

*"Old Paths" Baptist Ministries*

PRESENTS



# **Bible Doctrines**

## **In Outline Format**

An aid to both the teacher and/or the serious Bible student.

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This series of lesson guides was developed by me out of many years of study and research. It is not in commentary format. It is designed to be used as a lesson guide with comments by the instructor. This means that the instructor must do research on any area in which he is not familiar. The material was gathered from a variety of sources. The material in this lesson guide was based upon a Bible College course in which I participated. I then expanded the various areas as I studied and taught the course in the various Bible Institutes where I taught. Where I could remember and pinpoint the source, I tried to identify them. Over the many years that I have been saved everything that I have learned about the Lord and His word have come from my reading and studying the Bible, books about the Bible and many other sources. If I have not identified a source correctly, it is not because I purposely have left the source out, but because I just did not remember.

Thank you,

*Dr. Bliss*

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# **Bible Doctrines II**

## **Doctrine Of Christ**

### **I. The Pre-Incarnate Christ**

- A. The Pre-Incarnate Christ in eternity. John 1:1, Hebrews 13:8, Isaiah 9:6, Revelation 1:8
- B. The Pre-Incarnate Christ in Old Testament activities.
  1. Active in creation. John 1:3, 10, Colossians 1:16-17
  2. Christ as the Angel of the LORD (Jehovah). Genesis 16:7, **2:11**
- C. Christ in Old Testament prophecy. Isaiah 7:14;53:4-6, Genesis 3:15
  1. Genesis 3:15 is called the Protoevangelium, that is, the first gospel proclamation.
  2. Genesis 3:15 is the first verse of prophecy.
    - a. It implies the Virgin Birth.
    - b. It shows Jesus versus Satan.
    - c. It implies the first and second coming of Christ.  
(Discuss and compare Imply and Infer.)
  3. Implication of these prophecies.

- a. Either they are added proof or they are part of a gigantic fraud.
- b. If Jesus is not God, He is an arch-deceiver or He is self-deceived.
- c. If Christ is not God, then He is not good.
- d. The faith of our fathers stands everlastingly firm. - [Hebrews 4:15](#)

## II. The Incarnate Christ. [Matthew 1](#); [Luke 2](#)

### III. The Names of Christ

#### A. The General Names of the Incarnate Christ

1. "Jesus" - [Matthew 1:21](#)
  - a. This is His personal name
  - b. Carries the idea of "saving" or "Saviour."
  - c. It is a translation of the Hebrew word "Joshua" meaning "salvation."
2. "Christ" - [John 1:41](#)
  - a. His "Official" name. Denotes His office or appointment for Israel.
  - b. It connotes the idea of "anointing" or the "the anointing One"
  - c. It is the New Testament name for "Messiah."
3. "Son of Man" - [John 5:26-27](#)
  - a. This is the name that Jesus Applies to Himself. (*about 40 times*)
  - b. Emphasizes His Humanity
4. "Son of God" - [Matthew 16:16](#)
  - a. Indicates His place in the Trinity
  - b. Emphasizes His deity
5. "Lord" - [Luke 6:46](#)
  - a. This name emphasizes and points out Christ as Master, Ruler, and King.
  - b. This name demands obedience and reverence
  - c. It is equivalent to "God."

#### B. Divine names of Christ

1. "God" - [Hebrews 1:8](#), [Titus 2:13](#), [John 1:1](#)
2. "The Son of God" - [Luke 22:70-71](#), [John 1:34](#); [6:68-69](#)
3. "Lord" - [John 20:28](#), [Acts 4:33](#)
4. "Emmanuel" - [Matthew 1:23](#)

#### C. Human names of Christ

1. "Jesus" - [Matthew 1:21](#)
2. "Son of Man" - [Luke 19:10](#)
3. "Jesus of Nazareth" - [Acts 2:22](#)
4. "the man, Christ Jesus" - [1Timothy 2:5](#)

### IV. The Nature of Christ

#### A. His humanity - He was 100% man.

1. Proofs of His humanity
  - a. He had human parentage on His mother's side.
    - i. Mary is called His mother. [Matthew 1:18](#), [2:11](#), [13:55](#)
    - ii. He was born of the "seed" of a woman. [Genesis 3:15](#), [Galatians 4:4](#)
  - b. Human names of Christ
    - i. "Jesus" - [Matthew 1:21](#)
    - ii. "Son of Man" - [Luke 19:10](#)
    - iii. "Jesus of Nazareth" - [Acts 2:22](#)
    - iv. "the man, Christ Jesus." - [1Timothy 2:5](#)
  - c. He had human appearance. - [John 4:9](#), [20:14-15](#), [21:4-7](#)
  - d. He possessed the essential elements of a physical nature
    - i. A body - [Hebrews 2:14](#), [2John 7-11](#)
    - ii. A soul and spirit - [Matthew 26:38](#); [Luke 23:46](#)
  - e. He had human sinless infirmities.
    - i. Hunger - [Matthew 4:2](#)
    - ii. Thirst - [John 19:28](#)
    - iii. Sleep - [Matthew 8:24](#)
    - iv. Weary - [John 4:6](#)

- v. Agony - [Luke 22:44](#)
    - f. He had human development. - [Luke 2:40-52](#)
    - g. Moral attributes of man. "Behold the man." - [John 19:5](#)
  - 2. He was absolutely holy
    - a. He did all things well pleasing to the Father. [John 8:29](#)
    - b. We are to be holy because He is Holy. [1Peter 1:15-16](#)
  - 3. He had genuine Love
    - a. For His Father, GOD - [John 14:31](#)
    - b. For the world - [Matthew 5:17-18](#)
    - c. For individual men - [Romans 5:8](#)
    - d. For His own - [John 15:13-14](#)
    - e. For His enemies - [Luke 23:34](#), [Matthew 5:43-48](#)
  - 4. He was truly humble
    - a. He humbled Himself to bear our sins. - [2Corinthians 8:9](#); [Philippians 2:6-8](#)
    - b. He washed His disciple's feet. - [John 13:14-15](#)
  - 5. He was thoroughly meek. Meekness is an attitude of mind that is opposed to harshness and contentiousness, and that shows itself in gentleness and tenderness when dealing with others. - [Matthew 11:28-30](#), [2Timothy 2:24-25](#)
  - 6. He was perfectly balanced
  - 7. He lived a life of prayer
    - a. His humanity is proven by the fact that He prayed for God does not need to pray.
    - b. If the Son of God needed to pray, how much more do we need to pray!  
- [Matthew 14:23](#)
  - 8. He was a hard worker - [John 5:17](#)
  - 9. He is our example, humanly speaking. - [1Peter 2:21](#)
- B. His deity, He is God.
1. Proofs of His deity
    - a. Divine names are given to Him
      - i. Son of God
      - ii. God
      - iii. Lord
      - iv. Emmanuel
    - b. He possessed divine attributes
      - i. Eternal Existence (timeless) - [Revelation 1:8](#), [2:13](#); [Hebrews 13:8](#); [John 1:1-2](#); [Isaiah 9:6](#), [Micah 5:2](#)
      - ii. Omnipresence - [Matthew 18:20](#), [28:20](#)
      - iii. Omniscience
        1. He knew what was in man. - [John 2:24-25](#)
        2. He knew Nathaniel's acts before He came. - [John 1:48](#)
        3. He knew the life of the Samaritan woman. - [John 4:17-18](#), [28-29](#)
        4. He knew the thoughts of men. - [Luke 6:8](#), [11:17](#)
        5. He knew the future events of His death. - [Matthew 16:21](#)
        6. He knows all things. - [Colossians 2:2-3](#)

What about [Mark 13:32](#)? This has to do with His self-imposed limitations as to His knowledge.
      - iv. Omnipotence - [Philippians 3:20-21](#)
      - v. Immutability. - [Hebrews 1:10-12](#), [13:8](#), [Hebrews 7:24-25](#)
    - c. Divine works are attributed to Him.
      - i. Creation - [John 1:1-3](#), [Colossians 1:16](#), [Hebrews 1:2](#)
      - ii. Providence (Upholder of the universe) - [Hebrews 1:3](#), [Colossians 1:17](#), [Psalm 8:4](#), [104:10-23](#), [147:8-9](#), [148:1-13](#)
    - d. Divine Prerogative - the rights of one holding His particular office.
      - i. to forgive sin - [Matthew 9:1-7](#)

- ii. to exercise judgment - [2Timothy 4:1](#)
  - iii. to raise the dead - [John 5:28-29](#), **6:39,44**
  - iv. to be worshipped
    - 1. Christ accepted worship that men and angels refused. - [Matthew 14:33](#), [Acts 10:25-26](#), [Revelation 22:8-9](#)
    - 2. Prayers are made to Him. - [John 14:13-14](#)
    - 3. He is to be worshipped as God. - [John 5:23](#), [Philippians 2:9-11](#)
  - e. Divine honor accorded to Him, coupled with God.
    - i. At His baptism - [Matthew 3:16-17](#)
    - ii. In the baptismal formula of the Great Commission - [Matthew 29:19](#)
    - iii. In the apostolic benediction - [2Corinthians 13:14](#)
  - f. Divine self-consciousness
    - i. In the Temple - [Luke 2:41-52](#)
    - ii. at His baptism - [Matthew 3:13-17](#)
    - iii. at His temptation - [Matthew 4:1-11](#)
    - iv. in the call of the 12, and the 70. - [Matthew 10:1-17](#), [Luke 10:1-24](#)
    - v. In the Sermon on the Mount. - **Matthew 5, 6, 7**
      - 1. Jesus claimed more authority than Moses. - [Matthew 5:38-39](#)
      - 2. He claimed to be judge of all men. - [Matthew 7:21-23](#)
- C. The relation of the two natures - His Humanity and His Deity.
  - 1. Fact of the two natures
    - a. Jesus is the God-man, one person having two natures, human and divine. He is 100% God yet He is also 100% man. He is one person, having two natures.
    - b. The true church has accepted this doctrine of the two natures in one person, not because it has had complete understanding of the truth in mystery, but because we have seen it clearly laid down in the word of God.
  - 2. The necessity of the two natures
    - a. The incarnation is essential to the Scriptural doctrine of the atonement.
    - b. He must be perfectly human.
      - i. Man sinned - the penalty had to be borne by a man
      - ii. Christ had to be a sinless man to atone for man's sin
      - iii. Only a truly human mediator could enter sympathetically in our trials and be a perfect example for his followers. [Hebrews 4:15](#)
    - c. He must be Very God
      - i. His sacrifice was one of infinite value
      - ii. He bore the wrath of God redemptively so as to free others
      - iii. He was able to apply His work on the cross to a needy humanity.
- D. The Virgin Birth
  - 1. [Isaiah 7:14](#) - there was to be a sign.
    - a. Is it a sign when a young married woman conceives?
    - b. Is it a sign when a young woman conceives?
    - c. Is it a sign when a virgin conceives?
  - 2. In New Testament
    - a. In [Matthew 1:18](#) "on this wise" indicated His birth is different from those recorded before.
    - b. In [Matthew 1:16](#) "of whom" is feminine in gender.
  - 3. As our LORD's human nature had no father, so our LORD's divine nature had no mother.
- E. The Sinlessness of Jesus Christ
  - 1. Jesus was made to be sin judicially, yet ethically He was free from both hereditary depravity and actual sin. [Luke 1:35](#), [John 8:46](#), **14:30**, [2Corinthians 5:21](#), [1Peter 2:21-22](#), [1John 3:5](#)
  - 2. There are two views concerning the sinlessness of Christ. There is the view that Jesus Christ was temptable and peccable, and the view that he was temptable yet

impeccable. You are going to have to make up your own mind after your own research. I believe??

a. Peccable - capable of sinning. [Hebrews 2:18, 4:14-15](#).

"As God He was not able to sin; as man He was able not to sin." Christ, while having a peccable (sinful) human nature, in His constitution, He was an impeccable person.

b. Impeccable - not capable of sinning.

The Divine nature and the human nature were so joined as to prevent Him from and indeed could not sin.

#### F. Miracles

Definition: A miracle is an effect that is above nature, and a miracle goes beyond the law.

1. Use of natural causes in an extra-ordinary way.

a. The use of wind to blow back the water of the Red Sea. - [Exodus 14:21](#)

b. God's use of plagues to destroy the will of the Egyptians, - [Exodus 5-12](#)

2. The use of no secondary causes

a. The crossing of Jordan. [Joshua 3:13](#)

b. The falling of the walls of Jericho. [Joshua 6:20](#)

c. Prayer and regeneration prove that miracles happen today.

3. Genuine miracles are:

a. Useful - [John 5:36, 20:30-31](#)

b. Unusual - See any of the above or the many other miracles recorded in God's word. Jonah for example.

c. Unveiling - reveals the presence and power of our God.

4. The greatest miracle just may be the resurrection of Jesus Christ when you consider His foes. (Satan, Jews, and the Romans) Certainly it was the miracle with the most evidence to back it up.

#### V. The Offices of Jesus Christ the Lord

A. Prophet - One who speaks to the people for God. - [Deuteronomy 18:18-19](#), [Luke 10:22](#), [John 16:13-15](#)

B. Priest - One who speaks to God for the people. - [Psalm 110:4](#), [Hebrews 10:12](#), [Romans 8:34](#)

C. King - One who reigns over the people as God. - [2Chronicles 19:6](#); [Psalm 2:10](#); [Revelation 19:16](#)

## Bible Doctrines II

### The Doctrine Of The Atonement Or The Death Of Jesus Christ

#### I. It is IMPORTANT, because:

A. It has a supreme place in the Christian Religion.

1. It is its redemptive feature that distinguishes Christianity from any and all other religions.

2. Christianity is not merely a system of ethics; it is the history of the redemption of man through Jesus Christ the personal Redeemer.

3. Other religions base their claim to recognition on the teaching of their founders; Christianity is distinguished from all of them by the importance it assigns to the death of its founder Jesus Christ.

B. Its vital relation to Jesus Christ.

1. His death is so closely related to His work that they are absolutely inseparable.

2. Christ was not primarily a teacher or an example; He was first and foremost the world's only real Saviour and redeemer.

3. Christ was a priest: out of the tribe of Judah. [Hebrews 7](#)



- a. His priestly work was to offer an all sufficient sacrifice for the sin of the world.
    - b. Christ is both the priest and the sacrifice. [Hebrews 7:26-27](#)
  - C. Its relation to the incarnation. [Matthew 20:28](#)
    - 1. The incarnation was for the purpose of the atonement. [1John 3:5](#)
    - 2. The purpose of the coming of Christ into the world was that by assuming a nature like unto our own, He might offer up His life as a sacrifice for the sins of mankind. [Hebrew 2:14](#)
    - 3. The incarnation is a pledge to and an anticipation of the work of the atonement.
    - 4. The incarnation is not an end in itself; it is a means to an end; that is, the redemption of the lost through the Lord's death on the cross.
  - D. It's Prominence in Scripture
    - 1. It is prominent in the Old Testament
      - a. The prophets wrote about a suffering Redeemer. [Luke 24:25-27](#), **Isaiah 53**, [1Peter 1:10-11](#)
      - b. The atonement of Christ was typically implied throughout the Old Testament.
        - i. the providing of skins for Adam and Eve by God for their covering after the fall implies shedding of blood and sacrifice. [Genesis 3:2](#)
        - ii. Unrighteous Cain brought the wrong sacrifice while righteous Abel brought the right one. [Genesis 4:3](#) [Hebrews 11:4](#)
        - iii. The 10th plague, death of the first born of every household of Egypt. Either the lamb was slain and the blood applied, or the Lord slew the first born of man and beast. [Exodus 12:21-23](#)
        - iv. God clearly reveals that the blood is the only means of redemption. [Leviticus 17:11](#), [Hebrews 9:22](#)
        - v. The only time color is mentioned in reference to sacrifice, it is a red heifer. [Numbers 19:2](#)
        - vi. Rahaab saved by a scarlet thread hanging from the window of her house. [Joshua 2:18-21](#)
    - 2. It is the main theme of the New Testament.
      - a. 1 out of 44 New Testament verses mentions the atoning death of Christ.
      - b. Atonement is mentioned 175 times in the New Testament.
      - c. Compare these to the typical and symbolical in the Old Testament and you will see the importance in Scripture.
  - E. It is the fundamental theme of the Gospel. There can be no Gospel story, message, or preaching, without the story of the death of Jesus Christ as the Redeemer. [1Corinthians 2:2,15:3-4](#)
  - F. It is the grand theme of the Scriptures, even in Heaven.
    - 1. The transfiguration. [Luke 9:29-31](#)
    - 2. The song of the Redeemed. [Revelation 5:8-12](#)
- II. **Scriptural definitions of terms used for the death of Jesus Christ.** [Matthew 20:28](#), [1Timothy 2:6](#)
  - A. Ransom. [Matthew 20:28](#), **1Timothy 2:6**
    - 1. A ransom is the price that is paid to redeem something or someone. [Leviticus 25:47-49](#)
    - 2. The person who pays the price is the Redeemer. [1Peter 1:18-19](#), [Galatians 3:13](#)
      - a. Man is taken captive by sin, and a price is necessary to redeem him.
      - b. God, in His love, provided His only Son, Jesus Christ, as the Ransom
      - c. Christ paid the Ransom that we, who were in captivity, might be set free.
    - 3. Ransom, redeem, deliver, liberate are some of the definitions that are related.
    - 4. To whom was the ransom paid?
      - a. Was the ransom paid to Satan?
        - i. Origen held this view
        - ii. If so, this would have required God to make a pact with Satan

- b. Was the ransom paid to God?
  - i. Shedd said that God's mercy redeems man from God's justice.
  - ii. The love of God provided what His holiness demanded.
- c. Deliverance from Satan has to do with sanctification not redemption.
- B. The death of Christ as a propitiation. [1John 2:2,4:10, 15](#), [Romans 3:25](#), [Hebrews 2:17](#)
  - 1. Propitiation, (Hilasmus), means to be appeased, conciliated. Propitiation is used in connection with the mercy seat of the Old Testament. Has the connotation of satisfying the Justice of God by imploring His mercy.
    - a. The mercy seat was sprinkled with blood on the day of Atonement. (Yom Kippur) [Leviticus 16:14-19](#), [Hebrews 10:1](#)
    - b. Communion between God and the people was thus restored
  - 2. The blood of Christ propitiates (appeases) the wrath of God and satisfies His Justice. [Romans 1:18, 5:9](#)
  - 3. The propitiation or appeasement of God's wrath results in our having fellowship with Him.
- C. The death of Christ as a Reconciliation. [Romans 5:10](#), [Colossians 1:20](#), [2Corinthians 5:18-19](#)
  - 1. Active reconciliation - Jesus' death removed the enmity existing between God and man which had hitherto been a barrier to fellowship.
  - 2. Passive reconciliation - the change of attitude on the part of man toward God. This change is wrought in the heart of man by a vision of the Cross.
  - 3. chart of relationship

Original State	God	Fellowship	Man
The Fall	God	Sin	At odds with God
The Cross	God	Appeasement	Adverse to God
New Birth	God	Fellowship	Reconciled

- D. Death of Christ as a Substitution - [Isaiah 53:6](#), [1Peter 2:24](#), [2Corinthians 5:21](#)
  - 1. Vicarious - substitutionary.
    - a. A vicar is a substitute - one who takes the place of another or acts in his stead.
    - b. Something happened to Jesus, and because it happened to Him, it need not happen to us.
    - c. Christ died for our sins; we need not die for them if we accept His sacrifice.
  - 2. Examples of Substitution.
    - a. Passover Lamb, a substitution for the first born. [Exodus 12](#), [1Corinthians 5:7](#)
    - b. In [Genesis 22](#) a ram was offered instead of Isaac.
  - 3. Christ died not for His own sins, but for the sins of others. [John 8:46](#), [Hebrews 4:15](#), [1Peter 2:22](#)
- E. Death of Christ as a Satisfaction. The death of Jesus satisfied the law and the Justice of God. [Galatians 3:13](#), [Romans 10:4, 3:25-26](#)
- F. Anselm was the first to work out a complete doctrine of atonement around the year of 1200. He called it the "*Satisfaction Theory*."

### III. Unscriptural Views of Christ's Death

- A. The Accident Theory
  - 1. Theory itself - Jesus did not plan to die, but antagonized the Jews and was killed on the cross.
  - 2. Scriptural teaching - Jesus was conscious of and taught concerning His upcoming death. [Matthew 16:21, 20:17-18](#)
- B. Martyr Theory



1. Christ was teaching principles of life and was finally slain on the cross as a martyr holding on to that which He thought was right.
  2. Scriptural teaching -
    - a. a martyr's death is a human death
    - b. if He was just martyr, then He was just a man
    - c. if He was a martyr, then He was not very brave.
      - i. He was God-forsaken in His death. [Matthew 27:46](#)
      - ii. Other martyrs have died gracefully. [Acts 7:59](#)
    - d. Such a view may beget martyrs, but can never save sinners.
- C. Example Theory (Unitarians)
1. The theory itself (Socinius - 16th Century)
    - a. This theory denies that the necessity of death found its ground in the retributive justice of God.
    - b. This theory regards expiation (having sins forgiven) as heathen and impossible. They believe that everyone must receive according to their deeds, but God will grant forgiveness on simple repentance.
    - c. Christ saves men by revealing to them a way of faith and obedience.
    - d. Christ was the perfect example of obedience, even unto death.
    - e. The example of His death ought to soften human hearts and help them to repent, reform, and better their condition in this life and the world to come.
  2. Scriptural answer. [1Peter 2:21-24](#), [1John 2:6](#)
    - a. His example is intended for believers
    - b. His example did not work on the Jews at the Cross
    - c. This theory omits the sin question. Following His example did not nor has it ever regenerated anyone.
- D. The Governmental Theory (Grotius 1583-1645)
1. The theory itself
    - a. God, in order to maintain respect for His law, made an example of His hatred for sin in the death of His son Jesus.
    - b. In that death God showed man that sin is offensive to Him and, if not repented of, it will be punished.
    - c. Christ did not suffer the precise penalty of the law, but God graciously accepted what He did suffer as a substitute for our penalty.
  2. Scriptural answer
    - a. Was the incarnation necessary?
    - b. To be an effectual substitute, it must be identical
    - c. Could God be consistent if He took something inferior to the law?
- E. The Love of God theory (Liberals)
1. The Theory itself.
    - a. Christ died to show men how much God loved them
    - b. The death wasn't necessary, just impressive
    - c. The purpose of His death was to soften human hearts and lead them to repentance.
    - d. His death assures the sinner that there is no obstacle on the part of God which would prevent Him from pardoning our sins.
  2. Scriptural answer
    - a. The Cross is an expression of God's love. [Romans 5:6-8](#), [John 3:16](#)
    - b. God knew and loved man long before Jesus Came to earth in a human body. [Jeremiah 31:3](#), [Deuteronomy 7:6-8](#)
    - c. If the Cross was unnecessary, God was cruel and unjust to make Jesus endure that agony for nothing. [1John 4:10](#)
- F. Conclusions
1. All of these theories omit the need for a satisfaction of the holiness of God.
  2. All omit the need for a salvation of the ungodly, filthy sinner.

3. All appeal to good, moral, hell-bound sinners who are working their way to heaven. They are trying to work out their salvation in their own way.
4. "It is at the cross that we get the power to live the Sermon on the Mount." Dr. Bob Jones, Sr. We start living a good life at the Cross, not before it. Our sin is confronted at the Cross. First man must be saved, born again then he may begin to live for God.

#### IV. Necessity of Christ's Death

A. Introduction- the necessity of the atonement is based upon two facts:

1. The Holiness of God
2. The sinfulness of man

It is related to certain conditions existing between God and man: a condition and relation which have been altered by sin.

B. The Holiness of God.

1. God is Holy, He hates sin, and He has established that the penalty for sin is death. - [Romans 6:23](#)
2. The blood signified that the penalty of sin has been paid. - [Leviticus 17:11](#)
3. We must come to God in the right way - the way of the Cross

C. The sinfulness of Man

1. Shallow and erroneous views of the atonement come from shallow and erroneous views of sin.
2. We must try to see sin as the Bible depicts it. That is, as something that brings wrath, condemnation, and eternal ruin.
  - a. We must see it as guilt that needs expiation
  - b. We must see it as God sees it and denounce it as God does
3. How can God justify, forgive, and pardon sinful man and still not compromise in His Holy nature?
  - a. By means of atonement which originates in His mercy and is manifested in Jesus
  - b. The veracity (truthfulness) of God demanded that the penalty should be executed and if sinners were to be saved, the penalty should be executed in the life of a substitute.

D. The fulfillment of Scripture

1. Did Christ die in order to fulfill Scripture? [Matthew 1:22, 23](#), [John 19:28](#)
2. The Scripture were written in order to let us know God's plan from the beginning. Jesus was going to die for our sins. The Scripture was to reveal God's plan. [Luke 24:25-27](#), [John 14:29](#).

#### V. Did Jesus die for all or just some of mankind?

A. Jesus died for all, the whole world. [1John 2:2](#), [1Timothy 2:6](#), [John 1:29](#)

B. Christ died for each individual man. [Hebrews 2:9](#) (Salvation Army) Booth said, "*Jesus shed His precious blood to pay the price of salvation, and bought from God enough to go around.*"

C. Christ died for the sinful, unjust, the ungodly. [1Timothy 1:15](#), [1Peter 3:18](#), [Romans 5:6](#)

D. Christ died for the church. [1Timothy 4:10](#), [Ephesians 5:25-27](#)

E. Conclusion

1. A Calvinist says, "Sufficient for all, efficient for those who believe." Enough, but only effectual to those who believe. [1Timothy 4:10](#)
2. An Arminian says, "Not a few will be saved, but many - whosoever will." [John 3:16](#) The doctrine of limited atonement is not correct. Jesus Christ did not die for just the elect although He did die for the elect. He died for all mankind.

#### VI. The Effects of Christ's Death

A. Redemption of the universe - [Romans 8:22-23](#)

B. Redemption of man - [Philippians 3:20-21](#), [Galatians 3:13](#), [1Peter 1:18-19](#)

C. Retribution for Satan - [Hebrews 2:14](#), [Colossians 2:14-15](#)

#### VII. The Kinds of Death Christ Died

A. Physical - separation of the soul/spirit from the body. - [Luke 23:46](#)

- B. Spiritual - separated from His Father in time, as Adam and Eve. - [Matthew 27:46](#)
- C. Judicial - paid the penalty of the law. - [1Corinthians 15:3](#)
- D. Intensive - able to suffer for all the sins of the world- every one. How could one die a death for every one? - [1Peter 2;24](#), [Hebrews 2:9](#)
- E. Eternal - Christ died an eternal death or cut off from God death - an extension of spiritual death. Finite man must die for an eternity - eternal death
  - 1. X (Infinity) = (Infinite) death.
  - 2. Infinite Being must die momentarily - eternal death. (Infinity) X 1 = death.

## VIII. The Resurrection

### A. The Results

- 1. With reference to Jesus Christ
  - a. It established His deity. [Romans 1:4](#)
  - b. It vindicated His sinless Life. [Romans 5:12, 19](#)
  - c. It made His intercessory work possible. [Romans 8:34](#)
- 2. With reference to the believer
  - a. It gives us power to live the Christian life. [Philippians 3:10](#)
  - b. It assures us of our resurrection. [1Corinthians 15:20,22](#)
  - c. It provides for our justification. [Romans 4:23-25](#)
  - d. It reveals the nature of our resurrection bodies. [1John 3:13](#)
- 3. With reference to the unbeliever
  - a. It shows him of a coming judgment. [Acts 17:31](#)
  - b. It offers a real salvation to him. [Romans 4:25](#)
  - c. It presses the claims of Christ upon him. [John 5:22](#)

### B. The nature of Jesus' resurrection body

- 1. It was somewhat different from His former body. [John 20:15, 21:4-7](#)
- 2. It was somewhat the same as His former body. [Luke 24:39, 42, 43](#)
- 3. He was not hindered by the normal laws of nature. [Acts 1:9](#)

### C. More reasons for the resurrection of Jesus Christ

- 1. Because of who He is - [Isaiah 25:6](#), [John 5:26](#), [Acts 2:24](#)
- 2. To fulfill the Davidic covenant - [2Samuel 7:18-29](#), [Acts 2:30](#)
- 3. To be head over all things to the church. [Ephesians 1:20-23, 2:6](#)
- 4. To be the first-fruits. [1Corinthians 15:20-23](#)

## IX. The Exaltation of Jesus Christ

### A. Definition

- 1. His exaltation is also His glorification
- 2. The humiliation of Jesus Christ was followed by His exaltation. [Philippians 2:6-11](#)
- 3. The state of exaltation must be regarded as the judicial result of the state of humiliation.

### B. The stages in the exaltation

#### 1. The Resurrection

- a. Christ was the author of His resurrection ([John 2:19-21](#), [10:18](#), [11:25](#)), but God the Father was also active ([Acts 2:24, 32](#)), as well as the Holy Spirit ([Romans 8:11](#)).
- b. The resurrection was the culminating proof that Jesus was the very Son of God and that He was sent from God. [Romans 1:3-4](#)

#### 2. The Ascension

- a. In a certain sense the ascension may be called the necessary complement and completion of the resurrection.
- b. It was a bodily ascension
- c. It was local
  - i. Heaven is a dwelling place of created beings
  - ii. Heaven and earth are in juxtaposition (side by side) in scripture.
  - iii. Heaven is a place of which the Scriptures speak of as "up" and hell is a place of which the Scriptures speak of as "down". [Deuteronomy 30:12](#), [Josh. 2:11](#), [Psalm 139:8](#), [Romans 10:6-7](#), [Deuteronomy](#)

32:22; Psalm 86:13; Proverbs 7:27; 9:18; 15:24; Isaiah 5:14; 14:9,15; Ezekiel 31:16; Matthew 11:23; 2Peter 2:4

3. The Session at the Right Hand of God (sitting).

a. Scriptural references - [Hebrews 1:3](#), [Matthew 26:64](#), [Acts 2:33-36](#), [5:31](#)

b. Significance of the session.

i. It is a place of great honor and authority

ii. The statements of Scripture vary. [Matthew 26:64](#) (sitting), [1Peter 3:22](#) (being), [Acts 7:56](#)(standing), [Revelation 2:1](#)(walking)

c. The Work

i. As King, Christ governs the church and judges the world.

ii. As Priest, Jesus is continually presenting His completed sacrifice to the Father as the sufficient basis for the bestowal of the pardoning grace of God. - Intercession - "cede" - to come or go between

iii. As Prophet, through the Holy Spirit. [John 14:26](#), [16:7-15](#)

d. His Physical Return

i. The highest point in the exaltation is not reached until He Who suffered at the hands of man returns in the capacity of Judge.

ii. The Bible teaches us to look for a physical and visible return of the Lord Jesus Christ. [Acts 1:11](#), [1John 3:2](#)

iii. The Second Coming of Jesus will be for the purpose of judging the world and perfecting the salvation of His people.

## Bible Doctrines II

### The Doctrine Of Salvation

### Regeneration

#### I. The Meaning of Salvation

A. Berkhof - *"The act of God whereby the principle of the new life is implanted in man and the governing disposition of the soul is made holy"*.

B. Scriptural definition. - The impartation of a new life. The sinner is made alive, his being is born again, born of God. [Titus 3:5](#), [1Peter 1:23](#), [Ephesians 2:4, 5, 10](#), [2Corinthians 5:17](#).

1. This act affects the heart of man, the soul of man, the self nature of man, the whole nature of man.

2. The word "regeneration" is only used twice in the Scriptures. [Matthew 19:28](#), [Titus 3:5](#)

#### II. The Necessity of Regeneration

A. The Sinful condition of man.. [Ephesians 2:1-3](#)

B. The holiness of God demands it

1. We must have holiness to see God. [Hebrews 12:14](#)

2. Man cannot produce holiness through his own efforts. [Mark 12:28-34](#), [10:17-22](#)

3. God imparts it to a person when he/she trusts Jesus Christ as Saviour. [Galatians 2:20](#)

#### III. The Nature of Regeneration

A. It is not baptism. - [John 3:5-6](#)

1. Water in the context refers to physical life, birth.

2. Water could be seen in a spiritual way to mean the washing of the water by the word as mentioned in [Titus 3:5](#). See also [Ephesians 5:26](#), [John 15:3](#)

B. Reformation is not regeneration, but if one is regenerated, reform will follow. - [Matthew 12:43-45](#).

C. Regeneration is a new birth that results in a new life. A Spiritual life.

1. The believer becomes a new creature, and God's righteousness is imputed to him. - [Ephesians 4:24](#), [Colossians 3:10](#)

2. The believer now has two natures. [Colossians 3:8-17](#), [Galatians 5:17](#), [Romans 7:17-24](#)

D. Regeneration is the impartation of a new nature. [2Peter 1:4](#), [1John 3:9](#), [Galatians 5:17](#)

E. Regeneration is instantaneous, not a process that takes hours. [John 5:24](#)

F. Theissen says, "*The Holy Spirit of God utilizing the Holy word of God exalting the Holy Son of God as Saviour through the Holy Spirit woos, convicts, converts the sinner, regenerating him, and causing him, through saving faith in Christ, to enter the family of God*"

#### IV. The Basis of Regeneration

A. The atoning work of Jesus Christ [Romans 3:24-26](#), [1Peter 1:19-23](#)

1. Atonement and regeneration cannot be separated.

2. Soteriology is based upon Christology. You can't be saved without believing who Jesus Christ is and what He did.

B. It is appropriated by faith in Jesus. [John 1:12](#)

#### V. The Means of Regeneration

A. It is by the will of God. [John 1:13](#); [Romans 9:14-16](#); [Philippians 2:13](#); [James 1:18](#)

B. It is by the Holy Spirit. [Titus 3:5](#)

C. It is by the will of Man. [John 1:12](#); [Galatians 3:36](#)

1. God's work comes first, then man's work.

2. Man is unable to generate any thing that might effect his salvation. He is totally dependent upon God to provide everything necessary for salvation. Man simply must believe what God has said in His word. [Galatians 2:16](#), [20](#)

#### VI. The Results and Tests of Regeneration

A. Results

1. It makes one a child of God. [John 1:12](#)

2. It makes one a new creation. [2Corinthians 5:17](#)

3. It causes one to be a partaker of the divine nature. [2Peter 1:4](#)

4. It paves the way for victory over sin, death, and the devil. [1John 5:4-5](#)

B. Tests

1. The regenerated person is made righteous in the eyes of God. [Romans 6:19](#)

2. The regenerated person desires to live for God. [John 14:21-23](#)

3. The regenerated person loves:

a. The Brethren - [1John 5:1](#)

b. God - [1John 5:2](#)

c. The word - [1John 5:3](#); [Psalm 119:97](#)

d. The souls of men and women - [2Corinthians 5:14-15](#)

#### VII. Baptismal Regeneration

A. Tertullian may have started this in AD 200 with a misunderstanding of [Acts 2:38](#)

B. Now perpetrated by the Church of Christ, the Roman Catholic Church, the United Pentecostal Church, and various other false religions.

C. Answers to this false teaching:

1. If baptism is so important, why does Paul make so little of it? [1Corinthians 1:11-18](#)

2. The word "for" has several meanings, one of which is "on the basis of." In this context and when you survey the entire body of the Scriptures it becomes clear that water baptism is not involved in salvation.

3. It wasn't necessary. [Acts 10:44-48](#); [Luke 19:9-10](#); [Luke 23:42-43](#)

4. It didn't work. Simon was baptized but not saved. [Acts 8:13](#); [20:23](#); [James 2:19](#)

## Bible Doctrines II

### The Doctrine Of Repentance

#### I. Introduction

- A. Conversion is turning to God. It consists of 2 inseparable elements:
  1. Repentance
  2. Faith (We'll take up in the next lesson)
- B. Repentance is a change of mind which leads the sinner to turn to God away from sin with all his heart. Please note the order, first, to God and from sin. Not separate acts but the one and the same. [1Thessalonians 1:9-10](#); [Luke 15:18-19](#); [Luke 18:13](#)

## II. Importance of Repentance

- A. In the Old Testament- [Job 42:6](#); [Ezekiel 14:6](#); [18:30](#)
- B. In the Gospels. [Matthew 3:1](#); [4:17](#); [Mark 6:12](#)
- C. In the early church (*transition period*) [Acts 2:38](#); [17:30](#); [20:21](#)
- D. In the Epistles. [Romans 2:4](#); [2Corinthians 7:9-10](#); [2Peter 3:9](#)

## III. Meaning of Repentance - Realistically it involves a change of intellect, feeling, and will.

- A. Intellectual element - change of mind. [Acts 2:14-40](#)
  1. with regard to God - (God justly demands holiness)
  2. with regard to sin
  3. with regard to self - (unable to save self)
- B. Emotional Element - change of feelings
  1. Sorrow for sin - [Psalm 38:18](#); [51:5](#), [7](#), [10](#)
  2. Godly sorrow. [2Corinthians 7:9-10](#)
- C. Volitional Element - change of will, purpose: an inward disposition to seek pardon and cleansing from God and turning away from sin which results in:
  1. Turning to God [Acts 26:18](#), [1Thessalonians 1:9](#)
  2. Confessing sin. [Luke 15:21](#)
  3. Forsaking sin. [Proverbs 28:13](#)

## IV. The Consequences of Biblical Repentance

- A. Pardon and Forgiveness. [Isaiah 55:7](#); [Proverbs 28:13](#); [Acts 3:19](#)
- B. The Holy Spirit given to those who truly repent. [Acts 2:38](#)
- C. All heaven is made glad. [Luke 15:7](#), [10](#)

## V. The Call to Repentance

- A. National. [Jonah 3:4-5](#)
- B. Personal. [Luke 18:13](#)
  1. National begins with individual repentance
  2. The individual is the key to the problem

## VI. The Means of Repentance

- A. On the divine side it is the gift of God. [Acts 5:31](#); [11:18](#)
- B. On the human side
  1. Miracles and resurrection of the dead will not be sufficient. [Matthew 11:20-21](#); [Luke 16:30-31](#)
  2. The word of God, the Gospel, chastisement, reproof, and belief in truth, are all used to produce repentance. [Matthew 12:41](#); [2Timothy 2:24-25](#)

## VII. The Relationship of Repentance to Faith

- A. True repentance never exists apart from faith. Conversely, we may say that true faith never exists without repentance: The two are absolutely bound together. (i.e. one cannot turn to God without at the same time turning from sin.)
- B. Repentance is accompanied not only a heart broken because of sin (worldly sorrow - [Mark 10:17-22](#)) but from sin. (Godly sorrow)
- C. We are not saved for repenting but if we repent
  1. Repentance must not be represented as a work to perform.
  2. Confession of sin and reparation for wrong done to man are the fruits of repentance, but they do not constitute repentance.

## VIII. Additional Information/Articles

- A. [What is this thing called Repentance?](#) taken from a tract of the same name.



# Bible Doctrines II

## The Doctrine Of Faith

### I. The Necessity of Saving Faith

- A. Works will never save. [Romans 3:20](#); [Galatians 2:16](#); [2Timothy 1:9](#)
- B. God does not accept any other righteousness than that of Jesus. [Isaiah 64:6](#); [Romans 3:24-26](#); [Titus 3:5](#)
- C. Faith and faith alone will save. [Acts 16:30-31](#); [Romans 5:1](#); [Galatians 2:16](#); [Ephesians 2:8-9](#); [Hebrews 11:6](#)

### II. The Nature of Saving Faith

- A. Intellectual Element [Romans 1:20](#); [10:17](#)
  - 1. A recognition of truth in which man accepts whatever God says in His word as the absolute truth.
  - 2. It is certain knowledge because it is God's word.
  - 3. One who accepts Jesus by faith will also be ready and willing to accept God's testimony as a whole.
  - 4. It is of utmost importance that the churches should see to it that their members have a good, sound understanding of the Scriptures. [1Peter 3:15](#)
  - 5. The more real knowledge one has of the truths of redemption the richer and fuller one's faith should be. [Romans 10:17](#)
  - 6. It is absolutely essential that a person's intellect be exposed to the word of God before they can be saved.
- B. The Emotional Element
  - 1. A conviction that Christ will meet the heart felt need.
  - 2. An awakening to the need and assent to the truth.
  - 3. This element finds its completion in the next part of faith and if it is not acted upon, it is not sufficient for salvation.
- C. The Volitional Element
  - 1. Personal trust in Jesus Christ as Saviour. This is the act of the soul going out toward it's object and appropriating it. [John 7:17](#); [8:32](#)
  - 2. Here is the starting point for any who exercise saving faith. He must come by faith to Jesus Christ as the only Saviour.
  - 3. God admonishes us to count the cost. - [Luke 14:28-33](#) That person must be willing to turn to God from his idols. [1Thessalonians 1:9-10](#)

### III. The Object of Saving Faith

- A. Jesus Christ is the object of Saving Faith.
  - 1. Generally, the object of faith is the complete revelation of God.
  - 2. Specifically, this leads to a special faith the object of which is Jesus Christ and the promise of salvation through Him.
- B. Strictly speaking, it is not the act of faith as such but that which is received by faith which justifies and therefore saves the sinner. [John 11:23-26](#)
- C. Also, strictly speaking, it is not our faith that saves, but Jesus' faith which is imputed unto us when we trust Him. [Galatians 2:16, 20](#)

### IV. The Need of Faith in the Christian's Life

- A. We live by Faith. [Galatians 2:20](#)
- B. We are kept and stand by His faith. [2Corinthians 1:24](#), [1 Peter 1:5](#)
- C. We resist the devil and overcome him by faith. [1Peter 5:8-9](#); [Ephesians 6:16](#)
- D. We walk (live our lives in this world) by faith. [2Corinthians 5:7](#)
- E. Faith comes from the word of God. [Romans 10:17](#)

### V. Kinds of Faith

- A. Historical Faith
  - 1. A purely intellectual apprehension of the truth
  - 2. It may be very orthodox but not rooted in the heart. [Acts 26:27-28](#); [James 2:19](#)

- B. Miraculous faith - Faith that miracles will be performed in your behalf. [Matthew 8:5- 10,13](#)
- C. Temporal Faith [Matthew 13:20-21](#); **cf.** [Mark 4:16-17](#)
  - 1. Faith not rooted in the regenerate heart
  - 2. In general this faith is in other beliefs rather than a belief in what God has said.
- D. True Biblical Faith - [Matthew 13:23](#). A conviction of the truth of the gospel and a reliance in the promises of God in Christ.
  - 1. Saving faith - Faith in the promises of God which leads one to decide to trust his or her entire being to Jesus Christ for Salvation.
  - 2. Serving Faith - Faith that God has given us certain gifts to use for His glory and a decision to use those gifts in His service.
  - 3. Sanctifying Faith - Utter reliance upon God to keep us pure and holy for His use.

## VI. The Source of Faith

- A. Divine
  - 1. God the Father - [Romans 12:3](#)
  - 2. God the son - [Hebrews 12:2](#)
  - 3. God the Holy Spirit [Galatians 5:22](#)
- B. On the Human side
  - 1. Reading and studying of the word [Romans 10:17](#); [Acts 4:4](#); [Galatians 3:2-5](#)
  - 2. Prayer [Mark 9:23-24](#)
  - 3. Experience [Luke 17:5-6](#)

## VII. Terms related to Faith

- A. Belief - Sometimes equal to the intellectual element alone. [James 2:19](#)
- B. Hope - Has to do with the future [Romans 8:20-25](#)
- C. Trust - Confidence in Jesus Christ. [Romans 15:12](#)
- D. "The faith" equivalent to the sum total of Christian doctrine or a doctrinal announcement. [Titus 1:13](#); [1Corinthians 16:13](#)
- E. Faithfulness - Toward God and His word. [Galatians 5:22](#)

# Bible Doctrines II

## Justification (*Noun*)

### Justified (*Verb*)

### Just (*Noun*)

#### I. The Indispensability of Justification by Faith

- A. The Human Predicament. - [Isaiah 59:1-2](#)
- B. The Human Attempt to Bridge the Gulf
  - 1. The Bridge of Character is too short
  - 2. The Bridge of Conduct is unable to support the sinner's weight
- C. The Divine Bridge
  - 1. God provided the Way. - [John 14:6](#)
  - 2. Justification by Faith alone. - [Romans 3:28](#)

II. **The Meaning of Justification** In its basic definition it may mean no more than to be free from guilt, or innocent of any charge, especially in the sight of man, (See [James 2:14-26](#) also [Luke 16:15](#); [1Corinthians 4:4](#); [Deuteronomy 25:1](#)). However, in its deepest theological sense it means to be **declared righteous** by God. It is a **judicial declaration** from God.

- A. Justification is the judicial act of God, whereby He declares righteous the believing sinner.
  - 1. God declares that the demands of the law are fully satisfied with regard to the individual. God did that because of Jesus' death. [Romans 5:9](#)
  - 2. Justification denotes the act of God declaring men free from guilt and acceptable to Him. [Romans 4:25](#); [5:18](#) (*God sees the righteousness of His perfect Son not the*

*sinless life of a new creature).*

- B. Two elements of what God does for man in Salvation
  - 1. Those manifold blessings which are done for man at the moment of salvation. [Colossians 1:12](#) Justification is one of those blessings
  - 2. Those which will be done when Jesus comes to take us as His own. [1Corinthians 15:51-54](#)
- C. Three Illustrations of Salvation
  - 1. A bridge
    - a. The architect - God [Romans 3:24](#)
    - b. The anchor - the atoning work of Jesus Christ - [Romans 3:25](#)
    - c. The approach - faith [Romans 3:28](#)
    - d. The assurance or guarantee - the resurrection - [Romans 4:25](#)
  - 2. Wedding Garment or the clothing of man
    - a. Man by nature clothed in spiritual rags. [Isaiah 64:66](#)
    - b. Jesus Christ has provided spotless robes of righteousness for those by faith receive Him. [Revelation 3:18](#)
    - c. Christ robes woven on Calvary
    - d. His robes replace the filthy rags for those who Him
  - 3. A Law Court
    - a. Man's guilt - [Romans 3:19, 23](#)
    - b. Penalty of sin - [Romans 6:23](#), [Ezekiel 18:4](#)
    - c. Jesus becomes the Divine Substitute - [1Peter 2:24](#), [Isaiah 53:6](#), [2 Corinthians 5:21](#)

### III. Justification

- A. The Source - [Romans 3:24](#); [Titus 3:5-7](#)
  - 1. Originates in the heart of God.
  - 2. His grace led Him to provide it. It was not an obligation.
- B. Consummation of God's work
  - 1. Not chronologically but logically [Romans 8:29-30](#)
  - 2. New Testament justification is God's work for man in answer to faith. [Romans 5:1](#)
- C. The Conditions of Justification - [Galatians 2:16](#); [Romans 4:5](#); [3:26](#)
  - 1. Every Christian is a New Creation - [2Corinthians 5:17-18](#)
  - 2. Every Christian is made the righteousness of God in Christ. [1Corinthians 1:30](#), [2Corinthians 5:21](#), [Philippians 3:7-9](#)
  - 3. Every Christian is perfected forever. [Hebrews 10:14](#)
  - 4. Every Christian has the fullness of Christ - [John 1:16](#), [Colossians 1:19](#), [2:9-10](#). Therefore, God justifies us. He declares us righteous - [Romans 3:22-24](#). Justification does not make one righteous. It is not God bestowing righteousness upon us, it is God's declaration that we have received the imputed righteousness of God and are therefore righteous in Jesus.

### IV. The Results of Justification

- A. The Assurance of salvation - [Isaiah 32:17](#)
- B. Peace of God - [Romans 5:1](#)
- C. Freedom from condemnation - [Romans 8:1](#)
- D. Sonship - [Titus 3:7](#)
- E. Blessings Untold - [Romans 5:1-11](#)
- F. Assurance of Glorification - [Romans 8:30](#)

### V. The Relations of Justification to:

- A. Works - [Romans 3:20, 28](#); [Galatians 2:16](#); [3:2](#); [3:24-26](#)
  - 1. The law can open the eyes of sinners to sin but cannot remove sin.
  - 2. We are not to slight or ignore good works. They have their place, but they follow justification, they do not precede it. [James 2:21-26](#); [Romans 4:1-4](#)
- B. Regeneration
  - 1. Regeneration refers to the impartation of divine life. Justification with our judicial righteousness before God.

2. Regeneration is the divine answer to spiritual death. Justification is the answer to that of spiritual guilt.
  3. Regeneration has to do with the issues of life and death - Justification with legal and judicial issues.
  4. Regeneration has to do with a change in the believer's heart - Justification with his standing before God.
- C. We may say that men are justified:
1. Judicially by God. [Romans 8:33](#)
  2. Meritoriously by Jesus Christ. [Isaiah 53:1-12](#)
  3. Immediately by Faith. [Romans 5:11](#)
  4. Evidentially by Works. [James 2:14](#)

The resurrection of Jesus Christ is the stamped, "***Paid in Full***", receipt that God's justice was satisfied. We are justified! Alleluiah!

## Bible Doctrines II

### Adoption

#### I. Meaning of Adoption

- A. **Webster** - Adopt - *"To take a stranger into one's own family, as a son or heir; to take one who is not a child, and treat him as one, giving him a title to the privileges and rights of a child." Adoption theologically - "to receive the sinful children of men into the church and into God's favor and protection, by which they become heirs of salvation by Christ."*
- B. **Nelson** - Adoption - *"...the act of God's grace by which sinful people are brought into His redeemed family."*
- C. In New Testament times Greek and Roman laws strongly influenced the lives of Jews and others under their dominion. In the matter of adoption Roman law stated that the adopter had to be male and childless. The one to be adopted had to be an independent adult, capable of deciding if he wanted to be adopted. The adopted one became a new creature, born again into the family that was adopting him. There was a peculiar flavor to this relationship. The son was held in his father's power almost as a slave. Paul seems to use this legal idea of adoption as a picture to show the believer's relationship to the Lord in [Romans 8:12-17](#) when he discusses the idea of our adoption. In [Galatians 4](#) he mixes the Greek idea of a slave being adopted into sonship, a minor son growing into adoption, and the Roman son idea.
- D. The word adoption only occurs in the New Testament in the writings of Paul. However, the idea of adoption is apparent in the Old Testament. [Exodus 2:10](#), [1 Kings 11:20](#) for adoption by men. God chose the children of Israel into His family which was a form of adoption. [Ezekiel 16:1-14](#), [Exodus 4:22-23](#); [Deuteronomy 32:6](#); [Isaiah 64:8](#); [Hosea 11:1](#). The idea of adoption was never common among the Old Testament Israelites. It was usually done by Jews influenced by foreign customs or by foreigners. However, it appears that Esther was adopted by Mordecai so we can see that it was not totally unknown. [Esther 2:7,15](#)
- E. In the New Testament, when Paul writes about adoption, it has to do with rights, privileges, and heirship. [Romans 8:15-17](#)
- F. When John writes about "sonship", he speaks from the standpoint of nature, growth, and likeness. [John 1:12](#)

#### II. Time of Adoption

- A. Because we are in Jesus Christ, it is eternal in nature. [Ephesians 1:4-5](#)
1. It is outside the realm of works. [Romans 9:11](#), [Romans 11:5-6](#)
  2. It is completely by grace. [Ezekiel 16](#) again
- B. It is accomplished in the present when a person believes.
1. We are the sons of God when we believe. [Galatians 4:5-6](#)

- 2. Formerly we were slaves, but now we are legally God's sons. [Romans 8:16-17](#)
  - C. There is a future completion for our bodies. [Romans 8:23](#); [Philippians 3:20-21](#)
- III. The Relationship of Adoption to other Doctrines of Salvation.**
- A. In Regeneration, we receive a new nature.
  - B. In Repentance and Conversion, we receive new direction.
  - C. In Justification, we receive new standing.
  - D. In Adoption, we receive a new relationship.
  - E. In Assurance, we receive new knowledge.
  - F. In Sanctification, we receive new conduct.

## Bible Doctrines II

### Assurance

- I. We can know that we are saved.** [1John 5:12-13](#)
- A. John knew: [1John 3:2, 5, 14, 19, 24](#); [4:13](#); [5:13](#)
  - B. Peter knew: [1Peter 5:1](#), [2Peter 1:13-14](#)
  - C. Paul knew: [2Timothy 1:1](#)
  - D. Although Jesus wasn't saved in the sense that we are, He knew where He was going. [John 14.1-3](#)
- II. Signs and signposts on the Road to Heaven**
- Although we are not working our way to heaven, God's word certainly helps us to know which way we are going. He has not left us rudderless or without directions.
- A. Do you have a real love for God? [Romans 8:5-9](#)
  - B. Do you have a real love for God's word? [John 8:47](#)
  - C. Do you have a real love for God's people? [1John 3;14](#)
  - D. Do you have inner conflict over sin, the world, and the devil? [Romans 7:24](#); [Galatians 5:17](#)
  - E. Are you a new creature? [2Corinthians 5:17](#)
  - F. Have you a new birth? [John 3:5](#)
  - G. Do you believe in the deity of Jesus Christ unreservedly? [2John 7-11](#)
  - H. Do you really want to obey God? [John 14:21-24](#)
- III. Assurance is two-fold**
- A. It rests upon the objective truths of God's word. We have certain and undoubting conviction that Jesus Christ the Lord is all He professes to be and will do all that He promises. We believe God's word implicitly. This is objective faith. [Psalm 119:89](#)
  - B. Assurance provides a sense of security and safety. It is an assured conviction within that the individual believer has had his sins pardoned and his soul saved. This is subjective assurance of faith. [Romans 8:16](#); [1John 3:19-24](#); [4:13](#).
- IV. What do other theologies teach about Assurance?**
- A. The Roman Catholic's teach that you cannot be sure about your salvation. In rare cases by special revelation there is assurance. This is a teaching of unreasonable fear.
  - B. The Calvinists teach that true faith includes trust and therefore included assurance. This does not mean that a believer will not struggle with doubts and uncertainties at times.
  - C. The Arminians teach that we can have assurance of salvation now, but not of ultimate salvation in the future.

## Bible Doctrines II

### The Doctrine of Sanctification

- I. Use of the term sanctification**
- A. In a mental sense, that is, attitude, towards God. [Matthew 6:9](#); [1Peter 3:15](#)

- B. In a ritual sense, that is, being set apart for service to God. [Matthew 23:17, 19](#); [John 10:36](#); [2Timothy 2:21](#)
- C. In an expiatory sense, that is, a taking away of sin. [Hebrew 9:13,14](#); [10:10,14](#); [13:12](#)
- D. In a subjective sense, God's working in and through man by the person of the Holy Spirit to enable man to produce good works or the fruits of righteousness or to perfect holiness. [John 17:17](#); [Acts 20:32](#); [26:18](#); [1Thessalonians 5:23](#)

## II. Sanctification in Relation to Time

- A. Past - Instantaneous, the moment we are saved. [Hebrews 10:10](#)
- B. Present - progressive, daily. [Hebrews 12:14](#); [1Thessalonians 3:12](#); [4:1, 10](#); [2Peter 3:18](#)
- C. Future - It is final and complete - which will occur at death or the rapture.

### NEED FOR A GROWTH IN GRACE

Salvation	Experience Daily	Death or Rapture
We have been sanctified	We are being sanctified our standing	we shall be sanctified

## III. Definition of Sanctification - "A setting apart or separation."

- A. Separation unto God. [John 10:36](#); [17:19](#); [1Corinthians 1:1-2](#); [Galatians 1:15](#); [Jeremiah 1:4-5](#)
- B. The imputation of Christ as our righteousness. [1Corinthians 1:2, 30](#)
- C. Purification from evil - being separate from:
  1. the ungodly - [2Corinthians 6:17-18](#)
  2. false teachers - [2Timothy 2:16-21](#), [2 John 9,10](#)
  3. your own evil nature - [Romans 6:11-12](#); [Colossians 3:8-9](#); [2Corinthians 7:1](#); [Ephesians 4:30-32](#)
- D. Being conformed to the image of Christ. [Romans 8:29](#)

## IV. Means of Sanctification

- A. From the divine side - The Triune God. In comparing [Romans 7 & 8](#) we find that the Spirit makes the difference between sin and holiness, failure and victory. The Holy Spirit is not mentioned in chapter 7, but is mentioned 19 times in **Romans 8**.
- B. From the human side
  1. Faith. [Acts 26:18](#). The degree of our sanctification is in proportion to our appropriation of Christ.
  2. Surrender. [Romans 6:13](#); [12:1](#); [2 Timothy 2:21](#); [Hebrew 12:14](#) One cannot become a saint in his sleep. The lazy man will not be an holy man.
  3. A study of and obedience to the word. [John 15:3](#); [John 17:17](#); [Ephesians 5:26](#). "There is not a power like that of the word of God for detaching a man from the world, the flesh, and the devil." Dr. Bob Jones, [Psalm 119:9-11](#)

# Bible Doctrines II

## Ecclesiology

### The Doctrine of The Church

#### I. Church-The Word's Definitions

- A. Compare [Hebrews 2:10](#) with [Psalm 22:22](#). Note that "congregation" and "church" are interchangeable. Therefore God defines a church as a congregation. Webster defines a congregation as an "assembly of persons met for the worship of God or for religious instruction."
- B. Etymology of the word "church" - Has a Latin and Greek ancestry. Basically the word comes from the Greek words "ecclesia" which has a meaning of assembly and the word "eccaleow" which has the meaning of called out. Therefore, the word church has been



defined as "a called out assembly." Not much different than what we discovered under the previous point. [Acts 15:14](#)

## II. The Church is a New Creation

- A. This was a brand new purpose. It was not known in the Old Testament economy.
- B. Great confusion arose because of this and strong opposition to this new entity, the church, was encountered. [Acts 8:1-3](#); [15:13-18](#); [1Peter 1:10-11](#)
- C. This is a New Creation by God and God alone.

## III. First use of the word - [Matthew 16:18](#)

- A. "I" - Jesus Christ is the One Who is doing the work.
- B. "will" - the future aspect of the work. As Jesus is speaking here in Matthew 16 the church is not in place. It is future as the verbs clearly indicate.
- C. "build" - a long slow work. Not to be done overnight.
- D. "my" - the Church belongs to Jesus Christ.
- E. "church" - emphasizing the distinctive uniqueness of this work

## IV. This Age's Divine Purpose

- A. The Church is to be composed of Jew and Gentile. [Ephesians 3:4-6](#); [Hebrews 9:15-16](#)
- B. Israel is to be blinded. [Romans 11:25](#); [Acts 15:13-18](#)
- C. Evil is restrained until the Church is called out. [2Thessalonians 2:7](#)
- D. God's wonderful grace will be revealed. [Ephesians 2:7](#); [3:21](#)

## V. Why the Church Began at Pentecost

- A. There could be no Church until Christ's death. The Church must be cleansed by His blood. [Ephesians 2:13](#); [Acts 20:28](#)
- B. There could be no Church until Jesus' resurrection. The Church needs His Resurrection Life. [Ephesians 5:24-29](#)
- C. There could be no Church until His Ascension. He is the Head of the Church. [Ephesians 1:22](#)
- D. There could be no Church until the Advent of the Holy Spirit. The Church is regenerated, baptized, and sealed by the Spirit. [Ephesians 1:13](#)

*Don't confuse the beginning of the Church with the beginning of the New Testament Era as they are not the same.*

## VI. Possible Distinctions

- A. Religious churches - all those whose names are upon church rosters. Not all are saved.
- B. The Invisible church - all those whose names are written in the Lamb's Book of Life. Those to whom God has imputed His righteousness.
- C. The church - all those who in this dispensation have been saved. (Strong equates B & C.)
- D. The local church - any group of professed believers in any one locality.
- E. The militant church - any group of believers who are engaged in the warfare.
- F. The triumphant church - the church victorious in heaven.

## VII. Church Governments

- A. Episcopal - government of the church by Bishops. Methodists
- B. Representative - by presbyters or deacons. Presbyterian, many Southern Baptists
- C. Congregational - members under the leadership of the pastor. Independent Baptists

## VIII. Church Officers

- A. Pastor, Shepherd, Elder, Bishops, Overseer
  1. All of these terms denote the same office
  2. Instructions for this office. [Acts 20:28](#); [1Peter 5:1-3](#)
  3. Requirements of this office. [Titus 1:6-9](#); [1Timothy 3:1-7](#)
- B. Deacons [Philippians 1:1](#); requirements [1Timothy 3:8-13](#)

## IX. Church Giving - [1Corinthians 16:1-2](#)

- A. Systematically - first day of the week
- B. Proportionately - as the Lord has prospered
- C. Purposefully - collection for the saints - [Matthew 23:23](#)

## X. Church Evaluations

- A. The true preaching of the word. [John 8:31-32, 47](#); [14:23](#); [1John 4:1-3](#); [2John 9](#)
- B. The right administration of the ordinances - never separate from the word of God.

C. The faithful exercise of discipline. [1Corinthians 5:1-5, 13](#)  
Much more could be said about the doctrine of Ecclesiology but we lack space and time. It would benefit you to pursue this doctrine on your own in the Bible and in the writings of others.

## Bible Doctrines II

### The Ordinances of The Church

#### I. Ordinance Defined

- A. Strong defines "ordinance" thus: "*An ordinance is an outward rite appointed by Christ to be administered in the church as a visible sign of the saving truth of the Christian faith.*"
- B. Webster says, "*Established rite or ceremony. Hebrews IX. In this sense, baptism and the Lord's supper are denominated ordinances.*"
- C. Dr. Chafer expands the ordinances to include marriage as well as baptism and the Lord's Supper. He appears to base this upon Webster's definition which includes the idea of an ordinance being a rite or ceremony. For our purposes in this study we will only discuss baptism and the Lord's Supper as being ordinances of the church.

#### D. "Sacrament"

- 1. Roman Catholicism at the council of Trent, 1545-1563 defined "sacrament" thus: "*A sacrament is something presented to the senses which has the power by Divine institution not only signifying, but also efficiently conveying grace.*"
  - a. Word "sacrament" means - "mystery"
  - b. It may mean an oath
  - c. In Webster's time it meant "*an outward or visible sign of inward or spiritual grace.*" Obviously he understood that these "*sacraments*" did not convey grace to the recipient.
  - d. Roman Catholics use the term in its fullest sense to include the conveying of grace to the recipient
  - e. Protestants and Baptists avoid the use of the term because of the possibility of falling into the idea of "*sacramentarianism.*"

#### E. Conclusion

- 1. Roman Catholics observe "*The Sacraments*"
- 2. Protestants and Baptists observe two "ordinances"
  - a. Baptism in water
  - b. The Lord's Supper

#### II. Baptism

- A. The ordinance of baptism signifies or symbolizes the believer's identification with Christ in death, burial, and resurrection. [Romans 6:3, 4](#); [Colossians 2:12](#)
  - 1. In baptism the believer testifies that he was buried with Jesus unto death and is risen with Him unto a new life.
  - 2. The scriptures indicate that instruction - [Matthew 28:19](#), repentance - [Acts 2:38](#), and faith - [Acts 8:12](#), should precede baptism.
  - 3. The Divine order is hearing, believing and baptism. [Acts 18:8](#)
- B. Differences of beliefs
  - 1. Mode?
    - a. To sprinkle or to pour or to wash
    - b. Immerse - [John 3:23](#)
  - 2. Subjects?
    - a. Infants
    - b. adults or those old enough to understand - believers
  - 3. Meaning?
    - a. means of grace?
    - b. a symbolic act?

### III. The Lord's Supper ~ (Communion)

- A. As to the presence of the Lord.
  - 1. Transubstantiation. - (across) "Hoc est corpus meum" ("This is my body") The elements actually transform to become the body and blood of Jesus. Roman Catholic's Refuted by [Hebrews 9:25-28;10](#).
  - 2. Consubstantiation - (with) The elements do not actually change, but He is "with" the elements. "He is with, in, under, and around the bread and wine." Lutherans Refuted by [Luke 24:39-43](#)
  - 3. Reformed view. - Spiritual presence of Christ or particular awareness of Christ's presence in the service. They may even believe that one who partakes receives all the benefits of salvation. Presbyterians
  - 4. Symbolic view - A picture of Jesus' body and blood. [Luke 22:19](#); [1Corinthians 11:26](#) This is the only scriptural view.
- B. As to participants (these are not Roman Catholic terms)
  - 1. **Open communion** - The Lord's table service, not the church's. All can participate - see E1 below.
  - 2. **Close communion** - Prefer just church members, but will not keep others from participating if they understand the conditions. See [1Corinthians 11:18- 34](#)
  - 3. **Closed communion** - Baptized, active members of that local church.
- C. As to frequency
  - 1. Daily? [Acts 2:46](#)
  - 2. Weekly? [Acts 20:7](#)
  - 3. "As oft as ye" do this - [1Corinthians 11:25](#)
- D. As to meaning
  - 1. Means of grace
  - 2. Symbolic
- E. In relation to discipline
  - 1. In open communion, the conditions are regeneration and obedience.
  - 2. In close communion, the conditions are regeneration, obedience, which includes scriptural baptism, and active church membership. [1Corinthians 11:18- 34](#)
  - 3. In closed communion, in addition to the above, membership in that particular Baptist church.

## Bible Doctrines II

### The Judgments of God

#### I. Introduction to the Judgments

- A. Two attributes of God stand out and are contrasted in the Scriptures:
  - 1. Love - [John 3:16](#)
  - 2. Justice - [Psalm 89:14](#)
- B. God in His love, loves the sinner, but in His justice hates the sinner's sin.

#### II. What does God hate?

- A. Sin, [Romans 6:1-10](#), and sins, [1Corinthians 15:3](#).
- B. His judgments are certain. [Hebrews 9:27](#)

#### III. How does God judge sin?

- A. According to truth. [Romans 2:2](#)
  - 1. God is omniscient - will not be deceived. We will not be cheated.
  - 2. God does not judge on appearance nor profession but on truth.
- B. God makes no exception. [Romans 2:6](#)
  - 1. The term "every man" means universal, it is a principle - Jew and Gentile.
  - 2. The question is: Has he obeyed the law?
- C. Unlike man, God is not swayed in judgment by personal considerations. Respect of persons is not done by God. [Romans 2:11](#)

- D. God judges the inner motives as well as external actions of sinners.
  - 1. God will judge the secret things which has escaped the knowledge of others. [Ecclesiastes 12:14](#). You cannot put up "a Sunday front" for God.
  - 2. Those hidden deeds of the heart in life which are the sure test of character will not escape judgment.

#### IV. Who is the judge?

- A. He who died for the sins of mankind is to sit in judgment on sinners. This is a just ground of fear to those who reject His offered mercy, and of confidence to those who trust in His righteousness. [Romans 2:16](#)
- B. As God, He has the insight and authority to judge men. As man, He understands and sympathizes.
- C. The Man of the cross is the Man on the throne.
- D. The honor of judging the living and the dead was conferred upon Jesus, our mediator, because of His atoning work and as a part of His exaltation. [John 5:22](#)

#### V. What is the standard of judgment?

- A. The revealed will of God. [2Peter 3:9](#)
- B. Under today's dispensation, entrance into or exclusion from heaven will depend upon the answer to this question: "*Are they clothed with the righteousness of Jesus Christ?*"

#### VI. The seven judgments of God. In listing the judgments of God, some have just seven and some have eight. We will list them as seven and include the various distinctions.

- A. God's judgment at the Cross
  - 1. Here He judged the sins of the world. [Hebrews 1:3](#); [1John 2:2](#)
  - 2. Here He also judged our sin nature. [Hebrews 2:9](#); [John 1:29](#)
  - 3. Here He also judged Satan. [John 12:31](#); [14:30](#); [16:11](#); [Colossians 2:14-15](#)
  - 4. "*Thus it is disclosed that the cross of Christ in its threefold outreach is one of the greatest, if not the greatest, of all divine judgments.*" Dr. L.S. Chafer
- B. In our daily life
  - 1. Of Self - [1Corinthians 11:31-32](#)
  - 2. God's chastening hand in our daily life. [John 15:2](#); [Hebrews 12:3-15](#)
  - 3. Sometimes these two are separated into judgments 2 & 3.
- C. Our Service for God - Our works will be judged.
  - 1. Rewards - [1 Corinthians 3:9-15](#) Not character building, as that is accomplished by the indwelling Holy Spirit. [Galatians 5:22](#). Works are what is in view here.
  - 2. Beware lest you should become a castaway. - [1Corinthians 9:27](#)
  - 3. At the Judgment Seat of Christ - [2Corinthians 5:9-10](#).
  - 4. Unrelated to the problem of sin. [Romans 14:10](#)
- D. The Judgment of Israel
  - 1. [Ezekiel 20:33-44](#) - To be fulfilled at the time of Israel's return to the land. Not restricted to the last generation but to all of Israel who lived under the Old Testament dispensations.
  - 2. [Malachi 3:2-6](#) - describes the final judgment of Israel when the King comes.
  - 3. [Matthew 24:37](#) - **25:30**
    - a. Addressed to Israel
    - b. Warning to Israel that Messiah will come when they least expect Him.
- E. The Judgment of the Nations
  - 1. Does not take the place of all those who have rejected God's word and who will be judged at the Great White Throne Judgment.
  - 2. This one is to judge those nations of the last generation and how they treated Israel in the Tribulation. [Matthew 25:31-36](#); [Joel 3:9-16](#)
  - 3. Three classes of people:
    - a. Sheep - [Matthew 25:33](#)
    - b. Goats - [Matthew 25:33](#)
    - c. "my brethren" - Israel - [Matthew 25:40](#)
- F. The Judgment of Angels
  - 1. Jesus will subdue all powers, including angelic.- [1Corinthians 15:24-26](#)

2. At the end of the millennial reign. [Matthew 25:41](#); [Revelation 20:7-10](#)
- G. The Great White Throne Judgment
1. The final judgment at the close of the millennium. [Revelation 20:11-15](#)
  2. One class of people - "The wicked dead."

## **Bible Doctrines II**

### **The Doctrine of Hell**

#### **I. Prophecy vs. History**

We must realize that it is more difficult to deal with the future than it is to deal with the past. Prophecy is always more difficult because of our uncertainty of whether we have the full understanding of what God is trying to tell us. Take the Old Testament prophets and the matter of the church. They did not have a clear picture of the church. History should be easier to see and understand than the future. However, we can get a fairly clear picture of the awful place called "hell."

#### **II. Hell is eternal**

If language has meaning and definition, then we must make the punishment of the wicked of equal duration as the joys of the righteous seeing that they are described by the same words. [Matthew 25:46](#)

#### **III. There is Fire in Hell**

Some have tried to make it figurative, but again, a proper understanding of the language demands that we be literal with this word if we are going to be literal about the joys of the righteous. The only reason that some have tried to allegorize or spiritualize the word "fire" away is that they are probably going there. It seems that those who are on their way to hell try to air condition it. [Matthew 13:41-42](#); [18:8](#); [Revelation 20:14-15](#)

#### **IV. Hell is torment - [Luke 16:19-31](#)**

The picture that Jesus draws for us in this portion of Scripture is not very pleasant, but it is real. This event related by Jesus is most certainly not just a parable.

#### **V. Hell is the proper translation for the various Greek and Hebrew words.**

The words, "*gehenna*", "*hades*", and "*sheol*" are merely transliterations, not translations. The same people that make such a fuss of the word "baptism" being a transliteration instead of a translation are the same ones who want to transliterate the word for hell.

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