

THE

DEEPER

DIMENSION

OF

LIFE

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AUTHOR'S PREFACE

E. Stanley Jones in the introduction to his book, Mastery, gives most appropriate setting for the twentieth century situation when he writes, "The art of living is the least learned of all arts. Man has learned the art of existing, of getting by somehow with the demands of life, of escaping into half answers; but he knows little about the art of living, about being able to walk up to life, with all its demands, humbly conscious that he has within him a mastery that is able to face this business of living with adequacy." Essentially, this is the purpose of this course—to aid you, the Christian, in learning the fine art of Christian living that will enable you to face life with mastery.

To accomplish the task of successful Christian living these lessons are offered merely as guides to serve as an impetus for the earnest and sincere seeker of Christian and Biblical truth to search the scriptures and learn for himself the principles of powerful Christian profession. Thus, it is the prayer of this author that these guide lines will truly be a means of bringing the conscientious Christian into the deeper dimension of life through Christ Jesus and the power of the Holy Spirit.

CHAPTER I:

THE

CHRISTIAN

DEFINITION

LESSON I: WHAT IS A CHRISTIAN?

The word, "Christian," is a word well known to practically every person in the world today; however, in its full and complete meaning there are many implications which most people miss. Briefly write your definition of a Christian without aid from any source _____

I. THE HISTORICAL DESIGNATION

1. Acts 11: 22 - 26 gives the first reference to the followers of Christ being designated as Christians. What situation brought these believers to Antioch? Persecution. Nero-64 - Vespasian-68 - Claudius 284-305, / Herod 43 - Constantine - 313.

2. Who were first called Christians? Disciples
3. Who, do you think, originated this term? Heathen - Unbelievers
4. Who illustrates Christian character in this passage? Barnabas
5. What were his characteristics? _____

II. THE BIBLICAL DEFINITION

1. In John 3:36 a Christian is defined as a _____
2. In Luke 12:43 a Christian is defined as a _____
3. In John 15:5 a Christian is defined as a _____
4. In Acts 22:15 a Christian is defined as a _____
5. In I Peter 4:10 a Christian is defined as a _____

III. THE PSYCHOLOGICAL DETERMINATION.

1. According to II Corinthians 5: 14 - 17 what happens in the Christian life? Old things - new - see verse 5:

2. According to Colossians 3: 1 - 3 what motivates this change? - Things above - see verse 5:

3. What response to life does this change bring in Romans 8: 28? _____

4. What part does the person play in Acts 2:38? _____

5. What power does God give in John 1:12? _____

6. The psycho — spiritual determination:

- 1) Catharsis - confession.
- 2) Empathy - compassion.
- 3) Relationship therapy—Christian love.
- 4) Insight — revelation.
- 5) Action therapy — Christian service.
- 6) Group therapy — fellowship.
- 7) Spontaneity and productivity — joy and creativity (faith).

Works of the flesh:

- 1) Adultery - Unlawful sexual relations - married or unmarried.
- 2) Fornication - All manner of unlawful relations.
- 3) Uncleanness - Opposite of purity - sex perversions.
- 4) Lasciviousness - Wantonness - filthiness - partaking of that which tends to promote lewd emotions - illicit conduct - worldly pleasures.
- 5) Idolatry - Image worship - admiration of the heart.
- 6) Witchcraft - sorcery - dealing evil spirits.
- 7) Hated - Bitter dislike - ill will - hold grudges - be angry.
- 8) Quarrels - Dissensions, quarrels, discord, debate, disputes.
- 9) Emulations - Envy, jealousy, excel at other's expense, uncurbed rivalry in religion, business, society.
- 10) Wrath - Turbulent passions, rage, destroying anger.
- 11) Strife - disputations, jangling, strife about words, angry contentions; spirit of paying back.
- 12) Sedition - divisions, parties, factions, stirring up strife.
- 13) Heresies - Belief at various such beliefs & practices.
- 14) Envy - Pain, ill-will - jealousy at good fortune of another.
- 15) Murder - Kill - spoil or mar happiness of another - hatred.
- 16) Drunkenness - Intoxication; Slave to drink; - bouts.
- 17) Reveling - Lasciviousness & haisterous feasting; obscene & sinful activities. - Carousing.

LESSON II: WHO IS A CHRISTIAN?

I. THE FORMER POSITION: (Sinful)

1. In Ephesians 2:1 what is the sinful position?

Dead in trespasses and sins.

2. From Ephesians 2: 2 - 3 list five characteristics of the sinful walk.

according
 1) cause of this world 2) prince of power of the air 3) spirit world
 in childhood disobedience 4) conversation in times past
 5) by nature the children of wrath.

3. How is the world defined in I John 2:16?

Lust of flesh -
 lust of eye - pride of life -

4. What are the 17 works of the flesh found in Gal. 5: 19 - 21?

II. THE PRESENT POSITION: (Regenerate)

1. According to Ephesians 2:4 we are the recipients of God's love.

2. According to Ephesians 2:5 we are "quickened together with Christ."

3. According to Ephesians 2:6 we have been raised up together
 and made to sit in heavenly places in Christ Jesus.

4. From Ephesians 2: 8 - 10 give at least five means of this present process.

1) By grace 2) Through faith 3) gift of God 4) Not of works 5) created in Christ Jesus

7, Rom. 8:17 - Children - heirs - joint - heirs.

8. 26-34 -

5. In Romans 8:14 how does one know he is a son of God? led by Spirit.
6. By what spirit does one cry "Abba, Father," in Romans 8:15? The Spirit of God bearing witness with our Spirit.
7. In Romans 8:26 - 30 what are three benefits of sonship? Heirs of God-joint heirs Christ; Inheritance of complete redemption; Beneficiaries of God's love.
8. In Romans 8: 31 - 34 what are three foundations of sonship? Justified by faith; Sanctified by the Spirit; Glorified by the Father.
Based in eternal past/presence of God. Secured in present by faith. Opening in justification of God.
9. In Romans 8: 35 - 39 what are two elements which guarantee the security of sonship? Conquerors in all things through Christ; Nothing separates us from love of God in Christ.

III. THE FUTURE POSITION: (glorified)

1. What is the purpose of the present position in the ages to come according to Ephesians 2:7? Show grace through Christ.
2. In Philippians 3:21 who shall change our bodies? Christ
Whose body sets the pattern for the future? Christ
3. What is the great hope of the future in I John 3:2,3? Be like Christ
See him as He is.
4. In I Cor. 15: 50 what cannot inherit the kingdom of God? flesh + blood
5. How shall the dead be raised in I Cor. 15:52? incorruptible
6. In I Cor. 15:56 what is the sting of death? sin
7. In I Cor. 15:56 what is the strength of sin? law
8. What is to be the Christian attitude toward the future in I Cor. 15:58? Steadfast, unmovable
9. What prospect of the future does Revelation 21:4 give? No more pain etc.

LESSON I: HISTORY OF THE ANCIENT CHURCH
(1st - 6th century)

Introduction: The following outline must be filled in from the class lectures.

A. Primitive Christianity and the Roman world.

1. The development of Christianity.

- 1) Emerged from Judaism and was transplanted to Hellen-Roman world.
- 2) Influenced by Rome - politically, sociologically, religiously, philosophically.
- 3) Resulted in early catholic church.

2. The development of the Roman republic.

- 1) Stemmed from economic necessities
- 2) Conquered Gaul, Sicily and Med. Sea.
- 3) Subjected to government in so-called provinces.
- 4) End of conquest: Spain to Mesopotamia; Britain to N. Africa.
- 5) Roman republic - all peoples, laws, lang., religions, phil.

3. The reign of Augustus (29 B.C. - 14 A.D.)

- 1) Governed when Christ was born.
- 2) Unified countries around Med. Sea - econ. soc. pol.
 - (1) Enforced Roman laws by military units.
 - (2) Established world traffic with well-built roads.
 - (3) Long period of peace brought unification.
 - (4) World trade, slave-trade, transfers of legions and gov. employ
 - (5) Increased living standards; equalized social differences.
 - (6) Greek language; Hellenistic-Roman culture brought unity.

1. Uncompromising monotheism.

2. The cultus

3. View of creation

4. Messiah

4. The syncretism of religions.

1) Defined: Merger of state and mystery religions by Roman government.

2) Developed: Paganism was unified--faced Christianity--much alike.

(1) Roman: Veneration of the emperor; demanded of all Roman citizens.

(2) Mystery: Religions from orient;

1. Phrigia--Cybelle (magna mater:)

2. Alexandria--Attis--cults of Isis and Osiris:

3. Syria--cults of Baalim and Persian Mitras.

(3) Salvation: Mystery religions developed into salvation rel.

1. Immortality and hope of life after death.

2. Eschatological aspect made them attractive.

3. Offered spiritual remedy for pitiful situation under Rome.

4. Isis, Osiris, Baalim, Mitras--immortality.

5. Asclepios offered salvation.

6. Saviour quality to Roman emperors.

7. Sacred meals.

8. Baptism--taurobolias;

9. Ethical living--morality fasting; sexual abstinence.

10. Monotheism--prepared paganism for Christianity.

(4) Intellectual: Influenced by Hellenistic philosophy.

1. Skeptical and critical of religions.

2. Dared not express opinion publicly.

3. Philosophy replaced religion

4. Often pure atheism--New-Platonism last--3rd cent.

5. The Jewish religion.

1.) The characteristics: Excelled other religions.

- (1) Center was temple in Jerusalem.
- (2) Character was of a national religion.
- (3) Had a book of revelation--O.T.
- (4) Not confined to national territory.

2.) The diaspora - Judaism: Scattered Jews.

- (1) Yielded to heterogeneous cultural influences.
- (2) Took over the language of countries--Greek.
- (3) Translated O.T. into Greek--LXX.
- (4) Philo--39 A.D.--Used methods of Greek philosophy.
- (5) Josephus--37 - 100 A.D.--Hellenistic historiography.

3.) The reasons for defeat: National character.

- (1) Jews alone members.
- (2) Would have produced superiority to Romans.
- (3) Jewish-Roman war.

4.) The beliefs: kind of Christian communism.

- (1) Eschatological hope.
- (2) New members by baptism.
- (3) Secluded communion: prayer, dinner; Lord's supper--care for poor and needy.
- (4) Governed by twelve--Peter and John--James replaced Peter--40.
- (5) Prophets enjoyed authority: Agabus; Judas and Silas--daughter of Philip in Caesarea: Acts. 11:28; 21; 10; 15:32

COMPONENT PARTS OF THE PRIMITIVE

WORSHIP SERVICE

1. Preaching: Acts 20:7

2. Free Prayers: (Didache 10:6 "The prophets are allowed to give thanks as much as they want.")

3. Liturgical Prayers: Rev. 20:22; I Cor. 16:22.

4. The Lord's Prayer:

5. The Breaking of Bread:

- 1) The oldest celebrations took place in the setting of an actual meal.
- 2) The essential characteristic is exuberant joy. (Acts 2:46)

- (1) Not from remembrance of Last Supper, but
- (2) of appearances of risen Christ at meals (Lk. 24:30, 36 - 43)
- (3) and in anticipation of his coming to the Messianic meal.

3) The living Christ was present. The prayer Maranatha (Rev. 22:20; I Cor. 16:22) was fulfilled in the celebration of the Lord's Supper. The very term "Lord's Supper" suggests this. (I Cor. 11:20)

4) Because of the Corinthian abuses (I Cor. 11: 20 - 27) Paul stressed that the meal celebrated goes back to Jesus' Last Supper before his death. All of this (present fellowship, anticipation, etc.), happened through vicarious suffering--shed blood has permanent place in the Eucharist.

5) Only the baptized were admitted to the Lord's Supper. (Didache 9:5—"Let none eat or drink of your Eucharist except those who have been baptized in the Lord's name.")

6) A confession of sins must precede the meal. (Didache 14:1 ". . break bread and offer the eucharist, having first confessed your offenses. . But let no one who has a quarrel with his neighbor join you until he is reconciled.")

7) The Holy Kiss signifies that before the meal a complete brotherhood should be established, in order that the Lord may really appear among his people. (I Cor. 16:20; Rom. 16:16; I Thess. 5:26; I Cor. 13:12; I Pet. 5:14)

8) The whole celebration is directed toward the climax where Christ comes in the Spirit to his own.

9) Speaking with tongues presupposes this climax of the meeting, where the prayer for the coming of the Lord is answered and the presence of Christ is truly experienced as anticipation of his second coming.

10) The Lord's Supper is the basis and goal of every gathering. (Acts 2:42; Acts 20: 7 - 11; After Paul preached until midnight, bread was broken.†)

5. Revelation: This is the prophecy of the prophets. It differs from teaching and preaching in that it is not based on intelligible exposition of the word, but on special inspiration. (Both, however, are spiritual gifts, charismata.) See I Cor. 14:26, 29, 32. Paul insists that this free proclamation be examined critically by the community. (I Thess. 5:19).
6. ~~Psalm~~ and hymns: (I Cor. 14:26; Col. 3:16; Eph. 5:19; Rev. 5:9; 12:10 - 12; 19:1,2)
7. The Decalogue:
8. Confessional formulae: (Phil. 2:11)
9. Benediction formulae: (Rom. 1:7; I Cor. 1:3; Phil. 4:23; Gal. 6:18; I Cor. 16:23; Rev. 22:21; II Cor. 13:13)
10. Doxologies: (Rom. 1:25; Rom. 9:5; I⁺ Cor. 11:31; II Tim. 4:18; Eph. 1:3; Gal. 1:5; Phil. 4:20.)
11. Liturgical AMEN: (I Cor. 14:16).

(Material taken from Oscar Cullmann's Early Christian Worship, pp. 7 - 36.)

B. Conflict with Roman State.

1. First general persecution under Nero- 64 A.D.
 - 1) Directed against Roman congregation.
 - 2) Made Christians responsible for terrible fire in Rome.
 - 3) Large number of Christians killed during festivals on Vatican Hill.
 - 4) Reason for legal proceedings unknown--lack of historical material.
2. Domitian (81 - 96 A.D.).
 - 1) Christians among higher classes.
 - 2) Consul Flavius Clemens executed (95 A.D.); wife Flavia Domitilla exiled.
3. Trajan (98 - 117 A.D.).
 - 1) More historical evidence during this period.
 - 2) Trajan's Rescript to Plinius gives evidence (111 A.D.).
 - (1) Request from Plinius, Governor of Bithynia as to how charges against Christians should be handled.
 - (2) Trajan answers: No general regulations. Christians should not be hunted officially. If denounced, should be a trial. Denying Christians should be released; stubborn ones sentenced; anonymous denunciations should be neglected.
4. Local persecutions under Antonius Pius (138 - 161); Marcus Aurelius (161 - 180); Commodus (180 - 192); Septimius Severus (192 - 211); Caracalla (211 - 217); Elagabal and Alexander (218 - 234); Maximinus Thrax (235 - 238).
 - 1) Martyrs-- Those who had been killed because of faith.
 - 2) Confessors-- Those who suffered trial and conviction unbloodily.
 - 3) "Martyr-Acts"-- Read in services.
5. Decius (249 - 251 A.D.).
 - 1) First general persecution regulated by state law--250 A.D.
 - (1) All Christians summoned worship before pagan idols.
 - (2) Sought complete destruction of Christian communities.
 - 2) Some "lapsed," "burned incense," "bribed," but many were martyred and confessed.

6. Valerian (253 - 261 A.D.).

- 1) Edict of 257— Against clergy and government employees; demanded offerings of priests; prohibited participation in services on penalty of death.
- 2) Edict of 258— Immediate death penalty for all bishops, priests, presbyters; loss of title, job and property for Christian imperial officials and forced labor for the common Christian. Resulted in horrible massacre.

7. Diocletian (284 - 305 A.D.).

- 1) 303 A.D. — several edicts issued:
 - (1) Churches were destroyed.
 - (2) Ecclesiastical property confiscated.
 - (3) Holy Scriptures burned.
 - (4) Nobles and slaves lost their civil rights.
 - (5) Priests and Bishops killed.
 - (6) All Christians compelled to sacrifice libation.
- 2) Edicts turned out to be impracticable — persecutions halted in 305 - 311.

8. Constantine (313 A.D.) —"religio licita," — religious liberty.

9. The victory of the Church.

- 1) The universal empire needed a universal religion as a unifying religious element.
- 2) The miserable social state of the common people made them long for eschatological hopes; social work attracted masses.
- 3) General trend from knowledge toward faith as the visible development in philosophy.
- 4) Christianity more attractive than other religions: monotheism; the martyrs; historical facts of Jesus; Bible; sacraments; asceticism; universal organization; etc.

HISTORY OF CHURCH ORIGINS

I. THE CHURCH OF THE APOSTOLIC AGE. (1st C.)

1. Spirit or form?
2. Delay of Christ's return.
3. Organization: Superintendents—episcopacy (controlling); deacons (executing). These two eligible for Bishop.
4. Presbyters—substitutes for Bishop.

II. THE OLD CATHOLIC CHURCH. (2nd and 3rd Cc.)

1. Monarchic Episcopacy. (Priests originate)
2. Bishop: Supreme authority (gift of Spirit).
3. Major orders: Bishop, Presbyter, Deacon.
4. Minor orders: Subdeacons, acolytes (escorts of Bishops), exorcists (exorcism of demons), lectors (read scripture), ostinarians (door-keepers).
5. Union of autonomous churches into Catholic church.
6. Arch-bishop (Metropolitan) arose. (Head of ecclesiastical province).
7. Councils and synods held. (Meeting of Bishops).

III. THE ROMAN CATHOLIC CHURCH. (4th and 5th Cc.)

1. Papalism develops: Papalism means that the bishop of Rome by virtue of his extraordinary religious and traditional qualities governs the whole universal church absolutely and autonomously. Papacy is by no means as old as Christianity itself, but had evolved from it. The Christians of the first century did not know a pope. Only since the 3rd and 4th century has the idea arisen, first in Rome—Peter was said to be the first bishop of Rome and supposedly headed the Roman congregation for 25 years; thus, all his successors in Rome stand in a special and direct episcopal tradition with him. They were given a legal predominance over all the other local bishops. Yet, it took a long time for the Roman bishops to succeed in putting through their claims. Only the favorable historical situations of the 5th century enabled them to obtain absolute power in the Western church, yet only temporarily in the East.

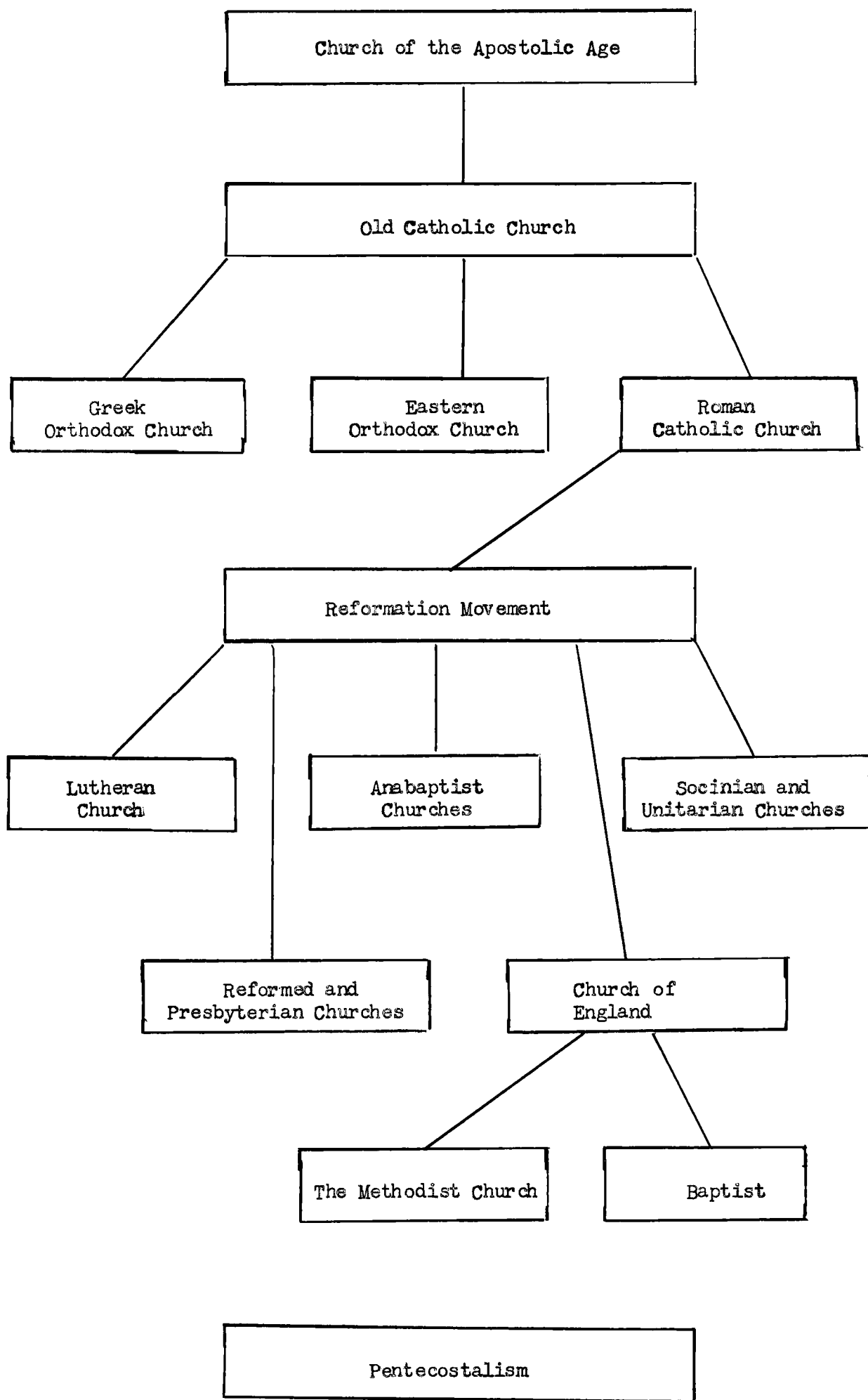
2. First Pope: Leo the Great (440 - 461).

IV. REFORMATION MOVEMENT. (15 - 17th Centuries).

1. Presbyterianism (17th century)
2. Baptists (17th century—1608 - John Smyth—London).
3. Methodists (18th century—John Wesley).

V. "PROTESTANT."

1. April 19, 1529.
2. Formal protest against Roman worship.



HISTORY OF THE REFORMATION

I. THE LIFE OF MARTIN LUTHER.

1. Early years.

- 1) Born Nov. 10, 1483--Eisleben, Germany.
- 2) Reared in strictness and love--Church center of life.
- 3) Education: 1488--Mansfield; 1496--Magedburg; 1497--Eisenach; 1501 - University of Erfurt; 1502--B.A.; 1505--M.A.
- 4) 1505--Monk in Cloister of Erfurt. (Stotternheim experience).

2. Struggles in the cloister.

- 1) Question: How to obtain a merciful God? Tried following Roman Catholicism as a monk and ways of Church with consistency. Found Roman teachings unable to lead to Christ--out of his religious experience comes Reformation.
- 2) Struggle: Followed Roman way monastic exercises until exhausted. Fought for total forgiveness through complete surrender of the will. Realized his real problem was not action or thought but the position of man. In Monkish good works saw original sin of striving to be like God; found could not gain good by own will which is depraved; all efforts led to dead end; felt was damned and was greatly depressed.

3. Experience in Tower Chamber.

- 1) Received Doctor of Theology from University of Wittenberg--1512.
- 2) Lectured on Bible --Genesis; Psalms; 31:1--caused question, "How can God be judge and saviour--prepared these in tower chamber.
- 3) Solution came in 1515-16 when assigned to lecture on Romans.
- 4) Exegesis of Romans 1:17--"God's righteousness is revealed through his gospel, i.e., righteousness is no merit of man but mercy of God. Romans 1:17 does not mean human honesty or integrity before God, but God's righteousness, given freely to sinners by God's grace, which a man receives by faith alone."
- 5) Break with Catholic Church: "Only by scripture (not history, nature, tradition, order, church), only by grace (passive and active righteousness of God), only by faith (not by good works or ethical improvement, but by surrender to God's sentence in believing his son Jesus Christ, who is God's revelation of mercy and love). This teaching about God's righteousness is the heart of the reformation, it is the yard-stick for reforming the church and her theology."

4. The 95 Theses.

- 1) Two historic facts led to break with Roman Church: 95 Theses; Disputation of Leipzig.
 - 2) 95 Theses—October 31, 1517--nailed to door of Castle Church: Attack on Roman sacrament of repentance and indulgence. "Breaks Roman pattern: contrition of the heart, confession of the mouth, satisfaction of works--replaces by repentance and faith. Faith is the key to open the door of the kingdom of Christ. Luther stated Catholic sacrament of repentance was mere ecclesiastical institution not identical with the repentance demanded by Christ."
 - 3) Disputation of Leipzig--1519--Debated with Dr. Eck--Accused of being heretic--"Councils are convents of men and therefore may fail as well as the Pope can fail, because they are historical and human institutions and persons and therefore cannot lay claim to absolute obedience."
 - 4) 1520--Papal ban--ordered to recant in 60 days.
 - 5) 1521--Diet of Worms--Refused to recant teachings of his books: "Inasmuch as Your majesty and Your Highness ask for a plain answer, I shall give one without horns (reservations) and teeth (backbitings). Unless I am proved to be wrong by the testimony of the Scriptures and by evident reasoning--for I cannot trust the decision of either popes or councils, since it is plain that they have frequently erred and contradicted one another--I am bound in conscience and held fast in the word of God by those passages of the Holy Scriptures which I have quoted. Therefore I cannot and will not retract anything for it is neither safe nor salutary to act against one's conscience. God help me, Amen!" --Imperial ban issued.
5. Death: Eisleben--February 18, 1546--illness: Dr. Jonas asked, "Reverend father, do you die firm in the faith you have taught?" "Yes," answered Luther distinctly, drawing a deep breath.

II. REFORMATION RESULTS:

1. Voices in Roman Catholic Church demanded reform.
2. 4 or 5 churches resulted which claimed to be true church.
3. QUESTION: Where was true Reformation? Which Church is true evangelical one? Is none of these churches in possession of evangelical truth or is each one in possession of a part of truth seen from a special angle and when put together results in whole truth?
4. ANSWER:
 - 1) Roman--Council of Trent 1545 - 1563.
 - (1) Overcame certain external abuses, false manners of execution.
 - (2) Denial of some dangerous one-sidednesses of the nominalistic theology of late medieval time.

- 2) Calvin--Church must be reduced externally and inwardly to state of the primitive church; be rebuilt on basis of pattern of scripture.
- 3) Luther-- Rediscovery of the gospel.
- 4) Anglican--Abolish the despotism of the pope and establish a national church with regard to the utmost loyalty to the tradition of the church.
- 5) Spiritual party--Personal immediate inspiration claimed; combined with more or less strong denial of scripture as revelation of God; only immediate inward revelation valuable.

HISTORY OF PENTECOSTALISM

I. PROTESTANT THEOLOGICAL DEGENERECY.

1. The rift widened through a conspiracy of liberalistic influences. Everywhere, the Church became the scene of a struggle. Darwin's theory of evolution became one of the most divisive lines of combat. Sophistry replaced theology. The thought of Kant, Emerson, Newman, Voltaire, Schleiermacher, Carlyle, and a confusion of theologians, philosophers, and poets came to exert a greater influence on many a fashionable pulpit than did the Word of God. The Bible was largely forgotten. This hastened a deterioration of the evangelical life of the Church.

This worsening of religion distressed many earnest Christians who found the new liberalism unpalatable. They withdrew from the churches and worshiped in small groups of kindred believers. A revival of modest proportions was born. Holiness groups—more than a score of them—gradually appeared on the American scene.

Holiness bands struggled to keep faith alive in the hearts of men. Inevitably, the groups of separatists, who no longer could go along with the older churches, became churches in their own right.

2. For the first ten years of its existence, it was only one among the many holiness groups that began to appear. The Holy Ghost baptism, with its astigmatising glossolalia (speaking in tongues), came regionally after a decade and universally after a generation of Church of God history. Shortly before the turn of the century, a few people in isolated regions received the baptism of the Holy Ghost. The universal outpouring began in 1906.

Many factors have contributed to the expansion of the Pentecostal movement. The greatest of all, perhaps, is the fact that Modernism spread alongside the Pentecostal expansion. The spiritual inanition of multitudes in the more fashionable churches drove them to the simple religion preached in the Pentecostal churches. The final cleavage of Fundamentalism and Modernism came during the first quarter of this century, during which period the Pentecostal movement made some of its greatest strides. The Encyclopaedia Americana says:

The five points of Fundamentalism are the inerrancy and infallibility of the Bible, the virgin birth and complete deity of Christ, the literal resurrection of the body, the atoning sacrifice of His death for the sins of the world, and the second coming in bodily form to the earth. Fundamentalists decalre for an unqualified belief in these dogmas, while the liberals either deny their validity or urge that a belief in them is unessential.

While the Baptists, Presbyterians, Methodists, and others wrangled over these things in their churches, conventions, and assemblies, the Pentecostal people won converts to Christ. They were, not only militantly fundamental, but they had also the positive message of holiness and the baptism of the Holy Spirit.

II. PENTECOSTAL DENOMINATIONAL HISTORY.

1. Pentecostal Holiness - 1898.
2. Assemblies of God - 1914.
3. International Church of the Foursquare Gospel - 1923.
4. Church of God - 1884

III. CHURCH OF GOD CHRONOLOGY.

- 1884 - Dissatisfaction over creeds and rituals in the established churches leads Richard G. Spurling to renewed study of the Scriptures and Church history.
- 1886 - Christian Union organized in Monroe County, Tennessee, with eight members.
Richard G. Spurling, Jr., ordained and chosen as pastor.
- 1897 - Great revival at Shearer Schoolhouse in Cherokee County, North Carolina.
Tennessee group, with Spurling, Jr., combine with North Carolina group.
A few people are baptized in the Holy Ghost and speak with other tongues.
- 1900-1902 - Fanaticism almost destroys the Christian Union.
- 1902 - Simple plan of government adopted.
Name is changed from Christian Union to The Holiness Church.
- 1903 - A. J. Tomlinson joins the young church and is chosen as pastor.
- 1905 - Church spreads to Georgia; two new churches in Tennessee.
- 1906 - First annual Assembly meets in Cherokee County, North Carolina.
Leaders of church move to Bradley County, Tennessee.
- 1907 - Name is changed from Holiness Church to Church of God.
- 1908 - Church of God reports total of twelve local congregations.
Great revival sweeps Cleveland, Tennessee.
- 1909 - Office of General Overseer (Moderator) instituted, A. J. Tomlinson selected.
Church of God spreads to Florida and Alabama.
- 1910 - First missionary goes to Bahama Islands -- R. M. Evans.
Publication of Church of God Evangel begins.
- 1911 - First state overseers appointed - to seven states.
- 1916 - Auditorium for annual Assemblies purchased in Harriman, Tenn.
- 1917 - Council of Twelve instituted.

- 1918 - First term of Bible Training School begins - Nora Chambers, teacher.
No assembly because of influenza epidemic.
- 1920 - Assembly Auditorium is erected in Cleveland, Tennessee.
Orphanage and Children's Home is begun - Lillian Kinsey, matron.
- 1923 - Impeachment of A. J. Tomlinson, General Overseer.
F. J. Lee elected General Overseer.
- 1928 - Church spreads to 32 states.
S. W. Latimer becomes General Overseer at death of F. J. Lee.
- 1929 - Young People's Endeavor made official Church auxiliary.
The Lighted Pathway is published - Alda B. Harrison, editor.
- 1934 - Music Department secures first music editor - Otis L. McCoy.
General Assembly convenes in Chattanooga, having outgrown the Cleveland Auditorium.
Northwest Bible and Music Academy in Minot, North Dakota, has first term.
- 1935 - J. H. Walker elected General Overseer.
- 1936 - Ladies' Willing Workers' Band instituted.
International Bible College is begun in Saskatchewan.
- 1938 - Bible Training School moves to Sevierville, Tennessee.
- 1941 - Only male ministers permitted to attend annual Assembly because of polio epidemic.
- 1943 - Church of God joins National Association of Evangelicals.
- 1944 - John C. Jernigan elected General Overseer.
- 1945 - New Orphans' Home is incorporated in Kannapolis, North Carolina.
- 1946 - Assemblies changed from annual to biennial meetings.
First National Sunday School and Youth Director chosen, Ralph Williams.
- 1947 - Bible Training School moves to Cleveland, Tennessee, as Lee College.
Regional Sunday School and Youth Congresses are begun.
International Preparatory Institute has first term in San Antonio, Texas.
- 1948 - H. L. Chesser elected General Overseer.
- 1949 - Home for Children is moved from Cleveland to Sevierville.
West Coast Bible School begins in Pasadena, California.
- 1951 - Full Gospel Church of the Union of Union of South Africa merges with Church of God.
- 1952 - Zeno C. Tharp elected General Overseer.
- 1954 - New General Headquarters and Publishing House erected.

(This material has been gleaned from Like A Mighty Army - Charles W. Conn.)

THE CHRIST OF CHRISTMAS

I. THE PROPHECY

1. Seed of a woman— Gen. 3:15; Gal. 4:4.
2. Seed of Abraham — Gen. 18:18; Acts 3:25.
3. Seed of Isaac -- Gen. 17:19; Matt. 1:2.
4. Seed of Jacob -- Nu. 24:17; Lu. 3:34.
5. Tribe of Judah — Ge. 49: 10; Lu. 3:33.
6. Heir to David — Isa. 9:7; Matt. 1:1.
7. Place of birth — Mi. 5:2; Matt. 2:1.
8. Time of birth -- Da. 9:25; Lu. 2:1,2.
9. Born of a virgin -- Isa. 7:14; Matt. 1:18.
10. Massacre of infants -- Je. 31:15; Matt. 2:16.
11. Flight into Egypt -- Ho. 11:1; Matt. 2:14
12. Ministry in Galilee — Isa. 9: 1,2; Matt. 4: 12 - 16.
13. As a Prophet — De. 18:15; Jn. 6:14.
14. As a Priest — Ps. 110:4; Heb. 6:20.
15. Rejected by Jews — Isa. 53:3; Jn. 1:11.
16. Characteristics — Isa. 11:2; Lu. 2:52.
17. Triumphal entry -- Ze. 9:9; Jn. 12:13, 14.
18. Betrayed by a friend — Ps. 41:9; Mk. 14:10
19. Sold for thirty pieces silver — Zec. 11:12; Matt. 26:15.
20. Resurrection — Ps. 16:10; Matt. 28:9.
21. Ascension — Ps. 68:18; Lu. 24: 50,51.

II. THE BIRTH

1. Points of view:

- 1) Literal translation: Christian faith stands on this doctrine; Fund. and R. Cath.
- 2) Those who deny: Say it is handicap and maintained for doctrinal purposes.
- 3) Skeptical attitude: Say we cannot know; evidence indecisive.
- 4) Critical view: Scholars who carefully study and still reject.
- 5) Critical view: Scholars who carefully study and accept.

2. One's view of Christ determines one's view of the virgin birth.

3. Scriptural evidence is scanty and confined to Matthew and Luke.

4. It is not an element of saving faith in the sense that the resurrection is; the early church did not use it as a test of faith.
5. It is a Christian affirmation that does not refer to birth at all, but refers to conception. It is how He was conceived; His birth was normal. Birth is never merely physical. It means that beginning of a total being in history.

6. Reasons for belief in virgin birth:

- 1) The unbroken tradition affirming this from the early 2nd Century; was an established witness by 80 A.D. and possibly 60 A.D.
- 2) The doctrine of the incarnation in Christ was fully accepted by the Church before the virgin birth was proclaimed. If this was not a fact why was this doctrine enacted? This was the report of a fact.
- 3) It is the only satisfactory statement of origin of Christ. Difficult to see why Luke and Matthew would include at variance with human experience if false; would run risk of judgment of their peers.
- 4) Law of self-identity demands this. If Christ began as the son of Mary and Joseph, how could he have become the divine Lord in the New Testament? God cannot change self-identity; identity of self is ontologically continuous; God cannot change His own self-identity; therefore, Jesus would forever be the son of Joseph and Mary. Can get prophets, seers, wise men, saints, but cannot get the eternal. Christ is the self-existent eternal Son of God. In Christ, God starts the human race over again; He is the first-born of many brethren.

III. THE PERSON

This is a purported word picture of our blessed Lord written of Him while He was yet on earth. It is on the civic records of the Romans who were in power in the Holy Land at that time; hence it is supposed to be quite authentic as a matter of history. This remarkable letter is supposed to have been written to the Roman Senate by Publius Lentulus, then President in Judea, about A.D. 33. It was published in the Meadville, Pennsylvania, "Republican," in 1873.

"There lives at this time in Judea, Jesus Christ, whom the barbarians esteem as a prophet but His followers love and adore Him as the offspring of the immortal God. He calls the dead from their graves and heals all sorts of diseases with a touch. He is a tall man and well shaped—of an amiable and reverent aspect. His hair is of a color than can hardly be matched—falling into graceful curls, waving about, very agreeably crouching upon his shoulders, parted on the crown of the head, and running as a stream to the front after the manner of the Nazarites. His forehead is high, large and imposing. His cheeks are a lovely red; his nose and mouth are formed with exquisite symmetry; His hair is thick and of a color suitable to His hair and parting in the middle like a fork. His eyes are a bright blue, clear and serene, look innocent, dignified, manly and mature. His hands and arms are most delectable to behold. He rebukes with majesty, counsels with mildness; His whole address whether a word or deed is eloquent and grave. No man has seen Him laugh; yet, His manners are exceedingly pleasant; but He has wept frequently in the presence of men. He is temperate, modest and wise, He is a man of extraordinary beauty and divine perfection who surpasses the children of men in every respect."

THE CHRISTIAN AND THE HOLY SPIRIT

I. WHO IS THE HOLY SPIRIT AND WHY DID HE COME?

1. What in I Cor. 2:11 suggests that the Holy Spirit has intellect?
2. What in Romans 15:30 suggests that He has emotion?
3. Does the Holy Spirit have a will (I Cor. 12:11)?
4. We can learn more about the Holy Spirit by the different names or titles He is given in Scripture.

- | | |
|--------------------|---------------|
| 1) Spirit of _____ | I Cor. 3:16. |
| 2) Spirit of _____ | Romans 8:2. |
| 3) Spirit of _____ | II Cor. 4:13. |
| 4) Spirit of _____ | John 16:13. |
| 5) Spirit of _____ | Heb. 10:29. |
| 6) Spirit of _____ | Romans 1:4. |
| 7) Spirit of _____ | II Tim. 1:7. |

5. What is the chief reason the Holy Spirit came (John 16:14)?
6. What then will be a logical result of the Holy Spirit controlling our lives?
7. According to John 15:8, _____

_____.

II. HOW IS THE HOLY SPIRIT RELATED TO EVERY CHRISTIAN?

1. What does the Holy Spirit do for and to a person when he becomes a Christian?

- 1) John 3:5
- 2) I Cor. 3:16
- 3) Romans 8:16
- 4) Eph. 4:30
- 5) II Cor. 5:5
- 6) I Cor. 12:13

2. What is the main reason we are to be filled with the Spirit? (Acts 1:8; 4:29, 31)?
3. According to Eph. 5:18, is it commanded or suggested that we be filled with the Spirit?
4. What are two additional result of being filled with the Spirit (Eph. 5:19, 20)?
5. Can a person be a Christian and not have the Holy Spirit dwelling in him? (Rom. 8:9)
6. What work of the Holy Spirit is necessary for a successful Christian life and service (Eph. 5:18)?

III. WHY ARE SO FEW CHRISTIANS FILLED WITH THE HOLY SPIRIT?

1. What is the description of some Christians (Rom. 7:19, 20, 24)?
2. Why are there so many unhappy Christians (Gal. 5:16, 17)?
3. What are the reasons so few Christians are filled with the Holy Spirit?
 - 1) Psalm 119:105.
 - 2) Proverbs 16:18.
 - 3) Proverbs 29:25.
 - 4) Luke 9:26.
 - 5) Psalm 66:18.
 - 6) I Jn. 2: 15 - 17.
 - 7) Rom. 8:32; I John 3:16; John 3:16 (Trust)

I.

IV. HOW CAN A CHRISTIAN BE FILLED WITH THE HOLY SPIRIT?

1. What is the admonition? (Eph. 5:18)
2. Why do we need to be filled with the Spirit?
 - 1) Gal. 5: 22,23.
 - 2) Acts 1:8
3. What is a pre-requisite to being filled with the spirit?
 - 1) John 7:37.
 - 2) Matt. 5:6.
4. If our desire to be filled with the Spirit is strong enough, what will we do (Rom. 12:1, 2)?
5. How then are we filled with the Holy Spirit (Matt. 7:7,8; Luke 11:13)?
6. Will the Holy Spirit fill you if you ask Him? How do you know? (Luke 11:13)
7. What must you do when you have asked Him to fill you? (Heb. 11:6)
8. Now that you have asked the Holy Spirit to fill you, thank Him. God cannot lie; His Word is true. If you were sincere, He has filled you. What should be your attitude from this day forward (I Thess. 5:18)?

V. HOW CAN A CHRISTIAN KNOW WHEN HE IS FILLED AND WHAT ARE THE RESULTS OF BEING FILLED WITH THE SPIRIT?

1. What is the primary way that we know we have been filled? (~~1 John 5:14, 15~~) (Acts 2:4 + 1 Jn. 5:14, 15)
2. ~~God's order is:~~ Fact; Faith; Feeling.

III THE TEST OF FILLING:

1. Do you have a new and greater love for Christ? God's Word?
2. Are you concerned for those who do not know Christ as Saviour?
3. Are you experiencing a greater boldness, liberty and power in witnessing?

RESULTS OF FILLING:

1. What do we receive at the time of the Spirit's filling?
 - 1) Gal. 5:22,23.
 - 2) Acts 1:8.
 - 3) I Cor. 12:4.
 - 4) What are these for?(Eph. 4: 12, 13)
2. What mannerisms, language, and inconsistencies are in your life which you feel hinder the Holy Spirit's fruit, power and gifts?
3. What happens as we are occupied with Christ and allow the Holy Spirit to work in us (II Cor. 3:18)?

VI. HOW CAN A CHRISTIAN CONTINUE TO BE FILLED WITH THE HOLY SPIRIT?

1. Eph. 5:18—"Be filled"—Greek says: "keep on being filled" (constantly and continually).
2. How to continue being filled with the Spirit:
 - 1) In prayer we must not only pray for ourselves, but _____
(Eph. 6:18 and I Samuel 12:23).
 - 2) We must _____ daily (Acts 17:11). What does the
Word of God do for us (Psalm 119:11)?
 - 3) How can we abide in Christ? (Jn. 14:21; John 15:10)
 - 4) Eph. 4: 30 - 32.
 - 5) How do we get rid of sin? (1 John 1:9)
 - 6) What does the Holy Spirit want to do for us? (Rom. 8:14)

TRANSMISSION OF THE BIBLICAL TEXT

I. THE OLD TESTAMENT.

1. The prelude: oral transmission and early writings.

2. The process: (Transmission of the text)

- 1) Originally written in Hebrew; Daniel, Ezra, parts of Nehemiah in Aramaic.
- 2) Original documents of the Bible are lost.
- 3) Masoretic text.

- (1) Dates to 9th century A.D.; oldest copy is Amos (8th B.C.)
- (2) Work of Masoretes--Jewish scholars--supplied vowels.

- 4) Septuagint -- 250 B.C.--translation into Greek.
- 5) Aquila, Symmachus and Theodotian: 4th and 5th C. A.D.
- 6) Syriac versions (Peshito): 4th and 5th C. A.D.
- 7) Aramaic versions (Targums); 4th and 5th C. A.D.
- 8) Vulgate: Jerome's Latin translation--3rd and 4th C. A.D.
- 9) Dead Sea Scrolls: "Most important discovery in O.T. Mss."

- (1) Found in 1947 near Qumran, Palestine; more properly called Qumran Scrolls.
- (2) Contain 330 Mss.; 100 are Biblical.
- (3) Dated 175 B.C. - 68 A.D.
- (4) Every book of Bible represented but Esther.
- (5) 4 copies of Isaiah.

3. The plan: (Canonization) How were books chosen to be in Bible?

- 1) Tradition; common usage; place of writing; authorship; date; orthodoxy; church pressure;
- 2) Council of Jamnia--90 A.D.; Council of Trent--1563.

II. THE NEW TESTAMENT.

1. Produced by the Church.
2. Written by hand and transmitted by hand for centuries.
3. Earliest writings done on papyri--5,000 Greek mss. in all.
4. Chester Beatty--132 A.D.--gospels, Revelation, epistles.
5. Codex Sinaiticus: 4th Cent. A.D.--complete N.T. and most of O.T.
6. Codex Vaticanus: basis of all Greek mss; kept at Vatican. 3rd C. A.D. (7 or 8 A.D. ?)
7. Minuscule Mss: 2,500; date 8 - 17th C. A.D.
8. Lectionaries Mss: 1,800; church year order; 3rd C. until printing.
9. Early translations:

- 1) Before 1,000 A.D.; 20,000 - 30,000 mss. of translations.
- 2) Quotations of Church Fathers.
- 3) Inventions of printing press established the text.
- 4) Textual criticism: deals only with text and not interpretation.
It seeks to find which words are original; aims to recover words of the original.
- 5) Greek N.T.: earliest printed text-- 1514.
- 6) Erasmus N.T. - 1516.

10. Major translations.

1) Need for translation:

- (1) Missionary work of the Church.
- (2) Linguistic changes.
- (3) Combat heretical translations.
- (4) Keep abreast of times.

2) English translations:

- (1) Wycliffe- 1382; revised 1388.
- (2) Tyndale-- 1526.
- (3) Mills Coverdale--first complete Bible in Eng.; 1535.
- (4) Thomas Matthew--1537.
- (5) Great Bible--1539--2nd edition; 1st authorized Eng. Bible.
- (6) Geneva Bible -- 1557.
- (7) Bishop's Bible -- 1568; 2nd authorized Bible.
- (8) Catholic translation in English--1582.
- (9) King James--1611; 3rd authorized Bible.
- (10) English Revised Version--1881.
- (11) Moffatt--1914; private translation.
- (12) Revised Standard Version--1947.
- (13) New English Bible--Began March, 1961.
- (14) Many private translations in last 90 years: Moffatt; Goodspeed; Phillips; 20th Century; Amplified.

THE BIBLE

Supernatural in origin, the Bible is inexhaustible in its adequacy.

Divine in authorship and human in penmanship, the Bible is harmonious in infinite complexity.

Infallible in authority and infinite in scope and universal in interest, the Bible is the miracle book of diversity in unity.

Personal in application, the Bible puts life into us and keeps life in us!
Psalm 119:9

Immeasurable in power, the Bible keeps us from sin. Psalm 119:11

Inestimable in value, the Bible conquers sin for us. Rev. 12:11

Unequaled in plainness of language, the Bible keeps us separate from the world. Phil. 2: 15 - 16.

Infinite in scope, the Bible is the most entertaining and authentic history ever published, possessing a perfection unstained by earthly mixture. Original, unborrowed, solitary in its wonder, it is a complete code of laws. Psalm 19:7

Identified with the promotion of liberty, the Bible, breaking the fetters of slaves, is a mighty factor in civilization--civilizing mankind, purifying systems of public morals, giving efficacy to righteous laws, and improving all relations of domestic and social life.

Possessing the wonder of self-authentication, the Bible is validated and confirmed by the Spirit of God with a divine conviction and certainty incommunicable by reason and impervious to the assaults of doubt.

Enduring as the life of God, immune to the ravages of time, the Bible, withstanding the tests of various forms of infidelity through all centuries, is the custodian of the heritage of the ages.

Wide as the moral government of God, the Bible, the source of the world's jurisprudence, a wonder book of living principles, is forever the final court of authority.

Wonderful in its translation and preservation, the Bible, addressing itself to the universal conscience and speaking with binding claims, commands the obedience of all mankind.

Authenticated as to its statements and substantiated as to its prophecies by every turn of the excavator's spade in Bible lands and by multitudinous inscriptions deciphered among classic ruins, the Bible remains the best covenant ever made, the best deed ever written, the best will ever executed.

Coming into communities of unrighteousness as the leaven of regenerative force, causing philanthropic and redemptive enterprises together with educational and therapeutic institutions to pay tribute to its vitalizing power, the Bible is the great book out of which has blossomed every national and social blessing we enjoy.

Appealing tenderly to the heart, the Bible--coming to us drenched in the tears of multitudinous contritions and worn with the fingers of agony and death--in a world where many are unsettled and are drifting--is settled in its source. (Psalm 119:89).

The living Word of the living God, the Bible is regenerative in power. (1 Peter 1:23).

Assaulted by enemies who summon it to appear at the bar of human reason, anathematized by those who aim their ill-grounded propositions against it, the Bible "liveth and abideth for ever." (1 Peter 1:23).

The Bible, bread from heaven, is satisfying in its contents. (Jer. 15:16).

The Bible, praised by men of greatest intellect, is supreme in God's estimation. (Psalm 138:2).

The Bible, God's yea and amen, is sure in its promises. (Jer. 1:12).

The Bible, light for our understanding, is secure in its guidance. (Psa. 119:105).

The Bible, steeped in the prayers of many saints, is sanctifying in its influence. (1 Tim. 4:5).

The Bible, stained with blood of martyrs, is a mirror for our self-knowledge. (James 1:23).

The Bible, likened unto a sword, we can use as did Jesus to repulse Satan and all enemies of our souls. (Eph. 6:17).

The Bible, likened unto water, is for our cleansing. Christ gave himself for the church. (Eph. 5:26). (John 15:3).

The Bible, truth for our sanctifying, is free from all inaccuracies. (John 17:17)

The Bible is honey for our delight. (Psalm 19:10).

The Bible is gospel seed for our sowing. (Luke 8:11).

The Bible is gold for our enrichment. (Psalm 119:72).

The Bible is milk for our nourishment. (1 Peter 2:2).

The Bible is meat for our strengthening. (Heb. 5:14)

The Bible is a hammer for our obstinacy-a blacksmith's hammer to break us down under conviction of sin, a carpenter's hammer to build us up in a most holy faith. (Jer. 23:29).

The Bible is fire not only for our purifying but for enabling us in a cold world to be warm in heart toward all mankind. "Is not my word like as a fire?"

Material taken from-

"The Bible and Prayer"

--Robert G. Lee