

I'M GROWING!

NOW WHAT?

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We here at Harvest want to congratulate you on your willingness to “grow” as a Christian. No doubt you have completed the first booklet called ‘**I’M SAVED! NOW WHAT?’** and are ready to start this second booklet on “growing” towards maturity. The writer of Hebrews said in Hebrews 5:12,

“For when for the time ye ought to be teachers (mature believers), ye have need that one teach you again which be the first principles (elementary teachings) of the oracles (basic truths) of God; and are become such as have need of milk, and not of strong meat.”

According to Hebrews 5:12 - 6:2, there are six doctrines your HEAVENLY FATHER wants you to master (i.e., be able to teach others) that are essential to “growing” towards maturity.

Just as there are three stages within every human life, there are three stages within every Christian life:

Infancy stage (I Peter 2:2)

Adolescence stage (Hebrews 6:1-2)

Adult stage (Hebrews 5:12-14)

The following seven truths will help you to start “growing” through the *Adolescence stage* of your Christian life:

Adolescent stage

(Hebrews 6:1-2)

“Therefore leaving the principles of the (1) doctrine of Christ, let us go on unto perfection (adulthood); (2) not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of (3) baptisms, and of (4) laying on of hands, and of (5) resurrection of the dead, and of (6) eternal judgment.”

#1.

God wants you to
know that in order
to start “growing”
towards maturity
**you’ll need to have a
good understanding of
PERFECTION!**

CHRIST said in Matthew 5:48,

*“Be ye therefore **perfect**, even as your **FATHER** which is in heaven is perfect.”*

This word (*perfect*) comes from a Greek verb that is future in tense and means “*mature, all grown up.*” This verse could easily read, “*Ye shall continue therefore becoming mature, all grown up (i.e., perfect).*” Meaning, perfection (i.e., maturity as a believer) is not something we possess upon salvation, rather it is something we practice until redemption. Reason being: We still have our old sinful natures. The only thing that changed the day we got saved was our destiny – we are now headed to heaven. Our character did not change and cannot change until we yield to the HOLY SPIRIT (i.e., the new nature that came to dwell within us the day we were saved – I Cor 3:16 & 6:19). Then and only then do we have the “potential” to do what is right. Therefore, biblical perfection is not “sinless” perfection. The Word of God does not teach “sinless” perfection. John said in I John 1:8-10 says,

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.”

We deceive ourselves whenever we neglect to realize that we are sinners by birth, by nature, by practice, and by choice. That is why we needed the Savior and His salvation. However, once saved, we must continue to remember that doing well still isn’t natural. We must “learn” to do well. Isaiah said in Isaiah 1:16-17,

*“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; **Learn** to do well...”*

Paul said in I Corinthians 15:31,

“I die daily...”

The Apostle Paul understood what Isaiah understood – that we wake up every morning with a sin nature and that doing right isn’t natural. Paul said again in Romans 7:15-25,

“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in

*the law of God after the inward man: **But I see another law in my members**, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through JESUS CHRIST our Lord. So then with the mind I myself serve the law of God; **but with the flesh the law of sin.***

Paul understood that he had two natures warring within him at all times – his old nature (i.e., the flesh) and the new nature (i.e., the HOLY SPIRIT). Paul said in Galatians 5:16-18,

*“This I say then, **Walk in the SPIRIT**, and ye shall not fulfil the lust of the flesh. 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. But if ye be led of the SPIRIT, ye are not under the law.”*

Paul knew that in order to start “growing” towards maturity as a Christian he had to allow the new nature that lived inside of him to take control; he had to “**walk in the SPIRIT**” (i.e., give his mind over to CHRIST and His Word each day). Paul said in Romans 12:1-2,

*“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. 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.”*

Paul said again in II Corinthian 4:16,

*“For which cause we faint not; but though our outward man perish, **yet the inward man is renewed day by day.**”*

Paul said again in Ephesians 4:22-24,

*“That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts; **And be renewed in the spirit of your mind**; And that ye put on the new man, which after God is created in righteousness and true holiness.”*

Paul said again in Colossians 3:9-10,

*“Lie not one to another, seeing that ye have put off the old man with his deeds; **And have put on the new man, which is renewed in knowledge after the image of him that created him:**”*

Paul was not only aware of the two natures that constantly battled within him; he knew what it would take for the new nature that lived inside of him to acquire control. Paul reminded us all in Philippians 2:5,

*“**Let this mind be in you, which was also in CHRIST JESUS:**”*

Paul knew that if he didn't learn to give God his mind on a daily basis he would end up giving his mind over to one of three other things:

- 1) The **DEVIL** (II Corinthians 4:3-4 & 11:3 & I Peter 5:8)
- 2) The world (Romans 12:2 & James 4:4)
- 3) The flesh (Romans 8:5-7 & James 1:15)

In order to start “growing” towards maturity as a believer, you must begin with a basic understanding of six elementary doctrines listed for us in the book of Hebrews. Hebrews 6:1-2 says,

*“Therefore leaving the principles of the doctrine of CHRIST, let us go on unto perfection (**maturity, adulthood**); not laying again the foundation of repentance from dead works, and of faith toward God (doctrine of salvation), Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.”*

According to Hebrews 6:1-2, believers who go on unto *perfection* (i.e., *maturity*) have a good understanding of six elementary (i.e., grade school) doctrines (i.e., teachings):

- 1) **THE DOCTRINE OF CHRIST**
- 2) **THE DOCTRINE OF SALVATION**
- 3) **THE DOCTRINE OF BAPTISM**
- 4) **THE DOCTRINE OF POWER** (i.e., the “*laying on of hands*”)
- 5) **THE DOCTRINE OF RESURRECTIONS AND REWARDS**
- 6) **THE DOCTRINE OF ETERNAL JUDGMENT**

#2.

God wants you to
know that in
order to start
“growing”
towards maturity
**you’ll need to have a good
understanding of THE
DOCTRINE OF
CHRIST!**

100% GOD / 100% MAN

The Apostle John said of CHRIST in John 1:1,14,

*“In the beginning was the **WORD**, and the **WORD** was with God, and the **WORD** was **GOD**.”*

*“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.”*

CHRIST was unique in that He was 100% God (i.e., **the WORD** - John 1:1) and yet 100% man (i.e., **the WORD was made flesh** - John 1:14). Isaiah said of CHRIST in Isaiah 7:14,

*“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a **son**, and shall call his name **Immanuel**.”*

According to Isaiah the prophet, the “**son**” would be “**God with us – Imman-u-el**” (See - Mt 1:23).

Isaiah said again of CHRIST in Isaiah 9:6,

*“For unto us a child is born, unto us a **son** is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, **The mighty God**, The everlasting Father, The Prince of Peace.”*

CHRIST possessed all the attributes of Deity (He would be “**The Mighty God – EL GIBBOR**”) and yet all the frailties of humanity (He would be the “**son**”). This is why CHRIST could claim Deity on the one hand (See - John 5:17,18 & 8:56-59 & 10:30-33) and yet say that His FATHER was greater than him (because of his humanity) on the other hand (See - John 14:28). The Apostle Paul agreed with the Apostle John and said in Philippians 2:5-7,

*“Let this mind be in you, which was also in Christ Jesus: **Who, being in the form of God, thought it not robbery to be equal with God**: But made himself of no reputation, and took upon him the form of a servant, and was made in the **likeness of men**.”*

According to Paul, CHRIST voluntarily emptied himself of his privileges as God and subjected himself to human limitations. That is, He took on the powerlessness of a human being in order to share humanity’s suffering, to feel humanity’s temptation, and, in the end, to deliver humanity from Satan’s clutch by becoming our sacrificial Lamb (See - John 1:29). CHRIST had to become human in order to qualify as the only ONE who by His death could lift fallen humanity back to the dignity to which God had originally created it.

CHRIST ACCEPTS WORSHIP

Interestingly enough, those who recognized CHRIST as God in the flesh “*worshipped*” Him as God (See - Mt 2:1-11 & Jn 20:24-28,31). Those who rejected His claim to Deity (i.e., to being the Promised Old Testament Messiah) refused to “*worship*” Him as God (See - John 5:17,18 & 8:24,56-59 & 10:22-39). The Apostle Matthew said in Matthew 8:1,2,

“When he (CHRIST) was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.”

According to the New Testament, there are **eight** different Greek words that are translated *worship*:

1. δόξα (doxa) – usually translated “glory” (See - Luke 14:10)
2. εὐσεβέω (usebeo) – meaning, “to act piously towards” (See - Acts 17:23)
3. θεραπεύω (therapuo) – meaning, “to care for the sick, to cure” (See - Acts 17:25)
4. θρησκεία (thrayskya) – meaning, “religious, careful of the externals of divine service” (See - Colossians 2:18)
5. νεωκόρος (nayokoros) – meaning, “temple-keeper” (See - Acts 19:35)
6. λατρεύω (latrueo) – meaning, “to serve, to render religious service” (See - Acts 7:42 & 24:14 & Philippians 3:3 & Hebrews 10:2)
7. σεβομαι (sebamy) – meaning, “to honor religiously” (See - Matthew 15:9 & Mark 7:7 & Acts 16:14 & 18:7,13 & 19:27 & Romans 1:25 & II Thessalonians 2:4)
8. προσκυνέω (proskuneo) – meaning, “to kiss towards; to *worship* God reverently” (See - John 4:23)

Of the eight words translated “*worship*” in the New Testament there is only **one** that deals with “*worshipping* God reverently” – προσκυνέω!

(See - Matthew 2:2,8,11 & 4:9,10 & 8:2 & 9:18 & 14:33 & 15:25 & 18:26 & 20:20 & 28:9,17 & Mark 5:6 & 15:19 & Luke 4:7,8 & 24:52 & John 4:20-24 & 9:38 & 12:20 & Acts 7:43 & 8:27 & 10:25 & 24:11 & I Corinthians 14:25 & Hebrews 1:6 & 11:21 & Revelation 3:9 & 4:10 & 5:14 & 7:11 & 9:20 & 11:1,16 & 13:4,8,12,15 & 14:7,9,11 & 15:4 & 16:2 & 19:4,10,20 & 20:4 & 22:8,9).

CHRIST not only received this kind of reverent “*worship*” (See - Matthew 2:2,8,11 & 8:2 & 9:18 & 14:33 & 15:25 & 18:26 & 20:20 & 28:9,17 & Mark 5:6 & Luke 24:52 & John 9:38 & Hebrews 1:6), He accepted it.

CHRIST CLAIMS ONENESS WITH THE FATHER

Whenever CHRIST used the term “**My FATHER**,” He always inferred that He was a part of the Triune Godhead and thus a 100% God. Else why would the Jews have sought to kill him? JESUS said in John 5:17,

*“But Jesus answered them, **My Father** worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.”*

The Jews were well aware of “why” they wanted JESUS dead. JESUS said again in John 10:30-33,

*“My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. **My Father**, which gave them me, is greater than all; and no man is able to pluck them out of **my Father's** hand. **I and my Father are one**. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from **my Father**; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*

This word (**one**) in the Greek (vs 33) is not masculine in gender (meaning, one person), but neuter in gender (meaning, *oneness of being*). The conclusion is that no distinction can be made between the FATHER and the SON.

CHRIST not only accepted the “**worship**” of men by claiming equality with the “**FATHER**,” but He also claimed that He came “out from God” (See - John 7:1,28-30/Genesis 1:26), that He was the great “I AM” (See - John 8:56-59/Exodus 3:14), that He was “The Great Shepherd” (See - John 10:11-19/Isaiah 40:10,11 & Psalm 23:1), that He was the “promised O.T. Messiah” to come (See - Matthew 26:62-66/Psalm 110:1-5), and that He could “forgive sins” (something only God was able to do - Mark 2:1-7/Isaiah 43:25). Make no mistake. The Jews knew exactly who CHRIST was claiming to be – “sameness” with the FATHER! JESUS said again in John 14:6-11,

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the FATHER, but by me. If ye had known me, ye should have known my FATHER also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the FATHER, and it sufficeth us. 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? Believest thou not that I am in the FATHER, and the FATHER in me? the words that I speak unto you I speak not of myself: but the FATHER that dwelleth in me, he doeth the works. Believe me that I am in the FATHER, and the FATHER in me: or else believe me for the very works' sake.”

The FATHER and SON are more than collaborators; they are one in essence. No wonder the Jews kept trying to kill JESUS. As far as they were concerned, CHRIST was blaspheming because he claimed to be equal with God and thus a part of the Triune Godhead. Truly, *ELOHIM* is the one true God in three persons and the fact that God is the great “three-in-one” should be no more difficult to understand than a husband and wife being two and yet “one flesh.” Is not *electricity* one and yet manifests itself as a trinity in light, heat, and power? Even God’s universe speaks of His Triune nature for His creation is composed of three elements:

1. Space (Which is also a trinity consisting of width, depth and height)
2. Time (Which is also a trinity consisting of past, present and future)
3. Matter (Which is also a trinity consisting of solid, liquid and gas)

Following are four irrefutable proofs of the Triune nature of God:

- 1) Each Being within the Godhead is a person!

The **FATHER**, **SON**, and **HOLY SPIRIT** are three distinct co-eternal persons. They each possess the same three essential characteristics that make up a personality (i.e., distinctive individual qualities that make up a person):

1. Mind (i.e., intellect - **Lev 24:12** & **Phil 2:5** & **I Cor 2:11** & **Rom 8:27**)
2. Heart (i.e., emotion - **Heb 11:6** & **Jn 11:35** & **Eph 4:30**)
3. Will (i.e., volition - **Jn 4:23** & **Mt 7:21** & **Mt 26:39** & **I Cor 12:11** & **Heb 9:14**)

- 2) Each Person of the Trinity possesses the same natural and moral attributes of God!

These attributes are those virtues or qualities, which manifest His nature and constitute His character. He possesses four natural and seven moral attributes:

God’s four natural attributes (Psalm 139)

1. His omniscience (All-knowing - **Psa 147:4** & **Acts 15:18**) (**Psa 139:1-6,17,18,23** & **Jn 2:24,25** & **Isa 11:2** & **I Cor 2:10,11**)
2. His omnipresence (Ever-present) (**Psa 139:7-12** & **Mt 28:20** & **Psa 139:7** & **Jn 14:16,17**)
3. His omnipotence (All-powerful - **Gen 1:1**) (**Psa 139:13-16** & **Mt 28:18** & **Lk 1:35**)
4. His eternal immutability (Never-changing - **Psa 90:2** & **Jms 1:17**) (**Psa 139:24** & **Heb 13:8** & **Heb 9:14**)

God’s seven moral attributes (Psalm 89)

1. His mercy (**Psa 89:1** & **Titus 1:4** & **Jn 14:16**)
2. His faithfulness (**Psa 89:1** & **Rev 19:11** & **Jn 15:26**)
3. His truth (**Psa 89:14** & **Jn 14:6** & **Jn 15:26**)
4. His righteousness (**Psa 89:16** & **Heb 1:8,9** & **Rom 14:17**)
5. His love (**Psa 89:33** & **II Cor 5:14** & **Gal 5:22**)

6. His kindness (Psa 89:33 & Jn 14:6-11 & Gal 5:22)

7. His holiness (Psa 89:35 & Mk 1:24 & Mt 1:18)

3) Each Person of the Trinity is involved in works that only God can do!
God's work is sevenfold:

1. Creation (Psa 102:25 & Rev 4:11 & Jn 1:3 & Heb 1:2,10 & Gen 1:2 & Job 26:13)

2. Creation of man (Rev 4:1 & Colo 1:16,17 & Job 33:4)

3. Death of CHRIST (Isa 53:10 & Jn 10:18 & Heb 9:24)

4. Resurrection of CHRIST (Acts 2:32 & Jn 2:19 & I Pet 3:18)

5. Inspiration of the Bible (Heb 1:1 & I Pet 1:10,11 & II Pet 1:21)

6. Indwelling of the believer (Eph 4:6 & Colo 1:7 & I Cor 6:19)

7. Security of the believer (Jn 10:29 & Phil 1:6 & Eph 1:13,14)

4) Each Person of the Trinity receives the "worship" that only God is due:

FATHER (See - Jn 4:21,23,24 & Rev 4:10 & 5:14 & 7:11 & 11:16 & 19:4)

SON (See - Mt 2:2,8,11 & 8:2 & 9:18 & 14:33 & 15:25 & 18:26 & 20:20 & 28:9,17 & Mk 5:6 & 15:19 & Lk 24:52 & Jn 9:38 & Heb 1:6)

HOLY SPIRIT (See - I Cor 3:16 & Ezekiel 3:24-27 & Acts 5:1-4)

Paul, in referring to the Triune Godhead, said in Romans 1:19-20,

*"Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and **Godhead** (TRINITY); so that they are without excuse."*

Paul said again in Colossians 2:9,

*"For in him (CHRIST) dwelleth all the fulness of the **Godhead** [TRINITY] bodily."*

Again Paul said in Acts 17:29,

*"Forasmuch then as we are the offspring of God, we ought not to think that the **Godhead** [TRINITY] is like unto gold, or silver, or stone, graven by art and man's device."*

Paul unashamedly and unequivocally proclaimed CHRIST to be a part of the Triune Godhead. He did so because he understood well the Hebrew Old Testament Scriptures. CHRIST said to the prophet Isaiah in Isaiah 48:16,

*"Come ye near unto **ME** (CHRIST), hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am **I**; and now the **LORD GOD** (FATHER), and his **SPIRIT** (HOLY SPIRIT), hath sent **ME** (CHRIST)."*

Moses said in Genesis 1:1,26 & 3:22 & 11:5-7,

*“In the beginning **God** created the heaven and the earth.”*

*“And **God** said, Let **US** [**TRINITY**] make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”*

*“And the **LORD** (**JEHOVAH**) **God** said, Behold, the man is become as one of **US** [**TRINITY**], to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:”*

*“And the **LORD** (**JEHOVAH**) came down to see the city and the tower, which the children of men builded. And the **LORD** said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let **US** [**TRINITY**] go down, and there confound their language, that they may not understand one another's speech.”*

This word (**God**) in Genesis 1:1,26 & 3:22 is the Hebrew word “ELOHIM.” It is plural in number and occurs about 2,500 times in the Old Testament. Referring to the plurality and nature of God as a Trinity, “ELOHIM” exists as three distinct co-eternal persons called the Godhead. The name means, “The Mighty God”/“The Supreme Being” and is used in reference to the:

FATHER (See - Psalm 22:1/Mt 27:46)

SON (See - Gen 22:8 & Exo 14:19 & Exo 15:18/Rev 11:15-18 & Psa 45:6-7/Heb 1:8-9 & Psa 47:5-8 & 75:7 & Psa 82:8/Rev 19:11-16 & Ezk 1:1 & Isa 35:4 & Isa 44:6 & Isa 45:21-23/Rom 14:9-12 & 52:7 & 54:5 & Mic 4:5 & Zeph 3:17 & Zech 14:5)

HOLY SPIRIT (See - Psa 22:1/Mt 27:46 & Gen 1:2 & 41:38 & Exo 31:3 & 35:31 & Num 24:2 & I Sam 10:10 & 11:6 & 19:20,23 & II Chro 15:1 & 24:20 & Job 27:3 & 33:4 & Ezk 11:24)

Seeing “ELOHIM” created the universe in Genesis 1:1 (See also - Isaiah 42:5), all three persons of the Triune Godhead had a part in creation: **FATHER** (See - Rev 4:11), **SON** (See - Heb 1:2,10), **HOLY SPIRIT** (See - Job 26:13).

According to the first 19 chapters of Genesis, there are **five** different Hebrew names that are given to God that prove His plurality and nature as a Trinity:

1. ELOHIM - “The Mighty Three in One” (See - Gen 1:1,26 & 3:22)
2. JEHOVAH - The name means “The Eternal Self-Existent One” (See - Gen 2:4 & 11:5-7) and is used in reference to the:

FATHER (See - Psa 2:2/Acts 4:25-26)

SON (See - Exo 3:4,14/Jn 8:24,58)

HOLY SPIRIT (See - Ezk 11:5)

3. EL/Elyon - The name means “The Almighty High One” (See - Gen 14:18) and is used in reference to the:

FATHER (See - Hos 11:9/Isa 47:4)

SON (See - Psa 102:24-27/ Heb 1:10-12)

HOLY SPIRIT (See - Job 33:4)

4. ADONAHY - The name means “The Divine Ruler”/“The Sovereign Lord” (See - Gen 15:2) and is used in reference to the:

FATHER (See - Isa 48:15)

SON (See - Psa 110:5/Mt 22:41-46)

HOLY SPIRIT (See - Ezk 3:24-27 & Isa 61:1/Lk 4:18-19)

5. AWDONE - The name means “Master” (See - Gen 19:18) and is used in reference to the:

FATHER (See - Mic 4:13)

SON (See - Psa 110:1)

From the very beginning of creation God wanted humanity to know that He alone is The Mighty Three in One (ELOHIM) who is Eternal and Self-Existent (JEHOVAH), Sovereign (ADONAHY), Master and Ruler (AWDONE), and the Almighty who is higher than any other heathen deity (EL/Elyon). Eternities before the cosmos, before the angels, even before heaven itself, the one and only Godhead existed as three persons, CHRIST being the Second Person within the Trinity. Moses said in Deuteronomy 6:4,

*“Hear, O Israel: The LORD our God is **one** LORD.”*

This word (**one**) comes from the Hebrew word *'echad* and can mean, “*compound unity*.” Though some movements (such as, Judaism, Islam, United Pentecostal, and Jehovah Witness) have tried to deny the Trinity because of their interpretation of this word **one**, the “*unity*” of JEHOVAH as opposed to the belief in many gods is what is being stressed here. This verse could have easily been translated,

“Hear, O Israel! The LORD is our God, the LORD alone.”

Note how this same word *'echad* is used in Genesis 2:24,

“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

Whenever couples marry, they don't become **one** in “number.” They become **one** in “unity.” Note how this same word *'echad* is used again in Genesis 11:6,

“And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.”

The people spoken of here in Genesis 11:6 did not become *one* in “number.” They became *one* in “unity.” Genesis 11:6 could easily read this way,

“*And the LORD said, Behold, the people are unified (i.e., is one), and they have all a unified (i.e., one) language;*”

These religions would argue that since the word “Trinity” is nowhere to be found in the Bible that it cannot be a doctrine. However, the word “sovereignty” is not found in the Bible, yet we would all agree that God is Sovereign. Whereas the word “Trinity” may not be found in the Scriptures, the word “Godhead” is (See - Rom 1:20 & Acts 17:29 & Colo 2:9), and the idea and doctrine (or, teaching) are its foundation and are evident throughout the entire Scriptures (See - Gen 1:26 & 3:22 & 11:7 & Isa 6:8 & 48:16 & Ezk 3:24 & Mt 28:19).

The very idea of a “*compound*” Trinity was common in Hebrew thought and is reflected for us in the very first verse of the Bible (See - Gen 1:1). Moses, the Hebrew writer of Genesis, records the creation of the heavens and the earth by God. Yet, he uses the plural name for God (i.e., ELOHIM) with a singular verb rather than the singular name for God (i.e., JEHOVAH). Whereas the normal laws of grammar demand that the plural form of a noun must agree with the plural form of its verb, Moses uses the plural name for God more than 500 times in the first five books of the Old Testament with the singular form of the verb. This unusual grammatical construction has only one logical solution. The plural name for God (i.e., ELOHIM) must refer to the plurality and nature of God as a Trinity. And it does. Not only was the teaching of the Triune Godhead common in Hebrew thought, but our early Church fathers upheld this biblical doctrine as well. Tertullian (late second century) in a refutation of Praxeas wrote,

“If the number of the Trinity also offends you, as if it were not connected to simple unity, I ask you how it is possible for a Being who is merely and absolutely One and Singular, to speak in plural phrase, saying, ‘Let us make man in our own image, and after our own likeness’; whereas He ought to have said, ‘Let me make man in my own image and after my own likeness...’”

Hermas stated in his *Shepherd of Hermas* that the Son of God is more ancient than any created thing, so that He was present in council with His Father at the creation. Justin Martyr (c. A.D. 150) declared in his *Dialogue With Trypho* that wherever God appears or converses with any man in the Old Testament that we should understand that the passage is referring to Jesus as God the Son. With unwavering support the early Church writings verify the doctrine of the Trinity. The *Athanasian Creed* (i.e., the oldest existing identification of the Trinity) written c. A.D. 250 states,

“We worship one God, in Trinity, and Trinity is unity, neither confounding the persons, nor dividing the substance.”

Skeptics of the Trinity state dogmatically that this doctrine did not exist until the 1800's. However, the **Koran** (i.e., the Muslim Bible - c. A.D. 657) informs us that Christians were Trinitarians from the beginning. Sura 4:171 says,

“O People of the Book (i.e., Christians), exceed not the limits in your religion nor speak anything about Allah, but the truth. The Messiah, Jesus, son of Mary, is only a messenger of Allah and His word which he communicated to Mary and a mercy from Him. So believe in Allah and His messengers. **And say not, Three.** Desist, it is better for you. Allah is only one God. Far be it from His glory to have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as having charge of affairs.”

The **Koran** plainly rejects the doctrine of Trinity here. The **Koran** states again in Sura 5:73,

“**Certainly they disbelieve who say: Allah is the third of the three.** And there is no God but one God. And if they desist not from what they say, a painful chastisement will surely befall such of them as disbelieve.”

Once again, the well-known Christian doctrine of the Trinity is here plainly rejected by the people of **Islam**.

There is one name (See - Matthew 28:19) for one God in three persons. According to the Bible, the **FATHER**, the **SON**, and the **HOLY SPIRIT** are three distinct co-eternal persons, called the Godhead. They are all equally God and each **ONE** is worthy of our worship! To deny the Triune Godhead, and **CHRIST** a part of it, one cannot be a Christian (See - John 8:24).

So, remember, God wants you to know that in order to start “growing” towards maturity, **you'll need to have a good understanding of THE DOCTRINE OF CHRIST!**

SEVEN QUESTIONS SUMMERIZING **THE DOCTRINE OF CHRIST**

1. What is the most important doctrine a Christian should know?

Answer – The Doctrine of CHRIST (Heb 5:12-6:1)

2. What is the doctrine of CHRIST?

Answer – The teachings of the O.T. MESSIAH (Jn 1:41,49 & 4:25,42)

3. Who is the O.T. MESSIAH?

Answer – 100% God and Savior (Titus 2:13 & Isa 45:21,22)

100% man (Jn 1:1,14/Mic 5:2 & Phil 2:5-8/Psa 132:11)

4. What does the term “My Father” imply?

Answer – The language of Deity (Jn 5:17,18 & 10:30-33 & Isa 7:14 & 9:6)

5. What does the term “My God” imply?

Answer – The language of humanity (Mt 27:46 & Mk 15:34 & Jn 20:17 & Eph 1:17 & Heb 1:9 & Rev 1:6 & 3:12)

6. What did CHRIST give up eternally in order to pay for sin on Calvary?

Answer – Certain aspects of His equality with Deity (I Cor 15:28 & Jn 20:17 & Eph 1:17 & Heb 1:9 & Rev 1:6 & 3:12)

7. When did CHRIST pay for our sins?

Answer – With one statement during the last moments of the last hour that He was on the cross, “My God, my God, why hast thou forsaken me?” (Mt 27:46 & Mk 15:34)

#3.

God wants you to
know that in
order to start
“growing”
towards maturity,
**you’ll need to have a good
understanding of
THE DOCTRINE OF
SALVATION!**

Jonah said in Jonah 2:9,

“Salvation belongeth unto the LORD”

Salvation is in every aspect a work of God in behalf of man, and is in no sense a work of man in behalf of God. The work of God (i.e., salvation) is the redemptive “WORK” of CHRIST on the cross (See - Genesis 49:18 & Exodus 14:31). The term **salvation** appears in both the Old and New Testaments, implying the ideas of deliverance, safety, preservation, healing and soundness. According to its main meaning as used in the Bible, the term **salvation** represents the whole work of God by which He rescues man from the eternal ruin and doom of sin and bestows on him the riches of grace, even eternal life now and eternal glory in heaven.

GEN 49:18 This word (*salvation*) is the Hebrew word “**YESHUA**.” Here Jacob longs for a personal deliverer whose name is “**YESHUA**!” It is no accident that the child born in Bethlehem 1,684 years later was prearranged with the same saving name - **JESUS**! (See footnote on **Mt 1:21** & **Lk 2:11**,29-32).

EXO 14:31 According to Exodus 14:13,30 the Red Sea experience was a picture of *that great WORK* of salvation that CHRIST provided for us at Calvary. Salvation (See - Exo 15:2 & I Thess 5:9), redeemed (See - Exo 15:13 & Gal 3:13), and purchased (See - Exo 15:16 & Acts 20:28) are all terms used to describe *that great WORK* of salvation that only CHRIST can provide (See footnote on **ISA 45:21,22** & **ACTS 4:12**).

ISA 45:21,22 The God of the Bible claims there is only one God and one Savior – Himself! The New Testament (See footnote on Titus 2:13) and CHRIST (See - Jn 14:6) made that same claim.

ACTS 4:12 Again, the Bible is clear: there is only one SAVIOR and that SAVIOR is CHRIST (i.e., God). Simply put: man cannot save himself. He must turn to CHRIST (i.e., God) for salvation or be lost forever (See - Jn 3:18,36).

MT 1:21 **JESUS**’ name means “**JEHOVAH is salvation**.” It comes from the O. T. name “Joshua.” Truly JESUS is the only means of salvation. Man cannot save himself!

LK 2:11 God only introduced one SAVIOR into the world to save mankind – **CHRIST the LORD**. Man cannot save himself!

Nowhere in the Bible is it taught that any feature of salvation depends upon the faithfulness of man.

HEB 6:1 The work done to secure salvation was not done through *dead works* (i.e., *human effort* - **Jn 1:13**).

JN 1:13 This word (*blood*) comes from a Greek word that is plural in number and means “*bloods; human descent*” (See - Mt 3:9). Neither *human descent* (i.e., *bloods*) nor the natural human passion for bearing children (i.e., *the will of the flesh; works*) nor the human desire of a father to carry on the family name (i.e., *the will of man*) can bring about the new birth. Being born-again (i.e., birthed) into God’s family (i.e., salvation) is impossible for any human to attain. It is supernatural and can only be accomplished by God (See footnote on **Eph 2:8,9**).

EPH 2:8,9 We, as humans, have no part in salvation save the begger’s part (See - Lk 23:39-43). It is impossible for human beings to work and earn their way to heaven (See - Lk 7:41-50 & 15:1-32 & Rom 3:20,27,28 & 4:5 & 11:6 & Gal 2:16,21 & 3:19-22).

It’s not our works that saved us or is saving us (See - Gal 3:1-3), but **CHRIST’S “WORK”** of redemption on Calvary (See footnote on **Hab 1:5** & **Acts 13:41** & **Titus 3:5** & **Jn 6:28,29**). Salvation is of the Lord. We are not going to heaven because we’re good, but because **CHRIST** is good (See - Mt 19:16,17) (**Illustration - II Cor 5:21**). The difference between religion and true Christianity is: Religion says,

“Look what I’ve done for **JESUS** (See - Mt 7:21-23). I’ve been good, baptized, faithful to church, etc.”

Christianity says,

“Look what **JESUS** did for me. I was headed to hell and He took my hell for me.”

HAB 1:5 According to Acts 13:37-41, this verse anticipated the redemptive **WORK** of **CHRIST**.

ACTS 13:41 The **WORK** referred to here is the redemptive **WORK** of **CHRIST**.

TITUS 3:5 According to John 3:3-5 & 15:3 and Ephesians 5:26, the *washing of regeneration* here in verse five refers to the Word of God (See - I Pet 1:23). *Regeneration* is that work of the **SPIRIT** whereby men are given God's life and God's nature and made a part of God's family. According to Ezekiel 37:1-10 & John 1:13 & II Thessalonians 2:13 & Titus 3:5 & James 1:18 & I Peter 1:22, it takes a combination of the **HOLY SPIRIT** and the Word of God (i.e., the Wind and the Word) to produce the new birth in a person, not baptism, church membership, good works, etc. Salvation comes not by trusting our "works" of righteousness, but **CHRIST'S "WORK"** of redemption on the cross.

JN 6:28,29 These folks thought salvation was obtained by their works. However, **CHRIST** corrected their thinking and in verse 29 reminded them that salvation is through the single redemptive **WORK** of **CHRIST**.

SEVEN SO-CALLED “PROBLEM VERSES” CONCERNING THE DOCTRINE OF SALVATION

Whereas there are numerous scriptures and passages within the Bible that make it crystal clear that salvation is by grace through faith in the redemptive “**WORK**” of **CHRIST** upon the cross, there are only a few verses in the N.T. that “appear” to indicate that salvation is obtained and held unto by human “works.” A simple examination of these seven verses, however, will provide evidence that salvation is a “**WORK**” of God in behalf of man, and not a work of man in behalf of God:

1) **JOHN 5:29** A lot of religions use this verse to prove their doctrine of “works.” They teach that good people go to heaven and bad people go to hell. However, if only the “good” get to heaven, then:

1. How “good” is “good”?

How “good” do you have to be? And which religion’s standard of “good” are we to follow?

2. How did the thief on the cross get there?

He wasn’t good! He was a thief and a criminal (See - Lk 23:39-43).

3. How do you really know when you’ve been “good” enough?

How do you really know when you’ve finally tipped the scales in your favor? Is there a certain sin that you can commit that will tip the scales against you?

4. How come the rest of the Bible tells us that we can’t be “good” enough?

(See - Psalm 14:2,3/Rom 3:10-12 & Eph 2:8,9 & Titus 3:5 & Jn 1:12,13 & 6:28,29 & Lev 17:11/ Mt 26:28 & Acts 20:28 & Rom 3:20-25 & Gal 2:16,21 & 3:1-3 & Eph 1:7 & 2:13 & Colo 1:14,20 & Heb 9:22,28 & 10:19,20 & 12:24 & I Pet 1:2,17 & I Jn 1:7 & 2:2 & 4:10 & Rev 1:5 & Hab 2:4/Rom 1:17 & Gal 3:11)

5. How come **CHRIST told his own disciples in Matthew 19:26 that it was impossible for men to save themselves?** (See - Mt 19:16-26)

In conclusion, the only “good” God accepts is the “good” **CHRIST** did for mankind on the cross. Therefore, “*they that have done good*” are they who have accepted **CHRIST** as their only means of salvation (See - Jn 6:28,29).

2) **PHIL 2:12** Good works are the result of salvation, not the cause of salvation. Paul here is saying, “Since born-again believers are already on their way to heaven, they ought to act like it and *work out their salvation* (i.e., show the world on the outside what took place on the inside) (See footnote on **I Cor 6:9 & Jms 2:14,16,18,21,25**).

I Cor 6:9 It appears that there were some within the assembly at Corinth who took advantage of their liberty in **CHRIST** and professed Christianity as a system of belief, but not as a rule of life. Paul sternly rebuked these Corinthian believers and reminded them that those who are going to heaven ought not to practice the sins that keep people out of heaven. In no way is Paul advocating here “works” as a means of salvation. Nor is he advocating the loss of salvation if a believer commits one of these sins.

Jms 2:14 James is speaking here to Christians (i.e., *my brethren*), not to the unsaved. What we, as Christians, do speak louder than what we say. The truth is: what we sometimes do, unfortunately, speaks so loud that people can’t hear what we’re saying (See - Mt 21:28-32). James is not saying here that “works” save a person. That would contradict all that the Apostle Paul taught through the **HOLY SPIRIT** concerning salvation by grace (See - Eph 2:8,9 & Rom 11:6). What James is teaching here, is that a professing faith without works cannot save a believer from outside criticism. Works that fail to back up a professing faith only go to hurt a believer’s testimony (vs 17).

Jms 2:16 In essence, what James is saying to believers is, “What kind of Christianity is that?”

Jms 2:18 Though *faith* alone saves, a *faith* that saves is never alone.

Jms 2:21 *Abraham* was not justified (or, saved; born-again) because he did a good deed by offering Isaac upon an altar in Genesis 22:1-9 (c. 1859 B.C.) (See footnote on **Rom 4:16**). According to Romans 4:1-5 & Galatians 3:6-9, *Abraham's* salvation took place 49 years earlier in Genesis 15:1-6 (1908 B.C.). What James is teaching here is that *Abraham* proved (in the sight of men) that he was saved already by offering his son Isaac upon an altar. In fact, according to Hebrews 11:17-19, *Abraham* knew when he offered Isaac that he was showing the world a picture of **JESUS CHRIST**! The Bible is plain: good deeds (i.e., works) can never save anyone (See - Mt 7:21-23 & Eph 2:8,9 & Titus 3:5 & Rom 10:1-4).

Rom 4:16 According to Romans 4:1-5,9,22, Abraham was saved on the basis of faith alone. Though he built altars, offered sacrifices, and was circumcised, these acts of devotion were never credited to him as "righteousness." Abraham was made "righteous" the same way we are today – through faith in **CHRIST** (i.e., the **GOSPEL**) (See - Rom 3:19-26 & Gal 3:6-9). The only distinction between O.T. believers and N.T. believers is their view of the cross – O.T. believers looked forward to the promise of **CHRIST** and the cross (See - Jn 8:56 & Heb 11:24-26); N.T. believers look back on the fulfillment of that promise. Since God saved Abraham on the basis of faith alone, it follows that Abraham's spiritual children must be saved the same way (See - Gal 3:6,7).

Jms 2:25 Like Abraham, *Rahab* was not justified (or, saved; born-again) because she did a good deed by protecting the messengers of Israel in Joshua 2:1-4 (1447 B.C.). According to Joshua 2:9-11, *Rahab's* salvation took place 40 years earlier in Exodus 12:37-42 (1487 B.C.). Again, what James is teaching here is that *Rahab* proved (in the sight of men) that she was saved already by protecting the messengers of Israel.

While it is true that some aspects of our salvation are yet to be accomplished, this does not imply that there is ground for doubt as to its ultimate completion (See footnote on **Phil 1:6**).

PHIL 1:6 Paul was confident here that his salvation was secure! The **future aspects** of our salvation that are yet to be accomplished are as follows: **1)** We are promised new bodies (See - I Jn 3:1,2 & I Cor 15:42-44), **2)** We are promised a curse-free earth (See - Rev 22:3 & Rom 8:18-23), **3)** We are promised rewards (See - I Cor 3:10-15)

3) I JN 3:9 In the original Greek there is another preposition (i.e., *ek* – meaning, "out") right before the prepositional phrase "of God." This verse could easily have been translated, "Whosoever has been born 'out' of God..." Just as we are born physically 'out' of the womb and cannot be unborn from our family ever again, so once we are born-again spiritually 'out' of God we cannot be unborn from God's family ever again (i.e., we cannot lose our salvation - See footnote on **Jn 1:13**).

Jn 1:13 This word (*blood*) comes from a Greek word that is plural in number and means "bloods; human descent" (See - Mt 3:9). Neither *human descent* (i.e., *bloods*) nor the natural human passion for bearing children (i.e., the will of the flesh; works – See footnote on **Heb 6:1**) nor the human desire of a father to carry on the family name (i.e., the will of man) can bring about the new birth. Being born-again (i.e., birthed) into God's family (i.e., salvation) is impossible for any human to attain. It is supernatural and can only be accomplished by God (See footnote on **Eph 2:8,9**).

Heb 6:1 The work done to secure salvation was not done through *dead works* (i.e., *human effort* - **Jn 1:13**). It's not our works that saved us or is saving us (See - Gal 3:1-3), but **CHRIST'S "WORK"** of redemption on the cross. Salvation is of the Lord. We are not going to heaven because we're good, but because **CHRIST** is good (See - II Cor 5:21 & Mt 19:16,17)! The difference between religion and true Christianity is: Religion says, "Look what I've done for **JESUS** (See - Mt 7:21-23). I've been good, baptized, faithful to church, etc." Christianity says, "Look what **JESUS** did for me. I was headed to hell and He took my hell for me."

Eph 2:8,9 We, as humans, have no part in salvation save the begger's part (See - Lk 23:39-43). It is impossible for human beings to *work* and earn their way to heaven (See - Jn 1:13 & Jonah 2:9 & Titus 3:5 & Lk 7:41-50 & 15:1-32 & Rom 3:20,27,28 & 4:5 & 11:6 & Gal 2:16,21 & 3:19-22).

I JN 3:9 This word (*commit*) is a Greek word that is present in tense and means, "cannot continue to practice sin as a way of life." While it is true that every believer will sin from time to time (See - I Jn 1:8-10), no one who claims to be a true believer *can continue to practice sin habitually* and truly be saved. Reason being: the **HOLY SPIRIT** (i.e., new creation - II Cor 5:17) within the believer (See - I Cor 6:19,20) will prevent the believer from enjoying his/her sin. Those who claim to be saved but are never convicted within of their daily sin better check their salvation experience to see if they really understood the **GOSPEL** when they supposedly got saved.

I JN 3:9 This word (*remaineth*) is a Greek word that is also present in tense and means,

“to abide continually.” The seed (i.e., new nature within the believer; **HOLY SPIRIT**) abides continually within the believer (See - Eph 1:13 & 4:30). It is the continual presence of the **HOLY SPIRIT** within the believer who keeps the believer from enjoying his/her sin.

I JN 3:9 Unlike the unsaved person who only has one nature, every born-again believer has **two** natures (See footnote on **Gal 5:17**): **1**) The nature he/she was born with (i.e., the old man - Eph 4:22), **2**) The nature he/she was born-again with (i.e., the new man - Eph 4:24). It is this *new divine nature* (i.e., **HOLY SPIRIT** - II Pet 1:4) within the believer *that cannot sin*. Christians by way of their old nature can and will sin (See - Rom 7:15-25 & Gal 5:16,17 & footnote on **I Jn 1:8,9 & 5:18**).

Gal 5:17 There are two natures within every believer and these two natures battle constantly for control of the believer’s life (See - Rom 7:15-25).

I Jn 1:8 We *deceive* ourselves whenever we neglect to realize that we are sinners by nature. We must remember that, according to Isaiah 1:16,17, doing well isn’t natural. We must “learn” to do well. God’s Word does not teach sinless perfection. It teaches growing in grace (See footnote on **Mt 5:48**). Sinless perfection is not something we possess upon salvation, rather it something we practice until redemption. Paul said in I Corinthians 15:21, “*I die daily*.” Paul understood that he woke up every day with a sin nature and that doing right would not be easy (See - Rom 7:15-25).

Mt 5:48 This word (*Be ye*) comes from a Greek verb that is future in tense and could read, “*Ye shall continue therefore becoming perfect, mature, all grown up*.” Meaning, perfection is not something we possess upon salvation, rather it is something we practice until redemption. God does not teach sinless perfection. He simply teaches us to accept spiritual responsibility on a daily basis.

I Jn 1:9 This word (*confess*) is a Greek word meaning, “*to agree with*.” As believers, we are *to agree with* the convicting power and voice of the **HOLY SPIRIT** within us whenever we sin.

I Jn 5:18 There is an apparent contradiction between I Jn 1:8-10, which states unequivocally that all believers can and will sin, and I Jn 3:6-9 & 5:18, which seems to indicate that believers who do sin cannot be saved. However, this is where the beauty of the original Greek comes to play. This word (*sinneth*) is a Greek word that is present in tense and means, “*cannot continue to practice sin as a way of life*.” While it is true that every believer will sin from time to time, no believer *can continue to sin habitually* because the **HOLY SPIRIT** within the believer will prevent the believer from enjoying his/her sin.

4) I COR 15:2 This word (*ye are saved*) is in the present tense in the original Greek and reads, “*By which also ye are continually saved...*” Once saved, *always saved* (See - Jn 3:16-18,36 & 4:14 & 10:27-29)!

I Cor 15:2 The original Greek reads this way, “*...unless in vain ye believed*.” In other words, what Paul is saying here is, “If the **GOSPEL** you received of me is not true and **CHRIST** failed to rise from the dead (vs 12-19) then what you believed when you trusted the **GOSPEL** of **CHRIST** is but a myth and your faith is of no purpose and without effect. However, **CHRIST** did rise (vs 20) and the **GOSPEL** is true, therefore, we are continually saved if we trusted **CHRIST**! Paul is in no way saying here that a saved person can lose his/her salvation. That would contradict everything Paul believed and taught (See footnote on **II Tim 1:12**), as well as Peter (See - I Pet 4:19) and John (See - I Jn 5:13).

II Tim 1:12 This word (*keep*) is a Greek word meaning, “*to guard; to walk sentry*.” Paul had absolute assurance that God would “*guard*” his salvation until **CHRIST** returned. We should have that same trust.

5) II PET 2:20-22 Some view this passage as an indication that believers can lose their salvation. If so, it means that believers have to do something to get their salvation back (i.e., they have to do “good”). However, this passage is not referring to believers, but to unbelievers. Nowhere in the Scriptures does God refer to Christians as dogs and pigs (vs 22) (See - Jn 10:27-29).

6) HEB 6:4-6 This word (*once*) comes from a Greek word meaning “*once-for-all*” and describes for us the *one-time* birth of the salvation experience (See - Jn 3:1-3). The writer is speaking to believers here, not believers who have fallen from salvation or people who professed to be saved but never were. The whole context relates to Christian instruction

and deals with immaturity, not insecurity.

Heb 6:4 This word (*enlightened*) comes from a Greek word that is a participle and aorist in tense and means “*at once to become illuminated (i.e., saved)*” (See - Heb 10:32). This word obviously refers to *regeneration (i.e., the new birth)* (See - Titus 3:5).

Heb 6:4 This word (*have tasted*) comes from a Greek word that is also a participle and aorist in tense and means “*at once to fully partake of the gift (i.e., salvation in its entirety - Heb 2:9)*” (See - Rom 6:23 & Eph 2:8,9). This word also refers to *regeneration*.

Heb 6:4 This word (*made*) also comes from a Greek word that is a participle and aorist in tense and means “*at once to become real sharers (i.e., partakers) of the HOLY GHOST (i.e., salvation)*” (See - Jn 6:63 & Ezk 37:1-10 & Eph 2:1,5).

Heb 6:5 This word (*have tasted*) also comes from a Greek word that is a participle and aorist in tense and means “*at once to fully partake (i.e., in its entirety - Heb 2:9) the good word of God and the powers of the world to come*” (See - Rom 10:17).

Heb 6:6 This word (*fall away*) also comes from a Greek word that is a participle and aorist in tense and means “*at once to fall aside from known truth; to take a false step; to sin a sin that could lead to death*” (See footnote on **I Jn 5:16**). Although some Bible commentators want to associate this portion of Scripture with apostasy, the Greek word for apostasy is not used here. Again, the entire context relates to believers who *err* (i.e., *make false steps*) because of immaturity, not believers who have fallen from salvation. If this text here is teaching believers that they can lose their salvation, then it is also teaching that such people can never be saved again.

I Jn 5:16 According to the Bible, there are sins that are committed through ignorance (See - Lev 4:2,13,14,22,23,27,28) and there are sins that are committed willfully or presumptuously (See - Num 15:30,31). But there is one sin that God’s people can commit that will literally shorten their life prematurely. I John 5:16 calls it the “*sin unto death.*” It is the opinion of this author that this sin is not determined by “*what*” you sin but rather “*why*” you sin what you sinned. Whenever a child of God steals glory from God, as did King Saul (See - I Sam 15:35-16:1) and Ananias and Sapphira (See - Acts 5:1-11), then he/she has committed the “*sin unto death.*” If God’s people wish to live a longer life, then they must avoid stealing glory from God!

7) **HEB 10:26-31** Interestingly enough, the author of Hebrews includes himself here in this passage. He has believers in mind, not unbelievers. Notice the terms “*we*” (vs 26), “*He (of the people of God)*” (vs 28), “*wherewith he was sanctified*” (vs 29), and “*his people*” (vs 30). Christians need to think again if they think, as God’s people, they cannot cross the line of God’s mercy (See footnote on **Num 14:23,29**). These verses are not speaking of Christians losing salvation, but future rewards (See footnote on **I Cor 3:15b & 5:5b**).

Num 14:23,29 There is a line that God’s people can cross called “*God’s mercy.*” Once they cross that line, God discards (not disowns) them and ceases to use them here on earth for his glory. In other words, He “*shelves*” them. Paul taught the same truth in I 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 (i.e., unfit for use).*” Paul feared that what happened to the people of God in the O.T. could happen to him. Crossing the line of God’s mercy not only happened to God’s people here in the wilderness, it happened again to God’s people 700 years later in Amos’ day (See footnote on **Amos 4:12 & 8:11,12** & Prov 1:22-33 & Ezk 14:12-23). It’s not that God isn’t long-suffering when it comes to his people, Numbers 14:22 declares, “*My people have tempted me now these ten times,*” however, God’s patience does run out.

Amos 4:12 God’s people crossed the line of God’s mercy and God discarded them through the means of the Assyrians.

Amos 8:11,12 God warned his people not to wait to need Him to need Him. God is not a genie in some bottle that we can conjure up at our leisure. Those who wait to need God to need God will find themselves without God when they most need God.

BIBLICAL REPENTANCE

Mt 3:2 This word (*repent*) is taken from two Greek words meaning, “*after thought*.” To *repent* means to *change your mind* about what you believe and agree with what God says. God tells us that there are two areas in which we must *repent* (i.e., *change our mind*) if we are to be saved:

- 1) We must *change our minds* as to who we are (See - Lk 5:31,32 & 13:1-5). God tells us plainly that we are “sinfully” sick and in need of the **SAVIOR** and that we cannot save ourselves (See - Rom 3:10,23)
- 2) We must *change our minds* as to who **CHRIST** is (See - Mt 4:13-17 & 11:20-24 & Mk 1:15 & Acts 3:12-19). **CHRIST** is God (See - Jn 8:24,58,59), not a god. He is the only **SAVIOR** who can save us from our sin (See - Acts 4:10-12)

II Cor 7:10 This word (*repentance*) comes from the combination of two Greek words (i.e., *metanoeo*) and means, “*to change one’s mind; to perceive afterwards*.” The word is used 66 times in the New Testament. According to the Bible, it is used in seven different ways:

- 1) It is used 39 times concerning the unsaved (See - Mt 3:2,8,11 & 4:17 & 9:13 & 11:20,21 & 12:41 & 21:29,32 & Mk 1:4,15 & 2:17 & 6:12 & Lk 3:3,8 & 5:32 & 10:13 & 11:32 & 13:3,5 & 16:30 & 24:27 & Acts 2:38 & 3:19 & 5:31 & 11:18 & 13:24 & 17:30 & 19:4 & 20:21 & 26:20,20 & Rom 2:4 & II Cor 7:10 & II Tim 2:25 & Heb 6:1 & 12:17 & II Pet 3:9)

True *repentance* for salvation occurs when unsaved people *change their mind* (i.e., *repent*) concerning two things:

1. Who they are (i.e., they are vile and rethched and deserving of hell - Lk 13:1-5),
 2. Who **CHRIST** is (i.e., He is God and the ONLY Savior from sin - I Tim 3:16 & 4:10)
- 2) It is used 18 times concerning the saved (See - Lk 15:7,7,10 & 17:3,4 & Acts 8:22 & II Cor 7:9,10 & 12:21 & Heb 6:6 & Rev 2:5,5,16,21,21, 22 & Rev 3:3,19)

True *repentance* for sanctification occurs when Christians change their mind concerning their day-to-day sin. Although saved, Christians can still sin (See - I Jn 1:8-10). Those who do sin need to *change their minds* (i.e., *repent*) and confess that sin to God.

- 3) It is used 4 times concerning the unsaved during the Tribulation Period (See - Rev 9:20,21 & 16:9,11)

Although these unsaved people during the Tribulation Period will witness the actual judgment of God upon their world because of sin, still, they will refuse to *change their minds* (i.e., *repent*) about God and the Gospel of **CHRIST**.

- 4) It is used 2 times concerning Paul’s attitude concerning the first letter he had sent to the Corinthian Church (See - II Cor 7:8,8)

5) It is used 1 time concerning Judas Iscariot (See - Mt 27:3)

Judas did not *repent* (i.e., *change his mind*) as to who he was (i.e., he was a sinner in **NEED** of salvation); he only *repented* for what he had done to an innocent man. The mistake Judas had made was in “turning from his sin” (i.e., what he had done to an innocent man) instead of changing his mind “about his sin” (i.e., the fact that he was a sinner in **NEED** of a Savior).

6) It is used 1 time concerning God’s attitude concerning the eternal priesthood of **CHRIST** (See - Heb 7:21 / Psa 110:4)

7) It is used 1 time concerning God’s attitude concerning the gifts and calling He has given to each and every believer (See - Rom 11:29 / Eccl 2:8,9)

Repentance is not “turning from one’s sin; it’s “acknowledging” one’s sin. Repentance means, “to change one’s mind,” not one’s life. If repentance means to “turn from sin and change one’s life,” then did God sin when He repented? I think not. Telling a sinner he/she must turn from sin before receiving salvation is nothing more than another form of “works.” Ephesians 2:8,9 is clear, “*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*” Telling a person he/she must turn from sin before receiving salvation gives a false view of salvation, because if that person actually does get saved, and sins again, he/she will fear they have lost their salvation due to their sin and stop serving God. Repentance for salvation does not require a person to clean himself up first (i.e., turn from his sin). Again, biblical repentance is “changing one’s mind,” not changing one’s life.” Salvation is by grace alone, not “works.”

Mt 27:3 Judas did not *repent* (i.e., change his mind) as to who he was (i.e., he was a sinner in **NEED** of salvation); he only *repented* for what he did to an innocent man. That in itself is never enough to save a person from sin and hell (See - II Cor 7:10 & Heb 12:16,17). Until a person sees himself as being “sinfully” sick (See - Lk 5:31,32), he will never see his **NEED** for a **SAVIOR**. Our problem is not in what we “do” before God, but in what we “are” before God. We are sinners in **NEED** of salvation! Once again, true *repentance* for salvation occurs when people change their mind (i.e., *repent*) concerning **two** things:

1) Who they are

2) Who **CHRIST** is (i.e., He is God and the ONLY Savior from sin - I Tim 3:16 & 4:10)

HOW SAVED ARE THE SAVED?

Exo 14:13,30,31 The work Israel saw the Lord do the day they crossed the Red Sea was a picture of that great **WORK** of salvation that **CHRIST** did for mankind on Calvary. (See footnote on **Psa 74:12**). Notice the terms:

*salvation (See - Exo 15:2/**I Thess 5:9**)

*redeemed (See - Exo 15:13/**Gal 3:13**)

*purchased (See - Exo 15:16/**Acts 20:28**)

Interestingly enough, the New Testament uses all three terms to describe **CHRIST'S** great **WORK** of salvation (See - Num 11:1,2,10-12).

Psa 74:12 God worked his salvation in the midst of the earth by dividing the Red Sea (vs 13) and thus allowing Israel to cross over on dry ground. The Red Sea parting by God is a picture of our salvation.

It's true: salvation is a "**WORK**" of God in behalf of man, and is in no sense a work of man in behalf of God. However, the question now arises: "Once saved, how saved are the saved?"

Exo 32:1,7-10 According to Exodus 32:10, God wanted to destroy the very people he birthed in Egypt (See - Num 11:1,2,10-12). Could God do that? He could, but He can't. He wanted to, but He won't. It was impossible for God to do what he suggested to Moses. There are three reasons why God couldn't annihilate his own people: **1**) It's impossible to un-birth a birth, whether it be physically or spiritually (See - footnote on **Jn 3:3**), **2**) It's impossible for God to break His Word (See - Gen 12:1,2 & Num 23:19 & Titus 1:2), **3**) It's impossible for God not to love the world enough to save it (See - Gen 12:3 & Jn 3:16). The **MESSIAH** (i.e., the **SAVIOR** of the world; **CHRIST**) was promised to come from the tribe of Judah, not Levi (i.e., Moses' tribe). Had God started all over again with Moses, he would not have been able to save the world. The following verses make it plain that although God would like to obliterate his people sometimes, he cannot!

Gal 3:1-3 The Apostle Paul addressed this very issue with the Galatian Christians. Paul rebuked them for ignoring their salvation and freedom in **CHRIST** while trying to keep the Jewish law in order to keep their salvation. Paul argues, "If you couldn't do 'good' (i.e., keep the law) to earn your salvation (vs 2), what makes you think you can do 'good' (i.e., keep the law) to keep it (vs 3)?" In the same manor that you trusted the **SPIRIT** and His Word to save you, you must trust the **SPIRIT** and His Word to sanctify you. It's all by faith!

Phil 1:6 Paul was confident here that his salvation was secure! And while it is true that some aspects of our salvation are yet to be accomplished (i.e.,

new bodies - Rom 8:18-23 & I Jn 3:1,2), there is no ground for doubt as to salvation's ultimate completion.

II Tim 1:12 This word (*keep*) is a Greek word meaning, “to guard; to walk sentry.” Paul had absolute assurance that God would “guard” his salvation until **CHRIST** returned (See - I Pet 4:19). We should have that same trust (See - I Jn 5:13).

Eph 1:13-14 The **HOLY SPIRIT** is God's guarantee that he will give us everything he has promised (See - II Cor 1:22 & 5:5). **HE** is our *earnest* money, our down payment if you would. This “first installment” signifies that this is just a small portion of what is awaiting us in heaven. God literally bankrupted heaven for us, giving to us both the **SON** (See - Jn 3:16) and the **SPIRIT** (See - Eph 1:14 & 4:30).

Mt 13:44-45 Parables #10 and 11 show **CHRIST'S** assessment of the “worth” of the kingdom of heaven, which is made up of *treasure* and *goodly pearls* (i.e., *Christians*). Just as treasure is never discarded nor disposed of (though it can be tarnished at times), so Christians can never lose their salvation (though they too can be tarnished at times).

Jn 10:28-29 Both **CHRIST** and the Apostle Paul taught all about the eternal security of the believer!

THE SIMPLICITY OF SALVATION

The greatest hindrance to men being saved is the **simplicity of salvation**. Men and movements love to place difficult “do’s and don’ts” on their people when it comes to salvation, but God says it’s simpler than all that. Salvation is as simple as:

1. **Taking a drink of water** – Christ said to the woman at the well in John 4:13-14,

“Whosoever drinketh of this water shall thirst again:

*But **whosoever drinketh** of the water that I shall give him **shall never thirst**; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”*

2. **Eating a piece of bread** – Christ said to the Jews in John 6:32-35,51,

“Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true BREAD from heaven.

For the BREAD OF GOD is HE which cometh down from heaven, and giveth life unto the world.

*Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I AM the BREAD OF LIFE: **he that cometh to me shall never hunger**; and he that believeth on me shall never thirst.*

*I AM the LIVING BREAD which came down from heaven: **if any man eat of this bread, he shall live for ever**; and the bread that I will give is my flesh, which I will give for the life of the world.”*

3. **Entering a door** – Christ said to the Pharisees in John 10:7-9,

“Verily, verily, I say unto you, I am the door of the sheep.

All that ever came before me are thieves and robbers: but the sheep did not hear them.

*I AM THE DOOR: by me **if any man enter in, he shall be saved**, and shall go in and out, and find pasture.”*

4. **Receiving a gift** – Christ said in John 4:10,

*“If thou knewest the **gift of God**, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, **and he would have given thee living water**.*

5. **Calling for help** – The thief on the cross said in Luke 23:42,

*“Lord, **remember me** when thou comest into thy kingdom.*

*And Jesus said unto him, Verily I say unto thee, **Today shalt thou be with me in paradise**.”*

6. **Coming when called** – Christ said to all who would listen in Matthew 11:27-30,

“All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the SON, and he to whomsoever the Son will reveal him.

***Come unto me**, all ye that labour and are heavy laden, **and I will give you rest**.*

*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**.*

For my yoke is easy, and my burden is light.”

7. **Trusting in Jesus to save you** – Christ said to Martha in John 11:25,

*“I AM THE RESURRECTION, AND THE LIFE: **he that believeth in me**, though he were dead, yet shall he live:*

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

Don’t stumble over the simplicity of the Gospel of Christ!

SEVEN QUESTIONS SUMMERIZING THE DOCTRINE OF SALVATION

1. What is salvation?

Answer – A “WORK” of God in behalf of man, and in no sense a work of man in behalf of God (Jonah 2:9 & Exo 14:13,30,31 & 15:2,13,16 & Hab 1:5/Acts 13:41 & Jn 6:28,29)

2. Salvation is not, “Look what I’ve done for JESUS, but what?”

Answer – Look what JESUS did for me! (See – II Cor 5:21)

3. According to Ezekiel 37:1-10 & John 1:13 & II Thessalonians 2:13 & Titus 3:5 & James 1:18 & I Peter 1:22, it takes a combination of what two things to produce the new birth in a person?

Answer – The Wind (i.e., the HOLY SPIRIT) and the Word, not baptism, church membership, good works, etc. Salvation comes not by trusting our “works” of righteousness, but CHRIST’S “WORK” of redemption on the cross.

4. If only the “good” get to heaven, then what?

Answer – 1) Then how “good” is “good”?

2) Then how did the thief on the cross get there? (Lk 23:39-43)

3) Then how do you really know when you’ve been “good” enough?

4) Then how come the rest of the Bible tells us we can’t be “good” enough?

5) Then how come CHRIST told his own disciples in Matthew 19:26 that it was impossible for men to save themselves?

5. What is biblical repentance?

Answer – The Greek word *repent* is taken from two Greek words meaning, “*after thought.*” To *repent* means to *change your mind* about what you believe and agree with what God says. God tells us that there are two areas in which we must *repent* (i.e., *change our mind*) if we are to be saved:

1) We must *change our minds* as to who we are (Lk 5:31,32 & 13:1-5). God tells us plainly that we are “sinfully” sick and in need of the SAVIOUR and that we cannot save ourselves (Rom 3:10,23)

2) We must *change our minds* as to who CHRIST is (Mt 4:13-17 & 11:20-24 & Mk 1:15 & Acts 3:12-19). CHRIST is God (Jn 8:24,58,59), not a god. He is the only SAVIOR who can save us from our sin (Acts 4:10-12)

6. Repentance is not turning from one’s sin, it’s what?

Answer – Acknowledging one’s sinfulness (Lk 13:1-5 & 23:39-41)

7. How saved are the saved?

Answer – Once saved - eternally saved!

#4.

God wants you to
know that in
order to start
“growing”
towards maturity,
**you’ll need to have a good
understanding of
THE DOCTRINE
OF BAPTISM!**

The author of Hebrews writes in Hebrews 6:2,

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

There are **five** different *baptisms* mentioned in the Scriptures:

1) *Ceremonial baptism* (i.e., *ritual washings*) (See - Mark 7:2)

Religious ritual washings were universal in the ancient Near East. They were intended for ceremonial defilement. According to the O.T. there were **four** kinds of washings: **1)** Hand washings (See - Lev 15:11 & Mk 7:2), **2)** Hands and feet washings (See - Exo 30:19 & 40:31), **3)** Body washings (See - Num 19:19 & Lev 22:4-6), **4)** Water of separation (i.e., sprinkling with a special water - Num 19:9). Unfortunately the Jews placed these Levitical purifications side by side with the sacrifices, which pointed to CHRIST, and their understanding of salvation became marred.

2) *Water baptism* (i.e., *immersion*) (See - Acts 1:5 & 2:41 & Matthew 3:11 & Mark 1:4)

Acts 1:5 “For John truly baptized with water, but...” But what? But, according to the clear teaching of the Bible, there is a greater baptism than water baptism! Those who teach that water baptism is a part of salvation fail to recognize the implication of this verse. This verse teaches us that there is a superior baptism to that of John’s. How can that be? How can there be a greater baptism than the one that supposedly saves a person? First of all, water baptism is not a part of the saving Gospel (See footnote on **I Cor 1:17**) and has therefore never saved anyone (See footnote on **Jn 3:5** & **Mk 16:16**). Secondly, the baptism of the **HOLY SPIRIT** (See - Mt 3:11) is for the sole purpose of witnessing to the lost (vs 8) and can be received before the rite of baptism (See - Acts 10:44-48). So, according to the Scriptures, baptism pales in comparison to salvation and witnessing in the **SPRIT**. What **CHRIST** was emphasizing here was the fact that Christians need to be as fully plunged (i.e., immersed, baptized) in the power of the **HOLY SPIRIT** (See - Eph 5:18), as their bodies were when they were immersed in the waters of baptism.

I Cor 1:17 The reason Paul emphasized the Gospel and not baptism is that, according to the Bible, only the Gospel saves (See - Rom 1:16 & Eph 1:13). The Gospel (i.e., the death, burial, and resurrection of **CHRIST** plus nothing, minus nothing) is what saves a person from their sins (See - I Cor 15:1-4). The Gospel is what saved Abraham (See - Gal 3:6-8 & Jn 8:52-59), Moses and the Israelites (See - Heb 4:1,2), Isaiah (See - Rom 10:16), and every other Old Testament saint (See - Mt 13:16,17 & Acts 3:20-24 & 7:51,52 & 10:42,43 & Heb 11:13-19 & I Pet 1:10-12), not baptism.

Jn 3:5 There are some religions that would have you to believe that the *water* here is speaking of baptism and therefore baptism is a part of salvation. However, there are **three** different interpretations as to the meaning of the phrase “*born of water*” in this passage:

- 1) It refers to the washing of the water of God’s Word (See - Eph 5:26).
- 2) It refers to physical birth, i.e., the water sac (or, amniotic fluid) within a woman that breaks during the physical birth of a child (See - Jn 3:6)
- 3) It refers to baptism (See - I Pet 3:18-21 & I Cor 10:1,2). There are **four** irrefutable reasons why the phrase “*born of water*” cannot mean baptism:
 - #1. Nicodemus, like the thief on the cross, was considered an O.T. figure in which baptism did not apply.
 - #2. Bringing life to that which is dead (i.e., being born again; the new birth - Eph 2:1,5) requires two ingredients: The Spirit and the Scriptures, not the Spirit and baptism (See - John 1:13 & II Thessalonians 2:13 & Titus 3:5 & James 1:18 & I Peter 1:22)
 - #3. The doctrine of the new birth was not a new doctrine (See - Ezk 37:1-10 & footnote on **Jn 3:7**).
 - #4. The Apostle Paul said plainly that baptism was not a part of the saving Gospel. Therefore, it can have nothing to do with the new birth.

Jn 3:7 Nicodemus should not have been surprised (i.e., “*Marvel not*”) at **CHRIST’S** teaching on the doctrine of the new birth. The new birth was not a new doctrine (vss 9,10). When Adam and Eve sinned in the garden, their spirit *died* and needed to be recreated via the new birth. The doctrine of the new birth is as old as the fall of man (See - footnote on **Gen 2:17** & Ezk 36:26,27).

Gen 2:17 Man was designed by God to be composed of **three** parts: **1)** body, **2)** soul, **3)** spirit (See - I Thess 5:23). Because of sin, the spirit in man *died* and must now be recreated through the new birth (See - Eph 2:1,5 & Colo 2:13)

Mk 16:16 Whereas there are numerous scriptures and passages within the Bible that make it crystal clear that salvation is based on the **GOSPEL** (i.e., the death, burial, and resurrection of **CHRIST**), plus nothing, minus nothing (See - Jn 3:14,16,17,36 & 5:24 & 6:40,47 & Acts 16:31 & Rom 10:9-13), there are only seven verses in the N.T. that “appear” to indicate that salvation is dependent upon baptism. A simple examination of these verses, however, will prove that baptism has nothing to do with the **GOSPEL** that saves.

Mt 3:11 Once a person repents (i.e., changes his mind) and trusts **CHRIST** as his only means of salvation, he is ready for *baptism*.

Mk 1:4 According to Romans 6:4,5, *water baptism* is a “picture” of the **GOSPEL**, (i.e., the death, burial, and resurrection of **CHRIST**). The reason John *baptized* was to show the world what the coming **MESSIAH** was about to do. **CHRIST** came to die for the sins of the world (See - Gen 22:8,14 & Psa 40:6 & Isa 52:15 & 53:4-6,8,10-12 & Hab 1:5 & Dan 9:24,26), be buried (See - Isa 53:9), and rise again (See - Gen 12:3 & 18:18 & 22:5,17,18 & 26:4,24 & 28:14 & Psa 2:7 & 16:9,10 & Jonah 1:17 & Isa 53:9,10 & 55:3). *Water baptism*’s only purpose was to “picture” what **CHRIST** did for us at Calvary.

Mk 1:4 The *baptism of repentance* is the proclaiming of the **GOSPEL** (See - Acts 19:3,4), not the performance of a rite (See - Acts 10:37 & 13:23,24). Since baptism is simply a “picture” of the **GOSPEL**, then what John the Baptist preached (called here the *baptism of repentance*) was simply the **GOSPEL of repentance** (See footnote on **Mt 3:2** & **27:3** & **II Cor 7:10**). Interestingly enough, John himself said that his baptism (i.e., water baptism - Mk 1:8) was not as important as **CHRIST’S** baptism (i.e., **HOLY SPIRIT** fullness for the purpose of witnessing - Lk 24:44-49). According to I Corinthians 1:17, water baptism is not a part of the **GOSPEL** and therefore has nothing to do with salvation. Water baptism is simply an outward and visible declaration of an inward change (i.e., the public evidence of a penitent spirit) (See footnote on **Rom 6:4,5**).

MT 3:2 This word (*repent*) is taken from two Greek words meaning, “*after thought*.” To *repent* means to *change your mind* about what you believe and agree with what God says. God tells us that there are **two** areas in which we must *repent* if we are to be saved: **1)** We must *change our minds* as to who we are (See - Lk 5:31,32 & 13:1-5). God tells us plainly that we are “sinfully” sick and in need of the **SAVIOR** and that we cannot save ourselves (See - Rom 3:10,23), **2)** We must *change our minds* as to who **CHRIST** is (See - Mt 4:13-17 & 11:20-24 & Mk 1:15 & Acts 3:12-19). **CHRIST** is God (See - Jn 8:24,58,59), not a god. He is the only **SAVIOR** who can save us from our sin (See - Acts 4:10-12).

MT 27:3 Judas did not *repent* (i.e., change his mind) as to who he was (i.e., he was a sinner in **NEED** of salvation), he only *repented* for what he did to an innocent man. That in itself is never enough to save a person from sin and hell (See - II Cor 7:10 & Heb 12:16,17). Until a person sees himself as being “sinfully” sick (See - Lk 5:31,32), he will never see his **NEED** for a **SAVIOR**. Our problem is not in what we “do” before God, but in what we “are” before God. We are sinners in **NEED** of salvation! Once again, true *repentance* for salvation occurs when people change their mind (i.e., *repent*) concerning **two** things: **1)** Who they are, **2)** Who **CHRIST** is (i.e., He is God and the **ONLY** Savior from sin - I Tim 3:16 & 4:10).

II Cor 7:10 This word (*repentance*) comes from the combination of two Greek words (i.e., *metanoeo*) and means, “*to change one’s mind; to perceive afterwards*.” The word is used **66** times in the New Testament. According to the Bible, it is used in **seven** different ways:

Rom 6:4 Water baptism is simply a *reminder* (i.e., *like as*) of what **CHRIST** did for us.

Acts 2:41 According to the Bible, “*baptism*” (meaning, “*to dip under; immerse*”) is a rite that is always performed after a person is saved (See - Acts 8:12,35-37 & 9:17,18 & 10:47,48 & 16:13-15,30-33 & 18:8 & 19:1-5), not before. There are **five** biblical reasons why every born-again believer ought to be baptized:

- 1) To show that you are glad that you got saved (See - Acts 2:41)
- 2) To show that you were sincere (i.e., meant business) about your decision to get saved (See - Acts 8:35-38)
- 3) To show that you are unashamed to identify yourself with the **ONE** who died for your sins, was buried, and rose again (See - Rom 6:3-5)
- 4) To show that you love **CHRIST** by obeying His commandments (See - Jn 14:15)
- 5) To show that you understand the work of the **HOLY SPIRIT** who now lives inside of you now that you are saved (See - Acts 19:1-5)

3) **CHRIST’S baptism** (i.e., *HIS sufferings*) (See - Luke 12:50 & Matthew 3:13)

Mt 3:13 **CHRIST’S** “*baptism*” would symbolize to the world His death for sinners, His burial, and His resurrection (See - I Cor 15:1-4).

4) **SPIRIT’S baptism** (i.e., *power for witnessing*) (See - Matthew 3:11)

Mt 3:11 According to Acts 2:1-4 & 10:37-38, the *fire* here is used to picture the **HOLY SPIRIT’S** significance concerning His ability to channel judgment through believers to unbelievers (See footnote on **Psa 133:2** & **Jn 16:8**). Before a person can be saved, he/she must understand the severity of their sin and its consequences (i.e., they must realize they are lost).

5) **Christian baptism** (i.e., *where we are made a part of the body of CHRIST*) (See - I Corinthians 12:13 & 15:29)

I Cor 15:29 There existed among some of the Jewish believers at Corinth a superstitious practice of baptizing a living person in the place of some convert who had died before that rite had been administered to him. Though Paul did not endorse the practice, he pointed out the *meaningless of it* if there was no resurrection.

WHY BE BAPTIZED?

ACTS 2:41 There are **five** biblical reasons why every born-again believer ought to be baptized:

1. To show others that you are glad that you got saved (See - Acts 2:40,41 & Jn 12:42,43)
2. To show others that you are sincere (i.e., mean business) about your decision to get saved (See - Acts 8:26-38 & Mt 3:5,6)
3. To show others that you are unashamed to identify yourself with the **ONE** who died for you, was buried, and rose again (See - Rom 6:3-6 & Mt 10:32,33)
4. To show **CHRIST** that you love Him by obeying His commandments (See - Jn 14:15 & Mt 28:19,20)
5. To show others that you understand the work of the HOLY SPIRIT (i.e., His power for witnessing) (See - Acts 1:5 & Mt 3:13-16 & Acts 19:1-6 & footnote on **I Cor 12:11**)

I Cor 12:11 - The work of the HOLY SPIRIT is seven-fold:

- 1) He desires to convict the world of sin through the Word and show them their need for **CHRIST** (See - Jn 16:7-11)
- 2) He desires to win the world to **CHRIST** and bring them into the family of God (See - Titus 3:5)
- 3) He desires to sanctify the Christian (See - II Cor 3:18)
- 4) He desires to illuminate the Christian (See - I Cor 2:12)
- 5) He desires to fill the Christian (See - Eph 5:18-20)
- 6) He desires to equip the Christian with certain gifts for service (See - I Cor 12:1,7-11)
- 7) He desires to restrain sin in the world (See - II Thess 2:7)

SEVEN SO-CALLED “PROBLEM VERSES” **CONCERNING THE DOCTRINE OF BAPTISM**

Whereas there are numerous scriptures and passages within the Bible that make it crystal clear that salvation is based on the **GOSPEL** (i.e., the death, burial, and resurrection of **CHRIST**), plus nothing, minus nothing (See - Jn 3:14,16,17,36 & 5:24 & 6:40,47 & Acts 16:31 & Rom 10:9-13), there are only **seven** verses in the N.T. that “appear” to indicate that salvation is dependent upon baptism. A simple examination of these verses, however, will prove that baptism has nothing to do with the **GOSPEL** that saves:

1) **MK 16:16** It should be noted that in the second half of this verse the only basis for condemnation is a refusal to believe (See - Jn 3:18). Therefore the only basis for salvation is belief, not baptism plus belief. Take for example a man that desires to travel to Chicago by train.

“He that gets on the train (i.e., believeth) and sits down (i.e., is baptized) gets to Chicago (i.e., is saved), but he that does not get on the train (i.e., believeth not) does not get to his desired destination called Chicago (i.e., is damned).”

Belief in the **GOSPEL** of **CHRIST** (See - Rom 1:16 & Eph 1:13 & footnote on **I Cor 15:1,2-4**), not baptism, is the matter that settles salvation. The **GOSPEL** is not **CHRIST’S** death, burial, and resurrection plus good works, or plus church membership, or plus baptism. Paul said in I Corinthians 1:17, “For Christ sent me not to baptize, but to preach the **GOSPEL**.” It’s not **JESUS** plus - its **JESUS** only!

I Cor 15:1 Paul declares (i.e., defines and clarifies) for us what the **GOSPEL** is here in verses 1-4. The **GOSPEL** is the death, burial, and resurrection of **JESUS CHRIST**, plus nothing, minus nothing! The **GOSPEL** is not **JESUS** plus good works, church membership, or baptism. Paul said in I Corinthians 1:17, “For **CHRIST** sent me not to baptize, but to preach the **GOSPEL**.” Baptism has never been apart of the saving **GOSPEL**. The **GOSPEL** is what saved Abraham (See - Gal 3:6-8 & Jn8:56), Moses and the Israelites (See - Heb 4:1,2), and Isaiah (See - Rom 10:14-16). Interestingly enough, none of them were ever baptized.

I Cor 15:2 This word (*ye are saved*) is in the present tense in the original Greek and reads, “By which also ye are continually saved...” Once saved, always saved (See - Jn 3:16-18,36 & 4:14 & 10:27-29)!

I Cor 15:2 The original Greek reads this way, “...unless in vain ye believed.” In other words, what Paul is saying here is, “If the **GOSPEL** you received of me is not true and **CHRIST** failed to rise from the dead (vss 12-19) then what you believed when you trusted the **GOSPEL** of **CHRIST** is but a myth and your faith is of no purpose and without effect. However, **CHRIST** did rise (vs 20) and the **GOSPEL** is true, therefore, we are continually saved if we trusted **CHRIST**! Paul is in no way saying here that a saved person can lose his/her salvation. That would contradict everything Paul believed and taught (See footnote on **II Tim 1:12**), as well as Peter (See - I Pet 4:19) and John (See - I Jn 5:13).

II Tim 1:12 This word (*keep*) is a Greek word meaning, “to guard; to walk sentry.” Paul had absolute assurance that God would “guard” his salvation until **CHRIST** returned (See - I Pet 4:19). We should have that same trust (See - I Jn 5:13).

2) **ACTS 2:38** - The Greek word translated “for” is the indefinite preposition “eis.” It means “pointing to,” not “in order that.” The people in Acts 2:38 were baptized “pointing to” the fact that they had already been saved, not “in order that” they might be saved (i.e., have remission of sins). Take for example a man that is in jail “for” murder. Is the man in jail “in order that” he might murder or is he in jail “pointing to” the fact that he had already murdered? The question answers itself! While we should preach that all men are commanded to repent and be baptized, adding any other requirement to salvation by grace becomes “works” in disguise.

3) **I PET 3:20-21** Interestingly enough, Noah and his family were not saved by getting into the water but by staying out of the water. The ark (i.e., a picture of **CHRIST**) is what saved Noah and his family, not the water.

- 4) **MK 1:4** According to Acts 19:3,4, the “baptism of repentance” is the proclaiming of the Gospel, not the performance of a rite (See - Acts 10:37 & 13:23,24).
- 5) **ACTS 22:11-16** According to Acts 22:13, Saul (i.e., Paul) was already saved and considered a brother in **CHRIST** long before he was ever baptized. Acts 9:17,18 confirms this truth. Calling on the name of the **LORD JESUS** is what washes away sin and saves a person (See - Acts 10:43 & Rom 10:13 & I Cor 6:11), not baptism. Ananias exhorted Paul to be baptized “in token of” the washing away of his sins, not “in order to” wash away his sins. Again, baptism has no saving merit whatsoever. Only the blood (See - Lev 17:11) of **CHRIST** washes away sin and saves a person (See - Acts 20:28 & Rom 3:25 & Eph 1:7 & Heb 10:19,20 & Rev 1:5)!
- 6) **JN 3:5** There are some religions that would have you to believe that the *water* here is speaking of baptism and therefore baptism is a part of salvation. However, there are **three** different interpretations as to the meaning of the phrase “*born of water*” in this passage:
- 1) It refers to the washing of the water of God’s Word. It is the opinion of this author, according to Ephesians 5:26, that this is what it means.
 - 2) It refers to physical birth, i.e., the water sac (or, amniotic fluid) within a woman that breaks during the physical birth of a child (See - Jn 3:6). What **CHRIST** was possibly saying is that every human must have two birthdays if they are to enter heaven – one physical and one spiritual.
 - 3) It refers to baptism (See - I Pet 3:18-21 & I Cor 10:1,2). This is an impossible interpretation. There are **four** irrefutable reasons why the phrase “*born of water*” cannot mean baptism:
 - #1. Nicodemus, like the thief on the cross, was considered an O.T. figure in which baptism did not apply.
 - #2. Bringing life to that which is dead (i.e., being born again; the new birth - Eph 2:1,5) requires two ingredients: The Spirit and the Scriptures, not the Spirit and baptism (See - John 1:13 & II Thessalonians 2:13 & Titus 3:5 & James 1:18 & I Peter 1:22)
 - #3. The doctrine of the new birth was not a new doctrine (See - Ezk 37:1-10 & footnote on **Jn 3:7**).
 - #4. The Apostle Paul said plainly that baptism was not a part of the saving Gospel. Therefore, it can have nothing to do with the new birth (See footnote on **I Cor 1:17**).
- 7) **TITUS 3:5** According to John 15:3 and Ephesians 5:26, the washing of regeneration here in verse 5 refers to the Word of God, not baptism (See - I Pet 1:23). According to the Bible, it takes a combination of the **HOLY SPIRIT** (i.e., the Wind) and the Word of God to produce the new birth in a person (See - Ezk 37:1-10 & Jn 1:13 & II Thess 2:13 & Titus 3:5 & Jms 1:18 & I Pet 1:22), not baptism, church membership, good works, etc. Salvation comes not by trusting our “works” of righteousness, but **CHRIST’S** “**WORK**” of redemption on the cross.

SEVEN QUESTIONS SUMMERIZING **THE DOCTRINE OF BAPTISM**

1. What came first – the promise of salvation or the ritual of baptism?

Answer – The promise of salvation (Rev 13:8 & Titus 1:2 & Gen 3:15)

2. How many baptisms are there? Name them (in chronological order)!

Answer – five (ceremonial, water, CHRIST, Christian, and SPIRIT)

3. What baptism did John the Baptist, CHRIST, and Paul all de-emphasize?

Answer – water baptism (Mt 3:11 & Acts 1:5 & I Cor 1:17)

4. What are the four irrefutable reasons why the phrase “*born of water*” in John 3:5 cannot mean baptism?

Answer – 1) Nicodemus, like the thief on the cross, was considered an O.T. figure in which baptism did not apply.

2) Bringing life to that which is dead (i.e., being born again; the new birth - Eph 2:1,5) requires two ingredients: The Spirit and the Scriptures, not the Spirit and baptism (See - John 1:13 & II Thessalonians 2:13 & Titus 3:5 & James 1:18 & I Peter 1:22)

3) The doctrine of the new birth was not a new doctrine (See - Ezk 37:1-10 & Jn 3:7).

4) The Apostle Paul said plainly that baptism was not a part of the saving Gospel. Therefore, it can have nothing to do with the new birth.

5. What are the five reasons why every believer ought to be baptized after he/she is saved?

Answer – 1) To show others that you are glad that you got saved (See - Acts 2:40,41 & Jn 12:42,43)

2) To show others that you are sincere (i.e., mean business) about your decision to get saved (See - Acts 8:26-38 & Mt 3:5,6)

3) To show others that you are unashamed to identify yourself with the ONE who died for you, was buried, and rose again (See - Rom 6:3-6 & Mt 10:32,33)

4) To show CHRIST that you love Him by obeying His commandments (See - Jn 14:15 & Mt 28:19,20)

5) To show others that you understand the work of the HOLY SPIRIT (i.e., His power for witnessing) (See - Acts 1:5 & Mt 3:13-16 & Acts 19:1-6 & I Cor 12:11)

6. Is water baptism a part of the saving Gospel?

Answer – No (I Cor 1:17)

7. What is the most important baptism of all the baptisms?

Answer – SPIRIT baptism (Acts 1:5)

#5.

God wants you to
know that in
order to start
“growing”
towards maturity,
**you’ll need to have a good
understanding of
THE DOCTRINE
OF POWER!**

The author of Hebrews writes in Hebrews 6:2,

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

The act of *laying on of hands* symbolizes the power to transfer **five things**:

1) **Blessings** (See - Genesis 25:20-23 & 48:13-20 & Mark 10:13-16)

Question - Whose decision was it to “*bless*” the younger Jacob over the older Esau before they were even born in Genesis 25? Answer - God’s (Malachi 1:1-2)

Question - Whose decision was it to transfer “*blessings*” to the younger Ephraim over the older Manasseh in Genesis 48? Answer - God’s (Genesis 48:15-16)

Question - Whose decision was it to transfer “*blessings*” to the children in Mark 10?

Answer - CHRIST’S (i.e., God’s) (Mark 10:16)

Point being: God alone has the last say when it comes to transferring “*blessings*.”

2) **Judgment** (See - Exodus 7:1-4 & Leviticus 16:20-22,26)

Question - Whose decision was it to transfer “*judgment*” over all of Egypt in Exodus 7?

Answer - God’s (Exodus 7:4)

Question - Whose decision was it to transfer the “*judgment*” of sin upon an innocent animal in Leviticus 16? Answer - God’s (John 1:29) According to Lev 16:15-27, the first goat (vss 15,27), which was killed, pictures CHRIST’S death for our sins, the second goat (vss 20-22,26), called the scapegoat, symbolized CHRIST bearing away our sins far into the wilderness (See - Psalm 103:12 & Micah 7:19).

Point being: God alone has the last say when it comes to transferring “*judgment*.”

3) **Commission** (See - Numbers 27:18-23 & I Timothy 5:22 & Acts 6:6 & 13:1-3)

Question - Whose decision was it to transfer “*commission*” to Joshua in Numbers 27?

Answer - God’s (Numbers 27:18)

Question - Whose decision was it to ultimately transfer “*commission*” upon another man in I Timothy 5? Answer - God’s (I Timothy 5:22 - Its certainly not man’s decision)

Question - Whose decision was it to transfer “*commission*” to a chosen group of deacons in Acts 6? Answer - God’s (Acts 6:6 & I Timothy 3:8-13 - God alone sets the standards for a deacon)

Question - Whose decision was it to transfer “*commission*” to Barnabas and Paul in Acts 13?

Answer - God’s (Acts 13:2)

Point being: God alone has the last say when it comes to transferring “*commission.*”

4) HOLY SPIRIT influence for witnessing purposes (See - Acts 8:14-20 & 9:17 & 19:6)

Question - Whose decision was it to ultimately transfer “HOLY SPIRIT” power upon another man in Acts 8?

Answer - God’s (Acts 8:18-20 - HOLY SPIRIT power is God’s gift to give, not ours)

Question - Whose decision was it to transfer “HOLY SPIRIT” power upon Paul in Acts 9?

Answer - CHRIST’S (i.e., God’s - Acts 9:17)

Question - Whose decision was it to ultimately transfer “HOLY SPIRIT” power upon other men in Acts 19?

Answer - CHRIST’S (i.e., God’s - Matthew 3:11 & Acts 1:4-8 - HOLY SPIRIT power is God’s gift to give, not ours)

Point being: God alone has the last say when it comes to transferring “*HOLY SPIRIT*” power to others for witnessing.

5) Healing (See - Mark 5:21-24,35-41 & 6:5 & 16:18 & Acts 28:8)

Question - Whose decision was it to transfer “healing” to this little girl in Mark 5?

Answer - CHRIST’S (i.e., God’s - Mark 5:41)

Question - Whose decision was it to transfer “healing” to a few sick folks in Mark 6?

Answer - CHRIST’S (i.e., God’s - Mark 6:5)

Question - Whose decision was it to transfer “healing” to the father of Publius in Acts 28?

Answer - CHRIST’S (i.e., God’s - Mark 16:15-20 & Acts 28:8)

Point being: God alone has the last say when it comes to transferring “*healing*” to another human being.

THE HEALING FACTORS

Mark 16:18 *Instantaneous miraculous healing* by the hand of God is one of the most enchanting aspects of possibility. According to I Corinthians 12:9, *healing* someone miraculously was a spiritual gift given by the **SPIRIT** to certain believers for the sole purpose of gaining the attention of unbelievers in order to confirm the Word of God to them (vs 20 & I Cor 14:22). According to Mark 16:17-18, the ability to *instantaneously and miraculously heal* someone was a part of the sign gifts (vs 17). And, if you possessed one of the sign gifts, you possessed them all. Question is: “Why are those who say they have the gift of speaking in tongues not able to heal and perform miracles as well?” If they possess one of the sign gifts, according to Mark 16:17-20, they should possess them all. There are **five** biblical “common sense” factors to consider concerning *instantaneous miraculous healings*:

- 1) Healing is always temporary (See - Heb 9:27). If it were God’s will that everyone be healed every time, no one would ever die - ever. According to the Bible, that is an unscriptural approach. Psalm 116:15 says, “*Precious in the sight of the Lord is the death of his saints.*” Outside of **CHRIST**, no one who was ever raised from the dead stayed alive (See footnote on **I Ki 17:22**). In fact, no one who was ever healed stayed healed. Eventually they all grew old, had more health problems, and died. The gift to *heal* was not only temporary; it was only used for the sake of confirming the Word to “unbelieving” Jews (vs 20 & I Cor 14:22).
- 2) The “sign gifts” are at the “bottom” of the gift list in importance (See - I Cor 12:28). The reason the “sign gifts” are at the “bottom” of the gift list in importance is that they are temporal. Their only purpose, according to Mark 16:15-20, was to “gain the temporal attention” of the people listening. The true miracle workers were those who “gave the eternal advice” as to how to be saved people (i.e., apostles, prophets, teaching pastors).
- 3) Healing is determined by God’s will, not ours (See - I Jn 5:14 & II Cor 12:7-10 & II Sam 12:14-22). Unfortunately, multitudes of believers are under the impression by “faith healers” that a failure to get healed during one of their “healing service” is the fault of the one who did not have enough faith to be healed. Faith healers are not about to take the blame for someone not getting healed. However, this kind of thinking clearly contradicts the teachings on healing within the Scriptures. For example, the Centurion’s servant (See - Mt 8:5-8,13) had absolutely nothing to do with his own healing, nor did the man sick of the palsy in Mark 2:1-12, nor did the lame man in Acts 3:6-8, nor did Naaman in II Kings 5. Healing in the end is always determined by God’s will, not the will of the individual. Paul could tell you that (See - II Cor 12:7-10). (See also - II Sam 12:22 & Joel 2:12-14 & Jonah 3:4-9).
- 4) Those with the gift of healing should be able to heal at anytime (See - I Cor 14:32). Question: If those with the gift of healing are able to heal at anytime, then how come they don’t go to the hospitals and start healing? Where’s THEIR faith?
- 5) Miraculous healing is a part of the sign gifts meant for “unbelieving” Jews (See footnote on **Mk 16:17**). (See also - *I CORINTHIANS* “MINI SERIES” – *Lessons #4 & #5*)

I am convinced that God can, does, and will answer prayer concerning healing, and the answer may be, “Yes,” when it is His purpose so to do. However, healing should be requested before the pastors of a local church. James 5:14 says “...*call for the elders of the church.*” He did not say, “Call for the faith healers of the day.” To run to a faith healer is to do your will, not God’s!

SEVEN QUESTIONS SUMMERIZING THE DOCTRINE OF POWER

1. What does the act of *laying on of hands* symbolize?

Answer – The power to transfer five things

2. What five things can be transferred by the act of *laying on of hands*?

Answer – Blessing, judgment, commission, HOLY SPIRIT influence, and healing

3. Is the power to bless, judge, ordain, anoint, and heal temporary or eternal?

Answer – Temporary. No one who was ever blessed stayed blessed. Eventually they died and left their blessings behind. No one who was ever judged stayed judged. Eventually they died and left their judgment behind. No one who was ever commissioned (i.e., ordained) stayed commissioned. Like Joshua, they all eventually died and left their commission behind. No one who was ever anointed with the HOLY SPIRIT ever stayed anointed. According to Luke 11:13 & Ephesians 5:18, the anointing of the SPIRIT OF GOD is a temporal power. Believers must be filled over and over again. No one who was ever raised from the dead stayed alive. In fact, no one who was ever healed stayed healed. All who were ever healed eventually grew old, had more health problems, and died.

4. Who alone has the last say when it comes to transferring power?

Answer – God! (Joel 2:12-14 & Jonah 3:4-9)

5. Who alone has the last say when it comes to the power to transfer healing?

Answer – God! Healing in the end is always determined by God's will, not the will of the individual (II Sam 12:22 & II Cor 12:7-9)

6. Is it always God's will to heal?

Answer – No. If it was, some would never get sick enough to die and that would contradict Scripture (See - Heb 9:27).

7. If one desires healing, to whom should he/she go biblically?

Answer – God first and then to the pastors of a local church (James 5:14)

#6.

God wants you to know that
in order to start “growing”
towards maturity,
**you’ll need to have a good
understanding of
THE DOCTRINE OF
RESURRECTION
AND REWARDS!**

The author of Hebrews writes in Hebrews 6:2,

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

The *resurrection* of both body and soul is a must if God is to see His initial design for mankind come to fruition. Moses said in Genesis 1:26-27,

“And God said, Let us [TRINITY] make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.”

Man is a shadowed *image* (i.e., *reflection*) of his Maker. Like God, man has an immaterial nature. He was made with a soul (i.e., a mind to think with, a heart to feel emotion, and a will to make decisions) and a spirit. It was this nature that reflected the image of God. After designing man the Triune Godhead then fashioned him to be a three-part creation: spirit, soul, and body. Paul said I Thessalonians 5:23 says,

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our LORD JESUS CHRIST.”

Only the spirit and the soul were made in the image and likeness of God. The body simply housed that image. God reminded man in Genesis 2:17,

“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

Because of sin, the spirit in man died and needed to be recreated through the new birth (See - Ephesians 2:1,5). JESUS said to Nicodemus in John 3:3,7,

“JESUS answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”

“Marvel not that I said unto thee, Ye must be born again.”

Nicodemus should not have been surprised (i.e., “*Marvel not*”) at CHRIST’S teaching on the doctrine of the new birth. The new birth was not a new doctrine. When Adam and Eve sinned in the garden, their spirit died and needed to be recreated via the new birth. The doctrine of the new birth is as old as the fall of man.

“Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?”

Though Nicodemus was a master teacher of the Old Testament Scriptures, he failed to understand the doctrine of salvation (i.e., the new birth). From God's point of view, salvation involves the raising of spiritually dead men and women to life. However, before God could give life to the dead, He had to totally eradicate that which killed mankind - sin. He did so through the cross of Calvary! Job said in Job 14:14-15,

*“If a man die, shall he live again? all the days of my appointed time will I wait, **till my change come**. Thou shalt call, and I will answer thee: **thou wilt have a desire to the work of thine hands.**”*

The body is the work of God's hands. And although the image of God does not include the body, still, according to Psalms 139:14, God created our bodies to be in union with our soul so that both body and soul were destined to immortality. In fact, had Adam and Eve not sinned the body and soul would have lived in perfect union the way God initially designed it for all eternity. Because God recognizes the dignity of the body and its true relation to the soul, there must be a resurrection. According to Daniel 12:2 & Acts 24:14,15, there will be **two** resurrections:

- 1) That of the just (i.e., saved) (See - Revelation 4:2 & 20:4)
- 2) That of the unjust (i.e., lost) (See - Revelation 20:11-15)

#7.

God wants you to know that
in order to start “growing”
towards maturity,
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THE DOCTRINE
OF ETERNAL
JUDGMENT!**

The author of Hebrews writes in Hebrews 6:2,

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

David said in Psalm 9:17,

“The wicked shall be turned into hell, and all the nations that forget God.”

There are **four** words in the Bible that are translated “*hell*.”

1) **Sheol** (used only in the O.T.)

The doctrine of hell is made clear in the O.T. by the **two-fold** use of the word “sheol.” Sheol can be biblically defined as:

- * The “**grave**” in which the unseen state of the dead (See - Ecclesiastes 9:10) both bad (See - Job 24:19 & Psalm 55:15 & Proverbs 9:18 & 23:13,14) and good (See - Genesis 37:35 & Job 14:13 & Psalm 16:10/Acts 2:27,31) are laid when they die,
- * The “**realm of the unsaved dead; the conscience life beyond the grave**” (i.e., a pit of fire below our world where one is separated from God for all eternity - Psalm 9:17 & Ezekiel 31:16-18 & Isaiah 5:14 & 14:12-15/Revelation 20:7-10 & Hosea 13: 14/I Corinthians 15:54,55)

2) **Hades** (used 11 times in the N.T. to describe the temporary abode of all the unsaved - Matthew 11:23 & 16:18 & Luke 10:15 & 16:23 & Acts 2:27,31 & I Corinthians 15:55 & Revelation 1:18 & 6:8 & 20:13,14)

3) **Gehenna** (used 12 times in the N.T. to describe the final and eternal abode of all the unsaved - Matthew 5:22,29,30 & 10:28 & 18:9 & 23:15,33 & Mark 9:43,45,47 & Luke 12:5 & James 3:6)

4) **Tartaroo** (used only once in the N.T. to describe the abode of those angels who sinned by leaving their first estate - II Peter 2:4)

The biblical teaching of hell may be ignored, but never denied! And although some religions attempt to deny the eternality of hell and try and take the “fire” out of it, the Bible is plain concerning the subject. Hell is a literal place. CHRIST spoke of it 21 of the 39 times that it is mentioned in the New Testament. According to the Bible, hell is a place. Hell is:

A place that takes place after death (See - Luke 12:4,5 & Revelation 6:8) (See also - Daniel 12:2 & Isaiah 14:9 & Hebrews 9:27 & Revelation 1:18 & 20:13)

A place opposite of heaven (See - Matthew 11:23 & Luke 10:15) (See also - Job 11:8 & Psalm 139:8 & Amos 9:2)

A place of eternal fire (See - Mark 9:43 45,47,48 & Matthew 5:22,29,30 & 13:42 & 18:9 & Rev 19:20 & 20:14 & 21:8) (See also - Deuteronomy 32:22)

A place of personal hurt and sorrow (See - Revelation 2:11) (See also - II Samuel 22:6 & Psalm 18:4,5 & 116:3)

A place of everlasting personal torment (See - Luke 16:23 & Revelation 14:9-11 & 20:10) (See also - Jonah 2:1-3)

A place of everlasting punishment (See - Matthew 25:46) (See also - Daniel 12:2)

A place of everlasting destruction (See - II Thessalonians 1:7-9 & Philippians 3:19 & Hebrews 10:39) (See also - Proverbs 15:11 & 27:20 & Job 26:6)

A place of everlasting darkness (See - II Peter 2:17 & Jude 11-13)

A place of eternal judgment (See - Hebrews 6:2 & Matthew 23:33) (See also - Mark 3:29 & Matthew 5:21,22 & 10:15 & 11:22,24 & John 5:29/Daniel 12:2 & Jude 15)

A place where people will be held responsible for sending other people... (See - Matthew 23:15 & James 3:6)

JESUS said of the rich man who died and went to hell in Luke 16:23,

“And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.”

JESUS confirmed that hell is as terrible a place as heaven is wonderful. In hell things change dramatically for the worse once a person passes into it. The opposite is true for those going to heaven (See - Revelation 7:13-17). Some people actually think to themselves, *“I don’t mind going to hell because most of my friends will be there anyway.”* That may be true, but hell holds no parties.

JESUS continued in Luke 16:24-26,

“And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.”

CHRIST affirmed that hell was a literal place where people would be tormented “eternally.” There are some, however, who would question the “eternality” of hell. They would argue the following **four** questions:

1. *Why should people suffer “eternally” for a “temporal” action (i.e., sin) that occurred at a moment in time?*

In other words, why should people spend eternity in hell for something they committed during a temporal lifetime? The answer is simple: God does not, nor will He ever, send people to hell based on their temporal actions, be they right or wrong. Just as good people do not go to heaven (See - Ephesians 2:8,9 & Titus 3:5), so bad people do not go to hell. The only punishment for a temporal wrongdoing is a temporal physical death (See - Genesis 2:17 &

Romans 6:23). It is important to remember that God does not consign men to their eternal destinies based on their temporal actions, but rather on their choice to either accept or reject the only ONE who paid for those wrong doings in an eternal manor. CHRIST said in John 3:18,

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

John agreed! He said in John 3:36,

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

In other words, God consigns men to their destinies only in accordance with their choices; not against their will, but in accordance to their will (See - Genesis 4:1-7). For example, a wino does not want a hangover, but he chooses (or, wills) himself one whenever he drinks. So it is with a man’s soul. People who end up going to hell choose the conditions though they do not relish the consequences. Going to heaven is as simply as accepting the ONE who paid the eternal price for sin on the cross. JESUS said in John 3:16-17,

“For God so loved the world, that he gave his only begotten SON, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

Nobody, absolutely nobody has to go to hell (See - II Corinthians 5:14,15 & Matthew 28:19 & Luke 2:10 & John 1:29 & 3:16 & 12:32 & Romans 10:13 & I Timothy 2:6 & 4:10 & II Peter 3:9 & I John 2:2 & 5:1). People go to an “eternal” hell for one reason and one reason alone – they reject the “eternal” price CHRIST paid for them on Calvary.

2. *Would it not be better for God to annihilate people rather than allow them to suffer in hell forever?*

Knowing the consequences (See - Genesis 2:16-17), Adam and Eve still chose to roam with **SATAN** rather than serve the Lord (See - Genesis 3:1-7). Whenever people are faced with the real choice of submitting to God or retaining one’s freedom to reject God, people in their pride would rather roam freely in hell than serve humbly in heaven.

3) *How can people in heaven really be happy knowing their loved ones are forever in hell?*

Although some of our loved ones will choose to go to hell because they denied the eternal price that CHRIST paid for their heaven, still, should a believer feel guilty for enjoying heaven simply because his loved one(s) chose hell? No unselfish person (i.e., people who accept CHRIST) should feel guilty for enjoying his lunch (i.e., heaven) simply because there are starving people in the world (i.e., people who reject CHRIST), especially if the people who were

enjoying their lunch unselfishly offered to share their lunch with others, but they had refused to eat...

4, *Why doesn't God allow people the option to change their mind after they die?*

The rich man who died and went to hell already knew, according to Daniel 12:1-2, that life after death was forever. It is interesting to note that, once there, the rich man never asked for himself to be taken out of hell. He knew better (See - Hebrews 9:27). His only request was for those still living (i.e., his brethren). Fact: it is impossible to change one's mind about one's eternal destiny after one dies.

REMEMBER, IF YOU WANT TO START “GROWING” TOWARDS MATURITY:

#1. YOU’LL NEED TO UNDERSTAND THE MEANING OF PERFECTION!

? says,

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 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.”

#2. YOU’LL NEED TO UNDERSTAND THE DOCTRINE OF CHRIST!

? says,

“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.”

#3. YOU’LL NEED TO UNDERSTAND THE DOCTRINE OF SALVATION!

? says,

“Pray without ceasing.”

#4. YOU’LL NEED TO UNDERSTAND THE DOCTRINE OF BAPTISM!

? says,

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”

#5. YOU’LL NEED TO UNDERSTAND THE DOCTRINE OF POWER!

? says,

“If ye love me, keep my commandments.”

#6. YOU’LL NEED TO UNDERSTAND THE DOCTRINE OF RESURRECTIONS AND REWARDS!

? says,

“Honour the LORD with thy substance, and with the firstfruits of all thine increase.”

#7. YOU’LL NEED TO UNDERSTAND THE DOCTRINE OF ETERNAL JUDGMENT!

? says,

“To HIM (CHRIST) give all the prophets witness, that through HIS name whosoever believeth in HIM shall have remission of sins.”

We here at Harvest are dedicated to helping those who want to start “growing” towards maturity. This booklet should help you with that. You’re final step, however, will be to “grow-up.” CHRIST said to His own in Matthew 5:48,

*“Be ye therefore **perfect**, even as your **FATHER** which is in heaven is **perfect**.”*

While it’s important to start “growing” towards maturity as a Christian, it’s even more important to actually “grow up.” So after you’ve “grown” again through this booklet, call us and we’ll send you the final booklet. It’s called,

I’VE GROWN?

NOW WHAT?

HARVEST BIBLE CHURCH

(903) 883-8080

GROWING

PERFECTION

1. In order to start “growing” towards _____, you’ll need to have a good understanding of the meaning of the word “perfection.”
2. **CHRIST said in Matthew 5:48, “Be ye therefore perfect, even as your FATHER which is in heaven is perfect.” What does the word “perfect” mean?** _____
3. Perfection is not something we _____ upon salvation, rather it is something we _____ until redemption.
4. Reason being: We still have our old sinful natures. The only thing that changed the day we got saved was our destiny – we are now headed to heaven. Our character did not change and cannot change until we yield to the HOLY SPIRIT (i.e., the new nature that came to dwell within us the day we were saved – I Corinthians 3:16 & 6:19). Then and only then do we have the “_____” to do what is right.
5. Therefore, biblical perfection is not “_____” perfection.
6. John said in I John 1:8-10 says, “If we say that we have no sin, we _____ ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.”
7. We _____ ourselves whenever we neglect to realize that we are sinners by birth, by nature, by practice, and by choice.
8. **However, once saved, we must continue to remember that doing well still isn’t natural. According to Isaiah, we must “_____” to do well.**
9. Paul understood that in order to start “growing” towards maturity as a Christian he had to allow the new nature that lived inside of him to take control; he had to “walk in the SPIRIT” (i.e., _____ over to CHRIST and His Word each day).
10. Paul reminded us all in Philippians 2:5, “Let _____ be in you, which was also in CHRIST JESUS.”
11. Paul knew that if he didn’t learn to give God _____ on a daily basis he would end up giving _____ over to one of three other things: 1) The Devil (II Corinthians 4:3-4 & 11:3 & I Peter 5:8), 2) The world (Romans 12:2 & James 4:4), 3) The flesh (Romans 8:5-7 & James 1:15)
12. In order to start “growing” towards maturity as a believer, you must begin with a basic understanding of _____ elementary doctrines listed for us in Hebrews 6:1-2.
13. Name the doctrines (in order of importance) that you need to know in order to mature as a believer.

THE DOCTRINE OF CHRIST

14. The Apostle John said in John 1:1,14, *“In the beginning was the WORD, and the WORD was with God, and the WORD was _____ . And the WORD was made _____ , and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”*
15. CHRIST was unique in that He was all _____ (i.e., *the WORD* - John 1:1) and yet all _____ (i.e., *the WORD was made flesh* - John 1:14).
16. CHRIST possessed all the attributes of _____ and yet all the frailties of _____ (apart from sin).
17. Paul agreed with John and said in Philippians 2:5-7, *“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with _____ : But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of _____ :”*
18. CHRIST voluntarily emptied himself of his privileges as _____ and subjected himself to _____ limitations. That is, He took on the powerlessness of a human being in order to share humanity’s suffering, to feel humanity’s temptation, and to deliver humanity from Satan’s clutch (See - Mark 13:32) by becoming our sacrificial Lamb (See - John 1:29).
19. CHRIST had to become human in order to qualify as the only _____ who by His death could lift fallen humanity back to the dignity in which God had originally created it.
20. It is interesting to note that those who recognized CHRIST as God in the flesh (i.e., the promised O.T. MESSIAH) (See - John 1:1,14 & I Timothy 3:16 & I John 1:1,2 & II John 7-9) also _____ Him as God (See - Matthew 2:1-11 & John 20:24-28,31). Those who rejected His claim to Deity refused to _____ Him as God (See - John 5:17,18 & 8:24,56-59 & 10:22-39).
21. Why is it so important to understand the Trinity? Is it because God desires to be truly worshipped correctly? (See - John 4:20-24) _____
22. There are _____ different Greek words that are translated “worship” in the New Testament:
1. δόξα (dox/a – usually translated “glory”) (See - Luke 14:10)
 2. εὐσεβέω (u/se/be/o – meaning, “to act piously towards”) (See- Acts 17:23)
 3. θεραπεύω (ther/a/pu/o – meaning, “to care for the sick, to cure”) (See - Acts 17:25)
 4. θρησκεία (thray/sky/a – meaning, “religious, careful of the externals of divine service”) (See - Colossians 2:18)
 5. νεωκόρος (nayo/ka/ros – meaning, “temple-keeper”) (See - Acts 19:35)
 6. λατρεύω (la/true/o – meaning, “to serve, to render religious service”) (See - Acts 7:42 & 24:14 & Philippians 3:3 & Hebrews 10:2)
 7. σεβομαι (se/ba/my – meaning, “to honor religiously”) (See - Matthew 15:9 & Mark 7:7 & Acts 16:14 & 18:7,13 & 19:27 & Romans 1:25 & II Thessalonians 2:4)
 8. προσκυνέω (pros/kun/e/o – meaning, “to kiss towards; to *worship* God reverently”) (See - John 4:23)

23. However, only **one** of those eight words deals with “true” worship - _____. This word literally means “to kiss towards; to worship God reverently.” (See - Matthew 2:2,8,11 & 4:9,10 & 8:2 & 9:18 & 14:33 & 15:25 & 18:26 & 20:20 & 28:9,17 & Mark 5:6 & 15:19 & Luke 4:7,8 & 24:52 & John 4:20-24 & 9:38 & 12:20 & Acts 7:43 & 8:27 & 10:25 & 24:11 & I Corinthians 14:25 & Hebrews 1:6 & 11:21 & Revelation 3:9 & 4:10 & 5:14 & 7:11 & 9:20 & 11:1,16 & 13:4,8,12,15 & 14:7,9,11 & 15:4 & 16:2 & 19:4,10,20 & 20:4 & 22:8,9).
24. Name those “who alone” should receive this kind of worship?
 *John 4:21,23,24 & Revelation 4:10 & 5:14 & 7:11 & 11:16 & 19:4 - _____
 *Matthew 2:2,8,11 & 8:2 & 9:18 & 14:33 & 15:25 & 18:26 & 20:20 & 28:9,17 & Mark 5:6 & 15:19 & Luke 24:52 & John 9:38 & Hebrews 1:6 - _____
 *I Corinthians 3:16 - _____
25. Name those who “wisely” refused the kind of worship that only God deserves:
 *Acts 10:25-26 - _____
 *Acts 14:8-18 - _____
 *Revelation 19:9-10 & 22:8-9 - _____
26. Name those who “foolishly” demand the kind of worship that only God deserves:
 *Matthew 4:9-10 & Luke 4:7-8 & Revelation 13:4 - _____
 *Revelation 9:20 - _____
 *Revelation 13:4,8,15 & 14:9-11 & 16:2 & 19:20 & 20:4 - _____
27. According to CHRIST in John 4:20-24, worship is not a recommended elective for the believer, but a required _____!
28. Those who truly worship God correctly must be willing to give Him the “_____ - _____” that is due Him.
29. CHRIST reminded us here in John 4:20-24 that “true” worship is never measured by the “_____” or the “_____”(vss. 20,21), but by the “_____!” The “place” of worship and the “procedure” in which we worship are always secondary and subordinate to the “PERSON” of worship.
30. Interestingly enough, the first time worship is ever mentioned in the Bible (i.e., - Gen 22:5) there is no mention of a _____, of _____, or even of singing.
31. According to both the Old Testament (See - Exodus 20:3-5) and the New Testament (See - John 4:24), there are **two** ingredients necessary for genuine worship to occur. In order to truly worship God correctly one MUST worship Him in _____ and in _____.
32. Meaning, in order to worship God in “*spirit*” we must recognize whom God is and _____ to Him in reverence and obeisance. We must stop humanizing God and start understanding the spiritual essence of whom He is. God is a Trinity and exists as three distinct co-eternal persons called the Godhead. To deny this one cannot worship God correctly.
33. Meaning, in order to worship God in “*truth*” we must be willing to _____ His great interest. Worship is not we having our way, but Him having His. It is not we serving our interests, but we serving His.

34. What is God's greatest interest? _____
From Genesis (See - Gen 3:21) to Revelation (See - Rev 1:5) the great interest of God has always been the sacrifice of _____ for the sins of mankind (See - Gen 3:15 & 22:1-5 & I Sam 1:3 & II Chro 7:1-3 & 29:28-30 & Psa 138:2 & Mt 1:21 & footnote on **Gen 14:20**). To deny this one cannot worship God correctly.

35. Therefore, those who "truly" worship God correctly must be willing to give Him the "worth-ship" that is due Him. This they do by _____ to God as a Trinity and _____ His great interest.

36. Just as there is a "true" Triune Godhead there is also a "false" anti-triune godhead:
_____ (anti-father – Revelation 13:4)
_____ (anti-christ – Revelation 13:12)
_____ (anti-holy spirit – Revelation 13:11-15)

37. Just

38. Match the following:

- 4000 B.C. _____
- 1500 B.C. _____
- 1000 B.C. _____
- 500 B.C. _____
- 497 B.C. _____
- 600-400 B.C. _____
- 1 B.C. _____
- c. 300 A.D. _____
- 622 A.D. _____
- 1500 A.D. _____
- Lutheran _____
- Methodist _____
- Presbyterian _____
- Baptist _____
- Pentecostal _____
- United Pentecostal _____
- Church of Christ _____
- Disciples of Christ _____
- Seventh Day Adventist _____
- Non-denominational _____

- 1829 A.D. _____
- 1875 A.D. _____
- 1885 A.D. _____
- 300 A.D. _____

39. Just

40. Just

41. Just

SEVEN “SO-CALLED” PROBLEM VERSES CONCERNING THE DOCTRINE OF CHRIST

First of all, there are numerous scriptures and passages within the Bible that make it crystal clear that the doctrine of CHRIST includes His deity within a Trinity:

ELOHIM - The name means “The Mighty God, i.e., The Supreme Being” and is used in reference to the:

FATHER - Psalm 22:1 /Mt 27:46

SON - Gen 22:8 & Exo 14:19 & Exo 15:18/Rev 11:15-18 & Psa 45:6-7/Heb 1:8-9 & Psa 47:5-8 & 75:7 & Psa 82:8/Rev 19:11-16 & Ezk 1:1 & Isa 35:4 & Isa 44:6 & Isa 45:21-23/Rom 14:9-12 & 52:7 & 54:5 & Mic 4:5 & Zeph 3:17 & Zech 14:5

HOLY SPIRIT - Psa 22:1/Mt 27:46 & Gen 1:2 & 41:38 & Exo 31:3 & 35:31 & Num 24:2 & I Sam 10:10 & 11:6 & 19:20,23 & II Chro 15:1 & 24:20 & Job 27:3 & 33:4 & Ezk 11:24

Seeing ELOHIM created the universe (Gen 1:1), all three persons of the Triune Godhead had a part in creation: **FATHER** (Rev 4:11), **SON** (Heb 1:2,10), and **HOLY SPIRIT** (Job 26:13)

JEHOVAH - The name means “The Eternal One, i.e., The Self-Existent One” and is used in reference to the:

FATHER - Psa 2:2/Acts 4:25-26 & Psa 2:7/Acts 13:33 & Heb 1:5 & 5:5 & Psa 110:1/Mt 22:44 & Psa 110:4/Heb 5:6 & 7:17,21 & Isa 48:16 & Mic 5:4 & Mal 3:1

SON - Gen 18:1,17 & Exo 3:4,14/Jn 8:24,58 & Exo 13:21 & 15:3 & Num 21:5-6/I Cor 10:9 & Psa 8:1-2/Mt 21:16 & Psa 9:7 & 14:7 & 22:27-28 & 47:1 & 34:2,6,8 & 47:2,5 & Psa 68:17-19/Eph 4:8 & 96:10,13 & 97:1-7/Heb 1:6 & 98:6,9 & 99:1,2,5 & 103:19 & 146:10 & Isa 6:1/Jn 12:36-41 & Isa 11:9,11,15 & 12:1,3 & 24:21,23 & 26:21 & 27:1 & 45:25 & 59:19 & 66:15-16 & Isa 40:3/Mt 3:3 & Jn 1:23 & Isa 44:6 & 44:24/Colo 1:16-17 & Isa 60:1/Eph 5:14 & Jere 23:5-6/Rev 19:11-16 & Jere 25:30,33,36,37 & 33:16 & Joel 3:16,21 & Mic 4:1,2,5 & Zeph 3:15,17 & Hab 1:12 & 2:14 & Zech 1:20 & 3:2 & 14:9,18,20, 21 & 14:5,12 & Mal 3:1,4/Mk 1:2 & Mt 11:10 & Lk 7:27

HOLY SPIRIT - Zech 2:3-5/Acts 10:3-5,19-20 & Judges 3:10 & 6: 34 & 11:29 & 13:25 & 14:6,19 & 15:14 & I Sam 10:6 & 16:13,14 & II Sam 23:2 & I Ki 18:12 & 22:24 & II Ki 2:16 & II Chro 18:23 & 20:14 & Isa 11:2 & 40:7,13 & 59:19 & 61:1 & 63:14 & Ezk 11:5 & 37:1 & Mic 2:7 & 3:8

Seeing JEHOVAH created man (Gen 2:7), all three persons of the Triune Godhead had a part in man’s creation: **FATHER** (Rev 4:11), **SON** (Colo 1:16-17), and **HOLY SPIRIT** (Job 33:4).

EL - The name means “The Strong One, i.e., The Almighty God” and is used in reference to the:

FATHER - Hos 11:9/Isa 47:4

SON - Gen 16:7-13 & Gen 31:13 & Isa 7:14/Mt 1:23 & Isa 9:6/Rev 1:8 & Psa 102:24-27/Heb 1:10-12

HOLY SPIRIT - Job 33:4/Gen 1:26

EL/Elyon - The name means “The Almighty High One” and is used in reference to the:

FATHER - Hos 11:9/Isa 47:4

SON - Psa 102:24-27/ Heb 1:10-12

HOLY SPIRIT - Job 33:4

ADONAHY - The name means “The Sovereign Lord” and is used in reference to the:

FATHER - Isa 48:15

SON - Gen 18:3 & Psa 45:6,7 & 110:5/Mt 22:41-46 & Isa 45:21-23

HOLY SPIRIT - Ezk 3:24-27 & Isa 61:1/Lk 4:18-19

AWDONE - The name means “The Divine Master and Ruler” and is used in reference to the:

FATHER - Mic 4:13

SON - Psa 110:1

From the very beginning of creation God wanted humanity to know that He alone is The Mighty Three in One (ELOHIM) who is Eternal and Self-Existent (JEHOVAH), Sovereign (ADONAHY), Master and Ruler (AWDONE), and the Almighty who is higher than any other heathen deity (EL/Elyon),

However, there are only **seven** verses in the entire N.T. that “appear” to indicate that CHRIST was less than God and in no way a part of a trinity. A simple examination of these verses, however, will prove that CHRIST is who he claimed to be – the SECOND PERSON of the Triune Godhead:

1) HEBREWS 1:9 -

“Thou (CHRIST) hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”

According to the author of Hebrews, it “sounds” as if CHRIST has a God.

2) REVELATION 1:6 -

“And hath made us kings and priests unto God and his Father; to him (CHRIST) be glory and dominion for ever and ever. Amen.”

According to the Apostle John, it “sounds” as if CHRIST has a God.

3) REVELATION 3:12 -

“Him that overcometh will I (CHRIST) make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”

According to CHRIST himself, it “sounds” as if HE has a God.

4) EPHESIANS 1:17 -

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:”

According to the Apostle Paul, it “sounds” as if CHRIST has a God.

5) MATTHEW 27:46 -

“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

According to Matthew’s account, it “sounds” as if CHRIST has a God.

6) MARK 15:34 -

“And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?”

According to Mark’s account, it “sounds” as if CHRIST has a God.

7) JOHN 20:17 -

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

Again, according to CHRIST, it “sounds” as if HE has a God. Nevertheless, GOD THE FATHER is not JESUS CHRIST’S God (or even Creator) as some cults teach. The relationship in which men stood to God is to be greatly

distinguished from that in which CHRIST stood to God. While it is true that CHRIST taught his disciples to address God in prayer as “Our Father” (See - Matthew 6:9), he never used that phrase to include himself. He spoke of God as “my Father” and “your Father,” but never as “our Father.” Notice again carefully the statement that CHRIST made in John 20:17. He never said, “I ascend unto our Father and our God.” He clearly said, “*I ascend unto my Father, and your Father; and to my God, and your God.*” CHRIST made it clear that he had a different relationship with the FATHER than we do. His relationship, according to numerous passages, was one of equality with Divinity. The Jews caught the implication, called it blasphemy, and sought to have him killed on more than one occasion (See - Mark 2:1-7 & John 5:17-18 & 10:30-33). Whereas “*my Father*” is the language of Deity, “*my God*” is the language of humanity for in CHRIST’S humanity he voluntarily emptied himself of all of his privileges as God and subjected himself to human limitations so as to be an example to us in every area (See - John 13:1-15 & I Peter 2:21 & I John 2:6 & Philippians 2:5-8). CHRIST said in John 10:29,

“My Father which gave them me, is greater than all;”

Again He said in John 14:28,

“I go unto the Father: for my Father is greater than I.”

CHRIST was not stating here that the FATHER was greater than him in Deity, only in humanity. CHRIST spoke plainly. HE said in John 14:7-11,

*“If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 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? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.”*

CHRIST is as much God and a part of the Triune Godhead as is the everlasting FATHER. In truth: The SON is the visible expression of the invisible Godhead for in CHRIST men saw God (i.e., the Triune Godhead) (See - Colossians 1:15,16 & Hebrews 1:3). Again, the FATHER, the SON, and the HOLY SPIRIT are three distinct co-eternal persons, called the Godhead. They are all equally God and each ONE is worthy of our worship!

Lastly, the Apostle Paul said in I Corinthians 15:28,

*“And when all things shall be subdued unto him, then shall the Son also himself be **subject** unto him (GOD THE FATHER) that put all things under him, that God may be all in all.”*

This word (**subject**) is a Greek word that is a military term and means “*to rank under; to give yourself to that which you have placed yourself under.*” One day after the Millennium, CHRIST, will forever place Himself in a lower order (i.e., *rank*) under the FATHER. The SECOND PERSON of the Triune Godhead will do this for **two** reasons:

- 1) To satisfy the eternal price He had to pay for us at Calvary. CHRIST did more than just suffer inhumanly on Calvary; He gave up His equality with Deity for all eternity because of his love for humanity. We must remember, however, that CHRIST never sacrificed His Deity at Calvary, only his equality with Deity
- 2) To illustrate for us what real submission is all about for even God can be in subjection to God and still remain God.