

What Is Doctrine

**What is it?
By William A. Smee**

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Introduction

In the world we live in, the word “doctrine” has many meanings.

Definition in the dictionaries:

A belief or set of beliefs held and taught by a church, political party, or other group.
"the doctrine of predestination".

Synonyms: creed, credo, dogma, belief, teaching, ideology;
More: tenet, maxim, canon, principle, precept
"the doctrine of the Trinity”

In the US, a stated principle of government policy, mainly in foreign or military affairs.
"the Monroe Doctrine".

In the Church today, doctrine defines our differences. The doctrine of a Church denomination is what differentiates it from others.

Now what we are interested in here is not how the world uses the word doctrine, but how it is used in Scripture. We want to know the Biblical sense of the word.

So we read in **Matthew 15 (KJV):9** But in vain they do worship me, teaching for **doctrines** the commandments of men.

And in **Mark 1 (KJV):22** And they were astonished at his **doctrine**: for he taught them as one that had authority, and not as the scribes.

And in **Ephesians 4 (NASB):14** As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of **doctrine**, by the trickery of men, by craftiness in deceitful scheming;

The Greek word translated “doctrine” in these verses is **διδασκαλία** (pronounced didaskalia), meaning a teaching, or instruction. This Greek word is derived from **διδάσκαλος** (pronounced dē-dā'-skā-los), meaning a teacher, and this Greek word is derived from **διδάσκω** (pronounced dē-dä'-skō), meaning to teach, impart instruction.

So we understand that a teacher teaches, and what they teach is their teaching, or their instruction, or their set of beliefs on a subject, and in the Biblical usage, their doctrine.

Now, suppose we draw an analogy from science. Lets take the word “cell” for example. **Wikipedia** says the following about a “cell”:

The **cell** (from Latin *cella*, meaning "small room") is the basic structural, functional, and biological unit of all known living organisms.

A cell is the smallest unit of life. Cells are often called the "building blocks of life". The study of cells is called cell biology or cellular biology.

Cells consist of cytoplasm enclosed within a membrane, which contains many biomolecules such as proteins and nucleic acids.

Organisms can be classified as unicellular (consisting of a single cell; including bacteria) or multicellular (including plants and animals).

While the number of cells in plants and animals varies from species to species, humans contain more than 10 trillion (10^{13}) cells.

Most plant and animal cells are visible only under a microscope, with dimensions between 1 and 100 micrometres.

This is information about a cell. Now Wikipedia says more about a cell, but these are the simple facts about a cell that tell us what a cell is. The first sentence is a basic definition of what a “cell” is. This is followed by facts that explain more about a cell. These are organized in a certain order from simple to more in depth, in

order to help us understand, and more easily grasp, what a cell is. We could call these facts the elementary principles about cells.

This is the way instruction works. We begin with the first principles of knowledge about cells, and then progress to the deeper knowledge about cells, such as the different kinds of cells, the cellular components, the functions of cells, and so on. There are, in fact, over 200 types of cells in the human body, each one having a different function.

First Principles

Now in Hebrews we read of the first principles of the oracles of God in **Hebrews 5 (KJV):**11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 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. 13 For every one that useth milk is unskillful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

The words, “the first principles of the oracles of God” in verse 12, in the Greek, are literally as follows:

τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ
(pronounced ta stoi-khā'-a tes ar-kes tone log-e-own too theh-oo
The elements of the first of the utterances of the God

In verse 12, the word in the Greek, translated as “principles”, is **στοιχεῖα** (pronounced stoi-khā'-a). Vine’s says that it, as “used in the plural, primarily signifies any first things from which others in a series, or a composite whole, take their rise; the word denotes "an element, first principle" (from *stoichos*, "a row, rank, series;" compare the verb *stoicheo*, "to walk or march in rank;" see WALK); it was used of the letters of the alphabet, as elements of speech. **Expository Dictionary of New Testament Words, W.E. Vine, Vol. II, page 22-23.**

This same Greek word is translated “elements” in **2 Peter 3 (KJV):**10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the **elements** shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

The “oracles of God” in verse 12 are the utterances of God. So we could say that milk has to do with the first, or elementary, principles of the oracles, or the utterances, of God, while strong meat is for those who are ready for the deeper truth of God, and who by reason of use have their senses exercised to discern both good and evil, as in Hebrews 5:14 above.

Using milk does not mean we are not saved, or that we need to be saved all over again. It means that, in terms of growth, we are a baby in Christ.

Now mothers know that a baby will need milk for a time, and then progress to pablum, which is defined as “a processed cereal for infants originally marketed by the Mead Johnson Company in 1931. The trademarked name is a contracted form of the Latin word *pabulum*, which means "foodstuff". The name "pablum" had long been used in botany and medicine to refer to nutrition or substances of which the nutritive elements are passively absorbed. In a broader sense, the word can also refer to something that is bland, mushy, unappetizing, or infantile.” **Wikipedia**

A baby must first be nurtured on milk, and then progress to pablum, and then to solid food when they start teething.

Now when we are newborn babes in Christ, we also need the sincere milk of the word in order to grow as Peter encourages in **1 Peter 2 (KJV):**1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

And we are to grow in grace and knowledge as we read in **2 Peter 3 (KJV):**18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

When We Are Born Again

Milk is something we give to babies. When we are first saved, we begin as babes, being just born again of the Spirit of God. This new birth is in our spirit as Jesus said in **John 3 (KJV):6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

That we have a spirit is evident as we read in **1 Thessalonians 5 (KJV):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.

And in **Romans 8 (KJV):16** The Spirit itself beareth witness with our spirit, that we are the children of God:

And in **1 Corinthians 14 (KJV):14** For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

As a result of this new birth by the Spirit of God we receive a new divine nature in our spirit as Peter reveals in **2 Peter 1 (KJV):4** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

The Unlearned

But although we are born again of the Spirit of God, and we have received a new divine nature in our spirits, we do not automatically have grace and knowledge. We now have an awareness of the spiritual realm, and of God's presence in our lives. But there are some things hard to be understood, as Peter explains in **2 Peter 3 (KJV):14** Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. **15** And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; **16** As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. **17** Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

The word "unlearned" in verse 16 above in the Greek is **ἀμαθής** (pronounced ä-mä-thā's). Strong's says this word is "from **ἀ** (as a negative particle), and **μανθάνω** (pronounced män-thä'-nō), meaning to learn, to understand. **Strong's Exhaustive Concordance of the Bible, 261.**

Now **μανθάνω** (pronounced män-thä'-nō), is the root word of **μαθητής** (pronounced mä-thā-tā's), meaning a disciple. **The Analytical Greek Lexicon Revised 1978 Edition by Moulton, page 257.**

So the word "unlearned" could refer to one who is a disciple but not learned in the Scriptures, and also to one who is "not a disciple", and has never learned from the Scriptures. So we could include the unsaved as the unlearned, and those who are babes in Christ as the unlearned as well. The "unstable" are those who are not fixed in their understanding. And what are the things in the epistles that are "hard to be understood", but the themes or doctrines which, like rivers and streams, course through the word of God.

As newborn babes in Christ, we are to desire the pure milk of the word that we may grow thereby. We must start by just reading the word of God. This will make us familiar with the word of God. It is not important that we understand everything we read at this time. As we just read the word of God, we will become familiar with words like righteousness and sanctification and redemption. This will increase the enlightenment of our minds to think spiritually. And we will notice that we have questions that will come to mind. There will be "things hard to be understood", as in 2 Peter 3:16 above. But God does not require us to know everything all at once, even if we could. Each time we read the word, He will show us something, or we will see or understand something we never understood before. In this way we gradually learn to know His voice, and we become ready to study, or be taught, the themes in the word of God which will make us "learned".

We are weaned from the milk, as we read in **Isaiah 28 (KJV):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.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

This is the process that we must go through to grow in grace and knowledge. Now the word “doctrine” in verse 9 above in the Hebrew is שְׂמוּעָה (pronounced shě-moo`ah), and is “properly that which is heard; hence (1) a message, tidings, 1 Samuel 4:19; whether joyful, Proverbs 15:30, 25:25; or sorrowful, Jeremiah 49:23, Psalm 112:7, Jeremiah 10:22; especially a message sent from God, Isaiah 53:1, Jeremiah 49:14; hence--- (2) i. q. instruction, teaching, doctrine, Isaiah 28:9. (3) rumor, 2 Chronicles 9:6. **Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament, Samuel Prideaux Tregelles, LL.D., 1979, page 833-834.**

So the translation here in Isaiah 28:9 is really determined by the context.

The Anointing You Have Received

Now there will be those who have grown in grace and knowledge, and they will be able to help us also to grow in grace and knowledge. But they do not have dominion over our faith, for each of us has an anointing from the Holy spirit as we read in **1 John 2 (KJV):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.

I was raised in the Roman Catholic Church, and I went to St. Martin of Tours, a Catholic elementary school in Brentwood, California, through the eighth grade. I was always taught to not try to interpret the Bible myself. When we finally did study the Bible in the eighth grade, the nun only pointed to the Scriptures that defined the seven sacraments of the Roman Catholic Church. But as a boy, I had questions.

When I went to Mass, the priest would wear ornate vestments. There was an altar, and a bell would be wrong at least twice during the service. But when I had read the Scriptures, or heard them read in Mass, I never heard any mention of priests. Jesus spoke to the apostles, and to the disciples. But I never heard him speak of priests.

Now when I was in the sixth grade, I went to Mass every day before school. There were Bibles in the pews, and one day I decided to see if I could find anything about priests in the New Testament. One day I happened upon 1 Timothy 4:16. Here is the verse in the Douay Rheims Bible with the Latin Vulgate side by side.

4 14 Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood.	noli neglegere gratiam quae in te est quae data est tibi per prophetiam cum inpositione manuum presbyterii
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Notice that verse 14 mentions priesthood. I then turned to the next chapter and found 1 Timothy 5:17.

5 17 Let the priests that rule well be esteemed worthy of double honour: especially they who labour in the word and doctrine.	qui bene praesunt presbyteri duplici honore digni habeantur maxime qui laborant in verbo et doctrina
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And reading on I found 1 Timothy 5:19.

5 19 Against a priest receive not an accusation, but under two or three witnesses.	adversus presbyterum accusationem noli recipere nisi sub duobus et tribus testibus
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This settled it for me. The Scripture mentioned priests in the New Testament. I was satisfied. I did not have to know everything about priests and the Mass. Now during this time, Vatican II was in progress. Some time later, Vatican II ended on December 8, 1965. And soon after it ended, I went to Mass before school and the

Bibles were gone from the pews. I wondered what had happened. But soon after that they were put back in the pews. They looked different though, so I looked up 1 Timothy 4:14 just to see if anything had changed. Here is what I read in **1 Timothy 4 (Revised Standard Edition Catholic Edition – RSVCE):14** Do not neglect the gift you have, which was given you by prophetic utterance when the **elders** laid their hands upon you.

And in **1 Timothy 5 (Revised Standard Edition Catholic Edition – RSVCE):17** Let the **elders** who rule well be considered worthy of double honor, especially those who labor in preaching and teaching;

And in **1 Timothy 5 (Revised Standard Edition Catholic Edition – RSVCE):19** Never admit any charge against an **elder** except on the evidence of two or three witnesses.

I was shocked! How could they make such a mistake, and then not correct it for so many years. Clearly elders are different than priests. The Douay-Rheims New Testament was first published in Rheims, France in 1582. I promised myself that I would check this out when I got older.

As a Catholic, I was taught to trust the priest without question. The priest was to trust the Bishop, and the Bishop the Cardinal, and the Cardinal the Pope. We owned a Bible at home but we never opened it for fear of misinterpreting it. If we were to come up with a different interpretation than the Roman Catholic Church, we would be in danger of committing a mortal sin. We could not risk it.

I would have been about 12 in 1965, and probably in the sixth grade. I made up my mind that I would check this out when I got older. This did not happen until 1973 when I was 20 years old. The truth became important to me then, and a friend gave me a Bible to read. It was just the New Testament, but it was a parallel version that had just come out back then. He didn't think I would trust the Protestant Bible, since I was a Catholic.

I started to read the Gospels, and reasoned that Jesus was a good guy, but how could I know that this was true. We had read the Bible when I was in about the third grade, I believe. We used to cover our books with grocery bags, and one day a student asked the nun why we had to cover our Bibles since we never read them. Then next day the nun had us get the Bible out and we started reading in Genesis. Over the next few weeks we got about half way through Exodus, and then we stopped. I always remember that when I put the Bible away after reading it that I felt something, like peace or something. I didn't feel anything when I put my Math book away. I wondered now when reading the parallel Bible if I would feel anything.

I did feel something while reading the parallel Bible, but I was still not sure what I was feeling. When I got to the epistles of Paul, I could not understand a word he was saying. Something was wrong I thought. Here I am in UCLA taking classes and I cannot understand a single paragraph in Paul's epistle to the Romans. Because I felt something, though I didn't know what it was, I thought it would be worthwhile to push through and keep reading. When I got to Romans 10:8-10, I stopped.

Now in the parallel Bible I was reading, of the four versions, I decided to just read the King James Version because it seemed to be the most direct, even though there was a lot of old English words like hath and saith. So I read as in **Romans 10 (KJV):8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

I could not believe my eyes! I had never heard or read that Scripture before. It changed my whole life. It could not be that easy, but it was. From that time I knew that I believed in Jesus. My friend at work prayed with me to receive Jesus and I never looked back. I still went to Mass every week. But I had questions.

Now when I then went to Bible studies, I heard about the anointing as we read again in **1 John 2 (KJV):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.

I had never heard this Scripture before. But it was very freeing. I did not have to depend on man any more. My trust was in God and in His word. He could tell me if something were true or not.

Freedom

We read of Jesus' mission to set the captives free in **Luke 4 (KJV):17** And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.

And Paul's encouragement in **Galatians 5 (KJV):1** Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

But I still didn't feel free. I was still going to Mass every Sunday, and I did not want to commit a mortal sin by missing Mass through my own fault, as I had been taught in Catholic school.

One day I went to the research library on the UCLA campus just to check it out. Powell Library was the original library, but a new research library had been built that was the tallest building on campus with several floors. I decided to go and take a look one day. I got in the elevator and got off on a floor. To my surprise, the floor I picked was filled with Christian books. Every aisle had more Christian books. It seemed the whole floor was of Christian books. I went back to the Phi Kappa Psi fraternity I was in, and continued reading the Bible.

I thought it strange that there would be a whole floor of Christian books at a secular university, but I kept it in mind. As time passed, probably a couple of months, I was still struggling with **Matthew 16 (KJV):18** And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

I had been taught in Catholic school that this meant Peter was the rock upon which the Church was to be built, and that he had the keys of the kingdom of heaven. This is what I was taught since I was very young. And this is what the obedience to the priests rests on. Yet now I felt the presence of the Lord when I read the Bible. And it was starting to make sense. But the teaching of the Catholic Church on Matthew 16:18-19 was the Scripture as I knew it.

If Peter was the rock on which the Church was to be built, then he was the first Pope, and I had to obey the teaching of the Catholic Church. I could not just let go of all that I had been taught.

One day I felt the Lord urging me to go back to the research library and see if they had a book that could resolve it. When I got to the library, I could not remember what floor I had gotten off on before. I just picked any floor again, and sure enough, it was the Christian book floor. I just walked down an aisle and picked a book off the shelf. I do not remember the name of the book, but I do remember it was an entire commentary on Matthew 16:18. I took it home and read it through.

The book pointed out that Jesus spoke with His disciples as in **Matthew 16 (KJV):13** When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

The word for "Peter" in verse 18 in the Greek is Πέτρος (pronounced pe'-tros), "apparently a primary word; a (piece of) rock (larger than 3037); as a name, Petrus, an apostle:—Peter, rock. Compare 2786." **Strong's Exhaustive Concordance of the Bible, 4074.**

The reference to 3037 in Strong's Concordance is to the Greek word λίθος (pronounced lē'-thos), meaning a stone. The reference to 2786 in the Strong's Concordance is to the Greek word Κηφᾶς (pronounced kā-fā's), "of Chaldee origin (compare H3710); the Rock; Cephas (i.e. Kepha), a surname of Peter:—Cephas."

The word "Peter" is used 156 times in the New Testament. The word "Cephas" is used 9 times in the New Testament, once in the Gospel of John as in **John 1 (KJV):42** And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

The word for “stone” in verse 42 in the Greek is Πέτρος (pronounced pe'-tros). John refers to him as Simon Peter, as well as Peter, several times in his Gospel.

Paul refers to “Cephas” 8 times in his epistles.

Now when Jesus said, “upon this rock I will build my Church” in Matthew 16:18 above, the word here for “rock” in the Greek is πέτρα (pronounced pe'-trā), and is “feminine of the same as G4074; a (mass of) rock (literally or figuratively):—rock.” **Strong’s Exhaustive Concordance of the Bible, 4073.** Just to note, petros is a masculine noun.

So Jesus was not saying that He was going to build His Church on Peter, who was a piece of rock. He was going to build His Church on the testimony of Peter in verse 16, that is, that He, Jesus, is the Christ, the Son of the living God. This was the revelation which the Father had revealed to Peter. That Jesus is the Christ, the Son of the living God, is the petra, the mass of rock, that Jesus would build His Church on.

This was also prophesied in **Psalm 118 (KJV):22** The stone which the builders refused is become the head stone of the corner.

Jesus Himself referred to this Psalm in **Matthew 21 (KJV):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 marvellous in our eyes?

This was also Peter’s testimony in **Acts 4 (KJV):11** This is the stone which was set at nought of you builders, which is become the head of the corner.

And in **1 Peter 2 (KJV):6** 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. 7 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, 8 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.

Peter wanted us to know that he had no confusion about who the Rock was that the Church was to be built on.

And Paul testifies to the fact that Jesus Christ is the foundation of the building, the Church, as we read in **1 Corinthians 3 (KJV):9** For we are labourers together with God: ye are God's husbandry, ye are God's building. 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ.

The fact that Jesus is the Christ, the rock or the foundation upon which the Church rests, the one who was promised long ago by the prophets, is what is clearly stated in the Scriptures.

He is the Christ, the rock upon which He is building His Church. Since it is His Church, let us build with Him.

Now I am no longer a Catholic. I am a Christian. I do not feel obligated to submit to a denomination. I am submitted to the body of Christ, and to the Lord above all. And I am continually amazed by Jesus’ words in **John 8 (KJV):31** Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

I want to know all I can about Jesus, who is the way, the truth, and the life as we read in **John 14 (KJV):6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

I am not going to let the doctrines of man stand in my way of knowing the truth.

Walking in the Light

The anointing we have received of Him gives us the ability to discern what is true, and what is no lie. But this does not mean we do not need teachers. It means we must be careful how we hear as Jesus explained in **Luke 8 (KJV):16** No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 For nothing is secret that shall not be made manifest; neither anything hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

That is, in verse 18, whoever has a disposition to receive truth shall receive more truth, but whoever does not have a disposition to receive truth, even what he seems to have shall be taken away.

What Jesus is saying in verses 16 and 17 is that, when we are born again, we are like candles that have been lit as we read in **Matthew 5 (KJV):14** Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

We are now able to discern spiritual things. Not only are we candles that have been lit, but we have access to light, the light of the word of God. The word of God is a light to our path as we read in **Psalms 119 (KJV):105** Thy word is a lamp unto my feet, and a light unto my path.

Again we read in **Ephesians 5 (KJV):8** For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

Now as we walk in the light of the word of God, we will receive more light. And God will then expect us to walk in this new light as well. And we will become spiritual, having our senses trained to discern good and evil. This new light may reveal sin that we were unaware of before. We must surrender to the light of His word, as we receive it, and then lay aside the old ways of the flesh that we were walking in. The putting off of the old ways of the flesh is a part of our growth also. In returning and rest we are saved as in **Isaiah 30 (KJV):15** For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

Being careful how we hear requires us to be doers of the word, and not hearers only as James encourages in **James 1 (NASB):21** Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. 22 But prove yourselves doers of the word, and not merely hearers who delude themselves. 23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; 24 for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. 25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

We must walk in the light of the word, as we read it, and as we are taught in it. This is what James refers to as “doers of the word, and not hearers only”. And when we walk in the light, we have fellowship with Him as John reveals in **1 John 1 (KJV):6** If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

As we walk with Him daily, and moment by moment, we maintain our fellowship with the Lord. If we sin, we need only to confess our sins, and He will be faithful to forgive us as we continue to read in **1 John 1 (KJV):8** If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

We are going through a progressive sanctification as we walk with the Lord. This is what Jesus describes as washing our feet in **John 13 (KJV):6** Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean.

After we are born again, if we sin, we do not need to be born again, again. We have already been washed as Jesus said in verse 10. That is, we have had a bath as it were. We now have a standing before God as sons and daughters. This is a result of our justification by God when we are born again as revealed by Paul in **Romans 5 (ESV):1** Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. 2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

And in **1 Corinthians 6 (NASB):11** Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Our justification by God gives us a standing as sons and daughters. After we are born again, we only need to wash our feet and we are all clean again. This cleansing will continue as we grow in grace and knowledge of the word of God. From children, to young men, to fathers, we will grow up in Him as John reveals in **1 John 2 (KJV)**:12 I write unto you, little children, because your sins are forgiven you for his name's sake. 13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. 14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

And as we grow in grace and knowledge, we will also grow in rest as Jesus promised in **Matthew 11 (KJV)**:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

We will not be striving to keep ourselves saved. We will be striving to stay in fellowship with the Lord, and walk worthy of the calling with which we are called. We must remember to surrender, and our path will be as in **Proverbs 4 (ESV)**:18 But the path of the righteous is like the light of dawn, which shines brighter and brighter until full day.

Now, you may have noticed that we have touched on a few themes here. We could talk much more about repentance, regeneration, justification, and sanctification. These are some of the elementary doctrines in the word of God. But let us first see why many in the Church today will not study doctrine.

Why We Don't Study Doctrine

Some are afraid they will incur a stricter judgment as we read in **James 3 (NASB)**:1 Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment. 2 For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.

If we don't stumble in what we say, we are perfect. So, just keep it simple they say. Just be like Paul was to the Corinthians in **1 Corinthians 2 (KJV)**:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

So if we just preach Jesus Christ and him crucified, we won't need doctrine. But those who say such things never go on to read what Paul said in **1 Corinthians 2 (KJV)**:3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God. 6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

The word "perfect" in this context means mature, as we will see shortly. The Corinthians were still carnal, and not mature Christians, but God has ordained a hidden wisdom for those who are willing to seek Him.

Many today also see all of the divisions in the Church, and they see all of the differences in doctrine and conclude that doctrine is the problem. They conclude that doctrine divides, and if we could just fellowship around Jesus, that should be enough.

When I was in Catholic school, as a boy, we used to have to cover our books with grocery bags. Back then each one of us had a Bible in their desk. One day in the third grade, one of the students asked why we have to cover the Bible every year. We never read it.

The next day, our nun had us get out the Bible in our desks, and we began reading in Genesis. We then read a little every day until we got to about Exodus 20. We did not read the Bible again until the eighth grade when we were given a New Testament. There was a fear that we might misinterpret it. That is, there was a fear that we might come to a different conclusion about what the Bible taught, and then disagree with what the Roman Catholic Church taught.

Many today belong to a denominational church, and they do not want to disagree with the teaching of their church. Ministers also have to stay in line with what their denomination teaches, or they may be forced to resign.

So there is a fear of misinterpreting the word of God that will not let us go on with the Lord, and grow in grace and knowledge. We cannot let fear stand in our way as we read in **1 John 4 (KJV)**:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

We need to let go of our fear so that we can hear and understand the Lord's word.

Another reason why many will not pursue good, sound doctrine is that they are afraid they will lose people if they teach the truth. Lets just not go so deep they say. Just believe in Jesus and Him crucified, and that is enough.

Some, it is true, are not ready for solid food, that is, sound doctrine. There is in fact a time when we only preach Christ and Him crucified, as Paul did. We must pursue good sound doctrine, but we must not judge our brother as Paul encourages in **Romans 14 (KJV)**:10 But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God. 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. 14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him

it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

We must wait on our ministry as in **Romans 12 (KJV):7** Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

We must be lead of the Lord. Paul then continues as we read in **Romans 14 (KJV):16** Let not then your good be evil spoken of: 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ is acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. 21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. 22 Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. 23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

We must not judge our brother, but we must keep seeking the things which are above as we read in **Colossians 3 (KJV):1** If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. 3 For ye are dead, and your life is hid with Christ in God.

We must speak the truth in love, and we must hold fast the form of sounds words as Paul encouraged Timothy in **2 Timothy 1 (KJV):13** Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

There is another reason why we don't study doctrine today.

Preaching and Teaching

Many today confuse preaching with teaching. Many think that they are the same thing. Now it was the preaching of the Gospel that enlightened our minds with the truth about Jesus Christ, and as a result, we were born again as James reveals in **James 1 (KJV):18** Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.

The word of truth that gave us birth was the Gospel, that is, the simple truth that Jesus died for our sins and rose again so that we could be cleansed of our sins, and receive eternal life. And if we would surrender to Him, and confess Him as Lord, we would be saved. And so we received Him as in **John 1 (KJV):12** But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

We surrendered to God, and believed in our hearts. This is how our journey with the Lord began as in **Romans 10 (KJV):8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

We heard the word preached, and we believed. We went through a process that we later learn is the process of repentance. That is, we had a change of mind about God and His Son, and our sin, and we turned to Him.

Now the Gospel was preached to us, and we believed. But the word "preach", and the word "teach", are two different words in the Greek language. Jesus began to preach in **Matthew 4 (KJV):17** From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

The word translated "preach" here is **κηρύσσω** (pronounced kā-rū's-sō), and means (a) "to be a herald," or, in general, "to proclaim," e.g., Matthew 3:1; Mark 1:45, "publish;" in Luke 4:18, RV, "to proclaim," AV, "to preach;" so Luke 4:19; Luke 12:3; Acts 10:37; Romans 2:21; Revelation 5:2. **Expository Dictionary of New Testament Words, W.E. Vine, Vol. III, page 201.**

Jesus proclaimed the gospel to the poor, and deliverance to the captives as we read in **Luke 4 (KJV):17** And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found

the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Jesus describes His mission here. He was sent to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised.

The Greek word for “preach the Gospel” in this verse is **εὐαγγελίζω** (pronounced euangelidzō), meaning to bring or announce glad tidings. **Expository Dictionary of New Testament Words, W.E. Vine, Vol. III, page 201.**

The glad tidings, or good news, is that the poor can have eternal life, just like anyone else can. The brokenhearted can receive healing, and those taken captive by Satan can be freed. The blind can recover their sight, and the bruised can be set at liberty. This is the good news that is to be preached.

Now Jesus said, “this day is this scripture fulfilled in your ears”. Jesus is fulfilled what is written in **Isaiah 61 (KJV):**1 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

Jesus did not mention verse 3 above in the Gospel of Luke, but if those in His audience knew the Scripture, they would have known this verse also. The good tidings were that this day the Scripture was fulfilled in their ears. This is what we preach today. Jesus has come, and fulfilled prophecy. Sixteen times in the Gospel of Matthew, the word “fulfilled” is used, relating to the fulfillment of the prophecy in Scripture. The promise of God that He would send the Messiah, the Christ, has been fulfilled. This is what we preach, and how we win souls.

Now we also find the word “teach” in **Matthew 11 (KJV):**1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

The Greek word translated “teach” here is **διδάσκω** (pronounced didaskō), and means to give instruction. **Expository Dictionary of New Testament Words, W.E. Vine, Vol. III, page 211.**

The word translated “preach” here is again **κηρύσσω** (pronounced kā-rū's-sō), to proclaim, to preach, to be a herald. **Expository Dictionary of New Testament Words, W.E. Vine, Vol. III, page 201.**

What is taught is instruction. It is explanation. There is a certain order to it as we saw in the example of the cell above. So preaching is proclamation of the good news, and teaching is explanation for our understanding. Preaching the word gets us saved. Teaching confirms and strengthens us to equip us to fulfill our function in the body of Christ.

Systematic Theology

Have you ever read a book on Systematic Theology? Most Christians have not read a book or books on Systematic Theology. They are too long, and too technical for most Christians.

An example of a book on Systematic Theology is **Systematic Theology, An Introduction to Biblical Doctrine**, by Wayne Grudem, with 1,291 pages.

Wayne says that, “In fact, the adjective *systematic* in systematic theology should be understood to mean something like “carefully organized by topics,” with the understanding that the topics studied will be seen to fit together in a consistent way, and will include all the major doctrinal topics of the Bible. Thus “systematic” should be thought of as the opposite of “randomly arranged” or “disorganized.” In systematic theology topics are treated in an orderly or “systematic” way.” **Systematic Theology, An Introduction to Biblical Doctrine, Wayne Grudem, page 24.**

Wayne also says, “In this book, the word doctrine will be understood in the following way: *A doctrine is what the whole Bible teaches us today about some particular topic.* This definition is directly related to our earlier definition of systematic theology, since it shows that a “doctrine” is simply the result of the process of doing systematic theology with regard to one particular topic. Understood in this way, doctrines can be very broad or very narrow. We can speak of “the doctrine of God” as a major doctrinal category, including a summary of all that the Bible teaches us today about God. Such a doctrine would be exceptionally large. On the other hand, we may also speak more narrowly of the doctrine of God’s eternity, or the doctrine of the Trinity, or the doctrine of God’s justice.” **Systematic Theology, An Introduction to Biblical Doctrine, Wayne Grudem, page 25.**

He says that his “book is divided into seven major sections according to seven major “doctrines” or areas of study:”

- Part 1: The Doctrine of the Word of God
- Part 2: The Doctrine of God
- Part 3: The Doctrine of Man
- Part 4: The Doctrines of Christ and the Holy Spirit
- Part 5: The Doctrine of the Application of Redemption
- Part 6: The Doctrine of the Church
- Part 7: The Doctrine of the Future

Systematic Theology, An Introduction to Biblical Doctrine, Wayne Grudem, page 25.

The problem with Systematic Theology in general today is that it is “exceptionally large”, and not accessible to the common believer because it is so technical. That is not to say that it is not of some value to teachers. But a teacher must make the Bible accessible to the common believer. The Bible is addressed to all people everywhere. Doctrines of the Bible must be formulated simply, so that everyone can learn them. They must be line upon line, that is, Scripture upon Scripture. We don’t need to know what everyone believes about a certain truth. We just need to know what the Bible teaches on a given topic.

Some other examples of books on Systematic Theology are as follows:

- Systematic Theology, by Lewis Sperry Chafer, in eight volumes**
- Christian Theology, Systematic and Biblical, by Emery H. Bancroft**
- Elemental Theology, Doctrinal and Conservative, by Emery H. Bancroft**

We don’t have to formulate doctrines on our own. There are many who have gone before us, and we can benefit from their work.

The First Principles of the Oracles of God

So what are the first principles of the oracles of God? We continue to read in **Hebrews 6 (KJV):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, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit.

We read in these verses a certain order that we must have in our teaching from the word of God. The word “principles” in the Greek is **ἀρχή** (pronounced ār-khā’).

Vine’s says that this word means “a beginning.” The root *arch--* primarily indicated what was of worth. Hence the verb *archo* meant “to be first,” and *archon* denoted “a ruler.”

In Hebrews 6:1, where the word is rendered “first principles,” the original has “let us leave the word of the beginning of Christ,” i.e., the doctrine of the elementary principles relating to Christ.” **Expository**

Dictionary of New Testament Words, W.E. Vine, Vol. I, page 111.

Here is the phrase in Hebrews 6:1 in actual Greek:

Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον
Therefore leaving the of the beginning of the Christ word

So in proper English, this would read as, “Therefore, leaving the word of the beginning of the Christ...”, or “Therefore, leaving the first principles about Christ”. So we are reading in Hebrews 6:1-3 that the first principles about Christ relate to the foundation of repentance from dead works, and of faith toward God, referring to the word of the Gospel message.

Then the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment are also mentioned.

Now before we go deeper into this order, let us read how we began in the faith in **1 Peter 1 (KJV):22** Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

It was by the word of God that was preached to us in the Gospel that we were born again. The Gospel is not a doctrine, but it is based on good doctrine as we read in **1 Timothy 4 (KJV):16** Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

What we teach impacts what we preach. The simple Gospel message is found in Romans as we read again in **Romans 10 (KJV):8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

So when we read about the foundation of repentance from dead works, and of faith toward God, we are hearing about a process whereby we are brought to the point of acceptance of this word which by the gospel is preached unto us. We know nothing about this process when we are coming to the Lord. But we hear Him calling us. The word “repentance” in the Greek means to have a change of mind. In the Hebrew it means to turn to, or to return. He is calling us to change our minds about Him, and about our sin, and to turn to Him with all our heart, soul, and mind.

It is only after we have gone through this process of repentance that we come to an understanding of what it is all about. We first have to be convinced that God is real, and that He has spoken to us. This He does through His word, that is, the pure milk of the word of God. As we simply hear it or read it, our minds are enlightened by the truth, and our hearts are changed. We then receive Him by faith, and we are born again.

Then as newborn babes, we are to desire the sincere milk of the word that we may grow thereby. The word of God will increase our faith, for we read in **Romans 10 (KJV):17** So then faith cometh by hearing, and hearing by the word of God.

As our faith increases we will grow in grace and knowledge as we read again in **2 Peter 3 (KJV):18** But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Getting the milk of the word will enable us to progress to solid food. Mothers will tell us that a baby will nurse up to 18 months. To the milk will gradually be added the pabulum, that is, any soft food like apple sauce or baby food. Teething must happen before the solid food of meat may be given. It is a gradual process.

And so it is with the word of God. The strong meat of the word, that is, the doctrines of the word of God, may not be given right away. Familiarity with the word must be gained first by reading the word, or hearing the word. As we become familiar with the word of God, we will be ready for good, and sound teaching from the word. This will be found as we keep seeking the Lord as in **Isaiah 55 (KJV):6** Seek ye the Lord while he may be found, call ye upon him while he is near:

We read also in **John 4 (KJV):23** But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

If we are to worship Him in spirit and in truth, we must have good and sound doctrine. Our God is the God of truth. He is not mostly true, or what most people believe is true. He is the truth. As we grow in grace and knowledge of the truth, we will know Him more, and we will become spiritual men and women. That is, we will perceive the realm of the spirit more and more, where God is, and we will have more understanding of the things that are not seen as in **Hebrews 11 (KJV):1** Now faith is the substance of things hoped for, the evidence of things not seen.

Now let us see why the Corinthians were saved, but were not spiritual, and still babes in Christ who needed milk.

The Corinthians

Paul spoke to the Corinthians as in **1 Corinthians 1 (KJV)**:1 Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: 3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

The members of the church of God at Corinth were sanctified in Christ Jesus, and called to be saints. We continue to read in **1 Corinthians 1 (KJV)**:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

The testimony of Christ was confirmed in them in verse 6, for they came behind in no gift in verse 7. That is, they were exercising spiritual gifts as we know from 1 Corinthians, chapter 12, and they were waiting for the coming of our Lord Jesus Christ in verse 7.

Now we continue to read in **1 Corinthians 1 (KJV)**:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? 14 I thank God that I baptized none of you, but Crispus and Gaius; 15 Lest any should say that I had baptized in mine own name. 16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. 17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

Paul calls them “brethren” in verse 10, and in verse 11. But there were divisions among them, and contentions. He later tells them that he could not speak to them as to those who are spiritual as we read in **1 Corinthians 3 (KJV)**:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

Now the Corinthians were saved, but they were still babes in Christ. As babes, in Christ, we are in Christ but still carnal, and conformed to the world in our living. That is, we have a lot of old ways of thinking and behaving. We become spiritual as we are transformed by the renewing of our minds as we read in **Romans 12 (KJV)**:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

When Paul first came to them, he spoke the simple Gospel to them as we read in **1 Corinthians 2 (KJV)**:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God.

In other words, Paul did not start off in Corinth by teaching them doctrine. He started by preaching the “testimony of God”, that is, “Jesus Christ, and him crucified”. And he convinced them of the truth of the Gospel by preaching “in demonstration of the Spirit and of power”, in order that their “faith should not stand in the wisdom of men, but in the power of God”.

But he then goes on to say that he does speak wisdom among those who are perfect as we continue in **1 Corinthians 2 (KJV):6** Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

The word for “perfect” in the Greek is **τέλειος** (pronounced te'-lā-os). Vine’s says that this word “signifies having reached its end (telos), finished, complete, perfect”. **Expository Dictionary of New Testament Words, W.E. Vine, Vol. III, page 173-174.**

So we could say that Paul speaks wisdom among those who have reached their full age of maturity. This same Greek word is translated “mature” in the **New American Standard Bible** as in **1 Corinthians 2 (NASB):6** Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away;

Paul continues as we read in **1 Corinthians 2 (KJV):7** But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: **8** Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. **9** But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. **10** But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. **11** For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. **12** Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Paul is saying that we could not know the things of God without the Spirit of God, which Spirit we have received, having been born again. And as a child gradually learns things of this world, so we as children of God now learn of the hidden wisdom, the things of God, that is, the things of the spiritual world, the things freely given to us of God.

Paul then reveals that the things he is speaking of are spiritual things as we continue in **1 Corinthians 2 (KJV):13** Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. **14** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. **15** But he that is spiritual judgeth all things, yet he himself is judged of no man. **16** For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

The “natural man” in verse 14 above speaks of who we are without the Spirit of God. Before Christ we were as in **Romans 3 (KJV):10** As it is written, There is none righteous, no, not one: **11** There is none that understandeth, there is none that seeketh after God.

Our understanding was darkened as we read in **Ephesians 4 (KJV):18** Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

We had no knowledge of spiritual things, and were dead in our trespasses and sins as we read in **Ephesians 2 (KJV):1** And you hath he quickened, who were dead in trespasses and sins; **2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: **3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

The natural man without the Spirit of God cannot know the things of the Spirit of God because they are spiritually discerned, being revealed to us by the Spirit of God. Before we are saved, we see things only on our level here on earth, as it were, horizontally. After we are saved, we are then able to discern spiritual things. That is, we can see vertically as well as horizontally. There is now an awareness of the spiritual realm that we did not have before.

So we cannot talk about spiritual things with carnal believers, because they are still babes in Christ, and have need of milk, and not solid food, for they are not yet able to bear solid food. This is a problem in much of

the Church today. We have large facilities with great resources, but little requirement of spirituality. Let us have a change of mind about doctrine, and what it really is, that is, Biblical truth. If it is not Biblical, it is not good doctrine.

We are not to be children tossed about with every wind of doctrine as Paul reveals in **Ephesians 4 (KJV):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;

In much of the Church today, the way they deal with “every wind of doctrine” is that they do not receive any doctrine. And they misinterpret Paul’s words in **1 Corinthians 2 (KJV):1** And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. **2** For I determined not to know any thing among you, save Jesus Christ, and him crucified.

In much of the Church today, the only thing that is taught is Jesus Christ, and him crucified, and of course tithing. But tithing is a legal requirement of the Old Testament law. In the New Covenant, we are not under the law, which includes tithing. We are to give as God has prospered us as in **1 Corinthians 16 (KJV):2** Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

In the denominations, you are only allowed to believe what the denomination teaches, which is usually very little in comparison to what is revealed in the word of God.

So people are getting saved, but they are not growing up spiritually. They are not taught even the most basic, elementary principles in the word of God. Now let us look at one of these elementary principles.

The Doctrine of Baptisms

Doctrines that comprise Biblical truth from the Bible, are simply groupings together of Scriptures in an orderly manner, and related to a theme. You find the beginning of the theme in Scripture, and progress from there to develop the theme. So, how many of us know about the Doctrine of Baptisms mentioned in Hebrews 6:2? The word “baptisms” is plural, meaning more than one. Well, I thought there was just one, that is, water baptism? No, but there are actually six mentioned in the word of God for New Testament believers.

So what does the word of God say about Baptisms? First of all, let us read of the doctrine of baptisms in **Hebrews 6 (KJV):2** Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

The word “baptisms” in the Greek is **βαπτισμῶν** (pronounced bāptis-moan), a noun, in the Greek genitive plural, which comes from **βαπτίζω** (pronounced baptidzo), a verb, which then comes from **βαπτω** (pronounced bapto), meaning “to dip”. Vine’s says that this word “was used among the Greeks to signify the dyeing of a garment, or the drawing of water by dipping a vessel into another”. **Expository Dictionary of New Testament Words, W.E. Vine, Vol. I, page 96-97.**

This same Greek word is also translated “washed” in **Luke 11 (KJV):38** And when the Pharisee saw it, he marveled that he had not first washed before dinner.

The whole idea of baptism in the Bible, has, at its roots, the washing at the laver of the tabernacle as we read in **Exodus 30 (KJV):18** Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. **19** For Aaron and his sons shall wash their hands and their feet thereat: **20** When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: **21** So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

The washing at the laver is symbolic of the cleansing of sin before entering into the presence of the holiness of God. The laws of cleanliness in the Old Testament also involved washing in the ordination of Aaron and his sons as priests as we read in **Leviticus 7 (KJV):35** This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office;

And in **Leviticus 8 (KJV):1** And the Lord spake unto Moses, saying, **2** Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; **3** And gather thou all the congregation together unto the door of the tabernacle of the congregation. **4** And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. **5** And Moses said unto the congregation, This is the thing which the Lord commanded to be done. **6** And Moses brought Aaron and his sons, and washed them with water.

And then in **Leviticus 8 (KJV):33** And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. **34** As he hath done this day, so the Lord hath commanded to do, to make an atonement for you. **35** Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not: for so I am commanded. **36** So Aaron and his sons did all things which the Lord commanded by the hand of Moses.

And the touching of a dead animal also involved washing to be clean in the laws of cleanliness as in **Leviticus 11 (KJV):39** And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even. **40** And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

The laws of cleanliness taught the people about the holiness of God as revealed in **Leviticus 11 (KJV):44** For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

So in the New Testament, we first read about baptism in **Matthew 3 (KJV):1** In those days came John the Baptist, preaching in the wilderness of Judaea, **2** And saying, Repent ye: for the kingdom of heaven is at

hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.

Jesus also was baptized by John in **Matthew 3 (KJV):**13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

John's baptism was a baptism of repentance as Paul reveals in **Acts 19 (KJV):**1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7 And all the men were about twelve.

Notice that John's baptism was the baptism of repentance. This baptism is no longer needed, because Jesus has now come. This is why they were then baptized in the name of the Lord Jesus, as in verse 5 above.

New Testament baptism really begins then in **Matthew 28 (KJV):**18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Jesus is here speaking of water baptism. This baptism is also mentioned in **Mark 16 (KJV):**15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 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.

The Gospel of John and the Gospel of Luke do not mention this water baptism. Perhaps that is to show us that we are not saved by being water baptized, but by believing in Jesus Christ. We shall discuss this more shortly.

Water baptism is symbolic of the washing of regeneration mentioned in **Titus 3 (KJV):**4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

The justification by his grace, in verse 7 above, happens as we are forgiven of all our sins as we read also in **Colossians 2 (KJV):**13 When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,

We are made alive, or born again, when we believe in Jesus Christ. This is when we are forgiven of all our transgressions. This is the washing of regeneration. We are then water baptized in obedience to the Lord's command, in acknowledgment of this cleansing, and because we believe.

Now, let us look at all of the different baptisms in the New Testament. There are in fact six baptisms mentioned in the word of God relating to the believer. The first three baptisms are sovereignly administered to us by the Lord when we believe in Jesus Christ.

1.) The Baptism into Christ

First, there is the baptism into Christ as in **Romans 6 (KJV):3** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

We are baptized into Jesus Christ, that is, into the sphere of Jesus Christ and all that He is heir to. This is a sovereign baptism by God that happens the moment we believe in Jesus Christ. This relates to our standing in Christ. In Christ Jesus, the saints in Corinth were sanctified as we read in **1 Corinthians 1 (KJV):2** Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

This sanctification relates to our standing in Christ. In Christ Jesus we are sanctified, or set apart to Him, and He is made unto us wisdom, and righteousness, and sanctification, and redemption as we read further in **1 Corinthians 1 (KJV):30** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

And even babes are in Christ as we read also of the Corinthians in **1 Corinthians 3 (KJV):1** And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

That is how we begin when we believe in Jesus Christ, and we are born again. We are babies in Christ, and we are sovereignly baptized into the sphere of Christ.

Being in Christ, we are made alive to God in our spirits as we read in **1 Corinthians 15 (KJV):22** For as in Adam all die, even so in Christ shall all be made alive.

Being baptized, or immersed in the sphere of Christ, our justification is part of the redemptive sphere of being “in Christ Jesus” as we read in **Romans 3 (KJV):24** Being justified freely by his grace through the redemption that is in Christ Jesus:

And being in Christ Jesus, the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death as in **Romans 8 (KJV):2** For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

And in the sphere of Christ Jesus is the love of God as we read in **Romans 8 (KJV):39** Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Some were in Christ before Paul as we read in **Romans 16 (KJV):7** Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

The saints in Philippi were also in Christ as we read in **Philippians 1 (KJV):1** Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2.) The Baptism into Christ's Death

Second, there is a baptism into His death as we read in context in **Romans 6 (KJV):1** What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

This is also a sovereign baptism by God that happens the moment we believe in Jesus Christ. We are now dead to sin. Paul explains as we continue to read in **Romans 6 (KJV):4** Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

We are baptized into the sphere of Christ's death. So we are “dead with Christ” in verse 8 above. We are dead to sin as in verse 2 above. And in verse 6, our old man is crucified with Him. And in verse 7, we are freed from sin. And therefore again in verse 8, we shall live with Him.

3.) The Baptism into Christ's Body

Third, there is a baptism into His body as we read in **1 Corinthians 12 (KJV):13** For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

We are baptized into the body of Christ when we believe, as in **Romans 12 (KJV):5** So we, being many, are one body in Christ, and every one members one of another.

This is not water baptism. Paul explains as we continue to read in **1 Corinthians 12 (KJV):14** For the body is not one member, but many. **15** If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? **16** And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? **17** If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

We are sovereignly set by God in a particular place in the body of Christ as we read in **1 Corinthians 12 (KJV):18** But now hath God set the members every one of them in the body, as it hath pleased him. **19** And if they were all one member, where were the body? **20** But now are they many members, yet but one body.

We are members in particular, and we have been baptized into Christ's body, being set by God in a particular place in the body of Christ. This relates to our individuality. The moment we are born again, we are all set in the body of Christ, sovereignly by God, in a particular place with a particular function, and given a ministry gift that fits that place as we read in **Ephesians 4 (KJV):8** Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. **9** (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? **10** He that descended is the same also that ascended up far above all heavens, that he might fill all things.) **11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; **12** For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

This also happens the moment we believe in Jesus Christ. We are set in the body of Christ as eyes, hands, head, and feet as Paul continues in **1 Corinthians 12 (KJV):21** And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. **22** Nay, much more those members of the body, which seem to be more feeble, are necessary: **23** And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. **24** For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked. **25** That there should be no schism in the body; but that the members should have the same care one for another. **26** And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. **27** Now ye are the body of Christ, and members in particular.

God has set the members in the body for a specific function as we continue in **1 Corinthians 12 (KJV):28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. **29** Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? **30** Have all the gifts of healing? Do all speak with tongues? Do all interpret? **31** But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

In speaking to the Romans, Paul says the same thing in a different way as we read in **Romans 12 (KJV):4** For as we have many members in one body, and all members have not the same office: **5** So we, being many, are one body in Christ, and every one members one of another. **6** Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; **7** Or ministry, let us wait on our ministering: or he that teacheth, on teaching; **8** Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Our place in the body has to do with our function, our office, our ministry. We all have different gifts according to the grace that is given to us by God for this function, and we all have a necessary and definite part to play. Let us seek the Lord to know where He has set us.

The next three baptisms depend on our obedience to the word of God.

4.) Baptism in Water

The baptism in water is commanded by Jesus in **Matthew 28 (KJV):19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Water baptism is an outward sign of an inward work. It is symbolic of what has happened to us sovereignly by God when we believe in Jesus Christ. The inward work that God does when we believe in Jesus Christ is to give us new life, that is, eternal life, by His Spirit when we are born again. It is when we believe that we are born again, as Jesus said in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

When we hear and believe, we are born again. And in **John 3 (KJV):16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

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

Now in Genesis, God gave us a token of His covenant with Noah in **Genesis 9 (KJV):11** And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. 12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. 18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. 19 These are the three sons of Noah: and of them was the whole earth overspread.

The bow that is seen in the cloud in verses 13, 14, and 16 above, or the rainbow as it were, is the token of the Noahic covenant, as in verse 17 above. The agreement that God made with man in this covenant was that He would not destroy all flesh and the earth with the waters of a flood ever again, as in verse 15. This is an everlasting covenant, as in verse 16, and the token of this covenant is the rainbow, which was to remind God of His covenant to no more destroy all flesh by the waters of a flood.

Now, the token of the Abrahamic covenant was circumcision as we continue to read in **Genesis 17 (KJV):10** This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. 12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

The word “token” in verse 11, in the Hebrew, is **אוֹת** (pronounced ‘ôwth); probably from 225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.:—mark, miracle, (ensign) sign, token. **Strong’s Exhaustive Concordance of the Bible, 226.**

The token is only a sign that something has taken place. Abraham’s salvation was not dependent on circumcision for we read in **Genesis 15 (KJV):6** And he believed in the Lord; and he counted it to him for righteousness.

Now under the Mosaic, or Old Covenant, circumcision was also a token, and a requirement of this covenant, as we read in **Leviticus 12 (NIV):1** The LORD said to Moses, 2 “Say to the Israelites: ‘A woman

who becomes pregnant and gives birth to a son will be ceremonially unclean for seven days, just as she is unclean during her monthly period. 3 On the eighth day the boy is to be circumcised.

Circumcision was never a requirement for girls. And salvation was never dependent on the token in any of the covenants. Abraham was not justified by anything relating to the flesh as we read in **Romans 4 (KJV):1** What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Abraham received the sign, or token, of circumcision, a seal of the righteousness which he had when he was yet uncircumcised as we continue in **Romans 4 (KJV):6** Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin. 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

So water baptism is the token, or sign, of the New Covenant. That is, it is symbolic of our death to sin, and our being raised to life by our faith in Jesus Christ. We are not saved by baptism in water, but by grace through our faith as we read in **Ephesians 2 (KJV):8** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

When we are baptized in obedience to the Lord's command, it is a sign to us, and to others, that we have received salvation through Jesus Christ. It is a token to remind us of the salvation we received when we believed in Jesus Christ.

5.) Baptism with the Holy Spirit

John the Baptist prophesied of this baptism in **Matthew 3 (KJV):11** I indeed baptize you with water unto repentance. But he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Jesus spoke of this baptism also in **Luke 24 (KJV):49** And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

This same promise is also mentioned in **John 14 (KJV):16** And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you.

And in **John 14 (KJV):26** But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

And in **John 15 (KJV):26** But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

And in **John 16 (KJV):7** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

And in **John 16 (KJV):13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

And in **Acts 1 (KJV):4** And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

And in **Acts 1 (KJV):8** But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Now the disciples of Jesus were with the apostles in an upper room waiting for the promise of Jesus as we read in **Acts 1 (KJV):13** And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. 15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty).

The 120 disciples were all together when the promise was fulfilled in **Acts 2 (KJV):1** And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine.

So many languages were being spoken, that it must have sounded like gibberish to some. Even the 120 disciples did not understand what they were speaking. But the Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, and Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians understood what was being spoken in their own tongues.

Peter then explains that this very baptism was prophesied by Joel as we continue in **Acts 2 (KJV):14** But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Peter explains that this baptism was the fulfillment of the prophesy of Joel, and that, in the last days, God would pour out His Spirit upon all flesh, that is, upon sons, and daughters, young and old.

Peter then recounts the prophecy of David concerning the Holy One as we continue to read in **Acts 2 (KJV):22** Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Peter then goes on to explain that God had made Jesus of Nazareth both Lord and Christ as we continue to read in **Acts 2 (KJV):**29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.

Those who heard were then pricked in their heart and asked Peter what they should do as we continue to read in **Acts 2 (KJV):**37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Peter explained in verse 39 that the “promise” of the gift of the Holy Spirit in Joel, which Jesus also mentioned in Acts 1:4, and Acts 1:8, was for them, and their children, and for “all that are afar off, even as many as the Lord our God shall call”. Therefore this baptism with the Holy Spirit is still valid today, and is to be received by all those who believe in Jesus Christ, just as it was received then.

That this was for all believers is also evident in Philip’s ministry. When Philip preached the Gospel in Samaria, and they had believed and were baptized with water, they sent for Peter and John as we read in **Acts 8 (KJV):**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. 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. 14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their hands on them, and they received the Holy Ghost. 18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, 19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. 20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. 24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

That they were baptized in water is clear from verse 12 above. That they spoke with tongues and prophesied afterwards, there can be no doubt for Simon saw that “through laying on of the apostles' hands the Holy Ghost was given”, in verse 18 above.

This was also Paul’s experience as we continue to read in **Acts 9 (KJV):**17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

And Paul spoke with tongues as a result as we know from **1 Corinthians 14 (KJV):**18 I thank my God, I speak with tongues more than ye all:

And at Caesarea, when Peter preached to the Gentiles they received the Holy Spirit after they believed as we read in **Acts 10 (KJV)**:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 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. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40 Him God raised up the third day, and shewed him openly; 41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. 44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Now those who heard the word from Peter believed, and God did not wait for them to be water baptized in order to pour out His Spirit on them, proving that water baptism does not bring about the new birth. These received the same baptism with the Holy Spirit as the 120 disciples in the upper room as Peter says in verse 47, “Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?” The reason Peter knew that they had received the gift of the Holy Spirit is stated in verse 46, “For they heard them speak with tongues, and magnify God”.

And at Ephesus they also received the Holy Spirit after they believed as we read in **Acts 19 (KJV)**:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7 And all the men were about twelve.

So they were baptized in water in verse 5, and then baptized with the Holy Spirit in verse 6. Being baptized with the Holy Spirit is a normal experience for believers today. Many are ignorant of this baptism, but that does not invalidate it, for it is established in the word of God.

6.) Baptism in Suffering

Jesus spoke of this baptism **Luke 12 (KJV)**:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

And in **Mark 10 (KJV)**:38 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. 36 And he said unto them, What would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? And be baptized with the baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

James was killed by Herod some time after Paul's conversion in Acts, chapter 9, as we read in **Acts 12 (KJV):**1 Now about that time Herod the king stretched forth his hands to vex certain of the church. 2 And he killed James the brother of John with the sword.

Jesus knew what He was about to suffer as we read in **Luke 22 (KJV):**39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. 45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46 And said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation. 47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

The suffering of Jesus included scourging as we read in **Matthew 27 (KJV):**26 Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.

The Truth of God website has this to say about scourging in Roman times:

Flogging was a legal preliminary to every Roman execution, and only women and Roman senators or soldiers (except in cases of desertion) were exempt. The usual instrument was a short whip with several single or braided leather thongs of variable lengths, in which small iron balls or sharp pieces of sheep bones were tied at intervals. For scourging, the man was stripped of his clothing, and his hands were tied to an upright post. The back, buttocks, and legs were flogged either by two soldiers (lictors), or by one who alternated positions. The severity of the scourging depended on the disposition of the lictors and was intended to weaken the victim to a state just short of collapse or death. As the Roman soldiers repeatedly struck the victim's back with full force, the iron balls would cause deep contusions, and the leather thongs and sheep bones would cut into the skin and subcutaneous tissues. Then, as the flogging continued, the lacerations would tear into the underlying skeletal muscles and produce quivering ribbons of bleeding flesh. Pain and blood loss generally set the stage for circulatory shock. The extent of blood loss may well have determined how long the victim would survive on the cross. After the scourging, the soldiers often taunted their victim. <https://www.cbcb.org/scourging-crucifixion.html>

After the scourging, Pilate handed Jesus over to the soldiers to be crucified, and they took Him as we continue in **Matthew 27 (KJV):**27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30 And they spit upon him, and took the reed, and smote him on the head. 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. 32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

Jesus was so beaten that they knew He could not bear His cross, so they compelled Simon, a man of Cyrene, to bear it for Him.

The Jews expected Jesus to be nailed to a cross as we read in **John 19 (KJV):**6 When the chief priests and the officers saw Jesus, they shouted, 'Nail him to a cross! Nail him to a cross!' Pilate said to them, 'You take him and nail him to a cross. I find nothing wrong in him.'

That Jesus was nailed to a cross is certain as we read in **John 20 (KJV):**24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas

answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Paul received scourging five times from the Jews in **2 Corinthians 11 (KJV):24** Of the Jews five times received I forty stripes save one.

The baptism of suffering is not something we seek, but something we are willing to do if the Lord wills as Jesus prayed in **Luke 22 (KJV):41** And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

The doctrine of baptisms is spoken of as an elementary principle in Hebrews 6:1-2. Yet how many Christians today know that there is such a doctrine, and what it is about?

Doctrine is just teaching on a Biblical truth of the Scriptures, a theme, and it is organized in a logical manner.

What Is Doctrine in Biblical Usage

How is the word “doctrine” used in the Bible? We read about the “scriptures” in **2 Timothy 3 (KJV):15** And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Not only are the scriptures able to make us wise unto salvation through faith which is in Christ Jesus. They are also profitable for doctrine as we read in **2 Timothy 3 (KJV):16** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

The word “doctrine” in verse 16 is the Greek word **διδασκαλία** (pronounced didaskalia). Vine’s says that this word means “that which is taught, doctrine.” **Expository Dictionary of New Testament Words, W.E. Vine, Vol. I, page 331, 332.**

The Greek word for “doctrine” comes from the verb **διδάσκω** (pronounced didaskō), which means “to teach or speak in a public assembly.” **The Analytical Greek Lexicon Revised 1978 Edition by Moulton, page 98.**

So the word for “teach” in the Greek is **διδάσκω** (pronounced didaskō), and the word for “teacher” in the Greek is **διδάσκαλος** (pronounced didaskalos), and the word for “doctrine” is **διδασκαλία** (pronounced didaskalia). You can see the similarity in the derivation of the Greek words.

The word “teacher” is used in **1 Corinthians 12 (KJV):28** And God hath set some in the church, first apostles, secondarily prophets, thirdly **teachers**, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

And there is another Greek word translated doctrine in the New Testament. We read in **Matthew 7 (KJV):28** And it came to pass, when Jesus had ended these sayings, the people were astonished at his **doctrine**:

The Greek word here translated doctrine is **διδαχή** (pronounced didachē): meaning doctrine from **διδάσκω** (pronounced didaskō): to teach; so it means as follows:

1. teaching
 1. that which is taught
 2. doctrine, teaching, concerning something
2. the act of teaching, instruction
 1. in religious assemblies of the Christians, to speak in the way of teaching, in distinction from other modes of speaking in public

Vine’s notes: “Whereas didachē is used only twice in the Pastoral Epistles, 2 Timothy 4:2; Titus 1:9, didaskalia occurs fifteen times. Both are used in the Active and Passive senses (i.e., the act of teaching and what is taught), the Passive is predominant in didachē, the Active in didaskalia; the former stresses the authority, the latter the act (Cremer). Apart from the Apostle Paul, other writers make use of didache only, save in Matthew 15:9; Mark 7:7 (didaskalia).” **Expository Dictionary of New Testament Words, W.E. Vine, Vol. I, page 332.**

We have the following Scriptures where the Greek word didachē is used:

Matthew 7 (KJV):28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his **doctrine**:

Matthew 16 (KJV):12 Then understood they how that he bade them not beware of the leaven of bread, but of the **doctrine** of the Pharisees and of the Sadducees.

Matthew 22 (KJV):33 And when the multitude heard this, they were astonished at his **doctrine**.

Mark 1 (KJV):22 And they were astonished at his **doctrine**: for he taught them as one that had authority, and not as the scribes.

Mark 1 (KJV):27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new **doctrine** is this? For with authority commandeth he even the unclean spirits, and they do obey him.

Mark 4 (KJV):2 And he taught them many things by parables, and said unto them in his **doctrine**,
Mark 11 (KJV):18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his **doctrine**.
Mark 12 (KJV):38 And he said unto them in his **doctrine**, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,
Luke 4 (KJV):32 And they were astonished at his **doctrine**: for his word was with power.
John 7 (KJV):16 Jesus answered them, and said, My **doctrine** is not mine, but his that sent me.
John 7 (KJV):17 If any man will do his will, he shall know of the **doctrine**, whether it be of God, or whether I speak of myself.
John 18 (KJV):19 The high priest then asked Jesus of his disciples, and of his **doctrine**.
Acts 2 (KJV):42 And they continued steadfastly in the apostles' **doctrine** and fellowship, and in breaking of bread, and in prayers.
Acts 5 (KJV):28 Saying, Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your **doctrine**, and intend to bring this man's blood upon us.
Acts 13 (KJV):12 Then the deputy, when he saw what was done, believed, being astonished at the **doctrine** of the Lord.
Acts 17 (KJV):19 And they took him, and brought him unto Areopagus, saying, May we know what this new **doctrine**, whereof thou speakest, is?
Romans 6 (KJV):17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of **doctrine** which was delivered you.
Romans 16 (KJV):17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the **doctrine** which ye have learned; and avoid them.
1 Corinthians 14 (KJV):6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by **doctrine**?
1 Corinthians 14 (KJV):26 How is it then, brethren? When ye come together, every one of you hath a psalm, hath a **doctrine**, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
2 Timothy 4 (KJV):2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and **doctrine**.
Titus 1 (KJV):9 Holding fast the faithful word as he hath been taught, that he may be able by sound **doctrine** both to exhort and to convince the gainsayers.

And here is the usage of didaskalia, and where it occurs in the following Scriptures:

Matthew 15 (KJV):9 But in vain they do worship me, teaching for **doctrines** the commandments of men.
Mark 7 (KJV):7 Howbeit in vain do they worship me, teaching for **doctrines** the commandments of men.
Romans 12 (KJV):7 Or ministry, let us wait on our ministering: or he that teacheth, on **teaching**;
Romans 15 (KJV):4 For whatsoever things were written aforetime were written for our **learning**, that we through patience and comfort of the scriptures might have hope.
Ephesians 4 (KJV):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;
Colossians 2 (KJV):22 Which all are to perish with the using;) after the commandments and **doctrines** of men?
1 Timothy 1 (KJV):3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other **doctrine**,
1 Timothy 1 (KJV):10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound **doctrine**;
1 Timothy 4 (KJV):1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and **doctrines** of devils;
1 Timothy 4 (KJV):6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good **doctrine**, whereunto thou hast attained.
1 Timothy 4 (KJV):13 Till I come, give attendance to reading, to exhortation, to **doctrine**.

1 Timothy 4 (KJV):16 Take heed unto thyself, and unto the **doctrine**; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

1 Timothy 5 (KJV):17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and **doctrine**.

1 Timothy 6 (KJV):1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his **doctrine** be not blasphemed.

1 Timothy 6 (KJV):3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the **doctrine** which is according to godliness;

2 Timothy 3 (KJV):10 But thou hast fully known my **doctrine**, manner of life, purpose, faith, longsuffering, charity, patience,

2 Timothy 3 (KJV):16 All scripture is given by inspiration of God, and is profitable for **doctrine**, for reproof, for correction, for instruction in righteousness:

2 Timothy 4 (KJV):3 For the time will come when they will not endure sound **doctrine**; but after their own lusts shall they heap to themselves teachers, having itching ears;

Titus 2 (KJV):1 But speak thou the things which become sound **doctrine**:

Titus 2 (KJV):7 In all things shewing thyself a pattern of good works: in **doctrine** shewing uncorruptness, gravity, sincerity,

Titus 2 (KJV):10 Not purloining, but shewing all good fidelity; that they may adorn the **doctrine** of God our Saviour in all things.

Hebrews 6 (KJV):2 Of the **doctrine** of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Hebrews 13 (KJV):9 Be not carried about with divers and strange **doctrines**. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

2 John 1 (KJV):9 Whosoever transgresseth, and abideth not in the **doctrine** of Christ, hath not God. He that abideth in the **doctrine** of Christ, he hath both the Father and the Son.

2 John 1 (KJV):10 If there come any unto you, and bring not this **doctrine**, receive him not into your house, neither bid him God speed:

Revelation 2 (KJV):14 But I have a few things against thee, because thou hast there them that hold the **doctrine** of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Revelation 2 (KJV):15 So hast thou also them that hold the **doctrine** of the Nicolaitanes, which thing I hate.

Revelation 2 (KJV):24 But unto you I say, and unto the rest in Thyatira, as many as have not this **doctrine**, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

In Hebrews 6:1, the Greek word **λόγος** (pronounced logos), which means “word”, is translated “doctrine” as in **Hebrews 6 (KJV):**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,

So the word “doctrine” in this verse should be translated “word” because to repent, and have faith in God is what the preaching of the word is about, and not the teaching of the word. The Gospel message, that is, the preaching of the word, is simply to repent from dead works and have faith toward God. This is where we begin. The teaching of the word is then referred to in **Hebrews 6 (KJV):**2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

We don’t talk about baptisms, or laying on of hands to the unsaved. We might mention eternal life when we preach the gospel, and the consequences of rejecting it. But we don’t need to know about these things in depth to be saved. We learn more about them after we have believed in Jesus Christ, and we are saved, rather than before accepting Christ as our Savior.

Also, in Romans 15:4 above, the Greek word **διδασκαλία** (pronounced didaskalia) is translated “learning” as we read in **Romans 15 (KJV):**4 For whatsoever things were written aforetime were written for our **learning**, that we through patience and comfort of the scriptures might have hope.

But in the **New American Standard Bible** it is translated as “instruction”, as in **Romans 15 (NASB):4** For whatever was written in earlier times was written for our **instruction**, so that through perseverance and the encouragement of the Scriptures we might have hope.

So doctrine is what is taught, or instruction. And we don’t instruct those who are not enrolled in our class, so to speak. That is, we teach doctrine to those who are in Christ.

Where Do We Get Doctrine From?

But where do we get doctrine from? We find the answer in **2 Timothy 3 (KJV):16** All scripture is given by inspiration of God, and is profitable for **doctrine**, for reproof, for correction, for instruction in righteousness:

The Scripture is profitable for doctrine. Doctrine, or instruction, or teaching that is from scripture is Biblical truth.

Now note that the Greek word for “instruction” in verse 16 above is **παιδεία** (pronounced pī-dā'-ä). Vine’s says that this word means “to train children, teach is rendered “was instructed” in Acts 7:22, R.V. (A.V. “learned”); “instructing” in 2 Timothy 25, A.V. (R.V., “correcting”); Titus 2:12, R.V., “instructing” (A.V., “teaching”). The verb is used of the family discipline, as in Hebrews 12:6,7,10; compare 1 Corinthians 11:32; 2 Corinthians 6:9; Revelation 3:19. In 1 Timothy 1:20 (Passive Voice) it is translated “might be taught,” R.V. (A.V., “may learn”), but, “however the passage is to be understood, it is clear that not the impartation of knowledge but severe discipline is intended. In Luke 23:16,22, Pilate, since he had declared the Lord guiltless of the charge brought against Him, and hence could not punish Him, weakly offered, as a concession to the Jews, to “chastise, paideuo, Him, and let Him go.”* From notes on Galatians, by Hogg and Vine, page 165.

Expository Dictionary of New Testament Words, W.E. Vine, Vol. II, page 264.

So there is good doctrine as we read in **1 Timothy 4 (KJV):6** If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of **good doctrine**, whereunto thou hast attained.

Good doctrine is something we attain by studying. This is why Paul encourages Timothy as in **2 Timothy 2 (KJV):15** Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

The Greek word for “study” is **σπουδάζω** (pronounced spoudadzō), and again, it means “to use speed, i.e. to make effort, be prompt or earnest:—do (give) diligence, be diligent (forward), endeavour, labour, study.” **Strong’s Exhaustive Concordance of the Bible, 4704.**

The words “rightly dividing” are translated from the Greek word **ὀρθοτομέω** (pronounced orthotomeō), which means literally “cutting straight.” Wuest Words Studies says that this may refer to “the stone mason’s art of cutting stones fair and straight to fit into their places in a building.” **Words Studies in the Greek New Testament, Kenneth S. Wuest, Volume II, page 135.**

This of course would relate to laying a foundation. If we are to lay a good foundation, we must rightly divide the word of truth, the word of God. This will give us good and sound doctrine. There is no other way.

There is also sound doctrine as we read in **1 Timothy 1 (KJV):10** For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to **sound doctrine**;

And in **2 Timothy 4 (KJV):3** For the time will come when they will not endure **sound doctrine**; but after their own lusts shall they heap to themselves teachers, having itching ears;

And in **Titus 1 (KJV):9** Holding fast the faithful word as he hath been taught, that he may be able by **sound doctrine** both to exhort and to convince the gainsayers.

And in **Titus 2 (KJV):1** But speak thou the things which become **sound doctrine**:

The Greek word for “sound” in each of these verses is **ὁγιαίνω** (pronounced hoog-ee-ah'-ee-no), and it means, “to have sound health, i.e. be well (in body); figuratively, to be uncorrupt (true in doctrine):—be in health, (be safe and) sound, (be) whole (wholesome)”. **Strong’s Exhaustive Concordance of the Bible, 5198.**

How to Attain Sound Doctrine

We attain sound doctrine by studying the word as Paul encouraged Timothy in **2 Timothy 2 (KJV):15** Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

In our studying, we must surrender to the Holy Spirit, who guides us into all truth as we read in **John 16 (NASB):13** But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

And in **John 7 (KJV):17** If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

What does John mean when he says “If any man will do his will”? It must mean, “If anyone will surrender to his will”. In this way of surrender to the Holy Spirit as our guide, we will walk in the light as we read in **Psalms 89 (NASB):15** How blessed are the people who know the joyful sound! O Lord, they walk in the light of Your countenance.

And in **Isaiah 2 (NASB):5** Come, house of Jacob, and let us walk in the light of the Lord.

And in **Ephesians 5 (NASB):8** for you were formerly darkness, but now you are Light in the Lord; walk as children of Light.

And finally in **1 John 1 (NASB):7** but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

If we are surrendering to the word of truth as the Holy Spirit guides us, we will walk in the light, and continue in His word as Jesus spoke in **John 8 (KJV):31** Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

The apostle John rejoiced greatly when he found children of God who were walking in the truth as we read in **2 John 1 (KJV):4** I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

Walking in the truth is walking in the light of the word of God. And we are to worship in Spirit and in truth as Jesus revealed in **John 4 (KJV):23** But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

As we grow in grace and knowledge of the truth, that is, in the word of God rightly divided, there will be an anointing in what we speak. This was evident in the teaching of Jesus as we read in **Mark 1 (KJV):22** And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

And in **Mark 1 (KJV):27** And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.

And in **Luke 4 (KJV):32** And they were astonished at his **doctrine**: for his word was with power.

There was a difference in the way Jesus taught, and the way the scribes taught. What Jesus taught made sense from the Scriptures. The scribes were just winging it. There was no authority in their speaking.

If we are willing, we will know whether the teaching we are hearing is of God, or of men, as we read again in **John 7 (NASB):17** If anyone is willing to do His will, he will know of the teaching, whether it is of God or *whether* I speak from Myself.

We know whether a teaching is of God or not by the anointing we have received. This is what the apostle John is saying in **1 John 2 (KJV):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.

John is not saying that we have no need of teachers. John is saying that we have an anointing, that is, the Holy Spirit. The Holy Spirit is the one who tells us what is true and what is not. He is the anointing that we have received of Him. The Holy Spirit is our guide into all truth as we read in **John 16 (KJV):13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

As we surrender to the Holy Spirit, He will show us what is true.

Again, good doctrine is something we attain as we read in **1 Timothy 4 (KJV):6** If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good **doctrine**, whereunto thou hast attained.

We can spend a lot of time in seminary, but if the word of God we receive is not rightly divided, it will not profit us. So doctrine in the Biblical sense is teaching from the word of God, rightly divided. It is the Biblical truth on a theme, a topic or subject. It is an explanation that gives us an understanding. Understanding brings us a full assurance as Paul reveals in **Colossians 2 (KJV):2** That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; 3 In whom are hid all the treasures of wisdom and knowledge.

A good understanding of the word of God will be our defense against enticing words as we continue to read in **Colossians 2 (KJV):4** And this I say, lest any man should beguile you with enticing words. 5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. 8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fullness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power:

As we learn the doctrines of the word of God, we will have a strong defense against every wind of doctrine, against philosophy and vain deceit, and also the tradition of men.

Other Doctrine

We are not to teach any other doctrine which is not Biblically based as we read in **1 Timothy 1 (KJV):1** Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; 2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. 3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no **other doctrine**, 4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. 5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: 6 From which some having swerved have turned aside unto vain jangling; 7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

We must hold teachers accountable to the word of God. We all must rightly divide the word of truth, and reject anything that is contrary to sound doctrine as we continue in **1 Timothy 1 (KJV):8** But we know that the law is good, if a man use it lawfully; 9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound **doctrine**; 11 According to the glorious gospel of the blessed God, which was committed to my trust.

Otherwise we could find ourselves teaching the commandments of men as the Jews were doing in **Matthew 15 (KJV):9** But in vain they do worship me, teaching for doctrines the commandments of men.

And in **Mark 7 (KJV):7** Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

And in **Colossians 2 (KJV):22** Which all are to perish with the using;) after the commandments and doctrines of men?

We may even be confronted with doctrines of devils as Paul reveals in **1 Timothy 4 (KJV):1** Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and **doctrines of devils**;

We are not to be carried about by every wind of doctrine as Paul commands in **Ephesians 4 (KJV):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;

And we may encounter strange doctrines as we read in **Hebrews 13 (KJV):9** Be not carried about with divers and **strange doctrines**. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Some hold the doctrine of Balaam as we read in **Revelation 2 (KJV):14** But I have a few things against thee, because thou hast there them that hold the **doctrine of Balaam**, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

And some hold the doctrine of the Nicolaitanes as we read in **Revelation 2 (KJV):15** So hast thou also them that hold the **doctrine of the Nicolaitanes**, which thing I hate.

So why is teaching Biblical truth, that is, sound doctrine, so important?

God Is Holy

The Lord our God is holy, and therefore we need to be holy as we read in **Leviticus 11 (KJV):44** For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

We serve the God who brought Israel out of Egypt by parting the sea. Our God is an awesome God and holy as we continue in **Leviticus 11 (KJV):45** For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

The word for “holy” in Hebrew is קדוש (pronounced qâdôwsh or kaw-doshe), and means “sacred (ceremonially or morally); (as noun) God (by eminence), an angel, a saint, a sanctuary:—holy (One), saint.” **Strong’s Exhaustive Concordance of the Bible, 6918.**

The congregation of the children of Israel were set apart to God, and therefore must be holy as we read in **Leviticus 19 (KJV):2** Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.

And in **Leviticus 20 (KJV):26** Thus you are to be holy to Me, for I the Lord am holy; and I have set you apart from the peoples to be Mine.

The Hebrew word for “set apart” in this verse is בָּדַל (pronounced **bâdal or** baw-dal), and is “a primitive root; to divide (in various senses literally or figuratively, separate, distinguish, differ, select, etc.):—(make, put) difference, divide (asunder), (make) separate (self, separation), sever (out), x utterly,” according to **Strong’s Exhaustive Concordance of the Bible, 914.**

We are to be holy as the Lord is holy. The name of God is also holy as we read in **Leviticus 20 (KJV):3** And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

We must sanctify ourselves. That is, we must separate ourselves from sin, as we read in **Leviticus 20 (KJV):7** Sanctify yourselves therefore, and be ye holy: for I am the Lord your God.

And the priests, the sons of Aaron, were to be holy as we read in **Leviticus 21 (KJV):8** Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.

And the priests of the Lord were to handle things dedicated to the holy God as we read in **Leviticus 22 (NASB):1** Then the Lord spoke to Moses, saying, 2 “Tell Aaron and his sons to be careful with the holy gifts of the sons of Israel, which they dedicate to Me, so as not to profane My holy name; I am the Lord. 3 Say to them, ‘If any man among all your descendants throughout your generations approaches the holy gifts which the sons of Israel dedicate to the Lord, while he has an uncleanness, that person shall be cut off from before Me; I am the Lord.

We must be holy because He is our God as we read in **Leviticus 22 (NASB):32** “You shall not profane My holy name, but I will be sanctified among the sons of Israel; I am the Lord who sanctifies you, 33 who brought you out from the land of Egypt, to be your God; I am the Lord.”

Now the firstborn of Israel were set apart to God as we read in **Exodus 13 (NASB):1** Then the Lord spoke to Moses, saying, 2 “Sanctify to Me every firstborn, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me.”

The Hebrew word for “Sanctify” is קָדַשׁ (pronounced qadash), and means to be (causative: make, pronounce or observe as) clean (ceremonially or morally); **Strong’s Exhaustive Concordance of the Bible, 6942.**

The firstborn were set apart to God. They were His. So to be holy is to be separated from uncleanness, or sin, and to be dedicated, or set apart to God. Israel was a holy nation as we read in **Exodus 19 (KJV):6** And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

And in **Deuteronomy 14 (KJV):2** For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Now we in the Church are also a holy people as Peter reveals in **1 Peter 2 (KJV):9** But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light; 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Now we read again in **1 John 2 (KJV):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.

Again, John is not saying that we have no need of teachers. John is saying that we have an anointing, that is, the Holy Spirit. The Holy Spirit is the one who will guide us into all truth, as we read again in **John 16**

(KJV):13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

We abide in Him as He teaches us. We will be held accountable for what we hear because of this anointing. We must also hold teachers accountable for what they teach. We serve a holy God. We are to walk in the truth, that is, the word of God rightly divided.

Now God has set some in the Church, first apostles, secondarily prophets, thirdly teachers as in **1 Corinthians 12 (KJV):**28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

Not all are teachers. But all of us have the ability to know the truth as Jesus taught in **John 8 (KJV):**31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

We serve a holy God. Let us not compromise with the truth, but speak the truth in love as Paul commands in **Ephesians 4 (KJV):**15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Let us remember that our God is a God of truth, without iniquity as in **Deuteronomy 32 (KJV):**4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

We honor Him when we speak the truth. What we teach is a reflection of Him. Let us also remember Paul's exhortation to Timothy in **2 Timothy 2 (KJV):**15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

We are to study and teach as if God is in the room with us. That is, we must keep in mind always whether He would approve of what we are teaching.

And let us also remember the wisdom in **Proverbs 25 (ESV):**11 A word fitly spoken is like apples of gold in a setting of silver.

What we say, and how we say it, matters. Let us strive to speak the truth, the Biblical truth, and be assured that God will help us find it as we surrender and yield to Him. But let us not set ourselves up as judges of others. Remember to wait on the Lord, and speak the truth in love.

We Are in a Warfare

Just listen to how Paul encouraged Timothy in **1 Timothy 1 (KJV):**18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Some have made shipwreck concerning faith, and concerning the truth have erred as we read also in **2 Timothy 2 (KJV):**16 But shun profane and vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 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.

We must study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. The sword of the Spirit is the word of God, and we must put on the whole armor of God as we read in **Ephesians 6 (KJV):**10 Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall

be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

The demons that were so prevalent in Jesus' day, are still around today. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. We believers, today, have the same authority as the seventy in **Luke 10 (KJV):17** And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

But we must put on our armor, the whole armor of God, and we must take the helmet of salvation, and the sword of the Spirit, which is the word of God if we are to win this battle against other doctrine.

Strong Meat

We now read of strong meat in **Hebrews 5 (KJV):11** Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 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. 13 For every one that useth milk is unskillful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

We must not become dull of hearing. The words for “strong meat” in verses 12 and 14 in the Greek are **στερεός** (pronounced ste-re-o's), meaning "stiff, hard; of food, solid, as opposed to what is liquid and light, Hebrews 5:12; firm, steadfast, 2 Timothy 2:19, 1 Peter 5:9. **The Analytical Greek Lexicon Revised 1978 Edition by Moulton, page 257**, and **τροφή** (pronounced tro-fā'), meaning “nutriment, nourishment, food, Matthew 3:4”. **The Analytical Greek Lexicon Revised 1978 Edition by Moulton, page 408**.

Strong meat is not something you give to babies in Christ, but to those who have grown some in Christ. The word in the Greek translated “full age” in verse 14 above is **τέλειος** (pronounced te'-lā-os). Vine's says that this word “signifies having reached its end (telos), finished, complete, perfect”. **Expository Dictionary of New Testament Words, W.E. Vine, Vol. III, page 173-174**.

This is the same word translated “perfect” that we looked at in **1 Corinthians 2 (KJV):6** Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

We have to incorporate the word of God in our lives, and be doers of what we hear. That is, we must walk in the light of what we hear in the word of God. Then we will be those who by reason of use have their senses exercised to discern both good and evil, as in verse 14 above.

The word of God is spiritual food to us that we might grow in grace and knowledge as we read again in **2 Peter 3 (KJV):18** But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

As we grow in grace and knowledge, we will become skillful in the word of righteousness. And we are to grow up in Him in all things as Paul reveals in **Ephesians 4 (KJV):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; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

If we are not to be carried about with every wind of doctrine, and if we are to become skillful in the word of righteousness, and if we are to grow up into him in all things, we must learn sound doctrine. We must press on as we continue to read in **Hebrews 6 (KJV):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, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit.

The word “perfection” in verse 1 above in the Greek is **τελειότης** (pronounced te-lā-o'-tās), and is derived from 5046 (**τέλειος** (pronounced te'-lā-os) as defined above); (the state) completeness (mentally or morally):--perfection.” **Strong's Exhaustive Concordance of the Bible, 5047**.

We must give attendance to doctrine as we read in **1 Timothy 4 (KJV):13** Till I come, give attendance to reading, to exhortation, to doctrine.

We must pay close attention to what we teach as Paul encouraged in **1 Timothy 4 (NASB):16** Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

It is important what we teach. We must labor in the word and doctrine as Paul commands in **1 Timothy 5 (KJV):17** Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

Doctrine is the result of labor. The word “labor” in the Greek is **κοπιάω** (pronounced ko-pē-ā'-ō), a verb, which is a derivative of **κόπος** (pronounced ko'-pos), a noun, which Vine's says, “primarily denotes "a

striking, beating" (akin to *kopto*, "to strike, cut"); then, "toil resulting in weariness, laborious toil, trouble;" it is translated "labor" or "labors" in John 4:38; 1 Corinthians 3:8; 15:58; 2 Corinthians 6:5; 10:15; 11:23, 27, RV, "labor" (AV, "weariness"); 1 Thessalonians 1:3; 2:9; 3:5; 2 Thessalonians 3:8; (in some manuscripts, Hebrews 6:10); Revelation 2:2 (RV "toil"); 14:13."

So the verb, **κοπιῶω** (pronounced ko-pē-ā'-ō), "has the two different meanings (a) growing weary, (b) toiling; it is sometimes translated to bestow labour)." **Expository Dictionary of New Testament Words, W.E. Vine, Vol. II, page 303.**

So we could also say, "Let the elders that rule well be counted worthy of double honour, especially they who work hard in the word and doctrine." Putting together a lesson, or teaching, is work, or labor. It is line upon line, and order upon order as we read again in **Isaiah 28 (KJV):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. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

And we must wait on our teaching as in **Romans 12 (KJV):7** Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

The word in Greek again for "teaching" is **διδασκαλία** (pronounced dē-dā-skā-lē'-ā), meaning "information, instruction, Rom. 15:4, 2 Tim. 3:16; matter taught, doctrine, Mat. 16:12, John 7:16,17". **The Analytical Greek Lexicon Revised 1978 Edition by Moulton, page 98.**

We must teach the truth with purity as Paul encourages in **Titus 2 (NASB):7** in all things show yourself to be an example of good deeds, with purity in **doctrine**, dignified, 8 sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.

The word for "purity" in verse 7 in the Greek is **ἀδιαφθορία** (pronounced ā-diāf-tho-rē'-ā), which is "from a derivative of a compound of 1 (as a negative particle), and 1311; incorruptibleness, i.e. (figuratively) purity (of doctrine): uncorruptness". **Strong's Exhaustive Concordance of the Bible, 90.**

A compound of 1 in Strong's definition above, refers to alpha, **ἀ**, the first letter in the Greek alphabet, and in this case functioning as a negative particle, and 1311, **διαφθείρω** (pronounced de-af-thā'-rō), "to rot thoroughly, i.e. (by implication) to ruin". **Strong's Exhaustive Concordance of the Bible, 1, 1311.** So the Greek words together would mean "not rotten", "not ruined".

And the word "doctrine" in verse 7 above in the Greek again is **διδασκαλία** (pronounced didaskalia). We must teach with purity in doctrine. Our instruction must be the word of God, rightly divided. We must do our homework in order to use sound speech which is beyond reproach, as in Titus 2:8 above.

How to Know the Truth

Now we hear a lot about how we Christians should not go by our feelings today, and we are left wondering what do we do with our feelings. So what do we do with our feelings?

Well, counselors today will tell us not to repress, or hold down, or deny our feelings. This is not healthy, and it isn't. Many of us have hurts from the past that we have not dealt with. This affects how we feel.

Unprocessed feelings and hurts from our past can be a hindrance in our discerning, and learning the truth in the word of God. Good counselors will help us to process our feelings, and talk about what we feel in a safe environment. We can then sort out our feelings about our hurts, and who may have wronged us, and receive healthy feedback. This helps us to be real about what happened in our life. In this way we can let go of our hurts, and move on in a more healthy way of life, not carrying around with us all of the baggage of our past. And the Lord will help us in this process.

Now as we learn to process what we feel, we will find that, as we become healthy and released from some of the baggage of our past hurts, our feelings will really help us to know the truth. James says in **James 3 (KJV):17** But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace of them that make peace.

So the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated. How do we know what peace is unless we feel it? And how do we know what gentle is unless we feel it? What does easy to be entreated mean, if not that it is okay to ask questions?

And Paul says in **Philippians 4 (KJV):7** And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Peace is something we feel. Then we read in **Proverbs 3 (KJV):5** Trust in the Lord with all thine heart; and lean not unto thine own understanding. 6 In all thy ways acknowledge him, and he shall direct thy paths.

The word “heart” in the Hebrew is **לֵב** (pronounced leb), and means “the heart; also used (figuratively) very widely for the feelings, the will and the intellect; likewise for the center of anything.” **Strong’s Exhaustive Concordance of the Bible, 3820.**

The heart is the center of our emotions, or our feelings, our being. Our hearts are what God wants from us most of all, as we read in **Isaiah 29 (KJV):13** Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

And Jesus rebuked the Jews, quoting from this very Scripture in **Matthew 15 (KJV):7** Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, teaching for doctrines the commandments of men.

If our heart is the center of our being, it is what God wants most from us. In our heart is where we surrender. We are not to lean on our own understanding, but on the understanding that God gives us, as we trust in Him with all our hearts. This is what we read in **Proverbs 3 (KJV):5** Trust in the Lord with all thine heart; and lean not unto thine own understanding. 6 In all thy ways acknowledge him, and he shall direct thy paths.

A good rule to go by is, “The Bible makes sense, and if the literal sense makes sense, seek no other sense, for any other sense is nonsense.”

We read also in **John 14 (KJV):27** Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

The peace of God passes our understanding, but that does not mean we cannot feel it. God speaks to us in a way that we know that it is Him. Now this does not mean that we do not use our minds. The words “easy to be entreated” in James may be also translated “reasonable” as in **James 3 (NASB):17** But the wisdom from above is first pure, then peaceable, gentle, **reasonable**, full of mercy and good fruits, unwavering, without hypocrisy.

Let us remember that it is with the heart that we believe as we read in **Romans 10 (KJV):10** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

The Witness of the Holy Spirit

We read in **1 John 5 (NASB):6** This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

This is literally translated:

Οὗτός ἐστιν ὁ ἐλθὼν δι’ ὕδατος καὶ αἵματος Ἰησοῦς Χριστός οὐκ ἐν τῷ ὕδατι μόνον ἀλλ’
This is the one coming through water and blood Jesus Christ not by water only but

ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν ὅτι
by the water and by the blood and the Spirit is the one bearing witness because

τὸ πνεῦμά ἐστιν ἡ ἀλήθεια
the Spirit is the truth.

The Interlinear Greek-English New Testament, The Nestle Greek Text with a Literal English Translation, by Reverend Dr. Alfred Marshall, 1958

Since the Spirit is the one bearing witness, we then know that the witness in the believer is the Holy Spirit as we read in **1 John 5 (NASB):10** He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

Since we who believe have the witness, the Holy Spirit, in ourselves, we must not be afraid of strong meat, or solid food in the word of God. The word of God is the sword of the Spirit as we read again in context in **Ephesians 6 (KJV):13** Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

The word “girt” in verse 14 in the Greek is **περιζωσάμενοι** (pronounced peri-dzosa-men-oi), and is the aorist 1 participle of **περιζώννυμι** (pronounced pe-rē-zō'n-nū-mē), **The Analytical Greek Lexicon Revised 1978 Edition by Moulton, page 319**, and means, “to gird all around”. **Strong's Exhaustive Concordance of the Bible, 4024**.

Now the aorist tense in the Greek is the past tense, and the Greek participle stands for continuous action. So the translation should read as in **Ephesians 6 (NASB):14** Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness.

The word “gird” in English means to be securely fastened. We must have a firm hold on the truth because there are winds of doctrine, strange doctrines, and doctrines of devils in the world. Knowing the good, sound doctrines, the Biblical truths in the word of God, will help us to have the armor of truth securely fastened.

And our weapons are mighty through God as we read in **2 Corinthian 10 (NASB):3** For though we walk in the flesh, we do not war according to the flesh, 4 for the weapons of our warfare are not of the flesh, but **divinely powerful** for the destruction of fortresses. 5 We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, 6 and we are ready to punish all disobedience, whenever your obedience is complete.

The words “divinely powerful” in verse 4 above in the Greek are **δυνατὰ τῷ Θεῷ** (pronounced dunata tow thay-oh), and can be translated as “mighty through God” because of the dative case of **τῷ Θεῷ** (pronounced tow thay-oh). And so it is translated in **2 Corinthians 10 (KJV):4** (For the weapons of our warfare are not carnal, but **mighty through God** to the pulling down of strong holds;)

And we read in **Romans 8 (KJV):31** What shall we then say to these things? If God be for us, who can be against us.

We serve the God of truth as we read in **Psalms 31 (KJV):5** Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

And again in **Deuteronomy 32 (KJV):4** He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

He is the Spirit of truth as we read in **John 14 (KJV):17** Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

And in **John 15 (KJV):26** But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

And in **John 16 (KJV):13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Since we have the Spirit of truth within us, we can destroy fortresses, and speculations, and every lofty thing raised up against the knowledge of God. How shall we do this? We must know the word of God rightly divided.

Themes

Doctrines in the Biblical sense are really the themes of the Bible. The themes of the Bible are like rivers, or streams, that run through the entire Bible. To formulate a theme, or a doctrine, we must find where it begins in the Bible. An example of a theme is the promise of the redeemer, that is, Christ. We could call this the Doctrine of Christ, or the teaching about Christ, or the Biblical truth about Christ. This is in fact the main theme of the Bible.

The Doctrine of Christ

The Doctrine of Christ is the teaching of the Bible about Christ. The Gospel of Matthew begins in **Matthew 1 (KJV):1** The book of the generation of Jesus Christ, the son of David, the son of Abraham.

The word for Christ in the Greek is **Χριστός** (pronounced khrē-sto's). Vine's says this about this word:

“anointed,” translates, in the Septuagint, the word “Messiah,” a term applied to the priests who were anointed with the holy oil, particularly the High Priest, e.g., Leviticus 4:3, 5, 16. The prophets are called *hoi christoi Theou*, “the anointed of God,” Psalm 105:15. A king of Israel was described upon occasion as *christos tou Kurion*, “the anointed of the Lord,” 1 Samuel 2:10, 35; 2 Samuel 1:14; Psalm 2:2; 18:50; Habakuk 3:13; the term is used even of Cyrus, Isaiah 45:1. **Expository Dictionary of New Testament Words, W.E. Vine, Vol. I, page 190.**

The Septuagint was a Greek translation of the Old Testament which was completed in the second century before Christ. The word “Christ” comes from a Greek translation of the Hebrew word “Messiah”, which is found in **Daniel 9 (NASB):25** So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until **Messiah** the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. 26 Then after the sixty-two weeks the **Messiah** will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.

The word “Messiah” in the Hebrew is **מָשִׁיחַ** (pronounced mā·shē'·akh), and means “anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah:—anointed, Messiah.” **Strong's Exhaustive Concordance of the Bible, 48995.**

The Hebrew word **מָשִׁיחַ** (pronounced mā·shē'·akh) is only translated Messiah twice in the King James Version, as in Daniel 9:25-26 above. But it is translated as “anointed” 37 times in the King James Version. An example is in **Leviticus 4 (KJV):3** If the priest that is **anointed** do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

The Fall of Man

Now the Bible begins in **Genesis 1 (NASB):1** In the beginning God created the heavens and the earth.

Then God made man in **Genesis 1 (KJV):26** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God placed man in the Garden of Eden as we read in **Genesis 2 (KJV):7** And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

And God commanded man not to eat of the tree of knowledge of good and evil as we continue in **Genesis 2 (KJV):15** And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The Lord clearly warned the man not to eat of the tree of knowledge of good and evil or he would die.

Then the Lord made a woman as we continue in **Genesis 2 (KJV):22** And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

But the man and the woman disobeyed God and sinned as we continue in **Genesis 3 (KJV):6** And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

The Judgment and the Promise

Then the Lord judged the man as we continue in **Genesis 3 (KJV):9** And the Lord God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

This is the first statement in verse 15 regarding the promise of the Christ. He is to be the seed of the woman as we read again in **Genesis 3 (KJV):15** And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The Lord is speaking to the serpent here. There will be enmity between the serpent, Satan, and the woman, and between Satan's children and the children of God. And in particular, the seed refers to Christ who would bruise the serpent's head, that is, Satan's head, but Satan would bruise His heel, referring to the cross.

So Genesis gives us an account of why we needed a redeemer, that is, Christ. Adam and Eve, the first man and woman, disobeyed God, and brought sin and death upon the human race.

Abraham to Judah

Now Abraham was born in approximately 2166 BC. We then read of God's promise to Abraham that He would bless all the families of the earth through him in **Genesis 12 (KJV):1** Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

The promised seed, the Christ, the redeemer, would be a descendant of Abraham in whom all families of the earth shall be blessed. Paul mentions the fulfillment of this promise in **Galatians 3 (KJV):8** And the

scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

The next reference to this promise of a seed is mentioned in **Genesis 17 (KJV):19** And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Now the seed, Christ, was to come through Isaac, the son of Abraham. This was fulfilled as we read in **Matthew 1 (KJV):2** Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren.

Paul confirms this in **Galatians 3 (KJV):16** Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

The next reference is to Jacob as we read in **Numbers 24 (KJV):17** I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

This scripture is fulfilled in regards to Jacob as we read in **Luke 3 (KJV):23** And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli...34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor.

Next, it was prophesied that He was to come from the tribe of Judah, one of the twelve sons of Jacob. This is revealed in **Genesis 49 (KJV):10** The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

This was fulfilled in **Luke 3 (KJV):33** Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Judah. 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor.

He Would Sit on the Throne of David

The prophet Isaiah prophesied from 760 until 673 BC. Isaiah prophesied that He was to be heir to the throne of David as in **Isaiah 9 (KJV):6** For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

He was to sit upon the throne of David. To do that, He must be a son of David. This is noted as fulfilled in **Matthew 1 (KJV):1** The book of the generation of Jesus Christ, the son of David, the son of Abraham.

And in **Luke 3 (KJV):31** Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

He Would Be Born in Bethlehem

The prophet Micah prophesied from 738 BC until 698 BC. We next read of the place of His birth in Micah's prophecy in **Micah 5 (KJV):2** But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

This prophecy was fulfilled in **Matthew 2 (KJV):1** Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

He Would Be Born of a Virgin

Isaiah also prophesied that Christ was to be born of a virgin in **Isaiah 7 (KJV):14** Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

This was fulfilled in **Matthew 1 (KJV):**18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

The Slaughter of the Innocents

And Jeremiah prophesied of the slaughter of the innocents in **Jeremiah 31 (KJV):**15 Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.

The prophet Jeremiah prophesied from 627 to 582. His prophecy is referring to the time when Herod learned from wise men from the east that a king of the Jews had been born, for they saw His star in the east as we read in **Matthew 2 (KJV):**1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. 3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, 6 And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

And the wise men were warned by an angel not to return to Herod as we read in **Matthew 2 (KJV):**12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

God also warned Joseph in a dream as we continue in **Matthew 2 (KJV):**13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

This was prophesied in **Hosea 11 (KJV):**1 When Israel was a child, then I loved him, and called my son out of Egypt.

Herod then tried to kill Jesus as we read in **Matthew 2 (KJV):**16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. 19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel.

Thus the prophecy of Jeremiah 31:15 was fulfilled.

Zebulun and Naphtali Would see Great Light

Isaiah also prophesied of where Jesus would minister in **Isaiah 9 (NASB):1** But there will be no *more* gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make *it* glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles. 2 The people who walk in darkness will see a great light; Those who live in a dark land, the light will shine on them.

Isaiah the Prophet points out that the very region where Assyrian Armies brought darkness and death would be the first to rejoice in the light brought by the preaching of the LORD. The Kingdom of Israel in the north was invaded by Assyria in 722 BC, and the inhabitants were deported to Assyria as we read in **2 Kings 15 (KJV):29** In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

The Assyrians then resettled people from other lands in Israel who become known as Samaritans.

Isaiah's prophecy was fulfilled as we read in **Matthew 4 (KJV):13** And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim. 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles. 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

The Mission of Jesus

The mission that Jesus was anointed to perform was also predicted by the same prophet in **Isaiah 61 (KJV):1** The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. 2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.

And this was fulfilled in **Luke 4 (KJV):17** And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.

The Prophet Who Was to Come

Moses himself predicted that God would raise up a prophet like unto himself as in **Deuteronomy 18 (KJV):15** The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

This was fulfilled by Jesus as we read in **John 6 (KJV):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.

Peter also testified of this in **Acts 3 (KJV):22** For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

He Would Be a Priest After the Order of Melchizedek

Jesus was also prophesied to be a priest after the order of Melchizedek. In Genesis 14:18-20, a brief history is given of Melchizedek. He was king of Salem, the priest of the most high God, and he had no recorded parents, and no recorded date of birth or death. He is a type therefore of the Messiah in His Eternal Priesthood, as prophesied in **Psalms 110 (KJV):4** The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

And we read in **Hebrews 7 (KJV):1** For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

The prophecy in Psalm 110:4 was fulfilled by Jesus as we read in **Hebrews 6 (KJV):20** Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

He Would Be Despised and Rejected

Next we read that he would be despised and rejected in **Isaiah 53 (KJV):3** He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

This was fulfilled in **John 1 (KJV):11** He came unto his own, and his own received him not.

And in **John 5 (KJV):43** I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

And in **Luke 4 (KJV):29** And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

Then we have Jesus' own statement in **Luke 17 (KJV):25** But first must he suffer many things, and be rejected of this generation.

Then finally in **Luke 23 (KJV):18** And they cried out all at once, saying, Away with this man, and release unto us Barabbas.

He Would Come as a Humble King

Next we read that He would offer Himself as their king in **Zechariah 9 (KJV):9** Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Zechariah prophesied from 522 BC to 509 BC. Then also in **Isaiah 62 (KJV):11** Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

This was fulfilled in **John 12 (KJV):12** On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 14 And Jesus, when he had found a young ass, sat thereon; as it is written.

Also in **Matthew 21 (KJV):1** And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

He Would Be Betrayed by a Friend

Next it was prophesied that He would be betrayed by a friend in **Psalm 41 (KJV):9** Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

This was fulfilled in **Mark 14 (KJV):10** And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

And it was also prophesied that He would be sold for thirty pieces of silver in **Zechariah 11 (KJV):12** And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.”

This was fulfilled in **Matthew 26 (KJV):15** And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

After Jesus was betrayed and arrested, and Peter tried to help him, Jesus made the statement that neither man, nor angels could now help them, because the Scripture must be fulfilled, as in **Matthew 26 (KJV):53** Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54 “But how then shall the scriptures be fulfilled, that thus it must be?”

Judas felt remorse, and returned the money to the Priests in **Matthew 27:3-5**. After which the Priests bought with it the potter’s field. This was even predicted by Zechariah, prophesying from 522 to 529 BC, as in **Zechariah 11 (KJV):13** And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

The fulfillment of this scripture is related in **Matthew 27 (KJV):3** Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in.

Judas’ office, as an Apostle, was to be taken by another. This was also predicted in **Psalm 109 (KJV):7** When he shall be judged, let him be condemned: and let his prayer become sin. 8 Let his days be few; and let another take his office.

This was fulfilled in **Acts 1 (NASB):16** Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. 18 (Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. 19 And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.) 20 “For it is written in the book of Psalms, ‘Let his homestead be made desolate, And let no one dwell in it’; and, ‘Let another man take his office.’ Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. 23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

His Disciples Would be Scattered

We read in **Zechariah 13 (KJV):7** Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Jesus also refers to this scripture in **Matthew 26 (KJV):31** Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am risen again, I will go before you into Galilee.

This was fulfilled in **Matthew 26 (KJV):56** But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Now Peter denied that this would happen as we continue in **Matthew 26 (KJV):33** Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

But the word of Jesus for Peter was fulfilled as we read in **Matthew 26 (KJV):69** Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. 73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

False Witnesses Would Accuse Him

Now there were also false witnesses who accused Jesus, and this was also predicted in **Psalms 27 (KJV):12** Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

This was fulfilled as we read in **Matthew 26 (KJV):59** Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

The false witnesses are speaking of the time when Jesus drove the changers of money from the temple as we read in **John 2 (KJV):13** And the Jews' passover was at hand, and Jesus went up to Jerusalem. 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Jesus spoke of the temple of His body in verse 21. But the Jews accused Jesus of destroying the physical temple in Matthew 26:61 above.

And in verse 17 above, His disciples also remembered the scripture in **Psalms 69 (KJV):9** For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

Jesus was also silent before those who accused him, and this was also predicted in **Isaiah 53 (KJV):7** He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

This was fulfilled in **Matthew 26 (KJV):62** And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee? 63 But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

He Would Be Smitten and Spat Upon

Jesus was smitten and spat upon, and this was also predicted in **Isaiah 50 (KJV):6** I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

And this was fulfilled in **Mark 14 (KJV):65** And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

And in **Matthew 26 (KJV):67** Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

And in **Matthew 27 (KJV):26** Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. 27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30 And they spit upon him, and took the reed, and smote him on the head. 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

When Jesus was scourged, the Bible does not directly indicate how many lashes Jesus received. We read of the Old Testament law in **Deuteronomy 25 (KJV):2** And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. 3 Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

So in the Old Testament law it states that a criminal should not receive more than forty lashes. In order to avoid possibly accidentally breaking this command, the Jews would only give a criminal 39 lashes, as the Apostle Paul mentions in **2 Corinthians 11 (KJV):24** Of the Jews five times received I forty stripes save one.

However, Jesus was scourged by the Romans, and not by the Jews. There is no reason to believe that the Romans would follow a Jewish tradition. Scourging was the punishment ordered for Jesus by Pontius Pilate in **Matthew 27:26** above.

Henry E. Dosker notes that a scourge was “A Roman implement for severe bodily punishment. Horace calls it *horribile flagellum*. It consisted of a handle, to which several cords or leather thongs were affixed, which were weighted with jagged pieces of bone or metal, to make the blow more painful and effective. It is comparable, in its horrid effects, only with the Russian knout. The victim was tied to a post (**Acts 22:25**) and the blows were applied to the back and loins, sometimes even, in the wanton cruelty of the executioner, to the face and the bowels. In the tense position of the body, the effect can easily be imagined. So hideous was the punishment that the victim usually fainted and not rarely died under it.” **The International Standard Bible Encyclopedia, Volume IV, page 2704.**

Thus we read in **Psalms 129 (KJV):3** The plowers plowed upon my back: they made long their furrows.

Is it any wonder why Jesus could not carry His own cross, for they made Simon of Cyrene carry it in **Matthew 27 (KJV):32** And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

He Would Be Hated without a Cause

Now Jesus was also hated without a cause. This was predicted in **Psalms 69 (KJV):4** They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

This was fulfilled in **John 15 (KJV):23** He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

With His Stripes We Are Healed

That Jesus suffered for others was predicted in **Isaiah 53 (KJV):4** Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 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.

Who could not understand that the stripes referred to here in verse 5 relate to the scourge that the Romans inflicted on Jesus at Pilate's command? And the predictions in verse 4 are noted as fulfilled in **Matthew 8 (KJV):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. 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

By His stripes we are healed.

He Would be Numbered with Transgressors

Now it was also predicted that he would be numbered with sinners as in **Isaiah 53 (KJV):12** Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

This was fulfilled in **Matthew 27 (KJV):38** Then were there two thieves crucified with him, one on the right hand, and another on the left.

His Hands and Feet Would Be Pierced

It was also predicted that his hands and feet would be pierced as in **Psalms 22 (KJV):16** For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

This was fulfilled in **John 20 (KJV):25** The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

He Would Be Mocked and Insulted

It was further predicted that he would be mocked and insulted as prophesied in **Psalms 22 (KJV):6** But I am a worm, and no man; a reproach of men, and despised of the people. 7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 8 He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

This was also fulfilled in **Matthew 27 (KJV):39** And they that passed by reviled him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

They Would Give Him Vinegar for His Thirst

It was also predicted that he would receive, while on the cross, gall and vinegar to drink, in **Psalms 69 (KJV):21** They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

This was fulfilled in **John 19 (KJV):29** Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

He Would Pray for His Enemies

It was also predicted that he would pray for his enemies, as in **Psalms 109 (KJV):4** For my love they are my adversaries: but I give myself unto prayer.

This was fulfilled in **Luke 23 (KJV):34** Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

His Side Would Be Pierced

It was also predicted that they would pierce his side as in **Zechariah 12 (KJV):10** And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

This was fulfilled in **John 19 (KJV):34** But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

They Would Cast Lots for His Coat

It was predicted that they would cast lots for His coat in **Psalms 22 (KJV):18** They part my garments among them, and cast lots upon my vesture.

This was fulfilled in **Mark 15 (KJV):24** And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

Not A Bone of Him Would Be Broken

It was also predicted that not a bone was to be broken, a custom when on the cross, in **Psalms 34 (KJV):20** He keepeth all his bones: not one of them is broken.

This was also fulfilled in **John 19 (KJV):31** The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

He Would Be Buried with the Rich

Then it was predicted that he was to be buried with the rich as in **Isaiah 53 (KJV):9** And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

This was fulfilled in **Matthew 27 (KJV):57** When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock...

He Would Be Raised from the Dead

The resurrection of Christ was also predicted in **Psalms 16 (KJV):10** For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

This was fulfilled in **Matthew 28 (KJV):1** In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from

the sepulcher with fear and great joy; and did run to bring his disciples word. 9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

His Ascension Was Also Predicted

His ascension was also predicted in **Psalm 68 (KJV):18** Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

This was fulfilled in **Luke 24 (KJV):50** And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

And in **Acts 1 (KJV):9** And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

And Paul mentions this in **Ephesians 4 (NASB):8** Therefore it says, "When He ascended on high, He led captive a host of captives, And He gave gifts to men." 9 (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? 10 He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.)

Other Prophecies

These prophecies, or predictions, and their fulfillment, begin the doctrine of Christ. We could then talk about the death of Christ that can be set forth in four ways:

- 1.) As a ransom
- 2.) As a propitiation
- 3.) As a reconciliation
- 4.) As a substitution

We could also talk more about the resurrection of Christ, the ascension and exaltation of Jesus Christ, the High Priestly work of Christ, and Christ as the coming King, in order to complete the Biblical truth of the doctrine of Christ, but for now this will serve as an introduction.

The doctrine of Christ is the central theme of the whole Bible. So what are the other themes in the Bible?

The Doctrines of Salvation

The doctrine of Christ is mentioned in **Hebrews 6 (KJV):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, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

The doctrine of Christ tells of God's plan and purpose in our salvation. God has foretold the coming of Christ in many ways, and hundreds of years before the coming of Christ in order that we might believe that it was He. Now that we have believed, it is time for us to go forward into the fullness of God's plan for our lives.

So as we saw under the section, **First Principles**, verse 1 is literally translated as, "Therefore, leaving the word of the beginning of the Christ..."

Here we have the milk of the word defined for us. The words, "the principles of the doctrine of Christ" in the Greek are literally that which is at "the beginning of the word of Christ", which is then defined as follows:

1. 1.) the foundation of repentance from dead works,
2. 2.) and of faith toward God,
3. 3.) of the doctrine of baptisms,
4. 4.) and of laying on of hands,
5. 5.) and of resurrection of the dead,
6. 6.) and of eternal judgment

In order to define these principles, we would have to look in the word of God, and formulate the teaching of each one, adding scripture upon scripture. We would begin by asking ourselves, "What does the Bible say about "repentance from dead works"?"

Well there is actually a Doctrine of Repentance. But in order to understand this doctrine fully, we must understand the Doctrine of Man first.

Now we understand that the Doctrine of Christ is the main them of the Bible because it has to do with our salvation. This is the reason He came. It was for us. So the related themes to the Doctrine of Christ are the Doctrines of Salvation.

The Doctrines of Salvation are as follows:

- 1.) The Doctrine of Man
- 2.) The Doctrine of Repentance
- 3.) The Doctrine of Regeneration
- 4.) The Doctrine of Justification
- 5.) The Doctrine of Adoption
- 6.) The Doctrine of Sanctification
- 7.) The Doctrine of Glorification

We will now introduce these doctrines.

The Doctrine of Man

Our Purpose here is not to give a full presentation of the Doctrine of Man, but to give an introduction that hopefully will inspire a reason for studying it.

The Doctrine of Man begins in **Genesis 1 (KJV):26** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.

The Lord then put the man in the Garden of Eden and gave him a command in **Genesis 2 (KJV)**:15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the Lord then made a woman to be a companion for the man in **Genesis 2 (KJV)**:21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

The man and the woman were later tempted by Satan in the form of a serpent as we continue in **Genesis 3 (KJV)**:1 Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

They then disobeyed God, and ate of the tree of the knowledge of good and evil as we continue in **Genesis 3 (KJV)**:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

The Lord then confronted the man and the woman as we continue in **Genesis 3 (KJV)**:9 And the Lord God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

So judgment came upon the serpent, and the man and the woman as we continue to read in **Genesis 3 (KJV)**:14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Now God had told the man that in the day he ate of the tree of the knowledge of good and evil he would die in Genesis 2:17. Death was not only of the body, but man died spiritually also as we know from **Ephesians 2 (KJV)**:1 And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Before Christ, we “were by nature the children of wrath, even as others”. This is the reason why we must be born again as Jesus explained to Nicodemus in **John 3 (KJV):5** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Man is made in the image and likeness of God. As God is a trinity, that is Father, Son, and Holy Spirit, so man has a threefold nature of body, soul, and spirit as we read in **1 Thessalonians 5 (KJV):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.

Our spirit is not the Holy Spirit as we know from **Romans 8 (KJV):16** The Spirit itself beareth witness with our spirit, that we are the children of God:

Our spirit is where we have fellowship with God. Before Christ we are dead in our trespasses and sins. We now have relationship with God. When we are born again, our spirit is given new life by the Holy Spirit who gives us birth.

Now our spirit is not our soul as we know from **Hebrews 4 (KJV):12** For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

Some say that the soul and the spirit are referring to the same thing. But if the word of God is compared to a sharp two edged sword, and there is no difference between soul and spirit, the verse makes no sense. But there is a difference between joints and marrow, so there must be a difference between soul and spirit.

Now our soul consists of our heart, which is the center of our emotions, our mind or intellect, our will, and our conscience. Our soul is how we communicate with others through our bodies. Our body consists of the attributes of sight, smell, hearing, taste, and touch, our five senses. Through our bodies we are able to interact in the physical world. See [The Threefold Nature of Man \(theriskofChrist.com/charts/images/threefoldnature.jpeg\)](http://theriskofChrist.com/charts/images/threefoldnature.jpeg), for a graph showing all of this.

Now before Christ, being dead in trespasses and sins, and in possession of a sinful nature, our minds were carnal, and we could not please God as we read in **Romans 8 (KJV):5** For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God.

Being in this sinful state, we were enemies of God as we read in **Romans 5 (KJV):10** For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

And in **Colossians 1 (KJV):21** And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:

And in **Ephesians 4 (KJV):17** This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

This was our state before Christ. Now there is much more in the epistles about man’s sinful condition, which would complete the Doctrine of Man. For example, in Romans 1:18 to 32, we read that man holds the truth in unrighteousness, is without excuse, became vain in his imaginations, his foolish heart was darkened, and much more. Then in Romans 3:10 to 23, Paul reveals that there is none righteous, no not one, none understands, none seeks after God, all have gone out of the way, and together they have become unprofitable. The word “unprofitable” in the Greek is ἀχρησίω (pronounced achreioō). Wuest says that this word means ““to make useless, render unserviceable”. The Hebrew word here means “to go bad, become sour like milk.””

Words Studies in the Greek New Testament, Kenneth S. Wuest, Volume I, pager 55.

Paul is quoting from **Psalms 14 (KJV):1** The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. 2 The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. 3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

The Hebrew word for “filthy” in verse 3 is לָאֵץ (pronounced 'alach), which means “to be corrupted, in a moral sense”. **Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament, Samuel Prideaux Tregelles, LL.D., 1979, page 50.** We could say that man without Christ is as fruit spoiled rotten.

Man without Christ is in possession of a nature that is on the downgrade, and which it is impossible to free himself apart from Christ. This is why he needs a savior. This is why man needs to repent.

The Doctrine of Repentance

Repentance is an absolute requirement in order for a man or woman to be saved as Jesus taught in **Luke 13 (KJV)**:1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

The word “repent” in the Greek is μετανοέω (pronounced meta-no-eh'-ō). It is composed of two Greek words μετά (pronounced metá), meaning in this context “after”, and νοέω (pronounced no-eh'-ō), which Vine’s says means “to perceive, understand, apprehend”. **Expository Dictionary of New Testament Words, W.E. Vine, Vol. IV, page 127.**

Vine’s then says the word “repent”, μετανοέω (pronounced metanoēō), means “literally, to perceive afterwards (meta, after, implying change, noeo, to perceive; nous, the mind, the seat of moral reflection), in contrast to pronoēo, to perceive beforehand, hence signifies to change one’s mind or purpose.” **Expository Dictionary of New Testament Words, W.E. Vine, Vol. III, page 280.**

To repent is to have a change of mind about our sin, and about Christ. We also read of repentance in **1 Kings 8 (KJV)**:47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

The word “repent” in the Hebrew is שׁוּב (pronounced shūv), meaning “shoob; a primitive root; to turn back (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of return to the starting point); generally to retreat;” **Strong’s Exhaustive Concordance of the Bible, 7725.**

And we read in **Isaiah 30 (KJV)**:15 For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

The word “returning” in the Hebrew is שׁוּבָה (pronounced shū·vā'), and means “from 7725; a return:--returning.” **Strong’s Exhaustive Concordance of the Bible, 7729.**

So in the Hebrew, to repent is to turn back, to return.

Now repentance will affect our emotions as Paul reveals in **2 Corinthians 7 (KJV)**:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

This is only an introduction to the Doctrine of Repentance, but let us move on to regeneration, that is, to be born again.

The Doctrine of Regeneration

The Doctrine of Regeneration begins really with Jesus’ words to Nicodemus in **John 3 (KJV)**:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, 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. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I

said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus responded as we read in **John 3 (KJV):9** Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

The born again experience has been a requirement in every age, even before Jesus came. The Old Testament saints believed in Him who was to come. We believe in the One who has come.

Now notice in verse 5 that Jesus mentions being born of water and of the Spirit, and then in verse 6, that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Jesus is speaking of two births, of water, relating to the water surrounding the fetus, that is, the natural birth of flesh, and then the spiritual birth by the Spirit. The Holy Spirit gives birth to a man or woman's spirit when one is born again. This means that a new nature is imparted to his or her spirit as Peter mentions in **2 Peter 1 (KJV):4** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

This makes the one who has been born again a new creation as in **2 Corinthians 5 (KJV):17** Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

The Holy Spirit then bears witness with our spirits that we are children of God as we read in **Romans 8 (KJV):16** The Spirit itself beareth witness with our spirit, that we are the children of God:

When we are born again, the Spirit of God gives our spirits life as we read in **Romans 8 (KJV):1** There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

When we are born again, the Spirit of God gives life to our spirits. This is why we now have eternal life as John reveals in **1 John 5 (KJV):12** He that hath the Son hath life; and he that hath not the Son of God hath not life. 13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

After we are born again, we have the eternal life of the Spirit of God in our spirit. This is what Paul is saying in **Colossians 3 (KJV):4** When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

But this does not mean that we are perfect yet. Our flesh is still mortal, and doomed to die. And in our flesh is still the old Adamic nature as Paul reveals in **Romans 7 (KJV):18** For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Paul is speaking of himself. So when we are born again, we delight in the law of God after the inward man, which is our spirit, as in verse 22 above, because our spirit has been born again by the Spirit of God. But in our members, our flesh, is a sin nature that we inherited from Adam. This is what Paul is referring to in **Ephesians 2 (NASB):1** And you were in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

This sin nature that was in us before we accepted Christ and were born again, is still with us in our flesh after we are born again, and it wars against the inward man which has been born of the Spirit of God. This is why we must put off the old and put on the new. We must yield ourselves to God as Paul encourages in **Romans 6 (KJV):11** Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves

unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

After we are born again, the possibility of committing sin is still there in our flesh. But if we sin, we have an advocate with the Father as we read in **1 John 2 (KJV):1** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

We maintain our fellowship with the Lord, not our salvation, as we confess our sins. We only need to wash our feet as Jesus taught in **John 13 (KJV):10** Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

We were washed when we believed in Jesus Christ and were born again as Paul reveals in **Titus 3 (KJV):4** But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour;

There is more that we could talk about in relation to the Doctrine of Regeneration, but since we are just giving an introduction, let us move on to the Doctrine of Justification.

The Doctrine of Justification

When we are born again, we now know that there are three baptisms that God sovereignly performs on the believer. God sovereignly baptizes the believer into Christ, into His death, and into His body. God also sovereignly justifies the believer.

We read in **Romans 5 (NASB):1** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

The words “having been justified” are a translation of the Greek word **δικαιοθέντες** (pronounced dikaioōthentes), which is the aorist passive participle verb form of **δικαίωω** (pronounced dikaioō). Vine’s says that this word “denotes the act of pronouncing righteous, justification, acquittal.” **Expository Dictionary of New Testament Words, W.E. Vine, Vol. II, page 284.**

Again, the aorist is the Greek past tense. The participle indicates continuous action that was completed in the past. So when we believe, we are then justified by God as we also read in **1 Corinthians 6 (NASB):11** Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Notice the verb form, “were justified”, also signifying past tense. This relates to our standing before God. We now stand in grace. It is God who justifies as Paul reveals in **Romans 8 (KJV):32** He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God’s elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

As a result of our justification, there is nothing that can separate us from the love of Christ as we continue to read in **Romans 8 (KJV):35** Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

To justify means to declare righteous. It is a legal term as in **Deuteronomy 25 (KJV):1** If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

After we believe, we come before the judge, as it were, and God sees our faith and declares us to be righteous in his sight. Not only so, but He also imputes His righteousness to us when we believe as we read in

Romans 4 (KJV):6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

Works refers to keeping the law. We are not justified by our works, or by keeping the law. Paul explains in **Romans 3 (KJV):20** Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law.

When we are justified, the righteousness of God, which is by faith of Jesus Christ, is imputed to us. That is, it reckoned to us, or counted, or put down to our account so that we have a standing before God as righteous ones.

So in our standing before God, He sees us as righteous ones. But our state is a whole different matter. Our state relates to the condition of our soul. We shall see what this entails when we introduce the Doctrine of Sanctification. But now let us continue with what our standing has to do with, and move on to the introduction to the Doctrine of Adoption.

The Doctrine of Adoption

We read of “adoption” in **Ephesians 1 (KJV):5** Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

The word “adoption” in Greek is υιοθεσία (pronounced hwē-o-the-sē'-ä), and comes from two Greek words, υίός (pronounced hwē-o's), meaning son, and a derivative of τίθημι (pronounced tē'-thā-mē, tithemi), meaning to lay, put, lay down or place.

Vine's also says that this word “adoption” comes “from *huios*, "a son," and *thesis*, "a placing," akin to *tithemi*, "to place," signifies the place and condition of a son given to one to whom it does not naturally belong. The word is used by the Apostle Paul only”. **Expository Dictionary of New Testament Words, W.E. Vine, Vol. I, page 31-32.**

So the word “adoption” in the Biblical sense means “the placing of a son” in the family of God. Dr. Albert Grimes says that, “It is speaking about the Roman practice of legally adopting a child, and not only making him an heir of all his material possessions but also giving him his civil position of an adult son.”

Dr. Grimes continues:

“The same can be said of us. God takes a believing sinner, regenerates him, makes him a child. Then He takes this born one, or child, and he becomes a joint heir with Christ, and an adult son in the family of God.

So Adoption means the taking of one who is the son of another to be his son, so that son has the same position and all the advantages of a son by birth.

An illustration of this kind of adoption is brought out in Scripture, in Exodus 2:10, speaking of Moses, “And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son...” Then in Hebrews 11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter.”

Dr. Grimes then says, “This, as all the other works of redemption, takes place the moment we accept Christ as Savior. The born ones become sons, as John 1:12 states, “But as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name.” Also, in Galatians 3:26 it says, “For ye are all the children of God by faith in Christ Jesus.”

Sonship is now the present possession of the believer. And we will never be any more sons than we are now, as 1 John 3:2 states, “Beloved, now are we the sons of God...”

In human adoption, the parents cannot impart the nature which they have to the child they have adopted. But God does. This is what makes our experience different. We are born into the family, not just adopted. Our

nature has been changed because of sonship. No longer are we children of the devil, as Ephesians 2:3 relates, "...and were by nature the children of wrath, even as others."

We are now sons of God. Satan does not have any claim on a son of God." **Book 1: The Doctrines of Salvation, Lesson 5: The Doctrine of Adoption Or Sonship, Dr. Albert Grimes.**

There is more in the word of God about adoption, but let us move on and introduce the Doctrine of Sanctification.

The Doctrine of Sanctification

Dr. Grimes says that, "Regeneration has to do with a change in our nature. Justification has to do with our change in standing before God. And adoption has to do with our change in position before God.

Sanctification then has to do with a change in our character and conduct. In Justification we are declared righteous, in order that in Sanctification we may become righteous.

Justification is what God Himself does for us while Sanctification is what God does in us. Justification puts the believer in a right relationship with God while Sanctification shows the fruit of such a relationship: a life separated from sin and dedicated to God." **Book 1: The Doctrines of Salvation, Lesson 8: The Doctrine of Sanctification, Dr. Albert Grimes.**

This is the will of God as we read in **1 Thessalonians 4 (KJV):3** For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour;

The Greek word for sanctification is **ἁγιασμός** (pronounced hä-gē-äs-mo's0), meaning "properly purification, i.e. (the state) purity; concretely (by Hebrew) a purifier:--holiness, sanctification". **Strong's Exhaustive Concordance of the Bible, 38.**

This Greek word is derived from **ἁγιάζω** (pronounced hä-gē-ä'-zō), meaning "to make holy, i.e. purify or consecrate; (mentally) to venerate:--hallow, be holy, sanctify". **Strong's Exhaustive Concordance of the Bible, 37.**

And this Greek word is from **ἅγιος** (pronounced hä'-gē-os), meaning "sacred (physically pure, morally blameless or religious, consecrated):--(most) holy (one, thing), saint". **Strong's Exhaustive Concordance of the Bible, 40.**

To really understand what sanctification means, we must look at the context in which it is used. we read in **Acts 15 (KJV):14** Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

God is taking out of the Gentiles a people for his name. We could say that God is setting apart a people for his name, a people who would separate themselves from sin. This separation is seen in the Scriptures when Hezekiah was king in Israel in **2 Chronicles 29:5** And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

The Levites obeyed the king as we read in **2 Chronicles 29 (KJV):15** And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord. 16 And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron.

This same separation is still the will of God today as we read again in **1 Thessalonians 4 (KJV):3** For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour;

Now in the Old Testament, one could sanctify his house or his land as we read in **Leviticus 27 (KJV):14** And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. 15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his. 16 And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

In this sense, whatever is sanctified is dedicated to the Lord.

Dr. Grimes also says:

“In this same sense the first born of the children were sanctified unto the Lord, as Numbers 8:17 states, “For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.”

Here we have the meaning of sanctification in this sense. “I sanctified them for Myself”. They were set apart to God.

In this sense it is spoken of God being sanctified, showing that God is separated from everything sinful and unholy, and that He is absolutely holy in Himself.

When we walk in separation from sin, dedicated to God’s service, we sanctify God, as stated in **Ezekiel 36 (KJV):23** And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.” **Book 1: The Doctrines of Salvation, Lesson 5: The Doctrine of Sanctification, Dr. Albert Grimes.**

Now to explain our sanctification, we must understand that there are three parts to man’s being is stated in **1 Thessalonians 5 (KJV):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.

Now, there is a difference between our soul and our spirit as we read again in **Hebrews 4 (KJV):12** For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

As there is a difference between joints and marrow, so there is a difference between soul and spirit. That we have a spirit is revealed also in **Romans 8 (KJV):16** The Spirit itself beareth witness with our spirit, that we are the children of God:

Our spirit is where we are born again, and where we have connection with God. Our spirit allows us to be spiritual, and to have communion with God.

Our soul is composed of our mind, will, and heart, which is the center of our emotions, and our conscience. Our soul is where we connect with others in the physical world.

That our soul has a will is revealed in **Job 6 (KJV):7** The things that my soul refused to touch are as my sorrowful meat.

And in **Job 7 (KJV):15** So that my soul chooseth strangling, and death rather than my life.

That our soul has a mind is revealed in **Psalms 139 (KJV):14** I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well.

The heart is the center of our emotions. **Jeremiah 17 (KJV):9** The heart is deceitful above all things, and desperately wicked: who can know it?

The word “heart” in the Hebrew is **לֵב** (pronounced leb), and means “the heart; also used (fig.) very widely for the feelings, the will and the intellect; likewise for the center of anything.” **Strong’s Exhaustive Concordance of the Bible, 3820.**

Our heart is the center of our emotions. Before we were saved, our heart was deceitful above all things, and desperately wicked. Our mind and conscience also were defiled as we read in **Titus 1 (KJV):15** Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

So when we first come to Christ, we have a lot of baggage in our souls from our past life as a sinner. This does not automatically go away when we accept Christ. Our spirit is born again of the Spirit of God, and so we have a new divine nature in our spirit. Before Christ, our spirit was dead in trespasses and sins. This is why we needed to be born again. Now we have contact with God. We have fellowship with the Lord.

Now our flesh is still mortal, and still has the old Adamic sin nature we inherited from Adam. In Adam, all die as we read in **1 Corinthians 15 (KJV):21** For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive.

When we are born again, we receive a new heart and a new spirit as we read in **Ezekiel 36 (KJV):26** A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of

your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

God then begins a progressive sanctification in our souls. As we present ourselves to the Lord as a living sacrifice, we are transformed by the renewing of our minds as we read in **Romans 12 (KJV):1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

As we walk in the light of the word of God, our minds are renewed and we are changed from glory to glory as we read in **2 Corinthians 3 (KJV):18** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

We are now the children of God, but it does not yet appear what we shall be as we read in **1 John 3 (KJV):1** Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

So a progressive sanctification takes place in this life in our soul area. And we are not perfect yet, but when we see Him we will be like Him. So what will we be like when we are like Him? Let us move on and introduce the Doctrine of Glorification.

The Doctrine of Glorification

We read in Romans that, whom He justified, these He also glorified in **Romans 8 (KJV):29** For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

So what does it mean to be glorified? We read of Jesus in **John 7 (KJV):39** (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

And then in **John 12 (KJV):16** These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

Glorification in this sense is speaking of the resurrected body. We read of this in **Matthew 28 (KJV):9** And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

They held him by the feet, which speaks of a resurrected body that could be touched.

He appeared to the eleven in **Mark 16 (KJV):14** Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

He appeared also to two disciples as we read in **Luke 24 (KJV):28** And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, The Lord is risen indeed, and hath appeared to Simon.

In verse 31, "He vanished out of their sight", which appears to be another faculty of a resurrected, or glorified body. Jesus also ate before the disciples as we read in **Luke 24 (KJV):36** And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a

spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them.

Then, the ability to ascend into heaven as Jesus did in **Acts 1 (KJV):9** And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Then the imperishableness of the glorified body is revealed in **1 Corinthians 15 (KJV):50** Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

The glorified body cannot die any more, and is imperishable. And when we are resurrected, we will be like Him as in **1 John 3 (KJV):2** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. For a full presentation of the Doctrines of Salvation, see **Book 1 Doctrines of Salvation by Dr. Albert Grimes** at <http://www.theriskofchrist.com/grimes/book01.pdf>.

Why Do We Need Doctrine?

Doctrine gives us building blocks upon which we build our understanding of the word of God. Paul speaks of the treasures of wisdom and knowledge as we read in context in **Colossians 2 (KJV):1** For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; **2** That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; **3** In whom are hid all the treasures of wisdom and knowledge.

Doctrine gives us understanding. Doctrine answers our questions. We need Biblical truth if we are to walk in the freedom that Jesus spoke of in **John 8 (KJV):31** Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; **32** And ye shall know the truth, and the truth shall make you free.

Doctrine in the Biblical sense is just teaching from the word of God on a theme that is in the word of God. It is like a river, or a stream. We find the beginning of the stream, and follow it until the end.

We must study to find these rivers, or streams, which are just themes in the word of God. Some have already done this work for us, and we can benefit from what they have done, in as much as they are in agreement with the word of God. But we need not be afraid to study the doctrines in the word of God as some today are.

The word of God rightly divided will give us wisdom, which may be defined as skill for living. We will not have to memorize Scripture. When we understand the doctrines of the word of God, addresses of Scripture will come to mind on a theme. The Holy Spirit will then remind us of the word of God in the moment. This will help us in our witnessing to others.

James speaks about the wisdom which is from above in **James 3 (KJV):17** But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. **18** And the seed whose fruit is righteousness is sown in peace by those who make peace.

The wisdom from above is first pure. That is, it is in agreement with the whole word of God. It is also peaceable, gentle, and reasonable, and full of mercy and good fruits, and unwavering, and without hypocrisy. In other words, it is proof of what the will of God is, that is, the truth. This wisdom can only be received if we are walking as in **Romans 12 (KJV):1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. **2** And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

We must be transformed by the renewing of our mind in order to reflect the wisdom from above. It is the word of God that cleanses us as we read in **John 15 (KJV):3** Now ye are clean through the word which I have spoken unto you.

If the word of God cleanses us, it will renew our minds. This renewal will produce the fruit of the Spirit in our lives. We will then prove out that good, and acceptable, and perfect, will of God.

So we must be doers of the word if we are to know the truth, and be set free. That is, we will be set free from all of our misperceptions of what the word of God is teaching. And we will walk in the light as He is in the light, and have fellowship with one another as in **1 John 1 (KJV):7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

We must study to show ourselves approved unto God as Paul encourages in **2 Timothy 2 (KJV):15** Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. **16** But shun profane and vain babblings: for they will increase unto more ungodliness. **17** And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; **18** Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

Bishops must hold fast the faithful word as we read in **Titus 1 (KJV):7** For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; **8** But a lover of hospitality, a lover of good men, sober, just, holy, temperate; **9** Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

The word “bishop” in the Greek is ἐπίσκοπος (pronounced episkopos), which is formed from two Greek words, ἐπί (pronounced e-pē), meaning upon, and σκοπός (pronounced sko-po's), meaning to peer about, watch). Thus the meaning of a bishop is one who looks or watches over the flock, that is, an overseer. **Strong’s Exhaustive Concordance of the Bible, 1985.**

The word “gainsayers” in the Greek is ἀντιλέγω (pronounced än-tē-le'-gō), which is formed from two Greek words, ἀντί (pronounced än-tē'), and meaning against, and λέγω (pronounced le'-gō), meaning to say. Thus the word means to dispute, refuse:—answer again, contradict, deny, gainsay(-er), speak against. **Strong’s Exhaustive Concordance of the Bible, 483.**

The bishop will not be able to convince those who oppose, or speak against, sound doctrine if he himself has not attained to good, or sound doctrine. Good doctrine is something we attain as Paul reveals in **1 Timothy 4 (KJV):6** If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

Good doctrine will give us confidence to speak the truth in love. Good and sound doctrine will empower us to explain the word of God in a way that answers questions. Many people see contradictions in the word of God, and they do not realize that these can be explained when the word of God is rightly divided.

Good and sound doctrine will empower us to be real in our lives. We will not have to equivocate, that is, use ambiguous language so as to conceal the truth or avoid committing oneself. We can be honest in our witnessing to the unsaved. We have nothing to hide. He is the rock. His work is perfect. All His ways are justice. A God of truth without iniquity, just and right is He.

The Goal of Good and Sound Doctrine

The goal of good and sound doctrine is the edification of the saints. We need good or sound doctrine so that we are no longer children as we begin reading in **Ephesians 4 (KJV):11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; **12** For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

The word “perfecting” in the Greek is καταρτισμός (pronounced kā-tār-tē-smo's), and means complete furnishing, perfecting. **Strong’s Exhaustive Concordance of the Bible, 2677.**

It has to do with fitting, preparing, equipping the saints to do the work of the ministry. What we are seeing in many churches today is the pastor ministering, and the rest of the church body supports the pastor through tithing and attendance. There is very little equipping going on for the work of the ministry to be done by the individual members of the body of Christ.

The word “edifying” in the Greek is οικοδομή (pronounced oi-ko-do-mā'), from οἶκος (pronounced oi'-kos), meaning “a dwelling, home, house, household”, and δῶμα (pronounced dō'-mä), from δέμω (pronounced demo), to build; properly an edifice, i.e. (specifically) a roof:-housetop. **Strong’s Exhaustive Concordance of the Bible, 3619, from 3624, 1430.**

Vine’s says that this word “denotes (a) the act of building (oikos, a home, and demo, to build); this is used only figuratively in the N.T. , in the sense of edification, the promotion of spiritual growth (lit., the things of building up).” **Expository Dictionary of New Testament Words, W.E. Vine, Vol. II, page 17-18.**

Jesus said that He would build His Church in **Matthew 16 (KJV):18** And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

The word “build” in this verse in the Greek is οικοδομέω (pronounced oi-ko-do-me'-ō), and is derived from the same Greek words as the above Greek word for “edifying”.

Paul then speaks of his vision for the Church as we continue in **Ephesians 4 (KJV):13** Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: **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; **15** But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: **16** From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The body will not grow to a perfect man, to the measure of the stature of the fullness of Christ, if every part is not effectual in working in its measure, for what is supplied by that part will be missing.

The vision that God has for His Church is that every part would contribute in the building up of the body, the Church.

Now in order for each member to do their part, each member must become spiritual, and not remain carnal as we saw with the Corinthians. Carnal is what we were before Christ.

We must remember that it is God's building, and we labor with Him as we continue in **1 Corinthians 3 (KJV):10** According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ.

We must take heed how we build, so that we don't build as if it were our own little kingdom, and we get a sure reward, as we continue in **1 Corinthians 3 (KJV):12** Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

We cannot lose the eternal life that has been given to us at the new birth by the Spirit of God. The gold, silver, and precious stones speak of the works of righteousness that God has ordained for us to do, and which He will reward us for. If all we build is wood, hay, and stubble, we will not lose our salvation, but we will suffer the consequences of our bad choices, and we will not receive any rewards.

Now, if we are to build on this foundation gold, silver, precious stones, we must have good sound doctrine.

The Safety of Sound Doctrine

As we read before, there are doctrines of devils, winds of doctrine, and other doctrines not according to the Biblical truth in the word of God. By studying to show ourselves approved unto God, we will find peace, and confidence in the Lord, who is our defense as in **Psalms 89 (KJV):18** For the Lord is our defense; and the Holy One of Israel is our king.

Sound doctrine keeps us on His pathway. Sound doctrine will shield us from other doctrine, which is not Biblical. And it will keep us abiding in Him. Abiding in Him is what He asks of us in **John 15 (KJV):4** Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Sound doctrine also keeps us on track to build what God is building. Jesus said that He would build His Church as in **Matthew 16 (KJV):18** And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

This has been misinterpreted for centuries. Jesus is building His Church on the rock of Peter's testimony that He is the Christ, the Son of the living God as in **Matthew 16 (KJV):13** When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

What was revealed to Peter was that Jesus was the Christ, the Son of the living God. Peter is not, and has never been the rock upon which the Church is built.

Sound doctrine also insures our growth and maturity in the faith. It is God's will that we become spiritual, growing in grace and knowledge as in **2 Peter 3 (KJV):17** Ye therefore, beloved, seeing ye know

these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

He has promised to guide us into all truth as Jesus said in **John 16 (KJV):13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Sound doctrine will also help us keep our eyes on Jesus. We read in **Hebrews 12 (KJV):1** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The word “Looking” in the Greek is **ἀφορώω** (pronounced ä-fo-rä'-ō), af-or-ah'-o, 872; from 575, (**ἀπό** pronounced a-pa) meaning “from”, and 3708, (**ὀρώω** pronounced) meaning “properly to stare at”; so “to consider attentively:—look”. **Strong’s Exhaustive Concordance of the Bible, 872, 575, 3708.**

It is translated “fixing” in **Hebrews 12 (NASB):2** fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

This is a position of rest as Jesus promised in **Matthew 11 (KJV):28** Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

Walking in the light of the truth in the word of God is a light burden. Now all believers shall appear before the judgment seat of Christ as we read in **2 Corinthians 5 (KJV):10** For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Sound doctrine will insure our being rewarded for good things done in our bodies. Sound doctrine also insures our salvation and those who hear us as we read in **1 Timothy 4 (KJV):16** Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Sound doctrine gives us a good foundation by which we will be equipped to convince those who oppose the truth, as we read in **Titus 1 (KJV):9** Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

The unsaved and unbelieving see a lot of contradictions in the word of God. But if they would seek the Lord, He would be found by them, and He would show them that there are answers to their questions. Sound doctrine resolves contradictions, and brings us peace of mind.

Now when we have sound doctrine, we will also be able to bring into captivity every thought to the obedience of Christ as we read in **2 Corinthians 10 (KJV):3** For though we walk in the flesh, we do not war after the flesh: 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

And if we do know the Biblical truth in the word of God, the word of God will be the sword of the Spirit in our grasp as in **Ephesians 4 (KJV):17** And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Again, Jesus said we must continue in His word as we read in **John 8 (KJV):31** Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

And Paul says in **Galatians 5 (NASB):1** It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

Walking in the truth will keep us from walking in a yoke of slavery. It will keep us free.

And Jesus said in **John 14 (KJV):6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

And in **John 14 (KJV):27** Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

The wisdom from above is first peaceable. And if God is for us, who can be against us as we read in **Romans 8 (KJV):31** What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

The Security of the Believer

The security of the believer is really a doctrine based on three themes in the word of God. It is based, first of all, on the Doctrine of Regeneration, and secondly on the Doctrine of Justification, and third, on the Doctrine of Election and Calling.

The Doctrine of Regeneration tells us that the believer is born again by the Spirit of God. Being born again in this way by the Spirit of God means that we have received eternal life, because the life of the Spirit of God is eternal. This eternal life is now in our spirit, for whatever is born of the Spirit is spirit as we read in **John 3 (KJV):6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

When we believe in Jesus Christ, we are born again, and we receive eternal life in our spirit. This is what the apostle John is saying in **1 John 5 (KJV):9** If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life. 13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

If we have believed on the name of the Son of God, Jesus Christ, we have eternal life in our spirit. In our flesh there is still the Adamic sin nature, inherited from Adam. Our flesh is still doomed to die. But our spirit has eternal life, and cannot die any more, having been born of the Spirit of God.

Secondly, the Doctrine of Justification tells us that the believer is justified by faith. When we believe in Jesus Christ, we then come before God as judge, as it were, and He sees our faith, and then justifies us as we read in **Romans 3 (NIV):21** But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. 22 This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, 23 for all have sinned and fall short of the glory of God, 24 and all are justified freely by his grace through the redemption that came by Christ Jesus.

The righteousness of God in verse 21 is the righteousness that is given through faith in Jesus Christ to all who believe. So when God justifies us, He imputes His righteousness to us.

Paul explains this imputation of righteousness in Romans, chapter 4. Speaking of Abraham, he says in **Romans 4 (KJV):11** And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

The word “imputed” in the Greek is λογίζομαι (pronounced lo-gē'-zo-mī). Vine’s says that this word, primarily signifies, “to reckon, take into account, or, metaphorically, to put down to a person’s account”. **Expository Dictionary of New Testament Words, W.E. Vine, Vol. II, page 252.**

The same word is translated “credited” in **Romans 4 (NASB):11** and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them

Abraham was strong in faith as we continue to read in **Romans 4 (KJV):18** Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we

believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

This is why Paul concludes as in **Romans 8 (KJV):33** Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Since God has justified us, and put His righteousness down to our account, who shall lay any thing to the charge of God's elect?

There is more that we could add to the **Doctrine of the Security of the Believer**. We could talk about election and calling, and how this relates to the security of the believer.

We read in **1 Peter 1 (KJV):2** Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

And we read in **Romans 8 (KJV):28** And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

In the mind of God, we are already glorified.

We continue in Romans 8 (KJV):31 What shall we then say to these things? If God be for us, who can be against us?32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Once we are in Christ Jesus our Lord, nothing can separate us from the love of God, which is in Christ Jesus our Lord.

And there are more themes in the Bible such as those related to Spiritual Gifts, Ministry Gifts, Healing, Demonology, the Church. We could also study Bible Prophecy, that is, Future Events, such as the Second Coming of Christ, and the Rapture, and the White Throne Judgment, and more. Let us continue in His word that we may truly be His disciples. Let us study to show ourselves approved unto God, that we may know the truth, and be free.