelve, for he says in 2 Corinthians 12:11: “I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.”

We know that today there are no longer apostles in the churches. God gave apostles to some, but not to us (Ephesians 4:11; Revelations 2:2; 2 Corinthians 11:13); so, the church of Antioch presents itself as a special case with Barnabas and Paul.

We have a mention of Andronicus and Junia in Romans 16:7, who Paul says are, “my fellowprisoners, who are of note among the apostles, who also were in Christ before me.”

Being of note means they were *notable* or *well-known*, *outstanding*, or *bearing a mark*. The word *note* (*episémos*) is made up two words: *epi* (on, upon, on the basis of) and *sémainó* (signify, give a sign). The indication is that these may have had the proofs of being apostles (see also 2 Corinthians 12:12), and that they were distinguished as apostles.

But, because there is no other background on these two men, we may also contend they were not apostles, but simply well-known *among* the apostles. They were known for *suffering* and *salvation*, so also for *serving*.

We know little of these two men other than they were Paul’s kinsmen. “Kinsmen” probably meaning Jews who were related to Paul – see Romans 16:11, 21; John 18:26; Luke 14:12. Paul could have used it to mean they were Jews (Romans 9:3), but this is unlikely considering its use. By their names we can assume they were Greeks.

And they were fellow prisoners and in Christ before Paul. Whether they were apostles before Paul we do not know. Neither do we know of what imprisonment Paul is speaking of. Paul wrote his epistle from Corinth (Romans 16:28), and he was at Corinth during his second and third missionary journeys. The only imprisonment we know about was in Philippi (Acts 16), but Paul was only there one night, so it is unlikely he wrote the epistle to the Romans then.

In Galatians 1:19, Paul mentions. “But other of the apostles saw I none, save James the Lord’s brother.” Here a man named James is referred to as an apostle. Whether this is James the Less or an actual brother of Jesus (see Matthew 13:55) is not clear. This author believes it is James the Less and he is the same as the author of the epistle bearing his name.

One should also compare the process in Acts 1 by the eleven apostles and how they replaced Judas. Comparing Acts 1 to Acts 13, we see this revelation of added apostles.

18. Self-Examination at the Lord’s Supper.

Paul writes in 1 Corinthians 11:17-34 important rules for conducting the Lord’s Supper, which should all be considered new revelation. However, one important aspect is self-examination (see verse 28).

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The student and teacher should thoroughly study this subject as it is very important and the observance of the Lord's Supper can affect the health and life of believers.

19. Women to have their Heads Covered.

In 1 Corinthians 11 one of the ordinances of the church is for women to cover their heads. This practice is followed in most foreign Baptist churches, but we have not regularly taught this in the American churches.

Some teach erroneously that the woman's hair suffices for her covering. An honest study of the passage will show that hair is nature's way of showing women are to have their head covered. But this is not a replacement for a material head covering – see verse 5.

We also contend the angels here are men authorized to preach and teach. By a woman covering her head she shows submission to the man in teaching and respect for church authority.

A woman *should* have her head covered when teaching, praying, or prophesying in the church; thus showing her submission to the powers that be (i.e., men preachers). However, because most Bible-believing Baptist churches do not permit women to pray, preach, or teach the congregation; the head covering is moot. This is no longer at issue in most fundamental churches. See also 1 Timothy 2:11-12 and 1 Corinthians 14:34-35.

20. The Mark of the Beast.

Revealed to us in Revelation 13:16-18, ideas have been offered for 2,000 years of what this might be. Students should study the meaning and root word of "mark." Furthermore, comparing the *Koine* Greek method of writing numbers in 13:18 versus the typical method in 14:1 shows the "Six hundred threescore and six" is not intended to be "666" but literally 600, 60, and 6. The numbering uses Greek letters to symbolize the numbers in 13:8 while 14:1 spells out the numbers.

21. All Type of Food is Now Acceptable to Eat.

With the obvious exception of meats offered unto idols and things strangled and blood (Acts 15), a believer can eat any type of food he likes. Gone are the restrictions from the Law that pronounced some things clean and others unclean. What God has cleansed we no longer call unclean (Acts 9). Furthermore, Paul wrote in 1 Timothy 4:3-4 that meats are to be received with thanksgiving, and that meat is sanctified by the word of God and prayer.

22. The Book of Life.

Jesus instructed his disciple to rejoice that their names are written in heaven (Luke 10:20). He also spoke of the inheritance we have in heaven. There are a few other things besides cities and lands

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included in this inheritance for those who truly saved. Some things are guaranteed, and some are not. One should study each one to learn more:

- Salvation and eternal life (guaranteed) – Hebrews 1:14; Matthew 19:29; Acts 20:32
- The earth (guaranteed if one is meek) – Matthew 5:5
- The kingdom (guaranteed to enter, but not necessarily a portion of land) – John 3:5; Matthew 25:34
- All things (if we overcome) – Revelation 21:7; see also 1 John 5:4-5
- All things include:
 1. Eat of the tree of life (Revelation 2:7)
 2. Not hurt in the second death (2:11)
 3. Eat of the hidden manna (2:17)
 4. White stone (2:17)
 5. New name (2:17)
 6. Power over the nations (2:26)
 7. The Morning Star (2:28) – see Revelation 22:16 – share in Jesus' glory
 8. White raiment (3:5)
 9. Name not blotted out of the Book of Life (3:5)
 10. Named confessed by Jesus (3:5)
 11. Made a pillar in the temple (3:12) – this means a leader – see Galatians 2:9
 12. Go no more in and out (3:12)
 13. Jesus write God's name on him (3:12)
 14. Jesus writes new Jerusalem on him (3:12)
 15. Jesus writes his new name on him (3:12)
 16. Sit with Jesus on his throne (3:21)

In respect to the Book of Life (# 9 above), this has been a point of discussion for 1,900 years, maybe longer. We find the book of life mentioned in Philippians 4:3; Revelation 3:5; 13:8; 17:8; 20:12; 20:15; 21:27 and 22:19.

When analyzing the revelation of the Book of Life, one must do two things: First, one must know that a person truly saved cannot lose his salvation, for this is promised of the Lord in so many places we should not need to prove it. Suffice for now John 3:16 and John 10:28. So, we base any understanding on the plain revelation of Jesus Christ. Second, we must consider which is the cart, and which is the horse. Or which is the dog, and which is the tail. The dog wags the tail and the horse pulls the cart. Is our name put into the Book of Life because we get saved, or because our name in the book we will get saved? Based on the first point, we know it is the first option. We understand “whosoever” can be saved.

Are we to assume we all have our names in the book and God removes them if we die without salvation? I see Revelation 13:8 as showing this cannot be true. Are we to assume God writes in the person's name when he receives Christ and is saved? This seems not to be the case according to Revelation 13:8 and 17:8. Are we to assume God – based on his foreknowledge as to who will and will not be saved – writes the names of those who are saved in the book? This appears to be the case.

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God, because he is a God of order (1 Corinthians 14:33, 40; James 3:16), it makes sense to me that he wrote the names of those whom he foreknew (Romans 8:29), and then adds in the book the things we accomplish for him while on this earth, so there is record for the Judgement Seat and evidence of the rewards to be meted out.

There are other books, which I assume are the equivalent but have to do with those who are lost – see Revelation 20:12: “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” Read Revelation chapter 20 in full. Because God keeps books to judge lost people according to their works, it is but a small step to think God keeps a book to reward his children according to their works.

Jesus’ promise of not blotting one’s name out of the book of life (Revelation 3:5) has to do with a negative promise, similar to John 10:2: “And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” Jesus saying something will NOT happen. We ought not to assume otherwise.

In Revelation 22:19, the writer says, “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

Here, the Savior is showing us that we have a “part” in the Book of Life. This word part is the same as used in John 13:8: “Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.” This part is not salvation, but a part of Jesus’ inheritance and reward for his labor.

Removing one’s part from the Book of Life means losing whatever portion was written in the book designating what the believer was expected to receive.

Notice what Jesus said in Matthew 13:12: “For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.” See also Luke 19:26. John said in 2 John 1:8: “Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.”

The Book of Life has the names of those who are saved. But it also has each person’s **part**. We have the promise that Jesus will not blot out our name if we overcome. We overcome by faith (1 John 5:1-4, 18).

This first generation in the Millennial Kingdom will know the works of the Lord and be faithful to obey. However, just like Israel, after a few generations that do not know the Lord’s deliverance, people will start to be rebellious. At the end of a thousand years Jesus will loose Satan for a short time so he can deceive the rebellious and gather a rebellion. Jesus then quickly destroys the rebellious with fire from heaven – see Revelation 20:1-15 – and then comes the Great White Throne Judgement wherein all the lost will be judged. In this judgement some may be found righteous, so the Lord checks the Book of Life. The Book of Life is checked to make sure any righteous people who were slain during the millennium as victims are preserved.

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After this, in Revelation 21, we see the New Jerusalem descend from heaven. There is a new heaven and a new earth at this point. According to 2 Peter 3:7-13, God burns the first heavens and earth.

23. The Great White Throne Judgement.

Recorded in Revelation 20:11-15, this is the final judgment of those who are lost. The student and teacher should discuss in detail this event, so the student has a good understanding.

24. Earth Burned and a New Heaven and a New Earth.

Peter first reveals this in 2 Peter 3:10-14. He says the Lord comes as a thief in the night – which is nothing new, but then he mentions that the heavens and the elements will pass away.

The student must reconcile this passage with the Lord's teaching in Matthew 25 and with the Revelation. When does God burn these elements and how are we to enter the millennial kingdom – or is this after, considering verse 13?

25. New Jerusalem.

Mentioned in Revelation 3:12 and chapter 21, New Jerusalem is where the saints live after the millennial kingdom. God supplies a great description and care should be taken by the student to thoroughly analyze and study this city. Compare also John 14:1-6.

We have sufficient reason to believe between Revelation 20:15 and 21:1 the elements are burned up as revealed by Peter in 2 Peter 3:7-13.

26. The Subject of Music in the Church

The Bible gives us songs (the Song of Moses, 150 Psalms, Song of Solomon, etc.). Psalm 150 says that every musical instrument should praise the Lord.

We find that Jesus and his apostles sang a hymn in Matthew 26:30 at the institution of the Lord's Supper. But we have no teaching in the New Testament in respect to musical instruments being allowed or prohibited.

The New Testament mentions Psalms, hymns, and spiritual songs in two places:

Ephesians 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

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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.

Churches interpret and apply these passages differently. Some say that only vocals should be used (*a Capella* singing); others say that musical accompaniment is not prohibited by these passages.

Regardless of interpretation, the fact remains that music should be part of the church service. The following is some notes on music:

1. Singing is extending word sounds over a melody

Three parts to music (in order of emphasis):

- Melody
- Harmony
- Beat

Three parts to singing (in order of emphasis):

- Words
- Melody
- Beat

“Singing and making melody”

Effect of music:

- Words – soul worship
- Melody – spirit – David and Saul’s evil spirit
- Beat – body, flesh

Ephesians 5:19 says “making Melody in your heart.” Does this preclude instruments? Colossians 3:16 shows voice is an instrument to be used.

2. Singing with grace.

The church’s music should be considered graceful.

3. Music is an extension of the culture

Music changes over time. The use of instruments changes over time.

The first churches used no musical instruments. Not until 900 AD were organs started being used in catholic churches

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Baptists in America first used organ in 1800's after civil war.

Today, Primitive Baptists (and Church of Christ) do not use musical instruments

Churches historically have condemned instruments for being worldly in worship. In the 1700's in England some Baptist churches would not sing hymns in worship. Set hymns, they thought, were like set prayers.

Early church leaders allowed only singing. When asked about Psalm 150, they would say the Jewish use of instruments was childish in praise and less glorifying than using words. They put *words* over the use of instruments.

Today, every culture uses their worship style and with that, they use different music styles.

4. A church's type of music attracts certain type of worshippers

Worldly music attracts worldly believers. Spiritual music attracts spiritual believers. Music that appeals to the flesh (loud beats, drums, etc.) attracts those who like the flesh. Music that appeals to the words and the soul attracts those who worship accordingly.

5. Personal preferences for music

This pastor leans more toward the conservative use of music. His preference are shown listed below:

- Godly — unto the Lord
- Good words
- Spiritual melody
- Quiet beat
- No drums — too much emphasis on beat
- Bass guitar is nice if it is not too loud
- Voice and words first — “teaching and admonishing”
- Singing with grace in your hearts
- Conservative
- People sing from song books. Hymns and congregational music
- Specials
- No canned music
- No lights, and not too loud

27. The Subject of Money in the Church

See also Lesson 11.

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Aside from knowing Judas had the bag during Jesus' earthly ministry (see John 12:6 and 13:29), we do not have much given in the gospels showing a church is responsible to receive, manage, and distribute funds.

In Acts 4, the Jerusalem church took up offerings for the poor saints. Paul gave like instruction in 1 Corinthians 16:1.

In 2 Corinthians chapters 8 and 9, Paul shows how a church should give. He mentions that we should give cheerfully and that we reap a great blessing in this work of giving.

The New Testament reveals churches should receive offerings for the poor saints (I do not say, the world).

Furthermore, Paul mentions the benefit of supporting missions in Philippians 4:10-12.

Thirdly, we should also note the receipt of tithes should go for support of the preacher – see 2 Timothy 2:6; 1 Corinthians 9:6-14; Matthew 23:23; and Hebrews 7:6.

28. The Subject of the New Man

Jesus mentioned that a man must be born again in John chapter 3. This revelation was not explained in detail, except that this new man is born of the Spirit.

Paul reveals more information in respect to this in new man in Ephesians 4:24, Colossians 3:10, and 2 Corinthians 5:17. Paul further speaks of the natural man in 1 Corinthians 2:14; and the spiritual battle between the two natures in Romans chapter 7.

Peter spoke of this war against a man's soul in 1 Peter 2:11