

# Creedal Issues

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- I. The Bible—Matt 5:18
  - A. Inspiration—The Bible in its original (autographs) is verbally inspired—Neh 8:1-8
    1. Central Passages—2Tim 3:16-17; 2Pt 1:21; Matt 5:18
    2. The Canon
      - a. Old Testament
        - i. Include only those books in Protestant and Jewish Bibles—Lk 11:51; 24:44
        - ii. Quoted authoritatively on numerous occasions—Mt 22:29; Jn 5:39; 2 Tim 3:15-17
      - b. New Testament
        - i. Never any real argument
        - ii. Paul's writings—2Pt 3:15-16
        - iii. Luke 10:7 is quoted in 1Tim 5:18
        - iv. Apostles—2Pt 3:2
    3. Reason starts with the teachings of the Scriptures. It is not a second source of truth apart from the Bible. Look at Christ's use of scripture in the Sermon on the Mount.
      - a. Note his two quotes from Hosea, "I desire mercy, not sacrifice." Hosea 6:6; Mt 9:13; 12:7. He rebuked them for not grasping the implications of Hosea's words.
      - b. The need for divine instruction is mentioned in Jn 6:45. See Isa 54:13
    4. Ethics starts with the teachings of the Scriptures. It is not a second source of truth apart from the Bible. Look at his use of scripture in the Sermon on the Mount.
      - a. Christ quoted the commandments on love—Mt 19:18, 19; comp. Mk 10:19; Lk 18:20.
      - b. He summed up the Old Testament with this—Mt 22:37-40 comp. Mk 12:29-31.
    5. Did Christ compromise to accommodate the beliefs of his hearers?
      - a. He condemned the traditions of the Pharisees—Mk 7:6-13
      - b. He condemned the liberalness of the Sadducees.
      - c. Scripture can't be broken—Jn 10:35
      - d. Not even the smallest mark or letter—Mt 5:18; Lk 16:17
      - e. The Scriptures are more important than a human witness back from the grave—Lk 16:29-31.
    6. Occasional interchange of Scripture and God—some examples
      - a. Rom 9:17—in the OT it is God who addresses Pharaoh though it is Scripture which records it
      - b. Mt 19:4-5—Christ says that the Creator said it but in Genesis it is commentary by the author of Genesis—Gen 2:24
  - B. Inerrancy
    1. Christ's use of the historical elements of the Old Testament shows his complete trust of the historical accuracy of the Old Testament
      - a. Abel—Lk 11:51
      - b. Noah—Mt 24:37-39; Lk 17:26-27
      - c. Abraham—Jn 8:56
      - d. institution of circumcision—Jn 7:22 comp. Gen 17:10-12; Lev 12:3
      - e. Sodom and Gomorrah—Mt 10:15; 11:23, 24; Lk 10:12
      - f. Lot—Lk 17:28-32
      - g. Isaac and Jacob—Mt 8:11; Lk 13:28
      - h. manna—Jn 6:31, 49, 58
      - i. the snake in the desert—Jn 3:14
      - j. David eating consecrated bread—Mt 12:3,4; Mk 2:25, 26; Lk 6:3,4
      - k. David as a Psalm writer—Mt 22:43; Mk 12:36; Lk 20:42
      - l. Solomon—Mt 6:29; 12:42; Lk 11:31; 12:27
      - m. Elijah—Lk 4:25, 26
      - n. Elisha—Lk 4:27
      - o. Jonah—Mt 12:39-41; Lk 11:29, 30, 32
      - p. Zechariah—Lk 11:51
      - q. Moses as giver of the law—Mt 8:4; 19:8; Mk 1:44; 7:10 etal.
      - r. sufferings of the true prophets—Mt 5:12; 13:57; 21:34-36 etal.
      - s. popularity of false prophets—Lk 6:26
      - t. Veracity of Genesis 1 & 2—Mt 19:4-5; Mk 10:6-8

2. Christ's use shows he regarded them as trustworthy history. He could have taught a spiritual lesson from basic truth without treating them as true.
    - a. Offer what Moses commanded (Mk 1:44) could have been given simply as that which Moses' law commanded. But, in giving it the way he did, he showed he believed Moses wrote it.
    - b. His use of Jonah (Mt 12:41) shows a belief in a literal Jonah. The main idea could have been given without such a specific reference.
    - c. He supported a literal story of Sodom and Gomorrah
    - d. "Remember Lot's wife!"—Lk 17:26-32
  3. The Inerrant Inspiration of the Old Testament is proved by the ministry of our Lord
    - a. Moses—Mk 7:10
    - b. Isaiah was right—Mk 7:6 comp. Mt 13:14
    - c. David was inspired—Mk 12:36; Mt 22:43
    - d. Through the prophet Daniel—Mt 24:15
- C. Hermeneutic
1. Grammatico-Historical Method (see Milton S. Terry, *Biblical Hermeneutics* (Zondervan))
    - a. Defined—the natural meaning for the words to the original hearers (authors).
      - i. Grammatico—(=literal=)—the most simple, direct and ordinary meaning
      - ii. Historical—that meaning of author's words required by historical considerations
    - b. Implications
      - i. Words and sentences have but one meaning in one place.
      - ii. No subsequent passage can destroy the only meaning the original hearers would have understood.
      - iii. Thus, the older passage sets the tone for a doctrine. This is called the 'law of first mention'.
  2. Did Christ set aside the literal use of the OT? There are those who assert that Christ abrogated portions of the OT while approving of others. (Note: abrogation is a Muslim doctrine not one consistent with the Bible.) We list and comment on the alleged seven examples of such teachings. (This section reflects important adds to the published treatment by Norman Geisler.)
    - a. The Sabbath—picking and eating—Mk 2:28 comp Mt 12:8; Lk 6:5
      - i. This is a strange example of what is alleged because Christ's appeal is to the OT—He mentioned David's picking and eating on the Sabbath.
      - ii. In short, Christ appealed to the OT studied carefully. He did not approve of tradition based on half-truth.
    - b. Sacrifice—compared to mercy—cit. from Hos 6:6; Mt 9:13; 12:7
      - i. Clearly, the meaning is that God desires mercy not just sacrifice. Indeed, sacrifice without mercy is hypocrisy. Compare also 1Sam 15:22
      - ii. For a similar figure of speech see Lk 14:26 (comp Mt 10:37). Bullinger in *Figures of Speech* mentions only Lk 14:26 and calls the figure there 'Hyperbole'. The issue is then that our devotion to the Lord is to be much more than our devotion to family.
    - c. Cleansing all foods—Mk 7:18, 19
      - i. This is alleged to prove that Christ did not approve of clean vs. unclean.
      - ii. Actually, Mk 7:1-13 is a denunciation of those who ignored the law. They did seem to keep what they wished to keep.
    - d. The contrasts in the Sermon on the Mount—Mt 5:17-48; especially passages like verses 21-22.
      - i. He did not repudiate the OT. Note how the section is introduced in 5:17-20.
      - ii. He did point to a future kingdom when men's thoughts could be put on trial for God sees the very thoughts of men. Thus, he looks to a time in the future when the situation is even harsher than in the OT
    - e. Divorce—Mt 5:31-32 comp 19:3ff; Mk 10:2ff; Lk 16:18
      - i. Dt 24:1-4 is clear on what was required and Dt 26:16 states that the people must follow such laws.
      - ii. Clearly, the law allowed practices for men in general. However, some practices that are legal are wrong. Christ was pointing this out. Legal and ethical or moral are two different concepts.
    - f. Eye for eye—Mt 5:38-42
      - i. The issue in Ex 21:24 et al. was public justice

- ii. There is no place even in the OT for unbridled private revenge
- g. Hate your enemy—Mt 5:43
  - i. Here, men had assumed a corollary to commands to love the neighbor. Yet, Lev 19:18 and 19:34 do not allow such an interpretation of the commands.
  - ii. In some sense, the godly man does 'hate' the enemies of God

## II. Separation

### A. Definition of Separation

1. Separation (morally) is from sin and self unto God. It is separation from whatever is contrary to the mind of God unto God Himself.
2. Separation is also the doctrine that governs our associations with others. It affects which relations we allow and which we disallow. Our concern here is only those issues that are of a spiritual nature. The issue is always that of unfettered voluntary spiritual partnership.
3. This doctrine is related to:
  - a. The church—ekklesia—called-out ones
  - b. Sanctification—set apart

### B. Obligation of Separation

1. Spiritual Contact required
  - a. To witness—Ro 15:20; 2Co 5:18-20
  - b. To counsel the saved—Gal 6:1; 2Th 3:14, 15
2. Spiritual Conformity forbidden (moral separation)—Ro 12:1, 2
  - a. From sins—2Ti 2:19; Ep 5:2-5, 11
  - b. Unto God—Php 3:10-14
3. Spiritual Cooperation Forbidden—2Th 3:6, 13-15
  - a. Definition of 'fellowship' = 'partnership'
    - i. Php 1:5, 1Co 1:9—'koinonia'—cp. 'partners' in Lk 5:10
    - ii. 2Co 6:14—'metoche'—cp. 'partners' in Lk 5:7
  - b. Refusing partnership or cooperation is the controversy
    - i. issue with neo-evangelicals
    - ii. don't fear controversy—Jude 3, 4
  - c. Prerequisites for unity (each issue developed further below)
    - i. morality—1Co 5:1, 5-7, 9-13
    - ii. doctrinal purity—Ep 4:3-6; 2Th 3:6, 13-15
    - iii. practical unity—(see liturgical issues below)
4. Forbidden Fellowship
  - a. with Unsaved—Ep 5:6, 7; 2Co 6:14-17
    - i. Ps 1:1, 2
    - ii. Ps 26:4, 5
    - iii. Rev 18:4
    - iv. David at Gath—1Sam 27-29
  - b. with Saved—2Th 3:6, 14, 15 (1Tim 5:22) At 20:30
    - i. the immoral—Ep 5:11; 1Co 5:11; 2Th 3:6, 14
    - ii. the doctrinally impure—1Tim 6:3-5; (N.B. 1Tim 3:9; Tit 3:10)
      1. pervert gospel—Gal 1:8, 9
      2. deny Pauline doctrine—Ro 16:17, 25

## III. Moral Issues

- A. There has never been much controversy here among those we loosely call 'evangelicals.' (Please note that we fully admit that many in this camp may not be saved at all.)
- B. The issue is always that of public morality. This is divided into at least the following:
  1. 'gross' immorality—Ep 5:11; 1Co 5:1-11
  2. laziness—2Th 3:6-15

## IV. Doctrinal Issues

### A. The Central Passage—Eph 4:1-6

1. Overview of Passage
  - a. Unity of the Spirit—4:1-6
    - i. Paul in Prison—1
    - ii. Calling of which ye were called (sovereign election)
    - iii. Beseech that ye walk worthily
      1. First called then walk
      2. The necessity of this walk

- iv. Character of this walk—2-6 ('with' [meta] twice)
  - 1. First 'with'—selflessness - 2
    - 1. terms
      - 1. lowliness—'tapeinophrosune' and is used of humiliation of mind or modesty in Php 2:3
      - 2. meekness—'prautes' and means mildness or humility
    - 2. How to have this—Jn 3:30
      - 1. Recognize self-centeredness is sin—Pr 16:18, 19; 6:16-19
      - 2. Recognize you are worthless—Is 64:6; Jn 15:4, 5; Ep 2:1-3
      - 3. Recognize He is worthy—Rev 4:11; 5:2, 3, 4-9; Jn 4:23, 24; 1:1-5; Ps 19:1
      - 4. Recognize He made the difference
      - 5. Don't insist on your rights—Php 2:5-8
      - 6. Result—Php 3:10-14; 2Co 10:5
  - 2. Second 'with'—patience—2
    - 1. terms
      - 1. Longsuffering—'makrothumia'
      - 2. Forbearance—'anechomai'—'put up with'
      - 3. Love—'agapao'—love as a matter of judgment and deliberate assent of will as a matter of principle, duty, and propriety, (cp. 'philoe'—affection)
    - 2. How to have patience
      - 1. Recognize impatience is sin—Gal 5:19-23
      - 2. Be God-centered not self-centered—Php 2:1-8
      - 3. Be controlled by love of Christ—2Co 5:14-15
      - 4. Result—1Co 13:4, 5
  - 3. The Unity of the Spirit—Ep 4:3-6
    - 1. Keep Unity
      - 1. Endeavoring—'spoudazo'—to use speed, be eager (2Ti 2:15)
      - 2. To keep—'tereo'—to guard from loss or injury
      - 3. Never divide over personalities—1Co 1:11,12
      - 4. It doesn't say 'make' unity but 'keep' unity
        - 1.Divisions are needed—1Co 11:19 (see Separation)
    - 2. 'must' doctrines—Ep 4:4-6

<b>Pauline Paradoxes</b>		
<b>Concern</b>	<b>Not in Paul</b>	<b>Paul</b>
Where will believers be eternally?	Mt 5:5	Php 3:20
Are there Jewish believers?	Ja 1:1	Ep 3:6; Gal 3:28
Are Jews = Gentiles?	Mt 15:24	Eph 3:6; Gal 3:28
How many baptisms?	Heb 6:2	Ep 4:5
Whom should believers follow?	Mt 23:1-3	Php 3:17; 4:9
What about sacrifices?	At 21:26	Col 2:10-16
What about circumcision?	At 15:5	Gal 2:3; 5:2
What should I do if I'm ill?	Ja 5:15-16	1Ti 5:23; 2Co 12:7-10
Is prayer always effectual?	Ja 5:15, 16; Mt 21:22	2Co 12:7-10; Ro 8:26
Where should our ministry begin?	At 1:8; 11:19	2Co 5:20
Who opened the door to gentiles?	At 10:34-35; 11:19	At 14:27
What about angels?	Mt 28:7; At 1:11; 5:19, 20	1Co 6:3
Does truth come through angels?	At 7:53; Gal 3:19	Ep 3:10
<b>Some Problems</b>		
Gal 2:2	If the same message, why go secretly?	
Rom 11:25-29	Why, if God is through with Israel?	
At 2:16-21	Why is there a gap in the fulfillment of this prophecy?	

- 2. The Doctrinal Basis of Our Unity
  - a. One Body—1Co 12:12-14; Ep 4:16
    - i. Contrast with earthly program—Is 2:1-3
      - 1. Jew > Gentile (two distinct groups)—Is 2:1-3; Jer 3:17; Matt 15:24-28

2. In Body, Jew = Gentile—Ep 2:16,17; 3:5-9
- ii. The mission of the church
  1. Not to reform society
  2. To proclaim the gospel 2Co 5:14-20
  3. To teach doctrine—e.g. Ep 3:9
- iii. Why first?—(?) to set off dispensational context
  1. cp. Heb 6:1-3

<b>Israel</b>	<b>Body of Christ</b>
<b>TWO BODIES</b>	<b>ONE BODY</b>
<p>I. Basically</p> <p>A. Israel &gt; Gentiles</p> <ol style="list-style-type: none"> <li>1. Spiritual Authority—Isa 2:1-3; Jer 3:17; Zech 8:13, 22, 23, 3; 14:1-21 (16-19); Mt 15:24-28 (Mk 7:24-30); Rev 21:24-26</li> <li>2. Political Authority—Isa 24:23; (Isa 2:4); Isa 60:1-16 (3, 11, 12, 16); Joel 3:1; Amos 9:11, 12; Isa 14:1-3</li> </ol> <p>B. Prophetic Program is Earthly—Job 19:25-26; Jer 23:26 comp. 2-6; Mt 5:5; 6:10; Rev 21:10; Ps 25:13; 37:9, 11, 22; Gen 17:8; 2Sam 7:16 (also scriptures in IA)</p>	<p>II. Basically</p> <p>A. Jew = Gentile—Rom 10:12; 8:17; 11:32; Eph 2:16, 17; 3:5-9; Gal 3:28; 6:15</p> <p>B. Body is future ruler of Angels in the heavens—1Co 6:3; 13:1; Ep 2:6, 22 (Lk 1:19); Ep 3:10; 1:22, 23; Php 3:20; Col 3:1-3; 1Th 4:16-17; 1Co 15:40</p>
<p>III. Angels</p> <p>A. Twelve inferior to angels—Mt 28:7; Mk 16:7; Jude 8; Lk 24:5; 2Pt 2:10; At 1:11; 5:19, 20; 8:26; 12:7, 8; 10:3, 22</p> <p>B. Israel's truth through angels—Dan 10:10-21; At 7:53; Judges 6:12, 20-22; Gal 3:19; Rev 1:1; 22:6, 16; Heb 2:2; 1Jn 4:12</p>	<p>IV. Angels</p> <p>A. Paul independent of angels and Body is superior (see II B)</p> <p>B. Our truth from the Spirit (angels shown it by Body)—Ep 3:10; 1Co 11:10; 13:1; 12:8-11; Ep 4:4</p>
<p>V. Political Units—Christ is Messianic King—Isa 2:3, 4; 11:1-9; 9:6-7; Jer 23:5, 6; Ezk 37:21-22; Dan 2:44; 7:14; Amos 9:11-12; Isa 19:18-25; Mt 6:10; 16:19; 21:43; Lk 1:68-75; Rev 21:23, 24</p>	<p>VI. Organic Unit—Christ is Head—Ro 10:12-13; 12:3-5; 2Co 5:14-17; Ep 1:17-23; 4:15-16; Col 1:18; 1Co 12:12-27; Gal 3:28</p>
<p>VII. Gentiles Blessed Through Israel's Rise—see IA scriptures</p>	<p>VIII. Gentiles Blessed Through Israel's Fall—At 28:27-28; Ro 11:11, 12, 15</p>
<p>IX. Christ's Work is Basis for Establishing Israel's Kingdom and Ordinances—Mk 1:15; Lk 1:68-75; At 3:21-24; Ro 15:8-12; 1Pt 1:1-13; Lk 22:19-20, 29-30; Col 2:11-17; Ezk 43; 44; Zech 14:16-19 (1-21); Mt 5:17-37 (Ps 2:9); Rev 21:14; Isa 53-60</p>	<p>X. Christ's Work Abolishes Jew, Gentile Distinctions and the Ordinances—Ep 2:14-16; Col 2:10-18; Gal 4:8, 9</p>

- b. One Spirit—Ep 2:18; 1:13
  - i. His Person—(doctrine of Trinity)—Dt 6:4; 2Co 13:14; At 5:3-4
  - ii. His Work in salvation
    1. Man is totally depraved—Ep 2:1-3; Ro 3:9-12; Jn 6:37, 44
    2. Irresistible Grace—Ep 2:1-9; At 13:48; Jn 6:44-45, 63-65; 2Th 2:13
    3. Perseverance
      1. Delivered from the power of sin—Ro 6:11(cp. Gal 5:16-25)
      2. Kept by the Spirit—Ro 8:29-39
      3. He is the power in our lives to obey the Lord
    4. His gifts
      1. Only evangelist and teaching pastor survives—Ep 4:7-16
      2. Sign gifts were for Israel. For the Body, they were temporary and have ceased—1Co 13:8-11

Holy Spirit and Miracles	No Miracles from Spirit
I. Sign Gifts included—Mk 16:15-20; At 2:38-; etc.	II. Sign Gifts Passed Away—1Co 1:7; 13:8-12; Col 1:25; Php 2:27; 1Tim 5:23

- c. One Hope—Ep 1:18; Col 1:5; Tit 2:13
  - i. cp. the two hopes of the earthly program
  - ii. The heavenlies—Ep 1:3; 2:6; 2Co 12:2-3
    - 1. Heaven(s) in the Hebrew (shamayim) is always 'dual'
    - 2. Our hope is about the throne of God (cp. 1Co 6:1-5)
    - 3. note: Ep 1:22,23; 1:18-21; 3:10,21

TWO HOPES	ONE HOPE
I. Christ Returns to Earth to Set up Kingdom and Law—Zech 14:4 (1-21); At 1:11	II. Body Caught up to Christ—1Th 4:16-17
III. Israel's Hope = Non-Pauline Prophecies—Lk 1:68-70; At 3:21-25	IV. Body's Hope = Mystery—Ro 16:25; 1Co 15:51-; Gal 1:6-12; Col 1:25-27; Ep 1:9; 3:1-9; 6:19
V. Entrusted to 12 Apostles <ul style="list-style-type: none"> <li>A. Twelve are Israel's Princes—Isa 32:1</li> <li>B. Twelve are Israel's judges—Mt 16:18, 19; 18:18-20; 19:28; 21:43; Lk 22:27-30; Jn 20:23; At 1:11-11; 8:20-24</li> <li>C. Twelve are Israel's Chief Priests—see XIII B for scriptures; also Lk 24:53; Jn 21:15-17; At 1:26; (comp. 1Sam 23:9; 30:7) At 2:46; 3:1; 5:12; etc. Ezk 43; 44</li> <li>D. Twelve are Israel's bishops (officers)—Ps 109:8; At 1:20</li> <li>E. Twelve are foundation of Israel—Rev 21:14</li> <li>F. Ministry to Jews and Gentiles in accordance with the OT prophets—At 15:13-17; Amos 9:10-12</li> </ul>	VI. Entrusted to Paul and Apostles with Paul <ul style="list-style-type: none"> <li>A. Body Apostles               <ul style="list-style-type: none"> <li>1. Paul—Rom 11:13; Gal 1:1</li> <li>2. Sosthenes—1Co 1:1; 4:9</li> <li>3. Epaphroditus—Php 2:25</li> <li>4. Silvanus—1Th 1:1; 2:6</li> <li>5. Timothy—1Th 1:1; 2:6</li> <li>6. Titus (&amp; 'our brethren?')—2Co 8:23</li> </ul> </li> <li>B. Mystery to the above, not the twelve—(see scriptures under XII); 1Co 2:7, 12-16 and 4:9, 1, 2; 1Co 3:10-15; 9:16-17; Ep 3:5 comp. Gal 2:1-9</li> <li>C. Ministry according to the Mystery—(see previous scriptures)</li> <li>D. Additional scriptures—Ro 16:25; Gal 1:11-12; 2:2-9; Ep 3:1-4, 8-9; Col 1:25, 26; 2:1-3; 1Ti 1:11, 15, 16; 2:4-7; 2Ti 1:9-11; 2:7-8; Ro 11:13; Tit 1:2-3</li> </ul>

- d. One Lord
  - i. His Person
    - 1. True Man—Lk 1:35; Ro 1:3-4
    - 2. True God—Jn 1:1; Php 2:6-9
    - 3. Contrast with the pagan Lords of the heathen—1Co 8:5-6; Dt 6:4
  - ii. His Particular Redemption—Ro 5:6-8; 1Co 15:3-4; Ro 8:29-39; Tit 2:11-15
  - iii. To be commemorated—1Co 11:23-26

Description	GOD	Christ
First and Last	Isa 44:6-8	Rev 1:8, 11, 17; 22:13
Eternal	Ps 90:2; 93:2	Mic 5:2; Heb 1:8
Omnipresent	Ps 139:7-10; Jer 23:24; Isa 57:15	Eph 3:16, 17; Jn 14:23
Immutable	Mal 3:6	Heb 13:8
Almighty	Gen 17:1; Ps 135:6	Rev 1:8; Jn 1:3; Col 1:17; Mt 28:18; Jn 5:19
<b>Incomprehensible while Comprehending all</b>		
	Job 11:7	Mt 11:27
	Jn 10:15	Jn 10:15
	1Sam 16:7	Jn 21:17; 2:25
	1Chr 28:9; 1Ki 8:39	Lk 9:47; Rev 2:23

Judge	Gen 18:25	2Cor 5:10; Mt 25:31, 32; Jn 5:22-23
Holy One	Isa 43:3	At 3:14; Lk 1:35
King	1Tim 6:15; Isa 42:8; Mt 6:13	Rev 19:16; 5:12; 11:15
Rewarder	Heb 11:6; Isa 40:10; Ps 62:12	Rev 22:12
Strengtheners	Ps 46:1; 84:5; 119:28	Phil 4:13; 2Cor 12:9
Hope of His people	Ps 39:7; Jer 17:7	Ps 2:12; 1Ti 1:1; Col 1:27
Only Savior	Isa 43:11	1Tim 1:15; Heb 5:9; 7:25; At 4:12
Redeemer	Ps 130:7-8	Tit 2:13-14
Who worshipped?	Ex 20:1-5	Mt 8:2; Rev 5:14; Heb 1:6; Lk 4:8
First Place	Ex 20:1-5	Col 1:18
Greater than Angels		Heb 1:4
Witnesses for WHOM?	Isa 43:10	At 1:8
Creation FOR Him	Pr 16:4	Col 1:16

- e. One Faith—1Ti 3:13; 2Ti 4:7; Col 1:23; 2:7-14; Ep 2:1-9
- i. The only one of the seven whose meaning is not precise.
    1. If doctrinal, certainly includes the other six
    2. If subjective, then it is the only one that is
  - ii. At the very least, includes
    1. The inspiration of the Bible—2Ti 3:16-17; 2Pt 1:21
      1. On the content of the O.T.—Lk 24:44
      2. grammatical-historical method of interpretation
    2. Saving Faith
      1. Repent and Believe—At 20:21
      2. Produces fruit—Gal 5:22-23
      3. Inconsistent with animosity toward sovereignty—Jn 8:30-38
  - iii. Other possible issues
    1. subjective (within) vs. objective (without)
      1. subj. faith/subj. hope—Ro 5:1,2; 1Co 13:13; 2Co 10:15; 1Th 1:3;5:8
      2. subj. hope/obj. faith—Tit 1:1,2
      3. obj. hope/subj. faith—Gal 5:5; Ep 1:15-18; Col 1:4,5
      4. obj. hope/obj. faith—Col 1:23
      5. subj. faith—At 13:48; 2Th 2:13; Php 1:29; 2Ti 1:5
      6. obj. faith—Tit 1:1,4,13; 3:15; Jude 3; Php 1:27
      7. subj. faith said to be imparted—Heb 4:2; 2Th 3:2
    2. There are other fundamental doctrines
      1. The mystery of the faith—1Ti 3:15
      2. Sovereignty of God—Jn 8:30-38
      3. Paul's prayer in Ep 1:15-23
      4. Specially delivered to us through Paul—1Co 11:23-26
- f. One Baptism—1Co 12:13; Col 2:12
- i. Clearly, the work of the Spirit in salvation—1Co 12:13; Ro 6:3-5
    1. There is only one Baptism today—Ep 4:5; Col 2:12; 1Co 1:17
    2. Therefore, Water Baptism is not for this dispensation—1Co 1:17
  - ii. Contrast other dispensations where there are at least water and spirit
    1. Water—Matt 21:25; 28:19,20; Lk 7:29,30; At 2:38; 1Pt 3:21
    2. Spirit (regeneration)—Jn 3:5
    3. Spirit (miraculous power)—Joel 2:28-32; Lk 24:49; Matt 3:11

<b>MANY BAPTISMS (Heb. 9:10; 6:2)</b>	<b>ONE BAPTISM (Eph 4:5)</b>
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I. Water Baptism in Confession of Faith—Mt 21:25; 28:19-20; Lk 7:29, 30; 3:3; Jn 4:1, 2; At 2:38; 22:16; 1Pt 3:21	II. Water Baptism and Today A. Not to baptize—1Co 1:17 B. Confession of faith excludes—Ro 10:9, 10; 2Co 4:5; Ep 2:8, 9 C. Worshipping of angels—(see 'one body' 2.a.[II B, IV]) Col 2:10-23; Gal 4:8-9
III. Nation of Priests (connected with water ceremony)—Ex 19:5, 6 comp. 29:4; Lev 8:6; Mt 3:13; Ezk 43; 44; Col 2:16, 17; 1Pt 2:9; Jn 1:31	IV. No priests—1Ti 2:5, 6
V. Baptized by Christ into the Power of the Spirit—Joel 2:28-32; Mt 3:11; Lk 24:49; At 1:4, 5, 8; 2:33	VI. Baptized by Spirit into Body—1Co 12:13 (note: for us the same work of the Spirit identifies us with the work of Christ—Ro 6:1-5; Gal 3:27; Col 2:10-14)
VII. Baptisms and Hopes—Heb 9:10; 6:1-3 and scriptures under XV, XVII and III	VIII. One Baptism and One Hope—Eph 4:5

g. One God and Father—Dt 6:4

- i. Can be used of human judges and pagan deities—1Co 8:5,6; Jn 10:34,35)
- ii. Once again, the doctrine of the trinity is in view
- iii. Text should read, "who is over all and through all and in all."
- iv. Of whom is he the father
  1. Only Christ and the saved—cp. Jn 8:44
  2. Others are called 'offspring' as they are created—At 17:28, 29
  3. Here, 'all' = the elect.
- v. Over all things
  1. His supremacy
  2. Creation—Ex 20:11 (six literal days)
- vi. Through all—His sovereignty—purpose(s) accomplished
  1. Sovereignty in general—Ps 115:3; Dan 4:35; Prov 16:1,4; 21:1
  2. Unconditional Election—Ro 9:7-16; Ep 1:11; 2Ti 1:9
  3. Reprobation—Ps 5:5; Prov 16:4; Jn 12:39-40; Ro 9:18-24; 11:7-10; Ep 2:1-5; 2Pt 2:12; Jude 4
- vii. In all—the saints

V. Issues of 'Liturgy'

A. Definition of Liturgy

1. Liturgy is defined in Webster's New World Dictionary (1984) as "prescribed forms or ritual for public worship in any of various religions or churches." (There is an additional meaning for the Eastern Orthodox.)
2. It comes ultimately from the Greek word 'leitourgia' which has the primitive meaning of 'public service to the gods.' (the verb form is 'leitourgeo').
  - a. The verb occurs only in Acts 13:2; Ro 15:27; Heb 10:11.
  - b. The noun is found only in Lu 1:23; 2Co 9:12; Phi 2:17, 30; Heb 8:6; 9:21.
  - c. The adjective form is found only in Heb 1:14.
  - d. The noun for the one who does this—Ro 13:6; 15:16; Phi 2:25; Heb 1:7; 8:2.

B. When such issues become creedal

1. This necessarily happens when two have mutually exclusive views
2. Example—instruments in church services. Those who prohibit and those who feel we must use them can't worship together
3. Example—the Plymouth Brethren 'worship meeting' versus a 'standard service' for AM
4. Example—those who require a preaching vs. those who teach for Sunday AM

C. The issue of the Lord's Supper

1. Does 1 Cor contradict Gal 4 or Col 2?
  - a. What does Paul say is a dietary law?
    - i. Col 2:14-23
      1. note: if partaking elements is a dietary rule so is a religious meal.
      2. denial of certain foods—v. 21 and context
      3. 'element(al spirit)s—in both Col 2 and Gal 4
    - ii. Tim 4:2, 3—forbidding certain foods



- iii. At 15:29—forbidding certain foods (Can we eat blood?)
  - b. The Corinthians clearly blessed the elements—1 Co 10:16
  - c. Conclusion: This in no way contradicts the commands of Col 2 or Gal 4
- 2. Did Christ command/suggest observance to kingdom saints?
  - a. Matt 26:26-28
    - i. no such command/suggestion given
    - ii. verse 29 may imply that this wasn't done at all before the ascension
    - iii. comments about bread broken while they were eating
  - b. Mk 14:22-24
    - i. no such command/suggestion given
    - ii. verse 25 may imply that this wasn't done at all before the ascension
    - iii. comments about bread broken while they were eating
  - c. Luke 22:17-20
    - i. no uncontested testimony that such command/suggestion given
      - 1. vs. 19b-20 are contested
      - 2. vs. 18 is before the ceremony here and after in Matt., Mk.
    - ii. 17-18 may imply that this wasn't done at all before the ascension
      - 1. comments about bread broken while they were eating
      - 2. comments about wine were after the supper
    - iii. Should we expect special kingdom commands in Luke
      - 1. Luke—apparently in the Body
        - 1. apparently not of the circumcision—Col 4:10,11(cp. 5:14)
        - 2. not an eyewitness of our Lord—Lk 1:2
        - 3. Apparently joined Paul in Acts 16:10, 11 (shift 'they' to 'we') (note: 'we' disappears after 17:1 and returns in 20:6)
      - 2. Theophilus—apparently a gentile of high rank (most excellent)
      - 3. To base a doctrine on the allegation that the Lord's Supper was commanded to Israel requires more than a disputed passage in Lk.
- 3. Paul specially delivers this to the saints
  - a. 1Co 11:23-26
    - i. does record the only clear record of command/suggestion of the Lord to practice
    - ii. comments about wine were after the supper
    - iii. "For I received from the Lord that which I also delivered to you"
      - 1. 'paralambano' (received) in Paul in 1Co 11:23; 15:1,3; Gal 1:9, 12; Phi 4:9; Co 2:6; 4:17; 1Th 2:13; 4:1
      - 2. Of these only 1 Co 11:23; 15:3 have 'paradidomi' (delivered) (note—Ro 6:17 seems like a related type of passage)
  - b. 1Co 10:14-22
    - i. Displays the practice commanded.
    - ii. 16-17—Lord's Supper/Lord's Table (v. 21) is something the Body does
      - 1. to do so means sharing in the body and blood of Christ
      - 2. blessing the elements is necessary—it is the point
    - iii. 18—For Israel, eating sacrificial meat implied sharing in the sacrifice
    - iv. 19-20—To be at a pagan feast means sharing in the idolatry
- 4. The context does contain reference to a 'love feast'
  - a. At Corinth, the Lord's Supper (special blessing of the bread and wine) was done 'during' the love feast. In 1 Cor 11, we see the clear separation of these two items. The one was subject to excesses; the other was not. This in no way negates the command to call special attention to the elements of the Lord's supper.
- 5. Can it be ignored and never done?
  - a. Argument from the Greek word used
    - i. 1Co 1:25, 26 both say 'as often as'—from the Greek 'hosakis ean'. The word 'hosakis' occurs only here and in Rev 11:6 where the word 'ean' also occurs. In Rev 11:6, we have a description of the two witnesses (Moses and Elijah (?)) and we read, "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."
    - ii. Note that in the Revelation passage, there are the additional words 'as they will' and yet there is not thought of their never doing the item. Rather there is the implication of frequency.
  - b. Argument from the meaning of the passage

- i. The passage states that
    - 1. Each time the Lord's death is shown.
    - 2. Each time the Lord is remembered.
  - ii. It is contrary to any logic that such important items could be ignored for long in the life of a proper assembly.
    - 1. The consequence is that, if the Lord's Supper requires a meal (pot luck—it certainly could not take place at a restaurant), then any assembly which does not plan these events regularly is in violation on a creedal issue.
    - 2. Similarly, if the Lord's Supper requires a reading (or paraphrase) of 1Co 11:23-26, then any assembly which does not plan these events regularly is in violation on a creedal issue.
- VI. Procedure for Church Discipline/Disputes
- A. Central Passages(Matt 18:15-17; 1Co 6:1-4)
    - 1. Private Counsel—Matt 18:15 (note: some manuscripts do not have the words 'against you')
    - 2. If that fails, take two or three with you—Matt 18:16
    - 3. If that fails, take it to the church—Matt 18:17; 1Ti 5:20
    - 4. If that fails:
      - a. Put him out as you would an unsaved person—Matt 18:17; 1Co 5:5; 1Ti 1:20; 2Th 3:14-15
      - b. Turn away—Ro 16:17-19; 2Th 3:6
      - c. Reject Tit 3:10-11