

Doctrinal FAQs & Bible Lists

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Preface

Feedback

I appreciate any feedback and help with making this a more effective FAQ web page. Feedback goes a long way, and is deeply appreciated.

Email: Josiahs@trueconnection.org, with corrections, suggestions, comments, reactions, or other feedback.

FAQ Webpage and PDF

This FAQ resource is available as a convenient [web page](#) full of links, but a formatted, printer-friendly, [PDF](#) is also available:

Web Page – www.trueconnection.org/BibleStudies/FAQs.html

PDF – www.trueconnection.org/BibleStudies/FAQs.pdf

Links

As a *convenient web page full of links*, this document has both [internal](#) and [external](#) links that cross-reference and support various points communicated throughout this work. Most of the links are internal within this web page, while most of the links that are external open in new windows.

The primary way to use this FAQ document is to click on the links in the [contents](#) almost like a dictionary to answer questions you might have. However, it is also designed to work if you read it straight through.

Real Questions Used

Most of the questions presented here are based on actual questions that I have been asked throughout the years.

Scripture

What is your view of Scripture?

Scripture is the totally inerrant, infallible, perfect and trustworthy Word of God, in written form. I accept everything as Scripture which is authenticated by Jesus Christ Himself, as well as the others He approved of and used to write Scripture (including especially the Old and New Testaments). Anyone who is not ignorant recognizes that the infrastructure of these resulting “books” has been strategically built so that each book reaffirms 100% of every other book in this collection to be the perfect and literal Words of God.

I was raised a “Good (Protestant) Baptist Boy,” and have found that God confirms this zeal for the perfection of ALL of the Scriptures far more than even this denomination does (see 2Tim 3:15). However, although I accept what is called “the Standard Protestant Cannon” of 66 books, at the same time, I do not like most Protestants, at all reject as Scripture those books referred to by many as “the Apocrypha,” which are otherwise more accurately called the “Deuterocanonical Books” since they are authenticated by the same principal as the other 66 books (see below).

It is all too clear that every Scripture considers every other Bible verse to be the very perfect Words of the One, True and Living God:

What is “Scripture”: Mat 5:17, 7:12, 11:13, 22:40; Luk 16:16, 24:44; Jn 1:45, 10:35; Act 13:15, ← 17:2-3 → 24:14, 28:23; 1Pet 1:10-12;

Also: Jn 15:25 with Ps 35:19; 69:4; 109:3; and 1 Cor 14:21 with Is 28:11

And compare “God speaking” verses: Mark 12:26; Act 3:21, 7:6, 13:46; Heb 13:7

It is inspired by God: 2Tim 3:16; 2Pe 1:20-21

Old Testament

The Old Testament is Authenticated by amazingly Fulfilled Prophecy (This is merely a representative sample of countless others):

Psa 22:5-24 [hundreds and hundreds of years before Rome and their (“cross and nail”) crucifixion existed]; Isa 52:7; 52:13 - 53:12; Dan 12:4

For those who are sensitive to History, it is a striking reality that throughout the Book of Daniel the History of major World Empires is laid out thousands of years before these things existed, or had even begun to take place; (especially see Chapters 7-12).

No other nation in all of history has ever been scattered and re-gathered even once in the way that Israel has been many times. The Bible is the key instructor that prophesies this over and over, and the fulfillments of these specific prophecies can be clearly seen even as late as 1948 when Israel was re-gathered (again) during our age, just as was spoken by Isaiah 11:9-12. This is only one example of the many many times that the Bible predicts this unique principal that showed itself in 1948. Others include: Jer 23:3-7; Ezk 37:11-22, 25; (38:8); Luke 21:23-24

This is most profoundly understood with an awareness of History and how specifically this speaks of our time period when “the nations” (that is, the non-Jewish people or “Gentiles”) would believe in the God of Abraham Isaac and Jacob. The idea that the (pagan) nations would embrace Israel’s God was an absurd idea and vain hope, had it not been done by the supernatural hand of God. But both this as well as the re-gathering of Israel happened just as God said in the Bible.

The Old Testament is also amazingly accurate in scientific terms far beyond the humanly observable facts of their day:

Job 26:7; Isa 34:4; 51:6; Psa 102:25-27

Also consider the Mosaic Health Benefits that the Law of Moses enforces (Exodus, Leviticus, and Deuteronomy) contrary to the Egyptian misconceptions of health that all Israel was surrounded with before their exodus out of Egypt.

The “Apocrypha”/ Deuterocanonical Books

What Protestants incorrectly (but commonly) call the “Apocrypha,” (or more correctly, the “Deuterocanonical Books”) are the removed, “extra,” books that were originally part of the standard Greek Old Testament, used by Christians and Jews alike, which are now no longer included by the Jews or the Protestants. Among the many writings of “the Ante-Nicene Fathers” of the early Church, there are “over 300 quotations from and references to the deuterocanonical books,” (A Dictionary of Early Christian Beliefs, p. 207, “Deuterocanonical books”), not to mention that they are commonly used and referenced by the New Testament itself as well.

These Deuterocanonical books were removed by the Jews around 90 AD in their anti-Christian reforms of Judaism, which not only included the official excommunication of all Christians from Judaism and their synagogues, but also ruled out any and every book that they did not have a Hebrew original for (that is, the “Apocrypha”), some of which they had lost in one way or the other (until a number of fragments were rediscovered with the findings of the Dead Sea Scrolls).

These reforms also changed the rules to say that no works after Ezra and Nehemiah were Scripture, so that they retroactively “shut the door” and made for themselves a “closed cannon,” from anything that looked particularly “Christian.” This was not only because they wished to entirely cut off the plausibility of the Divinity of the New Testament writings altogether, but it was also done to exclude as many of the Old Testament (Deuterocanonical) books as they could, since they seemed to speak directly of Jesus Christ (example: the book of Wisdom chapter two) and were used by the Christians as such.

In reference to the general changes that the Jews made to the Old Testament, Justin Martyr says:

“And I wish you to observe, that they have altogether taken away many Scriptures from the translations effected by those seventy elders [that is, the unique passages included in the original [Greek Old Testament \(LXX\)](#) but not in the Hebrew] who were with Ptolemy [King of Egypt], and by which this very man who was crucified is proved to have been set forth expressly as God, and man... but I proceed to carry on my discussions by means of those passages which are still admitted by you.”

(Chapter LXXI)

“for it is only a short time since they were cut out...”

(Chapter LXXII)

“...said I, ‘it does seem incredible. For it is more horrible than the calf which they made, when satisfied with manna on the earth; or than the sacrifice of children to demons; or than the slaying of the prophets.’”

(Chapter LXXIII)

(Justin Martyr, “Dialogue of Justin, Philosopher and Martyr, with Trypho, a Jew”; 1.07.10 in [e-Sword](#))

In reference to the rejection of the Book of Enoch specifically, and the Deuterocanonical books in general, Tertullian says:

“But since Enoch in the same Scripture has preached likewise concerning the Lord, nothing at all must be rejected by us which pertains to us; and we read that “every Scripture suitable for edification is divinely inspired. ([2Ti 3:16](#)) By the Jews it may now seem to have been rejected for that (very) reason, just like all the other (portions) nearly which tell of Christ. Nor, of course, is

this fact wonderful, that they did not receive some Scriptures which spake of Him whom even in person, speaking in their presence, they were not to receive. To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude.”

(Tertullian, Part Fourth, end of Chapter III; 4.01.02 in [e-Sword](#))

In reference to the specific example of removing the Deuterocanonical account called “the History of Susana,” Origen says:

“But probably to this you will say, Why then is the “History” not in their Daniel... [that is, “the History of Susana,” usually included at the end of Daniel] ...The answer is, that they hid from the knowledge of the people as many of the passages which contained any scandal against the elders, rulers, and judges, as they could, some of which have been preserved in uncanonical writings (Apocrypha).”

“Wherefore I think no other supposition is possible, than that they who had the reputation of wisdom, and the rulers and elders, took away from the people every passage which might bring them into discredit among the people. We need not wonder, then, if this history of the evil device of the licentious elders against Susanna is true, but was concealed and removed from the Scriptures by men themselves not very far removed from the counsel of these elders.”

(Origen, “A Letter from Origen to Africanus,” Number 9; 4.01.02 in [e-Sword](#))

Note: Please keep in mind that I do not quote these early writers as spiritual authorities, but only as historical references.

All of this change and omission took place during what people usually call, “The Council of Jamnia,” or “Council of Yavne.”

These anti-christian rulings against the Deuterocanonical Books (and a number of others like them) did not integrate into the christian church however, until long after the Protestant Reformation, the very beginnings of which started when Luther himself not only tried to remove these same books from the Old Testament, but also tried to remove James, Jude, Hebrews, and Revelation from the New Testament.

As a small point of clarification: Due to many details in my long-standing research on these books, I am not sure yet that the “Additions to Ester” and “Bel and The Dragon” are legitimate originals in the [Greek Septuagint](#), however, I do accept the “History of Susana” as being original.

These removed “extra” books, can be found in many locations, including the original 1611 KJV, and many other ancient and or non-standard versions.

They are available on the web at:
www.riseisrael.com/apocrypha.htm

For use in e-Sword see:
www.e-sword.net/bibles.html#kjva
or even:
www.e-sword.net/bibles.html#drb

New Testament

The New Testament is authenticated - The very simple principal to acknowledge here is that if the Old Testament is true, it is unavoidable then that the New Testament is also true, since this is the very thing

that the Old Testament sets out to point us to. If the Old Testament is true, it has the credentials and authority that one simply cannot rationally ignore as it makes claims of Divine preparation and authentication for the imminent comings of the Messiah (Jesus' first advent on earth) and the New Covenant that He would bring with Him:

Jer 31:31-34 – New Covenant

Jesus: Due_18:17-19; Act_3:22-24; Act_4:31; Joh_1:45; Mat_5:17;

The 12 Apostles: Mat_10:1-4/Mar_3:14-19/Luk_6:12; Mat_19:28; Act_1:1-3, Act_1:21-26; Joh_15:16; Mat_19:27-28/Luk_2:30; Luk_11:49; Joh_14:26; (Mat_28:20); 1Co_14:37; Eph_2:20, 3:5; 1Th_2:13; 2Pe_1:16-21, 2Pe_3:2;

Paul: Act_9:1-19/ Act_22:3-16/ Act_26:9-18 (**Especially:** Act_26:18 - Open Eyes of the nations; Act_9:15 - Chosen vessel for the nations; and also: Act_22:15)Act_15:22-26; 2Pe_3:15-16; 1Co_9:1-2; 1Co_15:3-11; 2Co_11:5; 1Co_12:11; Gal_2:7-9, 11; 1Th_2:13; 2Ti_1:11;

Inerrancy and Perfection of Scripture: Psa_12:6; Pro_30:5-6; Rom_3:4; 2Ti_3:15-17; 2Pe_1:21

It is also a very simple matter to see, that if Jesus made claims to fulfill all of the Old Testament claims about Messiah (Christ) then it goes to naturally figure that the Old Testament likewise cannot be untrue if Jesus was true, since He based His entire identity and His statements about coming into the world on the basic understanding of the Old Testament Scriptures being the very Words of God (Joh_5:38-40; 10:35-38). So we cannot actually embrace one without proving the other.

For those who are uninformed, it is vital to understand the massive implications of what is referenced above: The Old Testament is obviously Scripture because of amazing prophecies that even tell of these days. Since The Old Testament specifies “Jesus” as Christ and God in the flesh, this seals His Words as the very Words of God through His own mouth. Jesus authenticates the Old Testament by receiving it’s testimony, and proceeds to ordain “The 12 Apostles” and “Paul” (including Hebrews) as writers of Scripture under the New Covenant, and they intern authenticate James and Jude (the half brothers of Jesus) as well as Mark and Luke.

Also See: [Summary of Very Basic Beliefs](#); [\[Also see Apostles\]](#); [\[Back to Contents\]](#)

Trinity

Do you believe in the Trinity?

Yes (Gen_1:26; Num_6:24-27; Is_48:16 1Cor_12:4-4; 2Cor_13:14; Eph_2:18; 1Jn_5:70)

Also See: [Summary of Very Basic Beliefs](#); [\[Back to Contents\]](#)

Salvation

Salvation Defined

Please define what it means to be a Christian. What are the necessary criteria?

A Christian is someone who abandons everything in their life (sin, ambitions, desires etc.) to follow and obey Jesus. A Christian is one who turns from sin unto obedience to Jesus and faith in

His name, to the saving of the soul from sin and hell. This includes bearing fruit that is worthy of repentance (Luk 1:76-77; 3:8). Spiritually, salvation means dying to the world and becoming engaged to Jesus (Rom 7:4; 2Cor 11:2). For salvation to be completed the person must endure to the end, (Mat 24:13/ Mar 13:13) while practicing sanctification along the way (1Cor 1:2, 30; 6:9-11; 1 Thes 4:3, 6; Heb 12:14). By turning unto obedience we obey everything that is put in our lap to do by God until our life here is done, whether that is as short as the thief on the cross (Luk 23:42-43) or as long as Methuselah (Gen 5:27). Simply put, salvation is initiated when we “Repent and believe...” (Mk 1:15) and preserved and maintained when we “work [it] out with fear and trembling” (Phil 2:12).

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Freewill and Predestination

Do you believe in Freewill?

Absolutely.

Do you believe in Predestination?

Absolutely.

Also See: [Eternal Security](#); [[Back to Contents](#)]

Eternal Security

Where do you stand on “Eternal Security”?

1. I do not believe in “Once Saved Always Saved” but I do believe something close to “Perseverance of the Saints.” - I believe in the “Perseverance of the Elect.” (ie. The Bible teaches that it is impossible for the elect to end up in Hell).
2. At the same time, the Bible positively teaches that one can fall away from God unto condemnation: Mat 13:3-9, 18-23; 25:1-13; Act 1:25; Gal 5:4 (“Christ has become of no effect to you...you have fallen from Grace”); 1Tim 1:19-20; 6:10, 21; 2Tim 2:18; Jas 5:19-20; Heb 6:4-6, 10:26-39, 12:14-17; 1Jn 5:16; 2Pet 2:20-22, 3:17; Also compare 2Cor 13:5 and 1Cor 9:27 (Same word used: ἀδοκίμοι Strong’s G96); also see: Ezk 18:24-29; Ps 119:118; Pro 19:27
3. These two concepts are not antagonistic to one another.
4. “Eternal Security” is found in the fact that God sovereignly chooses (or “elects”) people from before time, for Heaven or Hell, and does not change His mind later on: Mat. 24:24, Mat. 24:31, Mar. 13:22, Mar. 13:27, Luk. 18:7, Rom. 8:33, Col. 3:12, 1Ti. 5:21, Tit. 1:1, 1Pe. 1:2, 1Pe. 2:6, 2Jo. 1:1, 2Jo. 1:13; Mat. 20:16, Mat. 22:14, Luk. 23:35, Rom. 16:13, 1Pe. 2:4, 1Pe. 2:9, Rev. 17:14; Mat. 24:22, Mar. 13:20, 2Ti. 2:10; Rev 3:16
5. Salvation is a wonderful occurrence that happens in an instance in time (Rom 5:9-10; 1 Cor 7:20, 24; Eph 2:5, 13; 1Jn 1:9), and works out throughout a person’s life (2 Pet 3:10), and is therefore obviously not the same event as election. [Note: one is outside of time, the other is inside; one involves a person’s choice, the other is irrespective of a person’s choice (Eph 1:4).]
6. The only way to eternally assure ourselves of Heaven is to continue in obedience to God’s commands, trusting in Him to keep us. [Mat 10:22; 24:13; Mk 13:13; Rom 2:7; 11:22; 2 Pet 3:10; Heb 3:14; 6:4-6; 10:26-29]

7. I wholeheartedly believe in Free Will because the Bible teaches it, (I am not a Calvinist).
[compare point 2 above; Rev 22:17 etc.]
8. I wholeheartedly believe in Predestination because the Bible teaches it, (I am not an Armenian).
[Eph 1:4-12 , Rom 8:28-33 , Act 4:28 & 1Co 2:7]

Two crucial verses on all of this are:

2 Pet 1:10 Therefore, my brothers, be all the more eager to make your calling²⁸²¹ [used as “salvation” as in Rom 1:7] and election¹⁵⁸⁹ sure. For if you do these things, you will never fall

Rev 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called,²⁸²² and chosen,¹⁵⁸⁸ [“elect”] and faithful. (KJV)

Definitions

“called”: 2821/2822 - Same word used for salvation;

“chosen”: 1588/1589 - Same word as “elected”

and even Strong's confirms this...

G2822 κλητός klētos *klay-tos'*

From the same as G2821; *invited*, that is, *appointed*, or (specifically) *a saint*: - called.

G1588 ἐκλεκτός eklektos *ek-lek-tos'*

From **G1586**; *select*; by implication *favorite*: - chosen, elect.

G1589 ἐκλογή eklogē *ek-log-ay'*

From **G1586**; (divine) *selection* (abstractly or concretely): - chosen, election. (Strong's)

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The Purpose of the Church

What is your understanding of the nature and the purpose of the church?

The Church is the necessary corporate means of relating to God. She is Jesus' betrothed bride, who aims to please God by saving souls while preparing and waiting for her wedding to Jesus. This includes the most earnest care and discipleship given to the members of her body, as well as evangelism. The Church is about Jesus' body- in Heaven and on Earth.

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Church Leadership

What is the role of Deacons, Elders, Bishops etc.?

Servant – Deacon

First, an elder is not the same as a deacon, (as often disarranged in some churches). The very word “Deacon” in English is a representation of “διάκονος” (*diakonos*^{G1247}) in Greek, and is

actually the word for *servant* (not “leader” per say), and comes from another word that means “to run” – “διώκω” (*dioko*^{G1377}) and so implies “to run errands” as a “servant.” At the same time, it is also an officially recognized position in Jesus’ Church, and like the word *Elder*, it must be interpreted specifically or generally with a close eye on context.

G1247 διακονέω diakoneō *dee-ak-on-eh'-o*

From G1249; to *be an attendant*, that is, *wait upon* (mentally or as a host, friend or [figuratively] teacher); technically to *act as a Christian deacon*: - (ad-) minister (unto), serve, use the office of a deacon. (Strong’s)

It should be noted that, though servants (deacons) have a position of service, we are strongly exhorted to submit to such who serve fervently: see 1Co_16:15-16, where “διακονίαν”^{G1248} (*diakonian*) is used, but is typically not translated consistently as *deacon*, and because of this we might miss the “official Church position” aspect of this verse.

Additionally: Despite the trouble of many self-professing (so called) “conservatives,” the Scriptures are extremely clear (especially in Greek) that **Women can be Servants of the Church (Deaconesses)**.

So if a *Deacon* is to serve, then what is an *Elder*?

Elder – Presbyter

The church term, “Presbyter” is simply a transliteration (a Greek term represented with English letters, rather than a translation of the term into English) of the Greek word for “elder”: “πρεσβύτερος” (*presbuteros*^{G4245}). Elders are to rule and or help rule in the Church (unlike servants, or “deacons,” who are the official servants of the Church) and some Elders preach:

1Ti_5:17 MKJV Let the elders who rule well be counted worthy of double honor, especially those who labor in Word and doctrine.

2Jn 1:1 - John was one

1Pet 5:1 - Peter was one

Phm 1:9 (πρεσβυτης); **1Ti 4:14** → **2Ti 1:6** - Paul was one

Tit 1:5 - Paul had authority to appoint them

Heb 13:17 - We are commanded to submit to them (Also compare 1Pet 1:1, 5)

1Pet 5:2 - They are to feed the flock and take oversight

1Pet 5:1-4 - They are under-shepherds (“Pastors”) representing the Chief-Shepherd, Jesus

Tit 1:5, 7 - They can be synonymous with “overseers” (“Bishops” from Greek; and also see below)

They helped the Apostles rule the entire early Church body:

Acts 15:2, 4, 6, 22, 23; 16:4

And for some deep spiritual correlation, there are 24 of them in heaven:

Rev. 4:4, 10; 5:5, 6, 8, 11, 14; 7:11, 13; 11:16; 14:3; 19:4

Elder/Overseer, Used Interchangeably

Tit 1:5, 7; Act 20:17, 28; 1Pet 5:1-2 (where “πρεσβυτερος” and “επισκοπουντες” are used)

Elder/Overseer, Used Distinctively

I find no direct Biblical reference to distinctions between *an Elder* and *a Bishop*, however, it is indirectly understood that though every elder is a type of Bishop, (Tit 1:5, 7; Act 20:17, 28; 1Ti 5:17) not every Bishop is properly *an Elder*. An example of this is where Titus, who was apparently a younger man (Tit 1:4), was delegated authority to appoint Elders (Tit 1:5). Titus would have been considered at least a Bishop (if not an apostle) in such a position, but not an “Elder.”

A more specific example (though not more weighty) is that unanimous testimony of the early Church from the very beginning. They also used the two terms interchangeably as the Bible does, and they particularly specified *The Bishops* to be the primary leaders that were directly (and successively) installed over the early Churches by the Apostles (as in 2Tim 2:2). This became an extremely important issue to them as the Apostles eventually all died (mostly by martyrdom). Through the succession of Bishops as their primary local leaders (which many churches call “pastors” today) the early church zealously carried on the authenticated authority, legacy and traditions from the Apostles, and this is one of the primary means from which we got our New Testament – preserved from the pollution of Heresy and handed to us in Truth, faithfulness and purity. All Church leadership was important, but the primary common denominator throughout the entire early Church was the Overseer (Bishop), who was the essential (successive) link back to the Apostles, and their primary means of legitimacy as a Church. Faithfulness and submission under each Overseer meant obedience to the Apostles and their doctrine, and even, to the faith of Christ Jesus, and the saving communion in the body of Christ.

All of this is to say that there were those specific men appointed to oversee the church (which we often call “Pastors” or “Bishops” in English), that were the primary overseers, and in addition to this there were elders who also helped oversee under the main overseer in ruling the church.

Overseer – Bishop

Act 20:28; Phi 1:1; 1Tim 3:2; Tit 1:7; 1Pe 2:25

Our English word *Bishop* was once pronounced *Bisceop* in Old English, which is a little closer to the Greek source word “ἐπίσκοπος” (*episkopos*^{G1985} – “overseer”).

From Greek we have this definition:

G1985 ἐπίσκοπος *episkopos ep-is'-kop-os*

From G1909 and G4649 (in the sense of G1983); a superintendent, that is, Christian officer in general charge of a (or the) church (literally or figuratively): - bishop, **overseer**. (Strong's)

The above definition shows us that ἐπίσκοπος (*episkopos*) comes from two words, G1909 and G4649: “ἐπί” (*epi*) and “σκοπός” (*skopos*) which would function as *someone who looks upon or over someone or something*. So the term *episkopos* most directly means *overseer*, and is applied and used throughout the New Testament and Church History as the primary leader of a Church, who “looks over” or “oversees” (and leads) a given congregation or group of congregations. From this, terms like *Episcopal* and *Episcopate* are derived, but the most common representation of this in English is *Bishop*.

Throughout the Greek Old Testament ἐπίσκοπος (episkopos) is usually originally used and applied as a term for keeping people accountable to their actions. This word is often used as “looking upon” people for what they have done in “a day of remembrance,” (and translators such as Brenton often represent this word as “visiting” people in this way). So this word gets used to speak of one who keeps people accountable for their actions as the one who looks over (oversees) a person or people group.

This “overseeing” may be in the sense of “visiting” the sins of people back upon their own head, (bringing judgment for past sins) or for deliverance and reward, or it may simply speak of general overseeing:

General Oversight

Exo_30:12; Num_4:16; Num_7:2; Num_14:29; Num_26:22; Num_26:43; Psa_109:8

General Judgment

Job_31:14; Job_34:9; Pro_29:13

Punishment

Lev_19:20; Num_16:29; Job_6:14; Job_7:18; (Job_24:12); Isa_10:3; Isa_29:6; Jer_6:15; Jer_10:15; Eze_7:22;

Reward

Gen_50:24; Gen_50:25; Exo_3:16; Exo_13:19; Job_10:12; Job_29:4; Isa_23:17; Isa_24:22;

Some peculiarities are...

- In Num_4:16, the Priest is called (and equated with) an Overseer.
- The Apostles understood this Old Testament word to be directly and prophetically connected with the New Testament usage: Psa_109:8; Act_1:16-26.
- In Act 1:20 the *Apostles* were referred to as holding the office of Overseers, (that is, “ἐπισκοπήν,” and see how it is also used in 1Tim 3:1).
- In 1Pe 2:25, *Jesus* is referred to as the Pastor (ποιμένα) and Overseer (ἐπίσκοπον) of our souls.

Shepherd – Pastor

The term *to Shepherd* from Hebrew basically means *to feed* and is often translated as such throughout our English versions. In Greek the concept is applied in the same sense, with at least the following verses indicating the “feeding” concept:

Jn 10:2-3, 9; Lk 17:7; 1 Cor 9:7; 1 Pet 9:2; Jude 1:12; Rev 7:17

The terms *Pastor* and *Shepherd* (from Old French/Latin) found in our English Bible translations represent the exact same word throughout the Old and New Testaments. The only real reason we have so much of a distinction in English is because the term has been creatively reapplied as a specific, primary word for a church office. It is used at least 173 times in the Old Testament, and 18 times in the New Testament. Both apply the term literally, to leaders of sheep, as well as figuratively, to leaders of people, (Jer 3:15). The term was never intended, as it is so often used today, apart from the “shepherd-over-the-sheep” analogy, and was used as a general term for leaders, rather than a *specific* one for the primary leader of a congregation. The variety of positions it is used for in the Bible is referenced out below:

General use of shepherds: Mat 9:36

In Joh_21:15-17 Peter was commanded to pastor/shepherd/ lit. "feed" [βόσκει (v. 15, 17)/ ποιμαίνει (v. 16)] Jesus' lambs/ sheep [ἀγία (v. 15)/ πρόβατα (v. 16, 17)].

In 1Pe_5:1-4 Peter commands elders/overseers to shepherd/ lit. "feed" [ποιμαίνετε] God's flock [ποιμνιον (v. 2)/ ποιμνίου (v. 3)] (just as he himself was commanded in Joh 21:16).

There are also the Elder/Overseer/Pastor Verses: Act 20:17, 28; 1Pe 5:1-2 (where all 3 terms are applied to the same group of leaders).

But more than any of these, Jesus is highlighted as the head-Shepherd countless times:

Psa 23:1; 80:1; Isa 40:11; Eze 34:12, 34:23, 37:24; Mic 5:4; Zec 13:7; Mat 2:6; Jn 10:11-16; Heb 13:20; 1Pe 2:25 (where Jesus is also called an Overseer); 5:4.

Just because the word *pastor* has been adapted in its use as an English term does not mean that there is something *wrong* with the way we use it today, but it may be helpful to be sensitive to the fact that it no longer implies the same meanings as the Biblical usage. At the same time there is nothing particularly inspired about its use nor its origin, since it is considerably clear that the term *Pastor* was significantly popularized as a primary title for the Overseer (or his representative over a church) by the protestants, and especially John Calvin, who was reacting against Catholic terminology, just as they did from having "sacraments" to "ordnances."

In short, the term *shepherd* is a very general term used in Scripture for leadership, covering a wide range of offices from Overseer and Elder to Apostle and even to Jesus Himself. The word *Shepherd*, now often represented as "Pastor," has come to be used as something quite specific, especially as a primary church office among most all non-liturgical churches.

Priest

Surprisingly (to Protestants) there are actually direct New Testament verses conveying priestly (and Levitical) attributes to Church leaders. One may ascertain, as the early Church would unanimously insist, that such Church positions (or *callings*) make one spiritually part of the tribe of Levi. However at the same time we must also confidently insist that there is no mention of a New Testament Priest as used by the catholic church anywhere in the entire Bible. Jesus is the High Priest¹ of our faith, and only mediator, and we who follow Him are all to be a kingdom of priests²:

(1) Heb 2:17; 3:1; 4:14, 15; 5: 5, 10; 6:20; 7:1, 26; 8:1; 9: 11, 25; 10:19-22; One mediator: 1Ti 2:5

(2) Rom 12:1; Phi 4:18; Heb 13:16; 1Pet 2:5, 9; Rev 1:6; 5:10; 20:6

Catholics may appeal to the many examples in Church history that might seem to support their practice and titles, but even the early Church conducted such terminology with a different meaning, fully supporting this "kingdom of priests"² (which is sometimes called "The Priesthood of all Believers" by Protestants). Only in a *particular* sense did they refer to Church leaders as priests, as the Scriptures also agree:

1Co 9:13-14 KJV Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? 14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

Rom 15:16 KJV That I should be the minister³⁰¹¹ (λειτουργον) of Jesus Christ to the Gentiles, ministering²⁴¹⁸ (εξουοργουντα) the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

- The terminology “offering up” refers to the imagery of a priestly sacrifice, (As in Exo. 29:27; Num 15:19-20; 18:26; 2 Sam 24:22; 1 King 3:15).
- I included the Greek words above because most all translations somewhat smooth over some interesting and key insights into the Greek. Notice the qualities below that Strong's and an effective understanding of the Greek draws out in the definitions of the two words used in this verse:

Some Greek Insights from Rom 15:16:

“G3011 λειτουργός leitourgos *li-toorg-os'*

From a derivative of G2992 and G2041; a *public servant*, that is, a *functionary* in the **Temple** or Gospel, or (generally) a *worshipper* (of God) or *benefactor* (of man): - minister (-ed),” (Strong's).

More Details:

This first word in question used in Rom 15:16, “minister³⁰¹¹” (λειτουργον), is where we get our word for “liturgy” from. When a minister (λειτουργός) ministers, this is called “λειτουργέω” in Greek (G3008), and is also commonly used with the Priestly context in the Greek Old Testament quite a few times:

Num 3:31; Num 4:9; Num 4:12; Num 4:14; Num 4:26; Num 18:21; 2Ki 25:14; 1Ch 6:32; 1Ch 16:4; 2Ch 13:10; 2Ch 23:6; 2Ch 29:11; Ezr 7:24; Neh 10:36; Neh 10:39; Isa 61:6; Eze 42:14; Eze 44:11; Eze 44:19; Eze 45:4; Eze 45:5; Eze 46:24; Joe 1:9; Joe 1:13; Joe 2:17 -- (25 verses)

[The times used without a priestly context in the Greek Old Testament are these: 1Ki 1:15; 1Ch 27:1; 2Ch 15:16; 2Ch 17:19; 2Ch 22:8; Psa 103:21; Psa 104:4 – (7 verses)]

And this “ministering” word occurs 3 times in the New Testament, and is once used with a literal Priestly context, while the other two are naturally referring to New Testament ministering:

Act 13:2; Rom 15:27; Heb 10:11;

This main word for minister (G3011) is used five times in the New testament, and twice* this word is used with Priestly references:

Rom 13:6; *Rom 15:16; Phi 2:25; Heb 1:7; *Heb 8:2

“G2418 ιερουργέω hierourgeō *hee-er-oorg-eh'-o*

From a compound of G2411 and the base of G2041; to be **a temple worker**, that is, *officiate as a priest* (figuratively): - minister,” (Strong's).

More Details:

This second word in question used in Rom 15:16, “ministering²⁴¹⁸” [ιερουρουντα], is a compound of the word “Temple” (ιερόν - G2411) and work (εργον - G2041).

It is not used in the Greek Septuagint, but only in the New Testament

So we see in Rom 15:16, that Paul uses two “Priestly” words as well as using the priestly image of “offering up” to describe himself and his work as a leader in the Church.

Unfortunately, the early Church emphasized this more and more, and when serious corruption set in, they naturally emphasized it into unbiblical proportions as we can see it commonly used today.

Summary of Church Leadership

So from all of this we can clarify the distinctions between Church leaders:

The Overseer (or “Bishop”) of a given Church was only one person (of critical importance), whereas the Elders constituted a more varied pool of leadership who also served as overseers. At times in church history there is talk of deacons serving in leadership, but never in insubordination to the Overseer. This is a solid understanding in the early Church that complements and in many ways fills in the details of what the Bible so often refers to.

Although the use of the term *Pastor* and the usage of priestly descriptions were applied to Church leadership in the Bible as well as carried over into the vocabulary of the Early Church, both have been adapted into terms inconsistent with the Biblical usage. While we may find the use of the term *Pastor* to be convenient, we should not find the contemporary use of the term *Priest* (with its exclusive connotations) to be acceptable in describing Church leadership.

In all of this basic framework addressing church government, we still have not addressed the most crucial aspect of Church leadership, which is based on Spiritual gifts. The highest order of leadership in the Church, apostleship, cannot even be accomplished by the structure we set up. If we accomplished all these framework specifics of leadership without the life of Spiritual Gifting included, we've failed our mission and accomplish nothing. Let us both set up the frame work accurately as well as give it living wings to fly.

Also Compare: Gifts of the Holy Spirit; [Back to Contents]

Gifts of the Holy Spirit

Government and Gifts

Perhaps the most vital part of Church leadership is that which transcends the governmental framework discussed above, which is the leadership based on and qualified by *Spiritual Gifting*:

[Eph 4:8, 11-13 KJV](#) ... When he ascended up on high, he led captivity captive, and gave gifts unto men...
11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; **12** For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: **13** Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Please note: The saints are not yet perfected in the unity of the faith and “of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ” – in other words, we desperately need these gifts in the church because we are so far from the very purpose that they were given! We're not there yet, so we must see these gifts in operation or we'll never get there!
An eternal example of this that should always burn in our minds is that of the corruption of the early church around the time leading up to the council of Nicea (325 AD). By the time major political corruption had set in the church, too many of her members had already grown complacent enough to retain the structure of the government without the gifts in full operation. May this never be said of us!
I wanted to be particularly emphatic to include this aspect of leadership because without it we have a dead framework that produces lifeless converts, no matter how “correct” our church government is organized!
In a practical sense, whether leadership by gifting takes place within the governmental framework, or as a supplement to it, we would be dreadfully negligent to operate without it.

About the Spiritual Gifts the Scriptures have clearly spoken, and they have been so very clear that there is no room for error or for mistaking God's intentions and declarations about how we are to live in light of them:

Gifts are for Today

Act 2:1-18; 38-39; compare Act 2:3 with 1Cor 12:11 (speaking of gifts) and think of 1Cor 12:4, 7:7, 17; Rom 12:4-8; Eph 4:8-13 (quoted above)

There is not one verse at all whatsoever in the entire Bible supporting the doctrine of “Cessationalism” (which basically says that some of or all of the gifts died off with the Apostles), and this point is covered further below.

Gifts Given to us as they were to the Apostles

They are given (and made available) to us, in the same way they were to the Apostles

Act_2:1-4, 39; 10:44-46; 11:15, 17; 1Co_12:11; Rom_12:6; Heb_2:4

It is Against the Bible to Forbid them

1Ti_4:14-15 - Do not neglect your gift... give yourself wholly to it

1Th_5:19-22 - do not despise prophecies (or quench the Spirit)

1Co_12:31 - Be zealous (ζηλουτε) for the greater gifts

1Co_14:1 - Be zealous (ζηλουτε) for gifts (esp. Prophecy)

1Co_14:29 - Let the prophets speak

1Co_14:39 - Don't Forbid Tongues, -and be zealous (ζηλουτε) to Prophecy-

1Co_14:31 - “You may all Prophecy...”

We are Commanded to be Zealous for them

And as seen above: 1Co_12:31; 1Co_14:1; 1Co_14:39;

Also: in Rom 1:10-11 Paul “lusts” to impart Spiritual gifts; (Compare Jas_4:2 where the same word is used in a different way for “bad lust”).

They Need to be Done in Order

1Cor 14:26-33; 1Cor 14:40

We are commanded to “Stir them Up”

2Ti_1:6 (also 1Ti_4:14-15)

They Define us as parts of the Body of Christ

Rom 12:3-8; 1Cor 12:10-31

The Gift of Apostleship

The greatest gift also answers the greatest need in church leadership called Apostleship. The office of Apostle has been set aside as the highest order of church government, and no man can structurally accomplish this, but only God can supernaturally ordain a person this way, and afterward, it is up to the rest of the church to thoroughly and Biblically test such a person to find if they are true or not (Due 13:1-5, 18:20-22; 2Co 11:13-15; 1Jn 4:1-3, 5-6; Rev 2:2).

But there is much confusion and controversy concerning men who seek to “reestablish” apostles over the church, and they have many unnerving and unbiblical suggestions about how to do this. In reaction to this there is widespread confusion among many who think that God only had apostles for a certain “age” in the past, and no longer desires to work that way.

Apostolic Age – Whatever Happened to Apostleship?

First, let me clarify some things: The term *Apostolic Age*, in theological circles, refers to the time in which the 12 Apostles and Paul exercised unparalleled authority over the unified early Church. When someone or something is referred to as *Apostolic* it means that it carries Scriptural, or almost Scriptural

authoritativeness, almost always due to the fact that a person had personally seen Jesus, or at least one of the Apostles themselves. Though this “age” was indeed a special time in which God moved with exceptional supernatural works through chosen men, and is revered by even early church leaders, it is reckless and sloppy to say that God intended to stop working through apostles after the twelve died, since this would undermine so many very clear Scriptures!

While the term *Apostolic* has come to mean something specific and limiting, the word *Apostle* means nothing of the sort. In fact “ἀπόστολος” (apostolos) literally means “sent out one” (as a messenger). But because Jesus was the one who “sent them out,” and because it was God Himself in the flesh that directly approved and delegated authority to them as Apostles over the Church, the term generated some serious potency; (Compare “[New Testament Authenticated... Apostles](#)”). But if we then presume from this that God no longer wants there to be apostles, we might sort of get away with this in English, but this would be as ridiculous in Greek as simply saying that God no longer wants people to be “sent out” since this is exactly what the word means!

The danger has traditionally been that people will confuse the special unparalleled authentication that Jesus gave to the 12 Apostles, and Paul (as shown in “[New Testament Authenticated... Apostles](#)”), with the very office of apostleship itself. In other words, they will not catch the significant difference between “just being an apostle,” and being one of “*The Apostles*.” They will tend to rashly deny the possibility of anyone obtaining this office, forgetting that the Bible insists that having apostles is how the operation and definition of the Church is supposed to exist!

Clarifying Variations of “Apostleship”

Now please understand that I am not for the Catholic idea of “Apostolic Succession” at all, and neither was even one of those who immediately succeeded the Apostles over the Church. But it is made plain and obvious from Scripture that “apostles” are different from “Apostles” (capital “A”). As referenced earlier, in 2Cor 11:5 and 12:11 Paul used a term “τῶν ὑπερλίαν ἀποστόλων” (tōn hyperlian apostolōn) which is translated as “the very chiefest apostles” (KJV) or “those 'super-apostles.'” (ALT). The very fact that Paul would use a term “Super-Apostle” shows that there were apostles that were not “super,” but were indeed just real apostles. This was apparently a term that Paul's readers were familiarized with at some point, which was possibly coined for just such a distinction. And if you need the specific references to these “lesser” apostles (those other than the twelve and Paul) here they are:

There Were More than 12 Apostles in the Bible

Barnabas is called an apostle: Act (4:36); 14:14; Gal 2:9; 1Co 9:5-6;

In 2Co 8:23 various other “brothers” are called “ἀποστολοι” (apostles) of certain churches;

In Phi 2:25, Epaphroditus is called an “ἀποστολον,” (apostle), but these last two references to apostleship are not usually represented in English translations.

In Gal 1:19, James, Jesus' half-brother, is associated as an apostle.

Interestingly, even Jesus Himself is called THE Apostle (ἀποστολον) in Heb 3:1.

After all, if there had only been 12 apostles intended by God from the beginning, then the Church in Ephesus, for example, would have never needed to test other men claiming to be apostles (Rev 2:2), since it would have been as simple as determining that the man in question was not one of the twelve, and this would have been common knowledge. But since they did need to test people to find if they were apostles, this means that it was quite a bit more complicated than saying, “well, you're not one of the twelve, so we know you're not an apostle.” The fact that there was a need to test people claiming to be apostles means that the possibility existed of them being a legitimate apostle in addition to the twelve (though subordinate to them). If there were only 12, then this statement about “testing” apostles would seem completely uncalled for.

Proofs of Apostleship

In all of this searching for Biblical Christianity, the fear concerning apostles is the same legitimate concern over all of the other wicked perversions and counterfeits dominating the majority of churches today claiming to have spiritual gifts. Just as I rarely see legitimate tongues or any other gifts at work in my much involvement with such churches, I have similarly never seen a real apostle as the Bible calls for (as far as I know).

After all, there are actual requirements and or descriptions that we are given as a means of testing apostles, (as seen below) that are beyond the random ecstatic claim to have been called an apostle by the holy ghost, as is so common in flaky polluted soul-based (emotional) churches today, according to the whims and wicked ambitions of men with puffed up imaginations without a real call from God which would answer to the Biblical calling:

2Co 11:13-15 WEB For such men are false apostles, deceitful workers, masquerading as Christ's apostles. **14** And no wonder, for even Satan masquerades as an angel of light. **15** It is no great thing therefore if his ministers also masquerade as servants of righteousness, whose end will be according to their works.

But knowing that the Biblical gifting is possible despite the discouragement we can experience from a majority of counterfeits, let us choose to look with faith toward what God has said, rather than shrieking back from truth and clinging to our contemptible experiences which are so often contrary to the Scriptures, and fully set our heart on seeing God's kingdom come in truth on the earth, the way the Bible describes it, including the aid of apostles, along with all of the gifts. We will know that they are here in truth to serve the Church when they meet the Biblical description:

2Co 12:12 WEB Truly the signs of an apostle were worked among you in all patience, in signs and wonders and mighty works^{G1411}.

[“mighty works,” that is, “δύναμις” (dúnamis - G1411), or “miracles” as specifically described in Mar 5:29-30; Mar 6:5; Mar 9:38-39; Luk 4:36; 5:17; 6:19; 8:44-46; 9:1]

1Co 4:9-13 WEB For, I think that God has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the world, both to angels and men. **10** We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honor, but we have dishonor. **11** Even to this present hour we hunger, thirst, are naked, are beaten, and have no certain dwelling place. **12** We toil, working with our own hands. Being reviled, we bless. Being persecuted, we endure. **13** Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.

This contrasts sharply with so many of today's self-proclaimed apostles who can be recognized by their gold rings, expensive cars and big mansions. But we see here that Biblical apostles were consistently found poor, just like their chief Apostle Jesus (Isa 53:2; Mat 8:20, Mat 17:27, Mat 20:28; Mar 6:3; Luk 2:7, Luk 8:3, Luk 9:58; Phi 2:6-8; **2Co 8:9**; **Heb 3:1**).

2Co 6:3-10 EMTV We give no occasion for offense in anything, lest the ministry be blamed, **4** but in everything commending ourselves as ministers of God: in much endurance, in tribulations, in hardships, in distresses, **5** in stripes, in imprisonments, in disturbances, in labors, in sleepless nights, in fastings; **6** in purity, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in sincere love, **7** through the word of truth, through the power of God, through the weapons of

righteousness on the right hand and on the left hand, 8 by honor and dishonor, by ill repute and good repute; as deceivers, and yet true; 9 as being unknown, and yet well known; as dying, and behold, we live; as being disciplined, and not being put to death; 10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Rom 15:18-19 EMTV For I will not dare to speak of any of those things which Christ did not work out through me, in word and deed, for the obedience of *the* Gentiles-- 19 in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far as Illyricum I have fully preached the gospel of Christ.

But in all of this hardship, with the glory of the miraculous at work, when people are obedient to the faith in truth, he says to those who have believed:

1Co 9:2 WEB If to others I am not an apostle, yet at least I am to you; for you are the seal of my apostleship in the Lord.

Defining and Addressing Cessationalism

Cessationalism is basically the belief that some or all of the Spiritual Gifts (chárisma -“χάρισμα”) died off with the Apostles. This is a doctrine developed and totally dependent on the assumption that, “since we don't see any spiritual gifts in operation that we consider real, they must have stopped being given.” I say this because there is not one thread of Scriptural support that one can reasonably use to support this wicked error. So in defiance and rebellion to the abundant Scriptures shown above, a significant portion of old-school church theologians for the love of dead religion, have split themselves off in heresy from the normative (normal) Biblical teaching to deny the gift* or gifts of the Holy Spirit, just as it says:

2Ti 3:5 EMTV having a form of godliness but denying its power. And from these people turn away!

[* By saying, “the gift” I am referring to the Baptism of the Holy Spirit, as in Joh_4:10, Joh_13-14; Joh_7:37-39; Act_2:21-21; Act_2:38-39; Act_8:14-20; Act_10:45]

It then goes to figure that since Cessationalism is a doctrine totally based outside of (and in rebellion against) the dictates of the Bible, it could only be proven by experience, but the most authoritative experience would be that of the early Church. Cessationalists then claim that the Early Church experienced a cessation from the gifts, but they have based this on unauthoritative quotes from men without integrity. I invite the reader to examine the following quote from one of the most important figures in Church history, Irenaeus, and to see if they (after the 12 Apostles had all died) thought that the gifts were diminishing or had stopped altogether:

...Wherefore, also, those who are in truth His disciples, receiving grace from Him, do in His name perform [miracles], so as to promote the welfare of other men, according to the gift which each one has received from Him. For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe [in Christ], and join themselves to the Church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I more say? It is not possible to name the number of the gifts which the Church, [scattered] throughout the whole world, has received from God, in the name of

Jesus Christ, who was crucified under Pontius Pilate, and which she exerts day by day for the benefit of the Gentiles, neither practising deception upon any, nor taking any reward (Comp. [Act 8:9](#), [Act 8:18](#)) from them on account of such miraculous interpositions]. For as she has received freely ([Mat 10:8](#)) from God, freely also does she minister [to others].

(Irenaeus 180 AD; Chap. XXXII, Paragraph 4)

Notice that by the time that this was written: 1. The Apostles had all died, 2. The New Testament had already been completed and was basically in common circulation among the Church (though not bound as one book).

There are many other quotes testifying to this same thing, but I was sure to include Irenaeus since he is the most authoritative person from Church history of his time, being the third disciple from the Apostle John himself, (since John discipled Polycarp, and then Polycarp discipled Irenaeus).

There are those in history who are quoted in support of Cessationalism, but I've yet to find ONE reliable, godly writer for them to quote rather than the heretical, worldly, and later church leaders.

It is not as though "The Early Church" experienced a Cessation from the gifts, but rather that the later corrupted political "church" experienced a Cessation from Jesus. It is only natural that some later unauthoritative church leaders seemed to think that some gifts had diminished slightly, since they had been walking away from the One who gives them.

Let us then see to it that we neither die as they have died, without spiritual gifts advancing the kingdom of God, nor that we sin with adulterous affinities by embracing the wicked counterfeits being promoted today in various churches.

We have got to take hold of real true Biblical spiritual gifts, from apostleship to prophecy, all the way down to tongues if we are ever going to see Jesus' kingdom come in any way in our life time to our generations:

Luk 11:20 KJVR But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Mat 10:7-8 EMTV And as you go, preach, saying, 'The kingdom of heaven is at hand.' 8 "Heal the sick, cleanse the lepers, cast out demons. Freely you have received, freely give.

Mar 16:15-18 EMTV And He said to them, "Go into all the world and proclaim the gospel to all creation. 16 He that believes and is baptized shall be saved; but he that does not believe shall be condemned. 17 And these signs shall accompany those who have believed: In My name they shall cast out demons; they shall speak with new tongues; 18 they shall pick up serpents; and if they drink anything deadly, it shall by no means hurt them; they shall lay hands on *the* sick, and they shall be well."

Also See: (Personal) Spiritual Gifts; [Back to Contents]

Women in the church

What role do you feel women should take in the church?

Please see:

www.trueconnection.org/BibleStudies/Women_in_Assembly.html

Also See: Disclaimer; [Back to Contents]

3 Reforms

Name three things you would change about the church today.

(1) Salvation

Church statistics show us some disturbing and alarming realities:

- “On average, [Protestant] pastors contend that 70% of the adults in their church consider their personal faith in God to transcend all other priorities... ” but when asked, church people confess a different story.
- “[Out of]...those who attend Protestant churches... not quite one out of every four (23%) named their faith in God as their top priority in life.”
- The review of these statistics goes on to say, “...The fact that the lifestyle of most church members is essentially indistinguishable from that of unchurched people is not a concern for most churches; whether or not people have accepted Jesus Christ as their savior is the sole or primary indicator of "life transformation," regardless of whether their life after such a decision produces spiritual fruit.”

(Quotes from, <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=215>)

These things contrast sharply with the demands that Jesus has for those who would follow Him:

Mat 10:37-39 MKJV He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. 38 And he who does not take up his cross and follow Me is not worthy of Me. 39 He who finds his life shall lose it. And he who loses his life for My sake shall find it.

Lk. 14:33 So in the same way, whoever of you who does not forsake everything he has, cannot be My disciple.

Lk. 6:43 For a good tree does not produce bad fruit, nor does a bad tree produce good fruit.

Mat. 3:10 And now also the ax is laid at the root of the trees, so that every tree that does not produce good fruit is cut down and thrown into the fire.

Lk. 6:46 Why do you call me, 'LORD, LORD,' and don't do the things which I say?

Jn. 14:15 If you LOVE Me, keep my commands... 23 ...If anyone LOVES Me, he will obey my words... 24 He who does not LOVE me will not obey my words.

Rev 21:8 ...and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.

Rev 3:16 KJVCNT So then because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth.

The number one thing I would change in the American church is to see it saved!

(2) Prayer

“The lowest priorities among the dozen ministries described by pastors... [included] prayer (3%).”

“...relatively few of the... pastors listed prayer as a major emphasis (4%)...”

(<http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=182>)

“Adults are typically satisfied with... the prayer in their services... half are 'completely satisfied' with the prayer. Most of the remaining adults said they were 'mostly satisfied'...”

(<http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=126>)

“...For many Americans, prayer is like snacking - we don't really think about it, but we do it out of habit and without much passion...”

(<http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=93>)

“...a survey taken some years ago showed that Christians in the United States spend, on the average, only about 3 minutes a day in prayer, and the average pastor prays for only about seven minutes.”

(<http://www.be-ready.org/whypray.html>)

(Also see <http://unclewormwood.wordpress.com/2007/02/18/the-power-of-prayer/>)

“...The average Protestant minister prays for 39 minutes a day, although 21% typically spend 15 minutes or less per day in prayer...”

(http://www.ellisonresearch.com/ERPS%20II/release_16_prayer.htm)

This type of dedication to God is horrendous! May the Lord wake up the church! This is a far cry from what God calls us to in the Bible, where the bare *minimum* prayer time was an hour (see Mat 26:40-41).

(3) Love the UNPOPULAR Truth of Jesus

Too often, everyone and their neighbor who goes to church claim that they believe the entire Bible, but when it comes down to it, they all say different things doctrinally. This isn't just because we are all humans, and we all have our own opinions and interpretations. And this does not mean that we are all hopelessly trapped by our limited perceptions and paradigms. All of these things are the qualities that *mere men* have, and the Bible commands us not to be *mere men* (1Cor 3:3; 2:6-16)!

Many are crying these days for unity in the church, but they forget that the unity that the Bible speaks of, is the unity of the Spirit, not the unity of compromise (Eph 4:3; and compare Pro 11:21). “The Spirit” is truth, (1Jon 4:6; 5:6; John 14:17; 15:26; 16:13 and compare John 4:23-24; Eph 5:9; 1Pet 1:22) and if we will ever get unified in Jesus, it will be by finally loving the Truth uncompromisingly at any and every cost.

Also See: Disclaimer; [Back to Contents]

Sacraments/Ordinances

Concerning the Sacraments of the Church in general, it should be clear to all that they are not optional, but rather, they are commands.

Communion/The Lord's Supper/Eucharist

It is necessary for following Jesus: Jn 6:53-66 (also see verses 26-69); Mat 26:26-29.

It defined the early Church (Act 2:42). Ideally, it would be done every day from house to house:

“And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat [food] with gladness and singleness of heart, (Act 2:46 KJV).”

In addition to this, it should be done among “the Great Assembly” when all her members meet together in one place (Act 20:7; 1Cor 11:18-31).

There’s no question that communion should be open to all true believers irrespective of denomination, but it makes no Biblical sense to turn it into a meaningless religious ceremony by encouraging lost attendees to participate as well. Communion is a serious thing that should be practiced frequently with fear and trembling (See Mat 5:23-24; 1Cor 11:17-34)

Including Foot Washing?

I have not had the privilege of practicing foot washing on any regular basis for most of my life, but it is in the Bible and there is no reason at all to abandon it, especially since right after communion Jesus attached such a great promise to it:

Joh 13:14-17 EMTV Therefore if I, your Lord and your Teacher, have washed your feet, you also ought to wash one another's feet... **17** If you know these things, blessed are you **if you do them.**

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Baptism

Where do you stand on the various practices of Baptism? Include the questions of sprinkling, immersion, or both.

Mode

Factually speaking, Baptism (from Greek: “βαπτίζω”) means immersing someone in water ; therefore this is what we should be doing . However , I find no Scripture that would directly invalidate pouring (“πρόσχυσις”), or sprinkling (“ῥαντίζω”), and it may be worth considering that this method started early in the church as an alternative when immersion was not an option (see: Didache 1.379; 80-140 AD). I would not break fellowship over it, “For Christ sent me not to baptize, but to preach the gospel... (1Co_1:17 KJV),” but if I had an opportunity to baptize, I would *really* baptize, (meaning I would immerse in water).

Details

The word in the Bible for baptism is “ βαπτίζω” (*baptizo*) which is derived from a word meaning “to dip or dye,” as opposed to sprinkling, (“ῥαντίζω” - *rhantízo*) and pouring, (“πρόσχυσις” - *próschusis*). *Baptizo* itself also includes the ideas of something being “...*fully wet*... [as well as to] wash,” (Strong’s), and examples of this meaning are found in Mar 7:4 and Luk 11:38, where *baptizo* is typically translated as “wash/ washed” in reference to washing before a meal.

So the word itself means to “dip” or “dye” and become “*fully wet*” in water, and this is a nonnegotiable fact of Greek. And this is confirmed many times over and over, especially in passages such as this:

2Ki 5:10 KJV And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

2Ki 5:14 KJV Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

When this was translated into the Greek Septuagint (the Greek Old Testament, or [LXX](#)) it was worded like this:

...and dipped himself seven times in Jordan... (KJV)

...καὶ ἐβαπτίσατο ἐν τῷ Ἰορδάνῃ ἑπτὰκι κατὰ... ([LXX](#))

Here, the correlating word in Greek is “ἐβαπτίσατο” (“*Ebaptisato*,” that is, a form of “*Baptizo*”). Don’t forget that this Greek Old Testament was translated around 200 years before New Testament times, and was the standard text being referenced when John first came in the wilderness “Baptizing” (dunking) people in water. And this makes sense, because John was another Elijah/Elisha figure (Mat_11:14; Mat_17:11-13) who also charged people to be immersed to obtain their cleansing (Mat_3:6, Mat_3:10-11; Mar_1:4-5; Luk_3:2).

So it is clear from the dictionary definition all the way to the actual application of the word *baptizo*, that this word means to “immerse [or dip] in water.”

In what name?

“**Father, Son, and Holy Spirit**” (Mat_3:16-17); Mat_28:19; (Also compare Trinity verses: Gen_1:26; Num_6:24-27; Isa_48:16; 1Co_12:4-4; 2Co_13:14; Eph_2:18; 1Jn_5:70)

Note: in the saying, “baptizing them in the name of the Father and of the Son and of the Holy Spirit,” ([CAB](#)) the words, “the name,” are singular in English and in Greek (“τὸ ὄνομα” not “τὰ ὀνοματὰ”).

“**In the name of Jesus**” (Joh_3:26); (Joh_4:1-3); Act_2:38; Act_8:12, Act_8:16; Act_10:48; Act_19:4-5; (Act_22:16); 1Co_1:13-16; Also see: Heb_2:12-13 (Psa_22:22); Joh_17:6, Joh_17:11-12, Joh_17:26

Furthermore

There are no Biblical restrictions as to *whom* may baptize, except that they must be saved, (Mat_28:19). It would also make no sense to say that a person could baptize into a faith that they themselves did not hold. However it is noteworthy that the early Church, out of respect for the Overseer, was specifically sure to give him the primary oversight of this ordinance as well, whenever possible, recognizing that he also might delegate it to others. The main reason that this is somewhat noteworthy is because it was done out of the obligation to *the traditions passed down from the Apostles*, (which are referenced in 2Ti_2:2).

Unfortunately so many Protestants, while trying to stress a Lutheran idea of faith, have tried very hard to doctrinally tare baptism away from salvation as though it were merely a separate, optional, symbolic act of obedience. But baptism is constantly interwoven with salvation and even often equated with it throughout the Bible. Because of these inescapable realities, if we are going to be honest, we must at least hold that Baptism is to be our “alter call” and first step toward following Jesus:

Luk_1:76-77 → Luk_3:3; Act_2:37-38, Act_8:36-38, Act_22:16; 1Co_12:13; Gal_3:26-27; but also consider: Luk_23:32-33, Luk_23:42-43 with Rom_6:3-6; 1Co_12:12-13; Col_2:11-13; Gal_3:26-28; Tit_3:5; 1Pe_3:20-21

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Moral, In General

Abortion

Where do you stand on the issue of abortion?

It is murder. Killing a baby inside of the womb is no less murder than killing one outside, and murderers do not go to Heaven, (1John 3:15) unless they repent from being a murderer.

The Bible says that killing a baby inside the womb is a murder worthy of death, therefore, it is a murder worthy of death: Exo 21:22-25; Rom 1:32. Many other times as well, the Bible recognizes that a baby in the womb is alive and even capable of spiritual activity: Lk 1:24, 26, 36, 39-44, 56-57

Of course, I would never be the one to cast a stone to enforce such a just death penalty, lest I also be found to have been a murderer in my heart at one time in my past, (and so condemn myself). [These things are verified in these Scriptures: Mat 5:21-22; 1John 3:15; John 8:7; Luk 9:56]. In fact, I would feel privileged to have a part in helping someone recover from participating in such a horrible experience.

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Homosexuality

Where do you stand on the issues of homosexuality, homosexual marriage, and ordaining homosexuals?

It is serious sin that will condemn a person to hell. When churches participate in it, it is a sign of the coming of the lawless Antichrist (see 2Thes 2:8, where it speaks of the "Lawless One").

The Bible clearly says that homosexuality is a sin worthy of death: Lev 18:22, 29-30; 20:13; Rom 1:26-27, 32 (also see Gen 19:5; Lev 18:22, 27-28; Deut 23:17-18; Jdg 19:22; 1Cor 6:9-10; 1Tim 1:10; Jud 1:7). God Himself will enforce this just death penalty eternally at the judgment, so we had better plead with all sinners now out of Love, including homosexuals, to spare themselves from the wrath that is to come (Mat 3:7; Lk 3:7; Act 2:40, 43; 1Thes 1:10; 2:16; Rev 6:17; 11:18).

May all of those inside and outside the church in sexual sin repent quickly while there is still time for salvation.

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Divorce and Remarriage

I believe the Biblical teaching on divorce and remarriage, as declared by Jesus and His Apostles: that marriage is a covenant for life, and those who divorce and remarry are committing adultery for as long as they will continue in such an unscriptural union. Without a doubt, God says that those who live in fornication, adultery, homosexuality and the like will perish forever in hell if they die in such a state. This is one of the highest indications of the lostness of the Westernized church. Please bravely consider the Scriptures below that confirm these things.

Here is my abbreviated official stance:

Divorce & Remarriage Scriptures

Adulterers Will Not Go to Heaven

Exo 20:14/Due 5:18; Lev 20:10; Due 22:22; Pro 2:16-19; 6:23-33; Jer 5:7-9; 29:22; Ezk 23:43-47; Mal 3:5-6; Mat 5:27-32; 19:9, 16, 18/ Mar 10:17, 19/ Lk 18:18 & 20; 1Cor 6:9-10; Gal 5:16-21; Heb 13:4; Rev 2:22-23... etc. Also see: Mat 15:19; Mar 7:21; Rom 13:9-10; Jas 2:11-12; 2Pet 2:14; 17-22

Divorce and Remarriage Is Adultery

1	Mat. 5:27-32	← λόγου πορνείας = a report of Fornication	
2	Mat. 19:3-10	← πορνεία = Fornication	
3	Mar. 10:2	(Also Mal 2:11, 13-16)	
4	Lk. 16:18 (Also, v. 16-17!)	6	1Corr. 7:10-11
5	Rom. 7:2 – 3	7	1Corr. 7:39

←↑ Greek word pronounced *porneia*; Strong's number 4202; Used in Mat 5:32 & 19:9

Betrothal-context of Mat 5:32 & 19:9

Speaking of betrothal, it says, “λόγος...ἐκπορνεῦσαι” (Deu 22:20, 21 LXX; Greek O.T., same Greek terminology as used in Mat 5:32);

Deu 22:14-24; Jer 2:32; 3:1-22; Joel 1:8; Mat 1:18-19→5:32→Jon 8:41; 1Cor 7:36 (betrothed); 1Cor 7:1-2 (“porneia” applied to them)

God’s Betrothal to His People: Mat 25:10; 26:27; 2Co 11:2; etc.

“Betrothal sin” of Fornication Clearly Distinguished from Adultery: Hos 4:13-14; Mat 19:10; 15:19, Mar 7:21; Gal 5:19; etc.

Marriage Is Permanent

Mal 2:13-16; Mat 19:5-6; Mk 10:7; Rom 7:2; 1Cor 7:39; Eph 5:31; Isa 22:22

Marriage Applies to Everyone

1	Gen 4:16-17	6	1King 16:30-31; 21:5, 7, 25
2	Gen 4:19	7	Dan 6:24
3	Gen 12:18-19	8	Mat. 14:1-4
4	Gen 20	9	Mat.27:19
5	*Gen. 39:9	10	Lk. 17:27

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Mosaic Law: Dut 24:1-4 → Revocation: Mat 5:31-32; 19: 8-9a; Jer 3:1-22; Mal 2:14

Put Away Forbidden Wives: Ezzr 10:3-44

Return: Jer 3:1-22; Hos 2:7-8; **David and Christ's Return:** [Ps 51:16-17; Heb 10:5-9; 1Sam 21:3-6; Mat 12:1-8; Jn 5:18] → 1Sam 18:20-27; 25:44 → 2Sam 3:14-16; 6:16-23; Jer 3:1-22; Mal 2:11, 14, 16

More

The First Marriage: Gen 2:23-24; Mat 19:5-6/ Mk 10:7; Eph 5:31

What is falsely called “Pauline Exception”: 1Cor 7:12 & 15 **But** → *Vs.10-11 & **39***. The word “δεδουλωται” (in 1Cor 7:12) never used for marriage even once in whole Bible: Acts 7:6; Rom. 6:18, 22; 1Co. 7:15; 9:19; Gal. 4:3; Tit. 2:3; 2Pe. 2:19; “δεδεσται” (1Cor 7:39) is the Bible word for being “bound in marriage,” as it is also used in Rom 7:2.

For More Info on Divorce and Remarriage, and other Bible questions:
www.TrueConnection.org • Josiahs@trueconnection.org

If these things seem too controversial, please read my entire stance:
www.DivorceAndRemarriageBook.com

Also See: Summary of Distinctive Beliefs; Disclaimer; [[Back to Contents](#)]

Summaries

Summary of Very Basic Beliefs

I do not write about these *Very Basic Beliefs* because I need them written out, nor because I assume you need them written out from me, but because some people appreciate and need them written out for all clarity and confirmation.

I do believe all of the basic things pertaining to following Jesus, without which no one will even properly get away with pretending to be a christian. I believe in the following:

There is only one God eternally existent, expressed in (what we call) the Trinity as The Father, The Son, and The Holy Spirit;

Jesus Christ is God and Lord of all, and came in the flesh to die for our sins and rose again the third day;

Jesus is the ONLY way to Heaven, and is accessed by us through repentance and faith in His name;

Everyone is born inherently sinful, and everyone themselves has personally sinned, and so all need Jesus' mercy and salvation;

The Bible is the perfect written Word of God, and is given to us as the final rule of faith and practice;

There will be a resurrection and Judgment of the righteous unto eternal life and inexpressible joy, and the unrighteous unto eternal death and inexpressible torment.

If it makes any difference, I do believe everything acknowledged (or rather, “summarized”) in the Nicene Creed, and its (early) official clarifications.

These are by no means the only things that are important, nor do they actually qualify a person for Heaven as a Christian by acknowledging them (especially today), but they do eliminate to some degree, those basic errors by which people are known by all to be heretics. Yes, we should be aware that even the devil acknowledges these things (Mat 8:28-29; Jas 2:19). But we must rather specifically hope to do so by faith and obedience.

Also See: Trinity; Scripture; [Back to Contents]

Summary of Distinctive Beliefs

The purpose of this is to communicate “distinctiveness,” not the level of importance or priority. All of these issues are not equally pressing because some are not as critical as others. Though I believe in the following unpopular Truths I do not expect them upon others to believe as well, nor do I presume that you are not saved if you do not believe all of the following things. I do hope that you will believe along with me, but that is not why I write these things. But rather, so that you may know upfront the distinctives that I teach all people (as much as it is beneficial: Act 20:20), I give them to you here. I plead with you to ask me of any concerns or questions that may arise, rather than shrugging them off in misunderstanding. It is a difficult thing both to accurately write and to accurately read such a brief summary of such complex issues.

Without sticking my head in the sand, I do acknowledge that most of what we see as the visible Westernized church is lost and dead in trespasses and sins. (See Eph 2:1, & 3 Reforms)

I uphold and fully support and defend premarital purity, and the True celibacy of the heart, by not participating in such things as kissing, holding hands, or indulging in any other form of premarital romance until marriage:

www.trueconnection.org/BibleStudies/NoDating_Battle_List.htm

In the same way I also believe the Biblical teaching on divorce and remarriage, as declared by Jesus and His Apostles, that marriage is a covenant for life, and those who divorce and remarry are committing adultery for as long as they will continue in such an unscriptural union, and will perish forever if they die in such a state.

Please see Divorce And Remarriage (above).

I am “dangerously” extreme in believing in total 100% predestination.

I am “dangerously” extreme in believing in total 100% freewill. (compare Eternal Security)

I believe that women should not speak or teach in the assembly of a church, or have authority over a man according to the divine declaration of Scripture. (See Women in the church)

I also happen to believe in a woman's head veiling, since the Bible teaches it. Obviously, I'm not counting on persuading most people about this one any time soon, but for what it's worth, I do also believe these ignored Scriptures as well (1Cor 11:2-16). Nevertheless, let me also add that we know from history that the Corinthians did actually take these verses as a command to veil their women, and they obeyed it.

Also See: Disclaimer; Eternal Security; Women in the church; 3 Reforms; Divorce And Remarriage; [Back to Contents]

Disclaimer

I would not break fellowship over many of the details that I address here. All of them are eternally important, but I do not expect that most people will agree with every point, even when they have been legitimately saved. My primary standard of fellowship is not that someone agree with me, but rather that they are truly saved. I can be patient with the other details, praying that God will bring clarity and proper unity.

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Terminology Used

1. **“Internal”** (link), in this case meaning that when you click on such a link it does not take you to a new page but redirects you within the webpage itself.
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2. **“External”** (link), in this case meaning that when you click on such a link, it takes you to a different webpage or website.
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3. **The Nicene Creed**

I do not place any confidence in those who compiled the Nicene Creed, other than a limited usefulness to their historical insights. But they did accurately sum-up and compile the legacy of early Church teachings, terminology, and the very heritage and traditions passed down from the Apostles.

The Creed.

As set forth at Nicæa,¹ A.D. 325.

We believe in one God, the Father Almighty, Maker of all things, visible and invisible:
And in one Lord Jesus Christ, the Son of God, begotten of the Father, only begotten, that is, of the substance of the Father;
God of God; Light of light; very God of very God; begotten, not made; being of one substance with the Father,
By whom all things were made, both things in heaven and things in earth:
Who for us men and for our salvation came down, and was incarnate, and was made man:
He suffered, and rose again the third day:
And ascended into heaven:
And shall come again to judge the quick and the dead.
And in the Holy Ghost, etc.²

The Ratification.

And those who say *There was a time when He was not*, or that *Before He was begotten He was not*, or that *He was made out of nothing*; or who say that *The Son of God is of any other substance*, or that *He is changeable or unstable*, - these the Catholic and Apostolic Church anathematizes.

Addenda,

As authorized at Constantinople, A.D. 381.

- (a) Of heaven and earth.
- (b) Begotten of the Father before all worlds.
- (c) By the Holy Ghost of the Virgin Mary.
- (d) Was crucified also for us, under Pontius Pilate,
- (e) And was buried.
- (f) Sitteth on the right hand of the Father,

(g) Whose kingdom shall have no end.
(h) The Lord, the Giver of life,
Who proceedeth from the Father;³
Who with the Father and the Son together is worshipped and glorified;
⁵²⁵Who spake by the prophets:
In one Holy Catholic and Apostolic Church.
We acknowledge one baptism for the remission of sins.
We look for the resurrection of the dead,
And the life of the world to come. Amen.

This Nicæno-Constantinopolitan Creed was solemnly ratified by the Council of Ephesus (a.d. 431) with the decree⁴ that “No one⁵ shall be permitted to introduce, write, or compose *any other faith*,⁶ besides that which was defined by the holy Fathers assembled in the city of Nice, with the presence of the Holy Ghost.”

FOOTNOTES

¹ It was the old Creed of Jerusalem slightly amended, and made the liturgic symbol of Christendom, and the exponent of Catholic orthodoxy. Compare the Creed of Cæsarea, Burbidge, p. 334. But see this whole subject admirably illustrated for popular study by Burbidge, *Liturgies and Offices of the Church*, p. 330, etc., London, Bells, 1885.

² Here the *κ.τ.λ.* is to be understood, as in the liturgies where a known form is begun and left imperfect. The clauses (see Cyril of Jerusalem, *Catechet.*, lect. xviii.) are found in the Creed of Jerusalem, thus: “In one baptism of repentance for the remission of sins, and in one Holy Catholic Church; and in the resurrection of the flesh; and in eternal life.”

³ The addition of the *Filioque*, in the West, is theologically true, but of no authority here. See Pearson, *On the Creed*.

⁴ Canon vii.

⁵ *No one*. This re-affirms the action of Nicæa itself, and forbids the imposition of anything novel as a creed by any authority whatever. Nothing, therefore, which has not been set forth by Nicene authority (or by the supplementing and co-equal councils of the whole Church, from the same primitive sources) can be a creed, strictly speaking. It may be an orthodox confession, like the *Quicumque Vult*, but cannot be imposed in terms of communion, and more than the *Te Deum*.

⁶ *Any other faith*. The composition and setting forth of *another faith*, as terms of communion, by Pius IV., bishop of Rome, a.d. 1564, and its acceptance, with additional dogmas, at the opening of the Vatican Council (so-called), a.d. 1869, brought the whole Papal communion under the anathema of Ephesus.

(as seen in The Ante-Nicene Fathers, Volume 7)

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4. **Veiling/ Head Covering In Church History:** “So, too, did the Corinthians themselves understand him. In fact, at this day the Corinthians do veil their *virgins* [as well as their other women]. What the apostles taught, their disciples approve,” (Tertullian On the Veiling of Virgins [as well as their other women], end of Chap. VIII; He previously establishes that all women were veiled and that virgins were no exception; Note: I do not quote Tertullian as any respectable authority but only as a historical reference).
Back to: “Summary of Distinctive Beliefs”; Contents
5. All works cited as Treasury of Scriptural Knowledge are:
Treasury of Scriptural Knowledge by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey. by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey.

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BIBLE LISTS

Here are short lists of Scriptures that answer specific questions and give the main verses for particular needs.

*Note: Many of these lists are *works in progress*, so please help us refine them! From time to time, they may be moved to more complete Bible studies.*

Give up “You,” Forsake Your own Soul

Mat_16:25 - loose soul

Mar_8:35

Luk_9:24

Luk_14:11 - whoever exalts himself...

Luk_14:26-35 - forsake all

Luk_17:33 - loose soul

Phi_2:5-8 - Jesus did not exalt Himself

Bad Spiritual Experiences

Don't just take whatever comes down the pike in prayer or “Praise and Worship”

1Co_15:46

1Ti_5:22

2Co_11:4

(2Co_11:2-4; Gal_1:7-9)

1Jn_4:1

1Jn_4:6

- It is the faithlessness in your heart which is ready to accept something unclean.
- We need to have an insurmountable integrity for truth if we hope to overcome this.

The Same Spirit

Tit_2:11

1Co_12:4

2Co_12:18

2Co_4:13

2Co_11:4

2Co_12:18

Compare the example of Elijah and Elisha

Let God be True, and Every man a Liar

Main verse: Rom_3:3-4

People in General:

Deu_18:18-20

Act_3:22-23

But false Prophet:

Deu_13:3-5

Peter:

Mar_8:32-33

Gal_2:14

Who are we but servants?

Baptism - 1Co_1:12-15

Servants - 1Co_3:4-5

Not as we had expected:

2Co_8:5

Bereans:

Act_17:11

Disapproved/ Disqualified

1Co_9:26-27

2Co_13:5-7; 2Co 10:18

2Ti_2:15

2Ti_3:8

Works:

Tit_1:16

Heb_6:4-18

Esau**Name:**

Gen_25:25

Gen_25:30

- Name means "red"

- The rock is red where his descendants are

Nation:

Esau is Edom

Gen_36:1

Gen_36:5

Gen_36:8-9

Gen_36:19-20

- Gen is a Preparatory book for opposing Esau

Esau is Hated:

Jer_49:10

Mal_1:1-5

See the entire book of Obediah

Keep the Traditions

2Ti_2:2
Php_4:9
2Th_2:15
2Th_3:6
2Th_3:14

The Holy Kiss

“φιλήματι” (*philēma*; G5370), from “φιλέω” (*philéō*; G5368)

1Th_5:26
Rom_16:16
1Co_16:20

House Church

Act_2:44-47; Act_20:20
(and compare 1Ti 5:13)

The assembly in their house:

Rom_16:5; 1Co_16:19; Col_4:15; Phm_1:2
and compare: Act_8:3

Believe in God's Goodness

When you realize His Goodness, you are ready to receive His favor.

Exo_33:19
Rom_2:4
Rom_9:22
Rom_11:22
Heb_3:6
Heb_11:6

Psa 31:19 - Hope in God's goodness

God's Goodness is Proven to all

Act_14:16-17
Act_17:26-28
Mat_5:45
Luk_6:35-36
(Rom 1 - all without excuse)

Dreams

There are basically three types of dreams. Whenever you have a dream you are wondering about, then first ask yourself the question, “is this from my own heart, from the devil, or from God?”

- (1) **Natural** – Ecc_5:3
- (2) **Demonic** – Deu_13:1-3
- (3) **Divine** – Gen_37:8

Gen 40:8 CAB And they said to him, We have seen a dream, and there is no interpreter of it. And Joseph said to them, Is not the interpretation of them with God? Therefore tell them to me.

Prayer of Faith/ Healing

Fig Tree

Mar_11:7-26

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Mat_21:22; Luk_11:9-13, Luk_18:1-8; Joh_14:13, Joh_15:7; Joh_16:23-27; Jam_1:5, Jam_1:6, Jam_5:15-18; 1Jo_3:22, 1Jo_5:14, 1Jo_5:15

Medicine can also be Appropriate

Col_4:14 - Luke the doctor

1Ti_5:23 - Use wine for stomach

What does it mean to “Forsake Wife” as said in Luk_18:29?

What would that look like?

(Cross references: Mat_19:29/ Mar_10:29)

1Co_7:12-15

Mic_7:5-7

Deu_13:6

Luk_14:25-35

Also Compare:

www.DivorceAndRemarriageBook.com

Stars

Gen_1:14

Gen_1:16 & Psa_8:3-4

Gen_15:5

Job_9:9

Job_38:31-33

Jdg_5:20

Amos_5:8

Liberals

Rom_6:20 – Free from righteousness, and slaves of sin

2Pe_2:18-19 – Assuring them liberty, while being slaves of corruption

Where does it all start? -

Psa_2:1-5 - Let us break their bonds... ('we will be free from such restrictions!'; esp [Psa_2:3](#))

Also see: They broke these bonds:
Jer_5:5; Luk_19:14, Luk_19:27

(Act_6:9 – Jews that thought they were free)

Jesus is God

Eternally emanating, and apportioning out of the same substance

Isa_7:11

Isa_9:6

Joh_7:37

Joh_8:19

One God

Joh_14:5-7; Act_2:22... Act_2:36-40; Act_4:12; Act_10:38-43; 1Ti_2:3-6

Sinners Go to Hell

This has been moved to [the “Sin Lists” Bible study](#)



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