

THE INSTRUCTOR



"All Scripture is given by inspiration of God and is profitable for doctrine, for *reproof, for correction, for instruction in righteousness.*" (2 Timothy 3:16)

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Number 3

"THE FAITH" (PART 1)

The expression "**the faith**" (or its equivalent) is found many times in the New Testament. A study of this expression should prove beneficial.

WHAT IS "THE FAITH"?

"The faith" is "the gospel" of Christ. It the power of God unto salvation. It must be believed and obeyed in order to save sinners (see Rom. 1:16; 2 Thess. 1:7-10). It is "*what is believed, the contents of belief ...*". It the system of faith. It is "*the word of faith*" that Paul preached (Rom. 10:8). It is "*the word which by the gospel is preached...*" (1 Pet. 1:25). It is "*the perfect law of liberty*" (see James 1:25 & 2:12). It is also called "*the law of faith*" in Rom. 3:27.

SOME FACTS ABOUT THE
FAITH

1. It is spoken of as "*the common faith*" in Titus 1:4.
2. Paul tells us that "*...before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed...But after that faith is come, we are no longer under a schoolmaster.*"

(Gal. 3:23-25). Now we can be the children of God by faith in Christ Jesus by being baptized into him! (See Gal. 3:26-27).

3. Rom. 1:5 mentions "*obedience to the faith*" and Acts 6:7 tells us that "*... a great company of the priests were obedient to the faith.*"

4. The faith (the gospel, the word of faith, the law of liberty) should be preached! (See Mark 16:15; Luke 24:47; Acts 8:4, 5, 12; 8:35; 20:24-27; Rom. 1:15-16, etc).

5. Saul (who later became the apostle Paul) preached "*the faith which he once destroyed.*" (See Gal. 1:21-24).

6. There is "*...one faith...*" according to the apostle Paul in Eph. 4:4-6. He said: "*There is one body, and one Spirit, even as ye are called in hope of your calling; One Lord, one faith, one baptism, One God and Father of all...*"

QUESTION: How many "faiths" do you believe and accept as being right? Paul taught there are as many Gods as there are faiths!

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Editorial...

PREACHING JESUS & HIM CRUCIFIED (3)

In our first two studies on "PREACHING JESUS AND HIM CRUCIFIED" we showed from the Scriptures that:

1. It means to condemn division and preach and plead for unity of God's people and, 2. It means to preach that the wisdom of the world is foolishness with God! Let us resume our study.

3. It means to condemn the sin of fornication! In 1 Cor. 5:1-13 Paul condemned the sin of fornication. In condemning the sin of fornication Paul was preaching Jesus and Him crucified! Paul said: "**It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.**" Instead of mourning over this situation the saints were "puffed up" or proud! They had not "removed" this man from among them. Paul told them that their "glorying" was "not good"

because "a little leaven leaveneth the whole lump."

Paul judged in the matter and told them how to "deal" with this man. Paul gave the following instructions to them: "**In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus.**" (V 4-5).

They were "to put away from" among themselves "that wicked person." One reason for this was to bring the man to repentance and another reason was to "purge out...the old leaven", that they could be "a new lump". We learn from 2 Cor. 2 that the fornicator was brought to repentance by their action.

Paul further told the saints: "I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one not to eat." (1 Cor. 5:9-11).

For other passages dealing with this subject of "withdrawing" from or "putting away" "wicked" children of God from among us see 2 Thess. 3:6-15; Rom. 16:17-18; 1 Tim. 6:3-5; 2 John 9-11; 2 Cor. 6:14-18; Eph. 5:11-12 and Matt. 18:15-18.

In 1 Cor. 6:13-20; 7:2; 10:8; 2 Cor. 12:21; Gal. 5:19-21; Eph. 5:3; Col. 3:5; Rom. 1:29 and 1 Thess. 4:3 Paul condemned the sin of fornication. It is also condemned in Hebrews 12:16 and Jude 7. It is also condemned a number of times in the Book of Revelation.

In 1 Cor. 6:9-11 Paul gave a list of wicked people in which he included "fornicators" and "adulterers" and said **"that the unrighteous (which will certainly include fornicators and adulterers – ed) shall not inherit the kingdom of God."**

NOTE: Without question preaching Christ and Him crucified means *we must condemn the sin of fornication!*

4. It means to condemn saints going to law with one another! Paul uses different statements to show that such is wrong. Read the first eight verses of 1 Cor. 6 and be impressed with how Paul expresses the fact that it is sinful for saints to go to law with other saints. Consider carefully what he said.

(1) **"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?"** (V. 1) QUESTION: How could a saint bring himself to do this?

(2) **"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?"** (V. 2) NOTE: Surely saints are worthy to judge the smallest matters!

(3) **"Know ye not that we shall judge angels? How much more things that pertain to this life?"** (V. 3) NOTE: Surely since saints will judge angels, we can judge in matters pertaining to this life!

(4) In verse 4 we are told how to handle matters that pertain to this life. We are to **"set them to judge who are least esteemed in the church."** NOTE: Following these instructions will eliminate any need to take a brother to law before the unbelievers.

(5) **"I speak this to your shame. Is it so, that there is not a wise man among you? No, not one**

that shall be able to judge between his brethren?" (V. 5) NOTE: It is certain that brethren should be ashamed when they go before unbelievers rather than before saints to judge in matters that pertain to this life! Some were doing this in the first century and some are doing it today! Sometimes they do it with the approval of preachers who *claim* to be preaching Jesus and Him crucified. That adds to the shame!

(6) **"Now therefore there is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren."** (V. 7-8)

Instead of "a fault" the ASV says "a defect" and the footnote says "a loss). NOTE: W. E. Vine (in his Dictionary) comments on the word translated "a fault" and says it "denotes a loss." He further says: *"In 1 Cor. 6:7 the reference is to the spiritual loss sustained by the church at Corinth because of their discord and their litigious (prone to engage in lawsuits...of, or relating to, or marked by litigation – ed) ways in appealing to the world's judges...the loss affected the whole church, and was 'an utter detriment'."*

Also consider the teaching of Jesus in Matt. 5:25, 40, and 41.

OBSERVATION: If we claim to be "preaching Jesus and Him crucified", *let us plainly condemn brethren going to law with brethren and that before unbelievers!*

5. It means to condemn Christians fighting in carnal wars. Although a Christian is to **"endure hardness as a good soldier of Jesus Christ"** (2 Tim. 2:3) as he fights **"the good fight of faith"** (1 Tim. 6:12), the weapons that he is to use are not carnal weapons! Listen as

the apostle Paul speaks in 2 Cor. 10:3-6: "For though we walk in the flesh, we do not war after the flesh; (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled."

NOTE: In view of the fact that we do not war after the flesh, and the weapons of our warfare are not carnal, but mighty though God and our work is to pull down strong holds and cast down imaginations and every high thing that exalteth itself against the knowledge of God, and we are to endeavor to capture men's thoughts and bring them to the obedience of Christ, it is obvi-

ous that our warfare is not a carnal one! It is a spiritual warfare!

In view of his spiritual warfare the Christian is to be equipped with the spiritual armour and the spiritual weapon that are mentioned in Eph. 6:10-18. No carnal weapons are provided for the Christian! There is no need for such!

(To be continued) (CRS)

(Cont'd from page 1)

"THE FAITH" (Part 1)

Yes, there are many false "gods" and many false "faiths", but there is only one true God and only one true faith!

(To be continued) (CRS)

GOSPEL MEETINGS at East Albertville, Albertville, AL - April 18-23, 2010 - with Different Speakers--- Regular times on Sunday - ---7pm nightly--- Make plans to visit with us!

NOTICE: If you would like to receive a bound volume of The Instructor, please let us know!

SENTENCE SERMONS

It is better to be "an old maid" than to wish that you were one.

* * * * *

The person who wants to go to heaven should learn the way that leads there. It is in the Bible!

* * * * *

You cannot get rid of your temper by losing it.

* * * * *

No man is truly great until he learns to be considerate and kind.

* * * * *

A proud heart causes one to have a proud look.

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