



# *Kingdom Foundations*

*A workbook for understanding  
basic Bible doctrines*

*“If the foundations be destroyed,  
What can the righteous do?  
What has he accomplished?”  
Psalms 11:3*

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## *Kingdom Foundations*

David wrote in Psalms 11:3: *“If the foundations be destroyed, what can the righteous do? What has he accomplished?”* In the modern church we must be aware that some foundational teachings that Jesus taught and passed on through the apostles have been changed over time. Being blessed with so many study helps today we must be responsible to look in-depth once again at these original foundational teachings and measure them against what we have been taught and have accepted without question today as truth. May this set of studies that I have written “enlighten your understanding” and help you set a more “sure foundation” in your spiritual understanding of the purpose and function of His church and the part you are to play in it. I am grateful to the Fathers in the Faith that have taught me and encouraged me to continue learning through the years: Eldon King, Joseph Crandall and Danny Milutin. Thanks to my main supporter, my husband Alton, for editing this material. All scriptures are taken from the King James Version, unless stated otherwise.

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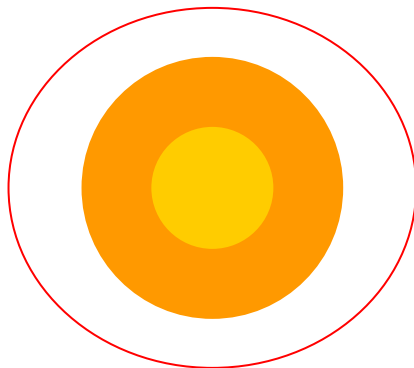
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# **The Godhead Father Spirit Son**



**3-in-1**

*“...these three are one.”  
I John 5:7*



## The Godhead

Daniel 11:32 – “And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.”

Colossians 2:8&9 – “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily.”

WE MUST KNOW GOD BEFORE WE CAN FULFILL DANIEL 11:32.

Deut. 6:4 – “Hear, O Israel: The LORD our God is one LORD...”

Isa. 43:3 – “For I am the Lord thy God, the Holy one of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee.”

Isa. 43: 10&11 – “Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD: and beside me there is no savior.”

Isa. 44:6&8 – “Thus saith the Lord the king of Israel, and his redeemer the Lord of Hosts; I am the first, and I am the last; and beside me there is no God. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? Yea, there is no God; I know not any.”

Isa. 45:21-23 – “Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? And there is no God else beside me; a just God and a Savior; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.” (see Phil.2:10)

Isa. 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.”

Zech. 12:10 – “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”

**Who was the “firstborn among many brethren?”** See Isaiah 53:10, Romans 8:29

Matthew 1:21-25 – “And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto himself his wife: and knew her not till she had brought forth her firstborn son: and he called his name Jesus.”

I Tim. 3:16 – “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

I Jn 5:6-8 – “This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. God was manifested in the flesh, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three ARE ONE. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three AGREE in one.”

#### THE IMAGE OF THE INVISIBLE GOD

Col. 1:15 – “Who is the image of the invisible God, the \*firstborn-(4416 – prototokos= from “pro”, “tikto” – before, first...to produce, bring forth seed, as a mother, a plant, the earth) of every creature...” See John 3:3-4, Romans 8:12-29, II Cor 5:17

\*King James translators did not fully explain the word “prototokos.” He was not the CREATED, second person of a trinity...instead, he was the PROTOTYPE (prototokos- “first to produce”) OF A SON! He was the “firstborn among many brethren.”

Col. 1:16 – “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him...”

Isa. 9:6 – “Everlasting Father” of all creation

Gen. 1:2 – “And the spirit of God moved (brooded) upon the face of the waters.”

Col. 1:17 – “And he is before all things, and by him all things consist.”

John 1:1 – “In the beginning was the Word...and the Word was God.” (Gen 1:3)

John 1:14 – “...and the Word was made flesh...”



Col. 1:18-20 – “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should **all fulness dwell**; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”

Col. 2:9 – “For in him dwelleth **all the fulness** of the Godhead bodily.”

Eph. 3:9 – “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:”

**Q:** How was the world created? See John 1:1-3, Gen 1:2-3, Heb 4:12

Eph. 3:14&15 – “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family (paternal descent, lineage) in heaven and earth is named...”  
[Identification comes through a name]

**Q:** We bow our knees to whom?

**Q:** By whom are all named and identified as the lineage of God in heaven and earth?

Phil. 2:5-11 – “Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought *it* not robbery [Greek:“a thing to be grasped at”] 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: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

John 1:1-3 – “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made.”

John 1:14 – “And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth.”

John 1:18 – “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [Greek:“to speak aloud, unfold”] him.”

John 5:37 – “And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.”

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.”

I Tim. 1:17 – “Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.”

I Tim. 6:14-16 – “That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ. Which in his times he shall shew, who is the blessed and only Potentate, the king of kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.”

John 4:24 – “God is a spirit...”

**Q:** Why has no man seen God???

**Q:** Who did Jesus show us?

Eph. 4:4-6 – “There is only one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.”

II Cor 5:19 – “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespases unto them; and hath committed unto us the word of reconciliation.”

Isa. 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 [Hebrew: “title, character”] shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.”

The terms: God, Father, Spirit= all refer to the deity of God.

The terms: Son, Flesh, Man, Lamb= refer to the humanity of God.

## THE NAME OF JESUS

The name “Jesus” means: “Jehovah is become our Salvation (Gr#4982 root word).”  
According to Matthew 1:21, both the SPIRIT and the BODY of Jesus were called “Jesus.”

Acts 4:12 – “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

Matt. 28:19 – “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost...”

John 14:6 – “Jesus saith unto him, ‘I am the way, the truth, and the life: no man cometh unto the Father but by me.’”

Rev. 3:12 – “He that overcometh will I 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.”

Rev. 14:1 – “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.”

Is. 62:2 – “And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.”

## HISTORY OF THE MODERN CHURCH’S VIEW OF GOD:

Col. 2:8&9 – “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily.”

In 325 A.D. Roman Emperor *Constantine* called the first general Catholic council of bishops throughout the empire (Council of Nicea). *Tertullian*, a philosopher and theologian, applied the pagan term “trinitas” (borrowed from *Numenius*) or “trinity”, to the Godhead for the first time in an attempt to make it more understandable to the human intellect. The Nicene Creed, which uses this concept of the trinity, states that this creed is of the Holy Catholic and Apostolic church – it claims the Catholic Church’s “Apostolic Succession” – which implies the passing on of the exact teachings of Jesus & the apostles. (World Book Encyclopedia online, “Trinity”; Merrill Unger, Unger’s Bible Dictionary, “Trinity/Historical”, Chicago: Moody, 1982, p 1119; Otto Heick, A History of Christian Thought, Philadelphia: Fortress, 1965, pp 123-129; A.E. Burn, The Athanasian Creed, NY:Gorham, 1912, p 49; Philip Hughes, The Church in Crisis: A History of the General Councils 325-1870 AD, NY:Doubleday, 1961, pp 31-33)

*Arius*, another church leader, refused to recognize Jesus as being all God, and all man. Arius went on in time to later add to Tertullian's definition of the "trinity" that the "three persons of this holy trinity were unequal in power." This philosophy was invented, among other things, to combat Judaism (see Deut. 6:4). (World Book Encyclop.-"Trinity"; Unger-1119)

Rev. 1:10-19 – "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow (see Dan. 7:9); and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace (see Dan. 3:25); and his voice as the sound of many waters (Rev. 14:1&2). And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter..." Compare with John 14:6-11

William H. Branham, a well-known preacher during 1950's, challenged the Body of Christ with this excerpt from his writings:

"Now there is a favorite portion of scripture that the trinitarians think prove their point of more than one actual Person in the Godhead. It is Rev. 5:6-8. Indeed these verses, if isolated, would seem to prove their point. You notice, I said, these ISOLATED verses. However, read Rev. 4:2-3 and 9-11, 'And immediately I was in the Spirit: and behold, A throne was set in heaven, and ONE sat on the throne...give glory and honor and thanks to HIM who sat on THE throne, Who liveth for ever and ever, the four and twenty beasts fall down before HIM that sat on THE throne...' Carefully note that ONE (not two or three but ONE) sat on the throne. In verse three it says, 'HE'(NOT they) was to look upon as a jasper stone. In verse nine it says, the beasts gave honor unto 'HIM' (NOT them). In verse ten it says that the elders fell down before 'HIM' (Not them). But let us not stop there. Read now in Rev. 3:21, 'To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in his throne...What is it *then*? It is the mystery of 'ONE GOD.' He came out from God, became manifested in flesh, died and rose again, and returned to the 'Bosom of the Father'" (John 1:18) ("Understanding the Godhead," William M. Branham, reprinted from the Seven Church Ages by the End Time Message Tabernacle, Alberta, Canada)

**Q:** How many thrones are there?

## FOR CENTURIES MEN PHILOSOPHIZED THE IDENTITY OF GOD:

I Cor. 1:21-24 – “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

I Cor. 2:4&5 – “And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and power: That your faith should not stand in the wisdom of men, but in the power of God.”

Romans 8:6-8 – “For to be carnally (human nature with its frailties, natural) minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity (hatred) against God: for it is not subject to the law of God, neither indeed can be. So then they that are in [motivated by] the flesh cannot please God.”

### “THE GREEKS SEEK AFTER WISDOM”

“...ever learning, and never able to come to the knowledge of the truth.” - II Tim. 3:7

*Polycarp* of Smyrna (c. 69-156 A.D.) was believed to be one of John’s disciples. His teachings “overlapped what is called the Apostolic Age. Some historians call the teachings of Polycarp ‘modalism’ because these disciples of the apostles taught, as did the apostles, that God is indeed one, and not three beings. He was the Father in creation, became the Son in redemption, and is the Holy Spirit in the church. He revealed Himself in three different ways, but in each case it was He who revealed Himself and not another.” Polycarp was burned alive as a martyr in February of 156 A.D. “Upon his death he confessed that the Lord had done him no wrong throughout his 86 years of life, therefore he could not turn his back on Him now. He stated that he worshipped Christ alone. Thus died the last known, great Christian figure who walked and talked with the apostles of Christ.” (William Chalfant, Ancient Champions of Oneness, Hazelwood: Word Aflame Press, 1979, pp. 18-21)

### How did “theology” develop?

“The term theology was first used in the works of Plato (428-328 BC) and other Greek philosophers [such as Aristotle (384-322 BC)] to refer to the teaching of myth, but the discipline expanded within Christianity and has found application in all theistic religions. It examines doctrines concerning such subjects as sin, faith, and grace and considers the terms of God’s covenant with humankind in matters such as salvation and eschatology. Theology typically takes for granted the authority of a religious teacher or the validity of a religious experience. It is distinguished from philosophy in being concerned with justifying and explicating a faith, rather than questioning the underlying assumptions of such faith, but it often employs quasi-philosophical methods.” (Britannica Concise Encyclopedia on-line, “Theology”)

### Where then did the concept of the trinity come from?

“No apostle of our Lord ever taught such a doctrine. You will look in vain through the Scriptures for the word ‘trinity.’ It is not there. None of the Apostles of Jesus ever taught it, nor did their immediate disciples teach such a doctrine...There is evidence that the idea of a trinity sprang from ancient Babylon, the well-spring of false religions. Trinities abounded in the ancient, false religions.” (Charles Bigg, The Christian Platonists of Alexandria, Oxford at Clarendon Press, 1913, p. 167)

“Alexandria was the seat of a flourishing Christian school, of which the scholar *Origen* was a leader. The religious movement *Gnosticism*, which rejected many elements of the Christian gospels, arose in Alexandria. *Neo-Platonism* was also developed in Alexandria.” (Microsoft ® Encarta ® Encyclopedia, “Alexandrian School”)

*Numenius* of Apamea (c. 175 A.D.), “...a Syrian philosopher who influenced the Alexandrian school claimed that he had revisited the philosophies of “the fountainhead of Plato, Socrates, and Pythagoras, to the ancient traditions of the Brahmins (Hindu: Brahma-Siva-Visnu), Magi (magicians/astologers), Egyptians (Osiris-Isis-Horus), and Jews (see Deut. 6:4), and had restored to the schools the forgotten doctrine of Three Gods.” (Bigg-251-252) “His teachings flourished towards the end of the second century of the Christian era, and had a direct and immediate influence on *Plotinus* of Egypt (205-270 AD), the first systematic neo-Platonist. He taught that there are three gods, the Father, the Maker (Demiurgos), and the World.” (The Catholic Encyclopedia on-line, Vol 10, “Neo-Platonism”)

“*Gnosticism*”, writes Greek Bible scholar Dr. Spiros Zodhiates, “plagued the early church in the first 200 years of its existence. The word is derived from ‘gnosis’ (1108) meaning knowledge. The gnostics separated matter from thought. They considered matter (the physical world) as evil and thought or knowledge as the ultimate for salvation. This is why they did not want to attribute humanity to Jesus Christ since humanity, being material, to them was evil. From this we have the ‘Docetic heresy’ which believed that the body of Christ was only something that appeared material (like a ghost), but in reality it was not. Such a belief led to an immoral life from which the spirit was entirely separate and not responsible for the acts of the body. This is why Paul in Col. 2:9 stressed that in Jesus Christ, as He appeared on earth, dwelt all the fullness of the Godhead bodily. He truly was God in flesh. As a result of this philosophy of the evil of the body, the Gnostics ignored or lessened the significance of the historic facts of the ministry, death, and resurrection of Jesus Christ as not being real but simply apparent.” (Zodhiates on Colossae, Spiro Zodhiates, ed. Hebrew-Greek Key Study Bible, Chattanooga:AMG, 1984, p. 1454)

Colossians 2:8, 18-23 – “Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the elements and not after Christ...(18)Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up in his fleshly mind, and not holding the Head, from which all the body...increases with the increase of God. If you are dead with Christ from the elements of the world, why, as though living in the world, are you subject to laws, touch not, taste not; handle not...after the commandments and doctrines of men: Which

things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.”

*Origen* (185-254 A.D.) “...was perhaps the most influential theologian of the early Christian era. He taught in Alexandria for 28 years” and was the student of Clement, one of the first directors of the Alexandrian school. Harnack claims that he had a system of faith that opposed the Jewish teaching of God being One (Modalism). “The science of faith developed by Origen...bares unmistakable marks of Neo-Platonism and Gnosticism.” (Microsoft® Encarta® Encyclopedia, “Origen”; Adolph Harnack, *History of Dogma*, Vol 1, London: Williams & Norgate, 1897, p. 326) “Origen was a Platonist and endeavored to combine Greek philosophy and the Christian religion. The great patristic theologian of the East was Origen, in the West it was Augustine. Both Origen and Augustine wrote commentaries on books of the Bible, and both were much influenced by philosophies derived from Plato.” (Microsoft® Encarta Encyclopedia, “Origen”)

*Neo-Platonism*, “a system of idealistic, spiritualistic philosophy, tending towards mysticism, flourished in the pagan world of Greece and Rome during the first centuries of the Christian era and was used as a weapon against Christianity. It takes its name from the fact that its first representatives drew inspiration from Plato's doctrines. Neo-Platonism, one of the most influential philosophical and religious schools and an important rival of Christianity, was founded in the 3rd century A.D. by *Ammonius Saccus*, a porter on the docks of Alexandria, and his more famous disciple *Plotinus*. Saccus had an extraordinary influence over men like Origen, who willingly abandoned the professional teachers of philosophy to listen to his discourses on wisdom. According to Eusebius, he was born of Christian parents, but reverted to paganism.” (The Catholic Encyclopedia “Neo-Platonism”)

“During the 1st century A.D. the Jewish-Hellenistic philosopher *Philo Judaeus* of Alexandria combined Greek philosophy, particularly Platonic and Pythagorean ideas, with Judaism in a comprehensive system that anticipated Neo-Platonism and Jewish, Christian, and Muslim mysticism. Philo insisted that the nature of God so far transcended (surpassed) human understanding and experience as to be indescribable; he described the natural world as a series of stages of descent from God, terminating in matter as the source of evil. He advocated a religious state, or theocracy, and was one of the first to interpret the Old Testament for the Gentiles. Neo-Platonist *Plotinus* based his ideas on the mystical and poetic writings of Plato, the Pythagoreans, and Philo. According to Plotinus, the universe emanates from the One by a mysterious process of overflowing of divine energy in successive levels. The highest levels form a trinity of the One; the Logos, which contains the Platonic Forms; and the World Soul, which gives rise to human souls and natural forces. The farther things emanate from the One, according to Plotinus, the more imperfect and evil they are and the closer they approach the limit of pure matter. The highest goal of life is to purify oneself of dependence on bodily comforts and, through philosophical meditation, to prepare oneself for an ecstatic reunion with the One. Neo-Platonism exerted a strong influence on medieval thought. During the decline of Greco-Roman civilization, Western philosophers turned their attention from the scientific investigation of nature and the search for worldly happiness to the problem of salvation in another and better world. By the 3rd century A.D., Christianity had spread to the more educated classes of the Roman Empire. The religious teachings of the

Gospels were combined by the Fathers of the Church with many of the philosophical concepts of the Greek and Roman schools. Of particular importance were the First Council of Nicaea in 325 and the Council of Ephesus in 431, which drew upon metaphysical ideas of Aristotle and *Plotinus* to establish important Christian doctrines about the divinity of Jesus and the nature of the Trinity.” (Microsoft Encarta ® Encyclopedia, “Neo-Platonism”)

*Augustine* (354-430 A.D.) “The 4th-century theologian, was a Manichaeism for nine years before his conversion to Christianity. Although Manichaeism as a distinct religion had disappeared in the West by the early Middle Ages, its continuing influence can be traced in medieval dualistic heresies and presented a major challenge to Christianity. Much of the Gnostic-Manichaeism world view survives in many modern religious movements and sects. Augustine became bishop of Hippo (in Algeria) in 395, an office he held until his death. Augustine developed his doctrines of original sin and divine grace, divine sovereignty and predestination.” (Microsoft Encarta ® Encyclopedia, “Augustine”)

“Augustine found his ultimate demonstration of the Trinity in pagan philosophy.” “Like Origen he based his reasoning on the metaphysics of Plato.” Metaphysics means ‘knowledge after nature’. The great Greek philosopher Plato, who taught from the late 400s through early 300s B.C., claimed that gods “are exalted above pleasure and pain, and are untouched by all evils.” (compare with *Gnosticism*) Plato “declared that man is a trichotomy consisting of body, mind, and soul. Using this as a point of departure, Augustine found it a reflection of the triune unity of the Godhead.” (Martin A. Larson, *The Story of Christian Origins*, Washington:New Republic, 1977, p. 579; Hasting’s Encyclopedia of Religion and Ethics 3 ed., NY: Scribner’s Sons, 1951, p. 658)

“For Augustine, the process of reconciling the Greek emphasis on reason with the emphasis on religious emotion in the teachings of Christ and the apostles found eloquent expression in his writings during the late 4th and early 5th centuries. He developed a system of thought that, through subsequent amendments and elaborations, eventually became the authoritative doctrine of Christianity. Largely as a result of his influence, Christian thought was Platonic in spirit until the 13th century, when Aristotelian philosophy became dominant. Augustine argued that religious faith and philosophical understanding are complementary rather than opposed and that one must “believe in order to understand and understand in order to believe.” Like the Neo-Platonists, he considered the soul a higher form of existence than the body and taught that knowledge consists in the contemplation of Platonic ideas as abstract notions apart from sensory experience and anything physical or material.” (Microsoft Encarta ® Encyclopedia, “Augustine”)

“Although the notion of a divine Triad or Trinity is found in Christian tradition, it is by no means peculiar to it. In Asian Indian religion we meet with the trinitarian group of Brahma, Siva, and Visnu.” (John Noss, *Man's Religions*, 5th ed. New York: MacMillan, 1969, p. 202) In ancient Egyptian religion, we see the trinitarian group of Osiris, Isis, and Horus, which constitute a divine family, like the Father, Mother and Son in medieval Christian pictures. Ancient Babylonian religion also included a trinity. (Otto Heick, *A History of Christian Thought*, Philadelphia: Fortress, 1965, p 458; Alexander Hislop, *The Two Babylons*, 2nd ed. Neptune, NJ:Loizeaux Bras., 1959, pp. 16-19)



We see that by the end of the third century Neo-Platonic based trinitarianism had replaced modalism (see Polycarp) as the belief held by most of the Church concerning the Godhead. The doctrine of the trinity is not only non-biblical in terminology, but is also post-biblical in its inception in Church history. It has its roots in polytheism, pagan religion and pagan philosophy. Key to its development were the philosophies of Plato and Aristotle found in the teachings of the *Platonists*, *Neo-Platonists* and *Gnostics*, and further developed by the *Scholastics* in the Middle Ages. The concept of the trinity evolved from its basic formation through various Catholic councils throughout the early centuries A.D. Trinitarianism did not gain its dominance in Christian doctrine until several hundred years after the establishment of the Church.

“...throughout the early part of First Corinthians, Paul is dealing with those who, imbibed in philosophical reasoning, were unable to receive the true wisdom or divine philosophy of God. The natural man may forever pry into the mysteries of Greece, yet will forever be shut out from the spiritual things which must be revealed by God. We are convinced that our difficulty is not in the use of this term [philosophy], but rather in a failure to understand the snare of the worldly philosopher: he has a preoccupation, not with receiving wisdom from God, but rather with the love of searching out wisdom by his own powers so as to inflate his own ego.” (DeVern Fromke, The Ultimate Intention, Indiana.:Sure Foundation, 1963, p 190)

Mark 7:7, 13 – “Howbeit in vain do they worship me, teaching for doctrines the commandments [Greek: position, religious precepts] of men...Making the word of God ineffective through your tradition, which you have delivered: and many such like things you do.”

Having considered the scriptures and the historical research on the subject, this leads us to understand that intellectual (philosophical) man, without a Spirit-enlightened mind, is capable of repeating the same mistake of ADDING to the word of God that we see Jesus rebuking the Scribes and Pharisees for in Matthew 15:6 – “...Thus have you made the commandment of God of none effect by your tradition.”

#### THE FINAL SPLIT BETWEEN EAST AND WEST (1054 A.D.)

“Christianity (Catholicism) remained practically one great community for almost a thousand years. In the 800’s, however a schism (division) began to separate the church at Rome and the church at Constantinople (now Istanbul, Turkey). In 1054, rivalries between the two groups resulted in a final separation between Greek Catholics and Roman Catholics. The Eastern churches are generally called the Eastern Orthodox Churches (as oppose to the other “unorthodox” Western Churches). \* Monasteries became an important force in the 1200’s in Europe. Monks were often the only educated people. They wrote chronicles and kept libraries of handwritten manuscripts.” (World Book Encyclopedia, “Christianity”, p. 407)

\*note: One conflict between the Eastern and Western Catholics that added to the final split was a disagreement about the Holy Spirit’s emanation from the members of the Godhead.

## THE ROLE OF THE SCHOLASTICS IN THE MIDDLE AGES (1000's-1400's)

“In Western Europe during the Middle Ages education was largely in the hands of the Catholic Church. Until about the tenth century, the exposition of doctrine was the responsibility of the bishops or monks in monasteries. Over the next four centuries, however, they were gradually superseded by the masters who taught in new cathedral schools and universities. Their main legacy, in a systematic account known as “*scholasticism*”, was to harmonize the theology of Augustine with the philosophy of classical Greek thinkers, especially Aristotle. Bringing together the Catholic articles of faith and the method of reasoning by logic was the crowning achievement of Thomas Aquinas in his Summa Theologica, which was to form the chief basis of future Catholic theology.” (Tim Dowley, Atlas of the Bible and Christianity, Grand Rapids: Baker Books, 1997, p. 102)

“Medieval religious scholars, called *scholastics*, studying in schools operated by cathedrals and monasteries, expanded Christian (Catholic) doctrine into a complete body of thought that included science and philosophy. (see Romans 8:7) The scholastics wished to reach a better understanding of Christian faith through reason. They explored questions of philosophy and theology, trying to prove the truth of Christian doctrine. They also tried to reconcile contradictory viewpoints in Christian theology (through reason). Most scholastics taught in schools and universities of Western Europe. The books they compiled contained quotations of dogma from the Bible. If the quotations conflicted, the compilers tried to reconcile the conflicts by their own commentaries based on reason. Scholasticism trained its followers to consider every side of a question logically and rationally. Critics complained that the scholastic method led to the assumption that every problem could be solved by reasoning. The writings on logic from the ancient Greek philosopher Aristotle had an important early influence on them. Aristotle tried to use logic to prove the existence of God. His approach attracted many scholastics. Until the translation of Aristotle’s works, medieval philosophy had been based largely on the Bible and the writings by early Christian theologians. The most known scholastic was St. Thomas Aquinas.” He was known as the “Prince of the Scholastics.” (Encyclopedia Britannica, “Christianity”, “Scholasticism”, pp. 526, 179; Microsoft Encarta® Encyclopedia, “Aquinas, Saint Thomas”)

The Council of Trent decrees were revisited between the 1540's-1560's. Wikipedia's “Council of Trent” article states that this very significant Catholic council's outcomes included: Condemning the principles and doctrines of Protestantism, and to define the doctrines of the Catholic Church on all disputed points. Although liberal evangelical sentiments were uttered by some of the members in favor of the supreme authority of the Scriptures, and justification by faith, no concession whatever was made to Protestantism. The church's interpretation of the Bible was final. Any Christian who substituted his or her own interpretation was a heretic. The Bible and Church Tradition (not mere customs but the ancient Tradition that made up part of the Catholic faith) were equally authoritative. Indulgences were valid expressions of faith. The doctrinal decisions of the council were divided into decrees (*decreta*), which contain the positive statement of the Roman dogmas, and into short canons (*canones*), which condemned the dissenting Protestant views (that disagreed with and were rejected because they disagreed with the established doctrines of that church) with the concluding “*anathema sit*” meaning, “let him be anathema” (accursed who disagrees with these doctrines). (Wikipedia.com, “Council of Trent”)

## THE PROTESTANT REFORMATION: CALVINISTS AND SIGNIFICANT OTHERS

Psalms 11:3 – “If the foundations be destroyed, what can the righteous do?”

The desire to reform the Catholic Church, which had begun much earlier, intensified and grew very strong into the early decades of the 1500’s.

*Martin Luther*, a German monk, criticized certain church practices; one of them being attaining salvation through effort and works, not through faith in Jesus Christ as a gift from God. According to Luther, the Bible alone and not traditional church doctrine should guide Christians.

“A contemporary to Luther, *Philip Melancthon* in his book Defense, echoed Luther in acknowledging “scripture as the sole source of revelation.” Melancthon explained the source of Luther’s struggle with the acknowledged religious leaders of his time by saying: “The accusation against Luther is not that he deviates from scripture but that he deviates from the universities, the Fathers (those recognized as being such, who lived after New Testament times), and the (Catholic church) councils. But these cannot establish articles of faith; it is possible that universities err- yes, even the Fathers and councils can err.” (Heiko Oberman, Forerunners of the Reformation, 1965, p.28)

Those who followed Luther broke away from the Catholic system and became known as *Protestants*. Reformers in England demanded further church reform than the “Lutherans”.

“The dominant reformer in the generation after Luther was *John Calvin*, a French theologian who settled in Geneva in 1536. Calvin wrote the first systematic exposition of Protestant theology, set up a democratic presbyterian church government, and founded influential educational institutions that trained men such as John Knox, who introduced Calvinism into Scotland, where it became the established Presbyterian Church. Calvinism also spread to France, where its adherents were known as Huguenots, and to Holland. The Calvinists also formed the Congregationalist Churches in the 1600’s.” (Microsoft ® Encarta ® Encyclopedia, “John Calvin”)

“Some claimed that the Lutherans and Calvinists hadn’t gone far enough to reform the church and this gave birth to other groups like the Mennonites, Quakers, and Baptists” (meaning those who immerse in water). “To counter the *Protestant Reformation*, the Catholic Church in the mid-1500’s called the Council of Trent, which decreed that Catholic Church tradition had equal authority with the Bible.” (World Book Encyclopedia, “Christianity”, p. 407; Encyclopedia Britannica, “Christianity”, p. 526)

## DICTIONARY DEFINITIONS RELATING TO THE TRINITY PHILOSOPHY:

Webster’s New International Dictionary defines the “trinity” in this way: “Trinitas – triad, three each: 1. The condition of being three, threeness. 2. Theological: the union of three persons or hypostases (the Father, the Son, the Holy Ghost) in one Godhead, so that all three are one God as to substance, but three persons as to individuality.”

Ungers Bible Dictionary (pp. 1118-9) says this about "trinity":

2. Theological suggestions.

- (2) The question whether the trinity is merely one of manifestation or that of essential nature has been raised again and again in the history of the Church.
- (4) It is admitted by all who thoughtfully deal with this subject that the Scripture revelation here leads us into the presence of a deep mystery; and that all human attempts at expression are imperfect. (see I John 3:16) The word person is inadequate, and is doubtless used often in a way that is misleading, "That God is alike one Person, and in the same three Persons, is what Christianity has never professed" (Van Oosterzee). It is to be borne in mind that this teaching of the Church (trinity) has been called forth for the purpose of combating various forms of error. It has not been held as a complete or perfect expression of the truth concerning the unfathomable being of God, but rather as a protest against the denials of the personality and supreme deity of the Son and the Holy Spirit.

Historical.

Briefly it may be said that the faith of the primitive Christian was without any attempt at creating a scientific form. The elements of the doctrine [the pure, scriptural doctrine], were embraced by their simple reliance upon the teaching of Christ and his apostles. It was only gradually, and after a considerable period, in its conflict with JUDAISM and paganism, that the thought of the church (councils) arrived at a formal statement (about the Godhead). The word Trinity was first employed by Tertullian (4th century). The word "person" was also first employed by Tertullian, though he used it in the admissible (unallowable) sense of individual.

The council of Nicea (325 A.D.) was a landmark in Christian history. Arius, who began with the idea of Sabellius that the Trinity was only one of manifestation, changed his position and declared that there were three persons in God, but that "these three were unequal in glory...the Son and the Holy Spirit owed their existence to the divine will, and accordingly, were creatures of God" (see Arianism). The doctrine of the Nicene Council was reaffirmed at various succeeding councils, and is the generally recognized doctrine of the Christian Church.

The Illustrated Bible Dictionary (pp. 1597-9) defines:

TRINITY.

The word trinity is not found in the Bible, and though used by Tertullian in the 4th century (324 A.D.), it did not find a place formally in the theology of the church until the 500's. It is however, considered the distinctive and all-comprehensive doctrine of the Christian faith. It makes three affirmations: (1) that there is but one God, that the Father, the Son and the Spirit is each God, and that the Father, the Son and the Spirit is each a distinct Person. In this form it has become the faith of the church since it received its first full formulation at the hands of Tertullian, Athanasius and Augustine.

## I. Derivation.

Though it is not found a Biblical doctrine in the sense that any formulation of it can be found in the Bible; it can be seen to underlie the revelation of God, implicit in the Old Testament and explicit in the New Testament. By this we mean that though we cannot speak confidently of the revelation of the Trinity in the Old Testament, yet once the substance of the doctrine has been revealed in the New Testament, we can read many implications of it in the Old Testament.

## II. Formulation.

Although Scripture does not give us a formulated doctrine of the trinity, it contains elements out of which theology has constructed the doctrine.

Irenius and Origen share with Tertullian the responsibility for the formulation which is still, in the main, that of the Catholic Church. Under the leadership of Athanasius, the doctrine was proclaimed as the faith of the church at the Council of Nicea (325 A.D.)...and at the hands of Augustine, a century later, it received a formulation enshrined in the so-called Athanasian Creed that is accepted by Trinitarian churches to this day. After it had received a further elucidation at the hands of John Calvin, it passed into the body of the reformed faith.

### a. Unity and Diversity.

Each person is self-conscious and self-directing, yet never acting independently, or in opposition. When we say that God is a Unity we mean that, though God is in himself a threefold center of life, his life is not split into three. He is one in essence, in personality and in will. When we say that God is a Trinity in unity, we mean that there is a unity in diversity, and the diversity manifests itself in Persons, in characteristics and in operations.

The Modern Catholic Dictionary (pp. 547-549, 207, 513, 255, 233, 452, 563) defines:

#### TRINITY. THE HOLY.

A term used since AD 200 to denote the central doctrine of the Christian religion. God, who is one and unique in his infinite substance or nature, is three really distinct persons, the Father, Son, and the Holy Spirit. The one and only God is the Father, the Son, and the Holy Spirit. Yet God the Father is not God the Son, but generates the Son eternally, as the Son is eternally begotten. The Holy Spirit is neither the Father nor the Son, but is a distinct person having his divine nature from the Father and the Son by eternal procession. The three divine persons are of co-equal glory and adoration.

#### FATHER.

Theologically, a father is the principle one who produces of his own substance another person like himself. There is, consequently, a Father within the Trinity, who begat God the Son. But the triune God is himself spoken of as Father, with respect to the rational beings whom he made to share in his own possession of knowledge and love.

## SON.

There is consequently a Son within the Trinity, begotten by the Father. In an analogous sense, all angels and men are sons of God because they share in the divine attributes of knowledge and freedom, and all who are in the state of grace are adopted sons of God.

## HOLY SPIRIT.

The third Person of the holy trinity, who is distinct from the Father and the Son but one in being, co-equal, and co-eternal with them, because, like them, he is in the fullest sense God. The Holy Spirit proceeds not only from the Father but also from the Son as from a single principle, through what is called a single spiration. He is the personal infinite term of the eternal act of mutual love of the Father and the Son, hence his name of Spirit, as the issue or term of God's eternal love or act of will.

## GOD THE FATHER.

First Person of the Trinity, who is unbegotten but who eternally begets the Son; from whom and from the Son proceeds the Holy Spirit. To the Father is attributed creation.

## VIRGINITY OF MARY.

The revealed dogma that the Mother of Jesus conceived without carnal intercourse, gave birth to Christ without injury to her Virginité, and remained a virgin all her life. The Church's faith in Mary's Virginal Conception of Christ is expressed in all three creeds. Mary's Virginal Conception was already foretold in the Old Testament by Isaiah in the famous Emmanuel prophecy (Is. 7:14). Mary's Virginité included virginité of mind, ie. constant virginal disposition of soul; virginité of body, or physical integrity. Note: Catholic doctrine refers to her as Mary: "Queen of Heaven." See Jeremiah 7:18-25.

Oxford Dictionary of the Christian Church (pp. 1394-1395, 424) TRINITY, the doctrine of the.

The central doctrine of Christian theology, viz. That the one God exists in Three Persons and of one Substance.

Harper's Bible Dictionary (pp. 1098-1099) TRINITY, the.

A term denoting the specifically Christian doctrine that God is a unity of three Persons: Father, Son, and Holy Spirit. The word does not occur itself in the Bible...The explicit doctrine was thus formulated in the post-biblical period...attempts to trace the origin still earlier [to the Old Testament] cannot be supported by historical-critical scholarship, and these attempts must be understood as retrospective interpretations of this earlier Corpus (body) of Scripture in the light of later theological developments. The formal doctrine of the Trinity as it was defined by the great councils of the fourth and fifth centuries is not to be found in the New Testament.

Harper's Bible Dictionary, older edition, (p. 785) TRINITY. the,  
The term Trinity does not occur in the Scriptures, and it is often objected to on that ground.

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## Questions on this study

1. What is required in order for us to be strong & do exploits according to Daniel 11:32?
2. What does Deuteronomy 6:4 state about God?
3. What does Isaiah prophesy repeatedly about God in Isaiah 43 & 44?
4. What does Isaiah say the Lord has declared from ancient times, and has repeated time and time again to mankind?
5. What similarities do Isaiah 45:23 and Philippians 2:10 have?
6. Who does Zechariah 12:10 prophesy that people will look and mourn at, referring to this one as both “me” and “him”? (see also Is. 53:10)
7. Referring to the prophesy in Isaiah 7:14, and to its fulfillment in Matthew 1:23, what does “Immanuel” mean?
8. Who is the image of the invisible God according to Colossians 1?
9. Colossians 1:15 refers to Jesus as the “PROTOTOKOS” of all creation. What does this mean? How does it relate to Isaiah 9:6 and Genesis 1:2?
10. After whom is all the family (lineage) of heaven and earth named, according to Ephesians 3:14&15?
11. Why did Jesus not think it robbery to be equal with God in Philippians 2?
12. According to I Timothy 6:16, who is it no man hath seen? How do John 4:24, John 5:37, and John chapter 14 all confirm this truth?
13. What does the name “Jesus” mean?

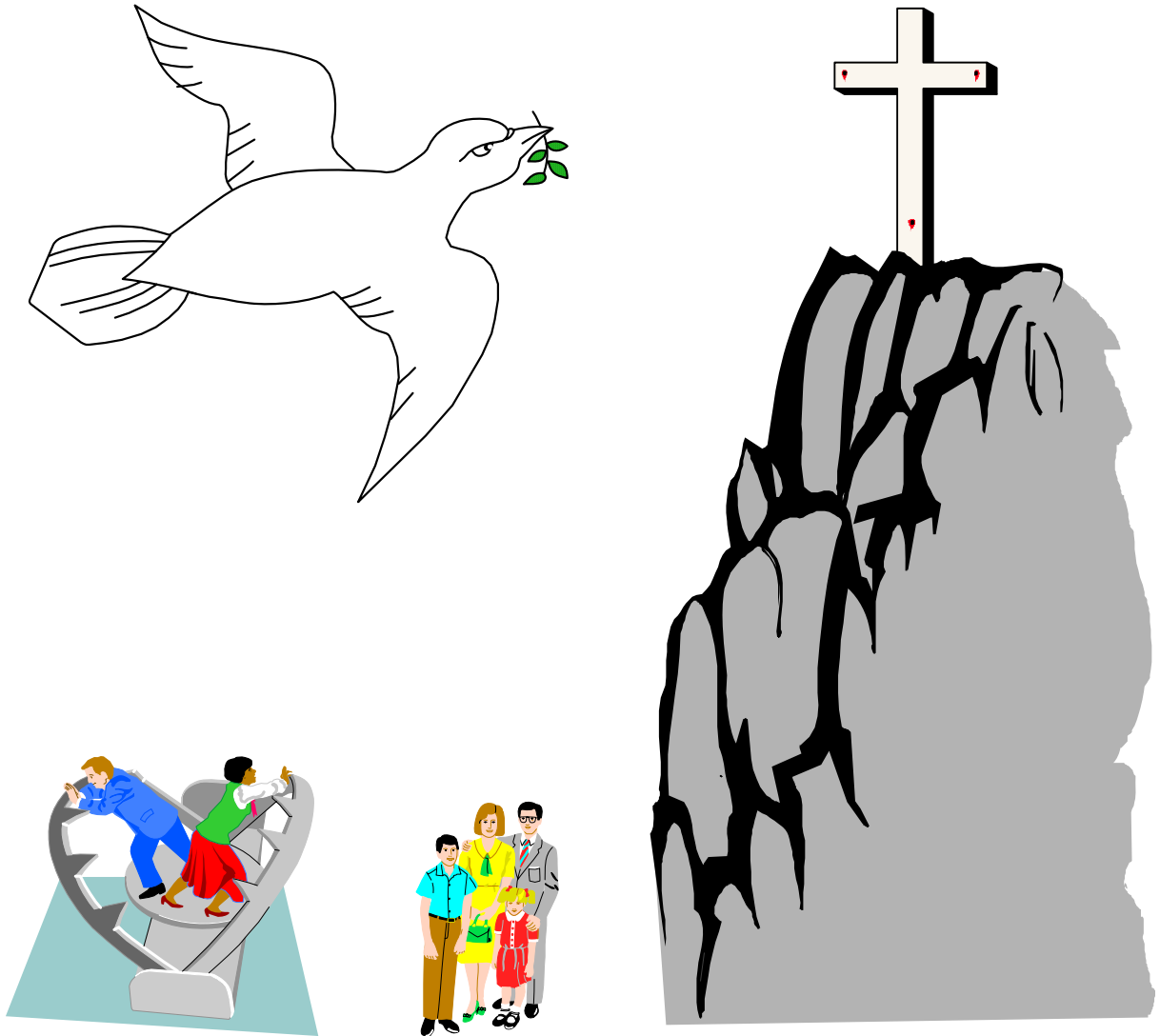
14. Why is it important for us to take on the name of Jesus like the believers in the book of Acts did?
15. What is the name of God that is written on the 144,000 in Revelation 14:1?
16. According to Colossians 2:8, what things can “spoil” men’s understanding of God?
17. When a sentence starts with the word “For”, it shows that this word refers to the last statement made and means the same as “Because.” In Colossians 2:9, what is the “For” followed by?
18. When and where was the first time the term “trinity” was used to describe the Godhead?
19. In an attempt to compromise Judaism, what did Arius add about it?
20. Would John, the Beloved have recognized the One described in Revelation 1:10-19 if He were the Son of God – Jesus?
21. How does Isaiah’s prophecy in 59:15-16 add identification?
22. How did Daniel describe this One in chapters 3:25, 7:9, and 9:17?
23. How does Ephesians 1:22 act as background to Rev. 1:10-19 to explain His authority to hold the stars (pastors) in his hand, and to walk in the midst of the seven candlesticks (churches)?
24. Who is it that Rev. chapter 1 describes that lives, and was dead, and again lives forever, who has conquered and taken the keys of hell and death?
25. What did the Gnostics teach about God?
26. According to the scriptures I Corinthians 1:21 and James 3:13-15, can the world know God through or by wisdom?
27. What does Paul say our faith should and shouldn’t rest on in I Cor. 2:4&5?
28. From what ancient kingdom did the church philosophy of the “trinity” probably come?



29. What “doctrine” did Numenius in approximately 175 AD boast he had discovered? What were Magi and Brahmins? Were the Egyptians monotheistic (believed in one god)?
30. Did the Jews teach about a trinity (Deut. 6:4)?
31. What part do Plato, Socrates, Aristotle and Pythagoras play in true Christian doctrine?
32. What did Polycarp (69-156 AD) teach about the Godhead, being a disciple of the Apostle John?
33. Where did the term “theology” come from?
34. In what century was the teaching of the trinity finally accepted as part of Christian theology?
35. How did the teachings of Plato, the Greek philosopher influence the teachings of St. Augustine?
36. What did Neo-Platonism try to accomplish?
37. What does Romans 8:6-8 say about our carnal mind relating to God??
38. What were the Scholastics?
39. What did the Scholastics try to reconcile?
40. In history, what was another name for the age that paralleled the Medieval or Middle Ages?
41. What drastic thing happened in 1517 because of Martin Luther? Why was it important concerning church doctrine?
42. What did John Calvin do in the 1600’s?

43. What groups formed after the Lutherans and Calvinists for the purpose of further reform to bring the church back more in line with Biblical teaching?
44. What did the Council of Trent decree in regards to Catholic Church tradition, in response to the Protestant Reformation?
45. What does Unger's Bible Dictionary say regarding the word "Persons" as being used to explain the Godhead?
46. What does the Illustrated Bible Dictionary state about the use of "trinity" in the Bible? What does it say about its formulation and use in the church?
47. What boast does the Modern Catholic Dictionary make about the virginity of Mary?
48. What title has the Catholic Church used for centuries to refer to Mary? Where and to whom is that title traced to in the Bible?
49. What does the Oxford Dictionary of the Christian Church say about the use of the word "trinity" in the Bible?
50. Can we as Christians place our faith in the philosophies of ancient religious tradition without searching the Scriptures and sources of them for ourselves?

# Salvation



“...I pray God your whole spirit and soul and body  
be preserved blameless unto the coming of our  
Lord Jesus Christ.”  
I Thessalonians 5:23



Hebrews 5:9 – “And making him perfect, He became the author and source of eternal *salvation* to all those who listen and obey.”

Below are the other words that are found in the Greek definition of *salvation*, #4991 in the Strong’s Concordance. How do these words in the definition fit together to make a more complete understanding of the word?

## SALVATION

*Rescue* =



*Safety* =



*Deliver* =



*Health* =



*Deliverer* =

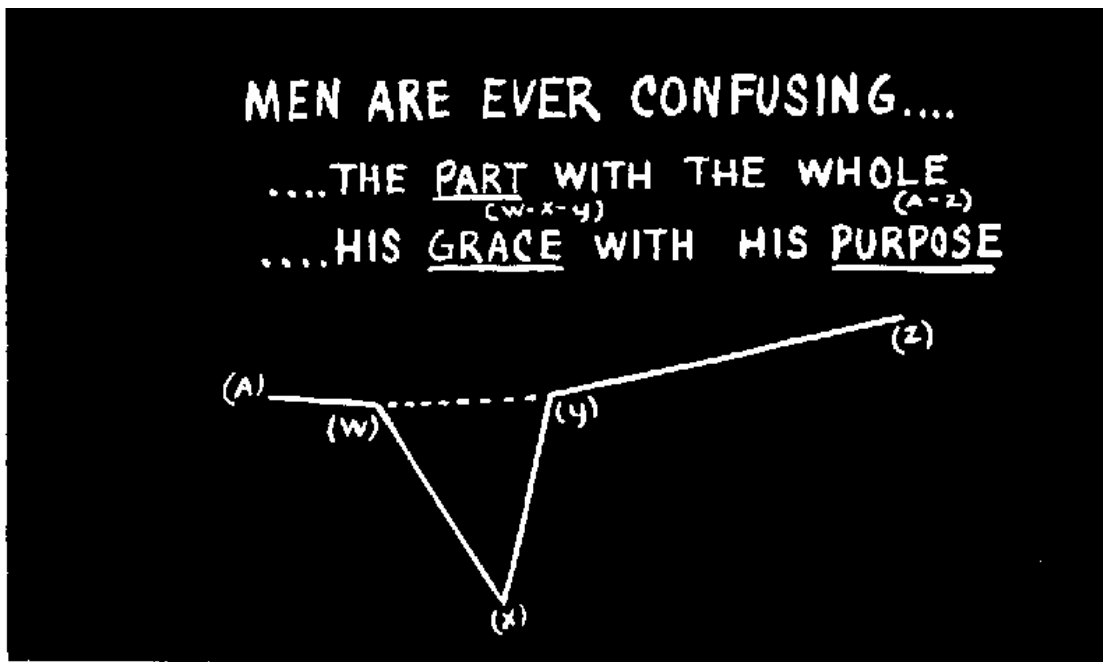


*Protect* =



*Preserve* =

Discuss the concept of *salvation* in: I Thessalonians 5:23, Obadiah 21



(illustration from DeVern Fromke's book, The Ultimate Intention describing the process of salvation)

The following excerpt was taken from The Ultimate Intention to explain the above illustration:

### TAKING THE PART FOR THE WHOLE

“Suppose you were starting on a long trip (“A” to “Z”) to reach a final destination. But at junction “W” you took the wrong road and driving on, unconscious of your lost predicament, at “X” you suddenly find yourself far from the main road. Upon inquiry, you learned, there was a beautiful road (“X” to “Y”) leading back to the main highway. When you reach “Y” on the main highway, you are overcome with the beauty of the road by which you returned to the original route, so there you camp and spend the day telling your great experience of getting out of a lost condition. A year later, ten years later, you are still there telling all who will listen about your wrong-road experience and the wonderful way out. Somehow in all of this, “Y” became the goal when it really was only a gateway to the ultimate destination...”

## LET'S LOOK NOW AT HOW SALVATION AFFECTS OUR LIVES AND FOR WHAT REASON???

Acts 28:28 – “Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.”

This verse answers a question, for what reason salvation is sent to the (heathen) Gentile nations - because they know their need for salvation, and they will hear it.

The prophet Haggai described the One who would bring salvation:

Haggai 2:7 – “And I will shake all nations, and the Desire of all nations shall come: and I will fill this house (we are His house individually and corporately) with glory, saith the Lord of hosts.”

We see this salvation as the fulfillment of the desire of all nations, who have cried out for salvation and freedom from spiritual bondages. He is further described:

Isaiah 59:15-21 – “Yea, truth faileth; and he that (tries to) departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment (justice). (16) And he saw that there was no man, and wondered that there was no intercessor: Therefore his arm brought him salvation unto him(self): And his righteousness it sustained him. (17) For he put on righteousness as a breastplate, and an helmet of salvation upon his head (Eph. 6:14&17); and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak...(19) So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the (spiritual) enemy comes in like a flood the Spirit of the Lord shall lift up a standard (banner, sign) against him. (20) And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. (21) As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.”

We see this one standing in the gap, and restoring judgment, deliverance from backsliding, and truth, and righteous walking to Zion also!!! This salvation is called the Redeemer – but who is this Salvation???

Isaiah 44:24 – “Thus saith the LORD, thy Redeemer (one who bought us back from Satan), and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself...”

This Redeemer Savior, also is the creator of heavens and earth, who created you!

This Redeemer Savior will blot out transgressions and forget sin!

Isaiah 43:25 – “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.”

Isaiah 43:10&11 – “Ye are my witnesses [of salvation by action and in words], saith the Lord, and my servant whom I have chosen: That ye may know and believe me, and understand that I am he: before me there was no God formed, Neither shall there be after me. (11) I, even, I am the Lord; and beside me there is no Savior.”

This salvation is the only God, the First and Last, he is the LORD, the only Savior!!!

Read Isaiah 45:21-23

“He is a just God and a Savior who brings **salvation** to those who will look unto him throughout the ends of the earth. He is the only God. He has sworn out of his own mouth, that every knee shall bow, and every tongue shall swear to pledge allegiance to God through an oath” (“Salvation”, GREEK LEXICON #7650).

Philippians 2:9&10- “Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Isaiah 25:8&9 - “He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke (reproach, disgrace, shame) of his people shall he take away from all the earth: for the Lord hath spoken it. (9) And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation (YESH-OO-AW).”

Psalms 91:14 promises that He will set those on high which (“ginosko”-know) His name.

**THIS CREATOR, CONQUERER, REDEEMER, SAVIOR, GOD IS THE ONE WHO FULFILLED ALL OF ISAIAH’S PROPHECIES:**

Matthew 1:21-23 – “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (22) Now all this was done, that is might be fulfilled which was spoken of the Lord by the prophet, saying, (23) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

Acts 4:12 – “Neither is there salvation in any other: for there is none **other name** under heaven given among men, whereby we must be **saved**.”



## HOW THEN DOES SALVATION WORK IN US?

“Salvation” (Hebrew, Strong’s concordance) YESH-00-AW=SAVING, SOMETHING SAVED, DELIVERANCE, VICTORY, PROSPERITY (see 3 John 2), HEALTH.

“Salvation” (Greek, Strong’s concordance) SO-TERIA=RESCUE, SAFETY, DELIVER, HEAL, SAVING.

“Saved” (Greek, Strong’s concordance) SOZO=TO SAVE, DELIVER, PROTECT, HEAL, PRESERVE, MAKE (BE) WHOLE.

SALVATION IS NOT JUST A ONE-TIME EVENT; IT IS AN ON-GOING PROCESS THAT WILL CONTINUE THROUGHOUT LIFE.

WHEN WE FIRST RECEIVE JESUS AS OUR SAVIOR, OUR SPIRIT IS “BORN AGAIN” -- BROUGHT BACK INTO FELLOWSHIP AND COMMUNICATION WITH HIM. HE PLANTS AN “INCORRUPTIBLE SEED” (I Peter 1:23) WITHIN US THAT WILL LIVE FOREVER!!!

I Chronicles 16:23 – “Sing unto the LORD, all the earth; show forth **from day to day** his salvation.”

THEN THE WORK OR EFFECT OF SALVATION BEGINS TO TAKE PLACE DAY BY DAY in our entire being – spirit, soul, and body!

Below are other words in the definitions of soul, spirit and body. Explain what each definition word means, then look for the “big picture” of what the concept in each of the words soul, spirit and body involves. Let’s look at salvation in our soul first:

## SOUL

“*Psuche*” - Strong’s #5590 in the Greek concordance. How do these words fit together???

*Heart* (see also Greek #2588) –



*Mind* (see also Greek #3563) –



*Life* -



*To breathe* -



*Soul* (see also Greek #5315) – Nephesh (Hebrew) = inner man/self  
(Scholars define the soul as having three parts: mind, will and emotions)

See James 1:8 & 4:8 and Luke 21:19. In Luke 21:19 look up the definition of “patience”.

## SPIRIT

“*Pneuma*” - Strong’s #4151 in the Greek concordance. How do these words fit together???

*Life*



*Breath*



*Breeze*- “a continuous breath” (think of a wind blowing)



\**Attitude* - (see Mt 5:3, Lk 9:55, John 4:23); also consider the definition for the Greek word **5481** khar-ak-tar' (character) =engraving, the figure stamped, an exact copy or [representation] - express image. A person’s spirit is their character.

\*note the difference between a passing emotion (soul) and a continuous attitude (spirit).

\*\*In Hebrew 4:12, what one thing can make a clear distinction between soul & spirit?

# BODY

“*Soma*” - Strong’s #4983 in the Greek concordance. How do these words fit together???

*Slave* –

What was our body a slave to before?  
What in our being is our body to be a slave to now???



*Deliver*



*Protect*



*Be whole*



*Do well*

Can we scripturally say that when our soul is delivered and our body is healed that they have experienced the work of salvation???

Psalms 71:15 – “My mouth shall show forth thy righteousness and thy salvation (3467 yaw-shah=to be wide open, free, to be safe, to free, defend, avenging, deliver, preserve, rescue, get victory) **all the day**; for I know not the numbers thereof.”

II Corinthians 3:17&18, 4:16-18 – “Now the Lord is that Spirit: and where the Spirit of the LORD is there is liberty. (18) But we all, with open face (whole being, without a veil) beholding (toward, to gaze as at something remarkable, an earnest and more continued inspection) as in a glass the glory of the LORD, are changed (Gr #3339 “meta-morph-oo”) into the same image (“likeness”) **from glory to glory**, even as by the Spirit of the LORD. (16) For which cause we faint not; but though our outward (origin) man

(countenance, man-face) perish (wither), yet the inward man is renewed (reversal) day by day. (17) For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; (18) While we look (Gr #4648=take aim at, regard) not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal (for a season); but the things which are not seen are eternal (without end, perpetual, everlasting).”

## THE SECOND PURPOSE OF SALVATION

Personal salvation is wonderful by itself. But, there is a second principle of salvation that we must also understand to know the full impact of God’s saving power!

In this purpose, his saving power works through us, not just in us!

The vision of the corporate Body in the Bible spans both old and new covenants, bringing salvation to the world through a group of God’s sons that can be trusted to help many others come to complete victory in Jesus Christ:

Obadiah 21 – “And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord’s.” Zion=God’s seat of government for his Body.

Malachi 4:2&3 – “But unto you that fear my name shall the Sun of Righteousness arise (Prov. 4:18, Is. 60:1, Mat. 5:16) with healing in his wings. And ye shall go forth, and grow up as calves of the stall (hand fed). (3) And ye shall tread down the wicked; for they shall be as ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts.”

Wings (Hebrew #s 3670&3671) = an extremity; specifically of a bird or an army, a wing. To project laterally. An army doesn’t just stay in one place. When it encounters the enemy it spreads out to surround and conquer. The wings of a bird are the extensions that spread out – we are the wings that spread out to affect others.

Ezekiel 37 describes God’s “exceeding great army” that rises up from the dry bones. They would make use of this and other military principles to fulfill God’s purposes in the earth.

If you haven’t yet asked Jesus for His full work of salvation to begin in your life, ask Him for this complete work of salvation to start transforming your life: spirit, soul and body.

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## QUESTIONS ON OUR SALVATION

### (Purpose 1)

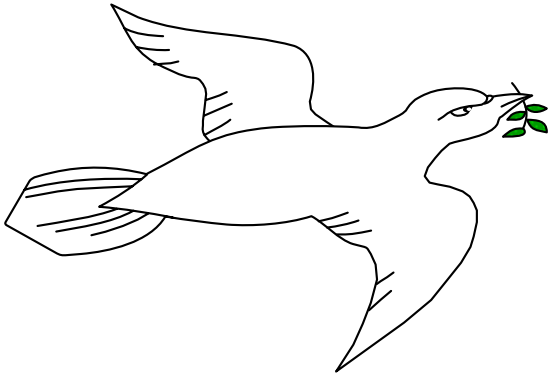
1. How does Haggai describe the Lord Jesus Christ? (Hag. 2:7)
2. Why is he called this?
3. Who is the one who took vengeance on evil for us because there was no man to restore truth? (Is. 59:15-21)
4. Did he only come to restore righteousness to those outside of Zion?
5. What happens when the enemy comes in like a flood?
6. Who does God say is the only one Savior? (Is. 43:11)
7. What does the son's name "Immanuel" mean? (Is. 7:14)
8. What 5 characteristics describe him? (Is. 9:6)
9. Who is this "Son" meaning "builder of the family name"? (Is. 9:6)
10. What will happen to those that know (Gr. word ginosko) his name? (Ps. 91:14)
11. What is the only name given to men that can save us? (Acts 4:12)
12. List the meanings (Greek & Hebrew) of the word "salvation."
13. Explain how that salvation is both instant and progressive?
14. How does Paul say we are changed from glory to glory? (II Cor. 3:18)
15. What does it mean to "look" at things that are eternal? (II Cor. 4:18)

16. Describe the soul.
  
17. What makes the difference between the soul and spirit?
  
18. Describe the body and its relationship to the soul and spirit.

**(Purpose 2)**

16. God's plan of salvation is suppose to work in and \_\_\_\_\_ us.
  
17. What is the plan for salvation that spans both the old and new testaments?
  
18. Who did Obadiah prophesy would stand on Mt. Zion to judge righteously?  
Who are they?
  
19. What did part of the Sun of Righteousness did Malachi prophesy would  
carry healing? Explain this military term.
  
20. According to Malachi, what are we to do to the wicked(ness) in and around us?

# Water Baptism



## *Colossians 2:11-13*

*"...In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein ye also are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the circumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses..."*





# Water Baptism

## I. THE COVENANT OF CIRCUMCISION

Genesis 17:10, 14

“This is my covenant, which ye shall keep, between me and you and thy seed after thee, every man child (Hb#2145 Strong’s = “marked, remembered one”) among you shall be circumcised. (14) And the circumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.”

Q: Why do we mark something???

Circumcision was done to cut away unwanted flesh from a son of God. It was done for medical reasons for physical hygiene, but spiritually it also symbolized the cutting off of the unwanted flesh, and that this person was marked as God’s child.

Joshua 5:1-8

“The children of Israel passed over the Jordan River leaving the reproach of Egypt (bondage) behind them. God’s judgment of their sin was fulfilled as they were circumcised. Jordan River= “the river of judgment” (where our sin is judged).”

Romans 2:29

“But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God.”

Colossians 2:8-13

“Beware lest any man spoil (deceive) you through philosophy and vain deceit, after the tradition of men, after the rudiments (first principles) of the world, and not after Christ. (9) For in him dwelleth ALL THE FULLNESS of the Godhead bodily. (10) And you are complete in him, which is the head of all principality and power: (11) In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: (12) Buried with him in baptism, wherein ye also are risen with him through the faith of the operation of God, who hath raised him from the dead. (13) And you, being dead in your sins and the circumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;”

## II. JOHN THE BAPTIST PREPARED THE WAY FOR SIN'S PAYMENT

BAPTIZO (BAP-TEED-ZO) = Greek word means: "to dip or plunge, to cover wholly in fluid (like a cloth being dyed), fully wet, to stain or dip."

Mark 1:2-5

"As it is written in the prophets, behold, I send my messenger before thy face, which shall prepare thy way before thee. (4) John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. [BY THE REDEEMER WHO WAS TO COME TO REMIT THE SINS OF THE WORLD] (5) And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins."

Luke 7:28 & 29

"Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the Kingdom of God is greater than he. (29) And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John."

Acts 19:3&4

"And he said (to some disciples), Unto what were ye baptized? And they said, John's baptism. (4) Then Paul said, John baptized WITH THE BAPTISM OF REPENTANCE, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus."

Acts 18:25 & 26

"This man (Apollos) was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. (26) And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."

### III. BEYOND REPENTENCE – HOW THE APOSTLES APPLIED BAPTISM

Matthew 28:19

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost.” What is the NAME???

Acts 4:12

“Neither is there salvation (deliverance, healing, wholeness) in any other (name): for there is none other name given (under heaven) among men, whereby we must be saved.”

#### COMPARING ALL THE EXAMPLES THAT ACTS GIVES OF WATER BAPTISM:

Acts 2:38 & 39

“Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost. (39) For the promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call.”

Acts 10:48

“And he commanded them to be baptized in the name of the Lord.”

Q: WHAT is the name of the Lord?

Acts 18:25 & 26

“This man (Apollos) was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. (26)...(Aquila and Priscilla) took him unto them, and expounded unto him the way of God more perfectly.”

Acts 19:3-5

“And he said (to some disciples), Unto what were ye baptized? And they said, John’s baptism. (4) Then Paul said, John baptized WITH THE BAPTISM OF REPENTANCE, saying...they should believe on him which should come after him, that is on Christ Jesus. (5) When they heard this, they were BAPTIZED IN THE NAME OF THE LORD.”

Here is a historical account of an early church baptism:

This is a true record of a baptism which took place in Rome A.D.100 and was reproduced in TIME Magazine's December 1955 issue:

“The deacon raised his hand, and Publius Decius stepped through the baptistry door. Standing waist-deep in the pool was Marcus Vasca the woodseller. He was smiling as Publius waded into the pool beside him. ‘Credis?’ he asked, ‘Credo,’ responded Publius. ‘I believe that my salvation comes from Jesus the Christ, Who was crucified under Pontius Pilate. With Him I died that with Him I may have Eternal Life.’ Then he felt strong arms supporting him as he let himself fall backward into the pool, and heard Publius’ voice in his ear – ‘I baptize you in the Name of the Lord Jesus’ – as the cold water closed over him.” (Reprinted from the “Seven Church Ages” by William M. Branham)

Mark 16:15 & 16

“Go ye unto all the world, and preach the Gospel to every creature. (16) He that believeth and is baptized shall be saved: but he that believeth not shall be damned.”

#### IV. BURIAL OR PLANTING

Romans 6:1-7

“What shall I say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.”

I Corinthians 15:37

“And that which thou sowest, thou sowest not that body that shall be, but bare grain.”

Mark 4:28

“The earth brings forth fruit of herself; first the blade, then the ear and after the full corn.”

Q: HOW DID THE APOSTLES FULFILL JESUS' COMMANDMENT???

See Romans 6:1-9, Colossians 2:12, Acts 2:38, 8:16, 10:48, 18:25 & 26, 19:4&5

IV. CRUCIFIED WITH CHRIST

V.

In Genesis 16:11-17:23 we see that Ishmael was also circumcised, but he mocked the promise of God. Did he live in the inheritance of his father? WE MUST CHOOSE!

See Joshua 7:7

Q: Will we also agree with Joshua???

THE DIFFERENCE IS MADE BY THIS...

Galatians 2:20

"I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me."

Galatians 3:27

"For as many of you as have been baptized into Christ have put on Christ."

To "put on" Christ means the same as to dye a cloth. It is a complete and permanent marking. This work goes into the very "fabric" of our nature as it begins taking on His identity.

Galatians 5:24 & 25

"And they that are Christ's have crucified the flesh with the affections and lusts thereof. (25) If we live in the Spirit, let us also walk in the Spirit."

See Colossians 3:1-17

Q: How are we to walk in order not to fulfill the works of the flesh?

Galatians 6:14

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world!" THAT'S THE DIFFERENCE!!!

### QUESTIONS ON WATER BAPTISM

1. Circumcision was a sign of the covenant between Abraham and God. It involved cutting unwanted flesh from the male child. Who or how many of the male children had to receive circumcision? \_\_\_\_\_.  
What happened to those that did not? \_\_\_\_\_.
2. Now where does this necessary circumcision take place to fulfill this covenant today in us? \_\_\_\_\_.
3. What does this circumcision we experience “cut” off? \_\_\_\_\_  
\_\_\_\_\_.

Remember: The word baptize is the Greek word “Baptizo” and means “to dip or plunge, to cover wholly in fluid, fully wet, to stain as with a dye.”

4. What was the purpose of John’s baptism? \_\_\_\_\_.
5. Was the baptism of John the only baptism taught to the believers? \_\_\_\_\_.
6. What name has been given among or to men, the only name that will save them?  
\_\_\_\_\_.
7. What did Jesus tell the Apostles to do in all nations? \_\_\_\_\_  
\_\_\_\_\_.
8. What do all the baptisms in the book of Acts have in common in obedience to the commandment of Jesus? \_\_\_\_\_.
9. Did the Apostles fully obey Jesus’ instructions to them in Matthew 28:19? \_\_\_\_\_.
10. Is Father a name? \_\_\_\_\_ Is Son a name? \_\_\_\_\_ Is Holy Spirit a name? \_\_\_\_\_.
11. How does the name Jesus relate to the Father, Son, and Holy Spirit? \_\_\_\_\_  
\_\_\_\_\_.
12. The circumcision covenant is carried on into the New Testament as found in the writings of Paul to the Colossians. In Chapter 2 we see that he directly ties these two “circumcisions” together through another act of obedience. Explain the circumcision made without hands, and how we are buried. \_\_\_\_\_  
\_\_\_\_\_.

13. Explain how important water baptism is in our salvation. \_\_\_\_\_

\_\_\_\_\_.

14. Paul parallels the “burial” Jesus spoke about in Mark to planting seeds in the earth. Name two ways our burial is compared with growing live plants from grain?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

15. Although all the things needed to make a full-grown plant are inside the seed, the new life that comes from the seed has to go through a growth process. The plant needs time plus the right elements to bring it to completeness so it can produce fruit or vegetables. How does Jesus explain this process is to be manifested or measured starting from the time the seed begins to grow? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

16. Again, Paul explains to the church the parallel between planting grain and our being “planted” in the waters of baptism, this time in his letter to the Roman church. Why can we be confident that we can and should walk in new life after we are buried in water baptism? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

Explain what it means to be crucified with Christ \_\_\_\_\_

\_\_\_\_\_.

17. The word “reckon” means consider. What is Paul saying we are to consider?

\_\_\_\_\_.

18. What are we commanded to stop from happening now that we are crucified with Christ in baptism and have been raised to newness of life? \_\_\_\_\_

\_\_\_\_\_.

19. To the Galatians Paul said he was an example of one having experienced new life in Christ through baptism (burial and resurrection). Explain the source of this new life.

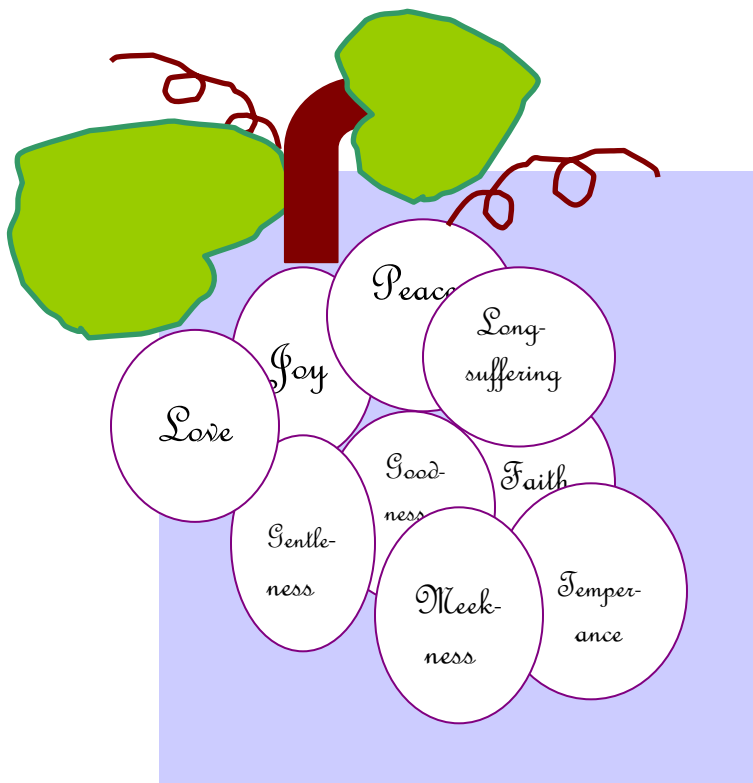
\_\_\_\_\_.

20. What has been put to death in us since we have been crucified with Christ Jesus?

\_\_\_\_\_.







## The Fruit of the Spirit

“...against such things there is no law.”

*Galatians 5:22-23*

*A practical study on the Fruit of the Spirit*

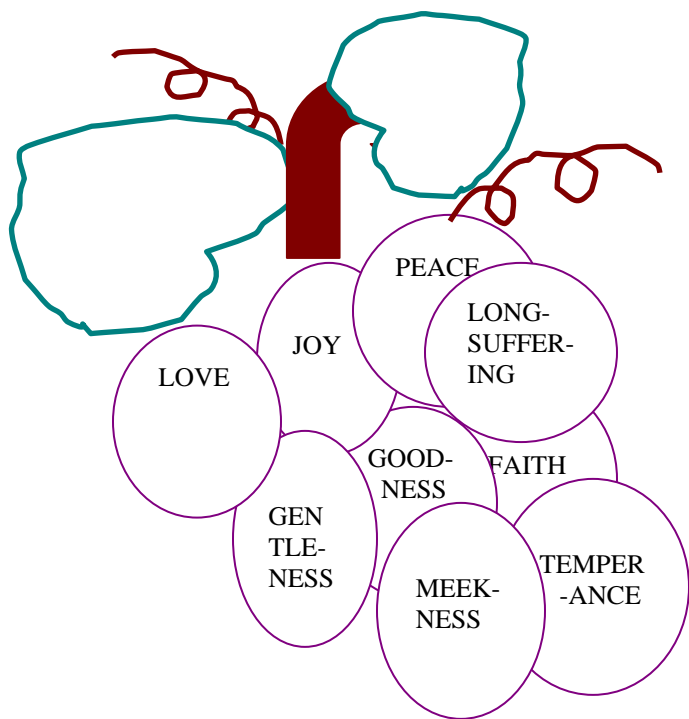


## The Fruit of the Spirit

We can compare the nine manifestations of God's spirit to the grapes in the cluster. Each grape may differ in size or ripeness, yet all are attached or take their life from the same stem or source. Each grape can be inspected individually, but they are all pieces of the same fruit in cluster form. So is spiritual fruit. Notice that the fruit are "of the spirit", not of the soul, and they manifest qualities of the Spirit of God. This study of the fruit of the Spirit is a message of hope – we ALL are changing together!

**Q:** What is the manifestation of the Spirit of God in us - of our spirituality?

Let's get an overview of what Paul is saying to the church about the manifestation of this spiritual fruit in their lives by looking at **Gal. 5:13-6:10**.



**“But the fruit of the spirit...”**

fruit (Gr#2590) = “plucked fruit.”

**Q:** When do we pluck fruit for use?

**A PARALLEL OF SCRIPTURES:** See how each fruit matches with the explanation of love that it fits.

### Galatians 5 (fruit)

1. LOVE
2. JOY
3. PEACE
4. LONGSUFFERING
5. GENTLENESS

### I Corinthians 13 (Love...)

- “doesn't seek her own, is not self-centered”
- “doesn't rejoice in iniquity, rejoices in truth”
- “isn't easily provoked, is serene and stable”
- “suffers long, perseveres, is patient”
- “is merciful, thoughtful, concerned”

Galatians 5

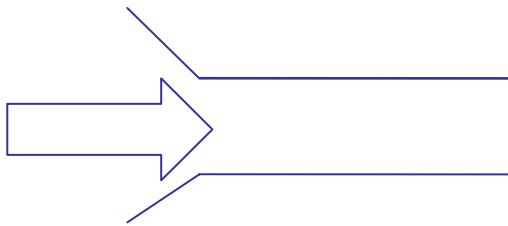
- 6. GOODNESS
- 7. FAITH
- 8. MEEKNESS
- 9. TEMPERANCE

I Corinthians 13

- “is gracious, generous, kind and good”
- “doesn’t think evil but believes in God & others”
- “is humble and gentle, doesn’t puff itself up”
- “is disciplined, doesn’t behave unbecomingly”

LOVE fully developed is the perfection or fullness of the fruit of the Spirit.

Along with the development of all of the fruit of the spirit is the principle found in Lk 21:19: “possess ye your souls.” This is done in “patience” (Gr#5281, 5278). This definition will give more insight into the depth of the work of the Holy Spirit in us. The essence of a grape is pressed out in the winepress through pressure or “adversity”.



Many products are passed through a “venturi” as illustrated to the left.

**Q:** How many things can you think of that are processed or purified by passing through a venturi?  
example: a river with banks.

What is LOVE? Gr#26 definition=

“Love is not just one of these fruit. In its complete or perfected state it is in reality the very essence of God life that is expressed through all nine fruit.” (Phillip Keller, A Gardener’s Look at the Fruit of the Spirit.)

“The agape kind of love is a blend of practicality & passion which...comes from Paul’s admonition that we love others without expecting gain or return.” (Professor Julia Wood, Interpersonal Communication)

Love in scripture: I Cor. 13:1-13; Mat 5:44, Mat 22:37-39, John 13:35; John 15:9-17, Rom 12:9, Rom 13:10, Eph 3:19, Eph 4:2&15-17, Phil 1:9 & 2:2, 1Thes 5:12&13, 2Tim 1:7, Heb 10:24, 1Peter 3:8, 1Jn 2:5&15, 1Jn 3:18, 1Jn 4:16-20, 1Jn 5:2

**Q:** What traits does love develop in us?

**Q:** How does love cause us to respond to others?

**Q:** Distinguishing between soul and spirit, how does infatuation differ from love?

Notes:

What is JOY? Gr#5479 definition=

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Joy isn't dependant upon the circumstances of life.

Joy in scripture: Reasons to be joyful: John 15:10&11, 16:24, Acts 20:24 (2), Rom 15:13 (Amplified Bible)-“*thru the experience of your faith*”, II Cor 7:13, Phil 4:1, I Thes 2:20, I Pet 4:13 (out of the venturi), James 1:2

Rom 14:17&18 -“...the kingdom of God is not a matter of food and drink, it is righteousness, peace and joy in the Holy Spirit. He who serves Christ in this way is acceptable and pleasing to God and is approved by men.”

**Q:** Distinguishing between soul and spirit, how does happiness differ from joy?

**Q:** Why can we have joy no matter what is going on around us?

Notes:

What is PEACE? Gr#1515 definition=

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The peace of God shows despite the adversities of life. Respond from peace, don't react.

Peace in scripture: Is 32:17, Rom 2:9-10, 3:17-18, Rom 8:6 – to be “carnally minded” (Gr#4561)= “flesh, the corrupt nature of man subject to its passions and appetites.” The word “carnivore” comes from this and means a “flesh-eating animal.”

**Q:** Is flesh ever satisfied?

**Q:** Can we be full of peace if we are carnally minded?

**Q:** Jesus spoke peace to a storm. Can peace be released in the same way to our soul or body?

**Q:** Is the lack of turbulence (ex. a calm lake with an underground spring) the same as peace?

**Q:** What is the result of righteousness in our life?

Lk 10:5&6, John 14:27, John 16:33

**Q:** What can we do with this fruit of righteousness?

Note:

What is LONGSUFFERING? Gr#3115 definition=

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I am coming to understand that in developing the fruit of longsuffering with patience we must learn how to not just tolerate others' behavior. Tolerating means allowing the frustration toward the other person to remain/build up in our soul. Eventually this frustration will reveal itself through intolerance. We must instead learn to release the frustration to God and trust that He is at work in that person, just as He is at work in us.

Longsuffering in scripture: Rom 1 describes reprobates. Ch 2 starts out addressing those that judge them but do the same things. In Rom 2:1-4 we see a good principle revealed. See also II Peter 3:9&15.

**Q:** How do we despise the longsuffering and kindness of God that leads us to repent?

See: II Cor 6:4-6, Eph 4:1-3, Col 1:9-12 (a prayer), Col 3:12-15, I Tim 1:15-16.

Along with the word longsuffering is "patience" (Gr#5281 hoopomeno="cheerful endurance." Also see Rom 5:3-5, 8:25 and 15:1-6, James 1:3&4 and 5:7

**Q:** What other character qualities are tied to longsuffering in the passages we read?

**Q:** What is the difference between tolerance and longsuffering? Where do each originate?

Notes:

What is GENTLENESS? Gr#5544 definition=

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Gentleness in scripture: Ps 18:35 (Hb# 6031-humble self, self-abase, lowly, modesty, meekness), ("...has made me great"=one word -- "rabah="increase, multiply, excel"),> II Cor 10:1- "I beseech you through the meekness and gentleness (Gr#1932-mildness) of Christ..."

**Q:** Whose gentleness did Paul rely on?

Gentle: I Thes 2:7&8 (Gr#2261-kind, pleasant, a word), II Tim 2:24&25, Titus 3:1&2 (Gr#1933-appropriate, suitable, moderate, patient), James 3:17 (also #1933)

Notes:

What is GOODNESS? Gr#19 definition=

The Phillip's translation of II Cor 5:21 explains God's goodness:

"For God caused Christ, who himself knew no sin, actually to be sin for our sakes, so that in Christ we might be made good with the goodness of God."

Phil 3:8&9 adds: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them dung, **that I may win Christ, and be found in him**, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith..."

Goodness in scripture: Rom 15:14, Eph 5:9, II Thes 1:11.

Psm 23:1-6 (Hb#2986-beauty, best, bountiful, favor, kindness, pleasure, prosperity), Jer 31:11-14, Hosea 3:5 (Hb#2898-beauty), Rom 2:4(Gr#5544-kind, gracious, useful, excellent in moral character, Gr#5543-employed, by imp. useful in manner or morals).

Webster's "to use or keep occupied "[to act towards one in a given manner], better, easy, goodness, gracious, kind.

Notes:

What is the fruit of FAITH? Gr#4102 definition=

"Faith is fully prepared to invest something in another's life. It is willing to share time, attention, strength, talents, energy and acceptance with another. The reason that He is prepared to be faithful toward us is because he sees what we can become. He sees in us the capacity to be conformed to his nature. In spite of the unpredictable conduct of people, we can through faith begin to look for the good (potential) in them. We begin to see them as God sees them." (Phillip Keller, A Gardener's Look at the Fruit of the Spirit)

Faith (fruit) in scripture: First let's see the source of faith: Hebrews 12:2, Romans 12:3 Galatians 3:21-27.

**Q:** What must we first believe to begin attaining faith?

**Q:** How do we put on Christ after we believe (have faith) in Him?

**Q:** According to Romans 10:17 how do we build our faith?

**Q:** According to Acts 6:1-8 why was a man of faith chosen for the daily ministration of the saints?

Let's look at how the fruit of faith was developed in Stephen's life:

**Q:** In Acts 7:54-60 how did Stephen die?

**Q:** What were his final words?

Faith (fruit) in other scriptures: I Cor. 13:2-7&13 (v. 7)- "Love bears up under anything that comes, is ever ready to believe the best of every person, its hopes are fadeless under all circumstances and it endures everything without weakening." (Amp)

**Q:** How did Stephen's faith manifest through love?

**Q:** What does Galatians 5:5&6 tell us about the relationship between faith & love?

**Q:** What about in Ephesians 3:17-19?

**Q:** What other things are we to copy Timothy in following after also? (see I Tim 6:11 & II Tim 2:22)

**Q:** What does Philemon verses 4-6 add to our understanding of the fruit of faith?

**Q:** Today, as in Hebrews 3:17-4:3, why does the word preached not profit the hearers?

**Q:** How do the fruit of faith and God's rest work together?

Hebrew 11 is called "The faith chapter."

**Q:** What was significant about the fruit and acts of the fathers in verses 20 & 21 in relation to the definition of faith?

Consider again the definition of faith.



**Q:** As we grow in God and continue to die to self, how can we also manifest our faith through love toward others?

**Q:** What does the trying of our faith produce according to these scriptures?  
James 1:3-

James 2:14-17-

I Peter 1:7-9-

**Q:** According to II Peter 1:5-8 what will cause us to be fruitful in our “becoming fully acquainted with” our Lord Jesus Christ?

**Q:** In I John 5:4 what is the victory that overcomes the world?

Notes:

What is MEEKNESS? Gr#5544 definition=

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Meekness in scripture: (meek=Hb#6035): Psm 22:26, 25:9, 37:11 (Kingdom attitude), 147:6, 149:4, Is 11:4, Zeph 2:3  
(meekness=Gr#4239,4236&4235): Mt 5:5, 11:29, 21:5, I Peter 3:1-4, I Cor 4:18-5:2, II Cor 10:1-7, Eph 4:1-2, Col 3:12-13, I Tim 6:11, II Tim 2:24-26, Titus 3:2, James 1:21, 3:13, I Peter 3:15-16, Gal 6:1.

Notes:

What is TEMPERANCE? Gr#1466 definition=

Tempering metal is a good analogy to the production of this fruit in our lives. In the tempering process metal is heated to a near liquid state. Sudden cooling of the hot metal in water immediately stops the activity of the metal molecules, transferring the heat energy into the water and SETTING the metal in its present shape. Tempering also strengthens the metal. Mortar is also “tempered” by mixing in proper proportions of ingredients to produce a quality, enduring adhesion between bricks or stones.

Temperance in scripture: (Gr#1466) II Peter 1:5-7.

Temperate (Gr#1467=to exercise self-restraint) I Cor 9:25-27, Titus 1:7-8,

Titus 2:2 (Gr#4998=sound in mind, self-controlled in opinion or passion, discreet, sober),

Tempered (Gr#4786=combine, mix with, union, completeness, resemblance) I Cor 12:23-25.

Notes:

Look again at the “big picture” that Paul painted for us in Galatians 5&6.

**Q:** How are these fruit to operate in us and in the body of Christ?

# Gifts for the Body of Christ



*A study of the Gifts of the Spirit*

*“For as we have many members in one body... so we, being many are one body in Christ, and everyone members of one another.”*

*Romans 12:4*



## GIFTS FOR THE BODY OF CHRIST

### I Corinthians 12-14

**First, some background from what Paul explained to the church about how the Spirit would move in the body of Christ:**

#### Romans 12:3b-8

“...think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same **office**: So we many are one body in Christ, and everyone members of one another. Having then *gifts* differing according to the grace that is given to us, whether prophecy, according to the proportion of faith; or ministry...or teaching...or exhortation...giving with sincerity and single-mindedness...or mercy with cheerfulness.”

#### I Corinthians 1:1-8

“That in every thing you are enriched by him, in all utterance, in all knowledge, even as the testimony of Christ was confirmed in you, so that you come behind in no *gift* [“charisma”] waiting for [“fully expecting”] the coming [“unveiling, disclosure”] of our Lord Jesus Christ: who shall confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ.”

#### I Corinthians 12:1

“Now concerning spiritual *gifts* [“charismata”= divine gratuities], brethren, I would not have you ignorant [not know or understand].”

:4 – “Now there are diversities [varieties] of *gifts*, but the same [one] Spirit.”

:5 – “And there are differences [diversities] of administrations [“DEE-AKON-EE’-AH”= deacon, **offices**, servant, minister, waiter], but the same Lord.”

:6 – “And there are diversities of operations [workings, to be active, efficient, powerful]; but the same God which “ENERGEO” all in all.”

:7 - “But the manifestation [expression, exhibition, to render apparent] of the Spirit is given to every [each, any, each man, woman] man to profit [contribute, collect, bring together] – (that is, each individual to use to benefit corporately) - withal.”

Notice the distinction made between **offices** and *gifts*. This study focuses on the 9 gifts.

**I Corinthians 12: 8-11** shows us these 9 spiritual GIFTS in three categories:

**3 REVELATORY GIFTS**

- \* word of wisdom
- \* word of knowledge
- \* discerning of spirits

**3 DIVINE UTTERANCE GIFTS**

- \* prophecy
- \* tongues
- \* interpretation

**3 POWER GIFTS**

- \* faith
- \* gifts of healings
- \* miracles

**I Cor. 12:11** – “But all these worketh that one and selfsame Spirit, dividing [distributing] to every man severally [by himself or His own plan] as he will.”

**:31-** “But covet earnestly [have desire for, be zealous for] the best [stronger] gifts.”

**:12** – “For as the body is one, and hath many members and all the members of that one body, being many, are one body: so also is Christ.” (the body of Christ) See I Cor 6:17

**:22** – “...much more those members of the body, which seem to be more feeble [without strength, weaker, impotent[, are necessary [needed].”

**:23** – “And those members of the body, which we think to be less honorable [unhonored, despised]; upon these **we bestow more abundant** [excessive] honor [a value, money paid]; and our uncomely [shapeless, inelegant] parts have more abundant comeliness [well-formed, noble, honorable].”

**:24-26** - “For our comely parts [well-formed, honorable, noble] have no need [want, requirement, lack, to furnish what is needed, to act toward one another in a given manner], but God hath tempered [assimilated, combined, mixed with, union, process, mingle, to pour out for drinking] the body together, having given more abundant honor to that which lacked [to fall short, to come behind , to be later, to be inferior, to suffer need]: That there be no schism [split, gap, division] in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored [rendered glorious], all the members rejoice with it.”

See **Mt. 18:12-14**

Q: WHAT DID JESUS DO WITH THE 99 AND THE ONE?

**I Cor. 12:27** – “Now ye are the body [“SOMA”=body **as a sound whole**; root word is “SODZO” to save, deliver, protect, heal, preserve, **make whole**] of Christ, and members in particular [share or allotment].”

**I Cor 12:28-30** – “And God hath *set* in the church – 1<sup>st</sup>: (the **office** of) apostles (a delegate, an ambassador of the Gospel, a commissioner of Christ with miraculous power, he that is sent, set apart and send out on a mission); 2<sup>nd</sup>: (the **office** of) prophets (a foreteller, to show prior, an inspired speaker); 3<sup>rd</sup> (the **office** of) teachers; afterwards, the (**gifts** of) working of miracles; then **gifts** of healings; **gifts** of helps (aid, relief, succour); governments (to steer, directorship), **gifts** of diversities of tongues (not naturally acquired). Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healings? Do all interpret?”

The gifts and the offices are two separate concepts. **Ephesians 5:29-30** lists the offices for us to see. These offices were intended to be used to build up the Body of Christ, but their function and importance haven’t been consistently recognized throughout history. The restoration of the five ministry **offices** to the Body of Christ in the modern day church can be seen as corresponding to these recent decades:

1948-50s = the restoration of the office of the evangelist

1960s = the restoration of the office of the pastor

1970s = the restoration of the office of the teacher

1980s = the restoration of the office of the prophet

1990s = the restoration of the office of the apostle

Q: CAN ONE PERSON HOLD MORE THAN ONE OFFICE (see II Tim 1:11)?

Q: HOW MANY DID PAUL HOLD?

**Ephesians 4:10-16, I Cor. 12:31** – “But covet earnestly the best gifts...and yet show I you a more excellent [far more exceeding] way”!!!

Q: WHICH GIFTS ARE WE TO COVET?

Q: WHAT IS THE MORE EXCELLENT WAY (I Cor 13:1)?

## LOVE IN THE BODY OF CHRIST

### I Corinthians 13

Although “love” is among the “fruit of the Spirit”, it is defined between these two chapters for a reason. It must be applied in the ministry of the gifts of the Spirit!

#### **I Corinthians 13:1**

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.”

**I Corinthians 14:1** – “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.”

See **I John 4:7&8, 20&21**

#### **I Cor 13:1-3** – THE PRELUDE

**13:4** – “...charity vaunteth not itself” = doesn’t boast; is not puffed up

**:5** – “...does not behave-itself-unseemly” = behave unbecomingly, uncomely, shapeless;  
 “...thinketh no evil” = take an inventory, thought along with word [“logos”]

**:6** – “...rejoiceth not in iniquity” = wrong, unrighteousness, injustice

**:7** – “...beareth all things” = to roof over, to cover with silence;  
 “...hopeth all things” = expect, confide (confidence), trust;  
 “...endureth all things” = (hoop-o-meno) stay under, persevere

**:8** – “...Charity never faileth” = becomes inefficient, takes no effect  
 “...they shall fail” = make entirely useless, make no effect

“Cease” = come to an end

“Vanish” = render entirely idle, make of none effect, make void

**:9** – “...know in part” = a division or share, portion

**:10** – “But when that which is perfect is come” = [Gr#5046 “Teleos”] complete in growth  
 or  
 mental and moral character, full age, man, the conclusion of a state or purpose

**Q:** For what purpose???



**Ephesians 4:13&14** – “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the **fulness**”= [Gr#4138= fulfillment, which is put in to fill up, piece that filled up; from Gr#4137=to execute, to finish a period or task, complete, fully preach]; “of Christ: (14) That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine...”

**Philippians 3:12** – “Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.”

**I Cor. 13:10b**- “...then that which is in part shall be done away.”

**Q:** What is the fulfillment of the part???

Colossians 1:25-28 - “Perfect in Christ Jesus” (Body) “Christos” [Gr#5548 =”anointed one”

Read how these scriptures relate:

I Corinthians 15:24-27

Ephesians 1:17-23

Colossians 1:18

**Q:** What is the tool that will produce God’s purpose (Eph 3:14-21)???

Not intellectual or emotionally based, irresponsible love, but love that is the basis of our character, (what Jesus illustrated), that propels us into God’s purpose individually and corporately.

**Eph 4:15** - (not just) “speaking, (but living) the truth in love, that we may grow up into him in all things!!!” (16) “...making an increase of the body unto the edifying of itself in love!!!”

**Eph 3:17** - “Grounded in love” – keeps the power from being destructive!

**Q:** How do we exemplify God’s kind of love? See in these verses:

1. Eph. 5:1&2, Gal. 5:13&14, Heb. 10:24, John 13:34&35  
-- one to another?

2. John 15:4-13  
-- How does fruit remain? Is it the fruit (manifestation) of man?
3. Romans 5:1-5  
-- once worked into our nature, then it comes “gushing out” (shed abroad)

**I Corinthians 13:11** – “when I was a child”= [infant, childish, immature Christian]

:11 - “man”= [husband, sir; one with responsibility]

:12 – “...a glass darkly”= [looking glass] -- we see a dim reflection, undefined

“...but then face to face...”

see **II Cor. 3:16** – “...when it (Israel) shall come to the Lord, the veil shall be taken away.” (learning to see Him face to face)

II Cor. 3:18 – “...face to face, as in a mirror, changed from glory to glory”(4:17, Col 1:27)

I Cor. 13:13 tells us that in God’s perspective, love is the greatest, the most powerful!

## UNITY & DIVERSITY IN THE GIFTS

### I Corinthians 14

**I Corinthians 14:1-6** – “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. (2) For he that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit in the spirit he speaketh mysteries (to his mind, and to others). (3) But he that prophesieth speaketh unto men to edification [Gr#3619= architecture, a structure, confirmation]

“and exhortation [Gr#3874= “parakleesis” related to “paraklete”=Holy Spirit]

To implore=to beg (Webster’s), solace=something that relieves, easing grief, comfort, consolation=one that consoles, intreaty (Ruth 1:16, 2065 – Phil 4:3, 3870-I Tim 5:1 also means beseech as in Eph 4:1-3, Romans 12:1, I Cor 10:1)

“and comfort [Gr#3889 = consolation, encourage]

**:4** – “He that speaketh in an unknown tongue edifieth himself (Jude 20, two for witness); but he that prophesieth edifieth the church.” = to build up, profit spiritually.

**:5** – “I would that ye all spake with tongues, (18 – “I thank God that I speak in tongues more than ye all”) but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying (tongues+interpretation = prophecy).

**:6** – “Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation [disclosure, to take the cover off of], or by knowledge [ghinosko= understand, to experience], or by prophesying, or by doctrine (to teach, learn)?”

Let us get our eyes off of our self-consciousness and work to edify the church!!!

**:7-11** – “And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? (8) “For if the trumpet give an uncertain sound, who shall prepare himself for battle? (9) So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air. (10) There are, it may be, so many kinds of voices (languages) in the world, and none of them is without signification. (11) Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.”

**:12** – “Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. (13) Wherefore let him that speaketh in an unknown tongue pray that he may interpret. (14) For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. (15) What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”

**:16** – “Else, when thou shalt bless [praise] with the spirit, how shall he that occupieth the room of the unlearned (this Greek word “idiotace” - never implies one incapable of learning, just means a common man, not a man of power, one unskilled or uninstructed – in this case in the ways of the Spirit – one shapeless, unformed!) say Amen (so be it!) at thy giving of thanks, seeing he understandeth not what thou sayest? (17) For thou verily givest *thanks* well, but the other is not edified.”

**:18&19** – I thank my God, I speak with tongues more than ye all: (19) Yet in the church I had rather speak five words with my *understanding* [“nooce”=meaning, not #5590 “psuche”], that by my voice I might teach others also, than ten thousand words *in an unknown tongue*. (20) Brethren, be not children in understanding: howbeit in malice (evil) be ye children, but in understanding be men (full age, perfect).”

:**21-25** – “In the law it is written, With men of other [unacquired] tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. (22) Wherefore [unacquired] tongues are for a sign [indication of supernatural, a miracle, a token] not to them that believe, but to them that believe not: but prophesying serveth [is a sign] not for them that believe not, but for them which believe. (23) If therefore the whole church be come together into one place, and all speak in tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are all mad? (24) But if all prophesy, and there come in one that believeth not, or is unlearned, he is convinced of all, he is judged of all: (25) Thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.”

God’s Order for a Service:

:**26**- “How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine (teaching), hath a tongue (message), hath a revelation, hath an interpretation. Let all things be done unto edifying.”

:**27-33** - “If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. (28) But if there be no interpreter, let him keep silence in the church: and let him speak to himself, and to God. (29) Let the prophets speak two or three, and let the other judge. (30) If anything be revealed to another that sitteth by, let the first hold his peace. (31) For ye may all prophesy one by one, that all may learn, and all may be comforted. (32) And the spirits of the prophets are subject to the prophets. (33) For God is not the author of confusion, but of peace. As in all churches of the saints.”

### **To avoid confusion about the role of women in the church let’s look at WOMEN’S REQUIREMENTS FOR MINISTRY EXPRESSIONS IN CHURCH:**

**I Corinthians 11:3&4** – “But I would have you know, that the head of every man is Christ, and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head...(7) but the woman is the glory of the man. (11&12) Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God.”

This does not mean that women are not to speak and share in ministry responsibilities.

**Romans 16:1-5** – “I commend unto [approve, stand near or with] you Phoebe our sister, which is a servant [“DEE-AKON-OS”= minister, deacon or deaconess, specifically a Christian teacher or pastor] of the church which is at Cenchreae (SEN-KRE’-AH the harbor city for Corinth): That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succour of many, and of myself also. Greet Priscilla and Aquila my helpers [co-laborers] (one who shares equal responsibility and honour) in Christ Jesus. Who have for my life laid down

their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house.” (also see Romans 16:3-5)

**Acts 21:8&9** – “And the next day we that were of Paul’s company departed, and came unto Caesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins (they were unmarried and still living in his house), which did prophesy.”

**I Cor 14: 34** – “Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience [to obey, to subordinate, submit oneself to], as also saith the law.”

“Women” [Gr#1135 = a wife, or woman]

“Silence” [Gr#4601 = keep close, secret, silence, hold peace, to be as quiet water]

One other NT word for a woman’s silence is used in I Peter, and I Timothy:

**I Peter 3:4** - “But let it (a woman’s adorning) be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet (Gr#2271) spirit, which is in the sight of God of great price.” This nature is highly valued by God!

**I Timothy 2:11**- “Let the woman learn in silence” (Gr#2271). It does not indicate muteness, or the absence of talking. The adjective of the same word is used in 2:2 admonishing us to pray “For kings, and for all that are in authority; that we may lead a quiet and peaceable (Gr#2271) life in all godliness and honesty.”

The same word is also found in **II Thes. 3:12**:

“Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness (Gr#2271) they work, and eat their own bread.”

In both of these examples (Gr#2271) means “tranquil, peaceable, quiet, not disturbed”.

It is important to note the role of the husband in this situation. In the case of virgin daughters, the father is the covering, or if not in proximity, the pastoral ministry would serve as a local covering. A woman, whether married or not, must recognize the male authority in her life. A wife, Paul says in **I Cor 14:34** is “not permitted to speak” in the churches. Obviously a woman must open her mouth to pray or prophesy.

The examples of Philip’s prophetess daughters, and Priscilla the co-laborer, as well as Phoebe the deaconess, provide us with insight that God does not contradict himself in any way. Therefore, “to speak” must need clarifying in its application in this verse. If we were to continue on to the next verse, we again see the “to speak” mentioned. Only in I Cor 14:35 do we see more of Paul’s intent for this instruction: “And if they (wives) will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.” Here Paul shows us that he doesn’t allow women in the congregation to

interrupt the service by raising questions. Would this not reflect on the order in the home if she did???

Since scripture is the best explanation of scripture let's look again at the passage on women in the church as written to Timothy by Paul:

**I Timothy 2:11** – “Let the woman (wife) learn in silence (Gr#2271) with all subjection. But I suffer not a woman (wife) to teach, nor to usurp authority over the man, but to be in silence (Gr#2271).” What is the context of Paul's instruction?

Paul tells Timothy not to, nor does he, let a wife teach. The word “teach” carries with it in this present tense “to teach” the thought of continuousness. The situation presented is that of the common presence of a wife and husband in the home or the congregation. Paul says then that he does not want a wife to constantly teach, if her husband doesn't hold a place of authority as well; thus undermining her husband's position of authority in the relationship, giving the impression that she is the spiritual head of her husband, which is contrary to the law of God's order between a husband and wife. On the other hand, if the husband assumes his rightful place of authority in the relationship, and in the church ministry, and she has been given a gift from God to be expressed in the church, and she refuses to use it as directed by her husband and by God's leadership in the church, she could well be guilty of disobeying her head. Single women are covered by their father and the church leadership under this principle too.

Whatever the case, there is only one head under God in a relationship! To “usurp authority over” is one word in the Greek “AUTH-EN-TAY-O” Gr#831=to act of oneself], and is only used here. In Greek culture an “AUTH-EN-TEIN” was an autocrat, a person who ruled even to the point of committing murder. In one instance it referred to a murder of one of the same family! It means absolute authority. Therefore, a wife in her private and public life should not do anything to kill or hinder the position her husband has been given by God as her spiritual head or covering. A woman in general, should never be a usurper of the role of a husband or of her father.

\*For further study on the subject additional material is available upon request from the author.

Paul ends the three chapters echoing the instruction he has stated throughout. He commands us to covet to edify the church, to prophecy, and to not forbid speaking in tongues. He ends in 14:40 with: “Let all things be done decently (comely) and in order.”

## God's Inheritance for His Sons



“So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.”

Genesis 1:27 & 28





## God's Inheritance for His Sons

Genesis 1:27&28 – “So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and **multiply**, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.”

**“Multiply” - find the Strong's definition for multiply, Hb# 7235 =**

Ps 25:12&13 – “What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose. (12) His soul shall dwell at ease; and his seed shall inherit the earth.”

Ps 37:9,11,22,29,34 – “For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. (11) But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. (22) For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. (29) The righteous shall inherit the land, and dwell therein for ever. (34) Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.”

Ps 69:34-36 – “Let the heaven and earth praise him, the seas, and every thing that moveth therein. (35) For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. (36) The seed also of his servants shall inherit it: and they that love his name shall dwell therein.”

Prov 2:21&22 – “For the upright shall dwell in the land, and the perfect shall remain in it. (22) But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.”

Is 60:21 – “Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.”

Mat 5:5 – “Blessed are the meek: for they shall inherit the earth.”

Joh 17:15 - “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.”

Rev 21:7- “He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”

**Q:** According to these passages, what was God's intention for putting man on earth?

**Read Romans 8:16-29.** Let's look closely at these important phrases in Rom. 8:16-29:

“Joint-heirs” (v. 17)

(Gr#4789, also see Greek Lexicon) =  
see also Eph. 1:11, 3:6

“Earnest \_\_\_\_\_” (v. 19)

(Gr#603) =

“waits for” (v. 19)

(Gr#553) =

“manifestation” (v. 19)

(Gr#602) =

“sons” (v.19)

(Gr#5207, also see Greek Lexicon) =

“travails in pain together” ( v. 22)

(Gr#4944) =

“adoption” (v. 23)

(Gr#5206, also see Greek Lexicon) =

See Galatians 4:1-5, Ephesians 1:4&5, 4:4-16

God reveals his WAYS (patterns) clearly to us throughout the Bible. (see Ps 103:7)

Now, let’s take a look at Luke chapter 17:

Lk 17:20-24 –“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: (21) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you... (24) For as the **lightning**, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man ("firstborn among many brethren") be in his day.”

**Lightning- Gr#797** - to *flash* as lightning: - lighten, shine. from base words: **Gr#792**

astēr - a star (as *strown* over the sky), **Gr#4776** to *give* (or *take*) a seat in company with: - sit (down) together **Gr#4862** a primary preposition denoting *union; with or together, by association, companionship, process, resemblance, possession, instrumentality, addition, etc.* - beside, with. In compounds it has similar applications, including *completeness*.

Notice that the definition from its start to its finish reveals a PROCESS, not a sudden event. **Now, look at what happens when you shift the focus off of the traditional teaching of the rapture, and follow the scriptural pattern of Egypt at the Red Sea, Lot's family outside of Sodom, Noah's family in the ark in the midst of a wicked land, etc. Who was saved and who was destroyed?**

Lk 17:26-30 – “And as it was in the days of Noah, so shall it be also in the days of the Son of man. (27) They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. (28) Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; (29) But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. (30) Even thus shall it be in the day when the Son of man is revealed. (31) In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. (32) Remember Lot's wife. (33) Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. (34) I tell you, in that night there shall be two *men* in one bed; the one shall be **taken**, and the other shall be **left**.”

**Taken – Gr#3880** - to *receive near (beside one), that is, associate with oneself (in any familiar or intimate act or relation); by analogy to assume an office; figuratively to learn:* - receive, take (unto, with).

**Q:** Do the definitions above and below have a similar message?

**Lightning Gr#4862-** a primary preposition denoting *union; with or together, by association, companionship, process, resemblance, possession, instrumentality, addition,* etc. - beside, with. In compounds it has similar applications, including *completeness*.

**Left – Gr#863** - (to *send away*); to *send forth*, in various applications: - forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

For the history of the rapture teaching, see chapters 6&7 of Kelley Varner's book, Whose Right It Is, Shippensburg:Destiny Image, 1995.

**Q:** According to the scriptural pattern, WHO is taken or and WHO is left?

Let us also consider this same pattern of God's dealings with the wicked and the righteous in the wheat and tares parable in Matthew 13:

Mat 13:36 – “Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. (37) He answered and said unto them, He that soweth the good seed is the Son of man; (38) The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; (39) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. (40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. (41) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; (42) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. (43) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”

### What of the catching up mentioned in I Thessalonians? Where do we go from there?

**1Thes 4:17** - "Then we which are alive and remain shall be caught up together with them in the clouds, to **meet** the Lord in the air: and so shall we ever be with the Lord."

"**meet**" = **Gr#529** *apantesis* (*ap-an'-tay-sis*)- from Gr#528; a (friendly) *encounter*; **Gr#528** *ap-an-tah'-o* from G575 and a derivative of G473; to *meet away*, that is, *encounter*: -

**Gr#575** *apo'* A primary particle; "off", that is, *away* (from something near), **Gr#473** *an-tee'* (*anti*) a primary particle; *opposite*, that is, *instead* or *because* of (rarely *in addition* to): - for, in the room of.

Vines Complete Expository Dictionary of Old and New Testament Words explains the application of this Greek word for meet, "apantesis", more clearly on page 402: "*apantesis*" - It is used in the papyri of a newly arrived magistrate. In this passage Vines quoting Moulton says: "It seems that the special idea of the word was the official welcome of a newly arrived dignitary." (Greek Testament Grammar, Vol I, p 14)

**Q:** Where do we take newly arrived magistrates or dignitaries?

Here is what a modern day theologian says regarding the application of this word:

Kittle's Theological Dictionary of the New Testament adds that *apantesis* was used for the public welcome accorded to important visitors, and that Christians will welcome Christ through acclaiming Him as Lord (abridged, Gherhard Kittle, ed., Grand Rapids: Eerdmans, 1985) It means 'returning with' the welcoming party, not 'remaining at' the place of meeting. Again, we are not going. Jesus is coming! The 'meeting' in the air is to welcome Him back to this planet. (Kelley Varner, Whose Right It Is, Shippensburg: Destiny Image, 1995, 220-221).

See also the same concept for same word "meet" in Matt. 25:1, 6

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### Questions on God's Inheritance for His Sons

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1. What does Genesis 1:27&28 tell us is man's purpose?
  
2. What does David in the Psalms prophesy to us about our inheritance? What does the Lord prophesy about the wicked in Psalms 37:1-8, 18-20? How does this parallel with the Egyptians and the Hebrews?

3. What does Psalms 125:1 tell us about God's people (a type of Mt. Zion)?
4. What does Proverbs 2:21-22 say on the subject of our purpose?
5. What does Proverbs 10:30 add to this thought?
6. What does Isaiah 26:20-21 show us about the Church?
7. What does Isaiah 60:21 tell us about our purpose or inheritance?
8. What does Matthew 5:5 tell us in our inheritance?
9. What does Jesus tell us in Matthew 13:36-43 about the wicked?
10. What does Matthew 24:37-41 say about the wicked in Noah's day?
11. What does Jesus say about the principle of preserving his sons in the time of evil in His prayer to His Father for his followers in John 17:15?
12. What does Romans 8:16-29 tell us about our purpose?
13. What did John prophesy in Rev 21:7 would be our inheritance if we overcome?
14. Does the Bible say that the righteous will remain on earth (see Psalms, Matthew & Luke)?
15. Is the word "rapture" found in the Bible?