

FOUNDATIONS
and
PRINCIPLES
of
MINISTRY – II

(12 Lessons)

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Foundations and Principles of Ministry - II

MIN202

(12 Lessons)

Syllabus

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LESSON ONE

LAYING A SURE FOUNDATION

“Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did vehemently, and immediately it fell; and the ruin of that house was great.” (Luke 6:46-49)

1) GOD'S DESIRE TO BUILD A BUILDING.

- a) First, a sure foundation.
- b) Building on that foundation.

2) WISE MAN DIGGED DEEP; SET FOUNDATION ON ROCK.

- a) Don't go looking for rock, but dig deep where you are until you get to rock.
- b) Foundation is substructure, beneath surface.

3) I LAY IN ZION FOR A FOUNDATION, A STONE, A PRECIOUS STONE, A SURE FOUNDATION.

(Isaiah 8:16). “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”

(1 Peter 2:4-8). “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.” (1 Peter 2:4-8)

- a) No other foundation laid but Jesus.

(1 Corinthians 3:11-15). “For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble. 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. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

- b) A rock of offense.

(Matthew 21:42). “Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvelous in our eyes? “

(Matthew 21:44). “And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.”

- i) Fall upon rock, broken.
- ii) Rock fall on you, ground to powder.

4) NOT BUILD ON ANOTHER MAN'S FOUNDATION.

(Romans 15:20). “Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation...”

5) LAYING UP IN STORE FOR THEMSELVES A GOOD FOUNDATION AGAINST THE TIME TO COME.

(1 Timothy 6:17-19). 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; that they do good, that they be rich in good works, ready to distribute, willing to communicate; *laying up in store for themselves a good foundation* against the time to come, that they may lay hold on eternal life.”

- a) Be not highminded.
- b) Not trust in uncertain riches, but in living god.
- c) Who giveth us richly all things to enjoy.
- d) That they do good.
- e) Be rich in good works.
- f) Ready to distribute.
- g) Willing to communicate.
- h) Laying up in store for themselves a good foundation against the time to come.
- i) Laying hold on eternal life.

6) FOUNDATION OF GOD STANDETH SURE.

(2 Timothy 2:19). “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.”

- a) The Lord knoweth them that are his.
- b) Let every one that nameth the name of Christ depart from iniquity.

7) NOT LAYING AGAIN FOUNDATION--GO FOR PERFECTION (Heb. 6:1).

(Hebrews 6:1). “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not *laying again the foundation of repentance from dead works, and of faith toward God.*”

Introduction to Theology

Overview

Theology is a study in the Christian faith.

- 1) God and His relationship to the world.
- 2) The nature of man and the tragedy of sin and evil.
- 3) The person and work of Jesus Christ.
- 4) The way of salvation.
- 5) The coming of the Holy Spirit.
- 6) The gifts of the Spirit.
- 7) The Christian walk.

Introduction to Theology

Definition: The contents of the Christian faith as set forth in orderly exposition by the Christian community.

THE NATURE OF THEOLOGY

- 1) The Contents of the Christian Faith.
 - a) Theology sets forth what the Christian faith teaches, affirms, holds to be true: its doctrines.
 - b) Theology is concerned with what is true in its totality.
 - c) The Christian Church has been concerned about teaching and doctrine.
 - i) Acts 2:42.
 - ii) Acts 20:27.
 - d) Theology is concerned with truth.
 - i) To be true to the substance of the faith.
 - ii) Concerned with truth as conformity to ultimate reality.
 - e) The word theology: *theos* and *logos*. The study of God.
 - f) The focus of theology is God: His relationship to the universe and man.
 - i) About God's being and His attributes.
 - ii) Third person: Speaking about God.

- 2) In Orderly Exposition
 - a) Each doctrine, as a part of the whole, must be set forth as clearly and coherently as possible.
 - i) Its content, background, basic thrust, relevance.
 - ii) To be made as comprehensible as possible.
 - b) Theology is an intellectual discipline.
 - i) □Faith seeking understanding.□
 - ii) Systematic theology points up the interlocking and interdependent character of all the doctrines that make up theology
 - c) Comparison to other theologies.
 - i) Biblical theology is the orderly arrangement and explication of teachings in the Bible.
 - ii) Historical theology sets forth in orderly fashion the way the church over the centuries has received and articulated the Christian faith in creeds, confessions, and other formulations.
 - iii) Practical theology is an orderly study of the way Christian faith is practiced: through preaching, teaching, counseling.
 - iv) Dogmatic theology refers to theology as set forth in the dogmas, creeds, and pronouncements of the church.
 - (1) Dogmas have to do with the accepted tenets of the church or a particular church, what is accepted and believed.
 - (2) Dogmatic theology bears a close relationship to historical theology in that it focuses on historical formulations of faith.
 - (3) While all dogmatic theology is systematic, not all systematic theology is dogmatic.
 - d) Apologetics.
 - i) The theological discipline that presents argumentation and evidences for the validity of the Christian faith.
 - ii) 1 Peter 3:15.
 - iii) 2 Corinthians 10:5.
 - iv) The apologist seeks to provide a rational defense of the Christian faith.
 - v) Apologetics is directed to the world of unbelief and attempts to establish certain aspects of Christian faith.
 - vi) Appeal is made to what a rational and open mind can comprehend.
 - e) Ethics.
 - i) Ethics is the discipline concerned with moral conduct
 - ii) Whenever the relation to the neighbor is concerned, one is in the realm of ethics.
 - iii) Christianity has to do with both faith and morals.
 - iv) Like apologetics, ethics presupposes the substance of theology and serves as a concrete application of it.
 - f) The order of theology.
 - i) Systematic theology is usually placed after biblical and historical theology; the Christian faith is rooted in the Bible and has come down through the centuries.
 - ii) Placed before practical theology because it provides the content of what is to be put into practice.

THE FUNCTION OF THEOLOGY

- 1) Clarification. It is important to set forth as clearly as possible what it is that the Christian community affirms.
- 2) Integration.
 - a) Demonstration how individual doctrines fit into a total pattern.
 - i) Old and new testaments.
 - ii) Books to each other.
 - b) Integrating truth with one's experiences.
- 3) Correction.
 - a) Correctives to departure from truth.
 - b) Addresses imbalances and errors.
 - c) Heresy arises, not from without, but from misunderstandings from within.
 - i) Overemphasis on a particular doctrine.
 - ii) Distortion over time.
 - d) Eph. 4:13.
 - e) Eph. 4:14.
- 4) Declaration.
 - a) World-oriented function of declaration: To make known publicly what it is that the Christian community stands for.
 - b) Eph 3:10.
 - c) Serves indirectly as an invitation to further investigation.
- 5) Challenge.
 - a) To deal with confusing, even divisive, teachings.
 - b) To explore areas of Christian truth not yet sufficiently charted out.

THE METHOD OF DOING THEOLOGY

- 1) Seeking the guidance of the Holy Spirit.
- 2) Reliance of the Scriptures.
- 3) Familiarity with church history.
- 4) Awareness of the contemporary scene.
- 5) Growth in Christian experience.

LESSON TWO

The Doctrine of the Atonement

Introduction

- 1) “The Doctrine of the Atonement comprises the redemptive work of Christ, involving His crucifixion, resurrection, ascension, exaltation, glorification, intercessory ministry, and second coming.
- 2) The plan of the atonement originated in the counsels of the eternal Godhead before the creation and fall of man. It is being accomplished in time through the work of Christ and the benefits of it that are realized by man on God’s terms will continue for eternity. Such a plan is a revelation of the redeeming grace of the Almighty God.”
- 3) Jesus was conscious of a particular “work” His Father sent Him to do:
 - a) (John 4:34) “My meat is to do the will of Him that sent Me, and to finish His work.”
 - b) (John 17:4). “...I have finished the work which thou gavest Me to do.”

(Kevin Conner, *The Foundations of Christian Doctrine*, p. 191).

The Necessity of the Atonement

We must realize the relationship between the holiness of God, His divine law, the sinfulness of man, and divine wrath.

- 1) The holiness of God.
 - a) God’s holiness is His very inward nature.
 - b) It is absolute and underived.
 - c) Because God is holy, He can expect no less than holiness in His creatures (1 Peter 1:1-6).
 - d) The righteousness of God demands that sin be exposed, judged and punished.
- 2) Divine law.
 - a) When man was given a free will, it was necessary that he lives within the boundaries of God’s will.
 - b) God gave divine law as a standard of righteousness for all to follow.
 - c) Without law there would be no order; all would be chaos.
 - d) To transgress the law is sin.
- 3) Sinfulness of man.
 - a) Man fell into a state of sinfulness, becoming totally depraved in spirit, soul, and body.
 - b) Man is sinful by nature, and therefore, sins in thought, word and deed.
 - i) He is not a sinner because he sins, he sins because he is a sinner.
 - ii) He does what he does because of what he is.
 - (1) Romans 3:23.
 - (2) Galatians 3:22.
 - (3) Psalm 51:5.

- (4) Romans 7:7-21.
- c) The holiness of God and the sinfulness of man are in direct opposition to each other.
 - i) The holiness of God cannot tolerate the sinfulness of man.
 - ii) God's holiness demands that man's sinfulness be exposed and judged.
 - iii) If God did not deal with man's sinfulness, then His law, His throne of holiness, His righteousness and justice would be in jeopardy.
- 4) Wrath of God.
- a) Divine wrath is the result of the holiness of God coming into conflict with the sinfulness of man.
 - i) The wrath of God is simply the righteous anger of a good and holy God against sin.
 - ii) Sin must be dealt with and come under divine judgment.
 - iii) Only as sin is dealt with will God's character be vindicated.
 - b) Romans 4:15. "The law worketh wrath..."
 - i) John 3:36. "...he that believeth not the Son shall not see life; but the wrath of God abideth on him).
 - ii) Romans 1:18. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men..."
 - c) The law of God.
 - i) The law of God is spiritual, holy, just, good and perfect.
 - ii) God's law represents His holiness which is the law of His very being.

The Nature of the Atonement

- 1) Definition.
 - a) The Hebrew word "Kaphar" means "to cover."
 - i) It is translated by these words: appease, make an atonement, cleanse, disannul, forgive, be merciful, pacify, purge, reconcile.
 - ii) It comes from the Hebrew word "Kippur" meaning "expiation, atonement."
 - b) The Old English word "atonement" means "to be made at one," to reconcile, to bring about agreement, or concord.
 - c) It can be read "at-one-ment," making at-one those that have disagreement.
 - d) Atonement is spoken of as the covering, the expiation, the satisfaction, the appeasement or the reconciliation.
- 2) In summary, the holiness of God against the sinfulness of man produces the reaction of divine wrath.
 - a) It is this wrath that needed the appeasement before a holy God and sinful man could ever be reconciled.
 - b) This appeasement is the atonement.

The Origin of the Atonement

- 1) Foreordained in eternity
 - a) Before the foundation of the world.

- i) The Father loved the Son before the foundation of the world (John 17:5, 24).
 - ii) Christ was foreordained before the foundation of the world to be the Lamb of God.
 - (1) 1 Peter 1:19-20.
 - (2) Ephesians 1:4.
 - (3) Acts 2:23.
 - iii) The redeemed were chosen in Christ before the foundation of the world (Eph 1:4).
- b) From the foundation of the world.
 - i) The Lamb was slain from the foundation of the world (Rev. 13:8).
 - ii) The Kingdom was prepared for the righteous from the foundation of the world (Mat. 25:34).
 - iii) The atonement was foreordained in eternity.
 - iv) The cross was ordained in heaven.
 - v) The Son of God knew that He was foreordained to die for the sins of the world (Mat. 5:17-18; 11:13 Mark 10:45).
- 2) Foreshadowed on earth.
 - a) Corrupted in the gentile nations.
 - i) All nations believe in God.
 - (1) All mankind generally has an intuitive knowledge of the existence of some God or gods.
 - (2) They seek God or they create their own gods of created things; worship the creature more than the Creator (Rom 1:19-20).
 - (3) Idolatry itself is evidence of this intuitive belief in God.
 - ii) All nations believe in sin.
 - (1) All mankind has the law of conscience, convicting and accusing when it is violated.
 - (2) When evil befell various nations, they attributed such to the judgment of the gods upon their sins.
 - (3) Calamity was always due to their failure to please their deities.
 - iii) All nations believe in incarnation.
 - (1) Various mythologies arose concerning the gods coming down to earth in the likeness of men.
 - (2) Greek mythology is noted for its various forms of incarnation of the gods.
 - (3) They opened their own being to become incarnate with the spirit of the various gods they worshipped.
 - iv) All nations believe in sacrifice.
 - (1) Heathen nations had terrible fear of the deities they worshipped.
 - (2) This caused them to endeavor to appease the gods by offerings, sacrifices of all kinds, even to the sacrificing of their own sons and daughters.
 - (3) They sacrificed their dearest and best to atone for their sins and to reconcile themselves to the gods and to have peace with the deities.
 - (4) Sacrifice to Baal in the Old Testament evidenced this fact.
 - v) All nations believe in priesthood.
 - (1) Not able to approach the gods directly, the nations saw their need for a priesthood to act as mediators.

- (2) These priests could bring curses or blessings on the people through their prayers and mystical incantations.
- vi) All nations believe in a deliverer to come.
 - (1) They believed there would be a child to be born to liberate their nation, make them rulers and restore man to his former state of glory.
 - (2) This deliverer was known as different names.
 - (a) The Madonna and child of Babylon.
 - (b) Osiris and Isis of Egypt.
- vii) All nations believe in life after death.
 - (1) There is the believe in some form of immortality.
 - (2) Man somehow knows that he will live again and that the life to come is determined upon the kind of life lived in the present.
- viii) All nations believe in judgment to come.
 - (1) Man's conscience tells him that judgment is to fall upon him somewhere, somehow, sometime, for the deeds he does.
 - (2) Man possesses an inbuilt knowledge of justice.
- b) Sanctified in the nation of Israel.
 - i) God took a nation from the midst of the nations to give His principles and methods whereby sinful man could approach a holy and righteous God.
 - (1) At Mt. Sinai Israel received the revelation of the holiness of God and the sinfulness of man.
 - (2) The law, God's righteous standard, was given.
 - (a) Moral, civil, and ceremonial laws were given by revelation to Moses.
 - (b) The ceremonial law was actually a revelation of the grace of God, as seen in the mediating priesthood, the sacrifices for sin, the feasts of the Lord, and the great day of atonement.
 - ii) All that the gentile nations had corrupted in their beliefs was given to Israel, God's chosen nation.
 - iii) A list of things typified and foreshadowed the work of atonement fulfilled in due time by Christ.
 - (1) Patriarchal age—Adam to Moses.
 - (a) (Gen. 3:15). The Seed of the woman would bruise the serpent's head.
 - (b) (Gen. 3:21). The coats of skin.
 - (c) (Gen. 4:14; Heb. 11:4). The sacrifice of Abel.
 - (d) (Gen. 8:20-21). Noah's altar and sacrifices of clean animals.
 - (e) (Gen. 22; Hebrews 11:17-19). The typical sacrifice of Isaac on Mt. Moriah.
 - (2) Law age—Moses to Jesus (Mat. 11:13).
 - (a) (Ex. 12). The Passover Lamb.
 - (b) (Ex. 24). The altar and blood-sprinkled Book of the Covenant.
 - (c) (Ex. 35-40). The Tabernacle of Moses and its ministrations.
 - (d) (Lev. 1-7). The High Priestly ministry of Aaron and sons.
 - (e) (Lev. 16). The Great Day of Atonement).
 - (f) (Lev. 23; Numbers 28-29). The Feasts of the Lord—Passover, Pentecost, and Tabernacles.

- (g) (Numbers 19). The sacrifice of the Red Heifer.
- (h) (Joshua 2). The scarlet thread of deliverance.
- (i) (Lev. 25). The Kinsman Redeemer (Ps. 49:7-9).
- c) The central thought of the Mosaic economy was that substitutionary sacrifice must be offered in approaching God.
 - i) The sacrificial victims were distinctly the substitutes for the transgressors and suffered pain and death in their stead.
 - (1) The result was that the Israelite was forgiven the offense and received remission of the penalty.
 - (2) All pointed to the Lamb of God who would die for our sins and die in our behalf.
 - ii) No animal soul or life-blood could atone or make redemption for human soul.
 - (1) Being less than the man they died for, none could make a true atonement.
 - (2) A perfect man had to die for imperfect man.
 - iii) Animal sacrifices were but temporary and typical until the sacrifice could come in the person of the incarnate Son of God.
- 3) Foretold by the Prophets.
 - a) The Law was a schoolmaster to bring us to Christ (Gal. 3:24).
 - b) The Law typified Christ; the Prophets foretold Christ.
 - c) The Law shadowed forth the atonement typically while the Psalms and the Prophets foretold the atonement prophetically.
 - d) Jesus declared that the Law, the Psalms, and the Prophets typified and prophesied of Him.
 - i) Matthew 5:17-18).
 - ii) Matthew 11:13.
 - iii) Luke 24:27, 44-45.
 - iv) Hebrews 10:5-10.
 - e) The Law majored on the offering of animal sacrifice; the Prophets pointed to a human sacrifice.
 - f) The Prophets, besides dealing with the sacrificial system, showed that along with animal sacrifices there had to be an inward corresponding sacrifice of a broke and contrite spirit.
 - i) Psalm 26:6.
 - ii) Psalm 50:12-14.
 - iii) Psalm 51:16.
 - iv) Amos 5:21-24.
 - v) Micah 6:6-8.
 - g) Further purpose of the prophets:
 - i) There would come a time when animal sacrifices would be abolished.
 - ii) Showed that the Messiah was to come and fulfill and abolish all animal sacrifices by offering Himself as the supreme and perfect once-for-all sacrifice for sin.
 - iii) They showed that all the sacrifices under the Law pointed to messiah.

The Work of the Atonement

- 1) Redemption.

- a) Definition.
 - i) The word “redemption: means “to buy back, to purchase with a price out of the market place.”
 - ii) Refers to the act of bringing back from slavery, captivity or death by the price of judgment.
 - b) Amplification.
 - i) Hebrew. *Gah-al* means “to redeem (according to Oriental law of kinship), to be the next of kin, and as such to buy back a relative’s property, marry his widow, etc.
 - ii) Greek. *Lutreo* means “to ransom, literally or figuratively.
 - c) Summary: Christ had redeemed us as sinners out of the slave market of Satan, even as the Romans also had a custom to buy slaves out of the market.
- 2) Ransom.
- a) Definition.
 - i) Refers to the price actually paid in the transaction of redemption; the price paid to release the slave.
 - ii) Redemption is the act of purchasing the one out of the slave market, while ransom is the price paid in the redemptive act.
 - b) Amplification.
 - i) Ransom in both Hebrew and Greek meant the actual price paid in the act of redeeming a person or thing.
 - ii) Illustration.
 - (1) The half-shekel of silver was the ransom money paid for the price of an Israelite soul (Exodus 30:12).
 - (2) Though this was the price of a soul, God said that no amount of money can really ransom the soul of man (Psalm 49:7; Proverbs 6:35).
- 3) Substitution.
- a) The word “substitution” means “to put in the place of another, or in behalf of another, to exchange, or interchange.
 - b) The animal which died to provide the coats of skin for Adam and Eve was a substitute victim, dying in their stead, on their behalf.
 - c) The ram caught in the thicket by its horns and offered by Abraham “in the stead of” Isaac, his only begotten son, illustrates the doctrine of a substitutionary sacrifice (Gen. 22:13-14).
 - d) The innocent victim suffered for, or in behalf of, the offerer; these foreshadowed the substitutionary sufferings and death of Christ.
- 4) Propitiation.
- a) Means “to appease, to render favorable.”
 - b) Defined as “the offering of a gift or sacrifice or sufficient value in order that the wrath of another might be appeased.
 - c) To appease the righteous wrath of a holy God by offering of an atoning sacrifice.
- 5) Reconciliation.
- a) To reconcile means “to make friends and bring together those who are at variance, or at enmity.”
 - b) To cause to be conformed to, or adjusted to, a specified norm or standard.

- c) Sin brought an estrangement between God and man, and there had to be a reconciliation.
- 6) Atonement.
 - a) The word “atone” means “to cover, to expiate, or to make at one.”
 - b) To harmonize, expiate, satisfy.

The Day of Atonement

- 1) Besides the regular daily atoning sacrifices and bloodshedding, there was the yearly expiation.
 - a) This was the Day of Atonement and was the most solemn day in Israel’s national history (details in Leviticus 16; 23:2-32); Exodus 30:1-10; and Numbers 29:7-11).
 - b) On this day the High Priest made atonement for himself, the whole nation and the sanctuary.
 - c) This day was also referred to as “the cleansing of the sanctuary.
 - d) On this day only, the High Priest entered within the veil, into the Holiest of All, sprinkling the blood of atonement which had been shed at the brazen altar on the mercy seat, the lid of the Ark of the Covenant.
- 2) It is the blood on the mercy seat which constitutes the appeasement, the cleansing, the pardon, the expiation, the propitiation, the satisfaction, the reconciliation.
 - a) It is this that reveals a pardoning and merciful God.
 - b) It is here that “mercy and truth have met together; righteousness and peace have kissed each other (Psalm 85:10).

LESSON THREE

JUSTIFICATION AND SANCTIFICATION

I. WHAT IS JUSTIFICATION?

- A. Dikaioo (dik-ah-yo'-o) (Gr.) - to justify; be freed; be righteous; to render righteous, such as he is and wishes himself to be considered.
- B. To declare, pronounce, one to be just, righteous, or such as he ought to be.
- C. Justification would be the act of pronouncing one righteous.

II. WHAT IS RIGHTEOUSNESS?

- A. To be righteous means that one is able to stand before a holy God without any sense of guilt or condemnation.
- B. To be rendered righteous is to be as if one had never sinned.
- C. Because we have been justified by faith, we have been declared as righteous.
- D. This was made possible through the redemption that is in Jesus.
- E. *"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God" (II Cor. 5:21).*
- F. Now we have access to God the Father through Jesus Christ our Lord.

III. JUSTIFICATION COMES THROUGH FAITH IN JESUS.

- A. I Co. 6:11 - *"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."*
- B. Ga. 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."*
- C. Ga. 3:24 - *"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."*
- D. Ro. 3:28 - *"Therefore we conclude that a man is justified by faith without the deeds of the law."*
- E. Ro. 5:1 - *"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."*
- F. Ro. 3:24 - *"Being justified freely by his grace through the redemption that is in Christ Jesus..."*
- G. Rom 5:9 - *"Much more then, being now justified by his blood, we shall be saved from wrath through him."*

IV. THE JUST SHALL LIVE BY FAITH.

- A. Hab. 2:4 - *"...but the just shall live by his faith."* (The scripture that inspired Martin Luther to break from the Catholic Church).
- B. Heb. 10:38 - *"Now the just shall live by faith: but if any man draw back, my soul*

shall have no pleasure in him."

- C. Gal. 3:11 - *"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."*

SANCTIFICATION

I. DEFINITION OF SANCTIFICATION.

- A. Setting apart of something or someone to a particular use or serve.
- B. God setting apart the believer for Himself, from all evil use to be wholly used for Himself and His service.
- C. Hebrew.
1. To be clean, to make, pronounce or observe as clean.
 2. Translated, sanctify, sanctification, hallow, be holy, holiness.
- D. To be separate, or to be set apart especially for holy use.

II. IMPORTANCE OF SANCTIFICATION.

- A. I Thes. 4:3 - *"For this is the will of God, even your sanctification..."*
- B. Heb. 12:14 - *"Without holiness no man shall see God..."*

III. SANCTIFICATION IS SEPARATION.

- A. Separation from the evil of the world.
1. Come out from among them and be separate.
 2. Love not the world nor the things in the world.
 3. Be ye holy as I am holy.
- B. Separation unto God.
1. A peculiar people, a holy nation.
 2. Levites separated unto God--a substitute for the firstborn which belonged to God.

IV. SANCTIFICATION IS CLEANSING.

- A. The blood of Jesus cleanses us from all sins.
- B. Sanctify through the washing of water of Word.
- C. Cleanse self from all filthiness of flesh and spirit--perfecting holiness.
- D. Lasciviousness is uncleanness.
- E. He that hath this hope purifies himself.
- F. Present unto himself a church without spot or wrinkle.

V. MEANS OF SANCTIFICATION.

- A. The Blood of Christ.
1. Heb. 13:12 - *"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."*
 2. I John 1:7 - *"...and the blood of Jesus Christ his Son cleanseth us from all sin."*

- B. The Word of God.
 1. Eph. 5:26 - *"That he might sanctify and cleanse it with the washing of water by the word."*
 2. John 15:3 - *"Now ye are clean through the word which I have spoken unto you."*
- C. Holy Spirit.
 1. I Cor. 6:11 - *"...washed sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God."*
 2. II Thes. 2:13
 3. I Peter 1:2
 4. The spirit of holiness.

VI. FALSE VIEWS OF SANCTIFICATION.

- A. Eradication.
 1. Definite work of grace eradicates sin.
 2. Fails to recognize two natures.
 3. If so, no sickness, death.
- B. Legalism.
 1. Doctrine of salvation or sanctification by good works.
 2. By being bound by laws and regulations, we live sanctified lives.
- C. Asceticism.
 1. Experience sanctification or higher spiritual state by rigorous self-denial and self-discipline.
 2. Holds that flesh and matter evil.
 3. Form of self-crucifixion.

VII. BIBLICAL VIEW OF SANCTIFICATION.

- A. Instantaneous and progressive.
- B. Positional and practical.
- C. Judicial and experiential.
- D. Act and process.

VIII. TIME OF SANCTIFICATION.

- A. Positional or judicial.
 1. Moment born again, instantaneous.
 2. I Cor. 6:11 - *"...but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God."*
 3. Heb. 10:10 - *"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."*
 4. God counts us as sanctified.
 5. Why we are saints.
- B. Practical or Experiential.
 1. Command to grow in grace and knowledge.
 2. I Thes. 5:23 - *"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."

3. I Cor. 7:1 - "*...let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*"
4. II Peter 3:18 - "*But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.*"
5. The process of sanctification.

IX. JUSTIFICATION AND SANCTIFICATION.

- A. Justification declared us righteous; sanctification, become righteous.
 - B. Justification right relationship with God; sanctification fruit of that relationship.
- Justification declares us right legally; sanctification makes us righteous, experientially.

LESSON FOUR

Faith

I. WE HAVE THE POWER TO CHANGE OUR CIRCUMSTANCES

- A. Accepting our lot in life.
 1. Born this way.
 2. No breaks in life; no opportunities; victim of circumstances.
 3. Have no luck at all.
- B. The power of faith to change our circumstances.
 1. Why sit we here until we die?
 2. Carest whether we perish?

II. FAITH IS PRESENT TENSE

- A. Hope
 1. A feeling that what is wanted will happen; desire accompanied by expectation.
 2. Believing something will happen one day.
- B. Faith brings into present.
 1. Faith is giving substance to things hoped for.
 2. Faith is the warranty deed that the thing for which you have hoped for is at last yours.
 3. Faith is laying hold of the unrealities of hope and bringing them into the realm of reality.
- C. Hope compared with faith.
 1. You hope for finances to meet an obligation; faith gives you the assurance you'll have the money when you need it.
 2. You hope for physical strength to do a job; faith says, "The Lord is the strength of my life."
 3. Faith says the same thing the Word of God says.

III. ABRAHAM BELIEVED IN HOPE AGAINST HOPE

- A. Continued to have hope though it seemed baseless.
- B. Being not weak in faith.
 1. Considered not his own body now dead nor the deadness of Sara's womb.
 2. Staggered not at the promise of God through unbelief.
 3. Strong in faith, giving glory to God.
 4. Fully persuaded what he had promised, he was able also to perform.

IV. FAITH IS ACTING ON WORD OF GOD.

- A. Take up thy bed and walk.
- B. Go wash in the pool of Siloam.
- C. Noah, build an ark.

- D. Waters not parted until...
 - 1. Moses lifted the rod.
 - 2. The children of Israel stepped into the water of Jordan.
 - E. Daughter, thy faith hath made you whole.
- V. FAITH IS ACTION—A FORCE.
- A. We live in a cause and effect world.
 - B. No accidents in God.
- VI. THY FAITH HATH MADE THEE WHOLE.
- A. Say it - "If I can but touch the hem of his garment."
 - B. Do it
 - 1. Obstacles to overcome.
 - 2. Pressed her way in.
 - 3. Religion or no religion.
 - C. Receive it.
 - 1. She felt in her body she was healed.
 - 2. Feeling followed action.
 - 3. Thy faith hath made thee whole.
- VII. HOW TO RECEIVE FROM GOD
- A. General
 - 1. Have God's Word.
 - 2. Believe God's Word.
 - 3. Considered not contradictory circumstances.
 - 4. Give praise to God.
 - B. How Abraham received by faith.
 - 1. Had God's Word.
 - 2. Believed God's Word.
 - 3. Considered not contradictory circumstances.
 - 4. Gave praise to God.
- VIII. THIS IS THE VICTORY THAT OVERCOMES THE WORLD EVEN YOUR FAITH.

LESSON FIVE

Doctrine of Baptisms

- I. THE BAPTISM OF JOHN.
 - A. Mr. 1:4 - ...preached the baptism of repentance for the remission of sins."
 - B. John's baptism was purely for the Jews--part of the old dispensation.
 - C. Believers at Ephesus were only baptized of John; were then baptized in the name of the Lord Jesus; then received the Holy Ghost by the laying on of hands.

- II. JESUS WAS TO HAVE A GREATER BAPTISM.
 - A. Mr. 1:8 - *"I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."*
 - B. Lu. 3:16 - *"John answered them, say unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire."*

- III. DEFINITION.
 - A. Baptizo (bap-tid'-zo) (Gr.) - to dip repeatedly, to immerse, to submerge.
 - B. Symbolic of our union with Christ--identifying with Him in His death.

- IV. WATER BAPTISM IS MEANS OF SIGNIFYING (NOT ENACTING) THE NEW BIRTH.
 - A. Signifies and seals the new birth that already exists.
 - B. Same as circumcision; circumcision not intended to make Abraham righteous--he was righteous already before he was circumcised. Intended to declare him righteous.
 - C. Seal confirms what already is.
 - D. Where faith exists, it is the evidence of a new heart.
 1. Only upon the profession of that faith he is admitted to baptism.
 2. That's a reason why infants should not be baptized--too young to profess faith.

- V. OUR IDENTIFICATION WITH CHRIST.
 - A. COL. 2:12 - Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.
 - B. ROM. 6:3-11 - Buried with Him in baptism...

- VI. WHAT NAME?
 - A. COL. 3:17 - And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.
 - B. ACTS 8:16 - Only they were baptized in the name of the Lord Jesus.
 - C. MT. 28:19 - Baptised in name of Father, Son, and Holy Ghost.

- D. EPH. 3:15 - Of whom the whole family in heaven and earth is named.
- VII. BELIEVERS IN BOOK OF ACTS WHO WERE BAPTIZED.
- A. ACTS 8:12 - But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.
- B. ACTS 9:18 - And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.
- C. ACTS 10:47 - Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.
- VIII. HOLY SPIRIT BAPTISM.
- A. The promise of the Father.
- B. The coming of the Holy Spirit (Prophesied in Isaiah)
- C. He dwelleth with you and shall be in you (John 14:17)
- D. *"There came a sound...and they were filled with the Holy Ghost..." -Ac.2:4*
- E. Distinct from presence of Holy Spirit in OT (upon); NT (within; baptism in).
- IX. BAPTISM OF HOLY SPIRIT DISTINGUISHED FROM CONVERSION
- A. Jesus born of Holy Spirit; thirty years later baptized in Holy Spirit
- B. Disciples at Pentecost
- C. Samaritan converts under Philip (Acts 8:5-13)
- D. Cornelius (Acts 10:44) - *"While Peter yet spake these words, the Holy Ghost fell on all of them...v. 46 - "For they heard them speak with tongues and magnify God."*
- E. Paul - Ananias laid hand on him to receive sight and be filled with Holy Ghost - *"that thou mightest receive thy sight, and be filled with the Holy Ghost."*
- F. Ephesus - *"Received ye the Holy Ghost since ye believed?" "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."*
- X. HOW TO RECEIVE THE HOLY SPIRIT
- A. First, be saved
1. Acts 3:10 - *"Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."*
 2. Acts 2:38 - *"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. Obey
1. *"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." (Acts 5:32)*
 2. Eph. 5:18 - *"Be not drunk with wine, wherein is excess; but be filled with*

the Holy Spirit."

C. Ask

Ye have not because ye ask not (Jas. 4:2)

1. Ask and receive not, because ask amiss. Ask according to the will of God.
2. *"And I say unto you, Ask, and it shall be given you; seek; and ye shall find; knock and it shall be opened unto you. For every one that asketh; receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"* (Lu. 11:13)

D. Believe

1. *"That we might receive the promise of the Spirit through faith."* (Gal. 3:14)

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believeth on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified. (Jn. 7:38-39)

LESSON SIX

Healing and the Laying on of Hands

- I. WHO OR WHAT IS RESPONSIBLE FOR SICKNESS AND DISEASE?
- A. God does not put sickness and disease upon us
 - 1. I've come that you might have life and that more abundantly
 - 2. All good and perfect gifts come from above
 - B. Sickness result of sin
 - 1. Who did sin, this man or his parents?
 - 2. By one man sin entered the world
 - C. Sickness under the curse
 - D. Sickness part of works of the devil
 - E. Sickness is Satanic oppression
 - 1. Acts 10:38 - *"...healing all that were oppressed of the devil..."*
 - 2. Luke 13:16 - *"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"*
 - 3. Mark 9:25 - *"Thou deaf and dumb spirit, come out..."*
- II. GO TO THE WORD FOR THE WILL OF GOD
- A. Old Testament
 - 1. Ex. 15: *"...for I am the Lord that healeth thee." (Jehovah Rapha)*
 - 2. Ex. 23:25 - *"...and I will take sickness away from the midst of thee."*
 - 3. Ps. 105:37 - *"...and there was not one feeble person among their tribes"*
 - 4. Ps. 107:20 - *"He sent his word, and healed them, and delivered them from their destructions"*
 - B. New Testament
 - 1. Mk. 16:18 - *"...they shall lay hands on the sick, and they shall recover"*
 - 2. I Pet. 2:24 - *"...by whose stripes ye were healed."*
 - 3. Jas. 5:14 - *"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil..."*
 - 4. 75% of Jesus' recorded ministry was healing
- III. HOW MANY WILL GOD HEAL?
- A. He healed them all
 - 1. Mt. 4:23 - *"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people...and they brought unto him all the sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them."*
 - 2. Mt. 8:16 - *"When the even was come, they brought unto him many that*

were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:..."

3. Mt. 9:35 - *"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."*
4. Mt. 14:35-36 - *"...and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole."*
5. Lu. 4:40 - *"Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them."*

B. God is no respecter of persons

IV. HEALING IN THE ATONEMENT

A. What salvation is

1. "Soteria" is Greek word for salvation, deliverance, preservation, healing, health, soundness
2. "Sozo" means saved or healed
 - a. Ro. 10:9 - saved
 - b. Acts 14:9 -healed

B. Atonement two-fold; sin and sickness

1. Ps. 103:2-3 - *"Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases..."*
2. Is. 53:5 - *"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."*
3. Mt. 8:16-17 - *"When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his words and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."*
4. I Pe. 2:24 - *"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we were healed."*

C. Mk. 2:9 - *"Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?"*

V. GOD WANTS US TO BE WHOLE

- A. I Thes. 5:23 - *"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."*
- B. Healing brings glory to God, not sickness and disease
- C. Not God's will that any should perish

- D. God's will is to live out our days

THE MINISTRY OF LAYING ON OF HANDS

I. A MEANS OF IMPARTATION OF SOME VIRTUE.

- A. Mr. 1:18 - *"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."*
- B. Means of imparting the Holy Spirit.
1. Ac. 8:18 - *"And when Simon saw that through laying on of the apostle's hands the Holy Ghost was given, he offered them money..."*
 2. Ac. 19:6 - *"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."*
- C. Impartation of other spiritual gifts.
1. I Ti. 4:14 - *"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."*
 2. Ro. 1:11 - *"For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established..."*

II. TOUCH IS IMPORTANT IN IMPARTING VIRTUE.

- A. Lu. 8:46 - *"And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me."*
- B. Lu. 8:47 - *"And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately."*
- C. Lu. 22:51 - *"And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him."*
- D. Lu. 5:13 - *"And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him."*
- E. Mr. 6:56 - *"And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole."*
- F. Mt. 20:34 - *"So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him."*
- G. Mt. 8:15 - *"And he touched her hand, and the fever left her: and she arose, and ministered unto them."*

III. OTHER MEANS OF IMPARTATION OF VIRTUE.

- A. Ac. 19:12 - *"So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."*
- B. Acts 5:15 - *"Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might*

overshadow some of them."

IV. LAY HANDS SUDDENLY ON NO MAN

LESSON SEVEN

The Resurrection of the Dead

- I. THE IMPORTANCE OF THE RESURRECTION.
- A. Why is the resurrection so important?
 - B. Didn't Jesus come to die for our sins?
 - C. If He had not risen from the dead, would he have not accomplished what He came for?
- II. JESUS CAME TO DEFEAT THE DEVIL AND TO DESTROY HIS WORKS
- A. When Jesus died, Satan thought he had won over Jesus.
 - B. The victory of Jesus was not completed at the cross.
 - 1. It was finished, when he was raised from the dead.
 - 2. Resurrection signaled His victory over Satan in death.
 - 3. He took the keys of death, hell, and the grave.
 - C. Satan had gained ascendancy over mankind when sin entered through rebellion.
 - D. The ensuing death of man was the mark or the symbol of that victory of Satan.
 - E. If Jesus had not been raised, death would still have reigned--but that has been broken!
- III. JESUS BROKE THE CHAINS OF DEATH TO SET US FREE
- A. *"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."* (Rom. 5:17)
 - B. *"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."* (I Co. 15:21-22).
 - C. How can Jesus offer eternal life if He had not conquered death to obtain unto life?
 - D. What other religion can offer eternal life? Their gods died and did not conquer death. How can they offer eternal life?
- IV. THE RESURRECTION WAS THE THEME OF THE EARLY CHURCH'S GOSPEL. THEIR EVERYDAY MESSAGE WAS THE RESURRECTION.
- A. For this they were persecuted.
 - B. They made it a point every opportunity to slip in the resurrection.
 - 1. *"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."* (Ac. 4:10).
 - C. Paul called into question because "of the hope and the resurrection of the dead."

"Moreover, brethren I declare unto you the gospel which I preached unto

you, which also ye have received, and wherein ye stand; By which also ye are saved...how that Christ died for our sins, according to the scriptures; And that he was buried, and that he arose the third day according to the scriptures." (I Co. 15:1-4).

"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council. Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question" (Acts 23:6)

V. IF THERE BE NO RESURRECTION

- A. Christ is not raised.
- B. And if Christ be not raised, our faith is in vain; we are yet in our sins.
- C. There is no remission of sins without shed blood--there is no remission of sins without resurrection; without it, the work of redemption not completed.

Commentary on the Resurrection of Jesus

1) THE DEATH OF THE CROSS.

a) ***Jesus knew His time had come.***

i) He prophesied His death.

(1) As Jonah was 3 days and 3 nights in the belly of the whale, so shall the Son of man be in the heart of the earth.

(2) Destroy this temple and in 3 days I will raise it up.

ii) The last Passover. With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God (Luke 22:15-16).

b) ***Jesus still agonized over His coming death.***

c) ***Now, He had been tried and was condemned to die.***

2) It looked like the forces of evil had triumphed.

a) The disciples were left in disarray and in a state of shock and confusion.

b) But wait, the story was not finished!

i) There was another chapter!

ii) Jesus did not stay in the grave!

iii) He came forth just like He said He would!

iv) This was the third day and it was on this day that Jesus made his appearance to Mary, Peter, and others. Their sorrow was now turned into joy.

v) The tables are now turned.

vi) Satan had not prevailed.

(1) In fact, had he really known, he would not have killed the Lord of glory.

(2) Satan had become an agent who helped to bring about the eternal plan of redemption which brought salvation to all men and would represent the demise and fall of Satan and his kingdom forever!

vii) Jesus had risen from the dead!

c) He is now alive forevermore to never die again.

- i) Never again would there ever be a need for another sacrificial lamb.
 - ii) No more sacrifices of bulls and goats.
 - iii) No more pushing sins forward for another year.
 - iv) The lamb of God slain from the foundation of the world had been offered up as the supreme sacrifice for the redemption of mankind.
 - v) Jesus had now once and for all satisfied the demands for justice after Adam's failure.
 - vi) The work of complete restoration of all that had been lost in the fall had become begun. Jesus' work had been completed.
 - vii) Now all that remained to be done was for us to believe in Him--to accept what He had accomplished in our behalf through His death, burial, and resurrection, which had now become the essence of the gospel.
 - d) It then became the responsibility of all disciples, both then and now, to go forth preaching this gospel of His death, burial, and resurrection.
 - e) Without His death, there would be no resurrection. Without His resurrection, there would be no hope of life.
- 3) WHAT HAPPENED BETWEEN THE CROSS AND THE RESURRECTION?
- a) He went into the lower parts of the earth, preached to captive spirits, led captives free from captivity.
 - i) Before the cross.
 - (1) No forgiveness of sins; blood of bulls and goats offered behind the veil once a year for atonement; simply postponed sins for a year. This was done continuously until the cross, when THE lamb of God was offered up for the sins of the world.
 - (2) Without the victory of the cross, there was no salvation; there was entrance into heaven, or the presence of God. The dead were simply asleep, awaiting their awakening.
 - (3) Jairus' daughter. He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.
 - (4) Lazarus.
 - (a) Lord, I know my brother will live again--in the last days.
 - (b) Jesus said, "I am the resurrection and the life."
 - (c) Resurrection is now through Jesus!
 - ii) **After the cross.**
 - (1) The veil of the temple was rent, meaning we have ready access into the Holy of holies, into the very presence of God.
 - (2) Previously, only the high priest went in behind the veil, which was only representative of the Holy of holies, not the true Holy of holies.
 - (3) Now, when the spirit leaves the body, we are not unconscious nor asleep, but are in the presence of God.
 - (a) To be absent from the body is to be present with the Lord.
 - (b) For me to live is Christ, to die is to gain.
 - b) Paradise was a resting place for spirits of just men until Jesus came to liberate them.
 - i) There was a "great gulf" which separated the righteous from the unrighteous.
 - ii) When Jesus went into "hell," he defeated Satan, took the keys of death, hell, and the grave, and liberated those captive spirits.

- c) So, the cross reached all the way back to the garden and extended all the way to the end of the age to encompass those who accepted His work of atonement.

THE DIFFERENCE BETWEEN “BEING RAISED FROM THE DEAD” AND BEING RESURRECTED.

- 1) ***Why was Jesus the firstfruits of those who were asleep?***
 - a) ***Many of the Old Testament were raised.***
 - i) The Shunammite woman’s son raised up by Elisha.
 - ii) Those who were thrown into Elisha’s grave.
 - b) There were those raised from the dead in the New Testament before Jesus was resurrected.
 - i) Jairus’s daughter.
 - ii) The widow of Nain’s son.
- 2) ***But Jesus was the firstfruit of those raised from the dead; he was the first to experience “resurrection life.”***
 - a) He was the first to walk in “newness of life.”
 - b) He was the first to be changed.
 - c) He was the first man of the New Creation man.
 - d) He was the first to be raised up to never be subject to corruption and death again.
- 3) ***Characteristics of Jesus’ resurrected body.***
 - a) Jesus had no limitations in His “new” body.
 - b) We have so many limitations.
 - i) In many ways, this body is a prison.
 - ii) This body is subject to pain, suffering, and decadence.
 - iii) There awaits a new body which will never be sick; never die; never decay; which will allow us total freedom of expression and movement.
 - (1) No more earth-bound limitations.
 - (2) No longer subject to satanic attacks and oppression.
 - iv) And you don’t have to die to get it! I show you a mystery; we shall not all sleep; but, we shall all be changed; in a moment, in the twinkling of an eye.
 - v) Jesus was capable of doing everything in His “new” body as His old body, yet more.
 - (1) He looked the same (when He appeared to the two Marys).
 - (a) He was flesh and bone; capable of eating.
 - (b) He was not a spirit.
 - (c) He invited His disciples to feel Him, for a spirit does not have flesh and bone “as you see me have.
 - (2) He took on different forms.
 - (a) He appeared in another form (Mark 16:12).
 - (b) Afterward, He appeared unto the eleven (Mark 16:14).
 - (c) But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.
 - vi) He was not limited to time and space as we know it.
 - (1) He passed through walls.

- (2) He vanished out of their sight (Luke 24:31).
- (3) He stood (appeared) in their midst (Luke 24:36).
- 4) ***The purpose of the resurrection of the “last day.”***
 - a) When we die, our spirit goes into the presence of God. Heaven is the realm of spirits. No body is needed.
 - b) Our body gives us presence or contact with the earth. Our present corruptible body gives us presence in the present corruptible earth. But there is to be a “new earth.” We must have new, resurrected bodies to have presence in this “new earth.”

WHAT HAPPENED AFTER THE RESURRECTION?

- 1) Jesus showed Himself alive after His passion with many infallible proofs.
 - a) He appeared unto many.
 - i) And that he was seen of Cephas, then of the twelve:
 - ii) 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.
 - iii) After that, he was seen of James; then of all the apostles.
 - iv) And last of all he was seen of me also, as of one born out of due time.
 - b) This was a way of proving to His own that His word was true; He genuinely was raised from the dead, “according to the Scriptures.
 - c) This was a time of communicating to His disciples, no doubt instructing them further concerning their continued work in this earth and the future Kingdom of God.
- 2) ***Some thoughts on “3 days and 3 nights.”***
 - a) Jesus died on Friday, because His body was taken from the cross and placed in a tomb before the Sabbath began on Friday evening at 6:00 P.M.
 - b) There was no question about Him being in the earth for portions of 3 days: a few hours on Friday, all day Saturday, and Sunday (which began at 6:00 P.M. the previous day).
 - c) What about 3 nights?
 - i) “As Jonah was in the belly of the whale for 3 days and 3 nights, so shall the Son of man be in the heart of the earth 3 days and 3 nights.
 - (1) Does this mean in the grave for 3 days and 3 nights? What is the heart of the earth?
 - (2) Was that still part of His mission in the “lower parts of the earth?”
 - (3) Is it possible that Jesus made a limited number of appearances to a select few before He had completely finished His task of satisfying the demands of justice?
 - (4) Remember, He said to Mary, “Don’t touch me. I have not yet ascended to my Father,” yet later, He allowed certain disciples to touch Him. Something took place between his revealing to Mary and these other disciples. He must have descended to the Father.
 - (5) Is it possible that He spent another night in the heart of the earth?
 - (6) When did He lead the process of the Kingdom of darkness, making them an open shame?
 - (a) (Col 2:15 KJV) And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

- (b) (Col 2:15 NIV) And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.
- d) ***Jesus spent 40 days ministering to His disciples.***
- i) This time, it was from a totally different perspective.
 - (1) Before, during his earthly ministry, everything taught was from the perspective of the future--simply the anticipation of the completed work of redemption.
 - (2) Now, His teaching was from the perspective of the accomplished fact of this completed work.
 - ii) ***Something phenomenal had to take place to inspire the disciples*** from a state of despondency, despair, and depression to a state of excitement that motivated them to become rabid enthusiasts and witnesses of the resurrection even to the point of extreme persecution and eventually to a martyr's death.
 - (1) This had to be the result of an intense confrontation of a risen Lord over a period of time, not just a cameo appearance, but a time of interaction through which eternal truths were revealed and imparted unto them which made such an impact.
 - (2) Before, they were either disinterested, weren't fully persuaded, or simply did not have the capacity to comprehend what Jesus was seeking to teach them.
 - (3) However, the impact of the cross and resurrection had to be the experience that awakened them beyond a shadow of doubt that Jesus truly was the Messiah, the Son of the living God, who had been raised from the dead.
 - (a) No longer were they plagued with the fear that He was dead and was not able to fulfill His promise of ascending above and taking dominion over the forces of darkness, even death itself.
 - (b) Now they were fully persuaded.
 - (c) With this assurance, they went forth with unwavering faith determined to declare the power of the resurrection.
 - (d) Nothing could dissuade them.
- e) ***What else did the forty days accomplish?***
- i) Jesus now had the disciples' full attention.
 - (1) He now was able to truly teach them the principles of the Kingdom of God.
 - (2) It had to be this time of instruction that allowed them to have insight into the Kingdom of God, which they so eloquently communicated through their teachings and writings.
 - ii) For example, how did Peter know about Jesus going into the lower parts of the earth to preach to captive spirits? There was no greater or more credible source than from the Man Himself!
 - iii) These disciples were true eye witnesses of the resurrection, having seen Him beaten, crucified, and laid in a tomb and then to see Him with their own eyes in a resurrected and glorified body!

THE IMPLICATIONS OF THE RESURRECTION.

- 1) It was more than the fact that one man Jesus won the victory over death and was raised up.
 - a) All of us shared with Him in this victory.

- i) We were raised up with Him.
 - ii) This is possible only through our identification with Him.
 - iii) We are identified with Him in His life only as we are identified with Him in His death.
- 2) How are we identified with Him in His death?
 - a) By accepting His work on the cross.
 - b) By believing that Jesus is the Son of God and that God has raised Him from the dead.
 - c) This is done by believing in our hearts and confessing with our mouths.
 - 3) ***Nothing is automatic.***
 - a) Jesus died for all people--for all sins of the world.
 - b) It is not God's will that any should repent but that all should come to repentance; but ye shall all perish unless you repent.
 - c) He that believes and is baptized shall be saved.
 - d) Whosoever believes in Him shall not perish, but have everlasting, never-dying life.
 - e) He that believes not shall be damned--he is condemned already.
 - 4) ***I am crucified with Christ--nevertheless I live.*** "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."
 - 5) THE RESURRECTION OF THE LAST DAYS WILL BE A PHYSICAL OR BODILY RESURRECTION.
 - a) Jesus was the firstfruits of the resurrection (I Cor. 15:20,23).
 - b) Hymenaeus and Philetus declared heretically that resurrection was already past (II Tim. 2:18).
 - c) To be raised a spiritual body (I Cor. 15:36-38).
 - 6) TO BE RESURRECTION OF WICKED AND RIGHTEOUS.
 - a) Dan. 12:2 - *"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."*
 - b) John 5:29 - *"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."*
 - c) Acts 24:15 - *"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."*
 - d) Rev. 20:5 - *"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."*

LESSON EIGHT

Let Us Go On to Perfection: Maturity in the Body of Christ

Eph. 4:15

I. INDICTMENT FOR BEING BABES

- A. I Co. 3:1-2 - *"And I brethren, could not speak unto you as unto spiritual, but as unto babes in Christ. I have fed you with milk, and not with meat."*
- B. Heb. 5:12-13 - *"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe."*
- C. *"For every one that useth milk is unskillful in the word of righteousness: for he is a babe."*
- D. Eph. 4:14 - *"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive..."*

II. GOD'S PLAN IS FOR US TO GROW UP

- A. For perfecting of saints for work of ministry.
- B. Come into unity of faith.
 - 1. Still children if divisions and strife.
 - 2. No petty squabbles and fightings.
 - 3. Ability to communicate--listen and reason.
 - 4. Having understanding of one another.
 - 5. Mutual respect--recognizing differing opinions, interpretations, points of view.
 - 6. Live peaceably with all men--if possible.
- C. Come into knowledge of Son of God.
- D. Unto a perfect man (corporate man) - total, complete, nothing lacking.
- E. Unto measure of stature of fulness of Christ – full-grown Christ.
- F. "Whom he did foreknow, he did predestinate to be conformed to the image of his son, who was the firstborn among many brethren."

III. MEAT FOR THOSE OF FULL AGE

- A. By reason of use have their senses exercised to discern both good and evil.
 - 1. Eat of tree of knowledge of good and evil and be like God.
 - 2. God's intention was for us to be like Him--but His way.
 - B. Will not turn kingdom over to kids.
 - 1. "An heir as long as he is a child differeth nothing from a servant..."
- When I grow up I want to be just like my daddy.

IV. WHY WE DON'T GROW UP.

- A. Malnutrition and retardation keeps from growing in the physical.
- B. We don't grow up emotionally and spiritually because....

1. Lack of proper guidance, training...
2. We don't want to grow up.
 - a. Some refuse to grow up.
 - b. Maturity is too demanding.
 - c. Must accept responsibilities. Pay for own hamburgers, spending money, rent, food, insurance, auto, medical expenses, etc.
3. Sometimes nice to be dependent on others for decisions (so can put blame).
 - a. "Pastor, what should I do?" "Tell me what to do."
 - b. "What does God want from me?" "What is His will?"

V. MARK OF MATURITY

- A. Teach instead of being taught (Heb. 5:12-14).
 1. Feed instead of being fed.
 2. Came to minister, not to be ministered to.
 3. How can I be a blessing?
 4. Giver, not receiver.
- B. Meat of word, not just milk.
 1. Milk user unskilled in word of righteousness.
 2. Is. 28:9 - *"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts."*
- C. Disciplined.
 1. Under tutors and governors; under authority.
 2. Self-control or temperance.
 3. Teachable spirit.
- D. Stable; not easily moved.
 1. Not persuaded by fad doctrines.
 2. Not easily shaken or surprised by anything.
 3. Able to handle adversity in proper manner.
- E. Not easily offended.
 1. Ps. 119:165 - *"Great peace have they which love thy law: and nothing shall offend them."*
 2. James 3:2 - *"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."*
 3. Able to speak the truth in love.
 4. Ability to reproduce.
 5. Be fruitful, multiply, and replenish the earth.
 6. Producing the life of Jesus.
 7. Reproducing ourselves in others.
- F. Not given to sectarianism (Some of Paul, some of Apollos)
- G. Responsible for own behavior.
 1. Don't blame others.
 2. Willing to accept consequences.

- H. Speak the truth regardless of cost.
- I. Ability to say "no."
 - 1. Takes a man to go against grain; to stand up for convictions.
 - 2. As teenagers, does smoking, drinking, doing drugs prove we're grown-up?
 - 3. Using foul, dirty language?
 - 4. Who are we trying to impress?
 - 5. If know who we are, don't need to prove anything or impress anybody.
- J. Not insecure; don't need glory or attention.
- K. Not envious or jealous of other's accomplishments.
- L. Don't harbor ill feelings; forgiving.

LESSON NINE

THE PERSON AND WORK OF THE HOLY SPIRIT

- 1) PERSON OF THE HOLY SPIRIT
 - a) Should never be considered merely a blessing, a feeling, or an influence
 - b) Part of the godhead.
 - i) Mt. 3:16-17 - "...and he saw the Spirit of God descending like a dove..."
 - ii) John 14:16 - "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever..."
 - iii) II Cor. 13:14 - "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."
 - iv) "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost..."
 - v) Acts 10:38 - "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."
 - c) Holy Spirit possesses Godlike attributes
 - i) Eternal Spirit (Heb. 9:14) - "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"
 - ii) Omnipresent (Ps. 139:7) - "Whither shall I go from thy spirit?"
 - iii) Omnipotent (Luke 1:37) - "All things are possible to God..."
 - iv) Omniscient (I Cor. 2:10) - "*But God hath revealed them unto us by his Spirit*"
 - d) Personality of the Holy Spirit (mind, will, emotion)
 - i) He that searcheth the hearts knoweth what is the mind of the Spirit
 - ii) But all these worketh that one and the selfsame Spirit, dividing to every man as He will
 - iii) Grieve not the Holy Spirit of God
 - iv) But they rebelled and vexed His Holy Spirit
 - v) Can be grieved, insulted, lied to, blasphemed, resisted, tempted, quenched
- 2) WORK OF THE HOLY SPIRIT IN THE OLD TESTAMENT
 - a) Moses.
 - i) The Lord took spirit upon Moses put upon 70 and they prophesied
 - ii) I would to God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.
 - b) Prophecy of Spirit upon Messiah
 - i) "*And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him...*"
 - ii) "*The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek: bind up the brokenhearted; proclaim liberty to the*"

- captive; opening of the prison to them that are bound.*"
 iii) "I will pour my spirit upon all flesh."

3) WORK OF THE HOLY SPIRIT IN THE NEW TESTAMENT

- a) In life of Jesus
- i) Conceived by the Holy Spirit
 - ii) Filled with the fullness of the Spirit
 - iii) Led by the Spirit into the wilderness
 - iv) Healed the sick by the Spirit of God (cast out devils) "If I by the Spirit of God cast out devils, the kingdom of God is come unto you..."
 - v) Justified by the Spirit - (I Tim. 3:16) - "Manifested in the flesh, justified in the Spirit..."
 - vi) Raised from the dead by the Spirit (Rom. 8) - *"If that same spirit that raised Christ from the dead..."*
 - vii) Life of the believer
 - (1) New birth by the Spirit
 - (2) Gives assurance of salvation
 - (3) Opens believers understanding to things of God
 - (4) Imparts life
 - (5) Enables to pray "The spirit prays with groanings which cannot be uttered."
 - (6) Enables to worship in spirit and truth
 - (7) Reveals truth - "When He the Spirit of Truth is come, He will guide you into all truth."
 - (8) Teaches - "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you"
 - (9) Leads and guides - "As many as are led by the Spirit..."
 - (10) Comforts - "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."
 - (11) Produces Christ-fruits
 - (12) Glorifies Christ - "He shall glorify me; for he shall receive of mine and shew it unto you."
 - (13) Quickens our mortal bodies
 - (14) Empowers to witness - "But ye shall receive power after that the Holy Ghost is come upon you..."
 - (15) Works, searches, speaks, testifies, bears witness, teaches, instructs, reproves, prays and makes intercession, leads, guides, glorifies, strives, convicts
 - (16) Work of the Holy Spirit in relation to the unconverted is to convince, convict, and convert.

4) HOLY SPIRIT IS THE FATHER AND SON'S REPRESENTATIVE IN THE EARTH

5) BAPTISM OF THE HOLY SPIRIT

- a) Holy Spirit necessary in experience of new birth and salvation
- b) There is a baptism with the Holy Spirit

6) OTHER WORKS OF THE HOLY SPIRIT

- a) Controls the movements of believers - "While Peter thought on the vision the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them."
- b) Directs in the selection of Christian leaders - "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."
- c) Chooses the fields of operation - "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia."
- d) Gives life - *"It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."*

The Baptism Of The Holy Spirit

Mk. 1:6-8; Mt. 3:11; Acts 1:4-5

1) WAIT FOR THE PROMISE OF THE FATHER - Acts 1:4-5

- a) The coming of the Holy Spirit (Prophesied in Isaiah)
- b) He dwelleth with you and shall be in you (John 14:17)
- c) "There came a sound...and they were filled with the Holy Ghost..." -Ac.2:4
- d) Distinct from presence of Holy Spirit in OT (upon); NT (within; baptism in).

2) HOLY SPIRIT IN CONVERSION

- a) When He is come, He will reprove the world of sin (Jn. 16:8)
- b) No man can say Jesus is Lord, but by the Holy Ghost (I Cor. 12:3)
- c) God hath...chosen you to salvation through sanctification of the Spirit and belief of the truth (I Pet. 1:2)
- d) If any man have not the Spirit of Christ, he is none of His (Rom. 8:9)
- e) The Spirit witnesses with our spirit that we are the children of God (Rom. 8:16)
- f) Convicts, sanctifies unto salvation, born of the Spirit

3) BAPTISM OF HOLY SPIRIT DISTINGUISHED FROM CONVERSION

- a) Jesus born of Holy Spirit; thirty years later baptized in Holy Spirit
- b) Disciples at Pentecost
- c) Samaritan converts under Philip (Acts 8:5-13)
- d) Cornelius (Acts 10:44) - "While Peter yet spake these words, the Holy Ghost fell on all of them...v. 46 - "For they heard them speak with tongues and magnify God."
- e) Paul - Ananias laid hand on him to receive sight and be filled with Holy Ghost - "that thou mightest receive thy sight, and be filled with the Holy Ghost."
- f) Ephesus - "Received ye the Holy Ghost since ye believed?" "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

- g) Types
 - i) Feast of Passover and Feast of Pentecost
 - ii) Cleansing of leper - blood, then oil
 - iii) Oil in and upon the meal offering (Lev. 2:5)

- 4) IMPORTANCE OF RECEIVING THE BAPTISM OF THE HOLY SPIRIT
 - a) Coming of power from on high
 - b) Speak with boldness.
 - c) Be witnesses
 - d) Divine equipment - supernatural endowment.
 - e) Spirit makes intercession (Rom. 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."
 - f) Value of tongues
 - i) For self-edification
 - ii) I Co. 14:4 - "He that speaketh in an unknown tongue edifieth himself..."
 - iii) Jude - *"Building up yourselves on your most holy faith praying in the Holy Ghost."*
 - iv) Speaks directly to God (I Cor. 14:2) - "...he that speaketh in an unknown tongue speaketh not unto men but unto God."

- 5) INITIAL EVIDENCE
 - a) In OT, prophecy
 - b) In New Testament, tongues (except at Samaria)

- 6) HOW TO RECEIVE THE HOLY SPIRIT
 - a) First, be saved
 - i) Acts 3:10 - "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."
 - ii) Acts 2:38 - "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) Obey
 - i) *"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."* (Acts 5:32)
 - ii) Eph. 5:18 - "Be not drunk with wine, wherein is excess; but be filled with the Holy Spirit."
 - c) Ask
 - i) Ye have not because ye ask not (Jas. 4:2)
 - ii) Ask and receive not, because ask amiss. Ask according to the will of God.
 - iii) "And I say unto you, Ask, and it shall be given you; seek; and ye shall find; knock and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more

- shall your heavenly Father give the Holy Spirit to them that ask him?" (Lu. 11:13)
- d) Believe
 - i) "That we might receive the promise of the Spirit through faith." (Gal. 3:14)
 - ii) "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believeth on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified. (Jn. 7:38-39)

7) LAYING ON OF HANDS

- a) Samaritans by Peter and John
- b) Ananias and Paul
- c) Ephesians by Paul

LESSON TEN

The Gifts and Being Led by the Spirit

I Cor. 12:1-11

- 1) I WOULD NOT HAVE YOU TO BE IGNORANT
 - a) A gift is a manifestation of the mercy of God
 - b) We don't earn it; not payment for debt
 - c) Dividing severally as He will
 - d) Gifts are divine enablements of God
 - e) Supernatural; beyond man's ability
 - f) Tongues - not learned languages
 - g) Healing - not medical science
 - h) Knowledge - not learned from textbooks
 - i) Wisdom - not ordinary wisdom (proper application of knowledge)
 - j) Faith - not the measure given to every man

- 2) THE VOCAL GIFTS
 - a) Tongues
 - i) Initial evidence of Holy Spirit baptism
 - ii) Prayer language (supernaturally speaks to God)
 - iii) With tongues, magnify God ("They heard them speak with tongues and magnify God" - Acts 10:46)
 - iv) Tongues edify oneself
 - (1) "He that speaketh in an unknown tongue edifieth himself..."
 - (2) "...building up yourselves on your most holy faith, praying in the Holy Ghost." (Jude)
 - v) Source of intercessory prayer - "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." (Ro. 8:26)
 - vi) Should be coupled with interpretation when spoken publicly
 - vii) Not to be forbidden - "Covet to prophecy, and forbid not to speak in tongues."
 - b) Interpretation of tongues
 - c) Prophecy
 - i) For teaching and edification of the church
 - ii) Not office of prophet, nor directive prophecy
 - iii) Edification, exhortation, comfort (not for correction)

- 3) THE POWER GIFTS
 - a) The gift of faith
 - i) Supernatural faith; God's faith
 - ii) Gift of faith is functioning of God through you; God does all for you
 - iii) What this gift is not - not the measure of faith given to every man

- b) Gifts of healing (as compared to faith healing).
 - c) Gift of working of miracles
 - i) Difference between healings and miracles.
 - ii) Comparison of being healed of leprosy and being made whole (miracle).
 - iii) Miracle is creative; defies natural laws.
 - (1) Does God suspend natural laws?
 - (2) He goes to a higher law that supersedes.
- 4) REVELATION GIFTS
- a) Word of wisdom
 - i) Supernatural revelation of divine purposes of God - futuristic; directive.
 - ii) What it is not - not just proper application of knowledge.
 - iii) "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." (Acts 23:11)
 - iv) Similar to prophecy; but more person-oriented, not events.
 - b) Word of knowledge
 - i) What it is not - Not intellectual knowledge of natural mind.
 - ii) Deals with a fact; that which exists either in past or present
 - (1) "You've had five husbands already, and the fellow you are living with now isn't your husband."
 - (2) Supernatural knowledge of facts not known to the natural mind.
 - (3) Money in fish's mouth.
 - (4) Samuel tells location of Saul's lost donkeys.
 - (5) Revelation of Saul's conversion to Ananias.
 - c) Discerning of spirits
 - i) The divine ability to see the presence and activity of a spirit that motivates a human being, whether good or bad
 - ii) Gives insight into spirit world
 - iii) Produces a spirit of security against false doctrine and lies
 - iv) Enables church to choose proper men and women to fulfill ministries
 - v) Enables one to appraise motives
 - vi) Helps to see one's heart.
 - vii) You know not what spirit you're of.
 - viii) Can help to bring spirit of holiness to church
 - ix) Reveals evil and deception
 - (1) Want to be careful to not be paranoid and suspicious.
 - (2) At times, worth taking a chance to establish trust.
- 5) OTHER GIFTS
- a) Ministry or ascension gifts of apostle, prophet, evangelist, pastor, and teacher (gifted men to the church).
 - b) Motivational gifts of prophecy, ministry, teaching, exhortation, ruling, giving, and mercy (a special, unique gift that motivates an individual to service).

- 6) MISUSE OF THE GIFTS
- a) More interested in power than the nature.
 - b) Can be used as manipulation.
 - c) Can be used to deceive people.
 - d) Have been abused for exchange of money.
- 7) HOW TO RECEIVE THE GIFTS OF THE SPIRIT
- a) Ask and you shall receive
 - b) Covet
 - i) Covet earnestly the best gifts
 - ii) Covet to prophesy, and forbid not to speak with tongues
 - iii) Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel
 - c) By laying on of hands
 - i) Rom. 1:11 - "For I long to see you, that I may impart unto you some spiritual gift to the end ye may be comforted."
 - ii) I Tim. 4:14 - "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery."
 - iii) II Tim. 1:6 - "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

Led By The Holy Spirit

HEARING THE VOICE OF THE LORD

- 1) BEING LED BY THE SPIRIT
- a) Can save a lot of pain, suffering, and heartaches.
 - b) We don't have all the facts necessary.
 - c) We don't know what the future holds.
 - d) We don't know the full consequences of our decisions.
 - e) Important decisions
 - f) Major purchases.
 - g) Marriage
 - h) Career decisions; jobs
 - i) Don't have to be spooky spiritual.
 - i) Don't use as a cop-out ("I didn't feel led")
 - ii) Some things we don't have to pray about.
- 2) TO BE LED BY SPIRIT, MUST HEAR AND ACT ON WHAT WE HEARD
- a) Who has known the mind of the Spirit?
 - b) We don't act on the will of God either because we don't know it, or know it and openingly rebel.

- c) If we be willing and obedient, we'll eat the good of the land.
- 3) GOD DOESN'T ALWAYS SPEAK OUT OF A BURNING BUSH
- a) Voice from heaven; send a telegram.
 - b) Blinding light (Saul's experience).
 - c) Balaam's donkey; the rooster (Peter's denial).
- 4) DON'T WAIT FOR GOD TO SPEAK OUT OF CIRCUMSTANCES.
- a) Experience the best teacher? Hopefully very effective, but not necessarily the best.
 - b) Do we have to get desperate before God speaks or moves?
 - i) Perhaps we have to get desperate before we trust God.
 - ii) May be sign of our stubbornness.
 - c) God speaks to us out of circumstances because of His mercy.
 - i) He doesn't say, "You hard head, I'll get your attention one way or another!"
 - ii) When we violate God's principles, we forfeit His covering or protection--we expose ourselves; make ourselves vulnerable to attacks of Satan.
 - iii) How oft I would have gathered you...
 - iv) I was there all the time, but you did not allow me to penetrate your spirit
- 5) SOMETIMES GOD SPEAKS IN A STILL SMALL VOICE
- 6) WHAT ABOUT FLEECES?
- a) A good way to get fleeced!
 - b) God's design is to communicate with our spirit.
 - i) This circumvents the mind. We don't reason out the will of God with our natural minds, yet God most often expects us to experience good judgment and common sense.
 - ii) Satan communicates through the flesh.
 - (1) Lust of the eye; lust of the flesh.
 - (2) What is enticing, appealing, looks good, feels good; don't consider the cost; live for today; don't worry about circumstances; Satan blinds the spirit.
- 7) HOW TO BE LED BY THE SPIRIT
- a) Commit yourself to God.
 - i) Pray and ask God to lead you by His Spirit.
 - ii) Be sensitive to His voice.
 - (1) Learn His voice; become familiar with it.
 - (2) Wait before Him; Spend time with Him.
 - (3) My sheep know my voice.
 - b) Don't predetermine what you want and try to force the will of God to fit it.
 - i) Be sensitive to possible changes in thoughts, feelings, or directions.
 - (1) Examine your motives.
 - (a) Does this glorify God?
 - (b) Is it in agreement with His Word?
 - c) Be careful about open doors.

- i) The first open door may not necessarily be God.
 - ii) Be aware of doors that could be enticing but not of God.
 - iii) Don't be afraid to try the spirit--to see if it be God.
 - iv) Don't be afraid to sleep on it (give it some time) unless you're faced with an emergency situation that demands immediate action--don't move on an impulse.
- 8) THEY FOLLOWED THE LAMB WHEREVER HE LED
- a) We don't have our own agenda.
 - b) It's not our will or our desire.
 - c) Such great liberty, joy, and peace to submit to Him.
 - d) Saul, it's hard for you to kick against the pricks! Why wrestle? Why resist?
 - e) Lord, you know so much better! I trust you!

LESSON ELEVEN

The Anointing and the Spirit of Revelation

Ex. 30:25-33

- 1) THE ANOINTING MAKES THE DIFFERENCE
 - a) What is the anointing?
 - i) Basic meaning is simply to smear something on an object (usually oil)
 - ii) Special setting apart for an office or function
 - b) Whatever anointing touches becomes holy
 - c) Anointing is special unction of Holy Spirit
 - i) I Jn. 2:27 - "...anointing abides...teaches you of all things."
 - ii) Is. 61:1 - "The Spirit of the Lord God is upon Me; because the Lord hath anointed me to preach good tidings unto the meek..."

- 2) THREE OFFICES OR MINISTRIES ANOINTED IN OLD TESTAMENT
 - a) Prophet - Elisha anointed to be prophet by Elijah
 - b) Priest - "And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office."
 - c) King

- 3) DAVID'S THREEFOLD ANOINTING
 - a) Anointed to be king while still a shepherd (general anointing for calling)
 - b) Anointed as king of Judah (Anointing that equips and qualifies for service)
 - c) Anointed as King of Israel (Anointing for promotion)

- 4) MAKE IT AN OIL OF HOLY OINTMENT - EX. 30:25-33
 - a) Anointing of vessels
 - b) Anoint tabernacle, ark of testimony, table and vessels, candlestick and vessels, altar of incense
 - c) Altar of burnt offering, laver and his foot
 - i) Thou shalt sanctify them, that they may be most holy
 - ii) Whatsoever toucheth them shall be holy
 - d) Human vessels anointed - to consecrate them
 - e) Upon man's flesh shall it not be poured
 - i) Shall not make any other like it
 - ii) Whoever duplicates it or puts upon stranger shall be cut off from his people
 - iii) Lev. 8:23 - "Blood applied upon right ear, thumb of right hand, great toe of right foot-then anointing oil applied."

- 5) TOUCH NOT MY ANOINTED AND DO MY PROPHETS NO HARM
 - a) I Sam. 24:6 - "The Lord forbid that I should do this unto my master, the Lord's anointed,

- to stretch forth mine hand against him, seeing he is the anointed of the Lord."
- b) I Sam. 24:10 - "I will not put forth mine hand against my lord; for he is the Lord's anointed."
 - c) II Sam. 1:14 - "How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?"
 - d) *"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the uncircumcised triumph."* - II Sam. 1:20
- 6) I SHALL BE ANOINTED WITH FRESH OIL - PS. 92:10
 - a) Heb. 1:9 - "...therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."
 - b) Ps. 23:5 - *"Thou anointedst my head with oil."*
 - 7) AND THE YOKE SHALL BE DESTROYED BECAUSE OF THE ANOINTING - IS. 10:27
 - 8) ANOINTING FOR HEALING - James 5:14 - *Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."*
 - 9) THE ANOINTING ABIDES - I John 2:27 - *"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."*

The Spirit of Revelation

- 1) REVELATION, KNOWLEDGE, AND UNDERSTANDING.
 - a) Revelation is a function of the spirit.
 - b) Two kinds of knowledge (natural and spiritual).
 - c) Understanding is a function of the mind (soul).
 - i) Be transformed by renewing of the mind.
 - ii) Let this same mind be in you which was in Christ Jesus.
 - d) Why it is difficult to understand the spiritual things of God.
 - i) "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.
 - ii) But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
 - iii) For what man knoweth the things of a man, save the spirit of man which is in him?
 - iv) Even so the things of God knoweth no man, but the Spirit of God.

- v) 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.
- 2) WE UNDERSTAND SPIRITUAL THINGS BY THE THINGS SEEN.
- a) I Cor. 4:18 - "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."
 - b) Rom. 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;..."
 - c) Our understanding and experiences of the natural comes first.
 - i) "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." (I Cor. 15:46).
 - ii) We understand the function of the spiritual body through the analogy of the natural body.
 - iii) We understand the relationship of Jesus to His church through analogy of relationship of husband and his wife.
 - iv) Understanding of spiritual, mystical, universal church (which is Christ's Body in the earth) through the function of the local church.
 - v) We understand God's relationship with spiritual Israel by studying His relationship with natural Israel.
 - d) Understand the spiritual birth through understanding natural birth.
 - i) Behavior of babes; children.
 - ii) Growing up into maturity.
- 3) ACTUALLY, EVERYTHING BEGINS WITH THE SPIRITUAL.
- a) Everything begins with God.
 - i) God gives us the natural so we can understand the spiritual.
 - ii) When we understand the spiritual through natural analogies, we can walk in the reality of God.
 - b) God called Moses up into the top of the mount to show him a pattern. He said, "Here's the real thing, now go back to earth and make a replica."
 - i) The replica is not the real thing.
 - ii) The things in the natural were shadows--a shadow is not the real thing, but only a reflection.
 - iii) Therefore, the natural things are only reflections of the real things, which are spiritual, or invisible.
 - c) So we say that the real things are only the things we see, feel, hear, and touch?
 - i) Just the facts, ma'am, just the facts!
 - ii) Can you trust these things?
 - iii) What you see and hear can be deceptive.
 - iv) Are we moved by what we see?
 - v) Do we require seeing and touching before we believe?

- vi) What is our hope, trust, value, security in?
- 4) EVERYTHING IN THIS LIFE SHOULD BE A REFLECTION OF GOD.
- a) As we have borne the image of the earthy, so shall we bear the image of the heavenly.
 - b) God is a God of order and pattern--He is not haphazard.
 - i) Order in nature should be a reflection of God.
 - ii) Disorder in nature the result of disharmony with the God of nature.
 - iii) When peace of God prevails, all his creation will be at peace
 - (1) The lion and the bear will lie beside a child
 - (2) The lion and the ox will eat straw together (2 miracles)
 - (3) That the lion and the ox can co-exist
 - (4) That the lion is eating straw instead of the ox
 - iv) "For we know that the whole creation groaneth and travaileth in pain together until now." (Ro. 8:22)
 - (1) v. 19 - Earnest expectation for the manifestation of the sons of God
 - (2) Creature made subject to vanity, not willingly...(v. 20)
 - (3) Creature shall be delivered from bondage of corruption into the glorious liberty of the children of God (v. 21).

LESSON TWELVE

The Supernatural

1) CHRISTIANITY MARKED BY THE SUPERNATURAL.

- a) Jehovah, a supernatural God.
 - i) Jehovah-jireh - The Lord our provider.
 - ii) Jehovah-shammah - The Lord is there; present in every situation to show himself strong in our behalf.
 - iii) Jehovah-rapha - The Lord our healer.
- b) The miracle of the Red Sea.
 - i) Josh. 2:10-11 - *"For we have heard how the Lord dried up the water of the Red Sea...as soon as we had heard these things, our hearts did melt, neither did thee remain any more courage in any man because of you: for the Lord your God he is God in heaven above and in earth beneath."*
 - ii) Josh. 4:21 - WHAT MEAN THESE STONES? *"Then ye shall let your children know saying Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you until ye were passed over...that all the people of the earth might know the hand of the Lord, that it is mighty..."*

2) OLD TESTAMENT REVEALS A GOD OF THE SUPERNATURAL.

- a) Flood
- b) Elijah.
- c) Elisha.
- d) Red Sea.
- e) Jehosophat.

3) NEW TESTAMENT REVEALS A GOD OF THE SUPERNATURAL.

- a) Jesus' ministry marked by the supernatural.
 - i) A man approved of God by miracles, wonders, and signs.
 - ii) Came preaching gospel of kingdom.
 - iii) Time is fulfilled; kingdom at hand.
 - iv) Repent ye, and believe the gospel (repentance not end result, but believing the gospel).
- b) New Testament Church; Book of Acts.

4) WHY WE SHOULD BELIEVE IN THE GOD OF THE SUPERNATURAL.

- a) That's what makes him God.
 - i) It's His nature.
 - ii) He is not like man.
 - iii) Man (natural) not like God.

- iv) Man cannot solve world's problems in himself.
- v) Things will not get progressively better.
- vi) Answers must come through God's intervention.
- b) The Supernatural is the only thing that will turn the tide.
 - i) Will take more than religion or religious experiences.
 - ii) People are crying out for a manifestation of God.
- c) Must recognize and honor God.
 - i) Believe that He is.
 - ii) He is the rewarder of those who diligently seek Him.

5) NATURE OF GOD TO MOVE SUPERNATURALLY BECAUSE HE HAS COMPASSION ON SUFFERING.

- a) Definition of compassion.
 - i) Sorrow for the sufferings or trouble of another or others, accompanied by an urge to help; deep sympathy; pity.
 - ii) To identify with another's suffering.
 - iii) To be touched with another's infirmities.
- b) Examples.
 - i) Mt. 14:14 - *"And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."*
 - ii) Mt. 20:34 - (two blind men). *"So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight and they followed him."*
 - iii) Mk. 1:41 (Leper) - *"And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean."*
 - iv) Mt. 15:32 - *"...I have compassion on the multitude, because they continue with me now three days, and have nothing to eat:..."*
 - v) Mk. 9:22-23 - *"And oftentimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth."*

6) ANYONE WHO BELIEVES IN PRAYER SHOULD BELIEVE THE SUPERNATURAL--OTHERWISE, WHY PRAY?

7) THE CHURCH MUST ONCE AGAIN BE MARKED BY THE SUPERNATURAL.

- a) Cloven tongues like as of fire.
- b) Must be distinction.
- c) The power of the Holy Spirit.
 - i) Shall receive power after Holy Ghost comes.
 - ii) Signs shall follow those who believe.
- d) The moving of the Holy Ghost will bring:
 - i) Conviction.
 - ii) Commitment.
 - iii) Divine miracles.

iv) Ingathering.

8) I WILL POUR OUT OF MY SPIRIT UPON ALL FLESH.

- a) Sons and daughters to prophesy.
- b) Young men see visions; old men dream dreams.
- c) Wonders in heaven above.
- d) Signs in earth beneath.

MIRACLES: GOD'S MARK OF THE SUPERNATURAL

Mat. 11:3-5

1) THE SIGN OF JESUS' MESSIAHSHIP--SUPERNATURAL MIRACLES.

2) GOD HAS ALWAYS AND WILL ALWAYS BE A GOD OF THE SUPERNATURAL.

3) WHAT IS A MIRACLE?

- a) Dunamis - Power, inherent ability, is used of works of a supernatural origin and character, such as could not be produced by natural agents and means.
- b) Semeion - A sign; is used of miracles and wonders as signs of divine authority.

4) MIRACLES DO NOT CONTRADICT GOD'S LAWS.

- a) Represent a higher law.
- b) Not an extension of a natural law.
 - i) Flaming bush.
 - ii) Moses' rod turns into serpent.
 - iii) Sun and moon stand still.
 - iv) Increase of widow's meal and oil.

5) CANNOT NATURALIZE OR RATIONALIZE MIRACLES.

- a) Natural minds try to explain away--give natural reasons.
- b) Medicine.
- c) Humanist attempts to rationalize.

6) WHEN SITUATION IS HOPELESS (NOT JUST LOOKS HOPELESS).

- a) Often things aren't as bad as seems, but appears that way.
- b) Comes time when no hope without God.

7) MIRACLES CONFIRM THE WORD OF GOD.

- a) Believe on me for the work's sake.
- b) Acts 2:22 - "Jesus...a man approved of God among you by miracles and wonders and signs."

- c) Heb. 2:4 - *"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit."*
- d) John 2:23 - *"Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did."*
- e) John 3:2 - *"Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."*
- f) John 6:14 - *"Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world (after feeding 5000)."*

8) JESUS A MAN APPROVED OF GOD AMONG YOU BY MIRACLES AND WONDERS, AND SIGNS.

- a) Miracles.
 - i) Works of a supernatural origin and character such as could not be produced by natural agents and means.
 - ii) Dunamis; power.
- b) Wonders.
 - i) Something strange causing the beholder to marvel.
 - ii) Sign appeals to the understanding; wonder appeals to the imagination.
- c) Signs.
 - i) Miraculous acts as a token of divine authority and power.
 - ii) Points the way; gives direction.

9) MIRACLES BRING CONVICTION.

10) MIRACLES EXPRESS THE NATURE OF GOD.

11) THERE IS TO BE A REVIVAL OF THE SUPERNATURAL.

12) A MIRACLE IN OUR MOUTH.

- a) Gal. 3:5 - *"...worketh miracles by works of law or hearing of faith?"*
- b) *"It is nigh thee, even in thy mouth, that is the word of faith we preach."*

WALKING IN THE SUPERNATURAL: OBEYING THE HIGHER LAWS OF GOD

1) THE LAWS OF GOD.

- a) Law of conscience - God has impressed His principles in the subconscious mind.
- b) Law of nature - God has set processes in motion.
- c) Law of the Word - He has revealed Himself to us.
- d) Law of His Spirit - God implements His processes in the affairs of mankind.

2) GOD'S LAWS ARE IRREFUTABLE, IRREVERSIBLE, AND IRREVOCABLE.

- a) If God decrees it, that settles it.
- b) Nothing will change it.

3) THE LAWS THAT SUPERSEDE.

- a) Higher law overrides lower law.
- b) Law of conscience - the rule of cleansing overrides the law of defilement.
- c) Law of Word - The ordinance of repentance overrides the decree of retribution.
- d) Law of the Spirit - The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.
- e) Law of nature - Law of aerodynamics overcomes the law of gravity.

4) REMAIN IN PLANE, OVERCOME GRAVITY.

- a) Christ is that plane.
- b) The power of God that raised Him from the dead is still resident within Him.
 - i) This power can lift a passenger load far above the pull of sin and death.
 - ii) As long as believers will remain in Him, the law of sin and death is superseded in their lives.

5) WE LIVE INVOLUNTARILY IN THE LOWER LAW.

- a) We enter into the superseding higher law by option.
- b) Those who refuse to enter an airplane and submit to the law of flight will forever remain bound to the law of gravity.
- c) Those who refuse to enter into the life of the Spirit and submit to His rule and authority will forever remain under the control of the law of sin and death.
 - i) Cannot help self - Father was like this.
 - ii) Elected to remain under the bondage of the laws of heredity, completely forgetting that at conversion they had received an entirely new heredity through God.
- d) A habit is far too strong for them to break.
 - i) Condemn themselves to live forever under the law of controlling habits or passion.
 - ii) Reject participation in the higher law that would release them from the law of their flesh.
- e) We have been delivered, but the option to live in that deliverance rests with us.
- f) We can enter into the new and higher law, or we can remain forever bound under the lesser but controlling principle.
- g) We can live in the Spirit or walk in the flesh.
- h) We can have dominion over sin or be dominated by sin.

6) GOD HAS CHOSEN FOR US TO LIVE IN CHRIST, BUT THE CONTROLLING CHOICE IS OURS.

- a) Which will it be?
- b) We decide!