Fountain of Faith Missionary Baptist Church
"The Church Where Jesus Christ is the Main Attraction!"
CHRISTIAN EDUCATION TEACHER TRAINING COURSE
MANUEL FOR THE CHRISTIAN EDUCATORS
OUR MISSION

“We exist to encourage an encounter with God such that God is exalted, the believer is Edified and equipped to do evangelism.”

The Church

What is the local church, and why should one join it?

These are very important questions and need thoughtful answers. Far too often in our day, people join a church without really considering the nature and purpose of the church, and the responsibilities incumbent upon attaching oneself to her.

The reason Fountain of Faith exist as a church family is to live a life before God and the world that someone may be persuaded to accept Christ as their personal savior. Not only is our goal to cause humanity to accept Christ; but after confessing Jesus as Savior the new believer would live a life that both honors and glorifies God. Our ultimate purpose is to model the Christian life and to teach and encourage the new believer to go and make other disciples for Christ.

What is the definition of a local church?

Perhaps before we define it, we should say what it is not. A church is not a building. Often in our culture, the church is defined as the physical structure. People refer to Fountain of Faith Missionary Baptist Church as “the church”. But the church is not a building. Nor is the church any gathering of people who wish to call themselves a church. There are some scriptural prerequisites for being a church. The Greek word for church is ecclesia. It is used in the New Testament to mean “assembly”. It literally means “the called - out ones”. It refers to those believers who have been called out of the world; to band themselves together into living organism Jesus called, “His Church”.

“A church is an assembly of baptized believers, in whom Christ dwells, under the discipline of The Word of God, organized for evangelism, education, fellowship and worship; administering The ordinances and reflecting the spiritual gifts”. Elmer Towns

“THE CHURCH WHERE JESUS CHRIST IS THE MAIN ATTRACTION”
Standard of Leadership Teacher Qualification

1. Be born again (John 3).

2. In regular attendance and upright standing in Fountain of Faith Missionary Baptist Church (FOFMBC) (Hebrews 10:23-25).

3. Living in obedience to God’s standard of giving, tithes and offerings (Malachi 3:10; 2 Corinthians 8:1-7; 9).


5. Faithfully attending Sunday worship and Sunday school, Wednesday noonday or evening Bible study (2 Timothy 2:15; Hebrews 10:23-25).

6. Living in unity with others (Psalm 133; Ephesians 4:1-4).

7. Faithfully adhere to the biblical standards of forgiveness, repentance, reconciliation, and love (Matthew 5:23-24; 6:14; Mark 12:31; Romans 13:9-10).

Standard of Leadership Teacher Qualification

9. Willing to sign and adhere to FOFMBC Christian Education Covenant (see covenant).

10. Faithfully seek spiritual growth and maturity both in corporate and private Bible study and ministry (2 Timothy 2:15; 3:14-17).

11. Maintain personal prayer and devotion (Ephesians 6:18; 1 Thessalonians 5:17).

12. Faithfully support the Pastor, Vision, and Administration of FOFMBC (Proverbs 29:18; 1 Thessalonians 5:12-13).

13. Display a consistent image and positive image as a Follower of Christ both in and outside FOFMBC (Genesis 1:16; Ephesians 4:22-24; Colossians 3:9-17).

14. Faithfully witness to the lost (Matthew 28:19-20).

15. Faithfully encourage the Body of Christ (Hebrews 3:13).

16. Faithfully demonstrate a Spirit of love and commitment to those whom God has entrusted you as His instructor (Colossians 1:19).
Leadership Expectations Agreement

A. Personal

1. Be a born again believer and member of Fountain of Faith Missionary Baptist Church (FOFMBC). (John 3)
2. Display a consistent, positive Christian example.
3. Faithfully attending Sunday Worship and Sunday school (if not teaching), Wednesday noonday or evening Bible study.
4. Pray regularly for our pastor, our church, our leaders, and for the Body of Christ.
5. Foster a spirit of cooperation and unity throughout all relevant Christian Education (CE) programs and church.
6. Seek to grow spiritually through personal devotion and prayer, Bible study, and Christian fellowship.
7. Worship with your tithes and support the church with other offerings.
Leadership Expectations Agreement

B. Positional

1. Be in agreement with the doctrine of FOFMBC.
2. Be present in your class at least 10 minutes before the students arrive.
3. Faithfully participate in phoning, or other means of communicating, and if need be, visiting absent class members on an as needed basis.
4. Lead others to ministry and witness for Christ.
5. Lead your class to grow both spiritually and numerically.
6. Identify potential instructors in your class.
7. Plan at least one fellowship outside the classroom during the year.
8. Use only Sunday school and Wednesday Bible study curriculum approved by the Pastor and CE leadership of FOFMBC.
9. Attend Bible teachers and CE training sessions at FOFMBC on and/or offsite as scheduled.
10. Attend monthly Bible teachers meetings.
11. Attend leadership development events that are church sponsored.
12. Agree to a 2-year of service in the Christian Education Ministry within FOFMBC.
Leadership Expectations Agreement

This list of expectations are personal growth goals. Every person accepting a leadership role in the Christian Education ministry with FOFMBC is asked to measure their personal cooperation and faithfulness to Christ according to these standards of excellence. By signing this covenant, you are agreeing to the terms thereof.

Signed:____________________________________________
Print Name:____________________________________________ Date:__________________
Phone #:__________________ c; ____________________ h; ____________________ other
Email:_______________________________________________________________________
Address (optional):________________________________________________________________________
Contents

I. Introduction

II. Course Mission Statement

III. Introduction to the Teacher Training Certification Team

IV. Teacher’s Requirement

V. Teacher Training Lessons
   I. Part I Basic Biblical Background - Christian Theology
   II. Part II Basic Biblical Background - Bible Study
   III. Part III Pedagogy (the art, science, or profession of teaching)

VI. Supplemental Handouts
The purpose of this course is to certify teachers in Fountain of Faith Missionary Baptist church basic theology, hermeneutics, and preparing a Bible lesson.

I. Introduction

The Teacher Training Certification Course is a basic introduction to certify the teachers of Fountain of Faith Missionary Baptist Church in the Christian Education Ministry as Christian Educators.

Christian education has its foundations in two primary areas: 1) Christian theology and 2) education. Therefore, we will be exploring the theological roots (both in the Bible and history) of Christian education and the education principles and practices which enable our efforts to be effective and relevant. The primary context in which Christian education takes place is the community of faith, which is most often expressed in the local church. So our study will focus primarily on Christian Education in this local church and the various types of educational settings and structures present here.

At the completion of the course, the students and teacher will have a clearer understanding as well as equipped with some basic skills to create strong educational structures, materials, and practices for use in their own settings.
II. Course Mission Statement

Fountain of Faith Missionary Baptist Church exists to encourage an encounter with God such that God is exalted, the believer is edified and equipped to do evangelism. Teacher Training Certification is an extension of our church’s purpose and mission statement. As teachers we are called to proclaim the Gospel of Christ and the belief of the evangelical Christian faith, to maintain the worship of God, and to inspire in all persons a love for Christ, a passion for righteousness, and a consciousness of their duties to God and their fellow human beings. We are to pledge our lives to Christ and covenant with each to demonstrate His Spirit through worship, witnessing, and ministry to the needs of the people of Christ’s church and the community. James 3:1 admonishes us to “let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment.” This teacher certification training course is to qualify the call of the five-fold ministry office to teacher (Ephesians 4:11)
The purpose of this course is to certify teachers in Fountain of Faith Missionary Baptist Church basic theology, hermeneutics, and preparing a Bible lesson.

III. Teacher Training Certification Team

God has called every person to assist in making the Christian Education vision come to pass. As such, the Lord has blessed this ministry with talented individuals who have assist in keeping The Christian Education vision alive. The following individuals have committed their time and effort in molding and shaping the Christian Education Ministry into its mission.

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<th>Name</th>
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<tr>
<td>Rhonda Armstrong</td>
<td>770-329-0056</td>
<td><a href="mailto:rhondamerckson@comcast.net">rhondamerckson@comcast.net</a></td>
</tr>
<tr>
<td>Michael Bostic</td>
<td>678-856-9097</td>
<td><a href="mailto:mbostic64@gmail.com">mbostic64@gmail.com</a></td>
</tr>
<tr>
<td>Rev. Lisa Maye</td>
<td>631-681-4871</td>
<td><a href="mailto:Lfts68@bellsouth.net">Lfts68@bellsouth.net</a></td>
</tr>
<tr>
<td>Dea. Gary McClendon</td>
<td>678-618-2347</td>
<td><a href="mailto:fofdeamcc@att.net">fofdeamcc@att.net</a></td>
</tr>
<tr>
<td>Tanga Randle</td>
<td>770-477-6925</td>
<td><a href="mailto:Trehill90@att.net">Trehill90@att.net</a></td>
</tr>
<tr>
<td>Kenneth Regis</td>
<td>770-639-9244</td>
<td><a href="mailto:kenregis@comcast.net">kenregis@comcast.net</a></td>
</tr>
<tr>
<td>Michael Sparkman</td>
<td>770-629-5513</td>
<td><a href="mailto:Masp101@att.net">Masp101@att.net</a></td>
</tr>
<tr>
<td>Ophelia Staples</td>
<td>404-556-7210</td>
<td><a href="mailto:opheliastaples@gmail.com">opheliastaples@gmail.com</a></td>
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The purpose of this course is to certify teachers in Fountain of Faith Missionary Baptist church basic theology, hermeneutics, and preparing a Bible lesson.

IV. Teacher Requirements

The student must attend the scheduled course to receive a Certificate of Certification.

Requirements

• Class attendance, attend each session
• Participation in class, discussions, demonstrates understanding of the subject matter.
• Reading – Assignments that require reading are to be completed prior to class.
• Complete all written assignments; demonstrating the ability to grasp the task set as written.
The purpose of this course is to certify teachers in Fountain of Faith Missionary Baptist church basic theology, hermeneutics, and preparing a Bible lesson.

V. Teacher Training Lesson

Part I. Basic Biblical Background – Christian Theology

Worksheets

Lesson 1

A Importance of Being a Teacher

b. Theology Proper: The aspect of theology deals with the nature and attributes of God.

Lesson 2

a. Harmartiology: means the doctrine of sin.

b. Bibliology: Inspiration and Inerrancy

Lesson 3

a. Soteriology 1: This is the study of God’s plan of Salvation for mankind.

b. Soteriology 2: The person and Work of Jesus Christ

c. Soteriology 3: The Incarnation, or Humiliation, of Christ
V. Teacher Training Lesson

Part I. Basic Biblical Background – Christian Theology

Worksheets

Lesson 4

a. Pneumatology: The Holy Spirit
b. Ecclesiology: The Church

Lesson 5

a. Hermeneutics 1 and 2: The study of God’s Word
Lesson 1
Importance of Being a Teacher

Christian Education: educating people to be followers of Christ – this is the definition and direction of the CE program.

Who will teach these people to be followers?

Should it be the trained professionals, i.e., pastors, professors, seminary graduates?

Surely that is one possibility. However, it is better by far for those within a church’s membership to do the majority of the teaching, because there can be a greater number of teachers. However, these teachers need to be prepared for such an important task. This is the purpose of the lessons in this training program: to train the laity to be effective teachers.
What kind of person should a teacher be? The following acronym is helpful:

T-Teachable  E- Enthusiastic  A- Approachable  C- Consecrated

H- Honest  E- Enduring  R- Ready  S- Sensitive

These are the qualities for anyone who would be an effective teacher.
As a Christian Education teacher, your further goals should be:

1. To see the Lord Jesus Christ exalted, magnified, and lifted up through the teaching of the Word of God.
2. To win each student to Christ as Savior.
3. To guide each person in systematic Bible study.
4. To train other burdened Christians to reach and win people to Christ.
5. To give God the glory in all things.

In his book, The Transformation of American Religion, Alan Wolfe recognizes that Americans have shaped religion toward their personal needs. Instead, then, of religion shaping American culture, culture shapes religion. The Bible is a book meant to transform people and, ultimately, culture. Teachers of the Bible must see themselves as being change agents.
What is it, then, that the teachers need to know so they can be change agents?

James 3:1-4 speaks of the attitude with which one approaches being a teacher. It is something not to be taken lightly, or something to be hastily entered. God sees this as one of the most important ministries to which He calls people. Teachers are speaking for God as they teach His Word and must accept that as an inestimable privilege and with an uncompromising sense of responsibility.

Romans 12:7 teaches that those who would teach must be well-prepared. Teachers must meet high standards if they are to take on this task.

Howard Hendricks said, “No one can teach from a blank disk. Teachers need a database from which to draw: Bible facts, doctrines, and teaching principles”. He believes that Christian teachers are educators with several unique perspectives:

1. **A means of revelation.** The Christian educator is an instrument of revelation. The Holy Spirit can use the teacher to illuminate the Word of God to the student.

2. **Concerned first with God.** God-centered education puts all history into the right perspective. God is at the center of all, is sovereign, and interprets everything.

3. **Concerned with things that last.** Christian education has the authority to speak about more than this visible world. Only Christian Education will teach people the greatest and most vital truths of life.

4. **Superintended by the Holy Spirit.** The Holy Spirit is the ultimate teacher, orchestrating the learning experience. He is the Master Teacher. Therefore, the human teacher must have an attitude of dependence and humility.

Finally, well prepared CE teachers will make an impact on the unsaved community.
Lesson 1 Quiz Question 1:

As a Christian Educator, one of your further goals should be:

1. To see yourself exalted, magnified, and lifted up through the teaching of the Word of God.

2. To win each student to Christ as Savior.

3. To guide each person in how to figure out what they Bible says for themselves.

4. To train other non-Christians to reach and win people to their religion.
Well done!

Let's move on to the next question
Oops! That’s wrong. Try again?

Yes  No
Lesson 1 Quiz Question 2:

Those who teach must be concerned first with ___________. God-centered education puts all history into the right perspective. God is at the center of all, is sovereign, and interprets everything.
Well done!
Lets move on to
the next question
Oops! That’s wrong. Try again?

Yes  No
Well prepared CE teachers will make an impact on the __________ ________. 

- Church Community
- Saved Community
- Neighboring Community
- Unsaved Community
Well done! Let’s move on the next lesson.
Oops! That’s wrong. Try again?

Yes  No
Lesson 2
Theology Proper

I. The Essence of God.
This term refers to God’s basic attributes or qualities.

A. God is not a material substance.
2. He is invisible. The Israelites were not to make an image of God, Exodus 20:4. Paul calls Him invisible - see 1 Tim 1:17; 6:16.
3. He is alive. He is called the living God. Joshua 3:10; Psalms 84:2; Matthew 16:16; 1 Timothy 3:15
4. He is a person. What is a “person”? The definition is that a “person” has certain characteristics that make one a unique individual.
5. God is Self-existent. God is conscious of Himself, and is self-determining. God thinks, plans, and acts with design, not simply with instinct, as do brute beasts (Exodus 3:14; 1 Corinthians 2:10; Ephesians 1:9).
6. God also has the psychological characteristics of personality.

B. God is Immense and Eternal

Immensity means that He is not limited by space; Eternity means that He is not limited by time or history. Psalm 13:4-6; Acts 17:24-28; Psalm 90:2; Psalm 102:27; and 1 Timothy 6:16.
II. The Attributes of God - Non-moral attributes

1. Omnipresence: He is “present everywhere at once.” This is seen in the Scriptures such as 1 Kings 8:27; Psalm 139:7-10; Isaiah 66:1; Romans 10:6-8. This is an act of God’s free will, not of His essence.

2. Omniscience: He is infinite in knowledge, knowing all things immediately, exhaustively, and truly. God’s understanding is infinite (Isaiah 46:10, Psalm 147:5, Matthew 10:30)

3. Omnipotence: He is all powerful, able to do whatever He wills. However, His will is limited by His nature, so He cannot act contrary to His nature. He cannot do things that are absurd or contradictory, such as creating a round square.

   God’s omnipotence is a source of trust, comfort, and hope to the believer; to the unbeliever it is the source of fear, warning, and judgment.

4. Immutability: God is unchanging in His essence, attributes, consciousness, and will. He cannot change, learn, be taught, or be surprised. There is no variation with God (James 1:17). He does not change—see Hebrews 1:12, 2 Corinthians 1:20; Psalm 103:17; Isaiah 28:17.
B. Moral Attributes

1. Holiness: He is separate from and exalted above His creatures, and equally separate from moral evil and sin.
   a. There is a chasm that estranges God from the sinner, and the sinner from God (Is 59:1; Hab 1:13)
   b. Man has no merit to provide access to God
   c. A correct view of God’s holiness means that man must approach Him with reverence and godly fear (Heb 12:28).
   d. Humiliation, contrition, and confession flow from a scriptural view of God’s holiness.

2. Righteousness and Justice. This is the aspect of God in the way He treats His creatures from His holiness (Genesis 18:25; Psalm 89:14; Psalm 97:2). Christ satisfied the justice of God on the Cross (Isaiah 53:6; Romans 5:8; 1 Peter 2:24).

3. Goodness: This includes all the qualities of an ideal person, all of God’s attributes.
   a. The love of God. This is the perfection of the Divine nature, through which God is moved to communicate Himself to His creatures.
   b. The Benevolence of God. He deals kindly with His creatures, (Psalm 145:9, 15).
   c. The Mercy of God. This is His goodness manifested toward those in misery or distress. Romans 2:4 combines these two.
   d. The Grace of God. Grace is His goodness manifested toward the ill-deserving. He saves people by grace (Ephesians 2:8,9).

4. Truth: He is genuine, cannot deceive or be deceived, and absolute. John 18:37 - Note Pilate’s question in verse 38
Lesson 2 Quiz Question 1

God is not a __________ substance

- Physical
- Tangible
- Material
- Finite
Well done!
Let's move on to the next question
Oops! That’s wrong. Try again?

Yes  No
Lesson 2 Quiz Question 2

Present everywhere at once:

- Omnipresent
- Omniscient
- Omnipotent
- Omniprocessor
Well done!

Let’s move on to the next question.
Oops! That’s wrong. Try again?

Yes  No
God’s moral attributes are:

Holiness
Righteousness and Justice
Goodness
Truth

Loyal
Friendly
Sacrificing
Fun

Omniscient
Omnipresent
Omnipotent
Omniprocessor

On Time
Faithful
Forgiving
Guiding
Well done!
Let's move on to the next lesson
Oops! That’s wrong. Try again?

Yes  No
Hamartiology means the doctrine of sin. This lesson will briefly examine the origin, character, and results of sin for creation.

Definitions: Sin, Trespass, and Iniquity.

1. **Sin**: The Hebrew word is chata meaning "to miss or forfeit". It is used in Psalm 51:4. The Greek word is hamartia meaning "to miss the mark" (and forfeit the prize). It is used in Romans 3:23.

2. **Trespass**: The Hebrew root word is maal meaning "to cover up", "to act covertly." It is used in Numbers 31:16. The Greek word is paraptoma meaning "to slip, stumble, offend, lapse". It is used in Galatians 6:1.

3. **Iniquity**: The Hebrew root word is avon meaning "perversity, fault". It is used in Isaiah 53:11. The Greek word is adikia meaning "morally wrong, unjust, unrighteous". It is used in James 3:6.
I. Origin of Sin

In order to deal with the origin of sin properly, two aspects must be considered.

A. God’s Permission of sin. This is an apologetic issue, and one that warrants a more lengthy treatment than can be given here.

The origin of sin, or evil, cannot be assigned to God, but that rather He has allowed evil to come into existence. Several arguments are presented by opponents of God.

1. If God is perfect, why do evil and suffering exist?
2. If God is powerful, why does He not stop evil and suffering?
3. If God is benevolent, why does He allow evil to destroy?

It seems that these questions have no answer. However, there are good, logical, and justifiable answers to this dilemma.

a. God cannot produce sin. 1 John 1:5 states that there is no darkness in God at all. His character cannot produce evil.

b. God cannot promote sin. James 1:13 states that God does not tempt, nor is He tempted by sin. Hebrews 1:13 tells us that God cannot tolerate evil. Jesus taught His disciples to ask God to be delivered from temptation (Matthew 6:13).

c. God can permit sin. He has a higher purpose than we can know, and He allows sin and evil to occur for that higher purpose.
I. The Nature of Sin

A. Depravity

1. Depravity: This means that mankind’s nature has been corrupted through the fall of Adam. Mankind no longer has an affection for or desire toward righteousness or God. See Romans 3:10 – 18.

2. Total Depravity: Mankind is totally unable to do righteousness in order to please God, or to attain the righteousness that God demands.

B. Guilt

1. This is not simply an emotion.
   a. God holds every person as personally guilty of rejecting Him. Romans 1:18-23.
   b. Guilt is a tool of God to bring mankind to repentance and faith, John 16:7-11.

2. There are degrees of Guilt: In the Old Testament, different sacrifices had to be made for different sins, Leviticus 4 – 7.
   a. Sins of nature and personal transgression.
   b. Sins of ignorance and sins of knowledge.
   c. Sins of weakness and sins of presumption.
   d. Sins of incomplete and complete Hardheartedness.
C. Penalty

1. God's system of justice provides a penalty for those guilty of sin. The fear of penalty is only punitive. In this sense, penalty is an end, not a means to an end. (John 3:36; note Revelation 20:15).

2. Physical death is part of the penalty of sin. See Psalms 90:7-11 and Isaiah 38:17.

3. Spiritual death is the separation of the soul and spirit from God for eternity. Mankind is born spiritually dead (Col 2:13).

Lesson 3 Quiz Question 1

Hamartiology means:

- The doctrine of truth
- The doctrine of holiness
- The doctrine of sin
- The doctrine of death
Well done! 
Lets move on to the next question
Oops! That’s wrong. Try again?

Yes  No
Lesson 3 Quiz Question 2

There are ____ degrees to sin

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Well done!

Let's move on to the next question
Oops! That’s wrong. Try again?

Yes  No
The penalty of sin is

- Eternal Death
- Physical Death
- Spiritual Death
- All of the Above
Well done!

Let's move on to the next lesson
Oops! That’s wrong. Try again?

Yes    No
Lesson 4
Soteriology

This is the study of God’s plan of salvation for mankind. Within this theme are the History of Salvation, The Person and Work of Jesus Christ, The Person and Work of the Holy Spirit, and a number of other doctrinal fundamentals. Therefore, several lessons will be presented to give a complete view of Soteriology.

I. History of Salvation

Revelation

This section deals with the plan of salvation as it unfolded from the Old Testament and was fulfilled by Christ as recorded in the New Testament.

Ephesians 3:11 states that God has an eternal plan, purposed in Jesus Christ. Therefore, it is clear that the plan of salvation did not originate in the New Testament, nor did it originate with the creation of mankind. Further, because we know that God is perfect, this plan has not altered. Therefore we have a basis from which to view His eternal plan as it unfolds, or rather is revealed by Him, in the Old Testament. Salvation must be studied and understood from the whole of God’s Word.
Lesson 4
Soteriology

A. Old Testament Revelation

1. Genesis 3:15 is the first annunciation of God’s plan of salvation. Though not completely revealed at the moment of the announcement to Adam, the New Testament reveals this as its true meaning.

2. The Law is the legislation given to Moses in the Pentateuch. Theophanies (appearances of God) to Moses, provided for confirming a personal and relational God. This was also seen in the wilderness wanderings. Next, the Law provided for recognizing transgression and for the penalties, Romans 3:20 and Galatians 3:24. Finally, the priesthood administered the Law and the sacrificial system.

3. The Prophets spoke for God, repeating God’s Words through them to the nation of Israel. They spoke of the suffering servant in Isaiah 53. The crucifixion is portrayed in Psalm 22.
Lesson 4
Soteriology

B. Revelation in the Gospels and Acts

The first five books in the New Testament unveil the coming of the Savior and the initial spread of the Gospel.

1. The Gospel accounts provide the history of Salvation in the incarnation of Jesus Christ! Throughout the four Gospels the eternal plan of God in Jesus Christ is explained by the Holy Spirit, who is the Divine Author of the Scriptures, 2 Peter 1:19-21. In John 16:13, it is recorded that Jesus told His disciples that the Holy Spirit would remind them of all that Jesus had taught them. Therefore, what we have in Scripture is the work of the Holy Spirit.

a. In John 1:1-14 we are provided the revelation of the coming of the Savior and told that He is fully Divine, vv. 1,2,14; that He came to give light to all mankind, vs. 9; that He would be rejected by mankind (in general and by the Jewish people in particular), vv 10,11; that He was fully human, v. 14; and that eternal life is freely offered through faith in Him, v. 12.

b. Matthew 1:21 is the pronouncement that Jesus would be born for the purpose of saving his people from their sins. Luke 1:67-80 proclaims the preparation of the way of salvation by John the Baptist. Luke 2:25-38 provides two further illustrations that the Savior was now come to earth to provide redemption, particularly vv 32 and 38. Luke 2:49 shows that Jesus came for a particular purpose, to do “His father’s business” of bringing salvation to His creatures – see also Luke 4:18-21 (from Isaiah 61:1,2).

c. The work of proclaiming the Gospel began at the baptism of Jesus when He was 30 years old, Matthew 3:13-17; John 1:29. Jesus then went into the wilderness for 40 days to be tempted by Satan, then began His work of choosing disciples and preaching the Gospel; John 1:35-51; 3:16,17; and 3:31-36.
Acts begins with the Ascension of Jesus and His teaching regarding the spread of the Gospel to the world. The first sermon in Acts 2 at the day of Pentecost, in which the plan of God in the gospel is revealed, Acts 2:14-40. Throughout Acts the message of the crucified and risen Savior is preached and the church grows as a result. The apostle Paul suffers great persecutions as he preaches the Gospel, earning the hatred of Jews and Romans. During the book of Acts the writings of Paul are produced in which the Gospel is declared in its fullness. It is a Gospel of grace (Ephesians 2:8, 9); it is a Gospel of judgment (Romans 2:16); it is the Gospel of repentance.
Soteriology is the

- study of God’s plan of salvation for mankind
- study of God’s original plan for Man
- study of mankind
- study of Jesus’ life
Well done!
Let's move on to the next question.
Oops! That’s wrong. Try again?

Yes  No
Lesson 4 Quiz Question 2

The Divine Author of the Scriptures is

Paul

Peter

John

The Holy Spirit
Well done!

Let's move on to the next question
Oops! That’s wrong. Try again?

Yes  No
Acts begins with the ________ of Jesus

- Birth
- Death
- Ascension
- Resurrection
Well done!
Let's move on to the next lesson.
Oops! That’s wrong. Try again?

Yes  No
II. Soteriology: The Person and Work of Jesus Christ

There is much to be studied regarding this subject. This lesson will not be comprehensive but will address basic cardinal doctrines regarding the deity and work of Jesus Christ. Various titles will also be examined.

A. Old Testament promises and revelations of Christ.

1. The first direct reference to the Savior is in Genesis 3:15. Here, God promises a “seed” which will deliver people. Galatians 4:4 speaks of the Son of God, born of a woman. After Adam and Eve, God again makes the promise of a Savior through Abraham, calling the Savior Abraham’s seed. Galatians 3 defines this as being Christ, not the Jewish nation (3:16). Later in the Old Testament, the Savior is declared to be the seed of David, again explained in the New Testament—see 2 Timothy 2:8. The promise to Abraham was very specific, that in Isaac would the seed come. Isaac was the son of promise as opposed to the son of man’s doing, Hebrews 11:18. Further, the promise of salvation by faith alone is also taught through Abraham, Genesis 15:6.

2. When Moses came on the scene, he declared that God would raise up a prophet like him, Deuteronomy 18:15. This is again explained in the New Testament, Acts 3:22 and Acts 7:37.
3. Type is a theological designation for a special representation of Jesus Christ. Types are generally defined as God-ordained correspondence between a person, event, or thing in the Old Testament and Jesus Christ in the New Testament. A type is a pattern or image, as in Romans 5:14 “striking a coin.” Types stand alone as inspired Scripture, but their main use is for God to show something of Jesus Christ. A type is known by the necessary fact that it is explained as such in the New Testament, (Psalms 110:1-4 and Hebrews 7:1-3).

Types are like shadows—they are not perfect representations and they must have a substance, or anti-type. Some examples are: Adam (Romans 5:14); David (Acts 2:25-31); Jonah (Matthew 12:39, 40); Melchizedek (Hebrews 7:1-3); The Passover (1 Corinthians 5:7); The Sabbath (Hebrews 4:9); The Sacrificial Lamb (John 1:29); and Priestly Robes (Romans 13:14).

4. Theophanies, or Christophonies, are theological terms for pre-incarnate appearances of deity, or pre-incarnate appearances of Jesus Christ. Joshua 5:1-15 is a good example of a Christophany and how these are to be interpreted. In Joshua 5 Christ is called an angel of the Lord; he is worshipped; He is called Lord; He gives commands; He is obeyed; He is holy; and He accepts worship. At other times an angel may be referred to similarly but will not accept or demand worship, but only acts as a messenger. The context will determine the character of the person.
5. He is identified with the Old Testament Jehovah. Things said about Jehovah in the Old Testament are said about Christ in the New Testament.

a. Creator Psalms 102:24-27; Hebrews 1:10-12)
b. Seen by Isaiah (Isaiah 6:1-4; John 12:41)
c. Preceded by a forerunner (Isaiah 40:3; Matthew 3:3)
d. Disciplines His people (Numbers 21:6 ff; 1 Corinthians 10:9)
e. Is Holy (Isaiah 8:13; 1 Peter 3:15)
f. Lead captivity captive (Psalms 68:18; Ephesians 4:8)
g. Is the object of Faith (Joel 2:32; Romans 10:9, 13)
B. New Testament revelations of Christ’s pre-existence

1B. New Testament revelations of Christ’s pre-existence.

1. John 1:1 declares Christ to be God, existent from eternity past (the description of God’s existence before time and history began). Here He is called The Word, a term describing a means of communication or manifestation. John 1:14 shows that The Word became flesh, therefore this is the incarnation of the eternal God. See Hebrews 1:2.

2. John 1:3 declares Christ to be involved in creation as Creator, also see in Colossians 1:16 where He is the Creator. He existed prior to creation. He is the Preserver of creation and creations exists for Him (also see 1 Corinthians 8:6).

3. He is called the Firstborn of all creation in Colossians 1:15 from Psalms 89:27. This does not mean that He is created, but that He has the preeminence of the firstborn son regarding the headship of a family.

4. Revelation 1:17 declares that Christ is the first and the last, and this is repeated in Revelation 2:8 and Revelation 21:6.

5. Christ has the offices of deity. He is the Creator (John 1:3; Colossians 1:16; Hebrews 1:10) and sustainer (Colossians 3:17; Hebrews 1:3). Only deity can create and keep everything properly (2 Peter 3:5-7).

6. Christ has the prerogatives of deity. He forgave sins (Matthew 9:2, 6; Luke 7:47). He will raise the dead in the resurrection (John 5:25-29; John 6:39, 54; John 11:25). He will return to claim His own (1 Thessalonians 4:18-ff). He will be the Judge (Psalm 2; John 5:22).
Lesson 5 Quiz Question 1

Jesus Christ has

- Always been a part of the world since the beginning
- Been created by God
- Never been to Earth
- Been deemed too Holy to dwell among man
Well done!
Let's move on to the next question
Oops! That’s wrong. Try again?

Yes  No
Jesus Christ is

- A creation
- The firstborn of all creation
- The only aspect of God that we need to be connected with
- Never returning to earth
Well done!
Let's move on to the next question.
Oops! That’s wrong. Try again?

Yes  No
Lesson 5 Quiz Question 3

John 1:1 declares

- Christ to be God
- God to be Omnipresent
- Jesus to be the One and Only way to God
- Salvation only for those who are perfect
Well done!

Let's move on to the next lesson.
Oops! That’s wrong. Try again?

Yes  No
Included in this lesson will be the reasons for Christ’s incarnation and a brief look at His two natures and their union.

A. Reasons for the Incarnation

1. To confirm God’s Promises. Romans 15:8-12; Isaiah 7:14
2. To reveal God the Father. Christ revealed His Father as never before (John 1:18; John 14:9; Matthew 6:8; John 3:3-5.)
3. To become a faithful High Priest. When Christ declared, “It is finished,” He was signifying the completion of the sacrificial system.
4. To put away Sin. Christ came in order to become the author of salvation by His sufferings, crucifixion and resurrection (Hebrews 2:10).
5. To destroy the works of the Devil. 1 John 3:5, 8 Hebrews 2:14-5 Colossians 2:14-15
6. To give an example of a holy life. 1 Peter 2:21 1 John 2:6 1 Timothy 4:12
7. To prepare for the second advent (appearance) Hebrews 9:28
B. The Humanity of Christ


3. He had the essential elements of humanity. 2 Corinthians 5:21

C. The Deity of Christ

This is crucial to Christianity. As deity, Christ could pay the eternal price for sin; if He were less than deity He could not pay the entire price, but only a part (as believed by many other religions).

1. Jesus Christ possesses the attributes of deity.
   a. He is eternal. He existed before John (John 1:15); before Abraham (John 8:58); before creation (John 17:5, 24). He is from the beginning (John 1:1).
   b. He is omnipresent. He dwells in His people (Ephesians 3:17) and yet is seated at the right hand of God (1 Peter 3:22).
   c. He is omniscient. He knows all things (John 16:30; John 21:17).
   d. He is omnipotent. He is the Creator (Colossians 1:16-17))
   e. He is immutable (Hebrews 1:12; Hebrews 13:8).
C. The Deity of Christ

In previous lessons several attributes of Christ’s deity were looked at. Other important aspects are noteworthy as well.

This is crucial to Christianity. As deity, Christ could pay the eternal price for sin; if He were less than deity He could not pay the entire price, but only a part (as believed by many other religions).

1. Jesus Christ possesses the attributes of deity.

   a. He is eternal. He existed before John (John 1:15); before Abraham (John 8:58); before creation (John 17:5, 24). He is from the beginning (John 1:1). The best explanation is found in John 8:58 in which He uses the Name of God from Exodus 4:14. Here, He is the “Self-existent One.”

   b. He is omnipresent. The Son is not limited to an earthly body, though He voluntarily limited Himself on earth as such for a period of 33 ½ years. (It is noteworthy that He has retained this form in Heaven, as seen from his resurrection appearances, and in Revelation 1:7 where He is recognized as the one who was pierced). He dwells in His people (Ephesians 3:17) and yet is seated at the right hand of God (1 Peter 3:22). He promised to be with His people always (Matthew 28:20).

   c. He is omniscient. He knows all things (John 16:30; John 21:17). In Him are hidden all the treasures of wisdom and knowledge, Colossians 2:3. In the Gospels, He knew what was in man (John 2:24); the history of the Samaritan woman (John 4:29); He knew the thoughts of men (Luke 6:8; Luke 11:17); the time He would leave this world (Matthew 16:21; John 12:33; John 13:1); and the one who would betray...
Him (John 6:70). He also knew the future of history (Matthew 24 and 25); and He knew the Father as no one else could (Matthew 11:27).

d. He is omnipotent. He is the Creator (Colossians 1:16-17); He upholds all things (Hebrews 1:3); He is called the Mighty God (Isaiah 9:6; Revelation 1:8); and all authority is given to Him (Matthew 28:18). While on earth He had power over demons (Mark 5:11-15); disease (Luke 4:38-41); death (Matthew 9:11-15; Luke 7:12-16); and nature (Matthew 21:19; John 2:3-11).

The miracles He performed were cited by John to prove His deity (John 5:36; John 10:25, 38; John 20:30). He does the same things as His Father (John 5:19).

e. He is immutable (Hebrews 1:12; Hebrews 13:8).

2. Christ has the names of deity.


b. Logos. The term “logos” implies His deity (John 1:1-14; Revelation 19:13).

c. Son of Man. This was a name used by Jesus for Himself quite often. As the Son of Man, Jesus could forgive sins (Matthew 9:6); interpret the Law (Matthew 12:8); execute judgment (John 5:27). As the Son of Man He gives His life as a ransom (Matthew 20:28); sends angels to separate wheat from tares (Matthew 13:41); sits on His throne of glory (Matthew 19:28; Matthew 25:31); will come again (Matthew 24:44; Matthew 26:64). When Jesus claimed to be the Son of Man from Daniel 7:13 He was accused of blasphemy because the High Priest understood this answer to mean that Jesus was claiming deity, in answer to the question (Matthew 26:63-64).


He uses metaphors that imply deity. He is the Bread of Life (John 6:41, 58). He is the Door (John 10:9). He is the Way, Truth, and Life (John 14:6). He is the Vine (John 15:5). He is the Alpha and Omega, Beginning and End (Revelation 22:13). He is the Resurrection and Life (John 11:25). He is the I AM (John 8:58; Exodus 3:14)
Lesson 6 Quiz Question 1

One of the reasons for the incarnation is

- To confirm God’s existence
- To confirm God’s faithfulness
- To confirm God’s promises
- To confirm God’s presence
Well done!
Let's move on to the next question.
Oops! That’s wrong. Try again?

Yes  No
Jesus’ humanity was not only shown through His human birth, but also through:

- His human development
- His human desires
- His human temper
- His human resurrection
Well done!
Let's move on to the next question.
Oops! That’s wrong. Try again?

Yes  No
Lesson 6 Quiz Question 3

Christ has names of

Royalty
Meaning
Permanency
Deity
Well done!
Let's move on to the next lesson

Fountain of Faith Missionary Baptist Church Christian Education Ministry Christian Education Teacher Training Course
Oops! That’s wrong. Try again?

Yes  No
What kind of book is our Bible? Is it a book of religious philosophy, written by religious zealots? Is it a religious allegory to be interpreted and applied by personal whim? Is it a book to reveal God and His will? Who wrote it? What is its purpose? These questions are important and can be answered by studying the doctrines of inspiration and inerrancy.

“The Bible is the inspired Word of God, without error in its autographs, the complete revelation of His will for the salvation of man, and is the final authority and rule for Christian faith and conduct.”

I. Inspiration

A. 2 Timothy 3:16-17: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”
1. Inspiration—what does this mean? Webster defines it as “a divine influence or action on a person believed to quality him or her to receive or communicate sacred revelation; the action or power of moving the intellect or emotions; the act of influencing or suggesting opinion”. In this Scripture passage, inspiration is the English rendering of a compound Greek word: theopneustos.

   a. Theo—is the word for “God.”
   b. Pneustos—is the word for “breathed” or “breath.” Genesis 2:7 is illustrative of this.

2. Together they mean: “God-breathed”. This means that the written Scriptures come from the life of God (Genesis 2:7). God is the active agent in providing the written Scriptures. He has “given” the Scriptures to us from within Himself. These two verses show the nature of Scripture and the purpose, and for whom it applies.

   B. 2 Peter 1:20, 21—“Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”
These verses begin with a note of priority, “first of all.” It is important to keep this in mind as the Scriptures are read and interpreted. The process in which the Scriptures were written is in view here.

1. Prophecy is not foretelling the future, but simply means a forth-telling of information. Regarding Scripture it means the relaying of information about God. Notice, it is not merely an idea from someone’s mind, but is directly from God. It did not come from personal thoughts or plans that can be easily manipulated.

2. Moved by the Holy Spirit—here there are two important truths.
   a. The Holy Spirit is directly the author.
   b. The writers were “moved” or “borne along” by the Holy Spirit. This word means to be guided or driven, and is similar to what is used in Acts 27:17. In this case the Holy Spirit carried the writers while allowing them to use their own vocabularies and writing styles. They were not transcribers of dictation, nor were they in religious trances unaware of what they were writing.
C. There are two possible interpretations of inspiration.

The incorrect one is that Revelation is to the readers so that they might read the Scriptures correctly. This meaning leaves open any possible interpretation and the meaning can change at any time.

The correct meaning is that Revelation is to the author so that he might write the Scriptures correctly. This clearly keeps the meaning from changing, and prevents an infinite number of interpretations.

D. Two theological terms applied to inspiration are verbal and plenary.

Verbal means that the very words are inspired; plenary that the entirety of Scripture is inspired. Compare Matthew 5:18.

Inspiration is best defined as “The supernatural act in which God guided the writers of Scripture, giving them His words while utilizing the human element to produce the Scriptures without error.”
II. Inerrancy

A. Definition of Inerrancy: Inerrancy is the doctrinal teaching that the Scripture in the original manuscript is true in all that it teaches. A more direct definition is:

The Bible tells the truth.

B. Christ and Inerrancy. The many times that Jesus Christ referred to or quoted the Old Testament shows its inspiration and inerrancy.

1. Deuteronomy 8:3 is quoted in Matthew 4:4
2. Jesus declared that Scripture is without error in Matthew 5:18.
3. Jesus taught that the Scripture is indestructible (Matthew 5:17), is unified (Luke 24:27,44), and is ultimate truth (John 17:17).
4. Proverbs 30:5 is a good verse to memorize. God’s Word is pure and is trustworthy.
C. Clarifications

1. Variety in style: Paul and Luke, for instance, used different genres and had individual styles of writing. This does not mean that one writer is better or more correct than another. The same writer may even use variety within the same letter.

2. Verbatim is not necessary. In Stephen’s defense from Acts 7 he does not repeat word for word the history written.

3. Approximations. Sometimes a writer may simply approximate a fact because of the express purpose of his speech or writing. For instance, Acts 7:6 uses 400 years when the actual amount of time is 430 years (Galatians 3:17).
The word “canon” means rule or standard.

A. AD 40-100  Certain New Testament books attest to the acceptance of the authority of the words of the apostles and of Christ (2 Thessalonians 2:15; 1 Corinthians 14:37; Galatians 1:8,9; 2 Peter 3:15; 1 Timothy 5:18).

B. AD 100-300  
1. The writings of the early church fathers attest to the acceptance of many New Testament books.
   a. They quote them as Scripture
   b. They draw clear distinctions between their own words and those of Scripture.

2. Various rules became used as the standard for determining inclusion in the canon of the New Testament. There were 5 basic rules followed by various church councils.
   a. Authority—Does the writing command the attention as the voice of God?
   b. Prophetic Nature—Does the writing exhibit genuine authorship from apostles, their disciples, and others close to them?
   c. Authenticity—Does the writing agree with other already accepted Scripture?
   d. Power—Does the writing edify?
   e. Reception is the writing received by other churches and Christians readily? This particular rule was more of a confirmation than determination.

C. AD 300-400  
During this period there were various persecutions and heresies. Marcion, a Gnostic, in AD 140 devised his own canon that consisted of Luke (except chapters 1 and 2) and the Pauline writings (excluding the Pastoral Epistles).

Athanasius, a fourth-century bishop of Alexandria, sent a cyclical letter affirming the 27 books of the New Testament around AD 367. This is the first formal attestation to our current canon.

Finally, the Councils of Hippo (AD 393) and Carthage (AD 397) both affirmed our current New Testament canon. They also forbade any from claiming any other writings as Scripture—in other words, we have a closed canon.
Lesson 7 Quiz Question 1

According to the Greek translation, inspiration literally means

- God Given
- God Breathed
- God Inspired
- Written by God
Well done!

Let's move on to the next question.
Oops! That’s wrong. Try again?

Yes  No
Lesson 7 Quiz Question 2
There are two possible interpretations of inspiration. One is that Revelation is to the readers so that they might read the Scriptures correctly— which is incorrect. The other is that:

- Revelation is to the author so that he might write the Scriptures correctly. This clearly keeps the meaning from changing, and prevents an infinite number of interpretations.
- Revelation is to the church so that the Pastor may deliver the Scriptures correctly.
- Revelation is to God, in honor of all he has done for us.
- Revelation is not given to man whatsoever.
Well done!

Let's move on to the next question
Oops! That’s wrong. Try again?

Yes  No
Lesson 7 Quiz Question 3
There were various rules used as the standard for determining inclusion in the canon of the New Testament including:

- Authority
- Reception
- Power
- All of the Above
Well done!
Let's move on to the next lesson.
Oops! That’s wrong. Try again?

Yes  No
Lesson 8
Pneumatology: The Holy Spirit

I. He is recognized as God.

A. He is a person, not simply a “divine influence.”
   1. Personal pronouns are used of Him. Jesus uses the masculine pronoun for the Holy Spirit in John 14:26 and John 16:13.
   2. He is called the Helper, or Comforter, in John 14:16, 26; John 15:26; and John 16:7. The same name is applied to Jesus Christ in John 14:16; 1 John 2:1.
   3. Personal characteristics and acts are ascribed to Him. He has intellect (1 Corinthians 2:11), sensibilities (Romans 8:27; Romans 15:30), and will (1 Corinthians 12:11). He is active in regeneration (John 3:5), teaching (John 14:26), convicting (John 16:8-11), speaking and calling men (Acts 13:1-3), interceding (Romans 8:26), and working (1 Corinthians 12:11).
   4. He is also treated in personal ways. He can be tempted (Acts 5:9), lied to (Acts 5:3), grieved (Ephesians 4:30; Isaiah 63:10), insulted (Hebrews 10:29), and blasphemed (Matthew 12:31).

B. He is Deity
   1. He has the attributes of deity: He is Eternal (Hebrews 9:14), Omniscient (John 14:26; 1 Corinthians 2:10), Omnipotent (Luke 1:35), and Omnipresent (Psalms 139:7-10).
   2. He accomplishes the works of deity: creation (Genesis 1:2), regeneration (Titus 3:5), inspiration of Scripture (2 Peter 1:21), and raising the dead (Romans 8:11).
II. The Work of the Holy Spirit

A. His ministry in relationship to Jesus Christ.

1. Christ was begotten by the Holy Spirit (Luke 1:35; Matthew 1:18-20)
2. Christ was anointed by the Holy Spirit (Matthew 3:16; Acts 10:38).
3. Christ was empowered by the Holy Spirit (Matthew 12:28; John 3:34).
4. Christ offered Himself through the Holy Spirit (Hebrews 9:14)
5. Christ was resurrected by the Holy Spirit (Romans 1:4; 1 Peter 3:18).
7. Christ will return and raise the dead by the Holy Spirit (Romans 8:11).

B. His ministry in relationship to the lost.

II. The Work of the Holy Spirit

A. His ministry in relationship to Jesus Christ.

1. Christ was begotten by the Holy Spirit (Luke 1:35; Matthew 1:18-20)
2. Christ was anointed by the Holy Spirit (Matthew 3:16; Acts 10:38).
3. Christ was empowered by the Holy Spirit (Matthew 12:28; John 3:34).
4. Christ offered Himself through the Holy Spirit (Hebrews 9:14)
5. Christ was resurrected by the Holy Spirit (Romans 1:4; 1 Peter 3:18).
7. Christ will return and raise the dead by the Holy Spirit (Romans 8:11).

B. His ministry in relationship to the lost.

C. His ministry in relationship to the saved.

1. **Salvation.**
   
a. Convicts and illuminates the sinner regarding the message of the Gospel (John 16:7-11; 1 Peter 1:12).
   
b. Regenerates, giving spiritual life to the lost sinner (Titus 3:5; John 3:3-7).
   
c. Baptizes the new believer into the Body of Christ (1 Corinthians 12:13; Galatians 3:27; Ephesians 4:4, 5).
   
d. Indwells each believer (Romans 8:9; 1 Corinthians 3:16).
   
e. Seals the believer, assuring him/her of eternal life (Ephesians 1:13; Ephesians 4:30; 2 Corinthians 1:22).

2. **Sanctification.** The Holy Spirit moves the believer from the kingdom of darkness to the kingdom of Christ, Colossians 1:13. The believer grows in sanctification.

3. **Spiritual Gifts** are imparted by the Holy Spirit for serving Christ.

D. **His ministry in relationship to the church.**

1. He inspires the worship in the local church (Philippians 3:3).
   
   
3. He appoints its leaders (Acts 20:28)
   
4. He anoints its preachers (1 Corinthians 2:4)
   
5. He warns its members (1 Timothy 4:1)
   
Lesson 8 Quiz Question 1

The Holy Spirit is a ________, not simply a ____________

- Spirit; deity
- God head; leader
- Person; Spiritual Influence
- None of the Above
Well done! Let's move on to the next question.
Oops! That’s wrong. Try again?

[Yes] [No]
The Holy Spirit has a ministry in relationship to Jesus Christ, in relationship to the saved, in relationship to the church, and in relationship to the ________

- Fallen angels
- World Leaders
- Lost
- Generations
Well done! Let's move on to the next question.
Oops! That’s wrong. Try again?  
Yes  No
Sanctification is when the Holy Spirit sets believers

- Apart
- Above
- Below
- Away
Well done!
Let's move on to the next lesson.
Oops! That’s wrong. Try again?

Yes  No
LESSON 9
Ecclesiology: The Church


I. Definition of Church
   A. The Greek word is ekklesia, and simply means a gathering of called-out people.
   1. The Church is not a continuation of the Old Testament economy or synagogue. As Jesus said in Matthew 9:17, it is “new wine poured into new wineskins.”

   B. The universal church. The church consists of all who have been saved, being born of the Holy Spirit by faith in Jesus Christ (Ephesians 2:8-9). These are baptized into the body of Christ (1 Corinthians 12:13). Christ said that He would build His church, not churches (Matthew 16:18).

Several figures are used to describe the Church.
2. The Body of Christ (Romans 12:4; Ephesians 3:6; Colossians 3:15).
3. The Bride of Christ (2 Corinthians 11:2; Ephesians 5:24,32).
4. The Branches of the Vine (John 15).
5. A Flock (John 10; 1 Peter 2:25; 1 Peter 5:2).

C. The local church. This is a local gathering in various locations of the universal church.
I. Organization of the Local Church

While the Universal church is what Jesus Christ initially established in Matthew 16:18, the great majority of references in the New Testament are the local churches, such as Revelation 2-3

A. The Government of the Local Church

The early church seems to have had a simple structure. Acts 6 provides a lesson about the various people and needs of the church, and the conduct of church leaders. Acts 2:42-47 describes the spiritual ministries, but Acts 6:1-6 describes the necessity of further organization. As one studies church history it becomes clear that church organization had to become more complex for reasons of numbers and precautions.

1. The church had various areas of ministry. Acts 6:1-6 describes a ministry of meeting physical needs; 1 Timothy 5:3-16, a ministry to widows, with regulations; James 3, a ministry of teaching.

2. The church had regular meetings. Sunday became the day for regularly scheduled meetings, because it commemorated the Lord’s resurrection (John 20:19, 26; 1 Corinthians 16:2; and Revelation 1:10).

3. The church collected money for the Lord’s work. 2 Corinthians 8 and 9 detail the reasons and time for giving. Paul refers to giving from one church to another for meeting needs in Romans 15:25-28 and Acts 24:17.

4. Church discipline was regulated and exercised for believers who fell into sin. Jesus first gives the method for discipline in Matthew 18:15-20. Paul speaks of this regarding a particular person in 1 Corinthians 5:13. Other instructions are provided in Romans 16:17; 2 Thessalonians 3:6-15; and 2 Corinthians
B. Offices of the Local Church

1. Pastor, elder, and overseer denote the same office in the New Testament. In Acts 20:17 and 28, the elders are called overseers and shepherds (also known as bishops and pastors, respectively).
   a. The apostles referred to themselves as elders (1 Peter 5:1; 2 John 1; 3 John 1).
   b. The terms elder and overseer are used interchangeably (Titus 1:5-9).

2. Deacon comes from the Greek word diakonos, meaning servant or minister. Although used of every believer, the special use is found in Philippians 1:1 and 1 Timothy 3:8-13. Acts 6:1-6 is regarded by many as the choosing of the first deacons.

Qualifications for this office are found in 1 Timothy 3:8-13. The main function of deacons appears to be in administrative areas, although they are also spiritual leaders.

The New Testament speaks of appointing elders in Titus 1:5, also indicating a “plurality” of elders. 1 Timothy 5:17-19 seems to agree with this. However, nothing in the New Testament demands this to be the actual case. Churches are free to choose their individual organizational structures, as under the Headship of Christ. The prior comment about the church being made up of individual congregations within a city may help to understand the concept of the plurality of elders.

II. Mission of the Church.

Jesus Christ established the Church, and the Holy Spirit directs the churches. What, then, is the Church, as represented by local Churches, given mandate to do?

A. To glorify God. This is pointed out as the primary mission in many passages (Romans 15:6, 9; Ephesians 1:5-18; 2 Thessalonians 1:12; 1 Peter 4:11). Glorifying God is accomplished through:
   1. Worship: John 4:23; Philippians 3:3; Revelation 22:9
   2. Prayer and Praise: Psalms 50:23; 1 Peter 2:9
   3. Bearing Fruit: John 15:8

B. To build itself up. This means to become mature in following Christ. Doctrine is extremely important to this, and the leaders must be aware of what people are learning.
   1. Teachers need training (James 3:1-18; 2 Timothy 2:2).
   2. Jesus commanded to teach His Word (Matthew 28:19-20).
   3. Leaders are given by Christ to the local church for their instruction and edifying (Ephesians 4:11-16).
   4. All are commanded to grow in maturity (2 Peter 3:18).
C. To evangelize the world. Luke 15:10 teaches that the Father’s joy is the conversion of the lost.

1. Preaching the gospel is not optional (Matthew 28:18-20; Mark 16:15; 1 Corinthians 1:10-31; 2 Corinthians 5:18-20; Colossians 1:6).

2. God desires all to hear and repent (2 Peter 3:9).

3. Missionary endeavors are important to God (Acts 13:1-4; Acts 14:26; Romans 10:15; Romans 15:20).

D. To be God’s representative in the world for good.

1. Jesus declared His people to be the light of the world (Matthew 5:13-16).

2. The church is to hold out and preach the “Word of Life” (Philippians 2:12-16). This preaching is to be done in conjunction with pure conduct.

3. The church is to show God’s praises (1 Peter 2:9-25; 1 Peter 3:13-17).

4. The church is the custodian of God’s truth (1 Timothy 3:15; 2 Corinthians 5:19; Galatians 2:7).

5. The church is to do good to all (Galatians 6:10; Titus 2:14; Titus 3:8).
The word church, when found in the Bible, can refer both to the local church and the ______ church
Well done!
Let's move on to the next question.
Oops! That’s wrong. Try again?

Yes  No
Lesson 9 Quiz Question 2

___________ describes the spiritual ministries

Acts 2:42-47  
Matthew 3:4  
John 3:16  
Psalm 101
Well done! Let's move on to the next question.
Oops! That’s wrong.
Try again?

Yes  No
The church has 4 main missions. They include glorifying God, building itself up, being God’s representative in the world for good and 

- Collecting tithes
- Forgiving sins
- Evangelizing to the world
- Shaming sinners
Well done! Let's move on to the next lesson.
Oops! That’s wrong. Try again?

Yes  No
The study of God’s Word is a great privilege and a great task. In order to teach the truths found in Scripture, the teacher must know how to properly study it. While the Holy Spirit does not demand that every teacher know the original biblical languages, mainly Hebrew and Greek, He does command every teacher to study diligently. Hermeneutics is the study of how to properly study, interpret, and apply God’s Word. Hermeneutics answers the questions: “What did God say?”; “What did God mean?”; and “What does it mean to me today?”

Parts of the Historical-Grammatical Method

I. Context: This is the setting in which the writing was produced. It includes the immediate context, historical setting, and the intent of the author.

A. Immediate context is that in which a verse, passage, or chapter is written. The writings of Scripture are not random thoughts thrown together, but have a contextual setting and meaning.

1. What is the surrounding text of a verse, passage, or chapter? A single verse of Scripture only carries meaning when it is placed within its surrounding context; the same applies to a passage or chapter.

Example 1. James 4:7—“…resist the devil and he will flee from you.” This is a verse often quoted, used to indicate a way to have victory over the devil. However, when its immediate context is considered, this changes the meaning usually ascribed. The context of this verse includes verses 1-12. First, the verse begins with “Submit yourselves, therefore, to God,” which is a condition of the second half of the verse. Second, the passage is about greed and conflict. Therefore, this verse carries the meaning of resisting the temptations of greed and conflict, and instead being humble before God.

Example 2: Revelation 3:20—“Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.” This verse is often used to invite others to “ask Jesus into their hearts” for salvation. While this may be a valid principle, it is not the meaning of this particular verse. The immediate context is verses 14-22, a letter written to the church in Laodecia. In its context, verse 20 is speaking to church members who are lukewarm, not to people outside of the church (though they may be people who are not truly saved).
2. Passages must also be considered in their immediate context.

Parables are a good example of this.

Example 1: Luke 19:12-27. In this parable Jesus teaches about His coming Kingdom. It is not difficult to understand. However, the purpose for presenting the parable aids greatly in its true meaning. Verse 11 gives the purpose for the parable, and this is further emphasized by the beginning of verse 12, “He said, therefore.” Someone once said, “When you see the word ‘therefore,’ see what it is there for.” The immediate context from verse 11 has a direct impact of the meaning of the parable.

Example 2: Luke 15:8-10. This parable is actually part of a larger passage that contains four parables, 15:1-16:13. It certainly can stand alone as it is spoken as a separate parable. However, the immediate context must be considered, which is found in verses 1 and 2. These four parables are being spoken to several groups of people for a specific purpose. Knowing the context aids greatly in understanding the meaning. A further example within these parables is found in verse 10. It is commonly believed that the angels are rejoicing, but these parables do not teach that. Instead, they teach that “the Father” rejoices.
B. Intent of the Author.

As the writings of the Bible were made, there are two authors: The Holy Spirit and the human writer. This section will deal with the human writer, or author.

The human author always has a reason, or main purpose, for writing. Often there are also several secondary purposes found within the writing. The teacher needs to discover the author’s intent in order to more clearly understand the meaning.

1. Genre, or literary intent. While this is a separate study in and of itself, the basic idea is that the author uses a particular literary style to teach a truth.

Example 1: Isaiah 5:1-7. This is known as a parable or a song. In it various symbolic words are used to indicate something else.

Example 2: The entire book of the Revelation. This final book of the Bible is apocalyptic in genre, which means that much of it is symbolic, and specifically in reference to judgment of sin. Knowing this helps to study the book and helps to avoid fanciful interpretations.

2. Main intent. This is particularly important in the study of New Testament writings. While the intent of much of Old Testament writings is historical, the New Testament letters are written for various reasons. The author usually provides clues to his intent, which can be discovered through careful reading. The author’s intent guides the understanding of passages and verses.

Example 1: Main intent: Luke 1 and Acts 1. In these two letters, or books, Luke provides the reason for writing. First, he is writing to provide an orderly presentation about the life of the Lord Jesus Christ and His Church. Second, he is writing to a man known as Theophilus in order to give him this orderly presentation. Third, he is writing because apparently there are other writings, and he desires to add his knowledge of Jesus Christ’s life on earth to these. Therefore, knowing Luke’s intent greatly aids in understanding his meaning.

Example 2: Secondary intent: 1 Corinthians 7:1. The apostle Paul says that he is answering several questions from those in this church. While this is not his main intent for the entire letter, it is a secondary intent within the main intent.

C. Historical setting. This often overlaps with the context and the intent of the author. In a more particular way, the historical setting provides a glimpse into the situations of the recipients of the writings as well as the author. Often this can only be discovered through the use of study aids, such as commentaries and Bible dictionaries and encyclopedias. However, the biblical text may also provide several clues.

Example 1: Isaiah 6:1-8. Here Isaiah gives the approximate date of his divine call. A Bible commentary or encyclopedia can provide greater detail. Knowing the historical situation of Isaiah’s call gives emphasis to how he performs his duties – see Isaiah 6:9-12.

Example 2: 1 Thessalonians 1:5-6. Here the apostle Paul refers to an historical situation found in Acts 17:1-9. While there is an obvious truth about persecution and hardship in these two verses, knowing the historical situation adds to the meaning of the entire letter. This is also an example of comparing Scripture with Scripture.
Lesson 10 Quiz Question 1

Hermeneutics answers the questions: “What did God say?”; “What did God mean?”; and

- “How can I apply it?”
- “What does it mean to me today?”
- “Who should interpret this for me?”
- “How can I use it?”
Well done!
Let's move on to the next question.
Oops! That’s wrong. Try again?

Yes  No
Passages must also be considered in their immediate context. _______ are a good example of this.

- Parables
- Personal accounts
- The Old Testament Scriptures
- Greek interpretations of scriptures
Well done! Let's move on to the next question.
Oops! That’s wrong. Try again?

Yes  No
Lesson 10 Quiz Question 3

The author of a particular scripture may have different intents, including

<table>
<thead>
<tr>
<th>Genre, or literary intent</th>
<th>Main Intent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historical Setting</td>
<td>All of the above</td>
</tr>
</tbody>
</table>
Well done!
Let's move on to the next lesson.
Oops! That’s wrong. Try again?

Yes  No
One of the most fascinating principles of Scripture is that it is self-interpreting. God the Holy Spirit has inspired the Word of God in such a way that the student is not left solely to his or her own interpretation. As one reads and studies Scripture, passages complement one-another and provide divine interpretation. In this way 2 Peter 1:19-21 comes to life, and the Word accomplishes its intended purpose (Isaiah 55:11).


God reveals Himself progressively, yet is revealed fully in the Lord Jesus Christ (Colossians 1:19, 27; 2:2-3, 8-10). Therefore, when teaching the Old Testament, the revelations of the New Testament must be the primary source of interpretation and application.

Example 1: The Imprecatory Psalms. A number of Psalms are about inflicting punishment on the enemies of God’s people. Quite often the individual Psalms are written out of specific historical situations. While New Testament believers are instructed to “sing Psalms.” (Ephesians 5:19), the content must be weighed against New Testament teachings. Jesus teaches His people to be kind to their enemies and pray for them, not against them (Matthew 5:43-48; Romans 12:17-26).

Example 2: Sermon on the Mount, Matthew 5-7. In these 3 chapters Jesus explains much about the Law of Moses given in the Old Testament. It is only as Jesus explains these laws that their true nature is revealed. Compare this with Galatians 3:23- 4:7. These are examples of how the New Testament interprets the Old Testament.
B. The Harmony of the Gospels.

This is a topic of lengthy study, but it will be brief in this lesson. The four Gospel accounts in the New Testament contain many differences. The first three are similar in their recording of the birth, life, and death of Christ. They record many similar events and teachings, but often these have variations. The fourth Gospel, John, is different from the first three as it mainly records the last part of Jesus’ earthly life.

In these Gospel accounts, the differences among the similar events and teachings actually provide greater understanding. It is like what might be said by four different witnesses in giving testimony about a traffic accident—though differing in some details, the various viewpoints and emphasis give a fuller understanding of the incident. Therefore, the differences in the Gospel accounts add to their reliability and our understanding.


One solution is to see that Mark and Luke recognized what the man meant by his question while Matthew chose to write it verbatim. Theologically, Mark and Luke make more sense, because it seems obvious that Jesus was getting this man to look beyond his “good deeds” and the commandments to the fact that Jesus is the Messiah and is God in the flesh. This is what Jesus’ answer meant, “Why do you call me good?” This also agrees with the rest of the New Testament regarding keeping the law versus faith in Christ (Galatians 2:16). Further, Jesus even said that people must believe in Him or perish (John 8:24).

It seems, then, that the issue here is not the differences in wording or sources, but what the theological meaning is, which is to recognize Christ as God Himself (John 8:58).

Example 2: How is it that only Luke tells of Jesus healing the ear of the high priest servant?

Luke, a physician (Colossians 4:14) and a historian (Luke 1:1-4; Acts 1:1) here “shows his hand” in that he has a particular interest in the healing miracles of Jesus. He does a similar thing in Luke 5:17, declaring the power of the Lord to heal. Therefore it is his particular emphasis to note a healing because of the prominence of healing in his professional life. This also gives the event a “closing”, not leaving us to wonder about the servant. Further, Luke notes that it was the right ear, not just an ear, as in Matthew and Mark.
II. Application

“The study of Scripture is incomplete if personal application is left out of the process. Scriptures clearly show that obedience to what is taught is the objective:

John 13:17 Now that you know these things, you will be blessed if you do them.

James 1:22-25 Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it — he will be blessed in what he does.

1 John 3:22-23 And receive from him anything we ask, because we obey his commands and do what pleases him. 23 And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us. Romans 8:29 For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

Application is personal as well as corporate. Individuals are responsible for obedience; churches are responsible for obedience (Jesus wrote to churches in Revelation 2, 3). Before proper application can be made, the Scriptures must be properly studied and interpreted. As in the previous lesson, it must be determined what the author was saying, and how it was meant to be understood by his contemporary recipients.

Application rests on discovered, unchanging truth. Therefore, the application for any generation may change, but the timeless truth of Scripture will not. Contemporary application depends on finding the truth and applying it to modern situations.

Difficulties arise when making application that result from improper study and interpretation. There are a few examples of this to be reviewed briefly, then a detailed look at proper application.
A. Improper methods and applications

1. Spiritualizing: this means to look for a deep, “secret or spiritual” meaning apart from what the author communicated in the text.

2. Allegorizing: This is making extensive use of symbolism. Although allegory is used in Scripture, it is always explained, such as in Galatians 4:24. Allegory looks for deeper meanings below the text; makes details stand for many different things; goes far beyond normal comparison; is limited only by the fanciful imagination of the reader.

B. Proper application: once the Scripture has been properly studied and interpreted, application may follow. Application is how the truth discovered is put into practice. James 2:17-26.

The question to be asked regarding application is: “What does this passage mean and how do I apply this meaning to my life?” As a reminder, the Scripture(s) are inspired by the Holy Spirit so that the author will write them correctly, not so that the reader can put any meaning into them.

The following three steps must be taken when looking for an application:

1. Summarize the historical – cultural situation and the meaning of the text for the original recipients.

2. Discover the theological truth being communicated by the text.

The historical-cultural situation is that tax collectors are considered traitors by most Jewish people. Tax collectors are the worst of sinners, because they collect taxes for the Roman government and steal. The religious leaders soundly condemn these men and upright Jews will have nothing to do with them. Further, the tax collectors know these things and likely have few friends or close family. Zacchaeus ignores what people think and believes that Jesus will treat him differently. Zacchaeus invites Jesus into the house and also invites others like him. Jesus willingly accepts the invitation. Sometime during the meal Zacchaeus is saved, as Jesus says in verses 9, 10.

There are several theological principles here:

a. Jesus is willing to meet sinners in order to bring salvation to them.
b. Religious people often look down on those who are considered to be worse sinners than others.
c. Zacchaeus is saved because he hears and believes the Gospel. This truth is not presented here, but is known from other parts of Scripture.
d. Zacchaeus gives evidence of his salvation by a changed life, verse 8. Specific applications can be many here.

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Lesson 11 Quiz Question 1

God reveals Himself ____________, yet is revealed fully in the Lord Jesus Christ

- Selectively
- Regressively
- Progressively
- Fully
Well done!
Let's move on to the next question.
Oops! That’s wrong. Try again?

Yes  No
Application is personal as well as ____________

- Corporate
- Specific
- Individual
- Separable
Well done!
Lets move on to the next question
Oops! That’s wrong. Try again?

Yes  No
Spiritualizing and Allegorizing are ___________ types of application

- Proper
- False
- Correct
- Improper
Well done!
Congrats!! You have finished the course.
Oops! That’s wrong. Try again?

Yes  No