

CHRISTIAN BELIEFS

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Some material for this course was adapted from the book *I Believe*, by the faculty of God's Bible School and College, in Cincinnati, Ohio.

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COURSE OVERVIEW

COURSE DESCRIPTION

This course provides an understanding of the basic doctrines in each of the major categories of Christian theology, such as God, Christ, sin, salvation, and other major doctrines. The student will learn how to avoid errors in doctrine. The student will be equipped to teach Christian doctrine to others.

COURSE OBJECTIVES

1. To learn the foundational doctrines of the Christian faith.
2. To properly use the Bible as the source and authority for doctrine.
3. To recognize significant errors in doctrine.
4. To gain understanding that helps to deepen our relationship with God.
5. To receive content and structure for teaching others.

DIRECTIONS FOR CLASS LEADERS

We estimate that a lesson will take 90 minutes or more. It may be best for a group to meet twice for each lesson. If a group meets twice, some directions must be adapted. For example, there would not be a test both times.

Each student needs a copy of this book.

Notes to class leaders are included throughout the course with directions for specific parts of the lessons. *They are italicized.*

At the beginning of the class session, give the **test** over the previous lesson. Each student must write the answers from memory with no help. If a student is unable to pass the test, you can let him try again another time (estimated time: 10 minutes). A test answer key is available for download from ShepherdsGlobal.org.

After the test, use the list of objectives from the previous lesson as review questions. Ask a question for each objective and allow the students to explain (estimated time: 15 minutes).

Begin the new lesson by having a student read the passage provided. Let students discuss briefly what the passage says about the subject of the lesson (estimated time: 10 minutes).

Go through the lesson material by reading and explaining each section. Members of the class may be able to teach some sections (estimated time: 45 minutes).

Much **scripture** is used in the course. Scripture references given in parentheses with the word *read* should be read aloud in class. Other scripture references simply provide support for the statements in the text. It is not always necessary to look up or read those passages in class.

Discussion questions and **in-class activities** are indicated by arrow bullet points. Sometimes discussion questions introduce the section; sometimes they review the section just covered. The class leader should ask the question and give students time to discuss the answer. It is not necessary to completely explain the answer at that time, especially if the question is introducing a section.

The class should read the “**Statement of Beliefs**” together twice at the end of each lesson.

At the end of each lesson, each student should be assigned a scripture passage from the list provided. Before the next class session, they should read the passage and write a paragraph about what the passage says about the subject. They should show this paragraph to the class leader at the next session.

At least three times during this course, the student should teach a lesson or part of a lesson to people not in the class. This can be done in a class at church, a home Bible study group, or another setting. At the end of each class session, remind the students of this assignment, and give them the chance to report if they have done any teaching since the last class session.

At the end of class, remind students to read the next lesson’s material before the next class session (estimated time for announcements and assignments: 10 minutes).

Students should attend the class sessions and complete the assignments. If a student misses a class, he should study the lesson missed, take the test, and do the writing assignment. A form is provided at the end of the course for recording the assignments completed.

DIRECTIONS FOR STUDENTS

You should read the material for each lesson before the class meets, so you can participate in the discussion with better understanding.

At the beginning of each class session, be prepared to take a test over the previous lesson. Study the test questions provided.

Always bring a Bible, the printed copy of the lesson, and a pen for adding your own notes to the material.

Be prepared to look up scripture references, answer discussion questions, and participate as the class leader directs.

At the end of each lesson, you will be assigned a scripture passage. Before the next class session, read the passage and write a paragraph about what the passage says about the subject of the lesson. Show the paragraph to the class leader.

At least three times during this course you should teach a lesson or part of a lesson to people who are not in the class. This teaching can be done in a class at church, a home Bible study group, or another setting. Report to the class leader each time you teach someone.

LESSON 1

GOD'S BOOK

LESSON OBJECTIVES

1. The student will be able to explain:
 - The concepts of General Revelation and Special Revelation.
 - Evidence that the Bible is God's Word.
 - Inspiration of scripture.
 - Why the inspiration of scripture means that it is without error.
 - The terms *inspired*, *infallible*, and *inerrant*.
 - Why the Bible is finished and cannot be expanded.
 - How the Bible is the primary source and final authority for doctrine.
 - How the Bible is important in the daily life of the Christian.
 - A statement of Christian beliefs about the Bible.
2. The student will avoid listening to the wrong authority or studying the Bible with a limited purpose.

INTRODUCTION

Note to class leader: Usually the session will begin with a test over the previous lesson and a review of the objectives of the previous lesson. Since this is the first lesson, go to the scripture reading below.

- » Read Psalm 119:1-16 together. What does this passage tell us about the Bible?

God, the Creator of the world, has spoken. He has revealed himself and the purpose of his creation. The truth God has revealed to us is called revelation. There is a book in the Bible called "Revelation," but the word *revelation* can also be used for all the truth God has revealed.

- » What are some ways that God has revealed truth to us?

THE VARIETY OF FORMS OF REVELATION

Because God has revealed truth different ways, we talk about two categories: General Revelation and Special Revelation.

General Revelation

General Revelation is what God has shown us about himself through his creation. We see the amazing intelligence and power of God in the design of the universe.

God's highest creation is humanity. We learn some things about God when we look at how people are designed. The fact that we can reason, appreciate beauty, and tell the difference between right and wrong (though not perfectly) shows us that our Creator must possess those abilities to a higher degree. We know that God must be someone who can think and communicate because we have those abilities.

Because General Revelation shows us that God could speak, we realize that Special Revelation could happen. Because God can speak, it is possible for there to be messages from God and even a book from God.

By General Revelation, people know there is a God, that they should obey him, and that they have already disobeyed him. (Read Romans 1:20-21.) But General Revelation does not tell us how to come into a right relationship with God. General Revelation shows us the need for Special Revelation because it shows that people are sinful and without excuse before their Creator, but it does not tell us the solution.

Special Revelation

God gave us Special Revelation through the inspired scriptures and Jesus, his Son. Special Revelation explains the condition that General Revelation shows us to be in: fallen and guilty. Special Revelation describes God, explains the Fall and sin, and shows the way to be reconciled to God.

Imagine that you didn't know the Bible exists. You realize that there is a God. You know that you are in trouble with God. You don't know what is after death. You don't know the purpose of life. You don't know how to approach God.

"I do not believe that any man can preach the gospel who does not preach the Law. Lower the Law and you dim the light by which man perceives his guilt."

Charles Spurgeon

Then imagine that someone shows you a book and tells you that it came from God to answer those questions. Can you imagine how valuable this book would be?

THE BIBLE'S CLAIM

- » What does the Bible claim about itself? Give some examples of statements from the Bible that show that it claims to be from God.

Let's talk about the claim that the Bible makes about itself. Then, we will look at evidence that the Bible is true. The Bible claims to be the Word of God. In the Old Testament, there are more than 3,000 statements that messages came from God, often stated as simply as, "The Lord spoke...."¹ Jesus considered the Old Testament to be inspired by God. (Read Matthew 5:17-18; John 10:35; Mark 12:36.) Writers of the New Testament considered the Old Testament to be from God. (Read Acts 3:18; 2 Timothy 3:16; 2 Peter 1:20-21.) Writers of the New Testament considered the New Testament writings to be inspired by God. (Read 1 Corinthians 14:37; 2 Peter 3:16.)

If a person does not accept the Bible's claim about itself, he should look at the evidence. Imagine again that you did not know about the Bible. You know that God is a person and could speak if he wanted to. So, you know that a book from God is possible. Then someone shows you a book and tells you that it is a book from God.

- » How can you know that the Bible is really the Word of God? What would you expect it to be like?

Where the gospel is preached, anywhere in the world, people feel an internal conviction of its truth. When they believe the gospel and repent, they experience God's forgiveness and a changed life. For most people, that is their first reason for believing the Bible. (Read 1 Thessalonians 1:5.)

Then for those in relationship with God, the Spirit of God speaks through scripture, giving understanding and conviction. The way the Holy Spirit uses the Bible confirms that it is the Word of God. (Read Ephesians 6:17.)

As we walk in relationship with God, we find that the Bible accurately reveals his nature and the way he works with us. The Bible shows us the way to begin a relationship with God and the way to continue with him. This is evidence that the Bible is God's Word. (Read Psalm 119:1-2.)

"The law discovers the disease; the gospel gives the remedy."

Martin Luther

¹ For examples, see Numbers 34:1; Numbers 35:1, 9.

But what if you want evidence that is not based on your own spiritual experience? People in other religions have spiritual experiences also, but their experiences are not based on truth. How can we know that our experience is based on truth?

» Is there evidence that the Bible is accurate in the things that it says?

The Bible was written by more than 40 authors, most of whom were not acquainted with most of the others, over a period of 1,500 years. What would we normally expect of such a book? We would assume that it would have all kinds of mistakes and contradictions. But consider the following facts about the Bible. Thousands of geographical sites mentioned in the Bible have been located; thousands of historical events and individuals mentioned in the Bible are confirmed in history; never has any discovery refuted a biblical statement; and never does the Bible contradict itself. Such statements are not true of any other book ever written. Evidence supports the Bible's claim to be inspired by God.

We can summarize the evidence that supports the Bible's claim to be the Word of God in six points. We know the Bible is truly God's Word because:

- Thousands of biblical facts are confirmed.
- No statement of the Bible is disproved.
- The Bible does not contradict itself.
- The gospel is proved by its effects.
- The Spirit of God speaks through the Bible.
- The Bible guides our relationship with God.

DEFINING INSPIRATION

» What do we mean that the Bible is inspired?

Inspiration is the supernatural work in which God revealed himself and brought that revelation to written form. The Bible is the end product of inspiration. The Bible is inspired like no other book. **The inspiration of the Bible means that it is completely the Word of God, even to the very words used.**

Sometimes people feel like they have been inspired when they have great ideas, but the Bible means more than that when it claims to be inspired by God.

All scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness (2 Timothy 3:16).

Though scripture flowed from pens in human hands, the emphasis of this verse is that the Bible came from God. Because the Bible is from God, it is reliable for doctrine. It is better than the best that people could do.

Knowing this first of all, that no prophecy of scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit (2 Peter 1:20-21).

These verses in 2 Peter say that writers were carried along by the Holy Spirit. The accuracy of the biblical writers did not depend on their own knowledge. The fact that they were moved, or carried, by the Holy Spirit in their writing, shows that the reliability of the writing ultimately depended on God. The Bible is as reliable as God.

WHAT WAS INSPIRATION LIKE?

» What are some ways that the biblical writers received God's truth before they wrote?

Sometimes people wonder how inspiration worked. How did God communicate his truth and make sure it was recorded accurately? The first fact we should notice about God's style of revelation is that it has variety. He is not limited to a certain method. (Read Hebrews 1:1.)

Sometimes God spoke with an audible voice, as when he spoke to Moses (Exodus 33:11). At other times he gave dreams or visions, and the writer described them.² Perhaps the part of scripture that came most directly from God into print was the covenant with Israel that was written with the finger of God (Deuteronomy 9:10). Other sections of scripture seem to have been dictated, for major passages in Exodus, Leviticus, and Numbers come after the statement, "The Lord spoke to Moses, saying..."

Inspiration does not mean that God spoke the words to the writer in an audible voice. We see differences in personalities and writing styles among various writers. For example, Paul's style is very different from Peter's. Our view of inspiration recognizes God's use of the human writers' personalities, vocabularies, writing styles, education, and historical research.

The right view of inspiration is that God inspired the whole person, using the human writer's imagination and personality to express divine truth, not only revealing truth but also supervising the writing process to provide total accuracy.

Some people think that God just gave the ideas that he wanted to communicate, and the human writer explained them the best he could, inevitably making human mistakes in details. That view does not fit the Bible's description of inspiration. The Bible describes the authors as being carried along by the Holy Spirit in their writing, so we know that they were not left to write on their own, making mistakes.

Because the Bible is the Word of God, it does not say anything that is wrong because God does not make mistakes. (Read Proverbs 30:5.) Since God revealed himself in the history recorded in the Bible, the details must be accurate so that we have a reliable revelation of

2 For examples of revelation by vision, see Daniel 7 and 8, and most of the book of Revelation.

God. Therefore, because of the biblical description of inspiration, we know that God guided the writing so that it was completely accurate.

TERMS USED TO DEFEND THE BIBLE'S TOTAL ACCURACY

Inspired

The Bible is inspired, which means that it is completely the Word of God, even to the very words used. This term was originally sufficient to assert the full reliability and accuracy of the Bible, but now some people who say they believe the Bible is inspired deny that it is completely accurate. The following terms have come into use to defend essential aspects of inspiration.

Infallible

This term means “cannot fail.” When we say that the Bible is infallible, we mean that it can be trusted and will never mislead us. The Bible is infallible not only in its doctrinal statements, but in every statement it makes.

Inerrant

This term means “without error.” The Bible is accurate in every statement that it makes. Since God would never lie or make a mistake (read Titus 1:2) and the Bible is God's Word, we can be sure that it is without mistake. If a person says that the Bible may have mistakes because humans were involved in its writing, he is forgetting the description of inspiration in 2 Peter 1:21: the writers were carried along by the Holy Spirit. The biblical, historical view of inspiration is that the whole Bible is inspired, even to the very words, and therefore is without error. (Read Matthew 5:18.)

What about Errors in Copying?

Before machine printing existed, all documents including scripture were copied by hand. We do not have the original manuscripts written by Paul, Isaiah, or Moses. Among the thousands of ancient, handwritten copies that we have in Greek and Hebrew, there are slight differences, and we cannot always know exactly what the exact original wording was. However, the differences are so slight that no doctrine is questionable because of them. Because we know that the originals were inerrant, and because the differences in the copies are so small, we know that we can trust every statement the Bible makes.

- » How do we know the Bible is accurate even though it was copied by hand many times?
- » What are various reasons that some people think the Bible has mistakes?

WHY DO SOME PEOPLE THINK THE BIBLE HAS MISTAKES?

Sometimes people claim that the Bible has mistakes. That is because they don't understand the nature of the Bible.

The Bible used common human communication. For example, there is a verse that mentions the sun moving across the sky. Most scientists believe that the earth is turning, rather than the sun moving, but they also talk about the sun coming up and going down. They are simply describing it like they see it.

There are also poetic statements, like "the hills skipped like lambs" (Psalm 114:4), or "the trees clapped their hands" (Isaiah 55:12). That is a style of literature that is obviously not literal.

Sometimes writers quoted other people, including people who were not inspired. (For instance, the speeches of Job's friends are recorded, even though God said they did not speak what was right (Job 42:7).)

None of that is any problem for the doctrine of inspiration. God guided the writing process to make sure the final product was His Word.

Sometimes people think they see a contradiction in the Bible, but they need to look at it more carefully. For example, Mark 5:1-2 and Luke 8:26-27 tell us about a demon-possessed man who was delivered by Jesus. Matthew 8:28 tells us that there were two demon-possessed men delivered. That is not a contradiction. Luke and Mark did not say there was only one man. They chose to focus on the one man who had a history in the area. If a person sees statements in the Bible that seem to contradict each other, he should not hurry to a conclusion, but take time to understand the context.

THE BIBLE FOR THE CHRISTIAN

» What are some ways the Christian should use the Bible?

The Bible provides the law of God. Keeping the law does not save us, but the law does show us how God wants us to live. God's law shows God's nature. We should follow it because we want to be like God. Because we love God, we should love his law. Psalm 119 describes how a worshipper of God should delight in the law of God. The person who loves God will pray for God to change his heart to match God's will. It is impossible for a person who loves God to be unconcerned about pleasing God.

The Word of God is light. The Apostle Peter tells us that the world is in spiritual darkness, and the Word of God is the light to guide the way we should go. (Read 2 Peter 1:19-21; see also Psalm 119:105.) A person should never follow ideas or feelings that contradict God's Word. The Holy Spirit will never lead a person to do something that the Bible says is wrong.

The Word of God is our spiritual food. Good appetite is a sign of health, and a Christian will desire the Word of God like a baby desires milk (1 Peter 2:2). As a Christian matures, he is able to understand and digest more of God's truth, like a child learns to eat solid food (1 Corinthians 3:2). A Christian must daily feed himself spiritually with God's Word.

The Bible is our defense against Satan. We are commanded to equip ourselves with spiritual armor. The sword the Holy Spirit provides for us is the Word of God (Ephesians 6:17). Jesus answered the temptations of the devil with scripture (Matthew 4:3-4).

“The two biggest lies our culture believes today are that we are good people and that, because God is loving, he will not punish sin.”

Francis Chan

The Word of God is truth that calls for our response. Jesus compared it to seeds that are planted (Luke 8:11-15). Some of the seeds did not do well because the ground was not prepared. As we read the Bible, we must respond to its truth and pray for God to bring fruit from our life by his Word.

BECAUSE THE BIBLE IS GOD'S WORD...

Because the Bible is God's Word...

- It will never be outdated or irrelevant. It applies to all people in all places and times.
- It is the guide for discerning God's will, since God will never contradict Himself or change his mind.
- It is our guide for getting the best out of life, since God, our Maker, gave it as directions for us.
- It contains everything we need to know to be saved and to walk in relationship with God.

Though we learn from pastors and from church tradition, no idea can be accepted that contradicts scripture because it is the final authority.

The Holy Spirit illuminates God's Word for our understanding and directs us to obey it.

- » God still speaks, but should we expect that anything can be added to the Bible?

IS THE BIBLE FINISHED?

From the time that the last apostle died, the church has considered the Bible a finished book. The church did not merely select writings to call scripture; instead, they recognized that certain writings were inspired by God and had scriptural authority. The writings that were recognized as scripture met qualifications that no later writings could meet.

For Old Testament books, the church kept the writings that Israel had preserved as scripture. Eventually, the books of the New Testament were recognized as scripture by the following qualifications:

- Historical ties to the apostles
- Self-authenticating quality
- Unanimous church acceptance
- Respectful use of the Old Testament
- Usefulness for resistance against heresy

God still speaks, but can something be added to the Bible now? It is impossible for any new writing to meet the qualifications for inclusion in the original scriptures. For example, no new writing can be tied to the apostles, for they are not still with us. Neither would any new writing be accepted by the whole church worldwide.

Scripture is complete and sufficient for salvation and Christian living (2 Timothy 3:14-17). Nothing important and necessary can be added to scripture because it already has all we need. People who claim to be receiving new revelation should instead spend their time studying the revelation God has already given. They will find there all they need and will be guarded from error.

ERRORS TO AVOID

Note to class leader: Two members of the class could explain this section and the next section.

Compromising Biblical Authority

What is your final authority? Many Christians would say that the Bible is their authority, but they actually trust their own feelings the most. A person will say an action is okay because he does not feel guilty when he does it. This person is making his feelings the final authority instead of the Bible.

There are many reasons people may not take the Bible seriously. Perhaps someone they respect ignores an obvious teaching of the Bible, and this encourages them to do the same. Perhaps they are guilty of doing something the Bible forbids, and they try to find a way to

justify their own actions. Perhaps they are simply ignorant of what the Bible teaches. We must make every effort to understand the Bible and submit to its authority.

Studying the Bible with a Limited Purpose

The Bible is the primary source of doctrine. It is the final authority for any doctrinal question. However, it is a problem when people study the Bible only to find proof for their doctrines. They do not use the Bible for spiritual food. They think only about how to show that someone else is wrong. It is right for us to develop and defend our doctrines with scripture. However, if that is our only use of the Bible, we will lose the joy that comes from using it in our personal relationship with God.

Some people read the Bible only for the purpose of feeling encouraged. We need to remember that the purposes of the Bible include instruction, conviction, and correction (2 Timothy 3:16). We should not skip the commands of the Bible, looking for the promises that make us feel better. Maybe God wants to convict or correct us today or teach us something.

ERRORS OF THE CULTS

Some religious groups claim to believe the Bible, but they make something else their final authority. They claim that only they can explain the Bible, using revelation or a special system that only they have. Their most important doctrines cannot be proved from the Bible.

They may have another book that they use as scripture in addition to the Bible. They may say that the Bible is not reliable because it has translation and copying errors.

Those ideas imply that the Bible is not complete as the Word of God. For those people, something else becomes the final authority.

- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

The Bible is the Word of God. God inspired the writers so that they wrote without error. The Bible includes everything that we need to know to be saved from sin and to walk in relationship with God. The Bible is the primary source of our doctrine and is the final authority. The Christian should study the Bible daily to know God better, to be guided by God, to be spiritually fed, and to live a meaningful and joyful life.

LESSON 1 ASSIGNMENTS

1. **Passage Assignment:** Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - Psalm 119:33-40
 - Psalm 119:129-136
 - Proverbs 30:5-6
 - Matthew 5:17-19
 - 2 Timothy 3:15-17
 - 2 Peter 3:15-16
 - Revelation 22:18-19
2. **Test:** You will begin the next class with a test over Lesson 1. Study the test questions carefully in preparation.
3. **Teaching Assignment:** At least three times during this course, you will teach a lesson or part of a lesson to people not in the class. This teaching can be done in a class at church, a home Bible study group, a family gathering, or another setting. You are responsible to create these opportunities and report to your class leader.
4. **Remember** to always read the next lesson in preparation for the next class.

LESSON 1 TEST

1. What is General Revelation?
2. In what two forms has God given Special Revelation?
3. What three things does Special Revelation do that General Revelation cannot do?
4. What claim does the Bible make for itself?
5. List six reasons we know the Bible is God's Word.
6. Why is the Bible profitable for teaching, for reproof, for correction, and for training in righteousness? (2 Timothy 3:16).
7. What description does the Bible give of inspiration that assures us that the writers were kept from making mistakes?
8. List four methods of inspiration God used.
9. What does it mean that the Bible is inspired?
10. What does it mean that the Bible is infallible?
11. What does it mean that the Bible is inerrant?

LESSON 2

ATTRIBUTES OF GOD

LESSON OBJECTIVES

1. The student will be able to explain:
 - Why a person's concept of God is so important.
 - How the fact that God is Creator makes him distinct from all else.
 - Attributes of God: what it means that he is personal, spirit, eternal, Trinity, all-powerful, present everywhere, unchanging, all-knowing, holy, righteous, and loving.
 - How each attribute of God is significant for our relationship with him.
 - A biblical view of the sovereignty of God.
 - A statement of Christian beliefs about God.
2. The student will avoid the error of misunderstanding the importance of forms of worship.

INTRODUCTION

- » Read Isaiah 40 together. Discuss what this passage tells us about God.
- » Why does it matter whether or not a person has the right concept of God?

Who is God? A. W. Tozer showed the importance of this question when he said, "I believe there is scarcely an error in doctrine or a failure in applying Christian ethics that cannot be traced finally to imperfect and ignoble [dishonorable] thoughts of God".³ Jesus told the Samaritan woman at the well that a problem with the Samaritans' worship was that they did not know whom they worshipped. Any person's most important characteristic is his concept of God. A person's concept of God is the foundation of his religion. There can be no more serious error than to be wrong about what God is like.

3 A. W. Tozer, *The Knowledge of the Holy* (New York: Harper and Row, 1961), 10.

Comparisons are inadequate to completely describe God, for he is infinitely beyond and above us. Not even the Bible gives us a formal definition of God, but everywhere it describes his being and his power. Genesis tells us how God made the heavens and the earth; the plants; the sun, the moon, and the stars; and animal life; and finally human beings. The first lesson of scripture is very clear: God is the Creator of all that exists. Thus, he is distinct from all else that exists, for he is not part of his creation.

Throughout the Bible are many other statements about God. Theologians have carefully summarized the biblical data in lists of God's attributes. We can never master these with our imperfect understanding. However, a reverent study of God's attributes is a valuable spiritual exercise. Thus, we consider the following statements about God. They are based on his revelation of himself in the Bible, and for that reason we know that they are true.

ATTRIBUTES OF GOD

What we will cover is not a complete list of God's attributes, but the ones that are most important for us to know.

- » What attributes of God can you list?

God is Personal

This means that he is a real, living person with intellect, feelings, and will.⁴ He is not the sum of the laws of nature or an impersonal force like electricity or gravity. He creates, acts, knows, wills, plans, and speaks.

- » What difference would it make to us if God were not personal?

The fact that he is personal makes it possible for us to have a relationship with him. If he were not personal, we could not pray to him. If he were not personal it would not be possible for him to be pleased or displeased.

God is a Spirit

“God is Spirit; and those who worship him must worship in spirit and truth” (John 4:24).

The fact that he is spirit provides the basis for our spiritual communion with him and our worship of him. Prayer and worship do not depend on material objects, specific physical positions, a scheduled program, or a building. Those things may help us focus our attention in worship, but worship does not depend on them.

4 Genesis 6:6, Isaiah 42:21, Isaiah 46:10-11, Nahum 1:2, Zephaniah 3:17, James 5:11, 1 Peter 5:7

The fact that God is spirit is one reason that he forbade us making any physical image of him. (Read Exodus 20:4-6.) As spirit, God is invisible to us (1 Timothy 1:17) except when he chooses to take a visible form. (Read Genesis 18:1; Isaiah 6:1.) Because our perception of God is limited, even when he appears in a visible form, it is true to say that nobody has fully seen God (Exodus 33:20; John 1:18; John 6:46).

God is Eternal

There was never a time when God did not exist, and there will never be a time when he will not exist; God has no beginning and no end. God revealed himself by the name, I AM WHO I AM (Exodus 3:14). He is described by John as the one who is and who was and who is to come, the Almighty (Revelation 1:8). From everlasting to everlasting, he is God (Psalm 90:2). Some religions have myths about when their gods were born, but the true God is eternal.

God is a Trinity

The Bible says there is one God yet refers to three distinct persons as God. There is only one God, but in his nature there are three persons. Though we cannot fully understand the Trinity, it is not illogical, for we are not saying that there are both three and one of the same thing. There is one God, existing as three persons. Because the Father, Son, and Holy Spirit possess together all the attributes of deity, each of them may properly be called God and be worshipped as God. (More will be said about the Trinity in the next lesson.)

God is All-Powerful

He is able to do whatever he wishes. “Our God is in the heavens; he does all that he pleases” (Psalm 115:3). He has no limits except that he never acts contrary to his holy nature and always carries out what he has promised to do. Nothing is difficult or challenging for God. “The Lord our God the Almighty reigns” (Revelation 19:6).

» What difference does it make to us to know that God is all-powerful?

This is encouraging, for we know that in the midst of our struggles, he is “able to do far more abundantly than all that we ask or think, according to the power at work within us” (Ephesians 3:20). Even if things seem out of control, we know that God’s great plan will be fulfilled. We can pray in confidence that God is able to intervene in any situation.

God is Present Everywhere

There is no place where he is not, and nothing happens that he does not see. “Thus says the Lord, heaven is my throne, and the earth is my footstool” (Isaiah 66:1). He is the God of the universe, and his power is not limited to any region. “Can a man hide himself in secret

places, so that I cannot see him? declares the Lord. Do I not fill heaven and earth?” (Jeremiah 23:24). This assures us that God knows our situations and our problems. It also tells us that no one can ever hide from God, or sin where he cannot see. All things are naked and exposed to his eyes. (Read Hebrews 4:13.)

God is Unchanging

There was never a time when he became God, and he will never cease to be God. (Read James 1:17.) There are religions that believe that God is in a process of development, but the Bible tells us that in his being and nature, and in his attributes and purposes, God never changes. (Read Malachi 3:6.) He always loves what is right, and he always hates what is wrong. The Eternal God who revealed himself as the I AM to Moses is the I AM of today. He is infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth. He is always the same, and his years will have no end (Psalm 102:27).

“We need never shout across the spaces to an absent God. He is nearer than our own soul, closer than our most secret thoughts.”

A.W. Tozer

God is All-Knowing

“His understanding is beyond measure” (Psalm 147:5). There is no process of learning for God, for he knows everything. God has never learned anything from anyone, and there is nobody that can advise him. (Read Isaiah 40:13-14.) God knows the future and therefore is never surprised or unprepared for anything that happens (Psalm 139:4).

» What difference does it make to us to know that God is all-knowing?

Related to the knowledge of God is the wisdom of God, shown in creation and especially in the plan of salvation. (Read Psalm 104:24; Romans 11:33.) Because He knows and understands everything, He always knows the right thing to do. The will of God is always best for us because God understands every situation completely and knows what the results of every action will be.

God is Holy

God has described himself primarily as holy. The prophet Isaiah repeatedly referred to God as “The Holy One of Israel.” The angels cry “Holy, Holy, Holy” before him continually (Revelation 4:8, Isaiah 6:3). The holiness of God was the theme of worship: “Let them praise your great and awesome name! Holy is he!” (Psalm 99:3). He is the absolute standard of all moral perfection. His actions are marked by the presence of all goodness and by the

absence of all evil and can never be otherwise. God's holiness shows that man is not fit to serve and worship without first being transformed by grace. (Read Isaiah 6:5.) God desires that we be holy like himself. "But as he who called you is holy, you also be holy in all your conduct, since it is written, 'You shall be holy, for I am holy'" (1 Peter 1:15-16).

God is Righteous

God's actions are always right. His actions flow from his holy nature. (Read Deuteronomy 32:4.) His own nature is the standard of what is right. He always keeps his word and never tells a lie (Numbers 23:19; 2 Samuel 7:28).

» Why does it matter to us that God is righteous?

His righteousness is the basis of his law, which is the perfect standard of our duties to him and to others. He administers his law justly, rewarding those who obey it and punishing those who break it. This comforts those who are suffering and oppressed, but it also warns us that no one will ever get away with doing wrong. "The rules of the Lord are true, and righteous altogether" (Psalm 19:9). He will repay each person according to his deeds (Romans 2:6). "We will all stand before the judgment seat of God" (Romans 14:10).

God is Love

This attribute is absolutely important. Imagine what a fearsome thing it would be for God to be all-powerful and all-knowing if he did not love us! What would it be like if he were holy and righteous, but did not love us? Along with his absolute power and holiness, God loves us. (Read Romans 5:8.) God blesses his creation in general (Genesis 1:22, 28). He especially blesses humanity with the good things of life, and he designed the world as a place where people can live in joy.⁵ For those who love and serve him, he turns every detail of life into a blessing (Romans 8:28). His grace, mercy, patience, and peace bless us because of his love. (Read Exodus 34:6; Ephesians 1:7, Ephesians 2:4-5.)

"There is tremendous relief in knowing His love to me is utterly realistic, based at every point on prior knowledge of the worst about me, so that no discovery can disillusion him about me, in the way I am so often disillusioned about myself, and quench his determination to bless me."

J.I. Packer

Knowing God

⁵ Psalm 8:4-6; Psalm 23; Psalm 36:5-10; Psalm 103

“God so loved the world that he gave his only Son that whoever believes in him should not perish but have eternal life” (John 3:16). In spite of our sin and rebellion, he reaches out to us in mercy, inviting us to come to him through Jesus, whom he has provided as the atoning sacrifice for our sins (1 John 2:2). At the cross God shows us his heart, which overflows with love and pity for us. “In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins” (1 John 4:10). God loves all people, without being influenced by their ethnicity, natural abilities, or earthly status, and offers forgiveness to all. (Read Romans 2:11; James 2:1-5.) Therefore, God wants us to love all people and be willing to forgive any who do us wrong. Love and forgiveness are marks of the children of God. (Read Matthew 5:43-45.)

“You have made us for yourself, O Lord, and our hearts are restless until they find their rest in you.”

Augustine of Hippo

God made us in his image. Though we are finite and he is infinite, we are more like him than anything else in his creation. He designed us so that we can know him, worship him, and love him. He has made us for himself, and as Augustine reminds us, we shall never be at rest until we find our rest in him. In contrast to God, everything earthly is unimportant, and only he is worthy of our complete devotion. It is impossible to find lasting satisfaction anywhere but in God. By his grace we can be redeemed and made able to worship him above all things, trust in him as our Heavenly Father, and do his will in every area of our lives.

GOD IS SOVEREIGN

Note to class leader: A member of the class could explain this section.

God has both absolute power and absolute authority. As ruler of the universe, he is able to accomplish whatever he chooses (Psalm 115:3, Psalm 135:5-6).

He does all things according to his own will, not needing to submit to anyone else (Ephesians 1:11). Whatever he decides to do will certainly happen, for there is no one who can stop him and no situation that can make it impossible for him. (Read Isaiah 46:9-11.) He controls the actions of earthly rulers whenever he wants (Genesis 50:20; Acts 4:27-28).

But God has given people the ability to make choices. They can choose among things that are good, but they can also choose between good and evil. They can choose to obey God or to disobey him. The very first people he created made a choice to sin. Every person since then has made choices, and though some have made some good choices, all have also sinned.

If God is the Lord over all, how does he accomplish his will in a world where billions of creatures are making choices of their own?

It is the will of God that his creatures make real choices. That means that he will not make all of their choices for them. It also means that there must be real consequences to what they do; otherwise, they would not be making real choices. If God somehow controlled the results of a person's actions so that no evil could result, then he would be taking from that person the possibility of choosing evil.

The justice of God is true justice because he will be judging people for their voluntary actions. (Read Revelation 20:12-13.) If God controlled all actions, it would not make sense for him to give punishments and rewards.

God desires that people choose what is right, but most of all he desires that they make real choices. That is why the world is as it is. The world is a complicated mixture of the good things from God, the results of good human actions, the results of bad human actions, and the good that God brings even from bad human actions.

We see God's priorities in the plan of salvation. He offers salvation to all and desires that all be saved (1 Timothy 2:3-4). He gives each person the power to respond to the gospel but does not force the response. That's why invitations and persuasion are used throughout scripture.⁶ God offers people a choice and describes to them the consequences.

We preach the gospel in full confidence that every person can be saved. Our mission is to cooperate with the Holy Spirit in persuading people to submit to God. (Read 2 Corinthians 5:11.)

- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

There is one God, who created the universe and is Lord of all. He is an eternal, unchanging Spirit. He is all-powerful, all-knowing, and present everywhere. He is absolutely holy in his character and righteous in all that he does. He blesses his creation and loves every person, offering forgiveness and relationship with himself.

6 Deuteronomy 30:15, 19; Joshua 24:15; Isaiah 1:18; Isaiah 55:1; Ezekiel 18:31; Revelation 3:20

LESSON 2 ASSIGNMENTS

1. **Passage Assignment:** Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - Psalm 139:1-4
 - Proverbs 9:10
 - Isaiah 46
 - Revelation 4:9-11
2. **Test:** You will begin the next class with a test over Lesson 2. Study the test questions carefully in preparation.
3. **Teaching Assignment:** Remember to schedule and report your out-of-class teaching times.

LESSON 2 TEST

1. What is a person's most important characteristic?
2. What is the first lesson of scripture?
3. Name the attribute of God that matches each statement:
 - We cannot describe what God looks like.
 - God has always existed.
 - God has intellect, feelings, and will.
 - God is always the same.
 - God can do whatever he chooses.
 - God sees everything.
 - God sent his Son so we could have mercy.
 - God has three persons in his nature.
 - God has absolute moral perfection.
 - God never learns anything.
 - God's actions are always fair and just.

LESSON 3

THE TRINITY

LESSON OBJECTIVES

1. The student will be able to explain:
 - How the Trinity answers the question “Who is God?”
 - How our belief in the Trinity helps us to pray and worship in a deeper way.
 - How the Trinity is revealed in the gospel.
 - Key Bible passages for the doctrine of the Trinity.
 - The importance of the specific words we use to speak about the Trinity, and which words should be used.
 - How the Trinity explains God’s purposes in creation, redemption, and the church.
 - A statement of Christian beliefs about the Trinity.
2. The student will be able to recognize false teachings that represent God as divided into parts or that fail to distinguish the Father, the Son, and the Holy Spirit.

INTRODUCTION: WHO IS GOD?

Imagine meeting someone for the first time.⁷ When they ask, “Who are you?” would you say “I am strong, wise, and good”? or “I am a human being—I have a body and soul”? Of course not! These answers tell us **what** you are (a strong, good, wise human being), but

7 The material in this lesson was contributed by Johnathan Arnold in consultation with Dr. Tom McCall and Dr. David Fry, along with lead writer, Dr. Stephen Gibson.

they do not tell us **who** you are. When someone asks us who we are, we give our personal name—for example, “I am John” or “I am Mary.”

Now, consider the question, “Who is God?” Many people would say “God is almighty, perfectly good, and perfectly wise” or “God is a divine being; he is spirit.” These things are all true and very important. However, these answers tell us **what** God is (an almighty, good, and wise spirit). The best way to answer the question is to say, “God is the Father, the Son, and the Holy Spirit.” This is **who** God is, and understanding it enables us to better relate to God. There is something three about who God is. The Latin word *trinitas* (Trinity) means “three.” The Trinity is the answer to the question “Who is God?”

It is good to say, “I believe in God,” or to pray, “God, help me.” But even a Jew or Muslim can speak and pray this way. Only a Christian can say, “I believe in the Father, and in the Son, and in the Holy Spirit.” Only a Christian can pray, “Father, provide for me. Jesus, forgive me. Holy Spirit, guide me.” Only a Christian knows who God truly is. This is why Gregory the Theologian wrote, “When I say ‘God,’ I mean ‘Father, Son and Holy Spirit.’”⁸

OPENING PRAYER

If the Trinity is the answer to the question “Who is God?” then our study of the doctrine should help us to know and glorify God. The doctrine of the Trinity deepens our prayer life because it enables us to worship God for who he is. Below is an example of the type of prayer that helps us grow in personal relationship with the Trinity.

- » Read the prayer together as a class.⁹ If you are studying this lesson in the afternoon or the evening, you can say “Good afternoon, Heavenly Father” or “Good evening, Heavenly Father.”

Good morning, Heavenly Father.

Good morning, Lord Jesus.

Good morning, Holy Spirit.

Heavenly Father, I worship you as the Creator and sustainer of the universe.

Lord Jesus, I worship you as the Savior and Lord of the world.

Holy Spirit, I worship you as the sanctifier of the people of God.

8 *Oration 38.* Gregory the Theologian, also known as Gregory of Nazianzus, was a great Christian thinker from modern-day Turkey.

9 This is a prayer of John Stott, which he prayed every morning when he woke up. Stott was a theologian from England who lived from 1921 to 2011.

Glory to the Father, and to the Son, and to the Holy Spirit.

Heavenly Father, I pray that this day I may live in your presence and please you more and more.

Lord Jesus, I pray that this day I may take up my cross and follow you.

Holy Spirit, I pray that this day you will fill me with yourself and cause your fruit to ripen in my life: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Holy, blessed, and glorious Trinity, three persons in one God, have mercy upon me. Amen.

ONE AND ONLY ONE GOD

In the Old Testament, God taught his people to confess that there is only one God. “Hear, O Israel: The LORD [Yahweh] our God, the LORD [Yahweh] is one” (Deuteronomy 6:4). This belief set Israel apart from other nations that believed in many gods. Jesus and the apostles continued to teach that there is one God (Mark 12:29, 1 Timothy 2:5). There are not three gods or 10 gods. There is only one invisible, almighty spirit that we call “God.”

At the same time, there are hints in the Old Testament that there is something three or plural in the one God. When God makes Adam and Eve, he says, “Let us make man in our image, after our likeness...” (Genesis 1:26). To whom is God speaking? Why does he say “our image” (plural)? When Isaiah has his vision of God in the temple, he hears the angels crying “Holy, Holy, Holy...” (Isaiah 6:3), and the Lord says, “...who will go for us?” (Isaiah 6:8). In Psalm 110:1, Yahweh speaks to another who is identified as David’s Lord. How can the LORD speak to the Lord?

The best answer to these questions is provided in the New Testament. The Bible is one great story. There are some truths that the author chose not to disclose until the end of the story, when we would be better prepared to receive them. God revealed the deepest truth about who he is when God the Father sent his Son to become incarnate and when he later sent the Holy Spirit at Pentecost. The gospel shows us that there truly is something three about the one God. The Trinity is God’s greatest revelation of himself to humanity. It is at the center of the Christian faith.

THE INCARNATION: THE SON OF GOD REVEALED

God revealed more about himself when, in the fullness of time, “...God sent forth his Son...” (Galatians 4:4).¹⁰ “For God so loved the world, that he gave his only Son...” (John 3:16). If God sent his Son, then the one God must be a Father who has a Son. If the Son was sent into the world, then he was God’s Son before he was sent.

Jesus claimed to be the Son of God in a unique way that made him equal with God the Father. John 5:18 says, “This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.” When Jesus said, “...before Abraham was, I am” (John 8:58), he was claiming to be Yahweh (Exodus 3:14). In 1 Corinthians 8:6, Paul affirms Deuteronomy 6:4 (“...the LORD is one”), but includes the Lord Jesus Christ within the identity of the one Creator God.

“THE FATHER IS GREATER THAN I”

In John 14:28, Jesus says, “...the Father is greater than I.” This verse cannot mean that the Son is less than fully God, since John’s entire gospel affirms the full equality of the Son and the Father.¹¹ John 14:28 must be read in context. Jesus told his disciples, “...If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.” Jesus is contrasting himself as a human being on earth (with all his suffering) to his Father in heaven (with all his glory). He is telling his disciples that if they love him, they will want Jesus to be glorified in the Father’s own presence with the glory that he had with the Father before the world existed. (See John 17:5.) Remember: Jesus is truly God and truly human at the same time. As God (according to his divine nature), the Son is equal with the Father. As human (according to his human nature), the incarnate Son is inferior to and submissive to the Father. Augustine explains, “We should acknowledge the two natures of Christ—the divine, in which he is equal with the Father, and the human, in respect to which the Father is greater.”

THE INCARNATION: THE SON OF GOD REVEALED (CONTINUED)

As the Son of God the Father, Jesus is not the Father. A son is not the same person as his father. In John 1, Jesus is called “God” (1:1) and “the only God” (1:18), yet he is said to be “with God [the Father]” (1:1) and to be “the only Son from the Father” (1:14). The Son was sent by the Father (John 5:23), prayed to the Father (Matthew 26:39), and asked the Father to glorify him so that he could glorify the Father (John 17:1). If the Son were the Father, then the Son sent himself, talked to himself, and asked himself to glorify himself so that he could glorify himself. That would not make any sense!

¹⁰ See also Hebrews 1:2 and Matthew 16:16.

¹¹ John 1:1, 18; John 5:18; John 8:58; John 10:30; John 14:9; John 17:5; John 20:28

There is a real distinction between the Father and the Son, but they are perfectly united as one God. In John 14:11, Jesus said, “Believe me that I am in the Father and the Father is in me...” The Father and the Son dwell completely in one another because they are one eternal, invisible spirit. They are not two separate spirits or two separate gods.

The doctrine of the Trinity is the result of serious reflection on these teachings of Jesus, as well as his teaching about the Holy Spirit.

PENTECOST: THE HOLY SPIRIT REVEALED

Jesus constantly spoke about his Father, but he also spoke about another: the Holy Spirit. Jesus promised to ask the Father to send the Spirit (John 14:16–17). He also promised to send the Spirit who proceeds from the Father (John 15:26). Jesus assured the disciples that the Father would send the Spirit in his name (John 14:26). After his resurrection and ascension, Jesus received from the Father the promise of the Holy Spirit, and poured out the Spirit on his disciples at Pentecost (Acts 2:33).

As the Spirit of God, the Holy Spirit is equal with the Father and the Son. When a man lied, Peter asked him, “Ananias, why has Satan filled your heart to lie to the Holy Spirit...? You have not lied to man but to God” (Acts 5:3–4). The Holy Spirit is God. He is eternal (Hebrews 9:14) and all-knowing (1 Corinthians 2:10–11).

At the same time, the Holy Spirit is not the Father or the Son. The Holy Spirit is another person, just as the Son is another (not the Father). The Spirit is sent by the Father and the Son, speaks only what he hears from the Father and the Son (John 16:13), and comes to glorify the Son (John 16:14). If the Spirit were the Father and the Son, then the Spirit sent himself, speaks what he hears from himself, and seeks to glorify himself. That would not make any sense!

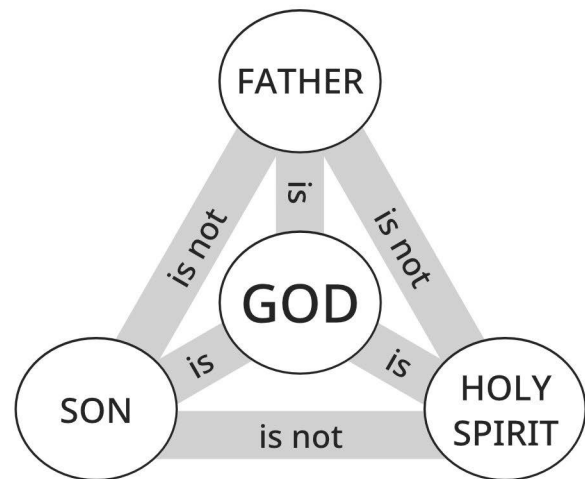
KEY SCRIPTURE PASSAGES

Matthew 3:13–17 is significant to the doctrine of the Trinity because it shows the interaction of the Father, the Son, and the Holy Spirit. Jesus is baptized, the Father speaks from heaven (“This is my beloved Son, with whom I am well pleased”), and the Holy Spirit reveals his invisible presence by appearing like a dove and coming to rest on Jesus. It would not make sense to say that the Father is the Son or that the Holy Spirit is the Son. If those were the case, then the Son would be throwing his voice up into heaven to say how pleased he is with himself, while descending upon himself to rest upon himself! There are three at the baptism of Jesus.

The baptismal formula in Matthew 28:19 is central to Christian teaching on the Trinity: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” In the Old Testament, God put his name (Yahweh) upon

his people, and called them to bear his name to the nations (Numbers 6:27, Deuteronomy 28:10). In the New Testament, God puts the name of the Father, and of the Son, and of the Holy Spirit upon his people, and sends them into the world on mission. This indicates that the Father, the Son, and the Spirit are each God, yet each of them is distinct from the others. The doctrine of the Trinity helps disciples to understand what it means to be baptized in the name of the Trinity. In fact, all Christian theology is developed from this central point.

- » The diagram on this page is called “The Trinity Shield.” It summarizes some of the important truths that we have learned so far. Draw a copy of this diagram; this will help you to remember it.



WORDS MATTER: KEY TERMS IN CHURCH HISTORY

The gospel reveals that there is something **three** about the **one** God. However, God is not three and one in the same sense. There are not three gods and one god. That would be a contradiction (and a rejection of clear biblical teaching!). We need words to explain the sense in which God is three, and the sense in which “...the LORD is one” (Deuteronomy 6:4).

Most in the early church spoke Greek or Latin, and they spent centuries discussing which words to use. It should not surprise us that it is sometimes difficult to find language to use to speak about God. Human language cannot perfectly describe God. Yet, nothing is more important than what we believe about God, so we must choose our words very carefully so that we do not confuse or mislead others.

The words *ousia* (Greek) and *substantia* (Latin) were recognized as the best words to point to **what is one about God**—what is common to the Father, the Son, and the Holy Spirit. The Lord is one *ousia* or *substantia*. These words point to **what** something is (recall the illustration from the beginning of this lesson). God is one invisible spirit, eternal, perfect in power, wisdom, and goodness. In English, the word *substance* (from the Latin *substantia*) is used for what is one about God. The words *nature*, *being*, or *essence* are also used. There is only one divine *substance* or *being*.

The words *hypostasis* (Greek) and *persona* (Latin) were used to point to **what is three in God**. The Father, the Son, and the Holy Spirit are three real and distinct *hypostases* or *personae*. These words point to **who** someone is. Again: The Trinity is the answer to the question “Who is God?” In English, the word *persons* (from the Latin *personae*) is used

for what is three in God. We do not use the words *people* or *individuals*, since that implies separate beings or substances.

Even these terms have their weaknesses and limitations, and they must be carefully explained to avoid misunderstanding. In every language, theologians must think carefully about which words to use. Sometimes a language does not have good words to use. But finding widely recognized and understood words is very helpful. For example, these words help us to clearly explain what John 10:30 does and does not mean. When Jesus said, “I and the Father are one,” he meant, “I and the Father are one being or substance”; he did *not* mean, “I and the Father are the same person.” When John wrote, “...the Word was with God, and the Word was God” (John 1:1), he meant, “The Son was with the person of God the Father, **and** the Son was the same divine being (or of the same substance) as the Father.”

WHY WE STRUGGLE TO UNDERSTAND

While these distinctions are helpful, the Trinity is still difficult for us to understand. In part, this is because our finite human minds can never fully understand the infinite God. But it is also because there are no other beings in all creation that are three persons of one single substance. We usually learn by comparing new things with what we already know, but there is nothing comparable: There is no other single being that is three persons.

Consider a human being. In each human body and soul that exists, there is only one person—“John” or “Mary.” If a single human being claimed to be more than one person, it would not make sense, because we know that this is not how human beings exist. However, God is not human! God is a completely different kind of being from any other kind of being that we can observe. God has revealed to us that in the one divine being, there truly are three persons. We simply receive and believe by faith what God has revealed. Our minds cannot fully understand God, but we rejoice in what God has revealed and wait to know and enjoy God better when we are in heaven.

ERRORS TO AVOID: FALSE TEACHINGS ABOUT THE TRINITY

Some people try to fit the Trinity into their own understanding, based on what they can observe in creation. Trinitarian believers are careful not to: (1) divide the one substance of God, (2) confuse the three persons in God, or (3) treat any divine person as inferior or unequal to another in substance.

1. **Do not divide the substance.** The Father, Son, and Holy Spirit are not three parts that make up a whole. God is without parts. God is not like one egg with three parts (the shell, the yoke, and the white). God is not like one flower with three petals. These illustrations reflect a heresy called *partialism*.

2. **Do not confuse (fail to distinguish) the *persons*.** Some people claim that the Son is just the Father wearing a different mask, or that the Spirit is just the Son showing up in a different form. However, as we have already seen, the Father, the Son, and the Holy Spirit relate to one another as distinct persons. The Father is not the Son; the Son is not the Holy Spirit. God is not like a single water molecule which can exist in three modes (as a frozen solid, a liquid, or a gas). God is not like a man who puts on three different hats or masks. God is not like a man who has three roles (a father, a husband, and an employee). These illustrations reflect a heresy called *modalism* which denies that the Son and the Spirit are distinct persons. Modalism is also called *Sabellianism* (named for a false teacher in the third century named Sabellius).
3. **Do not treat any person as inferior or unequal in substance.** Another destructive teaching is that the Son is inferior to the Father. Some people claim that the Son was the first and greatest being created by the Father. They may exalt Jesus and call him “divine,” but they do not teach that he is equal with the Father or that he has always existed. This heresy is called *Arianism* (named for a false teacher in the fourth century named Arius). Arians teach that the Son is merely of a **similar essence** as the Father, and is inferior. However, the Bible teaches that the Son is “of the **same essence** as the Father” (as stated in the Nicene Creed). The Son and the Spirit are equal with the Father in power, glory, and eternity. They are worthy of worship and able to save us by their almighty power.
 - » Have you heard any other illustrations for the Trinity? Why might they be misleading or problematic?

THE REASON FOR EACH NAME

To truly understand the doctrine of the Trinity, we need to take a closer look at the three persons. Why are the first and second persons called “the Father” and “the Son”? Why is the third person called “the Holy Spirit”? The names are not meaningless. The names tell us something true and eternal about God. Even before the creation of the world, God was the Father, the Son, and the Holy Spirit.

“The Father” and “the Son”

Although God is our Father in heaven (Matthew 6:9), the first person of the Trinity is not called “the Father” for this reason. The first person is called “the Father” because he is the eternal Father of a Son! Likewise, the second person is called “the Son” because he is the eternal Son of the Father. The names *Father* and *Son* indicate their eternal relationship with one another. The Father and the Son both have in themselves the eternal, uncreated life which belongs to God alone, but this life is granted to the Son by the Father (John 5:26).

Since the Father and the Son are both eternal, the Father did not “grant” life to the Son in a moment of time. The Father did not create the Son. The Father eternally “begets” or brings forth the Son in a way that is known only to God. This is a central teaching of the Nicene Creed: “We believe in... one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all ages; God of God, Light of Light, very God of very God; begotten, not made.”

This is a great mystery. We can barely understand human birth! How much less can we understand what it means for God the Father to eternally bring forth the Son? The church fathers often pointed to Hebrews 1:3, which says that the Son is “...the radiance of the glory of God and the exact imprint of his nature...” A light always has its radiance.¹² As long as a candle is burning, it radiates light. Since the Father is an eternal Light, he always radiates his Son. The Father never began to radiate the Son. He will never stop radiating the Son. The Father and the Son exist in an eternal relation of what could be called “radiating” and “being radiated.” Jesus is “God of God [the Father], Light of Light [the Father]” (Nicene Creed).

“The Spirit”

The name *Spirit* also points to something that is eternally true of the third person of the Trinity. The phrase *Spirit of God* is not like the phrase *spirit of Moses* or *soul of Abraham*, in which “spirit” or “soul” refers to the spiritual or immaterial part of a human being. God is only spirit and does not have parts. Instead, the phrase “Spirit of God” indicates that the Spirit is from the Father, even as the Son is from the Father. The biblical word for *Spirit* can also be translated as “Breath.” As a person breathes his breath, the Spirit “proceeds” from the Father (John 15:26). Many Christians believe that the Spirit also eternally proceeds from the Son.¹³

Since the Spirit is eternal, the Spirit is not brought forth in a moment of time. The Spirit is not created by the Father. The Father eternally breathes the Spirit. We do not know exactly what it means for the Spirit to eternally “proceed” from the Father, but we do know that it is not the same as being “begotten.” Otherwise, the Father would have a second Son!

12 “When did anyone see light without the brightness of its radiance, that one may say of the Son, ‘There was once when he was not,’ or ‘Before his generation he was not’?” (Athanasius, *Discourse I Against the Arians* 14.12).

13 In the sixth century, the Western church added the phrase “and the Son” (*filioque* in Latin) to the Nicene Creed: “the Holy Spirit... proceeds from the Father [and the Son].” Some common arguments in favor of the filioque are that “the Spirit of God” is also called “the Spirit of Christ” in Romans 8:9, and that the Son’s sending (John 15:26) and breathing (John 20:22) of the Spirit in time reflects an eternal relation to the Spirit, just as the Father’s sending of the Son reflects his eternal relation to the Son.

SUMMARY OF KEY POINTS

The key truths that need to be known by all believers are summarized in the Athanasian Creed:

1. The Father is not from anyone. He is not created or begotten. (He is unbegotten).
2. The Son is from the Father alone. He is not made or created. He is eternally begotten.
3. The Holy Spirit is from the Father [and from the Son]. He is not made, created, or begotten. He eternally proceeds.
4. Therefore, there is one Father, not three Fathers. There is one Son, not three Sons. There is one Holy Spirit, not three Holy Spirits.

POWER TO EXPLAIN

This teaching explains why we ordinarily speak of the Father, Son, and Spirit (in that order), instead of the Spirit, Son, and Father (or some other order). The three persons are equal in power and authority because they are one God; however, the Father is the eternal source of the Son, and the Father [and the Son] are the eternal source of the Spirit. Therefore, it is fitting to refer to them in the order of Father, Son, and Spirit.

This teaching also explains why the Bible says “Son **of** God” and “Spirit **of** God” instead of “God the Son” or “God the Holy Spirit.” Since the Son and the Spirit are both God, we may refer to them in this way. However, it is fitting to refer to the Son and the Spirit in relation to the Father. The phrase “God the Son” emphasizes that Jesus is God; the phrase “Son of God” indicates that Jesus is “God of God” (Nicene Creed).

Finally, this teaching helps us to better understand the gospel. Any person of the Trinity could have become human to save us. However, it is fitting that the Son who is eternally begotten of the Father would be sent by the Father. It is fitting that the Son who is eternally begotten of the Father without a mother would be born of a mother in time without a father. It is fitting that the Spirit who eternally proceeds from the Father [and the Son] would be sent by the Father and the Son to give us life. The gospel reflects something eternally true about God!

SHARING IN THE LOVE OF THE TRINITY

When we study the doctrine of the Trinity, we begin to better understand who God is, and this helps us to understand why God does what he does. In conclusion, consider three key points.

1. **The Trinity explains what it means to say “God is love.”** Imagine if a man lived alone in a cabin in the middle of a desert and never talked to anyone. Then, after 20 years, he came out of his cabin and said to you, “I am loving.” Would you believe him? Probably not! A loving person lives in relationship with others. He does not isolate himself from everyone. The Bible says, “...God is love” (1 John 4:8). If God is only one person, who was God loving before he created the world? But if God is three persons, then it makes sense to say that God is love. Jesus prayed to the Father and said, “...you loved me before the foundation of the world” (John 17:24). If you could go back to eternity before Genesis 1:1, there would only be one thing left: God loving. The Father loving the Son and the Spirit; the Son loving the Father and the Spirit; and the Spirit loving the Father and the Son. What a beautiful picture! In the very being of the one God is a communion of loving persons! God is love!

2. **The Trinity explains why God created and redeemed the world.** God did not create the world because he was lonely. God did not need someone to love. But it is the nature of love to share itself and to bring forth new life. God created the world out of pure love and goodness. He created human beings to share in his love. Adam and Eve walked with God in the cool of the day in the garden of Eden (Genesis 3:8). Human beings were created to know, love, and enjoy the Father, the Son, and the Holy Spirit. We were created for the Trinity! When human beings chose to disobey God and fell into sin, God did not abandon us. The Father sent the Son and the Spirit to save us so that we could recover the purpose for which we were made. The purpose of salvation is to bring us home to the Trinity!

3. **The Trinity explains the purpose of the church and the church’s final destiny.** God created human beings in his image and likeness (Genesis 1:26), and said that it was not good for man to be alone (Genesis 2:18). We reflect the love of the Trinity when we live in loving relationship with one another. Some people take pride in being alone. They say, “I don’t need anyone else!” This is a sad result of the Fall. Perhaps they have been hurt by other people and want to protect themselves. God did not intend for us to live this way. Because God is the Trinity, we must take the risk of living in a loving community with others. In the church, God is reuniting humanity, which has been divided by sin. In John 17:22, Jesus prayed that the church would become one even as he and the Father are one. Obviously, the many members of the church do not become one human being. But when we live in unity and harmony, we reflect the perfect unity of the Trinity. In heaven, the church will live in perfect fellowship with the Father, the Son, and the Holy Spirit. What a wonderful day that will be!

CONCLUSION

Conclude this lesson with praise and worship. Christian worship is Trinitarian from start to finish, because the Trinity is who we worship!

- » Say the following prayer of praise together. This ancient prayer of praise to the Trinity is still used by many believers in daily prayer and in every church service.

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

- » Say 2 Corinthians 13:14 together. This blessing is also used by many followers of Christ in daily prayer and in their church services.

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with [us] all.

- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

In the one true and living God, there are three persons who must be distinguished: the Father, the Son, and the Holy Spirit. They are of one substance, power, and eternity, which must not be divided. The Son is eternally begotten of the Father, and the Spirit eternally proceeds from the Father [and the Son].

ATHANASIAN CREED

Note to class leader: It is not necessary to read this during class.

The Athanasian Creed is named in honor of Athanasius of Alexandria, who defended the Christian faith in the fourth century when it was under attack by the false teacher Arius. It begins with a warning to those who do not “keep” the faith—that is, to those who have received the true faith but then make a choice to reject it. Many churches read this creed in public worship on Trinity Sunday, the Sunday after Pentecost.

Whoever desires to be saved should above all hold to the catholic [universal] faith. Anyone who does not keep it whole and unbroken will doubtless perish eternally.

Now this is the catholic [universal] faith:

That we worship one God in trinity and the trinity in unity,
neither confusing [failing to distinguish between] their persons
nor dividing their substance [essence, being].

For the person of the Father is a distinct person,
the person of the Son is another [distinct person],
and that of the Holy Spirit still another [distinct person].

But the Godhead [divinity, divine substance] of the Father, Son, and
Holy Spirit is one, their glory equal, their majesty coeternal.

What quality the Father has, the Son has, and the Holy Spirit has.

The Father is uncreated,
the Son is uncreated,
the Holy Spirit is uncreated.

The Father is immeasurable [cannot be measured],
the Son is immeasurable,
the Holy Spirit is immeasurable.

The Father is eternal,
the Son is eternal,
the Holy Spirit is eternal.

And yet there are not three eternal beings;
there is only one eternal being.

So too there are not three uncreated or immeasurable beings;
there is but one uncreated and immeasurable being.

Similarly, the Father is almighty,
the Son is almighty,
the Holy Spirit is almighty.
Yet there are not three almighty beings;
there is only one almighty being.

Thus the Father is God,
the Son is God,
the Holy Spirit is God.

Yet there are not three Gods;
there is only one God.

Thus the Father is Lord,
the Son is Lord,
the Holy Spirit is Lord.
Yet there are not three Lords;
there is only one Lord.

Just as Christian truth compels us
to confess each person individually
as both God and Lord,
so catholic [universal] religion forbids us
to say that there are three gods or lords.

The Father was neither made nor created nor begotten from anyone.

The Son was neither made nor created;
he was begotten from the Father alone.

The Holy Spirit was neither made nor created nor begotten;
he proceeds from the Father and the Son.

Accordingly there is one Father, not three Fathers;
there is one Son, not three Sons;
there is one Holy Spirit, not three Holy Spirits.

Nothing in this trinity is before or after,
nothing is greater or smaller;
in their entirety the three persons
are coeternal and coequal with each other.

So in everything, as was said earlier,
we must worship their trinity in their unity
and their unity in their trinity.

Anyone then who desires to be saved
should think in this way about the trinity.

But it is necessary for eternal salvation
that one also believe in the incarnation
of our Lord Jesus Christ faithfully.

Now this is the true faith:

That we believe and confess
that our Lord Jesus Christ, God's Son,
is both God and human, equally.

He is God from the essence [substance] of the Father,
begotten before time;
and he is human from the essence [substance] of his mother,
born in time;

completely God, completely human,
with a rational soul and human flesh;

equal to the Father as regards divinity,
less than the Father as regards humanity.

Although he is God and human,
yet Christ is not two, but one.

He is one, however,
not by his divinity being turned into flesh,
but by God's taking humanity to himself.

He is one,
certainly not by the blending of his essence,
but by the unity of his person.

For just as one human is both rational soul and flesh,
so too the one Christ is both God and human.

He suffered for our salvation;
he descended to the dead;
he arose from the dead;
he ascended to heaven;
he is seated at the Father's right hand;
from there he will come to judge the living and the dead.

At his coming all people will arise bodily [in body]
and give an account of their own deeds.
Those who have done good will enter eternal life,
and those who have done evil will enter eternal fire.

This is the catholic [universal] faith:
one cannot be saved without believing it firmly and faithfully.

LESSON 3 ASSIGNMENTS

1. **Passage Assignment:** Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - John 17:1–5
 - Ephesians 1:3–14
 - Ephesians 1:15–23
 - Colossians 1:9–19
 - Hebrews 1
2. **Test:** You will begin the next class with a test over Lesson 1. Study the test questions carefully in preparation.
3. **Teaching Assignment:** Remember to schedule and report your out-of-class teaching times.
4. Carefully read the Athanasian Creed above.

LESSON 3 TEST

1. What is the best answer to the question “Who is God?”
2. How does the doctrine of the Trinity deepen our prayer life?
3. Through what two major New Testament events did God reveal himself as the Trinity? Which person of the Trinity was revealed in each?
4. Is God like an egg? Why or why not?
5. Is God like one man with three masks? Why or why not?
6. Why are the first and second persons of the Trinity called “the Father” and “the Son”?
7. For what purpose were human beings created?

LESSON 4

HUMANITY

LESSON OBJECTIVES

1. The student will be able to explain:
 - How we know that the image of God in humanity is not physical likeness.
 - Eight characteristics of the image of God in humanity.
 - That people are specially designed for relationship with God.
 - The sense in which people have free will.
 - That people have infinite value beyond their practical value in earthly life.
 - A statement of Christian beliefs about humanity.
2. The student will understand that he cannot be fulfilled as a person without a relationship with God.

HUMANITY - MADE IN THE IMAGE OF GOD

- » Read Psalm 8 together. What does this passage tell us about humanity?
- » What are the things that are alike about every person in the world?

Think about what gives us our identity. What does it really mean to be a human being?

- » Read Genesis 1:26-27 together.

There is something about our nature that is like God. We are not God, but there is something that separates us from the animal world and makes us unique. In Psalm 8:5, the writer rejoices that we have been made a little lower than the heavenly beings and have been crowned with glory and honor.

God gave humans special responsibility to manage the earth and the creatures that live on it (Psalm 8:6). People are supposed to manage the earth carefully to avoid the loss of living species, to use resources wisely, and to leave the earth in good condition for future generations.

This high view of humankind is certainly better for our self-respect than is the doctrine of evolution! In evolution there is no special significance in human life, no purpose, no meaning, nothing special about being a human.

According to some ancient myths, people were made by accident, with no purpose, and not loved by any creator. But the Bible teaches that we are a special creation, made in the image of God. What does that mean?

The image of God in humans does not mean physical likeness.

» How do we know that the image of God in humans does not mean physical likeness?

1. **God is a spirit** (John 4:24). Solomon realized that all of heaven and earth could not contain God (1 Kings 8:27). God could show himself with whatever appearance he would choose, but there is not one appearance that looks like God. That's one reason we are not supposed to make images of God to worship.
2. **To make images of God looking like a person is idolatry.** (Read Romans 1:23.)
3. **People are physically designed for life on earth**, with legs for walking, hands to move things, and sight and hearing for perception. God designed us for life on the earth. But God lives in the whole universe. He can create and move things by his Word. He does not have any of our limitations. There is no reason to think that he has a human physical form.

ELEMENTS OF THE IMAGE OF GOD GIVEN TO HUMANITY

» What are some of the characteristics of human beings that reflect the image of God?

Theologians have thought much about what it means that man is in the image of God, and most agree about the following qualities.

Creative Instinct

We have a creative instinct that grows out of God's image in us. Our Creator has made us to be creative! Sometimes animals have been trained to make marks that people called art. But that is very different from art produced by a person who is expressing an idea. Ancient

drawings have been found on caves. We don't know much about the people who drew them, but nobody doubts that they were made by people and not by animals.

Creativity is also revealed in music. Music has a marvelous capacity to express our thoughts and feelings. The ability to communicate ideas through music comes from this image of God within us.

Ability to Think

The ability to think is yet another God-like capacity. Animals also have brains, but from all we can tell, animals' brain activity does not rise above the level of basic instinct and intuition. Only human beings are capable of analyzing, evaluating, and reflecting, then communicating persuasively.

Not only can we think, we can even think about thinking. We can analyze thought processes. Not only can we think logically, we can think about logic.

Ability to Communicate

Humans have communication ability. It is demonstrated by the use of language, where ideas are put into sounds or symbols that other people understand. Animals such as dogs and birds may communicate through sounds, but nothing even close to the complexity of human language is known among the animals. Animals have ways of threatening others, claiming territory, or sharing food, but they do not have discussions about the meaning of life.

Communication ability depends on the ability to think and reason. Animals cannot say words, but even if they could, they would not have much to say.

Social Nature

Humans have a social nature. We are designed to interact with other people, making commitments to others and depending on others. We begin life completely dependent on others, and it takes many years for a child to become an adult. That is because relationships are important to God.

God has designed human life so that people have to work together and maintain relationships for their daily needs to be met. Even if a person could get things such as food and shelter without anybody's help, he would have important needs that are only met in relationship with others. The social nature of humanity reflects the nature of God. God is a Trinity and is eternally in relationship.

Human relationships have many problems. Because of the problems, some people think they need to be more independent. They want to live without depending on anyone. To live

alone is not the solution and is not the life that God designed for us. Instead, he gave us principles for living in relationship. The problems come when we don't follow God's design.

Moral Sense

We have a moral sense that is part of our nature. Something in us tells us that some actions are right and some are wrong. (Read Romans 1:20, Romans 2:15.) It tells us when it is right to follow a desire and when we should not. Adam and Eve were created holy and perfectly able to follow God's will.

Because humanity has fallen into sin and damaged that basic moral perception, it is not completely accurate, but there still remains within each of us the capacity to understand the concepts of right and wrong.

Because we have a moral sense, we have a sense of duty to do right, and are guilty if we commit sin. We are not like animals, who follow their natural instincts without a sense of guilt.

Ability to Make Choices

Free will, or the ability to choose, is characteristic of human beings. In contrast, the choices of animals are on the level of momentary impulse and instinct. Animals do not make careful, thought-out decisions that consider the ethics or practical results of their actions. Human beings have the ability to make meaningful, life-altering choices. (Read Joshua 24:15.)

» Why is free will an important aspect of humanity?

Because we make real choices, we are accountable to God. He will judge sin and reward righteousness (Revelation 20:12-13).

Because we are born with a sinful nature, we do not naturally exercise our free will in a way that honors God. A person is by nature a slave to sin (read Romans 6:16-17, Ephesians 2:1-3), unable to do right, but the grace of God reaches to each person, giving the desire and ability to respond to the gospel. That is why a person can make the choice to repent and believe the gospel. (Read Mark 1:15.)

“People today are trying to hang on to the dignity of man, but they do not know how to, because they have lost the truth that man is made in the image of God.... We are watching our culture put into effect the fact that when you tell men long enough that they are machines, it soon begins to show in their actions”

Francis A. Schaeffer

Immortality

Immortality is an essential quality of the image of God. There was a time when we did not exist, but each person will exist forever from the time he is conceived. We are not only physical beings, but we are also spirits that will live forever, and even our bodies will be resurrected in an eternal form. (Read 1 Corinthians 15:16-22, 52-54.) God created each of us for an eternal purpose. Immortality makes our choices eternally significant because we will live forever in either heaven or hell.

Ability to Love

The ability to love is part of the image of God. Among animals, relationships are very limited, and controlled mostly by instinct.

The other characteristics of humanity are important for this one. Love would not mean much if we did not have the ability to communicate, the ability to choose and make commitments to those that we love, and the ability to respond with understanding when we receive love from others.

Human love is expressed in joy from a relationship, making and keeping promises, sacrificial giving and serving, and forgiveness. All of these are expressions of the love of God.

Capacity to Worship

A very important characteristic is our capacity to worship. Think of your favorite hymns or worship choruses. We sing, “Our God is an awesome God.” “How Great Thou Art” is a timeless hymn of intense worship. The Psalmist exclaimed, “Bless the Lord, O my soul! And all that is within me, bless His holy name!” (Psalm 103:1). These expressions are possible because the image of God in us recognizes and responds to the God in whose image we are made!

THE PURPOSE OF THE IMAGE OF GOD IN HUMANITY

It is good to stop and think about why God made us in his image. Why are we so different from the rest of creation? The answer is that we are specially designed to be in relationship with God and to worship him.

The Bible tells us that creation in general brings glory to God. We see the greatness of God in the things he has made. But other creatures glorify God without understanding. They cannot understand what God is like because they do not have a nature that can relate to him.

We can admire the infinite creativity of God because we have some creativity. We can worship his holiness and righteousness because we have a sense of right and wrong. We can be awed by his infinite love because we have the capacity to love.

The better we know God, not just in intellectual knowledge but in relationship, the more we love and worship him. We find joy and fulfillment in a relationship with God because he designed us for this relationship.

OTHER IMPORTANT THOUGHTS

1. **All human beings have the image of God** (Genesis 1:27). There are people who because of mental limitations cannot reason, express themselves creatively, or exercise free will. The image of God is created in them, but it may not be fulfilled in their earthly lives.
2. **Every human life has eternal and infinite value.** Sometimes we notice a person's practical value, things like his intelligence, education, talents, or strength. But every person has a value that is more important than his practical value, because he is made in the image of God. That's why every person deserves respect as a human being, even if he lacks the things that give people practical value, and even if he is a wicked person. The image of God is also the reason that every child is valuable to God, and abortion is a terrible sin (Genesis 9:6, Psalm 139:13-14, Isaiah 44:24).
3. **Angels are also unique in creation.** They have high intelligence, reasoning ability, communication ability, and capacity for worship. They therefore have some aspects of the image of God and are called the sons of God in scripture (Job 1:6). We are presently inferior to angels in power (Psalm 8:5), yet they serve us (Hebrews 1:14). In eternity, we will be higher in position than angels (read 1 Corinthians 6:3), and will rule with Christ. This implies that humans are made more completely in the image of God than angels.
4. **The world is not in its original form.** Imagine a beautiful painting, created by a gifted artist. Imagine that the painting has been thrown on the floor, and people have walked on it with muddy shoes. If you look at the painting, you can still see the great talent that made it, yet the painting is not like it was when the artist first finished it. Creation is like that. It is not exactly like what God intended it to be, but his glory is still seen.
5. **Sin has distorted the "God-like" capacities in people.** For example, artistic expression can reveal a wicked heart and can be a tool of Satan, even though the gift itself comes from God. However, because of the intervention of grace, sin has not completely obliterated the image of God within us. By grace the image of God in us can be renewed, developed, and expressed for the glory of our Creator! (Read Colossians 3:10; Ephesians 4:22-24; 2 Corinthians 3:18.)
6. **The image of God in us is the most important thing about us.** The image of God in us makes it possible for us to respond to the gospel. Our moral sense makes it possible for grace to awaken our conscience and convict us of sin. Free will restored by grace working in us makes it possible for us to choose whom we will serve. Through our creative instincts we can bring glory and honor to God. Using reason, we can search out

hidden truths and understand something of God and his ways. The search to understand God turns into worship as we become increasingly aware of the absolute awesomeness of our Creator who has so graciously crowned us with glory and honor!

ERROR TO AVOID

Sometimes people think that relationship with God has significance only for life after death. They think that if a person lives a good life on earth, it does not make much difference whether he is a Christian or not. But if we understand that the nature of humanity is designed for relationship with God, we realize that our lives are mostly wasted if we do not know God. We need the Spirit of God within us, guiding us, fulfilling our potential, and giving the eternal perspective on all that we do.

- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

Humans are created in the image of God for the purpose of loving and worshipping God. God designed people with the ability to think, communicate, and love. A person has a moral sense, a personal will, and an immortal spirit. God's grace gives a person the power to make free decisions. Every human life has eternal and infinite value.

LESSON 4 ASSIGNMENTS

1. **Passage Assignment:** Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - Genesis 3:1-6
 - Joshua 24:14-18
 - Romans 6:12-23
 - Romans 8:22-26
 - Ephesians 2:1-9
 - 1 Thessalonians 5:23
 - James 1:12-15
2. **Test:** You will begin the next class with a test over Lesson 4. Study the test questions carefully in preparation.
3. **Teaching Assignment:** Remember to schedule and report your out-of-class teaching times.

LESSON 4 TEST

1. According to Genesis 1:26-27, how are people unique from the rest of creation?
2. Name three reasons we know that the image of God in humanity is not physical likeness.
3. List seven elements of the image of God in humanity.
4. For what two reasons are we created in the image of God?
5. What ability comes from the moral sense?
6. What is the significance of people having the ability to make real choices?

LESSON 5

SIN

LESSON OBJECTIVES

1. The student will be able to explain:
 - The origin of sin.
 - Biblical terms for sin.
 - The definition and description of inherited depravity.
 - The biblical concept of willful sin.
 - A statement of Christian beliefs about sin.
2. The student will understand conversion better by having a clear definition of willful sin.

INTRODUCTION

- » Read Genesis 3 together. What does this passage tell us about sin?
- » Why do we need to understand sin?

We must understand sin:

1. **To understand the condition of the world.** The Bible tells us that sin is the cause of human suffering. It was by sin that death came into the world. (Read Romans 5:12.) Because of the curse of sin, there is sickness, aging, and pain. Sinful acts such as lying, stealing, murder, adultery, drunkenness, and oppression have filled the world with suffering. Actions of sin come from sin in the heart, such as hate, lust, covetousness, pride, and selfishness.
2. **To understand grace and salvation.** God gives grace to save us from sin (Matthew 1:21; Romans 5:20-21).

3. **To understand holiness.** Sinfulness is the opposite of holiness. It is opposed to devotion to God. For a person to be holy as God expects (1 Peter 1:15-16), he must be separated from sin.

THE ORIGIN OF SIN

God's creation was perfect, and everything he made was without defect. When God finished creation, he saw that it was very good (Genesis 1:31). Therefore, we know that sin was not God's fault.

Adam and Eve were in relationship with God. They desired to please God and had the ability to do everything that is right. Satan came to tempt Eve to disobey God. By this we know that sin already existed in the universe. Satan had already fallen into sin. But sin had not yet entered humanity or the part of creation that was under human authority.

Adam and Eve had free will. Sin was possible because they were able to make a real choice. They chose to break God's law, and that was the beginning of human sin.

The first act of sin separated humanity from God. Sin also corrupted the nature of humanity. (Read Psalm 51:5.) All children born afterward would have a corrupted nature and would commit acts of sin. (Read Romans 5:12, 14, 18-19.)

Sin brought a curse on all creation (Genesis 3:16-19). Life was changed because of sin. Pain, aging, and death began. (Read 1 Corinthians 15:22.) Work and survival became difficult. Human relationships were filled with conflict. As years passed and people multiplied, the results of sin multiplied beyond what Adam and Eve could have imagined.

HEBREW AND GREEK WORDS FOR SIN

Most languages have different synonyms for sin. Hebrew and Greek, the original languages of scripture, also have many different words that describe or define sin, which are explained below. When taken together, these words present a comprehensive picture of sin.

- **Sin as rejection of authority—revolt and rebellion** (Psalm 51:1). Jacob used this Hebrew word when he angrily demanded Laban to tell him what crime he had committed against him (Genesis 31:36). The word also describes the action of the king of Moab against King Jehoram (2 Kings 3:7).

“Sin and the child of God are incompatible. They may occasionally meet [but] they cannot live in harmony”

John Stott

- **Sin as perversion or distortion—that which is bent or twisted** (Psalm 51:2a). Satan cannot create anything, so all sin is a perversion of a good thing God has created.
- **Sin as missing the mark or coming short of a goal.** The Hebrew word for sin used in Psalm 51:2b has this meaning. The same word is used in a non-ethical sense in Judges 20:16, which describes 700 left-handed warriors who could sling a stone at a hair and not miss. Sin is missing the mark of God's truth, holiness, or righteousness.

A Greek word in the New Testament has a similar meaning. That word can be used for sins of the entire world (Matthew 1:21) or the sins of a specific person such as the sins of the woman who washed Jesus' feet (Luke 7:48-50) or an individual sin such as the sin of murdering Stephen (Acts 7:60). Sin deviates from God's will.

- **Sin as bad, the opposite of good** (Psalm 51:4). The same Hebrew word is used to describe the seven scrawny cows in Pharaoh's dream (Genesis 41:19) and figs that could not be eaten in Jeremiah 24:2.
- **Sin as failure or unwillingness to hear, resulting in active disobedience** (Romans 5:19). An example of this behavior is given in Acts 7:57, where those who were stoning Stephen covered their ears. The best summary of this Greek word is disobedience.
- **Sin as breaking some specific law—doing the opposite of what God demands** (1 John 3:4). The Greek word is made up of two words that together mean "no law" or "lawlessness."
- **Sin as deliberately turning aside or going beyond that which is known and required by God** (Exodus 32:7-8). In this passage, the people started turning aside from God while Moses was up on Mount Sinai.
- **Sins that are unintentional** (Leviticus 4:2). This kind of sin is discussed in both the Old and New Testaments. The Greek word used in Hebrews 9:7 comes from a verb that means "to be ignorant," or "not to understand," and therefore means "to sin through ignorance." This verse describes the atonement the High Priest made for the unintentional sins of the people.

From these words we see that sin is a problem with many aspects. Some words describe sin in its most general sense. Others portray sin that results from a failure to hear God's Word, sins of failure to live up to a standard, deliberate premeditated sins, or sins of ignorance or even accidental sins. Whatever the case, it is a blessed thought to remember that Jesus died on the cross to save people from their sin (Matthew 1:21).

WILLFUL SIN

» What is willful sin?

Willful sin is purposeful violation of the known will of God. (Read 1 John 3:4; James 4:17.) It is when individuals choose to do or continue to do what they know is wrong or to not do what is right. It is deliberate wrongdoing.

In 1 John 3:5-6 John the Apostle writes,

You know that [Jesus] appeared in order to take away sins, and in him there is no sin. No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him.

The sin spoken of here is a continual practice of deliberate sin. An expanded translation of this would be something like this: Anyone who is **continually abiding** in Jesus is not **continually** or **habitually** sinning, and anyone who is **continually or habitually** sinning has not seen him or known him.

If one interprets this to be sin in its most general sense (including sins from ignorance and unintentional sins), this statement does not make sense. Christians still have failures that are not willful. However, if one understands *sin* (in this passage) to mean “a willful rejection of God’s law,” then the passage makes perfectly good sense.

INHERITED DEPRAVITY

» How would you describe the sinful nature that people are born with?

Inherited depravity is the corruption of man’s moral nature that inclines him toward sin from birth. It is sometimes called original sin. It is the sinful nature with which we are born because of Adam’s sin.

All people have this tendency toward wickedness from birth. (Read Psalm 58:3.) A person’s nature is already distorted by a sinful tendency when he is born. A person begins to commit sin as soon as he begins making choices. The sinful tendency is not something he learns from his environment.

David said that he was brought forth in iniquity and conceived in sin. (Read Psalm 51:5.) He did not mean that his mother had done something wrong. He meant that when a baby is being formed in the womb, his nature is already corrupted by sin.

Because of the corrupted nature, the image of God in people is damaged. Every person is born with a will that is self-centered and bent toward sin (Romans 3:10-12). Our wills are not free to choose right unless God gives us the desire and strength. (Read Romans 6:16-17.)

Inherited depravity motivates inward sins such as pride, envy, hatred, and unforgiveness. It also motivates actions of sin.

People naturally have an attitude of rebellion toward God's authority and are angry at his law. Sinners will be judged not only for their acts of sin but also for their attitude of rebellion against God. (Read Jude 1:15.)

The person with a sinful nature is naturally self-centered. He wants to assert his own will rather than submit to the authority of God and others. He wants to satisfy his own desires rather than please God. He has confidence in himself and does not want to depend on God. His own success is more important to him than the glory of God.

People do not accurately discern right from wrong, because their minds are darkened. (Read Ephesians 4:17-18.) By nature, they follow the direction of the rebellious world, the control of Satan, and their own sinful desires; and they bring themselves under the wrath of God. (Read Ephesians 2:2-3.) Their natural tendency is toward sin every moment (Genesis 6:5).

Without the difference that God's grace makes, people would not be able to do anything good; nor would they even desire to do good. They would be unable to repent or to seek God. (Read John 6:44.) They are dead in trespasses and sins (Ephesians 2:1). Theologians describe this condition as "total depravity."

It is important to know how God's grace responds to inherited depravity. First, the power of God comes with the gospel message, giving the person who is lost the desire and ability to respond to the gospel. (Read Romans 1:16.) Then, when a person is saved, he is delivered from the control of sin (Romans 6:11-14). However, the influence of inherited depravity continues in a new Christian.

The influence of inherited depravity in a Christian shows in several ways.

1. The new Christian will sometimes struggle with his own will during temptation.
2. The new Christian will feel wrong motives that he must resist.
3. The new Christian will have wrong reactions and attitudes that happen before he realizes them.

The new Christian must be encouraged so that he does not give up his faith because he feels that he still has sinful tendencies. He should continue to seek the power and transformation that is accomplished by God's Spirit.

A pastor must have patience with new Christians. He must realize that they will not be consistent Christians in all that they say and do. They may not immediately see their problem.

UNINTENTIONAL VIOLATIONS

Sometimes a person **unintentionally violates** God's Word by accident or in ignorance. In Leviticus 4:2-3, we see that in this situation, a person needed to make a sacrifice as soon as he realized he had done something wrong. Because the death of Christ takes the place of all of the Old Testament sacrifices, we know that Christians are redeemed from unintentional violations.

Unintentional violations are inevitable as long as our understanding is limited. They do not break our relationship with God because they do not conflict with our love for God. God said that complete love for him fulfills what he requires of us. (Read Matthew 22:37-40; Romans 13:8-10.) We are not accountable for what we do not know. (Read James 4:17.)

As we walk in the light (live according to the truth we know), we are cleansed from all sin. (Read 1 John 1:7.) We do not need to fear that unknown violations will break our relationship with God, because we are trusting in Christ's atonement.

"Greatness in the kingdom of God is measured in terms of obedience."

John Stott

Leviticus shows that when we realize we have unintentionally done something wrong we should repent, ask God's forgiveness, and correct our lives to be what God wants.

As we study God's Word, follow the Holy Spirit, fellowship with other believers, and grow in maturity, we should be changing the behaviors that unintentionally violate God's will.

» Why should we want to know and do God's will better?

Reasons we should want to understand God's will better and follow it completely:

1. We do not want to do anything that displeases God.
2. There are bad consequences for wrongdoing, even if it is unintentional.
3. We need to be good examples as Christians.
4. If we try to avoid God's will we are guilty of intentional sin.

As we grow in our understanding of God's will, we occasionally recognize wrongdoing in our lives. If we recognize that something we are doing is wrong, but choose to do it anyway, it is no longer merely an error from ignorance. If we refuse to change, that wrongdoing becomes a willful sin.

CONCLUSION

Sometimes theologians do not make distinctions between categories of sin. They may say that everything that is less than perfection is sin, or they may say that only a willful action is sin. If we understand the categories of sin, we can better understand what God wants to do for us by his grace.

- **Willful sin** should be overcome when a person is born again. John declares that the person who is born again does not habitually sin (1 John 3:4-9). Willful sin is not consistent with faith in Christ. Deliberate rebellion is not part of the habit of a normal believer.
 - Sanctification is God's work of dealing with the **sins of the human nature**, so that believers are made completely holy (1 Thessalonians 5:23). Their whole spirits, souls, and bodies become blameless. Sanctification conquers the sins of the human nature.
 - **Sins of ignorance** are not purposeful disobedience, and do not come from the sinful nature, but from a fallen body and mind. There is no possibility of being completely delivered from this type of sin during earthly life. At the resurrection, the glorified saint will be totally and permanently free from all types of sin.
- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

Human sin originated from the free decision of the first-created people to disobey God. All people except Jesus have inherited the depravity of Adam and are also guilty of actions of sin. Human errors may violate God's law but do not break our relationship with God. Every sinner will be eternally condemned if he does not find God's forgiveness before the final judgment.

LESSON 5 ASSIGNMENTS

1. **Passage Assignment:** Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - Romans 1:21-32
 - Romans 3:10-20
 - Galatians 5:16-21
 - Ephesians 5:1-8
 - Titus 1:10-16
 - James 4:1-4
 - 2 Peter 2:9-17
2. **Test:** You will begin the next class with a test over Lesson 5. Study the test questions carefully in preparation.
3. **Teaching Assignment:** Remember to schedule and report your out-of-class teaching times.

LESSON 5 TEST

1. List three reasons we must understand sin.
2. How do we know that sin was not God's fault?
3. Give a one-sentence definition of each of the following: willful sin, inherited depravity, and unintentional violations.
4. Why should we want to understand and do God's will better?

LESSON 6

SPIRITS

LESSON OBJECTIVES

1. The student will be able to explain:
 - Some details about the nature of angels.
 - The involvement of angels in the life of the believer.
 - The fall of Satan and other evil spirits.
 - The spiritual conflict that exists in the spirit world.
 - The ultimate victory of God and believers over evil powers.
 - A statement of Christian beliefs about spirits.
2. The student will avoid the wrong kind of interest in the spirit world.

WHAT ANGELS ARE LIKE

- » Read Matthew 4:1-11 together. What does this passage tell us about evil spirits?

When people talk about angels, often the first question is, “What do angels look like?” Many artists have tried to describe them.

- » What do angels look like?

Do angels have wings? The seraphim that Isaiah saw had six wings (Isaiah 6:2). The image of the cherubim that God told Moses to put on the Ark of the Covenant had wings (Exodus 25:20). The cherubim that Ezekiel saw had four wings (Ezekiel 1:6, Ezekiel 10:15).

We don’t know that angels in general have wings. They generally do not need wings for travel, because they are spirits and travel at speeds far greater than flying with wings. As spirits, they also would not have physical bodies. For angels, wings are usually unnecessary.

Contrary to much of the art we see, the Bible never describes angels as looking like women or children. They have appeared in male form, but do not have gender in the human sense. They do not have anything like a marriage relationship or family network. (Read Matthew 22:30.) Each was individually created.

Angels are usually invisible to people, but they can appear when there is a purpose for it. Sometimes when an angel appeared, people thought at first that he was an ordinary man (Genesis 19:1-2). At other times angels appeared with such radiance that people would fall on the ground in fear (Matthew 28:2-4). When an angel appeared to someone, he usually greeted the person with the words “Fear not.” (Read Luke 1:13, 30; Luke 2:10.)

Angels are spirits (Hebrews 1:14),¹⁴ but we should not think of them as less real because of that. The Bible implies that spirits are more powerful than anything physical. (Read Isaiah 31:1, 3.)

Angels are called the sons of God (Job 1:6) and have something of the nature of God, but not the same way that humans do. Angels are far superior to humans in power and intelligence now, but humans will someday be above angels. (Read 1 Corinthians 6:3.)

The creation of angels is not mentioned in Genesis. They were created before the earth, and they celebrated when they saw God creating it (Job 38:4-7).

Angels never die (Luke 20:36). The fact that they were created before the earth means that all angels have lived for thousands of years and have observed all of human history.

Angels have personality. They can speak and have conversations (Luke 1:18-20). They worship God, which means they can understand something of his nature and can respond to it with awe (Hebrews 1:6). They rejoice when a sinner repents, which shows that they have emotions. (Read Luke 15:10.) They are intensely interested in understanding the plan of salvation, which shows that they have intellectual capacity. (Read 1 Peter 1:12.) They celebrated at the announcement of Jesus’ birth (Luke 2:13-14).

Angels are not all alike, because there are some called cherubim (Psalm 80:1) and seraphim (Isaiah 6:2). There are also levels of angels, for the Bible speaks both of angels and at least one archangel and mentions “the devil and his angels” (Matthew 25:41). There is an authority structure among them, referred to as thrones, dominions, and principalities. (Read Ephesians 6:12; Colossians 1:16.)

In both Jewish and Christian tradition much has been written about angels, going far beyond what we know from scripture.

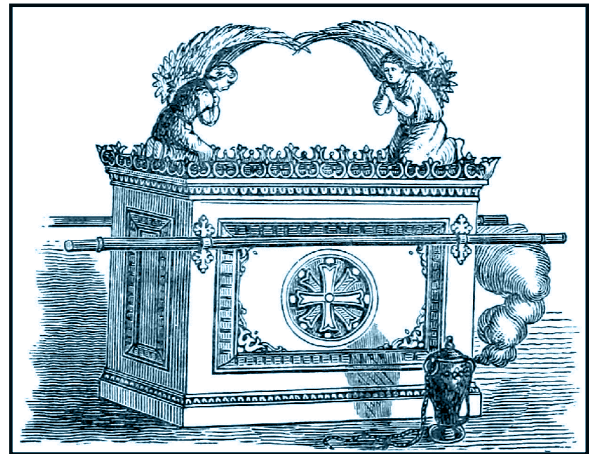
14 Demons are also called “spirits” in Matthew 8:16, Matthew 12:45; Acts 19:12; and others.

Not much is revealed in scripture about the differences between angels. The term *archangel* is used only twice in the Bible. Michael is called an archangel, and there will be the voice of an archangel at the return of Jesus (1 Thessalonians 4:16; Jude 1:9). The term *archangel* literally means “chief angel.” We don’t know how many archangels exist.

Seraphim are mentioned in the Bible only in Isaiah 6. They had six wings. Other than their wings, they may have looked somewhat human, because they had hands, feet, and faces.

Cherubim and a flaming sword were placed at the Garden of Eden after Adam and Eve were removed (Genesis 3:24). This was to make the garden unapproachable. Ezekiel’s description of the cherubim that he saw is very different from any other creature we know of. They had four wings, four faces that were all different, several hands, a radiance like fire, flashes of lightning, and lightning speed (Ezekiel 1:5-14, Ezekiel 10:15).

Images of two cherubim were placed on the ends of the Ark of the Covenant, with the Mercy Seat between them.¹⁵ God is repeatedly called the One who is enthroned above the cherubim.¹⁶ This identified him as the God of Israel who was worshipped in the Temple and also showed that he was unapproachable except in the ways he directed.



The power and majesty of God is seen in the kind of servants he has. The cherubim are such creatures that a person seeing one might think that he is seeing God, and be inclined to worship it, yet it is only a servant of God.

The fact that God is attended by so many angels shows his majesty. The Apostle John saw a crowd of angels around the throne of God that he expressed as “myriads of myriads and thousands of thousands” (Revelation 5:11).

The power of an angel is not unlimited, for we read that one was delayed by conflict when carrying the message for Daniel. (Read Daniel 10:12-13.) Yet God can give them as much power as they need for whatever task he gives to them, such as the time when one killed 185,000 soldiers (2 Kings 19:35).

Angels are apparently assigned responsibilities. The Bible tells us they are sent to serve those who receive salvation. (Read Hebrews 1:14.) Angels surround and protect the people who serve God (Psalm 34:7). We can assume that many angels are present with us all the time.

¹⁵ Image: "Ark of the Covenant engraving", *Illustrated Bible Dictionary* (1893), retrieved from https://commons.wikimedia.org/wiki/File:Ark_of_the_Covenant_engraving.jpg, public domain.

¹⁶ For example, 2 Kings 19:15, 1 Chronicles 13:6; Isaiah 37:16

Jesus said that children have angels assigned to them. (Read Matthew 18:10.) The archangel Michael is called the prince that defends the nation of Israel (Daniel 12:1).

The Bible never says that we are to pray to angels. It never even says we are to try to communicate with them. They are not mediators between us and God. There is a warning about people who worship angels and get involved in things in the spirit world that they do not really understand. (Read Colossians 2:18.) If we try to get involved with angels in a way that God does not want, evil spirits will likely respond to us instead of God's angels.

SATAN AND FALLEN ANGELS

» What is the origin of evil spirits?

Evil spirits are angels who rebelled against God. This happened before the creation of humanity, and the Bible does not reveal much about it. Satan was the leader of the rebellion, and one third of the angels followed him (Revelation 12:4). Jude speaks of the angels that left their first position (Jude 1:6). They have already been condemned by the judgment of God. (Read John 16:11; 2 Peter 2:4.)

There are two passages in the prophets that might refer to the fall of Satan (Isaiah 14:12-17 and Ezekiel 28:12-19). Each passage talks about a human, earthly king, but they may be comparing the falls of kings to the fall of Satan.

It seems that Satan became proud and wanted to become independent of God. The Apostle Paul warned that a person could become proud and fall into the same condemnation as the devil. (Read 1 Timothy 3:6.) This was the same temptation that the devil offered to Adam and Eve when he said, "You will be like God" (Genesis 3:5). It is the temptation to reject God's authority and become your own god.

» What are some things we know about Satan?

Satan still leads the rebellion against God. He is called the prince of the power of the air (Ephesians 2:2). Satan is called the ruler of this world because the people of this world are mostly in rebellion against God (John 12:31). He claims ownership of the kingdoms of the

"Satan makes himself master of the heart, the eyes, and the tongue of the sinner. His heart he fills with the love of sin; his eyes he blinds so he does not see the guilt and the perdition that awaits him; and his tongue he hinders from prayer."

Adam Clarke

Christian Theology, "Good and Bad Angels"

world, giving them temporarily to whomever he chooses (Luke 4:4-6). He blinds the minds of sinners to keep them from accepting the gospel. (Read 2 Corinthians 4:4.) Sinners who have not repented are truly his prisoners (2 Timothy 2:26). He takes the Word of God out of people's minds so it will not have effect. (Read Mark 4:15.) He put into the hearts of Ananias and Sapphira the plan to lie to the church and to the Holy Spirit (Acts 5:3), and he entered Judas with the desire to betray Jesus (Luke 22:3). He invents wrong religious doctrines and encourages people to teach them. (Read 1 Timothy 4:1.)

Satan hates God and therefore hates people because they are created in the image of God and they receive God's greatest favor. He seeks to bring as many people as possible under the same condemnation that he has received by influencing them to rebel against God.

Those who consciously serve Satan are the most deceived people in the world, for they are in a rebellion that cannot succeed, and they are serving a master who hates them and is interested only in destroying them (1 Peter 5:8). He makes promises that he knows he cannot fulfill (John 8:44).

Others follow Satan unconsciously when they choose to live in sin (Ephesians 2:2-3). That is why he devotes much time and energy to temptation and deception (2 Corinthians 4:4, 2 Corinthians 11:3, 14). He wants to cause people to reject faith in God, making idols of created things instead of worshipping God (Romans 1:25). His temptations are deceptions, because he really has nothing to offer but perversions of what God has created. The devil has created no joys or pleasures; God created them all. The devil can only offer pleasures in abused forms that are out of the will of God. In fact, Satan cannot create anything; he can only pervert the good things that God created.

Certain evil spirits apparently focus on specific geographical areas or groups of people. Just as the angel Michael was called the prince that defends Israel, there were evil spirits that were called the princes of Persia and Greece (Daniel 10:13, 20). Certain spirits became the gods of nations.

Satan desires worship. (Read Matthew 4:9.) Evil spirits work through false religions. The Bible tells us that when people worship idols they are worshipping demons. (Read Deuteronomy 32:17; 1 Corinthians 10:20-21.) Demons respond to the worship of people who do not know what they are worshipping. Just like the worshipper of God becomes more like God and delights in holiness, the worshipper of evil spirits becomes more evil and delights in evil. Perhaps the worst form of worship that has ever occurred was when people sacrificed their own children to demons. (Read Psalm 106:37-38.)

Satan and other demons try to take full control of people's minds and behavior. This is called "demon possession." Some people have yielded themselves consciously to this kind of possession; perhaps others have allowed it without realizing what they were doing. Some people have gone step by step into this condition, thinking that they were acquiring powers to use for their own purposes. A person so possessed becomes a slave of evil spirits,

is driven to self-destruction, and suffers horrible torments of mind and emotions. (Read Mark 5:2-5.) Only Jesus can deliver a person from this bondage.

GOD'S VICTORY

In countries where the gospel has been widely preached, the activity of evil spirits is usually disguised. Ironically, it is in these “civilized” countries that people are the most secular, ridiculing anything supernatural and denying the existence of spirits. In such an environment, evil spirits do not act openly, for if they terrified people who have heard the gospel, many of those people would turn to God for deliverance and protection.

In countries where the gospel is little known, evil spirits operate more openly. The people there do not know that they can turn to Christ for deliverance, so the powers of demons intimidate them and bring them into submission. The people serve the spirits, not willingly and joyfully, but fearfully. The gospel comes as a wonderful message of deliverance and freedom.

Because of the constant attack of the devil, we are in a spiritual war. We are warned to remember that our warfare is in the spirit world and not against physical enemies. (Read Ephesians 6:12.) We are told to wear spiritual armor, so we can protect ourselves (Ephesians 6:13). We can be confident of victory, because the devil cannot resist the power of God that is in us, and when we resist the devil, he will run from us (James 4:7).

“The devil cannot conquer you if you continue to resist. Strong as he is, God never permits him to conquer the man who continues to resist him. He cannot force the human will.”

Adam Clarke

Christian Theology, “Good and Bad Angels”

» Is the devil the opposite of God?

The devil has power far beyond what humans have in their present, mortal state. However, his power is nothing compared to God's. He should not be thought of as opposite to God, as if he is equal in power. Some philosophers think that the forces for good and evil in the world are equal. That is far from the truth. Satan is not present everywhere, does not know all things, and makes mistakes. God is the Creator of spirits, and they cannot defeat him. When the time of man's probation is finished, all evil spirits will be judged, confined, and punished, along with sinful men.

The defeat of Satan was promised long ago. God promised to send a Savior to crush the head of the serpent (Genesis 3:15). Jesus came to destroy the works of the devil and give us victory over sin. (Read 1 John 3:8.) Jesus, by his death and resurrection, does not allow Satan

to have power over death (Hebrews 2:14; Revelation 1:18). The final and eternal destiny of Satan and the other evil spirits is the lake of fire. (Read Matthew 25:41.)

Already God puts limits on what Satan can do (Job 1:12, Job 2:6). That means that we don't have to live in fear of what Satan may do to us. Nothing can happen unless God allows it, and he knows what we can handle (1 Corinthians 10:13).

Not only are we defended against Satan's attack, but we also have power to advance God's kingdom against the kingdom of Satan. Jesus gave power to his disciples, not just to the apostles, to cast out evil spirits. (Read Luke 10:17.) As we preach the gospel, God gives power to his truth, and delivers from Satan those who respond to the gospel.

ERROR TO AVOID: THE WRONG KIND OF INTEREST IN THE SPIRIT WORLD

Note to class leader: A member of the class could explain this section.

Some people become fascinated with the spirit world. They begin to study angels and may try to interact with them. The Bible never tells us to pray to angels or to try to have a relationship with them. The Bible warns us not to worship them or to try to know more than we are able to understand (Colossians 2:18).

It's even more dangerous if a person becomes too interested in evil spirits. Some people become fascinated by their power and the things they do. There are games that interact with spirits. There are methods people use to get information from spirits. We are never to be involved with evil spirits except to resist them by the power of God (James 4:7, 1 Peter 5:8-9).

Some people have developed complex and detailed explanations of the spirit world and how it works. However, God has revealed in the Bible all we need to know about the spirit world.

- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

God created all spirits. The holy angels worship God and protect believers. Angels are immortal, personal beings who can speak, worship, and reason. They have made moral choices. Satan and other angels fell into sin and are enemies of God and humanity. God limits the power of Satan and has condemned him to eternal punishment.

LESSON 6 ASSIGNMENTS

1. **Passage Assignment:** Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - Matthew 12:43-45
 - Luke 8:27-35
 - Acts 12:7-11
 - 2 Corinthians 11:13-15
 - 1 Peter 5:8-9
2. **Test:** You will begin the next class with a test over Lesson 6. Study the test questions carefully in preparation.
3. **Teaching Assignment:** Remember to schedule and report your out-of-class teaching times.

LESSON 6 TEST

1. How do we know that angels do not usually have physical bodies?
2. When were angels created?
3. Do angels die?
4. Name four ways we know angels have personality.
5. Name four words used in the Bible to refer to angels.
6. What is something that angels do for people who serve God?
7. What is the origin of evil spirits?
8. What is an idol worshipper truly worshipping?
9. What is the final destiny of Satan and other evil spirits?
10. What must believers do to protect themselves from spiritual attacks?

LESSON 7

CHRIST

LESSON OBJECTIVES

1. The student will be able to explain:
 - What it means that Jesus is Messiah.
 - The statement of faith in the phrase “Lord Jesus Christ.”
 - The evidence for and the importance of the humanity of Jesus.
 - The evidence for and the importance of the deity of Jesus.
 - The sufficiency of the death of Christ for the forgiveness of sin.
 - The importance of the resurrection to the Christian faith.
 - A statement of Christian beliefs about Christ.
2. The student will learn what people of some other religions say about Christ.

INTRODUCTION

- » Read Revelation 5:11-14 together. What does this passage tell us about Jesus?

FALSE CHRISTS

The Bible predicts that in the last days, false christs and false prophets will deceive many. Many people are putting their faith in false or imaginary christs who cannot save them. You might meet two of these false christs, introduced to you by the Mormons and the Jehovah's Witnesses.

The Mormons' Jesus

If a Mormon ever knocks on your door, he will bring a Jesus who is the spirit-brother of Lucifer. Mormons teach that this Jesus is one of the billions of spirit-babies that our “Heavenly Father” and our “Heavenly Mother” brought into this universe. According to the Mormons,

when Jesus lived on earth, he had several wives, one of whom was Mary Magdalene. After his death and resurrection, he went to America to preach to the Native Americans.

The Jehovah's Witnesses' Jesus

The Jehovah's Witnesses will tell you that Jesus is Michael the Archangel, the first created being, who became a man and died on a stake instead of a cross. He was raised as a spirit-creature, becoming Michael the Archangel again, while his body was dissolved into gases.

THE REAL JESUS

I'm sure you recognize that these cultists have a Jesus different from the Jesus of the Bible, but can you describe the true, biblical Jesus? Millions of people have a mental concept of a false Christ, one who cannot save them.

It is important for you to be certain of your beliefs about Jesus so that you are not deceived, and so you can introduce him to others.

Note to class leader: For more information about what other religions teach about Jesus, see the section at the end of the lesson entitled "What Other Religions Say."

Jesus the Messiah

- » What are some biblical predictions about the Messiah?

The four gospels present Jesus as Israel's expected Messiah. Several things were predicted of the Messiah. He would be a descendant of King David and therefore be qualified to be king. He would save his people from oppression and bondage. He would be specially anointed by God to accomplish his mission. The word *Messiah* means "Anointed One" which was a title of kings in Israel.

Some of the most important details about the Messiah in the Old Testament were not explained clearly until the New Testament was written. His priority was to deliver his people from sin. (Read Matthew 1:21; Luke 1:74-75.) His kingdom was not earth-based, but spiritual and heavenly (read John 18:36), though eventually his kingdom will cover the whole earth (Philippians 2:10-11; Revelation 19:11-16; Revelation 20:6).

The word *Messiah* is a Hebrew word. The Greek equivalent is *Christos*, where we get the word *Christ*. To use the phrase "Jesus Christ" is to make the statement that Jesus is the Messiah.

Jesus is Lord

The early church used the term *Lord* to say that Jesus is the supreme authority to whom one must submit. When they said “Jesus is Lord,” they were saying that he is the Lord of all, the Creator and God of the universe. This statement of faith distinguished Christians, because only Christians believed that the man Jesus who had walked on the earth was also the one God over all.

The words “Lord Jesus Christ” are making a great statement. They are saying that Jesus is the Messiah and that he is also God. All three words are in Philippians 2:10-11. Those verses tell us that the time will come when everyone in the world will have to confess that Jesus Christ is Lord.

**“We believe in one Lord Jesus Christ,
the only begotten Son of God,
begotten of his Father before all ages,
God of God, Light of Light,
very God of very God,
begotten, not made;
of the same essence as the Father.
Through him all things were made.”**

Nicene Creed

Three Special Days

Our basic beliefs about Jesus could be divided into three categories, connected to three special days.

WE CELEBRATE CHRISTMAS BECAUSE OF THE INCARNATION

Christmas celebrates the birth of Jesus to a virgin mother, for Jesus was conceived by the Holy Spirit. (Read Luke 1:34-35.) Though Jesus was human because he was born of a woman, he was also God himself, the Creator of the world he entered. This is amazing but true: while Jesus was a baby, his mother Mary held the one who had created her.

The term *sons of God* is used of believers and of angels (John 1:12; Job 1:6), but Jesus is the Son of God in a unique way (John 3:16). He is the only being that completely shares the nature of the Father. He is so completely the image of the Father that he is God just as the Father is. (Read Hebrews 1:2-3.)

God’s nature and human nature came together in the person of Jesus. This is called the *incarnation*, which means God taking on human flesh, becoming a man. Jesus is the only

one who could be our Savior because he is the only person in the universe who is both man and God.

Jesus is a Man

It is not hard to recognize the Jesus of the New Testament as truly human. He was conceived in a mother's womb, grew up, learned, and developed as a person. (Read Luke 2:52.) He got tired, slept, was tempted, and did almost everything that humans do, except sin (Hebrews 4:14-15). He even died. He truly identified with the human race by becoming one of us. (Read John 1:14.)

» Why is it important that Jesus is a man?

Because Jesus is a man:

1. **He could suffer and die as a sacrifice** (Ephesians 5:2, Hebrews 7:26-27). If he were God but not man, he could not physically suffer and die.
2. **His righteousness can make us righteous and give us life.** The first Adam represented all humanity when he sinned and became separated from God. This brought death on all people. Jesus lived a sinless life and fulfilled all of God's requirements. He gives eternal life to all who identify with him. He is called the last Adam in scripture (1 Corinthians 15:22, 45-49; Romans 5:17-19).
3. **He can be our priest who represents us to God.** As our mediator, he does not just communicate for us, he truly represents us. It was necessary for him to be a man to make reconciliation between us and God. (Read Hebrews 2:17.) His role as priest provides an eternal salvation (Hebrews 5:9, Hebrews 10:5-7). The humanity of Jesus is an essential part of the gospel. (Read 1 John 5:1.)

Note to class leader: For further biblical evidence that Jesus was a man, see the "Scriptural Proof of Jesus' Humanity" section at the end of this lesson.

Jesus is God

Jesus claimed to be God.

The Jesus of the Bible is a man but is not only a man. He is also the one infinite (limitless) God of the universe. Jesus made this claim himself. He said, "I and the Father are one" (John 10:30). When he said this, the Jews started to stone him because they understood him to be saying that

"As the Father uses this expression I AM, so also does Christ, for it signifies continuous being, not affected by time."

John Chrysostom

he was equal to God. Did Jesus tell them, “No, you misunderstood Me. I am not really God!”? No, Jesus accepted their interpretation of his words. He taught that he was equal to God the Father.

When Jesus said, “Before Abraham was, I AM,” (John 8:58) he was claiming to be the I AM of Exodus 3:14, the self-existent God of the universe. The Jews tried to stone Him for this claim also (John 8:59).

Jesus performed divine acts while on earth.

Jesus performed divine acts while he was on the earth. He gave eternal life. (Read John 10:28.) He forgave sins (Mark 2:10). These are things that only God can do.

When Jesus forgave the sins of the paralytic, he healed the man to prove that he had authority on earth to forgive sins (Mark 2:5, 10-12). One action was proof of the other, making it clear that Jesus had not performed the miracle of healing as simply a prophet anointed by God. Jesus had the divine authority and power both to forgive and to heal.

Jesus also resurrected Lazarus after saying, “I am the Resurrection and the Life” (John 11:25). This was another divine action accompanied by a divine claim. Only God can rightfully claim to be the Resurrection because it is only the power of God that can raise anyone from the dead. Jesus claimed to be the Life-giver and then gave Lazarus life, showing that he was who he claimed to be. In this event, Jesus clearly distinguished himself from other prophets and the apostles who raised people from the dead by the power of God. None of these claimed to have the power in themselves to do the miracles. They were simply instruments of God. In John 5:21, Jesus said that he raises the dead just as the Father raises the dead.

When Jesus performed his miracles, he revealed his glory, (John 2:11) the glory as of the only Son from the Father, full of grace and truth (John 1:14). These miracles were demonstrations of God the Son’s glorious power, proving he was divine.

Jesus is Creator and Sustainer.

According to the Apostles John and Paul, Jesus created everything and holds everything together, and everything exists for him. (Read John 1:3; Colossians 1:17.) Surely this could not be said of anyone but God.

» Why is it important for us to know that Jesus is God?

Because Jesus is God,

1. His sacrificial death is of infinite value — enough for forgiveness of the sins of the world (1 John 2:2).

2. He has the power to save us; he is the way, the truth, and the life (John 14:6).
3. We must worship him as we worship the Father (Read John 5:23).

If we fail to see Jesus as God, we will not honor him as God. We can't be saved if we don't honor both the Father and the Son as God.

Christianity is based not only on the teachings and actions of Jesus, but on the unique person of Jesus. He is not just the teacher of the message of salvation. He is himself the Savior, and only he — the God-man — could have been the Savior.

Note to class leader: For further biblical evidence that Jesus is God, see the “Scriptural Proof of Jesus’ Deity” section at the end of this lesson.

Jesus is One Person

Though Jesus has all of the nature of God and all of the nature of a human, he is not two persons combined. The two natures form one person in him, in perfect harmony. Jesus is the one God-man, and every action of Jesus has to be understood in light of his full humanity and full deity. The church has always taught that the two natures in Jesus cannot be separated from one another, yet they are not mixed in a way that causes either nature to lose its characteristics.¹⁷

It may be helpful to compare the nature of Jesus to the nature of the Holy Scriptures. Like Jesus, the Bible is fully divine and fully human. Being a human book, it has the characteristics of any other human book, except that it is without mistake. Being divine, it shows characteristics that no other book could. In the same way, Jesus shows both human and divine qualities. The fact that the Bible shows divine characteristics does not make it any less of a human book. Likewise, the fact that Jesus operates in his deity doesn't make him any less human. And the fact that Jesus operates in his humanity doesn't make him any less divine.

Common Errors of Doctrine

The most common errors of doctrine people make when they talk about Christ are these:

- Denying that Jesus is God
- Denying that Jesus is human
- Minimizing either his deity or humanity as if it is unimportant
- Denying the unity of Christ's person

17 The Chalcedonian Creed (A.D. 451), which is included in Lesson 15, says that the two natures of Christ are unchanging, indivisible, inseparable, and unconfused.

Any of these errors is a denial of the incarnation. The incarnation was necessary for our salvation, so if a person denies the incarnation he will believe in a false gospel and a false path to salvation.

WHAT OTHER RELIGIONS SAY

Note to class leader: A member of the class could explain this section.

Jehovah's Witnesses say that Jesus was a man. They believe he was the greatest man who ever lived, but still only a man. That's why they don't believe that his death is a sufficient sacrifice for our salvation. They have a gospel of salvation by works. They claim to be Christians, but they are a different religion.

Mormons believe that Jesus was originally a spirit created by God, like a brother to Lucifer. He was sent to be born on earth as the man Jesus. Mormons do not believe that Jesus is God.

Muslims believe that Jesus was a prophet sent by God. They do not believe that he is God or that there is a Trinity. They do not believe that he was crucified or that he rose from the dead.

Hindus and Buddhists believe that Jesus was a holy man who did miracles. He is not important to their religions. They do not believe in a God who is Creator and Lord, so they do not believe that Jesus is the incarnation of God.

WE CELEBRATE GOOD FRIDAY BECAUSE OF THE ATONEMENT

Good Friday is the day that Jesus was crucified. On this dreadful and wonderful day, Jesus took our sins to the cross. He died as a sacrifice for our sins so that we can be forgiven.

A Sacrifice Was Necessary

A sacrifice had to be made so that God could forgive us and still be just and holy. This principle was taught in the Old Testament by the sacrifices God required (Hebrews 9:22). If God simply forgave sin without a basis, it would indicate that he is not just and that sin is not very serious. But nobody could look at Jesus' death by crucifixion and say that sin is not serious. His sacrifice provided the basis for our forgiveness.

Only Jesus Could Be a Sufficient Sacrifice

» Why is Jesus the only one who could be the sacrifice for sins?

The justice of God and the seriousness of sin required a greater sacrifice than any created thing. (Read Hebrews 10:4.) We have sinned against an infinite God, which brings upon us

infinite guilt. That is why only Jesus could be the sacrifice. He was qualified because he is God and because he is man. Because of his deity, he was sinless, and his sacrifice had infinite value. Because of his humanity, he could represent us and die in our place.

The Blood of Jesus Represents His Sacrificial Death

God taught people about the atonement by instituting sacrifices. The priests killed animals and offered their blood to represent their death. The book of Hebrews says that without the shedding of blood there is no forgiveness of sins (Hebrews 9:18-22).

God commanded the people to treat blood in a special way because it represented the life of the creature (Leviticus 17:11, 14). To shed blood meant to kill (Genesis 9:5-6). Blood being used in the Temple meant that an animal had been killed.

The death of Christ was the ultimate sacrifice that made salvation available for everyone in all times. (Read Hebrews 10:4, 12.) He presented his blood in heaven representing his sacrificial death. (Read Hebrews 9:12, 24.) The blood of Jesus, representing his death, provides us salvation because he died as a sacrifice so we can be saved.

Why did Jesus die on the cross instead of some other way? In Old Testament times, for a person to be hanged on a tree was a sign of the curse of God (Deuteronomy 21:23). The Apostle Paul tells us that Jesus took the curse of God upon himself by being crucified on a tree (Galatians 3:13).

Jesus Brought God and Man Together

Jesus came to reconcile two separated parties — God and man. As the mediator, Jesus had to represent both parties at the same time. As God, he represented God to man. As man, He represented man to God. By fully representing both sides, Jesus brought man and God together. He did what each side had to do to bring about reconciliation.

WE CELEBRATE EASTER BECAUSE OF THE RESURRECTION

There are many traditional ways to celebrate Easter, but many people don't realize the meaning of the things they are doing, and they may not know what is important about Jesus' resurrection. Jesus arose from the grave on Easter morning, the third day after he was crucified. He showed that he had power over sin, death, and the devil. He not only took our death, he also conquered it with life. Because he was victorious, we can be too!

Jesus Arose Bodily

Jesus once said to the Jews, “Destroy this temple, and in three days I will raise it up.” Though the Jews thought he was referring to the temple that Herod built, John’s Gospel explains that Jesus was actually referring to his body (John 2:19-21). All the Gospels record the fact that Jesus’ tomb was empty three days after he was buried in it. Jesus showed himself to the disciples after his resurrection, saying, “Touch me, and see, for a spirit does not have flesh and bones as you see that I have” (Luke 24:39). He was proving that he had physically risen from the dead.

» What difference would it make if Jesus had not risen from the dead?

1. **Jesus’ bodily resurrection demonstrated his total victory over sin and death.** (Read Colossians 2:12-15; Revelation 1:17-18.)
2. **Jesus’ bodily resurrection proved he was who he claimed to be** (Matthew 17:22-23, John 2:16-22). Thus, it also proved the gospel. People who deny that Jesus rose from the dead also deny the gospel. (Read 1 Corinthians 15:17.)
3. **Jesus’ bodily resurrection assures us that we will also be raised from the dead.** Jesus promised that he would raise the dead. That promise would be unbelievable unless he himself arose (John 5:28-29). We will be raised to have bodies like Jesus’ glorified body. (Read 1 John 3:2.)

Jesus Is Still Human

The resurrection shows us that the incarnation is permanent. Jesus will always be human as well as divine. Jesus, still the God-man, now intercedes for us with the Father (Romans 8:34), and will someday return to take us to heaven (1 Thessalonians 4:16-17).

WE YIELD TO JESUS BECAUSE OF WHO HE IS AND WHAT HE DID

As believers, we live in daily relationship with Christ. He is not only a person of history, and not only God who is in heaven, but he is present with us. He promised to be with his disciples always (Matthew 28:20).

He is present in a special way in the church. He is the head of the church, and the church is called his body (Ephesians 1:22-23). He guides the church, holds it together, and provides for it. (Read Colossians 2:19.)

A person who accepts the truth about Jesus should respond with faith and obedience. You can help others to become believers with a prayer like the one below.

Father, I thank you for loving me enough to send your Son Jesus into the world for my sake. I believe that Jesus is the sinless God-man who died and rose again so I could be forgiven for my sins and be restored to a relationship with you. I am very sorry for all the sins I have committed. I know my sins nailed Jesus to the cross. Right now, I turn away from everything I know is wrong, and I receive Jesus as my Lord and Savior. Lead me from now on. I am going to live for you forever! Thank you for forgiving me. I love you. Amen.

- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

Jesus is the Messiah and Lord of all, the Son of God born of a virgin, with all of human nature and all of divine nature in one person. He lived a sinless life and died as a sacrifice so that our sins can be forgiven. He rose from the dead and will raise all believers when he returns. His kingdom is universal and without end.

SCRIPTURAL PROOF OF JESUS' HUMANITY

Note to class leader: Both this section and the next section are optional. The class can cover them if they want further biblical proof for these points.

Jesus was a descendant of Eve (Genesis 3:15), the seed of Abraham (Genesis 22:18 – compare to Acts 3:25), born from a woman (Galatians 4:4), born from Mary (Matthew 1:21-25), called the Son of Man (Matthew 13:37), and went through an ordinary maturation process (Luke 2:40, 52).

When he came back to his hometown to visit, the reaction of the people shows that his childhood was normal (Matthew 13:54-56).

He had a body in order to obey as a human should (Hebrews 10:5-9); he became flesh and blood (Hebrews 2:14); he was made just like us so that he could suffer like us (Hebrews 2:10-18); he was perfected through suffering (Hebrews 2:9-10); and he was subject to human temptations (Hebrews 4:15).

He took the form of man (Philippians 2:6-8).

He was the eternal Word of God and was made flesh and lived on earth (John 1:14).

The humanity of Jesus is an essential statement of the Christian faith (John 1:14; 1 John 4:2-3).

SCRIPTURAL PROOF OF JESUS' DEITY

There are three ways Jesus is proved to be God:

1. He is called God.
2. He is shown to have attributes of God.
3. He is shown in the roles of God.

Jesus is Called God

- John 1:1, 14, says that the eternal Word was God.
- John 12:41 tells us that Isaiah saw Jesus.
- Acts 20:28 says that the church of God was purchased with his own blood.
- Romans 9:5 said that Christ came, who is God blessed forever.
- Titus 2:13 refers to him as our God and Savior Jesus Christ.
- Matthew 1:23 (quoting Isaiah 7:14) says that his name means "God with us."
- Isaiah 9:6 says that his name will be called Mighty God.
- 1 Timothy 3:16 says that God was revealed in the flesh, proclaimed among the nations, and received into glory.
- In John 10:30, 33, Jesus said he was the same as the Father.
- In John 5:17-18, the Jews knew that he said he was equal with God.
- In John 14:9 he said, "If you have seen me, you have seen the Father."
- In John 20:28-29, Thomas saw his wounds and said, "My Lord and my God," and Jesus blessed those who believe.
- In John 8:58, he called himself I AM, and the Jews knew it was a claim to be God.
- In Revelation 1:17, Revelation 2:8, and Revelation 22:13, he claimed to be the First and the Last, and Isaiah 44:6 shows this is a term for God.
- Hebrews 1:2-3 tells us that he is the complete image of the Father.
- In Hebrews 1:8, he is addressed as God.

Jesus Has the Attributes of God

Present everywhere. In Matthew 18:20, Jesus said that he was present wherever two or three believers were together. In Matthew 28:20, he promised to be with the believers always.

All-powerful. Hebrews 1:3 says that he holds everything up by His power. Philippians 3:21 says that he subjects everything to himself.

Eternal. Hebrews 13:8 tells us that he is eternally the same. Hebrews 1:12 also says that he is the same forever. This verse is a quotation of Psalm 102:25-27 speaking of God.

All-knowing. John 2:24-25 tells us that he knew all people, and knew what was in their hearts. In John 10:15, he claimed to know the Father the same way the Father knew him.

Jesus Has the Roles of God

- Jesus is the Creator (Colossians 1:16; Hebrews 1:10).
- Jesus forgave sin (Luke 5:20-24, Luke 7:48).
- Jesus will be judge at the final judgment (Matthew 25:31-46; 2 Corinthians 5:10).
- Jesus is worshipped like the Father is (John 5:22-23; Hebrews 1:6; Revelation 5:12-13).

LESSON 7 ASSIGNMENTS

1. Passage Assignment: Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - Mark 1:1-12
 - John 5:19-26
 - John 6:44-51
 - John 8:51-59
 - Acts 2:22-36
 - Revelation 1:12-18
2. Test: You will begin the next class with a test over Lesson 7. Study the test questions carefully in preparation.
3. Teaching Assignment: Remember to schedule and report your out-of-class teaching times.

LESSON 7 TEST

1. What was the priority of the Messiah?
2. What did the early church mean when they said “Jesus is Lord”?
3. How is Jesus uniquely the Son of God?
4. What is the incarnation?
5. List three reasons it is important that Jesus is a man.
6. List three reasons it is important for us to know that Jesus is God.
7. For what two reasons was a sacrifice necessary?
8. Why did Jesus die on a cross instead of some other way?
9. List three reasons Jesus’ bodily resurrection was significant.

LESSON 8

SALVATION

LESSON OBJECTIVES

1. The student will be able to explain:
 - Why the cross is an offense to many people.
 - The condition of the sinner.
 - The necessity of the atonement for forgiveness.
 - The meaning of repentance.
 - The elements of saving faith.
 - Why the atonement is sufficient for all people and all sin.
 - The basis of personal assurance of salvation.
 - The redemption of creation in general.
 - A statement of Christian beliefs about salvation.
2. The student will understand the error of religion without repentance.

INTRODUCTION

- » Read Psalm 85 together. What does this passage tell us about salvation?

THE CROSS

The most important Christian symbol is the cross. The cross represents the event that is the center of all history. It represents the difference between the Christian faith and all others.

The cross is a mystery to many people. They do not understand why Jesus died. Even if they hear that he died because he loves us and wants to save us, they don't understand why it needed to happen. They ask, "If God wanted to forgive us, why couldn't he just do it?"

Confusion about the cross started from the beginning, when the first Christians began to preach the gospel. (Read 1 Corinthians 1:22-23.) The Jews thought that God would show

himself in power. They thought the salvation they needed was deliverance from oppression, but the cross seemed to show weakness and failure.

The Greeks thought that God would show himself in wisdom. They thought the salvation they needed was explanation about how to get the best out of life, but the cross seemed to be foolishness and failure.

» Why are some people offended by the cross?

The cross is an offense to many people. Many people are willing to be religious. They are willing to believe certain things, practice religious customs, and get advice. But they are angry at the idea that they are such sinners that the cross was necessary for their forgiveness. They think God should not object to their actions or character. The cross offends them because it means that they are sinners who need forgiveness.

To understand the sacrificial death of Jesus on the cross, we must understand that the condition of sinful man and the holy nature of God caused a great dilemma. We must understand why the atonement made it possible for God to forgive.

THE HUMAN CONDITION

Because of the sin of Adam, every person is already separated from God when he is born (Romans 5:12). That means that each person is self-centered and goes his own way.

As soon as a person begins to make choices, he begins committing sin. **Every sinner is guilty of many acts of sin.** (Read Romans 3:23.)

Sin is a violation of God's law (1 John 3:4; James 2:10-11). Because God is absolutely just, he does not excuse sin, and every person will be judged for what he has done (2 Corinthians 5:10; Revelation 20:12-13). There is no question about any person's guilt or the judgment he deserves. Every unbeliever is already condemned. (Read John 3:18-19.)

The sinner who has not repented is an enemy of God (Romans 5:10). A sinner cannot come into relationship with God unless his offenses against God are removed.

The sinner is also in a condition that makes him unfit for a relationship with God. **The sinner is cor-**

“How a sinner may be justified before God is a question of importance to every man, for there can be no true peace or secure joy while we are enemies of God, either in time or in eternity.”

John Wesley

“Justification by Faith”

rupt in his desires (Ephesians 2:3). Because he is a slave to sin, **the sinner is powerless to change his condition**. (Read Romans 6:20, Romans 7:23.)

So what is the salvation the sinner needs? Because the sinner is guilty, salvation means forgiveness. Because he is the enemy of God, salvation means reconciliation. Because he is corrupt, salvation means cleansing. Because he is powerless, salvation means deliverance. These are only a few of the aspects of the salvation that the sinner needs.

THE DILEMMA

People could not pay for their own sin. One reason is that everything we have already belongs to God anyway. A more important reason is that sin is an offense against an infinite God, and there is nothing of infinite value available for people to pay.

There was absolutely nothing that people could do about their need; therefore, no requirement could be set for them that would accomplish salvation. (Read Galatians 3:21.) If it had been possible for people to accomplish their own salvation, it would not have been necessary for Jesus to die on the cross. (Read Galatians 2:21.)

» If God wanted to forgive, why didn't he simply forgive without the cross?

Because God is holy and just, he must judge according to truth and justice (Romans 2:5-6). The term *atonement* refers to the fact that Jesus' sacrifice is the way for us to be reconciled to God.

Imagine if the sacrifice of Christ had not happened. What if God simply forgave sins without the atonement?

If God forgave sin without the atonement, it would seem that sin is unimportant. It would seem that God is unjust, and even unholy. It would seem that in God's eyes there is little difference between a person doing right and a person doing wrong.

If forgiveness were without atonement, God could not be worshipped as the just and holy God that he is. Forgiveness without atonement would ultimately dishonor God instead of honoring him, so that could not be done.

But God is loving and wants to forgive. He did not want to leave all humanity in a sinful condition, to be eternally lost, even though it was what they deserved.

The sacrifice of Jesus on the cross provided the sacrifice of infinite value that was needed. **Jesus qualified (1) by being sinless** (perfect and not needing salvation himself, 2 Corinthians 5:21), and **(2) by being both God and man**.

The atonement provides what is needed as a basis for forgiveness. Now God can forgive the person who repents and believes his promise. Nobody who understands the sacrifice on the cross can think that sin is not serious to God.

The atonement provides a way that a just God can count as righteous the sinner who believes the promise. (Read Romans 3:26.) Romans 3:20-26 gives a logical explanation of how the atonement works.

The Bible tells us that the means of salvation God provided is absolutely the only way. If a person rejects salvation by grace through faith in Christ, he cannot be saved. (Read Mark 16:15-16; Acts 4:12; Hebrews 2:3.)

This is why it is important to know the doctrine of salvation by grace alone, received by faith alone. Salvation is by grace alone because there is nothing we can do to earn it or deserve it. It is by faith alone because there is nothing we can do to accomplish it. We can only believe God's promise.

THE FIRST GRACE

- » Who makes the first step toward a person's salvation, God or the person himself?

God has taken the first steps toward bringing the sinner to salvation. He showed his willingness to forgive by providing the sacrifice of Jesus on the cross. Now God's grace reaches into the heart of the sinner, convicting him of his sins and causing him to desire forgiveness. (Read Titus 2:11; John 1:9; Romans 1:20.) The sinner would be powerless to leave his sins without God's help (John 6:44). God gives the sinner the ability to respond to the gospel. If a person is not saved, it is not because he had no grace, but because he would not respond to the grace that God gave him.

Jesus died for the sins of the whole world, and God wants every person to be saved. (Read 2 Peter 3:9; 1 John 2:2; 1 Timothy 4:10.) God's grace gives every person the ability to respond, but he does not force anyone. That is why God calls upon the sinner to choose to repent and believe (Mark 1:15).

REPENTANCE

- » What is repentance?

To repent is to turn around and go the opposite direction. Theologically, it means that a sinner sees himself as guilty and deserving punishment, but is willing to turn away from his sins.

Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have compassion on him; and to our God, for he will abundantly pardon (Isaiah 55:7).

Repentance does not mean that a sinner must correct his life and make himself righteous before God will forgive him. That is impossible. But the sinner must be willing for God to deliver him from his sins.

» Salvation is received by grace, so why is repentance necessary for salvation?

Faith is the only requirement for forgiveness, but faith for salvation cannot exist without repentance. If a person is unwilling to repent, he does not want to be saved from sin.

If God forgave the people who continue in sin and refuse to repent, that would dishonor him as the righteous judge of the earth. Repentance is necessary, because if a person does not repent, he is not admitting the evil of sin. If he doesn't see why he should turn from sin, then he doesn't see why he needs forgiveness.

If a person has not seen himself as truly guilty, without excuse, and deserving punishment, he has not fully repented. If he admits that he is a sinner but wants to continue sinning, his repentance is incomplete, because he wants to keep doing what he has said he rejects.

SAVING FAITH

» If a person has saving faith, what does he believe?

When a person has saving faith, he believes that:

1. He can do nothing to justify himself.

For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. (Ephesians 2:8-9).

He realizes that nothing he can do (works) will make him deserve to be saved, even partially.

2. The sacrifice of Christ is sufficient for his forgiveness.

He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world (1 John 2:2).

Propitiation means the sacrifice that makes it possible for us to be forgiven. Nothing is necessary in addition to Christ's sacrifice for our forgiveness.

“Saving faith is resting faith, the trust which relies entirely on the Savior.”

John Stott

3. Jesus rose from the dead, conquering sin and death.

...If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved (Romans 10:9).

The only way that sin and death could be defeated was for Jesus to be resurrected. Jesus rose to life again, proving his complete victory over both.

4. God forgives him on the condition of faith alone.

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9).

If one thinks there are other conditions for salvation, he expects to be saved partly by works instead of completely by grace.

Assurance

» How can individuals know for sure that they are saved?

Some people depend on their feelings, but feelings are changeable and can be misleading.

The Bible tells us that we can know for sure that we are saved (1 John 5:13). We can have confidence that God has accepted us. We don't have to live in fear, because God's Spirit assures us that we are adopted children of God. The Apostle Paul says that the Holy Spirit witnesses to our human spirits that we are God's children (Romans 8:15-16).

This assurance is so complete that we do not have to fear the Judgment Day. (Read 1 John 4:17.) Some people say they hope they will be accepted into heaven, but we can have a better assurance than that. It is not enough to believe that salvation is offered to humanity in general; a person must know that he himself is saved.

A changed life is evidence that a person is saved, but that evidence does not exist at the first moment. Results of salvation have not had time to appear. Therefore, at the time of repentance, a changed life is not the basis of assurance.

The believer can be sure of his salvation by knowing that he has followed the scriptural way to salvation. If one has truly repented and believed as the Bible directs, he has the right to believe that God forgives him and he has become a child of God.

If a person tries to feel that he is saved when he has not really repented, he will become confused and might deceive himself.

If a person (1) truly repents, (2) trusts God's promise in scripture, and (3) receives the witness of the Spirit, he will not be deceived. This assurance is based on God's Word, which is absolutely reliable. God always keeps his promises.

10 WORDS FOR ASPECTS OF SALVATION

Reconciliation: This word means that those who were formerly enemies are now at peace. In salvation, God reconciles us to himself and we have peace with him. (Read 2 Corinthians 5:19; Romans 5:1. These verses talk about both justification and reconciliation.)

Expiation: This word means that a record has been cleared. In salvation, our record of sins is erased. (Read Hebrews 8:12.)

Propitiation: This word refers to something that was given to turn away someone's anger. In salvation, Jesus' sacrifice turns away the righteous anger of God that was against us. (Read 1 John 2:2.)

Deliverance: This word means that someone is rescued from another's power. In salvation, we are taken from the power of Satan and sin. (Read Luke 1:74; Romans 6:6, 12-18.)

Redemption: This word means that a price was paid so that someone can be free. In salvation, Jesus' death is the price so that we are free from the bondage and penalty of sin. (Read Ephesians 1:7; Titus 2:14.)

Justification: This word means that someone is declared righteous, or innocent. In salvation, a guilty sinner is counted righteous because Jesus suffered in his place. (Read Romans 5:1; 2 Corinthians 5:19. These verses talk about both justification and reconciliation.)

Sanctification: This word means someone is made holy. In salvation, a guilty sinner is changed into a holy child of God. Many of the epistles refer to the believers as "holy ones." (Read Ephesians 1:1, Philippians 1:1, Colossians 1:2.)

Adoption: This word means someone becomes the legal child of another. In salvation we become the children of God. (Read John 1:12; Romans 8:15.)

Regeneration / New Birth: This word means someone starts life again. In salvation the believer begins a new life with the resurrection of spiritual life within him. (Read Ephesians 2:1; John 3:3, 5.)

Sealing: This word means something is marked to show who owns it. In salvation, the Holy Spirit in us identifies us as someone that belongs to God. (Read Ephesians 1:13-14.)

ERROR TO AVOID: RELIGION WITHOUT REPENTANCE

Note to class leader: A member of the class could explain this section.

There's a type of person who easily thinks that he is saved when he hears that salvation is by grace through faith. He hasn't truly repented because he didn't see that he needed to. He never saw himself as a sinner deserving God's judgment. He thinks that grace means that he can go his own way. Because he accepts the truth of Christianity, he thinks he is a Christian, though he has had no transformation. He never surrendered his own self will; instead, he accepted God as a part of his life, and still lives mostly according to his own will. This is not the beginning of a saving relationship with God, according to the scriptural description.

- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

The life, death, and resurrection of Jesus Christ provide atonement for the sins of the world. Every person is guilty of sin and powerless to save himself. Every sinner who repents can receive God's grace by faith. The believer is forgiven and delivered from sin's power and punishment. The Holy Spirit changes the believer from a guilty sinner into a holy worshipper of God. There is no other means of salvation. Creation in general is redeemed and will ultimately be restored by God.

SALVATION IN THE OLD TESTAMENT

Note to class leader: Both this section and the next section are optional. The class can cover them if members are interested in these topics.

In the Old Testament, God provided a system of worship with sacrifices. The sacrifices did not provide salvation the same way that Jesus' death did. The Bible tells us that "it is impossible for the blood of bulls and goats to take away sins" (Hebrews 10:4). So why were sacrifices offered? They were forms of worship that symbolized the sacrifice of Christ that was in the future (Hebrews 10:1).

That doesn't mean that salvation was unavailable until New Testament times. When the Apostle Paul explained the doctrine of justification by grace through faith, he gave the examples of Abraham and David to show that it was not a new idea (Romans 4:1-8). Jesus said

that Nicodemus should already know about the new birth because he was a teacher of the Old Testament (John 3:10). Paul told Timothy that the Old Testament scriptures would make him wise about salvation (2 Timothy 3:15). So, the gospel was available in the Old Testament though it was not described in such clear terms as in the New Testament.

There were some in Old Testament times who understood grace. They didn't know the details of the atonement or how it would work, but they believed that God was providing a basis for forgiveness. The sacrifices were the form for expressing that faith, just as we have forms of worship today (for example, the Lord's Supper). The sacrifices were worthless if they did not come with faith and obedience, just as our forms of worship are worthless if they are not expressions of a heart and life that are submitted to God. Psalm 51 and Isaiah 1:11-18 show that repentance and faith were important during Old Testament times.

Psalm 85, which was written many years before Christ's atonement occurred, beautifully describes God's grace and how God forgives sin. It talks about his anger being ended. Psalm 85:10 says, "Steadfast love and faithfulness meet; righteousness and peace kiss each other." This is a wonderful picture of salvation through the atonement. Without the atonement, the mercy of God would be limited by the truth that we are guilty. The righteousness of God would make us his enemies instead of allowing peace. In the atonement, justice is fulfilled, and mercy is shown.

THE SALVATION OF ALL CREATION

The words *saved* or *salvation* are used broadly in the Bible. They refer to more than just personal salvation, which has been described in this lesson. These words refer to what was done in the past (Ephesians 2:8), what is happening in the present (1 Corinthians 1:18), and what will happen in the future (Mark 13:13). This concept can refer to what happens to individuals (which is what has been emphasized in this lesson) but can also refer to groups of people, such as the Jews (Romans 1:16), Gentiles (Romans 11:11), a household (Luke 19:9), or a family (Hebrews 11:7), or can refer to a person being rescued from physical danger (Matthew 14:30).

When the first people sinned, a curse came on all creation (Genesis 3:17). When salvation is completed, creation will be restored as well.

Salvation begins with spiritual renewal. Believers are saved from sin, and they live in God's blessings. However, they have not yet experienced deliverance from the physical aspects of the curse of sin. They still have bodies that age and die.

Nature is still under the curse of sin. We have not seen the world the way God originally created it. We see nature that is full of harmful creatures and creatures in conflict with each other. In our world, many creatures must die for others to live.

The time is coming when all creation will be renewed (Revelation 21:1; Hebrews 1:10-12). Romans 8:18-25 describes the Christian hope of a world freed from the curse of sin.

LESSON 8 ASSIGNMENTS

1. **Passage Assignment:** Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - Psalm 51
 - Isaiah 1:11-18
 - Romans 3:20-26
 - Romans 8:19-25
 - Ephesians 2:1-10
2. **Test:** You will begin the next class with a test over Lesson 8. Study the test questions carefully in preparation.
3. **Teaching Assignment:** Remember to schedule and report your out-of-class teaching times.

LESSON 8 TEST

1. Why is the cross an offense to many people?
2. List four things that are true about every unrepentant sinner.
3. Why would forgiveness without atonement dishonor God?
4. In what two ways did Jesus uniquely qualify to be the sacrifice?
5. What is the perspective of a repentant sinner?
6. If a person has saving faith, what does he believe?
7. How can a person know for sure that he is saved?

LESSON 9

SALVATION ISSUES

LESSON OBJECTIVES

1. The student will be able to explain:
 - The privilege and importance of a believer's victory over sin.
 - The grace God provides for victorious living.
 - The spiritual life that comes from relationship with Christ.
 - The scriptural warnings of falling from grace.
 - A statement of Christian beliefs about particular salvation issues.
2. The student will have a high expectation of living in victory over sin.

INTRODUCTION

- » Read Romans 6 together. What does this passage tell us about the effects of salvation?

EVIDENCE OF SALVATION

Personal assurance of salvation is one of the main themes of the epistle of 1 John. John stated his reason for writing this letter; “I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life” (1 John 5:13).

- » What should a person do if he has doubts about whether he is saved?

The apostle knew that there will be times when a believer needs assurance that he is saved. He shows that it is proper for a believer to look for evidence on which to base his assurance. Throughout the epistle, he gave some examples of evidence, saying “this is how we know”.¹⁸ He said that believers could use this evidence to assure their hearts (1 John 3:19).

18 1 John 2:3, 5, 29; 1 John 3:10, 14, 19, 24; 1 John 5:2, 18

The characteristic of a believer that is most emphasized throughout the epistle of 1 John is victory over sin. The apostle said, “My little children, I am writing these things to you so that you may not sin” (1 John 2:1). By this statement, the apostle shows that the believer should live a life of freedom from willful sin.¹⁹ He is writing to show them the importance of victorious living.

...But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world (1 John 2:1-2).

Here John recognizes that sin may occur, though it is not necessary. He assures us that if a believer sins, the sacrifice of Christ can atone for that sin. That does not mean that a believer can go back into sin and be forgiven automatically without repentance. The verse simply says that the sacrifice is available, as it is for the whole world and for every sin. We know that the whole world is not automatically saved. If a believer sins, he must repent for the sake of his relationship with God.

The following verses from 1 John show that the great distinction of a believer is victory over willful sin. The phrases in brackets are added comments.

And by this we know that we have come to know him, if we keep his commandments [A person disobeying God lacks this evidence]. Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him (1 John 2:3-4).

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. You know that he appeared in order to take away sins, and in him there is no sin. No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him (1 John 3:4-6).

Little children, let no one deceive you. Whoever practices righteousness is righteous [Not a person somehow counted righteous while continuing to sin], as he is righteous. Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil (1 John 3:7-8).

No one born of God makes a practice of sinning, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God (1 John 3:9).

Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us (1 John 3:24). [Abiding in Christ is inconsistent with the ongoing breaking of God's commandments.]

19 Willful sin is thoroughly discussed in Lesson 5.

By this we know that we love the children of God, when we love God and obey his commandments. For this is the love of God, that we keep his commandments (1 John 5:2-3). [Real love motivates obedience. Disobedience shows a lack of love.]

For everyone who has been born of God overcomes the world [its temptations and spirit]. And this is the victory that has overcome the world—our faith (1 John 5:4).

We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects [guards] him, and the evil one does not touch him (1 John 5:18).

» What distinctive characteristic of a believer is obvious in these verses?

From these verses, it seems obvious that the distinctive characteristic of the believer is that he lives in obedience to God. Victory over willful sin is a great privilege of the believer.

A NOTE ON 1 JOHN 1:8

Sometimes people who deny that a believer can live in victory over willful sin quote 1 John 1:8: “If we say we have no sin, we deceive ourselves, and the truth is not in us.” But what does it mean to have sin? Does it mean that even believers are continuing to commit willful sin? That would not be consistent with the statements in 1 John 3 that are quoted above. How could John have made those statements in chapter 3 if he had previously said, “Every person, including every believer, continues to commit sin”? That would not make sense.

The context shows the meaning. In 1 John 1:7, a cleansing for sin is promised. This cleansing is for those who walk in the light, which means living according to truth, in obedience to God. Those who are now living in obedience to God are cleansed of their past sins by the blood of Christ.

But there may be some people who deny that they have sinned and need cleansing. Those are the ones who say they have no sin and deceive themselves. They are claiming that they never sinned, or that they solved their sin problem without Christ.

Again in 1 John 1:9, forgiveness and cleansing are promised. In 1 John 1:10 he again says that the ones who say they have not sinned are contradicting God himself.

John was writing to correct the error of those who did not think they needed the cleansing and forgiveness provided by Christ—those who thought they did not need to be saved. He was not saying that even believers continue to commit sin, for that would contradict his main emphasis and direct statements in this letter.

GOD'S GRACE FOR A LIFE OF VICTORY

Living in victory is not always easy because of inherited depravity and human weakness. Because of these, many people believe that living without committing willful sin is impossible. But God's grace has the answer to both problems.

» What is inherited depravity?

Inherited depravity is the corruption of man's moral nature that inclines him toward sin from birth. After conversion, a believer struggles with this tendency toward sin. But God provides grace not only for daily victory, but for a cleansing of inherited depravity (Acts 15:9; 1 Thessalonians 5:23; 1 John 1:7).

The sinful nature is not a condition that we must be subject to for our entire earthly lives. To live in victory, a believer needs to come to the point when he surrenders his heart to God with no reservation (Romans 12:1). When the Holy Spirit infills the believer, he enables the believer to love God completely.

» What is human weakness?

Human weaknesses are physical or mental limitations or deficiencies. Because of Adam's fall into sin, and the decline of humanity through continued sin, we are mentally, physically, and emotionally weaker than God designed us to be.

Human weaknesses cause us to make mistakes. We may not know the right thing to do in a situation. We may have mistaken opinions about certain classes of people or ethnic groups. Mistaken ideas are not automatically corrected when a person gets saved. Mistaken ideas cause wrong actions because if a person is mistaken about what he should do, he will do the wrong thing.

"People do not drift toward Holiness. Apart from grace-driven effort, people do not gravitate toward godliness, prayer, obedience to scripture, faith, and delight in the Lord. We drift toward compromise and call it tolerance; we drift toward disobedience and call it freedom; we drift toward superstition and call it faith. We cherish the indiscipline of lost self-control and call it relaxation; we slouch toward prayerlessness and delude ourselves into thinking we have escaped legalism; we slide toward godlessness and convince ourselves we have been liberated."

D.A. Carson

Weaknesses may cause a person to struggle for several reasons. Maybe he has not learned how to apply scriptural principles. Maybe he has not developed disciplines that would help him resist his impulses. Maybe he does not have the daily habits that would help keep him strong. Maybe he doesn't understand the importance of walking in the Spirit.

We must not be quick to judge others, because we don't always know when they are sinning willfully. Often people make mistakes because of a lack of knowledge and spiritual maturity.

Did you ever have a temptation that you thought nobody else had ever experienced? Did you ever wonder if it is really possible to live in complete victory over sin? God has promised enabling grace that more than compensates for our weakness in temptation:

No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it (1 Corinthians 10:13).

» What are some things we know from this verse?

This verse tells us several important things.

1. **Temptation comes because of our humanity.** That means that your struggles are not unique to you.
2. **God knows our limits.** He understands how much we can endure. We don't know how much we can endure, but He does.
3. **God limits the temptations that come to us.** He wants us to live in victory. According to this verse, victory all the time is possible.
4. **God provides what we need for victory.** He makes a way to escape. God intends for us to live in victory. He gives grace for victorious living.

LIFE IN THE SPIRIT

» Turn to Romans 8 and look at the verses used in this section.

Romans 8 gives a wonderful description of the work of the Spirit in the believer's life. Romans 8:26 tells us that we do not even know how to pray as we should, but the Holy Spirit prays through us.

This chapter tells us how to live a life of victory. We will not be condemned if we follow the Spirit instead of the flesh (Romans 8:1, 4). We can fulfill the righteousness that God expects of us, because the power of the Spirit works in us (Romans 8:4).

If a person is controlled by the sinful nature, he cannot please God (Romans 8:8), is condemned (Romans 8:1), and is judged by God (“die” in Romans 8:13). But by the power and guidance of the Holy Spirit, we can end sinful actions (Romans 8:13-14).

LIFE IN CHRIST

In John 15:1-10 is the famous metaphor of the vine and branches. It answers some important questions.

How do we abide in Christ? “If you keep my commandments, you will abide in my love” (John 15:10). To stop abiding in Christ would mean that a person stopped obeying him. What happens then?

“If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned” (John 15:6). If a person stops obeying, and thereby stops abiding in Christ, he is rejected. The illustration of branches being burned shows complete rejection.

“Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me” (John 15:4). “Every branch in me that does not bear fruit he takes away” (John 15:2). If we do not abide in Christ by obedience, we cannot bear fruit. Bearing fruit means living a life that is changed, blessed, and guided by the grace of God. If a person disobeys God, he separates himself from the flow of life that God provides and can no longer live out God's grace. The one not bearing fruit is rejected.

Christ is like a vine that gives us life (John 15:6). Salvation is possessed by means of relationship. To be separated from Christ is to be separated from salvation. We maintain a saving relationship with Christ by trusting and obeying God (John 15:10).

Light bulbs and electricity are a modern illustration of the same concept. A bulb has light while the power of electricity is flowing into it. The bulb cannot keep its light if it is separated from its power source. Likewise, we have eternal life by our relationship with Christ (John 17:3). His life flows into us. We do not keep that life if we separate ourselves from him.

SCRIPTURAL WARNINGS

Some people say that there is no way that a name can be taken from the book of life after it has been written there. But there is at least one way that a name can be removed:

“It must be important to God, for he tells us that ‘without holiness no one will see the Lord’ (Hebrews 12:14). Holiness is not a list of do’s and don’ts. Rather, it is Christlikeness.”

Jim Cymbala

And if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book (Revelation 22:19).

There are very few people who are guilty of having literally removed part of the book of Revelation. However, the point is made that it is possible for a name to be removed from the book of life.

Jesus gave a promise and a warning when he said, “The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life” (Revelation 3:5).

At one time, Paul was worried that his converts in Thessalonica might have given up their faith. He said that if that had happened, his labor of evangelizing them would be wasted (1 Thessalonians 3:5). This shows that it is possible for a believer to fall from his faith so completely that his original conversion is worthless.

In 2 Peter 2:18-21 we find that there are false teachers who deceive some believers who had escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ. These former believers had known the way of righteousness but left it. This text says that they would have been better off never to have known the way than to return to a sinful lifestyle. This shows that it is possible for a person to lose his salvation by going back into sin. If it were not possible for a person to lose his salvation, a person could never be worse off than before he was saved.

Sonship can be changed. We were once the child of the devil (John 8:44) and children of wrath (Ephesians 2:3), but that sonship is changed when we are adopted by God (Romans 8:15). The prodigal son lost all benefits of sonship while he was alienated from his father. When he returned, his father referred to him as having been dead (Luke 15:32).

God wants believers to feel secure, but not by basing their feelings on a false assurance that makes them put themselves in real danger. We must not promise believers something God has not promised. He does not promise that we will be safe from losing our salvation no matter what we do. He does promise to guide us and enable us to live in victory over sin. That is enough assurance for us to be free from fear.

Sometimes believers have doubts about their salvation. They may be sure that they were once saved, yet doubt that they are still in a saving relationship with God. The Bible does not leave us in doubt on this important question. It is God’s will that the believer be so sure of his salvation that he would have confidence for the day of judgment, (1 John 4:17) not wondering whether or not he will pass God’s examination.

When a believer has doubts, he should not simply ignore them because he is certain that he was once saved. It is appropriate to examine yourself to see whether you are in the faith (2 Corinthians 13:5). If a person knows that he was saved by following the scriptural steps

to salvation, and that he is abiding in Christ by walking in an obedient relationship with him, he can be sure that he has spiritual life.

ERROR TO AVOID: LOW EXPECTATIONS

Note to class leader: Two members of the class could explain this section and the next section.

Victory over sin seems impossible to people because of two things: human weakness and inherited depravity. We must remember that God does not condemn us for having human limitations. God gives power by his Spirit so that we can fulfill his will. It is not sinful to have weaknesses, and no person has to sin because of weakness.

The influence of inherited depravity continues after conversion, but God provides grace for cleansing. We are not blamed for being born with inherited depravity, but it is our fault if we continue to be influenced by it. So neither human weakness nor inherited depravity should make us lose hope of living in victory.

Through faith in Christ, we are united with him. We identify with him in his death and resurrection, and for us that means death to sin and resurrection to a new life (Romans 6:3-11). He is in us, and we are in him. The Christian life is not only that we try to follow his example, doing our best. The Christian life is lived by Christ within us. He had victory over sin when he walked on the earth, and he still lives victoriously in us.

WHY IT MATTERS

Sitting on a curb along the street of a great city is a poor woman dressed in rags. Her hair is tangled and matted by filth. Her skin is dirty and grimy. She sits in hopeless despair. Suddenly, there is a great commotion and around a corner rides the great prince of the kingdom with his noblemen. The prince is handsome, strong, and kind! As his carriage passes the spot where the dirty woman is sitting, the prince calls out to his driver, "Stop!"

As the carriage comes to a stop, the prince says to his servants, "That woman sitting by the curb is the woman I want to marry!"

Now the scene changes. We look into the palace on the wedding day. What do we see? A filthy woman still dressed in her rags with matted and dirty hair. Around her are her personal attendants, holding the wedding gown, soaps, and perfumes, but the bride is not interested in preparing herself for her wedding day. One of the ladies asks, "My lady, don't you want to get ready for the wedding?" The bride answers, "This is the way I looked when he saw me and wanted to marry me, so I guess it doesn't matter what I look like now."

We would be shocked at that attitude. Because the prince loves her, he does not want her to stay in her condition. Because the prince loved her when she was not attractive, she should want to look her best for him.

God loves us when we are sinners, but that doesn't mean that sin doesn't matter. Because he loves us, he wants to change our condition. Because he loves us, we should want to take on the image and character that pleases him.

PRACTICAL DIRECTIONS FOR LIVING IN VICTORY

Around the world Christian truth is being mixed with superstition. Some teach victory over sin through repetitious prayer, emotional experiences, the rebuke of evil spirits (who are thought to be the cause of certain sins), self-inflicted pain, the wearing of certain charms, the placing of spiritual symbols around the home, or anointing the body with special oil. It is a mistake to expect victory through spiritual magic!

Some also teach victory over sin too simplistically. They say that the experiences of salvation and Spirit infilling will destroy the power of sin permanently. They fail to emphasize the need for spiritual growth, discipline, and constant watchfulness.

Those who are failing to have consistent victory over the world and sin should sincerely ask themselves the following questions:

1. **Have I truly been born again?** Have I died to my old life; have I repented and left it behind? Do I have a new life in Christ—new attitudes, new desires, a new appetite for the things of God (2 Corinthians 5:17)? Has Christ come to dwell in my heart through the Holy Spirit? Am I trying through human will power to overcome sin, or am I depending on the power of God dwelling within me (Galatians 2:20)?
2. **Am I storing God's Word in my heart?** The Psalmist testified, "I have stored up your word in my heart, that I might not sin against you" (Psalm 119:11). We must feed on the Word of God as a newborn baby hungrily feeds on his mother's milk (1 Peter 2:2).
3. **Am I considering myself truly dead to sin and alive to God?** "So you also must consider yourselves dead to sin and alive to God in Christ Jesus" (Romans 6:11). Am I rejecting temptation with confidence that it does not have power over me?
4. **Am I depending on God for victory?** The Apostle John declared that the person who is born into the family of God overcomes the world. "And this is the victory that has overcome the world—our faith." (1 John 5:4). The Apostle Paul said that he would never put confidence in anything except the cross of Jesus, for it is through the cross that worldly things lose their power to attract and control us (Galatians

6:14). It is impossible for us to live a consistent life of victory if we forget the source of all righteousness, Jesus.

5. **Am I daily putting on the Lord Jesus by faith and making no allowance at all for sin?** No matter where we are in our Christian journey, victory is never automatic. I must consciously adopt Jesus' attitude toward sin and follow his example. (Romans 13:14; Ephesians 4:24)
 6. **Am I putting on the spiritual armor of God?** On the battlefield of life many believers are wounded by Satan's fiery darts simply because they've become careless about their spiritual defenses (Ephesians 6:11).
 7. **Am I practicing self-discipline?** No matter how mature we are in our faith there will always be a need for self-discipline. Am I training my body and bringing it under discipline? Natural, God-given appetites (such as the desire for food, sleep, or sex) must be controlled, so they serve the purposes of my newly born soul. Because my body has been marred by sin, its desires are not in balance. The body must not be allowed to rule; it must serve the spirit. Paul said that he disciplined his body and made it obey him, so he would not become a spiritual castaway (1 Corinthians 9:25-27). This discipline is necessary for every Christian.
 8. **Am I living in obedience?** "Walk in the light" is the admonition of the Apostle John (1 John 1:7). Because there are many traps, stumbling stones, and dangerous places on the road to heaven we must always walk by the light of the Word of God (Psalm 119:105) and the presence of the Holy Spirit (John 14:26). Obedience carries the promise that the blood of Jesus will keep us clean. Walking in darkness leads to stumbling and falling and eventual death for those who refuse to turn back to the way of light.
- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

It is the privilege and duty of every believer to live a victorious Christian life. The believer has life from the relationship he has with Christ. The believer who rejects the will of God and goes back to sin weakens and potentially destroys faith, which is our connection to God. God provides empowering grace, so the believer can overcome every temptation.

LESSON 9 ASSIGNMENTS

1. Passage Assignment: Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - Matthew 13:18-23
 - Hebrews 10:23-39
 - James 1:21-27
 - 2 Peter 1:1-11
 - Revelation 3:14-22
2. Test: You will begin the next class with a test over Lesson 9. Study the test questions carefully in preparation.
3. Teaching Assignment: Remember to schedule and report your out-of-class teaching times.

LESSON 9 TEST

1. What is one of the main themes of 1 John?
2. What characteristic of a believer does 1 John most emphasize?
3. What four things do we know from 1 Corinthians 10:13?
4. How does a believer continue to abide in Christ?
5. How do we maintain a saving relationship with Christ?

LESSON 10

THE HOLY SPIRIT

LESSON OBJECTIVES

1. The student will be able to explain:
 - The characteristics that show that the Holy Spirit is a person.
 - Biblical evidence for the personhood and deity of the Holy Spirit.
 - Why the personhood and deity of the Holy Spirit are essential doctrines.
 - The historic and present activity of the Holy Spirit.
 - Practical aspects of the believer's relationship with the Holy Spirit.
 - A statement of Christian beliefs about the Holy Spirit.
2. The student will apply some principles about gifts of the Spirit.

INTRODUCTION

- » Read Psalm 139 together. What does this passage tell us about the Spirit of God?

Some people think of the Holy Spirit as just something that stirs their emotions, a power they try to use, an impersonal force, or simply a presence. For instance, a Jehovah's Witness will say something like this: "The holy spirit is not a person, and it is not a part of a Trinity. The holy spirit is God's active force that he uses to accomplish his will.... To a certain extent, it can be likened to electricity."²⁰

- » What is wrong with the Jehovah's Witness's concept of the Holy Spirit?

Jehovah's Witnesses see the Holy Spirit as an impersonal force. Because they do not have a biblical understanding of God, they cannot have the right relationship with him.

20 *Should You Believe in the Trinity?* (New York: The Watchtower Bible and Tract Society, 1989)

We should not expect to understand all about the Holy Spirit. Jesus said that the work of the Spirit is like the wind; you hear it, but you don't know where it came from or where it is going (John 3:8). But there are some things that we can know about the Spirit, and they are important for our relationship with God.

The section of scripture that gives us the most description of interaction between the Holy Spirit and the church is the book of Acts. There we see a model of how the church, at its beginning, responded to the Holy Spirit.

1. They honored the Holy Spirit in his deity. (Read Acts 5:3-4.)
2. They were conscious of the presence, guidance, and activity of the Holy Spirit. (Read Acts 15:28.)
3. They realized their dependence on the Holy Spirit and their responsibility to respond to Him. (Read Acts 4:24, 31.)

**“We believe in the Holy Spirit,
the Lord, the giver of life.
He proceeds from
the Father and the Son,
and with the Father and Son
is worshipped and glorified.
He spoke through
the prophets.”**

Nicene Creed

To have that kind of relationship with the Holy Spirit, we must realize that he is a person and that he is God.

The Holy Spirit Is a Person

The Holy Spirit does not have a physical body like Jesus does, but he *is* a person. A real person has the attributes of personality, which include mind, will, and emotions. Does the Holy Spirit have a will? He distributes spiritual gifts to Christians as he wills (1 Corinthians 12:11). Does the Holy Spirit have a mind? He searches everything, even the depths of God and knows them (1 Corinthians 2:10). Does the Holy Spirit have emotions? We are told to not grieve the Holy Spirit (Ephesians 4:30). If the Holy Spirit can be grieved, then he has emotions. Because the Holy Spirit has a mind, a will, and emotions, we know that he is a person.

» Why is it important for us to know that the Holy Spirit is a person?

A person has capacity for relationships with others. If the Holy Spirit were an impersonal force, we could not have a relationship with him. But according to Philippians 2:1 and 2 Corinthians 13:14, the Spirit is able to fellowship with us, so he must be a person.

Note to class leader: For further biblical evidence of the personhood of the Holy Spirit, see the section near the end of this lesson entitled “Biblical Evidence for the Personhood of the Holy Spirit.”

The Holy Spirit Is God

The Holy Spirit is the all-knowing, all-seeing, everywhere-present God. Remember the story of Ananias and Sapphira? Before Ananias was struck dead, Peter told him, “Why has Satan filled your heart to lie to the Holy Spirit? ...You have not lied to man; but to God” (Acts 5:3-4). From this, we see that lying to the Holy Spirit is the same as lying to God; therefore, the Holy Spirit is God.

The Holy Spirit knows all things. We see in 1 Corinthians 2:10-11 that he knows all the things of God. That would take an infinite mind. He inspired the Old Testament scriptures, including prophecy, which would require all knowledge. (Read 2 Peter 1:21.) We are told that the scriptures are breathed out by God (2 Timothy 3:16), thus the Holy Spirit is God.

The Holy Spirit is present everywhere. Psalm 139:7-10 tells us that there is nowhere a person can go to escape the presence of God’s Spirit. He is present with every believer, because the Bible says if a person does not have the Spirit of Christ, he does not belong to Christ (Romans 8:9). The context shows that the Spirit of Christ is the Holy Spirit.

The Holy Spirit has all power. He does things that only God can do. He convicts the world of sin, righteousness, and judgment (John 16:8). To do that, he would have to have access to every person’s conscience and be able to convince their minds of certain truths. He also is able to give every believer inner strength. (Read Ephesians 3:16.) The Spirit produces spiritual fruit in the lives of every believer, everywhere in the world. (Read Galatians 5:22-23.) Nothing but divine power could do this.

We are told in Luke 12:10 that **the Holy Spirit can be blasphemed**. Only God can be blasphemed, so the Holy Spirit must be God.

The Holy Spirit is eternal (Hebrews 9:14).

“We believe in the Holy Spirit who spoke in the law, and taught by the prophets, and descended to the Jordan, spoke by the Apostles, and lives in the saints; thus we believe in him: that he is the Holy Spirit, the Spirit of God, the perfect Spirit, the Helper, uncreated, proceeding from the Father and receiving of the Son, in whom we believe.”

Creed of Epiphanius, A.D. 374

Our bodies are called the temple **of God** because the Holy Spirit lives there (1 Corinthians 3:16).

From the biblical evidence, we know that the Holy Spirit is God himself, the third person of the divine Trinity.

» Why is it important for us to believe in the deity of the Holy Spirit?

It is important to believe in the deity of the Holy Spirit so you can give him the honor and respect that he deserves. It would be a serious thing to fail to worship the Holy Spirit.

THE HOLY SPIRIT IS DISTINCT FROM THE FATHER AND THE SON

To say that the Holy Spirit is distinct from the Father and Son does not mean that they are distinct individuals in the same sense as human beings. The members of the Trinity indwell each other and are all the same God, but are distinct enough to talk to each other, love one another, and have true personal relationships with each other and with us.

The scriptures teach a distinction between the persons of the Trinity. For example, again and again in John 14-16, Jesus referred to a Helper that he would send when he went back to the Father. (Read John 14:16-17, 26; John 15:26; John 16:7, 13-15.) This Helper would guide the disciples and teach them. If Jesus and the Holy Spirit were the same person, Jesus' reference to the Holy Spirit as *another* Helper would not make sense. Jesus must have been referring to another person distinct from himself.

Jesus said that the Holy Spirit would not speak on his own authority but would reveal the things of Christ, that Christ received of the Father (John 16:13-15). If Jesus and the Father were the same person as the Holy Spirit, that statement would not make sense.

When Jesus was baptized, a voice from heaven said, "You are my beloved Son," and the Holy Spirit, like a dove, rested upon Jesus (Mark 1:10-11). All three members of the Trinity are involved here at the same time, distinct from one another.

As a distinct person, the Holy Spirit has lived in a love relationship with the Father and Son from all eternity. God created us to participate in that relationship. God wants us to enjoy fellowship with him (1 John 1:3-4), as each member of the Trinity has enjoyed fellowship with the others from before the beginning of time. (Read John 17:22-23.)

THE HOLY SPIRIT IS ACTIVE

From the time of Creation, the Holy Spirit has been active in the world. He was present and involved as the earth was created (Genesis 1:2, 26). He gave special abilities to people who were called to special work (Exodus 35:30-31; Judges 3:9-10; Judges 15:14-15). He gave mes-

sages to the prophets (Isaiah 61:1). He inspired the scriptures (2 Peter 1:21). He has always worked in the hearts of people, trying to turn them toward God (Acts 7:51).

He is called the Spirit of life. (Read Romans 8:2.) He is the Spirit that created us and gave us life. If he were to withdraw from the world, all life would stop, and man would return to dust. (Job 33:4, Job 34:14-15.)

The New Testament introduced a new aspect of the Holy Spirit's work. John the Baptist said that Jesus would baptize people with the Holy Spirit (Matthew 3:11). Jesus told his disciples to expect the promise of the Father, the baptism of the Holy Spirit that happened at Pentecost (Acts 1:4-5, 8).

Jesus promised the disciples that the Holy Spirit would be with them, reminding them of the things Jesus taught and leading them into truth (John 14:26, John 16:13). Jesus said that the Holy Spirit would be another Helper (John 14:16, 26; John 15:26; John 16:7). The Greek word Jesus used refers to one who is with us, one who encourages and helps us. It can also refer to a representative. The Holy Spirit represents Jesus and reminds us of his words.²¹

» What are some things that the Holy Spirit does?

The work of the Holy Spirit in the world cannot be completely explained, but here is a list of some of his activities.

1. He convicts of sin (John 16:8; 1 Corinthians 2:4; 1 Thessalonians 1:5). Otherwise it would be impossible for a person to realize his need to repent and be forgiven.
2. He regenerates, giving life to the person who was dead in sin (Titus 3:5; Ephesians 2:1; John 3:5).
3. He gives the believer personal assurance that he is saved (Romans 8:16).
4. He lives in every believer (every saved person has the Holy Spirit) (Romans 8:9; 1 Corinthians 6:19).
5. He gives understanding of God's truth (1 Corinthians 2:9-10, 13-14; 2 Corinthians 3:14-17; Ephesians 6:17).
6. He calls people to special ministry and guides decisions in ministry (Acts 13:2-4, Acts 15:28, Acts 16:6-10).
7. He sanctifies the believer, purifying his heart to make him holy (Acts 15:8-9; 1 Peter 1:2).

²¹ The same word is in 1 John 2:1, where Jesus is said to be our representative to the Father.

8. He gives power for living in victory over sin (Romans 8:1, 5, 13; Galatians 5:16).
9. He produces spiritual fruit in the believer's life (Galatians 5:22-23).
10. He gives gifts for ministry (1 Corinthians 12:4-10, 28-30; Romans 12:6-8; 1 Peter 4:10-11).
11. He gives special anointing of power for ministry (Acts 1:8, Acts 13:9; Galatians 3:5; 1 Peter 1:12).
12. He helps the believer pray according to the will of God (Romans 8:26-27; Ephesians 6:18).
13. He creates the unity and fellowship of the church (Ephesians 4:3; Philippians 2:1).

SOME PRINCIPLES ABOUT GIFTS OF THE SPIRIT

Note to class leader: A member of the class could explain this section.

1. The Spirit works through the different gifts, operations, and administrations (1 Corinthians 12:4-6).
2. Spiritual gifts are distributed according to the will of God, not according to spirituality (1 Corinthians 12:11, 1 Corinthians 4:7).
3. Every person has some ability given by the Spirit (1 Corinthians 12:7).
4. No certain gift can be expected of every believer (1 Corinthians 12:8-11, 14-30).
5. Gifts should always be used for service to others for the glory of God (1 Corinthians 12:21-22, 25; 1 Peter 4:10-11).

THE GIFT OF TONGUES

Christians do not all agree about the practice of the gift of tongues. Some Christians believe that every believer will speak in tongues when he receives the Holy Spirit.

Other Christians believe that the gift of tongues is given to some believers for communication to people who speak a different language. They believe this because at Pentecost the speakers were understood in many languages (Acts 2:6). They believe that God gives this gift, and any other spiritual gift, to whomever he chooses (1 Corinthians 12:4-11). They believe that there is not one gift that every believer should have (1 Corinthians 12:29-30),

and therefore the gift does not prove something for a believer (1 Corinthians 14:22), though every believer has the Holy Spirit (Romans 8:9).

Different opinions about the gift of tongues may prevent believers from working closely together in some forms of ministry, but believers should not judge one another for their opinions on this issue.

THE HOLY SPIRIT IS IN RELATIONSHIP WITH THE BELIEVER

If you are in relationship with God, you are in relationship with the Holy Spirit. It is not possible to know only one person of the Trinity and not the others. (Read Ephesians 2:18; John 6:44.)

A person does not have to understand the doctrine of the Holy Spirit before he can be saved. The disciples did not know much about the Spirit, but Jesus told them that they knew the Spirit and that he was with them already. (Read John 14:17.)

Knowing the right doctrine about the Holy Spirit helps us to relate to him the right way and lets him do more in our life. Knowing that he is a person lets us know that we can have a relationship with him. We can talk to him, and he will speak to us. He does not usually speak to us with an audible voice, but he helps us understand the will of God and the love of God. If we really want to do God's will, the Holy Spirit will guide us even though we don't always feel it.

Knowing that he is a person means that we do not act as if he were just a force or a feeling. When we worship God, we are thinking about who he is and what he is like, not just enjoying a mindless feeling. When we pray, we speak intelligently and try to understand what he might show us rather than using words in an impersonal, magical way, like people of other religions do.

Knowing that the Holy Spirit is God should give us an attitude of reverent worship. As we pray and sense his guidance, we need to remember that he is the God who loves us, knows us completely, and knows our future. He is also the absolute authority, whom we must obey.

He is with us all the time. The scripture says that we live in the Spirit and should walk in the Spirit (Galatians 5:25). We should live as if we are in his presence, and not think that we come into his presence only at church. He is not only with us, but he lives within us. That is a reason that we should live a life that is pure and holy. (Read 1 Corinthians 6:19.)

We must remember that the Spirit's highest priority is to give us victory over sin and to purify our hearts (Romans 8:13; Galatians 5:16; Acts 15:8-9). We should not be praying for other things if we are not letting him accomplish his highest priority. We should pray in faith, believing him to make us completely holy. (Read 1 Thessalonians 5:23.)

In the struggles of life, he gives us inner strength (Ephesians 3:16). He understands us, he understands our situations, and he can give us exactly what we need.

In ministry, we must depend on him to give us guidance, to give power to his Word, and to accomplish spiritual results in the hearts of others. We see this in the book of Acts. No human ability can substitute for the work of the Spirit.

Even if you have already been filled with the Spirit, you must not forget to keep a relationship with him. The command to be filled with the Spirit is a command to be *continuously* filled. (Read Ephesians 5:18.) We need to be filled constantly, and it happens through our relationship with him.

- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

The Holy Spirit is the third person of the Trinity, fully divine with the Father and Son. He convicts of sin, regenerates and lives in every believer, giving victory over sin and cleansing of the heart. He is the unifying life of the church, which he blesses with the fruit of the Spirit and spiritual gifts for ministry.

BIBLICAL EVIDENCE FOR THE PERSONHOOD OF THE HOLY SPIRIT

Note to class leader: This section is optional and can be covered if the class feels a need for more biblical evidence for this point.

Some people deny the personhood of the Spirit and say that he is an impersonal force like electricity or gravity. However, it is impossible that an impersonal force would be described like the Bible describes the Holy Spirit. Electricity does not speak and reason; gravity cannot be lied to. A mindless force cannot understand the will of God.

Some people say these scriptures are only personification, speaking of something impersonal as if it is a person without really meaning it. However, scripture speaks of the Spirit with personal terms, and people responded to him as to a person. In a few places, the Spirit is spoken of figuratively as if he were a substance, like when the Bible says the Spirit will be poured out (Acts 2:17). Those should be considered figurative since the Bible normally speaks of the Spirit as a person.

Biblical evidence for the personhood of the Holy Spirit:

- In Matthew 28:19, we are told to baptize in the name of the Father, Son, and Holy Spirit, which implies that all three have authority.
- 2 Corinthians 13:14 mentions the fellowship of the Holy Spirit, which implies intelligent communication.
- In Mark 13:11, believers were promised that the Holy Spirit would speak through them in times of persecution.
- In John 14:17, 26, the Holy Spirit is called the Spirit of truth who would teach and remind.
- In John 16:7-11, Jesus promised that the Holy Spirit would convict the world of sin, righteousness, and judgment, which requires intelligent communication.
- John 16:13-15 says that the Holy Spirit will not speak on his own authority, but would declare the things of Christ.
- According to 1 Corinthians 12:11, the Holy Spirit chooses how spiritual gifts are to be given.
- He witnesses to our spirits that we are the children of God (Romans 8:16).
- He makes intercession for us to the Father and has a mind that can understand the will of God (Romans 8:26-27).
- According to Ephesians 4:30, he can be grieved, which means that he understands our responses to him and has emotions.
- He can be lied to, which means that he understands communication (Acts 5:3).
- He speaks, gives directions, and has a will that people should follow (Acts 13:2-4).
- He directed the apostles in their missionary journeys and sometimes told them not to go to a place (Acts 16:6).

LESSON 10 ASSIGNMENTS

1. **Passage Assignment:** Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - Acts 1:4-8
 - Romans 8:1-14
 - 1 Corinthians 2:9-16
 - 1 Corinthians 12:1-13
 - Galatians 5:22-26
2. **Test:** You will begin the next class with a test over Lesson 10. Study the test questions carefully in preparation.
3. **Teaching Assignment:** Remember to schedule and report your out-of-class teaching times.

LESSON 10 TEST

1. List three characteristics of the early church's response to the Holy Spirit.
2. How do we know that the Holy Spirit is a person?
3. List five ways we know the Holy Spirit is God.
4. List nine of the activities of the Holy Spirit.
5. What is the Holy Spirit's highest priority for his work in our lives?

LESSON 11

CHRISTIAN HOLINESS

LESSON OBJECTIVES

1. The student will be able to explain:
 - Biblical uses of the term *holy*.
 - The holiness of God as the basis for Christian holiness.
 - The significance of holiness for worship and relationship with God.
 - Biblical examples of experiences of sanctification.
 - Practices for spiritual maturity.
 - A statement of Christian beliefs about Christian holiness.
2. The student will have faith that God's grace will make him holy in the present world.

THE BIBLICAL TERM

The Hebrew word translated *holiness* or *sanctification* occurs more than 600 times in the Old Testament. Both the Hebrew and Greek words for *holy* basically mean to be set apart, devoted to a purpose. Something sanctified is set apart from an earlier use for a new specific purpose. Note several things that were devoted and considered holy in the Old Testament:

- **Holy Ground.** God set aside ground as a meeting place with Moses (Exodus 3:5).
- **Holy Tabernacle and Temple.** Many holy things were associated with the Tabernacle and Temple, including the priest's garments (Leviticus 16:32), the bread (Exodus 29:34), and the furniture (Exodus 40:9). These were set apart for the worship of God.
- **Holy Days.** The Sabbath day was set apart as holy (Genesis 2:3; Exodus 20:8). Other Jewish holidays like the Day of Atonement were also special (Leviticus 23:26-29). These days were set apart for rest and reflection and worship.

- **Holy God.** The greatest example of holiness in the Bible is God himself. Everything about God is holy. His name is holy (Leviticus 22:2); his words are holy (Jeremiah 23:9); his ways are holy (Psalm 77:13). Holiness means God is totally set apart from anything sinful, unclean, common, ordinary or inappropriate for his divine person and position.

In the New Testament Jesus is referred to as holy (John 17:19; Acts 4:27, 30) and without sin (2 Corinthians 5:21). Angels (Mark 8:38) and the apostles and prophets (Ephesians 3:5) are described as being holy. All of these were set apart for a special purpose.

The Bible calls God's people to be holy (Leviticus 11:44-45; 1 Corinthians 1:2; 1 Peter 1:15-16). This lesson will explain the holiness God expects of us.

GOD'S HOLY WORSHIPPERS

- » Read Psalm 119:33-40 together. What does this passage tell us about the way God transforms a believer?

When God began to reveal himself, his first purpose was to show what kind of God he is. God described himself primarily as holy. Isaiah often referred to God as "The Holy One of Israel."

The holiness of God was the theme of worship:

Let them praise your great and awesome name! Holy is he! Exalt the Lord our God; worship at his footstool! Holy is he! (Psalm 99:3, 5).

The holiness of God is the basis of his requirement for man. Because he is holy, he calls his worshippers to be holy. He said, "Be holy, because I am holy" (Leviticus 11:44-45, Leviticus 19:2, Leviticus 20:26, Leviticus 21:8).

The God of Israel was different from the false gods of the heathen and required a different kind of worship.

Who shall ascend the hill of the Lord? And who shall stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully (Psalm 24:3-4).

The question here is, "Whose worship does God accept?" Not everyone is accepted as a worshipper of God. God's worshippers must be holy.

The holiness God expects is not just ceremonial or pretended; it is real holiness. The standard of holiness for God's worshippers is repeated in the New Testament:

But as he who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy” (1 Peter 1:15-16).

Conduct refers to behavior and a person’s entire lifestyle. God does not ask only that his worshippers be ceremonially holy, or that they be called holy when they really are not. He expects his worshippers to live holy lives.

» What are some reasons that holiness is connected to worship?

Holiness is important to worship because

1. **We love God and want to be like him.** To worship God is to see that he is the most wonderful being that exists and to adore him as he is. To worship is to appreciate the characteristics of his nature. God’s nature is essentially holy, so if we really adore God’s nature, we will hate sin and impurity, even if we see it in ourselves.
2. **We love God and want to please him.** God’s requirement does not surprise us if we understand what worship really is. We do not worship him because of fear. We do not worship him only because he blesses us. We worship him because we love him.

SANCTIFICATION AT CONVERSION

The Bible uses the word *sanctification* to refer to what has happened in the life of every believer. Paul wrote “To the church of God that is in Corinth, **to those sanctified in Christ Jesus, called to be saints**” (1 Corinthians 1:2). Paul wrote, “...you were washed, **you were sanctified**, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” (1 Corinthians 6:11). The Corinthians had already been sanctified though they had not grown to spiritual maturity and were still people of the flesh, as infants in Christ (1 Corinthians 3:1).

The word *sanctify*, when referring to these Corinthians, is being used in its most general sense. The Corinthians had been called out of sin and the world and had been set apart unto God. They were certainly not mature in sanctification, but they had been set apart from the old life and were now part of God’s family.

“An old Hindu man asked Amy Carmichael, ‘We have heard much preaching, can you show us the life of your Lord Jesus?’”

When we first encounter God, sin is the obstacle to our relationship with him. That’s why our relationship with God cannot start until we repent, are forgiven, and are given a new heart.

At the same time that we are reconciled to God, we are transformed (Titus 3:5). Spiritually, we are made new creatures. We are delivered from the power of sin, and we desire to please God. Christian holiness begins when a person is saved.

The Bible teaches us that salvation immediately leads to holy living. The grace of God that brings salvation teaches us to live self-controlled, upright, and godly lives in the present age (Titus 2:11-12). The purpose of salvation is to set us free from sin and make us holy, so we can live in relationship with God (Luke 1:74-75, Romans 6:2, 11-16).

GROWING IN SANCTIFICATION

As we live in relationship with God, we continue to grow in holiness as we understand more of his truth. To walk in the light means to continue to obey God as we learn more of his truth (1 John 1:7). As we better understand what pleases him and what displeases him, we are changed by his truth and by the power of the Holy Spirit.

A person who loves God will desire to be completely holy. He does not want to change only his actions. He wants his motives to be completely pure. David prayed that he would be able to live in complete victory over sin, then prayed that his words and even the meditation of his heart would please God. (Psalm 19:12-14. See also Psalm 119:7, 34, 36, 69, 80, and 112.)

The whole process of spiritual maturity is called sanctification. Sanctification is a lifelong process of becoming increasingly separated from sin and the world, and increasingly dedicated to God. This is illustrated by Paul's warning against being conformed to the pattern of the world and his exhortation to "be [continuously] transformed by the renewal of your mind" (Romans 12:2). Separation from the world and transformation of the mind are not experiences that are completed at a specific time in a Christian's life. The believer constantly experiences development and growth as he or she walks with the Lord. All of this is included in the word *sanctification*.

INHERITED DEPRAVITY AND SANCTIFICATION

Inherited depravity is the corruption of a person's moral nature that inclines him toward sin from birth. Theologians sometimes call it "original sin," because it is the sinfulness of our nature that we are born with because of Adam's sin.

Every person is born with a will that is self-centered and bent toward sin. Our wills are not free to choose right unless God gives us the desire and strength (Romans 6:16-17). Inherited depravity motivates inward sins such as pride, envy, hatred, and unforgiveness. It also motivates actions of sin.

- » After a person is saved, does he still have inherited depravity?

A person who is saved is no longer under the control of inherited depravity. If he were still controlled by it, he would be living in sin and not be saved. The Bible tells us that a person who is controlled by the fleshly mind is condemned (Romans 8:6-8, 13). The saved person is not under the control of inherited depravity and can live in victory over sin by the power of the Holy Spirit (Romans 8:1, 9, 13).

However, a saved person still has the influence of inherited depravity within him until he is cleansed of it. Paul told the Corinthian believers that they were still fleshly and had attitudes like people of the world, even though they had been saved. (Read 1 Corinthians 3:1-3.) He even implied that it was normal for a new Christian to be in that condition. He said that to be fleshly was to be like an infant in Christ.

A believer in this condition loves God, but cannot love God with his whole heart, soul, mind, and strength (Matthew 22:37). He cannot say, like Paul, that he has a single motive to follow the call of God (Philippians 3:13-15). He knows that some of the meditations of his heart are not acceptable to God (Psalm 19:14).

God does not leave us in this condition. Even in ancient times God promised Israel that he would do a work of grace that would make them able to love him with their whole heart. (Read Deuteronomy 30:6.)

David prayed for a work of grace that was beyond forgiveness. He had fallen into sin and realized that it happened because of a problem in his heart. He knew that sin was in his nature, but he believed that God required him to be completely holy. He prayed for a complete cleansing. (Read Psalm 51:5-10.)

Believers in the New Testament were called to another special event after conversion. The Thessalonian believers were wonderful examples of believers who had accepted the gospel, turned from idols, endured persecution, had joy in the Holy Spirit, and were waiting for the return of Jesus (1 Thessalonians 1:6-10). Yet something was still lacking in their faith. It was not something that would be provided in a long process or at death, because Paul said it could happen on his visit to them. (Read 1 Thessalonians 3:10.) He prayed:

Now may the God of peace himself sanctify you completely and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will surely do it (1 Thessalonians 5:23-24).

“Sanctification is not my idea of what I want God to do for me; sanctification is God’s idea of what He wants to do for me, and He has to get me into the attitude of mind and spirit where at any cost I will let Him sanctify me wholly.”

Oswald Chambers

Paul prayed that these believers would be sanctified through and through. The result would be that the believers would be blameless in body, soul, and spirit when the Lord returned.

Jesus' disciples experienced a special work of grace at Pentecost. We know that they were already saved before that time, because Jesus said they were not of the world, that they belonged to him and to the Father, and that their names were written in heaven (John 15:3, John 17:14, 9-10; Luke 10:20). But they were self-centered and did not have God's priorities. Repeatedly Jesus corrected them for their sinful attitudes. (Read Mark 9:33-34; Mark 10:35-41; Luke 9:54-55.)

After Jesus' resurrection, just before he went back to heaven, he told his disciples that they were going to be his witnesses to the world. But he told them that they must first be baptized with the Holy Spirit. (Read Luke 24:49; John 20:22; Acts 1:2-5, 8.) He had already told them much about the work of the Holy Spirit, particularly in John 14-16.

The disciples were filled with the Holy Spirit on the day of Pentecost (Acts 2:4). This infilling changed their motivations, priorities, and actions. Throughout the rest of the events of the New Testament, the disciples demonstrated Christlike attitudes and priorities, though they still had misunderstandings and made mistakes. The Epistles written by Peter and John reflect Christ's message and heart. The infilling of the Holy Spirit enabled them to love the Lord their God with all their hearts, souls, minds, and strength and love their neighbors as themselves (Matthew 22:37-39). Because they were fully yielded to the Holy Spirit, he lived through them, just as he had lived through Christ (Luke 4:1, 14, 18; Acts 2:22).

Some Christian teachers focus on the process of sanctification, and others focus on a crisis event. The experience of Pentecost and the baptism of the Holy Spirit is an example of people experiencing a specific event of sanctification. The fact that something can become complete or experienced through and through implies that it is done at a point in time. It's important that we not limit what the gospel can do, even in one moment of faith and full surrender (Romans 12:1-2). All that Jesus provided through his death and resurrection is available to all who:

“The church has a double responsibility in relation to the world around us. On the one hand we are to live, serve and witness in the world. On the other hand we are to avoid becoming contaminated by the world. So we are neither to seek to preserve our holiness by escaping from the world nor to sacrifice our holiness by conforming to the world.”

John Stott

1. Consider themselves dead to sin with Jesus (Romans 6:11)
2. Do not let sin reign in their bodies (Romans 6:12)
3. Present their bodies as instruments of righteousness (Romans 6:13)

Throughout history, great Christians have testified to moments when they entered the Spirit-filled life and a deeper relationship with God, including men and women such as John Bunyan, Hudson Taylor, Dwight L. Moody, Sammy Morris, Oswald Chambers, Frances Ridley Havergal, and Amy Carmichael.²²

While it is important that we not limit what God can do in a moment, it is also important that we not forget the Holy Spirit's work through processes. Though this kind of sanctification is sometimes described as complete, this level does not imply that there can be no further development. For example, having learned to speak French does not mean that one cannot continue to learn to speak even better French. Those who are sanctified through and through have come to a point when they experienced a sanctification that they had not experienced before. However, this is not an absolute condition of perfection. It is a life of holiness where a believer continues to develop.

SANCTIFICATION AND CHRISTIAN MATURITY

The Bible describes the life of a mature believer. The Holy Spirit works in the life of the believer to develop Christian qualities. The work of the Spirit includes special moments of cleansing or anointing and also gradual processes. A believer should not be satisfied with a spiritual life that does not match the biblical description of a mature believer.

The writer to Hebrews said that some of his readers were still like children (Hebrews 5:12). He urged them to leave the elementary doctrine of Christ and go on to **maturity** (Hebrews 6:1).

The prayers of the apostles for believers show us God's will for us.

Love

Paul prayed, "May the Lord make you **increase and abound in love** for one another and for all..." (1 Thessalonians 3:12-13). He also prayed for the Ephesians:

...that you, **being rooted and grounded in love**, may have strength to comprehend with all the saints what is the breadth and length and height and depth and to **know the love of Christ** that surpasses knowledge (Ephesians 3:17-19).

22 You can read many of these stories in the *Doctrine and Practice of the Holy Life* course from Shepherds Global Classroom.

Paul was praying that these believers would increase and abound in love. In 1 Corinthians 13, Paul described what that love should look like in a mature believer. The life of sanctification is simply loving God with all your heart, soul, mind and strength and loving your neighbor as yourself (Luke 10:27). That is the kind of relationship that holy people have with God and with their fellow human beings.

Blamelessness

Paul prayed for the Thessalonians, that God would establish their hearts **blameless in holiness** (1 Thessalonians 3:12-13). Two chapters later, he prays that they would be so sanctified that their whole spirit and soul and body would be kept **blameless** at the coming of the Lord Jesus Christ (1 Thessalonians 5:23). *Blamelessness* does not mean perfection in every way. A blameless person makes mistakes but has the character and behavior that he should have.

Inner Strength

Paul prayed the Ephesian believers would be **strengthened with power** through his Spirit in their inner being (Ephesians 3:15-16). Inner character becomes stronger as one advances in faith. Inner strength is the ability to make proper choices and reject wrong decisions.

Christ Dwelling In Us

Paul continued the Ephesian prayer by praying that **Christ would dwell in their hearts** (Ephesians 3:17). The word translated “dwell” in this passage means to permanently dwell not just temporarily stay somewhere. This word picture suggests that Jesus wants to live with us not just visit with us. Christ feels comfortable and content with those who live a consistent spiritual life.

The Fullness of God

Paul concludes the petition part of the Ephesian prayer by praying that they would **be filled with all the fullness of God** (Ephesians 3:14-19). This is using a physical illustration to describe a spiritual reality. It means that God wants to fully control all parts of us, our minds, wills, emotions, activities, attitudes, appetites, and reactions. Of all of the descriptions of the holy life found in the Bible, this may be the greatest—to be so filled with godliness that there is no ungodliness there.

The next two verses conclude this prayer:

Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen (Ephesians 3:20-21).

This benediction states that God can do more than we can ask or think. Paul is not talking about financial abundance but about the spiritual life. We must not underestimate the levels of holiness and maturity that the power working within us can help us reach.

CHRISTIAN PRACTICES

The New Testament gives us practices to advance us toward holiness and maturity.

Keep a good conscience. Paul informs Timothy that the way to wage the good warfare (an illustration for victorious Christian living), is by holding faith and a good conscience (1 Timothy 1:18-19).²³ Paul also said, “I always take pains to have a clear conscience toward both God and man” (Acts 24:16). Listening to our consciences may cause us to repent, make restitution, be reconciled to someone, or change our behavior. Having a good conscience means that individuals will confess sins and repent of them whenever they realize they have done wrong.

Devote yourself to God. In the powerful exhortation in Romans 12:1, Paul writes, “I appeal to you therefore, brothers, by the mercies of God, to **present your bodies** as a living sacrifice, holy and acceptable to God, which is your spiritual worship.” The Roman believers had already presented themselves to God when they were converted. However, here Paul is urging a more complete devotion to God.

Don’t be conformed to the world (Romans 12:2). To be conformed to the world is to be shaped by the perspective of unbelieving society, to the point of sharing its values and behaving as unbelievers behave. The people of the world find justification for being selfish and unjust and fulfilling the desires of the flesh in sinful ways. A believer is different (2 Corinthians 10:3-4).

Renew your mind. Paul continues the Romans exhortation by saying,

“Cheap grace is the [imaginary] grace we bestow on ourselves. Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession... Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.”

Dietrich Bonhoeffer

²³ Paul was especially concerned that pastors have a clear conscience because he stressed this issue three additional times in his pastoral epistles to Pastor Timothy, including a “good conscience” (1 Timothy 1:5) and a “clear conscience” (1 Timothy 3:8-9; 2 Timothy 1:3).

...but be transformed by the **renewal of your mind**, that by testing you may discern what is the will of God, what is good and acceptable and perfect (Romans 12:2).

The more one rejects the way the world thinks and embraces God's way of thinking, the more he or she is going to be transformed.

Walk in the light. John wrote, "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin" (1 John 1:7). Light is a figure of speech for truth. Thus, walking in the light means to continue to learn truth and follow it.

Endure suffering by faith. Peter's benediction in 1 Peter 5:10 points to the glorious objective of being a restored, strong, and stable believer, but describes a rather unpleasant way of getting there. "**And after you have suffered a little while**, the God of all grace... will himself restore, confirm, strengthen, and establish you" (1 Peter 5:10). Suffering has a way of purifying our attitudes and correcting our behavior. God allows suffering that develops us. We must accept it and try to learn what God is teaching us (2 Corinthians 12:7-10).

- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

Christian holiness begins when a sinner repents and is transformed by God's grace. The believer grows spiritually as he grows in his understanding of God's will and continues to obey. Sanctification is the work of God in which he cleanses the believer and brings him to a holy character and life.

LESSON 11 ASSIGNMENTS

1. **Passage Assignment:** Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - Isaiah 6:1-8
 - Acts 2:1-18
 - 1 Corinthians 10:1-13
 - 1 Thessalonians 5:14-24
 - Titus 2:11-14
2. **Test:** You will begin the next class with a test over Lesson 11. Study the test questions carefully in preparation.
3. **Teaching Assignment:** Remember to schedule and report your out-of-class teaching times.

LESSON 11 TEST

1. What is the basic meaning of *holy*?
2. What does it mean for God to be holy?
3. Why is holiness important to worship?
4. When does Christian holiness begin?
5. What does it mean to walk in the light?
6. What happens to a believer during the lifelong process of sanctification?
7. What is inherited depravity?
8. How can a believer be blameless in body, soul, and spirit when the Lord returns?

LESSON 12

THE CHURCH

LESSON OBJECTIVES

1. The student will be able to explain:
 - The origin of the church.
 - The church as a living institution.
 - The church as a living, local body.
 - The basis of the unity of the worldwide church.
 - The basis of the unity of the local church.
 - The sacraments of the church.
 - The purposes of the church.
 - A statement of Christian beliefs about the church.
2. The student will see his responsibility to commit to a local church.

THE ORIGIN OF THE CHURCH

- » Read Ephesians 3:3-10 together. What does this passage tell us about the church?

During the centuries before the New Testament, the church was a mystery not completely revealed. There were people who experienced God's grace and lived in relationship with Him (Romans 4:1-8), but the church had not yet been established.

- » When did the church begin?

The church began with the life and ministry of Jesus. The church was built on the salvation he provided (Matthew 16:16-18). The era of the church began on the Day of Pentecost. From that day, the church would function in the power of the Holy Spirit, without the physical and visible leadership of Christ on earth (John 16:7).

Jesus gave his disciples authority to spread and establish his doctrines throughout the world (Matthew 28:18-20) and promised that the Holy Spirit would guide them into all truth (John 16:13). The church can be called apostolic because the teachings of the apostles are the foundational doctrines of the church. Any beliefs that contradict those foundational doctrines should not be called Christian.

The church originated in:

1. The ministry of Jesus
2. The salvation provided by Christ
3. The event that took place on the Day of Pentecost
4. The development of apostolic doctrine

THE CHURCH AS A LIVING INSTITUTION

The church is compared to a family in which God is the Father and the believers are brothers and sisters (Matthew 12:48-50, Colossians 1:2). The church is called a nation which does not have any single race or natural origin (1 Peter 2:9-10). The church is compared to a physical body, of which Christ is the head (Ephesians 4:15-16, Ephesians 5:30). The members work together and care for one another (1 Corinthians 12:14, 26).

As a member of the body, a Christian must not have an attitude of independence from the church. He needs the other members, and they need him (1 Corinthians 12:21). It is wrong for a Christian to live as though he is spiritually self-sufficient without the church.

To be separate from the church is to be separate from what Christ is doing on earth. To not respect and love the church is to not respect and love Christ.

THE CHURCH AS A LIVING, LOCAL BODY

There is one universal church, yet the church also exists locally. The members of the body cannot function unless they are together in one place. Paul wrote to the Corinthian believers that they were the body of Christ (1 Corinthians 12:27), which implies that a local church is the body of Christ for that place.

God has designed the local church to be a family of faith:

1. Functioning as a body with spiritual gifts
2. Meeting the diverse needs of those in the fellowship (with both human and divine resources)
3. Demonstrating to the world God's wisdom in every aspect of life

4. Inviting unbelievers to be converted and enter the family

Real fellowship includes economics because those in the fellowship share life together and care about one another's needs (James 2:15-16, James 1:27). The need of a brother or sister in Christ is the responsibility of the church if that member is participating in the life of the church and taking responsibility as much as he is able.

God gives spiritual gifts and special callings for ministry to strengthen and build the local church (Ephesians 4:11-12).

The local church serves its community. The first priority is spiritual, preaching the gospel and promoting God's truth in all issues. The church ministers to material needs in the community but gives priority to the people who are in the spiritual fellowship of the church (Galatians 6:10).

THE PERFECTION OF THE CHURCH

Jesus gave himself for the church, to make it holy and without any defect (Ephesians 5:27). The church must never condone sin, though it must always be ready to forgive. Leaders must be examples of holy living (1 Timothy 3:2-3). If a member of the church sins, he must be confronted and eventually removed from fellowship if he does not repent (1 Corinthians 5:11-13).

» Why is the church imperfect?

The people of the church will not be perfect in every way. Because the church evangelizes, there are people in the congregation who have not yet repented of sin. Even among those who are saved, there will remain inconsistencies in their lives because they do not yet understand how to apply the truth to all the details of their lives. Even among mature Christians, there may be inconsistencies and wrong attitudes because even a mature Christian is still in a process of spiritual growth. It is part of the work of the church to continually teach and apply the Word of God, bringing people to spiritual maturity (Ephesians 4:11-16; 2 Timothy 3:16-17).

DEFINING THE CHURCH

The universal church is comprised of all believers in all times and places. It is sometimes called the invisible church because there is not an earthly organization that administrates the universal church or has the list of its members.

A local church is a community of believers in one place who together do the work of the body of Christ. A group is not a church if they are formed for a more limited purpose.

Here is a more extensive definition of the local church that helps distinguish it from other kinds of groups: “A group of baptized believers [joined] together for worship, edification, service, fellowship, and outreach; accepting spiritual leadership; willing to minister to all segments of society through the various gifts in the body; and regularly practicing the ordinances”.²⁴

THE UNITY OF THE WORLDWIDE CHURCH

There is one church for all places and times. Jesus said, “I will build my church,” (Matthew 16:18) not “churches.” The Apostle Paul wrote that there is one body, and one Spirit, and one hope, just as there is one Lord, one faith, and one baptism (Ephesians 4:4-6).

The early Christian creeds referred to the “catholic church.” This did not refer to the Roman Catholic Church, but to the worldwide church that includes all true Christians.

The unity of the universal church is not in being one organization, under one central administration. That will never happen before the return of Christ. Some people wish it could happen, but apparently it was not God’s will because Jesus corrected the disciples when they thought that a person should not do ministry separate from their organization (Luke 9:49-50). If Jesus had wanted to have a central administration over the universal church, he could have stayed on the earth physically to lead it. However, Jesus saw that the diverse work of the Holy Spirit all over the world would not happen as it should if Jesus remained physically on earth (John 16:7).

- » What is the unity of the universal church based on?

The unity of the universal church is based on

1. The doctrines of the apostles
2. A transforming relationship with Christ

“If your heart is right, as mine is with your heart, then love me with a very tender affection, as a friend that is closer than a brother; as a brother in Christ, a fellow citizen of the New Jerusalem, a fellow soldier engaged in the same battle, under the same Captain of our salvation. Love me as a companion in the kingdom and patient endurance of Jesus, and a joint heir of his glory.”

John Wesley

Abridged from sermon “Catholic Spirit”

24 David Dockery, *Southern Baptist Consensus and Renewal: A Biblical, Historical, and Theological Proposal* (Nashville: B&H Publishing Group, 2008), 127

Doctrinal unity does not mean that Christians agree on everything, even on all important doctrines. It does mean that they share the essential doctrines about the nature of God and Christ and the essentials of the gospel. Without those, they would not be worshipping the same God or experiencing his grace.

Doctrine is not the only thing needed for Christian unity. Christians share a bond of relationship with one another because of their transforming relationship with Christ. Because they have repented of sin, put their faith in Christ and have the Holy Spirit, they have a special relationship. Christians recognize one another all over the world in spite of being different in many ways.

THE UNITY OF THE LOCAL CHURCH

We can accept as a Christian any person who holds the essential Christian doctrines and appears to be in a transforming relationship with Christ. But the doctrinal agreement of the local church must be much more detailed.

A local church is a group of people who are committed to worshipping together, evangelizing, discipling converts and young people, serving the community, and teaching the practical details of the Christian life. For people to accomplish that purpose together, they must agree on many details of doctrine.

For example, maybe a person in a local church tells every young person and new convert to pray for the gift of tongues. But other leaders in that church do not believe that the gift of tongues is promised to every believer. They are worried that people will get into spiritual confusion if they try to experience something that is not God's will. Obviously, it will be difficult for these people to work together in a local church. Even if the leaders consider the person a believer, they should not allow him to teach doctrines that may create confusion in that assembly.

A local church needs to agree on doctrines that affect the way they share life together and practice ministry. It is good for a church to have a written statement of the doctrines they share. The statement is not used to determine whether someone is a believer. Instead, it shows which doctrines unite that group of believers for close and regular worship and ministry.

“I have come to believe that the mark of the truly sanctified heart is that it cares more about another’s salvation than it does about its own well-being.”

Dennis Kinlaw

THE SACRAMENTS OF THE CHURCH

Jesus gave two sacraments to the church. They could also be called rituals or ceremonies.

Baptism is symbolic of Christ's death and resurrection (Romans 6:3-4). Baptism is a testimony that the believer identifies with Christ and has experienced death to sin and new life in Christ. Baptism does not save a person. Baptism is a public testimony that conversion has happened (John 3:7-8).



The Lord's Supper was instituted by Jesus at his last meal with the disciples before his crucifixion (1 Corinthians 11:23-25). The bread and wine represent the body and blood of Jesus given as a sacrifice for our salvation.²⁵ Just as we eat food for physical life, we depend on his sacrifice for our spiritual life (John 6:53-58).

The sacraments can be called “means of grace.” They do not provide grace if they are done without faith and obedience. They are exercises that God has given us, and if done in faith, they are a means of receiving grace from God.

» What are some purposes of the church?

SOME PURPOSES OF THE LOCAL CHURCH FOUND IN THE NEW TESTAMENT

The church should:

1. Evangelize (Matthew 28:18-20)
2. Worship as a congregation (1 Corinthians 14:26)
3. Maintain doctrine (1 Timothy 3:15; Jude 1:3)
4. Support pastors financially (1 Timothy 5:17-18)
5. Send and support missionaries (Acts 13:2-4; Romans 15:24)
6. Help members in need (Romans 12:13; 1 Timothy 5:3)
7. Discipline members who fall into sin (1 Corinthians 5:9-13)
8. Practice baptism and the Lord's Supper (Matthew 28:19; 1 Corinthians 11:23-26)
9. Disciple believers to maturity (Ephesians 4:12-13)
10. Serve the needs of the community (Galatians 6:10; Ephesians 4:28; Hebrews 13:16)

25 Image: "The Lord's Supper" taken by Allison Estabrook on Oct. 14, 2022, retrieved from <https://www.flickr.com/photos/sgc-library/52476662295/>, licensed under CC BY 4.0.

Most of these things cannot be done by one person acting independently. These purposes depend on cooperation by a group of believers and a structure of leadership.

God calls every believer to commit to a local church and help that church fulfill its purpose in the world. Unless a member serves in the church, he is not fulfilling his purpose as a member of the body of Christ.

ERROR TO AVOID: SPIRITUAL INDIVIDUALISM

Note to class leader: A member of the class could explain this section.

Some people never commit to becoming part of a local church. They want to feel free to attend any church on any Sunday. They cannot help with any of the ministries of the church because the church cannot depend on them. They do not have relationships that allow spiritual fellowship and accountability. If all Christians did the same, there would be no churches.

- » Read the statement of beliefs together at least two times.

“I don’t believe God wants our church life to be centered on buildings and services. Instead, God wants our churches—whatever specific forms our gatherings take—to be focused on active discipleship, mission, and the pursuit of unity.”

Francis Chan

STATEMENT OF BELIEFS

Christ has built one holy, worldwide church, expressed as the body of Christ in local congregations. The church holds the doctrines of the apostles and defends all truth. The church is the family of God, with fellowship that ministers to all needs. The church worships God, evangelizes the world, and discipless believers.

LESSON 12 ASSIGNMENTS

1. **Passage Assignment:** Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - 1 Corinthians 5:1-13
 - 1 Corinthians 6:1-8
 - 1 Corinthians 12:14-31
 - Ephesians 4:11-16
 - James 2:1-9
2. **Test:** You will begin the next class with a test over Lesson 12. Study the test questions carefully in preparation.
3. **Teaching Assignment:** Remember to schedule and report your out-of-class teaching times.

LESSON 12 TEST

1. When did the era of the church begin?
2. Why can the church be called apostolic?
3. What are four aspects of the origin of the church?
4. Who is the universal church?
5. What is a local church?
6. What did the term *catholic church* originally mean?
7. The universal church is united by what two things?
8. Why is it good for a church to have a written statement of doctrines they share?
9. List six purposes of the local church.

LESSON 13

ETERNAL DESTINY

LESSON OBJECTIVES

1. The student will be able to explain:
 - The primary activity of heaven.
 - Characteristics of heaven revealed in scripture.
 - Characteristics of eternal punishment revealed in scripture.
 - Some examples of religions that deny the fact of eternal punishment.
 - The justice of eternal punishment.
 - A statement of Christian beliefs about eternal destiny.
2. The student will remember that some actions have eternal consequences that will never be changed.

PART 1: THE ETERNAL DESTINY OF BELIEVERS

- » Read Revelation 21 together. What does this passage tell us about the future for believers?

All creation exists for the glory of God, but heaven is the central scene of the universe, where God is worshipped at the highest level by the creatures he made in his image. (Read Revelation 5:11-14.) God's glory will be revealed in heaven in such fullness that it will be the light of the city (Revelation 21:23). It is the place where we will so know God that we will see his face (Revelation 22:4).

In heaven, believers find complete fulfillment and joy in worshipping God. Psalm 16:11 says, "In your presence is fullness of joy; at your right hand are pleasures forevermore." It is fitting that joy and worship are connected. God created us in his image, so that we could understand his nature enough to worship him for who he is. Our emotions, ability to love, and intelligence are given so that we can worship God.

Jesus made these statements to his disciples:

Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also (John 14:1-3).

Jesus' words tell us some things about heaven. The most important thing is that heaven is God's home. Jesus called it his Father's house. Another important fact is that we can someday live there with God.

The promise of heaven should guide the way we live on earth. The person who lives by eternal values will do the most good on earth. The person who expects a heavenly reward has incentive to endure hardship and strive to accomplish God's will. Jesus says to the one in persecution, "Rejoice and be glad, for your reward is great in heaven" (Matthew 5:12).

Characteristics of Heaven

- » What are some details we know about heaven?

Sometimes people on earth cannot buy the home they want, or they may not be able to make their home into all that they want it to be. But God has infinite power and resources, so we know that his home is exactly what he wants it to be. Therefore, heaven is perfectly consistent with the nature of God.

There will be no sin in heaven. All the beings in heaven, whether angels or humans or other creatures, will be completely holy. (Read Revelation 21:8, 27.)

Heaven will be free from all of the results of sin, including pain, sorrow, conflict, and danger. (Read Revelation 21:4.) There will be no more of the curse upon creation, including sickness, aging, and death. (Read Revelation 22:3.)

"If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world.... Probably earthly pleasures were never meant to satisfy it, but only to arouse it, to suggest the real thing.... I must make it the main object of life to press on to that other country and to help others do the same."

C.S. Lewis

Mere Christianity

The beauty of heaven is beyond description. Details given to us include walls of jasper, gates of pearl, foundations of rare gems, and streets of gold. (Read Revelation 21:18-21.)

Who and When?

Heaven is prepared for those who repent of sin and believe in Jesus Christ as Savior and Lord (John 3:16). The Bible tells us that if we live by eternal values, we can invest in an eternal and secure treasure in heaven. (Read Matthew 6:20.) Heaven is populated by millions of redeemed people and angels (Revelation 5:8-11).

When does one go to heaven? Jesus told the thief dying on the cross that they would be together in paradise that day (Luke 23:43). Paul said that to be absent from the body is to be present with the Lord (2 Corinthians 5:8). Therefore, we know that the believer goes to heaven at the time of death. Believers who are still alive at the return of Jesus will go to heaven without passing through death. (Read 1 Corinthians 15:51-52; 1 Thessalonians 4:13-18.)

PART 2: THE ETERNAL DESTINY OF UNBELIEVERS

Punishments on earth always end sometime, even if it is at the death of the one being punished. But Jesus described a punishment that is everlasting. He said,

Depart from me, you cursed, into the everlasting fire prepared for the devil and his angels.... And these will go away into eternal punishment, but the righteous into eternal life (Matthew 25:41, 46).

Jesus and the apostles affirmed that hell, the lake of fire, and eternal punishment exist. Jesus warned us to avoid this horrible place. Here are statements from Jesus and the apostles.

So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth (Matthew 13:49-50).

Speaking to the Pharisees, Jesus said, “You serpents, you brood of vipers, how are you to escape being sentenced to hell?” (Matthew 23:33).

Another time when Jesus was talking to the Pharisees, he described the torment of a man who died and went to Hades:

And in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. And he called out, “Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame” (Luke 16:23-24).

The Apostle Paul writes that Jesus will be

...revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might (2 Thessalonians 1:7-9).

Peter writes

...God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment (2 Peter 2:4).

John writes

The devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever... And if anyone's name was not found written in the book of life, he was thrown into the lake of fire (Revelation 20:10, 15).

Notice the kind of words used to describe this place: fire, torment, vengeance, destruction, darkness, chains, judgment, weeping, and gnashing of teeth.

Jesus said

If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell (Matthew 5:29-30).

Jesus said that it would be better to gouge out your right eye and cut off your right hand than to be cast into hell with both eye and hand. Jesus was not encouraging the mutilation of the body, but the stopping of any activity that would lead us to sin and hell, no matter how precious it might seem on earth.

» What are some religions that are wrong in their doctrine about hell?

The Bible tells us that death ends man's probation, and that hell is (1) eternal, (2) irreversible, and (3) agonizing. This biblical truth is rejected by atheists who say there is nothing after death, and by Jehovah's Witnesses, Mormons, and Universalists who say there is no hell. The fact that death ends man's probation is denied by Roman Catholics who believe that man's condition may be remedied after death.

There are those who deny the existence of hell because they consider it unjust. They say that if sin took place in a finite space of time, it could not be just for the punishment to be

eternal. St. Augustine replied to this objection with the example of criminal law. If a robbery takes place in a few minutes, should one only have a few minutes' punishment? A murder that takes only an instant causes irreparable damage. In scripture, we see that sin against an eternal and infinite God results in eternal punishment, even though it was committed in a finite lifetime.

» Why is hell eternal?

Hell is eternal because

1. Sin is an offense against an infinite God.
2. Unrepentant sinners deny God the eternal service they owe him.
3. We are eternal beings with no other place to go if we choose separation from God.

On earth, we like to be able to change our decisions. It seems too severe that a choice could have eternal consequences. We like to think that there will be a second chance in the future, even if we are making a deliberate choice now. But it is not unreasonable that God would limit our trial period to a lifetime.

Some refuse to believe in hell because they wonder how a loving God could send someone to such an awful place as these verses describe. We must keep in mind that God does not want anyone to be lost but wants everyone to come to repentance and salvation. The Bible states this in several places. (Read 2 Peter 3:9; 1 Timothy 2:4; Acts 17:30.) Those who go to hell have made choices that place them in this horrific place. No one accidentally stumbles into hell. Those who go have chosen the place by rejecting God, righteousness, and salvation.

Since all that is good comes from God, rejection of God is eventually a rejection of all that is good. Quietness, security from fear and pain, and a comfortable place are good things that only God can provide. Complete separation from God means the lack of everything that is good, and that is hell.

“Ultimately the objections to the doctrine of hell must come to this question: ‘What else are you asking God to do?’ To wipe out their past sins and give a fresh start, assisting the difficulty of it with miraculous help? But he has already offered to do so. To forgive them? But they refuse to be forgiven. To leave them alone? Alas, I am afraid that is what He does.”

C.S. Lewis

Paraphrased from *The Problem of Pain*

Thank God that through the atoning work of Jesus Christ, his love has made it possible for us to escape the wrath to come (1 Thessalonians 1:10). Instead of the agonies of hell, we may share in the joy of salvation and wonders of heaven. We choose heaven for our destiny when we choose repentance toward God and faith in our Lord Jesus Christ (Philippians 3:20, Acts 20:21).

ERROR TO AVOID: FORGETTING ETERNAL CONSEQUENCES

In earthly life, many decisions do not seem final. With enough time, many mistakes can be corrected. We must remember that many decisions have eternal consequences. We do not know when we will die, and our probation time will be over. After death we will not be able to change the actions that affected our own eternal destiny or the actions that influenced others in their decisions.

- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

Every person will exist eternally either in heaven or hell. Heaven is God's home where believers will live with God, joyfully worshipping him. In heaven is no sin, nor any of the suffering that results from it. Hell is the eternal, irrevocable, and agonizing place of punishment for all who have not been saved from their sins by Christ. Hell is the just punishment for willful sin against an infinite God.

LESSON 13 ASSIGNMENTS

1. **Passage Assignment:** Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - Isaiah 5:11-16
 - Matthew 5:27-30
 - Luke 16:19-31
 - Revelation 22:1-5
 - Revelation 22:10-17
2. **Test:** You will begin the next class with a test over Lesson 13. Study the test questions carefully in preparation.
3. **Teaching Assignment:** Remember to schedule and report your out-of-class teaching times.

LESSON 13 TEST

1. What is the primary activity of heaven?
2. List four things that will not be in heaven.
3. Who will go to heaven?
4. When do believers go to heaven?
5. What three things does the Bible tell us about hell?
6. What did Jesus mean that a person should cut off his hand?
7. List three reasons hell is eternal.

LESSON 14

FINAL EVENTS

LESSON OBJECTIVES

1. The student will be able to explain:
 - Levels of importance in topics about final events.
 - The return of Christ and its meaning for the Christian life.
 - The resurrection of all people and the value of the body.
 - The final judgment of all moral creatures.
 - The eternal kingdom of God.
 - A statement of Christian beliefs about final events.
2. The student will know the importance of seeing earthly life from the perspective of eternity.

INTRODUCTION

- » Read Daniel 7:9-14 together. What does this passage tell us about the future?

Subjects in biblical prophecy include: the mark of the beast, the trumpets, the great tribulation, the antichrist, the seven years, the 1,000 years, the great white throne, the city coming down, the lake of fire.

- » What issues do you think of in biblical prophecy?

LEVELS OF IMPORTANCE

Discussions of prophecy often focus on minor questions instead of the major truths. Topics in prophecy are not all equally important. We will not try to cover everything about prophecy in this course.

Sometimes people wonder what the mark of the beast will look like, what country the antichrist will come from, and who the two witnesses will be. These are questions that the Bible does not clearly answer, and arguing about them is not worthwhile.

There are other topics that the Bible explains more. Some examples are whether Jesus will come back at the beginning, middle, or end of the tribulation; and whether or not the millennium is a literal 1,000 years. However, these doctrines are not essential to the gospel. You should never break fellowship with someone because you disagree with his opinion on one of these questions.

There are some necessary truths in biblical prophecy. These are truths that are so clear that everyone who believes the Bible accepts them. These doctrines affect Christian living and the whole system of Christian doctrine. Let's look at four necessary truths revealed in biblical prophecy about final events.

THE PHYSICAL RETURN OF JESUS

Jesus will return visibly to this earth. Though he is spiritually present with believers on the earth now, he will return in his glorified, risen form in the sight of all the earth. (Read Revelation 1:7.)

- » What are some things that will happen when Jesus returns?

The return of Christ will be the climax of earthly history. The kingdoms of the world will become the kingdoms of Christ. Those who have been faithful to him will be rewarded and honored. Those who have been in rebellion against him will be put down, and he will have power that will overcome all opposition. (Read Matthew 26:64.) Every knee will bow, and every tongue will confess that Jesus is Lord (Philippians 2:10-11).

Christians who have died will be resurrected to rule with Christ (2 Timothy 2:12). They and the living believers will rise to meet the Lord when he appears (1 Thessalonians 4:16-17).

Jesus' return is the blessed hope of all Christians. (Read Titus 2:13.) Think of all that his return means to us: the end of persecution, suffering, and sorrow;

“No one has made progress in the school of Christ who does not joyfully await the day of death and final resurrection. Let us await the Lord's coming with longing because it is the happiest thing of all. He will come to us as Redeemer and will lead us into that blessed inheritance of his life and glory.”

John Calvin

Adapted from Institutes

reunion with saints and Christian loved ones; proof that our faith has not been in vain; the sight of Jesus himself; and entrance into heaven and the fullness of eternal life with God. None of these things depend on the time of his return, but simply on the fact that he will return as he promised.

Jesus said that he would return with power and glory (Matthew 24:30). He promised to come and take his people to live with him (John 14:3). The angels said that he would return in the same way that he had gone up into heaven (Acts 1:11). The apostles preached repentance while waiting for Christ to return to establish God's ultimate plan for this world. (Read Acts 3:19-21.) That Jesus will return to this earth again in power and glory is taught repeatedly in the New Testament.²⁶

Though there are signs that will precede the second coming of Jesus, we cannot know exactly when he will return. It is good for believers to always anticipate Jesus' coming and to live accordingly. (Read Mark 13:33-37.)

» Why is Jesus coming back?

We live in a world where most people are in rebellion against God. The whole creation suffers from the curse of sin. The world will never be made perfect by political action, social reform, improved education, or prosperous economies. Jesus will suddenly enter his creation as the returning king to set it right.

All people are sinners, but if they willingly join God's kingdom now, they can escape the coming judgment. God's kingdom is functioning already among those who repent and believe (Mark 1:14-15, Mark 9:1). That kingdom will come fully and openly at the return of Jesus.

» How should we live because we know Jesus is coming back?

We must remember the priorities of early Christians. We are called to keep our faith (1 Corinthians 16:13) and endure to the end (Matthew 24:13). We are warned not to let pleasures and the things of the world make us forget about the coming of Christ (Luke 21:34-36). We live according to eternal values since the things of this world will pass away (2 Peter 3:11-13). We are told to watch, not by gazing at the sky for his appearance, but by staying on guard spiritually so that his coming will not catch us unprepared (Mark 13:33-37). We pray for purity and live a pure life because we want to be like him (1 John 3:3).

Those who live today as though Jesus is not coming will not be ready for his return. Jesus' coming will be like lightning (Matthew 24:27; 1 Corinthians 15:52), so sudden that nobody will have time to change anything after he appears. 1 Thessalonians 5:1-6 shows that those who are in darkness, those living for this world, will be shocked by the return of the Lord.

26 1 Thessalonians 4:15-16; 2 Thessalonians 1:7, 10; Titus 2:13; Hebrews 9:28; James 5:7-8; 1 Peter 1:7, 13; 2 Peter 1:16, 2 Peter 3:4, 12; 1 John 2:28

For them, his return will be like the intrusion of a thief. For believers, his return will not be frightening, but will bring great joy, like the coming of a bridegroom for his bride (John 14:2-3).

We wait for Jesus' coming by

1. Keeping eternal priorities
2. Living in purity
3. Guarding ourselves spiritually by prayer

THE BODILY RESURRECTION OF ALL PEOPLE

We know that the body has eternal value because the Bible teaches the resurrection of all people. The doctrine of the resurrection is necessary. We know this because Apostle Paul spent all of 1 Corinthians 15 defending the doctrine. He explained that denial of resurrection is denial of the gospel. If there is no resurrection, then Jesus could not have been raised (1 Corinthians 15:13). If Jesus did not rise from the dead, the gospel cannot be true, and nobody is really saved (1 Corinthians 15:17).

Every person will be resurrected, but not all people at the same time. At the return of Jesus, he will take up all Christians, raising those who have died (1 Thessalonians 4:16-17; Revelation 20:6). Those who died in their sins are not accepted for the first resurrection. They are raised at a later time for judgment (Revelation 20:13).

**“O death, where is your sting?
O Hades, where is your victory?
Christ is risen, and you are abolished.
Christ is risen, and the
demons are cast down.
Christ is risen, and the angels rejoice.
Christ is risen, and life is freed.
Christ is risen,
and the tomb is emptied of the dead:
for Christ, being risen from the dead,
has become the Leader and Reviver
of those who had fallen asleep.
To him be glory and power
for ever and ever. Amen.”**

Chrysostom,
“Easter Homily”

Christians will be raised in glorified bodies like Jesus (1 John 3:2). Unconverted sinners will be raised in some other form for eternal punishment (John 5:28-29).

- » If you did not believe that the body will be resurrected, what difference would that make for you?

The belief that we will someday be resurrected affects our lifestyle. We can see the practical effects of the doctrine by looking at examples of people who deny it. Some people in the Corinthian congregation denied that the human body will be resurrected. Those who believed this error divided into two positions.

Some said, **“Since the body will not be raised, the spirit is all that matters.** That means that the sins we commit with the body are not serious. We can even commit fornication because the body is going to be discarded anyway.”

Some of the Corinthians seemed to have had a slogan, “Food is meant for the stomach and the stomach for food,” meaning that the body is for nothing but indulgence of desires. Paul told them that people will be judged for misuse of the body (1 Corinthians 6:13). He said that the body is for the Lord, and that God will raise our bodies as he raised Jesus’ body (1 Corinthians 6:14).

Others said, **“Since the body will not be raised, it must be worthless and evil.** We should suppress all bodily desires, not eating anything that tastes pleasant or enjoying marriage.”

Both of these errors came from denying the resurrection. Denial of the resurrection devalues the body. But the Christian doctrine of the resurrection gives value to the body.

- » Read 1 Corinthians 6:14, 15, 19-20.

These verses show that Christians’ bodies are valuable because they

- Are redeemed
- Are the temples of the Holy Spirit
- Are members of Christ
- Will be resurrected and glorified

The doctrine of the resurrection is necessary because it means that

- Jesus rose from the dead.
- All people will be raised.
- The body has eternal value.
- The gospel is true.

THE JUDGMENT

Judgment Day is truly the end for those whose names are not in the book of life. It is not the end of their existence, but it is the end of their opportunity to make choices. In the eternity that follows, people will experience the unending consequences of their decisions, which can never be reversed.

The judgment gives our choices significance beyond their immediate results. Some people think that as long as they can control the results of their actions, there is nothing else to worry about. They want to believe that their sin is not evil if it doesn't really do any harm. In reality, all sin does harm. But even if it did not bring harm in this life, sin is serious because of the judgment. God's Word says that people will be judged for their works. (Read 2 Corinthians 5:10; Romans 2:6-11.)

At the judgment, some will be sent to eternal punishment and others to eternal reward. Scripture describes one scene of judgment for unconverted sinners who are resurrected to face condemnation for their sinful works. (See Revelation 20:11-15.) There is another judgment for Christians, where they will be rewarded for those works that had worthwhile, lasting results. (Read 1 Corinthians 3:14-15.)

The judgment means that someday sin will no longer exist. It is hard to imagine a world with no sin, but someday all rebellion against God will be ended.

God does not intend that we live in constant fear, or that fear be our motive for living right. However, consciousness of the judgment ahead gives us a sense of accountability that guides our lives.

We must know about the judgment to understand

1. The significance of sin
2. Our accountability to God
3. The importance of our choices
4. The end of all sin

GOD'S ETERNAL KINGDOM

According to some philosophies and religions, time goes on forever in cycles, with no beginning or end, and no events that change things forever. But according to the Bible, time has a beginning and a series of events progressing to a conclusion. The Bible describes creation, then the tragic fall of man, then the plan of salvation that God is working out through the centuries of human history.

In Genesis 3 we find the beginning of sin. In Revelation sin is excluded from God's eternal city (Revelation 21:27). In Genesis we see the loss of the tree of life and the sentence of death (Genesis 3:22-24). In Revelation we see restoration of the tree of life, names in the book of life, and invitation to a river of the water of life (Revelation 22:1-2, 19).

The coming of God's complete and eternal kingdom will accomplish God's plan. God has always been the King of his universe, but since the fall of man, most of humanity has been in rebellion against God's kingdom. That rebellion will come to a sudden end, and God will rule eternally without a rival. The world will be perfectly as God wants it, just as heaven is.

ERROR TO AVOID: EARTHLY FOCUS

There is a human tendency to live as though earthly life goes on forever. We try to improve our conditions, solve our problems, and create an environment that makes us content. We need to be like Abraham who was expecting an eternal home while he lived in tents and moved often (Hebrews 11:8-10, 14-16). We need to remember that the things we build, the things we have, and the conditions we create are all temporary. We should work for things that have eternal value.

- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

Jesus will return as he promised, resurrecting believers of the past, and taking all believers to reign in his kingdom. Every person will be raised from the dead to face judgment for his works. He will either be granted eternal reward or sentenced to eternal punishment. God's kingdom will come fully, and God will reign eternally.

LESSON 14 ASSIGNMENTS

1. **Passage Assignment:** Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - Daniel 2:31-45
 - Matthew 25:31-46
 - 1 Corinthians 15:51-58
 - 2 Peter 3:1-14
 - Revelation 20:11-15
2. **Test:** You will begin the next class with a test over Lesson 14. Study the test questions carefully in preparation.
3. **Teaching Assignment:** Remember to schedule and report your out-of-class teaching times.

LESSON 14 TEST

1. What are four necessary truths about final events given in biblical prophecy?
2. What will happen to Christians when Jesus returns?
3. How should we wait for the coming of Jesus?
4. Why is the doctrine of the resurrection necessary?
5. We must know about the judgment to understand what four things?

LESSON 15

ANCIENT CREEDS

LESSON OBJECTIVES

1. The student will be able to explain:
 - The purpose and use of a creed as a statement of beliefs.
 - Some biblical examples of creeds.
 - The origins and content of three historic creeds.
 - Why modern Christians must hold to historic Christianity.
 - A statement of Christian beliefs about the creeds.
2. The student will value the foundational beliefs of the early church as original Christianity.

INTRODUCTION

- » Read 2 John together. What does this passage tell us about the importance of the original doctrines of the church?

The Origin of the Creeds

A creed is a summary of essential Christian beliefs. The early church saw the need to summarize biblical doctrine.

- » Why did the church need creeds? Wasn't the Bible enough?

There are always people who claim to believe the Bible yet teach doctrines that contradict the Bible. The church developed statements of biblical doctrine that distinguished real Christianity from false doctrines.

One of the first statements of doctrine was “**Jesus is Lord**,” which meant that Jesus is God. The words, **Lord Jesus Christ** also made a statement, saying that Jesus is the Messiah

(*Christos*) and that he is God. A person who refused to say that Jesus is Lord or use the words *Lord Jesus Christ* was not a believer.

Later there were people who claimed to be Christians but did not believe that **Jesus was truly human**. That's why in the epistle of 1 John we find the creedal statement, "Every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God" (1 John 4:2-3). The apostle also said that if a person denies the essential doctrines of Christ, he is sinning and is not of God (2 John 1:9).

The earliest creed that makes several statements is in 1 Timothy 3:16:

[God] was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.



Athanasius

We don't know all of the issues that the creed in 1 Timothy was dealing with, but it emphasizes the deity and humanity of Jesus when it says God was revealed in the flesh.²⁷

These short creedal statements served a purpose. If an early Christian met another person who claimed to believe in Jesus, the Christian could ask, "Do you believe Jesus is Lord?" or "Do you believe that Jesus is God come in the flesh?" If the person said "no," then the Christian knew that the person did not really know or accept what Jesus and the apostles taught.²⁸

During the first few centuries after Pentecost, the church

"But it is necessary for eternal salvation that one also believe in the incarnation of our Lord Jesus Christ faithfully. Now this is the true faith: That we believe and confess that our Lord Jesus Christ, God's Son, is both God and human, equally."

Athanasian Creed

27 Image: "S. Athanasius", retrieved from Bibliothèque Sainte-Geneviève Images, <https://archive.org/details/EST84RESP8A>, public domain.

28 Athanasius, ca. 296-373, wrote a famous treatise "On the Incarnation," in which he explained why the full deity and the full humanity of Jesus was so important to the Christian faith. He was influential in the Nicene Council, from which came the Nicene Creed.

found it necessary to make clear statements about the Trinity, the incarnation of Christ, and the identity of the Holy Spirit. They established doctrinal standards as a defense against heresy. The creeds were intended to be summaries of the fundamental truths that every Christian believed.

The creeds could not cover every issue, but a person would not have been considered a Christian if he denied anything in those early creeds. They were an attempt to define the Christian faith.

Here are three of the early creeds of the church.

THE APOSTLES' CREED

The Apostles' Creed was not written by the apostles, but it was written in the second century to express the doctrines of the apostles.

I believe in God the Father Almighty,
Maker of heaven and earth;

I believe in Jesus Christ, his only Son, our Lord.
Who was conceived by the Holy Ghost and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, dead, and buried.
He descended into hell.
The third day he rose again from the dead.
He ascended into heaven
and is seated at the right hand of God the Father Almighty;
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of the saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

It seems that this creed was intended to expose the errors of those who denied that Jesus was truly human and virgin born. There were also some who denied that Jesus truly died or that he physically rose from the dead.

Very little is said in the Apostles' Creed about the Holy Spirit. That is not because the church did not know who the Holy Spirit is; it is because heresies about his identity were not yet challenging the church.

The term *catholic* simply means “universal” and means that there is one true church.

“Forgiveness of sins” implies salvation by grace rather than by works or ritual.

THE NICENE CREED

The Nicene Creed was established at a church council in 325. Its purpose was to protect the doctrines of the deity of Christ and the Holy Spirit. A few statements were added at another council in 381. This creed deals with some issues that had not come up before.

We believe in one God, the Father Almighty,
Maker of heaven and earth, of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God,
begotten of his Father before all ages,
God of God, Light of Light, very God of very God,
begotten, not made; of the same essence as the Father.
Through him all things were made.
For us and for our salvation he came down from heaven;
he became incarnate by the Holy Spirit and the Virgin Mary, and was made human.
He was crucified for us under Pontius Pilate; he suffered and was buried.
The third day he rose again according to the scriptures.
He ascended into heaven and is seated at the right hand of the Father.
He will come again with glory to judge the living and the dead.
His kingdom will never end.

And we believe in the Holy Spirit, the Lord, the giver of life.
He proceeds from the Father and the Son,
and with the Father and Son is worshipped and glorified.
He spoke through the prophets.

We believe in one holy catholic and apostolic church.

We affirm one baptism for the forgiveness of sins.

We look forward to the resurrection of the dead, and to life in the world to come.

Amen.

- » What are some things that you see in the creed that were not in the Apostles' Creed?

Here we see the statements expanded about all three persons of the Trinity. The full deity of Christ is emphasized in a way to safeguard it against those who claim to believe that Jesus

is God yet minimize his deity. He is eternal (from before all ages), not created, and consists of whatever the Father consists of. Jesus is to be called God for the same reasons that the Father is to be called God.

The Holy Spirit is to be worshipped just like the Father and Son, which affirms that he is God.

THE CHALCEDONIAN CREED

The Chalcedonian Creed was written in 451. Its purpose was to protect doctrines of the incarnation of Christ. The concern of the writers was to protect the doctrine of the full deity and full humanity of Christ, without either aspect being so minimized as to become meaningless.

At the end the writers stated that they considered these doctrines to be both scriptural and traditional in the church. They were not developing new ideas but defending what the church had always believed.

Therefore, following the holy fathers, we all unite in teaching that we should confess one and the same Son, our Lord Jesus Christ, the same person perfect in deity and also perfect in humanity; truly God and truly human, having a rational soul and a body. He is of the same essence as the Father according to his deity, and he is of the same essence as us according to his humanity, like us in all things, but without sin. Before time, he was begotten of the Father according to his deity. In the last days, for us and for our salvation, he was born of the Virgin Mary, the mother of God according to his humanity. He is one and the same Christ, Son, Lord, only begotten, who is made known in two natures that are not to be confused with each other, they are unchanging, not able to be divided, and inseparable. The distinction of his natures is not at all destroyed because of their union, instead, the attributes of each nature are preserved, and occur at the same time in one person and in one existence, not separated or divided into two persons, but he is one and the same Son, and only begotten, God the Word, the Lord Jesus Christ. This is the way the prophets spoke of him from the beginning, and Jesus Christ himself instructed us, and the Council of the fathers has handed the faith down to us.

» Do you see some things especially emphasized in this creed?

The deity of Christ was not something that Jesus had only in heaven but not on earth. The early Christians believed that Jesus was truly God in the flesh. He possessed completely the attributes of God and man together while on earth. They considered this nature of Christ to be his unique qualification as Savior.

THE CREEDS TODAY

Centuries have passed since the church began. The world has changed in many ways. Many religious beliefs have developed.

Some people think that there are no doctrines that must stay the same. They feel free to believe whatever they want and still call themselves Christians.

- » Is it necessary for us to believe the early creeds of the church?

The God of the Bible, described in the early creeds, does not change. The early Christians knew that God saved them in response to their faith in him. These statements about the nature of God and the means of salvation were basic Christianity from the beginning.

It is possible for a person to be saved without knowing all of these doctrines or understanding them correctly. Not all doctrines are necessary for the gospel. A person cannot deny what he knows is true and still be a Christian, but he may be mistaken in some things.

The ancient creeds in this lesson talk only about essential doctrines. If a church has a view of God that is different from these essentials, they must also invent a different means of salvation, which is another gospel. If they do that, they should not call themselves Christians because they are inventing a new religion.

Of course, every person is free to think what he wants, but if he does not have Christian beliefs, he is not a true follower of Jesus.

In the first few centuries there were not denominations as we have today. There was one church. So the creeds were statements by the whole church. Today, churches that respect the authority of the Bible hold the beliefs of the creeds, though they disagree on many other issues.

The early church knew that relationship with God is the most important thing. They knew that they were saved through their relationship with God. That's why it was so important for them to make sure that they knew what God is like.

“But whatever doctrine is new must be wrong; for the old religion is the only true one; and no doctrine can be right, unless it is the same ‘which was from the beginning.’”

John Wesley

“On Sin in Believers”

The book of Jude warns us that we must defend the faith that was originally delivered to the church (Jude 1:3). May God anoint his truth as we minister faithfully in preaching the gospel, discipling believers, and training those whom he calls into ministry.

ERROR TO AVOID: DENOMINATIONAL ARROGANCE

A group of churches united into one organization is called a denomination. There are thousands of denominations that claim to be Christian. There are also thousands of independent churches that are not part of any denomination.

Sometimes denominations begin with evangelism. If there are many converts in a region, and no denomination to take care of them, a new denomination may form. A denomination may begin from the work of a mission organization in a country.

Sometimes a denomination originates with a group of people who believe that an important doctrine is denied or neglected by the church they are in. They start a new denomination with the intention of being doctrinally correct. Over time, they continue to develop their doctrines. Because they understand the Bible differently from other groups of Christians, some of their doctrines are different from other denominations.

Denominations also develop traditions about proper forms for worship and details of Christian living. Denominations differ from one another in their traditions.

Most Christian denominations do not claim to be the only true church. If an organization claims to be the entire church of God on earth, it should not be trusted.

Unbelievers often object to Christianity because of its divisions and variety. Unbelievers think that the various sects of Christianity all contradict one another. Many people of the world think there is little unity among Christians.

A denomination or local church that is truly Christian believes the doctrines of the early Christian creeds. This is the doctrinal unity that exists among all Christian organizations. There is great variety on smaller doctrinal issues and traditions, but we should not say that a church is not truly Christian because of those differences.

ERROR TO AVOID: MISUNDERSTANDING PERSONAL CONVICTIONS

As a Christian lives in relationship with God, he develops his understanding of the truth of the Bible. He will not always come to the same conclusions that others have. As he applies truth to daily life, he will develop principles and rules for himself that will be different from what other Christians do.

As an individual thinks about his beliefs, he should not feel free to reject the essential doctrines of early Christianity unless he is deciding that he is no longer a Christian.

A Christian should also be able to believe the established doctrines of his church. If he believes that the doctrines of his church are wrong, it would be difficult to truly commit to the church as a member.

An individual Christian will be guided by the teachings of his church, but he may have personal convictions that differ even from other members of his church. A personal conviction is not something directly stated in the Bible; it is someone's attempt to apply the Bible's truth to some issue.

Every Christian should honestly apply the Bible's truth to his situations, but he should not be quick to judge others by his own conclusions. It is right for us to expect all Christians to hold the doctrines of the early creeds, and it is right for us to expect church members to hold the doctrines of their church, but it is not right for a Christian to expect others to agree with all of his personal beliefs.

- » Read the statement of beliefs together at least two times.

STATEMENT OF BELIEFS

Scripture tells us to hold and defend the original doctrines of Christianity. Early Christians stated the beliefs that are essential to the gospel and our relationship with God. Those statements still define essential Christianity.

LESSON 15 ASSIGNMENTS

1. **Passage Assignment:** Each student will be assigned one of the passages listed below. Before the next class session, you should read the passage and write a paragraph about what it says about the subject of this lesson.
 - 1 Timothy 3:16
 - 1 Timothy 4:1-7
 - Titus 1:7-14
 - 1 John 4:1-3, 14-15; 1 John 5:12
 - Jude 1:3-13
2. **Test:** You will begin the next class with a test over Lesson 15. Study the test questions carefully in preparation.
3. **Teaching Assignment:** Remember to schedule and report your out-of-class teaching times.

LESSON 15 TEST

1. What is a creed?
2. Name two of the first doctrinal statements about Jesus.
3. What is the reference for the first creed in scripture that makes several statements?
4. What was the purpose of the Apostles' Creed?
5. What was the purpose of the Nicene Creed?
6. What was the purpose of the Chalcedonian Creed?

RECOMMENDED RESOURCES

To study more about the topics discussed in this text, please see the following resources.

Oden, Thomas C. *Classic Christianity: A Systematic Theology*. New York: HarperOne, 2009.

God's Book

Dockery, David S. *Christian Scripture*. Nashville: Broadman and Holman, 1995.

Attributes of God

Purkiser, W.T., ed. *Exploring Our Christian Faith*. Kansas City, MO: Beacon Hill Press, 1960.

Tozer, A. W. *The Knowledge of the Holy*. New York: Harper and Row, 1961.

The Trinity

Reeves, Michael. *Delighting in the Trinity: An Introduction to the Christian Faith*. Downers Grove: IVP Academic, 2012.

Sanders, Fred. *The Deep Things of God: How the Trinity Changes Everything*. (2nd ed.) Wheaton: Crossway, 2017.

Sanders, Fred. "The Triune God of the Bible: Seeing the Trinity in Scripture" (lecture) available at www.youtube.com/watch?v=7w3FJLGxKs

Humanity

Purkiser, W.T., ed. *Exploring Our Christian Faith*. Kansas City, MO: Beacon Hill, 1978. (See Chapter 10: "What is Man?")

Sin

Wesley, John. "The Doctrine of Original Sin," in *The Complete Works of Wesley*. Vol. 9.

Wilcox, Leslie. *Profiles in Wesleyan Theology*. Salem, OH: Schmul Publishing, 1985. (See Chapter 7: "Origin and Nature of Sin," 141-170.)

Spirits

Lewis, C. S. *The Screwtape Letters*. New York: Macmillan Co., 1968.

Wesley, John. "Satan's Devices." *Wesley's 52 Standard Sermons*. Salem, OH: Schmull Publishing, 1988.

Christ

Strobel, Lee. *The Case for Christ*. Grand Rapids: Zondervan, 1998.

Torrance, Thomas F. *Incarnation: The Person and Life of Christ*. Edited by Robert T. Walker. Downers Grove: IVP Academic, 2008.

Wellum, Stephen J. *The Person of Christ: An Introduction*. Edited by Graham A. Cole and Oren R. Martin. Wheaton: Crossway, 2021.

Salvation

Purkiser, W. T., ed. *Exploring Our Christian Faith*. Kansas City, MO: Beacon Hill Press, 1960. (See Chapter XI and XII: "Man's Predicament," and "The Doctrine of Atonement.")

Wilcox, Leslie. *Profiles in Wesleyan Theology*. Salem, OH: Schmull Publishing, 1985. See Chapters 9-10: "Atonement" and "Conditions of Reconciliation," 171-214.

Wiley, H. Orton and Culbertson, Paul T. *Introduction to Christian Theology*. Kansas City, MO: Beacon Hill Press, 1946.

Salvation Issues

Shank, Robert. *Life in the Son*. Minneapolis: Bethany House Publishers, 1989.

Wiley, H. Orton and Culbertson, Paul T. *Introduction to Christian Theology*. Kansas City, MO: Beacon Hill Press, 1946.

The Holy Spirit

Carter, Charles. *The Person and Ministry of the Holy Spirit: A Wesleyan Perspective*. Grand Rapids: Baker Book House, 1974.

Murray, Andrew. *Andrew Murray on the Holy Spirit*. New Kensington: Whitaker House, 1998.

The Church

Noll, Mark. *Turning Points*. Grand Rapids: Baker Academic, 1997.

Oden, Thomas. *Life in the Spirit*. Peabody: Prince Press, 2001.

Eternal Destiny

Lewis, C. S. "The Weight of Glory," in *The Weight of Glory and Other Addresses*. New York: Macmillan Publishing, 1980.

Purkiser, W.T., ed. *Exploring Our Christian Faith*. Kansas City, MO: Beacon Hill Press, 1967. (See Chapter XXVIII, "The Future Life.")

Wesley, John. "The Great Assize." *Wesley's 52 Standard Sermons*. Salem, OH: Schmul Publishing, 1988.

Final Events

Ladd, George Eldon. *The Blessed Hope*. Grand Rapids: Eerdmans, 1992.

Wiley, H. Orton & Culbertson, Paul T. *Introduction to Christian Theology*. Kansas City, MO: Beacon Hill Press, 1949.

Ancient Creeds

Gonzalez, Justo L. *The Story of Christianity, Vol. I*. New York: Harper, 2010.

Noll, Mark. *Turning Points: Decisive Moments in the History of Christianity*. Grand Rapids: Baker, 2012.

RECORD OF ASSIGNMENTS

STUDENT NAME _____

Initial when each assignment has been completed. The tests are considered “complete” when the student achieves a score of 70% or higher. All assignments must be successfully completed to receive a certificate from Shepherds Global Classroom.

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SHEPHERDS GLOBAL CLASSROOM COURSE DESCRIPTIONS

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Christian Beliefs

This is a systematic theology course, describing the Christian doctrines about the Bible, God, man, sin, Christ, salvation, the Holy Spirit, the Church, and last things.

Romans

This course teaches the theology of salvation and missions as explained in the book of Romans, discussing several issues that have been controversial in the church.

Eschatology

This course teaches the biblical books of Daniel and Revelation along with other sections of prophetic scripture and emphasizes essential doctrines such as the return of Christ, the final judgment, and the eternal kingdom of God.

Doctrine and Practice of the Holy Life

This course gives a biblical description of the holy life that God expects and empowers for a Christian.

Doctrine and Practice of the Church

This course explains God's design and plan for the church and biblical subjects such as church membership, baptism, communion, tithe, and spiritual leadership.

BIBLE SURVEY COURSES

Exploring the Old Testament

This course teaches the essential content and teachings of the 39 books of the Old Testament.

Exploring the New Testament

This course teaches the essential content and teachings of the 27 books of the New Testament.

Principles of Biblical Interpretation

This course teaches the principles and methods of interpreting the Bible properly in order to guide our life and relationship with God.

EVANGELISM AND DISCIPLESHIP COURSES

Introduction to Apologetics

This course teaches the scientific, historical, and philosophical basis for a Christian world-view, and shows how the Christian faith is consistent with reason and reality.

Faith Traditions of the World

This course gives the evangelical believer an understanding of the teachings and proper responses to 17 religious groups.

Biblical Evangelism and Discipleship

This course presents the biblical principles that guide evangelism methods. It describes forms of evangelism and provides lessons to use in discipling new converts.

Spiritual Formation

In this course students learn to have the attitudes of Jesus, to relate to God the way Jesus related to his Father, to humble ourselves as Jesus did, to practice the spiritual and personal disciplines of Jesus, to endure suffering as Jesus did, and to engage in the Christian community (the Church) formed by Jesus.

Practical Christian Living

This course applies scriptural principles to the use of money, relationships, the environment, relations with the government, human rights, and other areas of practical living.

Christian Marriage and Family

This course gives a Christian perspective on human development through the stages of life and applies scriptural principles to family roles and relationships.

CHRISTIAN LEADERSHIP COURSES

Ministry Leadership

This course emphasizes Christian character while teaching leaders to guide organizations through the process of discovering values, realizing purpose, sharing vision, setting goals, planning strategy, taking action, and experiencing achievement.

The Life and Ministry of Jesus

This course studies the life of Jesus as a model for ministry and leadership in the 21st century.

Principles of Communication

This course teaches the theology of communication, methods for effective speaking, and methods for preparing and presenting biblical sermons.

Introduction to Christian Worship

This course explains how worship impacts all aspects of the believer's life and gives principles that should guide individual and congregational practices of worship.

CHURCH HISTORY COURSES

Survey of Church History I

This course describes how the church fulfilled its mission and protected essential doctrine through the period from the early church to the Reformation.

Survey of Church History II

This course describes how the church expanded and faced challenges through the period from the Reformation to modern times.