

Studies In Theology

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Studies In Theology

By Pastor Dr. Ronnie Wolfe

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Studies In Theology

Dr. Ronnie Wolfe – February 5, 2021

DOCTRINE OF REVELATION

I. CAN MAN KNOW GOD?

A. We must do a little thinking in logic and understanding of Anthropology and Theology, or Deity.

1. Anthropology - The study of man

a. Two things are included in man's knowledge: *subject* and *object*.

b. Subjective knowledge

(1) The subject of man's knowledge is himself. I believe it was Socrates who said "Know thyself." This is a subjective knowledge, or a self-knowledge.

(2) Animals do not have self-knowledge. They know only on a brute level but not with logic and understanding as men do.

(3) But man can know more than himself. He knows other things.

c. Objective knowledge

(1) Objective knowledge has to do with man's knowledge of other things besides himself.

(2) Our objective knowledge has to do with the interaction of one thing with another and knowing the difference.

(3) A man knows an animal through interaction with the animal.

(4) But objective knowledge is limited to this universe. We can know only those things with which we can have interaction in the physical world.

2. Theology, or Deity

a. Man can know many things. He can know himself subjectively, and he can know other things besides himself objectively.

b. But man cannot know God by an objective and worldly interaction.

c. Job 11:7 *Canst thou by searching find out God? canst thou find out the Almighty unto perfection?*

d. Man was made in the image of God, so he has a basic understand of spiritual things, which animals cannot.

e. God is an eternal spirit, and man is an eternal spirit; so there is a degree to which man can know God empirically .

f. Man cannot know God in a true sense unless God reveals himself to man.

g. Four ways God manifests himself to man:

(1) By Creation – Psalm 19: *The heavens declare the glory of God; and the firmament sheweth his handywork. 2 Day unto day uttereth speech,*

and night unto night sheweth knowledge. 3 There is no speech nor language, where their voice is not heard. 4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

- (2) By Scripture – Romans 10:17 *So then faith cometh by hearing, and hearing by the word of God.* – Matthew 13:23 *But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.*
- (3) By Jesus Christ in his incarnation – 1 Timothy 3:16 *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* — John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*
- (4) By God through grace – Galatians 4:9 *But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? – Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*

II. THE DOCTRINE OF REVELATION

A. Man Equipped To Know God

1. Man is both a physical and a spiritual being.
2. In the physical, man can know his surroundings, other people, and animals.
3. We call the physical part of man the *body*. This includes intelligence, rational affection, free will, moral sense.
 - a. Intelligence: The ability to think, to know himself, personality, self-conscience, and to know God to one degree or another.
 - b. Rational Affection: This is not mere passion but a moral quality and responsibility toward the object of the affection.
 - c. Free will: Man has self-determination. He can be influenced but not forced to change mind. He may change his actions but does not have to change his mind (opinion). Man's will is free but limited to this physical realm. Animals' movements are by instinct but are not thought through, nor do they have a purpose or plan behind them.
 - d. Moral Sense – This is the sense of right and wrong, which animals do not have. We may judge ourselves or approve or disapprove of certain things.

B. Man Is Made For God's Purpose

1. Man is a religious being knowing God in a limited sense and is not satisfied without God (whether it be the real God of heaven or a false god or gods).
2. Man longs for a communion with the unseen and that which is beyond him. He knows that there is something higher and greater than himself.
3. Man is not atheistic in his constitution.
4. A proof of man's ability to know God is found in our own salvation experience. We know that we have been changed and that we have an abiding peace with God through our Lord, Jesus Christ.
5. Conner (page 58): "But it is to be noted that a man may be irreligious; he can scarcely be non-religious. He may deny God; he cannot scarcely ignore him."

III. WHY SHOULD WE BELIEVE IN GOD?

A. God Is Necessary To Explain The World

1. The origin of the universe cannot be acceptably explained by mundane scientific theories but must be understood by a transcendent Creator.
2. Romans 1:20 *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

B. God Is Necessary To Explain Man's Intelligence

1. The world could not be interpreted by intelligence unless it had originated by intelligence.

C. God is Necessary to help us understand man's insatiable thirst for knowledge and for truth.

D. God is Necessary to show us the difference between error and truth.

IV. REVELATION THROUGH NATURE IS NOT SUFFICIENT TO LEAVE NO DOUBT AS TO GOD'S EXISTENCE.

A. Man Cannot Prove The Existence of God.

1. That is, from a scientific standpoint.
2. But God can be proven to exist on the basis of good reasons why a person believes in God.
3. Belief in God is rationally justified; if not, we have no right to believe in God.
4. Natural revelation is not sufficient for our religious satisfaction. We must know God in his love and forgiveness.

B. Revelation In Nature Is Preparatory To Revelation of God in Christ.

1. Natural revelation is the foundation for higher or supernatural revelation
2. Man has a religious nature, meaning that he longs for more than a religion from this world.
3. Christianity is the completion, or fulfillment, of what all religions of the world seek.

4. Revelation in nature is sometimes called *general revelation*.

V. REVELATION THROUGH THE BIBLE

A. Revelation in Scripture is sometimes called *special revelation*.

B. Immediate revelation is God's speaking audibly to men in their lives.

C. Mediate revelation is God's speaking to men for them to write down in a book.

D. Special men were chosen to do this.

1. 2 Peter 1:20 *Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

E. These revelations were written for our learning:

1. Romans 15:4 *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

F. The Bible grew out of the fact that God had revealed himself in Christ.

G. Revelation preceded the writing of the Bible, and the Bible is God's final written revelation.

1. 1 Corinthians 13:10 *But when that which is perfect is come, then that which is in part shall be done away.*

H. Bibliolatry

1. This is a complete trust in the Bible itself more than in Jesus Christ himself as Savior.

2. The Latin Vulgate is sometimes worshiped above Christ. It was to be the final translation of the Bible to the Catholic Church.

3. The King James Version is worshiped in somewhat this same way.

I. A quote picked up by many writers is this (See Conner, pg. 97)

1. It is commonly said that, in the reformation of Luther, so far as authority is concerned, an infallible Bible was put in the place of an infallible pope (1870).

J. The purpose of the Bible is to awaken faith in many.

1. Romans 10:17 *So then faith cometh by hearing, and hearing by the word of God.*

VI. REVELATION THROUGH JESUS CHRIST

A. Scriptures

1. 2 Corinthians 4:4 *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

2. Colossians 1:15 *Who is the image of the invisible God, the firstborn of every creature:*

3. John 1:18 *No man hath seen God at any time; the only begotten Son, which is*

in the bosom of the Father, he hath declared him.

B. Jesus' Claims

1. He claimed to be sent of God into the world (John 10:36).
2. He claimed to have a special knowledge of God (John 7:29)
3. He claimed to be the mediator of knowledge of God (Matthew 11:27)

C. Jesus' Redemption Reveals Him As Savior

1. Jesus did his work a Prophet, Priest, and King in his redemption.
2. Jesus' redemptive work as our Savior is the central theme of the New Testament.
 - a. Matthew 1:21 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*
 - b. Luke 19:10 *For the Son of man is come to seek and to save that which was lost.*
 - c. 1 Timothy 1:15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*
3. Salvation is a conscious fellowship with God
 - a. John 17:3 *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

VII. THE OBJECTIVE AND SUBJECTIVE REVELATION OF GOD

A. Objective revelation has to do with God's work outside of us in which he brings himself within reach of man's knowledge.

1. John 1:18 *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

B. Subjective revelation has to do with God's working in us so that we can have communion with God.

1. Matthew 11:25 *At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*
2. Matthew 16:17 *And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*
3. 1 Corinthians 2:10 *But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*

VIII. THE ULTIMATE REVELATION

A. This ultimate revelation does not belong in this study of Revelation but belongs in the subject of Prophecy or Eschatology.

B. So, we will not go into the coming of the Lord at this time but save it for another lesson.

Studies In Theology

By Pastor Dr. Ronnie Wolfe – February 23, 2020

THE DOCTRINE OF GOD

I. INTRODUCTION

- A. Theology – Theo (θεος “theos”) = God
- B. Logy – (λογος “logos” = Word
- C. Theo (God) and Logos (Word, study)
 - 1. Literally God-word
 - 2. Study of God
- D. Existence: “that God is”
- E. Essence: “who God is”

II. EXISTENCE OF GOD – “That God is”

- A. Genesis 1:1 – Implied “In the beginning God . . .”
- B. This does not *say* that God exists; it *implies* that God exists.
- C. How do we know that God exists?
 - 1. Intelligence – in all creation.
 - 2. Conscience in humans.
 - 3. Reason in man is another – Thomas Paine raised Reason up to religion: Deism.
 - 4. Darwinism brought doubt to the existence of God.
 - 5. Predictions in God’s word which have been fulfilled.
 - 6. Consent of the nations – all nations believe in some form of a god even if it is an idol.
 - 7. Belief in demons – many atheists believe in existence of demons.
 - a. If there are demons, then there is God.
 - 8. Nature cries out that God exists
- D. Daniel: “There is a God in heaven” – Heb. 11:6 “. . . that God is . . .”

III. ESSENCE OF GOD – “Who God is”

- A. God Is Invisible
 - 1. John 4:24 *God is **a Spirit**: and they that worship him must worship him in spirit and in truth.*
 - 2. John 1:18 *No man hath seen God at any time . . .*
 - 3. 1 John 4:12 *No man hath seen God at any time. . .*
 - 4. Colossians 1:15 *Who is the image of the **invisible God**, the firstborn of every creature:*
 - 5. 1 Timothy 1:17 *Now unto the King eternal, immortal, **invisible**, the only wise*

God, be honour and glory for ever and ever. Amen.

6. Hebrews 11:27 *By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as **seeing him who is invisible**.*
 7. God has no body.
 8. Some religions make images of Jesus Christ. Some in different forms and some in the Lord's Supper in the bread and wine.
 9. "The only image of God is Jesus Christ" (T. Watson) – Hebrews 1:3 *Who being the brightness of his glory, and the **express image** of his person, and upholding all things by the word of his power, . . .*
- B. God Is Eternal – Psalm 90:2 *Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even **from everlasting to everlasting, thou art God.***
- C. God Is Immutable (Unchangeable)
1. Malachi 3:6 *For I am the LORD, **I change not**; therefore ye sons of Jacob are not consumed.*
 2. Hebrews 13:8 *Jesus Christ **the same** yesterday, and to day, and for ever.*
- D. God Is Omnipotent (All Powerful)
1. Genesis 17:1 *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the **Almighty God**; walk before me, and be thou perfect.*
- E. God Is Omnipresent (All Present)
1. Infinite "no bounds or limits"
 2. His essence is everywhere
 3. Jeremiah 23:24 *Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.*
 4. Psalm 97:5 *The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.*
 5. Daniel 2:35 . . . *and the stone that smote the image became a great mountain, and filled the whole earth.*
 6. "It is absurd to worship an image when God is present" (Watson)
 7. God is present in the heart with "gracious presence."
 8. God is present in heaven with "glorious presence."
 9. Psalm 139:7 *Whither shall I go from thy spirit? or whither shall I flee from thy presence? 8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea; 10 Even there shall thy hand lead me, and thy right hand shall hold me.*
- F. God Is Omniscient (All Wise, or All Knowing)
1. Proverbs 3:19 *The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.*

2. Job 12:13 *With him is wisdom and strength, he hath counsel and understanding.*
3. Romans 16:27 *To God only wise, be glory through Jesus Christ for ever.*
4. 1 Timothy 1:17 *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.*
5. Psalm 147:5 *Great is our Lord, and of great power: his understanding is infinite.*

Studies In Theology

By Pastor Dr. Ronnie Wolfe – March 1, 2020

THE DOCTRINE OF CHRIST

I. THE PRE-EXISTENCE OF CHRIST

- A. John 1:1-2 *In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God.*
- B. Colossians 1:17 *And he is before all things, and by him all things consist.*
- C. John 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

II. THE INCARNATION OF CHRIST

- A. The Word Was Made Flesh – John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*
- B. Christ Came Into The World – 1 Timothy 1:15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*
- C. Christ Descended – Ephesians 4:10 *He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*
- D. Christ Is From Above – John 8:23 *And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.*
- E. Christ Suffered In The Flesh – 1 Peter 4:1 *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;*
- F. We Must Confess That Jesus Came In The Flesh – 1 John 4:2 *Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:*

III. CHRIST'S SINLESSNESS

- A. Christ Had No Sin – Hebrews 4:15 *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*
 - 1. Hebrews 7:26 *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*
 - 2. Hebrews 9:28 *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*
 - 3. Isaiah 53:9 *And he made his grave with the wicked, and with the rich in his*

- death; because he had done no violence, neither was any deceit in his mouth.*
- B. Christ Did No Sin – 1 Peter 2:22 *Who did no sin, neither was guile found in his mouth:*

IV. CHRIST'S WORK

A. Work Of Creation

1. Genesis 1:1 *In the beginning God created the heaven and the earth.*
2. Colossians 1:16 *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*

B. Work Of Salvation

1. Luke 19:10 *For the Son of man is come to seek and to save that which was lost.*
2. 1 Timothy 1:15 *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.*
3. Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

C. Work Of Redemption (Make A Purchase)

1. Galatians 4:4-5 *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.*
 - a. *Exagorazo* – To purchase out of the slave market, never to be on sale again.
 - b. *Agorazo* – Market, or slave market
 - c. *Apolutros* – To loose away from
2. 1 Peter 1:18-19 *Forasmuch as ye know that ye were not redeemed (exagarazo) with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:*
3. Hebrews 10:4 *For it is not possible that the blood of bulls and of goats should take away sins. . . . Hebrews 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

D. Work Of Death, Burial, and Resurrection

1. 1 Corinthians 15:1-4 *Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:*
2. 1 Timothy 3:16 *And without controversy great is the mystery of godliness:*

God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

E. Christ's Intercession

1. Romans 8:26 *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*
2. Romans 8:34 *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*
3. No true intercessor but God – Job 9:33 *Neither is there any daysman betwixt us, that might lay his hand upon us both.*

F. Christ's Return

1. Hebrews 9:28 *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*
2. John 14:3 *And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

G. Christ's Reign (Or His Rule) - Ruler of Heaven And Earth

1. He is King of Saints – Revelation 15:8 *And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*
2. He is King of the Jews – Matthew 2:2 *Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.*
3. He is King of Kings – 1 Timothy 6:15 *Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;*
4. He is King of Righteousness and Peace – Hebrews 7:2 *To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;*

V. CHRIST'S CHARACTER – He Has Same Character As God the Father

A. Christ Is Omnipotent – Matthew 28:18 *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*

B. Christ Is Omniscient

1. Matthew 11:27 *All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*
2. Matthew 11:27 *All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

C. Christ Is Omnipresent

1. Matthew 11:27 *All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*
2. Matthew 28:20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

VI. CONCLUSION

- A. Today we have seen Jesus Christ in his character and in his work.
- B. He is the only Savior of sinners. Only he can save your soul – Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*
- C. He is our Redeemer. He has bought our souls and our bodies; we belong to him.
 1. 1 Corinthians 6:20 *For ye are bought with a price: therefore glorify God in your **body**, and in your **spirit**, which are God's.*
- D. He owns your body and your spirit if you have trusted him. If not, could you trust him today so that you can rest in his character and in his work?

Studies In Theology

By Pastor Dr. Ronnie Wolfe – March 8, 2020 AM

THE HOLY SPIRIT - PNEUMATOLOGY

I. PERSONALITY OF THE HOLY SPIRIT

- A. He is the Spirit of truth - John 14:17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.*
- B. He is the Comforter - John 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*
- C. He searches the deep things of God - 1 Corinthians 2:10-11 *But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.*
- D. He works in us-1 Corinthians 12:11 *But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

II. WORK OF THE HOLY SPIRIT

- A. Reproving the world - John 16:7-13
 - 1. John 16:7-13 *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*
- B. Helps our weaknesses (infirmities) - Romans 8:26 *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*
- C. Gifts of the Holy Spirit - Hebrews 2:4 *God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?*

- D. Holy Spirit speaks through God's word - Hebrews 3:7 *Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,*
- E. Holy Spirit originated the Scriptures —2 Peter 1:21 *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

III. DEITY OF THE HOLY SPIRIT

- A. He is called The Third Person of the Trinity
 - 1. God is the first Person
 - 2. Jesus is the second Person
 - 3. Holy Spirit is the third Person
 - 4. We see this in the instructions for baptism: Matt 28:19 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*
- B. He is Omnipresent (all present)
 - 1. Psalm 139:7 *Whither shall I go from thy spirit? or whither shall I flee from thy presence?*
 - 2. Eph 2:17-18 *And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.*
- C. He is Omniscient (omni-science) (all knowledge)
 - 1. 1 Corinthians 2:10-11 *But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*
- D. He is Omnipotent (all powerful)
 - 1. Luke 1:35 *And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*
 - 2. Romans 8:11 *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*
- E. He is Eternal
 - 1. Hebrews 9:3-8
 - a. Hebrews 9:3 *And after the second veil, the tabernacle which is called the **Holiest of all**; 4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. 6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 7 But into the second went the high priest alone once*

every year, not without blood, which he offered for himself, and for the errors of the people: 8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

F. He is Creator

1. Genesis 1:2 *And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*
2. Job 26:13 *By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.*
3. Psalm 104:30 *Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.*

G. He works Miracles

1. Matthew 12:28 *But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.*
2. 1 Corinthians 12:9-11 *To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

H. He is to be Worshiped

1. Romans 9:1 *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,*
2. Revelation 1:4 *John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;*
3. Matthew 28:19 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

IV. HOLY SPIRIT AND THE CHURCH

A. Baptism In The Holy Spirit

1. Day of Pentecost upon the first local church.
2. This was for power and accreditation.
3. Acts Chapter 2:1-4
 - a. Acts 2:1 *And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*

B. Indwelling of the Holy Spirit in the church

1. Leadership into membership - 1 Cor. 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*
2. Indwelling in perpetuity - Matt 28:20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

Studies In Theology

Dr. Ronnie Wolfe – March 15, 2020

SOTERIOLOGY - STUDY OF SALVATION

I. THE MEANING OF SOTERIOLOGY

- A. The Greek word for "to save" is SOTER
- B. The Greek word LOGOS, from which we get "ology" means "knowledge," literally "a word."
- C. So Soteriology is "the study of salvation."

II. "SAVED" MENTIONED IN THE NEW TESTAMENT

- A. The word "saved" is used 57 times in the New Testament
- B. The word "save" is used 62 times in the New Testament
- C. The word "saving" is used once of the soul in Hebrews 10:39 (See also Heb. 11:7)
 - 1. Not all of these words speak of salvation of the soul, but most do.
- D. The word "salvation" is used 43 times in the New Testament.
- E. So the word in one form or another is mentioned 162 times in the New Testament.
- F. So this subject is a very important subject.

III. USE OF THE WORD "SAVED"

- A. God sent his Son so we could be saved – John 3:17 *For **God sent not his Son** into the world to condemn the world; but that the world through him **might be saved.***
- B. Whosoever calls on the name of the Lord will be saved – Acts 2:21 *And it shall come to pass, that whosoever shall **call on the name of the Lord** shall be saved.* (See Rom. 10:13)
- C. Jesus, the only name – Acts 4:12 *Neither is there salvation in any other: for there is **none other name** under heaven given among men, whereby we must be saved.*
- D. We are saved by grace:
 - 1. Acts 15:11 *But we believe that **through the grace of the Lord Jesus Christ** we shall be saved, even as they.*
 - 2. Ephesians 2:8-9 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*
- E. We are saved through the Gospel – 1 Cor 1:18 *For the **preaching of the cross** is to them that perish foolishness; but unto us which are saved it is the power of God.*
- F. We are saved from wrath – Rom. 5:9 *Much more then, being now **justified by his blood**, we shall be saved from wrath through him.*
- G. The devil does not want you to be saved – Luke 8:12 *Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, **lest they should believe and be saved.***

H. Here is a good question – Matt 19:25 *When his disciples heard it, they were exceedingly amazed, saying, **Who then can be saved?** 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.*

IV. SOME THEOLOGICAL TERMS ABOUT SALVATION

- A. **Redemption** - The purchase price that Jesus paid for our sins - his blood.
1. Eph. 1:7 – Eph 1:7 *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; ;*
 2. Col. 1:14 – *In whom we have redemption through his blood, even the forgiveness of sins:*
- B. **Justification** - A declaration that we are just (right) before God.
1. Rom. 5:9 – *Much more then, being now justified by his blood, we shall be saved from wrath through him.*
- C. **Regeneration** - (Born again)
1. John 3:3 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (See also John 3:7)*
 2. 1 Peter 1:23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*
- D. **Predestination** - "To determine beforehand" - Rom. 8:29 *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. (See also Eph. 1:11)*
- E. **Election** - "Chosen" - Eph 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*
- F. **Sanctification** - "To set apart"
1. John 17:17 *Sanctify them through thy truth: thy word is truth.*
 2. Acts 26:18 *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*
- G. **Glorification** - "To be made like unto God's glory"
1. Rom. 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*
 2. This will happen when we are taken out of the world and placed in Heaven with God and his Son, Jesus Christ.
 - a. A New Body - Phil. 3:21 *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he*

is able even to subdue all things unto himself.

- b. At Christ's Coming Again - Titus 2:13 *Looking for that **blessed hope**, and the glorious appearing of the great God and our Saviour Jesus Christ;*

Studies In Theology

Dr. Ronnie Wolfe – May 3, 2020

BIBLIOLOGY - STUDY OF THE BIBLE

Taken from a message by Dr. Voddie Baucham

*The Bible is a reliable collection of historical documents
written down by eye witnesses during the lifetime of other eye witnesses
that report to us supernatural events,
most of which took place in fulfilment of specific prophecies
and who claim their writings are divine rather than human in origin.*

I. DEFINITION

A. The Bible is a reliable collection of historical documents...

1. 2 Peter 1:16ff – 16 *For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount.*
2. Gal. 1:12 – *For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*
3. Heb. 1:1-2 *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*
4. Not Gilgamesh (King of Sumerians)
 - a. **Wikipedia** – “The Genesis flood narrative is a flood myth found in the Tanakh (chapters 6–9 in the Book of Genesis). The story tells of God's decision to return the Earth to its pre-creation state of watery chaos and then remake it in a reversal of creation. The narrative has very strong similarities to parts of the Epic of Gilgamesh which predates the Book of Genesis. A global flood as described in this myth is inconsistent with the physical findings of geology and paleontology. A branch of creationism known as flood geology is a pseudoscientific attempt to argue that such a global flood actually occurred.”
 - b. Institute for Creation Research – “Dating of the oldest fragments of the Gilgamesh account originally indicated that it was older than the assumed dating of Genesis 21. However, the probability exists that the Biblical

account had been preserved either as an **oral tradition**, or in written form handed down from Noah, through the patriarchs and eventually to Moses, thereby making it actually older than the Sumerian accounts which were restatements (with alterations) to the original.” –

[<https://www.icr.org/article/noah-flood-gilgamesh>]

- B. Written down by eye witnesses during the lifetime of other eye witnesses
1. 1 John 1:1-3 – *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and **we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)** 3 That which **we have seen and heard** declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*
 2. 1 Cor. 15 - Resurrection appearances. . . remain until now.
 3. Different languages; over 6,000 Greek manuscripts
 4. Commentaries on the Bible —95% of the New Testament could be developed through just commentaries on the Bible: Syriac, Coptic, etc.
- C. That report to us supernatural events (John 17)
1. Mount of Transfiguration - not human, but supernatural – Matthew 17:1-2 *And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.*
 2. Blind, lame from birth, issue of blood many years – See Matt. 8-9
 3. Death and Resurrection – 1 Cor. 15:6 *After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.*
- D. Most of which took place in fulfillment of specific prophecies
1. Jesus on the cross: Psalm 22 (Isaiah 53) | Jesus our Shepherd: Psalm 23 | Jesus resurrected: Psalm 24 (also Psalm 16)
 2. Blood and water -punctured the pericardium
 3. Prophetic word made more sure (more sure prophecy) – 2 Peter 1:19 *We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:*
- E. And who claim their writings are divine rather than human in origin (20)
1. "Thus saith the Lord"
 2. "God said to Abraham"
 3. "The LORD said to Jeremiah"
 4. Is what is written reliable?
 - a. Three languages

- b. Three continents
- c. Over 40 writers most of whom never met one another.
- d. Written over a period of 1500 years
- e. **One single story develops**

II. PROOF OF SCIENCE

- A. You don't use scientific methods to prove historical events.
- B. Scientific evidence is observable, measurable, and repeatable.
- C. You cannot use the scientific method to prove that George Washington was our first president.
- D. We use courtroom evidence, forensic evidence.
 - 1. Do we have any eye witnesses? Yes
 - 2. Do these witnesses tell the same story? Yes
 - 3. Fulfilled prophecies - physical evidence
 - 4. No external evidence against Bible claims.

III. VERSIONS

- A. Old Manuscripts vs New Manuscripts
 - 1. Old manuscripts mostly rejected as valid by translators.
 - 2. Newer manuscripts have more copies available
 - 3. Older is not better
- B. Translation Techniques
 - 1. Verbal Equivalence – word-for-word translation as much as possible
 - 2. Dynamic Equivalence – living meaning, can change with the times
- C. Types of Manuscripts
 - 1. Alexandrian (Egypt) manuscripts
 - 2. Antioch manuscripts, better manuscripts
 - 3. Good manuscripts in every age.
- D. King James Bible
 - 1. Sometimes called the AV (Authorized Version)
 - 2. Perpetual manuscripts used through generations
 - 3. Verbal Equivalence (italicized words have no Hebrew or Greek equivalent).
They are inserted for English meaning.
- E. New Versions
 - 1. All modern versions are translated from the “older manuscripts,” many which were being discarded because of their corruption.
 - 2. Dynamic Equivalence – Ideas rather than literal word meaning in translation—many are not true translations at all.

Studies In Theology

By Pastor Dr. Ronnie Wolfe

9-8-2012 | 5-10-2020

FAITH

I. SOLA FIDA (Reformers)

A. This is a Latin expression, and it means “only faith.”

B. Baptists have always believed that salvation is by faith alone.

C. Scriptures

1. Romans 3:22 *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*
2. Romans 5:1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*
3. Galatians 3:26 *For ye are all the children of God by faith in Christ Jesus.*
4. The paradox of James 2:24 *Ye see then how that by works a man is justified, and not by faith only.*
 - a. This passage is teaching us what faith is.
 - (1) There is a dead faith
 - (2) There is a devilish faith
 - (3) There is a dynamic (living) faith
 - b. This justification is before men, not before God.

II. KINDS OF FAITH

A. Historical Faith

1. Intellectual acceptance of the truth of Scripture
 - a. Acts 26:27 *King Agrippa, believest thou the prophets? I know that thou believest.*
 - b. James 2:19 *Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*

B. Temporal Faith

1. Persuasion of truth that affects our emotions and conscience.
2. Matt 13:20 *But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;*
3. This is temporary faith (not real, true, spiritual faith), which does not last.
4. This temporary faith is grounded in emotional life and seeks personal enjoyment rather than the glory of God.

C. True Saving Faith

1. Seated in the heart, not just the mind or the emotions.
2. It is a gift of God (Eph. 2:8-10)

3. “A certain conviction, wrought in the heart by the Holy Spirit, as to the truth of the gospel, and a hearty reliance on the promises of God in Christ” (Louis Berkof)

III. ELEMENTS OF FAITH

A. The Element of Knowledge

1. Faith is an insight into the truths of the Christian religion (Berkof)
2. We must know before we can believe (have faith).
3. Ephesians 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*
4. After we have been saved by faith, our faith will grow stronger and stronger as we get more and more knowledge about God and Christ through the Word of God, the Bible.

B. The Element of Emotion

1. Once a person knows the truth and believes the truth by the Spirit of God, “He is conscious of a personal interest in the truth, and responds to it with a hearty assent (agreement).”
2. 2 Thessalonians 2:10 *And with all deceivableness of unrighteousness in them that perish; because they **received not the love of the truth**, that they might be saved.*

C. The Element of Volition (our Will)

1. Our will is also a part of faith in Christ.
2. Psalm 110:3 *Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*
3. Salvation is not just a choice; it is a miracle of the grace of God (Eph. 2:8-10)
4. But our will is involved.. You choose him, because he chose you
 - a. Ephesians 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*
 - b. 2 Thess. 2:13 *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
5. 1 John 4:19 *We love him, because he first loved us.*

IV. THE OBJECT OF FAITH

A. In general, the object of our faith is the word of God, the Bible

B. The specific object of our faith is Jesus Christ.

1. John 14:1 *Let not your heart be troubled: ye believe in God, believe also in me.*
2. John 3:15 *That whosoever believeth in him should not perish, but have eternal*

life.

V. CATHOLIC VIEW OF FAITH

- A. A simple acceptance of truth – an agreement of doctrine, not true, spiritual faith.
- B. Faith is not completely in Christ but faith in the Catholic Church, Mary, the mother of Jesus, and the saints, etc.

VI. ASSURANCE OF FAITH

- A. Most people have no real assurance (security) in their faith.
- B. You may ask “Are you saved?”; they will say “I think so,” or “I hope so.”
- C. Those who believe that they can “fall from grace” (lose their salvation) do not have assurance of salvation.
- D. Four scenarios of faith
 - 1. Those who are lost and know it
 - 2. Those who are lost and don’t know it
 - 3. Those who are saved and know it
 - 4. Those who are saved and don’t know it (or have assurance of it-doubt)
- E. We can be sure of our salvation.
 - 1. 1 John 5:13 *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*
 - 2. 2 Timothy 1:12 *For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*
 - 3. John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

Studies In Theology

Dr. Ronnie Wolfe – July 12, 2015

TEXT: Ephesians 1:4

THE DOCTRINE OF GRACE

I. THE ACRONYM

A. Meaning of the Acronym

1. An acronym is an abbreviation formed from the initial components in a phrase or a word.
2. This acronym is made up of the letters in the word “tulip.”
3. Each letter stands for a thought or a belief in theology.

B. Word of the Acronym

1. T = Total Depravity
2. U = Unconditional Election
3. L = Limited Atonement
4. I = Irresistible Grace
5. P = Preservation and Perseverance of the Saints

II. THE ORIGIN

- A. In the front of my old copy of the first compressed volume of Calvin’s Institutes, I have taped inside the front cover of the book a small article with the title “Why Do Others Call The Doctrine of Unconditional Election, Predestination, And Other Points of the Doctrine of Grace as Calvinism?”
- B. Text of the article: “Answer: This is because they thought that John Calvin (1509-1564) the founder of the Presbyterian Church, was the first to teach the said Doctrines. But this was not so, since John Calvin only learned the doctrines of Grace from a Waldensian AnaBaptist named William Farrell (Alexander-Crawford Debate, p. 196). We have learned from their Confessions of Faith that the AnaBaptists before were strong defenders of the Doctrines of Grace even before John Calvin was born.”
- C. The acronym TULIP was not developed by John Calvin nor by Augustine many years earlier, who actually believed the same as Calvin, Calvin receiving much of his learning from the writings of Augustine.
- D. But in Holland a man by the name of Jacobus Arminius differed with his teacher, Theodore Beza on these points and desired to change the laws of Holland to reflect, not the doctrines so long believed in Holland and written in their laws but wanted to change the law to reflect his basic five-point doctrinal system, which

was from that time called Arminianism.¹

- E. A meeting called The Synod of Dort met in 1618 to examine these new doctrines. One Hundred Fifty-four sessions were held over a period of seven months. The Synod concluded that, since these points could not reconcile these teachings with the word of God, they must be rejected.
- F. John Calvin's followers, therefore, put together five points to counter the five points put together by Jacobus Arminius. They called them Calvinism after John Calvin.
- G. The five points of Arminianism are these:
 - 1. Human Free Will
 - 2. Conditional Election
 - 3. Universal Atonement
 - 4. Resistible Grace
 - 5. Fall From Grace
- H. The confession of faith that subscribes to the Calvinistic points is the West Minster Confession, which was drawn up in 1646, which was the confession of the Church of England. It is influenced much by the Presbyterian churches.

III. THE TEACHING OF TULIP

A. Total Depravity

- 1. John Piper Definition: "When we speak of man's depravity we mean man's natural condition apart from any grace exerted by God to restrain or transform man."
- 2. Ro 14:23 *And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*
- 3. Rom. 3:9-10 *What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one:*
- 4. Rom. 7:18 *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*
- 5. Rom. 8:7-8 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God.*
- 6. Eph 2:1 *And you hath he quickened, who were dead in trespasses and sins;*
- 7. That should pretty well define total depravity except for the fact that many believe we teach that total depravity means that every man is as bad as he can be, but this is not true; it is only that man is deprived in every part of his being (totally).

¹<https://adampowers.wordpress.com/2008/10/21/the-origins-of-the-five-points-of-calvinism/> (7-10-2015)

8. We believe, also, that total depravity includes total inability.
 - a. 1 Cor. 2:14 *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
 - b. Rom. 5:6 *For when we were yet without strength, in due time Christ died for the ungodly.*
 - c. Jer. 13:23 *Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.*

B. Unconditional Election

1. Eph. 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*
2. 2 Thess. 2:13 *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
3. Rom. 8:28-30 *And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
4. Acts 10:34 *Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:*
5. 1 Peter 1:1-2 *Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*
6. Election is unconditional, because election is brought by God's own will and His own power. Notice John 6:65 *And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*

C. Limited Atonement

1. Many of us do not like the word "limited," because it seems to hinder God's work in some way.
2. By "limited" is meant, not the ability of God to do a work but the design of His work, the extent of His work.
3. We prefer to call this **Particular Redemption** instead of Limited Atonement for that reason.
4. In other words, the atonement (the payment for sins with Christ's blood) was limited to those whom he is going to save, not to every individual on the earth.
5. We believe that, if Jesus died for every man everywhere, then everyone would

be saved, for it is his blood that is power in salvation appropriated to people as they believe in him; and we believe that everyone for whom Jesus died will come to Him and trust Him.

6. John 10:11 *I am the good shepherd: the good shepherd giveth his life for the sheep.*

D. Irresistible Grace

1. Some prefer to call this **efficacious grace**.
2. Loraine Boettner says this about this grace: “Regeneration involved an essential change of character. It is a making the tree good in order that the fruit may be good. As a result of this change, the person passes from a state of unbelief to one of saving faith, not by any process of research or argument, but of inward experience. And as we had nothing to do with our physical birth, but received it as a sovereign gift of God, we likewise have nothing to do with our spiritual birth but receive it also as a sovereign gift. Each occurred without any exercise of our own power, and even without our consent being asked. We no more resist the latter than we resist the former. And as we go ahead and live our own natural lives after being born, so we go ahead and work out our own salvation after being regenerated.”²
3. John 6:37 *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*

E. Perseverance of the Saints

1. “They whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.”
2. This doctrine included the doctrine of Eternal Security, or Preservation
 - a. John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* This along with John 3:36.
 - b. John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*
3. Then the doctrine includes Perseverance, a keeping of the faith.
 - a. John 15:6 *If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast [them] into the fire, and they are burned.*
 - b. Heb. 12:14 *Follow peace with all [men], and holiness, without which no*

²Boettner, Loraine, *The Reformed Doctrine of Predestination*, The Presbyterian And Reformed Publishing Company, Phillipsburg, New Jersey, 1979, p. 166.

man shall see the Lord:

IV. IMPORTANCE OF THE DOCTRINE

- A. This so-call doctrine of Calvinism is believed at different levels.
- B. People are called “three-pointers, four-pointers, and five-pointers.”
- C. The three-pointers usually leave out Unconditional Election and Limited Atonement.
- D. Four-pointers usually leave out Limited Atonement.
- E. Five-pointers believe all five of these points to one degree or another.
- F. Boettner says, “Prove any one of them true and all the others will follow as logical and necessary parts of the system. Prove any one of them false and the whole system must be abandoned.”
- G. I don’t think I agree with that. I fellowship with people who are three- and four-pointers with little argument unless we actually get on the particular doctrines.
- H. Let us be kind and longsuffering to any who may not agree with our own points as long as the Gospel is believed and preached.
- I. I am not a Calvinist, but I do agree in one degree or another (and I say that because of the different views on each point) with all five points of the doctrines of grace.

Studies In Theology

Ronnie W. Wolfe –Sept. 13, 2012 | May 17, 2020

ECCLESIOLOGY - STUDY OF THE CHURCH

I. False Ideas About The Church

A. The Universal, Visible Church

1. This is the Catholic idea that the church is composed of all who are physical (real) members of the Catholic Church around the world.
2. The Catholic Church is their head, and the Church instructs them what they are to believe. They cannot interpret the Bible on their own but must be taught by the priests and others.
3. The head of this church is the Roman Catholic Pope.

B. The Universal, Invisible Church

1. This idea came into existence during the Protestant Reformation.
2. This was a time when people in the Catholic Church were trying to reform the Catholic Church to be more like the church in the Bible.
3. Because they did not believe in the Catholic Church, they could not, then, believe in the universal, visible church.
4. So they came up with the idea that there is a universal, invisible church.
 - a. Instead of being a real, physical church with real, physical members of a church like the Catholic Church, they thought of every believer in the world and said that everyone who is saved is in the "big church," or the "universal church."
 - b. This is not a physical, real church but a spiritual church; therefore, it is invisible.
5. There is no scripture (Bible verses) that teaches this.

C. The National Church

1. The Church of England is a national church with the king as its head.
2. Also the Roman Catholic Church believes that the Pope is the head of the Catholic Church, and the Catholic Church is to be the head of every state.

D. The Denominational Church

1. Lutheran, Presbyterian, Methodist, Nazarene, Christian, Community, Nondenominational, Inter-denominational, Bible Church, etc., and some Baptist churches.

II. THE NATURE OF THE CHURCH

A. The word in the New Testament for "church" is the Greek word EKKLESIA.

1. The word means "a local assembly."

2. Any assembly is an "ekklesia." A mob (Acts 19:32); a town council (Acts 19:39); a fire brigade (per B. H. Carroll).
 3. The word "ekklesia" used three ways in scripture
 - a. **Abstract** (or generic) usage - Ephesians :1, 21 - "the church" (the airplane, the automobile, the home)
 - b. **Prospective** (or future) usage - Hebrews 12:23 *To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*
 - c. The **particular** usage, pointing to specific, individual churches
 - (1) Acts 8:1 *And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.*
 - (2) Churches - Acts 15:4 *1 And he went through Syria and Cilicia, confirming the churches.*
- B. Main Scripture is Matthew 16:18
1. First mention of "church" in the New Testament
 2. Jesus calls it "my church" to show the difference between his and others
 3. Some assemblies are "the synagogue of Satan" (Rev. 2:9)
- C. The Origin of the Church
1. Originated in the life of Jesus Christ
 2. Originated by the Lord Jesus Christ himself
 3. Originated to be perpetuated - "the gates of hell shall not prevail against it" (Matt. 16:18).
 4. So, from its beginning, the Lord's church has been in existence unto today.
- D. The Church Is Local
1. "Tell it to the church" - Matthew 18:17 *And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.*
 2. The church is a body
 - a. Colossians 1:24 *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:*
 - b. Members in particular - 1 Corinthians 12:27 *Now ye are the body of Christ, and members in particular.*
 - c. Many members in one body - Romans 12:4 *For as we have many members in one body, and all members have not the same office:*
 - d. We are baptized into that one body - 1 Corinthians 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

- e. Notice Ephesians 4:4-5 *There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism,*

III. COMPARED TO THE KINGDOM OF GOD

- A. The church of God is ruled under Christ through the members of the church in a democratic way - The kingdom of God is under the dominion of a king.
- B. Christ is the head of the church - He is the King over his spiritual Kingdom. See "kingdom of God" in Matthew Chapter 13.
- C. We are born into the Kingdom of God - John 3:5 *Jesus answered, Verily, verily, Isay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*
- D. We are baptized into the church (1 Cor. 12:13)
- E. A church is visible.
- F. The Kingdom of God is invisible - Luke 17:20-21 "the kingdom of God is within you."
 - 1. So all the saved are in the Kingdom of God, but not all saved are in the church of God.
 - 2. The Kingdom of God is made up of all believers on the earth at any particular time.

IV. COMPARED TO THE FAMILY OF GOD

- A. The church of God is local and visible, as we have already shown.
- B. The family of God is invisible and universal— Eph. 3:14-15 *For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole family in heaven and earth is named,*
- C. The family of God is made up of all believers both on the earth and in heaven.
- D. We are baptized into the church of God —I Cor. 12:13
- E. We are adopted into the family of God - Romans 8:15 *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*
 - 1. We are born into the Kingdom of God.
 - 2. We are adopted into the Family of God.
 - 3. We are baptized into the Church of God.

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 9-21-2012 | 5-24-2020

THE TWO CHURCH ORDINANCES: BAPTISM & LORD’S SUPPER FIRST: BAPTISM

I. THE WORD BAPTIZE / BAPTISM

- A. The New Testament is written in Greek.
- B. The Greek name for baptize is βαπτίζω (baptizo). The “z” is pronounced like “dz.”
 - 1. This is a Greek verb and means “to baptize.”
 - 2. The word literally means: “to dip repeatedly, to immerse, to submerge (of vessels sunk)” – Strong’s Concordance.
 - 3. So, to baptize means to “immerse, or submerge” or to put under, in this place under water.
 - 4. This excludes sprinkling (rantizo) or pouring.
- C. The Greek name for baptism is βαπτισμα (baptisma)
 - 1. This word is the same word, except it is a noun instead of a verb.
 - 2. Baptism is one of the two church ordinances: Baptism and Lord’s Supper.
- D. Translation of the Word
 - 1. In 1611 our King James Bible was translated from the Hebrew (OT) and Greek (NT).
 - 2. Some say that, when the translators came to this word for baptism, they simply changed Greek letters into English letters (transliteration) and made a new word.
 - 3. Some believe the word “baptize” and “baptism” were already in use, and the translators actually translated the word; they did not transliterate it.
 - 4. This is important only for those who study the manuscripts of the Bible and translation practices, etc.

II. BAPTISM IS A CHURCH ORDINANCE

- A. It Is Not A Christian Ordinance
 - 1. There is a difference in a church ordinance and a Christian ordinance.
 - 2. Actually, there is no such thing as a Christian ordinance. There are only two ordinances (practices or traditions; practices that should be done again and again throughout the history of the churches).
 - 3. These two ordinances, baptism and the Lord’s Supper, are church ordinances
- B. Therefore, these ordinances should be done in the church by the church.
 - 1. Open Communion – All believers may observe these ordinances without being a member or becoming a member of a local church.
 - 2. Close Communion – All believers of one denomination (such as Baptists) may

- participate in the ordinances (especially the Lord's Supper) without being a member of the particular church which is observing the ordinance.
3. Closed Communion – Only believers in a particular church or are becoming members of that church are permitted to observe these ordinances.
 - a. This is the one we practice here at First Baptist Church.
 - b. Why?
 - c. Because of discipline
 - (1) 1 Cor. 11:20 *When ye come together therefore into one place, this is not to eat the Lord's supper. The word "not" can mean "cannot" eat the Lord's Supper.*
 - (2) 1 Cor. 11:28 *But let a man examine himself, and so let him eat of that bread, and drink of that cup.*
 - (3) Rom. 16:17 *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*
 - d. Because of communion
 - (1) 1 Cor. 10:16-17 *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and **one body**: for we are all partakers of that one bread.*

III. REQUIREMENTS FOR SCRIPTURAL BAPTISM

A. There Must Be A Proper Candidate.

1. The candidate is the person who is submitting to be baptized. This is a personal choice, not one that is forced upon a person.
2. The candidate must receive the word of God (the gospel): Acts 2:41 *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*
3. The candidate must believe in Jesus Christ as Savior: Acts 8:36-37 *And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*
4. So, the candidate must believe and be saved BEFORE he is baptized.
5. So, a candidate cannot be a baby--Pedobaptism

B. There Must Be A Proper Reason

1. Baptism is **a figure** only a. 1 Peter 3:21 *The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*
2. Baptism pictures Christ's death, burial, and resurrection a. See Romans 6:4

above

C. There Must Be A Proper Administrator

1. Baptism must be done by the proper authority or administrator.
2. Jesus gives command for baptism in Matthew 28:18-20
 - a. “Go ye therefore” – Christ has the authority, and he is speaking here to his apostles. The apostles and Jesus’ first disciples made up the first local church on earth (1 Cor. 12:28).
 - b. “Teach all nations” – This means to make disciples. Bro. Walker used to say “get folks saved.”
 - c. “Baptizing them” – dipping them under the water completely.
 - d. “Father, Son, and Holy Ghost” –
 - (1) One dipping (baptism) - the word “name” is singular
 - (2) Representing three persons of the Trinity - naming Father, Son, Holy Ghost.
 - e. “Teaching them to observe” - Each local church is responsible to teach each member the word of God so they may grow thereby. 1 Peter 2:2 *As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*

D. There Must Be A Proper Method

1. The method of baptism, expressed by the meaning of the Greek word, is **immersion**.
2. Immersion is defined as “baptism in which the whole body of the person is submerged in the water” -Dictionary.com
3. Baptism is a figure of a death, burial, & resurrection
 - a. Rom. 6:4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
 - b. Remember three words: immersion, submersion, and emersion: Death, burial and resurrection of Christ.

E. Learn this from the word C R A M

1. Candidate - a person already saved
2. Reason - a symbol of the death, burial, and resurrection of Christ and a new life.
3. Administrator - A local church must administer, or do, the baptism.
4. Method - The only method is immersion, submersion, and emersion.

IV. CHURCH PERPETUITY

- A. Matt 28:20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
- B. The local church is to baptize people, and the local church is promised to continue to exist until the end of the world.

C. So, Jesus' kind of church has been here since his ministry, and it will be here until the end of the world.

V. WHAT DOES BAPTISM DO?

A. First, It Does Not Save

1. Problem Verses

- a. Acts 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*
- b. 1 Peter 3:21 *The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*
- c. Mark 16:16 *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

2. Compare Scripture With Scripture

- a. Eph 2:8-10 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*
- b. Acts 10:43 *To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.* (Compare with Acts 2:38)

B. Second, It Adds The Believer To The Church

1. Remember what we have already learned: We are (1) born into the Kingdom, (2) adopted into the Family, and (3) baptized into the Church.
2. 1 Cor 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*
3. The **body** is the church – Col. 1:24 *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:*
 - a. Some say this is a **spiritual baptism**, but there is no such thing.
 - b. We are baptized in water (by immersion) so that we may become a part of a local church and observe the two ordinances, baptism and the Lord's Supper.

C. Third, It Shows A Newness Of Life

1. Again we read Romans 6:4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

VI. SOME MORE OBSERVATIONS

- A. The study of baptism is a very lengthy one. It could take years to study every aspect of it.
- B. More people have died over differences of opinion on baptism than for any other reason.
- C. Baptists used to be called Anabaptist, because the Catholic church accused them of rebaptizing people. Actually, they did not re-baptize, but they actually scripturally baptized those who had been baptized the wrong way.
- D. The prefix “ANA” was dropped around 1640, and we are now called Baptists. This is because of our belief on baptism.

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 10-7-2012 | 5-31-2020

THE TWO CHURCH ORDINANCES: BAPTISM & LORD'S SUPPER FIRST: LORD'S SUPPER

I. THE SUPPER IS NOT A SACRAMENT

- A. What is a sacrament? According to the Catholic Catechism: “A sacrament is a visible sign or action instituted by Christ to give grace.”
- B. Faith is given by grace; it does not come through obedience (Eph. 2:8-10; Rom. 6:23)

II. THE SUPPER IS A SYMBOLIC ORDINANCE

- A. This opposes the idea that the body and blood of Jesus are actually present in the bread and wine.
 - 1. Catholicism believes that, when the priest says his words of consecration over the bread and wine that they miraculously turn into the actual body and blood of Jesus.
 - 2. This is taken from John 6:54 *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*
 - 3. But in John 6:63 we read *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*
 - 4. Catholicism teaches that we partake of Christ through the Eucharist, which means thankfulness, or gratefulness. The first part of the word EU means “good.” The second part means “gift.” In other words, “the good gift” literally.
 - 5. But we actually partake of Christ Jesus through faith. See John 6:47 *Verily, verily, I say unto you, He that believeth on me hath everlasting life.*
 - 6. The doctrine of Transubstantiation teaches that the body and blood of Christ are actual and real in the bread and wine after the priest says his words of consecration.
 - 7. The doctrine of Consubstantiation teaches that the body and blood of Christ are in the bread and wine spiritually after the priest says his words of consecration.
 - 8. “After the Consecration, what were bread and wine are no longer bread and wine, although our senses continue to perceive them as such, with all their sensible attributes. But it is now Christ himself--with his body, blood, soul, and divinity--who is there, under the appearances of bread and wine, offering himself to the Father for the redemption of all.”
<http://www.stjohnslincoln.com/files/timb/timb-28.pdf>
- B. This offers the idea that Christ's sacrifice must be given over and over again, making Jesus die over and over through the ages.

1. Catholicism: “Now, in the Mass a real sacrifice is offered to God, for Our Blessed Lord’s humanity, by being placed under the forms of bread and wine, is reduced to the equivalently lifeless state of a victim offered to the Eternal Father by the priest.”
2. “This is the same body that was hanging on the cross, the same blood that was poured there: We should repeat these truths once and again until we truly believe them and begin really to love.”
(<http://www.stjohnslincoln.com/files/timb/timb-28.pdf>)
3. Read Hebrews 9:25-26 – *25 Nor yet that he should **offer himself often**, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now **once in the end of the world** hath he appeared to put away sin by the sacrifice of himself.*
4. Now see Hebrews 9:28 *So Christ was **once offered** to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*

III. THE SYMBOLIC SIGNIFICANCE OF THE LORD’S SUPPER

- A. It Commemorates the Lord’s Death 1. See 1 Cor. 11:24
 1. 1 Corinthians 11:24 *And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.*
- B. It Proclaims the Lord’s Death 1. See 1 Cor. 11:26
 1. 1 Corinthians 11:26 *For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death*
- C. It Reminds us of Jesus’ Second Coming 1. See 1 Cor. 11:26
 1. Verse 26 goes on to say *till he come.*
- D. It Symbolizes Our Salvation By Feeding On Christ
 1. John 6:53 *Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*
- E. It Symbolizes Our Constant Need Of Feeding On Christ
 1. John 6:54-56 – *54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*
- F. It Points To The Unity Of The Local Church - Communion
 1. 1 Corinthians 10:16-17 – *16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread.*

2. Because of this, many believe that a whole loaf of bread should be brought to the table in one piece and broken before it is served to the people, and some churches do this.
3. Also, some churches use only one cup to drink the wine.

IV. ELEMENTS OF THE LORD'S SUPPER

A. Unleavened Bread

1. Unleavened bread designates the sinless body and life of Jesus Christ, 1 Peter 2:22 *Who did no sin, neither was guile found in his mouth:*
2. Unleavened bread shows sincerity as we partake of the supper,
3. 1 Corinthians 5:8 *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*
4. Unleavened bread shows that the church should be cleansed and pure,
5. 1 Corinthians 5:7-8 – 7 *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*
6. Leaven is “an element that produces an altering or transforming influence.” (Dictionary.com).
7. Therefore, the bread in the Lord's Supper should not have any baking powder or yeast that would make it rise.

B. Fruit Of The Vine

1. Much argument is made over whether we should use wine or grape juice.
2. But the only name used in regard to The Lord's Supper is “fruit of the vine.”
3. See Matt. 26:29; Mark 14:25; Luke 22:18
 - a. Luke 22:18 *For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.*
4. Neither wine nor grape juice is used to identify the drink in The Lord's Supper.
5. Being the “fruit of the vine” means that it must come from the grape.
6. Therefore, some churches use fermented wine as their drink; others use grape juice as their drink, as we do here at First Baptist. Some even use what is called “unfermented wine.”
7. The Church of Jesus Christ of Latter Day Saints, I understand, uses water as their drink. That is not a good symbol of the blood of Christ.
8. Both wine and grape juice, in my opinion, are acceptable as a symbol only. It is up to the local church to decide.

V. WHO CAN TAKE THE LORD'S SUPPER?

A. A Saved Person

1. No one in the New Testament partook of The Lord's Supper until he was saved.
2. Acts 2:41-42 *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*

B. A Church Member

1. When the Lord first instituted The Lord's Supper, the only people present were eleven apostles, because Judas had gone out by then. No other disciples were there.
2. **Open Communion** - Every believer in Jesus Christ, over which the local church may have no discipline. See 1 Cor 5:11 *But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.*
3. **Close Communion** - All faithful members of any Baptist church of like faith and order.
4. **Closed Communion** - Only members of the local church observing the supper.

C. A Faithful Church Member

1. 1 Corinthians 5:8 *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*
2. 1 Corinthians 5:13 *But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*
3. Romans 16:17-18 *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 10-14-2012 | 6-7-2020

HAMARTIOLOGY: THE DOCTRINE OF SIN

I. SIN IS A STATE OF BEING

- A. Matthew 12:33 *Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.*
- B. Matthew 15:19 *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:*
- C. John 3:19 *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

II. SIN IS AN ACT

- A. 1 John 3:4 *Whosoever committeth (does, acts) sin transgresseth also the law: for sin is the transgression of the law.*
- B. 1 Peter 2:22 *Who did no sin, neither was guile found in his mouth: This speaks of Jesus.*
- C. James 2:9 *But if ye have respect to persons, ye commit (do) sin, and are convinced of the law as transgressors.*

III. SIN IS OMITTING AN ACT

- A. James 4:17 *Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*
- B. Acts of sin come from the heart.
 - 1. Matthew 15:18 *But those things which proceed out of the mouth come forth from the heart; and they defile the man.*
 - 2. Jeremiah 17:9 *The heart is deceitful above all things, and desperately wicked: who can know it?*

IV. SIN IS SELFISHNESS

- A. Read 2 Timothy 3:2-4 “lovers of their own selves”
 - 1. 2 Timothy 3:2 *For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;*
- B. Satan’s sin was one of pride: Isaiah 14:12-14; Ezek. 28:12-17
 - 1. Isaiah 14:12 *How art thou fallen from heaven, O Lucifer, son of the morning!*

how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High.

2. *Ezekiel 28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.*

C. Adam and Eve's sin was one of pride (selfishness): He desired that which would make him wise, Genesis 3:6.

1. *Genesis 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

D. Cain killed Abel because of pride, jealousy, or selfishness, Genesis 4:8.

1. *Genesis 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.*

V. SIN IS UNIVERSAL

A. Shown in the universal need for repentance: Luke 13:3; John 3:3

1. *Luke 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.*
2. *John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*
3. *Romans 3:10 As it is written, There is none righteous, no, not one:*
4. *Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*
5. *Romans 3:23 For all have sinned, and come short of the glory of God;*

VI. SIN'S TOTAL EFFECT UPON MAN

- A. We have already talked about Total Depravity, that every part of a man is depraved, totally without God in this world (Eph. 2:12).
 - 1. Ephesians 2:12 *That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*
- B. Man is not as sinful as he could be, but he is totally depraved in every part of his being.
- C. We are not totally depraved to the extent that we cannot make moral decisions or have a conscience toward good. These are all marred by depravity but not erased.
- D. How depraved is man?
 - 1. Depraved in his mind, Gen. 6:5 – 5 *And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*
 - 2. Depraved in his heart, Jer. 17:9 – 9 *The heart is deceitful above all things, and desperately wicked: who can know it?*
 - 3. Depraved in his affections, John 3:19; Rom. 8:7
 - a. John 3:19 *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*
 - b. Romans 8:7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*
 - 4. Depraved in his conscience, Titus 1:15; Heb. 10:22
 - a. Titus 1:15 *Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.*
 - b. Hebrews 10:22 *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*
 - 5. Depraved in his speech, Psalm 58:3; Jer. 8:6; Rom. 3:13
 - a. Psalm 58:3 *The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.*
 - b. Jeremiah 8:6 *I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.*
 - c. Romans 3:13 *Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:*
 - 6. Depraved in his birth, Psalm 51:5; Psalm 58:3
 - a. Psalm 51:5 *Behold, I was shapen in iniquity; and in sin did my mother conceive me.*
 - b. Psalm 58:3 *The wicked are estranged from the womb: they go astray as*

soon as they be born, speaking lies.

E. The Effect of Sin Upon Man

1. No good in man by his nature, Rom. 7:18
 - a. Romans 7:18 *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*
2. Man is not subject to the law of God, Rom. 8:7-8
 - a. Romans 8:7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God.*
3. Man cannot comprehend spiritual things, 1 Cor. 2:14
 - a. 1 Corinthians 2:14 *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
4. Man cannot turn from his sins without a miracle of the new birth, Jer. 13:23; John 6:44, 65; 12:39-40
 - a. Jeremiah 13:23 *Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.*
 - b. John 6:44 *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*
 - c. John 6:65 *And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*
 - d. John 12:39 *Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 10-14-2012 | 6-14-2020

THE ATONEMENT

I. WHAT IS THE ATONEMENT

- A. The Greek word is καταλλαγή – KATALLAGE
- B. The word means “adjusting a difference, reconciling.”
- C. There is a difference between the sinner and God.
 - 1. Isaiah 59:2 *But your iniquities have separated between you and your God, and yoursins have hid his face from you, that he will not hear.*
 - 2. Romans 5:11 *And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*
 - a. This is the only place in the New Testament that the English word Atonement is used.
- D. Another Greek word is αποκαταλλασσω – APOKATALLASSO
 - 1. This word means “to bring back to a former state of harmony.”
 - 2. Before Adam sinned, man was in harmony with God.
 - 3. After Adam’s sin, however, he was out of fellowship with God
 - 4. Reconciliation
 - a. A person can be reconciled to his brother – Matthew 5:24 *Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*
 - b. A woman can be reconciled to her husband – 1 Corinthians 7:11 *But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.*
 - c. A person can be reconciled to God
 - (1) Romans 5:10 *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*
 - (2) 2 Corinthians 5:18 *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*
 - (3) Colossians 1:21 *And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.*

II. ATONEMENT IS ACCOMPLISHED THROUGH CHRIST JESUS

- A. Read again Romans 5:10 (above).
 - 1. Romans 5:10 *For if, when we were enemies, we were reconciled to God by the*

- death of his Son, much more, being reconciled, we shall be saved by his life.*
2. First, we see the separation: “we were enemies.”
 - a. See also Col. 1:21 (above) - “alienated and enemies”
 - b. Colossians 1:21 *And you, that were sometime **alienated** and **enemies** in your mind by wicked works, yet now hath he reconciled.*
 3. Second, we see the reconciliation: “we were reconciled to God”
 - a. See all the scriptures above.
 4. Third, we see that reconciliation is “by the death of his Son.” (Rom. 5:10)
 - a. This is Jesus.
 - b. At his death, he reconciled us to God.
- B. He made the harmony
1. He is the mediator – 1 Timothy 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus;*
 2. His death brought us to God – 1 Peter 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*
 3. The word atonement is used 69 times in the Old Testament
 - a. This Old Testament atonement was a shadow of the real atonement of Jesus Christ.
 - b. The Old Testament atonement could not take away sin.
 - (1) Hebrews 10:1 *For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*
 - (2) Hebrews 10:11 *And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:*
 - (3) Hebrews 10:12 *But this man (Jesus), after he had offered one sacrifice for sins forever, sat down on the right hand of God;*

III. JESUS’ ATONEMENT WAS A REAL ATONEMENT, NOT JUST A PROVISION

- A. Jesus did not die to make atonement possible.
1. When Jesus died on the cross, he actually died for our sins, not just the possibility of an atonement of sins.
 2. Jonah 2:9 says, *But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.*
- B. Jesus died to actually make atonement for our sins.
1. 1 Corinthians 15:3 *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*

2. Galatians 1:4 *Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:*
 3. 1 John 4:10 *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*
- C. Then, for whom did Jesus die?
1. Did Christ die for all of the sins of all of the people?
 2. Did Christ die for some of the sins of all of the people?
 3. Did Christ die for all of the sins of some of the people?
- D. Let's Consider These three of things
1. If Christ died for all of the sins of all of the people, then everyone's sins are atoned, and everyone is reconciled to God; so then, everyone is saved.
 2. If Christ died for some of the sins of all of the people, then he did not die for all of the sins of anybody; so then, no one is saved.
 3. If Christ died for all of the sins of some of the people, then we know that at least some of the people are saved.
 - a. Jesus died for his sheep
 - (1) John 10:11 *I am the good shepherd: the good shepherd giveth his life for the sheep.*
 - (2) John 10:15 *As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.*
 - (3) John 10:16 *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*
 - (4) John 10:27 *My sheep hear my voice, and I know them, and they follow me:*
 - b. Jesus died for all that his Father gave to him, and only they will be saved.
 - (1) John 6:37 *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*
 - c. Jesus died for all of our sins (the sins of his sheep)
 - (1) Hebrews 8:12 *For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*
 - (2) Hebrews 10:17 *And their sins and iniquities will I remember no more.*
- E. What about dying for the whole world?
1. 1 John 2:2 *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*
 - a. This does not say that Jesus died for all of the sins of everyone in the whole world.
 - b. John, the writer of this book, was a Jew; and he is saying that Jesus is the propitiation (satisfaction) for the sins, not just of the Jews, but of the Gentiles, also, and not just certain Gentiles, but all kinds of Gentiles (the

whole world).

2. John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - a. This verse does not say that Jesus died for the whole world.
 - b. This verse says that God loved the world, which means that his love was not directed to one nationality of people but to the entire world. In other words, he loved people who were Jews and Gentiles alike.
 - c. For these people whom he loved in the entire world, he gave his only begotten Son(Jesus).
 - d. Then only those who believe in him will not perish but have everlasting life.
 - e. These are the ones for whom Christ died.
 - f. Here is the act and the result:
 - (1) 2 Corinthians 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
 - (2) **The acts:** “made him to be sin for us.” This is Christ’s death, burial, and resurrection.
 - (3) **The result:** we are made the righteousness of God in him.
 - g. See also Matt 1:21 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sin.*

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 10-28-2012 | 6-21-2020

SECOND COMING OF CHRIST

I. THE NATURE OF CHRIST'S COMING

A. It Is Foretold

1. Jude 1:14 *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,*
2. Hebrews 9:28 *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*

B. It Is Promised

1. John 14:1-3 *Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*
2. John 6:40 *And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*
3. 1 John 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*
4. Acts 1:11 *Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

C. He Will Come In His Body

1. See again Acts 1:11
2. Revelation 1:7 *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

D. He Will Come As A Thief

1. 2 Peter 3:10 *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*
2. 1 Thessalonians 5:2 *For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*

E. He Will Come In Two Phases (or two parts)

1. The Rapture

- a. The word “rapture” is not in the Bible, just like the word “Trinity” is not in the Bible; but it is a word that describes what will happen when Jesus comes.
- b. 1 Thessalonians 4:14-17 *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

2. The Return

- a. Revelation 19:11-14 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

II. THE TIME OF CHRIST’S COMING

- A. Matthew 25:13 *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*
- B. Matthew 24:27 *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.*
- C. Luke 12:40 *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*

III. THE MEANING OF CHRIST’S COMING

A. Jesus Will Certainly Come

1. Hebrews 10:37 *For yet a little while, and he that shall come will come, and will not tarry.*

B. Jesus Will Resurrect Believers

1. 1 Corinthians 15:51-54 *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on*

immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

C. Jesus Will Judge Believers

1. *1 Corinthians 3:12-15 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

D. Jesus Will Judge The Lost

1. *Revelation 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*
2. *Revelation 20:12-15 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.*

E. Marriage Of The Lamb

1. *Revelation 19:7-9 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 6-28-2020

THEOLOGY OF PRAYER

1 Thessalonians 5:17 *Pray without ceasing.*

I. NEHEMIAH'S CIRCUMSTANCES

A. Nehemiah 1:3 *And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.*

B. So, Nehemiah and many of the Jews were in captivity, and they had been there for many years—70 years were marked out for them by God himself.

1. Jeremiah 25:11 *And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.*

2. Jeremiah 25:12 *And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.*

3. Jeremiah 29:10 *For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.*

C. Nehemiah Remembered God's Word

1. Nehemiah 1:8-9 *Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: 9 But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.*

2. He is asking God to remember the commandment given to Moses.

3. We read this in Deuteronomy 4:27 *And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.*

4. Then we read in Deuteronomy 4:30-31 *When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; 31 (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.*

5. This is what Nehemiah wants God to remember.

D. In Nehemiah's circumstances we want to see in his book his need and his work of prayer, thereby understanding the teaching of the Theology of Prayer.

- E. What we need concerning prayer is not more knowledge but more practice. We learn to pray by praying.
- F. Perhaps, though, here we can help our attitude and understanding of prayer by learning a few things from Nehemiah in his circumstances.
- G. We will look at his several prayers to learn more about the Theology of Prayer.

II. FIRST PRAYER | Nehemiah 1:4-11

- A. This prayer was prayed in a Moment of Crisis
- B. The people who were left in Jerusalem and were not taken into captivity were in much trouble and heartache, and Nehemiah began to weep concerning this crisis: Nehemiah 4:4 *And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,*
- C. Then he began to pray in verse 5. Let's read the prayer:
 1. Nehemiah 4:5-11 *And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: 6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. 7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. 8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: 9 But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. 10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. 11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.*
- D. In this prayer Nehemiah talks about the very character of God, how that God brings cursings and blessings.
- E. In verse 8 and 9 Nehemiah remembers God's covenant with Israel, how that he will bring a curse upon Israel and send them into captivity if they are not obedient, and he will gather them again into their land if they turn back to God and do his commandments.
- F. Nehemiah is depending upon God to keep his promise to Israel.

III. SECOND PRAYER | Nehemiah 2:4 (about four months later)

- A. There is no content to this prayer except a reference to the fact that Nehemiah “prayed to the God of heaven.”
- B. It is assumed by some that this actually refers to the fact that Nehemiah continued to pray the same prayer over and over again from the first prayer to this one.
- C. Others believe that he is here joyfully praising God for the king’s heart turning to Nehemiah and that Nehemiah might ask in a proper manner a request for his people.

IV. THIRD PRAYER | Nehemiah 4:9

- A. Again, no content to his prayer here.
- B. But Sanballat and Tobiah had determined to stop the work of building the wall of Jerusalem and were giving problems to the people of Israel.
- C. Notice verse 8-9: *And conspired all of them together to come and to fight against Jerusalem, and to hinder it. 9 Nevertheless we made our prayer unto our God, and **set a watch** against them day and night, because of them.*
- D. We need to see from verse 9 that Nehemiah **set a watch** against Sanballat and Tobiah day and night.
- E. So we learn that prayer without action is to no avail.
- F. Our prayers, then, must be accompanied with action. We do not just give up any effort and expect God to bring results from heaven without any effort on our part. We are not to tempt the Lord in that way.

V. FOURTH PRAYER | Nehemiah 5:19

- A. In this prayer Nehemiah says | 19 *Think upon me, my God, for good, according to all that I have done for this people.*
- B. Nehemiah would receive nothing from the people in Jerusalem for all of his labor and his constant prayer for their situation, but he will receive recompense from God – Hebrews 6:10 *For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*
- C. God will reward all those who work in faith and in a labor of love, though the world, even believers many times, do not accommodate those who serve them.

VI. FIFTH PRAYER | Nehemiah 6:9, 14-15

- A. This prayer was prayed after the wall was finished in its repair after 52 days of work (verse 15).
- B. This prayer has two parts and is prayed out of fear of the enemy.
 - 1. Verse 9 *For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, **strengthen my hands.***

2. He is asking God here to *strengthen my hands*, which the enemy was trying to weaken; and only God could give sufficient strength to continue and finish this job, which God had put into the heart of Nehemiah to complete.
3. Sometimes we feel weak in doing God's work, and we are;
 - a. Moses said in Exodus 15:2 - *The Lord is my strength and song.*
 - b. David said in 2 Samuel 22:33 - *God is my strength and power.*
 - c. David said in Psalm 28:7 - *The LORD is my strength and shield.*
 - d. Isaiah said in Isaiah 12:2 - *the LORD JEHOVAH is my strength and my song;*
 - e. And we could go on and on, and we need to remember this.
- C. The prayer has a second part, a prayer for God's revenge upon his enemies.
 1. Nehemiah 6:14 *My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.*
 2. We pray that God will remember us in our work of faith and our labor of love and our patience of hope, but we also desire that God would do as he promised, to bring retribution upon the heads of our enemies. This is a divine thought and prayer, but we need to remember that revenge is not ours; it is the Lord's. So, we cannot pray with a vengeful spirit but in praise to God and his great justice.

VII. SIXTH PRAYER | Nehemiah 9:5b - 37

- A. This is a corporate prayer from the Levites (helpers to the priests).
- B. In verse five (5) the Levites invite the people to stand while the Levites prayed a public prayer - *Stand up and bless the LORD your God.*
- C. In verses 6-7 they begin to praise God for who he is just as the prayer in Matthew Chapter 6 does as the Lord gives us our model for prayer - *Our Father which art in heaven, hallowed be thy name.* God is the God of Abraham who chose him and brought him out of Ur of the Chaldees.
- D. From verse 8 to 30 the Levites in this prayer tell again the story of God's work toward Israel to bless them, but they disobeyed and revolted against God, and God placed them in a foreign land for punishment.
- E. Verses 31-37 tell of God's wonderful mercy, how that God has not utterly consumed the people of Israel but left a remnant to return back into their land.
- F. Then in verse 38 the Levites (with all of Israel listening) said they were going to make a *sure covenant* in writing. It is implied (not written here) that they were making a covenant to obey the Lord and his commandments.

VIII. SEVENTH PRAYER | Nehemiah 13:14, 22, 29

- A. Nehemiah in this prayer is asking, again, to remember the good work that he has

done, not to his own merit, but by the mercy of God.

- B. Verse 14 ***Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.*** Here in verse 14 he wants God to remember him because he put in charge of all the money very good and worthy men whom he trusted
- C. Verse 22 *And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day.* ***Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.***
- D. Many of the Jews had married foreign wives, which was against God's commandment concerning Israel. So Nehemiah commanded the Levites to *cleanse themselves*
- E. So in verse 29 Nehemiah prays - 29 *Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.*
 - 1. Maybe he desires that God remember them in mercy.
 - 2. Maybe he desires that God remember them in chastisement.

IX. EIGHTH PRAYER | Nehemiah 13:31

- A. 13:31 . . . ***Remember me, O my God, for good.***
- B. This was not a prayer of ego or of self-worth.
- C. This was a prayer for God to remember the good a proper offerings that he had established among the Jews and his often prayers to God, that God would supply him with all the good things that would be required to perform God's work in Jerusalem.

X. EXCUSES FOR NOT PRAYING

- A. "I don't have time."
 - 1. The reason people do not have time to pray is because they do not plan to pray.
 - 2. It is a great idea to set a time every day to pray and to keep that appointment just as you would a doctor's appointment or any other appointment.
 - 3. Most people have plenty of time to do what they want to do, but they do not make time to do the things that they should do.
- B. "Prayer is of little worth"
 - 1. If you will pray without ceasing, you may see the product of your prayer and the benefit of praying to the God of mercy and strength, of love and compassion.
 - 2. Prayer is of great value, because through prayer many things around us may change, but even more important is the fact that prayer changes US, our attitude, our faith made stronger, our love for God, and more assurance that God is with us always, and many more things.
- C. "Prayer makes me feel uncomfortable because I am alone with only me and God."

1. But you are not alone.
 2. Jesus, the Son of God; the holy Spirit of God; and God the Father are all with you all the time.
 3. You are in great company.
 4. Also, the elect angels look into these things, so they are also with you.
- D. "I cannot pray, because I am depressed"
1. Do you think Moses stopped praying when he was depressed?
 2. Do you think David stopped praying when he was depressed?
 3. Jonah neglected to pray when he was running from God.
 4. But he certainly prayed in the belly of the fish.
 5. What about Paul? Do you think he stopped when depressed?
- E. What is your excuse for not praying?
1. Set your mind to pray.
 2. Set an alarm if necessary to pray at certain times.
 3. Be faithful to pray without ceasing.
 4. Take God's promises at face value.
 5. Be sure to honor God and glorify him for who he is when you pray.
 6. Expect great things when you pray.

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 7-5-2020

THEOLOGY OF HELL

Matthew 23:33 *Ye serpents, ye generation of vipers,
how can ye escape the damnation of hell?*

Joh 3:16 *For God so loved the world, that he gave his only begotten Son,
that whosoever believeth in him should not perish,
but have everlasting life.*

I. INTRODUCTION

- A. Who wants to listen to a lesson on hell?
- B. Unless it is real!
- C. Unless it demonstrates the teaching of Jesus!
- D. Jesus spoke more about hell than anyone else.
- E. Most well known text is John 3:16
- F. If there is no hell, we must ask the question, “Why did Jesus come into the world?”
- G. There is a real possibility of punishment from Almighty God.
- H. Actually, there is an absolute certainty of punishment from God for every son of Adam.
- I. The only two exceptions are (1) children and (2) those who cannot believe due to a lack of understanding.
- J. Even those who have never heard the gospel, there is punishment.

II. DESCRIPTION OF HELL

- A. There Are Only Two Ways
 1. Narrow is the way, etc. – Matthew 7:13 *Enter ye in at the strait gate: for **wide is the gate**, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and **narrow is the way**, which leadeth unto life, and few there be that find it.*
 2. Parable of wheat and tares – Matthew 13:30 *Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*
- B. There Is A Separation
 1. Matthew 25:34 *Then shall the King say unto them on his **right hand**, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*
 2. Matthew 25:41 *Then shall he say also unto them on the **left hand**, Depart from*

- me, ye cursed, into everlasting fire, prepared for the devil and his angels:*
3. Matthew 25:46 *And these shall go away into **everlasting punishment**: but the righteous into **life eternal**.*
 4. At the end, when Jesus returns, there will be a very distinct division between the two peoples of the earth—the righteous and the wicked.
 5. One group, the righteous, will go into everlasting life.
 6. The other group, the wicked, will go into everlasting punishment.
- C. There Is Anguish
1. There is a hell because of the Lord’s passion on the cross.
 2. The Protestant Reformation says that Jesus descended into hell.
 3. They do not mean by this that he literally descended into hell itself.
 4. They mean by this that on the cross he suffered hell through his suffering, because the wrath of God was poured down upon him, and that was as though he had gone to hell and suffered.
 5. We say something more like “He suffered our hell for us.”
 6. Galatians 3:13 *Christ hath redeemed us from the **curse** of the law, being made a **curse** for us: for it is written, Cursed is every one that hangeth on a tree:*
 7. So, hell is a curse, the curse of the law and of the sin that we commit when we miss the mark, or come short of the glory of God.
 8. The wages of sin is death, death both physical and spiritual, Rom. 6:23.
 9. So, hell has anguish.
- D. Baptism Is A Symbol Of Death
1. When in 1 Corinthians 10:1 the followers of Moses were baptized unto Moses, they were rescued from death: the Egyptians were drowned from that same water through which the Hebrews were delivered.
 2. Our own baptism in water is a symbol of death. Just as the Hebrews were baptized unto Moses, we were baptized unto Jesus.
 3. The water in baptism symbolizes our death with Jesus – Romans 6:4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
- E. The flood in Noah’s day was a symbol of the wrath of God.
1. Noah and his family were rescued from the flood and were carried through the water and were safe.
 2. But those who believed not were carried away by the flood and drowned.
 3. This is a picture of God’s wrath upon unbelievers.
 4. This was God’s judgment
- F. Jesus’ Circumcision A Symbol Of Death
1. Jesus was circumcised, because he was a Jew.
 2. Putting himself under the law, he was subject to death if he disobeyed the law of

God.

3. Fortunately, he kept the law perfectly.
4. Therefore, you and I have escaped the curse of the law through obeying the gospel – Romans 6:17 *But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness.*

III. WHY HELL?

A. Because people are lost!

1. 2 Corinthians 4:3 *But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*
2. People are perishing now. Without Christ, they are on their way, on their way to Hell.
 - a. Romans 1:18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*
3. John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
4. John 3:18 *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

B. There Is A Wrath To Come

1. 1 Thessalonians 1:10 *And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*
2. We need to fear the wrath to come unless we believe Jesus died and rose from the dead – 1 Thessalonians 4:14 *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*
3. 2 Thessalonians 1:7 *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In **flaming fire** taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*
4. Revelation 6:17 *For the great day of his wrath is come; and who shall be able to stand?*

C. There Must Be Justice

1. Romans 2:5 *But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

2. Sin must be punished. God cannot overlook sin. So there is a Hell.
3. God may be patient and longsuffering, but justice must be meted out.
4. Our justice was meted out on Calvary, when Jesus suffered our hell there out of his great grace and mercy upon us.

IV. PUNISHMENT OF HELL

A. Punishment Will Be Judged By Light

1. Romans 2:12 *For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;*
 - a. So people will be judged according to how much light they have, how much they know of God and sin and God's judgment and God's rules for righteousness.
 - b. But those without law, those who do not know the law, will perish without law. They have the light of creation and a conscience of right and wrong to some extent.
2. Romans 2:15 *Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*
3. Romans 2:16 *In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*

B. Punishment Will Be Judged By Works

1. Romans 2:6 *Who will render to every man according to his deeds:*
2. Romans 4:4 *Now to him that worketh is the reward not reckoned of grace, but of debt.*
 - a. And we cannot pay our debt of sin.
 - b. It must be paid by a righteous man, and that is Jesus.
 - c. He must take our hell and suffer our hell and conquer hell.
 - d. That he did on the cross.

V. CONCLUSION

- A. First, we must consider how great sin is!
- B. Then, we must consider how great hell is!
- C. Hell is separation from the presence of the love, patience, and grace and mercy of God.
- D. Hell is deprivation of the New Jerusalem.
- E. Hell is Retribution – payment for sin.
- F. Hell is Recrimination—the fire is not quenched.
 1. Mark 9:44, 46, 48 all say “Where their worm dieth not, and the fire is not quenched.”
- G. Hell is Disintegration – Lack of wholeness. Must be perfect.

- H. Hell is Perpetuation – No end to Hell.
- I. But Paul tells us in 2 Cor. 5:14 *For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:*
 - 1. His love constrains, this chapter goes on to say, to be ambassadors for Christ, to tell others about this place called hell.
- J. A story is told of a policeman in London who knew of a huge accident that had happened in a thick fog, and this policeman walked away from the accident toward the traffic that was coming toward the accident waving his hands to try to get the traffic to stop before they got into the accident. It is said that someone noticed that he had tears in his eyes as he tried desperately to get the traffic stopped, fearing that many would be killed. The people kept on traveling toward the accident, and many were killed.
- K. Somehow we must do something to cultivate some tears (at least in the heart) for those who are heading toward destruction in hell.
- L. Matthew 7:13 *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:*

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 7-12-2020

THEOLOGY OF HEAVEN

John: 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

I. INTRODUCTION

- A. By way of introduction, let me say that, if there is a Hell, then there must be a Heaven.
- B. In John 3:16 we have the phrase *should not perish*.
- C. But we also have the phrase *but have everlasting life*.
- D. This indicates that there are two compartments in eternity, one in which people perish, the other one where people have everlasting life.
- E. Now the question comes to all of us, “Where do I want to go?”
- F. Another pressing question is “What must I do to go to heaven?”
- G. We will consider these two questions in our message today.

II. HEAVEN IS A PREPARED PLACE

- A. Notice that Hell is a prepared place, also.
 - 1. Matthew 25:41 *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, **prepared** for the devil and his angels:*
 - 2. We considered this last time, that Hell is prepared for the devil and his angels.
 - 3. Notice Revelation 20:10 *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*
- B. But Heaven is prepared for us, God’s believers.
 - 1. John 14:2-3 *In my Father’s house are many mansions: if it were not so, I would have told you. **I go to prepare** a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*
 - 2. 1 Corinthians 2:9 *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*
 - a. This verse includes more than heaven, but it does include heaven and all its benefits.
 - b. Eye has not seen, ear has not heard, and it has not entered into the heart of man things that God has prepared for us.

3. Hebrews 11:16 *But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath **prepared** for them a city.*

C. Therefore, we must be prepared for heaven.

1. God through his grace has prepared us for heaven.

2. Revelation 21:2 *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, **prepared as a bride adorned** for her husband.*

3. 1 Corinthians 1:30 *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

4. Revelation 1:6 *And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

5. Ephesians 1:6 *To the praise of the glory of his grace, wherein he hath **made us accepted in the beloved.***

6. Ephesians 2:6 *And hath raised us up together, and **made us sit together in heavenly places in Christ Jesus:***

7. Colossians 1:12 *Giving thanks unto the Father, which hath **made us meet to be partakers of the inheritance of the saints in light:***

III. HEAVEN IS BEYOND OUR COMPREHENSION

A. 2 Corinthians 12:1-4 *It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.*

B. I think there is a reason that those whom Jesus raised from the dead said nothing of their experience during their death. That is because, if they remembered it, they could not express in human language what they experienced.

C. Isaiah 55:8 *For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

D. Job 9:10 *Which doeth great things past finding out; yea, and wonders without number.*

E. Romans 11:33 *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

IV. HEAVEN IS SIMPLY APPROACHED

A. Acts 16:30 *And brought them out, and said, Sirs, what must I do to be saved? 31 And they said, **Believe on the Lord Jesus Christ, and thou shalt be saved, and thy***

house.

- B. Mark 1:15 *And saying, The time is fulfilled, and the kingdom of God is at hand: **repent** ye, and **believe** the gospel.*
- C. It is simply approached, because it is not of works
1. Ephesians 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 **Not of works**, lest any man should boast.*
 2. Titus 3:5 ***Not by works of righteousness which we have done**, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*
- D. It is simply approached, because it is simply by faith.
1. It is not by *simple faith*, but it is simply by faith.
 2. There is a simple faith, by which we mean a *mental* faith, an *emotional* faith, a *logical* faith; but this faith does not save a soul.
 3. This faith must be a true, a genuine faith.
 4. 1 Corinthians 15:2 *By which also ye are saved, if ye keep in memory what I preached unto you, unless ye **have believed in vain**.*
 5. Matthew 15:9 *But **in vain they do worship me**, teaching for doctrines the commandments of men.*
- E. It is simply approached, because it is not by religious rites.
1. Not By Baptism
 - a. Heaven cannot be approached through the religious rite of baptism.
 - (1) Paul said in 1 Corinthians 1:17 *For Christ sent me **not to baptize**, but to **preach the gospel**: not with wisdom of words, lest the **cross of Christ should be made of none effect**.*
 - (2) Faith and baptism were so closely associated in the New Testament (and it should be today) that it seemed almost as one act (believe and be baptized, or repent and be baptized).
 - (3) But repentance (or faith) and baptism are not the same thing.
 - (4) It is by faith that we are the sons of God.
 - (a) Galatians 3:26 *For ye are all the children of God by faith in Christ Jesus.*
 - (5) It is by baptism that we are added to the local body of Christ.
 - (a) 1 Corinthians 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*
 2. Not By Lord's Supper - Sometimes called Communion or Eucharist
 - a. The Lord's Supper is a church ordinance, and it is to be observed as often as a church decides to do so (1 Cor. 11:35).
 - b. But there is no redemption in either the bread or the drink.
 - c. There is no saving power in the Lord's Supper.

- d. It is a *metaphor*: When Jesus said to the disciples “This is my body,” he did not mean that the bread was literally his body.
 - e. When Jesus said “This is my blood,” he did not mean that the drink was his literal blood.
 - f. Neither did he change the elements into his literal body and blood.
 - g. Neither is the Lord’s Supper a religious practice that one must continue in order to continue in grace.
 - h. It is only a symbol of the Lord’s body and blood, which reminds us of his real body and blood broken and poured out on the cross in payment for our sins and a reminder that he will come again, because we are to continue to practice the Lord’s Supper *till he come* (1 Cor. 11:26).
3. Not By Prayer
- a. Prayer is a powerful exercise for spiritual growth, fellowship with God, help in time of need, and for praise to God – *Our Father which art in heaven*.
 - b. But no one goes to heaven because of prayer.
 - c. We cannot *pray through* to get saved.
 - d. We must only repent and believe to be saved.
 - e. Prayer is a powerful connection between us and God.
 - f. It helps us to be ambassadors of Christ and to be a help to encourage ourselves and those around us as we perform our duties as priests of God to make intercession through Christ concerning things around us and concerning the salvation of others.
 - g. Romans 10:1 *Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.*
 - h. Paul said in 1 Thessalonians 5:25 *Brethren, pray for us.*
4. Not By Righteous Living
- a. Many believe they may go to heaven by living a righteous life.
 - b. First, we must realize that there is no one who is righteous.
 - (1) Romans 3:10 *As it is written, There is none righteous, no, not one:*
 - (2) Matthew 5:20 *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*
 - (3) Romans 3:21 *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*
 - (4) Mark 10:18 *And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.*
 - (5) Proverbs 14:1 *The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.*
 - (6) See also Psalm 53:1, 3

- (7) Ecclesiastes 7:20 *For there is not a just man upon earth, that doeth good, and sinneth not.*

V. SIMPLY BY GRACE THROUGH FAITH

- A. Let's read again Eph. 2:8-9 and add the next verse, verse 10.
- B. Ephesians 2:8-10 *For **by grace** are ye saved **through faith**; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For **we are his workmanship, created** in Christ Jesus unto good works, which God hath **before ordained** that we should walk in them.*
- C. Let's notice a few things in these verses:
1. Salvation is **by grace**. That means that God must extend his abundant grace toward us first of all. He must come to us, because we cannot go to him. We cannot stand before the King of kings without his drawing, his invitation, and his approval.
 2. Salvation **through faith**. Faith is that channel through which God's grace works to bring us into his kingdom. He invites us, woos us, draws us into his heavenly and eternal love, and we acquiesce to that love and surrender to him as servants of God and of Christ.
 3. Salvation is **his workmanship**. God works in us both to will and to do of his good pleasure (Phil. 2:13). So, it is not our effort that saves us, but it is God's working in us to do his will. It is not our will that saves us but God's will working in us. He works all things after the counsel of his own will (Eph. 1:11).
 4. Salvation is a **creation**. Creation means that the work is all done by God and nothing is done by us. We are a *new creature* or creation in Christ Jesus (2 Cor. 5:17).
 5. Salvation is **unto good works** meaning that God saves us for a reason, not just to take us to heaven but that we might serve him here on earth while we live here and then throughout all eternity after we go to be with him. God has ordained that we should walk in good works (Eph. 2:10).

VI. CONCLUSION

- A. So, are you going to heaven?
- B. You cannot go there by anything that you do or anything that you do not do.
- C. It is all of grace through faith in Jesus Christ.
- D. Jesus said on the cross *it is finished* (John 19:30).
- E. That means that Jesus did all the work needed for salvation when he died on the cross, was buried, and resurrected the third day according to the scriptures.
- F. So, will you repent of your sins and trust, believe in Christ and what he did on the cross?
- G. If you can do that really and genuinely from the heart, you can be saved and go to

heaven and miss hell by a million miles.

H. Romans 10:10 *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 7-19-2020

THEOLOGY OF SANCTIFICATION

John 17:17 *Sanctify them through thy truth: thy word is truth.*

I. INTRODUCTION

- A. Sanctification is defined in “dictionary.com” as “to make holy; set apart as sacred; consecrate.”
- B. We will consider this subject of sanctification under four headings:
 - 1. Positional Sanctification
 - 2. Practical Sanctification
 - 3. Progressive Sanctification
 - 4. Perfect Sanctification

II. POSITIONAL SANCTIFICATION

- A. 1 Thessalonians 5:9-10 *For God hath not **appointed** us to wrath, but **to obtain** salvation by our Lord Jesus Christ, 10 Who died for us, that, whether we wake or sleep, we should live together with him.*
 - 1. We are sanctified from the law
 - a. Galatians 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
 - b. This is a once-for-all sanctification never to be changed.
 - 2. We are sanctified from condemnation
 - a. Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
 - b. This is also a once-for-all sanctification. Never any condemnation.
 - c. Hebrews 10:10 *By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*
 - 3. We are sanctified to obtain salvation
 - a. Our text: 1 Thessalonians 5:9 *For God hath not **appointed** us to wrath, but **to obtain** salvation by our Lord Jesus Christ,*
 - b. This was a once-for-all appointment, that we should obtain salvation by our Lord Jesus Christ.
- B. Positional sanctification is a one-time act of the Holy Spirit on the soul of lost people who believe in Christ.
- C. John 15:19 *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you **out of the world**, therefore the world*

hateth you.

- D. 1 Corinthians 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*
- E. So, having been captured away from the world, which was pressing us down and making us **vessels of dishonor** to God, since we are all sinners, he set us apart to be **vessels of honor** to the Lord, we are sanctified and now have a new position before God, a position that will never change.
- F. This positional sanctification is an act of the will by the grace of God according to his own will and purpose and gives us great and precious promises as stated by Peter in 2 Peter 1:4 *Whereby are given unto us exceeding **great and precious promises**: that by these ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust.*
- G. So Galatians 1:15 *But when it pleased God, who **separated** me from my mother's womb, and **called** me by his grace, . . .* We have a position before God which is holy, just, and righteous due to our being set apart by the Spirit of God.
- H. This includes the calling of God unto salvation – Romans 1:7 *To all that be in Rome, beloved of God, **called to be saints**: Grace to you and peace from God our Father, and the Lord Jesus Christ.* Paul says this also in 1 Cor. 1:2.
- I. Psalms 4:3 *But know that the LORD hath **set apart him that is godly** for himself: the LORD will hear when I call unto him.*

III. A PRACTICAL SANCTIFICATION

- A. We also have a practical sanctification by which we are set apart **in** this world **from** the world in practice for service to God.
- B. Psalm 119:11 *Thy word have I hid in mine heart, that I might not sin against thee.*
- C. We are set apart so that we will not love the world, neither the things that are in the world.
 - 1. 1 John 2:15 *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*
- D. Some are also set apart to special service for the Lord.
 - 1. Romans 1:1 *Paul, a servant of Jesus Christ, called **to be an apostle**, separated unto the gospel of God,*
 - 2. Philippians 2:12-13 *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling**. 13 For it is God which worketh in you both to will and to do of his good pleasure.*
 - 3. God's working in you is sanctification, setting you apart for his work.

IV. A PROGRESSIVE SANCTIFICATION

- A. 1 Thessalonians 4:1 *Furthermore then we beseech you, brethren, and exhort you*

*by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would **abound more and more**. 2 For ye know what commandments we gave you by the Lord Jesus. 3 For this is the will of God, **even your sanctification, that ye should abstain from fornication:***

- B. 2 Timothy 2:20 *But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and **some to honour**, and some to dishonour.*
- C. 2 Peter 3:18 *But **grow in grace**, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*
- D. 1 Corinthians 3:18 *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image **from glory to glory**, even as by the Spirit of the Lord.*
- E. Psalm 119:9 *Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.*
- F. Psalm 17:17 *Sanctify them through thy truth: thy word is truth.*

V. A PERFECT SANCTIFICATION

- A. 1 Thessalonians 5:23-24 *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also **will do it**.*
- B. One day we shall be perfect, in the likeness of Christ in our spirit, soul, and body.
- C. Until then, we shall be preserved blameless unto the coming of the Lord Jesus Christ.
- D. Verse 24 here it says *who also will do it*. God will do it.

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 7-26-2020

THEOLOGY OF DEATH

2 Corinthians 5:8 *We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*

I. INTRODUCTION

- A. I have a book published in 1978 entitled “Strange Facts About Death,” by Webb Garrison.
- B. In this book he lists many strange things about things that accompany death including Funeral Preparations, facts about Burials, Monuments, Cities of the Dead, the Language of Death, Last Words, etc.
- C. Some people want their death to be memorialized in funeral with great fanfare and pomp and circumstance. Others do not want any recognition at all at their death.
- D. We had a member of First Baptist Church who, before her death, had arranged that no visitation and no funeral be held for her. She did not want people to view her as a corpse. When she died, she was taken from the place of her death to the morgue and straight to her grave and buried without a word or a viewing.
- E. Zachary Taylor, 12th president of the United States had no funeral, no viewing, no grave-side service. He had put on his stone, “My only regret is for the friends I leave behind me.”
- F. However, a farmer in Colorado named Jim Gernhart wanted a funeral with all the trimmings, so he planned his own funeral and planned to rehearse his funeral every year until his death. His first rehearsal cost \$15,000 in 1951. He had 29 of these rehearsals before he died but not all at that cost. His funeral rehearsals were so well known that he was called “the living corpse.” He died in 1980 at the age of 103.
- G. There are many other strange things about death that we could consider, but we need to get to the theology of death.

II. ABSENT FROM THE BODY

- A. Two things are mentioned in our text about death.
- B. **One** is that death is to be *Absent From The Body*
- C. **The Other** is to be *Present With The Lord*.
- D. Here, of course, we are speaking of believers, not lost people.
- E. So, theologically death is defined as “a body without a soul,” or “the separation of body and soul.”
- F. A scientific definition might be “the end of life; the total and permanent cessation

of all the vital functions of an organism.”

1. This is true, but there is more to death than this.
2. Certainly death is the end of life, but there is another dimension to death than this.

G. Leaving The Body – A Separation

1. When a person dies, his body is left empty and useless.
2. The dying person leaves the body behind.
3. As a result, we bury the body, or hide it away.
4. The word *crypt* in Latin means *hidden* or *concealed*, so many cathedrals and churches were built so that the first floor would cover and protect with stone an underground burial place.
5. Thus, we have our word *cryptic*, which means mysterious or hidden.
6. Not only is the body left behind, but the spirit of the person goes into eternity.
 - a. Ecclesiastes 3:21 *Who knoweth the spirit of man that goeth **upward**, and the spirit of the beast that goeth **downward** to the earth?*
 - b. So, the main teaching of death should be that every person who dies must one day go into eternity both to answer for the things done in the body and also live in his judged condition forever.
 - c. In Luke 16 we have a record of the deaths of both the rich man and poor Lazarus.
 - d. Notice what it says in Luke 16:22 *And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom:*
 - e. But the verse goes on to say, *the rich man also died, and was buried;*
 - f. Lazarus represents saved people, and this causes us to believe with assurance that the saved go **upward** to heaven, and the lost go **downward** to hell.
 - g. In 2 Peter and in Jude the wicked are called *brute beasts*, so we know from this that the spirit of the wicked go **downward**, since the spirit of the beast goes downward (Eccl. 3:21).
 - (1) 2 Peter 2:12 *But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;*
 - (2) Jude 1:10 *But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.*
7. To the natural eye, the person who has died has a body that has been hidden from sight in a grave and a spirit that is hidden from natural view either in heaven or hell.
 - a. Proverbs 14:32 *The wicked is driven away in his wickedness: but the righteous hath hope in his death.*

H. State Of The Dead Body

1. Dead body knows nothing – Ecclesiastes 9:5 *For the living know that they shall die: but **the dead know not any thing**, neither have they any more a reward; for the memory of them is forgotten.*
2. Dead body sleeps – We sometimes place RIP on a tomb stone, which means “Rest In Peace.” In our view, the body is at peace, leaving all physical pain and sorrow behind. – John 11:11 *These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.*
3. This sleep in physical death is due to sin – Romans 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

III. PRESENT WITH THE LORD

- A. This is only for the saved, because the lost will be cast from the presence of the Lord.
 1. 2 Thessalonians 1:9 *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*
 2. That is, from the presence of his grace, his love, his compassion, his longsuffering, and all that is good about God.
- B. But the saved will be *with the Lord*.
 1. John 14:3 *And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*
 2. Notice in the rapture: 1 Thessalonians 4:17 *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

IV. SPIRITUAL DEATH

- A. Man has both a body and a soul. We notice this in several scriptures, but one is in Matthew 10:28 *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both **soul** and **body** in hell.*
 1. Jehovah’s Witnesses teach that man has no soul, only a body. Judge Rutherford states, “Death is a period of absolute non-existence.” [Studies in the Scriptures]
 2. Seventh-Day Adventists (Latter-Day Saints) teach “The state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness.”
- B. Death is not a second chance.
 1. Some cults teach that people are resurrected as “spirit-beings.”
 2. The wicked dead will be resurrected, some say, to a SECOND CHANCE.
 3. The second chance is more favorable than the first chance.
 4. Christ’s death on the cross only promised a SECOND CHANCE.
 5. One such cult says that Nero during the millennium, should he become obedient, will be saved and will be highly respected and his past forgotten.
- C. The Bible says in Job 32:8 *But **there is a spirit in man**: and the inspiration of the*

Almighty giveth them understanding. See also: Zech. 12:1; 1 Cor. 2:11; 6:20.

- D. Ezekiel 3:18 *When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.*
- E. Ezekiel speaks six times about a man's dying in his iniquity, or his sins.
- F. This is spiritual death.
- G. Jesus said to the Pharisees in John 8:21 *Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.*
- H. Spiritual death in its culmination is called *the second death* – Revelation 20:14 *And death and hell were cast into the lake of fire. This is the second death.*

V. DEATH OF A BELIEVER

- A. Believers die in the Lord – Revelation 14:13 *And I heard a voice from heaven saying unto me, Write, Blessed are the dead which **die in the Lord** from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*
- B. Believer's death is precious – Psalm 116:15 ***Precious*** *in the sight of the LORD is the death of his saints.*
- C. Believers' death brings everlasting life – Luke 18:29 *And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.*
- D. Believers will receive rewards – Colossians 3:24 *Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*

VI. REWARD BASED UPON THE DEATH OF JESUS, THE SON OF GOD

- A. Reconciled by Jesus' death – Romans 5:10 *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*
- B. Jesus obeyed the death of the cross – Philippians 2:8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

VII. WE MUST DIE TO LIVE

- A. Led by the Spirit – Romans 8:13 *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God.*
- B. To die is gain – Philippians 1:21 *For to me to live is Christ, and to die is gain.*
- C. Revelation 14:13 *And I heard a voice from heaven saying unto me, Write, Blessed*

are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

- D. Colossians 3:1 *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. 3 For ye are dead, and your life is hid with Christ in God. 4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*

VIII. WE MUST MEET THAT APPOINTMENT

- A. Hebrews 9:27 *And as it is appointed unto men once to die, but after this the judgment:*

B. Two Judgments

1. Judgment of the Saved

- a. Romans 14:10 *But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.*
- b. 2 Corinthians 5:10 *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

2. Judgment of the Lost

- a. Revelation 20:11 *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.*

C. Where will you be judged?

1. Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*
2. Mark 1:15 *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*
3. Jeremiah 35:13 *Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.*

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 8-2-2020

THEOLOGY OF LOVE

1 Corinthians 13:1 *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*

I. INTRODUCTION

- A. We use the word LOVE in many situations.
- B. We have a Valentine's Day in which we express love to our friends and family.
- C. We purchase or make cards with expressions of LOVE in them
- D. We had a short version of love that used to be placed at the end of some letters. It was LOL, meaning Lots of Love. Now people have stolen its use, so it now means (on Facebook), Lots of Laughs, or Laugh Out Loud.
- E. We see the word LOVE on mugs, glasses, a heart made with both hands, and a sign language sign with three fingers that means I Love You.
- F. There are a myriad of songs written about LOVE.
 - 1. Love Me Tender | 2. Love Is A Many Splendored Thing | Love Makes The World Go 'Round, etc.
- G. But what is LOVE really?
- H. Our text verse will tell us much about our subject of LOVE.
- I. In verses 4-8 in our text Paul lists 16 descriptions of LOVE.
- J. In our message today, let us look at each one of these identifying marks of real, true love, a love that is eternal, pure, and godly.

II. DESCRIPTION OF TRUE LOVE

- A. 1 Corinthians 13:4 (5 things mentioned)
 - 1. Love Suffers Long
 - a. Under affliction from God
 - b. Under persecutions from men
 - c. In imitation of Christ
 - 2. Love Is Kind
 - a. Kindness is liberal and bountiful
 - b. Kindness does good to all men both to friends and enemies – Luke 6:35 *But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.*
 - c. Kindness is gentle to all men

- d. Kindness adjusts to the ever-changing attitudes of men
 - e. Kindness is special to the household of faith – Galatians 6:10 *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*
3. Love Does Not Envy
 - a. False teachers envy – 1 Timothy 6:4 *He is proud, knowing nothing, but doting about questions and strifes of words, **whereof cometh envy**, strife, railings, evil surmisings,*
 - b. As Rachel envied Leah
 - c. As Joseph’s brethren envied him
 - d. Some envy the prosperity of the wicked
 4. Love Vaunteth Not Itself
 - a. Not a proud boaster
 - b. Of the things *he has* such as wisdom, honor, strength, etc.
 - c. or the things *he does* such as teaching, writing, building, etc.
 - d. Such pride is deceitful.
 5. Love Is Not Puffed Up
 - a. Love is not conceited and puffed up in oneself.
 - b. Leave this to the false teachers and false prophets and braggarts.
- B. 1 Corinthians 13:5 (4 things mentioned)
1. Love Does Not Behave Unseemly
 - a. In unbecoming words
 - (1) Ephesians 4:29 *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*
 - b. In indecent actions
 - c. In ludicrous gestures, etc.
 2. Love Seeks Not Her Own
 - a. Her own salvation
 - b. 1 Corinthians 10:24 *Let no man seek his own, but every man another’s wealth.*
 - c. Her own things – Philippians 2:4 *Look not every man on his own things, but every man also on the things of others.*
 3. Love Is Not Easily Provoked
 - a. That is, provoked to anger or wrath
 - b. Some provoking (stimulating) is good
 - (1) Paul – Acts 17:16 *Now while Paul waited for them at Athens, his spirit was stirred in him [or he was provoked], when he saw the city wholly given to idolatry.*
 - (2) So, we are to be provoked against false teachings.

- (3) We are also to be provoked unto love and good works – Hebrews 10:24 *And let us consider one another to provoke unto love and to good works:*
- c. But not to wrath – So we have a warning in Colossians 3:21 *Fathers, provoke not your children to anger, lest they be discouraged.*
4. Love Thinks No Evil
- a. Evil done to a believer by someone else, but he forgives.
- b. Neither does a believer charge another with evil or hold evil against another person.
- c. When a believer forgives, it should be as God’s forgiveness, not remembering the sin.
- C. 1 Corinthians 13:6 (2 things)
1. Love Rejoices Not In Iniquity
- a. Not in his own iniquity nor in someone else’s iniquity
- b. Not in the immorality of the world or in injustice.
- c. But love is acquainted with justice, morality, and equity.
- d. 1 John 2:15 *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*
2. Love Rejoices in Truth
- a. Truth is opposed to iniquity
- b. Love rejoices in the truth of the gospel and in its propagation.
- c. Love rejoices in biblical truth, the teachings of the Bible in their deepest teaching and interests.
- D. 1 Corinthians 13:7 (4 things)
1. Love Beareth All Things
- a. Love bears the things of other believers
- b. Love bears the infirmities of the weak – Romans 15:1 *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.*
- c. Love covers a multitude of sins – 1 Peter 4:8 *And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.*
2. Love Believeth All Things
- a. Love believes all things that are supposed to be believed.
- b. Such as God’s word pertaining to all of God’s truth and his promises.
- c. Love will not believe every spirit – 1 John 4:1 *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*
3. Love Hopeth All Things
- a. That is, all things that are to be hoped for
- b. These are things that cannot be seen – Romans 8:24 *For we are saved by*

hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it.

- c. Love hopes for the best of all men, that God would bless every man to his own glory.
4. Love Endureth All Things
 - a. All persecutions, temptations, afflictions, and even death.
 - b. Love does this for *the elect's sake* – 2 Timothy 2:10 *Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.*
 - c. Love does this also for the Lord's sake.
- E. 1 Corinthians 13:8 (1 thing)
 1. Love Never Faileth
 - a. We may fail in our love for Christ.
 - b. But love itself never fails to do what is in its nature to do and within the purpose and grace of God.
 - c. Love is an immortal and incorruptible seed.
 - d. Even in Peter's failing in love for his Master, still love in its truest form and in its principle was still abiding in him.
 - e. John 21:15 *So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.*

III. THE LOVE OF GOD

- A. God Is Love – 1 John 4:8 *He that loveth not knoweth not God; for **God is love.** 1 John 4:16 *And we have known and believed the love that God hath to us. **God is love;** and he that dwelleth in love dwelleth in God, and God in him.**
- B. God is more than love, but he is love. He is the very definition and reality of true love. His love has all of the characteristics of the love in 1 Cor. 13, and he never fails in his love.
- C. God loves SO much.
 1. John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 2. In this verse we find that God loved Israel with a very special love, but especially those in Israel who loved him and believed in him for salvation.
 3. But he is telling Israel here that he also loves people in the world, the Gentile world; and the word *world* is used to describe Gentiles.
 4. Jesus died for Jews, and he died for Gentiles alike.
 5. He is the propitiation for both – 1 John 2:2 *And he is the propitiation for our*

- sins: and not for ours only, but also for the sins of the whole world.*
6. So, if you are saved today, trusting in Jesus Christ, his death, burial, and resurrection, then you can know for sure that God really loves you with all of the characteristics mentioned in 1 Cor. Chapter 13.
 7. He is true to his word, and he is true to his love as well as to his promises.

IV. YOUR LOVE FOR GOD

- A. Do you really love God?
- B. If you love God, you love Christ and the holy Spirit.
- C. Jesus said in
 1. John 14:15 *If ye love me, keep my commandments.*
 2. John 15:10 *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*
- D. But look what happened in
 1. Revelation 2:2-5 *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. 4 Nevertheless I have somewhat against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*
- E. Have you forgotten your first love?
- F. Have you ever loved the Lord with all of your heart?
 1. The first and main commandment is – Matthew 22:37 *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*
 2. Before you love the Lord, you must first be convinced of your sin.
 3. When you confess your sins and believe in your heart that God has raised up Jesus from the dead, then you can be saved – Romans 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*
 4. And you will fall in love with Jesus and his Father and the holy Spirit.
 5. May God touch your heart today!
- G. The Second Greatest Commandment
 1. Matthew 22:39 *And the second is like unto it, Thou shalt love thy neighbour as thyself.*
 2. Matthew 5:46 *For if ye love them which love you, what reward have ye? do not even the publicans the same?*

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 8-16-2020

THEOLOGY OF RIGHTEOUSNESS

Romans 10:5-6 *For Moses describeth the righteousness which is of the law,
That the man which doeth those things shall live by them.*

*6 But the righteousness which is of faith
speaketh on this wise, Say not in thine heart,
Who shall ascend into heaven?
(that is, to bring Christ down from above:)*

I. AN IMPARTED RIGHTEOUSNESS

A. From Adam

1. Romans 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*
2. He gave us our righteousness (or unrighteousness), so we own it.

B. Adam's Sin Affected ALL

1. 1 Corinthians 15:22 *For as in Adam all die, even so in Christ shall all be made alive.*
2. Romans 3:23 *For all have sinned, and come short of the glory of God;*

C. Sometimes Called Unrighteousness

1. 1 John 5:17 *All unrighteousness is sin: and there is a sin not unto death.*

D. Sometimes Called "mine own righteousness"

1. Philippians 3:9 *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*
2. Romans 10:3 *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*
3. Isaiah 64:6 *But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

E. So our text states: Romans 10:5-6 *For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.*

II. AN IMPUTED RIGHTEOUSNESS

A. From Christ

1. Romans 5:15 *But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*
2. Romans 5:17 *For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*

B. The Lord Is Our Righteousness

1. Romans 5:19 *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*
2. Jeremiah 23:6 *In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD **OUR RIGHTEOUSNESS**.*
3. Jeremiah 33:16 *In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD **our righteousness**.*
4. Jeremiah 51:10 *The LORD hath brought forth **our righteousness**: come, and let us declare in Zion the work of the LORD our God.*

C. Therefore, Christ executed righteous judgment

1. 2 Thessalonians 1:4 *So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;*

D. God's Righteousness Is Manifested

1. Romans 3:21 *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

E. This Righteousness Is Not Imparted, but it Is Imputed.

1. 2 Corinthians 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
 - a. We are given righteousness by grace
 - b. But we are *made the righteousness of God*.
 - c. And this is *in him*, which is "in Jesus Christ."

F. This Righteousness Is By Faith

1. Romans 3:22 *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

G. This is IMPUTED righteousness.

H. So, our text states – Romans 10:6 *But the righteousness which is of faith speaketh*

on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

I. I am dead to sin; it cannot condemn me:

1. Romans 6:2 *God forbid. How shall we, that are dead to sin, live any longer therein?*
2. Romans 6:7 *For he that is dead is freed from sin.*
3. Romans 6:11 *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*
4. Romans 6:18 *Being then made free from sin, ye became the servants of righteousness.*

J. But sin is not dead to me:

1. Romans 7:17 *Now then it is no more I that do it, but sin that dwelleth in me.*
2. Romans 7:20 *Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.*
3. Romans 7:21 *I find then a law, that, when I would do good, evil is present with me.*
4. Romans 7:23 *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

III. AN EMPOWERED RIGHTEOUSNESS

A. Living By the Holy Spirit

1. Romans 8:2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the **righteousness** of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*
 - a. Only by the Spirit can we have the *righteousness of the law* fulfilled in us.
 - b. This is because we *walk not after the flesh, but after the Spirit*.
 - c. The Spirit of God EMPOWERS us to live in holiness before God.
 - d. We cannot fulfil the requirement of the law unless the Holy Spirit works in us.
2. Philippians 2:12 *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure.*

IV. CONCLUSION

- A. So, we have an IMPARTED righteousness, which was given to us by our father,

Adam.

1. To be imparted means that something is given to us, either for good or bad, and we are responsible for it.
 2. One man I heard says that sin is the most serious sexually transmitted disease.
 3. We are all sinners because of Adam.
 - a. But we are not sinners simply because Adam sinned.
 - b. We are also sinners, because Adam transmitted to us his nature to sin, so we are sinners both by NATURE and by PRACTICE.
- B. We also have an IMPUTED righteousness, because Christ died for every believer so that he could forgive us of our sins and credit to our account his own righteousness.
1. Romans 5:17 *For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*
 2. So, this is a gift of imputation.
 3. We cannot be saved, then by our own righteousness but only by the righteousness of Jesus Christ.
 4. And that righteousness is not given to us to be our own but is only credited to us; it is Christ's righteousness, and we live and work with his righteousness, not our own.
 5. By that work in us, the righteousness of the law can be fulfilled in us, no other way.
- C. Christ's righteousness is empowered in us by the Holy Spirit both to will and to do of his good pleasure.
1. Galatians 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*
- D. Jesus must be just to declare me righteous.
1. Romans 3:26 *To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*
- E. What kind of righteousness do you have?
1. You must be saved by grace through the righteousness of Jesus Christ.
 2. He will come and live in you and with you and lead you by his Spirit, and the Trinity will come and live with you to protect you and to teach you and to deliver you.
 - a. He will live in you – Galatians 2:20 (above)
 - b. He will lead you – John 16:13 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

- c. He will live in you and with you – Hebrews 13:5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*
 - d. The Trinity will live in you – John 14:23 *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*
 - e. He will deliver you – 2 Corinthians 1:10 *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;*
- F. You cannot lose if you have your faith in Christ, believing that he died in your place, was buried, and rose again the third day according to the Scriptures.

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 8-23-2020

THEOLOGY OF COMFORT

2 Corinthians 1:6 *And whether we be afflicted, it is for your **consolation** and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be **comforted**, it is for your **consolation** and salvation.*

I. INTRODUCTION

- A. The dictionary definition of *Comfort* reads: “a state of physical ease and freedom from pain or constraint.”
- B. A synonym for the word *Comfort* is *Consolation*.
- C. In the New Testament the same word is used to translated both the word *Comfort* and the word *Consolation*.
- D. I will be using these words interchangeably in this message.

II. COMFORTED BY GOD THE FATHER AND JESUS CHRIST

- A. No one can comfort us as Jesus Christ does.
- B. Psalms 23:4 *Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*
- C. 2 Corinthians 1:3-5 *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the **God of all comfort**; 4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 5 For as the sufferings of Christ abound in us, so **our consolation also aboundeth by Christ**.*
 1. First, we notice that God is the God of all comfort (vs 3).
 - a. Despite what physical comfort God may allow us to have, his real comfort, his true comfort, is a *spiritual comfort*.
 - b. We have comfort in knowing that God is our Covenant God, the one who made an eternal covenant within himself to save his people from their sins, and he is true to that.
 - c. That is why we are to be thankful to God for all of our *spiritual comfort*. Our comfort in salvation, our faith, our hope, and our love to God because he first loved us should be enough to give us a continuing praise to his name.
 2. Secondly in verse three we see that *our consolation also aboundeth in Christ*.
 - a. Our consolation (or comfort) from God rests in the person and the work of Jesus Christ.
 - b. Therefore, it abounds only in Christ.

- c. To abound means to “exist in large numbers or amounts.”
- d. As we grow in grace and knowledge, the comfort or consolation that we have grows accordingly.
 - (1) Prayer in Christ gives you comfort.
 - (2) Bible reading and study gives you comfort.
 - (3) Singing spiritual songs gives you comfort.
 - (4) Worshiping God in his church gives you comfort.
 - (5) Witnessing to others gives you comfort.
 - (6) Even teaching and preaching the word of God gives comfort both to the speaker and the hearers.
- D. 2 Thessalonians 2:16 *Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,*
- E. Philippians 2:1 *If there be therefore any consolation in Christ, if any comfort of love, if any **fellowship of the Spirit**, if any bowels and mercies, 2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*

III. COMFORTED BY THE HOLY SPIRIT

- A. John 14:16 *And I will pray the Father, and he shall give you **another Comforter**, that he may abide with you for ever;*
 - 1. The Father is a comforter
 - 2. Jesus Christ is a comforter
 - 3. Here we have *another* Comforter. The Greek word for *another* is the word *allon*, and it means *another of the same kind*.
- B. John 14:26 *But the **Comforter, which is the Holy Ghost**, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*
 - 1. In verse 26 we see that this Comforter is the Holy Ghost, or the Holy Spirit. He is our abiding Comforter, who seals us and dwells within us to give us constant comfort and consolation.
- C. Act 9:31 *Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*
 - 1. The word *rest* in this verse is the same word translated *peace*.
 - 2. So, the local churches had *peace* after Saul (later Paul) came to Jerusalem and was accepted there as an apostle of Jesus Christ. This is a type of comfort.
 - 3. Then, they were edified, or built up in the faith.
 - 4. Also, they were walking (continually) in the fear of the Lord.
 - 5. And, lastly, walking in the *comfort of the Holy Ghost*.

IV. COMFORTED BY PEOPLE

- A. Philippians 2:19 *But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.*
1. Paul was to be comforted by Timothy as he visited Philippi and would bring back an encouraging report from that church to Paul to comfort Paul in his strenuous work with the churches.
- B. Colossians 4:8 *Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;*
1. Paul now has sent Tychicus to the Colossian church that he might *comfort their hearts.*
 2. Sometimes God uses people to comfort us.
- C. Acts 4:36 *And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,*
1. Barnabas was such a one to comfort people that he was known as *The son of consolation*, or comfort.
 2. I have met people like that, and we all should strive to be comforters, because this world can hand us some very discouraging news.

V. COMFORTED IN TRIBULATION

- A. 2 Corinthians 1:4 *Who comforteth us **in all our tribulation**, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.*
1. God comforts us, not only in our regular and routine days but also *in all our tribulation.*
- B. John 16:33 *These things I have spoken unto you, that in me ye might have peace. **In the world ye shall have tribulation**: but be of good cheer; I have overcome the world.*

VI. COMFORTED BY PROPHECY

- A. Prophecy Of Preaching The Word of God
1. 1 Corinthians 14:3 *But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.*
 - a. Here Paul is speaking of the prophet who simply declares the word of God and prophesies what God has already said in his word.
 - b. He is not speaking here of *apostolic* prophecy in which men could predict events, etc.
 - c. Every preacher who stands in the pulpit and preaches from the word of God is a prophet and is prophesying God's word.
 - d. In this we can be edified, exhorted, and comforted, as this verse says.
 2. Psalm 119:50 ***This is my comfort** in my affliction: for thy word hath quickened*

me.

3. Psalm 119:52 *I remembered thy judgments of old, O LORD; and have **comforted myself.***

B. Prophecy Of Things To Come

1. 1 Thessalonians 4:16-18 *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 **Wherefore comfort one another with these words.***

VII. COMFORTED BY NONE

- A. Psalm 69:20 *Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and **for comforters, but I found none.***
- B. But notice: 1 Samuel 30:6 *And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but **David encouraged himself in the LORD his God.***

VIII. COMFORTED BY SALVATION

- A. 2 Peter 1:3-4 *According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*
 1. Without repentance from dead works to serve the living God and without faith in Jesus Christ, a person cannot have true peace and comfort.
 2. When the Lord saves our soul, we have escaped the corruption that is in the world through lust.
 3. Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
 4. More than anything in this world, you need salvation.
- B. Notice Luke 16:25 *But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: **but now he is comforted, and thou art tormented.***

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 8-30-2020

THEOLOGY OF SUFFERING

Philippians 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*

I. SUFFERING BECAUSE OF SICKNESS

A. John 9:1-3 *And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.*

1. Some people are sick because of their parents' sins (ancestral sin).
 - a. Adam and Eve – Romans 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: -> This is spiritual sickness*
2. Some people are sick because of their own sins (personal sin).
 - a. Deuteronomy 28:15 *But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: . . .*
 - b. Deuteronomy 28:21-22 *The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. 22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.*
3. This man suffered, not because of his or his parents' sins *but that the works of God should be made manifest in him.*
4. This man was *born blind*. He had done no sin to bring his blindness.

II. THE SUFFERING OF RIGHTEOUS JOB

- A. Job was blameless and righteous, so why did he suffer.
- B. Job's suffering is hard to explain, but we know that it is for the glory of God just as this man's suffering was for the glory of God.
- C. The blind man had no possessions, not because he lost everything but because he never had anything.
- D. Job had much; he was a very rich man.

- E. Job lost virtually everything. This situation shows Job's patience.
- F. Job had suffering to show to Satan that God had done a great work in the life of Job, a work that would keep Job faithful to God.
- G. James 5:11 *Behold, we count them happy which **endure**. Ye have heard of the **patience of Job**, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.*
- H. That's what grace does.

III. SUFFERING IN PERSECUTION

- A. Acts 22:4 *And I persecuted this way unto the death, binding and delivering into prisons both men and women.*
- B. Galatians 1:23 *But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.*
- C. Romans 8:35 *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*
- D. 2 Timothy 3:12 *Yea, and all that will live godly in Christ Jesus shall suffer persecution.*
- E. Matthew 5:10 *Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*

IV. SUFFERING IS A BENEFIT

- A. Power
 - 1. 1 Peter 1:5-7 – *Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:*
 - 2. Proof that you have faith is found in sufferings.
- B. Kingdom of God
 - 1. Faith *much tribulation come into the kingdom of God* – Acts 14:22 *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*
 - 2. Trials should not lead us away from God.
 - 3. They should draw us closer to God.
- C. Joy
 - 1. James 1:2 *My brethren, count it all joy when ye fall into divers temptations;*
- D. Patience
 - 1. Romans 5:3 *And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;*

2. James 1:3 *Knowing this, that the trying of your faith worketh patience.*
- E. Holiness
1. Hebrews 12:10 *For they verily for a few days chastened us after their own pleasure; but **he for our profit**, that we might be partakers of his holiness.*
- F. Peace
1. Hebrews 12:11 *Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the **peaceable fruit of righteousness** unto them which are exercised thereby.*
2. Good for me that I have been afflicted (David) – Psalm 119:71 *It is good for me that I have been afflicted; that I might learn thy statutes.*
- G. Preservation
1. 1 Corinthians 11:32 *But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*
- H. Love
1. Whom the Lord loveth – Hebrews 12:8 *But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.*
2. Stop serving the Lord? The Lord **brings us back by trials.**
- I. Service With Weakness
1. 2 Corinthians 12:7 – *And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.*
2. We all have thorns in the flesh—a preserving and serving force.
3. Acts 9:15 – Ananias: Acts 9:15 *But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*
4. 2 Corinthians 11:23 *Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside*

- those things that are without, that which cometh upon me daily, the care of all the churches.*
5. Philippians 3:10 *That I may know him, and the power of his resurrection, Salvation and the fellowship of his sufferings, Service being made conformable unto his death, Sanctification*
 6. Philippians 3:11 *If by any means I might attain unto the resurrection of the dead.* Bodily Resurrection.
- J. Sufferings left behind – Colossians 1:24 *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:*
- a. Jesus' sufferings completed in our lives.
- K. Sufferings Give Us Power
1. Our strength is not God's Strength
 2. 2 Cor. 12:7 *And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.*
 - a. I besought the Lord thrice
 - b. Three times talked to the Lord.
 - c. "My grace is sufficient for thee"
 - d. My strength is made perfect in weakness.
 - e. Most gladly I will glory in infirmity that the power of Christ.
 - f. Take pleasure in . . .
 - g. When I am weak, then am I strong.
 - h. In earthen vessels.
 - i. **We need to be weak to serve the Lord.**
 - j. We need the grace of reliance on God.
 - k. 1 Peter 4:12 *Beloved, **think it not strange** concerning the fiery trial which is to try you, as though some strange thing happened unto you:*

V. SUFFERING FOR SALVATION OF SOULS

- A. Hebrews 2:18 *For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*
- B. 1 Peter 4:1 *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;*
- C. The only way to heaven is by way of Christ's cross and his suffering.
- D. Cross leads to the Crown
- E. Philippians 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to **suffer for his sake**;*
- F. 1 Peter 5:10 *But the God of all grace, who hath called us unto his eternal glory by*

Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

G. Romans 8:18 *For I reckon that the **sufferings** of this present time are not worthy to be compared with the **glory** which shall be revealed in us.*

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 9-6-2020

THEOLOGY OF FAITH #2

Romans 10:17 *So then faith cometh by hearing,
and hearing by the word of God.*

I. INTRODUCTION

- A. The word *faith* is a word that is a name for *believing*.
- B. The word *faith* is used 229 times in the New Testament and only two (2) times in the Old Testament.
 - 1. Deuteronomy 32:20 *And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, **children in whom is no faith.***
 - 2. Habakkuk 2:4 *Behold, his soul which is lifted up is not upright in him: but **the just shall live by his faith.***
- C. Today we will take a few of these New Testament verses and consider them under certain headings.

II. FAITH OF JESUS CHRIST

- A. There are four (4) verses with the phrase *faith of Jesus*.
- B. Romans 3:22 *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*
 - 1. We learn here that righteousness comes by faith of Jesus Christ.
 - 2. Jesus Christ does not believe for us, but it is a faith in Jesus that brings righteousness.
 - 3. We are righteous because of our faith in Jesus Christ.
- C. Galatians 2:16 *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*
 - 1. In this verse the *faith of Jesus Christ* is contrasted with the *works of the law*.
 - 2. We cannot be saved by the *works of the law*, but we can be saved by the *faith of Jesus Christ*, or faith in Jesus Christ.
 - 3. The verse ends with *for by the works of the law shall no flesh be justified*.
- D. Galatians 3:22 *But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*
 - 1. Both Old and New Testaments testify of the fact that all people are under the

2. 2 Thessalonians 1:11 *Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the **work of faith** with power:*
- E. Ephesians 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*
 1. Verse 8 says that we are saved *by grace through faith*.
 2. That means that these *good works* come through faith.
- F. So, our faith in Christ as to whether it is true or false to a certain degree is illustrated in our works.
- G. This is why the Bible says in Romans 4:2 *For if Abraham were justified by works, he hath whereof to glory; but not before God.*
- H. The next verse, Romans 4:3 *For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.*
- I. It was through faith that Abraham was counted righteous, but it was through works that that righteousness was justified, or proven, or worked out.
- J. So, then we read in Philippians 2:12-13 *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure.*

V. FAITH OF THE GOSPEL

- A. Philippians 1:27 *Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the **faith of the gospel**;*
- B. There would be no salvation if there were no faith; there would be no faith if there were no gospel.
- C. Romans 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
- D. Ephesians 1:13-14 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*
- E. Romans 10:17 *So then faith cometh by hearing, and hearing by the word of God.*

VI. FAITH OF GOD'S PEOPLE

- A. True faith is a very exclusive faith.
- B. Exclusive To God's Elect
 1. Titus 1:1 *Paul, a servant of God, and an apostle of Jesus Christ, according to*

the faith of God's elect,

2. Only the elect of God will believe on him.
3. For there are those who will not believe – John 5:40 *And ye will not come to me, that ye might have life.*
4. Then there are those who WILL believe – These are the *whosoever will* in John 3:16.
5. Luke 22:67 *Art thou the Christ? tell us. And he said unto them, **If I tell you, ye will not believe:***
6. John 4:48 Then said Jesus unto him, **Except ye see signs and wonders, ye will not believe.**

C. Exclusive To The Saints

1. Revelation 13:10 *He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the **faith of the saints.***

VII. CONCLUSION

- A. Are you one of God's elect? Have you seen yourself a sinner and in need of redemption and forgiveness?
- B. Have you genuinely believed in Jesus for salvation?
- C. Does this faith give you a love for God, to love him with all your heart, mind, and soul?
- D. Does this faith let you know that God loves you with an eternal love?
- E. Does this faith produce *good works*, which justifies the genuineness of your faith?
- F. Are you genuinely saved?
- G. If not, repent and trust Jesus Christ, and in that faith in Christ you are guaranteed to receive the promised possession—eternal life.

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 9-6-2020

THEOLOGY OF GOOD WORKS

Ephesians 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

I. INTRODUCTION

- A. Sometimes the doctrine, or the theology, of good works is called **Ergalogy**.
- B. The Greek word ERGON means *work*, and, of course, the last part of the word Ergalogy is LOGY, which means *a study of*.
- C. So, here we have, in case you might be interested, a theological term for the “Theology of Good Works.”
- D. Psychologists use the same term, except that it is the word **Ergology**.
- E. So, let’s take these two words *Good Works* and separate them for our study today.

II. GOOD

- A. No one is good but God.
 1. Mark 10:18 *And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.*
 2. Romans 3:10 *As it is written, There is **none righteous, no, not one**:*
 3. Romans 3:12 *They are all gone out of the way, they are together become unprofitable; there is none that **doeth good, no, not one.***
- B. We Are All Dead In Sin
 1. Ephesians 2:1-3 *And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*
 2. Romans 3:23 *For all have sinned, and come short of the glory of God;*
- C. So, then, how can we do good?
 1. Jeremiah 13:23 *Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.*
 - a. The Ehtiopian cannot change his skin, and the leopard his spots, so they who would do good cannot do good, because they are accustomed (the word literally means *taught* or *learned*) to do evil. It is their way of life.

- b. An evil man cannot change himself into a good man, and a good man cannot change himself into an evil man.
 - c. A lost man cannot be saved except by the intervention of God by the Holy Spirit through Christ Jesus and his gospel.
 - d. A lost man cannot walk into, stumble into, or fall into the kingdom of God; neither can a saved man walk into, stumble into, or fall into the kingdom of Satan. It would take an intervention from God to do that, also, and God will not do that.
 - e. God changes death into life, but he does not change life into death.
- D. Opposite of *good* is *bad*, but more serious words are used in Scripture for those who are not good in God's sight.
1. Romans 1:30 *Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:*
 2. The lost are also called sinners, unrighteous, wicked, violent, devilish, carnal, sons of the devil, and many more degrading names.
 3. Ephesians 5:8 *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: 9 (For the fruit of the Spirit is in all **goodness** and righteousness and truth;)*
 4. In other words, you must be saved by grace in order to do any good in God's sight.
 - a. Now we can be a good soldier: 2 Timothy 2:3 *Thou therefore endure hardness, as a **good soldier** of Jesus Christ.*
 - b. Now we can give good gifts: Luke 6:38 **Give**, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.
 5. The good and bad will be separated in the end, as illustrated by the parable of the NET, whereby the men cast into the sea and gathered every kind of fish. Then in Matthew 13:48 *Which, when it was full, they drew to shore, and sat down, and gathered the **good** into vessels, but cast the **bad** away.*
- E. So, are you bad, or are you good?
1. To be bad means that you are lost in your sins, dwelling in darkness, blinded by the devil in this evil and wicked world.
 2. To be good means that God has convicted you of your sins, and you have repented from your sins and believed in the death and resurrection of Jesus Christ, and he is your Savior.
 3. That's what it means to be good
 4. Therefore, then, you can bring forth *good fruit* and *good works*.

III. WORKS

A. Not Saved By Our Works

1. Ephesians 2:8-9 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*
2. Titus 3:5-7 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life.*

B. But By His Works We Are Saved

1. Ephesians 2:10 *For we are **his workmanship**, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*
 - a. In this verse we find that he created us, so we are his workmanship, not our own.
2. Jesus said in John 9:4 *I must **work the works** of him that sent me, while it is day: the night cometh, when no man can work.*
 - a. Part of those works was going about doing good (Acts 10:38).
 - b. Another part of those works was the work that Christ did on the cross when he gave himself for our sins and washed us from our sins in his own blood – Revelation 1:5 *And from Jesus Christ, [who is] the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*

C. Being Saved By Grace Produces Good Works In Us

1. It is God who has made us what we are.
2. 1 Corinthians 15:10 *But by the grace of God **I am what I am**: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.*
 - a. Notice that God made Paul was he was, and as a result, the work that God did in Paul was not in vain.
 - b. He labored more abundantly than they all by the grace of God which was in him.
 - c. This is what it means to be *created unto good works*.
3. Philippians 2:12-13 *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure.*
4. In the Sermon on the Mount, Jesus said in Matthew 5:16 *Let your light so shine before men, that they may see your **good works**, and glorify your Father which is in heaven.*
5. Notice what is said about Darcas: Acts 9:36 *Now there was at Joppa a certain*

- disciple named Tabitha, which by interpretation is called Dorcas: this woman was **full of good works and almsdeeds** which she did.*
6. 1 Timothy 6:17-18 *Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 That they do good, **that they be rich in good works, ready to distribute**, willing to communicate;*
 7. The man of God: 2 Timothy 3:17 *That the man of God may be perfect, **thoroughly furnished unto all good works.***
 8. Hebrews 10:24 *And let us consider one another to **provoke unto love and to good works:***
 9. 1 Peter 2:12 *Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may **by your good works**, which they shall behold, **glorify God in the day of visitation.***

IV. CONCLUSION

- A. Is your salvation producing good works?
- B. The Lord ordained that we should *walk in them*.
- C. So, let us love the Lord and walk in good works that we may glorify our Father in heaven and be an example of a good person in the sight of God and in the sight of man.
- D. Trusting the Lord for salvation is the first step, then obedience is the follow-up to that.
- E. Goodness means keeping ourselves from the world:
 1. 1 Peter 1:14 *As obedient children, not fashioning yourselves according to the former lusts in your ignorance:*
 2. James 1:27 *Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*
- F. Does anyone here need to trust the Lord for salvation, his death, burial, and resurrection? Does anyone here as a believer need to dedicate your life to the Lord after being backslidden or having become cold and indifferent to the things of God.
- G. Let's pray the Holy Spirit will lead us to "good works" action today!

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 9-13-2020

THEOLOGY OF GOOD WORKS #2

James 2:20 *But wilt thou know, O vain man, that faith without works is dead?*

I. THE POSITION OF GOOD WORKS

- A. It is our duty to do good works – Luke 17:7 *But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done **that which was our duty to do.***
- B. We have joy as we work.
1. Isaiah 65:14 *Behold, my servants shall sing for joy of heart, . . .*
 2. 1 Thessalonians 1:6 *And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:*

II. THE PROPOSITION OF GOOD WORKS

- A. When you were saved, you made a proposition with the Lord that you would be his servant and that you would be faithful to serve him.
1. We love him, so our desire is to work for him.
- B. We also learn from Scripture that we must suffer for him.
1. Christ suffered – Luke 18:31-33 *Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again.*
- C. Our work is a work of faith.
1. 1 Thessalonians 1:3 *Remembering without ceasing your **work of faith**, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;*
 2. 2 Thessalonians 1:11 *Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his*

goodness, and ***the work of faith*** with power: 12 *That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.*

D. “Quit ye like mean” does not mean to stop working.

1. 1 Corinthians 16:13 *Watch ye, stand fast in the faith, ***quit you like men***, be strong.*
2. Deuteronomy 31:6 *Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.*

E. We are to be faithful

1. 1 Corinthians 4:2 *Moreover it is required in stewards, that a man be found faithful.*
2. As Moses was faithful in all his house – Hebrews 3:5 *And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;*

III. THE PRODUCT OF GOOD WORKS

A. Our reward will be manifold

1. Luke 18:29-30 *And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, 30 Who shall not ***receive manifold more*** in this present time, and in the world to come life everlasting.*

B. We shall reign with him.

1. 2 Timothy 2:12 *If we suffer, we shall also reign with him: if we deny him, he also will deny us:*

C. We are to abound in the work of the Lord.

1. 1 Corinthians 15:58 *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

D. There will be a judgment.

1. 1 Corinthians 3:13-15 *Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. 14 If any man’s work abide which he hath built thereupon, he shall receive a reward. 15 If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

E. Three things we need to be good servants of God.

1. The ***determination*** of a soldier:
 - a. A Roman soldier had to walk 20 miles every day and carry 90 lbs. of armor.
 - b. He signed up on a 20-year contract to serve the army.
 - c. One young soldier (19 years old) had won nearly every metal the army had to

- offer, and then he deserted.
- d. He did get a second chance when he promised to serve again in the army, since there was a severe shortage of soldiers. He must finish his life as a soldier—his whole life.
 - e. God gives second chances to his believers, but we dedicate our entire life to his service.
2. The **discipline** of an athlete:
- a. One man said, “Today I will do what others won’t so that tomorrow I can accomplish what others can’t.”
 - b. **James Abbott** of the Yankees was born with only one hand in 1967. He worked hard at baseball practice and made it to the major league. He was disciplined to make a difference. – “As a member of the Yankees, he threw a no-hitter against the Cleveland Indians in 1993. Abbott retired with a career record of 87 wins and 108 losses, along with a 4.25 earned run average.” (Wikipedia, 9-7-2020)
 - c. The **Greek athlete** made an oath that he would not bring disgrace on his team.
 - d. But there was no team effort for the Olympic participant. He was alone in his contest.
 - e. But he had to keep the rules of the game or lose the game.
 - f. **One woman** (Rose Vivas) in the Boston Marathon—1980) ran part of the way, stopped and changed her clothes, went into a restaurant and ate, then took a bus farther down the tract, and got back into the race and made it to the finish line in record time. She was stripped of her title, because she did not play by the rules.
 - g. Pete Rose is still suffering for not playing by the rules.
 - h. We as workers in God’s kingdom must work by the rules.
 - i. 2 Timothy 2:5 *And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.*
3. The **diligence** of a farmer:
- a. A farmer is partaker of his fruit, or his harvest.
 - b. Someone said, “Farming is a profession of hope.”
 - c. Jacob said concerning Joseph: Deuteronomy 33:13-16 *And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, 14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, 15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills, 16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head*

- of him that was separated from his brethren.*
- d. A farmer must learn how to sow or plant, pray for rain, wait, and then rejoice at the harvest.
 - e. We must, then go forth bearing precious seed: Psalms 126:6 *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*
 - f. Some water; some plant; but God gives the increase: Paul said in 1 Corinthians 3:6 *I have planted, Apollos watered; but God gave the increase.*
- F. Here is the product of our good works: Galatians 6:9 *And let us not be weary in well doing: for in due season **we shall reap**, if we faint not.*
- G. So don't quit. It is easy to quit, but God's road is not easy:
- 1. Matthew 7:13-14 *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

“When Earth’s Last Picture Is Painted”
Rudyard Kipling

When Earth’s last picture is painted
And the tubes are twisted and dried,
When the oldest colors have faded,
And the youngest critic has died,

We shall rest, and, faith, we shall need it—
Lie down for an eon or two,
Till the Master of All Good Workmen
Shall put us to work anew.

And those that were good shall be happy;
They shall sit in a golden chair;
They shall splash at a ten-league canvas
With brushes of comets’ hair
They shall find real saints to draw from—
Magdalene, Peter, and Paul;
They shall work for an age at a sitting
And never be tired at all!

And only the Master shall praise us,
And only The Master shall blame;

And no one shall work for money,
And no one shall work for fame,

But each for the joy of the working,
And each, in his separate star,
Shall draw the Thing as he sees It,
For the God of Things as They Are.

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 9-20-2020

THEOLOGY OF WRATH

Job 21:17-20 How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger. 18 They are as stubble before the wind, and as chaff that the storm carrieth away. 19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it. 20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

I. WHOM AND WHAT DOES GOD HATE?

A. The **Ungodly** and **unrighteous**

1. Romans 1:18 *For the **wrath of God** is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*
2. Psalm 1:4-6 *The **ungodly** are not so: but are like the chaff which the wind driveth away. 5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. 6 For the LORD knoweth the way of the righteous: but the way of the **ungodly** shall perish.*

B. Those who believe not – John 3:36 *He that believeth on the Son hath everlasting life: and he that **believeth not** the Son shall not see life; but the wrath of God abideth on him.*

C. The disobedient

1. Ephesians 5:6 *Let no man deceive you with vain words: for because of these things cometh the **wrath of God** upon the children of **disobedience**.*
2. Colossians 3:5-7 *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 For which things' sake the **wrath of God** cometh on the children of disobedience: 7 In the which ye also walked some time, when ye lived in them.*

D. The wicked – Psalms 7:11 *God judgeth the righteous, and God is angry with the wicked every day.*

E. Evil – Proverbs 8:13 *The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.*

F. False Religion

1. Amos 5:21 *I hate, I despise your feast days, and I will not smell in your solemn assemblies.*
2. Revelation 2:15 *So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.*

II. WHAT IS THE EXTENT OF GOD'S WRATH

A. It *abides* (lives) on the unbeliever.

1. John 3:36 *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the **wrath of God** abideth on him.*
2. The wrath (anger) of God lives on the unbeliever *every day*.
3. There is no time in the life of an unbeliever that the wrath of God is not dwelling with him and in him.
4. The unbeliever has sinned against a holy God and will eventually experience the wrath of God in one way or another.
5. God's wrath can be temporally experienced here on earth as God allows *second causes* to produce consequences in the life of an unbeliever.
6. The unbeliever is responsible and guilty before God every day.

B. The unbeliever, then *shall not see life*.

1. The unbeliever will never know what real life is as long as he is responsible and guilty before his Creator.
2. Every unbeliever must stand in judgment for his sins.
3. There is, therefore, no hope for the unbeliever to escape the wrath of God now or in eternity.
4. He will be required to stand before the Great White Throne Judgment of God where all unbelievers will stand before their holy God to give an account of the deeds done in the body, whether they are bad or good.
5. Revelation 20:11 *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.*
6. There is no real life to the unbeliever – John 8:24 *I said therefore unto you, that ye shall **die in your sins**: for if ye believe not that I am he, ye shall die in your sins.*
 - a. This final judgment ends with the *second death*. Death, then, continues on throughout eternity, and life never comes to the unbeliever.

III. FLEEING THE WRATH OF GOD

- A. Fleeing the wrath to come – Luke 3:7 *Then said he [John] to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the **wrath to come**?*
1. Every unbeliever must flee (or run from) this wrath that is to come.
 2. We must have a Rock of Ages, cleft for me! Jesus Christ is the ROCK that is higher than I – Psalms 61:2 *From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.*
 3. Christ is that spiritual rock from which Israel drank the spiritual drink – 1 Corinthians 10:4 *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*
- B. Jesus is our *hiding place* in the rock.
1. We must have a hiding place
 2. Psalms 119:114 *Thou art my hiding place and my shield: I hope in thy word.*
 3. Isaiah 32:2 *And **a man** shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.*
- C. When we flee, we go to our hiding place, which is Jesus. He is our hiding place. In HIM we live and move and have our being (Acts 17:28).

IV. BELIEVING TO THE SAVING OF THE SOUL

- A. If we want to escape from under the wrath of God, we must be a believer, for it is **only unbelievers** who are under the curse of the law and upon whom the wrath of God abides.
1. Not those who are unbaptized.
 2. Not those who have no good works.
 3. Not those who do not believe as I believe.
 4. Not those who are not of my denomination.
 5. Not those who have not walked the church isle.
 6. But those who **do not believe**.
- B. We do this by faith in Jesus Christ.
1. Hebrews 10:39 *But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*
- C. When the soul is saved, the wrath of God is gone.
1. Without wrath we have No condemnation
 - a. John 3:18 ***He that believeth*** on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
 - b. Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

2. Without wrath We have rest in our faith
 - a. Matthew 11:28-29 *Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*
 - b. Hebrews 3:11 *So I swear in my wrath, They shall not enter into my rest.)*
 - c. Hebrews 3:18 *And to whom sware he that they should not enter into his rest, but to them that believed not?*
 - d. Hebrews 4:1 *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.*
 - e. Hebrews 4:3 *For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.*
3. Without Wrath We have peace in Christ
 - a. Romans 5:1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*
 - b. Romans 8:6 *For to be carnally minded is death; but to be spiritually minded is life and peace.*
 - c. This peace comes through the blood of Christ – Colossians 1:20 *And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*
 - (1) This suggests the death, burial, and resurrection of Jesus Christ.
 - (2) This is the Gospel of Christ, which is the power of God unto salvation (Romans 1:16).
 - (3) Paul and Silas said to the Philippian jailer in Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*
 - d. Then the wrath of God will be gone, and the love of God will be shed abroad in your heart.
 - e. Romans 5:5 *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*
 - f. It was out of love that Jesus came to the world to save those who will believe in him.
 - (1) John 13:1 *Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he **loved them unto the end.***
 - g. Now we can abide in his love, and the wrath of God does NOT abide on us – John 15:10 *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and **abide in his love.***

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 9-20-2020

THEOLOGY OF SECURITY

John 3:36 *He that believeth on the Son hath everlasting life:
and he that believeth not the Son shall not see life;
but the wrath of God abideth on him.*

I. THE SUBJECT OF THE FIRST SENTENCE

- A. Actually we have three sentences here, or we would rather call them clauses.
- B. The simple subject of the first sentence is HE.
- C. The complete subject is *He that believeth on the Son*.
- D. So, we are reading here of a person, but not only a person, but a specific person.
- E. This person is one *that believeth*.
 1. This word *believeth* is the Greek word PISTEUO and is the same word for FAITH.
 2. There are two kinds of people in the world:
 3. The ones who do not believe, and those who believe.
 4. They are called *believers* and *unbelievers*. Sometimes they are called the *righteous* and the *unrighteous*, or the *just* and the *unjust*, or the *godly* and the *ungodly*. They are even called the *righteous* and the *wicked*. We usually call them the *saved* and the *lost*.
- F. But not only is this person a believer, but he believes in/on something—actually someone.
 1. Many people believe many things.
 2. We can believe in all kinds of philosophy, all kinds of social ideas, in all kinds of science, some of it falsely so called.
 3. But this person believes *on the Son*.
 4. This *Son* is none other than the *Son of God*. The phrase *Son of God* is used 46 times in the New Testament, and that phrase is speaking of Jesus.
 5. So, this man is a man, or a person, who believes on Jesus Christ.

II. THE VERB IN THE FIRST SENTENCE

- A. The simple sentence here is *He hath*, or we would say He has.
- B. This person *has*: this person who believes on Jesus Christ, the Son, HAS something. What is it that he HAS?
- C. The verse says that the person who believes HAS *everlasting life*.
 1. This word *hath* is in present tense and holds the idea of *holding* or *possessing*

something.

2. So, we know, then, that the person who believes on Jesus Christ, the Son, has (present tense), or holds or possesses, everlasting life.
 3. Robertson says it like this: “Has it here and now and for eternity.”
- D. Now, this is security. We call it *Eternal Security*. Our souls are secure in Jesus Christ by grace through faith (Eph. 2:8-10).

III. THE SUBJECT OF THE SECOND SENTENCE

- A. The second sentence says *he that believeth not the Son shall not see life*.
- B. The subject again for this sentence is HE.
 1. But this is a different HE, as we shall see.
 2. Because this is HE *that believeth not*.
 3. Though in the first sentence the HE believes the Son, in this second sentence, the HE does not believe the Son, Jesus Christ.
 4. To believe the Son, then, guarantees that we HAVE everlasting life.
 5. To disbelieve (the word can mean *to disobey*) means that those who do not believe (or do not obey) will not even SEE life, that is *everlasting life*.
 6. To believe on the Son, Jesus Christ, means to “obey the gospel.”
 7. The Greek word *believeth not* is the same word for *obey not*.
 - a. Notice Romans 10:16 *But they have not all **obeyed the gospel**. For Esaias saith, Lord, who hath **believed our report**?*

IV. THE VERB IN THE SECOND SENTENCE

- A. The verb in the second sentence is *shall see*. Then the adverb *not* is put with it to negate the verb, expressing what will NOT happen rather than what WILL happen.
- B. The Greek word here for SEE is the common word OPTOMAI, which means to see with the eyes.
- C. Unbelievers will never SEE with their eyes that everlasting life that is prepared and given to believers, what heaven looks like.

V. THE SUBJECT OF THE THIRD CLAUSE

- A. The clause is | John 3:36c *but the wrath of God abideth on him*.
- B. The subject of this clause is *wrath*.
 1. Last week I had a message on The Theology of Wrath, so we should know a little about God’s wrath.
 2. We found that God hates some things and that God will punish those whose sins are not forgiven by grace through faith in Jesus Christ.
- C. The verb in this third clause is *abideth*.
- D. We should also know a little about the word *abideth*. It means to dwell or to live or reside. The word *abide* also carries with it the idea of being fixed in place or

continuing in one place.

- E. So, the wrath of God abides on the unbeliever and is not ever removed unless the unbeliever becomes a believer in Jesus Christ.
- F. The grace of God through faith makes the difference.

VI. THE SUBJECT OF SECURITY

- A. Now we have two subjects and two predicates in this whole statement in John 3:36.
- B. Notice it again: John 3:36 *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*
- C. The first subject, as we have seen, is this *He that believeth on the Son.*
 - 1. The word *believeth* is Present, Active, Participle.
 - 2. That simply means that the person who *believeth* is believing.
 - 3. He does not simply believe in an instant only but that he continues to believe.
 - 4. This is known as perseverance of faith.
 - 5. So once a person believes in Christ Jesus, he will always believe in Christ Jesus.
 - 6. He *is believing* in Christ.
 - 7. His believing, or his faith, must, however, be *on the Son*.
 - 8. We know that the Son is the only begotten Son of God, Jesus Christ.
- D. The first predicate is this: *hath everlasting life:*
 - 1. Since every person's *believing*, or his faith, endures forever, then he must as a result *have* everlasting life.
 - 2. Faith and life come together – John 20:31 *But these are written, that ye might **believe** that Jesus is the Christ, the Son of God; and that believing ye might have **life** through his name.*
 - 3. So, believing continues; therefore, life continues.
 - 4. So, then that life is everlasting – 1 Timothy 1:16 *Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter **believe** on him to **life everlasting**.*
 - 5. See also 1 John 5:13 *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have **eternal life**, and that ye may believe on the name of the Son of God.*
- E. This is what we call **Eternal Security** – Let's quickly look at some few scriptures that teach Eternal Security.
 - 1. John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*
 - 2. Even our beloved verse, John 3:16, tells us: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him **should not perish**, but **have everlasting life**.*
 - 3. **We will never die** – John 11:26 *And whosoever liveth and believeth in me shall*

- never die. Believest thou this?*
4. We will never thirst again – John 4:14 *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*
 5. John 6:35 *And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

VII. THE SUBJECT OF DAMNATION

- A. The second subject to this verse is *he that believeth not the Son*.
 1. So, we know that we are speaking here of those who are lost, who are unbelievers, unrighteous, etc.
 2. This word *believeth not* is also Present, Active, Participle.
 3. This means that the unbeliever is continuing to disbelieve the gospel of Jesus Christ.
 4. The only way he can get out from under the curse of the law of God and become a believer is through grace.
 5. By grace through faith, he can know that he has no more condemnation.
 6. Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
- B. There is also a predicate to John 3:36.
 1. This predicate is for the unbeliever.
 2. The predicate is this, and it is compound predicate: it has two parts.
 3. Notice the predicate: *shall not see life; but the wrath of God abideth on him*.
 - a. First, *he shall not see life*.
 - (1) It is meant for every person on earth to seek out God and find him.
 - (2) Acts 17:26 *And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 27 That they should **seek the Lord**, if haply they might feel after him, and find him, though he be not far from every one of us:*
 - (3) But as long as a person is an unbeliever, he cannot find God.
 - (4) Without faith they cannot even call upon the name of the Lord – Romans 10:14 *How then shall they call on him in whom they have not believed?*
 - (5) Without faith, then, they cannot see eternal life, though they may live in a physical life on earth.
 - b. Second, *the wrath of God abideth on him*.
 - (1) This word *abideth* is not a Participle but Indicative, which means that it is just a direct statement of something that has happened or that will happen.

- (2) So this teaches us that unbelievers, even though the wrath of God abides on the wicked every day, there is yet a wrath to be faced on an eternal basis.
- (3) Notice the contrast in Matthew 25:46 *And these shall go away into **everlasting punishment**: but the righteous into **life eternal**.*
- (4) Notice that there is no LIFE in *everlasting punishment*, but unbelievers are subjected to *eternal death*, or the *second death*.
- (5) Revelation 21:8 *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the **second death**.*

VIII. CONCLUSION

- A. In conclusion let's notice – Revelation 2:11 *He that hath an ear, let him hear what the Spirit saith unto the churches; **He that overcometh shall not be hurt of the second death**.*
- B. Who are the overcomers? These are the ones who have believed on the name of the Lord Jesus.
 1. Acts 2:21 *And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*
 2. 1 John 5:4 *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*
- C. Have you overcome the world through faith in Jesus Christ?
- D. Or are you willing to look forward to that predicate in the last statement, looking forward to the lake of fire and eternal punishment?
- E. May God give grace today for those who need to trust Christ as Savior, believe in his death, burial, and resurrection.
- F. May you be resurrected to new life so that death will have no dominion over you, and you will never die except in this body, and even then to look forward to being with our Lord forever.
- G. Make today be the day of salvation for you. Come to Jesus in faith and overcome the world and become a child of God.
- H. Call on the name of the Lord because you believe in him. He will save your soul and guarantee you a home in Heaven.

Studies In Theology

By Pastor Dr. Ronnie Wolfe – 9-27-2020

THEOLOGY OF TYPES

1 Corinthians 10:11 *Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.*

I. WHAT ARE TYPES?

A. The theological word for Types is ADUMBRATIONS.

1. This word comes from a Latin word that means *shadow*
2. So, an adumbration is a shadow of something.

B. The word translated *ensamples* in our text is TUPOS, or Type.

1. The things that happened to the Old Testament men and women happened to create shadows for us to see, upon us *whom the ends of the world are come*.
2. The Old Testament is a shadowy story for the things that were to come.
3. Three scriptures:
 - a. Colossians 2:16-17 *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a **shadow** SKIA **of things to come**; but the body is of Christ.*
 - b. Hebrews 8:5 *Who serve unto the example COPY and **shadow** SKIA **of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*
 - c. Hebrews 10:1 *For the law having a shadow SKIA of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*

C. Let's see a few examples of true types in the Bible.

II. TYPES FOUND IN MOSES

- A. John 5:46 *For had ye believed Moses, ye would have believed me: for he wrote of me.*
- B. Luke 24:27 *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.*
- C. So let us consider a few types from the life of Moses as they shadow the coming of the Lord, Jesus Christ.

III. THE PASSOVER LAMB

- A. Exodus 12:3 *Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:*
- B. Exodus 12:5-7 *Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.*
- C. This lamb was to be killed every year on the Day of Atonement to commemorate Israel's coming out of Egypt.

IV. THE LAMB OF GOD

- A. John 1:29 *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.* Also in John 1:36.
- B. The word LAMB is used 26 times in the New Testament and all by the same writer. Two times John uses the word Lamb to refer to Jesus.
- C. In the book of Revelation John uses the word Lamb 24 times to refer to Jesus—24 times!
 - 1. Rev. 5:8 the elders fell down before the Lamb.
 - 2. Rev. 5:12 worthy is the Lamb
 - 3. Rev. 5:13 Blessing, honor, glory, and power is given to the Lamb forever and ever.
 - 4. Rev. 6:1 The Lamb opened one of the seals.
 - 5. Rev.6:16 We read of the wrath of the Lamb.
 - 6. Rev. 7:9 All nations stood before the Lamb, clothed in white and palms in the hands.
 - 7. Rev.7:10 These nations cried "Salvation to our God and the Lamb"
 - 8. Rev.7:14 Robes were washed white in the blood of the Lamb.
 - 9. Rev. 7:17 The Lamb shall feed them and lead them.
 - 10. Rev. 12:11 Believers overcome by the blood of the Lamb.
 - 11. Rev. 13:8 Jesus is the Lamb slain from the foundation of the world.
 - 12. Rev. 14:4 The Redeemed are the first-fruits of God and the Lamb.
 - 13. Rev. 14:10 The wrath of God is shed forth in the presence of the holy angels and the Lamb
 - 14. Rev. 15:3 The song of Moses is the song of the Lamb.
 - 15. Rev. 17:14 The Lamb overcomes in victory in war against the saints.
 - 16. Rev. 19:7, 9 We read of the marriage of the Lamb.

17. Rev. 21:9 We read of the Lamb's wife.
 18. Rev. 21:14 Mentions the twelve foundations of the holy city named after the twelve apostles of the Lamb.
 19. Rev. 21:22 God and the Lamb are the temple of the holy city.
 20. Rev. 21:23 The Lamb is the light of the holy city.
 21. Rev. 21:27 The Lamb has a book of life.
 22. Rev. 22:1 The river of water of life comes from God and the Lamb.
 23. Rev. 22:3 Servants in Heaven will serve God and the Lamb.
- D. What a wonderful shadow of good things to come!
- E. This is a true type.

V. THE HIGH PRIEST

A. The High Priest In The Old Testament

1. Moses was to select his brother, Aaron, to be priest along with Aaron's four sons.
2. Exodus 30:30 *And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.*
3. We read many times, especially in the book of Leviticus the phrase "Aaron the priest."
4. Aaron is called "the chief priest" in Ezra 7:5 *The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:*

B. Jesus As Our High Priest

1. Hebrews 2:16-18 *For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*

C. But the Bible teaches in Hebrews that perfection cannot come through the Levitical priesthood, so there had to be another priest besides Aaron and his children.

1. Hebrews 7:11 *If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that **another priest** should rise after the order of Melchisedec, and not be called after the order of Aaron?*

D. Melchisedec was a man who had no record of birth or death, thus being a shadow of an eternal priesthood. He is a true type of Jesus' priesthood.

1. Hebrews 7:15 *And it is yet far more evident: for that after the similitude of Melchisedec there ariseth **another priest**,*

E. Jesus is our faithful priest.

1. Hebrews 5:5 *So also Christ glorified not himself to be made an high priest; but*

- he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an high priest after the order of Melchisedec.*
2. Hebrews 4:15 *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*
 3. This is a good type of Jesus Christ

VI. THE ROCK

A. The Old Testament Rock

1. Exodus 17:6 *Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.*
2. When this rock was struck, refreshing water came out to give Israel water in a weary land.

B. The New Testament Rock

1. 1 Corinthians 10:4 *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*
2. Matthew 16:18 *And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*
3. Isaiah 55:1 *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.*
4. Here Isaiah is looking forward to the Lord Jesus, who is the water that is springing up inside our souls unto eternal life, as we read in John Chapter 4.
5. This is a good type of the Lord Jesus Christ, a shadow of good things to come.

VII. THE MANNA

A. Manna In The Old Testament

1. Exodus 16:35 *And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.*
2. God provided that manna, as you recall.
3. It was needed food for the body to fill hungry stomachs.

B. Manna In The New Testament

1. John 6:31 *Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.*
2. John 6:49 *Your fathers did eat manna in the wilderness, and are dead.*
3. John 6:58 *This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.*
4. Jesus is the bread from heaven:
5. John 6:35 *And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*
6. John 6:48 *I am that bread of life.*
7. This manna in the wilderness is a great type of Jesus as the bread from heaven and the bread of life.

VIII. CONCLUSION

- A. So the Lamb is a shadow of the Lord Jesus
- B. The High Priest is a shadow of our High Priest, Jesus
- C. The Rock in the wilderness is a shadow of Jesus Christ
- D. The Manna in the wilderness is a shadow of Jesus Christ
- E. Hopefully we can all see Jesus in a little clearer picture by seeing the Old Testament types and the New Testament Antitype, which is Jesus Christ.
- F. Jesus fulfilled all of these types and others that are brought out in the Old Testament.
- G. Let's not live in the shadows of Jewish traditions but in the Light of Christ, which is the Lord Jesus himself.
- H. Our faith must be in Jesus Christ alone.

Studies In Theology

By Pastor Dr. Ronnie Wolfe –10-4-2020

THEOLOGY OF SUBSTITUTION

Galatians 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and **gave himself for me.***

I. INTRODUCTION

A. Meaning of Substitution

1. “In behalf of”
2. Vicarious
3. A Priestly Term – Mediator

B. The Word *For*

1. The two Greek words translated *for* in this context are:
2. *Huper* – Which means *for the sake of* | *in behalf of* | *concerning*
3. *Anti* – Which means *instead of* | *substitution*

C. The English word *For*

1. *For* can mean “in communion with”
 - a. Solidarity: “I am here FOR you.”
 - b. Representation: A legal term, or to go to law FOR someone, or in their behalf. Trust in someone to do this.
 - c. Substitution: Not only legally | No only in company with | But takes the consequences for those represented
 - d. This is our word FOR in the doctrine of substitution.
 - e. Christ takes the *consequences* for our sins.

D. The English word *Surety*

1. Dictionary definition: “a person who takes responsibility for another's performance of an undertaking, for example their appearing in court or the payment of a debt.”
2. So in our study today we are speaking of Christ’s substitution for the sins of his people – Matthew 1:21 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*
 - a. In other words, Jesus took the responsibility of our sins.
 - b. We owed a debt for our sins, because we have sinned against a holy God, but Jesus took that responsibility and suffered in our place, or *in our stead*, our substitute.

II. EVIDENCES IN SCRIPTURE

A. Evidence In Adam and Eve

1. Adam and Eve were created perfectly innocent of any sin against God.
2. They did not need a substitute in any way; they at first were completely subject and obedient to God.
3. But then, after Satan's temptation, they sinned against God, and they became responsible before God. They became *guilty* before God.
4. They owed God a debt, but not just a debt, an eternal debt; because they had sinned against an eternal God.
5. After their sin, they were naked before God, so they needed to be brought back into fellowship with God.
6. God provided for that return to him through a substitute.
7. So, God took an animal and killed that animal, shedding the blood, to make clothing for Adam and Eve to hide their nakedness.
8. This poor little lamb (or whatever animal it was) took on the responsibility of the debt that Adam and Eve owed God.
9. God, then, took out his wrath upon this innocent animal to bring Adam and Eve back into fellowship with himself.
10. They accepted the clothing, and that fellowship (though not perfect) was restored between them and God.
11. That is because this animal was a substitute, taking the punishment for Adam and Eve, though it was only a type, or shadow, of the real work of Jesus Christ many years later.
12. Romans 3:19 *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and **all the world may become guilty before God.***

B. Evidence In Offering of Isaac By Abraham

1. Genesis 22:2 *And he said, Take now thy son, thine only [son] Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*
2. Isaac could not be the true sacrifice, because Isaac was not innocent. He was guilty of sin, just as all of us are.
3. But God took a bullock, an innocent animal, from the bush and accepted it as an offering for Abraham and Isaac.
4. This sacrifice was a shadow, or a type, of the coming of Jesus to be our Lamb, our substitute.

C. Evidence In Old Testament Sacrifices

1. Freedom From Egypt.
 - a. Exodus 12:3 *Speak ye unto all the congregation of Israel, saying, In the*

tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

- b. Exodus 12:6 *And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.*
 - c. Again, here this lamb was a substitute for each Israelite who was going to be brought out of the land of Egypt.
2. Blood Shed In The Mosaic Law
 - a. Leviticus 1:1-5 *And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, 2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock. 3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. 4 And **he shall put his hand upon the head of the burnt offering**; and it shall be accepted for him to make atonement for him. 5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.*
 - b. This killing of the bullock or the lamb in Israel was a substitute for the sins of the nation of Israel.
 - c. Israel needed a substitute.
 3. Notice in verse three (3) *he shall put his hand upon the head of the burnt offering*. This was showing that the animal took the place of the man offering the sacrifice to take away his sins.
 4. All through the history of the Old Testament an animal was killed, whether it were a bullock, a lamb, or birds, to be a substitute so that Israel would not need to be punished for their own sins.

III. A SUBSTITUTE IS A RANSOM

- A. Exodus 21:30 *If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.*
 1. The word *ransom* literally means *to cover over*.
 2. In the Bible this ransom seems to be a payment of a type of taxes in regard to a citizen of the country to operate as a citizen.
 3. The taxes (or ransom) *covers* our requirement, or takes care of our responsibility to pay taxes.
 4. A ransom can also be like a bill that a person keeps at a store until the end of the

- month; then the bill is paid, or the bill is *covered*.
5. Some of the old preachers used to preach (and some still do) that the sins of the saints of God who trusted him before his death had their sins *rolled forward* each year until Jesus came to pay the *ransom* for their sins.
 6. We need also to understand that, when you pay that bill at the store at the end of the month, it is PAID IN FULL usually.
 7. There is no need to pay that bill again.
 8. That is the way it is with the death, burial, and resurrection of Jesus.
 9. He will never have to pay this ransom again.
 10. So, Jesus ransomed us (or paid the price for our redemption) when he suffered on the cross.

IV. RANSOMED OR REDEEMED ON THE CROSS

A. Our Need For Ransom Is Our Sin

1. Romans 3:23 *For all have sinned, and come short of the glory of God;*
2. This means that all who have sinned need redemption, or a ransom paid for their sin; otherwise, they must pay for their sins on their own with their own price, which is an eternal debt to an eternal God.
3. The only payment a human can pay for his sins is Hell for eternity.

B. Notice the Substitution in 1 Corinthians 5:21

1. 1 Corinthians 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
 - a. He (Jesus) was made to be SIN for us
 - (1) Here God places upon his only begotten Son our sin.
 - (2) Notice that he did this *for us*.
 - (3) He *knew no sin*, so he was just like that innocent lamb in the Old Testament who took the punishment of men upon him and came under the judgment of God and had to be killed, to shed his blood.
 - (4) So, Jesus was our Substitute, taking our sin upon himself and became sin for us in our place, in our stead.
 - b. He (Jesus) imputed his righteousness to us.
 - (1) Notice that it is God who makes this transaction, making Jesus sin for us and also making us righteous for him.
 - (2) We call this *double imputation*.
 - (3) Jesus became sin for us (first imputation): our sins were imputed by God to him.
 - (4) We became righteous (second imputation): Jesus' righteous is imputed to us (his perfect righteousness).
 - (5) We have here DOUBLE SUBSTITUTION.

C. Notice The Substitution In Galatians 2:20

1. Galatians 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*
 2. We were crucified with Christ, because God put OUR sins upon HIM.
 3. But we live, because God put Jesus' righteousness upon us.
 4. In our flesh as believers now we live *by the faith of the Son of God.*
 5. All because the Son of God *loved me, and gave himself for me.*
 - a. The word FOR here is the Greek word *huper*.
 - b. Notice the words *for me*, or *in behalf of me*.
 - c. He is my substitute.
- D. Notice The Substitution In Galatians 3:13
1. Galatians 3:13 *Christ hath redeemed us from the curse of the law, being made a curse **for us**: for it is written, Cursed is every one that hangeth on a tree:*
 2. Again the word FOR here is the Greek word *huper*.
 3. Jesus became A CURSE for us.
 4. This is Substitution. Jesus had to become a curse for us (taking our sins upon himself) before he could give himself for us as a ransom.
- E. Notice The Substitution In Ephesians 5:2
1. Ephesians 5 :2 *And walk in love, as Christ also hath loved us, and hath **given himself for us** an offering and a sacrifice to God for a sweetsmelling savour.*
 2. Can you see the Substitution here?
 3. Jesus gave HIMSELF in our place as an offering and sacrifice to God.
- F. Notice The Substitution In 1 Timothy 2:5
1. 1 Timothy 2:5-6 *For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a **ransom for all**, to be testified in due time.*
 2. Jesus was a ransom for us (all who will believe) as our Substitute.

V. CONCLUSION

- A. So, God transferred his wrath from the sinner to his Son, who is the perfect Lamb of God, who shed his precious blood for our redemption—a substitutionary sacrifice to satisfy the justice of God; because a ransom must be paid for us, who owe God a great payment for our sins. Jesus took that payment in our place.
- B. Jesus' Substitutionary Death And Resurrection
 1. Was not haphazard – God had a plan and executed it perfectly.
 2. Was out of commitment – Jesus was committed to do God's will on earth.
 - a. Hebrews 10:7 *Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*
 3. Was voluntary
 - a. Luke 22:42 *Saying, Father, if thou be willing, remove this cup from me:*

nevertheless not my will, but thine, be done.

- C. We call this doctrine *Penal Substitution* over against what is called *Christus Victor*.
1. **Christus Victor** teaches that Jesus was victorious in his death over the wickedness and evil of Satan and the world.
 - a. It teaches that Jesus overcomes the world to give us the ability to overcome the world ourselves.
 - b. Jesus gets rid of evil around us so we can live righteously.
 - c. This is a false doctrine.
 2. **Penal Substitution** teaches that Jesus himself had to take upon him the form of sinful flesh and the sins of his people in order to receive the penalty for sin, which is death. *The wages of sin is death* (Romans 6:23).
 - a. Either Jesus receives God's punishment for sin, or we as sinners do.
 - b. After the penalty is paid, then we can have the righteousness imputed to us, or credited to us, by God's grace through faith.
 - c. Romans 3:22 *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*
 - d. Now we can read our text again – Galatians 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

Studies In Theology

By Pastor Dr. Ronnie Wolfe –10-11-2020

THEOLOGY OF CHRISTLIKENESS

Acts 11:26 *And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.*

I. WE HAVE NOT ATTAINED TO CHRIST'S LIKENESS

- A. Philippians 3:12-13 *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,*
- B. We were certainly made in the image of God, but that image was distorted through the sin of our father, Adam.
- C. From the time that the first man committed the first human sin to our own time today man has had this image of God marred and is not in perfect communion with God.
- D. Even after Paul the apostle was saved by grace and worked very hard to do the work of Christ, he still noticed that he had not attained perfection.
- E. That is the sad state of even a born-again child of God.
- F. We as Christians still have work to do to be more and more like Christ.
- G. So, Paul forgets what is behind him and looks forward to the things that he must attain as he goes forward for the Lord in his work.

II. WE MUST LEARN OBEDIENCE

- A. Hebrews 5:8 *Though he were a Son, yet learned he obedience by the things which he suffered;*
- B. We see here that even Christ had to learn obedience, but it was only by his sufferings that he learned it.
- C. He had to obey God in all things, even unto death.
- D. Matthew 26:38 *Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*
- E. We will not have attained to perfection until God makes us perfect before his presence.
 - 1. 1 Corinthians 1:29 *That no flesh should glory in his presence.*
 - 2. Jude 1:24 *Now unto him that is able to keep you from falling, and to present*

- you faultless before the presence of his glory with exceeding joy,*
- F. Hebrews 5:9 *And being made perfect, he became the author of eternal salvation unto all them that obey him;*

III. WE MUST SUFFER FOR CHRIST

- A. 1 Peter 4:12 *Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. 16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.*
- B. Romans 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; **if so be that we suffer with him**, that we may be also glorified together.*
- C. Philippians 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
- D. We do not know how we may have to suffer, but we will suffer to one extent or another.
- E. "Some through the water; some through the flood; some through great trials; but all through the blood."

IV. WE MUST HAVE A TESTIMONY OF CHRISTLIKENESS

- A. Luke 21:12-13 *But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 **And it shall turn to you for a testimony.***
- B. Matthew 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*
- C. People cannot see our hearts, so they must see our good works, works that are wrought of God, brought about as a fruit of the Spirit of God.
- D. Many people develop a virtuous character, but good character is not the same as being Christlike.
- E. "You can have character without being Christlike, but you cannot be Christlike without good character."
- F. The Spirit of God, who lives within us drives us to produce good character.
1. Good character requires a standard.
 2. Character can be developed by anyone. Many go by what is called the Judeo-Christian Ethic. That may develop good character, but that will not produce

Christlikeness.

3. Even those who have good character and are not Christlike have some type of standard. Many times that standard, at least a portion of it, comes from the word of God.
 4. But the perfect standard for the Christian is nothing but the word of God.
- G. And it is not enough to talk about Jesus; we need to have a Gospel Christlikeness to be a good witness to others.

V. WE MUST BE CHRISTLIKE FOR ASSURANCE

- A. Acts 17:31 *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he **hath given assurance** unto all men, in that he hath raised him from the dead.*
- B. Our assurance rests in who Jesus is, what he is like.
- C. Jesus is the Captain of our salvation: Hebrews 2:10 *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*
- D. We have assurance only in him, because he suffered and was “made perfect,” meaning that he completed perfectly all the work that his Father gave for him to do.
- E. So, to be Christlike, one must believe in Jesus and be changed to be like Jesus in heart and mind. This is a miraculous and spiritual resurrection and transformation of the soul of man from depravity to be like Christ spiritually.
- F. We must be translated – Colossians 1:13 *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:*

VI. LET US NOT COME SHORT OF CHRISTLIKENESS

- A. Hebrews 4:1 *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.*
- B. When we are translated, then we must be transformed – Romans 12:2 *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*
- C. We call this Sanctification. One writer called sanctification *Christianizing the Christian*.
 1. The reason he calls it this is because there are many Christians who do not look much like Christians and do not talk much like Christians and do not seem to know about living as a Christian.
 2. Our daily lives must show a gradual growth in the line of sanctification through reading the Bible, learning to hate sin, disciplining ourselves to live God’s standard, praying for strength and protection and help from God, and keep looking to Jesus, our Captain and Savior and King.
 3. Hebrews 12:2 *Looking unto Jesus the author and finisher of our faith; who for*

the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

VII. CONCLUSION

- A. To be Christlike, we must:
1. Work as He worked
 2. Love as He loved.
 3. Learn as He learned.
 4. Pray as He prayed.
 5. Be as He is.
- B. We cannot accomplish that ourselves, but through reading, praying, meditation, and surrender we can become more like Christ until that day when he makes us like Christ completely in both spirit and body.
1. Hebrews 12:23 *To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*
 2. Philippians 3:21 *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
- C. Are you living that Christlike life today?
1. Are you pointing people to Christ through your Christlike life?
 2. “It is not enough to point people to the cross outside of our own lives.”

*Let others see Jesus in you,
Let others see Jesus in you.
Keep telling the story, be faithful and true;
Let others see Jesus in you.*

3. People must see Jesus in our lives and in our hearts.
 4. 1 Peter 2:21 *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*
- D. Notice a few scriptures in closing:
1. We are made like God in our creation: Genesis 1:27
 2. We were planted in the likeness of his death and shall be in his resurrection: Romans 6:5
 3. 1 John 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*