

Walking in Present Truth

God's Plan and the Restored Church

Student Manual

Walking in Present Truth

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Introduction to Course

We are fortunate to live in a time when we can expect God to move in powerful ways to bring to greater fulfillment the awesome purpose that He began when He created mankind. While there have been many obstacles to the fulfillment of that purpose, including the fall of Adam and the failures of many of God's people, there will be a generation of people who fully enter into all that God intended from the very beginning.

They will not succeed because they are better or smarter than any other people, but they will succeed because of the grace of God and the provisions of Calvary. When Christ came He came to get man back on track. He came to restore mankind to God's original purpose.

Actually the entire Bible deals with the subject of restoration. In the first two chapters of the Bible God declared His purpose. In the last two chapters of the Bible we see the fulfillment of that declared purpose. Everything in between is the story of restoration and mission fulfillment.

The purpose of this course is to take a look at the purpose of God as it pertains especially to our generation. We are in a relay race to the finish line. Each generation has had its challenge to respond to the Spirit of God in order to effectively contribute to its leg of the race. We have a responsibility to God and to any future generations to do our part to see God's purpose come to pass. We have a responsibility to leave future generations better off than we were.

We fulfill that responsibility by walking the present truth. The main thesis for this course could be summarized as follows:

Thesis: God's plan is progressive. What God began in Adam, He continued through Abraham and Israel. He will end up completing His plan in and through the Church. Each generation must build on the past and be responsive to the present dealings of God in their generation. God is speaking to the Church today, it is our responsibility to hear His voice and be established in Present Truth.

Lesson 1-2

What is Present Truth?

“For this reason I will not be negligent to remind you always of these things, though you know them and are established in present truth. Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you...moreover I will be careful to ensure that you always have a reminder of these things after my decease.” II Peter 1:12-13, 15

I. There is such a thing as “present truth” (II Peter 1:12-13, 15).

The word “present” that is used here by Peter to describe certain truth is from the same word that is used to refer to Christ’s second coming (*parousia*). It refers to a truth that is “nearby” or “_____.” It is a truth that is being “uncovered” or “revealed” to us _____.

A. Present Truth Defined

1. Present truth is a “_____” word from God (I Pet. 1:10-12).
 - a. It is not a “_____” word.
 - b. It is meant to be an _____ (Eccl. 3:1).
 - c. It is a necessary experience common to all _____.
 - For these early believers.
 - For the corporate body of Christ.
 - For each local church.
 - For every single believer in Christ.

In each case there is a present word or present truth that corresponds to _____ in a spiritual journey.

2. Present truth is a word for “_____” (Heb. 3:7, 13, 15; 4:7).

In the book of Hebrew, the writer addresses the situation with Old Testament Israel. In chapter 3 and 4 he repeatedly uses the word “today.”

- “**Today** if you will hear His voice” (3:7)
- “But exhort one another daily, while it is called **today**” (3:13)

- “**Today** if you will hear His voice” (3:15)
 - “**Today** if you will hear His voice” (4:7)
- a. God has a word for us today. He speaks in _____.
 - b. God had a word for _____ of Asia (Rev. 1-3). The common admonition was “He who has an ear, let him hear what the Spirit says to the churches” (Rev. 2:7, 11, 17, 29; 3:6, 13, 22). Many translations say “What the Spirit _____ to the churches.”
 - c. God leads His people _____. He has a today word for:
 - Individuals
 - Local Churches
 - The Church World-wide
3. Present truth is a word that is “_____” from the mouth of God (Mt. 4:4).
- a. Responding to the now word of God is the thing that _____.
 - b. We lose our life, vitality, strength, vision and purpose when we cease to be _____ to the “now” word of God.
4. Present truth involves our “_____” (Luke 19:41-44).
- a. When God is visiting the individual, a church, or the church with a “**now**” **word**, it is important to catch the wave because there is a _____ available at that time to walk through that door.
 - b. In the Old Testament, those who had come out of Egypt _____ to the “now” word to go into the land of promise when the grace was available (Num. 14).
 - c. Many of the Jews of Jesus day missed their day of visitation represented in the _____.
 - d. Throughout history we find that many fresh moves of God have been persecuted by the very people who should have been the most _____.
- B. God has a “now” word _____ (Acts 13:36).

II. God wants us to be _____ in “present truth.”

A. What does the word “established” mean?

The word “established” means “to set fast, to confirm, to be solid or stable”. The following scripture verses indicate that this is God’s desire for us.

1. Psalm 40:2 – David declared that God “set my feet upon a rock and _____ my steps.”
2. Psalm 112:8 – The Psalmist declared that the one who fears the Lord his “heart is _____ and it shall not be moved.”
3. Isaiah 2:2 – Isaiah prophesied that “the mountain of the Lord’s house will be _____ in the top of the mountains.”
4. Colossians 2:7 – Paul said that we are to be “rooted and build up in Him and _____ in the faith.”
5. Hebrews 13:9 – The writer to the Hebrews affirmed “it is good that the heart be _____ by grace.”

B. To be solid and _____, we must be established in _____.

God wants us to be established in “_____”.

1. The church is to be the pillar and _____ (I Tim. 3:15).
2. As Christians we are to _____ (II John 4).
3. We are to be those who _____ the truth (II Tim. 3:15).
4. We are to _____ (I Pet. 1:22).
5. We are to _____ (I Cor. 13:6).
6. It is the truth that will _____ (John 8:32).

C. To be established in the present truth we must be _____ and be _____ dealings of God (See II Peter 1:12-15).

This involves two things:

1. It means that we must have an appreciation for our past and _____.
 - a. We are to build on the _____ not remove them (Pr. 22:28; 23:10).
 - b. The past becomes a platform _____.
 - c. The ancient landmarks keep us from getting _____ or drifting into heresy (II Tim. 2:14; Eph. 4:14; Heb. 2:1).
 - d. Peter wanted believers to be _____ of the past (II Pet. 1:12-13, 15).

2. It means that we must be responsive to _____ dealing of God.
 - a. The path of the just shines _____ (Pr. 4:18 KJV).
 - b. We are to be changed from _____ (II Cor. 3:18).
 - c. We are to grow up into Him in _____ (Eph. 4:15).
 - d. We are to be _____ by the renewing of our minds (Rom. 12:1-2).
 - e. We are to _____ more and more (I Th. 4:10).
 - f. Our faith is to _____ to grow (II Cor. 10:15).
 - g. We are to _____ and in the knowledge of Him (II Pet. 3:18).

Lesson 3-4 Times of Refreshing

“Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.”

Acts 3:19-21

I. There are times or seasons of refreshing that God inspires that are consistent with God’s overall plan for His people.

A. These times and seasons are times where God provides _____
_____ to enter into His purposes.

B. These times and seasons are described in ten different ways in the Bible.

1. Times of _____ (Acts 3:19)
2. Times of _____ (Acts 3:21)
3. _____ Times (Ps. 102:13)
4. _____ of Times (Gal. 4:4)
5. Times and _____ (I Th. 5:1)
6. Day of _____ (I Pet. 2:12)
7. _____ time (Acts 17:26)
8. Time of _____ (Heb. 9:10)
9. _____ of Visitation (Lk. 19:44b)
10. Time of _____ (Zech. 10:1)

C. These times and seasons are often associated prophetically with the pouring out of _____. They are seen as:

1. Rain from heaven (Joel 2:23; Zech. 10:1)
2. Rivers of living water (Jn. 7:38)
3. Fountains of life (Ps. 36:5-9; Jer. 2:13; 17:13; Rev. 21:6)
4. Springs of joy (Ps. 87:7; Num. 21:17)

- 5. Showers of blessing (Ezek. 34:26; Mi. 5:7)
- D. These times and seasons must be _____ (Mt. 16:3; Luke 12:56).
- E. These times and seasons demand _____ (I Chr. 12:32).
- F. These times and seasons have a special _____ in God's mind (Eccl. 3:1; 8:6).

II. These times or seasons of refreshing will usually include four principle ingredients (Acts 3:19-21).

Each one of these elements lays the foundation for and paves the way for the next one.

A. _____

Repentance precedes revival. Our repentance is for:

1. _____ from God's intended purpose.
2. Lack of _____ to the moving of the Holy Spirit in our lives.
3. Doing our _____ in our own way.
4. Neglecting the "_____" or the revealed word of God.

B. _____

Repentance must to lead to conversion.

1. Conversion involves _____ or changing what we are presently doing or the direction we are presently going.
2. Conversion involves adopting a _____, methodology or emphasis.

C. _____

This healing is manifest in:

1. Receiving the _____.
2. Being _____ from former bondages.

3. Experiencing new _____.
4. Enjoying new found _____.

D. _____

God desires to blow fresh air on His people as they respond to His moving.

1. The word “refreshing” from the Greek means “a cooling off or refreshing, _____, refreshment of one’s spirit, revive” (Thayer).
2. In God’s method, this is our time to _____ ourselves to the “now” word that God has spoken.

III. These times and seasons can only be fully experienced when we have the right _____ toward receiving.

A. There are attitudes that will _____ refreshing for the believer or the church.

1. We will be blessed if we are “_____” (Mt. 5:3).
2. We will be blessed if we _____ (Mt. 5:6).
 - a. _____ after (Ps. 42:1; Ps. 38:10).
 - b. _____ for (Ps. 63:1; 84:2; 107:9; 119:20)
 - c. _____ after (Ps. 42:2; 63:1; 143:6; Neh. 9:15-20; Is. 55:1)
 - d. _____ for (Ps. 107:9; Luke 1:53).

B. There are things that will _____ refreshing for the believer or the church.

1. _____ the Lord (Deut. 11:16-17; Jer. 2:13; Amos 4:7)
2. _____ (Lev. 26:12-24; I Kgs. 17:1; Jer. 3:3; 14:4)
3. _____ (Rev. 3:17)
4. _____ Sin (II Chr. 6:26-27; 7:13-14; Is. 5:6)

IV. These times or seasons of refreshing will _____ for the restoration of the Church and the Second Coming of Christ.

Peter says that these times and seasons must come before Christ returns a second time (Acts 3:21).

A. From a prophetic standpoint there are _____ special or primary “times of refreshing” which are referred to as the early or _____ rain and the _____ rain (Jam. 5:7).

1. The former or early rain

Prophetically this refers to the outpouring of the Holy Spirit on the Early Church _____ (Acts 2).

2. The latter rain

Prophetically this refers to the outpouring of the Holy Spirit or the season of refreshing at the end of the Church Age immediately preceding the _____.

B. The natural concept that serves as a basis for our understanding of this is the natural _____ in Israel around which all of their agricultural and feast times were built (Deut. 11:10-17).

1. The early rain came in around the _____ and was instrumental in softening the ground and _____ for the coming harvest.

2. The latter rain came in toward the _____ and was instrumental in _____ just prior to actual harvesting.

3. In between these two major rains there was a _____.

C. The Old Testament prophets used these _____ to apply to the moving of God’s Spirit among His people.

1. Joel in his prophecy connects the concept of “latter rain” with restoration and an _____ of the Holy Spirit prior to the Second Coming of Christ (Joel 2:21-27 especially vs. 23).

2. Hosea indicated that Christ would come like the former and the _____ (Hosea 6:1-3 especially vs. 3).

3. Zechariah indicated that we need to be _____ about the times and so that we can know when it is time to ask for the latter rain. At that time we need to seek the Lord for the fulfillment of His word (Zech. 10:1).

D. James, the brother of the Lord, picked up on the theme and again applied the agricultural concept to the spiritual _____ (Jam. 5:7).

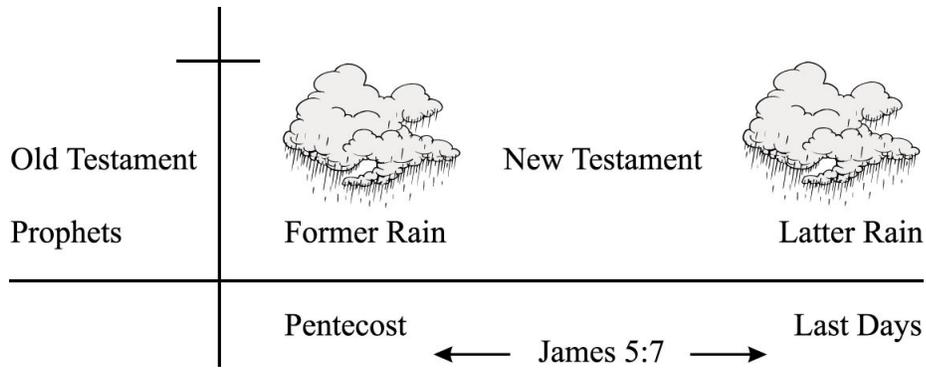
James indicated that God as the heavenly husbandman or farmer is waiting for the earth to bring forth spiritually what He has been waiting for through the ages. He further indicated that it will happen in response to the coming of the early and the latter rains.

E. The spiritual or prophetic fulfillment of the EARLY and LATTER rain speaks of _____ of refreshing in God's timetable.

1. The former rain speaks of the outpouring of rain (the Holy Spirit) on the day of Pentecost (Acts 2:1-21).

2. The latter rain refers to an outpouring that God will bring to ripen the grain to prepare for the harvest, which is at the end of the age (Mt. 13:39; Rev. 14:15).

See the following Diagram:



3. The latter rains were always considered the most _____ and they were of _____ intensity (Jer. 5:23-25).

V. We are instructed to _____ the rain (Zech. 10:1).

God is going to be faithful to bring the rain of refreshing in its season. As believers in our day, we can believe three things. We can believe that God is going to give us rain in _____. We can believe that we are going to experience our _____ time. We can believe that as we fear the Lord and remain responsive to the present dealings of God we will _____ our day of visitation.

Lesson 5

Positioning Ourselves for Visitation

I. God has given many promises of revival, visitation, refreshing and harvest in the last days.

- A. The last days will see a mighty _____ of the Spirit (Joel 2:28).
- B. The last days will be times of _____ and renewing (Acts 3:19-21).
- C. The last days will be times when God, the heavenly husbandman, receives the precious _____ of the earth (Jam. 5:7).
- D. The last days will be characterized by the Church entering into its _____ (Eph. 5:27).
- E. The last days will be days of significant _____ (Mt. 13:39).
- F. The last days will be the most exciting spiritual season since the _____ of Christ.

II. It is possible _____ one's day of visitation.

- A. Jerusalem and many of its leaders missed _____.
- B. Even among those who responded, not everyone caught the _____.
 - 1. The 120 on the day of Pentecost could have been _____.
 - 2. Not all of those who had an opportunity _____ to receive their day of visitation.

III. Experiencing personal revival involves being at the right place at the right time.

The Bible speaks of those who were in the right place at the right time. They were people who _____ their day of visitation.

- A. _____ (Luke 2:25-32)
- B. _____ (Luke 2:36-38)

C. _____ in Upper Room (Acts 1:4-5, 12-14; 2:1-13)

D. _____ (Acts 8:26-31; 35-38)

E. _____ (Acts 10:1-4; 44-48)

V. How to get under the spout.

As believers today we can follow the faith of those who have gone before us. If we possess the same qualities that they possessed, we can position ourselves under the spout.

Seven qualities in God's people

A. _____ (Mt. 5:3; Luke 3:1-2)

Regardless of his station in life, the Ethiopian was humble before the Word of God. The Bible says, "Blessed are the poor in spirit, for theirs is the Kingdom of God." The Ethiopian was humble, teachable, open and wanting more.

B. _____ (I Peter 4:7)

Even though prophecies had been given about what was to take place, these pillars of faith were not going to take anything for granted. They would ask for what had been promised. They would "ask for rain in the time of the latter rain," as Zechariah declared (Zech. 10:1).

C. _____

This word devout means they were people who were very cautious about offending God in any area of their life. The word "circumspect" means that they paid careful attention to things in all sides. They did not let their spiritual guard down even though the Messiah's coming was delayed.

D. _____

God wants us to be others orientated. He wants us to practice pure religion even when we have little or nothing to give. That is how He knows we will practice this when we receive His full blessing.

E. _____ (Psalm 133)

People of unity are people who are concerned about not only their relationship to God, but also their relationship to others. Clouded relationships can obstruct the pipeline of God in our lives.

F. _____

Another word for “watchfulness” is “anxious anticipation.” Another word for it is “faith.” These people who got wet were people who had a spirit of faith and an anxious anticipation that God was going to move. They were looking forward to it and they didn’t want to be left behind.

G. _____ (Ps. 110:3)

God wants a people who are willing and obedient. In Luke 8:18-21 we are given an insight into who Jesus considers His close friends when He says, “My mother and My brothers are these who hear the word of God and do it.”

VI. Conclusion

God wants to bless His people.

God is going to move in awesome ways. He is going to do His part, BUT are you going to get wet?

Charles Finney once said, “Revival is finding out which way God is moving and _____.”

I cannot make visitation happen, but I can _____ to receive it when it comes.

Lesson 6 God's Eternal Purpose

Thesis: To understand, evaluate and enter into present truth we must have certain basic understandings. We must understand the unity of God's eternal purpose, the unity of the Scriptures, the relationship of natural Israel to the Church, God's method of revelation and restoration and the historic cycle of decline, restoration and revival.

In order to understand, evaluate and enter into present truth we must have an understanding of _____ God's Eternal Purpose.

I. We must realize that God only has _____ purpose.

- A. God's purpose has not always been _____ by man (Rom. 16:25-27; Eph. 3:1-13).
- B. God's purpose has been _____ to us in the New Testament Age (Eph. 3:8-11; Col. 1:26).
- C. God's purpose was _____ in the very first chapters of the Bible (Gen. 1:26-28).

Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

The key to understanding God's purpose is understanding God's heart—the heart of a father. Since God has the heart of a father, it follows that He also has the desires of a father. Those desires are expressed in five key ways:

1. A Desire for _____ of Self, Image and Likeness

"Let us make man in our image" (Gen. 1:26).

2. A Desire for _____ of Seed or Fruitfulness

"Be fruitful and multiply" (Gen. 1:28).

3. A Desire for _____ of Ministry or Partnership

“Let them have dominion” (Gen. 1:28).
“And subdue it” (Gen. 2:28).

4. A Desire for _____, Relationship and Fellowship

“The sound of the Lord God walking in the cool of the day” (Gen. 3:8).

5. A Desire to Provide a _____ for His Son

“It is not good that the man should be alone” (Gen. 2:18).

- D. God only has _____ that He is working toward and everything that He has done, is doing or will ever do is consistent with that one purpose (Eph. 1:3-14).

God’s purpose can be summarized as follows:

God’s Eternal Purpose is to have a many-membered man in the image of God with whom He might establish relationship and who would qualify for rulership and dominion and for the honor of being eternally linked with the only-begotten Son as one flesh.

II. We must realize that all of God’s dealings with man have been a _____ of and an entering into this purpose.

- A. When God dealt with _____, He had this purpose in mind (Gen. 1:26-28).
- B. When God dealt with _____, He had this purpose in mind (Gen. 12:1-3).
- C. When God dealt with _____, He had this purpose in mind (Ex. 19:6).
- D. When God sent _____, He had this purpose in mind (John 3:16).
- E. When God works with the _____, He has this same purpose in mind (Mt. 28:19-20; Eph. 4:11-16).

III. We must realize that God’s vision is and has been that _____ and all mankind come into harmony with His declared purpose.

- A. God created man for His purpose and _____ (Rev. 4:11).
- B. Man sinned against God jeopardizing His _____ to fulfill that purpose.
- C. God sent Jesus to bring man _____ to His intended purpose.
- D. Through God's grace and the processes of redemption and sanctification man will one day _____ God's declared purpose.

IV. We must realize that God has used different _____, vehicles or channels to represent His authority and purpose in the earth.

A. In the Old Testament Age, God used:

- 1. The Patriarchs
- 2. The Nation of Israel
- 3. Gentile Kings

B. In the New Testament Age, God used:

- 1. Christ
- 2. The Church

V. We must realize that God's purpose is being accomplished in and through the _____ of the New Testament (Eph. 3:8-11).

- A. He is going to use *the Church* and His operation through *the Church* to bring us to completion, maturity, perfection and to the _____ (Eph. 4:12-16; Col. 3:10; Rom. 8:28-30).
- B. He is going to use *the Church* to meet His desire for _____ for His Son (II Cor. 6:14, Eph. 5:32).
- C. He is going to use *the Church* to deal finally with _____ (Matt. 16:18-19; Rom. 16:20).
- D. He is going to use *the Church* to _____ with Him for eternity (Rev. 20:6).
- E. He is going to use *the Church* to bring back mankind into the right _____ to God in fellowship and priestly function (I Pet. 2:5-9; I John 1:3).

F. He is going to use ***His Church*** to fulfill His desire for _____ of seed and sinless offspring (Rev.12).

VI. We must realize that God's purpose will never be frustrated (Is. 14:24-27; 46:9-11; 55:8-11).

VII. Conclusion

God's Purpose and Present Truth

What God is doing today in my life and your life, what He is doing in our local churches and what He is doing in the Body of Christ worldwide is consistent with what He has always been doing. What God is doing in the present is a progressive unfolding of what He has been doing in all previous ages. He is working all things after the counsel of His own will and purpose.

“Revival is finding out which way God is going and going with Him.” Finney

“The instrument God uses may change, but the purpose remains the same.”

Lesson 7 The Unity of the Scripture

Thesis: To understand, evaluate and enter into present truth we must have certain basic understandings. We must understand the unity of God's eternal purpose, the unity of the Scriptures, the relationship of natural Israel to the Church, God's method of revelation and restoration and the historic cycle of decline, restoration and revival.

To understand, evaluate and enter into present truth...

I. We must realize that the Bible is _____ book with _____ message (I Cor. 10:6, 11).

A. The New Testament is _____ of the Old Testament.

The New is in the Old contained

The Old is in the New explained

Or,

The New is in the Old concealed

The Old is in the New revealed

B. The New Testament cannot be _____ without the Old Testament.

C. The Old Testament cannot be _____ without the New Testament (I Pet. 1:10-12).

II. We must realize that the Old Testament Scriptures serve as _____ for the New Testament Church.

A. The Old Testament was the Bible of the _____.

B. The early _____ promoted the scripture of the Old Testament.

1. They _____ to the word (Acts 6:4).

2. They acknowledged the _____ of the word (Acts 15:15-18).

3. They stressed the value of the word in assisting the people of God in fulfilling _____ (II Tim. 3:15-17).

C. The Old Testament scriptures were written for the New Testament _____.

1. They were written for _____ (Rom. 15:4).
2. They were written to be _____ for the people of faith at the end of the age (I Cor. 10:6, 11).

III. We must understand God's method of revelation—first the _____, then the _____ (I Cor. 15:46; Rom. 1:20).

A. The Old Testament dealings of God reflect that which is _____ or the natural expression of God's plan.

B. The New Testament reflects the _____ or that to which the natural pointed.

Hebrews 9:1-28 speaks of the first covenant, the Old Testament tabernacle with its priesthood and its sacrifices as being _____ (vs. 9), unable to cleanse the conscience (vs. 9), _____ (vs. 10) and _____ of the true (vs. 23, 24). It speaks of the new covenant which came in Christ as being greater, more perfect (vs. 11) and able to purge the conscience (vs. 14).

Hebrews 10:1-23 speaks of the Old Testament law as a _____ of good things to come as opposed to the _____ (vs. 1).

Note the following chart (See key verses: Rom. 1:20; I Cor. 15:40-54; II Cor. 4:18; 5:1; Heb. 8:5; 9:1-28; 10:1-23):

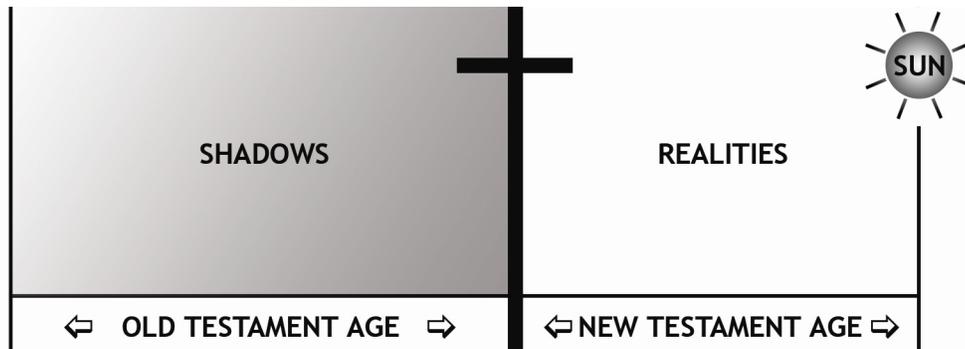
Old Covenant	New Covenant
Natural	Spiritual
Flesh	Spirit
Shadow	Image
Figures	True
Visible (Seen)	Invisible (Unseen)
Made with Hands	Not Made with Hands
Patterns	Heavenly Things
Observed by Sight	Observed by Faith
Temporal	Eternal

This chart illustrates the relationship of the Old to the New. They are not separate entities or separate purposes. The Old Covenant gives place to the New Covenant. The New Covenant is an extension and _____ of the Old Covenant.

- C. In the Old and New Testaments we are confronted with _____ of things—first the natural, then the spiritual.
1. There is a natural birth and a spiritual birth (John 3:3-6; I Pet. 1:23).
 2. There is a natural circumcision and a circumcision of the heart (Col 2:11-13; Phil. 3:3).
 3. There is a natural Israel and a spiritual Israel (Gal. 6:16; Rom. 9:6).
 4. There is a natural Jerusalem and a spiritual Jerusalem (Gal. 4:26; Heb. 12:22).
 5. There is a natural temple and a spiritual temple (Eph. 19-22; I Pet. 2:5).
 6. There is a natural priesthood and a spiritual priesthood (Heb. 7:1-28; I Pet. 2:5).
 7. There are natural sacrifices and spiritual sacrifices (Heb. 13:15; I Pet. 2:5).
 8. There are natural enemies and spiritual enemies (II Cor. 10:4; Eph. 6:12).

IV. We must realize that the cross of Christ is the great divide between the natural and the spiritual.

It should be noted that the cross is the great dividing line between the natural and the spiritual, _____. When Jesus came He came as the transition point in history. This transition point has more significance than a mere change in the human calendar. This transition marks the entry into the _____ (See Chart).



- A. Jesus came to fulfill the letter of the law and introduce the _____
_____ that operated behind the law.
- B. Jesus introduced us to _____ in the new covenant. They are better
because they are not shadows of the real, but they are the _____
_____ themselves!

Notice the “Better Things” that the writer to the Hebrews highlights for us:

1. Better Revelation (Heb. 1:1-4)
2. Better Hope (Heb. 7:19)
3. Better Priesthood (Heb. 7:20-28)
4. Better Covenant (Heb. 8:6)
5. Better Promises (Heb. 8:6)
6. Better Tabernacle or Temple (Heb. 9:11)
7. Better Blood (Heb. 9:11-14).
8. Better Sacrifices (Heb. 9:23)
9. Better Possessions (Heb.10:34)
10. Better Country (Heb. 11:16)

Lesson 8 Israel and the Church

Thesis: To understand, evaluate and enter into present truth we must have certain basic understandings. We must understand the unity of God's eternal purpose, the unity of the Scriptures, the relationship of natural Israel to the Church, God's method of revelation and restoration and the historic cycle of decline, restoration and revival.

To understand, evaluate and enter into present truth we must understand the relationship of Israel to the Church.

I. God has only ever had one _____.

- A. This church consists of all those who by faith have believed the Word of God and have _____ by obeying the Word of God.
- B. This church consists of all those who were “_____” by God and separated unto His purposes and glory.
- C. This church is _____ throughout all ages, cultures and nations (Mt. 8:11).

II. This church can be found in _____ the Old and the New Testament.

- A. This church includes the _____ of the Old Testament (Heb. 11:1-40, esp. 13-16, 40).
- B. This church includes _____, “the church in the wilderness” (Acts 7:38, KJV).
 - 1. They were the *Kahal Jehovah* or the “called out” and assembled ones of the Lord (Ps. 107:32; 149:1).
 - 2. They were the objects of grace who were rescued by God (Deut. 6:6-10).
 - 3. They were called out of natural bondage to Egypt (Ex. 3:9-10).
 - 4. They experienced deliverance by virtue of application of the blood of the Passover lamb to the doorposts of their houses (Ex. 12).
 - 5. They were to be distinct from the nations in order to be God's instrument in the earth (Num. 23:9; Ex. 11:7; Lev. 20:26).

C. This church includes the New Testament expression of the people of God know as the _____ (Mt. 16:16-18).

1. They are the *ekklesia* or “called out ones” of the Lord.
2. They are objects of grace who were rescued by God (Eph. 2:8-10).
3. They are called out of bondage (Eph 2:1-3).
4. They experienced deliverance by virtue to the application of the blood of the Passover Lamb to the doorposts of their hearts (I Cor. 5:7).
5. They are to be distinct from the nations in order to be God’s instrument in the earth (John 15:18-19; 17:14-17; I Cor. 4:13; II Cor. 6:14-18).

D. This church is God’s chosen people, holy nation, priesthood and _____ (Ex. 19:1-6; I Pet. 2:4-9).

God applied unique descriptions of His unique people.

1. _____

The word peculiar here refers to “a special, precious, private possession”. It is something that is exclusively individual that is set apart because of its _____ from all other things. In the Old Testament, God referred to Israel as a peculiar people (Deut. 14:2, 26:18; Ps. 135:4).

2. _____

God has only called two groups of people “My People.” In Exodus when God saw the children of Israel in cruel bondage and their cry came up to Him He distinguished them as being His unique and private possession by calling them His people. In the New Testament this place of unique possession is ascribed to the Church (Heb. 8:10; I Pet. 2:9-10).

3. The _____ of God (Is. 63:8; Rom. 8:16).

God has only called two groups of people the “Children of God.” As a Father He has a family that He is in the process of bringing to maturity. This family is made up of children who are peculiar in that they have a different heritage than those around them. Heredity does make a difference. The children of Israel were different because they had a different father—not Abraham but God.

God's Title Applied	To OT Israel	To the NT Church
My People	Ex. 6:6-7; 3:7; 5:1	I Pet. 2:9-10
Children of God	Is. 63:8	Rom.8:16
Peculiar People	Ex. 19:5-6	I Pet. 2:9

It is critical in our understanding that although we have two groups of people, we do not have two _____. There is a consistency between the Old Testament and the New Testament.

III. The Church of the Old Testament and the Church of the New Testament share _____ and titles.

A. The Scripture shows a unique _____ between the people of God in the Old Testament to the people of God in the New Testament.

Term Used	Old Testament	New Testament
A Chosen People	Deut. 10:15	I Pet. 2:9
A Holy Nation	Ex. 19:6	I Peter 2:9
People of God	Ps. 100:3	II Cor. 6:16
A Priesthood	Ex. 19:6	I Pet. 2:9
God's Treasure	Ex. 19:5	Mt. 13:44
Bride or Wife	Is. 54:6; 62:5	II Cor. 11:2-3
God's Vineyard	Is. 5:7	Mt. 20:1; Jn. 15:5
Israel	Is. 44:6	Gal. 6:16
God's Flock	Jer. 23:3	I Pt. 5:2
A House	Ezek. 18:31	I Tim. 3:15
A Light	Is. 60:1,3	Mt. 5:14
God's Witness	Is. 43:10	Acts 1:8
A Church	Acts 7:38	Gal. 1:13

B. Both the Church in the Old Testament and the Church in the New Testament are God's _____ for their day for extending His kingdom and purposes in the earth.

IV. True membership in God’s true church has always been on the basis of _____ and not works.

- A. Children of Abraham had to have the _____ of Abraham to be considered his spiritual children (John 8:30-47).
- B. Circumcision of _____ has always been required to be a covenant child of God (Jer. 4:4; 6:10; Ezek. 33:31; 44:9; Is. 29:13; Ps. 78:30; Mt. 15:18).
- C. What is on the _____ has always been more important than what is on the _____. As a result a Jew in God’s mind is not someone with an outward sign, but it is someone whose heart is _____ to the Lord (Rom. 2:25-29).

The Jewish ceremony of circumcision is worth something only if you obey God's law. But if you don't obey God's law, you are no better off than an uncircumcised Gentile. 26 And if the Gentiles obey God's law, won't God give them all the rights and honors of being his own people? 27 In fact, uncircumcised Gentiles who keep God's law will be much better off than you Jews who are circumcised and know so much about God's law but don't obey it. 28 For you are not a true Jew just because you were born of Jewish parents or because you have gone through the Jewish ceremony of circumcision. 29 No, a true Jew is one whose heart is right with God. And true circumcision is not a cutting of the body but a change of heart produced by God's Spirit. Whoever has that kind of change seeks praise from God, not from people. –NLT

- D. One’s _____ to Abraham does not make you God’s child, but that distinction belongs to those who by faith have believed God’s word and acted in obedience to it (Rom. 9:6-8).

Well then, has God failed to fulfill his promise to the Jews? No, for not everyone born into a Jewish family is truly a Jew! 7 Just the fact that they are descendants of Abraham doesn't make them truly Abraham's children. For the Scriptures say, "Isaac is the son through whom your descendants will be counted," though Abraham had other children, too. 8 This means that Abraham's physical descendants are not necessarily children of God. It is the children of the promise who are considered to be Abraham's children. –NLT

- E. The true “_____” or could we say the “true church” consists of those who walk by faith (Gal. 6:16).

And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

May God's mercy and peace be upon all those who live by this principle. They are the new people of God. –NLT

V. Why is the understanding of the relationship of Israel and the Church so important?

Understanding this relationship of Israel to the church is important for four reasons.

A. If we do not understand this relationship, we will not see the church throughout _____ Bible.

1. Both Old and New Testament saints make up _____ of the new spiritual temple that came together to form a spiritual habitation of God (Eph. 2:19-22).
2. Both Old and New Testament saints are _____ into a spiritual body and have become partakers of the same promise (Eph. 3:6).
3. Both Old and New Testament saints anxiously await the Second Coming where old and new will be _____ and for eternity (Mt.8:11).

B. If we do not understand their relationship, we will not see or understand the Old Testament _____ concerning the church (Heb. 12:22-23).

If we are going to find the church in the Old Testament, it will be as we understand this—that prophecies concerning the establishing of Zion and rebuilding of the Tabernacle of David, etc. apply to the church and _____, a natural temple or animal sacrifice (Is. 2:1-4; 4:2-6; 62). The writer to the Hebrews understood that when you come to the Church you come to Mt. Zion, the City of the Living God, the New Jerusalem, the General Assembly and the Church of the Firstborn (Heb. 12:18, 22-24).

For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest...22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, 23 to the general assembly and church of the firstborn who are

registered in heaven, to God the Judge of all, to the spirits of just men made perfect, 24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.

- C. If we do not understand their relationship, we will put all of our energies into building the _____ and neglect the _____ or the real (I Kgs. 8:27; Acts 7:48; 17:24).
- D. If we do not understand their relationship we will do the Jewish people a disservice that will keep them _____ (Rom. 9:3-5).

As long as Christians believe that the Jewish people who have not received Christ as their Messiah do not need Christ to be saved, they will not be positioned to share the truth of the Gospel with them. The Jewish people need the Gospel as desperately as any other people.

Lesson 9

Romans 9-11

Thesis: To understand, evaluate and enter into present truth we must have certain basic understandings. We must understand the unity of God's eternal purpose, the unity of the Scriptures, the relationship of natural Israel to the Church, God's method of revelation and restoration and the historic cycle of decline, restoration and revival.

To understand, evaluate and enter into present truth we must understand the truths brought forth in Romans 9-11.

I. Paul's Revelation in Romans

A. Section 1: Romans 9:1-5

I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen. Romans 9:1-5

In this first section:

1. Paul affirms the fact that Israel was _____ as a nation to be His instrument in the earth to extend His purposes.
2. Paul affirms the fact that as "the church in the wilderness" all succeeding generations owe a _____ to Israel or the Jewish nation for the part that they have played in the overall plan of God.
 - a. We should be thankful for the _____ of the seed line to the manifestation of Christ, the Messiah.
 - b. We should be thankful to the Jewish nation through which we have received the knowledge of God's great _____ with mankind.
 - c. We should be thankful to the Jewish people for the preservation of the _____ that was handed down from generation to generation up to this present day.
 - d. We should be thankful to the many early Jewish leaders who were willing to swim against the current of popular opinion and _____.

- e. We should be thankful for many of the Jewish people who gave their lives to see Christianity _____ in the New Testament era.
3. Paul yearned for all of his Jewish brethren to come to _____ knowledge of Jesus Christ (See also Romans 10:1).

B. Section 2: Romans 9:6-8, 30-33

But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, “In Isaac your seed shall be called.” That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. Romans 9:6-9

What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. As it is written: “Behold, I lay in Zion a stumbling stone and rock of offense, and whoever believes on Him will not be put to shame.”

Romans 9:30-33

In these verses:

1. Paul makes it clear that not all of the Jewish people responded in the same way to the coming of Christ. As with most of the things recorded in the Book of Acts, the response by various groups of people usually fell into three categories.
 - a. There were those who responded _____ immediately.
 - b. There were those who were negative and _____ immediately.
 - c. There was a large group of people who took a “_____” approach.
2. Paul makes it clear that whether you are talking about Old Testament Israel or the New Testament Church not everyone who identifies with the group is a _____.
 - a. In Israel there were people who were of Israel by natural birth, but who were not _____ in the eyes of the Lord.
 - b. The same can be said of membership in the Church. Not everyone who says that they are a Christian is a _____ in the eyes of the Lord.
3. In Paul’s thinking there were two Israel’s.

- a. There is the Israel according to _____.
- b. There is the Israel according to _____.

These are and those who are referred to as the “children of promise” and are composed of those who have entered into relationship with the Isaac or only begotten son of the New Testament—Jesus.

C. Section 3: Romans 11:1-5

I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, “LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life”? But what does the divine response say to him? “I have reserved for Myself seven thousand men who have not bowed the knee to Baal.” Even so then, at this present time there is a remnant according to the election of grace. Romans 11:1-5

In these verses:

1. Paul makes it clear that God has not _____ His people.
2. Paul reminds his readers that he is a Jew and he is partaker of the promises of the _____.
3. Paul demonstrates that God’s plan was based on _____ of believing Israelites that would lay the foundation for the Christian Church.

D. Section 4: Romans 11:15-24

For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead? For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.

You will say then, “Branches were broken off that I might be grafted in.” Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. For if God did not spare the natural branches, He may not spare you either. Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off. And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. For if you were cut out of the olive tree

which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree? Romans 11:15-24

In this section Paul tries to help us understand what happened from a spiritual point of view by using the illustration of two trees.

1. There is one _____.
2. There is also a tree of _____ or could we say a tree of _____.

II. In Christ there is _____ for both Jew and Gentile.

A. God treats both Jew and Gentile _____.

1. At the present time there are _____ Jews and Gentiles in the tree of faith. They all have one thing in common—faith in the resurrected Christ.
2. At the present time there are _____ Jews and Gentiles in the wild olive tree or the tree of unbelief. Each branch in this tree has one thing in common—_____.

B. Both Jew and Gentile have the _____.

1. Those who are in the tree of unbelief _____ in that tree.

Once any branch in the tree of unbelief calls on the name of the Lord and accepts Christ as their Lord and Savior, they are immediately taken out of the tree of unbelief and _____ the tree of faith.

2. Unfortunately, the _____ is also true.

If any branch that is presently in the tree of faith chooses to throw off their faith and reject Christ, they will be cut off of the tree of faith and grafted into the tree of unbelief (Ezek. 18:21-32).

III. There is a major visitation awaiting the Jewish people in the future.

Paul seems to indicate in these passages that there will be a special outpouring of the Holy Spirit on the Jewish nation prior to the return of the Lord. He talks of the rejoicing that will take place when the natural branches are grafted back into the tree of faith (Rom. 11:15, 23).

For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?... 23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

IV. The New Testament Church is made up of Jews and Gentiles together.

There is not a Jewish church and a Gentile church, but there is one church and one body. To maintain an ethnic distinction in our modern day expression of the church would be to come against the clear teaching of Paul in Ephesians.

In Ephesians chapter two, Paul makes it clear that both Jew and Gentile need reconciliation to God by the cross (vs. 16). He demonstrates that both Jew and Gentile believers are joined together to make up the New Testament Temple of God (vs. 19-22). Note the following summary:

A. Paul describes the former condition of the Gentiles.

- Gentiles in the Flesh
- Uncircumcision
- Without Christ
- Aliens from the Commonwealth of Israel
- Strangers from the Covenants of Promise
- Having No Hope
- Without God in the World
- Far Off
- Enmity from God and Man

B. Paul describes the present condition of the Gentiles. But Now...

- In Christ Jesus
- Made Nigh by then Blood of Christ
- At Peace with God and Man
- Made One With the Jew
- Middle Wall of Partition Broken Down
- Enmity Abolished
- One New Man
- Both Reconciled to God in One Body
- Preaching of Peace to Those Which Were Far
- Both Have Access to the Father

C. Paul describes the new relationships that results:

- No More Strangers and Foreigners
- Fellow Citizens with the Saints

- Of the Household of God
- Jew and Gentile Joined Together

V. The New Testament describes this truth as a hidden mystery (Eph. 3:1-13).

The hidden mystery is that:

- A. Believing Jews and Gentiles are _____ of the same promises given to Abraham.
- B. Both Jews and Gentiles come together into _____ in Christ.

That body is the Church, the Body of Christ and the Temple of the Living God that will eventually become the Bride of Christ!

Lesson 10 The Early Church

Thesis: To understand, evaluate and enter into present truth we must have certain basic understandings. We must understand the unity of God's eternal purpose, the unity of the Scriptures, the relationship of natural Israel to the Church, God's method of revelation and restoration and the historic cycle of decline, restoration and revival.

To understand, evaluate and enter into present truth we must understand the historic cycle of decline and restoration or revival.

I. Throughout the Old Testament era, God's people were characterized by a _____ followed by restoration or revival.

A. This is seen throughout the Old Testament.

The history of God's people has been characterized by cycles of decline and restoration. It appears that there can be no status quo in our walk with God. We are either reaching forward or we are falling back.

B. This is especially demonstrated in the Book of _____.

The book of Judges is characterized by seven periods of decline and revival. Each of these seven periods consisted of five parts as demonstrated by the following:

1. Israel sinned and wandered from the Lord.
2. Israel went into servitude or captivity to another nation or entity.
3. Israel cried out to the Lord from their bondage.
4. God raised up a deliverer (a judge) to save them.
5. Israel experienced a period of rest.

II. The New Testament age of the Church experienced a _____.

A. The Early Church began with _____.

1. The Early Church was birthed out of a _____ of the Holy Spirit that was accompanied by supernatural signs including the sound of a mighty rushing wind, tongues of fire and supernatural utterance (Luke 24:49; Acts 1:8; 2:1-4).
 - a. They saw _____ follow this experience (Mark 16:15-20; Acts 6:8).
 - b. They witnessed to the Gospel with _____ (Acts 4:33; I Cor. 2:4-5).

- c. They had powerful _____ (Acts 2:41; 4:4; 6:1).
 2. The Early Church demonstrated power over _____ (Acts 8:39).
 3. The Early Church demonstrated power over _____ (Acts 8:7; 13:4-12; 16:16-20; 19:11-20).
 4. The Early Church demonstrated power over _____ (Acts 9:33-34).
 5. The Early Church demonstrated power over _____ (Acts 9:40; 20:7-12).
- B. The Early Church began with authority over the _____ (Mt. 28:18).

And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover." Mark 16:15-18

Christ gave His disciples power relating to:

1. The _____ KINGDOM, for "*He who believes and is baptized will be saved*" (Mark 16:16).
2. The _____ KINGDOM, for "*He who does not believe will be condemned*" (Mark 16:16).
3. The _____ KINGDOM, for they shall "*cast out demons*" (Mark 16:17).
4. The _____ KINGDOM, for "*they will speak with new tongues*" (Mark 16:17).
5. The _____ KINGDOM, for "*they will take up serpents*" (Mark 16:18).
6. The _____ KINGDOM, for "*if they drink anything deadly, it will by no means hurt them*" (Mark 16:18).
7. The _____ KINGDOM, for "*they will lay hands on the sick, and they will recover*" (Mark 16:18).

C. The Early Church had other secrets to its success.

1. The Early Church had a hunger, a desire and a _____.

The Word of God was central to their lives.

a. They continued steadfast in the word of God (Acts 2:42).

b. They searched the word (Acts 17:11).

c. They were willing to accept the whole counsel of God (Acts 20:27).

2. The Early Church had a vital Christian _____.

a. They were willing to sell all that they had if necessary to see the kingdom of God go forth (Acts 4:34-37).

b. They were willing to share their material goods with those in need (Acts 2:44-45).

c. They were willing to suffer shame for the sake of the name of Christ and endure (even rejoice in) persecution (Acts 5:41).

d. They were willing to pray for their enemies (Acts 9:13-18).

e. They lived a life of holiness and separation (Acts 5:1-5). No hypocrites were in the camp.

III. The Early Church experienced _____ in the first century.

What Happened?

A. The Problem of _____ Christianity (Judges 2:10)

B. The Problem of the _____

C. Seeds of Decline in the Early Church

Some of the early losses to the church include the following:

1. The loss of _____ experience (Rev. 2:1-7).
2. The loss of a love for _____ (II Tim. 4:3-4; II Th. 2:10).
3. The loss of a _____ (III John 9).
4. The loss of _____ from the world (II Tim. 4:10).
5. The loss of responsiveness to _____ (II Tim. 1:15).

D. Seeds of Decline in the Seven Churches of Asia (Rev. 1-3)

In Jesus ministry of trimming the wicks or bringing adjustment to the churches, He highlights issues that need work in each church.

Some of the problems that are noted include:

- Loss of First Love
- Compromise
- False Doctrine
- Moral Impurity
- Low Standards of Holiness
- Spiritual Deadness
- Lukewarmness
- Love of Ease

These seeds would eventually lead to more serious problems for the generations to follow. What began with great power would eventually end up powerless and a very poor reflection of the ministry of Christ in the world.

Lesson 11

The Loss of Truth—The Apostolic Church

Thesis: To understand, evaluate and enter into present truth we must have certain basic understandings. We must understand the unity of God’s eternal purpose, the unity of the Scriptures, the relationship of natural Israel to the Church, God’s method of revelation and restoration and the historic cycle of decline, restoration and revival.

To understand, evaluate and enter into present truth we must understand the historical decline of the Church.

I. The history of the Church divides itself into _____ periods.

A. These can be demonstrated from a _____ perspective.

These seven periods which are bounded by significant events include the following:

1. The _____ Church, 30-100 A.D.

This period extends from the ascension of Christ to the death of the last of the Twelve Apostles—the Apostle John.

2. The _____ Church, 100-313 A.D.

This period extends from the death of John to Constantine and the Edict of Milan.

3. The _____ Church, 313-476 A.D.

This period extends from the Edict of Milan to the fall of the Roman Empire.

4. The _____ Church, 476-1453 A.D.

This period extends from the fall of the Roman Empire to the fall of Constantinople (the Eastern Empire).

5. The _____ Church, 1453-1648 A.D.

This period extends from the fall of Constantinople to the end of The Thirty Years War in Europe.

6. The _____ Church, 1648-1948 A.D.

This period extends from the end of The Thirty Years War to a major outpouring of the Holy Spirit and Israel becoming a nation.

7. The _____ Church, 1948-?

This period extends to the Second Coming of Christ.

- B. These can be seen from the _____ perspective of Jesus (Matthew 13).

As one studies the seven parables of the kingdom as given by Jesus in Matthew 13, one is struck by the similarity of these seven parables with the events associated with the seven periods of Church history.

1. The Parable of the _____

This parable speaks of the Apostolic Church when the seed of the word of God was sown into the earth. This is the _____ in relation to the Church.

2. The Parable of the _____

This parable speaks of the Persecuted Church period. Although the Church went through seasons of persecution during this period, it was also a period in which many of the early heresies concerning the nature of Christ arose. Those who preached these heresies were as tares among the wheat; they were “sons of the wicked one” (Mt. 13:38).

3. The Parable of the _____

This parable indicates that the kingdom of God expanded to such a level that even the birds of the air were able to lodge in its branches. This parable speaks of the Imperial Church period when Christianity became a state religion and many unregenerate people took refuge in its branches because of political expediency and, in some cases, because they had no options.

4. The Parable of the _____

This parable indicates that there was leaven introduced into the pure measures of meal that eventually caused the whole lump to be leavened. This parable speaks of the Medieval Church period where one has to search diligently to find a true expression of the Church. That which was called “the church” in that era was filled with corruption of all sorts.

5. The Parable of the _____ in the Field

This parable speaks of a new season of restoration where individuals discovered truth that had been hidden in the field of the word. It speaks of the Reformed Church period where many of the reformers had to literally lay down their lives for truths or treasures from the word that were being restored to the church.

6. The Parable of the _____ of Great Price

This parable speaks of the Fragmented Church period where many precious pearls were discovered. These were pearls of truth that served as the catalyst for new groups and denominations to arise.

7. The Parable of the _____

This is the last parable and it speaks of the last period of church history. It deals with the great ingathering of fish and the days of harvest.

II. The Apostolic Church was a time of sowing the seed.

A. The seed is symbolic of the _____ (Mark 4:14; Luke 8:11).

Notice how the Word of God went forth in the Book of Acts.

1. The word moved in power (Acts 10:44).
2. All in Asia heard the word (Acts 19:10, 26).
3. The word of God increased (Acts 6:7).
4. The word of God grew and multiplied (Acts 12:24).
5. The word of God grew mighty and prevailed (Acts 19:20).

B. The seed is also symbolic of the _____ (Mt. 13:38).

The early apostles were sown into the world and extended the witness to the world. Part of the testimony of how well these early leaders actually did comes to us through the mouth of opponents of the Gospel (Acts 17:6; 19:26-27).

The following is a summary of some of the traditions regarding the sphere of ministry of The Twelve (*Apostles, The Fathering Servant*, Bill Scheidler, pg. 39-41):

1. **Peter** ministered in Jerusalem as a pillar in that Church (Gal. 2:9) and then became very mobile in his ministry. He spent time in Lydda, Joppa, Antioch of Syria, Rome and Asia Minor. He is believed to have been martyred under the reign of Nero in Rome.
2. **John** also began as a pillar in the Jerusalem Church (Gal. 2:9) but later, after the destruction of Jerusalem, he moved to Ephesus. He became a key figure in the

churches of Asia Minor and ministered a great deal in those regions until his exile in the isle of Patmos. The churches referred to in the first three chapters of the book of Revelation seems to be those over which he had a particular influence. He is the only one of The Twelve to have died of natural causes. He is thought to have died around 100 A.D.

3. **James** the son of Zebedee and the brother of John was very close to Jesus and part of His inner circle (Mt. 5:37). He was the first of The Twelve to be martyred by Herod in about 42-44 A.D. (Acts 12:1-2).
4. **Andrew** the brother of Peter is mentioned very little in the New Testament. However, tradition holds that he evangelized Scythia (the region North of the Black Sea). It is also a part of early tradition that he was martyred by crucifixion.
5. **Philip** who was always listed fifth among The Twelve is believed to have ministered primarily in the region of Asia Minor. There are many conflicting traditions as to Philip's manner of death, but most insist that he was martyred for his faith.
6. **Thomas**, who is sometimes distinguished among The Twelve because of his apparent doubt concerning Christ's resurrection from the dead, evidently overcame his doubts in a rather spectacular way. Thomas is believed by some to have been one of the greatest missionaries of all time. It is possible that he actually traveled east to India and some believe as far as China spreading the Gospel and planting churches. In fact, the only church that exists today that claims to have been founded by one of The Twelve is in India and they believe that Thomas founded it!
7. **Bartholomew** is another one of The Twelve about which very little is known. Some believe that he worked with Philip.
8. **Matthew**, who was also called Levi, seems to have worked primarily among the Hebrews seeking to reach them with the Gospel. His greatest achievement in relation to that endeavor is his authorship of the first Gospel that bears his name and is often referred to as the Gospel to the Jews. Later it appears that his ministry expanded to Gentile peoples.
9. **James** the son of Alphaeus must also be included among those about whom little is known. In the New Testament he is only mentioned in the lists of The Twelve. The only reliable tradition is that he was believed to have been stoned to death by the Jews for preaching Christ.
10. **Simon**, often referred to as the Zealot, is also given little attention in the pages of the New Testament. However, he is believed to have evangelized Libya in North Africa.

11. **Thaddaeus**, who is also named Judas the son of James, became a very active missionary. It appears that he was originally sent to Edessa but because of persecution and threat of death he pushed into other regions of the world establishing churches in Iran and Western Afghanistan. He is also partly responsible for the Gospel reaching China in that first century.
12. **Matthias** is the disciple, presumably one of The Seventy, who replaced Judas. Little is known of him. However, it is believed that he preached the Gospel primarily in Judea itself and died a martyr's death by stoning. Other traditions include Ethiopia as part of his sphere of influence.

By the end of this period, historians note there were several million Christians around the world (Col. 1:5-6, 23).

III. The Apostolic Church period experienced some early _____.

Factors that contributed to decline in this period.

A. The lack of _____ Testament Scriptures

B. The Rise of _____

Gnosticism attempted to blend Christianity with other forms of religious knowledge from a variety of sources. It claimed to be the highest of religions because it included the best elements of all religions.

C. Diminishing _____ Authority

Eusebius, one of the earliest systematic Church historians of the 4th Century quotes from an earlier witness by the name of Hegesippus:

“In describing the situation at that time Hegesippus goes on to say that until then the Church has remained a virgin, pure and uncorrupted, since those who were trying to corrupt the wholesome standard of the saving message, if such there were, lurked somewhere under cover of darkness. But when the sacred band of the apostles had in various ways reached the end of their life, and the generation of those privileged to listen with their own ears to the divine wisdom had passed on, then godless error began to take shape, through the deceit of false teachers, who now that none of the apostles was left threw off the mask and attempted to counter the preaching of the truth by preaching the knowledge falsely so called.”

--The History of the Church, Eusebius, page 143

Lesson 12

The Loss of Truth—The Persecuted Church

I. The second period of church history has been labeled the “Persecuted Church.”

A. There were _____ seasons of persecution identified in this period of church history.

The primary seasons of persecution by the Romans included persecution under the following emperors:

1. Nero (64-70 A.D.)*

Nero was a weak-minded emperor with many personal vices. He saw the Christians as an easy scapegoat for some of his own problems. He was responsible for the deaths of Peter and Paul. This persecution was not widespread throughout the empire.

2. Domitian (94-96 A.D.)*

Domitian instituted a persecution against Christians that was short but extremely violent. Many thousands were slain in Rome and Italy especially. It was Domitian who banished John to the Patmos. His persecution ended when Domitian discovered that the surviving relatives of Jesus in Palestine were poor, common folk with absolutely no political ambition.

3. Trajan and Hadrian (98-138 A.D.)

Trajan was actually one of the best emperors of Rome. As emperor, however, he felt that he should uphold the laws of the land and Christianity was an illegal religion because they refused to participate in emperor worship. He did not hunt down Christians, but when they were accused they were punished. Actually at one point he forbid Christians to be hunted.

Eusebius writes:

“So great was the intensification of the persecution directed against us in many parts of the world at that time, that Plinius Secundus, one of the most distinguished governors, was alarmed by the number of martyrs and sent a report to the emperor about the numbers of those who were being put to death for the faith. In the same dispatch he informed him that he understood that they did nothing improper or illegal: all they did was to rise at dawn and hymn Christ as a god, to repudiate adultery, murder and similar disgraceful crimes, and in every way to conform to the law. Trajan’s response was to issue a decree that members of the Christian community were not to be hunted, but if met with were to be

punished. This meant that though to some extent the terrifyingly imminent threat of persecution was stifled, yet for those who wanted to injure us there were just as many pretexts left.

--*The History of the Church*, Eusebius, page 143-144

Under his reign Simeon the senior leader of the church in Jerusalem and Ignatius the senior leader of the church at Antioch were killed.

Hadrian followed in the same policies as Trajan. He persecuted Christians in moderation. Telephorus the pastor of the church at Rome suffered martyrdom. However, in his reign, Christianity made marked progress in number, wealth, learning and social influence.

4. Marcus Aurelius (161-180 A.D.)

Like Hadrian he regarded the maintenance of the state religion as a political necessity; but unlike Hadrian he encouraged the persecution of Christians. This persecution was not of long duration and it was not general throughout the empire, but in Southern Gaul it was the most severe persecution since Nero. Many thousands were tortured, beheaded or thrown to wild beasts, among them was Justin Martyr.

5. Septimus Severus (193-211 A.D.)

Septimus Severus was not unfriendly toward Christianity in the first part of his rule. In fact, he was known to have had some Christians in his household including a nurse who was entrusted with the rearing of his son. However, in 202 A.D. he issued a decree forbidding conversions to Judaism or Christianity. The persecutions that followed were not of a general nature. The regions of Egypt and Northern Africa were hit extremely hard.

6. Maximinus (235-238 A.D.)

His bitter hatred of his predecessor, Alexander Severus, who had been favorable to Christianity, led him to persecute Christians, many of whom were in important positions in his own household. The edict that was issued by him against Christians was not extensively enforced, and yet two key leaders in Rome, Hippolytus and Pontianus, were thrust into the cruel slavery of the mines where they soon lost their lives.

7. Decius (249-251 A.D.)

The Decian persecution was by far the worst trial that the Church as a whole had undergone up to that time. The cause for this persecution was similar to the previous one. Decius suspected the Christians of disloyalty to him because they had been favored by his predecessor. Whatever the motive, in 249 A.D. imperial

edicts were issued that commanded all citizens of the empire to sacrifice to the Roman gods. Those who obeyed were given a certificate (*libelli*) as evidence that they had complied. Christians were not specifically singled out, but the Christians were the chief ones to suffer since they could not comply. To the Christians such sacrifice would have been considered apostasy.

A Certificate of Sacrifice (*libelli*) found in Egypt read as follows:

To the commissioners for sacrifices in the village of Alexander's Island, from Aurelius Diogenes, son of Satabus, of the village of Alexander's Island, aged 72; scar on right eyebrow,

I have always sacrificed to the gods, and now in your presence, in accordance with the terms of the edict, I have done sacrifice and poured libations and tasted the sacrifices, and I request you to certify to the effect. Farewell

*Presented by me, Aurelius Diogenes.
I certify that I witnessed his sacrifice, Aurelius Syrus*

--*Documents of the Christian Church*, Bettenson, page 13

Most Christians would rather face death than offer such a sacrifice. Some Christians, however, did comply with the sacrifice only to seek a place of repentance when the heat was off. This became a major issue for the churches when it came to receiving people back into the church when so many had died for their faith. Churches actually split over this issue.

8. Valerian (253-260 A.D.)

During the first part of his reign, Valerian appeared to be friendly toward Christianity. At some point, perhaps influenced by his counselors, he changed his posture. Christians were blamed for many of the calamities that were being experienced in the nation. Many church leaders were killed under his reign.

9. Aurelian (270-275 A.D.)

Aurelian is not always listed among the major persecutors of Christians. However a careful study of books of martyrs reveals that many Christians were killed during his reign.

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

By the time of Diocletian Christianity was becoming a formidable force in the empire. Even Diocletian's wife and daughter were studying Christianity. At some point he decided that he only had two choices. He either needed to attempt to wipe Christianity out or give in to them and seek their political support. He chose the former option and made one last attempt to rid the empire of Christian

influence. He began slowly but in 303 A.D. he issued three edicts in rapid succession. Churches were ordered destroyed, sacred books were confiscated and clergy were imprisoned and forced to sacrifice by torture. In 304 he affirmed the requirement for all Christians to sacrifice to the gods. This was the last and the greatest of the persecutions and lasted about 10 years.

* Note: Dates given represent periods of persecution and do not reflect their total years of reign.

B. The result of the persecution of the church was primarily positive in relation to the spread of Christianity.

1. Persecution only _____ and purified the church (Ex. 1:12; Job 23:10; I Pet. 1:7).
2. The attitude of the Christians who were martyred or tortured was a powerful _____.
3. The charges leveled against Christianity spawned many _____ or defenders of the faith.

II. **The Persecuted Church was seen by Jesus as a period of the sowing of tares among the wheat.**

Even though the church of this period suffered seasons of persecution, it was also a time where the church was sorting out its doctrine. Some of the major teachings or heresies of this period include:

A. Marcionism

Marcionism promoted the idea of _____, an evil god of the Old Testament and a good god of the New Testament. It also taught that Christ only seemed to have a body; He was really a spirit being. It rejected all of the Old Testament as an account of the evil god.

B. Monarchianism

Monarchianists denied the _____ of God. Some of them held that Jesus was merely the best that the human race could produce and he was adopted by God. Others suggested that Jesus and the Holy Spirit were merely modes or manifestations of the Father.

C. Manichaeism

Manichaeism began in the middle of the Third Century with the teaching of a man named Mani. It was a blending of eastern mysticism with Christianity with its emphasis on the denial of pleasures and the attaining true knowledge as that which brings us to God. Jesus was just one of many _____ to lead us to God.

D. Novatianism

Novatianism arose as a result of the issue of persecution especially under the persecution of Decius. While some leaders felt that those who had lapsed in their confession of faith should be let back into the church upon their repentance, Novatius, a strong church leader, felt that when these people denied Christ they committed the _____ and should not be admitted back into fellowship. He withdrew over this and started his own movement re-baptizing all who came to him.

E. Montanism

In a time when spiritual gifts were no longer active in the church a man by the name of Montanus started a movement around 156 A.D. that was characterized by prophetic utterance, speaking with tongues, gifts of the spirit, the priesthood of all believers and an end-time expectancy. This movement which was labeled _____ has received mixed reviews throughout history. Montanus himself was excommunicated from the established church and yet, Tertullian, a significant church leader, became a Montanist after examining their beliefs.

III. The Persecuted Church experienced many elements of decline.

In the Persecuted Church we observe the loss of:

- A. The ministry of _____ about 130-140 A.D.
- B. Spiritual impartation through the _____ about 140 A.D.
- C. The baptism of the Holy Spirit, speaking with other _____ and the gifts of the Holy Spirit about 150 A.D.
- D. _____ form of church government about 160 A.D.
- E. Local church _____ about 180 A.D.

F. The _____ of all believers about 210 A.D.

G. The focus on _____ and the sanctified life faded by 240 A.D.

Some recognized this problem and began the first monasteries at this time. There are several reasons why the monastic life caught on:

1. The low condition of the church.
2. The cessation of martyrdom.
3. An increased formalism in the established church.
4. The world was full of temptations that perverted the mind.

H. The emphasis on _____ alone and _____ alone as a basis for our right standing with God by 300 A.D.

Lesson 13

The Loss of Truth—The Imperial Church

I. The Age of the Imperial Church came with the rise of Constantine as the emperor of Rome.

A. Constantine began by passing two edicts a couple of years apart.

1. The Edict of _____ of 311 made it legal to be a Christian so long as they did not violate the laws of the land.
2. The Edict of _____ of 313 placed Christianity on equal footing with all other religions and ordered the restoration of all properties that had been seized by the state from the churches.

B. Constantine gave further _____ to the church as time went on.

1. He gave _____ to the Christian clergy.
2. He gave the church the right to receive _____.
3. He gave local churches the privileges of a _____.
4. He forbade work on _____.
5. He gave _____ to members of the clergy.
6. He built expensive church _____ for strategic churches.
7. He eliminated certain practices of the state that Christians had opposed.
 - a. Slavery was abolished.
 - b. Gladiatorial games were abolished.
 - c. The killing of unwanted children was prohibited.
 - d. Crucifixion was abandoned as a form of execution.

C. At the same time, Constantine made it more difficult to be a _____.

1. Private heathen sacrifices were forbidden.
2. Eventually pagan worship in all forms would be outlawed.

D. Constantine's concessions were responsible for many changes in concepts relative to the church.

1. Christianity became the _____, government-favored church.

2. The concept of the _____ of Christ on earth gave way to the idea of the reign of Christ in the _____.
3. The method of people entering the church became more of an _____ and a matter of expediency rather than the result of a spiritual and personal experience of Christ.
4. Church membership became _____ to salvation.
5. It became _____ expedient and even essential to become part of the Christian Church.
6. The church became more focused on _____ rather than on converting the world to the faith. After all, nations now could be Christianized by military means.
7. The simplicity of spiritual worship gave way to elaborate, stately _____.
8. As the church became rich, bishoprics became objects of contention rather than opportunities for _____.
9. _____ interest and activity declined immediately.

II. Some very positive things happened in the Imperial Church Age.

- A. The finalization of the New Testament _____.
- B. The establishment of _____ as the result of some church councils.
 1. The Council of Nicea (325)
 - a. The problem was Arianism that saw Christ as a _____ and thus not equal with God.
 - b. The answer was a statement that would later be incorporated into the Nicene Creed which states in relation to Christ...

We believe in...one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten not made, of one substance with the Father, through whom all things were made; who for us men and for our salvation came down from heaven, and was made flesh of the Holy Spirit and the virgin Mary, and became man, and was crucified under Pontius Pilate, and suffered and was

buried, and rose again on the third day according to the Scriptures, and ascended into heaven, and is seated on the right hand of the Father, and he will come again in glory to judge the living and the dead, of whose kingdom there is no end.

2. The Council of Constantinople (381)

- a. The problem was Macedonianism that did not see _____ as fully God.
- b. The answer was the formal acceptance of the Nicene Creed which states in relation to the Holy Spirit...

We believe in...the Holy Spirit, the Lord and giver of life, who proceeded from the Father and the Son, who with the Father and the Son together is to be worshipped and glorified, who spoke by the prophets...

3. The Council of Ephesus (431)

The Council of Ephesus condemned two other heresies, that of Nestorianism that denied the fusion of the human and the divine nature in Christ and Pelagianism that denied the existence of _____.

4. The Council of Chalcedon (451)

The Council of Chalcedon condemned Eutychianism which denied the _____ of Christ and proposed a third nature.

C. The work of Patrick of Ireland

One of the brightest spots from a missionary point of view was Patrick of Ireland.

1. He was born in Scotland and lived from 389-461 A.D.
2. He was sold as a slave and worked as a shepherd in Ireland.
3. While in slavery he had an encounter with the Lord. He described it this way,
“The Lord opened to me the sense of my unbelief that I might remember my sins and that I might return with my whole heart to the Lord my God.”
(The New International Dictionary of the Christian Church, Douglas, page 752)
4. After six years, he escaped to a monastery in France.
5. Against all advice he returned to Ireland in 432 after receiving a night vision from the Lord.
6. He spent the next 30 plus years evangelizing the nation of Ireland.

7. He had a profound influence on the history of Ireland breaking the power of heathenism through his open air preaching, his thousands of converts, his church planting and his teaching monasteries.
8. He was never tied into Rome as so much of the rest of the world was. In some ways it could be said that he was more Protestant than Catholic.

III. There were more seeds of decline in the Imperial Church Age.

The chief cause of decline in this period was mixture in the Church.

- A. Constantine became ruler of the great Roman Empire and chose _____ as the best possible of religions in 313 A.D. At this time the state began to exercise control over the affairs of the established Church, and men of little or no religious experience became instrumental in shaping Church doctrine.
- B. Constantine's sons became even more concerned about unifying the empire with one religion. In 346 A.D. they passed an edict that closed the temples of other religions and forbid heathen sacrifices under the pain of death. At this time the experience of _____ with the doctrine of _____ and the new birth into the Kingdom of God was no longer a universal basis for church membership.
- C. This movement culminated in 380 A.D. with Theodosius who made Rome, which had already been the capital of the empire, the _____ in Church matters as well.
- D. Theodosius went even further in 392 A.D. when he outlawed _____. It now came under penalty of death for any one to have any religious connection other than that of the established Roman church. Those considered heathen as well as those considered to be heretical in their doctrine were openly persecuted.
- E. As a result of this new posturing of the empire by 400 A.D. even the rite of _____ was considered unnecessary and unimportant.
- F. During this whole period there was a gradual change in the concept of the _____. It gradually became an exclusive term that was applied to the leaders of the church.
- G. By the end of the Imperial Church Age, mixture with the heathen who entered the church with their religious practices gave rise to doctrines and practices in the church that were totally foreign to New Testament Christianity. Some of these include:
 1. The veneration of martyrs
 2. The worship of Mary

3. The worship of angels
4. Reverence for relics
5. Pilgrimages
6. Celibacy of the priesthood

Lesson 14

The Loss of Truth—The Medieval Church

I. The decline of the Roman Empire and the rise of the papacy are the most significant events of the medieval period?

A. The Decline of the Roman Empire

1. The Roman Empire declined _____ and politically over time.

Gibbon in his classic work on *The Rise and Fall of the Roman Empire* gave some of the basic reasons for the fall of Rome. Some of the contributing factors included the following:

- a. The undermining of the dignity and sanctity of _____.
 - b. Higher and higher _____ with bigger and bigger government.
 - c. _____ irresponsibility; spending of public money for free bread and circuses for the populace.
 - d. A disregard for the _____ and a lack of regard for human life.
 - e. The mad craze for _____ with sports becoming increasingly brutal and immoral.
 - f. The over-dependency of Rome on foreign mercenaries to do the work of _____ its boundaries.
2. The Roman Empire became vulnerable to the hordes of barbarians including the Huns, the Visigoths, the Vandals, the Franks, the Lombards, the Ostrogoths, the Burgundians and the Anglo-Saxons.
 3. As the Roman Empire broke up, the primary unifying force was _____.

B. The Rise of the Papacy

1. The word “pope” comes from the Latin word “Papa” which simply means _____. At first this term was applied to most of the senior leaders or bishops (as they had begun to be called) of the larger churches. By about 500 A.D. it was primarily used of the Bishop of Rome and came to mean “_____ Bishop.”
2. The rise of the papacy was a gradual thing that was fostered by several things.

- a. The statement by Jesus to Peter in Matthew 16.
 - b. The fact that Peter was seen to be the chief apostle.
 - c. The fact that Peter died in Rome.
 - d. The fact that Rome was already the head of the Empire.
 - e. The fact that emperors like Constantine wanted influence in the world-wide church.
3. Some of the occurrences that strengthened the developing papacy include the following:
- a. Callistus, who served as the bishop of Rome from 218-223 A.D., was the first one to claim _____ on the basis of Matthew 16.
 - b. At the Council of Sarica in 343 A.D. it was decided that if a bishop was deposed he could _____ to the bishop of Rome.
 - c. In 380 A.D. Theodosius and Gratian issued an edict that stated that all Christians should hold “the faith which the holy Apostle Peter gave to the Romans,” which he defined more specifically as that which was taught by its _____ (A History of the Christian Church, Walker, page 117).
 - d. Innocent I who was the bishop of Rome from 402-417 A.D. referred to himself as the “_____” and claimed the right to settle the more important matters of controversy in the whole church.
 - e. In the context of the empire dissolving under the storms of barbarian hords, Augustine wrote his epic work *The City of God* in which he envisioned a universal Christian empire. This book had great influence in molding public opinion toward the idea of a universal church under _____.
 - f. Leo I who was the bishop of Rome from 440-461 A.D. is considered by many to be the first true Pope. With the Roman Empire breaking up coupled with weak Roman leadership, Leo I was the one strong man of the hour. He seized the opportunity and _____ to be the “Primate of all Bishops” by divine appointment. In 455 his claim was strengthened when the emperor Valentinian III recognized him as such.
 - g. Simplicius (468-483) was pope when the Western Empire fell in 476 A.D. The breakup of the empire left the popes free from civil authority. Soon the pope became the _____ figure in the western world.
 - h. In 502 Bishop Ennodius of Pavia promoted the idea that the Pope can be judged by _____ (Walker, page 124).

4. The papacy was strengthened additionally by the development of certain doctrines and practices in the Roman Catholic Church.

Pope Gregory I (590-604) perhaps did the most to solidify the supremacy of the papacy. He did this primarily by establishing a number of church doctrines that would in fact make people more dependent on the pope and other ecclesiastical leaders.

- a. He developed the doctrine of _____. He taught that penance had three parts:
 - i. The sinner must be truly _____.
 - ii. The sinner must have a change of _____.
 - iii. The sinner must make satisfaction for his sin by the payment of a “_____.”
- b. He fully developed the concept of the “_____.” The concept of the mass is that when a priest performed the sacrament of communion it was an actual _____ of the sacrifice of Christ on the cross.
- c. He developed the doctrine of _____. This doctrine taught that the bread and the wine in communion actually change into the veritable body and blood of the Lord when the priest performed the mass.
- d. He was the first pope to raise his own _____ and pay their expenses.
- e. He is credited with the statement “To be _____ is to be powerless.”

5. The papacy was strengthened additionally by _____ that granted concessions to the bishop of Rome. While these documents were later proven to be forgeries, at the time, they were readily accepted as genuine.

- a. The _____ of Constantine

This document purported to be an official decree from Constantine concerning the bishop of Rome, specifically Sylvester, in which Constantine ordered all of the clergy of the realm to be subject to whoever occupied the position of leadership in the church at Rome. In addition, this document transferred to the bishops of Rome “the city of Rome and all the provinces, districts, and cities of Italy or of the Western regions.” This gave the Pope power over the Western half of the empire. This document was eventually discredited, but not until the 1400’s (about 800 years later).

b. The Pseudo-Isidorian Decretals

This document arrived on the scene in the mid 800's and purported to be a collection of official decrees by popes and decisions of councils strengthening the claims of papal supremacy. It wasn't until the Reformation that this document was scrutinized and proven false.

6. The culmination of papal power came under Hildebrand who became Pope Gregory VII (1073-1085).

One of the principle documents that further strengthened the claims of the papacy was the *Dictatus*. This document stated that:

- a. The Roman Church was founded by God alone.
- b. The Roman Pope is the only one who can be called "universal."
- c. The Roman Pope is the only one who can depose bishops.
- d. The Roman Pope is permitted to depose emperors.
- e. The Roman Pope may not be judged by anyone but God alone.
- f. The Roman Pope may absolve subjects of the loyalty to wicked kings.

(*A History of Christianity*, Latourette, pages 470-471)

7. As the power of the papacy was weakening, more and more was done to reinforce the papacy.

- a. Boniface made a declaration in 1300 in a document called the "*Unam Sanctum*" that, "we declare, affirm, define and pronounce that it is altogether necessary _____ that every creature be subject to the Roman pontiff" (Walker, pg. 262).
- b. Popes claimed the power to release people from years in purgatory through the issuing of official _____.

II. The nature and character of the formal church declined severely in the Medieval Church Age.

Because of the pagan infiltration into the Church more and more compromises were made so that everyone would feel more at home. The following are just a few of the areas touched by this tremendous spirit of compromise:

- A. The Church became very liturgical and _____.
- B. The mass was conducted in _____.

- C. Singing during the services was done by trained _____ and the congregation did not participate in any of the official acts of worship.
- D. The Church buildings became larger and _____. heathen temples to the sun became characteristic ornamentation.
- E. Heathen, who were accustomed to worshipping multiple gods or sacred places, quickly _____ to the worship of the “saints” or the first apostles, and particularly the worship of Mary.
- F. Material _____ in worship came to hold a larger and larger place as aids to the uneducated masses. Relics, images of the saints, pictures and crucifixes became especially prominent.
- G. Because the church offices were now _____ as well they attracted those who were only after the power. As a result those who held church offices including the papacy were often immoral, violent, murderous, extravagant and extremely corrupt.

III. There were some bright spots in the Medieval Church Age.

By the close of the Medieval Church Age the established church bore absolutely no resemblance to the church of the Apostolic Church Age. In fact, the formal church was responsible for the persecution of anyone who did not fully acknowledge papal authority and submit to the rulings of the church. For this reason, true believers would mostly be found _____ of the accepted reach of the church.

In every age, God has always had _____ of people who were true to Him. However, during the period of the high Middle Ages they must be searched for outside of the walls of the established church. In some cases they will only be found among those that the established church deemed _____.

This search is complicated by the fact that when someone was deemed a heretic, they were usually _____, their writings were _____ and their followers were exterminated. As a result all we know about them is to be drawn from what was written against them by others.

Lesson 15 The Faithful Remnant

I. God has always had a remnant of people according to faith.

Throughout all of Old Testament history, including all of the seasons of apostasy relative to the Children of Israel, God preserved a remnant of people who clung to the truth by faith. God never left Himself without a witness in the earth. There has always been a line of faithful righteous men and women preserved throughout the history of man right up to the present day.

The line of the faithful righteous throughout history can be referred to as “_____” (II Kings 19:30-31; Is. 1:9; Ezek. 14:22; Rom. 11:4-5).

See also: Ezekiel 6:8; Joel 2:32; Amos 5:15; Micah 4:7; Zechariah 8:12; and Romans 9:27.

II. Where are the true people of God to be found in the High Middle Ages of church history?

The following are some of the *probable traces* of a remnant of believers who functioned outside of and under the condemnation of the established church.

A. The Paulicians

1. The Paulicians were a group owing its origin to a man by the name of Constantine.
 - a. Constantine was an Armenian who was converted to Christianity in 660 A.D. when he received a copy of the New Testament from a man whom he hid from Mohammedan persecution.
 - b. Constantine was not connected to the institutional church so all that he learned came from this _____ particularly the writings of Paul.
 - c. Constantine saw a _____ between the organized church and the Christianity described in the writings of Paul.
 - d. Constantine began to sense that his mission in life was to defend and restore the practices of _____ Christianity.

- e. Constantine changed his name to “Silvanus,” one of Paul’s disciples, and began preaching those things that he had learned from the study of Paul. Soon he established other churches based on what he taught.
 - f. Because of the large number of conversions to this faith, the Paulicians soon attracted the _____ of the Roman Empire.
 - g. Constantine was stoned to death and his successor was burned to death under the order of the emperor.
 - h. A full persecution of the Paulicians was ordered by Empress Theodora where about _____ Paulicians in Grecian Armenia are said to have lost their lives.
 - i. Even though formal persecution of the Paulicians continued for centuries to follow, evidences of these underground groups continued well into the _____ Century.
2. Some of the beliefs of this group included the following:
- a. The Paulicians believed in the _____ nature of God.
 - b. The Paulicians believed in the _____ nature of Christ.
 - c. The Paulicians believed in genuine conversion and believers’ baptism by _____.
 - d. They opposed many of the trappings of the formal church in deference to a simple Christianity as described in the New Testament. They opposed such things as:
 - 1. Infant baptism
 - 2. Priestly orders
 - 3. Priestly garb
 - 4. Church councils
 - 5. Image worship
 - 6. Reverence of relics
 - 7. Veneration of Mary

The above information is extracted from *A History of the Baptists*, by John Christians, pages 48-55.

B. Henry of LeMans

He lived in the early to mid 1100’s and is only known by what was written against him (The following information is taken from *Heresies of the High Middle Ages*, by Walter Wakefield and Austin Evans, 1969).

The following statement was made in a tract written against him and is presumed to have been written about 1133-1135 A.D.

Thereupon, I addressed the fellow with these words: "I ask you who propose such wicked tenets, so hurtful to our faith: In obedience to whom do you preach? Who commissioned you to this function? What Scriptures do you accept?" And he replied, "To answer your question about obedience: I confess that I obey God rather than men. To answer your question about my mission: He sent me who said 'Go, teach ye all nations.' He who imposed the duty was the same as He who said, 'Thou shalt love thy neighbor as thyself.'" Furthermore, I accept the Scriptures of the New Testament, by which I verify and corroborate the aforesaid statements. But in case you seek to draw arguments against me from Jerome, Augustine, and other doctors of the Church, I admit giving their words due regard but not as vital to salvation..."

--Heresies, page 116

Some of the specific things cited against him include the following (Heresies, page 116-117):

1. That the Body of Christ cannot be consecrated by unworthy ministers.
2. That priests of the present day do not have the power to bind and loose.
3. That there is no Gospel command to go to a priest for penance.
4. That the bishops and priests should not have such great wealth.
5. That expensive cathedrals should not be built.
6. That no good work done in the present can help or benefit someone who has died. Henry is quoted as saying, "No good work helps the dead, for as soon as men die they either are utterly damned or are saved." This statement by Henry is described in the tract against him as "openly heretical."

C. Peter of Bruys

In a tract that was written against him we can get a glimpse concerning some of the things that he taught that were considered heretical in his day (Heresies, pages 118-121).

1. Peter denied that infants can be saved by baptism and that only those who have personally accepted Christ should be baptized.
2. Peter also reacted to the construction of ornate temples and churches.
3. Peter felt that crucifixes should not be revered.
4. Peter despised all of the acts of prayers, charities and good works that were done in behalf of those who were dead.
5. Peter did not believe that the mass was indeed a repetition of Christ's death and that it should not be continually offered as such.

D. An Unnamed Heretic at Cologne

The following are some excerpts from a document that was written to a superior in the church asking for answers regarding a particular heretic in Cologne about 1144 A.D. (Heresies, pages 126-132).

“Here in the neighborhood of Cologne, there have recently been discovered certain heretics, of whom some have returned to the Church after performing the requisite penance. Two, however—a man who was called their bishop and his assistant—held their ground against us in an assembly of clergy and laymen, in the presence of the lord archbishop himself and some great nobles, defending their heresy with the words of Christ and the Apostle [Paul].”

Later it goes on to say that while they were being questioned, *“they were seized by the people, who were moved by rather too great zeal, and thrown into the fires and burned. What is more marvelous, they met and bore the agony of the fire not only with patience but even with joy. At this point, Holy Father, were I with you, I should like you to explain whence comes to those limbs of the devil constancy such as is scarcely found even in men most devoted to the faith of Christ.”*

“This is the heresy of those people. They say that theirs alone is the Church, inasmuch as only they follow in the footsteps of Christ. They continue to be true imitators of the apostolic life, seeking not those things which are of the world, possessing no house, or lands, or anything of their own, even as Christ had no property nor allowed His disciples the right of possession.”

“They have openly confessed, also, that besides [baptism in] water, they baptize and have been baptized in fire and the Spirit, adducing that testimony of John the Baptist, who, while baptizing in water, said of Christ, ‘He shall baptize you in the Holy Spirit and fire.’ ...That such baptism should be performed by the imposition of hands.”

“Holy Father, we solicit your watchful concern over these manifold evils, and urge that you direct the point of your shaft against the wild beasts.”

E. The Waldenses

The Waldenses were a pre-reformation movement that existed as early as the 1200’s in Europe. Those associated with this group were against the hierarchy of the Roman Church and opted for a more simple expression of Christianity including evangelism, holiness, and a belief in the supernatural. This included a belief in visions, prophecy and the baptism of the Holy Spirit. They generally rejected the abuses of the Catholic Church as previously mentioned.

A similar group grew to prominence in Southern France called “the Albigenses.” Both of these groups were at various times hunted down and persecuted by the Roman Church.

Lesson 16

Promises of Restoration

“Hear, you deaf; and look, you blind, that you may see. 19 Who is blind but My servant, or deaf as My messenger whom I send? Who is blind as he who is perfect, and blind as the LORD’s servant? 20 Seeing many things, but you do not observe; opening the ears, but he does not hear.” 21 The LORD is well pleased for His righteousness’ sake; He will exalt the law and make it honorable. 22 But this is a people robbed and plundered; all of them are snared in holes, and they are hidden in prison houses; they are for prey, and no one delivers; for plunder, and no one says, “Restore!” Isaiah 42:18-22

To understand, evaluate and enter into “present truth” we must understand God’s desire, promise and plan to restore His Church.

I. What is the definition of the term “restoration” or “restitution” as it applies to the history of the Church?

- A. In the Old Testament the Hebrew word that is translated “restoration” is the word *shalam* which literally means “to restore back something _____ or owed.” It means to put something back into proper order or placement.

The Hebrew words used throughout the Old Testament carry some of the following connotations:

- to be completed,
- to finish,
- to make prosper,
- to recompense, to rescue,
- to refresh,
- to set again,
- to retrieve,
- to cause to return or
- to renew

Restoration refers to the putting back into existence or use that which has been _____.

- B. In the New Testament there are two words that deal with the concept of restoration.

1. The first word is *apokastasis* (restitution). This word literally means to set something back again into its _____ or former condition.
2. The second word is *apokathistao* (to restore). This word literally means to restore to health or soundness, to put back into a former state, to restore lost

dominion or authority or to be set again into its proper order (Mt. 12:13; 17:11; Mark 3:5; 8:25; Luke 6:10).

- C. The concept of restoration has application in many areas including God's work relative to the church.
1. Restoration in a general sense refers to the returning of anything to its former condition, function or placement. It carries with it the idea of a restitution of something that may have been taken away or stolen.
 2. Restoration as it applies to the Church includes God's promises to restore life, truth, years and purpose to the Church. Restoration in God's mind not only replaces that which was lost but it also brings us _____ with God's intended purpose for the Church.
 - a. Restoration involves the recovery of the divine principles and _____ that were known, believed, taught and experienced by the Early Church (See: Ephesians 2:20; I Corinthians 3:10; I Timothy 4:6).
 - b. Restoration involves a renewal of _____ that is the result of the application of the above principles (I Tim. 4:15-16).
 - c. Restoration also involves a _____ of God's plan of the ages (Acts 3:21; Rom. 16:26).

II. What are God's laws or principles governing His concept of "restoration"?

- A. God gave laws regarding restoration or restitution.

Notice the following key texts in the Old Testament:

1. Exodus 22:1-9

Note in these verses that restoration always involved a recovery of the original loss plus _____ of the same kind. It should also be noted that the restoration given was to be of the _____.

2. Leviticus 6:1-5

Note in these verses the same principle is found. Restoration is not merely a recovery of that which was lost, but it included an additional sum that was _____ to the original loss.

3. Proverbs 6:30-31

B. These principles of restoration are illustrated through types and shadows.

1. Samson (Judges 13-16)
2. Job (Job 42:10-17)
3. The Widow (II Kings 8:1-6)

C. These principles of restoration are reflected in the prophecy of Joel (Joel 2:18-35).

Joel likens the ravaging of God's people to _____ upon a land. Each stage of the insect stripped the land of more and more vegetation until all life was destroyed. In that context God speaks through his prophet that restoration is coming to the people of God. All of the things that were destroyed by insects would _____ and God's people will thrive with life once again.

D. The basic rule governing God's concept of restoration is that restitution of that which was lost must be in _____ and _____ than the original that was lost.

III. What are the areas of restoration that we can anticipate in God's work in and through His Church?

A. All that was lost from the _____.

1. This includes the _____ of the early church.
2. This includes the _____ of the early church (Is. 58:12).
3. This includes the _____ of the early church.

B. All that was spoken by the _____ (Acts 3:21).

1. This includes the establishment of the _____ above the other kingdoms (Is. 2:2-3; Mic. 4:1).
2. This includes the restoration of the tabernacle of David and Davidic _____ (Amos 9:11-13; Is. 16:5; 33:20; Acts 15:13-19; Jer. 31:12-13).

3. This includes a mighty, end-time _____ of the Holy Spirit (Joel 2:28).
 4. This includes a release of the _____ in and through the church (Jer. 33:10-11).
 5. This includes the full functioning of true biblical _____ (Is. 1:26; 30:20-21).
 6. This includes a restoration of the _____ and family life (Jer. 31:1; Mal. 4:5-6).
 7. This includes a manifestation of the glory of the Lord on His people that will become a _____ to the world (Hag. 2:6-9; Hab. 2:14).
- C. All that was lost to mankind in the _____.
1. This includes a restoration of the _____ (II Cor. 3:18).
 2. This includes restoration to a deep and intimate _____ with God.
 3. This includes the ultimate fulfillment of God's _____.
- D. There are limitations to restoration. God is not restoring...
1. The Devil
 2. Old Testament Systems

IV. What are some of the obvious signs by which we can recognize days of restoration?

All through the Scripture God has given us glimpses of what times of restoration will be like.

- A. The Voice of _____ (Jer. 33:11)
- B. The Voice of the _____ (Jer. 33:11).
- C. The Voice of the _____ (Jer. 33:11).

D. The Voice of _____ (Jer.33:11).

E. The Voice of _____ (John 8:32, 36).

Lesson 17

The Reformed Church

I. What were some of the things that precipitated the reformation?

There were several things that contributed to the reformation. The chief of these would include:

- A. The terrible _____ of the papacy

- B. The system of _____ by the papacy

- C. The corruption of the _____

- D. The spiritual _____ of the people

- E. The discovery of _____

II. Who were some of the men who prepared the way for the reformation?

A. John Wycliffe (1324-1384)

1. John Wycliffe was an early _____ reformer.

He was a scholar and a student of the word of God. The more he studied the word, the more he was convinced that the Christianity espoused by the formal church did not match up with that which was represented on the Bible. He was appalled at the material possessions and the extravagance of the church in the face of such poverty among the people.

2. Some of the things that he came to believe include the following:
 - a. He believed that the Pope was the _____.
 - b. He opposed Rome's _____ of England.
 - c. He rejected the doctrine of transubstantiation and _____.
 - d. He rejected the system of _____.

- e. He preached against the immorality of the priests and suggested that they have no _____ and are not to be feared.
3. Some of his most significant contributions include the following:
 - a. He translated the Scriptures into English, the language of the people.
 - b. He established an order of itinerant lay preachers (sometimes called “_____”) to expound these scriptures to the people. These preachers were called “Lollards” and they continued underground until the reformation.
 4. John Wycliffe died in England in 1384 at the age of sixty.

It is worthy of note, however, that the Roman Church did make an official judgment against him in 1428 over forty years after his death. At that time his work was condemned, he was declared to be a heretic, his body was dug up and burned and his ashes were tossed into the Swift River.

B. John Huss (1373-1415)

1. John Huss was an early _____ reformer.

Huss was born in poverty but at his mother’s prodding he studied for the priesthood, became a Doctor of Theology and was ordained into the priesthood. While teaching in university, he became aware of the teaching of Wycliffe.

2. Huss agreed with most of the abuses condemned by Wycliffe especially those pertaining to _____.
3. Huss’s teachings were condemned and he was excommunicated in 1410.
4. Huss had a great impact in Bohemia but was eventually burned as a heretic for his views.

C. Girolamo Savonarola (1452-1498)

1. Girolamo Savonarola was an early _____ reformer.

He entered the monastery and became a Dominican monk. He spent a great deal of time preaching especially in Florence with a good deal of charisma. As he traveled, he was grieved by the sins of the culture of his day.

2. Savonarola became a preacher of righteousness with a central message of _____.

He had a prophetic anointing and gave many accurate prophecies. He also wrote books on the subjects of humility, prayer and love. These books also were widely circulated and had much influence.

3. Savonarola became very influential in cleaning up the city and the _____ of Florence.
4. Savonarola was _____ in 1498.

His last words in the fire were, "The Lord has suffered so much _____."

If the conditions in their day had been as they were in Luther's day, any of these men might have been credited with the Reformation. The thing that all of these forerunners had in common is that they were all scholars who had _____ of God. It was their study of the Word that convinced them of the truth.

III. How was the world prepared for the Reformation?

The Reformation would be a turning point in all of history. It started as a _____ movement but eventually it would affect every area of society.

A. The Reformation can be compared to the First Century.

1. They are both turning points in history.
2. They both changed the world from its core.
3. They both were clear interventions of God in history.
4. They were both wonderfully prepared in advance by God.

B. The world was prepared for the Reformation and waiting for the _____.

Some of the things that prepared the world for reformation include:

1. The _____ throughout the church and world.
2. A growing desire for a genuine _____ experience of faith.
3. A revival of scholarship and a return to the _____.
4. The invention of the _____.
5. The publication of the _____ New Testament.
6. A striving for national _____ and personal freedom by European nations.
7. A general spirit of _____

Luther said of the day in which he lived,

If you read all the annals of the past, you will find no century like this since the birth of Christ...Such building and planting, such good living and dressing, such enterprise in commerce, such a stir in all the arts, has not been since the birth of Christ. And how numerous are the sharp and intelligent people who leave nothing hidden and unturned: even a child of twenty years knows more nowadays than was known formerly by twenty doctors of divinity.

IV. What is the significant contribution of Martin Luther to reformation and restoration?

Martin Luther would become _____ that God used to ignite the fires of reformation.

A. Luther the man (1483-1546)

Luther was the product of the Roman Catholic Christianity of the Middle Ages. At age seven he went to school and continued his study through the university level. He was sturdy physically, quick of mind, diligent in his work and had an excellent record in school. He decided to study for a career in law, but because of a troubled soul he eventually entered a monastery. The monastic life, however, did not bring him the _____ that he sought.

B. Luther's problem

The problem of his personal salvation obsessed him. He could not find God through Catholicism. The only God he found was an angry judge. He tried everything that was put before him but all of the masses, the veneration of relics, the pilgrimages and even physical torture did not calm his troubled heart. How much _____ to ensure his personal salvation?

C. Luther the reformer

Luther's superiors felt that the only way for him to find peace was to bury him in work. He became a teacher of the Bible at Wittenberg University. As Luther gave himself to the Word he began to see Christ in a new light—as our _____. As he continued to study, especially the Book of Romans, he began to question many of the church's teaching on works. More and more he began to see that the abuses in the Church had, in fact, kept people from Christ and substituted a dependency on a system of rituals.

In order to open up a debate on some of these issues, he rather innocently nailed his Ninety-five Theses to the door of the church. Little did he know that this would ignite a fire that would never be quenched.

D. Luther prosecuted

As Luther tried to bring issues up for discussion, he only dug a deeper hole for himself. His concerns were the same ones as those who had already been condemned and burned as heretics. Ultimately he was condemned at the Diet at Worms in 1521 and declared an outlaw to be shot on sight.

At this point, had he not been kidnapped by Frederick the Wise, the Elector of Saxony, he would have most surely been killed.

E. Luther's legacy

1. Luther's understanding of _____ is our starting place for the restoration of the church. Luther's doctrine can be summarized in three Latin phrases that became the battle cry of the reformation.
 - a. *Sola Scriptura*, By the _____ alone!
 - b. *Sola Gratia*, By _____ alone!
 - c. *Sola Fide*, By _____ alone!

2. Luther's work to change the face of the church released the common man to a more personal worship and relationship God.
 - a. He emphasized the _____ of all believers.
 - b. He reduced the number of sacraments from seven to _____.
 - c. He allowed the people to partake _____ of the communion.
 - d. He introduced _____ to the worship service.
 - e. He conducted all services in the _____ of the people.
 - f. He got rid of the elaborate priestly _____ and much of the ceremony.
 - g. He rejected the doctrines of transubstantiation, purgatory, indulgence, prayer to the saints, Mariolatry, veneration of relics, the papacy and canon law.
 - h. He opened _____ to the priesthood.

3. Luther's translation of the Bible into German put the Bible into the hands of the people.
 - a. Luther's Bible was the first book published on the Gutenberg Press.
 - b. Luther's Bible was instrumental in uniting Germany under a common language and became the basis for the modern German language.

4. Luther's commentaries on the Bible helped to form the basis for an entirely new theology around "salvation by grace."

V. What movements followed Luther during this period of history?

Some of the highlights of this age include the following:

A. Zwingli and Calvin in Switzerland

Calvin is perhaps best known for his *Institutes of the Christian Religion* published in 1546. This was the most systematic presentation of reformation doctrine for years to come. He laid the foundation of modern Reformed Theology.

B. The Anabaptists or Baptists

The Anabaptists sprung out the Luther's movement and were led initially by men like Balthasar Hubmeier (1480-1528), Felix Manz (1498-1527), Conrad Grebel (1490-1525) and Geroge Blaurock (1492-1529). These men along with others did not feel that Luther had gone far enough. They began to doubt the validity of _____ . They felt that baptism must be done by immersion and it should only be done in relation to those who were old enough to demonstrate a true faith in Jesus Christ.

The word "Anabaptist" literally means "_____." They received the name because of their practice of baptizing those who had been previously "baptized" or sprinkled at birth. Their doctrine spread very rapidly but was greatly resisted by the Roman Catholic Church and the followers of Luther. Sad to say many Anabaptists were tortured and killed.

This began a cycle that would not be uncommon in other seasons of restoration in the Church. The present move of God is often persecuted by the previous move of God.

C. John Knox in Scotland (1514-1572)

John Knox was greatly influenced by Luther's writings and tried to introduce much of his teaching in Scotland. He was a man of courage and conviction who preached against the sins of his day and the abuses within the church.

VI. What is the significance of the date "1648" and the end of the Thirty Years War?

The Thirty Years War in Europe is a line of separation in both natural and church history. Some of the most significant changes that occurred at the end of this war include the following:

- a. It marked the end of the influence and power of the medieval _____.
- b. It marked the end of the _____ of the Holy Roman Empire.
- c. It gave official recognition to Calvinism which in effect gave _____ to other religious groups.
- d. It gave full freedom and _____ to Holland and Switzerland.
- e. It gave autonomy to the 300 German states particularly in the areas of freedom of _____.

Lesson 18

The Fragmented Church

I. What are the patterns that can be seen in this period of restoration?

There does seem to be a pattern relative to the way in which areas of truth were restored over this 300 year period. It seems to follow a similar trend to what happened in the Old Testament period.

A. The Old Testament cycle of _____

B. The restoration cycle of _____

In the period of church history that is characterized by restoration, there seems to be a similar ebb and flow.

1. There would be those who pressed into God because of a _____ for truth and something deeper in God.
2. At this point God seems to have worked through key individuals to bring forth _____ of a lost truth.
3. This was followed by a period of time when people were gathered to this truth and it was taught and _____.
4. Ultimately those who experienced the truth _____ in their spiritual passion relative to the recovery of the truth.
5. This caused others to once again hunger for something _____ from the Lord.

C. Those who began with a new understanding of truth often systematized that truth with doctrinal statements that in effect _____ to further truth.

1. For the Lutherans, this became the Augsburg Confession.
2. For the Methodist, this became the Twenty-Five Articles.
3. For the Church of England, this became the Thirty-Nine Articles

D. Those who rejected subsequent moves of the Spirit eventually _____, while those who received truth _____.

When groups who began with a fresh move of the Holy Spirit rejected the next move of the Holy Spirit and stopped moving forward, they eventually lost the actual truth upon which their group was established.

Examples of this include the following:

1. There are many Lutherans who are not _____.
2. There are many Baptists who are not being _____.
3. There are many Methodists who are not walking in _____.
4. There are many Pentecostals who do not speak with _____.

II. What are some of the more significant movements and the truths that were restored to the church in this period of time?

It is impossible in the scope of this class to go into a detailed study of all that happened in this period of time. We will focus on the groups that seem to have been used to bring forth a _____ of restored truth to the church.

A. George Fox and the Quaker Movement

In the mid to late 1600's in Europe George Fox began a movement that was labeled "Quakers" because of the spiritual "trembling" that characterized some of their meetings. This movement believed in a restoration to simple Christianity including a rejection of formal liturgies and ceremony of the established church.

An important feature of this movement was an emphasis on the _____ and the _____.

B. Pietism and the Moravians

In the late 1700's in Europe there was again a cry for a more _____ to Lord and a return to holy living. This movement influenced many of the existing churches to bring them up to a higher level. However, for some that was not enough. Count Zinzendorf, for example, felt that there needed to be a stronger _____. He, along with others, was responsible for the establishment of Christian colonies that literally withdrew from the society around them.

This group was identified as Moravians. Their most significant contribution to the restoration of the Church was a _____ that was not to be found in the Christian world of their day.

C. John Wesley and the Methodists

John Wesley had been influenced by _____ missionaries with whom he traveled early in his ministry. In a sense he was put to shame by their holy lifestyles and their missionary fervor. After he experienced his own personal encounter with the Lord, he determined to bring this same spirit back to England.

John Wesley started a _____ outside of the established church. The emphasis of these groups would be a study of the Bible, sanctification and holy living. These groups eventually evolved into a denomination known as _____. This name referred to the discipline of the groups and of their lives.

The Methodist's strong contribution to the restoration of the church was in the area of _____ and the doctrine of _____. They sincerely believed that as believers in Christ we were not to settle for anything less for ourselves than the perfection of Christ's character within us.

D. A.B. Simpson and the Christian Missionary Alliance

Albert Benjamin Simpson was used of the Lord in the late 1800's and early 1900's to lay some of the foundations for the later Pentecostal movements. He was ordained a Presbyterian but soon established an independent congregation so that he could be more true to some of the things that God had revealed to him.

He preached what he called the “_____”. His fourfold Gospel was defined as Jesus Christ—Savior, Sanctifier, _____ and Coming King. He had a revelation of Christ's desire to heal our physical bodies as well as our spiritual condition.

Eventually the churches that he established became known as Christian Missionary Alliance churches. They became known for great missionary zeal and sent thousands of missionaries around the world. The thing we remember A.B. Simpson for the most in this journey of restoration is his understanding and teaching on _____.

E. Azusa Street and the Pentecostals

The spiritual climate at the turn of the century was ripe for a major move of the Holy Spirit. While the origin of the Pentecostal movement is subject to some debate, there is no question that what took place at Azusa Street in 1906 gave worldwide attention to a powerful burst of Holy Spirit activity.

William Seymour, who seemed an unlikely candidate to be used in such a way, began preaching in Los Angeles in a converted stable on Azusa Street the day of the great San Francisco earthquake. Immediately manifestations of the Holy Spirit began to occur while he preached. The most significant manifestation was

_____. People came from all over the world to experience this “weird babble,” as reported by the papers.

Some of the most important truths that were restored to the church through the Pentecostal movement include the _____ with the evidence of speaking with other tongues, _____ and the _____. The area of the prophecy and the gifts would find greater expression and definition some time later, but dramatic things were starting to take place.

Lesson 19 The End-time Church

This church is represented by the seventh parable of the Kingdom given by Jesus. It is the parable of the dragnet (Mt. 13:47-50).

Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, 48 which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. 49 So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, 50 and cast them into the furnace of fire. There will be wailing and gnashing of teeth.

This period of church history begins in 1948 and extends up to the Second Coming of Christ. In 1948 there was a moving of the Holy Spirit that is sometimes labeled “_____”.

I. What does the Bible tell us about “the latter rain”?

- A. The end times will be characterized by a latter rain outpouring of the Holy Spirit that will precede and prepare for the _____ (Jam. 5:7-8).
- B. This end time outpouring was foretold by the prophet Joel and was _____ on the Day of Pentecost (Joel 2:23-32; Acts 2:17-21).
- C. Today we are in a unique position to be able to see that _____ of these prophecies.

II. What was the setting in 1948 that made it a season that was ripe for a move of the Holy Spirit?

- A. The _____ scene was ripe for a move of God.
 - 1. World War II had just ended and the earth was _____.
 - 2. The Atom Bomb had been recently dropped and the new Hydrogen Bomb had just been invented which created a general atmosphere of _____.
 - 3. The _____ was formed to help avoid such wars in the future and help piece the world back together.
 - 4. Israel _____ under its own flag for the first time in nearly two thousand years.

- B. The _____ scene was also ripe for a move of God.
1. Churches were _____ prior to the war and spiritual dearth prevailed.
 2. While the war brought many people back to church it was not long before things were back to the way they were _____.
 3. Many of the Pentecostal churches had _____ and were primed for a new spiritual experience.

III. What happened in the 1948 outpouring of the Holy Spirit?

- A. The 1948 outpouring was foretold by _____.
1. He prophesied that a mighty move of the Spirit would begin in _____.
 2. He foretold that this move would result in mixture and lead to _____.
 3. He went on to say that out of the ashes of that visitation of the Spirit would come a mighty _____ that would usher in the Second Coming of Christ.
- B. The 1948 outpouring began in a Bible school in North Battleford, Saskatchewan, _____.
1. Some gleanings from an eyewitness account.

The following account is given by George Warnock in the preface of his original book published in 1951, *The Feast of Tabernacles, the Hope of the Church* as he reports of an eyewitness account.

Three buildings on the airport at North Battleford, Saskatchewan composed Sharon Orphanage and Schools at its beginning in the Fall of 1947. About seventy students gathered to study the Word of God and fast and pray. After about three months the Revival suddenly began in our largest classroom where the entire student body was gathered for devotional exercises. One man told me that when he was five years old, God gave him a vision of that classroom. Everything in it was identical. He saw God moving in a way he could not understand.

I shall never forget the morning that God moved into our midst in this strange manner. Some students were under the power of God on the floor, others were kneeling in adoration and worship before the Lord. The anointing deepened until the awe of God was upon everyone. The Lord spoke to one of the brethren, "Go and lay hands upon a certain student and pray for him." While he was in doubt

and contemplation one of the sisters who had been under the power of God went to the brother saying the same words, and naming the identical student he was to pray for. He went in obedience, and a revelation was given concerning the student's life and future ministry. After this a long prophecy was given with minute details concerning the great things God was about to do. The pattern for the Revival and many details concerning it were given. To this day I can remember the gist of the prophecy, and will try to repeat some things here as they were spoken.

“These are the last days, my people. The coming of the Lord draweth nigh, and I shall move in the midst of mine own. The gifts of the Spirit will be restored to my Church. If thou shalt obey me I shall immediately restore them...But oh, my people, I would have you to be reverent before me as never before. Take the shoes from off thy feet for the ground on which thou standest is holy. If thou dost not reverence the Lord in His House, the Lord shall require it at thy hands...Do not speak lightly of the things I am about to do, for the Lord shall not hold thee guiltless. Do not gossip about these things. Do not write letters to thy nearest friends, of the new way in which the Lord moveth, for they will not understand. Thou hast obeyed Me, and I shall restore my gifts to you. I shall indicate from time to time those who are ready to receive the gifts of the Spirit. They shall be received by prophecy and the laying on of the hands of the presbytery.”

Immediately following this prophecy a sister who was under the power of God gave by revelation the names of five students who were ready to receive. Hands were laid upon them by the presbytery. This procedure was very faltering and imperfect that first morning, but after two days of searching the Word of God to see if we were on scriptural grounds, great unity prevailed and the Lord came forth in greater power and glory day by day. Soon a visible manifestation of gifts was received when candidates were prayed over, and many as a result began to be healed.

Day after day the glory and power of God came among us. Great repentance, humbling, fasting and prayer prevailed.

So it was that God began this great work of Restoration. For that is what is happening. God is RESTORING! He is restoring all that was lost in the fall of the Church and in the fall of Adam!

2. Some of the unique features of the initial outpouring.
 - a. The _____
 - b. The _____ with prophecy
 - c. The concept of _____

d. Warnings about _____ of the gifts

3. Some important things that were lacking in this move.

An important emphasis that was lacking in this initial move was the importance of _____ as a context for the operation of the gifts and ministries.

- a. Many ministries functioned with no structure, order, covering or _____.
- b. Many churches were split by outside ministries that had little or no respect for _____.

C. The 1948 outpouring ended in confusion.

- 1. There was a misuse of _____.
 - a. Apostles _____ their authority on pastors and local church leaders.
 - b. Prophets freely gave out _____ without accountability or spiritual covering.
 - c. Laying on of hands and prophecy was used by some to _____ people's lives.
- 2. There was an abuse of the gifts for _____.
- 3. There was a wave of false teaching regarding _____.

IV. What were some of the significant truths that came out of this move of the Holy Spirit?

A. Prophecy and the _____

While the restoration of prophecy was a part of the Pentecostal revival of the early 1900's, this revival saw a significant _____ in this gift.

B. The _____ Gifts of the Spirit

While the concept of the gifts of the Spirit was also part of the earlier move of the Spirit, the earlier focus had been primarily on prophecy, tongues, interpretation of

tongues and healing. Not only did all of these receive an upgrade in this new move of God, but a fuller emphasis on all nine of the gifts was seen. Such things as word of wisdom, word of knowledge, faith, miracles and discerning of spirits received much more definition.

C. The _____ Ascension-Gift Ministries

The whole concept of the five ascension-gift ministries was highlighted in this move. Even though pastors, teachers and evangelists were common in the church by this time, they were not necessarily seen in the context of apostles and prophets as outlined in Ephesians 4. In this move of God, these five ministries were seen as a group with a similar mission from the Lord.

D. _____ Worship

There was a revelation that God was restoring Davidic worship to the church that was to be modeled after the worship that David established in the Tabernacle of David. This worship is summarized in the New Testament when it speaks of “psalms, hymns and spiritual songs” (Eph. 5:19; Col. 3:16).

E. New Testament Priesthood and _____

The New Testament priesthood is a spiritual priesthood that is to offer spiritual sacrifices unto the Lord. A spiritual sacrifice of central importance to this move of God was “the sacrifice of praise” (Heb. 13:15).

F. The Restoration of the _____—Unity

There was a strong emphasis on the importance of the Body of Christ flowing together to establish or extend God’s kingdom on the earth.

G. Church _____—Elders

There was a new focus to the local church government of elders. Many of the earlier movements had seen strong senior leadership with a church board of elected leaders.

V. What was the outcome this “latter rain” movement?

A. The movement ended up in _____ because many did not take the initial warnings seriously.

As Kevin Conner states in his book *Restoration Theology*,

In hindsight, it could be said that there was never so much “seed-truth” and “seed word” given by the Spirit in any previous visitation as in this movement, but, never was there such a fast decline into extremes or error of a revival from God that took place in a few short years. --Restoration Theology, page 199

- B. A pure stream _____ the movement and the restored truths eventually prevailed.
- C. We can anticipate _____ great visitation prior to the return of the Lord.

Lesson 20

Restored Truths, Part I

I. The Laying on of Hands and Prophecy

A key verse that was illuminated during the 1948 visitation was Hebrews 6:1-3:

Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. And this we will do if God permits.

A. The spiritual significance of “hands” in the Bible?

“Hands” are used in the Bible in a symbolic way. They are always used to indicate _____ . The right hand of the Lord is seen as a source of power (Ex. 15:6; Ps. 20:6; Is. 62:8). The hand of man is also seen as a source of power or strong aid (Ps. 76:5).

B. The significance of the “laying on of hands”

There are three key concepts connected with the laying on of hands.

1. _____

Through the laying on of hands one party identifies or associates him or herself with the other party (Lev. 4:24; Num. 8:10).

2. _____

Through the laying on of hands one party imparts or transfers something to the other party (Lev. 16:21-22; I Tim. 4:14; Rom. 1:11).

3. _____

Through the laying on of hands one party confirms or renders the other party more firm (Lev. 9:22; Acts 14:22).

C. The ways in which the laying on of hands functioned in the New Testament Church?

The laying on of hands was used in seven ways in the New Testament Church.

1. For _____

This is seen in the ministry of Jesus (Luke 4:40), in the ministry of the apostles (Acts 5:12), in the ministry of Paul (Acts 28:8) and in the ministry of all believers (Mark 16:18).

2. For Conferring the _____

The laying on of hands is used when people were prayed for to receive the Baptism of the Holy Spirit (Acts 8:14-17; 9:17; 19:6).

3. For Imparting _____

The laying on of hands is used in connection with the impartation of spiritual gifts to God's people (II Tim. 1:6, 14; I Tim. 4:14).

4. With _____

The laying on of hands is used in association with prophecy over the person being ministered to (I Tim. 1:18; 4:14).

5. For _____

Jesus Himself demonstrated this when He put His hands on the little children (Mark 10:16).

6. For _____ Ministries

The laying on of hands is used in the sending out of ministries from the local church in the sense of commissioning and identification with those being sent out (Acts 13:2-3).

7. For _____ or Appointing Ministries

The laying on of hands is used by leadership in connection with the confirmation, appointment or ordination of various ministries (Acts 6:6).

D. The prophetic presbytery or “prophetic assembly”

A prophetic assembly or presbytery is a time that is set aside to create a “safe” context for the prophetic ministry to operate in its prescribed realm of “equipping the saints” and “edifying the body of Christ” (Eph. 4:11-12).

It appears that this is something that was practiced in the early church as well (Acts 11:28; 13:1-3).

In a prophetic assembly, three important concepts come together.

1. Prophecy

Prophecy is obviously an essential part of any prophetic assembly. Through the prophetic utterance God speaks immediately to those who are prophesied over in a specific manner and, secondarily, to all those present in a general manner.

2. Laying on of Hands

While prophecy is certainly the most dramatic aspect of this ministry, the laying on of hands is not to be minimized. When we function according to God's prescribed order we can expect spiritual gifts, blessing and strength to be imparted.

3. Presbytery

The word "presbytery" is not a word that we use in our culture today. However, it is a biblical word and literally refers to a "_____." For this reason we prefer that the ministry at this level be done by those who are called to the "ministry of a prophet" working in tandem with _____ and the leadership team of the local church. The prophetic aspect of this ministry is as much a blessing to the individual member of the church as it is to the leadership of the church by helping leaders with a better understanding of church members.

E. The various ways that prophecy functions in this context

Prophecy in the local church should normally be limited to expressions of edification, exhortation and comfort (I Cor. 14:3). However, the ministry of the prophet under the auspices of the leadership team of the local assembly can move beyond that limitation.

There are five possible functions of prophecy in a prophetic assembly time.

1. _____ (I Cor. 14:3; Acts 5:32, 41)

In this case, the prophetic word comes to build up and strengthen the believer in his or her spiritual life.

2. _____ (I Cor. 14:3)

In this case, the prophetic word comes to admonish, warn and to stir up. Some believers need to be urged along, stirred up and challenged in the area of faith for what God wants to do through their life.

3. _____ (I Cor. 14:3)

In this case, the prophetic word comes as a healing balm to a wounded spirit or to bring consolation to those who are in times of affliction, trial or persecution.

4. _____ (Acts 13:1-2; II Cor. 13:1)

In this case, the prophetic word comes as an additional witness in the area of divine direction for one's life. While no one should act on a singular prophecy, when put together with other witnesses, prophecy can solidify direction.

5. _____ (Amos 7-9, Mic. 3-6)

In this case, the prophetic word comes to bring correction. A corrective word is a message of setting right, a chastening word or a call to repentance.

F. The responsibility of the recipient of prophecy?

Proper responses to prophetic ministry include the following:

1. _____ (Jam. 1:6-7, II Chr. 20:20)

Faith is essential in receiving anything from God. It is also part of God's way of operating to test the word that He brings to someone. Every word from God will be tested (Ps. 18:30).

2. _____ (Ps. 34:2; Jam. 4:10)

Those receiving prophetic ministry must approach a presbytery in a humble spirit which says, "Dear God, not my will but Your will be done."

3. _____ (Jam. 1:21)

A spirit of meekness acknowledges the sovereign control of God over the life and future ministry of the individual. It does not seek to push a ministry in one's own power but allows God to develop it in His time.

4. _____ (Rom. 8:25; Jam. 1:3)

One of the hardest things after a presbytery is to patiently wait for God to bring to pass that which He has spoken. The principle of delay is one of the tests of the prophetic word which we may expect.

5. _____ (1 Cor. 12:26; 1 Pet.1:8)

Those receiving prophetic ministry should respond to the prophetic word with a spirit of rejoicing.

6. _____ (Heb. 13:17)

Those receiving prophetic ministry should have a submissive spirit to the local church leadership who are now responsible to guide him in the revealed purposes of God their lives. Those receiving prophetic ministry must allow the elders to be a voice to them and they should actively seek their counsel.

II. The Nine Gifts of the Spirit

While the concept of the “gifts of the Spirit” was acknowledged in the Pentecostal Revival the 1948 visitation gave strong impetus to these gifts.

A. The Gifts of the Defined

These “Gifts” can be simply defined as follows:

1. These gifts are distinctly attributed to the Holy Spirit as the _____ (I Cor. 12:4, 7-11).
2. These gifts are a _____ or a “shining forth” of the Spirit who dwells within the believer (I Cor. 12:7).
3. These gifts are _____ in nature and are not simply an extension or a refinement of natural abilities or powers.
4. These gifts are distributed at the direction of the Holy Spirit to meet _____ needs at _____ times (I Cor. 12:11).

The gifts of the Spirit are supernatural endowments given to the believer at the direction of the Holy Spirit to meet particular needs at particular times.

B. The Gifts of the Spirit Enumerated

The gifts of the Spirit fall into three categories:

1. Gifts of Revelation—God communicates His _____ through His Church

The gifts of revelation include:

a. Word of Wisdom

The gift of the word of wisdom is the God-given ability to perceive supernatural wisdom from God when it is needed (Mt. 22:15-22).

b. Word of Knowledge

The gift of the word of knowledge is the God-given ability to receive from God facts and information which would be humanly impossible to know (John 4:17-19).

c. Discerning of Spirits

The gift of the discerning of spirits is the God-given ability to recognize what spirit is behind different manifestations or activities. This gift also includes the God-given ability to challenge or deal with the spirits (Acts 16:16-18).

2. Gifts of Communication—God _____ through His Church

The gifts of communicate include:

a. Prophecy

The gift of prophecy is the God-given ability to speak forth a predictive or declarative message from God to mankind (Acts 11:28; 21:10-11).

b. Tongues

The gifts of tongues is the God-given ability to speak in a language which one does not naturally know (Acts 2:1-17).

c. Interpretation of Tongues

The gift of the interpretation of tongues is the God-given ability to bring forth in a known tongue a message that was given in an unknown tongue (Dan. 5:25-28).

3. Gifts of Demonstration—God _____ through His Church

The gifts of demonstration include:

a. Faith

The gift of faith is the God-given ability to believe God for the impossible (Acts 3:11, 13-16).

b. Healing

The gift of healing is the God-given ability to impart immediate healing to the physical body at a specific time (Acts 28:8-10).

c. Miracles

The gift of miracles is the God-given ability to perform the impossible (Acts 20:9-12; 13:8-12).

Note to student: A complete study of the gifts of the Holy Spirit can be found in the course The Holy Spirit.

Lesson 21

Restored Truths, Part II

III. The Five-fold Ministry

One of the notable insights that came in the 1948 visitation relates to the five ministries listed in Ephesians 4:11-12.

Therefore He says: "When He ascended on high, He led captivity captive, and gave gifts to men"... And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ... Ephesians 4:8, 11-12

A. The five ministries defined

1. Apostles

An apostle is one who is sent out with authority who faithfully represents the purposes of the sender. An apostle is a _____ to believers, leaders and local churches.

2. Prophets

A prophet is one who speaks as _____ for God who declares a message from God that can only be known by revelation and not by natural means.

3. Evangelists

An evangelist is one who announces the _____ of the Gospel to the lost and equips the church to evangelize.

4. Pastors

A pastor is a shepherd or _____ who is committed to the care and the maturing of God's people.

5. Teachers

A teacher is one skilled in the Word of God who is able to _____ the deep truths of the Word in a clear and concise way.

B. What the five ministries have in common

1. They are _____ ministries.

- a. Apostles (Acts 2:42; 6:4; 19:9-10). Apostles are to lay a _____
_____ so they must give themselves to the Word.
 - b. Prophets (Acts 15:32; Is. 8:19-20). Prophets are to prophesy according to the
Word and their prophecies _____ by the measuring rod of
the Word.
 - c. Evangelists (Acts 8:4, 12, 14, 30-35). Evangelists are _____ the
Gospel and spread the Word of God.
 - d. Pastors (Acts 15:13-18). Pastors are to _____ to their
people.
 - e. Teachers (Acts 11:26; 13:1). Teachers teach _____.
2. They are _____ ministries (Eph. 4:12).
 3. They are _____ ministries (Eph. 4:12).
 4. They are _____ ministries (Eph 4:13).
 5. They are _____ ministries (Eph. 4:13-14).
 6. They are all _____ by Christ.
 - a. Apostle (Heb. 3:1)
 - b. Prophet (John 4:19)
 - c. Evangelist (Luke 4:18-19)
 - d. Pastor (John 10:11)
 - e. Teacher (John 3:2)
 7. They are all _____ of the gift of Christ, not the _____ (Eph.
4:7).

Note: For a full treatment of the five-fold ministry refer to the course Local Church.

IV. Church Authority and Government

The 1948 visitation also brought with it a new understanding of issues related to authority in the church.

Some of the basic areas of understanding to come out of this season of time are as follows:

- A. There is _____ in the house of God (Heb. 13:7, 17, 24; Rom. 12:8; I Th. 5:12-13).
- B. Those that govern in the house of God are called “_____” or “bishops” (Acts 20:17, 28; I Pet. 5:1-4; I Tim. 5:17; Tit. 1:5, 7; II Pet. 2:25).

Three words are used in connection to elders that help to define their role.

Term	Reference	Emphasis
Elder	The Person	Their Qualification as a Mature Leaders
Bishop	The Office	Overseeing or Watching over the Flock
Pastor	The Work	Feeding, Leading and Caring for the Flock

An elder is a _____ (elder) who has been officially placed into office as an _____ (bishop) of the church to work with others feeding, leading and _____ the local church (pastor).

- C. Those who serve as elders should be identified as one of the five _____ ministries of apostle, prophet, evangelist, pastor or teacher (Eph. 4:11-12).

All of the elders should be one of the five-fold ministries, but not all of the five-fold ministries in a large congregation will necessarily serve as elders at any given time.

- D. God has given the deacons or _____ to the elders to assist them with their ministry to the local church (Acts 6:1-6).

Note: For a complete study of this area, see the course Local Church

V. The Body of Christ and Unity

Another significant revelation to come forth from the 1948 visitation of the Spirit was that of the Body of Christ particularly as it relates to universal church.

Kevin Conner states:

Great emphasis and teaching came forth about the unity of the Body of Christ. The “seed truth” sown was that the Bible shows that there is only one body and every true believer,

regardless of denominational affiliation was in that one body.

–Restoration Theology, page 193

Kevin goes on to note other aspects of this revelation:

- A. There was an emphasis on the _____ in John 17—that the people of God might be one (John 17:11, 21).
- B. There was a spirit of repentance for a _____ that had kept believers and churches apart.
- C. There was a fresh understanding that no one group has _____ and that we need each other.
- D. There was an understanding that maintaining the unity _____ is essential until we come to a unity of the faith (Eph. 4:3, 13).
- E. There was an acknowledgment that unity does not require _____.

The church is a complex organism that has a tremendous unity in the midst of diversity. Unity does not mean uniformity. Uniformity implies a loss of identity and _____.

This relationship is seen in various New Testament pictures of the church;

- The church is **ONE** body with **MANY** members.
- The church is **ONE** temple with **MANY** stones.
- The church is **ONE** flock with **MANY** sheep.
- The church is **ONE** nation with **MANY** citizens.
- The church is **ONE** vine with **MANY** branches.
- The church is **ONE** family with **MANY** brothers and sisters.
- The church is **ONE** army with **MANY** soldiers.

This kind of unity exists nowhere else in the world, and is the source of tremendous _____ in the Church. It is this unity that will be a _____ to the whole world of the truth of the Gospel (John 17:20-24). It is the unity of the people of God that will be their defense in the days of storm. It is this kind of unity that is foundational to all that God desires to do through His people.

Lesson 22

Restored Truths, Part III

VI. Priesthood, Sacrifices and the Tabernacle of David

The 1948 visitation paved the way for the current worship movement of the church by bringing some definition to New Testament priestly ministry, spiritual sacrifices, Davidic worship and the Tabernacle of David.

The following is a synopsis of truth that came out of that movement.

A. All believers in Christ are called to be _____ and have a responsibility to function as such (I Pet. 2:5).

1. In the Old Testament God called the nation of Israel to be His nation of priests (Ex. 19:5-6).
2. In the New Testament the believers in Christ are called to be God's nation of priests (I Pet. 2:9; Rev. 5:10; Is. 61:6).

B. All believers as priests have a responsibility to _____ and sacrifices unto the Lord (Heb. 5:1; 8:3-6).

In the Old Testament the sacrifices that God required were _____ sacrifices that pointed to the spiritual realities that would come in Christ. In the New Testament the sacrifices that God requires are _____ in nature.

1. New Testament priests offer five spiritual sacrifices in the _____ realm.

a. The Sacrifice of _____ (Rom. 12:1; II Chr. 6:13)

b. The Sacrifice of Our _____ (Eph. 5:15-16)

c. The Sacrifice of Our _____ (Phil. 4:18)

d. The Sacrifice of Our _____ (Heb. 13:16; Tit. 2:14)

Don't forget to do good and to share what you have with those in need, for such sacrifices are very pleasing to God. –NLT

e. The Sacrifice of Our _____ (Rom. 15:16)

For I am, by God's grace, a special messenger from Christ Jesus to you Gentiles. I bring you the Good News and offer you up as a fragrant sacrifice to God so that you might be pure and pleasing to him by the Holy Spirit.

—NLT

2. New Testament priests offer three spiritual sacrifices in _____ realm.

1. The Sacrifice of _____ (Ps. 107:22; 116:17).

2. The Sacrifice of _____ (Psalm 27:6, lit. joyous shouts)

3. The Sacrifice of _____ (Heb. 13:15)

To fully express these three sacrifices of the soul realm involves the use of our _____. As the writer to the Hebrews suggests, these sacrifices involve the “fruit of our lips” (Heb. 13:15). Therefore, the believer is to offer _____ thanksgiving, _____ joy and _____ praise to the Lord.

4. New Testament priests offer one primary sacrifice in _____ realm—the sacrifice of a broken and a contrite heart (Ps. 51:15-17).

True worship can only spring from a heart that has been broken before God.

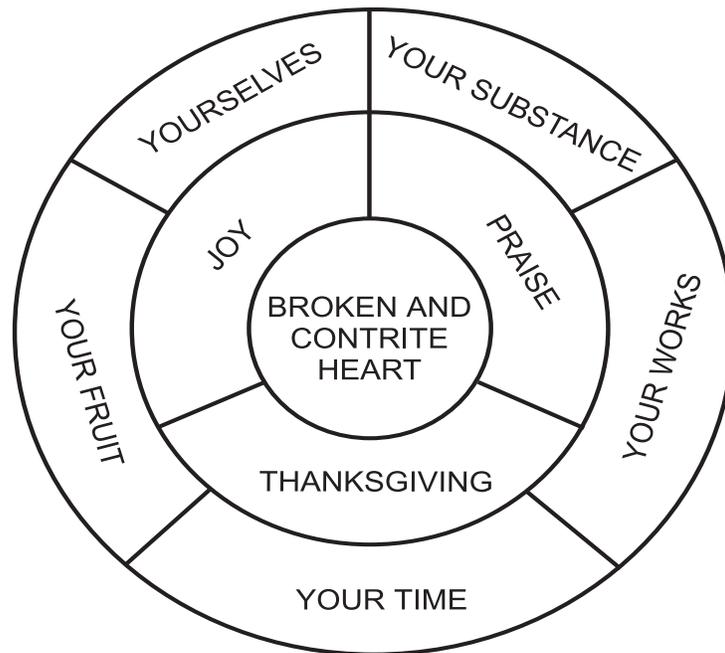


Diagram: Spiritual Sacrifices of the Spirit, Soul and Body

C. All believers in Christ are to come before the Lord and offer their spiritual sacrifices freely to Him.

There are many things that can hinder us from offering freely to the Lord.

1. _____ (II Tim. 3:1-4).
2. Being ruled by _____ (Ps. 54:6).
3. Lack of a spirit of _____ (Ps. 50:5).

Bring my faithful people to me--those who made a covenant with me by giving sacrifices. -NLT

David had the proper attitude as he offered to the Lord. He did not want to offer God anything that _____ personally (See: I Chr. 21:22-25).

D. All believers as priests are to offer _____ to the Lord.

1. God _____ to be worshipped and praised (John 4:23-24).

But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.

God desires a two-fold aspect of worship:

a. Worship in _____

Worship in spirit may mean two things. It may mean that our worship must originate in our spirit united with the _____ (Phil. 3:3).

It may also mean that we are to worship _____ (Psalm 9:1).

b. Worship in _____

Worship in truth has two aspects as well. It means to worship _____ or honestly. It also means to worship according to truth or according to the _____ (John 17:17).

2. God is _____ of our worship and praise (Ps. 18:3; 47:6-7; 63:3-4).

3. God _____ us to worship (I Chr. 16:29; Ps. 22:23; 117:1).

4. Praise and worship are important for _____.

From man's point of view, the worship and praise of God is very beneficial.

- a. It helps us to become more _____ instead of self-centered (I Pet. 5:5-6; II Tim. 3:1-5).
- b. It helps us to _____ on the things of the Spirit (Is. 26:3; Rom. 8:5-6; Col. 3:1-2).
- c. It helps us develop a deeper _____ with the Lord (Jam. 4:8).
- d. It prepares us to _____ from good sowing (Gal. 6:8; Luke 6:38; Job 36:26-29; II Cor. 9:6).
- e. It helps us maintain an attitude conducive to _____ (Hab. 3:17-19).
- f. It releases God's _____ in our lives (II Chr. 5:13-14; 20:21-22; Acts 16:25-26; Ps. 22:3).
- g. It helps us maintain a _____ (Ps. 100:4).
- h. It _____ our hearts and minds (Eph. 5:26; I Tim. 4:4-5).
- i. It helps us become more Christ-like as _____ into His image (II Cor. 3:18; Ps. 115:8; 106:19-20).
- j. It provides a means by which God can _____ (Ex. 29:41-42 with Ps. 141:2).

Let my prayer be set before You as incense, the lifting up of my hands as the evening sacrifice. Psalm 141:2

5. God has _____ in which we are to worship.

E. New Testament worship is according to the _____.

David was the architect of worship in the Bible. His order of worship is reflected in _____. The Early Church used the Psalms of David as a hymnbook because it was descriptive of their order (Eph. 5:19; Col. 3:16).

1. The Davidic order involves _____, full-bodied worship reflected in the Psalms.

The Davidic order is characterized by the following:

a. Praising God with our _____ or mouth (Ps. 42:4). This includes:

- SPEAKING (Ps. 51:15; 63:5; 66:8; 71:8; 109:30; 145:21)
- SINGING (Ps. 7:17; 9:1-2; 33:3; 40:3; 100:4; 135:3)
- SHOUTING (Ps. 5:11; 32:11; 35:27; 95:1-2; 132:9, 16)

b. Praising God with our _____. This includes:

- LIFTING (Ps. 28:2; 63:3-4; 88:89; 134:1-2; 141:2; 143:6)
- CLAPPING (Ps. 47:1; 98:8)
- PLAYING INSTRUMENTS (Psalm 33:2; 43:4; 92:3; 97:4-6; 150)

c. Praising God with our _____. This includes:

- STANDING (Ps. 24:3; 33:8; 134:1; 135:1-2)
- KNEELING OR BOWING (Neh. 8:6; Ps. 95:6-7)
- DANCING (Ps. 149:3; 150:4; II Sam. 6:14)

2. The Davidic order involves the singing of a _____ to the Lord.

a. David continually referred to singing a _____ (Ps. 33:3; 40:3; Ps. 96:1; Ps. 98:1; Ps. 144:9).

Sing to Him a new song; play skillfully with a shout of joy. Psalm 33:3

He has put a new song in my mouth-- praise to our God; many will see it and fear, and will trust in the LORD. Psalm 40:3

Oh, sing to the LORD a new song! Sing to the LORD, all the earth.

Psalm 96:1

Oh, sing to the LORD a new song! For He has done marvelous things; His right hand and His holy arm have gained Him the victory. Psalm 98:1

b. Isaiah encouraged the singing if a _____ (Is. 42:10).

Sing to the LORD a new song, and His praise from the ends of the earth...

c. Worship in heaven involves singing a _____ (Rev. 5:9; 14:3).

They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth.

Revelation 14:3

d. A new song is a fresh, unknown song that is sung personally _____
_____ to the Lord to extol Him for His greatness, His attributes and His redemptive work in our lives.

e. The reasons for singing a new song can be summarized in the following passages:

- Psalm 33

Because of His upright Word, His faithful works, His steadfast love, His marvelous creation, His absolute sovereignty, His grace manifest in choosing us.

- Psalm 96

Because of God's name, His salvation, His glory, His greatness, His majesty, His honor, His strength, His beauty and His righteous judgment.

- Psalm 98

Because of God's marvelous accomplishments, His supremacy, His revelation, His love and faithfulness, His impartial judgment.

- Psalm 144

Because God defends and delivers from enemies, He provides victory over oppressors; He desires our personal prosperity and blessing.

- Revelation 5

Because of Christ's universal redemption, His creation of the church and His servants.

Lesson 23-24 Present Truths

To understand, evaluate and enter into “present truth” we must understand that God is still speaking and restoring the church today.

I. Important statements from earlier sessions.

A. Introduction

Each generation has had its challenge of responding to the Spirit of God in order to effectively contribute to its _____. We have a responsibility to God and to any future generations to do our part to see God’s purpose come to pass. We have a responsibility to leave future generations better off than we were. We fulfill that responsibility by _____. The main thesis for this course could be summarized as follows:

Thesis: God’s plan is progressive. What God began in Adam, He continued through Abraham and Israel. He will end up completing His plan in and through the Church. Each generation must build on the past and be responsive to the present dealings of God in their generation. God is speaking to the Church today, it is our responsibility to hear His voice and be established in “Present Truth.”

B. Lesson 3-4

God’s method of bringing forth His purpose in the earth is to move like a contractor building a house. God is in a sense building a house—the House of the Lord. He is moving in each generation to lead that generation closer to His original purpose and goal. He does this by bringing a word to each generation to which they are challenged to respond. It is the “_____” word, the “_____” word, the “_____” them word that will bring life and meaning to their existence.

As God brings present truth to each generation His Spirit goes before that word with special _____ of refreshing that are meant to prepare the soil in the hearts of His people for the seed of truth that is to be planted.

C. Lesson 6

Thesis: To understand, evaluate and enter into present truth we must have certain basic understandings. We must understand the unity of God’s eternal purpose, the unity of the Scriptures, the relationship of natural Israel to the Church, God’s method of revelation and restoration and the historic cycle of decline, restoration and revival.

II. There have been several significant movements since the 1948 visitation.

There have been several significant movements since the 1948 visitation.

A. The Charismatic Movement

During the Charismatic Movement there was a strong emphasis on the assimilation of many of the previously illuminated truths into many of the historic denominations. In addition many new “_____” churches were built on the principles of church government that were an emphasis of the 1948 visitation.

B. The Discipleship Movement

This movement brought a focus on the importance of spiritual authority, the need for believers to go on to maturity and the development of strong Christian character. Its failure had to do primarily with methodology and the application of the truth. The fact that those leading this movement did not have a clear understanding of the importance of the _____ also contributed to the problems that would ensue.

C. The Dominion Movement

The Dominion Movement was flawed in terms of its biblical hermeneutic. Many who preached this doctrine did so out of scripture passages that were taken out of context. It also went to such an extreme that it almost left one to believe that God’s plan of evangelism had more to do with the “ballot box” than preaching of the Gospel.

What it did bring in more of a positive way was an understanding that the Church of Jesus Christ is not going to be _____. The church has a mission to touch every aspect of society and be salt and light to the world. It emphasized that every believer extends the kingdom by bringing believers to Christ and promoting _____ in the earth (Gen. 1:26-28).

D. The Faith and Prosperity Movement

Like so many of the movements before, certain proponents of this movement tended to go to an extreme which led many to conclude that they were making merchandise of the Gospel.

The truth is that God does want us to be people of _____. He does want to _____ his people. However, divine prosperity is not just about money. It is not about making us wealthy so that we can fulfill selfish desires. It is about fulfilling destiny and walking under the canopy of God’s blessing. It is about having strong families, good friendships, whole bodies, sound minds and freedom from bondage. It is about _____.

III. There were some positives that came out of these movements.

These particular movements carried with them some vital aspects of truth.

A. Covenant Relationship

The emphasis here was on the fact that in the Body of Christ we are our brother's keeper and that we should endeavor to establish relationships that focus on _____ one to another.

B. Family Life

The emphasis here was on principles of raising _____ to establish foundations for many generations. Many ministries arose with a focus on family, marriage and child rearing.

C. Spiritual Authority and Government

The emphasis here was that the local church is a place of spiritual authority and that we cannot be fully covered spiritually unless we are properly connected and in _____ to the authority that God has placed in our lives.

D. Christian Character

The emphasis here was on the fact that we need more than the gifts of the Spirit if we are to fulfill the mission of Christ. We need the _____ of Christ. Christ-likeness is still the goal of the individual believer.

E. Cell Group Ministry

The emphasis here was on the two-fold approach to building the saints in the New Testament Church. There was _____ gathering for the purpose of celebration and mission fulfillment and there was the smaller gathering for the purpose of evangelism and _____.

F. Apostles and Prophets

The emphasis here was on a releasing of these ministries in a way that truly builds the church. The functioning of these ministries _____ is essential for the church to come to full completion.

G. Men's Movement

The emphasis here was on restoring men to their first responsibility of being the _____. Groups like the Promise Keepers were used to help

men not to see themselves primarily as providers but also as protectors, spiritual leaders and shapers of arrows for the Lord (Ps. 127:3-5).

H. Dominion and the Kingdom of God

The emphasis here was on the “_____” given to Adam to subdue the earth. This involves the church getting involved in the issues of life on earth. This involves the church being a prophetic voice in all areas of society including politics, science, business, the arts and education.

I. City Reaching

The emphasis here was on believing for _____ to be reached for the Lord. The model here is the city of Samaria that turned to the Lord under the ministry of Philip (Acts 8:4-8).

J. Pastor’s Unity, Pastor’s Conferences, Pastor’s Prayer, City-wide Prayer

The emphasis here was on seeing the Body of Christ come together beginning with the _____. During this season there has be a rise of pastors’ and church leaders’ conferences, pastors’ prayer gatherings and city wide prayer.

IV. There are several “now” words and concepts that God seems to be emphasizing.

A. Prayer, Intercession, Spiritual Warfare

B. Evangelism, Harvest and Church Growth

C. Church Planting

D. Signs and Wonders

V. What are some of the lessons that we can learn from history?

A. Learning from History

Someone has said, "The only thing we learn from history is that no one ever _____ from history."

B. Principles from History

1. God always carefully prepares the world _____ of any major move of the Spirit.
2. God reveals His vision _____.
3. Those whom God uses to bring forth a truth usually pay a high _____ for it.
4. God uses persecution to _____ the church.
5. Persecution has only ever caused the church to _____ in number and influence.
6. The church is defeated by accommodation and _____, not by persecution.
7. In restoring the church, God never destroys old _____, He builds on them.
8. The failure of many movements is the failure to pass on _____ of the truth to the next generation.
9. No matter how dark things may get, God always has _____ of people through whom He will work.
10. Those from the past move of God often become the strongest _____ of the subsequent move of God.
11. Any group that refuses to move on with God eventually rejects the truth on which it was _____.
12. Every expression of truth that God is restoring is attacked by Satan by producing a counterfeit, by pushing it to an extreme or by tainting a key _____ of the movement.
13. Groups that reject a truth based on an extreme expression of that truth often go to _____ extreme.
14. God's message should never be judged on the basis of _____ through whom it comes.

15. Every new move of God has the potential of producing an extreme element by an over-emphasis of truth at the expense of _____ with the rest of the truth.
16. Movements tend to be judged on the basis of the _____ element of the movement.
17. In rejecting truth men will often _____ and exaggerate facts in regard to those who practice that truth.
18. For a movement to endure, _____ groundwork must be laid.
19. Those who are overly meticulous about the formation of and loyalty to creedal statements often _____ to further understanding of truth.
20. Whenever a group adopts the attitude, “_____” it spells its own doom.

Act 3:19-21

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.