



A Beginning Theology

By Dr. Ronnie W. Wolfe

Simple outlines on salient points
of doctrine in the
Holy Scriptures

© 2012

Theology – Lesson 1

By Pastor Dr. Ronnie Wolfe

THE EXISTENCE OF GOD

1. Genesis 1:1
2. Matter had to come from something; it could not have come from itself.
3. Matter cannot be eternal, because it is constantly changing; and it is deteriorating.
4. Life cannot come from non-life. This is called spontaneous generation, and it is impossible.
5. There is intelligence in every creation. Where did this intelligence come from?
6. Even a simple cell is filled with information. This information has to come from somewhere; we believe it comes from God.
7. Our universe has order: (1) geology, (2) astronomy, (3) anatomy, (5) agronomy, (6) biology, (7) botany, (8) horticulture, (9) zoology, etc.
8. Where did the conscience and will come from?
9. Until the mid 1800's (19th century) the existence of God was just assumed, but the teaching of certain philosophers and especially of Charles Darwin and the theory of evolution has brought doubt about God into the minds of many.
10. Some truth is known from observation, but a “first truth” has no beginning. A first truth comes from God, and one of those truths is the truth of creation.
11. Which world is real? that which you know in your dreams, or that which you know after you awake from a dream? How do you know? You know, because God exists and brings reason into perspective when we are awake.
12. We cannot prove from the Bible that God exists; we must assume that he exists. But that assumption rests on a strong belief and an undeniable truth because of the evidence given to us in nature.
13. Even the heathen believe in a superior being, although it may be an idol.
14. The Character of God
 - a. Invisible
 - i. Col 1:15 Who is the image of the invisible God, the firstborn of every creature:

- ii. 1Ti 1:17 Now unto the King eternal, immortal, invisible, the only wise God, [be] honour and glory for ever and ever. Amen.
- iii. Heb 11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
- b. Immutable (Unchangeable)
 - i. Mal 3:6 For I [am] the LORD, I change not; therefore ye sons of Jacob are not consumed.
 - ii. Heb 13:8 Jesus Christ the same yesterday, and to day, and for ever.
- c. Omnipotent (all powerful)
 - i. Ge 17:1 ¶ And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect.
- d. Omnipresent (all present)
 - i. Ps 97:5 The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.
 - ii. Da 2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.
- e. Omniscient (all knowing)
 - i. Psalm 139:7-16

Theology – Lesson 2

By Pastor Dr. Ronnie Wolfe

JESUS CHRIST, THE SON OF GOD

I. His Pre-existence

- A. John 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God.*
- B. Colossians 1:17 *And he is before all things, and by him all things consist.*

II. His Incarnation

- A. John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*
- B. 1 Tim. 1:15 *This [is] a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*
- C. Eph 4:10 *He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*
- D. John 8:23 *And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.*
- E. 1 Peter 4:1 *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;*
- F. 1 John 4:2 *Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: (See also 1 John 4:3; 2 John 1:7).*

III. His Sinlessness

- A. Heb 4:15 *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.*
- B. Heb 9:28 *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*
- C. 1 Peter 2:22 *Who did no sin, neither was guile found in his mouth:*
- D. Heb 7:26 *For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

IV. His Work

- A. Of Creation
 - 1. Genesis 1:1
 - 2. Colossians 1:16-17
- B. Of Salvation
 - 1. Luke 19:10 *For the Son of man is come to seek and to save that which was lost.*
 - 2. 1 Tim. 1:15 *This [is] a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*
 - 3. Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*
- C. Of Redemption (make a purchase)
 - 1. Gal. 4:4-5 *But when the fulness of the time was come, God sent forth his Son, made*

- of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.*
- a. *exagorazo (Gal. 4:5) – To purchase out of the slave market, never to be on sale again.*
 - b. *Agorazo – Market, or slave market*
 - c. *Lutros – To loose*
 - d. *Apolutros – To loose away from*
2. *1 Peter 1:18-19 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: [LUTROS: to loose].*
 3. *Heb 10:4 For [it is] not possible that the blood of bulls and of goats should take away sins. . . . vs 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*
- D. His Death, Burial and Resurrection
1. *1 Cor. 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:*
 2. *1 Tim. 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*
- E. His Intercession
1. *Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*
 2. *Rom. 8:34 Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*
 3. *Job 9:33 Neither is there any daysman betwixt us, [that] might lay his hand upon us both. A daysman is an intercessor, one who goes between, a lawyer, a representative.*
- F. His Return
1. *Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*
 2. *John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also.*
- V. His Reign – Ruler of a New Heaven and Earth
- A. *He is King of Saints – Rev 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous [are] thy works, Lord God Almighty; just and true [are] thy ways, thou King of saints.*
 - B. *He is King of the Jews – Matt 2:2 Saying, Where is he that is born King of the Jews? for*

we have seen his star in the east, and are come to worship him.

C. He is King of Kings – 1 Tim. 6:15 *Which in his times he shall shew, [who is] the blessed and only Potentate, the King of kings, and Lord of lords; See also Rev. 17:14 and 19:16.*

D. He is King of righteousness and peace – Heb 7:2 *To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;*

VI. His Character

A. He is omnipotent – Matt 28:18 *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*

B. He is omniscient –

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

2. John 10:14 *I am the good shepherd, and know my [sheep], and am known of mine.*

C. He is omnipresent –

1. John 3:13 *And no man hath ascended up to heaven, but he that came down from heaven, [even] the Son of man which is in heaven.*

2. Matt 28:20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen.*

Theology - Lesson 3

By Pastor Dr. Ronnie Wolfe

THE HOLY SPIRIT - PNEUMATOLOGY

I. Personality Of The Holy Spirit

- A. He is the Spirit of truth – John 14:17 *[Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*
- B. He is the Comforter – John 14:26
- C. He searches the deep things of God – 1 Corinthians 2:10-11
- D. He works in us – 1 Corinthians 12:11

II. Work Of The Holy Spirit

- A. Reproving the world – John 16:7-13
- B. Helps our weaknesses (infirmities) – Romans 8:26
- C. Gifts of the Holy Spirit – Heb. 2:4
- D. Holy Spirit speaks through God's word – Heb. 3:7
- E. Holy Spirit originated the Scriptures – 2 Peter 1:21

III. Deity Of The Holy Spirit

- A. He is called The Third Person of the Trinity
 - 1. God is the first Person
 - 2. Jesus is the second Person
 - 3. Holy Spirit is the third Person
 - 4. We see this in the instructions for baptism: Matt 28:19 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*
- B. He is Omnipresent (all present)
 - 1. Psalm 139:7 *Whither shall I go from thy spirit? or whither shall I flee from thy presence?*
 - 2. Eph 2:17 *And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.*
- C. He is Omniscient (omni-science) (all knowledge)
 - 1. 1 Cor. 2:10-11
- D. He is Omnipotent (all powerful)
 - 1. Luke 1:35
 - 2. Rom. 8:11
- E. He is Eternal
 - 1. Hebrews 9:3-8
- F. He is Creator
 - 1. Genesis 1:2
 - 2. Job 26:13

3. Psalm 104:30
- G. He works Miracles
 1. Matthew 12:28
 2. 1 Cor. 12:9-11
- H. He is to be Worshiped
 1. Romans 9:1
 2. Revelation 1:4
 3. Matthew 28:19

IV. HOLY SPIRIT AND THE CHURCH

- A. Baptism of the Holy Spirit
 1. Day of Pentecost upon the first local church.
 2. This was for power and accreditation.
 3. Acts Chapter 2
- B. Indwelling of the Holy Spirit in the church
 1. Leadership into membership – 1 Cor. 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*
 2. Indwelling in perpetuity – Matt 28:20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen.*

Theology - Lesson 4

By Pastor Dr. Ronnie Wolfe

SOTERIOLOGY - STUDY OF SALVATION

I. THE MEANING OF SOTERIOLOGY

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

II. “SAVED” MENTIONED IN THE NEW TESTAMENT

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

III. USE OF THE WORD “SAVED”

- A. Matt 19:25 *When his disciples heard [it], they were exceedingly amazed, saying, Who then can be saved?*
- B. Luke 7:50 *And he said to the woman, Thy faith hath saved thee; go in peace.*
- C. Luke 8:12 *Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.*
- D. John 3:17 *For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*
- E. Acts 2:21 *And it shall come to pass, [that] whosoever shall call on the name of the Lord shall be saved. (See Rom. 10:13)*
- F. Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*
- G. Acts 15:11 *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*
- H. Rom. 5:9 *Much more then, being now justified by his blood, we shall be saved from wrath through him.*
- I. 1 Cor 1:18 *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*
- J. Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:*
- K. 2 Tim. 1:9 *Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*

IV. SOME THEOLOGY TERMS ABOUT SALVATION

- A. Redemption – The purchase price that Jesus paid for our sins – his blood.
 - 1. Eph. 1:7; Col. 1:14
- B. Justification – A declaration that we are just (right) before God.
 - 1. Rom. 5:9
- C. Regeneration – (Born again)
 - 1. John 3:3 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (See also John 3:7)*
 - 2. 1 Peter 1:23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*
- D. Predestination – “To determine beforehand” – Rom. 8:29 *For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. (See also Eph. 1:11)*
- E. Election – “Chosen” – Eph 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*
- F. Sanctification – “To set apart”
 - 1. John 17:17 *Sanctify them through thy truth: thy word is truth.*
 - 2. Ac 26:18 *To open their eyes, [and] to turn [them] from darkness to light, and [from] the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*
- G. Glorification – “To be made like unto God’s glory”
 - 1. Rom. 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.*
 - 2. This will happen when we are taken out of the world and placed in Heaven with God and his Son, Jesus Christ.
 - a. A New Body – Phil. 3:21 *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
 - b. At Christ’s Coming Again – Titus 2:13 *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*

Theology #5

“What Is the Bible” – Bibliology

By Dr. Voddie Baucham

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

Definition

- A. The Bible is a reliable collection of historical documents . . .
 - 1. 2 Peter 1:16ff
 - 2. Gal. 1:12; Heb. 1:1-2
 - 3. Not Gilgamesh
- B. Written down by eye witnesses during the lifetime of other eye witnesses
 - 1. 1 John 1:1-3
 - 2. 1 Cor. 15 – Resurrection appearances . . . remain until now.
 - 3. Different languages; over 6,000 Greek manuscripts
 - 4. Commentaries on the Bible – 95% of the New Testament could be developed through just commentaries on the Bible: Syriac, Coptic, etc.
- C. That report to us supernatural events (John 17)
 - 1. Mount of Transfiguration – not human, but supernatural
 - 2. Blind, lame from birth, issue of blood many years.
 - 3. Friday dead; Sunday risen
- D. Most of which took place in fulfillment of specific prophecies
 - 1. Jesus on the cross – Psalm 22; Jesus our Shepherd – Psalm 23; Jesus resurrected – Psalm 24
 - 2. Blood and water – punctured the *pericardium*
 - 3. Prophetic word made more sure (more sure prophecy)
- E. And who claim their writings are divine rather than human in origin (20)
 - 1. “Thus saith the Lord”
 - 2. “God said to Abraham”
 - 3. Is what is written reliable?
 - a. Three languages
 - b. Three continents
 - c. Over 40 writers most of whom never met one another.
 - d. Written over a period of 1500 years
 - e. One single story develops

II. Proof Of Science

- A. You don’t use scientific methods to prove historical events.
- B. Scientific: observable, measurable, and repeatable.
- C. You cannot use the scientific method to prove that George Washington was our first president.

- D. We use courtroom principles
1. Do we have any eye witnesses? Yes
 2. Do these witnesses tell the same story? Yes
 3. Fulfilled prophecies – physical evidence
 4. No external evidence against Bible claims.

Theology #6

Pastor Dr. Ronnie Wolfe – 8/23/2012

ANTHROPOLOGY

The Study of Man

I. MAN'S CREATION

A. God Decreed It.

1. Decree – An authoritative order having the force of law
2. See Genesis 1:26

B. God Declared It

1. Genesis 1:27

C. God's Method Of Man's Creation

1. Not by evolution

- a. If evolution is true, then *matter* must be eternal; it must have always been and must always continue to be.
 - b. Where does the knowledge come in order for evolution to “know” how to evolve?
 - (1) Giraffe: evolved to have a long neck
 - (2) Wikipedia: “Platypus” – “The unusual appearance of this egg-laying, venomous, duck-billed, beaver-tailed, otter-footed mammal baffled European naturalists when they first encountered it, with some considering it an elaborate fraud. It is one of the few venomous mammals, the male platypus having a spur on the hind foot that delivers a venom capable of causing severe pain to humans.” Where did he get his information to be thus formed?
 - c. There is a distinct difference between animals and humans.
 - (1) Humans evolve (in a sense) from infant to adult,
 - (2) Humans are capable of invention: from walking to horses to automobiles to airplanes, etc.
 - (3) Birds are still building nests the same way they have always built them.
 - (4) Seven ways that man is different from animals
 - (a) Brute is conscious; man is self-conscious
 - (b) Brute has percepts; man has concepts
 - (c) Brute has no language; man has language
 - (d) Brute forms no judgments; man thinks “this is like that”
 - (e) Brute has no reasoning; man thinks “this follows that” (conclusion)
 - (f) Brute has no intuition; man recognizes space, time, cause, effect, right, wrong
 - (g) Brute has determination; man has self-determination
 - (5) “The baby new to earth and sky, What time his tender palm is pressed Against the circle of the breast, has never thought that ‘this is I.’”
2. God created all things *ex nihilo*, which means “out of nothing.”
 3. God spoke the world into existence
 - a. Gen. 1:3 *And God said, Let there be light: and there was light.*

- b. See Psalm 33:6-11
 - 4. We have an eye witness of the creation, Jesus Christ, John 1:1
 - 5. Man became a living soul, Gen. 2:7
 - 6. Three verbs:
 - a. See Isa 43:7 *Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.*
 - b. First verb: *created* – Hebrew BARA: Produced out of nothing.
 - c. Second verb: *formed* – Hebrew ASAH: Caused man to exist in his appointed form and fashion.
 - d. Third verb: *made* – Hebrew YATZAR: Completed his dispositions and his human tendencies.
- D. MAN'S ORIGINAL CONDITION
- 1. Possessed the image of God: Gen. 1:27; 5:1; 9:6
 - a. This is not a physical likeness. See John 4:24
 - b. We are in the image of God in that we have intelligence, morality, will, emotions, and reasoning.
 - c. Trichotomy –
 - (1) God is manifested in three parts: Father, Son, and Holy Spirit
 - (2) Man is manifested in three parts: body, soul, and spirit.
 - (3) See 1 Thess. 5:23
 - d. Man originally possessed a holy nature
 - (1) Ecclesiastes 7:29; Genesis 2:15; Romans 5:12, 14
- E. MAN'S FALL (*lapsarian*) – Genesis 3
- 1. Man was not created a sinner – Ecclesiastes 7:29
 - 2. But man fell into sin – Gen. 3:1-6; Romans 5:12; Rom. 5:13-19; 1 Tim. 2:14
 - 3. There was a tempter: Satan – See Gen. 3:1
 - 4. There was a temptation: First to the woman,
 - a. Satan questioned God's word
 - b. The woman gave in to the devil and ate the fruit, Gen. 3:6-7
 - c. She gave to her husband, and he did eat
 - 5. The results of the Fall
 - a. They became naked, Gen. 3:7
 - b. They were cast out of the Garden of Eden, Gen. 3:23-24
 - c. Pain in child birth, Gen. 3:16
 - d. Made all men sinners, Rom. 5:12
 - e. Brought physical and eternal death, Gen. 2:17
 - f. Satan cursed, Gen. 3:14
 - g. Christ promised, Gen. 3:15; Rom. 5:19
- F. ORIGIN OF THE SOUL OF MAN
- 1. Where does man's soul come from?
 - a. Adam's came from original creation, Gen. 2:7; 1 Cor. 15:45
 - 2. Where does a person's soul come when he is conceived and born?
 - a. Creationism

- (1) Some believe that each time a baby is conceived that God creates a new soul.
- (2) We know that the soul is eternal: Matt 10:28 *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*
- (3) Scriptures for Creationism: Isaiah 57:16, *the souls that I have made*; Zechariah 12:1 *Jehovah . . . who formeth the spirit of man within him.*
- (4) Problems with this theory
 - (a) A child is much like one or both of his parents in his own soul – “Like father, like son” is not referring only to the body but also to the soul.
 - (b) This theory may make God responsible for creating moral evil, since every man is a sinner when he is conceived and born.

b. Traducianism

- (1) In conception of a baby, both body and soul are made as passing from parent to child. We received our sinful nature from Adam, our first parent.
- (2) Only once did God breathe into man’s nostrils, and man became a living soul, Genesis 2:7
- (3) Romans 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

G. MAN’S END

1. Man must die: Heb 9:27 *And as it is appointed unto men once to die, but after this the judgment:*
2. Man must give an account: Romans 14:12 *So then every one of us shall give account of himself to God.*
3. Man goes “the way of all the earth” – Joshua 23:14; 1 Kings 2:2. This means death.
4. Man goes either to punishment or life eternal: Matt 25:46 *And these shall go away into everlasting punishment: but the righteous into life eternal.*

Theology #7

By Pastor Dr. Ronnie Wolfe – 9-8-2012

F A I T H

I. *Sola Fida*

- A. This is a Latin expression, and it means “only faith.”
- B. Baptists have always believed that salvation is by faith alone.
- C. Scriptures
 - 1. Rom 3:22 *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*
 - 2. Rom 5:1 ¶ *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*
 - 3. Gal 3:26 *For ye are all the children of God by faith in Christ Jesus.*
 - 4. The paradox of James 2:24 *Ye see then how that by works a man is justified, and not by faith only.*
 - a. This passage is teaching us what faith is.
 - (1) There is a dead faith
 - (2) There is a devilish faith
 - (3) There is a dynamic (living) faith
 - b. This justification is before men, not before God.

II. **Kinds Of Faith**

- A. Historical Faith
 - 1. Intellectual acceptance of the truth of Scripture
 - a. Acts 26:27 *King Agrippa, believest thou the prophets? I know that thou believest.*
 - b. Jas 2:19 *Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*
- B. Temporal Faith
 - 1. Persuasion of truth that affects our emotions and conscience.
 - 2. Matt 13:20 *But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;*
 - 3. This is temporary faith (not real, true, spiritual faith), which does not last.
 - 4. This temporary faith is grounded in emotional life and seeks personal enjoyment rather than the glory of God.
- C. True Saving Faith
 - 1. Seated in the heart, not just the mind or the emotions.
 - 2. It is a gift of God (Eph. 2:8-10)
 - 3. “A certain conviction, wrought in the heart by the Holy Spirit, as to the truth of the gospel, and a hearty reliance on the promises of God in Christ” (Louis Berkof)

III. **Elements of Faith**

- A. The Element of Knowledge

1. Faith is an insight into the truths of the Christian religion (Berkof)
 2. We must know before we can believe (have faith).
 3. Eph 1:13 *In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*
 4. After we have been saved by faith, our faith will grow stronger and stronger as we get more and more knowledge about God and Christ through the Word of God, the Bible.
- B. The Element of Emotion
1. Once a person knows the truth and believes the truth by the Spirit of God, “He is conscious of a personal interest in the truth, and responds to it with a hearty assent (agreement).”
- C. The Element of Volition (our Will)
1. Our will is also a part of faith in Christ.
 2. Psalm 110:3 *Thy people [shall be] willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*
 3. Salvation is not just a choice; it is a miracle of the grace of God (Eph. 2:8-10)
 4. But our will is involved.. You choose him, because he chose you (Eph. 1:4; 2 Thess. 2:13)
 5. 1 John 4:19 *We love him, because he first loved us.*

IV. **The Object Of Faith**

- A. In general, the object of our faith is the word of God, the Bible
- B. The specific object of our faith is Jesus Christ.
 1. John 14:1 ¶ *Let not your heart be troubled: ye believe in God, believe also in me.*
 2. John 3:15 *That whosoever believeth in him should not perish, but have eternal life.*

V. **Catholic View of Faith**

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

VI. **Assurance of Faith**

- A. Most people have no real assurance (security) in their faith.
- B. You may ask “Are you saved?”; they will say “I think so,” or “I hope so.”
- C. Those who believe that they can “fall from grace” (lose their salvation) do not have assurance of salvation.
- D. We can be sure of our salvation.
 1. 1 John 5:13 *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*
 2. 2 Tim. 1:12 *For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*

3. John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

Theology #8

By Pastor Dr. Ronnie Wolfe – 9-13-2012

ECCLESIOLOGY – STUDY OF THE CHURCH

I. False Ideas About The Church

A. The Universal, Visible Church

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

B. The Universal, Invisible Church

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

C. The National Church

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

D. The Denominational Church

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

II. THE NATURE OF THE CHURCH

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

1. In the Greek it looks like this: $\epsilon\kappa\kappa\lambda\epsilon\sigma\iota\alpha$
2. The word means “a local assembly.”
3. Any assembly is an “ekklesia.” A mob (Acts 19:32); a town council (Acts 19:39); a fire brigade (per B. H. Carroll).
4. The word “ekklesia” used three ways in scripture
 - a. Abstract (or generic) usage – Eph. 3:1, 21 - “the church” (the airplane, the automobile, the home)
 - b. Prospective (or future) usage – Heb 12:23 *To the general assembly and church of*

the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

- c. The particular usage, pointing to specific, individual churches
 - (1) Acts 8:1 *And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.*
 - (2) Churches – Acts 15:41 *And he went through Syria and Cilicia, confirming the churches.*
- B. Main Scripture is Matthew 16:18
 - 1. First mention of “church” in the New Testament
 - 2. Jesus calls it “my church” to show the difference between his and others.
 - 3. Some assemblies are “the synagogue of Satan” (Rev. 2:9)
- C. The Origin of the Church
 - 1. Originated in the life of Jesus Christ
 - 2. Originated by the Lord Jesus Christ himself
 - 3. Originated to be perpetuated¹ – “the gates of hell shall not prevail against it” (Matt. 16:18).
 - 4. So, from its beginning, the Lord’s church has been in existence unto today.
- D. The Church Is Local
 - 1. “Tell it to the church” – Matt 18:17 *And if he shall neglect to hear them, tell [it] unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.*
 - 2. The church is a body
 - a. Col 1:24 *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church:*
 - b. Members in particular – 1 Cor 12:27 *Now ye are the body of Christ, and members in particular.*
 - c. Many members in one body – Rom. 12:4 *For as we have many members in one body, and all members have not the same office:*
 - d. We are baptized into that one body – 1 Cor 12:13 *For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit.*
 - e. Notice Eph. 4:4-5 *There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism,*

III. COMPARED TO THE KINGDOM OF GOD

- A. The church of God is ruled under Christ through the members of the church in a democratic way – The kingdom of God is under the dominion of a king.
- B. Christ is the head of the church – He is the King over his spiritual Kingdom. See “kingdom of God” in Matthew Chapter 13.

¹“Perpetuate” – to preserve from extinction or oblivion: to perpetuate one’s name.

- C. We are born into the Kingdom of God – John 3:5 *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.*
- D. We are baptized into the church (1 Cor. 12:13)
- E. A church is visible
- F. The Kingdom of God is invisible – Luke 17:20-21 “the kingdom of God is within you.”
 1. So all the saved are in the Kingdom of God, but not all saved are in the church of God.
 2. The Kingdom of God is made up of all believers on the earth at any particular time.

IV. COMPARED TO THE FAMILY OF GOD

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

Theology #9

By Pastor Dr. Ronnie Wolfe – 9-21-2012

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

I. THE WORD BAPTIZE / BAPTISM

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

II. BAPTISM IS A CHURCH ORDINANCE

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

- b. Why:
- c. Because of discipline
 - (1) 1 Cor 11:20 *When ye come together therefore into one place, this is not to eat the Lord's supper.* The word "not" can mean "cannot" eat the Lord's Supper.
 - (2) 1 Cor. 11:28 *But let a man examine himself, and so let him eat of that bread, and drink of that cup.*
 - (3) Rom. 16:17 *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*
- d. Because of communion
 - (1) 1 Cor. 10:16-17 *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread.*

III. REQUIREMENTS FOR SCRIPTURAL BAPTISM

A. There Must Be A Proper Candidate.

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

B. There Must Be A Proper Reason

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

C. There Must Be A Proper Administrator

1. Baptism must be done by the proper authority or administrator.
2. Jesus gives command for baptism in Matthew 28:18-20
 - a. "Go ye therefore" – Christ has the authority, and he is speaking here to his apostles. The apostles made up the first local church on earth (1 Cor. 12:28).
 - b. "Teach all nations" – This means to make disciples. Bro. Walker used to say "get folks saved."
 - c. "Baptizing them" – dipping them under the water completely.

- d. “Father, Son, and Holy Ghost” –
 - (1) One dipping (baptism) - the word “name” is singular
 - (2) Representing three persons of the Trinity - naming Father, Son, Holy Ghost.
 - e. “Teaching them to observe” - Each local church is responsible to teach each member the word of God so they may grow thereby. 1 Peter 2:2 *As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*
- D. There Must Be A Proper Method
- 1. The method of baptism, expressed by the meaning of the Greek word, is immersion.
 - 2. Immersion is defined as “baptism in which the whole body of the person is submerged in the water” -Dictionary.com
 - 3. Baptism is a figure of a death, burial, & resurrection
 - a. Rom. 6:4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
 - b. Remember three words: immersion, submersion, and emersion: Death, burial and resurrection of Christ.
- E. Learn this from the word C R A M
- 1. Candidate - a person already saved
 - 2. Reason - a symbol of the death, burial, and resurrection of Christ and a new life.
 - 3. Administrator - A local church must administer, or do, the baptism.
 - 4. Method - The only method is immersion, submersion, and emersion.

IV. CHURCH PERPETUITY

- A. Matt 28:20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
- B. The local church is to baptize people, and the local church is promised to continue to exist until the end of the world.
- C. So, Jesus’ kind of church has been here since his ministry, and it will be here until the end of the world.

V. WHAT DOES BAPTISM DO?

- A. First, It Does Not Save
 - 1. Problem Verses
 - a. Acts 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*
 - b. 1 Peter 3:21 *The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*
 - c. Mark 16:16 *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*
 - 2. Compare Scripture With Scripture
 - a. Eph 2:8-10 *For by grace are ye saved through faith; and that not of yourselves: it*

is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

- b. Acts 10:43 *To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.* (Compare with Acts 2:38)
- B. Second, It Adds The Believer To The Church
1. Remember what we have already learned: We are (1) born into the Kingdom, (2) adopted into the Family, and (3) baptized into the Church.
 2. 1 Cor 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*
 3. The body is the church – Col. 1:24 *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:*
 - a. Some say this is a *spiritual* baptism, but there is no such thing.
 - b. We are baptized in water (by immersion) so that we may become a part of a local church and observe the two ordinances, baptism and the Lord's Supper.
- C. Third, Shows A Newness Of Live
1. Again we read Romans 6:4 *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

VI. SOME MORE OBSERVATIONS

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

Theology #10

By Pastor Dr. Ronnie Wolfe – 10-7-2012

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

I. THE SUPPER IS NOT A SACRAMENT

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

II. THE SUPPER IS A SYMBOLIC ORDINANCE

- A. This opposes the idea that the body and blood of Jesus are actually present in the bread and wine.
 - 1. Catholicism believes that, when the priest says his words of consecration over the bread and wine that they miraculously turn into the actual body and blood of Jesus.
 - 2. This is taken from John 6:54 *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*
 - 3. But in John 6:63 we read *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and [they] are life.*
 - 4. Catholicism teaches that we partake of Christ through the Eucharist, which means *thankfulness, or gratefulness*. The first part of the word EU means “good.” The second part means “gift.” In other words, “the good gift” literally.
 - 5. But we actually partake of Christ Jesus through faith. See John 6:47 *Verily, verily, I say unto you, He that believeth on me hath everlasting life.*
 - 6. The doctrine of Transubstantiation teaches that the body and blood of Christ are actual and real in the bread and wine after the priest says his words of consecration.
 - 7. The doctrine of Consubstantiation teaches that the body and blood of Christ are in the bread and wine spiritually after the priest says his words of consecration.
 - 8. “After the Consecration, what were bread and wine are no longer bread and wine, although our senses continue to perceive them as such, with all their sensible attributes. But it is now Christ himself--with his body, blood, soul, and divinity--who is there, under the appearances of bread and wine, offering himself to the Father for the redemption of all.” (<http://www.stjohnslinecoln.com/files/timb/timb-28.pdf>)
- B. This opposes the idea that Christ's sacrifice must be given over and over again, making Jesus die over and over through the ages.
 - 1. Catholicism: “Now, in the *Mass* a real sacrifice is offered to God, for Our Blessed Lord's humanity, by being placed under the forms of bread and wine, is reduced to the equivalently lifeless state of a victim offered to the Eternal Father by the priest.”
 - 2. But see Hebrews 9:28 *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*
 - 3. Read Hebrews 9:25-28
 - 4. “This is the same body that was hanging on the cross, the same blood that was poured

there: We should repeat these truths once and again until we truly believe them and begin really to love.” (<http://www.stjohnslincoln.com/files/timb/timb-28.pdf>)

III. THE SYMBOLIC SIGNIFICANCE OF THE LORD’S SUPPER

- A. It Commemorates the Lord’s Death
 - 1. See 1 Cor. 11:24
- B. It Proclaims the Lord’s Death
 - 1. See 1 Cor. 11:26
- C. It Reminds us of Jesus’ Second Coming
 - 1. See 1 Cor. 11:26
- D. It Symbolizes Our Salvation By Feeding On Christ
 - 1. John 6:53
- E. It Symbolizes Our Constant Need Of Feeding On Christ
 - 1. John 6:54-56
- F. It Points To The Unity Of The Local Church - Communion
 - 1. 1 Cor. 10:16-17
 - 2. Because of this, many believe that a whole loaf of bread should be brought to the table in one piece and broken before it is served to the people, and some churches do this.
 - 3. Also, some churches use only one cup to drink the wine.

IV. ELEMENTS OF THE LORD’S SUPPER

- A. Unleavened Bread
 - 1. Unleavened bread designates the sinless body and life of Jesus Christ, 1 Pet. 2:22
 - 2. Unleavened bread shows sincerity as we partake of the supper, 1 Cor. 5:8
 - 3. Unleavened bread shows that the church should be cleansed and pure, 1 Cor. 5:7-8
 - 4. Leaven is “an element that produces an altering or transforming influence.” (Dictionary.com).
 - 5. Therefore, the bread in the Lord’s Supper should not have any baking powder or yeast that would make it rise.
- B. Fruit Of The Vine
 - 1. Much argument is made over whether we should use wine or grape juice.
 - 2. But the only name used in regard to The Lord’s Supper is “fruit of the vine.”
 - 3. See Matt. 26:29; Mark 14:25; Luke 22:18
 - 4. Neither wine nor grape juice is used to identify the drink in The Lord’s Supper.
 - 5. Being the “fruit of the vine” means that it must come from the grape.
 - 6. Therefore, some churches use fermented wine as their drink; others use grape juice as their drink, as we do here at First Baptist. Some even use what is called “unfermented wine.”
 - 7. The Church of Jesus Christ of Latter Day Saints, I understand, uses water as their drink. That is not a good symbol of the blood of Christ.
 - 8. Both wine and grape juice, in my opinion, are acceptable as a symbol only.

V. WHO CAN TAKE THE LORD’S SUPPER?

A. A Saved Person

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

B. A Church Member

1. When the Lord first instituted The Lord's Supper, the only people present were eleven apostles, because Judas had gone out by then. No other disciples were there.
2. The apostles were the first in the church - 1 Cor 12:28 *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.*
3. Open Communion - Every believer in Jesus Christ, over which the local church may have no discipline. See 1 Cor 5:11 *But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.*
4. Close Communion - All faithful members of any Baptist church of like faith and order.
5. Closed Communion - Only members of the local church observing the supper.

C. A Faithful Church Member

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

Theology #11

By Pastor Dr. Ronnie Wolfe – 10-14-2012

HAMARTIOLOGY: THE DOCTRINE OF SIN

I. SIN IS A STATE OF BEING

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

II. SIN IS AN ACT

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

III. SIN IS OMITTING AN ACT

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

IV. SIN IS SELFISHNESS

- A. Read 2 Timothy 3:2-4 “lovers of their own selves”
- B. Satan’s sin was one of pride: Isaiah 14:12-15; Ezek. 28:12-18
- C. Adam and Eve’s sin was one of pride (selfishness): He desired that which would make him wise, Genesis 3:6.
- D. Cain killed Abel because of pride, jealousy, or selfishness, Genesis 4:8

V. SIN IS UNIVERSAL

- A. Shown in the universal need for repentance: Luke 13:3; John 3:3, 18
- B. See also Romans 3:10, 23; Gal. 3:22

VI. SIN’S TOTAL EFFECT UPON MAN

- A. We have already talked about Total Depravity, that every part of a man is depraved, totally without God in this world (Eph. 2:12).
- B. Man is not as sinful as he could be, but he is totally depraved in every part of his being.

- C. We are not totally depraved to the extent that we cannot make moral decisions or have a conscience toward good. These are all marred by depravity but not erased.
- D. How depraved is man?
 - 1. Depraved in his mind, Gen. 6:5
 - 2. Depraved in his heart, Jer. 17:9
 - 3. Depraved in his affections, John 3:19; Rom. 8:7
 - 4. Depraved in his conscience, Titus 1:15; Heb. 10:22
 - 5. Depraved in his speech, Psalm 58:3; Jer. 8:6; Rom. 3:13
 - 6. Depraved in his birth, Psalm 51:5; Psalm 58:3
- E. The Effect of Sin Upon Man
 - 1. No good in man by his nature, Rom. 7:18
 - 2. Man is not subject to the law of God, Rom. 8:7-8
 - 3. Man cannot comprehend spiritual things, 1 Cor. 2:14
 - 4. Man cannot turn from his sins without a miracle of the new birth, Jer. 13:23; John 6:44, 65; 12:39-40

Theology #12

By Pastor Dr. Ronnie Wolfe – 10-14-2012

THE ATONEMENT

I. WHAT IS THE ATONEMENT

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

II. ATONEMENT IS ACCOMPLISHED THROUGH CHRIST JESUS

- A. Read again Romans 5:10 (above).
 - 1. First, we see the separation: “we were enemies.”
 - a. See also Col. 1:21 (above) - “alienated and enemies”
 - 2. Second, we see the reconciliation: “we were reconciled to God”
 - a. See all the scriptures above.
 - 3. Third, we see that reconciliation is “by the death of his Son.”
 - a. This is Jesus.
 - b. At his death, he reconciled us to God.

B. He made the harmony

1. He is the mediator – 1 Tim. 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus;*
2. His death brought us to God – 1 Peter 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*
3. The word *atonement* is used 69 times in the Old Testament
 - a. This Old Testament atonement was a shadow of the real atonement of Jesus Christ.
 - b. The Old Testament atonement could not take away sin.
 - (1) Heb 10:1 *For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*
 - (2) Heb 10:11 *And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:*
 - (3) Heb 10:12 *But this man (Jesus), after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

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

A. Jesus did not die to make atonement possible.

1. When Jesus died on the cross, he actually died for our sins, not just the possibility of an atonement of sins.
2. Jonah 2:9 says, Jonah 2:9 *But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.*

B. Jesus died to actually make atonement for our sins.

1. 1 Cor 15:3 *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*
2. Gal. 1:4 *Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:*
3. 1 John 4:10 *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

C. Then, for whom did Jesus die?

1. Did Christ die for all of the sins of all of the people?
2. Did Christ die for some of the sins of all of the people?
3. Did Christ die for all of the sins of some of the people?

D. Let's Consider These three things

1. If Christ died for all of the sins of all of the people, then everyone's sins are atoned, and everyone is reconciled to God; so then, everyone is saved.
2. If Christ died for some of the sins of all of the people, then he did not die for all of the sins of anybody; so then, no one is saved.
3. If Christ died for all of the sins of some of the people, then we know that at least some of the people are saved.
 - a. Jesus died for his sheep
 - (1) John 10:11 *I am the good shepherd: the good shepherd giveth his life for the*

sheep.

(2) John 10:15 *As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.*

(3) John 10:16 *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd.*

(4) John 10:27 *My sheep hear my voice, and I know them, and they follow me:*

b. Jesus died for all that his Father gave to him, and only they will be saved.

(1) John 6:37 *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*

c. Jesus died for all of our sins (the sins of his sheep)

(1) Heb 8:12 *For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

(2) Heb 10:17 *And their sins and iniquities will I remember no more.*

E. What about dying for the whole world?

1. 1 John 2:2 *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

a. This does not say that Jesus died for all of the sins of everyone in the whole world.

b. John, the writer of this book, was a Jew; and he is saying that Jesus is the propitiation (satisfaction) for the sins, not just of the Jews, but of the Gentiles, also, and not just certain Gentiles, but all kinds of Gentiles (the whole world).

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

a. This verse does not say that Jesus died for the whole world.

b. This verse says that God loved the world, which means that his love was not directed to one nationality of people but to the entire world. In other words, he loved people who were Jews and Gentiles alike.

c. For these people whom he loved in the entire world, he gave his only begotten Son (Jesus).

d. Then only those who believe in him will not perish but have everlasting life.

e. These are the ones for whom Christ died.

f. Here is the act and the result:

(1) 2 Cor 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

(2) The acts: "made him to be sin for us." This is Christ's death, burial, and resurrection.

(3) The result: we are made the righteousness of God in him.

g. See also Matt 1:21 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*

Theology #13

By Pastor Dr. Ronnie Wolfe – 10-28-2012

SECOND COMING OF CHRIST

I. THE NATURE OF CHRIST'S COMING

A. It Is Foretold

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

B. It Is Promised

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

C. He Will Come In His Body

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

D. He Will Come As A Thief

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

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

1. The Rapture
 - a. The word "rapture" is not in the Bible, just like the word "Trinity" is not in the Bible; but it is a word that describes what will happen when Jesus comes.
 - b. 1 Thess. 4:14-17 *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall*

descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

2. The Return

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

II. THE TIME OF CHRIST'S COMING

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

III. THE MEANING OF CHRIST'S COMING

A. Jesus Will Certainly Come

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

B. Jesus Will Resurrect Believers

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

C. Jesus Will Judge Believers

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

D. Jesus Will Judge The Lost

1. Rev 19:20 *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*
2. Rev. 20:12-15 *And I saw the dead, small and great, stand before God; and the books*

were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

E. Marriage Of The Lamb

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