



Bible Basics

FOR BELIEVERS

EMBOLDEN YOUR FAITH • **GROW** YOUR KNOWLEDGE

BY WELDON WARNOCK

*Bible Basics
for Believers*

by Weldon Warnock

© 2021 Spiritbuilding Publishers

All rights reserved. No part of this book may be reproduced in any form or by any means, including photocopying and electronic reproduction, without the written permission of the publisher.

Published by
Spiritbuilding Publishers
9700 Ferry Road, Waynesville, OH 45068

(800) 282-4901

BIBLE BASICS FOR BELIEVERS
by Weldon Warnock

ISBN: 978-1-955285-13-1

Printed in the USA by D & E Printing, Brownsburg, IN
dandeprinting.com

Spiritbuilding
P U B L I S H E R S

spiritbuilding.com

Spiritual equipment for the contest of life

Table of Contents

Lesson 1	Bible Beginnings	1
Lesson 2	The Two Covenants	8
Lesson 3	The Great Commission	14
Lesson 4	Water Baptism	20
Lesson 5	The New Testament Church	26
Lesson 6	Worshiping God Acceptably	32
Lesson 7	The Meaning of Discipleship	38
Lesson 8	Confirm Your Calling and Election	44
Lesson 9	Soul Winners for Jesus	50
Lesson 10	Pray Without Ceasing	56
Lesson 11	Walking in Love	61
Lesson 12	The Problems of Worldliness	67
Lesson 13	Keeping the Unity of the Spirit	73

Lesson 1

Bible Beginnings

This study focuses upon the first three chapters of Genesis. Several beginnings are found therein. Genesis means “beginning,” the title of the book being taken from the first verse, “in the beginning.”

In order to appreciate and understand the Bible and all that God has done for us in the scheme of redemption, we need to familiarize ourselves with those events set forth in chapters 1–3 of the first book of the Bible. There are five beginnings to which we will give our attention.

The Beginning of Creation

We read, “In the beginning, God created the heavens and the earth” (Gen. 1:1). “Beginning” is used here in relation to time or the present creation. How many thousands of years ago that happened, nobody knows. The Bible does not give us the date. Archbishop Ussher of the Church of England set the date of Adam’s creation at 4004 BC. He added the ages of the patriarchs according to the Hebrew text of the Bible and arrived at that conclusion. But his conclusion was invalid as a serious study of his effort will show. There have been over 120 different dates by various ones, ranging from 6984 BC to 3616 BC as the date that Adam was created.

Evidence points to a young earth rather than to one that is billions of years old. If the earth has been populated for millions of years, it would be unable to hold the number of people that would supposedly be existent. Dating methods are highly suspect that have drawn the conclusion that the earth is ancient. Space does not allow an in-depth

study of this issue. You might want to consult other sources. Several passages speak of God creating the universe (Isa. 45:12, 18; Acts 4:24; 17:24; Rom. 1:20; Heb. 1:2). The Bible account of creation and the evolutionary theory, including theistic evolution, are totally incompatible. God is said to have created the world, and this was done through the Word, the Son of God. "All things were made through him, and without him was not any thing made that was made" (John 1:3; cf. Col 1:16–17; Heb. 1:2).

The order of creation is clearly set forth in Genesis 1. The first day, light was created (vv. 3–5). The second day, the firmament was created (vv. 6–8). The third day, grass and herbs were created (vv. 9–13). The fourth day, lights were created (vv. 14–19). The fifth day, the birds and fishes were created (vv. 20–23). The sixth day, beasts and man were created (vv. 24–31). On the seventh day, God rested. All of these things are in harmony with all natural discoveries.

The Beginning of Man

According to Genesis 1:26–27 and 2:7, man was made in the image of God. He was to have dominion over God's creation (Psa. 8:3–9). He was to dress and keep the garden (Gen. 2:15).

We are God's offspring (Acts 17:28–29) and God is the Father of our spirits (Heb. 12:9). Since like creates like and God is Spirit (John 4:24), man's likeness to the image of God must be seen in the spirit of man.

Man is a dual being, consisting of soul and body (Matt. 10:28; 2 Cor. 4:16; Jas. 2:26). The soul is eternal, living on after death. The body returns to the dust, but the spirit returns to God who gave it (Eccl. 12:7). In another sense, man is a triune being (1 Thess. 5:23), composed of body, soul, and spirit.

The likeness of man to God can be seen in several ways. God has knowledge, so does man (1 Cor. 2:11). God has intellect and reason, so does man (Acts 17:2). God has emotions (Gen. 6:7), so does man in that he loves, hates, rejoices and is grieved. God has will (John

4:34), so does man (Matt. 26:41). Man also has flesh and bones, but God does not (John 4:24); therefore, man is not in the fleshly image of God.

As a moral being man is possessed with moral choice. He has freewill. This is one feature that distinguishes him from an animal. If man had been made where he could not sin, then he would not have been man, but merely an animal, a robot, or puppet.

The Beginning of Sin

In the garden of Eden, there was one prohibition placed upon man—the eating of the tree of knowledge of good and evil (Gen. 2:16–17). This law was to test the faithfulness of man, not to tempt him. James states that God does not tempt man with evil (Jas. 1:13–15).

The temptation in Eden came from Satan, who is introduced to us for the first time in chapter 3 of Genesis. He made a three-fold appeal to Eve in 3:6:

- She saw that the tree was good.
- The tree was pleasant (a delight) to the eyes.
- It was a tree to be desired to make one wise.

Eve took of the fruit and ate, and she gave the fruit unto Adam, her husband, and he also ate. By this act, sin was introduced into the world (Rom. 5:12). However, Adam was not deceived, but the woman being deceived was in the transgression (1 Tim. 2:14). Both sinned, Adam knowingly and the woman through deception.

In the same manner Satan tempted Jesus in the wilderness of Judea (Matt. 4:1–11):

- Satan asked Jesus to turn stones to bread. This would have been good for food, satisfying the hunger.
- Satan showed Jesus all the kingdoms of the world. These were pleasant to the eye.

- Satan proposed to Jesus that he cast himself down from the temple, a temptation of pride and vanity (the desire to make one wise).

The avenues of sin are through the lust of the flesh, the lust of the eyes, and the pride of life (1 John 2:16). Satan employed all of these in the garden of Eden with Eve and the wilderness with Jesus. He uses the same with us.

Some teach that we inherit Adam's sin and use Romans 5:12 to try to prove it. The text states that "death passed upon all men," not "sin." Man becomes a sinner by his own wicked works (Eph. 2:1–3). Ezekiel 18:20 teaches that the son shall not bear the iniquity of the father, and if sin is transmitted through the mother, then Jesus would have been born a sinner.

The Beginning of Sin's Consequences

In Genesis 3:7–24, we read of the consequences of man's sins. They are several in number.

1. Shame (v. 7).

"And they knew that they were naked. And they sewed fig leaves together and made themselves loincloths." Sin brings shame in many ways:

- Sin brings shame to a family (Prov. 19:26; 28:7).
- Sin brings shame to the church (1 Tim. 5:14; 6:1; Rom. 2:24).
- Sin will bring shame to the individual (Luke 15:21; Prov. 6:32–33).

2. Fear (vv. 8, 10).

Both Adam and Eve hid themselves in the garden, being afraid. Because of sin, man feared death (Heb. 2:15). Jesus removed this by His sacrifice, enabling forgiveness.

3. **Judgment was warped (v. 8).**

Both sought to hide themselves from God, something they should have known to be impossible (cf. Psa. 139:7–12; Prov. 15:3).

4. **Cowardice (vv. 12–13).**

Each blamed someone else for his sin. Adam blamed Eve and Eve blamed the serpent. Each person is responsible for his own sin (Ezek. 18:20; Jas. 1:14–15).

5. **Curse (vv. 14–19).**

A curse was placed upon the serpent, the woman and the man. The serpent would go upon its belly and eat dust all the days of its life (v. 14). To the woman God said, “in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you.” (v. 16). To Adam, God said he would curse the ground and “in pain you shall eat of it all the days of your life” (vv. 17–19).

6. **Separation from God (vv. 22–24).**

Adam and Eve were driven from the garden because of their sin. Sin alienates us from God. “But your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear from you, that He will not hear” (Isa. 59:1–2).

7. **Death.**

Both Adam and Eve died spiritually and physically because of sin. We die physically as a result of their sin, but we die spiritually because of our own sins (cf. Gen. 3:3; Rom. 5:12; 1 Cor. 15:22; Ezek. 18:20).

The Beginning of Redemption

In Genesis 3:15, we have the first hint of God’s dealing with sin and fallen man. Here is the promise of the coming of the Christ. The seed of the woman (Jesus) would bruise the serpent’s head (Satan). This Jesus did in His death and resurrection (Col. 2:15; Heb. 2:14–15;

1 John 3:8). Satan “bruised the heel” of Jesus when He was crucified. This only appeared as a defeat, but it was through this means that the victory was won.

Genesis 12:1–3 states that the woman’s seed would come through Abraham, then Isaac (Gen. 21:12), David (2 Sam. 7:11–14), and a virgin (Isa. 7:14). He would sit on David’s throne (Isa. 9:6–7), and the key of the house of David would be laid upon his shoulder (Isa. 22:22; Rev. 3:7). All of this was fulfilled in Jesus.

Paul wrote, “‘And to your offspring,’ who is Christ” (Gal. 3:16). He further stated, “until the offspring should come to whom the promise had been made” (Gal. 3:19), and “if you are Christ’s, then you are Abraham’s offspring, heirs according to promise” (Gal. 3:29). Jesus was born of a virgin (Matt. 1:23), “born of woman” (Gal. 4:4), and has the key of David (Rev. 3:7). Peter declared that Jesus is now on David’s throne (Acts 2:29–34).

What man lost in Adam has been regained in Jesus Christ. “For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.” (Rom. 5:19).

Questions

1. What part did Jesus have in creation (John 1:3; Col. 1:16)?
2. According to the lesson, why was the prohibition in the garden a test of faithfulness and not a temptation to evil?
3. What three-fold appeal did Satan make to Eve?
4. How did Jesus remove the fear of sin and its consequences (Heb. 2:14–15)?
5. How does Proverbs 15:3 show we cannot hide our sins?

Lesson 2

The Two Covenants

A failure to make a distinction between the Old and New Covenants has contributed greatly to a misunderstanding of the Bible. We see this in denominationalism where much of their error can be traced to not recognizing the difference between the two covenants. Judaism is still with us because of this failure.

Jeremiah prophesied about 600 years before Christ, “Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah” (Jer. 31:31). The writer of Hebrews quotes this prophecy and applies it to the covenant of Christ (Heb. 8:8–12).

A covenant is “an agreement or contract between two or more parties, especially for the performance of some action.” The Old Covenant was an agreement between God and a nation, while the New Covenant is an agreement between God and individuals. Exodus 19:3–8 sets forth the nature of a covenant. In a covenant, there are conditions stipulated and blessings promised. A covenant may be unconditional (Gen. 15:12–18) or conditional (Exod. 19:5–6).

Background of the First Covenant

God makes a three-fold promise to Abraham (Gen. 12:1–7).

- A national promise—there would be a great nation from the descendants of Abraham.
- A spiritual promise—all the families of the earth would be blessed.
- A land promise—Abraham’s seed would inherit Canaan.

To fulfill the promise, it was necessary that Abraham have children. God promised that Sarah would conceive (Gen. 17:15ff). Abraham inquired if Ishmael would share in the blessings of the promised son (Gen. 17:18). God's response is stated in vv. 19–21. The promise was to be exclusive. It would exclude every other land, every other nation and every other heir.

In Genesis 17:1–14 the covenant was ratified through circumcision. The conditions are laid down positively, clearly, unequivocally and in detail. The covenant is built upon the flesh, the seed of Abraham. Only Abraham's seed (descendants) were to be members of that covenant. Circumcision was not to make them members, but it was proof of membership. The "seed promise" through which all families would be blessed is renewed through Isaac (Gen. 21:12) and Jacob (Gen. 25:19–23).

God Makes a Covenant with Israel

This covenant at Mt. Sinai came 430 years after the promise to Abraham (Gal. 3:17). When the Hebrew children (descendants of Abraham) cried unto Jehovah from Egypt, God remembered His pledge to or covenant with Abraham, Isaac, and Jacob (Exod. 2:23–25). Hence, God brought them out of Egypt. After delivering the Israelites from Egypt, He gave them a covenant at Mt. Sinai (Exod. 19:10–11; Deut. 5:2; 33:2; Jer. 31:31ff; Gal. 4:24–25).

The Bible states God specifically made this covenant with Israel (Exod. 19:3–5; 34:27–28; Deut. 5:2; Mal. 4:4). Therefore, the statutes, conditions, blessings, and promises in the commandments of the law apply to nobody else. The Gentiles were not included (Rom. 2:13–16; 1 Cor. 9:20–21). The covenant given from Mt. Sinai was the Ten Commandments. The Lord speaks of the Ten Commandments as "the covenant" (Exod. 34:27, 28; Deut. 4:10–13; 1 Kings 8:9, 21; cf. Heb. 9:4).

The First Covenant Was Temporary

We read, "He does away with the first in order to establish the second" (Heb. 10:9). Notice the numerical order—first and

second. This verse states there was a first covenant and there is a second covenant. What was the first covenant? The covenant at Sinai, namely, the Ten Commandments, the statutes of Israel, the tabernacle service, priestly functions, circumcision, etc. In other words, every law, ordinance, priestly service, word, phrase, jot, and tittle of the Mosaical Economy were in the first.

Old Covenant Annulled

Several passages teach the annulment of the Old Covenant. We observe:

1. Jehovah was going to make a new covenant with Israel and Judah, not according to the one at Sinai (Jer. 31:31–34; cf. Heb. 8:6–13).
2. The ministration of death, written and engraven in stones (the Ten Commandments), was done away and the ministration of righteousness (the gospel) remains (2 Cor. 3:7–11).
3. We have become dead to the law of Moses, and delivered from it, that we might be married to Christ and serve in newness of the spirit and not in oldness of the letter (Rom. 7:1–7). Verse 7 shows explicitly that the Ten Commandments are included in the law from which we have become separated. (Of course, this would mean the Jews, as the Gentiles, were not under the law of Moses.)
4. The law was added until the seed should come, which is Christ (Gal. 3:19). The law was our (i.e. the Jews’) schoolmaster to bring us to Christ that we might be justified by faith. But after faith is come (i.e. the gospel), we are no longer under a schoolmaster (Gal. 3:24–25).
5. Jesus broke down the middle wall of partition (the law) that divided Jew and Gentile and abolished it in His death at Calvary (Eph. 2:14–15).
6. The handwriting of ordinances, that is, the law of Moses, was taken out of the way when Jesus nailed it to His cross (Col. 2:14). Paul said it was against us and contrary to us.