
**FIRST YEAR
BIBLE
SCHOOL
CURRICULUM**

PREFACE

The following 16 course outlines have been used in Bible Training Centers in West Africa since 1987. This is the first-year curriculum that has trained thousands of students.

These course outlines were designed to be a tool from which students would be able to effectively teach in a particular subject area, whether in a Sunday School, church, seminar, or Bible School. Use them as you would like. You may copy them or use any part found herein to bless others. The blank pages are provided for note taking.

Our prayer is that these outlines will be used to strengthen the weak, encourage the disheartened, and open the eyes of understanding to the truth of God's Word.

In His service

Russ Tatro



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BIBLE DOCTRINES

I. WHAT IS DOCTRINE?

A. Literally means “teaching” or “instruction”.

B. Theology is “the fundamental truths of the Bible arranged in systematic form”.

C. Difference between “doctrine” and “dogma”.

1. A doctrine is God's revelation of a truth as found in the scriptures.

2. Dogma is man's statement of that truth as set forth in a creed (e.g., Apostle's Creed).

II. WHY IS THE STUDY OF DOCTRINE IMPORTANT?

A. Essential for the development of character. What one understands and believes influences the way one lives.

B. Safeguards against error (Matt.22:29; 2 Tim.4:2-4).

C. Necessary to gain a comprehensive view of Biblical truths which are scattered throughout various parts of the Bible.

III. THE SCRIPTURES

A. All scripture is given by the inspiration of God (2 Tim. 3:16, 2 Peter 1:21).

1. “God-breathed” - Greek word “Theopneustos.”

a. Just as human speech is uttered through a man's mouth.

b. Like a musician playing his flute.

2. Implications.

a. Dual authorship (e.g., Mark.12:36 where the Spirit is said to be the author of what David wrote in Ps.110).

b. God oversaw but did not dictate word for word the material except for a few cases, such as the Ten Commandments.

c. Even though God used human authors and their individual styles, He preserved them from error (inerrancy).

d. The Bible does not just contain the Word of God; it is the Word of God.

e. Every word of scripture is inspired, not just its concepts (verbal inspiration).

B. What was Jesus' view of the scriptures?

1. The importance of every letter (Matt.5:18).

2. We err when we don't know the scriptures, v.29 (Matt.22:23-32).

3. David wrote by the Spirit, v.43 (Matt.22:41-46).

4. The scriptures are eternal (Matt.24:35).

5. They are spirit and life (John 6:63).

6. They are to be obeyed (Matt.5:19).

7. The Word is compared to eating food (Matt.4:4).

C. What was the Apostles' view of scripture?

1. Paul and Peter.

a. Inspired and profitable for doctrine, reproof, correction and instruction in righteousness (2 Tim.3:16).

b. Will make one wise unto salvation (2 Tim.3:15).

c. No prophecy of scripture is of private interpretation (2 Pet.1:20).

d. The two-edged sword of the Spirit (Eph.6:17).

e. Has to be fulfilled (Acts 1:16).

f. Spoken by the Holy Spirit (Acts 1:16).

2. James and John.

a. Never speaks in vain (Jas.4:5)

- b. "No man shall add to or take away from the words of this book, lest God shall take away his part out of the Book of Life" (Rev.22:18,19).

D. Uniqueness of the Bible.

1. Written over a period of 1600 years and 40 generations.
2. Written by over 40 authors from every walk of life (kings, peasants, fishermen, philosophers, poets, statesmen, scholars, etc.).
3. Written on three continents: Africa, Asia, and Europe. Written in three languages: Hebrew, Aramaic and Greek.
4. Contains hundreds of controversial subjects, written with harmony and continuity.
5. Carries a unity of theme and purpose that can be explained only by one overseeing mind, the Holy Spirit.
6. It is timeless. One of the most ancient of books, and yet the most modern.
7. Proves to be inspired. It works!

IV. THE LORD JESUS CHRIST: HIS NATURE

A. The Son of God is Unique.

1. Claims of Jesus:
 - a. Divine origin (John 16:28).
 - b. Divine knowledge and fellowship (Matt.11:27).
 - c. To reveal the Father in Himself (John 14:9-11).
 - d. Divine qualities:

1) Omnipresence (Matt.18:20).	2) Power to raise the dead (John 5:21).
2) Power to forgive sins (Mark.2:5-10)	4) Power to judge man (John 5:22).
2. Authority of Christ.
 - a. Spoke with the authority of the Almighty God (Matt.7:24-29).
 - b. Jesus never used expressions like "It is my opinion," "Maybe," or "I think".
3. The sinlessness of Christ - complete absence of the consciousness or confession of sin in the words or deeds of Jesus (John 8:46; 1 Pet.2:22).
4. The testimony of the disciples and of James the brother of Jesus.
 - a. (John 1:1-3, 20:28; Acts 2:33-36).
5. The Resurrection: only one who is divine can conquer death.

B. The "Word" is another title for Jesus (John 1:1-3,14).

1. A word is an expression of a man's thoughts, the means by which he communicates or reveals himself.
2. Jesus is the "Word" because He reveals God (Heb.1:1-3).
3. As the "Word", Jesus is eternal (John 1:1,14) and the co-creator of the universe holding all things together (John 1:3; Heb.1:3).

C. Son of Man.

1. Jesus was fully man, but did not have a sinful nature (1 Pet.2:22).
2. The Incarnation: how God the Son (Jesus) became a man by the virgin birth.
 - a. (Isa.7:14; Matt.1:23; Luke 1:27-35).
 - b. Purpose of the Incarnation.
 - 1) To reveal God to men (John 1:14).
 - 2) To provide an example for living (John 13:15).
 - 3) To provide a sacrifice for sin (Heb.10:1-12).
 - 4) To destroy the works of the devil (1 John 3:8).
 - 5) To enable Him to be a merciful and faithful High Priest (Heb.5:5,6).
 - c. Proofs of His Humanity.

- 1) He had a human body (John 1:14; Gal 4:4).
- 2) He had a human soul (Matt.26:38) and spirit (Luke 23:46). He was not 50% man and 50% God, but 100% man and 100% God.
3. He had the characteristics of a human being.

Hungry (Matt.4:2). **Tired** (John 4:6). **Thirsty** (John 19:28). **Wept** (John 11:35).

D. FALSE views about the nature of Christ.

1. He was God's highest created representative (Jehovah's Witnesses, Unitarians).
2. He only appeared to be human, but was not really a human being (Docetists).
3. He was adopted as divine at his baptism (Unitarians).

E. ORTHODOX view (the true view).

1. Fully God and fully man.
2. Two natures were united in one person without forming a third nature.
3. Jesus was without sin (impeccable).

V. THE OFFICES OF CHRIST - THE ANOINTED ONE (ISA. 6:1, 11:1-3)

A. Prophet (Matt.13:57).

1. A prophet is one used by God to reveal and deliver His message to man. He represents God to man.
2. Jesus showed the way of escape from sin's guilt for both nation and individual.
3. Jesus pointed out sin, proclaimed righteousness, and commanded obedience to the Word of God.

B. Priest (Heb.5:1-10).

1. A priest is divinely consecrated to represent man before God and to offer sacrifices on behalf of man (Heb.8:3).
2. Jesus offered Himself, the sacrifice, at Calvary to secure pardon of sin for man.
3. Jesus ever lives to intercede for man (Heb.7:25).

C. King (1 Tim 6:15).

1. A king rules over a kingdom and possesses supreme authority.
2. His kingship is not of this world, not established by human force. Many reject His rulership, but the day will come when every knee shall bow and every tongue confess that He is Lord (Phil.2:9-11).

VI. THE PRESENT DAY MINISTRY OF JESUS CHRIST

A. Praying for His people (Heb.7:25).

B. Preparing a place for our everlasting habitation (John 14:3).

C. Building the Church which is His body (Matt.16:18).

D. Indwelling and empowering every believer (Gal.2:20).

E. Answering the prayers of His people (John 14:12-14).

VII. THE FUTURE MINISTRY OF CHRIST

A. Coming for His Church in the rapture (1 Thess.4:13-18).

B. The pouring out of the wrath of the Lamb on the earth (Rev.6:16-17).

VIII. SALVATION

A. SOTERIA is a Greek word meaning deliverance, preservation, and salvation.

1. Deliverance from sin, sickness, defeat, and death.
2. Salvation carries the idea of being made whole.

B. Justification.

1. The verb "justify" is a legal term which means to declare righteous, to acquit, to

- pronounce sentence or acceptance.
2. A state of acceptance and right standing before God into which one enters by faith through the shed blood of Jesus.
 3. A free gift and cannot be earned (Rom.5:1-2, 15-16).
 4. It is God that justifieth (Rom.8:33).
 5. A change of position - once you were under divine condemnation.
 6. The cancellation of sins and then the imputation of the righteousness of Jesus unto us (a simple case of subtraction and addition).
 7. God acts and treats the justified person as if he had always done nothing but good (Prodigal Son).
 8. Justification (righteousness) brings blessings.
 - a. Deliverance from death (Prov.10:2).
 - b. Abundant life (Prov.11:19,30; 12:28).
 - c. Peace and confidence (Isa.32:17).

C. Regeneration.

1. The act of God which imparts the life of Christ to the believer.
2. New Testament descriptions of regeneration:
 - a. A birth (John 3:3-8).
 - b. A cleansing (Titus 3:5).
 - c. A creation (2 Cor.5:17; Eph.2:10).
3. Spiritual life occurs suddenly, appears mysteriously, and develops progressively.
4. Unique feature - no other religion promises to be able to transform the sinful nature and bring into it the life of God.
5. What regeneration is **not**:
 - a. Water Baptism (John 3:5) - water is a figurative way of referring to the Word of God (Eph.5:25-26).
 - b. Reformation - regeneration is not the work of man and does not consist of making resolutions (Titus 3:5).
 - c. Church membership - an animal dressed as a man is still an animal. Man's sinful nature cannot be reformed it must be changed.
6. What regeneration **is**:
 - a. A supernatural act in which God imparts new life into the spirit of man (1 Pet.1:23).
 - b. When we believe in Jesus, the Spirit of God, who left because of sin which produced death (Adam and Eve), returns because of the gift of righteousness.
 - c. A heart (spiritual) transplant (Ezek.36:26).
7. Conclusion: the fact that you are regenerated means that you have the life of God in you. You have His nature and ability (John 15:5; Gal.2:20; Col.1:27). Your potential to succeed is limited only by unbelief.

D. Adoption.

1. The way God gives sonship to whom it does not naturally belong (Rom.8:15; Gal.4:5).
2. God does not adopt believers as children, but they are born into God's family by the Holy Spirit through faith (W.E. Vine's Expository Dictionary).
3. The NKJ and NIV translations translate the Greek as the "adoption of children." It would more accurately be better translated as the "adoption of sons."
4. Adoption refers to entering into the family as an adult son.
5. There are differences between Old and New Covenants.

- a. Under the Old, Israelites were treated as minor children because they were under the direction of governors and tutors (the Law), but in the New Covenant believers are treated as fully grown sons.
- b. The chief advantage of adoption is that the Holy Spirit indwells and leads.
- 6. There are benefits and privileges of relationship with the Father.
 - a. Father's care (Luke 12:4-7).
 - b. Chastisement (Heb.12:5-11).
 - c. Comfort (2 Cor.1:3-4).
 - d. Inheritance (Rom.8:16-17).
- 7. Receive blessings by being in the family of God.
 - a. Share the family's name (Phil.2:9).
 - b. Share the family's likeness (2 Cor.5:17).
 - c. Share the family's love (1 John 1:3, 3:14).
 - d. Share the family's work and business.
- 8. Future blessings - a glorified, redeemed body (Rom.8:23; Phil.3:20-21).

IX. SANCTIFICATION

A. God calls, cleanses, and separates the believer from sin for His own use and glory.

B. Two-fold meaning - separation from evil and devotion to God (2 Cor.7:1).

C. Meaning of the verb “to sanctify”:

- 1. To hallow or acknowledge to be worthy of reverence and praise (Luke 11:2; 1 Pet.3:15).
- 2. To separate from things profane and dedicate to God - consecrated (Matt.23:17).
- 3. To purify or cleanse from impurities (Eph.5:26; 1 Thes.5:23).

D. Sanctification, therefore, involves the following:

- 1. Positional.
 - a. The separation of the believer to God which occurs at the time of conversion (1 Cor.6:11; Heb.10:14; 1 Pet.1:2).
 - b. Christ is the believer's sanctification (1 Cor.1:30).
- 2. Experiential.
 - a. The purification of the believer from all that defiles (2 Cor.7:1).
 - b. The believer is conformed to the image of Christ (Rom.8:29; 2 Cor.3:1).
 - c. Putting off the old life and putting on the new (Col.3:8-13).
 - 1) Present yourself totally to God as an act of your will (Rom.12:1).
 - 2) Renew your mind with the Word (Rom.12:1,2; Eph.4:23).
 - 3) Sit under the five-fold ministry gifts and be perfected or matured (Eph.4:11-12).
 - 4) Follow after your spirit (Gal.5:16).
 - 5) Depend upon Jesus to help you (Acts 26:18).
- 3. Conclusion: The doctrine of sanctification teaches that when you became a Christian, you ceased to be ordinary. You are set apart for special use.

X. THE CHURCH

A. What is the Church? Greek word for church “ecclesia” means “an assembly of called out ones”.

- 1. Word used to refer to the whole body of Christians in one city (Acts.11:22; 13:1).
- 2. Used to refer to a local congregation (1 Cor.14:19,35).
- 3. Used for the universal church comprised of all believers on earth (Eph.5:32).

B. English word “church” comes from the Greek word “kos” which means “belonging to the Lord”.

C. The Church, then, “is a company of people called out from the world, who profess and tender allegiance to the Lord Jesus Christ” (Pearlman, Knowing the Doctrines of the Bible, 1937).

D. The CHURCH is referred to as the following:

1. THE BODY OF CHRIST (1 Cor.12:12-27; Eph.4:4).
 - a. An organism, a living thing, not an organization.
 - b. Is energized by the life of Christ.
 - c. Has many members, each with his own function.
2. THE TEMPLE OF GOD (Eph.2:20-22; 1 Pet.2:5-6).
 - a. God dwells in the Church by His Spirit (1 Cor.3:16-17).
 - b. Christians, as priests (in the temple of God), are to offer up spiritual sacrifices of prayers, praise, and good works.
3. THE BRIDE OF CHRIST (2 Cor.11:2; Eph.5:25-27).
 - a. Jesus loves, cares for, and protects the church jealously.
 - b. The church submits to Christ as a wife does to her husband.

E. What is the job of the Church?

1. To preach the Gospel of Jesus Christ so that men might be saved (Matt.28:19-20; 1 Tim.2:4).
2. To offer up prayer and praise to God (Col.1:12; 1 Thes.5:16-18; 1 Pet.2:9).
3. To train disciples of Christ and develop Christian maturity through the Word of God (2 Tim.3:16-17; 1 Pet.2:2).
4. To provide fellowship with:
 - a. The Holy Trinity (Phil.2:1; 1 John 1:3).
 - b. One another (Acts 2:42; 1 John 1:7).
5. To preserve society from moral corruption (Matt.5:13-16).
6. To exercise authority and dominion over the kingdom of darkness (Luke 10:18-20; Eph.1:15-23).

F. Some of the benefits of church membership and Christian fellowship:

1. Agreement (Amos 3:3).
2. Source of strength (Luke 22:32).
3. Means of comfort (Rom.1:12).
4. Others can share your burdens (Gal.6:2).
5. Spiritual nourishment (Col.3:16).
6. Helps the believer to overcome the deceitfulness of sin (Heb.3:13).

XI. WHAT SHOULD BE YOUR RESPONSE?

A. Do not forsake the assembling of yourselves together (Heb.10:24-25).

B. Let brotherly love continue (Heb.13:1).

C. Be united in spirit with fellow believers with one mind striving together for the faith of the Gospel (Phil.1:27).

BLOOD COVENANT

I. WHAT IS A BLOOD COVENANT?

A. An agreement or contract between two people or parties which is sealed by the shedding of blood.

1. Closest, most enduring, most sacred contract known to man.
2. Forms an indissoluble tie or union.

B. Oldest covenant known to man.

1. Many scholars believe it began in the Garden of Eden.
 - a. God slew animals to cover the nakedness of Adam and Eve (Gen.3:21).
 - b. The blood of the animals covered their sins (Heb.9:22).

C. In the Bible the shedding of blood symbolizes the giving of life.

1. Does not symbolize death (Lev.17:10,14).
2. Giving of life for another is the greatest form of love (John 15:13).

D. Unlimited Covenant.

1. All assets, debts, liabilities, talents, and property are included in the covenant.
 - a. Debts owned by one partner are shared by the other.
 - b. Assets owned by one partner are shared by the other.
2. Most contracts today are of a limited nature.
 - a. For example, a contract to paint a house would not include electrical work.
 - b. A blood covenant, however, is an unlimited contract affecting all areas of life.

E. Unbreakable contract.

1. Sacred among all primitive peoples.
2. Blood covenant is universal and known worldwide among all peoples.
3. Where practiced, the claim is that it has never been broken.
 - a. Penalty for breaking blood covenant is death.
 - b. Own family members will hunt down person who breaks a blood covenant.

II. REASONS FOR ENTERING BLOOD COVENANT:

A. Protection.

1. Weak person or tribe enters covenant with stronger for sake of protection.
 - a. To attack one member of the covenant was to attack both.
 - b. Other members would come to their defense.

B. For business purposes.

1. Businessmen enter blood covenant so neither takes advantage of the other.
2. Thieves sometimes entered this type of covenant to insure protection from fellow thieves (modern examples: mafia, gangs).

C. For Love.

1. Love is the main reason for entering (cutting) covenant.
2. Jonathan and David cut covenant for love (1 Sam.18:1,4).
3. Sometimes cut between marriage partners, symbolizing an unbreakable bond.

III. WAYS OF ENTERING INTO BLOOD COVENANT:

A. Cutting palm of hand and then shaking.

1. Origin of handshake.
2. Hands were cut and then partners shook hands, mixing blood.

B. Cutting wrists and mingling blood.

C. Cutting wrists, mixing blood in cup of wine.

1. Each partner drank half wine/half blood mixture.
2. Unscriptural (Lev. 17:10).
3. Believed to be origin of cannibalism.

D. Substituting blood of an animal for human blood was practiced in Old Testament. God accepted the blood of animals to cover human sins.

IV. STEPS TO ENTERING INTO BLOOD COVENANT:

A. Eight steps normally followed.

1. Exchange of garments. E.g. Jonathan & David exchanged garments (1Sam.18:3-4).

2. Exchange of weapons.

- a. This signified all strength and war ability were shared.
- b. We have God's power and ability on our side.
- c. The whole armor of God is available to us.
- d. Our covenant with God gives us the right to all the protection heaven affords.

3. Exchange of names.

- a. Each person takes part of the other person's name.
- b. Persons in covenant have full authority to use the name of their covenant partner (e.g. in marriage the wife takes and can legally use her husbands' name).
- c. The name of Jesus is our covenant name.

4. Shedding of blood by cutting.

- a. The Hebrew word used in the Bible means "to cut where or until blood flows."
- b. Shedding of blood essential; it is the seal of the covenant.
- c. Ash or other substances are rubbed into the cut to form a visible scar. This scar becomes the mark or seal of the covenant.
- d. This marked the partner so all could see.
- e. People who cut covenant are called Covenant Heads. However, covenant was not only for heads but for all of the family and for all generations.

5. Splitting of animal.

- a. An animal was cut in half as part of covenant ritual.
- b. Halves were laid on the ground and the partners walked between the pieces in a figure-8 (Gen.15:9-21).

6. Pronouncement of blessing and cursing.

- a. Each partner would pronounce blessing and cursing on the other partner.
- b. Blessing for obedience to the rules of covenant and cursing for disobedience.
- c. Deut.28 is basically a list of blessing and cursing.

7. Setting up of a memorial.

- a. Partners build a memorial or do something to remind them of their covenant.
- b. Examples historically used:
 - 1) Large stone (Gen.31:44,45).
 - 2) Pile of rocks (Gen.31:46-51).
 - 3) Stone on which partners wrote covenant.
 - 4) Exchange of sheep or other animals (Gen.21:28,30).
 - 5) Planting trees for long life (Gen.21:31,32).
- c. Any one or combination could be used.

8. Eating of covenant meal.

- a. Bread and wine is a traditional covenant meal.
- b. Bread represents the body; wine represents the blood.

B. Not necessary to complete all eight steps; any two or more are acceptable.

V. OUR BLOOD COVENANT WITH GOD

A. Why is it necessary that we have a blood covenant with God?

1. God made Adam ruler of this earth (Gen.1:26,28).
2. God gave man freedom of choice.
 - a. Adam chose to disobey God.
 - b. He gave his authority over to Satan.
 - c. His spirit died at that time; he was separated from God spiritually.
 - d. At the same time, the curse of poverty, sickness, and death fell on mankind.

B. God wanted communion with man.

1. He put into action a plan to bring man back into fellowship.
2. In Abraham God found a man who would trust and obey Him.
3. God couldn't destroy Adam and form another man from the dust of the earth.
 - a. Earth and all therein belonged to Satan.
 - b. God could not use the dust of earth - it no longer belonged to Him or Adam.
4. God had to bring the Second Adam (Jesus Christ) into the earth. A man caused the fall - a man had to redeem mankind (Rom.5:17,18).

C. God found in Abram a man with whom he could work.

1. God begins dealing with Abram (Gen.12:1-6).
2. Abram was 75 when God first approached him.
3. God told Abram to leave home, land, and kinsman. He eventually obeyed and left.
4. God promised many things to Abram. Abram believed God (Gen.12:2-3).

D. God made a blood covenant with Abram, finalizing what He began in Gen.12.

1. Blood covenant between God and Abram (Gen.15:1-17).
 - a. God says He will be Abram's shield and exceeding great reward (v.1).
 - b. Abram asks the Lord, "What will you give me?" (v.2).
 - c. God tells him (v.5).
 - d. Abram believed, and it was counted as righteousness (v.6).
 - e. God tells what He will do for Abram (vv.7-15).
2. Abram asked how he could know that God could and would do this.
 - a. God told Abram to "bring [Him] a heifer."
 - 1) This is blood covenant talk.
 - 2) Blood covenant was well known to Abram.
 - 3) Abram knew God was serious.
 - 4) Abram could be sure that God would keep His Word.
 - b. Abram brought the animals and split them.
 - 1) The driving away of the birds represents the devil stealing the Word.
 - 2) He was waiting for the other member in the covenant to walk between the split pieces with him.
 - c. Abram fell into a deep sleep (v.12). God then spoke to Abram and allowed him to see what was happening.
 - d. A smoking furnace and burning lamp passed between the pieces (v.17).
 - 1) The smoking furnace is God the Father (Ex.19:18).
 - 2) The burning lamp is God the Son (Rev.21:23).
 - 3) Jesus took Abram's place sealing the covenant.

E. God could now have a relationship with mankind through the Abrahamic covenant.

1. This covenant was the first step in bringing the Second Adam (Jesus) into the earth.
2. People under this covenant had many benefits.
 - a. If they fulfilled the terms, they received blessings of health, prosperity, and long life

(Deut.28:1-14).

- b. Received, in part, before the crucifixion. We receive because of the crucifixion.
 - c. People under the Abrahamic covenant could not be born again or Spirit filled.
3. Looked toward the crucifixion, and it was counted to them as righteousness.

F. Changing of names was a step in making a blood covenant.

- 1. YHWH is God's name in Hebrew. The main part is the letter "H."
 - a. God added "H" from His name to Abram ,making Abraham. This means the "father of multitudes".
 - b. Added "H" to make Sara into "Sarah" (Gen.17:15). Sarah means "princess".
- 2. God changed His name also.
 - a. After making covenant with Abram, He called Himself "the God of Abraham".
 - b. Later added "Isaac and Jacob" to His name (Ex.3:6).

G. God's Covenant with Abraham is an everlasting covenant.

- 1. We are Abraham's seed and heirs (Gal.3:13,14,29).
- 2. We could not be heirs of something that no longer exists.
- 3. The Abrahamic Covenant still in existence; it has not passed away.
- 4. Mosaic Law with its blood sacrifices and strict laws was done away with on the cross.
- 5. We are no longer under the curse of law.
- 6. We are heirs to the promise because of Jesus.

H. Another step in a blood covenant: shedding of both parties' blood.

- 1. In Abrahamic Covenant, man's blood was shed (Gen.17:8,11,23) when Abraham was circumcised.
- 2. In second and better covenant, Jesus blood was shed. Jesus poured out His blood on the cross.
- 3. Circumcision reminded Abraham of his covenant.
 - a. When he dressed, bathed, or had relations with Sarah, he would be reminded of the covenant.
 - b. Circumcision marked Abraham and his descendants as having covenant with God.

I. Blood covenant enabled God to legally bring Second Adam to the earth.

- 1. Two people in covenant have possessions, talents, and abilities in common.
- 2. Either party could demand anything of other party and expect to receive.
- 3. God demanded the sacrifice of Isaac (Gen.22:2).
 - a. God knew Abraham would give his all.
 - b. God tested Abraham and did not find him lacking.
 - c. God saw willingness of Abraham to give his all, and counted that as if he had actually sacrificed Isaac (Heb.11:17).
 - d. God provided the ram for sacrifice (Gen.22:13).
- 4. Abraham was willing to sacrifice his only son. Therefore, God as his covenant partner could do no less. God sent Jesus to die on the cross because His covenant partner, Abraham, was willing to sacrifice his son.

VI. THE BIBLE CONSISTS OF TWO TESTAMENTS OR COVENANTS: OLD & NEW

A. Old Covenant was between God and Abraham.

B. The Law was added in Moses' time.

- 1. Law is found in Exodus and is a list of do's and don'ts.
- 2. Book of Leviticus - list of sacrifices and rituals for when Law was broken.
 - a. By following these sacrifices and rituals, sin was covered.
 - b. Blood sacrifices only covered sin, did not blot it out.

c. Only the blood of Jesus would blot out sin.

C. Under the Law, the blood of bulls and goats covered sins for a time.

1. Each time people sinned, they had to make the correct sacrifice to cover it.
2. Five types of sacrifices or offerings under Law (Lev 1-7).
 - a. Burnt offering, meal offering, peace offering, trespass offering, and sin offering.
 - b. These needed repeating each time sin occurred.
3. Law, a temporary measure (Gal.3:19).

D. God planned to send Jesus from the beginning of the world.

1. Christ was a lamb without spot or blemish, slain before the foundation of the world (1 Pet.1:19-21).
2. God knew man would fall short but had a plan of salvation prepared.
3. Law with rituals and sacrifices given to show man that he would always fall short.
 - a. Showed man he needed God's grace.
 - b. Showed man he could not do God's requirements by his own abilities.
 - c. Pointed man to the cross and his need for a Savior.
 - d. No man could fulfill all of the Law.

VII. MAN'S NEED FOR A SAVIOR

A. Jesus was preordained to die before the foundation of the world (1 Pet.1:19-21).

B. God sent Jesus at the proper time to die on the cross (Gal 4:4).

C. Man had sinned; man would have to die to reconcile mankind.

1. Not just any man would do.
2. The redeemer needed to be someone free from the sin nature.
3. Only Jesus, wholly man and wholly God, would do.
 - a. If blood of a normal man were sufficient, Abraham could have sacrificed Isaac.
 - b. The blood of Isaac was not sufficient.
4. Blood had to be shed, but blood which was free from sin.
5. Blood of human is supplied by male seed.
 - a. Blood of Jesus was supplied by God.
 - b. Jesus' blood was free from sin nature; thus, an acceptable sacrifice.

VIII. WE HAVE A BETTER COVENANT BECAUSE OF JESUS

A. Better covenant with better promises (Heb.8:6).

1. Old Covenant was not perfect (Heb 8:7).
2. Could not reconcile man fully to God.
3. The Law was a temporary measure to show man's sin and his inability to fulfill God's requirement (Gal.3:24-25).

B. Jesus came to fulfill the Law (Matt.5:17,18).

1. Jesus fulfilled the Law, and it has been done away with.
 - a. The Law was added only until the Seed came (Gal.3:19).
 - b. Jesus, the Seed, came and did away with the Law.
2. Once Jesus shed his blood, the sacrifice of animals was unnecessary.
3. Why try to cover up what has already been wiped out?

C. The Abrahamic covenant is still in effect.

1. The covenant God made with Abraham is an eternal one.
2. A covenant cannot be done away with until it is fulfilled.
3. Col.2:14.

- a. Jesus blotted out the handwriting of ordinances contrary to us.
- b. Abrahamic covenant not contrary; the Law was contrary.
- c. He took the Law out of the way and nailed it to the cross.
- d. We are free from the curse of the Law.

D. Abrahamic covenant will be completed at the Second Coming.

1. When Jesus returns, all the land promised to Abraham in Gen.15 will be restored.
2. This will fulfill all covenant promises.
3. The covenant will then be done away with.
4. We will go into the thousand year (millennial) reign of Jesus Christ.
5. Abrahamic covenant will be replaced because it will no longer be necessary.

IX. NEW COVENANT IS ALSO A BLOOD COVENANT

A. Old Covenant sealed by blood of man, Abraham (at circumcision).

B. New Covenant sealed by blood of God, Jesus (at the cross).

C. Shedding of blood always necessary part of blood covenant

1. New Covenant better because it was sealed by the blood of God.
2. Blood of Jesus was the only price sufficient to pay sin debt of humanity.

D. Eight possible steps in Blood Covenant; Jesus fulfilled all eight.

1. Jesus exchanged garments with sin (Isa.64:6; Rom.3:23).
 - a. Jesus took our filthy garments of unrighteousness and gave us His clean garment of righteousness (2 Cor.5:21).
 - b. Our filthy, sin-stained garments are now clean and pure.
2. We receive God's weapons (Eph.6:13-17).
 - a. We have the armor of God as one of our covenant privileges.
 - b. We must do the putting on, but it is ours to use.
3. Jesus shed His blood to ratify (to approve formally; to validate) the covenant.
 - a. Shedding of blood always necessary in blood covenant.
 - b. Veil in temple rent when Jesus died, signifying that there was no more separation between man and God (Matt.27.51).
 - c. The blood of Jesus bought back our relationship with God.
 - d. The curse on mankind was lifted once and for all.
 - e. Jesus was the last Passover lamb to be slain (1 Cor.5:7).
4. Blessing and cursing.
 - a. Jesus was made a curse for us so that blessing could come to us (Gal.3:13).
 - b. Jesus suffered all sicknesses, diseases, and torment so we don't need to (Isa.53).
 - c. He was separated from God so that we can have a relationship with Him.
 - d. He went to hell so we can go to heaven.
5. Exchange of names.
 - a. In blood covenant, partners have right to use other partner's name.
 - b. The name of Jesus is our covenant name.
 - c. We have the right to use the name of Jesus and receive our needs and desires.
6. Setting up a memorial.
 - a. Jesus gave us communion, the Last Supper, as a memorial to Him.
 - b. Each time we take communion, we remember His death and resurrection (1 Cor.11:25,26).
7. Splitting of animals.
 - a. Only step not fulfilled by Jesus.
 - b. His blood was sufficient. The blood of animals was not needed.

8. Covenant meal.
 - a. Last Supper or communion is a covenant meal.
 - b. Consisted of bread and wine (traditional covenant foods).
 - c. Much significance to what Jesus did.
 - d. In ancient Jewish tradition a three-pocket pouch filled with bread was on the Passover table.
 - 1) Jesus took bread from center pouch (as is tradition) and broke it.
 - 2) Jews thought the bread represented Abraham, Isaac, and Jacob. They didn't know why "Isaac" was the one broken.
 - 3) The bread really signifies Father, Son, and Holy Spirit
 - 4) Jesus broke the center bread, thus portraying the broken body of the Son.
 - e. Ancient Jewish tradition also had four cups on the Passover table: three full and one empty which was placed upside down.
 - 1) Full cups signify Abraham, Isaac, and Jacob. The empty cup is the Messiah's.
 - 2) Jesus took the Messiah's cup, filled it, and drank from it (Mark 14:36).
 - 3) By this action He was saying, "I am the Messiah."
 - 4) The significance was very clear to His disciples.
9. **Another step** in blood covenant was to rub ash into the cut, making a scar.
 - a. Circumcision marked the Jews as covenant people.
 - b. Today, our seal or mark of the covenant is the Holy Spirit.
(2 Cor.1:22; Eph.1:13, 4:30).

E. We have a covenant with God, signed with the blood of Jesus.

1. When Jesus cried, "It is finished," the word He used was "**tetelesti**." This was the cry of a Roman general watching a battle from a hill. When he saw his side definitely winning, he cried this to let his troops know the battle was virtually won.
2. Many Roman soldiers were around the cross. One soldier who heard this cry said, "Surely this was the Son of God." He could not understand why a man dying on a cross would shout the victory cry of a Roman general. For this he said, "Surely this was the Son of God" (Matt.27:54).
3. Jesus had won the battle.
 - a. All that was left to do was to spend three days and nights in hell.
 - b. He knew He had won.
 - c. He could cry the victory because He had successfully completed His assignment.
 - d. Jesus had won man back to God.

CHARACTER OF GOD

I. SOURCE OF REVELATION

A. “Canst thou by searching find out God...” (Job 11:7)?

B. How has God revealed himself?

1. **General revelation** - in nature and in history (Ps.19:1-6; Rom.1:18-20).
2. **Special revelation** - through Jesus and the Bible (Luke 24:27, 44-45; John 1:18, 5:39, 14:9).

II. THE ATTRIBUTES OF GOD (NON-MORAL)

A. OMNISCIENCE: the attributes of God by virtue of which He knows everything, present, past, and future.

1. God knows Himself and all other things perfectly from all eternity, whether they be actual or merely possible.
2. They alone (the Father, Son, and Holy Spirit) have such knowledge of each other (Matt.11:27; 1 Cor.2:11).
3. God knows the things which are actually existing, including inanimate creation (Ps.147:4), men and all their works (Ps.33:13-15), men's thoughts and hearts (Ps.139:1-4), and man's burdens and wants (Ex.3:7; Matt.6:8).
4. God knows all things which are possible (1 Sam.23:11; Matt.11:23).
5. God knows the future. Foreknowledge is not causative; future actions do not take place because they are known, but they are seen/known because they will take place.
6. God knows simultaneously; He sees things at once in their totality, one after another, and not piecemeal.

B. OMNIPRESENCE: the attribute of God by virtue of which He fills the universe in all its parts and is present everywhere at once.

1. The whole of God, not just a part of Him, is present in every place.
2. Not pantheism which teaches that everything is a part of God (e.g., the chair you are sitting on is a part of God or the pencil you are using) but rather that God is in every place and yet distinct of His creation.
3. Although God is everywhere present, there are degrees of the manifestation of His presence.
4. This doctrine is comforting and frightening. To the believer, the ever-present God is always available to help (Deut.4:7; Ps.46:1; Matt.28:20). To the sinner, however, it implies that no matter how hard he tries, he cannot escape from God (Ps.139:7-12).

C. OMNIPOTENCE: this attribute describes God's ability to do whatever He wills.

1. God's will is limited by His nature. He cannot do anything which is contrary to His perfect nature.
 - a. God cannot lie (Titus 1:2).
 - b. God cannot destroy (deny) Himself (2 Tim.2:13).
 - c. God cannot look with favor on iniquity.
 - d. God cannot do wrong.
 - e. God cannot do anything which is absurd (foolish) or self-contradictory, such as make a square a circle, make two plus two equal six, or make a wrong right.
2. God is not controlled by His power; the existence of omnipotence does not demand the exercise of that power. He has power over His power, or else He would cease to be free. He can do what He wills, but He does not have to will to do anything.
3. Omnipotence includes the power of self-limitation. God limited Himself to some extent

- by giving free will to His creatures. This is why He did not keep sin out of the universe by a display of His power and why He does not save anyone by force.
4. God possesses absolute power and ordinate power.
 - a. Absolute power: when God works directly, such as in the performance of miracles and in the creation of something out of “things not seen”.
 - b. Ordinate power: when God does His work through secondary causes, such as the process of sowing and reaping.
 5. Biblical references and examples:
 - a. “Is anything too hard for the Lord?” (Gen.18:14).
 - b. “I know that thou canst do every thing, and that no thought can be withholden from thee” (Job 42:2).
 - c. “Whatsoever the Lord pleased, that He did in heaven, in earth, in the seas, and all deep places” (Ps.135:6).
 - d. “He doeth according to His will in the army of heaven...and none can stay His hand, or say unto Him, ‘What doest thou?’” (Dan. 4:35).
 6. A source of great comfort and hope to the believer. To the sinner, however, so mighty a God is ever a warning and a source of fear (1 Pet.4:17; Rev.6:15-16).
 7. Even the demons shudder (Jas.2:19). Someday even the strongest and the greatest will seek to hide from Him (Rev.6:15); every knee will bow at the Name of Jesus (Phil.2:10).

D. IMMUTABILITY: the attribute of God by virtue of which He is unchanging and unchangeable.

1. “I am the Lord, I change not...” (Mal.3:6) (Also see Ps.33:11 and Jas.1:17).
2. Human change can be for the better or for the worse, but God can neither change for the better nor the worse since He is absolutely perfect.
3. What about the passages such as Gen.6:6, Ex.32:14, and Jonah 3:10 which state that God “repented” or changed His mind.
 - a. God does not change with regard to His character (Ps.102:26,27) nor His purpose (Ps.33:11).
 - b. In order to remain true to His character and purpose which cannot change, God changes in his dealing with men in changing circumstances (e.g. Nineveh).
4. “Jesus Christ the same yesterday, today, and forever” (Heb.13:8).

III. THE ATTRIBUTES OF GOD (MORAL)

A. HOLINESS: that attribute of God by virtue of which He eternally wills and maintains His own moral creatures.

1. Signifies God's separation from and transcendency over His creation.
2. The eternal spotlessness of His character. He is separate from all moral evil and sin. For example, to be healthy is more than not being sick. Likewise, holiness is more than the absence of sin. It is the healthy, positive state of being right (Lev.11:44; 1 Pet.1:15).
3. God said, “Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground” (Ex.3:5).
4. Because of His holiness God can have no communion with sin.
5. Man's reaction to the revelation of God's holiness is a sense of insignificance and consciousness of impurity (Isa.6:5).
6. Holiness is that attribute of God by which He wanted to be especially known in the Old Testament.
 - a. The word is used more than 830 times in the Old Testament.

- b. Holiness emphasized in the division of the tabernacle and temple into the Holy Place and the Most Holy Place.
 - c. Holiness emphasized in the ceremonial laws: offerings, priesthood, feasts, and laws about impurity (Lev.1-5,23).
 - d. Holiness revealed in the moral law which speaks through the conscience of men and by Jesus Christ, “the Holy and Righteous (Just) One” (Acts 3:14).
7. The Holiness of God teaches:
- a. There is a separation (chasm) between God and the sinner (Isa.59:1,2).
 - b. Man, on his own, cannot acquire the sinlessness which he needs to approach God.
 - c. Without **atonement** which there is no escape from certain judgment.
 - d. Man should approach God with reverence and awe, “for our God is a consuming fire” (Heb.12:28-9).
8. What His holiness demanded, His love provided (Rom.5:6-10).
- B. GOODNESS: He is in every way that He, as God, should be - He perfectly fits the ideal or standard of what it means to be God.**
1. Because God is good, He deals bountifully and kindly with all His creatures (Ps.145:9,15,16).
 2. Because God is good, He loves unconditionally.
 - a. God is love (1 John 4:8).
 - b. Love is that which seeks the good of the object loved.
 - c. God loves in a measure beyond any human comprehension (1 John 4:8-10).
 - d. Characteristics of love (1 Cor.13: 4-8).
 - e. A source of comfort to the believer.
 - 1) He will work all things for the believer's good (Rom.8:28-39).
 - 2) He is a Father who knows the things His children have need of (Matt.6:8).
 - 3) He freely gives all good things to His children (Rom.8:32; Jas.1:17).
 3. Because God is good, He is merciful.
 - a. Mercy is the goodness of God being shown toward those who are in distress.
 - b. God is rich in mercy (Eph.2:4), full of compassion and mercy (Jas.5:11), and has great mercy (1 Pet.1:3).
 - c. Mercy (compassion) moves Jesus.
 - 1) The demoniac of Gadara (Luke 8:26-39).
 - 2) The healing of the leper (Mark 1:40,41).
 4. Because God is good, He is gracious.
 - a. Grace is the goodness of God being shown toward those who are not deserving.
 - b. God’s grace saves sinful man in spite of his guilt.
 - c. Grace is the source of all spiritual blessings bestowed upon sinners (Eph.2:8-9).
 - d. Jesus exemplified grace when dealing with the woman caught in the act of adultery (John 8:1-11).
 5. Because God is good, He is long-suffering.
 - a. “But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth” (Ps.86:15).
 - b. God bears long with sinners in spite of their long-continued disobedience.
 - c. The longsuffering of God is intended to lead men to repentance and should not be interpreted as slackness (2 Pet.3:3-9).

C. RIGHTEOUSNESS AND JUSTICE

1. Righteousness and justice are the foundation (habitation) of His throne (Ps.89:14; Ps.97:2).
2. “Shall not the Judge of all the earth do right?” (Gen.18:25).

3. It has been said that “a moral government has been instituted in the world by God based upon just laws and appropriate sanctions”.
 - a. The laws of God are executed through the bestowal of rewards and punishments.
 - b. Remunerative justice - distribution of rewards (2 Chron.6:15; Ps.58:11).
 - c. Punitive justice - the infliction of punishment (Gen.2:17; Ex.34:7).
4. God cannot make a law and establish a penalty, and then not follow through if the law is disobeyed.
5. Justice demands punishment of the sinner, but it also accepts the vicarious sacrifice of another, as in the case of Isa.53:6 and Rom.5:8.
6. The righteousness and justice of God are revealed in:
 - a. His punishment of the wicked (Rev.16: 5-9).
 - b. Vindicating His people from evil doers (Ps.129:1-5).
 - c. Forgiving believers of their sin (1 John 1:9).
 - d. Keeping His promises to His children (Heb.10:23).
 - e. Rewarding the faithful. (Heb.6:10).
7. The Function of Punishment.
 - a. Maintenance of justice.
 - b. Rehabilitation of men and society.
8. God's righteousness and justice encourage the believer because he knows God judges righteously and therefore, is sure that the righteous things he has done will not go unnoticed (Prov.19:17).

IV. DEFINITION OF GOD

“God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, and truth” (Westminster Catechism).

V. THE CHARACTER OF GOD IS REVEALED THROUGH HIS NAMES

A. The significance of a man's name in the Bible.

1. To know the name of a man is to know his essence (nature).
2. The character of a person was often summed up in his name. A change of name meant a corresponding change in character, vocation, or status (e.g., Simon changed to Peter in Matt.16:17-18).
3. When one gives a name to another, he establishes a relationship of dominion or possession (e.g., Adam in naming the animals).
4. Man can give his name to those things which he conquers or owns like a conquered city or nation (2 Sam.12:28; Ps.49:11).
5. The name and the person are one and cannot be separated.
6. Therefore, to know God's name is to know God's character and to possess His power, strength, courage, and the presence of God Himself.
7. Name and authority: the name of Jesus is His authority given to man so that they might work miracles, preach, and pray to the Father (Mark 16:17; Acts 4:7). Jesus gave us “power of attorney” to act in His place.

B. The names of God are revelatory instruments of His status, His character, and His vocation.

1. **EI or Elohim** - translated “God” and “One to be worshipped.”
 - a. Meanings also include:
 - 1) To be strong.
 - 2) To have extended sphere of control.

- 3) To possess, a binding force.
 - b. Used whenever the creative and omnipotent power of God is described or inferred.
 - c. The plural form foreshadows the Trinity.
 - d. Describes God as the overruling power which stands behind and is transcendent over nature.
 - e. El Shaddai, "The Almighty God" - indicating majesty and stability; a reliable refuge; an unmoved pillar.
- 2. Jehovah (Yahweh)** - translated "Lord."
- a. The covenant name of God.
 - b. Comes from the verb which means "to be" (Ex.3:13,14).
 - c. Signifies that God is the Eternal one who was, is, and is to come.
 - d. The name had such significance that the Scribes avoided pronouncing it.
- 3. Jehovah-Rohi** - "Jehovah my Shepherd."
- a. The Lord is pictured as a Shepherd in the Old Testament (Ps.23:1; 80:1).
 - b. New Testament: Jesus the Good Shepherd, the one who gave His life for the sheep (John 10:11).
 - c. The need for a human shepherd.
 - 1) Sheep cannot care for themselves.
 - 2) Poor sense of locality - easily lost.
 - 3) Constant danger posed by wild animals and thieves.
 - 4) The same is true of men. They are prone to wander in constant danger.
 - d. The relationship between the Shepherd and his sheep.
 - 1) Personal and intimate knowledge of each other.
 - a) He calls His own sheep by name (John 10:3); Jesus calls you by name.
 - b) His sheep know His voice (John 10:4).
 - c) He watches for the absence of even one of his sheep (Matt.18:12,13).
 - d) No human shepherd ever had a more intimate knowledge of his sheep than Jesus (John 10:14).
 - 2) He guides His sheep (Ps.23:3; John 10:4).
 - a) They do not know the way, and the path is narrow and dangerous.
 - b) He leads so they don't just wander aimlessly but are led somewhere.
 - 3) He restores the sheep that strays.
 - a) A sheep which has strayed from the flock is utterly helpless.
 - b) The shepherd must find the sheep and bring it back to the fold.
 - c) So it is with our Shepherd Jesus (Ps.23; Isa.53:6).
 - 4) The fact that the Father has many children does not mean that He cares any less for the least of them.
 - 5) The Good Shepherd does not want harm to come to His little ones (Matt.18:12-14).
 - e. A human shepherd caring for the sheep in special times of need (Isa.43:2).
 - 1) Crossing through streams of water, rivers, and fire.
 - 2) Caring for a sick or wounded sheep.
 - a) The common remedy he used was olive oil.
 - b) "Thou anointest my head with oil..." (Ps.23:5). When we are sick or wounded, the Lord anoints us with the oil of His Spirit and heals us.
 - c) The good Samaritan (Luke 10:30-37) and the healing of the sick (Jas.5:14) are two New Testament examples.
 - f. Characteristics of a shepherd: constant vigilance, fearless courage, and patient love.
- 4. Jehovah-Rapha** - "The Lord who healeth thee" (Ex.15:22-26; Ps.107:20).

- a. No one has the authority to change God's redemptive names. They can not say that He no longer heals today.
- b. Healing is the will of God for all.
 - 1) It has been said that faith begins where the will of God is known.
 - 2) It is His will (e.g., the healing of the leper in Mark 1:40,41).
 - 3) Healing is a covenant promise and benefit (Deut.7:15; Ps.103:1-5).
 - 4) God's perfect will revealed in the ministry of Jesus.
 - a) (Matt.4:24, 9:35, 10:1, 12:15, 14:14, 34-36; Mark 1:40-41; Luke 6:17-19; Acts 10:38).
 - b) Jesus never turned a sick person away or said "I won't."
 - 5) "Beloved, I wish above all things that you may prosper and be in health, even as your soul prospers" (3 John 2).
- c. Healing in the Atonement.
 - 1) Soteria, a Greek word translated "salvation," implies deliverance, healing, preservation, health, and soundness.
 - 2) Sozo, a Greek word translated "saved" and "healed," means to make sound or to make whole (Act.14:9; Rom.10:9).
 - 3) Redeemed from the curse of the Law (Deut.28:15-62; Gal.3:13).
 - 4) By His stripes, we are healed (Isa.53:4; Matt.8:17; 1 Pet.2:24).
 - 5) The brazen serpent (Num.21:9).
- d. **Wrong** teaching about Paul's thorn is a hindrance to healing (2 Cor.12:7-10).
 - 1) "Thorn in the flesh" is a figure of speech.
 - 2) Never used in the Bible to refer to sickness (Num.33:55; Josh.23:13).
 - 3) Greek word "angelos" used 188 times and in every instance stands for a person, not a thing.
 - 4) Paul identifies the thorn in the flesh; it was a messenger from Satan.

VI. THE SEVEN REDEPTIVE NAMES OF GOD

These names reveal the blessings provided by the atonement.

- | | | |
|----------------------------|--|---------------------|
| A. Jehovah-Shammah | - The Lord Who Is Present | (Ezk.48:35) |
| B. Jehovah-Shalom | - The Lord Is Peace | (Judg.6:24) |
| C. Jehovah-Rohi | - The Lord My Shepherd | (Ps.23:1) |
| D. Jehovah-Jireh | - The Lord Sees or Will Provide | (Gen.22:14) |
| E. Jehovah-Nissi | - The Lord My Banner or Victory | (Ex.17:8-15) |
| F. Jehovah-Tsidkenu | - The Lord Our Righteousness | (Jer.23:6) |
| G. Jehovah-Rapha | - The Lord Who Heals | (Ex.15:26) |

VII. OTHER NAMES.

- | | | |
|--------------------|------------------------------|-----------------------|
| A. El-Elyon | - The Most High God | (Gen.14:18-20) |
| B. El-Olam | - The Everlasting God | (Gen.21:33) |
| C. Abba | - Father or Daddy | (Rom.8:15) |

CHRISTIAN STEWARDSHIP

I. A PROPER PERSPECTIVE

A. God owns the world and everything therein (Ps.24:1).

B. We are stewards entrusted with the responsibility of managing what belongs to God.

C. Jesus said much about stewardship.

1. Parable of the talents (Matt.25:14-30).
 - a. God gives different gifts and responsibilities.
 - b. God expects you to use the resources and abilities that you possess to the full.
 - c. Good stewardship is rewarded with yet greater responsibility, but God will take away from the poor steward that which was given to him.
 - d. Use it or lose it.
2. Good and bad steward (Luke 12:35-40).
 - a. A steward is not free to do whatever he wishes, he will have to give an account.
 - b. The time is short; the Master could return at any moment.
3. Unjust steward (Luke 16:1-13).
 - a. We should be as eager and committed in pursuing the things of God as the sinner is in pursuing things of the world.
 - b. Use material possessions to get people to heaven (v.9).
 - c. He who is faithful in little can be trusted with much.
 - d. Cannot serve two masters.

II. GOD DESIRES TO PROSPER HIS SERVANTS - DEUTERONOMY 28

A. Old Testament references.

1. Abraham (Gen.13:2, 24:35).
2. Isaac and Jacob (Gen.26:12, 30:43).
3. Solomon (1 Kings 3:13).
4. Job (Job 42:12).

B. New Testament references.

1. (Mark 10:29; Luke 6:38; Phil.4:19; 3 John 2).
2. Paul coveted no one's gold or silver because he made more than enough of his own which he generated from his tent-making business. (Acts 20:32-35; Phil.4:18-19).
3. Jesus.
 - a. He had a treasurer.
 - b. Took care of an evangelistic team of at least 12 men.
 - c. He wore a seamless robe, a very expensive piece of clothing.

III. DANGERS ASSOCIATED WITH PROSPERITY

A. The desire to obtain wealth for the sake of wealth leads to every kind of evil imaginable (1 Tim.6:9-10).

B. Danger of hoarding (Eccl.5:13; Luke 12:15-21; Jas.5:1-3).

C. To measure your worth by material possessions is to apply a false standard to life (Job 36:19; Prov.11:4,13:7; 1 Tim.6:17).

D. Wealth can lead to pride and cause one to forget the Lord - the end is destruction (Deut.8:11-19).

E. The rich young man who loved his possessions more than he loved God - his money owned him instead of him owning it (Mark 10:17-27).

F. The problem is not with money but with our attitude toward it. The real test of whether or not you are on safe ground is if you are "ready to distribute, willing to

share” (1 Tim.6:6-19).

G. Conclusion: wealth in the life of anyone whose heart is not right toward God is dangerous.

H. Guidelines for overcoming the dangers of wealth:

1. Set your affection on things above, not on things on the earth (Col.3:1,2).
2. Seek not to be rich but to be a blessing. Let giving be your primary objective in obtaining wealth.
3. As stewards we don't own what God entrusts us with. Become a channel, not a storehouse.

IV. THE KEYS TO BIBLICAL PROSPERITY

A. Tithing - a tithe is a tenth of your income which is to be given for the support of the church (Mal. 3:10).

1. Commandment in the Law: “And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD” (Lev.27:30).
2. Practiced before the Law.
 - a. Abraham paid tithe of all his possessions to Melchizedek (Gen.14:18-24).
 - b. Jacob promised to give God a tenth of all his possessions (Gen.28:10-22).
3. The purpose of the tithe:
 - a. Teaches us to always put God first in our lives (Deut.14:22-23).
 - b. Helps keep us free from being controlled by material things; helps keep us from becoming slaves to money.
 - c. Supports the ministry and functions of the church (Num.18:21).
 - d. Provides the seed which God multiplies in meeting our needs (Luke 6:38; 2 Cor.9:10).
 - e. Develops us as stewards, teaching us to be faithful in caring for God's possessions.
4. The tithe and the New Testament.
 - a. Why is so little said about tithing in the New Testament? It was accepted by all and was not a controversial issue.
 - b. Jesus taught that the tithe should not be neglected (Matt.23:23).
 - c. Jesus, as a high priest after the order of Melchizedek, receives our tithes although it appears that we give to men (Heb.7:8).
5. Tithes and offerings.
 - a. Offerings are gifts which we bring, representing more than 10% of our income.
 - b. The amount of our offering will be influenced by our income, our love, our faith, and the leading of God's Spirit.
 - c. The law of giving and receiving (2 Cor.9:6).
 - d. All of our income is God's. He directs what we must do with 10%: bring it to the storehouse. He then gives us the freedom to use 90% of what He gives to us in order to meet our needs and to support the Gospel with offerings.
 - e. The blessings and curses associated with tithing (Mal.3:8-12).

B. Total commitment to God's Kingdom.

1. All things which we have need of (clothes, food, drink, etc.) are promised to the child of God (Matt.6:24-34).
 - a. There are conditions for the fulfillment of this promise.
 - 1) Seek the Kingdom of God first. Make God's Kingdom and pleasing God your number one priority (v.33).
 - 2) Trust God and do not worry; have faith (v.31).
 - b. Warned against worrying over material things.
 - 1) You show that you do not trust God.

- 2) Material things can become an idol.
- 3) This idolatry or covetousness affects the poor, as well as the rich.
- 2. 2 Kings 4. An example of God's ability to provide when we put Him first and trust Him (widow's oil and Shunammite's son).
 - a. The widow showed her faith by obeying the Word of the Lord.
 - b. Note: as long as she provided the vessels, the oil poured. We stop our blessings when we stop bringing our empty vessels (expecting miracles).
- 3. Abraham gained great spiritual and temporal wealth. What was his secret?
 - a. He sought God's Kingdom first, not natural things.
 - 1) He left the material comforts of home in Haran to obey God (Gen.12:1).
 - 2) If his eyes were on material things, he would not have left because the city was a commercial center where he could have prospered greatly.
 - 3) He was seeking the Kingdom of God, a city not built with hands (Heb.11:8-10).
 - b. Abraham walked by faith, not by sight; he lived by the Word of God.
 - 1) When God told him to go to a land which he did not know, he obeyed.
 - 2) When told to offer up Isaac, he obeyed.
 - c. Abraham kept himself free from strife and walked in peace with his brethren (Gen.13:8-12).
 - d. Abraham was unselfish and generous (Gen.13:9).
 - e. Abraham was a man of honesty and integrity (Gen.14:13-24).
 - 1) Refused to take the short cut in order to gain quick wealth in a way that would not glorify God.
 - 2) Avoided the temptation to make unholy alliances with the world and to be a friend of the world's system for personal gain.
 - f. Abraham remembered the law of prosperity and tithed (gave at least ten percent) of all his possessions (Gen.14:20).
 - g. Abraham surrendered everything to God, even Isaac his dear son (Gen.22).

V. PRACTICAL PRINCIPLES OF GIVING AND RECEIVING

A. Activate your faith when you give.

1. Seed faith.
2. Confess that God has blessed you and is blessing you.
3. Have positive mental attitude and picture of God.

B. Make a list of what you are believing God for (Habakkuk 2:2).

1. A list will give focus to your faith and help you to see God meeting the need.
2. A cloud of doubt can settle over you if you have a lot of needs that are not clearly defined in your mind.

C. Pray about everything and be specific.

1. Ask for exactly what you need (Luke.11:5-8).
2. Remember what you pray for.
3. General prayers are too vague to be answered.

D. Be in the will of God (Eph.5:17).

1. God requires a commitment from you to do whatever He says before He will reveal what He wants you to do. Therefore, commit yourself to doing the will of God no matter what.
2. Make sure you are obeying the Word.

E. Make plans carefully which are big enough to require God's involvement.

1. If it can be accomplished without God's help, it is too small.
 2. Don't limit yourself to your resources, and don't try to figure out how God will do it.
- F. Act upon your plans - launch out and remember that faith without works is dead.**
- G. Give to those who minister to you (Gal.6:6; 1 Cor.9:7-14).**
- H. Live today as though Jesus could return today (Eph.5:16).**
- I. Plan ahead to give (1 Cor.16:1,2).**
- J. Invest in people because people were Jesus' first concern.**
- K. Ask the Holy Spirit to lead you in your giving.**
- L. Make sure that the church or minister you support financially is preaching the true Word of God, is using God's finances in a responsible manner, and is living right before God.**
- M. Give cheerfully (2 Cor.9:6-7).**
- N. Give wholeheartedly (2 Cor.9:7).**
- O. Give for God's glory (2 Cor.9:12,13).**
- P. Scriptural lessons (Luke 10:30-37).**

DEMONOLOGY

The study of the origin and operation of Satan and demon spirits.

"The thief cometh not, but for to steal, and to kill, and to destroy" (John 10:10).

I. SATAN WAS IN HEAVEN AS LUCIFER (EZEK.28:1-19)

- A. He was cast out (Rev.12:9).
- B. One-third of the angels went with him (Rev.12:4).
- C. He rules in the world system as god of this world (2 Cor.4:4).
- D. He has spiritual authority and a hierarchy (Eph.6:12).

II. SATAN AND HIS DEMONS ARE ACTIVE TODAY

- A. Going around destroying (1 Pet.5:8).
- B. Are actively accusing the brethren (Rev.12:10).
- C. Cannot reproduce with human beings.
- D. Cannot read your mind.

III. JESUS CONQUERED SATAN (COL.2:15)

- A. Jesus gave us all authority over Satan and evil spirits (Matt.28:18-20; Mark 16:15-20; Luke 10:19).
- B. We must be led by the Holy Spirit to effectively counter evil spirits.
- C. Be not ignorant of his devices, lest he get an advantage over you (2 Cor.2:11).

IV. SEVEN STEPS OF ATTACK OF THE ENEMY

1. **REGRESSION** - to go backward; to backslide; reverse.
2. **REPRESSION** - not expressive; introverted; silent; sulks; won't talk about problems.
3. **SUPPRESSION** - to abnormally squeeze down; to conceal; hide feelings & emotions.
4. **DEPRESSION** - a broken spirit; crushed; confused; angry; no peace; no happiness; suicidal; staring into space; no energy; no enthusiasm.
5. **OPPRESSION** - to weigh you down with something so heavy you can't carry it; sickness; disease; sorrow; fear.
6. **OBSESSION** - a complex; phobia; lies become truth; truth becomes a lie; cannot think of anything else. Need outside help to get free.
7. **POSSESSION** (final step) - the devil controls completely; hear voices; insanity; eyes have demonic glare; only outside help can set them free.

V. NAMES OF SATAN

- A. **Abaddon (Apollyon)** - "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" (Rev.9:11).
- B. **Accuser of the Brethren** - "For the accuser of our brethren is cast down, which accused them before our God day and night" (Rev.12:10). See also Job 1 and 2.
- C. **Adversary** - "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet.5:8).
- D. **Angel of Light** - "...for Satan himself is transformed into an angel of light" (2 Cor.11:14).
- E. **Anointed Cherub** - "Thou art the anointed cherub that covereth: and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire" (Ezek.28:14).
- F. **Beelzebub** - "But when the Pharisees heard it, they said, this fellow doth not cast out devils, but by Beelzebub the prince of the devils" (Matt.10:25, 12:24).
- G. **Belial** - "And what concord had Christ with Belial? Or what part hath he that believeth

with an infidel?" (2 Cor.6:15).

- H. Corrupter of Minds** - "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor.11:3).
- I. Devil (deceiver)** - "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world" (Rev.12:9).
- J. Dragon** - "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head" (Rev.12:3). See also Rev. 20:2-7.
- K. Enemy** - "The enemy that sowed them is the devil; the harvest is the end of the world" (Matt.13:39).
- L. God of this world** - "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor.4:4).
- M. King** - "And they had a king over them, which is the angel of the bottomless pit" (Rev.9:11). See also Eph.6:12.
- N. Liar** - "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of lies" (John 8:44).
- O. Lucifer** - "How art thou fallen from heaven, O Lucifer, son of the morning : how art thou cut down to the ground, which didst weaken the nations" (Isa.14:12).
- P. Murderer** - "He was a murderer from the beginning, and abode not in the truth" (John 8:44).
- Q. Oppressor** - "How God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good, and healing all that were oppressed of the devil" (Acts 10:38).
- R. Prince of the Air** - "The prince of the power of the air" (Eph.2:2).
- S. Prince of Darkness** - "Against the rulers of the darkness of this world" (Eph.6:12).
- T. Prince of this world** - "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31). See also John 16:11.
- U. Roaring Lion** - "Be sober, because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour" (1 Pet.5:8).
- V. Satan** - "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job 1:6). See also Rev.12:9.
- W. Serpent** - "But I fear, lest by any means, as the serpent beguiled Eve,.. " (2 Cor.11:3). See also Gen.3:1, 3:14, and Rev.12:9.
- X. Tempter** - "And when the tempter came to him ..." (Matt.4:3).
- Y. Thief** - "The thief cometh not, but for to steal and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly" (John10:10).
- Z. Wicked One** - "when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart" (Matt.13:19).

VI. NAMES FOR DEMON SPIRITS

- A. Spirit of infirmity (Luke 13:11).**

B. Deaf and dumb spirit (Mark 9:25).

C. Unclean spirit, used 22 times (Matt.12:43; Mark 1:23; Luke 9:42).

D. Familiar spirit (Lev.20:27; 2 Kings 23:24; Isa.8:19).

Evil spirits (not human) are familiar with a deceased person's appearance, habits, and life. They imitate the deceased in order to lead mourners astray into occultism. Such experience is both real and supernatural. It is also false. Some have been deceived into believing the medium was in touch with a dead spouse and have then become interested in the occult. Mediums, in their seances, are possessed by these familiar spirits.

E. An angel (2 Cor.11:14).

1. Deceiving spirit.

F. A lying spirit (1 Kings 22:22-23; 2 Chron.18:21-22).

G. Seducing spirits (1 Tim.4:1).

1. Lust

2. Adultery

3. Fornication

4. Homosexuality

H. Foul spirit (Mark 9:25; Rev.18:2).

I. Jealous spirit (Num.5:14,30).

1. Anger

2. Hatred

3. Depression

J. Spirit of fear (2 Tim.1:7).

K. Divination (Acts 16:16).

VII. HOW TO BE PROTECTED IN THE MIDST OF SPIRITUAL WARFARE

A. Put on the spiritual armor of God (Eph.6:10-18).

1. Breastplate of righteousness.

2. Loins girt about with truth.

3. Feet shod with the preparation of the gospel of peace.

4. Helmet of salvation.

5. Shield of faith.

6. Sword of the Spirit which is the word of God.

B. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph.6:18).

DISCIPLESHIP

I. INTRODUCTION TO DISCIPLESHIP

A. The call to be a disciple (Luke 14:25-27). The word hate has a different meaning today.

1. What is a disciple?
 - a. A disciplined follower of Jesus Christ.
 - b. One who has forsaken all to follow Christ.
 - c. One who creates conditions of life, not death (see VII, B-4).
 - d. A spiritual man.
2. The difference between evangelism and discipleship.

B. The call to disciple others (Matt.28:19-20; 2 Tim.2:2).

II. OBJECTIVE OF DISCIPLESHIP: TO ADVANCE THE KINGDOM OF GOD

A. The purpose of discipleship is to make you fit for service in the kingdom of God.

1. Jesus spent most of His three and a half years training men to become disciples (Luke 9:62).

B. The condition of His Church is the primary concern of Jesus Christ.

1. The letters of Revelation (Rev.2 - 3) were written to seven churches concerning their spiritual condition.
2. The letters of the New Testament gave instruction on life and appropriate Christian behavior. These epistles, in many ways, give us insight into the condition and problems of the early church.
3. Without creating conditions of life in the Church, the Kingdom of God will not advance.
4. Attributes that stop the flow of life, creating conditions of death:
 - a. Pride - self-important, independent spirit or stiffness.
 - b. Love of praise - love to be noticed; love of supremacy; drawing attention to one's self as in conversation.
 - c. Arguing - talkative spirit; stubborn, unteachable spirit; self-willed; unyielding, headstrong disposition; driving, commanding spirit; critical spirit; peevishness; fretfulness; love to be coaxed or humored.
 - d. Faultfinding - speaking of faults and failures of others rather than of the virtues of those more talented and appreciated than yourself.
 - e. Lust - lustful stirrings; unholy actions; undue affections and familiarity toward the opposite sex; covetous.
 - f. Dishonesty - deceitful disposition; evading or covering the truth.
 - g. Selfishness - love of money and ease; laziness; preferring yourself before others.
 - h. Formality - spiritual deadness; unconcern for souls; dryness and indifference.

III. WHAT JESUS TAUGHT ON DISCIPLESHIP

A. The disciple must be as his master (Matt.10:24-25; Luke 6:40).

1. To do the works that Jesus did without living the way He did would be putting yourself above Him (John 14:12).
2. We need to follow His example (1 Pet.2:21-23; 1 John 2:6).

B. Deny yourself, take up your cross, and follow Jesus (Matt.16:24-25; Mark 8:34-35; Luke 9:23-24).

C. If you continue in my Word, then you are my disciples (John 8:31).

1. Ways the Word is choked from our lives, making us unfruitful (Mark 4:13-19).

- a. Deceitfulness of riches.
 - b. Cares of this world.
 - c. Lust for other things (1 John 2:15-17).
2. Allowing God's Word to abide in you that you may bear fruit enables you to be His disciple (John 15:7-8).

D. Unless you die to your own will you will not bring forth much fruit (John 12:24).

IV. HOW JESUS LOVED AND WALKED - WHAT HE SAID

A. His communion with the Father.

1. In prayer (Mark 1:35; Luke 6:12).
2. In fasting (Luke 4:1-4).

B. His lifestyle.

1. Resisted and overcame the temptations of the world, flesh and devil (Luke 4:1-13).
2. He suffered persecution, loneliness, and rejection (Matt.10:25; Luke 9:22, 58).
3. He endured the cross (Heb.12:2) and lived a life of service and sacrifice (Luke 22:27; Eph.5:2).

C. His mind and character (Phil.2:5-8; 1 Pet.4:1,2).

NEW TESTAMENT SURVEY

I. THE IMPORTANCE OF THE NEW TESTAMENT AS COMPARED TO THE OLD

A. Overview of the New Testament.

1. The Gospels - deals with the manifestation of our salvation.
2. Acts - **historical** book explaining our salvation and God's Kingdom.
3. Epistles - **doctrinal** books explaining our salvation and God's Kingdom.
4. Revelation - **prophetic** book dealing with the consummation of our salvation.

B. Overview of the Gospels.

1. "Gospel" means "good news".
2. Gospels (written by four different authors) are each directed to a different audience with a different emphasis.
3. The synoptic or common view Gospels of Matthew, Mark, and Luke compared to the Gospel of John (Matthew 58%; Mark 93%; Luke 42%; John 8%).
 - a. The synoptic Gospels portray Jesus in His humanity and what He did. They have more miracles than John.
 - b. John stresses the deity of Christ and who He is.
 - c. The synoptic Gospels present Jesus in Galilee teaching the Kingdom of God.
 - d. John presents Jesus in Jerusalem where Jesus is revealing Himself as God Incarnate, God in the flesh.
 - e. In John, it's as if John is a reporter covering all the conversations and encounters Jesus had with people.
4. The four beasts represent the four gospels (Rev.4:7).
 - a. **The Lion (Matthew)** - Jesus portrayed as the "Lion of the Tribe of Judah." Written primarily to the Jews (29 O.T. quotes). He, Jesus, is portrayed as King.
 - b. **The Man (Mark)** - the most straight forward, simplest, and most human. Written to the Romans. This book is demonstrating His power; He's portrayed as Conqueror.
 - c. **The Ox (Luke)** - focuses on service and sacrifices. Jesus portrayed as the Great Servant. Written to Greeks whose ideal was the perfect man. Jesus, the Son of Man, fulfills the ideal.
 - d. **The Eagle (John)** - universal Gospel. Eagle is the symbol of dignity or majesty. Symbolized the deity of Jesus, the Son of God.
 - 1) The Lion, Ox, and Man are at home on the ground.
 - 2) The Eagle is at home in the air. This symbolizes that Jesus is from above.

II. THE GOSPEL ACCORDING TO MATTHEW

A. Theme.

1. Central theme: Jesus is the Messiah or King (Matt.2:2,21:5,22:11,25:34,27:11, 27:42).
2. Written to the Jews. Knowing their great hopes for the prophesied Messiah, Matthew sets forth Jesus as the One who fulfills the Old Testament scriptures relevant to the Messiah (Gen.3:15, 22:18, 49:10; Deut.18:15; Isa.2:4, 7:14, 9:6, 11:1, 28:16, 42:1, 53 (entire chapter), 59:16, 61:1, 63:1; Jer.23:5; Dan.9:25; Mic.5:2; Hag.2:7; Zech.3:8, 6:12, 9:9, 11:12, 12:10, 13:7; Mal.3:1).
3. The use of numerous Old Testament quotations shows what the Messiah ought to be. The record of Jesus' deeds proves He was the Messiah.
4. Frequent use of words "kingdom" and "kingdom of Heaven" in Matthew (appears 50 and 30 times respectively).
 - a. The kingdom described by Matthew is the same kingdom promised in the O.T.

- b. John the Baptist proclaimed this kingdom (Matt.3:2).
- c. Jesus proclaimed this kingdom (Matt.4:17).
- d. The Church is now the fulfillment of the kingdom.
 - 1) Also seen triumphantly in Jesus' Second Coming.

B. Author.

- 1. Matthew is credited by reliable tradition with writing this gospel.
- 2. Little is said about Matthew in the New Testament. He was a tax collector under the Roman government and was called by the Lord to be a disciple and apostle (Matt.10:3; Mark 2:14).

C. Contents.

- 1. Coming of the Messiah (Matt.1:1 to Matt.4:11).
- 2. Ministry of the Messiah (Matt.4:12 to Matt.16:12).
- 3. Sacrifice of the Messiah (Matt.24 to Matt.27).
- 4. Triumph of the Messiah (Matt.28).

III. THE GOSPEL ACCORDING TO MARK, WRITTEN 67 - 70 A.D**A. Theme.**

- 1. Jesus as the Son of God.
- 2. Written for a military people, the Romans. Jesus is shown as the "Captain of Our Salvation" and as the "Mighty Conqueror."

B. Author.

- 1. Mark was the son of Mary, a woman of Jerusalem, whose house was open to the early Christians (Acts 12:12).
- 2. Mark accompanied Paul and Barnabas on their first missionary tour, but he returned to Jerusalem. Later, Barnabas' proposal to take Mark on the second missionary journey brought disagreement between himself and Paul. Barnabas, feeling Mark should have opportunity to redeem himself, separated from Paul and took Mark along to Cyprus (Acts 15:36-41). Later records show John Mark was successful in the ministry (2 Tim.4:11; 1 Pet.5:13).
- 3. The Roman name "Mark" indicates he was brought up in Roman circles, making him fit to write a Gospel for the Romans.

C. Contents.

- 1. Coming of the great Conqueror.
 - a. His name and heralding (Mark 1:1-8).
 - b. His initial victory over Satan (Mark 1:9-13).
 - c. First proclamation of His kingdom (Mark 1:14-20).
 - d. His first works of power (Mark 1:21-2:12).
- 2. Conflict of the mighty King.
 - a. Enlisting subjects for His kingdom - apostles, publicans and sinners, the sick and needy (Mark 2:13-3:35).
 - b. Explaining the growth of His kingdom (Mark 4:1-34). Conquering nature, demons, disease, and death (Mark 4:35-5:43).
 - c. Opposed by the people (Mark 6:1-6), Herod (Mark 6:14-29), and by the Scribes and Pharisees (Mark 7:1-23, 8:10-12).
- 3. The Conqueror claimed His right to the kingdom of power.
 - a. Teaching His followers how victory was to be won in His kingdom, by suffering and death (Mark 8:31-38; 10:28-45).

- b. Claiming His right to the kingdom in Jerusalem by His triumphal entry (Mark 11:1-11), by His cleansing of the temple (Mark 11:15-19), by His defeat of leaders who questioned His authority (Mark 11:27-12:44), and by the prophecy of His coming again in glory (Mark 13:1-37).
4. Preparing for the setting up of His kingdom.
 - a. Preparing for death (Mark 14:1-72).
 - b. Yielding to death (Mark 15:1-47).
5. Taking the kingdom (spiritually).
 - a. Conquering death (Mark 16:1- 14).
 - b. Sending His followers to proclaim His triumph (Mark 16:15-20).

IV. THE GOSPEL ACCORDING TO LUKE, WRITTEN 62 A.D.

A. Theme.

1. Jesus as the Son of Man, Savior.
2. Written for the Greek people who sought to improve man morally, intellectually, and physically, and whose ideal was the perfect man. Seeing their inability to save humanity by their learning, Greek philosophers saw that their only hope for salvation was the coming of a Divine Man. To meet the need of a Greek, Luke sets forth Jesus as the perfect Divine Man, the representative and Savior of humanity.

B. Author.

1. Luke was a companion of Paul the Apostle (Col.4:14; 2 Tim.4:11; Philemon 24).
2. It is thought that Luke was a Greek, and being a physician implies that he was a highly educated man.
3. Luke's style of writing indicates that he was a thoughtful man, writing to a meditative and philosophic people, the Greeks. His style is poetic. Throughout the Gospel the dialogue of Jesus is emphasized as opposed to His deeds which are emphasized in the Gospel according to Mark. He omitted portions that are distinctly Jewish, saying little or nothing about Old Testament prophecy.

C. Contents.

1. The introduction (Luke 1:1-4).
2. The coming of the Divine Man (Luke 1:5-4:13).
3. The beginning of his public ministry, mainly in Galilee (Luke 4:14-9:50).
4. The journey toward Jerusalem (Luke 9:51-19:28).
5. Last days, including the crucifixion (Luke 19:29 to 23:55).
6. Resurrection and ascension (Luke 24:1-53).

V. THE GOSPEL ACCORDING TO JOHN, WRITTEN 80 - 90 A.D.

A. Theme.

1. Jesus is the Christ, the Son of the Living God.
2. It has been said that the book of John was written in response to an appeal from the Church which already possessed the other Gospels.
3. Written many years after the other Gospels, this Gospel was written to the Church in general. The others were missionary Gospels with an evangelistic thrust written to unspiritual man.

B. Author.

1. Written by John the Apostle who, of all the Apostles, enjoyed the closest relationship with the Master. He belonged to the inner circle consisting of himself, Peter, and

James.

2. It was John who leaned upon his Master's breast during the Passover Supper; it was he who, when the other disciples fled, followed his Lord to judgment (John 18:15); of all the Apostles, he was the only one who stood by the cross to receive the Lord's dying message (John 19:25-27).
3. His relationship and communion with the Lord, together with a half century of experience as a pastor and evangelist, well qualified him to write the Gospel which contains the most spiritual and profound teaching concerning the person of Christ.

C. Contents.

1. Prologue - introduction and opening statements (John 1:1-18).
2. Jesus' public ministry (John 1:19-12:50). John recorded a number of miracles which he meant to be signs to the readers that Jesus Christ is the Son of God.
3. Jesus' ministry to His own disciples (John 13:1-17:26).
4. Jesus' suffering and resurrection (John 18:1-20:31).
5. Epilogue - closing statement (John 21:24,25).

D. Proofs of Jesus' deity.

1. Changing water into wine to portray Jesus as the Master of quality.
2. Healing of nobleman's son to reveal Jesus as the Master of distance and space.
3. Healing of the impotent man at the pool of Bethesda to reveal Jesus as the Master of time (man had been sick for 38 years).
4. Feeding of 5,000 to reveal Jesus as Master of quantity.
5. Walking on water to portray Jesus as the Master of natural law.
6. Healing of the blind man to portray Jesus as Master over misfortune.
7. Raising of Lazarus to portray Jesus as Master over death.
8. More proofs of Jesus' deity:
 - a.
 - a. John 1:1-5, 14-18
 - b. John 15:18-24
 - c. John 8:12
 - d. John 10:33-38, 11:4
 - e. John 11:25-27
 - f. John 14:1-11
 - g. John 20:26-31
 - h. John 12:48-50

DIVINE HEALING

Is it God's will to heal all? Including me?

I. ADAM AND EVE IN THE GARDEN OF EDEN

- A. There was no sin or sickness on the earth before the Fall.
- B. This shows us God's will when He created man.
- C. Man's fall allowed the entrance of sin and sickness into the earth.
- D. Even after the Fall, God provided healing.

II. GOD'S CHARACTER IN THE OLD TESTAMENT

A. Psalm 145:1-21.

1. "Gracious" means disposed to show favor (v.8).
2. "The Lord is good to **all!**" (v.9a).
3. "Tender mercies over **all** His works." (v.9b).
 - a. We are a part of His works (Eph.2:10).
 - b. The earth is a part of His works.

B. He is the Lord that heals me (Ex.15:26)!

1. Nowhere in the Bible does it say, "I am the Lord that destroyeth thee!"
2. In the Old Testament, it was because of disobedience by God's people that these terrible things would happen.
 - a. It was their choice not to obey God (Deut.28:58).
 - b. God **permitted** these things to happen; He **did not commission** them.
3. Does God send sickness upon people?
 - a. Jesus said, "The **thief** comes to steal, to kill, and to destroy" (John 10:10).
 - b. He permits people to murder, steal, etc., but He does not commission them to do it.

C. "The number of thy days I will fulfil" (Exodus 23:25-26).

D. Wishes to show Himself strong on behalf of those whose hearts are perfect toward Him (2 Chron.6:9).

E. "Neither shall any plague come nigh thy dwelling" (Ps.91:10,16).

F. "Who healeth all thy diseases" (Ps.103:2-3). Notice the word "ALL."

G. "He sent His word, and healed them, and delivered them from their destructions" (Ps.107:20). This is a prophetic scripture concerning Jesus Christ, the Word.

III. WHO IS THE AUTHOR OF SICKNESS?

A. Satan smote Job with sore boils (Job 2:7).

B. Satan bound the woman with a spirit of infirmity for 18 years (Luke 13:16).

1. She was a covenant daughter of Abraham.
2. Satan had her bound; Jesus set her free!

C. Turned over to Satan for the destruction of the flesh (1 Cor.5:5).

D. Jesus: healed all that were oppressed of the devil (Acts 10:38).

1. Sickness and disease are Satan's bondage.
2. Every good gift is from God (Jas.1:17). Healing is a good gift!
3. "Whom the Lord loveth He chasteneth..." (Heb.12:6).
 - a. Is sickness God's chastening?
 - b. There is no reference to sickness in this text.
 - c. "Chasteneth" literally means "child train, educate, to teach."
 - d. Baby Christians need to be chastened (taught) by the Lord because they are learning and maturing. You don't teach your children by making them sick.

E. Satan the deceiver (Rev.20:3,10).

1. Deceive means to cause to believe something that is not true.
 - a. Satan will try to deceive you, causing you to believe that God, not him, places sickness upon you.
2. Satan deceives you to not act on what you know.

IV. JESUS CHRIST THE HEALER**A. Jesus: a painted picture throughout the Old Testament.**

1. Christ our Passover (1 Cor.5:7).
 - a. Passover in the Old Testament is a type of the sacrifice of Christ.
 - b. Jesus our Sacrifice (John 10:11).
2. A prophetic picture (Ex.11:1 to 12:51).
 - a. Death is a divine judgment of sin (Ex.11:5).
 - b. The Passover Lamb: substitute (Ex.12:3).
 - 1) Jesus was the Lamb of God (John 1:29).
 - 2) He was the substitute for our sins (Gal.1:4).
 - 3) God gave Himself for us (Titus 2:14).
 - 4) "In due time Christ died for the ungodly" (Rom.5:6).
 - c. The crossing of the Red Sea is a type of the new birth.
 - 1) Canaan is a type of our Promised Land.
 - a) We have a choice to fight and keep what rightfully belongs to us.
 - 2) God manifested Himself to set the Israelites free.
 - a) Jesus was manifested to set us free from sin (1 John 3:5).
 - b) Jesus was manifested to destroy the works of the devil (1 John 3:8).
 - d. A new beginning (Ex.12:2).
 - 1) Singled out a lamb (Ex.12:5).
 - a) No blemish (without flaw; no mark of deformity).
 - (1) Jesus had no sin in Him (2 Cor.5:21).
 - (2) He was without spot or blemish (1 Pet.1:19).
 - (3) There was no fault in Him (John 19:6).
 - (4) He was tempted in all areas, yet without sin (Heb.4:15).
 - b) Notice "lamb" is not plural. God had only one lamb in mind: Jesus.
 - 2) Took of the lamb (Ex.12:8-11).
 - a) For their physical strength.
 - b) God was preparing them for a long journey.
 - c) Not one feeble (weak) person among them (Ps.105:37).
 - d) Jesus provides the same (1 Cor.11:23-34).
 - (1) Paul had a direct revelation from Jesus (1 Cor.11:23).
 - (2) Discerning the Lord's Body (1 Cor.11:30).
 - (a) **"Weak"** - without strength; infirm; feeble; sick; physical weakness.
 - (b) **"Sickly"** - one whose strength has failed through disease.
 - (c) **"Sleep"** - dying; gone home to be with the Father.
 - (d) A major reason Christians are sick is not discerning the Lord's Body.
 - (3) Examine yourself (1 Cor.11:28).
 - (4) Receive your healing through the Lord's Supper.
 - (a) His blood provides freedom from sin.
 - (b) His stripes provide health for our bodies (1 Pet.2:24).

B. He healed them all.

1. The Father does the works (John 14:8-10).
 - a. If you want to see the Father, look at Jesus.

- b. Jesus revealed to men the express will of God in action.
- c. Jesus did God's will (John 6:38).
 - 1) Jesus' every move and every word were geared to destroy the works of Satan (1 John 3:8).
 - 2) Every work of power, and every healing, was the will of the God.
- 2. Jesus healed the multitude (Matt.14:14).
 - a. They came expecting to receive.
 - b. They came to be healed.
 - c. Not even in a great multitude was there one person Jesus would not heal. There were good people there; there were bad people there.
- 3. Jesus healed every sickness and every disease (Matt.9:35).
- 4. He healed them all (Matt.12:15).
- 5. He healed them (Matt.15:30-31).
- 6. He laid His hands on every one of them and healed them (Luke 4:40).
- 7. He healed them all (Luke 6:17-19).
- 8. Did He heal some? **NO!** He healed **ALL** who were oppressed (Acts 10:38).
- 9. There is only one account recorded where Jesus was hindered from accomplishing the will of God in their lives (Mark 6:5-6).
 - a. Jesus marvelled at their unbelief.
 - b. Doubt robbed them of God's blessing.
 - c. Jesus didn't just get up and leave them with nothing; he went "round about the villages, teaching" (v.6). The Word changes unbelief into faith (Rom.10:17).
- 10. Healing power flowed through Jesus, healing everyone who came to Him in faith.
 - a. When Jesus went to sit at the right hand of God He gave power to the Church (His Body) and that power flowed through the early Church (Acts 5:16).
 - b. It still flows through His Body today when we lay hands on the sick (Mk.16:18).

C. "Jesus Christ the same yesterday, and today, and forever" (Heb.13:8).

D. Healing provided through the atonement.

- 1. Isaiah 53:3-5
 - a. "Griefs" and "sorrows" have been incorrectly translated in the King James translation of the Bible.
 - 1) "Griefs" (Heb. "cholly") means "sickness" or "disease."
 - 2) "Sorrows" (Heb. "makobah") means "pains."
 - b. "Borne" means "to lift up; to remove to a distance."
 - 1) Sin and sickness have passed from me to Calvary.
 - 2) Salvation and health have passed from Calvary to me.
 - c. "... and with His stripes we are healed" (v.5).
- 2. "You **were** healed" (1 Pet.2:24).
 - a. A completed work - it's in the past tense.
 - b. If "by his stripes you **were** healed", then healing must be yours today.
- 3. He took our sickness (Matt.8:17).
- 4. Jehovah Rapha - the Lord our Healer (Ex.15:26).

E. The willingness of Jesus to heal (Luke 5:12-13).

- 1. "Full of leprosy" indicates the last stage of this disease.
- 2. He was unclean according to Jewish law.
 - a. He defied the law. **b.** He asked for mercy. **c.** His last hope was Jesus.

3. Jesus specifically answered the question concerning His willingness to heal, saying "I will, be clean! "
 - a. The leper knew Jesus **could** heal him, he did not know if he **would** heal him.
 - b. His concern was "Jesus, will you heal me?"
 - c. Jesus' response to ALL is "I WILL!"

V. SEVEN PRIMARY WAYS THAT GOD HEALS

You can release your faith in the following ways:

1. Asking in the name of Jesus (John 16:23).
2. Laying on of hands (Mark 16:18; Heb.6:2).
3. Anointing with oil (Mark 6:13; Jas.5:14).
4. Casting out the spirit of infirmity (Matt.8:16; Luke 13:11-13).
5. The prayer of agreement (Matt.18:19).
6. The prayer of binding and loosing (Matt.18:18).
7. Taking God's Word as medicine (Prov.4:20-22).

VI. ACTING ON GOD'S WORD

A. You can write your own ticket with God (Mark 5:25-34).

- | | | | |
|------------|-----------------|----------------|-----------------|
| 1. Say it! | She said (v28). | 3. Receive it! | She felt (v29). |
| 2. Do it! | She came (v27). | 4. Tell it! | She told (v33). |

B. Be determined!

C. Experience divine healing for yourself.

D. Develop unshakable faith.

E. Resist the devil, and he will FLEE! (Jas.4:7).

EVANGELISM

I. EVANGELISM DEFINED (LUKE 19:10)

A. Look (John 4:35).

1. You have to have a vision to evangelize (Prov.29:18).
 - a. Of the work (Matt.9:37-38; John 5:17).
 - b. Of the hour (John 4:23; Luke 17:26-30).
 - c. Of hell and the sinner's condition (Ps.9:17; Prov.27:20; Luke 16:19-31).
2. You have to have compassion to evangelize (Matt.9:36, 14:14).
 - a. Compassion isn't sympathy. Sympathy feels sorry; compassion acts.
 - b. It's a cruel attitude to watch people going to hell, and not be moved.

B. Go (Mark 16:15).

1. Many Christians do not go because they have weak spirits.
 - a. They are fearful (2 Tim.1:7).
 - b. They are lazy (Prov.6:6-9, 10:26, 26:14).
2. Your spirit must be in the right condition to "go" for Jesus. It must be full of strength, joy, and power!
3. A strong spirit is obtained by reading the Bible, praying in tongues, and worshipping Jesus.

C. Tell (Mark 5:19, 16:15).

1. Everyone has a testimony (John 4:28-29); make it short!
2. Preach good news, not bad news. A bad example: "You're a dirty sinner; quit drinking and smoking or else you're going to hell!" This is not good news.
3. The Holy Spirit can give you words you've never thought of (Mark 13:11).

II. TOOLS FOR EVANGELISM

A. Love is your greatest soul winning tool.

1. Remember what Spirit you are of.
 - a. Always be ruled and dominated by love.
 - b. Do not argue; a soft answer turns away wrath (Prov.15:1).
 - c. You are called to proclaim the Gospel, not to defend it.
2. If you are not ruled by love, you will not give Jesus any glory (1 Cor.13:1).

B. Power and Authority (Acts 1:8).

1. Your words can be full of power and authority (Mark 1:22; Luke 4:30-32).
 - a. Jesus rebuked demons (Luke 4:35, NIV).
 - b. Jesus rebuked fevers (Luke 4:39).
2. Never forget who Jesus is and what He can do (Mark 16:20).
 - a. Jesus is above every devil, sickness, and disease (John 3:31).
 - b. The name of Jesus is yours! Use it!
 - c. Don't offer the lost sinner "religion"; give him the power of God!

C. Wisdom (Prov.11:30; Jas.1:5).

1. Learn when to speak and when to be quiet (Matt.10:19).
2. You must control the conversation.
3. Wise as serpents and harmless as doves (Matt.10:16).
4. You must know the Word of God (2 Tim.2:15).

III. WITNESSING TECHNIQUES

A. Helpful hints.

1. Prepare your "inner man".
 - a. Have no unconfessed sin in your life (1 John 1:9).
 - b. Pray **before** going out.
2. Prepare your "outer man". Be all things to all men (1 Cor.9:22). You should dress differently when witnessing to a businessman than to a farmer.
3. Take a small Bible or New Testament with you.
4. Go in groups or two or three.
5. Smile and be alert.
6. Never do all the talking. Locate them spiritually by listening.
 - a. Never ask a person, "Are you a Christian...saved ... or born again?" Sinners talk a different language.
 - b. Ask, "Have you ever thought about where you will spend eternity?"
7. Never have a "holier-than-thou" attitude.
8. Have salvation verses underlined in your Bible, and know where they are!
 - a. Have a plan: direct and to the point (e.g., Rom.3:10, 3:23, 5:8, 10:9-10).
 - b. Never ask "yes" or "no" questions (don't let them say "no!").
 - c. Leave a firm foundation from the Word concerning their salvation.

B. The decision to be saved and follow up.

1. Sinner's prayer: make it short and simple, so as to be easily understood by the sinner. Then, pray a prayer thanking the Lord for saving him!
2. Follow up.
 - a. Show them the importance of public profession (Matt.10:32-33).
 - b. Tell them the importance of reading the Bible daily.
 - c. Tell them the importance of daily prayer and worship.
 - d. Tell them the importance of regular church attendance.
3. Help them become "disciples".
 - a. Tell them why.
 - b. Show them how.
 - c. Get them started.
 - d. Keep them going.
 - e. Help them win others.

C. Dealing with those who have difficulties (2 Tim.2:23-26).

1. **Excuses people use**, and scriptural answers to give them.
 - a. **The unconcerned** : use scriptures that will bring conviction of sin (Prov.27:1; Luke 13:3; John 3:18; Rom.6:23; Heb.2:3).
 - b. **The moralist (or self-righteous)**: show them the sin of self-righteousness (Isa.53:6, 64:6-7; Rom.3:10; Eph.2:8-9; Titus 3:5).
 - c. **Hypocrites in the Church**: show that we must look to Christ, not man, for salvation (Isa.45:22; John 3:14-15; Acts 17:30-31; Rom.14:12).
 - d. **Those who think their sin is too great for them to be saved**: show them that God is longsuffering and His love is everlasting (Ps.86:5; Isa.1:18; John 6:37; Heb.7:25; 2 Pet.3:9; Rev.22:17).
 - e. **Those who think they are too weak to stop sinning**: show that when we receive Christ we become "new," and we get new desires (John 10:27-28; 1 Cor.10:13; 2 Cor.5:17, 12:9-10; 1 John 4:4, 5:12; Jude 24).
 - f. **Those who say the Christian life is too hard**: use scriptures that show Christianity is not a **religion** or a set of rules, but a **relationship** with God

(Matt.11:28-30; John 1:12; Phil 4:13; 2 Tim.1:12).

g. Those who say they are not “bad”: show them salvation is not based on good or bad (Prov.14:12; Eccl.7:20; John 14:6; 1 John 1:8).

h. Those who want to wait: show them the danger of delaying (Prov.29:1; Luke 12:16-20; John 3:18; 2 Cor.6:2; Jas.4:13-14).

2. Other salvation scriptures: Ezek.36:26; Matt.10:32, 16:26; Luke 19:10; Acts 4:12; Rom.14:11; 2 Cor.5:21; Heb.9:27).

FOUNDATIONS OF FAITH

I. WHAT IS FAITH? HOW DO WE GET FAITH?

A. Definitions.

1. Faith is a demonstrated trust in God, a choice followed by corresponding action.
2. Real faith in God, heart faith, is believing and acting on the Word of God, regardless of what the physical evidence may be.
3. Faith is not something which we have, as much as it is something which we do.
 - a. Faith is the hand that takes the things we need from God.
 - 1) Illustration: receiving a gift.
 - b. Believe is an action word, a verb. "To believe" in a Biblical sense means "to take" or "to grasp." You can believe in Jesus and in salvation without being saved if you have never taken Him as Savior - you can believe in healing without being healed if you have never received your healing. Believing is an act of the will.
 - c. Faith is always based on something past. Jesus already provided all that we need through the redemption. Things have to be taken (grasped) in the spirit realm; they don't just fall on you.
4. Regular faith is different from the "gift of faith" or "special faith" (1 Cor.12:9).

B. All believers have faith.

1. We are believers. We have faith or we wouldn't be saved (2 Cor.4:13; Eph.2:8,9).
 - a. We are born of God, and we have received His attributes. One of them is faith.
 - 1) Illustration: we don't have to beg the doctor for hands when we turn four years old; we are born with them.
2. Without faith it is impossible to please God, so it's important (Heb.11:6).
 - a. Since God demands we have faith, He must place in our hands the means whereby faith can be produced.
 - b. Faith comes by hearing God's Word (Rom.10:17).
 - c. The Bible is called "The Word of Faith" (Rom.10:8).
3. Faith is of the heart or the spirit man.
 - a. Faith is from God & is planted in your spirit when you are born again (Eph.2:8).
 - b. We all have the measure of faith (Rom.12:3).
 - c. Faith of the heart is NOT mental agreement (Prov.3:5).
 - 1) Faith can work in your heart with doubt in your head. You can believe something without understanding it.
 - 2) You can if you're believing or if it's just mental agreement: are you acting on it?
4. Faith is a way of life. "The just shall live by faith" (Rom.1:17; Gal.3:11; Heb.10:38).
5. Miscellaneous observations.
 - a. You are believing something all the time - whether right or wrong. Doubt is believing on the negative side.
 - b. Many believe that all things are possible with God (Matt.19:26; Mark 10:27), but they don't want to believe that all things are possible to him that believeth (Mark 9:23).
 - c. People may think you are a bit odd, but that's all right. The natural man cannot understand spiritual things (1 Cor.2:14).

C. Faith is based on the Word of God.

1. God's Word is infallible (John 17:17; 2 Tim.3:16; 1 Thes.2:13).
 - a. His Word is TRUTH; God cannot lie (Num.23:19).
 - b. You can treat the Word with the same reverence as if Jesus were here in the flesh.
 - c. If you don't believe the Word, you're calling God a liar.

2. Faith begins where the will of God is known, and His Word is His will.
 - a. You cannot get help apart from the Word. God moves in line with His Word.
 - b. We need to know God's will and His loving and caring nature. Jesus was God manifested in the flesh; to know about Jesus is to know about the character of God.
 - c. You need to continually renew your mind as to who you are in Christ. In Him, In whom, etc.
 - d. It is very importance to **READ, STUDY** and **MEDITATE** in the Word of God.
 - e. Abide in His Word, and receive answered prayer (John 15:7).
 - f. Obedience is necessary. You have to know the commandments to keep them (1 John 3:22).
3. The promises of the Word are received by faith.
 - a. We activate the power of God with the switch of faith.
 - b. Illustration: electricity.

D. Two kinds of faith.

1. **Head faith** - Thomas (John 20:29). Based upon natural truth (senses, feeling and reason, or sense knowledge).
2. **Heart faith** - Abraham (Rom.4:17-21).
 - a. Based on God's Word.
 - b. You know that you're born again though you may not look like it or feel like it. You cannot explain what salvation looks or feels like, but you believe you have it. Why? The Bible says so (Rom.10:9-10).
 - c. Illustration: when you die are you going to heaven? What does it look like? Have you been there? Where is it? Are you sure you're going there? You cannot give the specifics about heaven, but you still believe it to be true. This is heart faith.

E. Faith vs. Hope (Heb.11:1).

1. Love, hope, and faith are all important and have their places, but you cannot substitute one for the other. There's a natural human faith and a supernatural faith. An example of natural faith: faith that a chair will hold you.

II. HOW TO GROW IN FAITH (2 THES.1:3)

A. It's up to us.

1. Our faith grows as the Word of God becomes more real to us (Rom.10:17).
2. Faith grows through opportunities to **use** it!
 - a. There will be some hard places. It is not always easy.
 - b. Have patience (Heb.10:35-36; Jas.1:3,4).
 - 1) Faith and patience working together produce every time (Heb.6:12).
 - 2) When faith has a tendency to waver, it is patience that comes to faith's aid to make it stand. It gives endurance to persevere until the answer is manifest.
 - 3) Without patience, faith many times will fail to stand firm on the Word and will fall short of the goal.
3. Faith is developed.
 - a. Faith is a force and must be exercised in order to be developed.
 - 1) Illustration: developing muscles with physical exercise.
 - 2) Start with the easier things first and work up to the harder.
 - a) Illustration: babies learning to walk.
 - b. Start where **you** are in your faith walk, not where someone else is.
4. If our faith doesn't seem to be working, **we** need to start changing.
 - a. God doesn't change. Jesus doesn't fail. If it is not working, we need to examine ourselves.

- b. The answer to your prayer depends more upon you than it does on God.
- c. If **you** do not fail, and there'll never be a prayer or faith failure in your life.
- d. Faith works by love (Gal.5:6).
 - 1) The opposite of faith is fear. Perfect love casts out fear (1 John 4:18).
 - 2) Not only are you a faith child of a faith God but a love child of a love God.
 - 3) Love, like faith, can grow. They are fruit of the spirit.
 - 4) Our faith won't work if we are not walking in love, in thought, word, and deed (1 Cor.13; Phil.2:3-4).
 - 5) We must walk in **forgiveness** (Mark 11:25). Jesus did. Forgiveness is acting like it never happened. The person who wronged you has to answer to the Lord. Let God deal with them. Unforgiveness will block the flow of the Spirit of God in your life. Clean it out.

III. ENEMIES OF FAITH.

Fight the good fight of faith (1 Tim.6:12). There would not be a fight if there were not enemies. The devil attacks us in our weakest areas. This lets us know where we need to work the hardest to develop our faith.

A. Doubt (or unbelief) and fear.

1. Two kinds of unbelief.
 - a. One is based on a lack of knowledge. The cure is knowledge.
 - b. One is willful unbelief, being unwilling to allow the Word to govern one's life or not being able to be persuaded. Example: the children of Israel (Heb.4:11). The cure is obedience.
2. In three places in the Bible we see that Jesus rebuked the disciples for unbelief. If you cannot be persuaded, you are in unbelief.
 - a. Peter began to sink when he took his eyes off Jesus and looked at the circumstances (Matt.14:22-32).
 - b. See also Matt.17:18 and Mark 4:39,40.
3. Don't allow the spirit of fear to dominate you. You have to deal with it. You cannot always pray for the circumstances to change just because you don't want to deal with a fear (2 Tim.1:7). Illustration: wife afraid to stay alone.
4. How to deal with doubt and unbelief.
 - a. Recognize it, and analyze it.
 - b. Don't confess it; never yield to it.
 - c. Fight it with the Word and prayer.
 - d. If necessary, consult with a brother or sister in Christ.
5. The "whosoever" in Mark 11:23 is the same "whosoever" in John 3:16. Refuse to doubt. Don't believe the circumstances more than the promises of God.

B. Lack of knowledge. Faith comes by hearing the Word, not by praying for it.

C. Sense of unworthiness (2 Cor.5:17; Eph.2.10).

1. God didn't make any unworthy new creatures.
2. Believe what the Bible says, and don't look at your own short comings.
3. Renew your mind. You are the righteousness of God in Christ. God sees us, His children, in Him (2 Cor.5:21).
4. God has no favorite children (Acts 10:34).

THE HOLY SPIRIT

I. WHO IS THE HOLY SPIRIT?

A. He is God (Acts 5:3-4; 1 Cor.3:16-17).

1. The Holy Spirit is the One whom God our Creator used to create the earth (Gen.1:1,2; Job 33:4).
 - a. Animals were created by Him (Ps.104:30).
2. The Holy Spirit is the One God the Father used to conceive our Lord Jesus Christ (Matt.1:18).
3. The Holy Spirit was the first of the Godhead seen on the earth (Gen.1:2).

B. He is a person, not just a force for good.

1. The soul consists of your mind, will, intellect, and emotions.
 - a. The Holy Spirit has a mind (Rom.8:27).
 - b. The Holy Spirit has a will and intellect (1 Cor.12:9-11).
 - c. The Holy Spirit has emotions. He can be grieved (Eph.4:30), and He loves (Rom.15:30).
 - d. He moves (Gen.1:2). He speaks whatsoever He hears (John 16:13). He searches the deep things of God (1 Cor.2:10).

II. THE GODHEAD (FATHER, SON, AND HOLY GHOST)

They are the same in working but different in person. One God, three persons, not one person in three manifestations.

A. Their oneness (Deut.6:4). The word "one" is "achad" (Hebrew), which means collective or corporate one, as opposed to a solitary one. Example: one grape compared to a cluster of grapes. .

1. The Father and Holy Spirit are one (Eph.4:4-6).
2. The Father and Jesus Christ are one (John 10:30).

B. Their differences (Matt.3:16-17, 28:19; John 14:16; 1 Cor.12:4-7).

1. God the Father is the operator. The Lord Jesus is the administrator. The Holy Spirit is the manifestor.
2. God the Father is the source. The Lord Jesus is the giver of the source. The Holy Spirit is the power of the source.
3. Two questions that will prove they are in fact different in person.
 - a. Why is it that in Isa.63:8-10 the Father is so protective of the Holy Spirit that He becomes the people's enemy?.
 - b. Why is it that Jesus said His blood would cleanse all memory of sin but that blasphemy against the Holy Spirit would be unforgivable (Matt.12:31)?

C. "Let US make man in OUR image..." (Gen.1:26-27).

1. Shows their plurality.
2. Shows their unity.

III. SYMBOLS, CHARACTERISTICS OF, AND FACTS ABOUT THE HOLY SPIRIT

A. Symbols.

1. Oil (Ps.92.10).
2. Fire (Matt.3:11).
3. Wind (Acts 2:2-4).
4. Water (John 7:37,38).
5. Rain and dew (Hos.6:3).

6. A dove (Matt.3:16).

B. Characteristics of the Holy Spirit.

1. He can be quenched or grieved (Eph.4:30).
2. He can be glorified (1 Pet.4:14).
3. He is gracious (Heb.10:29).
4. He is just (Isa.4:4).
5. He is unselfish and a perfect gentleman (John 16:13-15).
6. He convicts (reproves) and convinces sinners of sin (John 16:18).
7. He is the One who anoints you to tell the world of its sin (Mic.3:8).
8. He is mighty (Isa.11:2).
9. He is the free and willing Spirit (Ps.51:12). You ask Him to help you, and He says, "I will !" Ask Him to heal you, and He says, "I will !"

C. Facts about the Holy Spirit.

1. You cannot come to the Father without the Holy Spirit (Eph.2:18).
2. You cannot truly love without the Holy Spirit (Rom.5:5).
3. You cannot worship God without the Holy Spirit (John 4:23).
4. You cannot pray in the spirit without the Holy Spirit (Jude 20).
5. You cannot obey God without the Holy Spirit (1 Pet.1:22).
6. He wants to know you and to commune with you (Phil.2:1).
7. He is our guarantee and down payment of eternal life (Eph.1:13,14).
8. He teaches you and guides you (John 16:13).

IV. THE HOLY SPIRIT IN THE NEW BIRTH AND BAPTISM OF THE HOLY SPIRIT

A. Two separate experiences: one is referred to as a well of water (John 4:13-14), the other as a river (John 7:38).

B. The early Church and infilling of the Holy Spirit.

1. They were born again before they received the infilling of the Holy Spirit (John 20:22; Acts 1:4-8, 2:4).
2. The infilling of the Spirit comes after the new birth (Acts 8:15-17).
 - a. Paul's experience (Acts 9:1-6, 9:10-12, 17; 1 Cor.14:18).
 - b. The Church at Ephesus (Acts 19:1-2).
3. The Bible evidence of being filled with the Spirit is speaking in tongues, what did they hear? - tongues (Acts 2:4, 33).
 - a. The Samaritans (Acts 8:18-19).
 - b. Paul spoke with tongues after being filled with the Holy Spirit (1 Cor.14:18).
 - c. The Gentiles (Acts 10:44-48).
 - d. The Church at Ephesus (Acts 19:6).

C. WRONG teachings on the baptism of the Holy Spirit (note: the following scripture references are incorrectly used to substantiate these teachings).

1. You have to tarry or wait for the Holy Spirit (Luke 24:49; Acts 1:4).
2. You have to beg God, shout, shake, and scream (tradition).
3. The baptism of the Holy Spirit with the evidence of speaking in other tongues passed away with the Apostles.
4. God alone decides who will receive the Holy Spirit (1 Cor.12:30)
5. Tongues have ceased (1 Cor.13:8-12).

D. Correct Teaching on the baptism of the Holy Spirit

1. The Holy Spirit has already been given.

2. You must receive Him.
3. The Apostles prayed for them to receive (Acts 8:14-15).

V. THE COMMUNION (FELLOWSHIP) OF THE HOLY SPIRIT (Zech.4:6; 2 Cor.13:14)

A. Receiving the Holy Spirit is receiving a Divine person, He comes to dwell and make His home in our bodies (1 Cor.3:16-17; 2 Cor.6:16).

1. He is called the "Spirit of Truth", meaning that He will lead you, teach you, and guide you (John 14:16-18, 26, 15:26-27, 16:7-15; 1 John 4:6).
2. Every Spirit-filled believer has in them, ready for use, all the power they will ever need to put them over in this life (Rom. 8:31; 1 John 4:4).
3. The Holy Spirit's seven-fold ministry to you (John 14:16, Amplified Bible)
 - a. Comforter
 - b. Counselor
 - c. Strengthenener
 - d. Intercessor
 - e. Advocate
 - f. Standby (Reserve)
 - g. Helper
4. An important key to walking in the Spirit is to always be conscious of the Holy Spirit's indwelling presence.

B. The importance and blessings of speaking in tongues (1 Cor.14:2,4,18,39; Jude 20).

1. It is an avenue into the deeper things of the Spirit.
2. The Word of God comes alive (John 16:13).
3. Your prayer life is enriched (Jude 20-21).
4. Will bring you a greater revelation of Jesus (John 16:14).
5. Will give you a stronger assurance (Rom.8:16).
6. You enter into the fullness of the love of God (Rom.5:5).
7. You discover a greater joy of the Holy Spirit (Rom.14:17).
8. You become effective in your function in the Body of Christ.

INTRODUCTION TO MINISTRY

INTRODUCTION: God has given gifts to the Church, the Body of Christ, to effectually do the work of building the Kingdom of God here on earth. We will study the different types of gifts and how we fit into the Body and what we are to do with our gifts. Many church members, even ministers, do not know what gifts and abilities God has given them or where they fit into the Body of Christ. This causes many to not be as effective or productive for the Kingdom of God.

I. THREE TYPES OF GIFTS

A. Ministry gifts (Eph.4:11-12).

1. Apostle
2. Prophet
3. Evangelist
4. Pastor
5. Teacher

B. Motivational gifts (Rom.12:6-8).

1. Prophecy
2. Serving
3. Teaching
4. Exhortation
5. Giving
6. Ruling (Organizing)
7. Mercy

C. Charismatic gifts (1 Cor.12).

1. Three spoken gifts: tongues, prophecy, and interpretation of tongues.
2. Three power gifts: the working of miracles, special faith, and healing.
3. Three revelation gifts: word of knowledge, word of wisdom, and discerning of spirits.

D. Many times, the motivational gifts are stepping stones to the five fold ministry gifts (Acts 6:1-6).

1. A gift cannot be earned
2. Motivational and ministry gifts. How do they work together? (Eph.4:11-12).

II. MINISTRY GIFTS

The ministry gifts are different than the nine gifts of the Spirit. There are five ministry gifts that are given to the Church for its maturing and edification. We find the basis for this in 1 Cor.4:15. In this whole chapter Paul explains to the Corinthians that we, as ministers of Christ, are doers of the ministry of Christ. There is a Universal Church consisting of everyone who has accepted the Lord Jesus Christ as Savior. The Lord Jesus is the one who gives to the Church (Eph.4:8-12). Jesus is the Head of the Church. One of the most fascinating things in the ministry of Jesus Christ is that there is variety.

A. The APOSTLE appears to embrace all of the offices.

B. The PROPHET is inspirational or inspired. He speaks by divine inspiration and revelation.

C. The EVANGELIST has the direction of the Lord to preach the Gospel.

D. The PASTOR is the one office given to the Church to guide God's sheep; the other four are given to instruct the Church.

E. The TEACHER is the one who does not teach with natural ability but with a supernatural or divine ability.

There is a way of remembering the five ministry gifts using the fingers on your hand. The index finger is the prophet; the middle finger is the evangelist; the ring finger is the pastor; the little finger is the teacher; and the thumb is the apostle.

III. THE APOSTLE

The apostle is the head of the ministry gifts, as seen in 1 Cor.12:28. The first office of apostle that existed was that of the Lord Jesus Christ (Heb.3:1). The Greek word for apostle means “sent” or “a sent one,” and Jesus is the greatest example of a sent one (John 20:21). The office of apostle must be accompanied by the signs found in 2 Cor.12:12. Someone who maintains this office is someone who is on the first level, not on the second level. The apostle is a sent one, not merely one who goes. He has a commission. In Acts 13, Paul and Barnabas were commissioned to go.

A. Signs of an apostle (2 Cor.12:12).

1. Signs and wonders and mighty deeds.
2. A deep and real personal experience with the Lord (1 Cor.9:1).
 - a. Paul had seen Jesus.
 - b. Revelation of Him was given (1 Cor.11:23; Gal.1:11-12).

B. The work of an apostle - foundation layer (1 Cor.3:10; Eph.2:20).

1. The office of apostle seems to embrace all other ministry gifts. The distinguishing result is the ability to establish churches.
 - a. He has a supernatural gift called “governments” (powers of organization) listed in 1 Cor.12:28.
 - b. He has authority only over the churches he has established.
2. A missionary who is really called of God and sent by the Holy Spirit is an apostle (Acts 13:2, 4).
3. The apostle will have the ability of all the ministry gifts.
 - a. He will do the work of an evangelist.
 - b. He will teach and establish the people.
 - c. He will do the work of a pastor.
 - d. Our example is the Apostle Paul.

C. Are there apostles today?

1. Not in the sense of the original twelve.
2. The New Testament lists several others: Barnabas and Saul (Acts 14:14), the Lord's brother, James (Gal.1:19), Andronicus and Junia (Rom.16:7), Silvanus and Timotheus (1 Thes.2:6), Apollos (1 Cor.4:4-9), and Epaphroditus (Phil.2:25). The word “messenger” in these verses means “apostle.”

D. Marks of an apostle today:

1. Outstanding spiritual gifts.
2. Deep personal experience with the Lord.
3. Power and ability to establish churches.
4. Able to provide adequate spiritual leadership.

IV. THE PROPHET

1 Cor.12:28 says “secondly prophets”, and in Ephesians it mentions prophets. The office of prophet is not to be esteemed more than any other office. There are still prophets today.

A. What constitutes a prophet?

1. A consistent manifestation of at least two of the revelation gifts (word of knowledge, word of wisdom, discerning of spirits), plus prophecy.

2. He has visions and revelations.

B. Difference between an Old Testament prophet and a New Testament prophet.

1. People in the Old Testament went to the prophet for guidance.
2. New Testament believers are led by the Holy Spirit.
3. A genuine prophet puts the Word of God first.

C. Discerning the difference between the Spirit of God and familiar spirits.

1. Just because it's supernatural does not mean that it's the Spirit of God (2 Cor.11:14).
2. Does it exalt man or Jesus?

D. Misconceptions people have relative to the prophet's office.

1. Many people think that all a prophet does is prophesy.
 - a. A prophet does more than have revelations.
 - b. A healing ministry and the laying on of hands goes with the prophet's office.
2. A prophet does not know everything about everybody, nor everything that is happening around him.

V. THE EVANGELIST

The evangelist is one who can bring many souls to Jesus Christ. The evangelist travels to many places preaching. A Biblical example of an evangelist is Philip.

A. The call.

1. God sets, not man.
2. God calls, not man.
3. God equips, not man.
4. Motivation and purpose of call.

B. The ministry gift of the evangelist.

1. The word "evangelist" occurs only three times in the New Testament. It means one who brings good news, a messenger of glad tidings (Acts 21:8; Eph.4:11; 2 Tim.4:5).
2. The evangelist's favorite theme is salvation.
3. The only New Testament example we have of an evangelist is Philip.
 - a. He preaches Christ (Acts 8:5, 35).
 - b. Miracles and healing follow (Acts 5:5-8).
4. The difference between an evangelist and an exhorter.

C. Marks of true evangelism.

1. Supernatural advertisement.
2. Must preach the Word. Divine power will draw a crowd. Miracles and healings arrest or compel attention. However, it is believing the Word that gets men saved (Acts 8:6-8).

VI. THE PASTOR

The office of a pastor is to feed the sheep, to care for them, and to give them pasture. There is a great responsibility for the pastor in feeding the flock of the Lord and organizing a group of persons called deacons so that these people help him and help to serve others also. In James 5, they did not call the pastor to anoint the sick, but the elders; the elders help to govern the people spiritually. The deacons attend to the physical needs of the church and the pastor. Remember, the responsibility of the pastor is to feed the sheep. The only way a pastor can do this is to train up elders and deacons to assist him. Their assistance enables him to spend much time with the Lord and thus be prepared to feed his flock a balanced diet of the Word of God. Meditate on Ezek.34:1-10 and Jer. 23:1-2 if you are called as a pastor. The Lord is looking at all the pastors today, and each pastor will stand before the Lord one day!

VII. THE TEACHER

The office of Teacher is listed in three places: Eph.4:11, 1 Cor.12:28-29, and Rom.12:4-11. The ministry of teaching is well defined in the New Testament. The teaching gift can also be found in the offices of pastor, prophet, and evangelist. One can be in the office of teacher and be a pastor. One can be a prophet or an evangelist and be a teacher also. However, a person can be a teacher without being a pastor. This person usually travels to teach, yet has a pastor and church from which he goes out. Any Christian can teach the Bible or share what they know; this is called the ministry of reconciliation (2 Cor.5:18). This does not make that person a teacher. One who operates in the office of teacher teaches the Word of God by a divine gift of God. He is not merely a person with natural ability or a natural inclination to teach. The abilities and inclinations can be of help, but the gift is not something natural - it is supernatural.

VIII. THE MINISTRY OF HELPS

Right in the middle of the ministry gift list in 1 Corinthians, we find the ministry of helps. Your calling might be to the ministry of helps (v.28).

A. The word “helps” in the Greek language means “a helper or reliever”.

1. Evidently, it has a distinctive sense from the other ministries mentioned. It would be best described as similar to the type of ministry literally called deacons.
 - a. The word is used in Philippians 1:1 and 1 Timothy 3.
 - b. It is used of Phoebe in Romans 16:1 and is translated “servant.”
 - c. The deacon's ministry in the early days of the Church was responsible for church finances and being an overseer of the poor and sick.
 - d. This is a divine gift from the Head of the Church. Something more than mere natural business ability is necessary.
2. The first seven deacons (Acts 6:1-6).
3. Other deacons in the early church (Rom.16:3-6).
4. The ministry of music - there is a difference between “ministering” in song and just singing.
5. The Holy Spirit is in the ministry of helps. See John 14:16 (comforter = helper).
6. Wives are in the ministry of helps. See Gen.2:18 where she is described as helpmate to her husband.

B. Qualifications of a deacon (1 Tim.3).

IX. CONCLUSION

Don't be taken up with names and titles. If you don't know what God has called you to do, don't bother a minute about it. If you sense the call on the inside of you, just preach and teach, and then let God eventually set you in the office or position He has for you. God rewards faithfulness, not titles. For example, you're not an evangelist just because you call yourself an evangelist.

OBEDIENCE

I. INTRODUCTION TO OBEDIENCE

A. What it is, and what it is not.

1. Obedience is the voluntary life style of the believer, observing with the intention to keep and to do all God has commanded.
 - a. To retire or withdraw from own desires; to be teachable and pliable (Gal.6:3).
 - b. Obedience is action with attitude. It comes from the heart.
 - c. Obedience without submission is slavery.
2. Obedience is not a simple request to the believer - it is a command.
 - a. It is not a display of rituals, formalities, and offerings (Gal.4:9-10).
 - b. It is not something we do because of a reward.
 - c. It is not something you do to avoid a guilty conscience.
3. Obedience is the answer to a good and pure conscience (1 Tim.3:9; 2 Tim.1:3; Heb.13:18; 1 Pet.3:16).
4. The example of Saul (1 Sam.10:8, 13:1-10, 15:3-23).
 - a. Saul's problem was with ritual, ceremonies, and sacrifices.
 - b. God desires obedience above sacrifices.
 - c. God delights in the person who follows instruction as He commands.
 - d. God requires complete obedience, not partial obedience. In fact, there is no such thing as partial obedience.

B. The love of obedience, and the results of it. (Ps.119:97-105, 129 -136, 165-174).

1. The love of obedience will cause you to meditate on the Word of God. Thus, you will keep it (Josh.1:8).
2. (Ps.119:97-100).
3. It will keep you from sin (Ps.119:9, 101-104).
4. It will give you direction and guidance (Ps.119:105).
5. It will give you great peace (Ps.119:165).

II. OBEDIENCE: THE ONE VIRTUE OF PARADISE (Gen.2:16-17; 3:11)

A. Paradise, calvary, and heaven all proclaim in one voice:

"Obedience is the first and last thing your God requires of you"
(Rom.5:19; Phil.2:8- 9; Heb.5:8-9; Rev.22:14).

B. Old Testament men of obedience.

1. Noah (Gen.6:22, 7:5).
2. Abraham (Gen.22:16-18; Heb.11:7).
3. Moses (Ex.19:5).

C. New Testament men of obedience.

1. The obedience of Christ (John 10:18; Rom.5:19; Heb.10:9).
 - a. In Christ this obedience was a life principle (John 6:38).
 - b. In Christ this obedience was a joy (Ps.40:8; John 4:34).
 - c. In Christ this obedience led to waiting on God's will (Ps.40:6-8).
 - d. In Christ this obedience was unto death (John 6:38).
 - e. In Christ this obedience sprang from the deepest humility (Phil.2:5-8).
 - f. In Christ this obedience was of faith, in entire dependence upon God's strength (John 5:30).
2. Peter (Acts 5:32; 1 Pet.1:2, 14-15, 22).
3. Paul (Rom.1:5, 16:26).

4. What James said about obedience (Jas.1:22).
5. What John said about obedience (1 John 2:3,4, 3:18-22, 5:3).

D. Disobedience will withhold God's blessings from you.

1. Love and forgiveness (Matt.5:44; Mark 11:25; John 13:34).
2. The Word and prayer (Josh.1:8; John 15:7).
3. Witness - tell others the good news of Jesus Christ (Mark 16:15).
4. Attending church (Heb.10:25).
5. Thanksgiving and praise - (Phil.4:6).
 - a. Worry is not thanksgiving and praise (Phil 4:6).
 - b. Murmuring and complaining isn't thanksgiving and praise (Phil 2:14).
 - c. Anger is not thanksgiving and praise.
 - d. Discouragement is not thanksgiving and praise.
6. Faith works by love (Gal.5:6). Love cannot work without obedience. When you love God and you are in complete obedience to His Word, there is absolutely nothing that can stand in your way and hinder your faith.
7. The example of Cain and Abel (Gen.4:1-7).

III. LEARNING THE SECRET OF TRUE OBEDIENCE (Heb.5:8,9)

A. Obedience is learned.

B. The school of obedience.

1. The teacher is Christ and His example (John 12:49-50).
2. The textbook is the Bible (Matt.4:4,7,10; Luke 24:27). Jesus was a man of the Word, but the Word without the Spirit has no power to work obedience.

C. The pupil - YOU !

1. Must give his wholehearted attention to the teacher.

PRACTICAL MINISTRIES

I. INTRODUCTION: DEFINING PRACTICAL MINISTRIES

II. THE CALL OF GOD

A. How to recognize it.

1. The initiative comes from God. You do not choose like a secular career.
2. An overwhelming concern or compassion for souls will accompany you.
3. As you grow you won't be satisfied doing anything else.
4. Two things may exist if God has called you, but you are still unsure.
 - a. Wrong timing.
 - b. Conflict of interest because of your own different desires; your mind is divided.

B. Commitment to the call.

1. Must have strength to withstand adversity.
2. Must have continual preparation and study.
3. Must have a life of prayer and fasting.

C. Qualifications for the ministry (1 Tim.3:1-16).

1. Must love and understand people.
2. Must be a person of staunch character, having a good reputation both in and out of the church.

D. Priorities in life.

1. God and His Word.
2. Family and home.
 - a. Qualifications of a good marriage.
 - b. Qualifications of good children.
3. Ministry or church.
4. Job.

III. PRACTICAL AREAS OF MINISTRY

A. Administration - the management of affairs and people.

1. Organization: if your home is a mess, so are you (1 Tim.3:4).
2. Planning and goal setting.
3. Finances.
 - a. Your attitude toward your personal finances affects your attitude toward your ministry finances.
 - b. Learn to budget.

B. Attitudes.

1. Bad attitudes.
 - a. Anger, arrogance, criticism, jealousy, pride/boasting, competitiveness.
2. Good attitudes.
 - a. Humility, teachableness, compassion, patience, generosity, diligence, enthusiasm.
3. Attitudes in preaching.

C. Relationships.

1. Many times the success in your ministry will be determined by your ability to establish worthwhile relationships.
2. Two powerful needs in your life and ministry.
 - a. The need to **receive** love, approval, attention, and affection.
 - b. The need to **give** love, approval, attention, and affection.

3. Minister-to-minister relationships (ministerial etiquette).
 - a. Protect good relationships with those you honor and respect.
 - b. Love and do good to those who despise you.
4. Business relationships.
 - a. Have the respect of those in your community, an honest report (Acts 6:3).
5. The most important relationship - you and God.

D. Personal appearance.

1. People see what we are before they hear that we are.
 - a. You only get one chance to make a good first impression.
 - b. We express our moods through our dress. We express our philosophy through our appearance.
2. Personal hygiene.
 - a. Be clean and neat.
 - b. Have good breath.

IV. TEMPTATIONS

A. Thoughts - temptations begin in the mind.

1. What you meditate on the most will decide the direction of your life.
2. You must counteract temptation at its beginning point.
3. Realize that Satan's goal is to destroy preachers and ministries.

B. Depression - temptations to quit.

1. What makes a minister want to quit?
 - a. Criticism - either just or unjust.
 - b. A lack of significant progress in his ministry.
 - c. Comparing his ministry with someone who seems to be having visible success.
2. What to do during depression.
 - a. Recognize that your feelings are normal, human, and predictable.
 - b. Refocus and concentrate on the priorities of your life.
 - c. Stop fueling the fire through critical conversation with others.
 - d. Assist someone around you who needs help.
 - e. Honestly face the real cause of depression. People are rarely angry or sad for the reasons they think.
 - f. Seek counsel from an experienced and respected minister friend. Swallow your pride.
 - g. Initiate a change in your environment, such as reading a new book, visiting a new place, etc.
 - h. Remember, you win or lose between your ears.

C. Sexual infidelity.

1. Impurity is paralyzing, destructive, and will always be judged by God eventually.
2. There are five classes of ministers in respect to sexual temptations.
 - a. Ministers who rarely, if ever, experience a strong pull into illicit sexual relationships.
 - b. Ministers who experience temptations but manage to struggle and overcome.
 - c. Those who struggle but lose their battle continually.
 - d. Those who don't struggle but willingly and foolishly abuse the mercies of God.
 - e. Those who honor holy living but secretly fear the possibility of yielding to temptation in a moment of weakness.
3. Personal suggestions in overcoming temptations.
 - a. Determine to live a godly, pure, and holy life before God and man.
 - b. Expel from your home and personal life any unwholesome relationship or entry

point for Satan to plant seeds of immorality.

- c. Avoid counsel with a person of the opposite sex without the presence of your spouse or someone else with you.
- d. Fill your mouth with worship and praise continually.
- e. Feed your mind daily on the Word of God.

D. Cheating, lying, and exaggeration. Integrity is invisible power with God and man. It is a master key in building a lasting, successful ministry.

V. CONFLICTS

A. Minister vs. world system: remember that you are not anti-sinner but anti-sin.

B. Minister vs. minister.

1. Remember, it is foolish to waste your energy fighting those of your household instead of the enemy.
2. Don't make accusations without facts.
3. Watch your words.

C. Minister vs. congregation.

D. Minister vs. staff.

VI. SUCCESS IN MINISTRY

A. Why some ministers fail.

1. Careless in morals.
2. Negative preaching - sidetracked by doctrinal controversies.
3. A marriage out of the will of God.
4. Failure to be diligent in business.
5. Misuse and abuse of money.
6. Lack of study and preparation.
7. Lack of spiritual advisors or poor advisors.
8. A let down in spirituality.
9. Entering the ministry before they are ready.
10. Pride - the danger of a quick success.
11. Building a name/ministry/sect instead of the kingdom of God.

B. Seven golden secrets for a successful ministry.

1. Discern your particular calling.
2. Consult the experienced.
3. Develop daily success habits which will take you to your destination.
4. Study fresh material - keep fresh in your studies.
5. Spend designated time in prayer each day.
6. Stay in good physical condition and get enough rest.
7. Stay teachable; accept counsel and correction. You must always be ready to change if necessary.

PRAYER

I. THE IMPORTANCE OF PRAYER

II. WHAT PRAYER IS NOT (Matt.6:5-8)

A. Prayer is not an exercise in futility, desperation, or unbelief.

1. Mental desperation says, "Maybe there's a slight chance that my prayer will get through a crack in heaven and up to God's throne, and maybe my prayer will hit God on His good side that day."
2. If you are praying in desperation, stop and repent, and just begin to praise God. This will help your prayer life and your attitude.

B. Prayer is not a performance to impress people or God (Matt.6:5; Luke 18:10-14).

C. Prayer is not a mindless repetition of "mumbo - jumbo" (Matt.6:7).

III. WHAT PRAYER IS

A. Prayer is asking (Matt.7:7-8).

B. Prayer is speaking God's Word back to Him, reminding Him of it (Isa.43:26).

C. Prayer is persistent, "never-say-die" petition (Eph.6:12-18).

D. Prayer is fellowship with the Lord, just as thanksgiving, praise, and worship are.

IV. WHAT JESUS SAID ABOUT PRAYER

A. In Matthew (5:44, 6:5-16, 7:7-11, 9:38, 18:19, 21:18-22, 26:40-41).

B. In Mark (11:19-26).

C. In Luke (10:2, 11:1-13, 18:1-8).

D. In John (14:10-14, 15:7-8, 16:23).

V. WHAT PAUL SAID ABOUT PRAYER

A. In Romans (8:26, 10:1).

B. In 1 Corinthians (14:2, 13-14).

C. In Ephesians (6:18-20).

D. In Philippians (4:6-8).

E. In 1 Thessalonians (5:16-18, 23, 25).

F. In 1 Timothy (2:1- 8, 4:5).

VI. WHAT OTHERS SAID ABOUT PRAYER

A. John 5:14-15, James 5:13-18, 1 Peter 3:7; 12, 4:7, 5:7, Jude 20.

VII. PRAYERS IN THE NEW TESTAMENT

A. Romans 1:8-10.

B. 1 Corinthians 1:4- 5.

C. 2 Corinthians 13:7.

D. Ephesians 1:16-23, 3:14-21 .

E. Philippians 1:3, 9-11.

F. Colossians 1:9 -12, 4:3- 4.

G. 2 Thessalonians 1:11-12, 3:1- 2.

H. Philemon 4.

I. 3 John 2.

RIGHTEOUSNESS

I. THE CHURCH HAS OFTEN FAILED TO UNDERSTAND RIGHTEOUSNESS.

A. Condemnation instead of righteousness has been preached.

1. People have been made to feel that righteousness is earned (Rom.3:21-22).
2. People have been made to believe that our redemption and salvation have been put off until death (1 John 5:13).

B. Sin-consciousness has been the result.

1. Definition of sin-consciousness: sense of guilt, fear, and unworthiness due to sin.
2. Two symptoms of sin-consciousness.
 - a. You lose God-consciousness and gain self-consciousness.
 - b. You become more aware of the natural than the supernatural.

C. Defining righteousness correctly (2 Cor.5:21).

1. Definitions.
 - a. The ability to stand in the presence of God the Father without a sense of guilt or inferiority.
 - b. Justified - "just as if I'd never sinned"; declared righteous; the act of declaring men free from guilt and making them acceptable to God.
 - c. Righteousness is what we are made, not what we become (2 Cor.5:21).
 - d. Righteousness is not a thing; it is a position.
 - e. Righteousness is received by faith (Rom.3:22, 5:1)
 - f. Righteousness is a free gift (Rom.3:24, 5:14-17).

D. How to become righteous (Rom.10:10).

II. RESTORATION OF RIGHTEOUSNESS

Jesus, the last adam, restored to us all the first Adam had lost.

A. Results of Adam's righteousness - before the Fall (Gen.1:3-28, 2:15).

1. He had a right relationship with God.
2. He had dominion over all things.
3. He had a complete provision of everything he needed.
4. He heard the voice of God and had fellowship with God.
5. He had no feeling of inferiority or guilt.
6. He did not know fear or failure.
7. He knew peace.
8. He had confidence and authority.

B. Results of Adam's sin - after the Fall (Gen.3:6-19).

1. He lost his fellowship with God.
2. He lost his authority.
3. He began to know fear, guilt, and failure.
4. Sin and sickness began to rule.
5. The devil became the god of this world (2 Cor.4:4).
6. Sin was passed on to all men (Rom.5:12).
7. Experienced death (separation from God) because sin is the mother of death (Rom.5:12).

C. Through faith in the gift of righteousness Jesus restores back to us everything that Adam lost (Rom.5:17).

1. Christ was the Light that overcame darkness (John 1:5; Acts 10:38).
 - a. The condition of the world when Christ came (Matt.4:16).
 - b. The condition of those without Christ (Eph.2:1-2, 4:17-18).
 - c. Jesus introduced a new way of life that the devil could not possess.
2. Christ makes us one with Him (Eph.2:13-16).
3. Righteousness restores quietness, rest, and peace to our spirits (Isa.32:17-18, 54:13-14; Rom.5:1).
 - a. The unrighteous or wicked have no peace (Isa.57:20-21).
 - b. The peace of God is not like the peace of the world (John 14:27).
 - c. How to keep your peace (Phil.4:6-8).
4. Righteousness causes us to lose our sense of lack.
 - a. Lack of money.
 - b. Lack of ability.
 - c. Lack of love.
5. Righteousness restores our total freedom.

III. TWO TYPES OF RIGHTEOUSNESS (PHIL.3:9)

A. Comparing Old and New Testament righteousness.

1. Righteousness was a promise to those under the Old Covenant by fulfillment of the Law.
2. This promise was fulfilled by Christ. We are now made the righteousness of God in Christ (2 Cor.5:21).

B. Comparing relationship and fellowship (1 John 1: 9,3:21).

1. Many sons and daughters do not accept forgiveness and walk only as servants and not sons. Remember, sin leaves you powerless until confessed.
2. Only sons can stand against poverty, sickness, and sin.
3. Only sons can enjoy the promises of God.

IV. WALKING IN YOUR RIGHTEOUSNESS

A. Beware of the devil's deception (John 10:10; 2 Cor.2:11; Rev.12:9)

1. The devil caused Adam not to act on his right standing with God.
 - a. God gave Adam authority to keep (guard) the garden and subdue the earth (Gen.1:28, 2:15).
 - b. God has given you authority (Mark 16:15; Luke 10:19).
 - c. As He is, so are we in this world (1 John 4:17).
 - d. The believer is called Christ (2 Cor.6:14-15).
2. The devil deceives you by:
 - a. Causing you to believe something that is not true.
 - b. Causing you not to act on what you know (Matt.7:24-27; Jas.1:22).

B. How to walk in righteousness.

1. Realize that the moment you are born again you are in right standing with God (2 Cor.5:17).
2. But you must now do something with your body and with your mind (Rom.12:1-2). Renewing of the mind is probably the greatest need of born again believers.
3. You can be righteous and know it but still not be using or exercising your righteousness. An example of this can be seen in the story of the prodigal son. The older son did not act upon what was his (Luke 15:25-31). However, **if** you walk

uprightly and worketh righteousness you shall **never** be moved (Ps.15:2,5).

4. You do not grow in righteousness but you grow in the knowledge and revelation of your righteousness.

V. FRUITS OF RIGHTEOUSNESS

A. Part of exercising or doing righteousness is your prayer life (Jas.5:16-18).

B. Fruits of righteousness .

2 Cor.9:10 not only includes your conduct and conversation or lifestyle but doing the works of Jesus (John 14:12). A person who knows his righteousness and yet does not exercise it is like a millionaire who has millions of dollars in the bank but doesn't use his resources to help the poverty stricken and dying people in the land.

VI. HOW GOD MADE US RIGHTEOUS

A. What happened on the Cross (Isa.53:4,5).

1. He overcame sin when He let sin overcome Him (2 Cor.5:21).
2. He overcame death when He let death overcome Him.
3. He overcame disease when He let disease overcome Him (1 Pet.2:24).
4. He overcame Satan when He let Satan overcome Him.

B. We were identified with Christ in His death, burial, and resurrection.

1. When Jesus conquered Satan and stripped him of his power (Col.2:15), in the mind of the Father, it was as though you had done it.
 - a. When Christ died, you died with Him (Col.2:20, 3:3).
 - b. When Christ rose, you rose with Him (Eph.2:5-6; Col.2:13, 3:1).
2. You are Satan's master today just as Jesus was when He arose from the dead.
 - a. Satan fears righteousness more than any other thing.
 - b. Be of good cheer; your life of fear has come to an end.

UNDERSTANDING AUTHORITY

"And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto him that put all things under him, that God may be all in all" (1 Cor.15:28).

I. SUBMITTING TO AUTHORITY, ESSENTIAL TO A SUCCESSFUL CHRISTIAN LIFE

A. The highest authority is God the Father, God the Son, God the Holy Spirit, and His Word.

1. These are direct authorities in your life.
2. Indirect or delegated authority is given to people and positions.

B. Rebellion to God's authority (direct or indirect) is direct rebellion against God Himself.

1. Adam and Eve (Gen.2:17-3:19).
2. Lucifer (Isa.14:12-15).
3. Saul (1 Sam.15:1-23). Rebellion is as the sin of witchcraft (v.23).
4. As a result of their rebellion against authority they lost their positions.

C. With authority comes responsibility and accountability.

1. The process of handing down authority (responsibility and accountability) is called delegation.
2. There are three levels of authority.
 - a. **Complete authority:** able to take action without consulting a superior.
 - b. **Limited authority:** can take action as he sees fit, as long as his superior is informed afterwards.
 - c. **No authority:** no action without checking with superior.

II. AUTHORITIES INSTITUTED BY GOD (DIRECT AUTHORITY)

A. Authorities instituted by God in the world (Rom.13:1; 1 Pet.2:13-14).

1. The law.
2. The government/rulers.

B. Authorities instituted by God in the family.

1. The husband is the highest authority in the family (Gen.3:16; Eph.5:23).
 - a. Man should leave his father and mother and take care of his new family. (Gen.2:24; Eph.5:31).
 - b. Abraham and Lot separated because of the pressure and problems created by the extended family (Gen.13:1-12).
 - c. The husband is to love his wife as Christ loved the Church (Eph.5:25).
2. Wives to their husband (1 Pet.3:1).
3. Children to parents (Eph.6:1-3).
 - a. Parents have a responsibility to train their children (Gen.18:19; Prov.22:6).
 - b. We must discipline our children in order to train them (Pro.19:18, 22:15, 13:24, 23:13-14, 29:17).

C. Authorities instituted by God in the church (Eph.1:22-23).

1. The offices or gifts of the ministry (Eph.4:11).
2. The authority in the local church is under the headship of the pastor (Acts 20:28).
3. Bishops, assistant pastors, and elders are chosen by the pastor or an apostle (Acts 4:23; Titus 1:5).
4. Deacons are chosen by the congregation (Acts 6:5-6).
5. Requirements and qualifications of elders and deacons (1 Tim.3).

D. Authorities instituted by God on the job: employee to employer

(servants to masters) (Eph.6:5-7, 1 Tim.6:11, Titus 2:9-10).

E. Authorities instituted by God in your life: conscience or spirit (Acts 24:15; 1 Tim.1:18-19).

1. Willful violation of your conscience will sear and harden it (1 Tim.4:1,2).
2. A tender spirit will produce a proper attitude. A tender and sensitive conscience is developed by immediately acting on God's Word, yielding to the higher authority, praying in the spirit, and instantly obeying the voice of your conscience.
3. A seared conscience begins with your thoughts (2 Cor.10:5).

III. DELEGATED AUTHORITY (INDIRECT AUTHORITY)

A. The role of the delegate: what and when should you delegate?

1. When matters keep repeating themselves.
2. Minor decisions made most frequently.
3. Details that take big chunks of your time.
4. Parts of your job for which you are least qualified.

B. How to Delegate.

1. Select the right person for the position.
2. Do not over delegate (Matt.24:45-47).
3. Take your time filling positions.
4. Delegate in advance before problems arise.
5. Consult with your delegate beforehand.
6. Communicate clearly.

C. The Need for Communication.

1. Explain the need for delegation.
2. Use the delegation to motivate employees to do beyond their job.
 - a. This will help employees learn more.
 - b. Delegated jobs can provide more job satisfaction.
 - c. Delegation is a reward for good work.
3. Clearly define the task (Gen.6:9-22; Josh.6:1-5).
4. Once you've assigned, ask delegate if he understands.
5. Review results, not methods.
6. Seek recommendations in problem areas from other delegates.
7. Do not be a fault finder.
8. Treat people with love, dignity, and respect.
9. Do not be a respecter of persons or show favoritism (Eph.6:9; 1 Tim.5:21).
10. Pay wages promptly (Col.4:1; 1 Tim.5:8).

D. The role of the delegate. How can you be more profitable to the man of God for whom you work (2 Tim.4:11)?

1. Serve him, "as to the Lord" (Col.3:23).
2. Get to know the people over you.

3. Stay within the bounds of your own responsibilities (1 Tim.2:12). When flesh usurps authority over the spirit, you have an abnormality in your life. The same thing happens

when you take authority that doesn't belong to you.

- a. Do what you have been hired to do.
 - b. Concentrate and think about the 99% of the good work which is being done.
 - c. Pray about your problems.
 - d. Talk to your authority. Make sure you have all the facts.
4. Get to know the proper flow of authority in the church or ministry.
 5. Earn their trust.
 6. Be teachable and correctable.
 7. Do not buck the system (Acts 9:5).
 8. Do not be an advice giver on everything.