

# Fundamentals Of The Christian Faith

## Introduction

Michael Kahler

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### INTRODUCTION

Having studied and taught from the King James Bible for over 20 years now, it has struck me how many people know of bits and pieces of the Bible, but lack understanding of certain fundamental truths of Scripture. Even of those who do not attend church or who do not consider themselves Christians, recognize some stories in the Bible. Not everyone believes them to be true and many have been modified by Hollywood. Unfortunately, many who profess to be Christians have taken hold of what they viewed in the movies as facts, or just believed what others have told them about the Bible without actually checking it out for themselves. Because of this, these series of lessons are being offered to help those who read them to gain an understanding of the truths that are fundamental to the Bible and a greater appreciation of God's Word that comes from a carefully planned out study of the King James Bible. By doing what Paul commended the Bereans for doing in the book of Acts, namely searching Scripture to see if what is being said is so, we will correct things misspoken, and demystify the Word of God itself to some extent.

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## The One True God

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### THE BEING OF GOD

Our first course of study is titled, *The One True God*. Hebrews 11:6 says this,

<sup>6</sup> But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Now, I don't quote this to jump ahead of our study and talk about faith, but this verse tells us that if we believe God is God and diligently seek him, we shall be rewarded. Can one seek after something they do not believe exists? It would be utter foolishness to do so. Would someone who does not believe in God be rewarded for diligently seeking that which they do not believe in? It is certain that this will not happen. We have two statements joined by the word "and." In order for the whole to be true, both parts joined by the word "and" must be true. Let us start off with believing God exists and we shall see he is the only true and living God. If we begin with this idea and diligently seek after him, we will be rewarded for our endeavor.

The first four words of the Bible are, "In the beginning God..." From this statement we can conclude there was a beginning and God was there. Because the next word is "created," we can assume God was there before the beginning. Try to wrap your head around that one! God's existence is a mystery to us. After all, how can the finite comprehend the infinite? We are no closer to understanding this mystery today, than Job was over 4,000 years ago. Job 11:7 – 9 poses these questions,

<sup>7</sup> Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

<sup>8</sup> *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?

<sup>9</sup> The measure thereof *is* longer than the earth, and broader than the sea.

God himself tells us it is impossible to truly comprehend Him in Isaiah 55:8 – 9,

<sup>8</sup> For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

<sup>9</sup> For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

We cannot comprehend God in and of ourselves. This much is clear. However, God does reveal himself to us in His Word. This much we can read and gain some understanding. God does not leave us ignorant of Himself, but shows Himself to us through His Word. If we fail to read His

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Word, then our ignorance is truly culpable. God is not only God, but he is THE GOD. Exodus 20:1 – 6 gives God's first commandment to Moses to give to the Israelites,

<sup>1</sup> And God spake all these words, saying,

<sup>2</sup> I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

<sup>3</sup> Thou shalt have no other gods before me.

<sup>4</sup> Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

<sup>5</sup> Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

<sup>6</sup> And shewing mercy unto thousands of them that love me, and keep my commandments.

God is the one and only God. We are not to have any other gods before Him. This is the first commandment given by God to Moses of the Ten Commandments. Must be important! Let's see what He has to show us.

## GOD THE CREATOR

God is truly the creator of all things, both seen and unseen. Scripture bears this out without any confusion. Let's take a look at some of these places in Scripture that tells us about God the Creator.

The very first verse in the very first chapter of the very first book of the Bible tells us this,

<sup>1</sup> In the beginning God created the heaven and the earth. (Genesis 1:1, KJV)

The beginning of the Gospel of John tells us this,

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>2</sup> The same was in the beginning with God.

<sup>3</sup> All things were made by him; and without him was not any thing made that was made.

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We see in both of these two things, the existence of God and the creation of matter. Paul says in Hebrews 11:3 the following,

<sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

From this we see that God created the worlds by his word. Things have not evolved from other things, but were created by God after their own kind.

We see this in Genesis 1:1 – 25!

We are told in John 4:24 that God is a Spirit,

<sup>24</sup> God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

Psalms 147:5 tells us His understanding is infinite,

<sup>5</sup> Great *is* our Lord, and of great power: his understanding *is* infinite.

His name is Jehovah and He is the most high over all the earth in Psalm 83:18,

<sup>18</sup> That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

Isaiah 55:8 – 9 tells us,

<sup>8</sup> For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

<sup>9</sup> For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

God is the known God Paul spoke of in Acts 17:23 – 31,

<sup>23</sup> For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

<sup>24</sup> God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

<sup>25</sup> Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

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<sup>26</sup> And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

<sup>27</sup> That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

<sup>28</sup> For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

<sup>29</sup> Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

<sup>30</sup> And the times of this ignorance God winked at; but now commandeth all men every where to repent:

<sup>31</sup> Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

God is undoubtedly the creator of heaven and earth as Genesis 1:1 tells us. He created them from nothing and was able to not only because He is God, but because He existed before them. He is a Spirit. Matter was created out of Spirit. The universe was created out of Spirit. None of the so-called scientific theories can explain creation. They are theories and not able to be proven. The Big Bang is a theory that attempts to create matter out of what it calls nothing, but doesn't really call nothing. Evolution would have you believe that this matter changed magically into other things over millions of years. Both attempt to create matter and life out of matter that wasn't there. Only God's Word establishes the fact that God created them out of nothing, but merely said, "Let there be" and there it was. Let God be true and every man a liar.

All this comes from Scripture, the King James Bible. The Bible, as revelation of God to man by God will be our next subject of study.

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### The Word of God

As a Christian, I believe the Bible and specifically the King James Bible, to be the divinely inspired and therefore inerrant word of God. Before the death, burial and resurrection of Jesus, God gave His Word to the world through prophets and others that he chose. Whoever it was that wrote a particular book of the Bible however, was inspired by God to write what he did. We can see how authentic the Bible is just by the subject matter portrayed and the manner it is given. It is not sugar coated, but is straight to the point on subjects many today would rather avoid. Things like the Law and sin are talked about along with the need to understand our own infirmity and the need for a Redeemer. Jesus being the central theme of the Bible is the most important thing to remember. Let's take a look at John 1:1 – 14,

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>2</sup> The same was in the beginning with God.

<sup>3</sup> All things were made by him; and without him was not any thing made that was made.

<sup>4</sup> In him was life; and the life was the light of men.

<sup>5</sup> And the light shineth in darkness; and the darkness comprehended it not.

<sup>6</sup> There was a man sent from God, whose name *was* John.

<sup>7</sup> The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

<sup>8</sup> He was not that Light, but *was sent* to bear witness of that Light.

<sup>9</sup> *That* was the true Light, which lighteth every man that cometh into the world.

<sup>10</sup> He was in the world, and the world was made by him, and the world knew him not.

<sup>11</sup> He came unto his own, and his own received him not.

<sup>12</sup> But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

<sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

<sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

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We had read some of this previously, but it is important to see here who the Word is. We see in verse 1 that the Word is God. In our last study we saw God as Creator and how He spoke everything into existence. This was done with the Word. The same Word we see here in verse 1. But, now take a look at verse 14. It says “the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” Jesus is the Word! Now verse 14 just said here that the Word is full of grace and truth. Jesus was perfect in all his ways and was therefore the only who could pay for our sins. Something like this won’t stop the critics though. There are still plenty of people who, like those mentioned in verse 11, won’t receive him. These self-proclaimed critics, self-proclaimed scholars, have only managed to prove what Paul said in Romans 1:22,

<sup>22</sup> Professing themselves to be wise, they became fools,

It is amazing that these people cannot believe in the inspiration and infallibility of the Bible, but have no trouble in believing in their own inspiration and infallibility. They are the creations that have convinced themselves they are greater than the Creator. What is so sad is they refuse to give up on their position even when faced with the facts of history and such sciences as archaeology. Many of the things the critics said could not possibly be true have been proven true by science over the last couple thousand years, and many in these latter days. Fortunately, we have the Word of God to go on and as long as we believe in the name of Jesus, we are saved and have been given power to become the sons of God.

### **The Bible is the inerrant, inspired word of God**

Because the Bible is the infallible, inerrant and inspired word of God, we can believe it. It comes from the one, true God who gives us everything we need to make it through this life and be assured we will be with Him in the next. So, what does the Bible have to say about itself? Does it claim to be divinely inspired or guided by the Holy Ghost? Let’s take a look at what Scripture says in 2 Timothy 3:16 – 17,

<sup>16</sup> All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

<sup>17</sup> That the man of God may be perfect, throughly furnished unto all good works.

How about 2 Peter 1:20 – 21,

<sup>20</sup> Knowing this first, that no prophecy of the scripture is of any private interpretation.

<sup>21</sup> For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

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Acts 1:16 again points out how the Holy Ghost used men to bring about the Word of God,

<sup>16</sup> Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

Doesn't take a scholar to get it, does it?! The Bible is clear on the subject that all Scripture, the Bible, is given by divinely inspired by God. Only a scholar could take something so clear and completely muddy it up, as they do.

As a matter of fact, the Bible is so divinely inspired, it speaks prophetically of things like Jesus' birth. It tells us that he would be born of a virgin. That is something that is not humanely possible, but only possible with God. It tells of his birthplace. Even though that birthplace was not where his mother, Mary, and his father, Joseph, would be living at the time Mary was with child. Just a couple of facts here, but what's interesting is both came true and both were prophesied nearly a thousand years before they occurred!

How about the prophecy concerning Jesus' death? A prophecy that accurately describes death by crucifixion around 300 years before crucifixion was even used.

For me, I will believe in the Bible and not any scholar who would be brazen enough to contradict Scripture and attempt to claim it as fact.

### **The Bible As The Rule We Are To Live By And Will Be Judged By**

Paul, speaking to Timothy, in 2 Timothy 3:15 tells us how important Scripture is and is what lead into what we read in 2 Timothy 3:16 – 17, here is what 2 Timothy 3:15 – 17 says in whole,

<sup>15</sup> And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

<sup>16</sup> All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

<sup>17</sup> That the man of God may be perfect, throughly furnished unto all good works.

Paul speaking to Timothy about the importance of Scripture reminds Timothy that even from his childhood, thanks to his grandmother Lois and his mother Eunice, he knew scripture. It is this knowledge of Scripture that make us wise unto salvation through faith in Christ Jesus. When we are saved, Scripture can work more effectually in us because the things of Scripture are spiritually discerned. We read here that scripture is not only given by inspiration of God, but is profitable for doctrine, for reproof, for correction, for instruction in righteousness. With this, the man of God, that is one who is saved, may be perfect, throughly furnished unto all good works.

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Paul is not alone in this proclamation, either. We read books of the Old Testament like Psalms and Proverbs and are constantly reminded of the value of scripture in showing us how to live our lives for God. Psalm 119:105 tells us,

<sup>105</sup> Thy word *is* a lamp unto my feet, and a light unto my path.

How about Proverbs 4:20 – 22,

<sup>20</sup> My son, attend to my words; incline thine ear unto my sayings.

<sup>21</sup> Let them not depart from thine eyes; keep them in the midst of thine heart.

<sup>22</sup> For they *are* life unto those that find them, and health to all their flesh.

What ever happened to that attitude presented in Psalm 119:17 – 20, 71

<sup>17</sup> Deal bountifully with thy servant, *that* I may live, and keep thy word.

<sup>18</sup> Open thou mine eyes, that I may behold wondrous things out of thy law.

<sup>19</sup> I *am* a stranger in the earth: hide not thy commandments from me.

<sup>20</sup> My soul breaketh for the longing *that it hath* unto thy judgments at all times.

<sup>71</sup> *It is* good for me that I have been afflicted; that I might learn thy statutes.

As people move away from Scripture to guide them and teach them, and start counting on themselves to gain wisdom, they move towards sin. This can be seen even in this country. As society has moved away from teaching the Bible in schools, every sin has increased dramatically. Psalm 119:72 tells us,

<sup>72</sup> The law of thy mouth *is* better unto me than thousands of gold and silver.

That is the right attitude to have. But, as is the case especially in this day and age, people would much rather have gold and silver than instruction from God.

God's word is profitable for doctrine is what we read in 2 Timothy 3:16. Christian, or Christ centered, doctrine is no longer acceptable in today's society. No longer is it even acceptable to have the Ten Commandments posted in public places like schools, library's, courthouses, etc. It has been said things like the Ten Commandments can be detrimental to a person's psyche. It's wrong to post things like thou shalt not steal, thou shalt not kill, and thou shalt not commit adultery, because this type of thing can bring irreparable harm to an individual. What has

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happened as a result? Increases in crime, increases in murders and increases in rapes. And this is not just in the arena of adults, this includes children in elementary and middle school!

We have a God breathed book available to us for our own good. The King James Bible is available to anyone in the United States for free. It is there to teach us, to correct us, to encourage us, to show us we have a loving God that is there for us. A God that is merciful and longsuffering. A God who loved us so much that He sent His only begotten Son, Jesus, into the world to pay the price for our sins that we have no way of paying ourselves. We cannot earn salvation, as Scripture tells us in Ephesians 2:8 – 10, but we do have that salvation as a free gift from God. God has also provided us with a free gift in the form of His recorded Word in what we have as the King James Bible. Let's not fall away from studying God's Word. Allow the same God who saved us from our sins, teach us and guide us in all things by His Word.

We need His Word as we will find out even more in our next topic of study. In our next study, we will learn that as a result of the fall of man, we are not inherently good, but need God to save us.

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People are inherently good. I've heard this statement made many times and even by people who consider themselves to be religious. Not necessarily born-again Christians, but just religious. Is man inherently good? While the answer should be obvious, even if only based upon that which is seen, it is somehow muddled up with beliefs in psychology and philosophy. These man made systems of belief all attempt to either cover up the root of all that is wrong or attempt to explain away the root of all that is wrong. The root of all that is wrong for man is sin. So, we will take a look at why man is not inherently good and how any attempt to say otherwise is at best a lie and at worst, satanic in nature.

### The Creation Of Man

On the sixth day of creation, man was made from the ground. We see this in Genesis 1:26 – 31,

<sup>26</sup> And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

<sup>27</sup> So God created man in his *own* image, in the image of God created he him; male and female created he them.

<sup>28</sup> And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

<sup>29</sup> And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

<sup>30</sup> And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

<sup>31</sup> And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

The creation of man is also further talked about in Genesis 2:7,

<sup>7</sup> And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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So, we see how the LORD God formed man of the dust of the ground, breathed into his nostrils the breath of life, and man became a living soul. And God saw everything he made and called it very good; that includes man.

At this point, man was good. He had been created by God and was perfect and holy. How is it then, that we can safely say man is not inherently good? The answer to that is coming.

The LORD God planted a garden eastward in Eden and placed man in it. There is a description of Eden contained in Genesis 2:9 – 14. Verse 15 then tells again that God placed man in the garden, but this time gives the job God gave to man. Man was to dress it and keep it. God had placed man in a place of paradise and gave him a job that, at that time was easy to do! Everything was still under the blessing of God.

### God's Command To Man

Moving on with our narrative, we find God providing for every need of man. Verses 16 and 17 provide us with God's first command to man.

<sup>16</sup> And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

<sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Man receives his first command from God, and it is not a difficult one. We know it is the first command because that is what God's Word tells us. It says, "And the LORD God commanded the man saying, ..." Some may confuse Genesis 1:28 with a command, but the word command does not appear there. They were told by God to do those things mentioned. Here in verses 16 and 17 of chapter 2, however, they were commanded. Notice the difference between these two sections. The section we are studying involves a negative effect of not doing what God said to do, while the section in chapter 1 does not. Verse 17 gives a negative consequence of not doing what he has commanded. It says, "for in the day that thou eatest thereof thou shalt surely die." The command was to not eat of the tree of the knowledge of good and evil. This is the part that has the negative consequence for not obeying the command.

### The Fall

So man could eat freely of every other tree in the garden, but he was not to eat of the tree of the knowledge of good and evil. Not hard to do. All these other trees that were pleasant to the sight and good for food were available. But having been created with the ability to choose, to make decisions, he chose to go against God's command and sin has come upon man as a result. Adam was not deceived when he ate of that tree, but did so willfully. We read this not only in Genesis 3:6 where Adam gave no consideration to what he was doing, but just ate of the fruit. Paul reminds us in 1 Timothy 2:14 that Adam was not deceived.

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<sup>14</sup> And Adam was not deceived, but the woman being deceived was in the transgression.

The account of the fall is given in Genesis 3:1 – 24 tells us of the effects of man’s sin. What God said would come to pass, did come to pass. Adam’s sin did not affect him alone, however. As a result of his sin, we all face death. Consider 1 Corinthians 15:22,

<sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive.

And again in Romans 5:12,

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

And again in Romans 5:18

<sup>18</sup> Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

Do you get even an impression that man is inherently good? That question is answered with an definite NO! To think otherwise goes against Scripture and against that which is even observed in the world.

### Jesus, the Word, tells us “There is none good”

To those who would suppose that even those folks who have been recognized in the world as good people, let me remind you, that there is none good but God. Actually, I’m not the one telling you that, it is Jesus who said that in Matthew 19:17, Mark 10:18, Luke 18:19. Those three Gospels agree in giving these words of Jesus! Must be true! Here they are for you to read for yourself,

#### Matthew 19:17

<sup>17</sup> And he said unto him, **Why callest thou me good? *there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.***

#### Mark 10:18

<sup>18</sup> And Jesus said unto him, **Why callest thou me good? *there is none good but one, that is, God.***

#### Luke 18:19

<sup>19</sup> And Jesus said unto him, **Why callest thou me good? *none is good, save one, that is, God.***

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Romans 3:10 also confirms this point being made by Jesus,

<sup>10</sup> As it is written, There is none righteous, no, not one:

Well, unless you're just so convinced of your own grandeur and no one can tell you anything, I believe the point has been made that man is not inherently good.

To think otherwise puts a person in the position described by Paul in Romans 1:21 – 22,

<sup>21</sup> Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

<sup>22</sup> Professing themselves to be wise, they became fools,

### **God's word makes it clear, we are NOT inherently good**

There are a couple of points to also clear up here, though. First, many people want to believe that we are good because man was made in the image and likeness of God. Since God is perfect, then we be inherently good, because God is perfect. In the beginning, that was so. Adam was made in the image and likeness of God. Adam was perfect until he sinned. But let's see what Scripture says about Adam's offspring. We read in Genesis 5:3 the following,

<sup>3</sup> And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

Now, does this say Seth was created in the image and likeness of God? No, it says Adam begat a son in his own likeness, after his image. Adam had already fallen into sin when this event occurred, so Seth was created with sin and was not perfect. He was not born inherently good.

Secondly, we read God's own description of man in Genesis 6:5,

<sup>5</sup> And GOD saw that the wickedness of man *was* great in the earth, and *that every* imagination of the thoughts of his heart *was* only evil continually.

Did God say man is inherently good, that his heart was only evil some of the times? No, God saw that wickedness of man was great in the earth and that EVERY imagination of the thoughts of his HEART was ONLY EVIL CONTINUALLY! Even with my own sinful heart, I do not see an iota of inherent goodness in that statement.

Man is not inherently good. He started off perfect, but chose to sin against God. The same God that created man in his own image and likeness. Man fell from perfection into sin by choice. Now, some of the Scriptures we've looked at had hope in them, so please don't go do anything stupid because you just found out you're not as perfect as you may like to think you are. We did

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sin against an infinite God and there is no way we can pay for that sin. But God, who as we said is infinite, can pay for that sin and did. When we believe on the death, burial and resurrection of Jesus Christ as the only payment for our sin, we are at that very moment eternally saved from the payment required of our sin.

Our next study will be about Jesus Christ, the God-Man.

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## Jesus Christ The God-Man

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We come now in our study to the point of Jesus Christ being 100% man and 100% God. Not just a man, not half man and half god, not just God. It was necessary for Jesus, who is God, to also be a man. This was the only way He could fulfill all the prophecy's concerning him and the only way he could make an acceptable payment for the sins of the world.

Scripture records Jesus as both God and man. We will now look at both Jesus as man and Jesus as God. We will see why it is that Jesus, because he was 100% man and 100% God, was able to pay that acceptable price for our sins.

### Jesus Christ is 100% God

The word Christ is a Greek word. Christos, the actual Greek term, means anointed. Throughout the Old Testament, the anointed one is the one who would be the Saviour of the human race. The anointed one would come to save the Jew first, but also the Gentile. Christ is synonymous with the Hebrew word for Meshuach, or Messiah.

There are many sections of Scripture which show Jesus as being God. There is one that stands out, however, and that is found in John 1:1-5,14,

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>2</sup> The same was in the beginning with God.

<sup>3</sup> All things were made by him; and without him was not any thing made that was made.

<sup>4</sup> In him was life; and the life was the light of men.

<sup>5</sup> And the light shineth in darkness; and the darkness comprehended it not.

<sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Paul, writing in the Hebrews 1:1 – 10 says this,

<sup>1</sup> God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

<sup>2</sup> Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

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<sup>3</sup> Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

<sup>4</sup> Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

<sup>5</sup> For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

<sup>6</sup> And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

<sup>7</sup> And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

<sup>8</sup> But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

<sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

<sup>10</sup> And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

We find this portion of Scripture is speaking of what God has said. God, the Father, calls the Son, God in verse 8. Continuing on with Hebrews 1:13 – 14, we see this,

<sup>13</sup> But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

<sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Let's look also at John 3:16 to help nail down the fact that Jesus is God and lead us into the fact that Jesus is also a man.

<sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

So with just these Scriptures, it is clear Jesus is God. Jesus came from God, is called God by God the Father, was in the beginning with the Father and all creation came from Him!

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### Jesus Christ is 100% man

Having taken a look at some of the Scriptures dealing with Jesus as God, let's switch our look now at what Scripture speaks about as Messiah, Jesus Christ, being a man. This is important to pay attention to, for as it was necessary that Jesus be God in order to pay for our sins, he had to be a man, also, in order to pay for our sins.

Back when man first fell in the Garden of Eden, God the Father, was making preparations for a sacrifice to cover man's fall. We read in Genesis 3:14 – 15 the following account of God's words to the serpent,

<sup>14</sup> And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

<sup>15</sup> And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

You see, he was telling the serpent, who is Satan, that he was cursed. God told the serpent He would put enmity between him and the woman, and between the serpent's seed and her seed. That the woman's seed would bruise the serpent's head and that the serpent would bruise the woman's seed's heel. Just as a side note, this is the time that Adam called his wife's name Eve. These were two actual people. These were a husband and a wife. After being expelled from the Garden, scripture records in Genesis 4:1 the following,

<sup>1</sup> And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

Eve was expecting that this man from the LORD was that seed God had spoken of. As we know, it was not. That first child was Cain and he definitely was not the one who would bruise the head of Satan. But this marks the beginning of the prophecies dealing with that seed who would come to save the world from its sin.

Scripture later records, though, some interesting information concerning the coming Messiah as a man. One important thing to keep in mind here is that in order for Jesus to be 100% man, he had to be born of a woman. He would have to be that seed of the woman. This would also guarantee that Jesus had legal access into this world. Galatians 4:4 says,

<sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

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In order for Jesus to fulfill the law, he had to be born as a man, made of a woman, made under the law. He had to be a man along with being God. Being born as a man made it lawful, having the blood of God made the payment for sin acceptable.

But on with another prophecy speaking of his coming as a man. Isaiah 7:14 records the following,

<sup>14</sup> Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

We find out what Immanuel means in Matthew 1:22 – 23,

<sup>22</sup> Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

<sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Gabriel was speaking to Joseph in this portion of Scripture and confirmed what we just read in Isaiah, with the addition of what the name Emmanuel means. Emmanuel means God with us. The child that was to be born, the one who was to be called Jesus, was that son that would be conceived by a virgin! Matthew 1:20 – 21 had this to say leading up to what we just read,

<sup>20</sup> But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

<sup>21</sup> And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Joseph wasn't the biological father. The Holy Ghost provided the means for Mary's conception. The son she would bring forth, that seed, would be named Jesus. His name is Jesus because that means he would save his people from their sins.

You see how this translates out? Jesus, a man born of a virgin, and thereby having lawful entry into this world, was called by Emmanuel, meaning, God with us. Jesus we find here is both man and God.

### References to Jesus as Son Of God and Son of man

There are many references in Scripture that refer to Jesus as the Son of God and also refer to him as the Son of man.

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Mark 1:1 starts off with this,

<sup>1</sup> The beginning of the gospel of Jesus Christ, the Son of God;

In Mark 3:11, even unclean spirits recognize Jesus as the Son of God,

<sup>11</sup> And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

In Mark 5:7, the man that was completely untameable because he had been filled with a multitude of demons recognized Jesus as the Son of God and even called him by his name, Jesus,

<sup>7</sup> And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

Once again in Mark 15:39, the centurion at the Cross where Jesus was crucified said the following,

<sup>39</sup> And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

There are many references that refer to Jesus as the Son of man. We find an example in Luke 22:69 of Jesus referring to himself as the Son of man,

<sup>69</sup> Hereafter shall the Son of man sit on the right hand of the power of God.

Mark 2:10 records the following occurrence of the Son of man,

<sup>10</sup> But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

Mark 8:31 says this,

<sup>31</sup> And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

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Mark 8:38 records the following,

<sup>38</sup> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Mark 9:9 is also powerful in its statement,

<sup>9</sup> And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

### Conclusion

The evidence of Scripture is overwhelming concerning Jesus Christ being both God and man. We have only looked at a small portion of Scripture dealing with this. Jesus had to be both man and God in order to pay that acceptable price for our sin. All throughout Scripture, the blood of animals had been used as the means of temporary atonement for the sins of the people. The priest would have to make atonement for his own sins and then make atonement for the sins of the people. Hebrews 9:22 tells us,

<sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Because the blood of animals was not acceptable as a permanent payment for the sins of the people (Heb 10:4) but had to be offered for remission of the sins of the people often, there was need of a perfect blood sacrifice. God is the only one who has no sin. His Blood, when shed for the remission of the sins of the people, would make that acceptable payment for our sins, once and for all.

Jesus had to be a man also, because he had to become sin to make payment for the sin. Since God cannot sin, Jesus also had to be 100% man to take on that sin. Jesus himself never sinned, but took on our sins at the Cross at Calvary.

Man sinned against an infinite and eternal God. Man being finite, that is man had a beginning, could in no way make payment for even one sin. That payment had to come from God himself. God so loved the world that He sent His only begotten Son into the world that whosoever believes on Him should not perish but have everlasting life. Will you believe on Jesus Christ who is 100% man and 100% God?

# Fundamentals Of The Christian Faith

## Individual Responsibility

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We take a look now at the doctrine of individual responsibility to God. Every person, who is capable of thought, capable of making decisions, is directly responsible to God. This New Testament, fundamental doctrine is inescapable, inexorable. We as individuals are personally responsible to God. Though many try to hide from this responsibility through what I would call proxy religion they are still held accountable to what God says, first and foremost. A proxy religion is any religion, or church, that would claim to be a representative or substitute between man and God. There is none that can come between God and man, except for the one we just studied about, the God-Man, Jesus Christ.

### 1 Timothy 2:5

<sup>5</sup> For *there is* one God, and one mediator between God and men, the man Christ Jesus;

Whether you are Jew or Gentile, bond or free, male or female, all are held personally accountable to God.

John the Baptist dealt with those in his days who believed they could make themselves a proxy for the Jews. Matthew 3:5 - 10 tells us how John was preaching the doctrine of individual responsibility,

<sup>5</sup> Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

<sup>6</sup> And were baptized of him in Jordan, confessing their sins.

<sup>7</sup> But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

<sup>8</sup> Bring forth therefore fruits meet for repentance:

<sup>9</sup> And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

<sup>10</sup> And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

John was showing who were the proxy promoters in verse 7. He even called the Pharisees and the Sadducees a generation of vipers because of the fruit of their labor. Who warned you to flee from the wrath to come, was in his opening statement to them! John shows this doctrine of individual responsibility specifically in verses 9 and 10. He tells the Pharisees and the Sadducees to not think within themselves that they have Abraham to our father. John reminds them that “God is able of these stones to raise up children to Abraham.” Don’t think being of

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Abraham is going to save you from your individual responsibility. Verse 11 then tells them “the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.” Those trees are us for those who didn’t catch it.

We are personally responsible to God. What John had said there in Matthew 3 is in perfect harmony with other statements in the New Testament. Consider the following,

### **Romans 14:4**

<sup>4</sup> Who art thou that judgest another man’s servant? **to his own master he standeth or falleth.** Yea, he shall be holden up: for God is able to make him stand.

### **Matthew 12:36**

<sup>36</sup> But I say unto you, That every idle word that **men shall speak, they shall give account thereof in the day of judgment.**

### **Romans 14:12**

<sup>12</sup> So then **every one of us shall give account of himself to God.**

Scripture always makes things clear. It is of no wonder that those who would set themselves up as a proxy for man would make every attempt to keep the true Word of God out of the hands of those they establish their own authority over. If they can’t keep the Word of God out of the hands of their flock, then they’ll only allow the use of intentionally corrupted versions. President Roosevelt said, If something comes out of Washington, it has been planned. The same can be said about the Vatican, the Masons, the Jehovah Witnesses, the Mormons, and every other group that would try to establish itself as a proxy between the one true living God and man.

If you are a person able to make everyday decisions, you will be accountable to God. This is true whether you are saved or not. If you are not saved, you will stand in the presence of God at the Great White Throne Judgment. Here, your works will be judged on the Law and whether your name is recorded in the Book of Life. Being that you will be judged on the Law, you will be found guilty. The Law finds no man innocent. Your name will not appear in the Book of Life. This will all result in you being cast into the Eternal Lake of Fire, where you will remain forever. Should you believe on Jesus, you will be saved. Saved from the judgment just described. You will be found not guilty at the Judgment Seat of Christ, because you have placed your trust in the payment of sin Jesus made at Calvary. By Jesus’ death, burial and resurrection, you will be able to enter into eternal life with God.

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Jesus' last commandment to his disciples, and to us, was to go out and spread the Gospel to every creature. Jesus also said you show your love for him by keeping His commandments. Do you love Jesus? Do you keep His commandments? Do you trust in Jesus as being your only mediator between yourself and God? It is your responsibility to make those choices. You, after all, are the one who will be accountable to God for your decisions in this life.

# Fundamentals Of The Christian Faith

## Regeneration

Michael Kahler

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Our study now takes us to the doctrine of regeneration. Regeneration is the change that takes place when one is born again. When we believe on Jesus' death, burial and resurrection as the only payment for the price of our sins, we are saved. We are regenerated when we are saved, because when we are saved, we have been born again.

How important is this idea of the new birth and regeneration? For the answer to that, let's take a look at what Jesus said about being born again in John 3:3 - 7,

<sup>3</sup> Jesus answered and said unto him, **Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.**

<sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

<sup>5</sup> Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

<sup>6</sup> **That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

<sup>7</sup> **Marvel not that I said unto thee, Ye must be born again.**

Jesus tells us here that we can neither see nor enter into the kingdom of God unless we are born again. Once again, if Jesus tells us something, it is fact. This thing of being born again is what produces our regeneration. Notice how Jesus explains to Nicodemus that in order to be born again, you must be born of water AND of the Spirit. Does this mean we must be baptized in order to be regenerated? The answer to that question is no. Verse 6 explains what verse 5 means. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. In order for regeneration to occur, you must be first born of the flesh and then born of the Spirit.

So what exactly is this regeneration? As we stated earlier, regeneration is the change that takes place when we are born again. Specifically, it is our heart that is regenerated. When we are born again, our heart is regenerated. We learned in a previous lesson that we are not inherently good. Our heart, before our regeneration, is evil. Before we are born again, our heart is only evil continually. Through being born again, our heart is regenerated. Before we are saved, Satan rules our heart. It is foolishness to believe that we can purify our heart with Satan ruling it. Those who believe good works are all that are necessary for salvation have things turned around. After all, Jesus did not come into the world to fix the world for men to live in, he came to fix man so that man could live in the world. Get the heart right and the life that flows from it will be right.

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Consider what Jesus said in Mark 2:17,

<sup>17</sup> When Jesus heard *it*, he saith unto them, **They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.**

Since salvation requires repentance, we know regeneration requires repentance.

Here is another way of looking at this same idea. Romans 1:16 tells us,

<sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

The gospel is the power of God unto salvation. If the gospel is the power of God unto salvation, then there is no salvation without it. That gospel has to get out. 1 Corinthians 1:21 says this,

<sup>21</sup> For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

People won't believe God through wisdom. God says that by the foolishness of preaching those that believe are saved. Not foolish preaching or preaching foolish things, but the foolishness of preaching. Man could have believed God and been saved without preaching! But it takes preaching to reach the greatest majority of people. We come then to Romans 10:13 – 15,

<sup>13</sup> For whosoever shall call upon the name of the Lord shall be saved.

<sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

<sup>15</sup> And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Notice, by going backward through Romans 10:13 – 15, we find God's order in the salvation of men. A preacher is sent, the gospel is preached, people hear it, they believe, they call upon the name of the Lord, and they are saved! This clearly shows the clear fact that the Holy Ghost uses the gospel as the means of salvation. It is the only gospel that produces salvation. We do not have it within ourselves to save ourselves. Our hearts are not pure. In fact, as we learned before, the heart of man is evil. It is in need of regeneration, and the means of this is through the Gospel of Jesus Christ.

We know also that salvation requires repentance. Luke 13:3 tells us,

<sup>3</sup> **I tell you, Nay: but, except ye repent, ye shall all likewise perish.**

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Mark 16:16 tells us this, also,

<sup>16</sup> He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Even though the world wants to believe they can get to heaven without going through Jesus, we know this is not the case. There are not many paths to God, but there is one way, as we read in John 14:6,

<sup>6</sup> Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

There are some that argue this is a narrow view of salvation, but it is the only way. Consider what Jesus said in Matthew 7:13 – 14,

<sup>13</sup> Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

<sup>14</sup> Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Unfortunately, most people want to believe everyone about what God wants us to do except for what God himself says He wants us to do.

We are regenerated on God's terms, not ours or anyone else's terms. Repentance always precedes faith in Scripture. Consider Mark 1:15,

<sup>15</sup> And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

It is important to remember, and especially so in these days, that our redemption was paid for with the blood of Jesus Christ. All of the translations of the Bible showing up in the last 100 years or so, have made light of this fact by removing references to the blood of Christ and His Diety. Not all references, but many of them. They have watered down the Word and especially in this area of salvation. Our salvation would not have been possible without Jesus shedding his blood for us. Hebrews 9:22 says,

<sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission.

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1 John 1:7 tells us,

<sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Jesus' death, burial and resurrection saved us as we read in 1 Corinthians 15:1 – 4

<sup>1</sup> Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

<sup>2</sup> By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

<sup>3</sup> For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

<sup>4</sup> And that he was buried, and that he rose again the third day according to the scriptures:

Titus 2:13 – 14 says,

<sup>13</sup> Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

<sup>14</sup> Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

The redemption Jesus purchased for us brings about not only our salvation, but our regeneration. When we believe on Jesus, we are purified. We become a peculiar people, zealous of good works.

Jesus tells us in Matthew 7:16,

<sup>16</sup> Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

One is not a Christian because of doing Christian deeds, but does Christian deeds because of being a Christian. These fruits are the result of being regenerated through salvation obtained by believing on the death, burial and resurrection of Jesus Christ, not the cause! Ephesians 2:8 – 10 explains this quite well,

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<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

<sup>9</sup> Not of works, lest any man should boast.

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Jesus told us in John 14:23,

<sup>23</sup> Jesus answered and said unto him, **If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.**

The Christian serves the Lord, not to be saved, but because he is saved. It's a matter of serving the Lord out of love and appreciation of the gift of salvation.

Do you love the Lord? You can only do so if your heart has been regenerated!

# Fundamentals Of The Christian Faith

## Love, The Motive To Christian Service

Michael Kahler

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Christ's love provides the only and all sufficient motive for Christian service. In addition to Christian service are the rewards for faithfulness. Motive is what gives birth to action and it determines the quality of that action. It is the love of Christ that provides the motive for our Christian service and that love is what makes Christian service of such great quality. Therefore, the great motive power in all Christian service should be the love of Jesus Christ. 2 Corinthians 5:14 - 15 says,

<sup>14</sup> For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

<sup>15</sup> And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Paul is writing to believers, to the Church, so this "us" applies to all born again believers. The love of Jesus Christ is what constrains our motive in service to Him. No other motive is needed and is certainly not acceptable in Christian service. As we have said before in reiteration of Jesus' own words in John 14:15,

<sup>15</sup> **If ye love me, keep my commandments.**

John then reminds us in 1 John 4:19,

<sup>19</sup> We love him, because he first loved us.

So it is the love of Christ that constrains us to service to Jesus Christ.

### Salvation A Gift

As you go out and witness to others about the love of Jesus Christ, spreading that Gospel of Grace, you will find confusion in the understanding of many people. Many confuse salvation and service, or salvation and rewards.

Salvation is always spoken of as a gift and not a reward. It is freely given to us and we can do nothing to earn it. Salvation is a gift. Consider Ephesians 2:8 – 9,

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

<sup>9</sup> Not of works, lest any man should boast.

Consider also, Romans 5:15 – 18,

<sup>15</sup> But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

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<sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

<sup>17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

<sup>18</sup> Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

Romans 6:23 contrasts what we earn and what we are given as a free gift,

<sup>23</sup> For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

So, if you want to earn anything, it will be death from sin, but the free gift from God is eternal life!

## Rewards Are For Faithfulness

We've seen that salvation is a free gift and not a reward for good works. One place in Scripture we saw this was in Ephesians 2:8 – 9. As chapter two continues in Ephesians, we come to Ephesians 2:10 which says,

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

So, while good works will not produce salvation, they are important. We see here we were created in Christ Jesus unto good works. Before we were even created, God ordained us to walk in good works, so they are important.

Once we are saved, our good works do account for something as we see in 1 Corinthians 3:8 – 15,

<sup>8</sup> Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

<sup>9</sup> For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

<sup>10</sup> According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

<sup>11</sup> For other foundation can no man lay than that is laid, which is Jesus Christ.

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<sup>12</sup> Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

<sup>13</sup> Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

<sup>14</sup> If any man's work abide which he hath built thereupon, he shall receive a reward.

<sup>15</sup> If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Now this is a bit lengthy, but it shows us that we are to work and that we will be rewarded for that work that built upon the foundation of Jesus Christ. If you go back and read the verses preceding this section, you will see Paul talking about that work concerning the sharing of the Gospel. We find out here that "every man's work shall be made manifest." Our works will be made know and they will be tried by that fire that makes them known. Notice what it says in verse 14? After this trial by fire, if your work remains, you will receive a reward. Now, for those who have believed on Jesus' death, burial and resurrection as payment for their sins, they will be saved. Verse 15 applies to that person. Not all of our works will remain after being tried by that fire. We will suffer loss. But fortunately, we will still remain in heaven, even though we will suffer some loss. That loss we suffer will not be loss of our salvation. That cannot and will never be taken away from you! Anyone that says different is just trying to say they know more than God Himself! This is just one section of Scripture, God's Word, that tells us we will not lose our salvation. God is not one who would give you a free gift that involves His only begotten Son dying for you and then take it back. To look at it another way, that which depends on God (your salvation) you cannot lose, but that which depends upon your faithfulness (your reward) you can lose.

### **Love The Constraining Power**

If you think about it, there are basically three motives to service. They are fear of punishment, the hope of reward, and love. Someone who serves from a motive of a fear of punishment is serving as a slave. The one who serves from a motive of the hope of reward gives a selfish service. One who serves from a motive of love does not suffer from either of the other two motives of service. When you serve out of love, you serve without fear because perfect love casts out all fear; you serve without selfishness because love is not about self. As a born again Christian, we serve out of love. We don't worry about serving for fear of hell because we are saved. We don't serve out of a hope of reward because our salvation has been promised to us. This allows us to serve as God would have us serve, out of love only. Those who serve out of love are much more careful and accurate in their obedience. Someone who serves out of a sense of loss or gain, will set aside obedience if it serves their purpose. As born again Christians, we serve out of love.

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1 Corinthians 16:14 says,

<sup>14</sup> Let all your things be done with charity.

We are to be obedient to the Word of God.

As we see in 2 Timothy 2:5, we are not crowned because we strive, but because we strive lawfully,

<sup>5</sup> And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

We love God, as we saw earlier, because God loved us first. We serve obediently because Jesus himself served obediently first, even obediently to the point of dying on the Cross for our sin payment. We show our love to Jesus when we follow His commandments. Serve out of love and you will be doing so wisely. Solomon did not ask God for riches or glory when God asked him what He could give him. Solomon asked for wisdom. Because he did so, he not only received wisdom above that of any man, he also received riches and glory above what any man has ever had. We serve wisely, out of love, and receive glory, riches and honor in heaven where neither moth nor rust can corrupt or thieves break in and steal. Serve Jesus lovingly and receive reward in heaven because you have done so.

# Fundamentals Of The Christian Faith

## The New Testament Church

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### Introduction

We begin now, as we move through our study of the Fundamentals of the Christian Faith, a section on the New Testament Church. Jesus told us in Matthew 16:18,

#### Matthew 16:18 (KJV)

<sup>18</sup> And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Jesus says a couple of things here. One of the most important things is that he tells us, "...I will build my church..." It is Jesus who built the Church. The Church has not been built by any human hand or set of human hands. If anyone claims to have built the church or originated the Church, it is not Christ's Church because Jesus is the one who built it.

Keeping this point in mind, please remember that as we go through this study, the use of the word "Church" refers to an institution and not an organization.

### What Is The Church?

This question is a central point to all the separation that goes on in the so-called Christian world today, in the past and no doubt, the future. At least until Jesus returns and that question will once again be answered. Any Bible believing Christian who refers to the Church as an institution and not an organization knows exactly what the Church is. The key here is to be a Bible believing Christian and not a denominational bible believer. As we saw, it is Jesus who built the church and not man. So, let's take a look at what Scripture has to say about the Church.

You may have heard that the Church is the body of Christ, and you would be correct in believing this. Two Scripture references bear out this fact directly. Colossians 1:18 and Colossians 1:24 are very specific about this fact.

#### Colossians 1:18 (KJV)

<sup>18</sup> And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

#### Colossians 1:24 (KJV)

<sup>24</sup> Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

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Notice how there is an order to things here concerning the Church. Scripture tells us Jesus is the builder of the Church and is also the head of the Church. It does not say anything about an order of importance or eminence in the Church itself. We, meaning those who have believed on the death, burial and resurrection of Jesus Christ as our only means of salvation, are all equal in the Church. Christ is the head and we are the body. Paul brings out this point in perfectly in 1 Corinthians 12:12 – 27,

### 1 Corinthians 12:12–27 (KJV)

<sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

<sup>14</sup> For the body is not one member, but many.

<sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

<sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

<sup>17</sup> If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

<sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him.

<sup>19</sup> And if they were all one member, where *were* the body?

<sup>20</sup> But now *are they* many members, yet but one body.

<sup>21</sup> And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

<sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary:

<sup>23</sup> And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

<sup>24</sup> For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

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<sup>25</sup> That there should be no schism in the body; but *that* the members should have the same care one for another.

<sup>26</sup> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

<sup>27</sup> Now ye are the body of Christ, and members in particular.

Paul starts off showing the interconnectedness of the body. He says, “the body is one, and hath many members” and in the same verse completes it with, “all the members of that one body, being many, are one body”. This verse ends with, “so also is Christ.” We are in Him and He is in us and we are one. Sounds a little like what Jesus prayed to the Father in John 17:20 – 21,

### **John 17:20–21 (KJV)**

<sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word;

<sup>21</sup> That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Hey, the part that says “for them also which shall believe on me” is us! We are members of His body who believe on Jesus!

But Paul was made to understand there will be those who are not content with being part of the body like this. There are those who have a great desire to be the head and try to lead the body. Scripture tells us Jesus is the head and not us. There are those who not only try, but fool people into thinking they have eminence over us here on this earth in the area of God and belief on Jesus. They cause people to believe that it is impossible to believe on Jesus without going through them first. There is a phrase that describes this type of person in Scripture. The Bible calls that person a wolf in sheep’s clothing and warns us to stay away from them. I understand this kind of talk will upset folks who are settled in their religious views, but let’s keep things in perspective here. Who are you going to believe, God or man? Let us not forget what we just read in 1 Corinthians 12:18,

<sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him.

We are placed in the body of Christ as it pleases God, not as it pleases man. The word “him” at the end of this verse is referring back to God.

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The Church as it is described here in Scripture refers to one body, fitted together by God. No one part of the body has pre-eminence over another part of the body. No one part of the body can say it does not need another part of the body. Paul drives this point home in verses 20 – 24,

<sup>20</sup> But now *are they* many members, yet but one body.

<sup>21</sup> And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

<sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary:

<sup>23</sup> And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

<sup>24</sup> For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

If you will notice there is a colon at the end of verse 24 and for good reason. It provides the reason for what makes the section we just looked at of great importance and is stated in verse 25,

<sup>25</sup> That there should be no schism in the body; but *that* the members should have the same care one for another.

If Jesus prayed as he did in John 17 about the unity of the Father, Himself, and those who believe on him, then any schism would come from our enemy, Satan. Satan is constantly trying to tear apart what God joins together because of his hatred of God. You see, Satan does not care about us one way or the other. He only sees us as a way to try and get back at God for judging his sin and iniquity. So, if Satan can try and create a schism in the body, he will do so. We as members of the body of Christ are to have the same care that Jesus had for us towards one another. We are all of His body, after all. One of the greatest tools to destroy one's enemy is to divide the enemy; create a schism. The best way to do this is to introduce a hierarchy in a group of people. If a hierarchy is created in a group of professing Christians, then there will be a schism as a result. All a hierarchy does is create an impression that one person is greater than another person. Paul just told us this is wrong! Denominations are built on hierarchies. Every denomination has a ladder of leadership that is there for the sole purpose of exercising authority over those not in the leadership. Sound familiar?

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### The Responsibility Of The Church

Jesus left his disciples with a command. It is this command that is the responsibility of the church. Remember, the church is an institution, that is, it is made up of individual believers on equal footing. Each and every one of us who profess to have believed on the death, burial and resurrection of Jesus as the complete atonement of our sin, share in this responsibility. What is this command? We find the answer to this question in Matthew 28:18 – 20,

#### Matthew 28:18–20 (KJV)

<sup>18</sup> And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.**

<sup>19</sup> **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

<sup>20</sup> **Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *always*, *even* unto the end of the world.** Amen.

We see this at the end of the book of Mark, and also in what we see here at the end of the book of Luke.

#### Luke 24:46–47 (KJV)

<sup>46</sup> And said unto them, **Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:**

<sup>47</sup> **And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.**

The responsibility of the Church is first and foremost the preaching of the Gospel. If those that hear the Gospel believe on Jesus, then we are to baptize them and teach them to go and do the same. This is not a job relegated to just an evangelist or pastor, but to every member of the body of Christ. We understand this because of what Jesus told his disciples in verse 20. Consider the story of Philip and the Eunuch in Acts 8:27 – 39,

#### Acts 8:27–39 (KJV)

<sup>27</sup> And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

<sup>28</sup> Was returning, and sitting in his chariot read Esaias the prophet.

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<sup>29</sup> Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

<sup>30</sup> And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

<sup>31</sup> And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

<sup>32</sup> The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

<sup>33</sup> In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

<sup>34</sup> And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

<sup>35</sup> Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

<sup>36</sup> And as they went on *their way*, they came unto a certain water: and the eunuch said, See, *here is water*; what doth hinder me to be baptized?

<sup>37</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

<sup>38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

<sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

This is a wonderful story and worth the time to read carefully. Philip understood Jesus' command and did exactly what Jesus said to do. He believed it so strongly that when the Spirit said to Philip to join himself to that chariot, he ran to do so! He wasted no time and as a result of Philip obeying Jesus' commandment, the Ethiopian eunuch was saved and baptized on the same day! Philip understood the work that the Church was to perform. He ran to that eunuch's side. He didn't stop to seek permission from someone calling themselves Reverend or Pope, but did what Jesus commanded him to do!

I pray that we all do the same as members of that one body of Christ that has Jesus as the head and the rest of us as equal members of His body

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## Scriptural Baptism

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### Introduction

Baptism has come up several times in the course of our discussions of the other fundamentals of the Christian faith. We will now take a look at what Scripture reveals about Baptism and how man's way of seeing Baptism often differs from what God commands about Baptism. Once again, we will be faced with the decision of deciding who we will believe, God or man.

This decision can only be made with facts presented by God. His word is law and to not follow what He says is a breaking of that law or as God would put it, sin. If God tells us to do something in a certain way, then any other way we can come up with would be considered sinful by God. Think about it this way, if a building contractor is given a contract to build a home out of brick, then the use of any other material would breach that contract. Just because the builder may be able to find say a cheaper source of material, it would not be lawful for the builder to use another material because brick was the material stated in the contract. We are given specific instruction from God in His word, the King James Bible, and to follow other instructions not in His Word would constitute a breach of His Word.

Baptism Is the Immersion of Believers Only, in Water; Upon a Profession of Faith in Christ as Lord and Savior, Symbolizing a Burial and Resurrection; the Rite Being Administered by Scriptural Authority, and in the Name of the Trinity.

Let's take a look at each part of this statement and how it is backed by God in His Word.

### Believers Fully Immersed In Water

In this section, we will actually need to break it up into two distinct parts. This is necessary because this statement is the one that is so badly abused by main stream "Christians" in every organized form of religion. As we look at this, it will be easy to see how man has gone away from God ordained Baptism into their own methods of baptism.

### Only Believers Can Be Baptized Upon A Profession Of Faith In Christ As Lord And Savior

We read in Matthew 28:16 – 20 the following,

#### Matthew 28:16–20 (KJV)

<sup>16</sup> Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

<sup>17</sup> And when they saw him, they worshipped him: but some doubted.

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<sup>18</sup> And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.**

<sup>19</sup> **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

<sup>20</sup> **Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.**

We see first of all, Jesus has all power in heaven and in earth. This power was given to Jesus by the Father. It follows then, that if Jesus commands us to do something, we must not only do it, but do it the way He has commanded us to do it. We sin whenever we do something that God has commanded us to do, but do it according to the way we think it should be done. Remember, it is God who has given us a contract here and if we do not follow that contract, we are in the wrong, not God.

So, what has Jesus told us here? He begins His command with “Go ye”. Jesus is speaking to his disciples, so he is commanding his disciples to go. As we have learned before, we are his disciples when we believe on his death, burial and resurrection as our means of salvation. This command to go applies to us as born again believers.

Jesus then tells his disciples what to do when they go. This instruction, or term of a contract, following the command to go is “teach all nations”. Just so there is no confusion, Jesus specifies what to teach in verse 20 when He says, “Teaching them to observe all things whatsoever I have commanded you”. Notice Jesus didn’t say go and teach them to do those things that are convenient to you, or teach them your traditions that you have learned from the Pharisees, Scribes, or Sadducees. He tells them to teach the world all things whatsoever I have commanded you.

Who can be taught? Is it possible to teach a baby that they need to believe on Jesus to be saved? Can you go up to a baby that is a few months old and expect them to understand this principle? How about a young child of say 4 or 5? They can talk, but can they understand these principles? Ask the same questions about someone who is not capable of reasoning. Jesus told us to go and teach all nations. If someone is to be taught, there has to be an ability to understand. Jesus didn’t go and call a bunch of infants to follow him and be his disciples. This is obviously so understandable, but yet organized religions of all types insist on baptizing babies! Who needs to be taught here? These are grown men, breaking their contract with God by doing that which is not specified by God. Jesus did not say go and teach those unable to understand what you are saying to them and then baptize them! So why do the Catholics, Protestants, Lutherans, Episcopalians, etc. of the world think they are doing by baptizing infants? They are sinning.

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When we go and teach as Jesus commanded us to do, we are taking people who have believed, just trusting that God is right, in Jesus' death, burial and resurrection as their only means of salvation. Believers are trusting that when God the Father accepted God the Son's sacrifice as payment for the sins of man, that they are saved from the wrath of God to come. This is what we are to go out and teach the world. We are going out and showing others how to become disciples of Jesus Christ. When we do that, then we are to baptize them in accordance with God's word.

### Believers Are To Be Fully Immersed In Water Symbolizing A Burial And Resurrection

It is hard to believe this section is so abused in what is called Christianity. But, as has been seen throughout all of history, man always seems to find ways to go against the commandments of God. Whether out of pride, convenience, power, etc., man is always taking what God commands and perverts it to his own way of wanting to do things. Nowhere in Scripture is there found anything dealing with baptism speaking of sprinkling water on a believer or pouring water on a believer's head. Everywhere in Scripture talking about baptism of believers, the idea of being fully immersed in water is present. Whether it be a river, or any other body of water, the one who professes to believe on Jesus is fully immersed. Even the baptism that John performed for repentance of the Jews was a full immersion baptism.

We read in our last study about the Ethiopian eunuch that professed to believe that Jesus is the Son of God and was baptized. He was baptized by being fully immersed in water by Philip. Just as a reminder, here is what Acts 8:38 – 39 says,

#### Acts 8:38–39 (KJV)

<sup>38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

<sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Jesus himself was baptized by being fully immersed. This was centered around John's baptism to repentance, but even though Jesus did not have need of repentance, he commanded John to baptize him anyway. Matthew 3:13 – 17 shares this account,

#### Matthew 3:13–17 (KJV)

<sup>13</sup> Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

<sup>14</sup> But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

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<sup>15</sup> And Jesus answering said unto him, **Suffer it to be so now: for thus it becometh us to fulfil all righteousness.** Then he suffered him.

<sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

<sup>17</sup> And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Jesus was baptized by full immersion in the river Jordan to fulfill all righteousness. Notice how again full immersion is emphasized in verse 16? It speaks of Jesus going up out of the water. This is one of the places where God the Father spoke audibly from heaven as we see in verse 17. Full immersion baptism must have some importance! If Jesus had not been fully immersed, but just had water poured on him or sprinkled on him, he would not have fulfilled all righteousness.

### Scripture Gives Us The Authority To Baptize Others

As born again believers in Jesus, we are ordained to baptize others. In other words, Jesus set baptism in place. He placed it so that it follows salvation and precedes going out and spreading the Gospel. We baptize others because Jesus commanded us to do so. He did not delegate this authority to anyone else, no matter what you were told! Just as we learned in our last lesson that it is Jesus who builds His Church, it is Jesus who said for us to go and baptize others. You do not wait to become a denominational pastor, priest, preacher, elder or any other title dreamt up by man. You believe, you are baptized, and then you are taught to go and do the same. You then preach the Gospel unto every creature, when they believe, you baptize them and then teach them to go and do the same. You will not find anywhere in Scripture that states you have to go to a seminary, become a priest or be called reverend before you can baptize others. That is man's way that is contrary to God's way and therefore it is sin. We read this already in Matthew 28:16 – 20. It is also written in Mark 16:15 – 16,

#### Mark 16:15–16 (KJV)

<sup>15</sup> And he said unto them, **Go ye into all the world, and preach the gospel to every creature.**

<sup>16</sup> **He that believeth and is baptized shall be saved; but he that believeth not shall be damned.**

So, we see that we are commanded by God to go and preach the gospel and baptize those that believe.

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### We Baptize In The Name Of The Trinity

While it is difficult, if not impossible, in our present state to understand the concept of the Trinity, it is in the name of this Trinity that we baptize others. Why? Because this is what Jesus commanded us to do in Matthew 28:19,

#### Matthew 28:19 (KJV)

**<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

In the simplest sense, it only makes sense to do this, as we know there are three parts to the God-Head. In fact, when Jesus came up out of the water after being baptized by John, we get a glimpse at this Trinity. Let's look at Matthew 3:16 – 17,

#### Matthew 3:16–17 (KJV)

<sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

<sup>17</sup> And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

We see here Jesus, the Spirit of God, and God the Father in these two verses. It is these three that make up the Trinity. So when we baptize others as Jesus commanded us to do, we are to baptize them in the name of the Father and of the Son, and of the Holy Ghost. This is Jesus telling us to do so. Anyone that says different is going contrary to the word of God and therefore it is sin. Will you believe the Creator or the created?

### Some Closing Thoughts On Baptism

When we are baptized several things are taking place. We are declaring to the world that we belong to Jesus and not the world. Our old man is being buried under the water and we are resurrecting out of the water a new man in Christ.

#### 2 Corinthians 5:17–18 (KJV)

<sup>17</sup> Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

<sup>18</sup> And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

I especially like this next section of Scripture because it ties up all that occurs as a result of baptism.

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### **Romans 6:3–8 (KJV)**

<sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

<sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

<sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

<sup>6</sup> Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

<sup>7</sup> For he that is dead is freed from sin.

<sup>8</sup> Now if we be dead with Christ, we believe that we shall also live with him:

So go and spread the Gospel of Jesus Christ and baptize those that believe. Baptize them by fully immersing them in water so that they, too, can be buried with Christ and raise up out of the water with newness of life. After they are baptized, teach them to go and do the same, and as Jesus said in Matthew 28:20,

“...and, lo, I am with you always, *even unto the end of the world*. Amen.”

# Fundamentals Of The Christian Faith

## Communion – The Lord’s Supper

Michael Kahler

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### Introduction

We now come to the final section of our study of the Christian faith. There are two ordinances given to the Christian church by God. Our last study looked at Baptism as a Christian ordinance. Communion, or the Lord’s Supper, is the second ordinance given by God to the Christian church.

There has been much taught about Communion over the years by different groups of people calling themselves Christians. Most of this is bad teaching, however, and is based on man’s philosophy instead of God’s Word. This study will look at Communion from the Biblical standpoint.

### What Is Communion?

Instruction of what our celebration of the Lord’s Supper entails has been given to us by Jesus and reiterated by Paul. Luke 22:19 – 20 gives us an account of what Jesus said,

#### Luke 22:19–20 (KJV)

<sup>19</sup> And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me.**

<sup>20</sup> Likewise also the cup after supper, saying, **This cup is the new testament in my blood, which is shed for you.**

We see, this last supper was to be a remembrance of what Jesus had done for us. The bread symbolized his body, which was given for us. Jesus offered up his body to pay for the sins we committed. Likewise the cup was a symbol of the new testament in his blood that was shed for us. His blood was shed to serve as the final sacrifice for the sins of those who would believe on Jesus. This is simply what Communion is as given to us by the Word of God, as by Jesus. It is to serve as a remembrance of the sacrifice that Jesus made on our behalf for the remission of sins. Consider Matthew’s account of the Last Supper in Matthew 26:26 – 28,

#### Matthew 26:26–28 (KJV)

<sup>26</sup> And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, **Take, eat; this is my body.**

<sup>27</sup> And he took the cup, and gave thanks, and gave *it* to them, saying, **Drink ye all of it;**

<sup>28</sup> **For this is my blood of the new testament, which is shed for many for the remission of sins.**

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Once again, he shows the bread was to symbolize his body and the cup was to symbolize his blood which “is shed for the remission of sins.” You will also find the story of this Last Supper in the Gospel of Mark in Mark 14:22 – 24.

Paul, also gave instruction concerning the Lord’s Supper in 1 Corinthians 11:23 – 26,

### **1 Corinthians 11:23–26 (KJV)**

<sup>23</sup> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

<sup>24</sup> And when he had given thanks, he brake *it*, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.**

<sup>25</sup> After the same manner also *he took* the cup, when he had supped, saying, **This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.**

<sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.

Paul makes it very clear the Lord’s Supper is to be done in remembrance of the sacrificial act Jesus made and that as often as we eat this bread and drink this cup, we show the Lord’s death till he come.

It is important that we look at what the Lord’s Supper is before we look at some of the things that are taught about that are contrary to what Jesus and Paul say about it. The Lord’s Supper actually happened on the night Jesus was betrayed by Judas Iscariot. It was during the Passover feast and all his disciples, with the exception of Judas, were present when Jesus spoke these words. The bread was to symbolize the body of Jesus which was broken for us. The cup was to symbolize the new testament in his blood which was shed for us for the remission of sins. Every time we partake of this Last Supper, or as it is commonly called, Communion, we do so in remembrance of Jesus and we show the Lord’s death till he come.

## **The False Teaching**

Now, we have examined what the ordinance of Communion is and we have taken this directly from Scripture. We just summarized what Communion is in the previous paragraph. Unfortunately, there are many people who have been taught some very strange and satanic things about what Communion is and just take part in this practice week after week without investigating Scripture.

Having come up in the Catholic church, I was taught from a young age, that Communion was very different from what we just read from Scripture. In Catholicism, and other religions, also, we are taught that the bread is actually turned into the literal flesh of Jesus and the wine is turned into the literal blood of Jesus. According to Catholicism, we are actually eating the body and drinking the blood of Jesus. Somehow, Catholicism believes this accurately reflects Scripture.

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Both cannibalism and the drinking of blood are pagan practices and are called unlawful in Scripture. Human flesh is not included in the list of things given to man by God of things that are allowed to be eaten. Blood is strictly forbidden to be consumed according to Scripture. Yet, Catholicism claims this is what we are doing if the bread is actually turned into the body of Jesus and the wine is turned into the blood of Jesus. This could not be any more wrong.

Jesus when he ate that Last Supper with his disciples took bread, gave thanks, broke it and gave it to his disciples saying, Take, eat, this is my body which is broken for you: this do in remembrance of me. Scripture says he took bread and said this is my body. It was bread that the disciples ate in remembrance of Jesus. Scripture does not say Jesus took out a chunk of his own flesh and gave it to his disciples to eat. Likewise, with the cup, he took it and gave it to his disciples to drink from saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. It does not say Jesus took his own blood and put it in the cup for his disciples to drink. It was the fruit of the vine that was in the cup to be consumed by his disciples. Jesus also said here, “as oft as ye drink it.” Jesus did not fill a bottle with his blood to be consumed at later times, either. The bread is bread and is only to serve as a reminder of the broken body of Jesus given for us. The cup is the fruit of the vine and is only to serve as a reminder of the blood Jesus shed for the remission of our sins.

### Communion Is To Be Taken Correctly

Communion, like all other things given to us by God, is to be handled correctly and in the order and fashion instructed to us by God. Paul had to teach those in Corinth about this and the lesson is there for us in this present day, also. Communion is an ordinance given to man by God. Communion is not a daily or weekly dinner gathering. Consider what Paul says here in 1 Corinthians 11:17 – 22,

#### 1 Corinthians 11:17–23 (KJV)

<sup>17</sup> Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

<sup>18</sup> For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

<sup>19</sup> For there must be also heresies among you, that they which are approved may be made manifest among you.

<sup>20</sup> When ye come together therefore into one place, *this* is not to eat the Lord’s supper.

<sup>21</sup> For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

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<sup>22</sup> What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

Paul was saying to the church at Corinth he was not happy with the way they were handling the Lord’s supper. People were coming together as if this were a potluck of sorts and were not even sharing what they had with those around them. There were heresies being taught amongst them and there was division amongst them because of these heretical teachings. Paul said in verse 20, when you come together in one place, this is not to eat the Lord’s supper. Eat your dinner at home and don’t think of the Lord’s supper as a time to get your fill of food and to be drunken with excess drinking of wine.

Paul then went into his instruction of what the Lord’s supper is, which we had just read previously in verses 23 through 26. He finishes up his instruction with the following from 1 Corinthians 11:27 – 34,

### **1 Corinthians 11:27–34 (KJV)**

<sup>27</sup> Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

<sup>28</sup> But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

<sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.

<sup>30</sup> For this cause many *are* weak and sickly among you, and many sleep.

<sup>31</sup> For if we would judge ourselves, we should not be judged.

<sup>32</sup> But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

<sup>33</sup> Wherefore, my brethren, when ye come together to eat, tarry one for another.

<sup>34</sup> And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Verse 27 is a very strong statement. If you do not follow the Scriptural way of observing the Lord’s supper, you are doing so unworthily. The result of this is being guilty of the body and blood of the Lord. Paul, in no uncertain terms, tells us that we are to examine ourselves before taking part in the Lord’s supper. Are we taking part in the way we have been instructed to by Jesus and then again by Paul? Are there things we need to address in ourselves, first, before taking part in the Lord’s supper? If so, we need to address these, clear them up before taking part in this ordinance. Otherwise, we are taking part unworthily. God’s word says we then bring damnation on ourselves, not discerning the Lord’s body. Paul says because of this many are weak and sickly among you and many have died.

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### **Conclusion**

Eat your dinner and drink your drink at home. Judge yourselves, whether you will be taking part in the Lord’s supper worthily. Be good to one another and help others out as you come together. Understand and believe that you are remembering the death, burial and resurrection of Jesus as the sole source of your salvation when you partake of the Lord’s supper. Remember the bread is bread and is to serve as a reminder of the broken body of Jesus for us. Remember the cup is the cup and is to serve as a reminder of the blood shed by Jesus for the remission of sins. By doing this, you partake of this ordinance in a manner that is worthy of acceptance by God and you show the Lord’s death till he come.