

Bible Doctrine III

International Alpha Bible Course
by Ralph Vincent Reynolds

BIBLE DOCTRINE

PART III

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INTERNATIONAL ALPHA BIBLE COURSE

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Sponsor's Page: The Kyle Family

In Memory of AnnaLaBelle Kyle

April 16, 1929 - September 27, 2007

She loved God. She loved life. She was an example to all that met her.

AnnaLaBelle was born into a family of thirteen in Golden Meadows, Louisiana. From childhood she was known for her love and devotion to God. Born Catholic, she never missed mass. Neither work, play, nor illness kept her from the house of God.

At age eighteen, she met and married a young sailor and her mother-in-law introduced her to Protestantism and she received a life-changing experience. Three children later at the age of twenty-one, she was diagnosed with rheumatoid arthritis. Years of this disease robbed her body of physical beauty, which she was born with in abundance, and tore at her heart and soul.

Her devotion to God never wavered. Seven children later at the age of fifty-one, AnnaLaBelle received God's Spirit and was baptized in the wonderful name of Jesus. A noticeable and marked joy entered her spirit. He was her unfailing friend who never left her side. Her purpose in life was to glorify Him. Everyone that came into her presence was touched, and many came to know the Lord because of her witness.

During the last years of AnnaLaBelle's life, she was blind and an invalid, yet the only subject she wanted to talk about was the love and goodness of God. Her greatest desire in life was to go up in the Rapture. That day will soon come. All seven of her



*Lovely lady, lying there,
Twisted limbs.
But not one gray hair.
Lingering dreams, hopes, some long past,
Frustrated life,
Each sun sets as the last.
Most men suffer briefly in life,
Spoiled children,
Oblivious to human strife.
Pain plunders the spirit forcing it wise,
A fruition of soft sighs.*

children and all that knew her loved her very much. We miss you, Mom, and hope to see you soon.

Thank you, Mom, for being a teacher of life for us all.

Bible Doctrine III

Lesson One

THE TITLES OF JESUS

A. THE BIBLE PLACES GREAT IMPORTANCE UPON NAMES

Scriptural References:

“Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee” (Genesis 17:5).

“And he said, Thy name shall be called no more Jacob, but Israel” (Genesis 32:28).

All names in the Bible have meanings and because of this are very important. This is made clear in the changing of:

1. Abram to Abraham
2. Jacob to Israel
3. Saul of Tarsus to Paul

The importance placed upon names is also seen in the naming of John the Baptist and our Lord Jesus.

B. THERE IS ONLY ONE NAME OF DEITY

Scriptural Reference:

“In that day shall there be one LORD, and his name one” (Zechariah 14:9).

The prophet stated that there is only one Lord and His name one. If we believe that there are three persons in the Godhead or three Gods, then we shall have to have three names. A person is identified by his name. However, the prophet stated that His name is one. In Matthew 28:19 the name is singular. What is that one name? We find the answer in Acts 4:12. There is no other name, conclusive proof that there is one Lord and that He is Jesus.

There is a difference between a title and a name. For example, a man’s name might be Jones, but he might have several titles—Captain, Doctor, Pastor, Mister, etc. Even so, God has many titles but only one name. Each title brings out a certain characteristic, attribute, or quality of deity, and each is used to bring forth a definite meaning.

C. THE REVELATION OF THE NAME OF JESUS WAS PROMISED

Scriptural References:

“Therefore my people shall know my name” (Isaiah 52:6).

“In that day shall there be one LORD, and his name one” (Zechariah 14:9).

These prophecies definitely promise that the name of Jesus shall be revealed and known. How we should rejoice that in this day His name is not secret and hidden, but is known. The name of Jesus is above every other name. (See Philippians 2:9.)

In the Old Testament the types and shadows all pointed forward to Jesus Christ. Even so, the titles all pointed forward to His name, Jesus, which was to be revealed.

D. THERE ARE MANY TITLES OF DEITY IN THE OLD TESTAMENT

1. **Elohim**, plural of Eloah: The English word *God* is equivalent of the Hebrew *Elohim*. This is the plural form of *Eloah*.

The word is applied to heathen gods as well as to our Elohim (God). The plural form expresses a plurality of majesty, powers, and attributes.

2. **El Shaddai**: Another word is *El*, which occurs chiefly in Job, Psalms, and Isaiah. The word signifies strength and is often used with some other descriptive term, as in *El Shaddai*, which means “God Almighty,” the title by which God was especially known to the patriarchs. It describes God as creator, sustainer, and supreme governor of the universe.

3. **Jehovah**: *Jehovah* is derived from four letters: J H V H. It is “the name of four letters,” “the great and terrible name,” “the peculiar name,” “the separate name.”

This was the unpronounceable name of God. The rabbis in reading the Scriptures substituted Adonai (Lord) from which we get the word *LORD* in the King James Version.

Jehovah—Exodus 6:3; Psalm 83:18; Isaiah 12:2; Isaiah 26:4. Jah (an abbreviated form)—Psalm 68:4

The meaning of this title is unquestionably given in God’s revelation of Himself to Moses by the phrase “I AM THAT I AM.” It expresses the essential, eternal, unchangeable being of Jehovah. The primary meaning of the name *Lord* or *Jehovah* is the “Self-existent One.” Literally, “He that is who He is, therefore the eternal I Am.” He is the Self-existent One who reveals Himself.

It is significant that the first appearance of the name *Jehovah* in Scripture follows the creation of man . . . *Jehovah* is distinctly the redemption name of Deity in the Old Testament. When sin entered and redemption became necessary, it was

Jehovah Elohim who sought the sinning ones (see Genesis 3:9-13), and clothed them with coats of skin, a beautiful type of righteousness provided by the Lord God through sacrifice. The first distinct revelation of Himself by His name Jehovah was in connection with the redemption of the covenant people out of Egypt.

4. Compound Titles

Genesis 22:14	Jehovah-Jireh	The Lord will provide
Exodus 15:26	Jehovah-Rapha	The Lord that heals
Exodus 17:8-15	Jehovah-Nissi	The Lord our banner
Judges 6:24	Jehovah-Shalom	The Lord our peace
Psalms 23:1	Jehovah-Ra-ah	The Lord our shepherd
Jeremiah 23:6	Jehovah-Tsidkenu	The Lord our righteousness
Ezekiel 48:35	Jehovah-Shammah	The Lord is present

E. THERE ARE MANY TITLES OF JESUS GIVEN IN THE BIBLE

A title is not a name. A title, however, brings out certain attributes and characteristics of Jesus. Each title has a meaning. A partial list of His titles is given here with the meaning of a few of them.

All in all	Colossians 3:11
Almighty, which is, and which was, and which is to come	Revelation 1:8
Alpha and Omega (first and last letters of the Greek alphabet)	Revelation 1:8
Advocate (one who is called to the side of another; intercessor)	I John 2:1
Ancient of Days	Daniel 7:22
Beginning and the Ending	Revelation 1:8
Bread of Life	John 6:35
Bright and Morning Star	Revelation 22:16
Captain of the Host of the Lord	Joshua 5:14
Captain of Salvation	Hebrews 2:10
Chief Shepherd	I Peter 5:4
Chiefest among Ten Thousand	Song of Solomon 5:10
Counsellor	Isaiah 9:6
Daysman (umpire or arbitrator)	Job 9:33
Dayspring (rising of the sun; dawn)	Luke 1:78
Emmanuel (God with us)	Matthew 1:23
Everlasting Father	Isaiah 9:6
Eternal Life	I John 5:20
Father	Matthew 28:19
First and Last	Revelation 1:17
Firstborn from the dead	Colossians 1:18

Firstfruits of them that slept	I Corinthians 15:20
Friend that sticketh closer than a brother	Proverbs 18:24
Great God and Savior	Titus 2:13
Good Shepherd	John 10:11
Holy Ghost	Matthew 28:19
Head of the body	Colossians 1:18
High Priest	Hebrews 3:1
I Am	Exodus 3:14, John 8:24
Judge	Acts 17:31
Jehovah	Isaiah 12:2
King of kings	Revelation 19:16
Lord of lords	Revelation 19:16
Living bread	John 6:51
Lion of the tribe of Judah	Revelation 5:5
Messias	John 4:25
Man of sorrows	Isaiah 53:3
Mediator	I Timothy 2:5
Nazarene	Matthew 2:23
Prince of Peace	Isaiah 9:6
Priest after the order of Melchisedec	Hebrews 5:6
Resurrection and Life	John 11:25
Root and offspring of David	Revelation 22:16
Rose of Sharon, lily of the valley	Song of Solomon 2:1
Seed of the woman	Genesis 3:15
Sun of righteousness	Malachi 4:2
Shiloh (peace; rest)	Genesis 49:10
Sure foundation	Isaiah 28:16
Stone cut out without hands	Daniel 2:34
Strong rock	Psalms 31:2
Shadow of a great rock in a weary land	Isaiah 32:2
True vine	John 15:1
Truth	John 14:6
Wonderful	Isaiah 9:6
Word	John 1:1
Word of God	Revelation 19:13
Way	John 14:6

There are many more titles of Jesus, but the above should be sufficient to give the student an understanding of how each one of these brings out some characteristic of Jesus. These are all titles, but the name is Jesus.

We might speak of our Savior as the Lord Jesus Christ. But when we do, let us understand the Lord and Christ are titles. The name is Jesus.

Self Help Test: Bible Doctrine III

The Titles of Jesus

1. Give the meaning of the following titles of Jesus:
 - a. Daysman
 - b. Emmanuel
 - c. Advocate
 - d. Alpha and Omega
 - e. Shiloh
 - f. I Am

2. Give examples of three men whose names were changed in the Bible, thus proving the importance of a name:
 - a.
 - b.
 - c.

3. State the meaning of the compound titles of Jesus:
 - a. Jehovah-Jireh
 - b. Jehovah-Rapha
 - c. Jehovah-Shalom
 - d. Jehovah-Shammah

4. Fully explain the meaning of the title *Elohim*.

Bible Doctrine III

Lesson Two

THE NAME OF JESUS

A. GOD'S NAME WAS A SECRET IN THE OLD TESTAMENT

Scriptural References:

"And Jacob asked him . . . Tell me . . . thy name" (Genesis 32:29).

"They shall say to me, What is his name?" (Exodus 3:13).

"And Manoah said unto the angel of the LORD, What is thy name?" (Judges 13:17).

"What is his name, and what is his son's name?" (Proverbs 30:4).

"Therefore my people shall know my name" (Isaiah 52:6).

The reason that we see such a constant inquiry regarding the name of Deity in the Old Testament is that His name was withheld from them to be revealed in this dispensation.

B. THE REAL NAME IS REVEALED IN THE NEW TESTAMENT

Scriptural Reference:

"Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21).

Here we find His real name, which is Jesus, revealed. *Jesus* means "Jehovah-Savior." Jesus is the one name of our God and reveals Him as Savior.

C. THE NAME OF DEITY IS NOT FATHER, SON, AND HOLY GHOST

There are many titles of our God, all of which depict offices and characteristics of our God. Among them are the titles Father, Son, and Holy Ghost. In like manner, a man is body, soul, and spirit, but this is not the man's name. Would a bank cash a check which carries the signature, "body, soul, and spirit"? Certainly not; the check must carry the man's signature, which is his name.

D. JESUS CAME IN HIS FATHER'S NAME

Scriptural References:

"I am come in my Father's name" (John 5:43).

"The works that I do in my Father's name" (John 10:25).

"I have declared unto them thy name" (John 17:26).

"Who art thou, Lord? And the Lord said, I am Jesus" (Acts 9:5).

"The Lord, even Jesus . . . hath sent me" (Acts 9:17).

"Stephen, calling upon God . . . saying Lord Jesus" (Acts 7:59).

"For if Jesus had given them rest" (Hebrews 4:8). This verse is referring to Almighty God and the Israelites.

"I Jesus have sent mine angel to testify unto you" (Revelation 22:16).

This scriptural evidence is conclusive in showing that the Father's name is Jesus.

E. JESUS IS THE NAME OF THE FATHER, SON, AND HOLY GHOST

Scriptural Reference:

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

We should note carefully that it is *name*, not *names*. The word is singular. What is the name? The only way to find out is to search the Scriptures and find in what name the apostles baptized. There can be no contradiction in Scripture.

Let us examine the scriptural record:

"Repentance and remission of sins should be preached in his name among all nations" (Luke 24:47).

Jerusalem: "Baptized . . . in the name of Jesus Christ" (Acts 2:38)

Samaria: "Preaching . . . the name of Jesus Christ" (Acts 8:12)
"Baptized in the name of the Lord Jesus" (Acts 8:16)

Caesarea: "Baptized in the name of the Lord" (Acts 10:48)

Lesson Two

Ephesus: Rebaptized “in the name of the Lord Jesus” (Acts 19:1-6).

Corinth: Into whose name were they baptized? (I Corinthians 1:13).

Again the scriptural evidence is conclusive showing that the name of the Father, Son, and Holy Ghost is Jesus.

F. UNDERSTANDING MATTHEW 28:19 IS ESSENTIAL

Scriptural Reference:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19).

Name	Singular
Father	Title
Son	Title
Holy Ghost	Title

Jesus did not tell His disciples to baptize repeating the words “*Father, Son, and Holy Ghost.*” He told them to baptize in the name of the Father, Son, and Holy Ghost. The words *Father, Son, and Holy Ghost* are not names but titles pointing to one person who has one name. That name is Jesus.

Shall we obey the command of Jesus or just merely repeat His words? It should be noted that those who have been baptized in the titles have not yet been baptized scripturally.

G. THE NAME OF JESUS IS ABOVE EVERY OTHER NAME

Scriptural Reference:

“Wherefore God also hath highly exalted him, and given him a name which is above every name” (Philippians 2:9).

Jesus is the name of Deity, the one supreme God. Therefore, His name is above the name of the greatest king who has ever reigned; greatest general who has ever won a war; greatest scientist, inventor, or architect; greatest artist, musician, or poet; greatest law giver, physician or preacher.

His name is greater than any other name in Heaven above, upon earth, or in Hell beneath. His name is greater than that of any other person in history, at the present time, or in the ages to come. There is absolutely no limitation to the degree that we may develop this truth.

H. THERE IS SALVATION IN THE NAME OF JESUS

Scriptural References:

“Thou shalt call his name JESUS: for he shall save his people from their sins” (Matthew 1:21).

“Repentance and remission of sins should be preached in his name” (Luke 24:47).

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

Not only is there salvation in the name of Jesus, but His name is the only name in which there is salvation.

I. THERE ARE MANY OTHER BLESSINGS IN THE NAME OF JESUS

1. Healing in the Name of Jesus

“In the name of Jesus Christ of Nazareth rise up and walk” (Acts 3:6).

“And his name through faith in his name hath made this man strong” (Acts 3:16).

2. Power in the Name of Jesus

“In my name shall they cast out devils” (Mark 16:17).

“Even the devils are subject unto us through thy name” (Luke 10:17).

3. Blessing in the Name of Jesus

“A book of remembrance was written . . . thought upon his name” (Malachi 3:16).

4. Protection in the Name of Jesus

“The name of the LORD is a strong tower: the righteous runneth into it, and is safe” (Proverbs 18:10).

5. Prayers Answered in the Name of Jesus

“If ye ask anything in my name, I will do it” (John 14:14).

6. Water Baptism in the Name of Jesus

“Be baptized every one of you in the name of Jesus Christ for the remission of sins”
(Acts 2:38).

7. Holy Ghost Given in the Name of Jesus

How can we question the importance of the name of Jesus when we study the Scriptures? There are those who would make light of this important truth and declare that “Jesus was no more than any other name.” It is evident that they are still in darkness as far as this glorious revelation is concerned. There is no name that we can breathe in prayer or sing in praise that can bring the blessing and power like the name of Jesus our Lord. When we have this revelation, we can sing in the Spirit:

Sweetest note in seraph song,
Sweetest name on mortal tongue;
Sweetest carol ever sung,
Jesus, blessed Jesus.

—*The Great Physician*

by J. H. Stockton (Public Domain)

Self Help Test: Bible Doctrine III

The Name of Jesus

Write out one verse in full with reference to prove each of the following statements:

1. Jesus came in His Father's name.
2. There is salvation in the name of Jesus.
3. The name of Jesus is above every other name.
4. Prayers are answered in the name of Jesus.
5. There is power in the name of Jesus.
6. God's name was a secret in the Old Testament.
7. The Holy Ghost is given in Jesus' name.
8. There is protection in the name of Jesus.
9. Water baptism is to be administered in the name of Jesus.
10. There is healing in the name of Jesus.

Bible Doctrine III

Lesson Three

SALVATION

A. SALVATION IS THE GREAT INCLUSIVE WORD OF THE GOSPEL

Scriptural Reference:

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth” (Romans 1:16).

This great word, *salvation*, is the theme of the whole Bible and the theme of every gospel sermon. The great hymns of the church sing of the great salvation wrought by Jesus Christ.

The Hebrew and Greek words for salvation imply the ideas of deliverance, safety, preservation, healing and soundness. Salvation is the great inclusive word of the gospel, gathering into itself all the redemptive acts and processes; as justification, redemption, grace, propitiation, imputation, forgiveness, sanctification and glorification.—C. I. Scofield in his note on Romans 1:16

B. SALVATION IS RECEIVED BY MAN

In the last unit we studied God’s part in providing salvation; in this unit we shall study man’s part in receiving salvation. What God did for man in providing salvation is found in the four Gospels; what man has to do in receiving salvation is found in the Book of Acts. It took death, burial, and resurrection on the part of Christ to provide salvation; man has to be identified with Christ in death, burial, and resurrection to enter into full salvation.

C. SALVATION IS FROM JESUS CHRIST ALONE

Scriptural References:

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Genesis 3:15).

“For the Son of man is come to seek and to save that which was lost” (Luke 19:10).

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23).

From these verses we note that as soon as man sinned, God announced His great plan of salvation. Salvation is a gift of God, and there is salvation in none other than Jesus.

D. SALVATION IS FOR THE WHOLE MAN

Scriptural References:

“The wolf also shall dwell with the lamb . . . for the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isaiah 11:6-9).

“Himself took our infirmities, and bare our sicknesses” (Matthew 8:17).

“Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God . . . waiting for the adoption, to wit, the redemption of our body” (Romans 8:21-23).

Salvation is not merely forgiveness of sins and justification, but it includes cleansing, keeping, regeneration, bodily healing, future resurrection, and glorification. Salvation includes the following:

1. Healing of our sicknesses
2. Redemption of the body
3. Lifting of curse from the earth

The latter two are still future, but the price has been paid. In God’s own time each will become a reality.

E. THE THREE TENSES OF SALVATION

The saints can look back into the past to a definite work of grace in their hearts and lives; at the same time, they are experiencing a work of grace in their lives daily and are looking forward to the rapture. Salvation as experienced in the life of man is an act, a process, and a consummation. We have been saved, we are being saved, and we shall be saved. In reality no one is fully saved until the resurrection and glorification.

Salvation may be studied as being in three tenses, as follows:

1. **Past:** We have been saved from the guilt and penalty of sin.

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Ephesians 1:7).

“For by grace are ye saved through faith” (Ephesians 2:8).

“According to his mercy he saved us” (Titus 3:5).

2. **Present:** We are being saved from the habit, power, and dominion of sin.

“Sin shall not have dominion over you” (Romans 6:14).

“Are changed into the same image from glory to glory” (II Corinthians 3:18).

“Work out your own salvation with fear and trembling” (Philippians 2:12).

3. **Future:** We are saved from the consequences of sin.

“Now is our salvation nearer than when we believed” (Romans 13:11).

“Who shall change our vile body” (Philippians 3:21).

“Unto salvation ready to be revealed in the last time” (I Peter 1:5).

F. THERE ARE THREE ASPECTS OF SALVATION

There are three aspects of salvation: justification, regeneration, and sanctification. All three of these terms describe the same experience of salvation, and all begin with the hearing of the gospel. They do not necessarily speak of different experiences, but rather give us different pictures of the same great experience of being saved. All three of these blessings of grace were procured by the atoning death of Christ and imparted to man by the Holy Ghost. Through justification man is declared righteous.

Through regeneration man becomes a child of God, a member of the body of Christ, a member of the kingdom of God. Through sanctification man becomes a saint.

1. **Justification:** This is a judicial term bringing to our minds a courtroom scene. Man, guilty and condemned before God, is acquitted and declared righteous—that is, justified.

2. **Regeneration and Adoption:** This suggests a household scene. The soul, dead in trespasses and in sins, needs a new life, which is imparted by a divine act of regeneration. The person then becomes a child of God and a member of His household.

3. **Sanctification:** This suggests a temple scene, for the word is connected primarily with the worship of God. Set right in relation to God’s law and born again to a new life, the person is henceforth dedicated to the service of God. Bought with a price, he is no longer his own; he departs not from the temple (figuratively speaking) but serves God day and night. He is sanctified by God and self-given to God.

G. THERE ARE THREE ELEMENTS IN SALVATION

Scriptural Reference:

“And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one” (I John 5:8).

There are three elements in salvation: blood, water, spirit. These are associated together again and again in Scripture. They do not conflict one with the other, but rather they agree in one. In the plan of salvation, they are in Jesus Christ and made available to the sinner in the name of Jesus.

The importance of these three elements will be seen when we note how often they are in close association:

	BLOOD	WATER	SPIRIT
At Creation	Revelation 13:8	Genesis 1:2	Genesis 1:2
At the Flood	Genesis 8:20	Genesis 6-9	Genesis 8
Passover	Exodus 12	Exodus 14:20-31	Exodus 13:20-22
Tabernacle	Exodus 29:12-46	Exodus 30:18-21	Exodus 26:33-34
Mt. Carmel	I Kings 18:36	I Kings 18:33-35	I Kings 18:3
To Nicodemus	John 3:14	John 3:5	John 3:5-8
At Calvary	John 19:34	John 19:34	John 19:30
At Pentecost	Acts 2:36	Acts 2:41	Acts 2:2-4

Can we say that any one of these elements is not essential? Certainly not. If that be true, then each of them is important and does a definite work of salvation. Let us not say that any one of them can be left out. Also let us not say that one has received nothing when he has gone only part way and experienced only one of these elements. Let us remember that there are three and that they agree in one work of salvation.

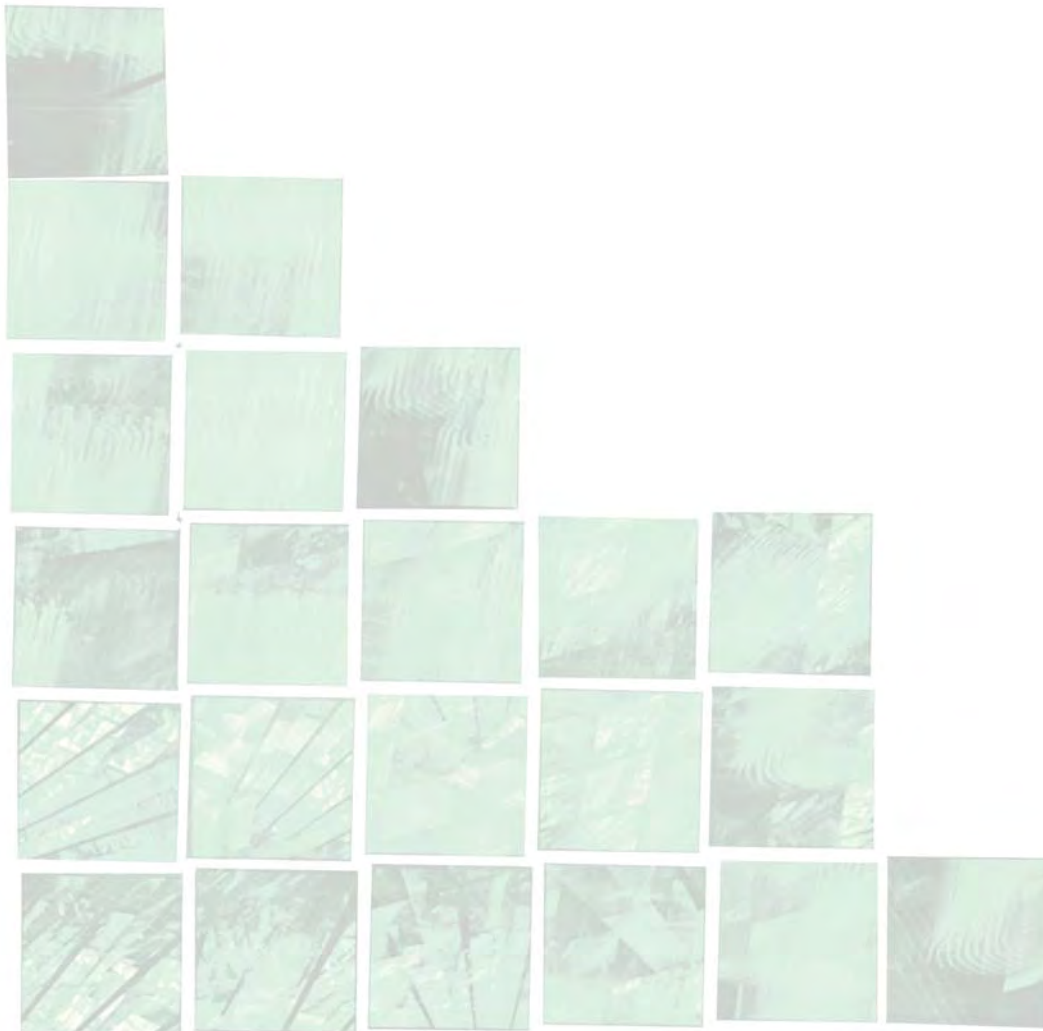
H. WHAT IS THE SCRIPTURAL ORDER?

Often the question is asked: When is the blood applied? In reply to this we must keep to the Scripture. What was the order at the Passover? In the Tabernacle? At Mount Carmel? In each case it was blood, water, spirit. Naturally the blood cannot be applied literally. It is a matter of faith in the Atonement. It is a faith unto obedience that receives and appropriates atoning virtue of the shed blood.

I. SALVATION IS NEGLECTED AT A FEARFUL COST

There is only one plan of salvation provided for us by the death, burial and resurrection of Jesus Christ. Unbelief and rejection of Jesus Christ means eternal loss of the soul of man in Hell fire, which was prepared for the devil and his angels.

References: John 3:18-21; Hebrews 2:1-4, 10:28-29; I John 5:10



Self Help Test: Bible Doctrine III Salvation

1. Name the three tenses of salvation:
 - a.
 - b.
 - c.

2. Name the three aspects of salvation:
 - a.
 - b.
 - c.

3. Name the three elements of salvation:
 - a.
 - b.
 - c.

4. Fill in the blanks showing the importance of the three elements of salvation:

	Blood	Water	Spirit
At Creation	_____	_____	_____
Passover	_____	_____	_____
Tabernacle	_____	_____	_____
Mt. Carmel	_____	_____	_____

Bible Doctrine III

Lesson Four

REPENTANCE

A. THE DEFINITION OF REPENTANCE

Scriptural Reference:

“For godly sorrow worketh repentance to salvation not to be repented of” (II Corinthians 7:10).

Repentance is godly sorrow for sin. However, sorrow for sin alone is not repentance although it might lead to repentance. Repentance is not only feeling sorry, but it is a dying to sin, a right about face. One little boy said, “Being sorry enough to quit.”

B. THE IMPORTANCE OF REPENTANCE

Scriptural References:

“I tell you, Nay: but, except ye repent, ye shall all likewise perish” (Luke 13:3).

“And the times of this ignorance God winked at; but now commandeth all men every where to repent” (Acts 17:30).

“But is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (II Peter 3:9).

These verses reveal the great importance of repentance. The person who does not repent will perish. This shows that repentance is absolutely essential.

The importance of repentance may also be seen by the prominent place it had in the ministry of all New Testament preachers:

1. John the Baptist preached repentance (Matthew 3:1-2).
2. Jesus preached repentance (Matthew 4:17).
3. Jesus commanded the seventy to preach it (Luke 10:9).
4. Jesus commanded the twelve to preach it (Luke 24:47).
5. Peter preached repentance (Acts 2:38).
6. Paul preached repentance (Acts 20:21).

C. THE NATURE OF REPENTANCE

1. **Repentance—a Change of Mind** (See Matthew 21:29.)

This concerns the intellect of man. In salvation man is completely changed. This change and transformation must include his mind.

2. **Repentance—Godly Sorrow** (See II Corinthians 7:7-11.)

This concerns the emotions of man. The publican beat upon his breast indicating sorrow (Luke 18:13). There must be a certain amount of heart sorrow even if there is little evidence of it outwardly. It is not only a heart broken because of sin, but it is a heart broken from sin.

3. **Repentance—a Decision** (See Luke 15:17-18.)

This concerns the will of man. It is a decision to turn completely around. It is a decision to turn from sin to Jesus. The prodigal not only was sorry, but he arose and turned his footsteps homeward. Man must forsake that which he wishes God to remit.

4. **Repentance—Confession of Sin** (See Luke 15:21.)

It is absolutely impossible for a man to repent if he tries to cover his sin. An acknowledgement of sin is essential to true repentance. (See Luke 18:13).

5. **Repentance—Forsaking of Sin** (See Proverbs 28:13.)

To repent man must forsake sin. It is impossible for him to repent if he tries to cling to sin in his life.

6. **Repentance—Turning to God** (See Acts 26:18.)

It is not enough to forsake sin, but man must turn to God. (See I Thessalonians 1:9.)

7. **Repentance—a Death** (See Romans 6:3.)

In salvation a person is identified with Jesus in death, burial, and resurrection. By repentance he is able to be identified with Jesus in death.

Repentance is an actual death to sin, self, and the world. Death is never pleasant and brings suffering. Likewise, a man may suffer much agony as he dies to the world.

D. HOW REPENTANCE IS PRODUCED

1. Repentance—a Divine Gift

Scriptural References:

“For to give repentance to Israel, and forgiveness of sins” (Acts 5:31).

“Then hath God also to the Gentiles granted repentance unto life” (Acts 11:18).

“If God peradventure will give them repentance to the acknowledging of the truth” (II Timothy 2:25).

Repentance does not originate within man but comes from Jesus. Repentance unto life is granted by God.

2. Repentance—Brought About by Certain Means

Scriptural References:

“Not knowing that the goodness of God leadeth thee to repentance?” (Romans 2:4).

“As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Revelation 3:19).

Repentance is produced by several agents. Repentance is produced by:

- a. The preaching of the gospel—not any preaching, but the preaching of the true gospel in the power of the Holy Spirit. (See Jonah 3:5-10; I Thessalonians 1:5-10.)
- b. The goodness of God (See Hebrews 12:6-11.)
- c. The chastisement of God (See Hebrews 12:6-11.)
- d. Christian reproof (See II Timothy 2:24-25.)

E. THE RESULTS OF REPENTANCE

Scriptural References:

“Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth” (Luke 15:10).

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins” (Acts 2:38).

“Repent ye therefore, and be converted, that your sins may be blotted out” (Acts 3:19).

There are many results which take place following repentance. Let us consider a few:

1. Heaven is made glad. Angels are interested spectators when a sinner repents. They understand what happens when a sinner repents, and they rejoice.

2. Repentance brings pardon and forgiveness of sins. Repentance does not merit forgiveness but is a condition for it. Repentance qualifies a man for a pardon, but it does not entitle him to it.

3. Repentance qualifies one for regeneration—for water baptism and the gift of the Holy Ghost. Repentance is necessary before a person is baptized.

F. RESTITUTION

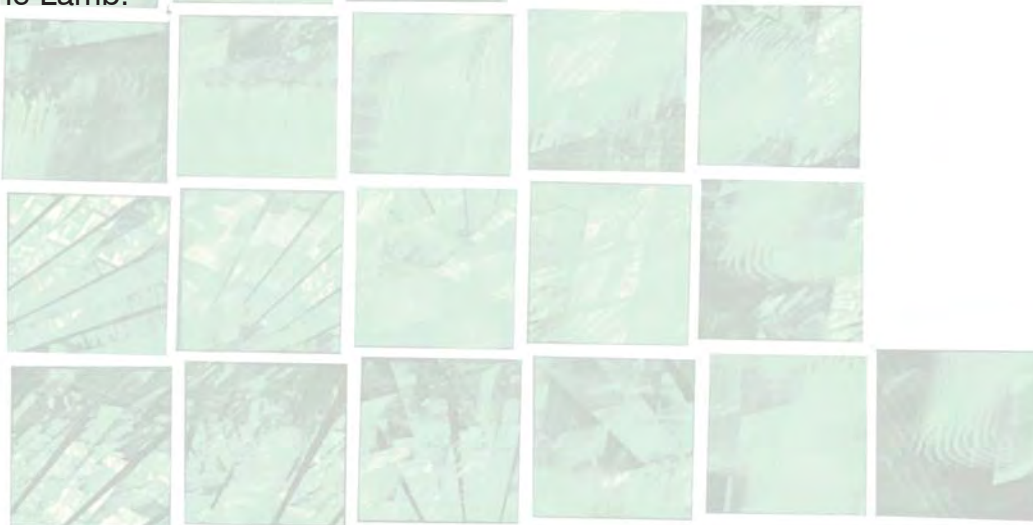
Scriptural References:

“Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift” (Matthew 5:24).

“Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold” (Luke 19:8).

To what extent does restitution enter into repentance? Honor and moral principle call for restitution in as far as it is possible. The Lord will not do for us what we can do for ourselves.

The penitent will endeavor to obey the Lord in making wrongs right. However, it must be remembered that there is absolutely nothing we can do about most of the sins committed except to confess them and have them blotted out by the blood of the Lamb.



Self Help Test: Bible Doctrine III

Repentance

Write out one verse in full with reference to prove each of the following truths:

1. Heaven is made glad when a sinner repents.
2. Repentance is a godly sorrow.
3. Repentance is a confession of sin.
4. Repentance is a death.
5. In repentance there will be restitution as far as possible.
6. Repentance qualifies a person for regeneration.
7. Jesus commands everyone to repent.
8. The preaching of the gospel produces repentance.
9. Repentance is a divine gift.
10. Repentance is essential to salvation.

Bible Doctrine III

Lesson Five

FAITH

A. THE DEFINITION OF FAITH

Scriptural References:

“And shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Romans 10:9).

“Now faith is the substance of things hoped for, the evidence of things not seen” (Hebrews 11:1).

“But wilt thou know, O vain man, that faith without works is dead?” (James 2:20).

What is saving faith? It is a faith from the heart. Faith means belief and trust. It is the assent of the mind and the consent of the will. Intellectual faith is not sufficient. (See Acts 8:13, 21; James 2:19.) A person may give intellectual assent to the gospel without committing his life to it. Belief in the heart is essential. (See Romans 10:9.) Intellectual faith means the acknowledgement that the gospel facts are true; heart faith means the willing dedication of one's life to the obligations which these facts involve. Faith as trust implies also an emotional element; thus saving faith is an act of the entire personality involving intellect, emotion, and will.

The faith that saves is a living faith that works. It is not just a mental assent. It is a faith unto obedience. Without repentance, it is impossible for a man to believe to the saving of his soul. Likewise, without obedience, it is impossible to believe.

Faith, repentance, and obedience are all necessary and essential, and you cannot have two of them without the third. This truth clearly explains many things which could not be understood otherwise. The story of the conversion of the Philippian jailer makes this plain.

B. THREE ESSENTIAL ELEMENTS OF FAITH

1. Knowledge

Scriptural References:

“And they that know thy name will put their trust in thee” (Psalm 9:10).

“So then faith cometh by hearing, and hearing by the word of God” (Romans 10:17).

Faith rests upon the best of evidence, namely the Word of God. Faith is no blind act of the soul. It is not a leap in the dark. Such a thing as believing with the heart without the head is out of the question. A man may believe with his head without believing with his heart; but he cannot believe with his heart without believing with his head too.

2. Assent

Scriptural Reference:

“And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he” (Mark 12:32).

In order to possess saving faith, there must be an assent in the heart to the Word of God.

3. Appropriation

Scriptural References:

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12).

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Ephesians 2:8).

A man may know Christ as divine and yet reject Him as Savior. Faith is the consent of the will to the assent of the understanding. Faith always has in it the idea of action movement towards its object. It is the soul leaping forth to embrace and appropriate the Christ in whom it believes. Faith connects the grace of God and the sinner. Faith is the hand which takes what God offers.

C. THE SOURCE OF FAITH

There are two sources of faith:

1. Divine

Scriptural References:

“But to think soberly, according as God hath dealt to every man the measure of faith” (Romans 12:3).

“To another faith by the same Spirit” (I Corinthians 12:9).

“But the fruit of the Spirit is . . . faith” (Galatians 5:22).

“Looking unto Jesus the author and finisher of our faith” (Hebrews 12:2).

Faith is a gift of God’s grace. God wills to work faith in all men, and will do so if they do not resist the Holy Spirit. We are responsible not so much for the lack of faith as for resisting the Spirit who will create faith in our hearts.

2. Human

What can man do to possess faith? We shall consider three things that man can do in order to have saving faith:

- a. Hear the Word of God: By studying God’s Word, attending Bible studies, and hearing the preaching of God’s Word, a man may receive faith. References: Acts 4:4; Romans 10:17; Galatians 3:5
- b. Faith may come through prayer: The disciples prayed for faith and the Lord said that He prayed that His disciples might have faith. Many times faith will come directly in answer to prayer. References: Mark 9:24; Luke 17:5; Luke 22:32
- c. Faith grows by the use of faith. Faith will increase and grow stronger if faith is put to work. If we desire more faith, we must exercise the measure of faith that we have. References: Matthew 25:29; I Peter 1:7

D. THE RESULTS OF FAITH

Salvation with all of its aspects and phases is a result of faith. Our whole salvation with its fruits is dependent upon faith.

E. THE PROPER ORDER

Fact, faith, feeling—this is God’s order. Satan would reverse this order and put feeling before faith. All goes well as long as the proper order is kept. Feed faith with facts, not with feeling. Steam is of main importance not for sounding the whistle but for moving the wheels. If there is a lack of steam, blowing the whistle will not help; we need more water and more fire under it. So it is with faith.

F. STEPS IN RECEIVING FULL NEW TESTAMENT SALVATION

It might be profitable to consider the steps a man takes in order to receive full New Testament salvation. This embraces all of the following steps and none of them can be deliberately and willfully omitted. Read from the bottom to the top:

8. Resurrection and Rapture.

7. Live a holy life, holiness.

6. Receive the Holy Ghost.

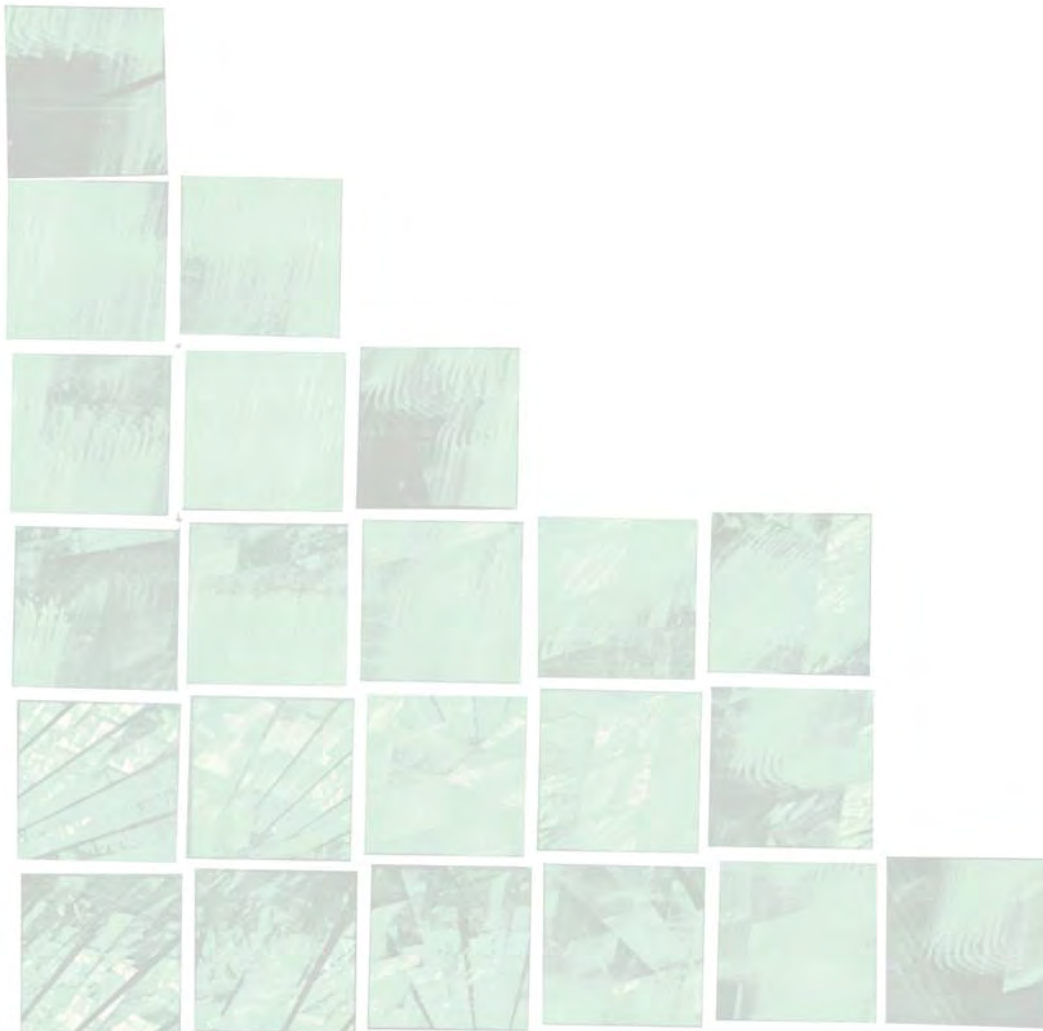
5. Be baptized by immersion in the name of Jesus.

4. Repent of sin, confession, restitution, etc.

3. Believe on Jesus Christ, faith.

2. Be convicted of sin, realize the need of salvation.

1. Hear the Word of Life, the gospel.



Self Help Test: Bible Doctrine III

Faith

1. Write a full definition of *faith*.

2. Place the correct word in the blanks of the following group of words:

Faith	_____	Obedience
Fact	_____	Feeling
Knowledge	_____	Appropriation
Repentance	_____	Holy Ghost

3. Give in order the steps a man takes to receive full New Testament salvation.

- a.
- b.
- c.
- d.
- e.
- f.
- g.
- h.

Bible Doctrine III

Lesson Six

JUSTIFICATION

A. THE DEFINITION OF JUSTIFICATION

Scriptural References:

“Blessed is the man unto whom the LORD imputeth not iniquity” (Psalm 32:2).

“Blessed is the man to whom the LORD will not impute sin” (Romans 4:8).

Justification is a change in a man’s relation or standing with God. It has to do with the relations that have been disturbed by sin, and these relations are personal. According to Deuteronomy 25:1, it means to declare or cause to appear innocent or righteous. It is a question of relationship and means that a person is set in right relation with God. Strictly speaking, justification is the judicial act of God whereby those who put faith in Christ are declared righteous and declared free from guilt and punishment.

B. WHAT JUSTIFICATION CONSISTS OF

1. Forgiveness of Sin and Removal of Its Guilt

Scriptural References:

“That through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things” (Acts 13:38-39).

“There is therefore now no condemnation to them which are in Christ Jesus. . . . Who shall lay any thing to the charge of God’s elect? It is God that justifieth” (Romans 8:1, 33).

Justification means that all our sins are forgiven and the guilt and punishment thereof removed. Justification is more than mere acquittal. It is handling the entire sin question. Justification—“Just as if I’d never sinned.”

2. Imputation of the Righteousness of Christ to the Sinners

Scriptural References:

“Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe” (Romans 3:22).

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (I Corinthians 1:30).

In the Old Testament righteousness was imputed only; in the New Testament righteousness is both imputed and imparted. In justification it is imputed; in regeneration it is imparted by the Holy Ghost.

C. HOW WE ARE JUSTIFIED

1. Not by Works

Scriptural References:

“Therefore by the deeds of the law there shall no flesh be justified” (Romans 3:20).

“Therefore we conclude that a man is justified by faith without the deeds of the law” (Romans 3:28).

“Not by works, lest any man should boast” (Ephesians 2:9).

The first step then in justification is to despair of works. Good works follow but do not precede justification. The working man is not justified then, but the justified man is the working man.

2. By Faith

Scriptural References:

“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Romans 4:5).

“Therefore being justified by faith” (Romans 5:1).

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ” (Galatians 2:16).

There are many verses that may be given to show that faith is the chief condition to be met for justification. Abraham believed God, and it was counted unto him for righteousness. (See Romans 4:3.) The condition that Abraham met is the condition that man must meet today. However, let us always remember that Abraham obeyed God, Abraham had fellowship with God, and Abraham was so dedicated that he was willing to offer up Isaac, the promised son, on an altar of sacrifice. Faith cannot be separated from repentance and obedience. The man who believes God will also obey the full gospel and walk in all the light he has.

D. THE EVIDENCE OF JUSTIFICATION

Works must follow our faith as evidence of our faith. If faith is there, the full gospel will be wholeheartedly obeyed. There will be repentance, water baptism in Jesus' name, and the baptism of the Holy Ghost, followed by a holy life. It is impossible for a man to believe God for salvation and rebel against being baptized in Jesus' name or speaking in tongues.

E. SALVATION IN THE APOSTOLIC CHURCH

A detailed study of this subject will not be given here, but each student should carefully examine how the apostolic church received salvation. The experience of the apostolic church is the experience of full New Testament salvation. Let us note the scriptural records:

1.	Day of Pentecost	Acts 2	Repentance, baptism in the name of Jesus Christ, gift of the Holy Ghost
2.	Samaritans	Acts 8	Believed the gospel, baptized in the name of Lord Jesus, Holy Ghost
3.	Cornelius's household	Acts 10	Believed, gift of the Holy Ghost, baptized in the name of the Lord
4.	Saul of Tarsus	Acts 9	Eyes opened, baptized calling on the name of the Lord, Holy Ghost
5.	Lydia	Acts 16	Heart opened, baptized
6.	Philippian jailer	Acts 16	Believed on the Lord Jesus Christ, baptized
7.	Ephesians	Acts 19	Repentance, baptism in the name of the Lord Jesus, Holy Ghost

When is a man saved? We may understand the answer to this question by looking at the children of Israel. When were they saved? They were saved when the blood was applied to the door of their homes, and yet they were not yet saved. They were saved when they crossed the Red Sea; however, they were not yet saved. When we understand the true meaning of salvation, the length and breadth, and the scope of this great experience, we will not make the mistake of pinpointing it to one single experience.

Salvation embraces the entire experience with God from hearing the gospel until the saint is raptured at the coming of Jesus for His church.

Bible Doctrine III

Lesson Seven

REGENERATION

A. THE DEFINITION OF THE NEW BIRTH

Scriptural References:

“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” (John 3:3).

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (II Corinthians 5:17).

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Ephesians 4:24).

By regeneration we are admitted into the kingdom of God. There is no other way of becoming a child of God but by being born from above. Regeneration is not a natural forward step in man’s development; it is a supernatural act of God. It is not evolution, but the communication of a new life. It is a revolution, a change of direction resulting from that new life.

1. A Spiritual Quickening, a New Birth: Regeneration is the impartation of a new and divine life; a new creation; the production of a new thing. It is Genesis 1:26 all over again. It is not the old nature altered, reformed, or reinvigorated, but a new birth from above. By nature man is dead in sin (see Ephesians 2:1); the new birth imparts to him new life, the life of God, so that henceforth he is as those that are alive from the dead; he has passed out of death into life.

References: John 3:3-7, 5:21; Ephesians 2:10

2. The Impartation of a New Nature: Through the act of regeneration God imparts to the child of God a new nature. He becomes a brand new personality.

References: John 3:6-9; Galatians 2:20; Ephesians 4:24; Colossians 3:10; II Peter 1:2; I John 3:9

B. THE NECESSITY OF THE NEW BIRTH

Scriptural References:

“Except a man be born again, he cannot see the kingdom of God” (John 3:3).

“So then they that are in the flesh cannot please God” (Romans 8:8).

“For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature” (Galatians 6:15).

1. The Need Is Universal

The need is as far reaching as sin and the human race. No age, sex, position, or condition exempts anyone from this necessity. Not to be born again excludes one entirely from the kingdom of God and the church.

2. Man’s Sinful Condition Demands It

The heart is deceitful and does not welcome God; we need to be pure in heart to see God. No education and no culture can bring about such a needed change. God alone can do it.

“Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil” (Jeremiah 13:23).

“That which is born of the flesh is flesh” (John 3:6).

“In my flesh, dwelleth no good thing” (Romans 7:18).

3. The Holiness of God Demands It

If without holiness no man shall see the Lord (see Hebrews 12:14), and if holiness is not attained by any natural development or self-effort, then the regeneration of our nature is absolutely necessary.

C. HOW WE MAY UNDERSTAND THE NEW BIRTH

Jesus compared regeneration with the natural birth when He told Nicodemus that he had to be born again. Jesus used the expressions “born of water” and “born of Spirit.” In the Epistles we find verses that speak of being “born of the Word.”

It is the firm conviction of the writer that the best way to have a clear understanding of the New Birth is to compare it with the natural birth, even as Jesus did.

Three steps in the natural birth, yet only one birth:

1. Conception—the planting of the seed
2. Physical birth—birth of water
3. Breath enters the newborn baby

Three steps in the spiritual birth, yet only one birth:

1. Hearing and believing the gospel
2. Water baptism in the name of Jesus
3. Baptism of the Holy Ghost

This is true to the scriptural statements: born of the Word; born of water; born of Spirit—yet only one birth.

D. THE MEANS OF REGENERATION

1. A Divine Work

Scriptural References:

“Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13).

“Be born . . . of the Spirit” (John 3:5).

“Renewing of the Holy Ghost” (Titus 3:5).

“Of his own will begat he us” (James 1:18).

All of these Scriptures show that regeneration is the work of God in the heart of man.

2. Man’s Part

Scriptural Reference:

“As many as received him” (John 1:12).

There must be a personal acceptance of Jesus Christ. A dead man cannot assist at his own resurrection, but he can obey the command of Christ, “Come forth.”

3. Born of the Word

Scriptural References:

“For in Christ Jesus I have begotten you through the gospel” (I Corinthians 4:15).

“Being born again, not of corruptible seed but of incorruptible, by the word of God” (I Peter 1:23).

Through hearing the gospel, the Word of Life, the Life-giving seed is planted in the heart. If the soil is right and conditions are suitable, the seed will germinate and grow. This compares with James 1:18, "the word of truth."

4. Born of water

Scriptural References:

"He that believeth and is baptized shall be saved" (Mark 16:16).

"Except a man be born of water" (John 3:5).

"By the washing of regeneration" (Titus 3:5).

"Our bodies washed with pure water" (Hebrews 10:22).

"Even baptism doth also now save us" (I Peter 3:21).

Being born of water is water baptism in the name of Jesus Christ. Much argument has been against this truth. However, the testimony of the Scriptures proves conclusively that the birth of water is water baptism. This compares with the natural birth when a child enters the world. It is at this time that the child is named and takes upon him the family name.

5. Born of Spirit

Scriptural References:

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

"Your body is the temple of the Holy Ghost which is in you" (I Corinthians 6:19).

"For by one Spirit are we all baptized into one body . . . to drink into one Spirit" (I Corinthians 12:13).

Being born of Spirit is the baptism of the Holy Ghost. This is not only the impartation of eternal life, divine life to the believer, but the infilling of the heart and life with the Holy Spirit. It is the adopting of the believer as a son and placing him in the body (church) and sealing to the day of redemption. The evidence of this experience is speaking with tongues.

E. ADOPTION

Adoption means the placing of a son. It is a Roman word, for adoption was hardly known among the Jews. The word is Pauline. It is used when the questions of privileges and heirship are involved.

1. Takes Place at the New Birth

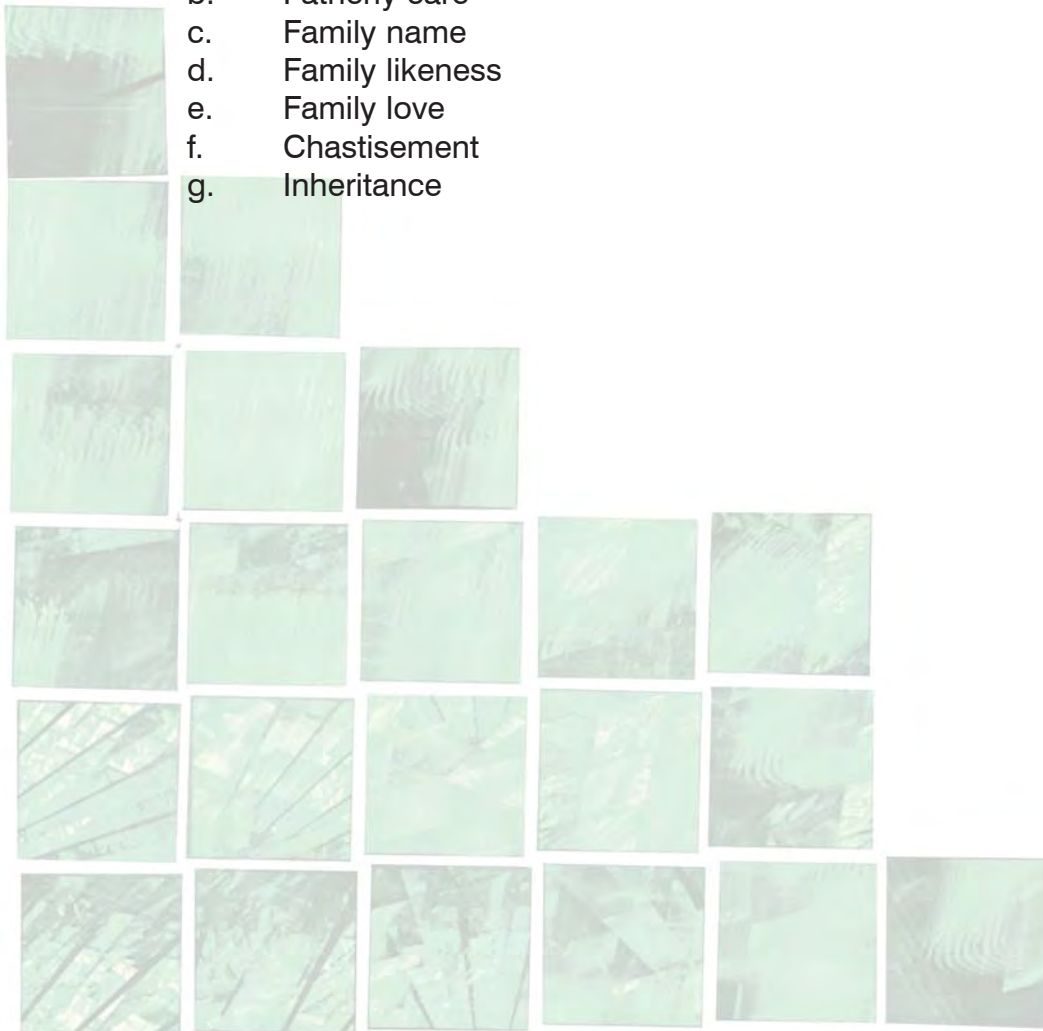
John 1:12; Galatians 3:26; I John 3:2

2. Completed at the Rapture

Romans 8:19, 23; I John 3:1-3

3. The Blessings of Adoption

- a. God's love
- b. Fatherly care
- c. Family name
- d. Family likeness
- e. Family love
- f. Chastisement
- g. Inheritance



Bible Doctrine III

Lesson Eight

SANCTIFICATION

A. THE DEFINITION OF SANCTIFICATION

Scriptural Reference:

“For this is the will of God, even your sanctification, that ye should abstain from fornication” (I Thessalonians 4:3).

Sanctification means “a separation from evil and a dedication to God and His service.” The Scriptures make it clear that sanctification has to do with the turning away from all that is sinful and defiling to both soul and body. However, it means not only a separation from but also a separation unto. In order to be sanctified, a person must be separated from sin but also separated unto holiness. Whatever is set apart from a profane to a sacred use—whatever is devoted exclusively to the service of God—is sanctified.

References: Exodus 19:20-22; Leviticus 27:14-16; Numbers 8:17; II Chronicles 29:5, 15-18; Ezekiel 36:23; Hebrews 9:3

B. THE THREE TENSES OF SANCTIFICATION

Scriptural References:

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (I Corinthians 6:11).

“For by one offering he hath perfected for ever them that are sanctified” (Hebrews 10:14).

In these verses we read of sanctification as being already in the past. Notice that in the first of these verses Paul names sanctification before justification. Therefore, there is a definite work of sanctification that takes place early in the experience of salvation. Some folk canonize people after they are dead, but the New Testament canonizes them while they are living. Every true believer is a saint and set apart (sanctified) for the service of God; otherwise he is not a Christian.

Sanctification may be viewed as past, present, and future, or we may speak of instantaneous sanctification, progressive sanctification, and complete sanctification. A person may experience definite acts of instantaneous sanctification in his life. This may take place at repentance, water baptism, or the baptism of the Holy Ghost.

Complete sanctification will take place at the Rapture, while progressive sanctification continues throughout the Christian's life.

C. PROGRESSIVE SANCTIFICATION

Scriptural References:

"But we . . . are changed into the same image from glory to glory, even as by the Spirit of our God" (II Corinthians 3:18).

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

Justification differs from sanctification in this manner: Justification is an instantaneous act with no progression; while the latter is a crisis (decisive point) with a view to a process, an act which is instantaneous and at the same time carries with it a growth unto completion.

In II Corinthians 3:18 the tense of the verb is interesting. We are being changed from one degree of character or glory to another.

Since sanctification is progressive, we are exhorted to:

1. "Increase and abound in love" (I Thessalonians 3:12)
2. "Increase more and more" (I Thessalonians 4:10)
3. Perfect "holiness in the fear of God" (II Corinthians 7:1)

D. HOW WE ARE SANCTIFIED

Scriptural References:

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it" (Ephesians 5:25-26).

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

Both God and man contribute and cooperate towards the desired end in the work of sanctification. Man must turn from sin and dedicate himself to God, but it is actually God Himself who does the sanctifying.

We may illustrate this by comparing it to a cold man bringing himself to the fire to be warmed. Man brings himself to the fire, but it is the fire which does the warming. Likewise, it is God who does the sanctifying although man has the responsibility of bringing himself to God.

E. SOME ERRONEOUS VIEWS ON SANCTIFICATION

There are definitely some wrong ideas on the work of sanctification. We shall mention three of them:

1. Eradication

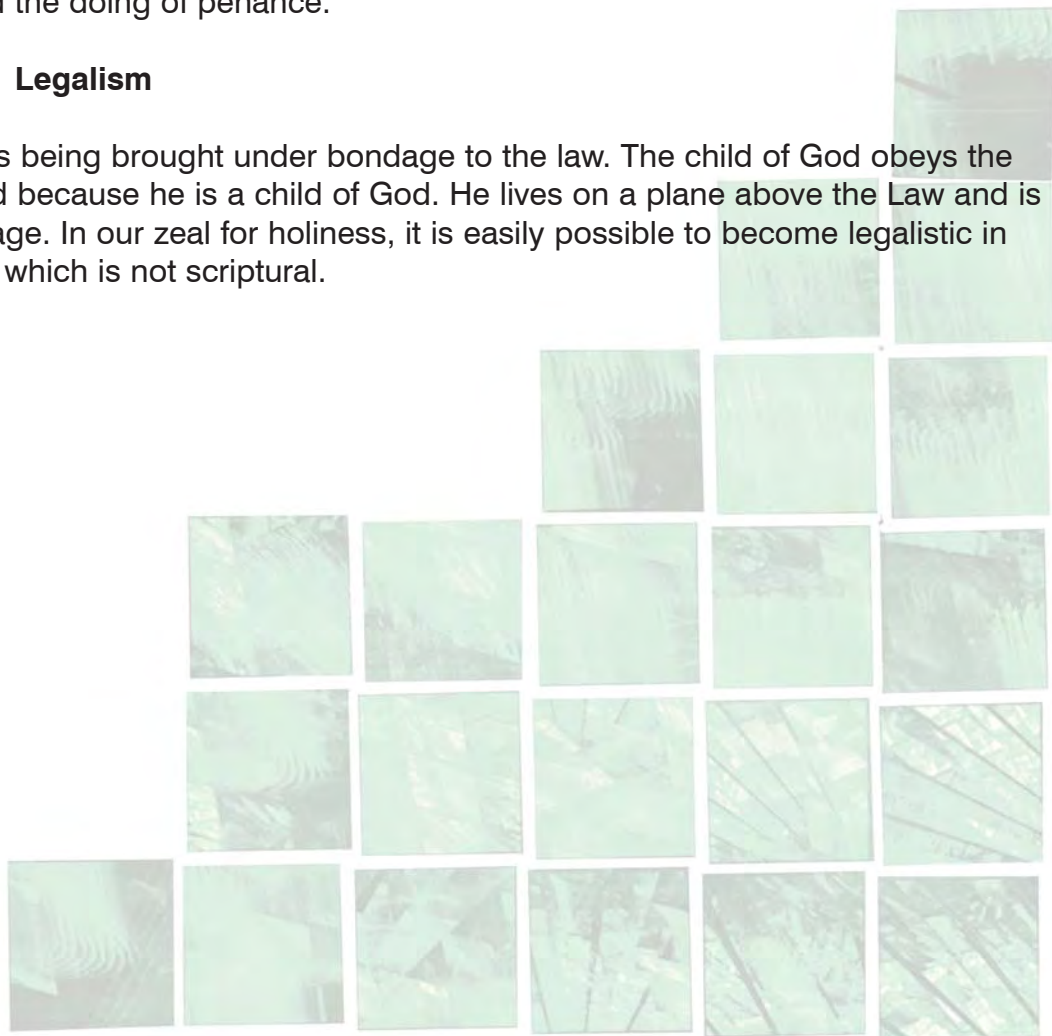
Those who believe this claim that the sinful nature is eradicated—pulled up root and branch—and once this occurs, it is impossible for the saint to sin. This view, of course, is very much in the wrong. After he is saved, a man may still sin and by so doing lose his soul.

2. Asceticism

This is the belief that there is merit and reward in the punishment of one's body in some form. The Bible does allow a place for the right kind of asceticism such as fasting, for example. However, there is no merit in perverted asceticism such as celibacy and the doing of penance.

3. Legalism

This is being brought under bondage to the law. The child of God obeys the Word of God because he is a child of God. He lives on a plane above the Law and is not in bondage. In our zeal for holiness, it is easily possible to become legalistic in our attitude, which is not scriptural.



Bible Doctrine III

Lesson Nine

HOLINESS

A. THE DEFINITION OF HOLINESS

Scriptural Reference:

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14).

The word *holy* is translated from the Hebrew *quodesh*, which means “set apart for God.” This Hebrew word is translated “holy, consecrate, sanctify.” This is always the fundamental idea of a holy, consecrated, separated, or sanctified person or thing—something set apart for God.

This lesson shall deal with practical holiness or the Christian’s walk. Some think of holiness in terms of being angelic, something that is spiritual and mystical and completely removed from this world. This is not the case. The walk of holiness is a practical, down-to-earth, hour-by-hour experience of victory and an overcoming life. This practical life of holiness is necessary if we are to be ready for the coming of Jesus.

B. ONLY GOD IS HOLY IN HIMSELF

Scriptural References:

“And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts” (Isaiah 6:3).

“But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy” (I Peter 1:15-16).

The holiness of God means His absolute moral purity. He can neither sin nor tolerate sin. The root meaning of the word *holy* is “separated.” In what sense is God separated? He is perfect; man is imperfect. God is divine; man is human. He is morally perfect; man is sinful. We see then that holiness is the attribute which guards the distinction between God and the creature. It denotes not merely an attribute of God, but the divine nature itself. It is the attribute of God which He would have us remember above all others, for it is this great separation between God and man which hinders fellowship.

When God reveals Himself in a way that impresses man with His deity, He is said to sanctify Himself, that is He reveals Himself as the Holy One. Men are said to sanctify God when they honor and reverence Him as divine. When they dishonor Him by the violation of His commandments, they are said to profane Him.

Holy people, buildings, and objects are so described because God has made them holy or sanctified them. The word *holy*, as applied to persons or objects, is a term expressing a relationship to Jesus Christ—the fact of being set apart. Having been set apart, articles must be clean, and persons must dedicate themselves to live according to the law of holiness.

Sin disturbs the relationship between God and man, and ultimately the impenitent sinner is cast eternally out of God's presence. This is the "second death."

On many occasions this relationship was reaffirmed, enlarged upon, and interpreted under an arrangement known as a covenant. To keep the covenant is to be in right relationship with God, for He who is righteous can have fellowship only with those who do right. To be in fellowship with God means life. From beginning to end, the Scriptures declare the truth that obedience and life go together.

C. HOW CAN MAN BECOME HOLY?

In bringing about holiness in a man's life, there are two agencies: Divine, or the presence of the Holy Spirit, and human.

1. Divine Agency

Scriptural References:

"Sanctify them through thy truth" (John 17:17).

"Are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Corinthians 3:18).

"That he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:26).

"And the very God of peace sanctify you wholly" (I Thessalonians 5:23).

Just as it took the presence of God in the burning bush to make the sands of the wilderness "holy ground," even so it takes the presence of God in a man's life to make him holy. The work of sanctification begins in his life with the hearing of the gospel message, for the Word of God has a cleansing influence in the heart of the hearer. This work of sanctification continues through the steps of faith, repentance, and water baptism in the name of Jesus. However, the work of sanctification is chiefly accomplished at the baptism of the Holy Spirit. When God's Spirit comes into a life, His presence makes the life holy, and the work continues until he is taken from this world.

The righteous man under the law became righteous by doing righteously; under grace he does righteously because he has been made righteous. In the Old

Testament, righteousness was imputed; in the New Testament church, righteousness is both imputed and directly imparted by the power of the Holy Spirit. As far as his salvation is concerned, man is perfect as soon as he is born of the Spirit, because everything that Jesus does is perfect.

2. Human Agency

This may be divided into two thoughts:

a. Bringing himself to Jesus:

Through surrender, consecration, separation from the world, and the dedication of himself, man brings himself under the sanctifying influence of the Holy Spirit.

Illustration: A man who is cold brings himself to the fire and is warmed. So an unholy man who is sinful brings himself to Jesus and is made holy. Then through surrender, consecration, and faith, he keeps himself under the sanctifying power of the Holy Spirit. This has to do with his salvation. In doing this, man has only done a reasonable thing but nothing of merit which would earn praise, reward, or distinction.

b. The saint's walk, faithfulness, stewardship:

This is an entirely different matter. In this thought, he is a babe at his conversion and needs to grow in grace; he is imperfect in his faith and life and needs to perfect holiness in the fear of God. In his walk and faithfulness, he earns merit, praise, commendation, promotion, and reward. His place in the kingdom will depend upon this. This does not qualify him for a place within the body, but rather determines the place he shall fill within the body.

References: Matthew 10:42, 25:14-30; Luke 19:11-27; I Corinthians 3:5-15, 9:24-25; II Timothy 4:6-8; Revelation 2:3, 22:12

D. THE BEAUTY OF HOLINESS

Scriptural Reference:

“Worship the LORD in the beauty of holiness” (Psalm 29:2).

There is no beauty that can compare with that of holiness. The world is very beauty conscious, but the farther the world gets from a proper concept of true holiness, the more warped their conception of beauty becomes. This can be seen clearly in so-called “modern art.”

The church is only beautiful as she becomes a holy church, sanctified by the presence of Jesus Christ. Likewise, a truly beautiful person is one who is holy and

filled with God's Spirit. The beauty of holiness comes from within and radiates out the presence of God.

E. THE REWARDS OF A LIFE OF HOLINESS

The rewards of a holy life are many, both in this life and the life to come. Examples of the rewards of holy living are seen in the lives of Joseph and Daniel. Both of these young men had strong convictions of right and wrong. They refused to sin. As a result, we see God rewarding them with blessing, promotion, honor, and revelation. The dividends for serving Christ faithfully are many. The man who is living a holy life has better health, a happier home, greater material prosperity, and a heart that is at constant rest and peace.

The rewards of holiness will be studied elsewhere. Sufficient to state here that they are many and that the Lord is a liberal paymaster.

F. SOME PRACTICAL RULES FOR LIVING HOLY

This is a tremendous subject. One should remember that the secret of living holy is living holy in secret. For the student's consideration, here are a few simple rules for victorious living.

1. Receive the Holy Spirit and live a Spirit-filled life.
2. Pray much. A prayerful life will usually be a holy life.
3. Read the Bible much and attend Bible studies. The Word of God will have a sanctifying influence in a life.
4. God's revealed will begins with His Word. Obey the Word of God without hesitation.
5. Dedicate yourself fully to His service and to His will.
6. Remember that you can live holy; a life of holiness is very possible.
7. Remember that you need claim the victory only one day at a time.
8. Keep your eyes off the faults of others and look to Jesus.
9. Keep your eyes off your own weakness and look to Jesus.
10. Testify and witness at every opportunity.
11. Discuss your problems freely with your pastor.
12. When in doubt, ask the following questions:
 - a. Does the Bible condemn this?
 - b. Can I pray and ask Jesus to bless it?
 - c. Can I take Jesus with me while practicing it?
 - d. Will this be a blessing to others?
 - e. Will this be a stumbling stone to anyone?
 - f. Does this hinder in any manner my service to Jesus?

Self Help Test: Bible Doctrine III

Holiness

From the list below, place the correct word in the blanks:

secret
victory
grace
prayerful

relationship
reverence
beautiful

dividends
presence
peace

1. Under _____ a man does righteously because he had been made righteous.
2. The walk of holiness is a practical experience of _____.
3. Men are said to sanctify God when they _____ Him as divine.
4. It took the _____ of God to make the sands of the wilderness "holy ground."
5. The church is only _____ as she becomes a holy church.
6. Sin disturbs the _____ between God and man.
7. "Follow _____ with all men" (Hebrews 12:14).
8. The _____ for serving Christ faithfully are many.
9. A _____ life will usually be a holy life.
10. The secret of living holy is living holy in _____.

Bible Doctrine III

Lesson Ten

CHRISTIAN PERFECTION

A. THE DEFINITION OF PERFECTION

Scriptural References:

“Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48).

“Not as though I had already attained, either were already perfect: but I follow after” (Philippians 3:12).

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection” (Hebrews 6:1).

The New Testament holds up a high standard of practical holiness and affirms the possibility of deliverance from the power of sin. It is the Christian’s duty to strive after perfection.

It is very important that we have an understanding of the true meaning of perfection as given in the Bible. There are two kinds of perfection:

1. Absolute Perfection

Absolute perfection cannot be improved upon. This kind of perfection belongs only to God. We might attempt to illustrate this kind of perfection by referring to an addition problem in arithmetic. The sum of ten and ten is twenty. This is perfect and needs no improvement.

2. Relative Perfection

Relative perfection fulfills the end for which it is designed. This is possible for man to attain. This kind of perfection may be improved. We might attempt to illustrate this by referring to a child practicing a piano lesson. The lesson may be learned perfectly, but yet the student has much learning and practicing ahead of him.

B. OLD TESTAMENT PERFECTION

Scriptural References:

“Noah was a just man and perfect in his generations” (Genesis 6:9).

“And that man was perfect and upright” (Job 1:1).

Perfection in the Old Testament is the wholehearted desire and determination to do the will of God. Regardless of the sins that mar the record, David may be truly called a perfect man, or a “man after God’s own heart,” because the supreme aim of his life was to do God’s will.

C. NEW TESTAMENT PERFECTION

Perfection is more difficult to understand in the New Testament, because there are various Greek words used to convey the idea of perfection. We shall note five of these different meanings here.

1. One word means “being complete” in the sense of being apt or fit for a certain task or end, completely equipped.

“That the man of God may be perfect, thoroughly furnished unto all good works” (II Timothy 3:17).

2. Another word denotes “a certain end attained through growth.”

“Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48).

“Jesus said unto him, If thou wilt be perfect” (Matthew 19:21).

Further References: Colossians 1:28, 4:12; Hebrews 11:40

3. The Greek word for *perfection* in the following verses means “equipment.”

“And this also we wish, even your perfection” (II Corinthians 13:9).

“For the perfecting of the saints” (Ephesians 4:12).

“Make you perfect in every good work to do his will” (Hebrews 13:21).

4. The word in II Corinthians 7:1 means to “complete, to terminate.”

“Perfecting holiness in the fear of God” (II Corinthians 7:1).

5. The word in Revelation 3:2 signifies to “fulfill, to cram, to level, to meet the requirements of.”

“For I have not found thy works perfect before God” (Revelation 3:2).

D. MEANING OF PERFECTION

The thought of perfection has various meanings. It is possible to be perfect in one way and imperfect regarding another matter. Some of the meanings of perfection are expressed as follows:

1. Positional perfection in Christ—the result of Christ’s work for us (See Hebrews 10:14.)
2. Spiritual maturity and understanding as opposed to spiritual childhood (See I Corinthians 2:6; II Corinthians 13:11; Philippians 3:15; II Timothy 3:17.)
3. Progressive perfection (See Galatians 3:3.)
4. Perfection in certain particulars: the will of God, the love of man, and so on (See Matthew 5:48; Colossians 4:12; Hebrews 13:21.)
5. The ultimate perfection of the individual in Heaven (See Colossians 1:28; Philippians 3:12; I Peter 5:10.)
6. The ultimate perfection of the church or the corporate body of saints (See John 17:23; Ephesians 4:13.)

E. TWO GENERAL ASPECTS OF PERFECTION

1. Gift of Grace

One aspect is a gift of grace which is perfect position or standing. A person is either saved or not saved. If he is born again, he cannot be more born again. His standing in Christ is perfect.

2. Growth and Maturity

Another aspect is the perfection as actually wrought in the saint’s character. This involves growth and maturity. A Christian may be perfectly walking in all the light and knowledge that he has and yet in many ways still be imperfect. He may be blameless and yet at the same time not faultless.

Bible Doctrine III

Lesson Eleven

ETERNAL SECURITY

A. THE DEFINITION OF ETERNAL SECURITY

“Eternal Security” is the belief that once a man is saved he can never be lost. It is sometimes stated as: “Once a son, always a son.” In spite of the fact that this has been a great source of controversy down through the years in the professing church, the Bible is very clear on this matter. We need not be in doubt just what the scriptural teaching is concerning the security of our salvation. It is necessary to make a difference between “Unconditional Eternal Security” and “Conditional Eternal Security.” Also, it is necessary to understand the Bible teaching on predestination and election. Once we get these subjects clear in our minds, the matter of eternal security offers no problem.

B. FOREKNOWLEDGE AND FOREORDINATION

Since God is the omniscient One and the Great I Am dwelling in eternity, He sees from the beginning every action and event. Nothing takes Him by surprise. He foreknows everything. However, this does not take the responsibility of action away from man; the responsibility of decision is still his. Man is still a free moral agent, although God foreknows man’s decisions and actions before they take place. The foreordination of God is limited to God’s foreknowledge. In other words, He foreordains what He foreknows. This explains clearly the verse: “For whom he did foreknow, he also did predestinate” (Romans 8:29).

C. ELECTION AND PREDESTINATION

Scriptural References:

“According as he hath chosen us in him . . . having predestined us unto the adoption of children” (Ephesians 1:4-5).

“Elect according to the foreknowledge of God the Father” (I Peter 1:2).

Election means to be “chosen.” When the Bible speaks about being elected, it means being chosen by God. The individual members of the church are elected or chosen by God, but this is according to God’s foreknowledge, which in turn foresees each man’s own voluntary decision and action. Accordingly, the responsibility of God’s election is placed directly upon the individual’s own decision.

Whereas the individual members of the church are elected, the church or body is predestined. God’s purpose will be fulfilled in having a people to bear His name.

There will be a church awaiting her Lord when Jesus returns in spite of all the powers of Hell. (See Matthew 16:18.)

D. SOVEREIGNTY OF GOD

God is sovereign. No force or power can hinder God's will from being fulfilled. However, it has been His own sovereign act to limit Himself to the free will moral agency of man. It is God's desire that His creatures should worship Him of their own volition. God is seeking fellowship and communion with man. Therefore, God has not permitted His sovereignty to interfere with man's free choice and power of decision.

E. CALVINISM

The doctrine of Calvinism comes from the reformer John Calvin who first taught it. It is from this teaching that we have the thought of the "Unconditional Eternal Security" of the believer, or "once in grace always in grace," or "once a son always a son."

The doctrine of Calvinism may be summed as follows:

1. Salvation is entirely of God.
2. God has predestined certain individuals to salvation.
3. Christ died for the "elect."
4. The child of God is kept by God's grace which is irresistible, and he can never be lost.
5. Once a son always a son.

Some of the Scripture verses used to attempt to prove Calvinism are:

John 10:28, 17:6; Romans 8:35, 11:29; I Corinthians 3:10; II Corinthians 5:10; Philippians 1:6; I Peter 1:5

F. WHY UNCONDITIONAL ETERNAL SECURITY IS ERROR

1. This teaching is the first lie. This is exactly what Satan told Eve, "Ye shall not surely die" (Genesis 3:4).
2. It would make God a respecter of persons. However, the Bible states that "God is no respecter of persons" (Acts 10:34).
3. It would make God a liar. The gospel would not be for the "whosoever" as Jesus said (see John 3:16), but rather for a select few.

Lesson Eleven

4. It would not be God's will to preach to every creature in spite of the fact that He commands us to do this. (See Mark 16:15.)
5. If man is not a free-will moral agent, then it makes God responsible for sin. This is impossible.
6. It would make of God a cruel, unreasonable tyrant, condemning millions of innocent victims to a devil's hell without a chance or choice.
7. It would make God to be inconsistent, condemning sin in the life of the unbeliever, but condoning sin in the life of the believer.
8. Eternal life is in Jesus Christ alone. If Jesus is abiding in the heart, eternal life is there also. However, if He withdraws from an unclean vessel, eternal life is gone also.
9. Sonship, when related to salvation, is a legal term of being adopted. Christ is the "only begotten" of the Father. Accordingly, the phrase, "once a son always a son," does not apply here.
10. Finally, the testimony of the Scriptures is overwhelmingly against this doctrine.

G. ARMINIANISM

This doctrine was first taught by Dutch theologian Jacob Hermann (1560-1609), best known by the Latin form of his name, Arminius. The teaching may be summed up as:

1. God's will is that all men be saved because Christ died for all.
2. God offers His grace to all, which can be resisted to eternal loss.
3. God elects on the basis of foreseen faith or unbelief.
4. It is possible for a truly regenerated person to be lost if he turns back into a life of disobedience and sin.

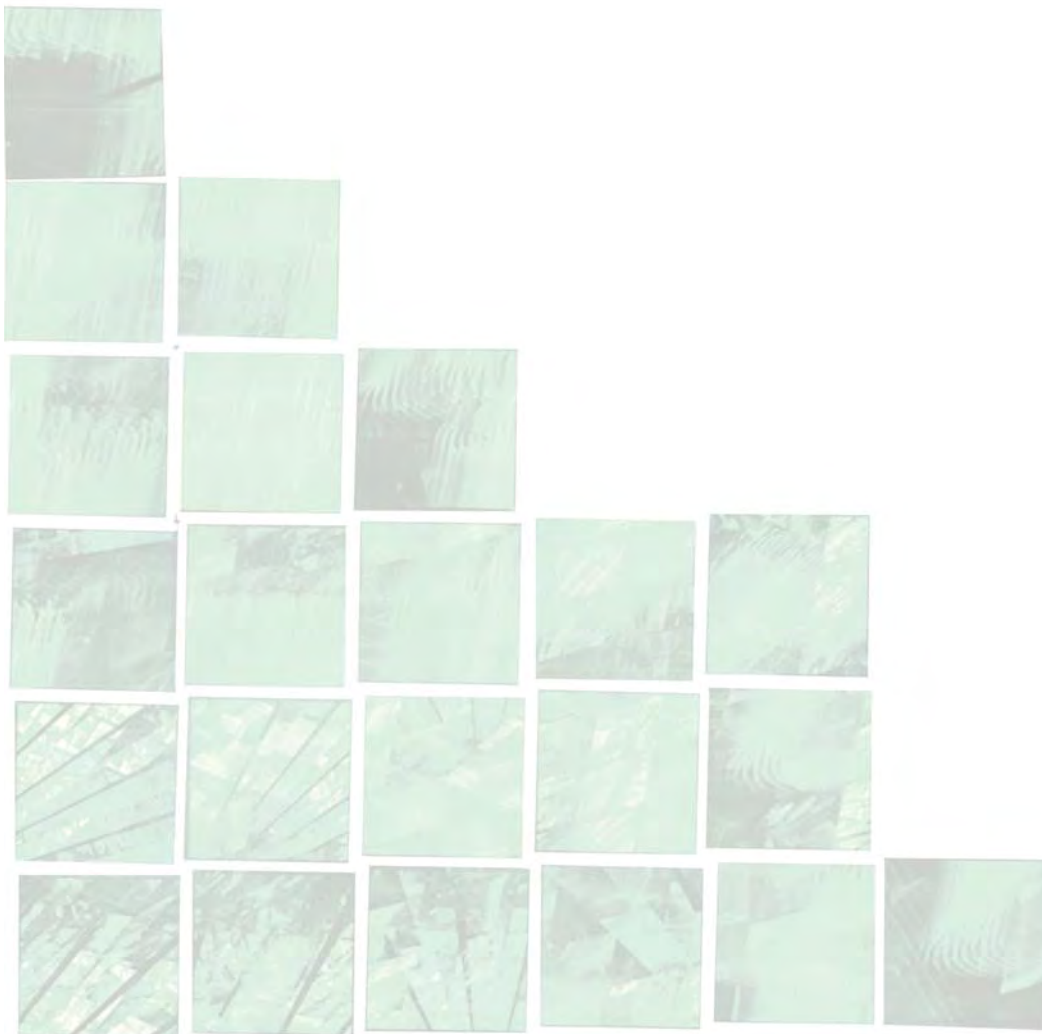
Some of the verses used to prove Arminianism are:

John 6:40; II Corinthians 5:14; I Timothy 2:4-6; Titus 2:11-12; Hebrews 2:9, 6:4-6, 10:26-30; II Peter 1:10, 2:21

H. THE SCRIPTURAL TRUTH

The Arminian viewpoint is the scriptural truth, providing we do not lean to extreme legalism. A backslider is a lost soul. We must walk with God if we are to be saved. At the same time, we must see the grace of God as sufficient to keep the soul.

A traveler buys a ticket and boards a train. He takes a seat and trusts the conductor and engineer to see that the train takes him to his destination. This the train will do, providing he remains aboard. His responsibility is to stay aboard the train. If he gets off, the train will not take him to his destination. So it is with our salvation.



Self Help Test: Bible Doctrine III

Eternal Security

1. Define clearly:
 - a. Calvinism

 - b. Arminianism

2. Give five reason why the teaching “once in grace always in grace” is wrong:
 - a.

 - b.

 - c.

 - d.

 - e.

3. Explain why God has limited His own sovereignty to the free-will agency of man.

Bible Doctrine III

Lesson Twelve

HEALING RECEIVED

This unit has been dealing with man's part in receiving salvation from God which He has already provided. Healing of the body has also been provided in the Atonement. Just as there are conditions to be met in receiving salvation, even so there are conditions to be met in receiving healing of the body. Let us study some of the conditions that can be met and the steps that we can take in receiving healing.

A. PRAY

Scriptural Reference:

"Is any among you afflicted? Let him pray" (James 5:13).

We must ask if we desire healing. "Ask, and it shall be given you" (Matthew 7:7). Prayer is essential in receiving from God and having our needs met.

B. CALL FOR THE ELDERS OF THE CHURCH

Scriptural Reference:

"Is any sick among you? let him call for the elders of the church" (James 5:14).

This means exactly what it says. It does not mean traveling hundreds of miles to some great professed healer. The elders of the church will be in your own local assembly—your pastor and those who assist him in the ministry. It is your pastor's prayers that God will honor, for this is the instruction He has given you.

We should especially note the instruction to the sick: "Let him call." The sick person has a definite responsibility to call for his pastor.

C. CONFESS YOUR FAULTS

Scriptural Reference:

"Confess your faults . . . that ye may be healed" (James 5:16).

Sin covered up in your life will hinder your healing. Many need to examine their hearts and be cleansed from secret faults. (See Psalm 19:12.) Unconfessed sin in the life and heart of an individual will hinder faith and a vital contact with our Lord. Sin separates from God so that God will neither hear nor answer prayer. (See Isaiah 59:1-2.)

D. BE ANOINTED WITH OIL IN THE NAME OF THE LORD**Scriptural Reference:**

“Anointing him with oil in the name of the Lord” (James 5:14).

This is the ministry of the elder who prays. Oil is a symbol of the Holy Spirit. Anointing is done in the name of Jesus, for He is the Great Physician and the One who heals. There is healing in the name of Jesus. “His name through faith in his name hath made this man strong” (Acts 3:16).

E. HAVE HANDS LAID ON**Scriptural Reference:**

“They shall lay hands on the sick, and they shall recover” (Mark 16:18).

Again this is the ministry of the elder (your pastor) who prays. This is listed among the signs that follow them who believe. God honors the ministry of laying on of hands, and through this act there is a definite impartation of the power of God.

There is a definite ministry of the “laying on of hands.” The apostle Paul exhorted Timothy not to neglect the gift given him by the laying on of hands. (See I Timothy 4:14; II Timothy 1:6.)

F. READ GOD’S WORD TO BUILD FAITH**Scriptural Reference:**

“Faith cometh by hearing, and hearing by the word of God” (Romans 10:17).

God’s Word is the greatest builder of faith. Get a promise from the Lord on which to build your faith. Doubts put you out of touch with the Lord; faith puts you in touch with Him.

G. HAVE FAITH IN GOD**Scriptural Reference:**

“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark 11:24).

Without faith it is impossible to please God. All things are possible if we only believe. Faith is the hand that reaches out to receive from Him what you need.

H. FORGIVE THOSE WHO HAVE WRONGED YOU

Scriptural Reference:

“And when ye stand praying, forgive” (Mark 11:25).

An unforgiving spirit makes you unfit to approach a merciful God.

I. MEDITATE UPON THE SUFFERINGS OF CHRIST FOR YOUR BODY

Scriptural Reference:

“Himself took our infirmities, and bare our sicknesses” (Matthew 8:17).

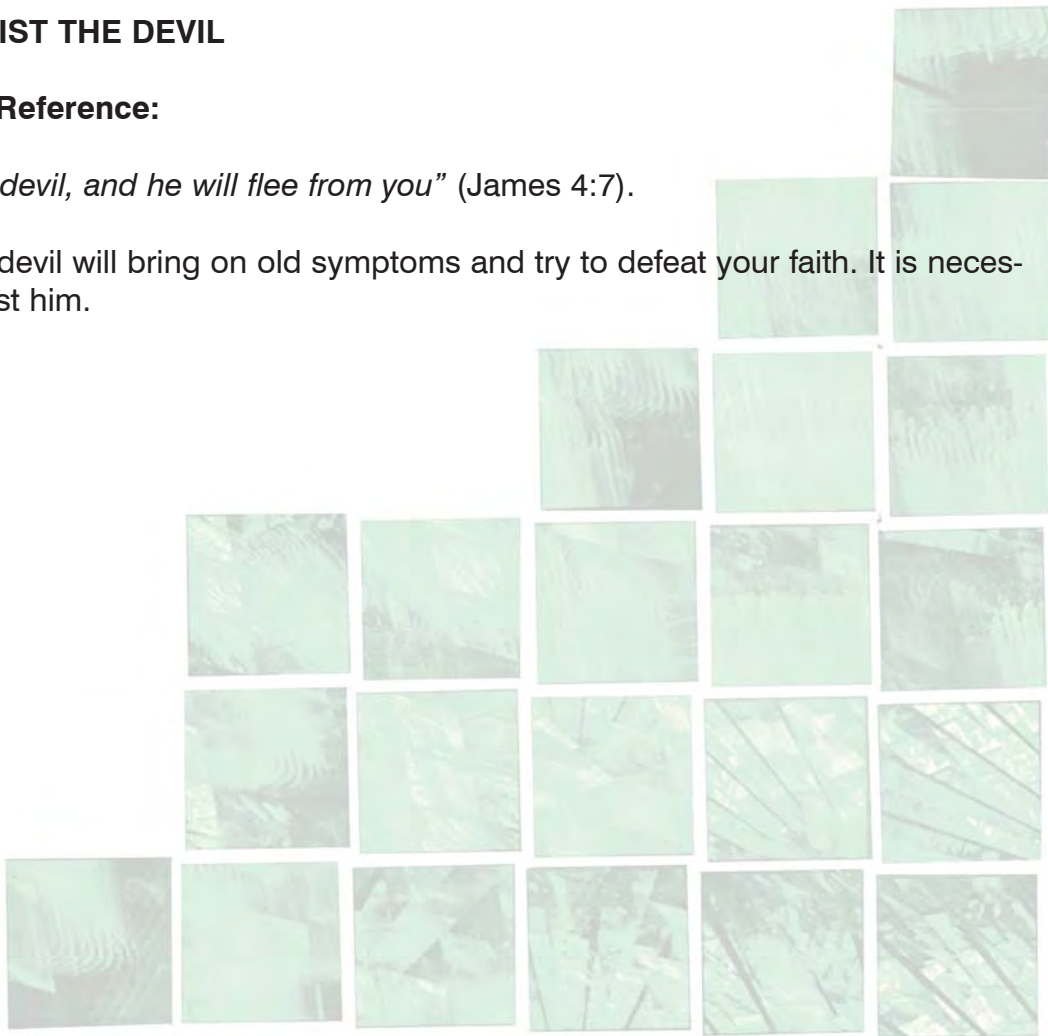
It is necessary to clearly understand that the price has been paid for our healing; we are but to receive. We are instructed to discern the Lord’s body in the communion service. (See I Corinthians 11:29.)

J. RESIST THE DEVIL

Scriptural Reference:

“Resist the devil, and he will flee from you” (James 4:7).

The devil will bring on old symptoms and try to defeat your faith. It is necessary to resist him.



Self Help Test: Bible Doctrine III

Healing Received

1. In your own words, clearly state the instructions given in each of the following Scripture verses for receiving healing:
 - a. Mark 11:24
 - b. Mark 11:25
 - c. Mark 16:18
 - d. James 4:7
 - e. James 5:13
 - f. James 5:14
 - g. James 5:16

2. Write a paragraph developing the truth suggested by the following statement:
“A man does not have to travel hundreds of miles in order to receive healing.”

Missionary Spotlight: Daniel and Alice Sheets

Born on January 24, 1883, Alice Kugler, a single missionary under



Daniel and Alice's
wedding photo

appointment by the Pentecostal Assemblies of the World, was one of the early Oneness ambassadors in China. She appears in the 1920 missionary roster. She worked in southern China, not far from Canton.

When she returned to North America on furlough, she married Daniel K. Sheets. After their

marriage she helped him to establish a work in Phoenix, Arizona. They were appointed as

missionaries to China by the Pentecostal Ministerial Alliance, later known as the Pentecostal Church Incorporated, in 1932.

Daniel and Alice Sheets developed an effective evangelism program in China, and their work grew rapidly. However, the Japanese invasion of China in 1937 damaged the work as national pastors were driven into the mountains. The Sheetses found refuge in their personal experience with the Lord.

During World War II the Japanese placed the Sheetses under house arrest for fifteen months, yet their work still prospered. They maintained a great spirit even in the epicenter of the war. Fear did not hinder their evangelistic efforts. Daily they took advantage of the people's frustration and fear to tell them that Jesus cared.

On February 19, 1943, Japanese officials notified the Sheetses that they would be taken to a concentration camp within the next few days. After

traveling for two days, they arrived at Honan Island.

Twice during their imprisonment the guards brought in a Chinese man and cruelly tortured him to the point of death right before their eyes. Following these incidents the guards threatened the fifty-seven missionary prisoners with the same treatment if they caused any problems. After seven months, Daniel and Alice Sheets were exchanged to the Americans for Japanese POWs and were allowed to return to the States in 1943 on the MS *Gripsholm*.

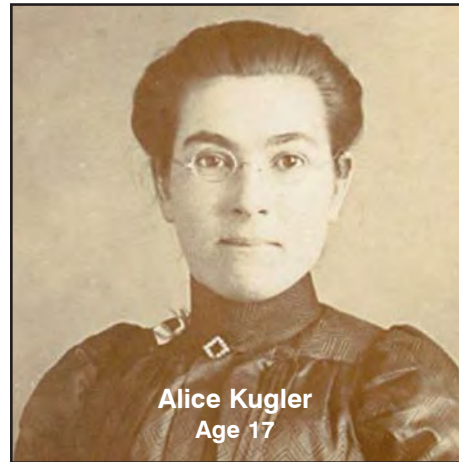
In 1946 the Sheeteses returned to China, but in 1948, Alice's serious illness forced them to return to the United States. For some years they pastored in Prescott, Arizona.

Daniel Sheets passed away on March 13, 1965, after a long illness. Paul Box, secretary of Foreign Missions, officiated during the funeral service. At the close of the message and to everyone's complete surprise, Alice stepped to the head of the casket and sang a cappella, "We Will All Rise to Meet Him." What a climax to a powerful missionary ministry paid by the soul mate that had walked with him over many miles of missionary journey.

After a long battle with cancer, Alice Kugler

Sheets died on October 12, 1979, ending nearly a century of life, much of it spent in China. Foreign Missions General

Director Harry E. Scism preached her funeral. She was buried next to Daniel in the Memory Lawn Cemetery in Phoenix, Arizona. What a tremendous missionary couple!



Recommended Reading:

The Evolving World of Foreign Missions by Daniel L. Scott. Order from Foreign Missions Division.