

PREACHING THE
GOSPEL AND
TEACHING
DISCIPLESHIP
HELPS TO DEAL
WITH PROBLEMS
IN THE CHURCH

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There is an ongoing, internal battle that is taking place inside of believers between the old and the new nature, and it is manifested in believers' behavior and attitudes. The Apostle Paul writes, "I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish."(Gal 5:16-17)

Paul's letter to the Galatians is written to remind them about the Christian liberty that they have in the Spirit. Because they are now in Christ they are no longer under the law. According to this letter the Galatian church began to forget who they were and how God had set them free from the law. As a result of their sinful behavior (Gal. 5:13-14) they began to Sin against each other. This dissertation-project attempts to reveal how the word of God corrects the sinful nature that rages in the believer.(Rom.1:16)

The thesis statement of the dissertation is: “Preaching the gospel and teaching discipleship will assist believers in their spiritual struggle with the flesh, and the spirit.”

At the time of this dissertation, 15 members of The New beginnings Church were experiencing the spiritual war between the flesh and the spirit. Their behaviors involved fighting with each other, living riotously, divorcing in marriage, committing adultery, and ignoring the commands of the Holy Scriptures. This behavior began to be noticed throughout the congregation. A discipleship treatment plan was needed. This dissertation addresses the need for Gospel Preaching and teaching discipleship helps believers to grow in Christ and gain victory over the sinful nature.

Over the course of 18 months, a discipleship treatment plan was developed and instituted. The model consisted of biblical research, exegetical preaching, small group development, corporate bible studies and a continuance of gospel preaching that addressed the sinful nature of the believer. The title of this plan was called the New beginnings Soul Campaign. The Soul Campaign was designed

to equip the congregants for the work of ministry and to address the struggles that were on going in their lives with the sin nature.

Through the development of questionnaires, sermons, interviews and group activities, data was collected from participants.

Their answers showed that there was a need for instruction and explanation for the problems that many were facing in their lives. The dissertation revealed that church members encountering warfare with the flesh were able to get victory through hearing and obeying the Word of God and through resisting the tempting influences of their fallen nature. The research responses were recorded and used to determine the effectiveness of the project. The research conclusions supported this dissertation thesis. The sermons preached in this project were the start of an intensive discipleship treatment plan to equip the saints for the work of the ministry, and the sermon series will be shared with other churches. The project's discovery is divided into five parts: (1) Introduction, (2) Literature Review, (3) Methodology, (4) Data Collection, (5) Data Presentation and Analysis.

PROBLEM STATEMENT

According to biblical sources, Christians struggle with two natures living on the inside of them. (Gal.5:17) One nature is a new nature which desires to live after God. (Rom.3:24) The opposing nature is a fallen nature, it is subject to the law of sin, and obeys its master. (Rom. 7) This battle happening on the inside of the believer is manifested on the outside. The church is filled with born again believers with sinful natures. Since the beginning of time, this struggle has affected the human experience (Gen 3:1–19). However, there is a spiritual remedy for this problem: the preaching of the gospel and teaching of discipleship is saving lives trapped in our Spiritual battle (Rom 1:16, 12:1-2).

A definition of Gospel Preaching is the proclaiming of the joyous good news of salvation in Jesus Christ. It is the good news of the death, burial and resurrection of Jesus Christ to save men from sin. The Greek word translated as gospel, *euaggelizo*, means, a reward for bringing good news.¹ In Isaiah 40:9, the prophet

¹ Strong, *Strong's Exhaustive Concordance*, 42.

proclaims the good tidings that God will rescue His people from captivity. In His first sermon in Nazareth, Jesus uses a passage from the Old Testament to characterize the spirit of His ministry: “The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor” (Luke 4:18).

Gospel Preaching is God’s plan of salvation; it began in Israel, was completed in Jesus Christ, and is made known by the church (Mark 16:15). Gospel Preaching proclaims Jesus, who is more than a messenger of the gospel. He is the gospel.

A definition for Teaching Discipleship is instructing believers to become, students, learners or followers of Jesus Christ. (Mt. 28:19-20) In the Bible the word Disciple is used most often to refer to a follower of Jesus. Isaiah used the term disciples to refer to those who are taught or instructed (Isa 8:16). The word disciple is sometimes used in a more specific way to indicate the twelve apostles of Jesus (Matt 10:1; 11:1; 20:17; Luke 9:1). In general, apostles refer to a small, inner group of Jesus' followers; a disciple

refers to a larger group of Jesus' followers, such as the women who stood at Jesus' cross and discovered the empty tomb.

This research project evaluates the effectiveness of Gospel Preaching and Teaching Discipleship at New Beginnings Baptist Church in Fresno California, and the conclusions confirm that Preaching the Gospel and making Disciple's is a significant means by which pastors can offer an answer for dealing with problems in the church. Chapter 2 of this project will review literature about this treatment strategy. Chapter 3 will describe the methodology of the researcher. Chapter 4 will present the data. Chapter 5 will analyze the research and present the findings.

This research paper examines the effectiveness of gospel preaching and making disciples in light of man's sinfulness at New Beginnings Baptist Church in Fresno, California. The purpose of this research is to affirm the power of preaching the gospel and teaching believers how to follow Christ in every area of their lives. This chapter reviews biblical, theological, practical, historical, and evangelical contemporary sources that address the biblical evidence of the sinful nature, and God's redemption through gospel preaching and making disciples.

For the purpose of this project, the sinful nature stands against, opposes, and hinders the work and witness of God in a believer's life and in the church.[Gal.5:17] This literature review affirms that God is the supreme and final authority on preaching, redemption, depravity, the sinful nature, and biblical discipleship. [Rom.1:16-17]

Numerous authors have written about the sinful nature and have attempted to explain the difficult doctrine concerning the flesh and its influence in the believer's life. Libraries contain research

papers and books with theories on strategies and ideas for spiritual formation. This literature review will define the sinful nature of man and the gospel as man's only remedy for their problem.

Preaching

Preaching in the Old Testament

In the O.T there are several words that describe the act of preaching though the word preaching is never used. The word *qohelet*, means "preacher", another word used is *basar*; it means to tell the good news; *qara*, means to call or proclaim, and *qeria*, means to engage in preaching. The Old Testament never mentions the word preaching, but it does mention several prominent preachers. Noah, who warned people of the impending flood and proclaimed God's ark of safety, was called a "preacher of righteousness" (2 Peter 2:5). Solomon described himself as a preacher who taught "words of truth" (Eccl 1:2; 12:9-10). At God's direction, Jonah made a preaching mission to Nineveh, declaring God's judgment and mercy (Jonah 3:2). Enoch is said to be the seventh from Adam, and he was one who prophesied. The book of Deuteronomy is a book of sermons repeating, and

enforcing the legislation of Moses. From the time of Samuel to Jeremiah was the great prophetic period in Israel's History. During this period Samuel, Nathan, Gad, Azariah, Elijah, Joel, Micah, Isaiah, Jeremiah, and others were called preachers.

In the last period of Hebrew prophecy from Ezekiel, and Daniel to Malachi the character and influence of prophetic preaching did not change. It was still the voice of God through chosen men of God called to speak to the people of God. Preaching has its history in the Old Testament, and the tradition and calling of God carries over in to the New Testament.

Preaching in the New Testament

According to the New Testament preaching is a divine act carried out by one who proclaims the gospel; it is the proclamation of God's saving work through Jesus Christ.

In the New Testament, the gospel was proclaimed by men who were responsible for the act of preaching. The great commandment of Jesus was instituted with the charge to go into the world and preach everywhere in the known world (Mark 16:20). During his earthly

Ministry Jesus and the apostles preached in homes, by the seaside, in the Temple and in the synagogues. John the Baptist [in his preaching ministry] called for repentance in preparation for the Messiah's appearance (Matt 3:11-12).

Jesus [in His home synagogue in Nazareth] connected His ministry with that of the prophets (Isa 61:1) and identified His mission as one of preaching deliverance: "The Lord has anointed me to preach good tidings to the poor...to preach deliverance to the captives" (Luke 4:18-19).

Jesus declared that He was under a divine order from His Heavenly father to spread the gospel by the means of preaching (Luke 4:43-44).

According to the book of Acts, Philip, the preaching deacon, "preached the things concerning the kingdom of God and the name of Jesus Christ" (Acts 8:12). In sending out the Twelve, Jesus commanded them, "As you go, preach, saying, the kingdom of heaven is at hand" (Matt 10:7). The apostle Paul proudly declared his

credentials as one whom God "appointed a preacher and an apostle" (1 Tim 2:7).

The Great Commission has a broad application that calls all believers to participate in preaching the gospel (Mark 16:15). The Apostle Paul's piercing question to the Romans asked, "How shall they hear without a preacher?" (Rom 10:14) The question challenges all Christians to share with others the good news of the gospel of Jesus Christ. According to these passages, Preaching is seen as a divine method of God for communicating Gods plan to man on the earth.

The word preaching is used 26 times in the New Testament. In each time it carries several definitions to the word, they are as follows;

1. The word *Euangelizo* is almost always used of "preaching the good news" concerning the Son of God as proclaimed in the gospel [exceptions are e. g., Luke 1:19; 1 Thess 3:6, in which the phrase "to bring (or show) good (or glad) tidings" does not refer to the gospel]. With reference to the gospel the phrase "to bring, or declare,

good, or glad, tidings" is used in Acts 13:32; Rom 10:15; Heb 4:2. In Luke 4:18 the term means "to preach good tidings" it has a direct quote from Isaiah.

2. The word **kerusso** is the term that denotes "to be a herald," or "to proclaim," e. g., Matt 3:1; Mark 1:45, "publish"; in Luke 4:18 "to preach. In 1 Peter 3:19 the probable reference is, to Christ after His resurrection in proclaiming His victory to fallen angelic spirits; He Preached to them! "He preached the gospel as a herald."
3. The word **prokerusso** means to literally "proclaim as a herald" this word is used in Acts 13:24, "When John had first *preached*."
4. The word **parrhesiazomai** means "to be bold in speech," and it is translated "to preach boldly" in Acts 9:27.
5. The word **diangello**, is also translated "to preach" and it is used in Luke 9:60.
6. The word **katangello**, "means to proclaim," and is always so translated "to preach". We find this word in

Acts 4:2; 13:5,38; 15:36; 17:3,13; 1 Cor 9:14; Col 1:28.

The word "preaching" in Acts 11:19, is not a formal "preaching" by the believers scattered from Jerusalem, but a general testimony to all with whom they came into contact with. However, the word preaching and the message preached consisted of telling the good news of Jesus Christ.

7. The word ***kerugma*** "means a proclamation by a herald". It denotes "a message, a preaching" (the substance of what is "preached" as distinct from the act of "preaching"), Matt 12:41; Luke 11:32; Rom 16:25; 1 Cor 1:21; 2:4; 15:14; in 2 Tim 4:17 and Titus 1:3,

Preaching carries great connotations in the scriptures. According to Walter Elwell in *The Evangelical Dictionary of Theology*, The NT preacher is a person who has the inner call from the Holy Spirit and the external call from the church and has been set apart to proclaim the gospel. The preacher's task is to speak as a personal witness to God's revelation, interpreting it, explaining it, and applying it to the

needs of the people.² Phillips Brooks said “Preaching is a communication of truth through personality.”³ According to Bishop Manning, “Preaching is the manifestation of the Incarnate Word from the written word through the spoken word.”⁴ Henry Sloane Coffin described preaching as “truth mediated through personality to constrain conscience at once. Andrew W. Blackwood Sr. gave two definitions: “Preaching is divine truth voiced by a chosen personality to meet human need,” and Preaching means interpreting life today with light from the Scripture so as to meet the needs of the hearer now, and guide the hearer in doing God’s will tomorrow.”⁵

As preaching encourages and meets the needs of the hearers it also fortifies Christians throughout spiritual struggles. Christ in the believer, the holy living of the believer and preaching the good news of the kingdom opposes the influences of Satan, the world and the sinful nature (2 Cor 10:4-5). According to Apostle Paul, the weapons

² Walter Elwell, *Evangelical Dictionary of Theology*, Baker Academic, Grand Rapids, MI, 2001 (pg. 948)

³ Ibid

⁴ Ibid

⁵ Ibid

of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

John Mac Arthur in *MacArthur's Bible Commentary on 2 Corinthians*, says, Paul's understanding of the Christian life was one that embraced a warfare theme. The metaphor would have been readily understandable to the Corinthians since Corinth, like most Ancient Cities, had a fortress (on top of a hill south of the city) in which its residents could take refuge.⁶ According to Mac Arthur, the formidable spiritual strongholds manned by the forces of hell can be demolished only by spiritual weapons wielded by godly believers—using the “sword of the Spirit”.⁷ “God’s word can defeat satanic falsehoods. This is the true spiritual warfare. Believers are not instructed in the NT to assault demons or Satan, but to assault error with truth. That is the battle of preaching (Jn. 17:7; Heb.4:12).”⁸

⁶ John MacArthur, *Mac Arthur Bible Commentary II Corinthians*

⁷ Ibid

⁸ Ibid, 1643

Mac Arthur continues to say that in this verse that all thoughts, ideas, speculations, reasoning's, and philosophies are ideological forts in which people barricade themselves against God and the gospel.⁹ Paul emphasizes that this is why there must be a total destruction of fortresses of human and satanic wisdom and the rescuing of those inside from the damning lies that enslaved them. Paul would not stand idly by while enemies of the faith assaulted the church under his care. He was ready to purge them through preaching (as he did in Ephesus; I Timothy 1:19, 20). The Apostle understood that preaching the word of God is powerful, it corrects, challenges and rebukes evil doctrines and heresies that oppose the church.

It is through preaching that Christ draws men and women unto Himself for salvation and deliverance from the flesh. His pursuit of believers is a constant ministry, since all of mankind is in rebellion against God. The believer is commissioned to join God in His efforts through evangelism and discipleship to push back sinful influences in the earth (Mark 16:20).

⁹ Ibid

William MacDonald in the *Believers Bible Commentary on Mark* says in obedience to his command, the disciples went forth like flaming fires, preaching the gospel and winning men to the Savior. The power of the Lord was with them.¹⁰ MacDonald says the promised signs accompanied their preaching, confirming the word they spoke. MacDonald suggests we too have been entrusted with the Great Commission in our generation. Our task is to reach every person with the gospel. “One third of people ever lived are living today. By the year 2000, one-half of all the people of the world will be living at the same time.” “As the population explodes, the task increases. But the method is always the same-devoted disciples with unlimited love for Christ who count no sacrifice too great for him.” The will of God is the evangelization of the world. Preaching the Gospel is part of that mandate, what are we doing about it?”¹¹

Preaching the gospel and saving lost souls is the work of the church. Because all humanity is lost and separated from God, the

¹⁰ William MacDonald, *Believers Bible Commentary, Gospel of Mark*, Nelson Publishers, Nashville TN, 1980 (Pg. 1365)

¹¹ *Ibid*, 1365

gospel was given to believers to proclaim that all men may be saved. Therefore, when the gospel is proclaimed, it becomes an act of warfare against the sinful nature that attempts to keep men in darkness.

The gospel is a powerful weapon against its enemy. The saving message rescues, liberates, and changes lives. It is God's plan and power used on earth to oppose and to break the strongholds of the flesh. Gospel Preaching is God's Word proclaimed by God's messengers to reach those who are held captive by God's enemy. In the next section we will examine Gospel Preaching, and how the bible defines it.

Gospel Preaching Defined

A definition of Gospel Preaching is the joyous good news of salvation in Jesus Christ. The Greek word translated as gospel, *euaggelizo*, means, a reward for bringing good news.¹² In Isaiah

¹² Strong, *Strong's Exhaustive Concordance*, 42.

40:9, the prophet proclaims the good tidings that God will rescue His people from captivity. In His first sermon in Nazareth, Jesus uses a passage from the Old Testament to characterize the spirit of His ministry: “The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor” (Luke 4:18).

The preaching of the gospel is God’s plan of salvation; it began in Israel, was completed in Jesus Christ, and is made known by the church (Mark 16:15). The preaching of the gospel is the saving work of God in His Son and a call to faith in Him (Rom 1:16–17). Gospel Preaching proclaims Jesus, who is more than a messenger of the gospel. He is the gospel.

Biblical Doctrine of Gospel Preaching

There is but one Gospel of truth, when we preach it, we must declare which Gospel it is. It is the Gospel of suffering, surrender, and of sacrifice. It is not the Gospel of easy believism, health, wealth, and prosperity. But it is the Good News of salvation by grace

through faith in the one and only Savior of the world, Jesus Christ. This Gospel is the Gospel of unconditional love, grace, peace, joy, complete forgiveness, and hope in eternal life in the life to come. When the apostle Paul warned Christians of the dangers of following "another Gospel" (2 Corinthians 11:4), he was reminding them that any Gospel different than the one he preached was no Gospel at all.

This is why we preach the Gospel: it is the only hope for a dying world. Nothing but the Gospel message can save a dying man. It is God's plan for saving the world. According to these texts and other New Testaments commands, we must preach the Gospel, because the Word of God is true, holy, alive, and able to save men from their sins.

William Macdonald says the lord's goal in giving the eleven the great commission was world evangelization. He purposed to accomplish this task with those who would literally forsake all to follow him.¹³ According to Macdonald, there would be two results of their preaching. Some would believe and be saved, and some would

¹³ William Macdonald, *Ibid*, 1364)

disbelieve and be condemned.¹⁴ Nothing within this fallen world can stop this power of God given to men. This is why Jesus commanded in Mark 16 to go into the entire world and preach it to every creature. He knew it would shatter the lies of the depraved-world, break the strongholds of the wicked one, and set the captives free to come unto Him for salvation.

Paul said in Romans 1:16 that the Gospel is the power of God unto salvation, without it, no one can be saved. Once a life is saved, Sin or Satan has no more dominion over them. This reveals why gospel preaching is the Biblical preaching of the Good News of Jesus Christ.

Warren Wiersbe in his *Commentary on Romans* says Paul was not ashamed of the Gospel of Jesus Christ, because the message itself came from God Himself, and centered in His Son Jesus Christ.¹⁵ “Paul believed in its Power”. According to Wiersbe Rome boasted in its power and the fear of Rome hovered over the empire

¹⁴ Ibid

¹⁵ Warren Wiersbe, *The Bible Exposition Commentary, Book of Romans*, Victor Books, Scripture Press Wheaton Il, 1989 (pp. 516)

like a dark cloud. Its Legions of soldiers were stationed all over the world as mighty conquerors. However, with all of her military power Rome was still a weak nation. Sin had made her a cesspool of iniquity and a sewer to which all of the “dregs of the empire would flood.”¹⁶

Paul understood that he was taking the gospel to Sinful Rome, and that it was the one message that had the power to change men’s lives. He had already seen the Gospel work in other wicked cities like Ephesus and Corinth, and he was confident that it could work in Rome. This is why He says “I am not ashamed of the Gospel it is the power of God unto Salvation.”¹⁷

Roland Allen, the author of *Missionary Methods St. Paul's or Ours*, has tremendous insight into the key principles of the Gospel preaching. He examines Apostle Paul's sermons in the book of Acts and extracts the concept that the apostle had a focus in mind when he preached.¹⁸ This focus was to explain “the nature of God, his living,

¹⁶ Ibid

¹⁷ Ibid

¹⁸ Allen, Rolland *Missionary Methods: St. Paul's or Ours?*, World Dominion Press, 1962 (pg. 62-68)

and loving, to reveal the facts of the life of Jesus Christ, as the Son of God. He proclaimed the death, burial, and resurrection of Jesus, and explained the meaning of the Lord's power to supply the spiritual needs of men. Allen believes there is little doubt that whenever the apostle Paul preached, he preached for a verdict.

According to Wiersbe, the word salvation, [*soteria*] in Romans 1:16 carried a tremendous meaning in Paul's day. The word is mentioned 165 times in the scriptures, 47 times in the NT and 118 times in the OT. Its basic meaning in Romans 1:16 is "deliverance". According to Wiersbe the emperor in Paul's day was looked on as a savior, as was the physician who could heal you of illness. However, both of them were powerless when it came to the souls of men. Only the Gospel delivers sinners from the penalty and power of sin. "Salvation", [*soteria*] is a major theme in this letter; salvation is the great need of the human race (Rom 10:1-9). Wiersbe says, if men and women are to be saved, it must be through faith in Jesus Christ

as proclaimed in the Gospel.¹⁹ This denotes the preacher's motive of his preaching."

The Dynamics of Gospel Preaching

Another important factor in Gospel preaching is that without the story of the Cross, there is no Good News. The message must contain the story of the resurrection, for without the Good News of Jesus' concurring death, there is no victory beyond the grave. When we preach the Cross (as previously mentioned) we proclaim the authority of Christ over this fallen world. Paul's words in Colossae ring true that when Jesus died he openly defeated the evil one and made him a spectacle for all to see. [Col. 2:15] Gospel preaching also reveals the power of our God by proclaiming his victory over the devil. The preacher must preach the death, burial, and resurrection of our Lord. There is evidence that He is 'Christus Victor', "Christ the Victorious."

¹⁹ Ibid, 517

According to Apostle Paul, in Colossians 2:14-15 “Jesus wiped out the handwriting of requirements [*dog-mah or the law*] that was against us, which was contrary [apekduomai] to us, has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.”

According to Paul’s words the underworld was divested of their authority over man. Jesus removed their power and superiority over us, through his work of Salvation and gift of Grace at the cross.

Written in the Gospel narratives are Biblical examples of Gospel preaching. In St. Mark 6:6-13, the following directives are given by Jesus. “Jesus called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits.” Jesus in this passage, wanted them (the disciples) to follow Him and to go out and preach the good news. However, because of the nature of this call, they were going to need divine assistance to accomplish the task that he was sending them out to engage in.

In this assignment, they must do the work together in pairs and they must do it with his authority. According to the disciple's assignment, Jesus knew they were going out to save a depraved humanity. Jesus gives them the same power to proclaim in his name. This Biblical power does not come from the disciples but rather from God. Because the assignment is from God, the disciples have divine privilege to work on his behalf in the earth.(Luke 10) This power was privileged power. This power was ordained power. This power was perfect power. It was power that came from God and was recognized by the enemy as an authentic authority from Heaven. Jesus knew that Gospel preaching has supernatural authority and changes the lives of those that receive it.

It is from this text that we learn that God intends for Gospel preaching to be done in the earth and to be done with power and authority to combat the sinful nature and temptation. (Luke 10:19) The narrative supports the research finding and theological idea that the sinful nature is within every man, and only the gospel can make a difference in this world.

Jesus gives authority, to messengers to proclaim the gospel in order to help rescue people from bondage. Therefore, they went out and preached that people should repent. This is Gospel preaching! It is preaching that demands a verdict, and preaching that does what Jesus said to do.

Melvin Dick wrote the article preaching with Authority. In his discovery he says Preaching is a momentous event. For the preacher, when he speaks, stands between heaven and earth. The preacher is bringing a word from God into the world of people. Because this is his awesome task, the preacher must be familiar, conversant, and thoroughly immersed in both the Biblical word and the contemporary human world. This is no easy task!²⁰

The preacher is a student of the Bible. He seeks to be thoroughly familiar with the historical setting in which the Biblical story is set. He seeks to understand the key Biblical words and concepts. He has a thirst to understand the meaning and implications

²⁰ Melvin Dick, *Preaching with Authority*, Mennonite Direction Journal, January 1983, Vol. 12 No. 1, 14-22

of the Biblical texts.²¹ The preacher does this work carefully out of deep respect for the word of God and a genuine concern to hear the word of God anew. What is implicit here is the “givenness” of the message. The preacher does not invent it, nor does he willfully distort it. He seeks to handle the word of God “correctly” (1 Tim. 2:15 NIV), to speak it forth clearly and accurately.

But this is only half of the task. Once the Word is plainly understood, it must be spoken into the contemporary human situation. So just as the preacher has done careful exegesis of the Scripture, he must now be an exegete of the world.²² Dick asks the questions, what are the deep questions that gnaw at the innermost recesses of people’s hearts and minds? What are they thinking and feeling? He responds, while there is a “givenness” about the gospel, the question people ask and the human situation in which people live change from generation to generation. It is the preacher’s task to understand these, to accurately pose the questions and lay out the situations of the hearers and then to speak the Biblical word to them.

²¹ Ibid

²² Ibid

“To use an analogy, if one possesses a valuable painting one does not take paint and brush and try to improve on what the artist has done. The painting is a given. What the owner does however, is to very carefully select the appropriate frame which will effectively enhance the beauty of the painting. Without a frame, the painting appears unfinished and inappropriate for viewing. It may even appear ugly! A frame that is too overbearing can detract from the excellence of the artist’s work. Just the right combination results in enjoyment of the work.”²³

“So it is with the sermon. All of us have heard sermons where the Bible is carefully expounded but the end result leaves the hearer unmoved because no human situation or need has been identified to which the word speaks. Problem? No frame! On the other hand we have all heard sermons which were sparkling in their insightful analysis of the human situation, but which inadequately communicated a word from God to that situation.” “Problem? Too much frame. Authority in preaching is present when painting and

²³ Ibid

frame are matched, or shall we say when real human questions and predicaments are addressed by the clearly understood and carefully interpreted word of God. Finally, the message of the gospel should remind the listeners that at the right hand of the Father, “Jesus is sitting” in all power and authority, interceding for us. If paid close attention to, these elements of Gospel preaching can help the preacher to center on the Good News of Jesus Christ. Whatever one does as a preacher, he must preach the word, and compel them (the hearers) to come. The preacher must believe that preaching is an urgent matter; those who are hearing the word do not have a whole lifetime to respond. A decision must be made here and now, for eternity demands it. The sermon is a strategic tool in the battle with evil over the souls of men. In the next section we will examine Gospel Preaching during the great awakening period and review its effects on believers and non-believers.”²⁴

Preaching and the Great Awakening

²⁴ Ibid

The 1700–1800s revealed examples of what Gospel Preaching can do in the church in the western world. The Holy Spirit used Gospel Preaching of the Scriptures to start the First Great Awakening. This Christian movement swept Protestant Europe and British America leaving a permanent impact on the continent.²⁵

The First Great Awakening resulted from powerful preaching that gave listeners a sense of personal guilt and of their need for salvation in Jesus Christ. Pulling away from ritual and ceremony, the Great Awakening made Christianity personal to the average person by fostering a deep sense of spiritual guilt, repentance, and redemption, and by encouraging deep-introspection and a commitment to a new standard of personal responsibility, holiness, morality and spiritual renewal.²⁶

Because of the Holy Spirit using gospel preaching, the First Great Awakening brought Christianity to African slaves who were in bondage physically and spiritually and was a monumental event in

²⁵ Edwin S. Gaustad, “The Theological Effects of the Great Awakening in New England,” *The Mississippi Valley Historical Review* 40, no. 4 (1954): 681–706.

²⁶ *Ibid.*, 682.

New England that challenged and changed established authorities. Preaching changed communities and religious traditions. It had a major impact in reshaping the Congregational church, the Presbyterian Church, the Dutch Reformed Church, and the German Reformed denomination and strengthened the small Baptist and Methodist denominations. Preaching challenged sinful behavior and demanded a verdict.

In the 1700s, God-filled preachers, like Jonathon Edwards and George Whitefield, were itinerant evangelists who preached a series of revivals. They preached to large crowds of sometimes several thousand people as they traveled throughout the colonies.²⁷ This God-inspired Gospel Preaching spread from England to America and caused for Christians to be revived in their faith.²⁸ God was at work using the Word of God to revive his people and combat the sin nature, and Gospel Preaching was in the midst of God's activity.

²⁷ Ibid., 687.

²⁸ Ibid., 689.

The Second Great Awakening came as a result of Spirit-led preaching. It began about 1800 and reached out to the un-churched. The new movement caused growth to occur throughout the denominations. Preaching revivals were a common theme in North America. The country was saturated with circuit preachers, church planting, camp meetings and the birth of evangelical ideas. The Spirit of God used God-inspired Gospel Preaching to impact lives.²⁹

In the early nineteenth century, a new wave of ministry swept the northern continent. Evangelistic Gospel Preaching brought in elaborate crusades when such preachers as Dwight Moody, Billy Sunday and Billy Graham and countless others filled cities, arenas, churches, and farm fields and preached messages that changed lives and souls for all of eternity.³⁰

Holy Spirit-inspired Gospel Preaching saved sinners for more than two centuries. The evidence of the First Great Awakening had to do with a theological shift in doctrine in North America. An intense,

²⁹ Thomas Kidd, *The Roots of Evangelical Christianity in Colonial America* (London: Yale University Press, 2007), 6.

³⁰ Lyle Dorsett, *A Passion for Souls, The Life of D. L Moody* (Chicago, IL: Moody Publishers, 1997), 179.

emotional preaching form characterized the shift. Preaching demanded a verdict from the hearer. The target was not just the mind like the Puritans' sermons but the heart: especially the sinful heart and the behavior of the unconverted.³¹

The excitement of this form of preaching cut across denominational lines. As previously mentioned, the Awakening changed the Puritans and Congregationalists in New England, the Dutch Reformed and the friends in the Middle Colonies, and the Presbyterians and Baptists in the southern colonies. Calvinism had influenced the previous generations and especially the doctrine of election or predestination. Calvin said that believers, the elect of God, had been chosen for salvation before the foundation of the world as Paul had written in the Ephesian narrative.³²

However, this new era of preaching and its preachers, such as Jonathan Edwards and George Whitefield, called for a conversion experience with some change in the believer's lifestyle. This preaching was transformative, and it encouraged believers to repent

³¹ Kidd, *The Roots of Evangelical Christianity in Colonial America*, 6.

³² *Ibid.*, 7.

from the works of the flesh and to flee from the desires of the world and temptations of the devil.³³

Preaching that demanded some type of personal choice during the Great Awakening fueled the excitement. In the past, the established churches only seemed to offer a cold, formal routine of the sermon and the sacraments. People's hearts were moved to alter their talk and their walk by a new-birth. Preaching challenged them to make a public declaration of this change; the new birth is what was required and demanded as proof that they had been born again.³⁴

Gospel Preaching and Conversions in the Great Awakening

In 1735, Jonathon Edwards began a series of evangelical sermons on justification by faith. In December, a young woman with a notorious reputation was converted, and it had a dramatic impact on the young people. Edwards says, "The Spirit of God began extraordinarily to set in, and that more than 300 souls were saved

³³ Edwin S. Gaustad, *The Theological Effects of the Great Awakening in New England*. *The Mississippi Valley Historical Review* 40, no. 4 (Mar 1954): 681–706.

³⁴ Kidd, *The Roots of Evangelical Christianity in Colonial America*, 10.

and brought home to Christ, in his town, in the space of half a year.”³⁵ Preaching was making a difference, and God caused the Great Awakening.

In 1738, Edwards writes about the events and his account contains interviews with those who had experienced revival and whose behavior had changed.³⁶ The revival reached a high point in 1740–41. His most famous sermon, “Sinners in the Hands of an Angry God,” was given at Enfield on July 8, 1741. Edwards reflecting on his sermon, says he relied on the conviction of the Holy Spirit and the guilt of each listener. This form of preaching shook the country, convicted men of sin and changed lives by the power of the Holy Spirit.³⁷

Books, museums, libraries, universities, and ministries were established as proof of the impact that God brought through gospel preaching. Edwards wrote over 1,000 sermons and many other substantial works on the Bible and theology. His marriage produced

³⁵ Ibid., 11.

³⁶ Ibid.

³⁷ Ibid., 11.

eleven children. By the twentieth century, he had over 1,400 descendants, who have been fruitful in ministry as missionaries, doctors, lawyers, college presidents, senators, and governors. They have authored over 135 books.

The Second Great Awakening also produced miraculous events because of the preaching of the gospel. Garth Rosell writes the *Original Memoirs of Charles Finney*.³⁸ In autumn 1856, Charles G. Finney, one of America's most prominent evangelists, began preaching in Boston and remained there until the following April. He wrote in his memoirs: "the work was quite extensive that winter in Boston, and many very striking cases of conversion occurred."³⁹

According to Garth, members of other churches in the city and from the neighboring towns, finally from distant places in New Hampshire and Maine came. Many Christians came to hear the Word and catch some of the Gospel Preaching and the move of God.⁴⁰

Garth says,

³⁸ Garth Rosell and Richard A.D Dupius, *The Original Memoirs of Charles Finney* (Grand Rapids, MI: Zondervan, 1986), 58.

³⁹ Ibid., 88.

⁴⁰ Ibid., 142.

Churches in Tennessee, Pennsylvania, Iowa, California, Connecticut, Virginia, and New England as well as other states reported spiritual renewal. This movement was not relegated to one denomination. Baptists, Methodists, Presbyterians, Episcopalians, Lutherans, and most of the other denominations all reported an increased interest in the things of God.⁴¹

Rosell says, “When Finney returned to Boston the following winter, the nationwide interest for revival was underway, so that he could later write: this was in the winter of 1857 and ‘58; and it will be remembered that it was a time of great revival throughout the land. It was in such a move of God that no less than fifty thousand conversions occurred per week.”⁴² Gospel Preaching made a difference in the Second Awakening. Lives were changed, and souls were saved.

During the Third Great Awakening, the world heard and listened to men such as Billy Graham, who is said to have preached to more people in the world than any other evangelical preacher in history. Graham filled stadiums in nearly every city in North America. Thousands came to faith in Jesus Christ through his

⁴¹ Ibid., 269.

⁴² Ibid., 156.

preaching, which called for people to confess their sin and turn away from them through repentance.⁴³

His first crusade was in Los Angeles, California in 1949. In those days, the statistics for crowd attendance, souls saved and lives being changed were overwhelming. In eight weeks, hundreds of thousands had heard the good news preached, and thousands had responded to accept Christ as Savior; 82 percent of them had never been church members. Thousands more, already Christians, had come forward to commit parts of their lives to the Lord. Someone calculated that Billy Graham held seventy-two meetings, preached sixty-five sermons and gave hundreds of evangelistic talks to small groups, in addition to talks on the radio, in the Los Angeles campaign alone.⁴⁴

Again, God-inspired Gospel Preaching rescues lost souls that sin holds captive. The Spirit of God with His Word challenged the sin nature of the believer and the Christian was revived. The Third

⁴³ Billy Graham, *Just As I Am, Autobiography of Billy Graham* (New York: Zondervan, 1997), 143.

⁴⁴ *Ibid.*, 146.

Great Awakening started in California, and the gospel impacted thousands through it.⁴⁵

Preaching has been effective in the redemption of humankind down through the years. In the first century church at Pentecost, when Peter preached and 3000 souls were added to the church, until today, preaching by God's messengers continues to impact and change lives. When hearers respond to the message and give their lives over to Jesus for salvation they experience spiritual transformation (Acts 2). It is God-inspired, Gospel Preaching that makes a difference, testimonies of converts that validate the difference, and evidence of new life, attitudes and behaviors that display and reflect that difference.

⁴⁵ Billy Graham came to Los Angeles in 1949 for what became an historic evangelistic crusade. Graham's longtime associate and crusade song leader Cliff Barrows told Truth Or Fiction.com that Graham's appearance on Stuart Hamblen's radio show was arranged as part of the publicity for the crusade, not because Hamblen wanted to poke fun at Graham. Although Hamblen was known for his hard living and drinking, he had been reared as the son of a Methodist minister and warmly welcomed Graham as a guest. It was at that interview that Graham extended an invitation to Hamblen to attend the crusade and he accepted. According to Barrows, Hamblen later contacted Graham at his hotel and asked to talk. The result was that he "surrendered his life to Christ." He was not drunk and Graham did not refuse to pray for him, according to Barrows. Stuart Hamblen's became the first publicized conversion from the 1949 crusade and contributed to the decision to extend the event, which lasted for 8 weeks and put Billy Graham on the map.

The Principles of Gospel Preaching

There are several principles of interpretation that make gospel-preaching effective. This type of preaching centers on the interpretive, hermeneutical principle called literal interpretation. It also has allegorical interpretation, traditional interpretation, pietistic interpretation, typological interpretation, symbolic interpretation, and biblical exposition that centers on the finished work of Jesus Christ at Calvary.

Gospel Preaching interprets Scripture from a literal perspective that can be explored in three areas: (1) texts on salvation; (2) doctrinal issues; and (3) texts that relate to moral and ethical concepts. The preacher who uses Gospel Preaching will use the Bible as the foundation of his preaching and will stress the doctrine of salvation that rests upon the premise that Scripture has a straightforward message to declare and can be understood in that basic hermeneutical context.

Gospel Preaching and its Effect on Others

According to the Book of Acts, The proclamation of the gospel cannot be stopped. The fallen nature of men may resist it, but they cannot prevent the spread of it. God-inspired Gospel Preaching is effective and able to combat sin in the human heart and mind. This biblical, exegetical, and effective preaching will bring eternal results for God's glory.

Gospel Preaching is transformative preaching; it calls for believers to continue to place their trust and faith in Christ for salvation, and to be delivered from their sinful nature. In gospel preaching, the believer has the assurance that they can be successful in their fight against the sinful nature of the flesh.

A solution to the problem of the sin nature in the church is exegetical, biblical, and God-inspired Gospel Preaching of the Holy Scriptures. Gospel Preaching presents the clear concise gospel and lifts up the death, burial, and resurrection of Jesus Christ. Gospel Preaching proclaims the cross and Christ's victory over Satan, sin

and the fallen nature of man. It calls for people to repent and denounce sin and Satan.

Gospel Preaching is a divine power from God to save fallen humanity trapped in depravity. The message of the gospel is to repent and believe. Through this form of preaching, repentance conquers sin in the heart and mind of God's children. Repentance also rescues the unbeliever from separation from the wrath of a Holy God. It declares for believers to turn away from their sinful lifestyle and flee from the demands of the sin nature. This is the same message Jesus, John Baptist, and Peter declared to the multitudes caught in the cosmic war of sin.

The Gospel

The joyous good news of salvation in Jesus Christ in scripture is known as the Gospel. The Greek word translated as gospel means "a reward for bringing good news" or simply "good news." In Isaiah 40:9, the prophet proclaimed the "good tidings" that God would rescue His people from captivity. In His first sermon in Nazareth, Jesus used a passage from the Old Testament to

characterize the spirit of His ministry: "The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor" (Luke 4:18).

The gospel is not a new plan of salvation; it is the fulfillment of God's plan of salvation which was begun in Israel, was completed in Jesus Christ, and is made known by the church.

The gospel is the saving work of God in His Son Jesus Christ and a call to faith in Him (Romans 1:16-17). Jesus is more than a messenger of the gospel; He is the gospel. The good news of God was present in His life, teaching, and atoning death. Therefore, the gospel is both a historical event and a personal relationship. Faith in the Gospel is more than an intellectual agreement to a theoretical truth. It is Faith placed in a living person, Jesus Christ. When the apostle Paul warned Christians of the dangers of following "another gospel" (2 Corinthians 11:4), he was reminding them that any gospel different than the one he preached was no gospel at all.

In the second century, the word gospel came to be used for certain writings in which the "good news" or story of Jesus Christ

was told. These writings were written in the first century, but they became known as "gospels" much later. Mark was the first to write such a story (Mark 1:1), and in so doing he invented a literary form that we call a "gospel." The New Testament has four versions of the one gospel: the Gospels of Matthew, Mark, Luke, and John.

A gospel is more than a biography intended to provide information about a historical character. It is the presentation of the life of Jesus to show His saving significance for all people and to call them to faith in Him.

The word gos'-pel is properly translated in the Greek language as *euaggelion*. The word gospel is derived from the Anglo-Saxon word which meant "*the story concerning God*." The word sometimes stands for the record of the life of Our Lord (Mark 1:1), embracing all His teachings, as in Acts 20:24. But the word "gospel" now has a peculiar use, and describes primarily the message which Christianity announces. ["Good news" is its significance.] It means a gift from God. It is the proclamation of the forgiveness of sins and sonship with God restored through Christ. It means remission of sins

and reconciliation with God.

The gospel differs from the law in being known entirely from revelation. It is proclaimed in all its fullness in the revelation given in the New Testament. It is also found, although obscurely, in the Old Testament. It begins with the prophecy concerning the 'seed of the woman' (Gen 3:15), and the promise concerning Abraham, in whom all the nations should be blessed (Gen 12:3; 15:5) and is also indicated in Acts 10:43 and in the argument in Rom 4.

In the New Testament the gospel never means simply a book, but rather the message which Christ and His apostles announced. In some places it is called "the gospel of God," as, for example, Rom 1:1; 1 Thess 2:2,9; 1 Tim 1:11. In others it is called "the gospel of Christ" (Mark 1:1; Rom 1:16; 15:19; 1 Cor 9:12,18; Gal 1:7). In another it is called "the gospel of the grace of God" (Acts 20:24); in another "the gospel of peace" (Eph 6:15); in another "the gospel of your salvation" (Eph 1:13); and in yet another "the glorious gospel" (2 Cor 4:4). The gospel is Christ: He is the subject of it, the object of it, and the life of it. It was preached by Him (Matt 4:23;

11:5; Mark 1:14; Luke 4:18), by the apostles (Acts 16:10; Rom 1:15; 2:16; 1 Cor 9:16) and by the evangelists (Acts 8:25). The gospel, is the message of God, the teaching of Christianity, the redemption in and by Jesus Christ, the only begotten Son of God, offered to all mankind. The word Gospel is used 102 times in the New Testament and is the sole message of evangelism in the NT. The gospel is also the Christian doctrine that believers are taught and encouraged to teach to others as they follow and obey Christ. Christians are told in the gospels to go into all the world and make disciples, teach others what we have learned from Christ.[Matt. 28:19-20] In this next section we will examine the teaching of discipleship and what the bible says about this mandate.

Teaching

According to the scriptures a rich variety of words is employed in the Bible to describe teaching and the teaching process. The terms do not so much indicate an office or an official function or service, although these ideas are often expressed or implied. Teaching in the scriptures calls for the spiritual commitment of man

and obedience to God to the things commanded to teach.

Teaching in the OT

Within the OT teaching is seen as a Discipline. The Hebrew word “*lamadh*”, means “to beat”: It is a very common word for "to teach"; it may have meant "to beat with a rod," "to chastise," and may have originally referred to the striking and goading of beasts by which they were curbed and trained. The term “*lamadh*”, came to describe the process of disciplining and training men in war, religion and life (Isa 2:3; Hos 10:11; Mic 4:2). The Hebrews saw teaching as an accompaniment of disciplining, the word often means simply "to teach, “or "to inform" (2 Chron 17:7; Ps 71:17; Prov 5:13). The glory of teaching was its harmony with the will of God, its source is in God's authority, and its purpose is to always secure spiritual obedience (Deut 4:5,14; 31:12-13). Moses says in Deuteronomy to the Hebrews “See, I have taught you decrees and laws as the LORD my God commanded me, so that you may follow them in the land you are entering to take possession of it.” The teacher was entrusted to give Gods instruction to His people.

According to Ungers Bible Dictionary, an additional word for teaching in the Hebrew is the word “*yarah*,”. It means "to cast". The teaching idea according to this word expresses the verb which means "to throw," "to cast as an arrow or lot." It is also used of thrusting the hand forward to point a clear direction to another (Gen 46:28; Ex 15:25). The word picture here is that of Jacob who sends his son Judah to Joseph ahead of him to get directions to the land of Goshen. The original intent of this word is instructional and specific direction from one to another. (Deut 4:8; Ps 19:8; Prov 1:8).⁴⁶

Teaching in the Hebrew context was also seen as being a process of discernment. The Hebrew word for Discernment is “*bin*”, it means "to separate": The words meaning is connected to the idea of separating, or distinguishing. It is in this process of separating that teaching is done. This word suggests a sound psychological basis for a good pedagogy. The function of teaching might be exercised with reference to the solution of difficult problems, the interpretation of God's will, or the manner of a godly life (Dan 8:16,26; Neh 8:7-9; Ps

⁴⁶ Merrill Unger, Ungers Bible Dictionary, Moody Bible Press, Chicago II, 1957

119:34). The teacher was called to separate ideas and information for the learners.

Teachers in this culture were considered to be men of great wisdom, and they were expected to be wise. In the Hebrew the word for wisdom is "*sakhal*," it is a verb and it means "to look at," "to behold," "to view." It describes the process by which one is enabled to see for himself what they had never seen before in a physical or intellectual field of consciousness. The noun indicates a wise person or teacher whose mission is to instruct others in the ways of the Lord (Prov 16:23; 21:11). In Dan 12:3 we read: "They that are wise ("the teachers") shall shine as stars of the firmament."

The word for Knowledge in the Hebrew is "*yadha*." The word means "to see" and consequently "to perceive," "to know," "to come to know," and "cause to know or teach." It describes the act of knowing as both a progressive and completed action. It is used of the interpretation of Moses and the law of God (Ex 18:16,20). The Lords teachers were to the Law and to keep the Law. This was to reveal that they had complete knowledge of God's word.

Teachers in the Hebrew tradition were known for being bright, and shining among others. The best word to describe this illumination is “*zahar*,” the word means "to shine". This word is applied to the intellectual sphere that indicates the function of teaching. The Hebrews understood that ignorance is darkness, but knowledge is light. Moses was to teach the people statutes and laws, or to enlighten them on the principles and precepts of God's revelation (Ex 18:20). The service rendered by the teachers-priests, Levites and fathers-sent forth by Jehoshaphat, was one of illumination in the twofold sense of instruction and admonition (2 Chron 19:8-10).

In addition to teaching being known for illumination it was also considered to give one sight. Vision according to the OT is pronounced as “*ra'-ah*” it means "to see". The literal meaning of this verb is the ancient name for prophet or authoritative teacher who was expected to have a clear vision of spiritual realities, the will of God, the need of man and the way of life (1 Sam 9:9; 1 Chron 9:22; 2 Chron 16:7; Isa 30:10)

These definitions, words and phrases help one to understand the importance of teaching in the OT. The Hebrews believed in instruction and learning. The Word of God was very important as it was spoken and taught to them in every area of life.

The word teaching is mentioned 42 times in the scripture, 4 times in the OT and 38 times in the NT. The principles of teaching are numerous in the scripture and the ideas and concepts are written to the reader to learn and grasp the important value of teaching Gods word. In the NT the following definitions are given for the ministry of teaching.

Teaching in the NT

The Greek word *didasko*, means "to teach. This word signifies either to hold a discourse with others in order to instruct them, or to deliver a didactic discourse where there may not be direct personal and verbal participation. In the former sense it describes the interplay of ideas and words between pupils and teachers, and in the latter use it refers to the more formal monologues designed especially to give information (Matt 4:23; chapters 5-7; 13:36 f; John

6:59; 1 Cor 4:17; 1 Tim 2:12). A teacher is one who performs the function or fills the office of instruction. The title refers to Jewish teachers (John 1:38), to John the Baptist (Luke 3:12), to Jesus (John 3:2; 8:4, and often), to Paul (1 Tim 2:7; 2 Tim 1:11), and to instructors in the early church (Acts 13:1; Rom 12:7; 1 Cor 12:28). Teaching, like preaching, was an integral part of the work of an apostle (Matt 28:19; Mark 16:15; Eph 4:1).

The term Acquisition in the Greek is pronounced “*manthano*” it means "to learn". The central thought of teaching is causing one to learn. Teaching and learning are not scholastic but dynamic, and imply personal relationship and activity in the acquisition of knowledge (Matt 11:29; 28:19; Acts 14:21). Jesus in Matthew's gospel is issuing a call to all who are looking for to be taught. He says “Take my yoke upon you and learn of me.” It is teaching that invites and imparts.

Another form of teaching in the NT comes from the word *paratithemi*, it means "to place beside": The idea is that the teaching process is intimately associated with the principle of adaptation.

When Christ put forth parables unto the people he placed them alongside of the lesson. The teacher was able to explain divine truths of scripture and place man in the lesson. Parables were earthly stories with heavenly meanings. (Matt 13:24; Mark 8:6) Another principle for teaching in the NT is the principle of Elucidation or "*diermeneuo*," it means "to interpret". In the walk to Emmaus, Christ explained to the perplexed disciples the Old Testament Scriptures in reference to Himself. The work of an interpreter is to make truth clear and to effect the edification of the hearer (Luke 24:27; 1 Cor 12:30; 14:5,13,27).

The Jews understood that good teaching required "Exposition". In the Greek language the word for exposition is pronounced "*ektithemi*," it means "to pull out of": The verb literally means to bring out the secret ideas of a passage or a system of thought and life. It is said that Peter interpreted his vision, Aquila and Priscilla unfolded truth to Apollo's, and Paul expounded the gospel in Rome (Acts 11:4; 18:26; 28:23). True teaching is an educational exposition.

In addition to expositional teaching, authority of the teacher was a very important factor for the teacher. The word Authority is pronounced “*prophetes*,” it describes "one who speaks for another". A prophet was a man who spoke forth a message from God to the people. He might deal with past failures and achievements, present privileges and responsibilities, or future doom and glory. He received his message and authority from God (Deut 18:15-22; Isa 6:1). The word refers to Old Testament teachers (Matt 5:12), to John the Baptist (Matt 21:26), to Jesus the Messiah (Acts 3:25), and to special speakers in the Apostolic age (Matt 10:41; Acts 13:1; 1 Cor 14:29,37).

Teachers were also known to be *poimen*, in the NT. The word is properly defined as a shepherd. This word for shepherd signifies one who tends a flock, and by analogy a person who gives mental and spiritual nourishment, and guards and supports those under his care (Matt 9:36; John 10:2,16; 1 Peter 2:25; Eph 4:11). Love for the student is a fundamental prerequisite and exercise of the shepherding function (John 21:15-18). The duties are to be

discharged with great diligence and in humble recognition of the gifts and appointment of the Holy Spirit (Acts 20:28).

Teachers in the NT practiced supervising those they were responsible for. The term is pronounced “episkopos”; it gives reference to the "overseer". The bishop or overseer is to feed and protect the church of God (Acts 20:28). Among the various qualifications of the religious overseers was an aptitude for teaching (1 Tim 3:2; Titus 1:9). The Lord Jesus Christ is properly and pre-eminently called the shepherd and bishop of our souls (1 Peter 2:25).

In the OT we discovered that in the Jewish home the teaching of the law of Moses was primarily the responsibility of the parents. Their teaching was to be diligent, their conversation religious, and the atmosphere of the home was to be wholesome (Deut 6:7-9). Moses taught the parents in Israel to their children; “Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit

at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.” Instruction in discipleship was critical for the culture and the community.

Provision was also made for public instruction from the law of God (Deut 31:12-13). According to the OT, Samuel the judge and prophet recognized that his duty was fundamentally to pray, to God for his people and to teach the nation "the good and the right way" (1 Sam 12:23). The glory and prosperity of Judah under Jehoshaphat were due in large measure to the emphasis he laid upon religious instruction as the basis of national character and stability. The most striking illustration we have of public religious instruction in the Old Testament is found in Neh 8. Ezra the priest and scribe was superintendent, and had ample teachers to instruct the multitude of men, women and children eager to hear. Prayer created a devotional atmosphere. The reading was distinct, the interpretation correct and intelligible. There was real teaching because the people were made

to understand and obey the law. In Neh. 9 and 10 we have recorded the spiritual, ceremonial, social and civic effects of ancient religious instruction.[Teaching and discipleship was alive and well in the Hebrew culture]

According to the NT and the life of Christ we find that Jesus is pre-eminently the public teacher and rabbi, though He was also preacher and healer (Matt 4:23). His Sermon on the Mount was matchless teaching. The scripture says that He opened His mouth and "taught "them (Matt 5:2). The titles "teacher," "master," "rabbi" all indicate the most prominent function of His active ministry. Even at the age of 12 years He revealed His wisdom and affinity in the midst of the rabbis or Jewish teachers of the Law in the temple (Luke 2:41 f).

In the power of the Spirit He taught so that all recognized His authority (Luke 4:14-15; Matt 7:29). He explained to the disciples in private what He taught the people in public (Matt 13:36). His principles and methods of teaching constitute the standard by which all true pedagogy is measured, and the ideal toward which all

subsequent teachers have toiled with only partial success (Matt 7:28-29; John 1:49; 3:2; 6:46). In the Commission as recorded in Matt 28:18-20 we have the work of Christianity presented in educational terms. We find the supreme authority (verse 18), the comprehensive content—the evangelistic, the ceremonial, the educational, the practical (verses 19 and 20 a), and the inspiring promise from our Lord and Teacher (verse 20 b). Teaching for the Apostles in the NT had emphasis laid upon teaching as a natural consequence to meet the need of the people and obey the commands of Jesus. The practice of the apostles is quite uniformed. They preached or proclaimed, but they also expounded. In Jerusalem the converts continued in the apostles' teaching (Acts 2:42); and daily in the temple and in the homes of the people the teaching was correlated with preaching (Acts 5:42). In Antioch, the center of foreign missionary operations, Paul, Silas, Barnabas and many others taught the word of the Lord (Acts 15:35).

In Thessalonica, Paul and Silas for three weeks reasoned with the people out of the Scriptures, opening up the word of God and

proving to all candid minds that Jesus was the Messiah (Acts 17:1-3). In Berea, instruction in the synagogue was followed by private study, and as a result many believed in the Lord (Acts 17:10-15). In Athens, Paul discussed and explained the things of the kingdom of God, both in the synagogue 3 times a week and in the market daily (Acts 17:16).

In Corinth, Paul having been denied the use of the synagogue taught the word of the Lord for a year and a half in the house of Justus, and laid the foundation for a great church (Acts 18:1-11). In Ephesus, Paul taught for 2 years in the school of Tyrannus, disputing and persuading the people concerning the kingdom of God (Acts 19:8-10). In Rome, Paul expounded the word, testified to its truth, and persuaded men to accept the gospel (Acts 28:23). His method of work in Rome under trying limitations is described as cordially receiving the people and preaching the kingdom of God, and "teaching the things concerning the Lord Jesus Christ" (Acts 28:30-31).

When it comes to teaching in the scripture, there are several general

Considerations, they are as follows;

1. The office of teacher is fundamentally related to the creation of a missionary atmosphere (Acts 13:1).
2. Religious teaching is necessary to the development of Christian character and the highest efficiency in service (1 Cor 12:4-11,28-29; Eph 4:11-12).
3. The qualification of the pastor is vitally connected with the teaching function of the church. He is to hold the truth, or to be orthodox (Titus 1:9), to apply the truth, or to be practical (Titus 1:9), to study the truth, or to be informed (1 Tim 4:13,15), to teach the truth, or to be equipped or able and tactful (2 Tim 2:2; 1 Tim 3:2), to live the truth, or to be faithful in all things (2 Tim 2:2; 1 Tim 4:16).

These general considerations and ideas of teaching entail supervising, shepherding, feeding, walking with students as they learn, adapt, and become the followers that Christ is calling them to be. Conducting discipleship in the Church calls for those with

leadership gifts and training in these principles to undergird the discipleship process, and to encourage others in making disciples.

In closing, the discipleship model in the Church is servant oriented model and developed to help one another in the advancement of the kingdom through preaching, teaching, small groups and personal mentoring.[Luke 22:27] In the next section we will examine discipleship and what it means to be a disciple

What is A Disciple?

According to Chris Shirley and his article on “It Takes a Church to Make a Disciple: An Integrative Model of Discipleship for the Local Church.” The word "disciple" occurs at least 230 times in the Gospels and 28 times in Acts. Literally, disciple means learner; the Greek word *mathetes* is the root of our word mathematics, which means "thought accompanied by endeavor."⁴⁷ According to Shirley,

⁴⁷ Chris Shirley, *Southwestern Journal of Theology* · Volume 50 · Number 2 · Spring 2008

Disciples think and learn, but they also move beyond learning to doing—the endeavor. He says Even in Jesus' time, disciples were those who were more than pupils in school; they were apprentices in the work of their master.⁴⁸

Shirley suggests that the essence of the word disciple changed from the first time it is used in Matthew 5:1 to the last mention in Acts 21:16. “In the gospels, disciple already had a meaning before Jesus used the word. In the first century, the cultural understanding of a disciple was one who was more than just a learner; the disciple was also a "follower" (once again we see the connection between thinking and doing).⁴⁹ “Throughout the Greco-Roman world, great teachers were making disciples. Philosophers like Socrates had devoted followers who were trained under the guidance of an exemplary life. Disciples spent time with their master and became learning sponges, soaking up the teaching and example of the one from whom they were learning. Rabbis like Hillel and Shammai had

⁴⁸ Ibid

⁴⁹ Ibid

disciples who learned how to interpret the Scriptures and relate them to life.”⁵⁰ The Bible also tells us that there were disciples of the traditions of Moses (John 9:28) and that John the Baptist had disciples (Matt 9:14,11:7,14:2), some of whom joined Jesus' mission. Shirley goes on to say that the qualifications for true disciples were: (1) Belief in Jesus as messiah (John 2:11, 6:68-69); (2) Commitment to identify with Him through baptism; (3) Obedience to his teaching and submission to his Lordship (Matt 19:23-30, Luke 14:25-33). The idea of defining what a disciple is will be further discussed in the next section as we examine what is discipleship and how was it taught in the OT and NT.

Discipleship and Training Believers

As previously mentioned in chapter one, a definition for Discipleship is instructing believers to become students, learners or followers of Jesus Christ. (Mt. 28:19-20) In the Bible the word Disciple is most often used to refer to a follower of Jesus. Isaiah

⁵⁰ Ibid

used the term disciples to refer to those who are taught or instructed (Isa 8:16). The word disciple is sometimes used in a more specific way to indicate the twelve apostles of Jesus (Matt 10:1; 11:1; 20:17; Luke 9:1). In general, the word apostles refer to a small, inner group of Jesus' followers; disciples refer to a larger group of Jesus' followers, such as the women who stood at Jesus' cross and discovered the empty tomb.

Discipleship in the OT

It has been suggested in the International Standard Bible Encyclopedia, that Education and discipleship go together in the OT. One cannot be seen without the other. It was the responsibility of the Hebrew community to equip one another for life. Teaching and discipleship was not compartmentalized or individualized but rather done in community in the Hebrew culture. By education they understood the sum total of those processes whereby teaching was given from one generation to the next as an intellectual and religious experience and heritage. Discipleship was inclusive. To educate, train or instruct was to disciple someone. In part these processes

were informal and incidental, arising encompassing certain forms of social life and community activity. All of the Hebrews instruction was done by those in authority or those in position of authority.

Discipleship among the Hebrew people reveals clearly an intentional act of education. On its informal side it consists in the transmission of religious ideas and experience by processes of imitation and example. They learned from their leaders who God was through stories, tradition, observation and participation.

According to Flavius Josephus, Moses himself had commanded, that "the Hebrews learn the most important parts of the law since such knowledge is most valuable and the source of happiness"; he also commanded to teach them the rudiments of learning (reading and writing) together with the laws and deeds of the ancestors, in order that they might not transgress or seem ignorant of the laws of their ancestors, but rather emulate their example.⁵¹ According to Hebrew culture, the Decalogue, emphasized parental authority and their claim on the discipling of their children: "Honor thy father and thy

⁵¹ Flavius Josephus, *The Antiquities of the Jews*, Hendrickson Publishers, Peabody Massachusetts 1992 (pg. 96-99)

mother, that thy days may be long in the land which Yahweh thy God gives thee" (Ex 20:12); "And he that sins against his father, or his mother, shall be surely put to death. And he that curses his father or his mother, shall surely be put to death" (Ex 21:15,17); while every father was exhorted to explain to his son the origin and significance of the great Passover ceremony with its feast of unleavened bread: "And thou shalt tell thy son in that day, saying, It is because of that which Yahweh did for me when I came forth out of Egypt" (Ex 13:8).[This was OT Discipleship that was to be done in the home with the parents and their children.]

In the Monarchal period in the OT, Discipleship was developed through leaders for corporate experience and parents for personal experience. These selected leaders led tribes in battle, but served as judges between their people, and were active in the maintenance of the ancestral religion. Elijah, the Tishbite, Amos, the herdsman from Tekoa, Isaiah, the son of Amoz, were all leaders of the community that taught and disciplined whole communities.

It was during these times that discipleship flourished under the teaching of the prophets. The idea of personal and civic righteousness was moved to the very forefront of Hebrew religious thought, while the prophetic ideal of the future was that of a time when "the earth shall be full of the knowledge of Yahweh (Isa 11:9), when all "from the least of them unto the greatest of them" shall know him (Jer 31:34).

It was during these times that the method of Discipleship developed called the "schools of the prophets" which, in the days of Elijah, existed at Bethel, Jericho and Gilgal (2 Kings 2:3,5; 4:38), and in other places. It should be noted that these were special associations or brotherhoods established for the purpose of discipleship and ministry to Yahweh. God used men called of God to train and teach others that he was calling unto himself. This formal training is seen to be carried over into the priest hood of the New Testament, as the rabbi's in Jesus day also trained men for ministry development and discipleship.

Discipleship in the NT

Jesus when he came to earth was a teacher. To His contemporaries he appeared as a Jewish rabbi of exceptional influence and popularity. He used the teaching methods of the rabbis; gathered about Him, a group of chosen disciples (learners) whom He trained and taught more explicitly with a view to train them to carry on His work. His followers called Him Rabbi and Master. He taught, as did the rabbis of His time, in the temple courts, in the synagogue, in private, and on the public highway as the case demanded. His textbook, was the same as theirs; His form of speech, manner of life and methods of instruction were theirs. Yet into His message and method He put a new note of authority that challenged attention and inspired confidence.⁵²

In NT Christian Discipleship it is an important component of the Great commission that believers Go "and make disciples of all the nations, teaching them" to observe all things that Christ

⁵² Ibid

commanded (Matt 28:19-20). As recorded by Mark, another evangelist, Jesus said go and "Preach the gospel to all creation" (Mark 16:15). In this way they were to make disciples, through preaching. It is one of the precious promises of the new covenant that all its subjects shall be "taught of the Lord" (Isa 54:13; John 6:45).

Once again, discipleship in the Christian faith was validated by Jesus, who was called "teacher" more than anything else. Since sound instruction in the faith is essential to the spiritual growth of Christians and to the development of the church, the Bible contains numerous passages which deal with teaching, they are as follows; In Matt 4:23 scripture says Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. In Luke 4:14 scripture says Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He taught in their synagogues, and everyone praised him. In Acts 13:1-3 scripture says in the church at Antioch there were prophets and

teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen and Saul. In Rom 12:6-8 the scripture says “We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.” In Gal 6:6 scripture says “Anyone who receives instruction in the word must share all good things with his instructor.”

All of these scriptures are connected to the work of discipleship in the local church. The work of discipleship, supporting learners, and encouraging learners is a theme that continually grows in the NT. According to James G. Samra, in his article on a biblical View of Discipleship, there are three ways to understand discipleship in the NT. First, the word "disciple" (*μαθητής*) and its related verbal form (*μαθητεύω*) sometimes have an educational, intellectual sense (Matt. 10:24; 13:52), in which case "discipleship" is simply the

process of being educated by a teacher.⁵³ At other times (and more frequently) discipleship seems to involve life transformation (16:24; Mark 8:34; cf. 1:17-18), in which case discipleship is seen as the process of becoming like one's master. Second, at times the focus is on the beginning of the process (Matt. 27:57; Acts 14:21), in which case discipleship is *becoming* a disciple. At other times (and more frequently) the focus is on *being* a disciple (Luke 14:26-27), in which case discipleship is the process of becoming like one's master. Third, there are different referents for the word "disciple."

Sometimes the word speaks of those who occasionally followed Christ (Matt. 8:21).⁵⁴ In this case discipleship was a process whereby the masses learned more about Christ. Sometimes the word "disciple" is used of those select few who were being trained to be leaders of the church (17:1). In this case discipleship is the process

⁵³ James G. Samra, *The Biblical view of Discipleship*, *Bibliotheca Sacra* 160 Journal June 2003): 219-34

⁵⁴ *Ibid*

of selecting a specific few to become as much like Christ as possible through concentrated, focused life transference.

According to Samra, when Jesus was physically present on earth, He stated requirements for being His disciple. He said that someone who wished to be His disciple must hate his family and his own life. In addition the person must carry his cross and come after Him. If these requirements were not met, then it was impossible for that person to be a disciple. (Matt. 16:24) This was because "discipleship" in the time of Jesus was accomplished by literally following Jesus around. So when Jesus said to Simon and Andrew, "Follow Me, and I will make you become fishers of men" (Mark 1:17), the proper response was for them to leave their nets and follow Him (v. 18). Being a "follower" in a metaphorical sense draws its meaning from this example of literally following Him. Therefore, if one was not willing to leave his family, it was impossible for him to be a disciple.(Luke 9:61-62) Likewise willingness to endure suffering and abandoning one's possession were prerequisites to being a disciple, since refusal to do so

physically hindered one from going with Christ where He was going (Luke 14:27, 33). These requirements demonstrate that discipleship (becoming like Christ) was accomplished by being physically with Christ. The cost of following Jesus is the challenge of discipleship, and the purpose for why we follow. Disciples down throughout history have understood this message. In this next section we will examine what it means to follow Christ.

According to Edmond Hebert in his article following Jesus, “Jesus enlisted His disciples with the invitation, ‘Come, follow Me.’ His call made a powerful impact on them. The response of Matthew to that challenging call, for example, was that “he left everything behind, and rose up and *began* to follow Him” (Luke 5:28).⁵⁵ The Johannine account of the calling of the first disciples (John 1:29-51) makes it clear that in responding to His call the disciples were keenly conscious of the unique nature of the One enlisting them as His followers.

⁵⁵ D. Edmond Hebert, Follow me, Mennonite Direction Journal, April 1981, Vol. 10 No.2 (Pg.33-37)

Hebert says that Jesus assumed the position of Leader and Teacher of those who responded to his call. His central position as their instructor and guide was never questioned—his grip upon their hearts and lives left them no other alternative. At the very close of His earthly ministry Jesus gratefully acknowledged their committed relationship to Him: “You call me Teacher, and Lord; and you are right; for so I am” (John 13:13).⁵⁶

As a leader and teacher of the disciples Jesus was their model even though he did not parade Himself before them as the pattern for their lives. As far as the Gospel records go, this aspect of their relation to Him was seldom touched on by Jesus. This aspect of modeling may be implied in the words: “Take My yoke upon you, and learn from Me, for I am gentle and humble in heart” (Matt. 11:29). Their growing recognition of his gentle and humble nature, inciting them to learn from Him, would naturally lead to the desire to live as he lived.

⁵⁶ Ibid

The Lord Jesus clearly expressed to his followers at the very close of His earthly ministry, In the Upper Room, that “If I then, your Lord and Teacher, washed your feet, you also ought to wash one another’s feet. For I gave you an example that you also should do as I did to you” (John 13:14-15). Having provided an example of humility and service, Jesus urged them to follow that example in their own lives, since “the servant is not greater than his master” (13:16).

According to Hebert, the Book of Acts does not expressly state that the disciples of Jesus must follow the example of their Lord, but that truth is confirmed by the story of the disciples whose lives and teaching proclaimed the fact that “they had been with Jesus” (Acts 4:3).⁵⁷

The New Testament epistles clearly indicate that Christ Himself is the example for His followers. Following Pentecost Jesus’ followers gladly accepted the implied demand that they must follow their Lord’s example in act and attitude. Yet even in the epistles

⁵⁷ Ibid

Jesus Christ as the example of believers is not as frequently stressed as we might expect. That truth, however, is latent in much of the teaching of the epistles. Thus, for example, when, in Romans, Paul deals with the problem of differences in viewpoint concerning matters of opinion and conduct, he appeals to the example of Christ who did not please himself but graciously accepted others (Rom. 15:1-7). Paul urges believers to walk in love because of the loving self-sacrifice of Christ Himself (cf. Eph. 5:1-2). According to Hebert, the example of Christ Himself must motivate Christian conduct.⁵⁸

Jesus model of discipleship was a servant oriented model developed to help his followers love one another in the kingdom. There was a commitment to discipleship through modeling righteousness, and there was a desire to be transparent in his relationship with them. We have discovered in this section that Discipleship is the work of the church.[Only the church can make disciples] Because all humanity is lost and separated from God, the

⁵⁸ Ibid

gospel was given to believers to proclaim that all men may be saved. Teaching believers to follow Christ in every area of their lives is the plan of God for every follower of Christ. Therefore, when the gospel is proclaimed, it is the authority of God operating in the earth through the children of God, to be conformed into His image. According to the gospel it is the only saving message in the world that rescues, liberates, and changes lives; however, it is Discipleship that helps believers to grow as followers of Jesus Christ. We will now look at what the bible calls a believer and how they are identified in the earth by Christ.

Believers

The biblical term known as believers is listed 3 times in the NT. It is derived from the Greek word “*pisteuo*” meaning to have faith (in, upon, or with respect to, a person or thing). Its implication, is to entrust one's spiritual well-being to Christ. Believers were followers of Christ who put trust in Christ for salvation.

The word believer is also a term applied to Christian converts (Acts 5:14; 1 Tim 4:12). It signifies those who have exercised saving faith in the Person and work of Jesus Christ and who, as a result, have obtained a position that is "in Christ" (Rom 8:1; 1 Cor 1:2; Eph 1:3; etc.). This "in Christ" position has been completed by the baptizing work of the Holy Spirit (6:3-4; 1 Cor 12:13; Gal 3:27; Col 2:9-12). The NT also presents the believer's position as unchangeable and unforfeitable as a result of Christ's atoning work and God's faithfulness.

The term follower is another word used in the NT to describe the believers in Christ. The term is used 3 times in the scriptures and it is pronounced "*mimetes*" it is declared to be an imitator of another.

Apostle Paul said to the Church in Thessalonica, that "you became *followers* [imitators] of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, so that you became examples to all in Macedonia and Achaia who *believe* [*"pisteuo"*]. (1 Thes. 1:6-7) According to the scripture, the disciples' in Thessalonica were believers and followers who placed their trust in God's truth;

one must take God at His word and trusts in Him for salvation. A belief that saves is one that rests in the finished work of Christ; it trusts God alone for salvation (John 3:16). Believers are those who have trusted God with their will as well as their mind (Rom 1:16; 3:22; 1 Thess 1:7). Some of the classic New Testament references dealing with belief, or faith, are John 3:16, 36; Acts 16:31; Rom 3:21-5:1; Gal 2:16; Eph 2:8-10; and 1 John 5:1. The name Christians, also denote being followers of Jesus Christ. The word is used 1 time in the NT, and it is recorded in the book of Acts. [Acts 11:26] St. Luke says “and when he had found him, (Barnabas) he brought him (Paul) to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called *Christians* in Antioch. Though there are very few references in the scripture to the words believers, followers and Christians, there are many references to the word disciple.[As previously mentioned] History has recorded and documented accounts, stories and books with numerous accomplishments of believers of Jesus Christ.

The scripture is filled with names and profiles of saints that have walked with God and been touched by God. To list them all as examples would be too numerous for this section of this project. However there are three names we desire to discuss, because they are believers that have impacted this study and others through discipleship and preaching and teaching ministries. These three names are, Archibald Alexander, Charles Hodge and Benjamin Warfield. These scholars are known as the Princeton three.

They are historical figures and theologians with many contributions to theological discussions and perspectives in Calvinism. It is worth mentioning their lives as believers because they model discipleship and piety as followers of Christ. In addition to their many contributions they were colleagues of the academy [peer mentors] pastors, teachers and disciples that served together in order to strengthen one another. The first century church and the Apostles modeled this relationship in scripture, and gave us a glimpse at piety, scholarship, proclamation and discipleship with great humility.

Andrew HOFFECKER, in *The Devotional life of Archibald Alexander; Charles Hodge, and Benjamin B. Warfield*, suggest that as men of faith there was a pious life lived by all three of these scholars that set them apart in their walk with God from most other men. According to HOFFECKER, Scholars of American theology have recognized Princeton's unswerving devotion to Calvinist doctrine. In the following paragraphs HOFFECKER reengages the devotional life of faith modeled by the Princeton three. ⁵⁹

The Devotional Life of Archibald Alexander

In 1812 Archibald Alexander became the first professor at Princeton Theological Seminary — a seminary described by his son as a school which was intended to be "a nursery of vital piety" as well as sound theology. So much did Alexander devote himself to fulfilling this task that we might properly call him the "pastor" of the Princeton men.⁶⁰

⁵⁹ Ibid

⁶⁰ J. W. Alexander, *The Life of Archibald Alexander* (New York: Charles Scribner, 1854), p. 326.

According to Hoffecker, Alexander maintained regular times of devotion. At first he simply read the Scriptures and other literature and prayed. Later he made repeated use of the Bible in the original Hebrew and Greek. Charles Hodge gave him a Hebrew Psalter which he used to chant the Psalms. On occasions he secluded himself for days of fasting and prayer.⁶¹

“Even though Alexander did not speak often of his personal religious life, he encouraged others in their piety. His personal correspondence includes numerous references to religious experiences. While Alexander's publications are evidence of his interest in religious experience, the testimonies of his colleagues bear eloquent witness to his setting the spiritual tone in the seminary. His particular gift in preaching, according to Hodge, was his ability to aid men in spiritual introspection. Thus he fulfilled his role as the "pastor" of the Princeton men.”⁶²

⁶¹ Ibid

⁶² Ibid

Hodge wrote: "As with a lighted torch he would lead a man through the labyrinth of his heart, in places which his intelligent consciousness had never entered."

The devotional life of Alexander is one of a believer. He followed Christ and wore the name Christian on the campus of Princeton University.

The Devotional Life of Charles Hodge

According to Hoffecker, Charles Hodge must be the central figure in any discussion of Princeton Theology. Through the publishing of his voluminous *Systematic Theology*, his editorship of the *Princeton Review* from 1825 until 1871, his preaching of hundreds of sermons in Princeton and surrounding communities, and his personal piety, his influence was to spread literally around the world.⁶³ Approximately 3,000 students sat under his tutelage. R. H. Nicholls in his article on Hodge in *Dictionary of American*

⁶³ Ibid

Biography stated that despite his intellectual prowess, that which most influenced students was his piety.⁶⁴

In A. A. Hodge's *Life of Charles Hodge* the younger Hodge described the family's religious life together. They had a time of family worship which included family prayer. A. A. Hodge said that his father taught them to pray with "such soul-felt tenderness, that however bad we were our hearts all melted to his touch." Besides family devotions Hodge maintained his own private devotional life. He especially enjoyed singing hymns, particularly those "which appealed to the religious affections." The children remembered his singing devotional hymns while pacing in his study.⁶⁵

The similarities and contrasts between Hodge's and Alexander's personal religious lives are quite evident. Their diaries are similar in content but differ in degree. As Hodge led students and served the University he too modeled the disciplined life of a

⁶⁴ Robert Hastings Nichols, "Charles Hodge," *Dictionary of American Biography*, Vol. 9, p. 98.

⁶⁵ *Ibid* , 120

disciple. As a follower of Jesus Christ, believer and Christian he taught others and yet teaches others about the pious life.

The Devotional Life of Warfield

According to Hoffecker, Warfield came to faith in Christ at the age of 16. He had no early writings or journals about his Christian journey. In a memorial address Francis L. Patton referred to Warfield as somewhat of a "recluse" who, unlike his predecessors, was not active in the life of the Presbyterian Church and in neighboring cities. Patton painted the picture of a scholar who lived with his books. He wrote no religious diaries. We have only his articles and devotional writings consisting mainly of sermons. Even testimonials which exist make no glowing reports regarding his influential piety and devotion — they dwell mainly on his scholarly abilities.⁶⁶

According to Hoffecker, Warfield develops all of his accounts of religious experience, therefore, either as examples of what he calls true Christian piety (i.e. Augustinian piety) or as foils

⁶⁶ Ibid, 124

against which he shows the beauty of dependence on God. In fact "dependence on God" becomes Warfield's phrase descriptive of Calvinist piety. His writings are far more than an anthology of various kinds of piety. His goal was to emphasize the glory of Augustinian and Calvinistic piety.⁶⁷

Hoffecker says that Warfield's discussion of the devotional life is dependence on God. This common phrase used by the theologian had been the hallmark of his theology.⁶⁸

Hoffecker suggest that the Princeton theologians were not merely scholastic theologian's intent on the refinement of dogmatic theology. They also modeled the devout life as a prerequisite for the knowledge of God. Their theological task was one that was borne as much by the heart as by the head. Their religious journals reveal their profound concern for the care of their own souls, and their sermons and their systematic writings demonstrate their concern to minister to the souls of others. As believers and followers of Jesus Christ these men modeled Preaching, teaching and discipleship.

⁶⁷ Ibid. 127

⁶⁸ Ibid

They were considered to be giants among men in the class room, community and the pulpit.

In the next section of the project as we will examine the doctrine of Depravity and the Sinful nature and listen to voices such as Calvin, Augustine, Wesley, and others as they think about discipleship and the flesh in their context.

Human Depravity

The doctrine of depravity is a subject that teaches that all men are equally separated from a Holy God by personal sin. This doctrine believes that in the history of man, the very first human being sinned against God and as a fallen creature he lived in a state of total depravity. [Gen 3:1-6] Since his creation all of mankind has been separated from a Holy God by sin. [Rom.5:12] Unger properly defines the doctrine of total depravity: Unger says it is a term used to denote the effect of Adam's sin upon the moral life of his descendants. It is formally defined as 'that whereby man is gone from original righteousness, and is of his own nature inclined to evil.' The fact of sin in this sense is plainly declared in the Scriptures

(Rom 5:12, 19; Gen 3:5; Eph 2:1-3; 2 Tim 2:26; 1 John 3:4). In accord with this is the universal fact of sin, also proclaimed in Scripture (Matt 7:11; 15:19; Rom 3:9,23; 1 John 1:8; James 3:2; 1 Kings 8:46; Job 14:4; Prov 20:9).⁶⁹

Christian groups have varying opinions and perspectives on the doctrine of depravity. Calvinists tend to hold to the following view: Calvinists have held that the sin of Adam (at the time of the fall) was immediately imputed to the whole human family, so that not only is the entire race depraved but also guilty on account of the first transgression. Calvinist believes that Adam was not only the natural but also the first representative, or head of the human race. Adams fall involved the whole race in guilt.⁷⁰

On the other side of the theological spectrum, Armenians tend to believe that “the effect of Adam's sin upon the moral state of mankind is in accordance with and by virtue of the natural law of heredity. Armenians hold to the view that the human race inherited

⁶⁹ Merrell F Unger, *New Ungers Bible Dictionary*, Moody Press, Chicago Il (2006) pg. 8

⁷⁰ Ibid.8

proneness to sin. But this proneness to sin does not imply guilt, inasmuch as punishment can justly be inflicted only on account of actual sin, which consists in voluntary transgression. This view is held by many Presbyterians, Congregationalists, Episcopalians, and Methodists.⁷¹

The doctrine known as *Pelagianism* denies any necessary connection between the sin of Adam and the character and actions of his descendants. According to Pelagianist every human being is by nature as pure as Adam was before his sin. The prevalence of sin is to be accounted for by what people see and are surrounded by.(they believe that people are taught how to sin by others) This doctrine teaches that it is possible for men to lead lives in complete freedom from sin and that they may stand in no need of redemption or of regenerating grace. (Man can virtually be good if he desires) This doctrine is repudiated by all evangelical churches.⁷²

They completely reject the recognition of the reality of sin, not only in the sense of actual disobedience, but also in the sense of innate

⁷¹ Ibid,8

⁷² Ibid, 8

sinfulness. They believe that it is a special revelation and when it is revealed then men are prepared to accept the gospel of salvation in Christ.

With the exception of Pelagianism, Both the Calvinists and the Armenian's agree on man's total depravity because of his fall, Sin entered the world and affected Adam's relationship with God. [Gen.3;1-24] He passed this depravity through generations to all men.[Rom 3:23] The doctrine of depravity defines mankind's sinful nature (Rom 3:23). The following section discusses the condition of man and the sinful nature that lives within him.

The Spiritual Flesh

Apostle Paul in Romans 8:1-9 says that there is no condemnation for those who belong to Christ Jesus. For the power of the life-giving Spirit has freed you through Christ Jesus from the *power of sin* that leads to death. [Human depravity]The law of Moses could not save us, because of our *sinful nature*. But God put into effect a different plan to save us. He sent his own Son in a human body like ours, except that ours are *sinful*. God destroyed

sin's control over us by giving his Son as a sacrifice for our *sins*. He did this so that the requirement of the law would be fully accomplished for us who no longer follow our *sinful nature* but instead follow the Spirit.

Those who are dominated by the *sinful nature* think about *sinful things*, but those who are controlled by the Holy Spirit think about things that please the Spirit.

Apostle Paul continues to say that if your *sinful nature* controls your mind, there is death. But if the Holy Spirit controls your mind, there is life and peace. [Rom.8:6] For the *sinful nature* is always hostile to God. It never did obey God's laws, and it never will. That's why those who are still under the control of their *sinful nature* can never please God. [Rom. 8:7-8] But you are not controlled by your *sinful nature*. You are controlled by the Spirit if you have the Spirit of God living in you. (And remember that those who do not have the Spirit of Christ living in them are not Christians at all.)

It is in this context that Christians can understand that the believer prior to conversion was under control of another nature. He/

she once they were born again are now controlled by a new nature. They are yet in the same body, subject to temptations of the old nature but live in the Spirit under the authority of the new nature. This old nature is called the fallen nature of man, or the sinful nature of man. (Rom.8:3) The old nature is sometimes called “the flesh” and the flesh is the part of man that has been conformed to the world and embraces carnal living and sinful activity and rebellion against God (Gal 5:16–19). In the following paragraph we will examine the flesh (old nature) and the new nature and how it is used in the scriptures.

The Old Testament

Physical Flesh in the Old Testament

Exegesis of the word, “flesh,” examines the physical and spiritual nature of man. In Genesis, God removed a rib from Adam with which He created Eve, and He closed up the place with flesh (Gen 2:21). The Hebrew word in Genesis 2:21 for “flesh” is called “baw-sawr.”[uwbaasaar]This word means the physical, literal body

of Adam.⁷³ The word is used 192 times in the Old Testament and there are several meanings for its definition, they are as follows;

1. The word means the "meaty part plus the skin" of men: "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof" Gen 2:21 — the first occurrence.
2. This word can also be applied to the "meaty part" of animals. [Deut 14:8. Gen 41:2] It often times speaks of the "fat of flesh." In Numbers 11:33, basar means the meat or "flesh" of the quail that Israel was still chewing. [the word means "flesh," whether living or dead.]
3. Basar often means the "edible part" of animals. Eli's sons did not know God's law concerning the priests' portion, so when any man offered sacrifice, the priest's servant came, while the flesh was boiling with a three-pronged fork in his hand and took of the flesh in the pot.[1 Sam 2:13.]

⁷³ Strong, *Strong's Exhaustive Concordance*, 31.

4. Basar, also may represent a part of the body. At some points, the body is viewed as consisting of two components, "flesh" and bones: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. [Gen 2:23]
5. Basar is also called that part of the "fleshly" element known as the foreskin which was to be removed by circumcision. [Gen 17:11]
6. Basar sometimes means blood relative. "And Laban said to him [Jacob], Surely thou art my bone and my flesh." [Gen 29:14] In the Old Testament, about 50 times, "flesh" represents the "physical aspect" of man or animals as contrasted with the spirit, soul, or heart.

Spiritual Flesh in the Old Testament

“Flesh” has a physical connotation in Hebrew, but it also refers to a spiritual aspect of man’s nature. Moses, Ezekiel, Isaiah, and the Psalmist are but a few of the Hebrew writers who spoke of the flesh in both contexts. They saw and thought of the flesh in both of its

dimensions. It was man's home (body) and his enemy (Fallen nature) in that it was controlled by sinful attitudes and behavior. There are several spiritual meanings for the word in the Old Testament, they are as follows;

1. The Psalmist sang, "In God I have put my trust; I will not fear. What can flesh do to me?" (Ps 56:4).
2. *Basar*, in the case of the sinful nature of men, appears in Numbers 16:22: "O God, the God of the spirits of all *flesh*, shall *one man* sin, and wilt you be angry with all the congregation?" In this passage the word makes reference to the behavior and nature of the act of rebellion against God. It is this nature to which man is born in and with as a living creature. This fallen nature is sinful, and in rebellion against God.
3. In Genesis 6:11-13 we see where God is going to destroy all *Basar* [flesh] because of Sin. "Now the earth was corrupt in God's sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had

corrupted their ways. So God said to Noah, 'I am going to put an end to *all people*,' for the earth is filled with violence because of *them*. I am surely going to destroy both *them* and the earth."

4. In Ezekiel 11:19 the Lord promises to rescue man from his Basar. [old nature] "I will give them an undivided *heart* and put a *new spirit* in them; I will remove from them their *heart* of stone and give them a *heart* of flesh. Then they will follow my decrees and be careful to keep my laws. They will be my *people*, and I will be their God. But as for those whose *hearts* are devoted to their vile images and detestable idols, I will bring down on their own *heads* what they have done, declares the Sovereign LORD."

Once again the word is to declare what God will do spiritually in the lives of those who are in rebellion against Him. As we continue to examine the word flesh and we look to the New Testament we will find in the next paragraph a similar meaning to that of the Old Testament.

The New Testament

The Physical Flesh in the New Testament

In the New Testament, “flesh” has the same two-fold meaning. The word for flesh in the Greek language is “sárx”.⁷⁴ The word is defined as the human bodies of men and the spiritual nature of man. It is used 149 times in the New Kings James Version of the New Testament. We will examine this word and the physical nature of men in scripture, to better understand this context. There are numerous examples of where the word Sarx appears for our understanding.

1. Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for *flesh* [sárx]and blood has not revealed this to you, but My Father who is in heaven
2. Apostle Paul spoke of the *flesh* [sárx]of men, beasts, fish, and birds (1 Cor 15:39) because all *flesh* is not the same: Men have one kind of flesh, animals have another, birds another and fish another. The flesh is considered to

⁷⁴ Strong, *Strong's Exhaustive Concordance*, 86.

be the place which houses the intellect and the will of men.

3. In Scripture, Jesus blamed the disciples' *flesh* [sárx] when they were unable to keep watch with Jesus in Gethsemane on the eve of His crucifixion (Mark 14:38).
4. In Matthew 19:4-5 Jesus says "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one *flesh*.[sárx]"
5. According to Paul in 1 Cor 6:16 " he who unites himself with a prostitute is one with her in body? For it is said, the two will become one *flesh*." [sárx]
6. In John gospel (John 1:14) Jesus is said to be the word of God who became *flesh* [sárx]and who lived among us. And we beheld his glory, the glory of the only begotten of the Father, full of Grace and truth.

According to the scriptures the physical flesh in the New Testament refers to the bodily presence of man. However, it also has another meaning. It refers to the spiritual nature and fallen condition of man.

Spiritual Flesh in the New Testament

In an even stronger sense than of that previously mentioned, the spiritual flesh of man also represents his lusts and desires (Eph 2:3). Paul says in the letter to the Ephesians that at one time the believer was dead, doomed forever because of their many sins. According to Paul they used to live just like the rest of the world, full of sin, obeying Satan, the mighty prince of the power of the air. He is the spirit at work in the hearts of those who refuse to obey God. Paul says that the Christian used to live life that way, following the passions and desires of their evil nature. According to Paul, they were born with an evil nature, and were under God's anger just like everyone else. (Eph.2:1-3) Paul uses the word flesh in this verse to address the sinful nature of all men. It is the spiritual flesh not the human flesh that he is discussing in this passage.

According to Paul, the spiritual flesh is contrary to the Spirit of God (Gal 5:17). It has the ability to war against the desires of the Christian. Paul, in the letter to the Galatians, explains how powerful the spiritual flesh is and that an internal battle is happening inside of the believer. There are several examples of the meaning of this word in the New Testament scripture:

1. Paul says those who are in the spiritual flesh cannot please God because the flesh opposes God, and it is fallen (Rom 8:8).
2. Galatians 5:19–23 shows the exegetical contrasts between the works of the spiritual flesh and the fruit of the Spirit. The two are at war continuously within the believer.
3. In the New Testament, the spiritual flesh is also used to denote the sinful element of human nature as opposed to the "Spirit" (Rom 6:19; Matt 16:17).
4. Being "in the spiritual flesh " also means being unrenewed (Rom 7:5; 8:8,9), and to live "according to the flesh" is to live and act sinfully (Rom 8:4,5,7,12).

5. In Rom 3:10 Paul describes man's sinful status before God and evidence that the spiritual flesh is contrary to God and His purpose for man.
6. In Rom. 7:18-25 Paul the Apostle believed that the believer experiences an internal war between flesh and spirit continually. The works of the spiritual flesh fight against the new nature, and this brings on internal sinful behavior in the heart. (Rom 7:18–25).

In the letter to the Galatians Paul identifies the spiritual flesh of man that wars against God's new birth inside of the believer. Galatians says that the activities of the spiritual flesh are: "adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God" (Gal 5:16–21).

The spiritual flesh of born again believers opposes the work of the gospel in the life of the Christian. (Rom. 7:21-24) According to Paul, the spiritual flesh was in opposition to him. When he wanted to do what was right, he would inevitably do what was wrong. Paul said that he loved God's law with all of his heart. But there was another law at work within him that was at war with his mind. That law would fight and win inside of him making him a slave to the *sin* that is still within. He says “Oh, what a miserable person I am! Who will free me from this life that is *dominated by sin*?” Thank God! The answer is in Jesus Christ our Lord. Paul concluded “In my mind I really want to obey God's law, but because of my *sinful nature* [spiritual flesh]I am a slave to sin.”⁷⁵The spiritual flesh discussed in this section is one problem that impacts every Christian believer. Every follower of Christ has had to wrestle with their spiritual flesh.

⁷⁵ See Rom. 7:21-24

Reformed Theology and the Spiritual Flesh

The reformers believed that original sin was the cause of man's fall from grace.⁷⁶ Adam's rebellion against God was passed down through the generations to come. (Rom. 5:12) Man's fallen nature will be examined through the lenses of reformed theologians in the next section and how they saw sin and its effects upon believers.

John Calvin and Sin

According to Calvin, the human race perished in the person of Adam.⁷⁷ Sin corrupted man but God through His own infinite wisdom and understanding set forth His plan of redemption through His Son Jesus Christ.⁷⁸ Calvin based his theology of preaching to sinful men on 1 Corinthians 1:21. He believed that preaching the gospel is the only means of saving depraved men.

⁷⁶ T. McNeill and F.L. Battles, *John Calvin, Institutes of the Christian Religion*, volume 1 (Philadelphia: Westminster Press, 1960), pg. 340

⁷⁷ *Ibid.* 340

⁷⁸ *Ibid.*, 340

According to Paul, since through God's wisdom the world did not know God through wisdom, it pleased God through the folly of preaching to save those who believe [1 Cor. 1:21]. Apostle Paul said in 1 Cor 1:18-25 " I know very well how foolish the message of the cross sounds to those who are on the road to destruction. But we who are being saved recognize this message as the very power of God. As the Scriptures say, 'I will destroy human wisdom and discard their most brilliant ideas.' So where does this leave the philosophers, the scholars, and the world's brilliant debaters? God has made them all look foolish and has shown their wisdom to be useless nonsense. Since God in his wisdom saw to it that the world would never find him through human wisdom, he has used our foolish preaching to save all who believe." "God's way seems foolish to the Jews because they want a sign from heaven to prove it is true. And it is foolish to the Greeks because they believe only what agrees with their own wisdom. So when we preach that Christ was crucified, the Jews are offended, and the Gentiles say it's all nonsense. But to those called by God to salvation, both Jews and

Gentiles, Christ is the mighty power of God and the wonderful wisdom of God. This ‘foolish’ plan of God is far wiser than the wisest of human plans, and God's weakness is far stronger than the greatest of human strength.”[1 Cor 1:81-25]

Calvin’s understanding of the sinful nature (spiritual flesh) caused him to believe the words of Paul in 1 Cor. 1:21. He believed in the power of the Gods word as the only thing able to redeem the sinful nature of man.⁷⁹ Calvin says to this it is even more vile for sinful man to reject Christ and believe they have access to God when they clearly refute His claims and his gospel.⁸⁰ Calvin himself describes the gospel as the newness of life and free reconciliation, which are conferred on us by Christ, and both are attained by us through faith. Calvin believed that man needs the gospel in order to be saved, and that the gospel is the double grace of justification and sanctification accessed through union with Christ by the Spirit,

⁷⁹ Ibid,340

⁸⁰ Ibid, 342

received through the instrument of faith.⁸¹ Calvin believed that it was the human flesh and fallen nature of man that keeps men in bondage and from gaining understanding of God's word and entering into a personal relationship with Jesus Christ.

According to Calvin, there is overwhelming scriptural evidence linking the sin of Adam with the sin of his descendants, of greatest importance to Calvin are the two places where Adam and Christ are paralleled as representatives of people-groups (Rom. 5:12–19 and 1 Cor. 15:22). To deny the effects of Adam's sin upon his descendants is to deny the effects of Christ's righteousness upon his descendants. Adam, implicating us in his ruin, destroyed us with himself; but Christ restores us to salvation by His grace.⁸² Declaring that all of us died in Adam, Paul at the same time testifies that we are infected with the disease of sin. For condemnation could not reach those untouched by the guilt of iniquity. Most emphatically, he notes that the statement that "by nature all are children of

⁸¹ Institutes 3:3:1. John Calvin, *Institutes of the Christian Religion*, 1559, ed. J.T. McNeill and F.L. Battles (Philadelphia: Westminster Press, 1960)

⁸² *Ibid*

wrath” [Eph. 2:3] could not stand, unless they had already been cursed in the womb itself. The discussion in the Institutes certainly links the sin of Adam with the sin of his posterity. Martin Luther understood Calvin’s doctrine of depravity and his own ideas and theology concerning depravity and the sinful nature.

Martin Luther and Sin

Martin Luther saw the sinful nature as being a powerful thing in the life of the believer, but he also recognized the power of the Gospel over the sin nature. In his doctrine of imputation he believed three things “(1) the non-imputation of sin, (2) the imputation of faith as righteousness, and (3) the imputation of Christ’s righteousness to the sinner. Interpreting *imputatio* in this particular way, Luther maintains his view of Christian faith as a communicative, dynamic and changeable reality which is crucially dependent on communication. For that reason, Luther’s understanding of justification cannot be considered without his understanding of preaching the gospel, in which the gospel of Christ

is communicated to individuals.”⁸³ Luther goes on to say that in the preaching and the hearing of God’s word, imputation is taking place in the communication of the gospel, mirroring the communicative structure of faith’s reality itself. Luther understood the battle of the sinful nature but also understood God’s response to it when He gave us victory through gospel preaching. (Rom. 7;8) All of these things were made to happen by God, because of sin. Luther understood Adam’s fall in the garden to be the downfall of man and that which ushered sin into the world. Sin was man’s inherent enemy, and it wars within the fallen nature of men. Luther also suggests that sin had broader implications other than just inside of man. Throughout Martin Luther’s writings there is an emphasis on God’s punishment becoming manifest in nature or in the Creation. He points out that God’s wrath descends not only upon sinful human beings, but also upon the physical land they occupy. Luther writes in his commentary on Genesis: God’s practice has always been this:

Whenever

⁸³ S. Rolf, *International Journal of Systematic Theology* Volume 12 Number 4 October 2010

He punishes sin, He also curses the earth.⁸⁴

Luther, like others before him, has taken the story of the Fall or the rebellion of Adam and Eve in the Garden of Eden and drawn it throughout history to be repeated by different peoples at different times. For Luther, two instances of sin-induced divine wrath stand out amongst the rest—the Expulsion from Eden and the Flood, both of which inflicted a universal punishment upon both human kind and the rest of God’s creation. These two disasters completely changed the face of the earth. Prior to the Fall, the earth was in its intended form of as an uncorrupted creation. Luther states: “At that time the world was pure and innocent because man was pure and innocent. Now...the world, too, has begun to be different; that is, the fall of man was followed by the depravation and the curse of the creation.”⁸⁵ Augustine had his own theology concerning the sin nature and the depravity of man. In the next section we will attempt to define what he believed about sin.

⁸⁴ Martin Luther, *Luther’s Works* (ed. Helmut T. Lehman and Jaroslav Pelikan; 55 vols.; Philadelphia: Fortress Press; St Louis: Concordia, 1955–76) p. 99.

⁸⁵ *Ibid*, 77-78

Augustine and Sin

Augustinian doctrine teaches that Adam's sin was passed down through generations of humanity. The sinful nature is an inherited nature and all have sinned and come short of the glory of God. (Rom 3:23) Augustinian doctrine says that Adam's sin is not mine because it is imputed to me; it is imputed to me because it is mine.

Augustine believed that because of the magnitude of that offence, the condemnation changed human nature for the worse; so that what first happened as a matter of punishment in the case of the first human beings, continued in their posterity as something natural and congenital . . . "Therefore the whole human race was in the first man, and it was to pass from him through the woman into his descendants, when the married pair had received the divine sentence of condemnation." "And it was not man as first made, but what man

became after his sin and punishment that was passed to all of humanity, as far as concerns the origin of sin and death.”⁸⁶ Because of Adam’s sin, all humans became one mass of sin, forfeiting our reward and deserving damnation, Augustine explains.⁸⁷ “Though sinners cannot purge themselves of sin, God commanded all to believe in order that they might be purged of sins through believing. Some sinners, though God gives them signs and opportunities to believe, choose to remain in their sin. For this choice, God hardens their hearts.”⁸⁸ The theologian William Shedd discusses the doctrine of depravity and reveals in this next section how Adams sin against God changed man forever.

William G.T. Shedd and Sin

William G.T. Shedd defended the common nature version of Augustinian doctrines and said “Scripture is clear that the sin of Adam is the sin of us all, not only by human fault, and something of

⁸⁶ Ibid, 512

⁸⁷David L. Mosher, Introduction, in *Eighty-Three Different Questions*, trans. David L. Mosher (Washington, D. C.: The Catholic University of America Press, 1977), 19.

⁸⁸ Ibid

the same nature but also by an imputation of his actual transgression unto us all, his singular transgression being by this means made ours.”⁸⁹

Shedd believed the grounds of imputation are: 1. that we were then in him and parts of him. 2. That he sustained the place of our whole nature in the covenant God made with him. Shedd says that in Adam’s sin we are all guilty of damnation, and that by our sinning in him, and by God’s most just ordination we have contracted the sinful nature which deserves the curse of God and eternal damnation.”⁹⁰

William Strong suggest in his theology of sin that all of humanity was in Adam at the time of the fall, and all fell with him at the same time. He discusses this in the following section.

William Strong and Sin

William Strong suggests that the Adamic nature is in all of man and all of man was in Adam. He says, “God imputes the sin of Adam immediately to all his generation, in virtue of that organic

⁸⁹ William G.T. Shedd, *Dogmatic Theology*, vol. III (New York: Charles Scribner’s Sons, 1894), pp. 348–9.

⁹⁰ *Ibid*

unity of mankind by which the whole race at the time of Adam's transgression existed, not individually, but seminally, in him as its head." "The total life of humanity was then in Adam; the race as yet had its being only in him. Its essence was not yet individualized . . . In Adam's free act, the will of the race revolted from God and the nature of the race corrupted itself."⁹¹ According to Strong, the Sinful nature was imputed to us immediately, therefore, not as something foreign but because it is ours – we and all other men having existed as one moral person or one moral whole, in him, and, as the result of that transgression, possessing a nature destitute of love to God and prone to evil.(Rom. 5:14) Our sinful nature is ours. It was in Adam after the fall and is also in us. The answer for such sin and rebellion against God is the gospel of Jesus Christ. John Wesley believed what Strong discussed, and supports the doctrine of original sin. In his theology he unveils the doctrine of free will within Adam, and discusses in this last section the choice made by man that led to depravity.

⁹¹ Augustus Strong, *Systematic Theology*, vol. II (Philadelphia: The Griffith and Rowland Press, 1907), pp. 619, 620 and 621 respectively.

John Wesley and Sin

According to John Wesley, he believed that man was placed in the garden of Eden in a primitive state of holiness and perfection. By his own free choice, through the allurements of Satan, man fell into sin. Adam as a representative of the race brought sin upon the entire race. Wesley did not have a speculative mind, and he himself was satisfied with the explanation that the origin of sin came when man exercised his power of choice and refused to follow the good. Holy man could do this because he was fallible.⁹²

Wesley summed up the nature of the fall of Adam by pointing out that his sin was unbelief he chose to believe Satan rather than God. It was pride. Even after Adam sinned he would not acknowledge his fault, but blamed Eve and Satan. He even blamed God when he said "the woman whom thou gavest to be with me". [Gen 3:12] This first sin was revolt and rebellion.⁹³

⁹² The Works of the John Wesley, comp. John Emory (8 vol.; 3rd. ed.; New York: The Methodist Concern, 1831), I, 355.

⁹³ Ibid, 39

Because of his sin Adam lost his likeness to God. He lost the whole moral image of God — righteousness and true holiness. In discussing the image of God in man, Wesley saw two kinds, which he called natural and moral. The moral image was the likeness to God which he called holiness. The natural image was the likeness in personality such as intellect, feelings, and will. Man completely in his sin lost the moral likeness to God but retained in part the natural image.⁹⁴ Wesley believed that what came to Adam as a result of his sin was passed on to his generation. According Wesley, Every child is born under the consequences of Adam's sin.

However, after man is born again and becomes a follower of Jesus Christ. The penalty of man's rebellion against God is removed. Man becomes a new creature. He is anew creature with a fallen nature that opposes the new nature.

Wesley commenting on this struggle says, the principle of sin does remain in those that are justified. Its power is broken, but it is not expelled from the heart. Sooner or later it will manifest itself and the

⁹⁴ Ibid, 36

believer will become conscious that his heart is still evil. However, this evil does not reign and the believer is able to be an overcomer.⁹⁵

According to Wesley, when one truly believes the guilt is gone, the power of sin is broken, but the being of sin remains. This "flesh has no dominion over us" but it still exists.

A careful reading of Wesley's sermons "Sin in Believers" and "Repentance of Believers" ought to dispel any doubt concerning Wesley's concept of sinfulness in the believer.⁹⁶ Before John Wesley's time there were two Princeton theologians (previously discussed) Charles Hodge and Benjamin Warfield. Both of these men were conservative Calvinist with a high view of scripture. In this next section we want to hear their voices and perspectives of Original sin.

Charles Hodge and Benjamin Warfield

Scholars from Princeton were known for being thinkers of the truth. These men were Calvinist in theology and conservative in doctrine and the things of God. Hodge and Warfield made their mark as men

⁹⁵ Ibid

⁹⁶ Ibid,113

of God serving in the academy. They believed in the doctrine of total depravity, and that the sin of Adam, after the fall, was immediately imputed to the whole human race, so that not only is the entire race depraved but also guilty on account of the first transgression. Hodge and Warfield agree and believed that Adam was the father of all living, and sin originated by him. Hodge was the editor of the Princeton review and there he wrote and discussed bible doctrines for the Church, students and the University. As a scholar one of the works of Hodge consisted of his reflections in the book of Romans on the doctrine of Justification. Hodge believed the following:

“Justification is a divine act whereby an infinitely Holy God judicially declares a believing sinner to be righteous and acceptable before Him because Christ has borne the sinner's sin on the cross and has become "to us . . . righteousness" (1 Cor 1:30; Rom 3:24). Justification as the result of the redemptive and propitiatory sacrifice of Christ, has settled all the claims of the law (Rom 3:24-25; 5:9). Justification is on the basis of faith and not by human merit or works (3:28-30; 4:5; 5:1; 2:16). In this gift of God the holy Judge declares righteous the one who believes in Jesus (Rom 8:31-34). A justified believer emerges from God's great courtroom with a consciousness

that another, his Substitute, has borne his guilt
and that he stands without accusation before
God (8:1,33-34).”⁹⁷

B.B Warfield also understood and defended the doctrine of justification. In addition to being a theologian and follower of Jesus Christ he had a passion for apologetics. Warfield's approach to establishing the doctrine of biblical inerrancy provides us with insight into his doctrine and theology about who God is and what he believed as a follower of Christ. Warfield was a Calvinist, who defended the inspiration of scripture. He says inspiration is not the most fundamental of Christian doctrines, or even the first thing we prove about the Scriptures. It is the last and crowning fact as to inerrancy of the Scriptures.

These [the scriptures] we first prove authentic, historically credible, and trustworthy, before we prove them inspired. And the proof of their authenticity, credibility, general trustworthiness would give us a firm basis for Christianity prior to any knowledge on our part of their

⁹⁷ Charles Hodge Revisited: A Critical Appraisal of His Life and Work. Edited by John W. Stewart and James H. Moorehead. Grand Rapids, Mich.: Eerdmans, 2002.

inspiration and apart indeed from the existence of inspiration.⁹⁸ Bible Doctrines adhered to by the Calvinist were embraced and defended by Warfield. His scholarly approach to inspiration and infallibility begins from the conviction, also established by an inductive procedure, that the Bible is historically reliable.

According to Warfield he accepted Christianity in all its distinctiveness on no other ground than the credibility and trustworthiness of the Bible as a guide to truth. Warfield says because it is taught us as truth by Christ and His apostles, in the Scriptural record of their teaching, as the evidence for its truth, it is therefore, trustworthy for those who believe.⁹⁹ He and Hodges were men of faith who embraced truth and taught others about many doctrines, including the sinfulness of man.

It is from scripture (as Warfield suggests) that we come to understand truth. Scripture has revealed that there is an internal struggle in the believer and this sin and its nature [sinful nature] is a

⁹⁸ The Inerrancy of the Original Autographs, in Selected Shorter Writings of B. B. Warfield (ed. John E. Meeter; 2 vols.; Nutley, N.J.: Presbyterian & Reformed, 1973) pp 245

⁹⁹ Ibid

war that rages over control of the heart and mind. In this next section we examine this struggle and how the believer can be victorious in Christ.

The Struggle between the Flesh and the Spirit

According to scripture there is a battle taking place within the believer. Scripture affirms that Satan uses the spiritual flesh. For example, Jesus warns Peter that Satan demanded permission to “sift you like wheat” (Luke 22:31). Peter later warns believers to be of sober spirit and to be on the alert: “Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour” (1 Pet 5:8). The Apostle Paul, who experienced a thorn in the flesh, a messenger of Satan (2 Cor 12:7), likewise admonished believers to put on the full armor of God, so that they would be able to stand firm against the schemes of the devil (Eph 6:11). James also called believers to resist the devil presupposing that the enemy would attack our flesh (Jas 4:7).

Samuel Wilson says, “Christians are forced, given the nature of evangelism and spiritual struggle associated with it, to a military

metaphor...This is the language of scripture, because it is the reality of our engagement with real spiritual enemies.”¹⁰⁰ Believers are in a war.

A. Scott Moreau believes Satan’s strategy is to beat up sinners who fail to comprehend the meaning of real grace. Moreau affirms that this method often leads to a cycle of defeat and discouragement.¹⁰¹ Moreau’s observation is consistent with other views of the Scripture. According to John 10:10, the adversary, seeks to steal, kill and destroy.

Lewis Sperry Chafer explains one of Satan’s purposes in attacking believers. The believer is the object of satanic attack because the children of God are committed to the great ministry of reconciliation. This testimony in life, word and prayer give the facts of redemption to the world. If Satan can cripple believers’ services, he accomplishes much in resisting the present purpose of God. No other explanations are adequate for the dark pages of church history,

¹⁰⁰ Samuel Wilson, “Evangelism and Spiritual Warfare,” *Journal of the Academy for Evangelism in Theological Education* 10 (1994-95): 39.

¹⁰¹ A. Scott Moreau, *Essentials of Spiritual Warfare: Equipped to Win the Battle* (Wheaton, IL: Harold Shaw, 1997), 85.

the appalling failure of the church in worldwide evangelism, or her present sectarian divisions and selfish indifference. Divided believers offer little hope to an already fractured world.¹⁰² The spiritual flesh is at the beckoning call to the Evil One; he works in diligent ways to get the believer to fail to obey the Spirit of God. The empowered flesh is difficult to resist.

Chafer's conclusion that no other explanation (other than satanic attacks) adequately explains the church's failures is perhaps overstated, but his point remains valid.¹⁰³ One reason that Satan attacks believers is to weaken their testimony in life and word. When believers fail under spiritual attack, the witness of God's people is hindered. For this reason, the enemy most carefully aims his arrows at believers whose lives are God-honoring.¹⁰⁴

The Spiritual flesh has been every generation's problem. Satan uses the flesh to cause trouble in the believers' life. The first century church had satanic problems with the flesh just like the

¹⁰² Lewis Sperry Chafer, *Satan: His Motives and Methods*, rev. ed. (Grand Rapids, MI: Kregel, 1990), 70.

¹⁰³ Ibid.

¹⁰⁴ Ibid.

second through the present generation. It has always been a universal problem that has to be addressed with a spiritual response. The Word of God and the preaching of Scripture continue to be the sources of instruction and encouragement down through the years.

Examining some of history's greatest preachers and theologians, believers can learn from their struggles and observations. Charles Spurgeon describes the reality of the devil with these words: "The nearer you live to God, the more you can expect the devils opposition. There is sure to be contention wherever the harvest is plentiful and where the farmer's toil is well rewarded."¹⁰⁵ Scripture affirms that given the reality of satanic attack, the church must prepare its members for this struggle. Evangelism invites a response from the enemy, and the believer who is improperly armed will likely suffer spiritual defeat.

John Owen

John Owen writes about the struggle with the sin nature.

Owen believed that the war inside of every believer is raging

¹⁰⁵ Charles Spurgeon, *Spiritual warfare in a Believer's Life*, comp. and ed. Robert Hall (Lynnwood, WA: Emerald, 1993) 61.

because of our fallen nature. Owen believed sin has been dethroned after the new birth occurs but yet battles on the inside.¹⁰⁶ Owen developed a nine rule principal for “mortifying sin in this battle:”¹⁰⁷ “He was at war with the flesh and the sinful nature.” Owen believed he could gain victory over this enemy, he suggests that believers observe these principles: “Rule 1: Count not the restraining of sin from coming into action to be a real mortifying of sin. Rule 2: A listlessness [indifference, lethargy] toward any kind of sin is no infallible demonstration that such a sin is mortified. Rule 3: Let mortification be extended to inward and secret sins as well as to outward and scandalous sins. Rule 4: Let mortification be especially directed to strike at those sins that are your master sins--that are most prevalent and predominant in your heart. Rule 5: Think not to compass this great work of mortification by a general, superficial sight of sin, unless you come to a distinct and particular apprehension of your sins... Rule 6: Let your mortification extend

¹⁰⁶ John Owen, *Overcoming Sin & Temptation*, ed. Kelly M. Kapic and Justin Taylor, Wheaton, IL: Crossway Books, 2006, 462pp.

¹⁰⁷ *Ibid*

not only to particular acts of sin, but to the whole bulk and body of sin. Rule 7: When you are setting upon the work of mortification, go about it in the strength of Christ and not in your own strength...you may commit sin by your own strength, but you cannot mortify sin by your own strength. Rule 8: Take heed of suffering sin to remain long in your heart without control, but labor to mortify it in its very first motions. Rule 9: When you have, through the strength of Christ, mortified one sin or resisted one temptation, do not sit down and think your work is done, but expect another combat.” According to Owen Christian believers continually face temptation. In general, said Owen, temptation is anything, or condition that, upon any account whatsoever, has a force or efficacy to seduce, to draw the mind and heart of a man from its obedience, which God requires of him, into any sin, in any degree of it whatsoever.”¹⁰⁸

The Spiritual flesh longs to oppose the Spirit.[Gal.5:17]

Under the swaying influence of Satan, the world desires to live lawlessly against God. The Spiritual flesh is always awake; it

¹⁰⁸ Ibid

attempts to pull the believer into a direction that will cause great pain and because of this enemy believers are in need of assistance.

However there is good news afforded to the believer. Even though Adam imputed to us the Spiritual flesh, Christ has given the believer something much greater. Because of Jesus, Gods righteousness has been given to the Christian through the sacrificial work of his death on the cross. The Christian in spite of their spiritual flesh has an answer for the sin condition of man. Let's now address the work of the Holy Spirit in the life of the believer.

Warren Wiersbe commenting on Galatians 5:16-18 says it's the Holy Spirit that enables the believer to overcome the works of the flesh. In verse 16-17 he suggest that just as Isaac and Ishmael were unable to get along, so the Spirit and the flesh (old nature) are at war with each other. ¹⁰⁹Wiersbe says that Paul does not mean the body in this verse (Vs. 16-17). The human body is not sinful; its neutral. Wiersbe suggest that if the Holy Spirit controls the body, then we walk in the Spirit; but if the flesh controls the body, then we

¹⁰⁹ Warren Wiersbe, *The Bible Exposition Commentary, Galatians*, Victor Books, Scripture Press ,Wheaton Il,1989 (Pg. 718)

walk in the lust (desires) of the flesh. The Spirit according to Wiersbe and the flesh have different appetites, and this is what creates the conflict. Wiersbe says that our opposite appetites are illustrated in the scriptures in different ways. For example, the sheep is a clean animal and avoids garbage; however the pig is an unclean animal and enjoys wallowing in filth. “In Genesis after the flood, Noah released two birds, one was a raven and the other a dove. The raven feasted on the flesh and dead carcasses sprawled across the earth, but the dove flew back to Noah because it found nothing to eat or no place to rest.”¹¹⁰ Wiersbe believes that our flesh is like the pig and the raven, always looking for something unclean on which to feed. Our new nature is like the sheep and the dove, yearning for that which is clean and holy. According to Wiersbe is there any wonder why a struggle goes on inside of the believer? The unsaved man knows nothing of this battle because he does not have the Holy Spirit living inside of him.

¹¹⁰ Ibid

Conclusion

The raging war inside of the believer is a very present reality. This reality has a solution. The solution according to Wiersbe is not to pit our human will against the flesh, but rather to surrender our will to the Holy Spirit. Verse 18 literally means “But if you are willingly led by the Spirit, then you are not under the law.”¹¹¹ The Holy Spirit writes the law of God on our hearts so that we desire to obey Him in love. (Heb. 10:14-17) “Being led by the spirit and walking in the Spirit are the opposites of yielding to the desires of the flesh.”¹¹² In this next section we will examine the Holy Spirit and His role in helping the believer in the struggle with the sinful nature.

Spirit

The word Spirit is used 338 times in the scripture, 247 times in the NT and 91 times in the OT. In the Hebrew the word is pronounced “*ruwach*.” In the Greek the word is pronounced as

¹¹¹ Ibid

¹¹² Ibid

“pneuma.” In both the Hebrew and Greek the word means the breath or wind of God. The soul (Hebrew *“nephesh,”* Greek *“psuchee”*) is intermediate between body and spirit; it is the sphere of the will and affections. In animals soul which only has a body of organized matter does not have the spirit. (Jude 19; James 3:15; 1 Cor 2:14; 15:44-48; John 3:6). All Humans have a Spirit. Some of them are alive unto God and others are not. [Believers and non-believers]The unbeliever shall rise in the resurrection with an material (soul- animated) body, but not, like the believer, with a spiritual (spirit- ended) body like Christ's (Rom 8:11).

The soul is the seat that indwells all humans is the place of the appetites, the desires, the will; hunger, thirst, sorrow, joy; love, hope, fear, etc.; The word *“nephesh”* *the human soul* is the man himself, and is used for person, self, or creature. "Man was made" not a living body but "a living soul." "The blood, the life," links together body and soul (Lev 17:11).

According to the scriptures the word for Spirit is used with three distinct meanings in the Bible: The word is used as a general

reference in the New Testament to the *spirit of human* beings (Matt 5:3; Rom 8:16; Heb 4:12). Jesus made several specific references to His spirit in a human sense (Mark 2:8; John 11:33), as did Paul (Acts 17:16; 2 Cor 2:13). Paul sometimes referred to the spirits of those to whom he wrote (Gal 6:18; 2 Tim 4:22).

A second common usage of the word is in reference to *good* and *evil* spirits, meaning the beings other than God and humans. An example of a good spirit is an angel (Ps 104:4). The Bible also contains many references to evil spirits (Mark 9:25; Acts 19:12-17; Rev 18:2).

The word spirit also refers to the *Spirit of God*, the Holy Spirit. In the Old Testament, the Spirit occasionally came upon people to give them power to do God's will or to enable them to serve God in a special way. For example, the Spirit of the Lord enabled Samson to kill a young lion with his bare hands (Judg 14:5-6). Earlier the Spirit of God had given Bezaleel wisdom and skill to build the tabernacle (Ex 31:3). The Spirit of the Lord also enabled the judges to lead Israel to military victory (Judg 3:10; 11:29) and the prophets to prophesy (Num 24:2; Ezek 11:5).

In the New Testament, the Holy Spirit was an even more active presence among the people of God. The Holy Spirit was the agent of fulfillment of Old Testament prophecies (Acts 1:16; 2:16-21; 3:18; 28:25-27), and He continued to inspire Christian prophets and workers in order to work His will on earth (Acts 2:4; 19:6). The Holy Spirit came upon new Christians (Acts 10:44-48), purified and sanctified them (2 Cor 3:18; 2 Thess 2:13), and guided the direction of early Christian missionary work (Acts 10:19-20; 16:6-7).

This Holy Spirit is the Spirit of Jesus (2 Cor 3:17). A person can relate to Jesus only by means of the Holy Spirit (Rom 8:9; Gal 4:6).

In the Gospel of John, He is called the Helper (John 14:16-17).

In the following section we will research the third person of the trinity. Eighty scholars from seventy-five Universities and Seminaries have conducted and compiled research on the doctrine of the Holy Spirit. Their work was documented and recorded in the Nelson Bible Dictionary. In this next section we will glean from their ideas in scripture about the Third person of the Trinity, His person, Ministry, Teaching, Discipleship and activity in the church on earth.

The Holy Spirit

According to the Word of God the Holy Spirit is the third person of the trinity, who exercises the power of the Father and the Son in creation and redemption. Because the Holy Spirit is the power by which believers come to Christ and see with new eyes of faith, He is closer to us than we are to ourselves. Like the eyes of the body through which we see physical things, He is seldom in focus to be seen directly because He is the one through whom all else is seen in a new light. This explains why the relationship of the Father and the Son is more prominent in the gospels, because it is through the eyes of the Holy Spirit that the Father-Son relationship is viewed.

The Holy Spirit in the NT

According to scholars of the Nelson Bible dictionary, The Holy Spirit appears in the Gospel of John as the power by which Christians are brought to faith and helped to understand their walk with God.¹¹³ He brings a person to new birth. Jesus said in Johns

¹¹³ Herbert Lockyer, Sr., Nelson's Illustrated Bible Dictionary, Thomas Nelson Publishers, Nashville TN, 1986

gospel "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:6); "It is the Spirit who gives life" (John 6:63). The Holy Spirit is the Paraclete, or Helper, whom Jesus promised to the disciples after His ascension. According to Apostle John, the triune family of Father, Son, and Holy Spirit are unified in ministering to believers (John 14:16,26). It is through the Helper that Father and Son abide with the disciples (John 15:26).¹¹⁴

According to scholars from Nelsons Bible dictionary project, "Like Father and Son, the Holy Spirit is at the disposal of the other persons of the triune family, and all three are one in graciously being at the disposal of the redeemed family of believers. The Holy Spirit's attitude and ministry are marked by generosity; His chief function is to illumine Jesus' teaching, to glorify His person, and to work in the life of the individual believer and the church."¹¹⁵

Scripture reveals that during His earthly ministry, Jesus refers to the Spirit of God (Matt 12:28-29; Luke 11:20) as the power by

¹¹⁴ Walter Elwell, *Evangelical Dictionary of Theology*, Baker Academic, Grand Rapids, MI, 2001 (pg. 569)

¹¹⁵ Ibid

which He is casting out demons, thereby invading the stronghold of Beelzebul and freeing those held captive. Accordingly, the Spirit works with the Father and Son in realizing the redeeming power of the kingdom of God. God's kingdom is not only the reign of the Son but also the reign of the Spirit, as all share in the reign of the Father.

The Holy Spirit in the OT

The NBID says “The Holy Spirit in the OT is the energy of God in creation (Gen 1:2; Job 26:13; Isa 32:15). God endows man with personal life by breathing into his nostrils the breath of life (Gen 2:7). The Spirit strives with fallen man (Gen 6:3), and comes upon certain judges and warriors with charismatic power (Joshua, Num 27:18; Othniel, Judg 3:10; Gideon, Judg 6:34; Samson, Judg 13:25; 14:6). However, the Spirit departs from Saul because of his disobedience (1 Sam 16:14).”¹¹⁶

“In Old Testament prophecy the Spirit plays a prominent role. David declared, ‘The Spirit of the Lord spoke by me, And His word was on my tongue’ (2 Sam 23:2). Ezekiel claimed that ‘the Spirit entered me

¹¹⁶ Ibid

when He spoke to me' (Ezek 2:2). The Holy Spirit also inspired holiness in the Old Testament believer (Ps 143:10). He also promised to give a new heart to God's people: 'I will put My Spirit within you, and cause you to walk in My statutes' (Ezek 36:27)."¹¹⁷

The Holy Spirit and Discipleship

Also recorded in the NT, is the work of the Holy Spirit to develop disciples and bring them into all truth. He serves the believer, works in the believer, leads and guides the believer. This unified ministry of the trinity is also seen as the Spirit brings the world under conviction of sin, righteousness, and judgment. He guides believers in what He hears from the Father and the Son (John 15:26). It is a remarkable fact that each of the persons of the Trinitarian family serves the others as all defer to one another: The Son says what He hears from the Father (John 12:49-50); the Father witnesses to and glorifies the Son (John 8:16-18,50,54); the Father and Son honor the Holy Spirit by commissioning Him to speak in

¹¹⁷ Ibid

their name (John 14:16,26); the Holy Spirit honors the Father and Son by helping the community of believers.

The person and ministry of the Holy Spirit in the Gospels is confirmed by His work in the early church. The baptism with the Holy Spirit (Acts 1:5) is the pouring out of the Spirit's power in missions and evangelism (Acts 1:8). God was at work in the church mobilizing her to work for him in the earth.

This prophecy of Jesus (and of Joel 2:28-32) begins on Pentecost (Acts 2:1-18). The work of preaching and teaching in the life of the community is the work of the Holy Spirit. Many of those who hear of the finished work of God in Jesus' death and resurrection (Acts 2:32-38) repent of their sins. In this act of repentance, they receive the gift of the Holy Spirit (Acts 2:38), becoming witnesses of God's grace through the Spirit. The Apostles were used to spread the good news, through the activity of the Spirit of God.

The Spirit of God was using Apostle Paul's teaching which harmonizes with the accounts of the Spirit's activity in the gospels and Acts. According to Paul, it is by the Holy Spirit that one

confesses that Jesus is Lord (1 Cor 12:3). Through the same Spirit varieties of gifts are given to the body of Christ to ensure its richness and unity (1 Cor 12:4-27). The Holy Spirit is the way to Jesus Christ the Son (Rom 8:11) and to the Father (Rom 8:14-15). He is the person who bears witness to us that we are children of God (8:16-17). He "makes intercession for us with groaning's which cannot be uttered" (Rom 8:26-27).

The Holy Spirit as Teacher

Andrew Fausset, in the *Fausset Bible Dictionary*, says the Holy Spirit reveals to Christians the deep things of God (1 Cor 2:10-12) and the mystery of Christ (Eph 3:3-5). The Holy Spirit acts with God and Christ as the guarantee by which believers are sealed for the day of salvation (2 Cor 1:21-22), and by which they walk and live (Rom 8:3-6) and abound in hope with power (Rom 15:13). He teaches believers how to be victorious against the lust and enmity of the flesh.¹¹⁸ In the letter to the Galatians Paul contrasts the fruit of the

¹¹⁸ Andrew Robert Fausset, *The Holy Spirit*, Fausset's Bible Dictionary, Zondervan Publishing House Grand Rapids MI.

Spirit: "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control" (Gal 5:22-23). This is the evidence of the indwelling power of the Holy Spirit.

The Ministry of the Holy Spirit

According to scripture in the NT, the personal work of the Holy Spirit is one with that of the Father and the Son, so Paul can relate the grace, love, and communion of the triune family in a Trinitarian benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen" (2 Cor 13:14). Among the other New Testament writings the Spirit's ministry is evident in the profound teaching of Heb 9:14, which shows the relationship of God, Christ, and the eternal Spirit. The Holy Spirit's work in the Old Testament in preparation for the coming of Christ is explained in this and other passages in Hebrews (3:7; 9:8; 10:15-17). It's the work of the Spirit of God that works to make disciples in the church through the preaching of the Gospel. The church is growing today because of God's activity within her. The literature review will now examine how the activity of the Spirit

of God helped the New Beginnings Church through Preaching, teaching and discipleship.

Literature Review and Conclusion

In summation of the literature review, the Christian has a severe struggle living on the inside. Human depravity is all around and the presence of evil is nurtured by the indwelling Sinful nature. Together these two rebel against the new nature of the believer. Scripture declares the reality of the battle and the resources needed to be victorious in the struggle. God uses preaching to save men from captivity and to save them from sinful behaviors (Mark 16:15).

At the time of this dissertation, 15 members of The New beginnings Church were experiencing the spiritual war between the flesh and the spirit. Their behaviors involved fighting with each other, living riotously, divorcing in marriage, committing adultery, and ignoring the commands of the Holy Scriptures. This behavior began to be noticed throughout the congregation. A discipleship treatment plan was needed. This dissertation addressed the need for

Gospel Preaching and teaching discipleship to help believers to grow in Christ and gain victory over the sinful nature.

Over the course of 18 months, a discipleship treatment plan was developed and instituted in the New Beginnings Church. The prescription consisted of biblical research, exegetical preaching, small group development, corporate bible studies and a continuance of gospel preaching that addressed the sinful nature of the believer. The title of this treatment was called the Soul Campaign. The Campaign was designed to equip the congregants for the work of ministry and to address the struggles that were on going in their lives with the sin nature. Through the development of questionnaires, sermons, interviews and group activities, data was collected from participants.

Their answers showed that there was a need for instruction and explanation for the problems that many were facing in their lives. The dissertation revealed that church members encountering warfare with the flesh were able to get victory through hearing and obeying the Word of God and through resisting the tempting

influences of their fallen nature. The research responses were recorded and used to determine the effectiveness of the project. The research conclusions supported this dissertation thesis.

This dissertation affirms the power of preaching the gospel in the cosmic battle against human depravity and the sinful nature (the flesh). This chapter has reviewed eight areas of discovery: (1) Preaching, (2) The Gospel, (3) Teaching, (4) Discipleship, (5) Believers (6) Human Depravity (7) The Flesh (8) Spirit.

These sections have addressed ideas and opinions from Scripture, scholars and evangelical contemporary sources within each category. According to the findings, God-inspired Gospel Preaching is a clear, concise gospel presentation that lifts up the death, burial, and resurrection of Jesus Christ. It proclaims the cross and victory over sin. It also calls for people to repent and denounce sins of the flesh. This form of preaching saves men from captivity and delivers them into the arms of a loving Savior. Teaching discipleship helps to empower and transform lives as believers grow in Christ and understand what God has called them to do and be in the earth. His

Word has commissioned believers to proclaim the good news of the gospel (Matt 28:19–20). God intends for the church to be victorious in their struggle with the flesh and the spirit. His word is powerful and able to assist believers in their spiritual development as disciples of Jesus Christ.