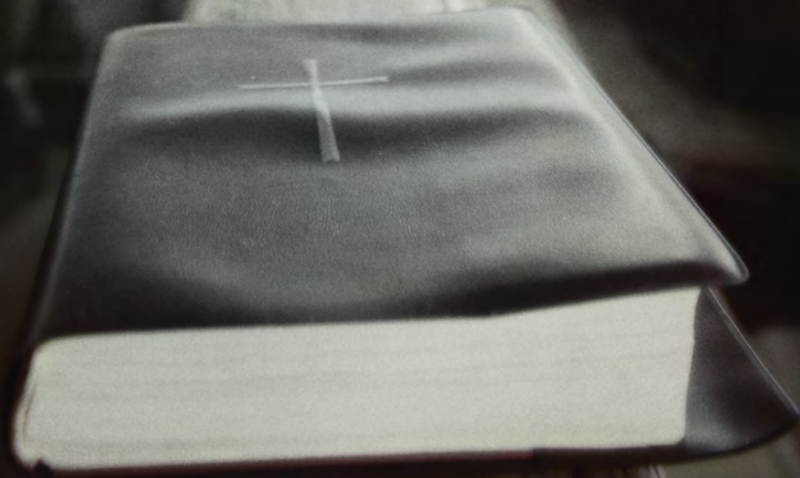
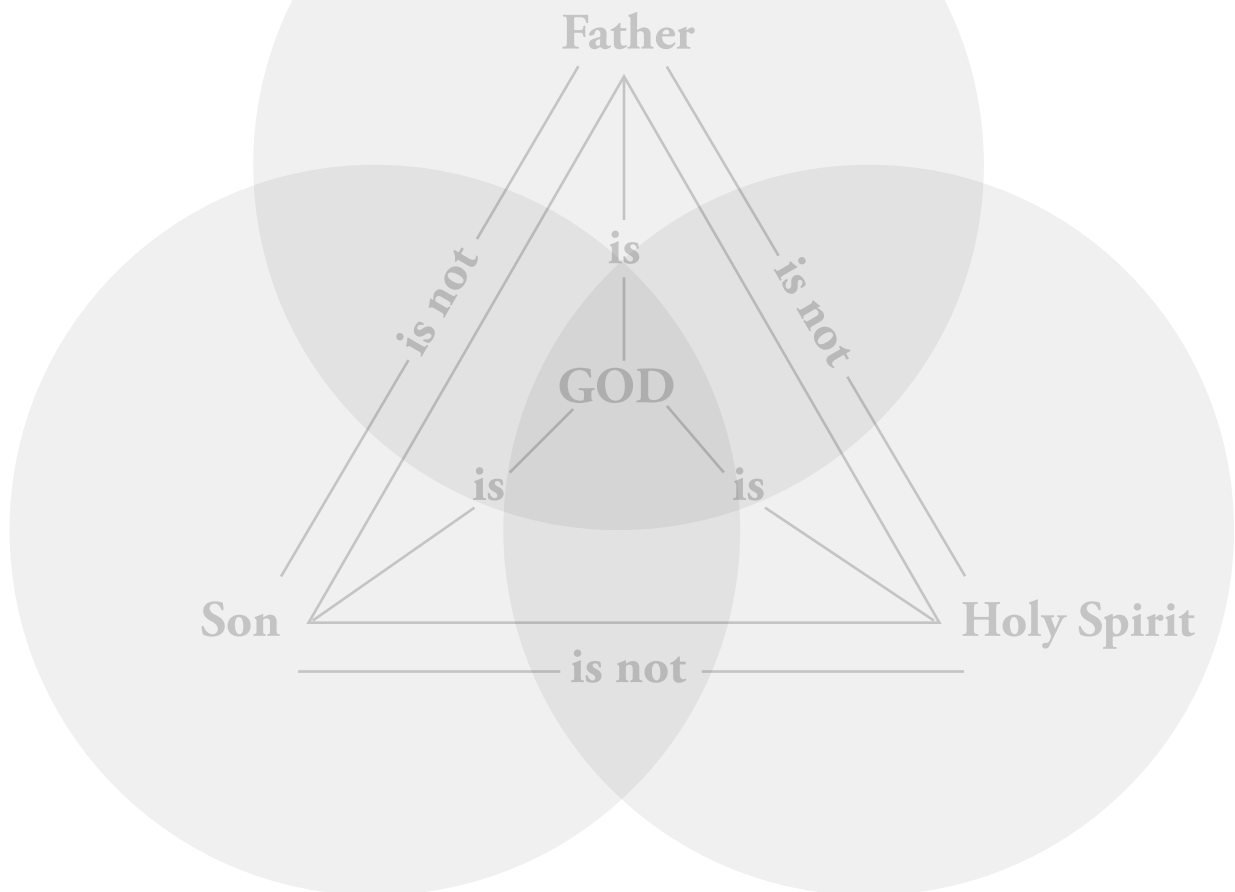


WE BELIEVE

(SURVEY OF THEOLOGY)



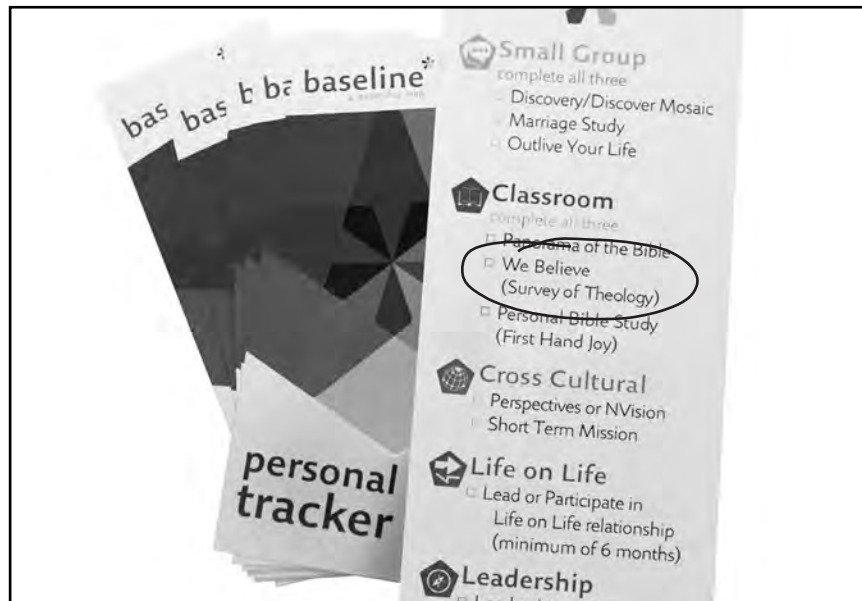
WE BELIEVE (SURVEY OF THEOLOGY)



baseline*

"Baseline" (a part of the BiLD Training Center) provides a common pathway of leadership development for emerging leaders at Fellowship Bible Church of Northwest Arkansas.

This is a foundational expectation for all of Fellowship. Baseline is the starting point for discipleship (as well as leadership development).



We Believe

("A Survey of Theology")

(name)

(phone/email)

BiLD Training Center
Fellowship Bible Church of Northwest Arkansas
BiLD.fellowshipnwa.org

Preface

Welcome to the first steps of a theological journey. Hopefully, over the course of the twelve sessions, we will gain an appreciation of the basics of what "We Believe".

Someone once said, "For God so loved the world that He didn't send a committee." With tongue-in-cheek, many of us can see both the humor and the point of that insight.

Another, in the same vein of humor, has declared, "For God so loved the world that He gave us the Bible, not a Systematic Theology Textbook" (or "We Believe" Workbook). Again, for those who live in the theological world, such humor can also be convicting.

Many find the study of Bible Doctrine to be dull and laborious. Yet, it need not be so. Doctrine, or teaching, is actually what God has revealed about Himself, life, mankind, the church, sin and salvation, plus so much more. To gain a strategic grasp of the Scriptures, one must be able to not only think through the Bible, but think deeply and categorically about the Bible (and what it affirms).

It is our hope that this introductory study will aid the conscientious believer to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15 KJV).

Let the journey begin!

Robert V. Cupp
BiLD Training Center
Summer, 2012

A final word of appreciation is in order. Thank you to Tyler Kenyon for assistance in research and quotable quotes. A huge round of applause to Fellowship's Communication Team. You never cease to amaze me with your "can do" attitude.

"We Believe" 1.0	12 one-hour sessions
"We Believe" 2.0	12 two-hour sessions

How to Maximize the Greatest Value of "We Believe" (Survey of Theology)

1. Attend all 12 sessions (view or listen online).
2. Review, several times, the outline notes and the supplemental materials within each session of the Workbook.
3. Teach someone the materials (or major theological themes) within each session of the Workbook.
4. Record further questions that you have; seek help to answer as many of these as you can. Don't be discouraged by the difficulty of some of the subject matter. Treat it as "theological gristle" and keep chewing on it (over and over).
5. Reflect for further study upon the supplementary materials (charts, diagrams, et al.) found on the left side of the open Workbook (even-numbered pages); these are provided for further thought and reflection.

Some Important Definitions

- **Theology**: "a religious belief system about God or ultimate reality" (Grenz, Pocket Dictionary, 113).
- **Theologian**: "one who seeks to understand the doctrinal basis of a religion..." (Erickson, Dictionary, 166); note that everyone is (should be) a theologian (only question is what kind: good or bad?)
- **Doctrine**: "a belief or teaching regarding theological themes, that is, a tenet regarding the nature of God and his works" (Erickson, 45).
- **Systematic Theology**: "that discipline which attempts to arrange the doctrinal content of scripture in a coherent fashion, express it in contemporary form, and relate it to issues of practical Christian concern." (Erickson, 163).

*Note all scriptures are from NIV 1984 Bible, unless otherwise noted.
Emphasis added with bold and underline text.

We Believe

("A Survey of Theology")

Table of Contents and Broad Outline

- I. Prolegomena (Introduction).....page 13
 - A. Definition : Prolegomena
 - B. Definitions : Theology
 - C. Other Related Definitions
 - D. Relationship to Other Disciplines
 - E. Reasons to Study Theology
 - F. Two Major Approaches (Systems) to Interpretation of the Scriptures

- II. Bibliology (Doctrine of the Bible).....page 27
 - A. Revelation
 - B. Inspiration
 - C. Canonicity
 - D. Illumination
 - E. Interpretation
 - F. Literal (normal) Interpretation

- III. Theology Proper (Doctrine of God).....page 55
 - A. Definition
 - B. Existence of God
 - C. Nature of God
 - D. Primary Names of God
 - E. Triunity (Trinity) of God

- IV. Anthropology (Doctrine of Man).....page 95
 - A. Origin of Man
 - B. Image of God
 - C. Essential Nature of Man
 - D. Man as Male and Female
 - E. Fall of Mankind

- V. Hamartiology (Doctrine of Sin).....page 123
 - A. Definition of Sin
 - B. Background of Sin (Fall of Man)
 - C. Origin of Sin (Inherited Sin)
 - D. Imputation of Sin
 - E. Personal Sin
 - F. Concluding Thoughts on Sin

- VI. Christology (Doctrine of Christ).....page 145
 - A. Identity of Christ
 - B. The Preincarnate Christ
 - C. The Incarnate Christ
 - D. Union of Deity and Humanity in Christ
 - E. The Kenosis ("Emptying") of Christ
 - F. Christ and His Sinlessness
 - G. Life of Christ
 - H. Death of Christ
 - I. Resurrection of Christ

VII.	Soteriology: Part One (Doctrine of Salvation).....	page 181
	A. <u>Nature of Salvation</u>	
	B. <u>Chronological Aspects of Salvation</u>	
	C. <u>Need for Salvation</u>	
	D. <u>Provision for Salvation</u>	
VIII.	Soteriology: Part Two (Doctrine of Salvation).....	page 205
	A. <u>Sweep of Salvation</u>	
	B. <u>Major Themes for Salvation</u>	
	C. <u>Benefits of Salvation</u>	
	D. <u>Application of Salvation</u>	
IX.	Angelology (Doctrine of Angels, Satan, Demons).....	page 223
	Section One: Angels	
	A. <u>Origin of Angels</u>	
	B. <u>Nature of Angels</u>	
	C. <u>Organization of Angels</u>	
	D. <u>Number of Angels</u>	
	E. <u>Names of Angels</u>	
	F. <u>Purpose of Angels</u>	
	Section Two: Satan	
	A. <u>Reality of Satan</u>	
	B. <u>Personality of Satan</u>	
	C. <u>Identity of Satan</u>	

D. Names of Satan

E. Nature of Satan

F. Activity of Satan

G. Defense Against Satan

H. Destiny of Satan

Section Three: Demons

A. Reality of Demons

B. Origin of Demons

C. Personalities of Demons

D. Properties of Demons

E. Power of Demons

F. Activities of Demons

G. Defense Against Demons

X. Pneumatology (Doctrine of the Holy Spirit).....page 273

A. Identity of the Holy Spirit

B. The Work (Ministry) of the Holy Spirit

C. The Work of the Holy Spirit in Salvation

D. The Gifts of the Holy Spirit

F. Other Ministries of the Holy Spirit

XI.	Ecclesiology (Doctrine of the Church).....	page 303
	A. <u>Definitions of the Church</u>	
	B. <u>Derivation of "Church"</u>	
	C. <u>Theological Distinctions</u>	
	D. <u>Foundation of the Church</u>	
	E. <u>Figures (Analogies or Descriptions) of the Church</u>	
	F. <u>Functions of the Local Church</u>	
	G. <u>Organization of the Church</u>	
XII.	Eschatology (Doctrine of End Times).....	page 345
	A. <u>Introduction</u>	
	B. <u>Personal Eschatology</u>	
	C. <u>General Eschatology</u>	
	D. <u>Abrahamic Covenant</u>	
	E. <u>Three Primary Systems (Views) of "Last Things"</u>	
	F. <u>Pretribulational, Premillennial Order of End Times</u>	

Select Bibliography

- Barackman, Floyd H. Practical Christian Theology, 4th Ed.
Grand Rapids: Kregel, 2001.
- Boice, James Montgomery. Does Inerrancy Matter?
International Council on Biblical Inerrancy, 1979.
- Chafer, Lewis Sperry (Revised by John F. Walvoord). Major Bible Themes.
Grand Rapids: Zondervan, 1974.
- Cook, W. Robert. Systematic Theology in Outline Form, 3 Vols.,
Portland: Western Seminary, 1974.
- Enns, Paul. The Moody Handbook of Theology.
Chicago: Moody, 1989.
- Erickson, Millard J. Christian Theology.
Grand Rapids: Baker, 1986.
- Erickson, Millard J. Concise Dictionary of Christian Theology.
Grand Rapids: Baker, 1986.
- Frame, John. Salvation Belongs to the Lord.
New Jersey: P & R, 2006.
- Geisler, Norman L. Baker Encyclopedia of Christian Apologetics.
Grand Rapids: Baker, 1999.
- Geisler, Norman L. Systematic Theology, 4 Vols.
Minneapolis: Bethany, 2002.
- Grenz, Stanley J. and David Guretzki and Cherith Fee Nordling, Pocket Dictionary of Theological Terms. Downers Grove: IVP, 1999.
- Grudem, Wayne. Systematic Theology: An Introduction to Biblical Doctrine.
Grand Rapids: Zondervan, 1994.
- Henry, Carl F. H. "General Revelation" in Evangelical Dictionary of Theology.
Grand Rapids: Baker, 1984.
- House, H. Wayne. Charts of Christian Theology and Doctrine.
Grand Rapids: Zondervan, 1992.
- Jensen, Irving L. 1-2 Thessalonians Study Guide.
Chicago: Moody, 1974.
- Lightner, Robert P. Sin, the Savior and Salvation.
Nashville: Nelson, 1991.
- McGrath, Alister. Christian Theology: An Introduction.
Oxford: Blackwell, 2001.

Morris, Leon. I Believe in Revelation.
Grand Rapids: Eerdmans, 1984.

Olson, Roger. The Mosaic of Christian Belief.
Nottingham: IVP, 2002.

Ryrie, Charles C. "A Synopsis of Bible Doctrine" in Ryrie Study Bible (NASB), pp. 1933-1954.
Chicago: Moody, 1978.

Ryrie Study Bible (NASB).
Chicago: Moody, 1978.

Sproul, R.C. Knowing Scripture.
Downers Grove: IVP, 1978.

Strong, A.H. Systematic Theology.
Valley Forge: Judson, 1979.

Swindoll, Charles R. A Survey and Dictionary of Major Doctrinal Terms.
First Evangelical Free Church, 1974.

Thiessen, Henry C. (Revised by Vernon D. Doerksen). Lectures in Systematic Theology.
Grand Rapids: Eerdmans, 1979.

Other Sources

Berkhof, Louis. Systematic Theology.
Grand Rapids: Eerdmans, 1938.

Chafer, Lewis Sperry. Systematic Theology, 8 Vols.
Dallas Seminary Press, 1978.

Driscoll, Mark and Gerry Breshears. Doctrine: What Christians Should Believe.
Wheaton: Crossway, 2010.

Hodge, Charles. Systematic Theology, 3 Vols.
Peabody, MA: Hendrickson, 2011.

Horton, Michael. The Christian Faith : A Systematic Theology for Pilgrims On the Way.
Grand Rapids: Zondervan, 2011.

SESSION 1

PROLEGOMENA

{ >INTRODUCTION TO BIBLE DOCTRINE < }



"Definitions of Theological Disciplines"

Systematic Theology

- "the collecting, scientifically arranging, comparing, exhibiting, and defending of all facts from any and every source concerning God and the relations between God and the universe, especially as He has revealed Himself in His word"
(W.R. Cook, Systematic Theology in Outline Form, 1:4).
- "the attempt to summarize religious truth or the belief system of a religious group (such as Christianity) through an organized system of thought..." (Grenz, Pocket Dictionary, 111).
- "systematic theology is any study that answers the question, 'What does the whole Bible teach us today?' about any given topic."
(W. Grudem, ST, 21).

Biblical Theology

- "that branch of the theological science which deals
(1) systematically with the (2) historically conditioned
(3) progress of the self-revelation of God (4) as deposited
in the Bible." (numbers added for emphasis)
(C. Ryrie, Biblical Theology of the New Testament, 12).

Historical Theology

- "the theology of the Church as it has been expounded (i.e. taught) in the Bible." (W.R. Cook, STOF, 1:4).
- "study of the chronological development of theological thought..."
(Erickson, CDCT, 75).

Practical Theology

- the discipline of theology "concerned with the application of truth to the hearts of men." (L.S. Chafer, Systematic Theology, 1:5).

I. PROLEGOMENA (Introduction)

A. Definition : Prolegomena

1. Derivation

- Greek : "pro" (before)
"legō" (say, speak)
- Compound meaning (say beforehand,
prologue, introduction)

2. Significance

Prolegomena gives the necessary, foundational elements upon which to consider the various areas/topics of systematic theology.

B. Definitions : Theology

1. Derivation

- Greek : "theos" (God)
"logos" (word, teaching)
- Compound meaning (a word or teaching about God)

2. Definition

Theology is the teaching (or doctrine or tenets) about God and His relation to the universe (reality).

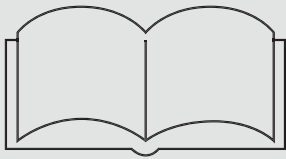
C. Other Related Definitions

- See preceding page 14.

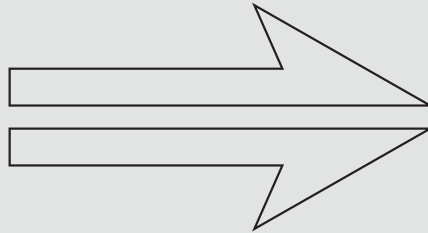
The Preaching Event

Preparation
Illumination
Creativity

Teacher



Text



Teaching



Target

Exegesis

Exposition
Explanation

Congregation
Hearers



D. Relationship to Other Disciplines

1. Exegesis :

The obtaining of the meaning of a Biblical passage by investigating the literal-grammatical-historical setting of the passage in order to ascertain the original meaning (of what the original writer meant by what he said).

2. Exposition :

The careful and organized explanation of the meaning and application of the Scriptures as based upon and found through careful exegesis.

Exposition :

"Interpretation, explanation, and clarification of the biblical passage. "

(Erickson, CDCT, 54)

3. Apologetics :

A subsidiary component of systematic theology which confirms and defends the case for theism, supernaturalism (e.g. miracles), authority of the Scriptures, and certain fundamental doctrines.

Apologetics :

"That branch of Christian theology which has as its aim the reasoned advocacy of the Christian faith. It includes both positive arguments for the truth of Christianity and rebuttals of criticism leveled at it."

(Erickson, CDCT, 14)

Other "Theologies"

- **Natural Theology :**
that theology which maintains that man can attain knowledge about God through reason and nature apart from special revelation in Scripture.
- **OT Theology :**
that branch of Biblical theology that focuses on the Old Testament teaching.
- **NT Theology :**
that branch of Biblical theology that focuses on the New Testament teaching.
- **Pauline, Johannine, Petrine (and others) Theology :**
that branch of theology that is restricted to the teachings of a particular Biblical writer (or book; e.g. Theology of Hebrews).

Quotes :

"The basic reason for studying systematic theology ... is that it enables us to teach ourselves and others what the whole bible says, thus fulfilling the second part of the Great Commission."

(W. Grudem, ST, 22).

"Theology is knowing God ... You grow in knowledge of God as you know Him more and more as Lord, as King. First, he is the one who controls all things ... Second, you come to know God as the one who speaks with such authority that you must obey-in every area of your life: your social life, your moral life, even your intellectual life... Third, you come to know God as you sense more and more his presence in your life."

(J. Frame, Salvation Belongs to the Lord, 73-75).



E. Reasons to Study Theology

1. Six Reasons

- a. Man has an inherit need to systematize or categorize knowledge.
- b. Systematic knowledge produces a better (broader, more integrated) understanding of the will of God (as contained in the Bible).
- c. The will of God (as derived from and contained in the doctrines and teachings of the Bible) produces healthy Christians.
- d. Healthy Christians resist the errors of the teachings of false doctrine.
- e. False doctrines are discerned and avoided when emphasis is given to sound doctrine (or orthodoxy).
- f. Orthodoxy (good teaching) is a necessary prerequisite to orthopraxy (good practice).

"The Great Commission and Theology"

*"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,²⁰ teaching them to observe **all that I commanded** you; and lo, I am with you always, even to the end of the age."*

(Matthew 28:19-20 NASB)

"Requirements for Studying Theology"

A. Spiritual Requirements

1. Faith in God
2. Faith in the Bible
3. Faith in the ministry of the Holy Spirit

John 16:12-15 (MSG)

"I still have many things to tell you, but you can't handle them now. But when the Friend comes, the Spirit of the Truth, He will take you by the hand and guide you into all the truth there is. He won't draw attention to Himself, but will make sense out of what is about to happen and, indeed, out of all that I have done and said. He will honor me; He will take from me and deliver it to you. Everything the Father has is also mine. That is why I've said, 'He takes from me and delivers to you.'"

B. Intellectual Requirements

1. Proper methodology
 - a. Literal-grammatical-historical method
 - b. Inductive Bible Study method
 - c. "Analogy of Faith" method

"The idea that clearer passages of Scripture lend illumination to less clear portions."

(Erickson, CDCT, 11)

2. Proper disciplined mind

- a. 2 Timothy 2:15 (AMP)

"Study and be eager and do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing and accurately dividing [rightly handling and skillfully teaching] the Word of Truth."

- b. Titus 1:9 (NASB)

"holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict."



2. Selected Related Passages :

a. Acts 2:42 (NASB)

*"They devoted themselves to the **apostles' teaching** and to the fellowship, to the breaking of bread and to prayer."*

b. Ephesians 4:14-15 (AMP)

*"So then, we may no longer be children, tossed [like ships] to and fro between chance gusts of teaching and wavering with every changing wind of doctrine, [the prey of] the cunning and cleverness of unscrupulous men, [gamblers engaged] in every shifting form of trickery in inventing errors to mislead. ¹⁵ Rather, let our lives lovingly **express truth** [in all things, speaking truly, dealing truly, living truly]. Enfolded in love, let us grow up in every way and in all things into Him Who is the Head, [even] Christ (the Messiah, the Anointed One)."*

c. 1 Timothy 1:3-4

"As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer ⁴ nor to devote themselves to myths and endless genealogies. These promote controversies rather than God's work—which is by faith."

d. 1 Timothy 4:6 (AMP)

*"If you lay all these instructions before the brethren, you will be a worthy steward and a good minister of Christ Jesus, ever nourishing your own self on the **truths of the faith** and of the **good** [Christian] **instruction** which you have closely followed."*

e. 2 Timothy 3:16-17 (AMP)

"Every Scripture is God-breathed (given by His inspiration) and profitable for instruction, for reproof and conviction of sin, for correction of error and discipline in obedience, [and] for training in righteousness (in holy living, in conformity to God's will in thought, purpose, and action), ¹⁷ So that the man of God may be complete and proficient, well fitted and thoroughly equipped for every good work."

f. 2 Timothy 4:1-3

*"In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: ² Preach **the Word**; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. ³ For the time will come when men will not put up with **sound doctrine**. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear."*

"Historical Systems of Theology"

Pelagianism

"The theology stemming from the thought of Pelagius, which emphasized human ability and free will rather than depravity and sinfulness. In the view of most Pelagians, it is possible to live without sin. The effect of Adam's sin upon his descendants was simply that of a bad example."

(Erickson, CDCT, 126).

Augustinianism

"A theological system emphasizing the depravity of human nature, the necessity of divine predestination, and the priority of faith over reason. To a large extent, Augustinianism involved a synthesis of platonic philosophy and Christian theology."

(Erickson, CDCT, 17)

Semi-Pelagianism

"A doctrinal position developed during the fifth and early sixth century by persons who did not wish to adopt the views of either Pelagius or Augustine. The term, semi-Pelagianism, which was coined in the sixteenth century to describe this mediating position, is sometimes applied to Arminianism."

(Erickson, CDCT, 151)



F. Two Major Approaches (Systems to Interpretation of Scriptures)

1. Covenant Theology

- a. Defined :
 "the system of theology that centers on God as a covenant-making God and sees in the history of creation two great covenants : the covenant of works and the covenant of grace"
 (Grenz, Pocket Dictionary, 32).

Note : some covenant theologians add a third : the covenant of redemption.

- b. Described :

Concepts of Covenant Theology

Comparisons	Covenant of Works	Covenant of Redemption	Covenant of Grace
Persons	With Adam	With Father and Son	With mankind
Promise	Physical/eternal life confirmed	Salvation provided for mankind	Eternal life
Condition	Obedience	---	Faith
Warning	Physical death	---	Eternal death
Time	Eden before Fall	Eternity Past	Eden after Fall

(Enns, MHT, 509)

"An Important Feature Of Dispensationalism"

Dispensationalism views the world as a household run by God. In this divine household God gives man certain responsibilities as administrator. If man obeys God within that economy (dispensation), God promises blessing; if man disobeys God, He promises judgment. Thus there are three aspects normally seen in a dispensation: (1) testing; (2) failure; (3) judgment. In each dispensation God has put man under a test, man fails, and there is judgment.

The basic concept of a dispensation is a stewardship. This is particularly seen in Luke 16:1-2. This parable illustrates the distinctive of a dispensation.

There are two parties. One has the authority to delegate duties; the other has the responsibility to carry them out. In this parable, the wealthy man and the steward (manager) are the two parties.

There are specific responsibilities. In the parable, the steward fails in his duties, wasting his master's goods.

There is accountability. The steward is called upon to give an account of his faithfulness as a steward.

There is change. The master has a right to remove the steward from his place of privilege and responsibility (Luke 16:2).

A dispensationalist is simply one who recognizes that God deals differently with people in different ages or economies.

Lewis Sperry Chafer used to say that if one does not bring a lamb to the altar in worshipping God, then he is a dispensationalist. One who worships on Sunday instead of Saturday is also a dispensationalist, because he recognizes the Sabbath was for Israel, not the church (Exod. 20:8-11).

(Enns, MHT, 519-20)



2. Dispensational Theology

a. Defined :

"A system of biblical interpretation and of theology which divides God's working into different periods which he administers on different bases. It involves a literal interpretation of Scripture, a distinction between Israel and the church, and a premillennial, pretribulational eschatology".
(Erickson, CDCT, 44).

"A dispensation is 'a distinguishable economy in the outworking of God's purpose'" (Ryrie, Dispensationalism Today, 29).

b. Described (as an approach to Interpretation) :

- (1) Dispensationalism uses the literal-grammatical-historical interpretative approach to all of scripture (even to prophecy; Covenant Theology often spiritualizes prophecy as fulfilled symbolically or allegorically).
- (2) Dispensationalism distinguishes between God's program for Israel and God's program for the church (Israel ≠ Church).
- (3) Dispensationalism sees the glory of God (not redemption) as the unifying theme of Scripture.

SESSION 2

BIBLIOLOGY

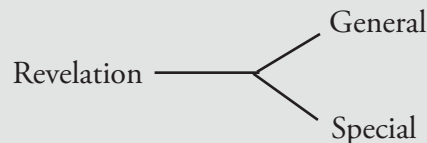
{ > DOCTRINE OF THE BIBLE < }



Definitions of "Revelation"

- "Revelation is the act of God whereby He discloses Himself or communicates truth to the mind, whereby He makes manifest to his creatures that which could not be known in any other way."
(Thiessen, Lectures, 7)
- "It (revelation) is a knowledge that comes to us from outside ourselves and beyond our own ability to discover."
(Morris, I Believe in Revelation, 10)

Types of Revelation



General Revelation

- "It (general revelation) is communicated through the media of natural phenomena occurring in nature or the course of history; it is addressed to all intelligent creatures generally and is accessible to all; it has for its object the supplying of the natural need of the man and the persuasion of the soul to seek after the true God."
(Thiessen, Lectures, 7)
- It (general revelation) is "the knowledge of God's existence, character and moral law, which comes through creation to all humanity."
(Grudem, ST, 57)

II. BIBLIOLOGY (Doctrine of the Bible)

A. Revelation

1. Definition of revelation :

- a. "The making known of that which is unknown; the unveiling of that which is veiled."
(Erickson, Dictionary, 143)
- b. "A disclosure; especially God's communicating His message to man."
(Ryrie Study Bible, 1933)

2. General revelation :

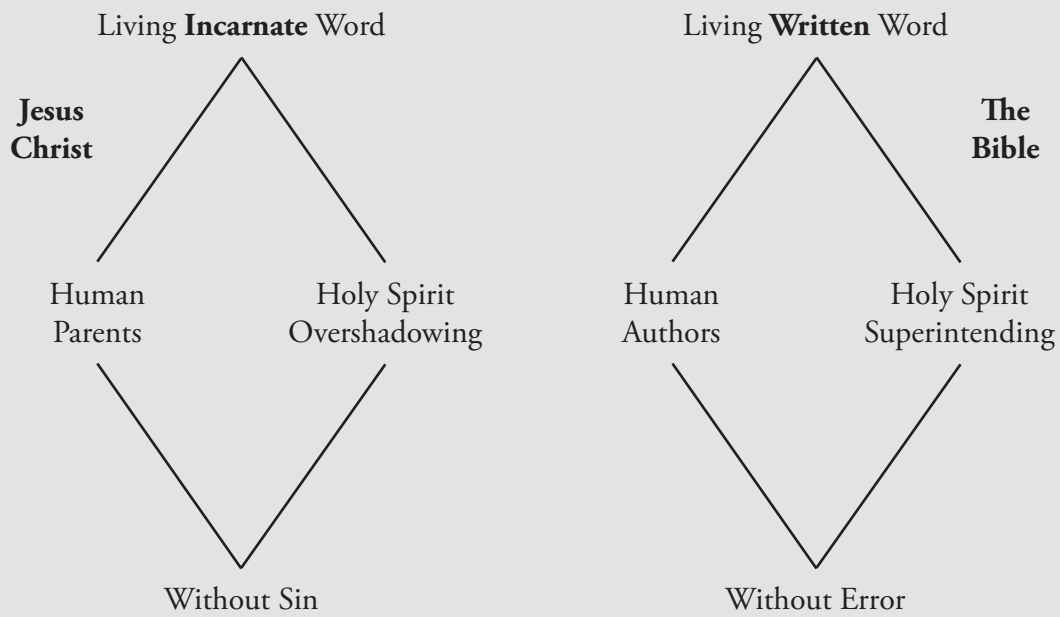
"That divine disclosure to all persons at all times and places by which one comes to know that God is, and what He is like."
(C.F.H. Henry in EDT, 944)

a. In creation

- Psalm 19:1-4a (NASB)
"The heavens are telling of the glory of God; And their expanse is declaring the work of His hands ² Day to day pours forth speech, And night to night reveals knowledge. ³ There is no speech, nor are there words; Their voice is not heard. ⁴ Their line has gone out through all the earth, And their utterances to the end of the world."
- Others (Ro. 1:18-21; Ps. 8:1-3; Acts 14:14-17)

The Word of God: Two Living Revelations

(Special Revelation)



(Enns, Moody Handbook of Theology, 168)

b. In history

Acts 17:24-27

*"The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands.
²⁵ And He is not served by human hands, as if He needed anything, because He himself gives all men life and breath and everything else.
²⁶ From one man He made every nation of men, that they should inhabit the whole earth; and He determined the times set for them and the exact places where they should live. ²⁷ God did this so that men would seek Him and perhaps reach out for Him and find Him, though He is not far from each one of us."*

c. In conscience

Romans 2:14-16

"(Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, ¹⁵ since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) ¹⁶ This will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares."

"It is the presence in man of this sense of right and wrong, of this discriminative and impulsive something, that constitutes the revelation of God."

(Thiessen, Lectures, 10)

d. Its limitation

General revelation can reveal the existence of God; suggest some of His attributes (power, majesty, glory, goodness) but it cannot save. This requires further "special revelation."

Means of "Special Revelation"

(How God Communicated to Man)

1. Theophanies (i.e. appearances of God)
(e.g. "angel of the Lord" [OT]; Heb. 1:1-4; Col. 1:15; 2:9)
2. Direct communications
(Gen. 2:16; 1 Sam. 3)
3. Urim and Thummim
(Num. 27:21)
4. Dreams
(Num. 12:6; Gen. 37)
5. Visions
(Isa. 1:1; 6:1-13; Dan. 7)
6. Miracles
(Ex. 4:2-5; Jn. 2:11; 20:30-31)
7. Special disclosures to individuals
(Jn. 16:13; 2 Pet. 1:21; also Deut. 18:21-22; Jer. 23:13-22)

"We have in Christ a three-fold revelation of God : a revelation of His existence, His nature, and His will."

(Thiessen, Lectures, 15)

3. Special revelation :

That disclosure of God whereby He makes Himself specifically known at special times, to specific people.

a. Through Jesus Christ : LIVING WORD

(1) Hebrews 1:1-2 (NASB)

"God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, ² in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world."

(cf. Col. 1:15; Jn. 1:18)

(2) John 14:8-9 (NASB)

"Philip said to Him, 'Lord, show us the Father, and it is enough for us.' ⁹ Jesus said to him, 'Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?...'"

b. Through the Scriptures : WRITTEN WORD

(1) Psalm 19:7-14

"The law of the Lord is perfect, restoring the soul; The testimony of the Lord is sure, making wise the simple. ⁸ The precepts of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes. ⁹ The fear of the Lord is clean, enduring forever; The judgments of the Lord are true; they are righteous altogether. ¹⁰ They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb. ¹¹ Moreover, by them Your servant is warned; In keeping them there is great reward. ¹² Who can discern his errors? Acquit me of hidden faults. ¹³ Also keep back Your servant from presumptuous sins; Let them not rule over me; Then I will be blameless, And I shall be acquitted of great transgression. ¹⁴ Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my Rock and my Redeemer."

- (Note : Ps. 19:1-6 speaks of "general" revelation; 19:7-14 speaks of "special" revelation)

Theories of Inspiration

THEORIES OF INSPIRATION	STATEMENT OF THE VIEWPOINT	OBJECTIONS TO THE VIEWPOINT
MECHANICAL OR DICTATION	<p>The biblical author is a passive instrument in the transmission of the revelation of God.</p> <p>The personality of the author is set aside to preserve the text from fallible human aspects.</p>	<p>If God had dictated the scripture, then the style, vocabulary, and writing would be uniform.</p> <p>But the Bible indicates diverse personalities and manners of expression in its writers.</p>
PARTIAL	<p>Inspiration concerns only the doctrines of Scripture that were unknowable to the human authors.</p> <p>God provided the general ideas and trends of revelation but gave the human author freedom in expressing it.</p>	<p>It is not possible to inspire general ideas infallibly and yet not to inspire the words of scripture.</p> <p>The manner of giving words of revelation to the prophets and the degree of conformity to the very words of Scripture by Jesus and the apostolic writers indicate inspiration of all the biblical text, even the words.</p>
DEGREES OF INSPIRATION	<p>Certain portions of the Bible are more inspired or differently inspired than other portions.</p> <p>This view allows for errors of various sorts in the scripture.</p>	<p>No suggestion of degrees of inspiration is found in the text. (2 Tim. 3:16)</p> <p>The entire scripture is incorruptible and cannot err. (John 10:35; 1 Peter 1:23)</p>
INTUITION OR NATURAL	<p>Gifted individuals with exceptional insight were chosen by God to write the Bible.</p> <p>Inspiration is like an artistic ability or a natural endowment.</p>	<p>This view makes the Bible really no different from other inspirational religious or philosophical literature.</p> <p>The biblical text represents the Scripture coming from God through men. (2 Peter 1:20-21)</p>
ILLUMINATION OR MYSTICAL	<p>The human authors were enabled by God to write the scriptures.</p> <p>The Holy Spirit heightened their normal powers.</p>	<p>The biblical teaching indicates it came through special divine communication, not through heightened capacities of men.</p> <p>The human authors express the very words of God, not merely their own words.</p>
VERBAL, PLENARY	<p>Both divine and human elements are present in the production of scripture.</p> <p>The entire text of scripture, including the very words, are a product of the mind of God expressed in human terms.</p>	<p>If every word of Scripture were a word of God, then there would not be the human element in the Bible that is observed.</p>

(Charts of Christian Theology, 23)

(2) "Since all we know of the living Word is contained within the written Word, special revelation is objective, factual, final and complete as far as God's intention for us is concerned."

(Cook, STOF, 33)

Insight :

For the relationship between the Living Word and Written Word, see Diagram, page 30.

B. Inspiration

1. Definition of inspiration :

"God's superintendence of human authors so that, using their own individual personalities, they composed and recorded without error His revelation to man in the words of the original autographs."

(Ryrie Study Bible, 1956)

2. Major Views of inspiration :

a. Note the chart on preceding page (6 views).

b. Note that the "Verbal, Plenary" View is the one embraced in this study.

(1) "Verbal" : the inspiration extends to the very words of the originals (cf. Jn. 17:8; 1 Thess. 2:13; 1 Cor. 2:10-13).

(2) "Plenary" : the inspiration extends equally to all parts of the Scriptures (cf. 2 Tim. 3:16).

"Inspiration : 2 Timothy 3:16"

2 Timothy 3:16 (NASB)

"All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness..."

Insights :

a. theopneustos

This is the word that is translated "inspired." It is the only word so translated and this is the only occurrence of it in Scripture. The meaning and use of this term would then seem to be crucial to any biblical idea of inspiration.

The word means "God-breathed", "God-spirited", or we could say, "breathed out by God". It does not seem to have any notion of instilling a quality into an existing thing, but rather the production or bringing into existence of a thing. In particular it seems to say that the Scripture has come out from God as words come out a man by the exhalation of breath out of that man (through, presumably, the vocal chords).

This is another way of saying that God has spoken, the Scripture is from God as His word, or again, simply, Scripture is the Word of God. It is also possible that theopneustos has some reference to the fact that Scripture is from God due to the action of the Divine pneuma, understood as the pneuma hagios or Holy Spirit. This presumption gains some credibility in light of the fact that other passages which speak of production of revelation through human mediators do speak of the primary role of the Holy Spirit in that process.

b. pasa graphe

Usually, graphe, as a singular form refers to some portion of Scripture, some prophecy which may be adduced and claimed to be fulfilled, etc. (Mk. 15.28; Lk. 4.21; Rom. 9.17; 10.11; etc.). When it is used to cover the whole of canonical writing, the form of the word is usually plural (graphai or graphas as in Lk. 24.27; Matt. 22.29; Rom. 1.2; 15.4; 16.26; 2 Pet. 3.16). pasa may be translated "all" or "every." Thus pasa graphe can be understood as 'every Scripture,' that is, each and every passage of Scripture. The entirety of Scripture would be in view but the emphasis would be on the individual passages that make it up. However, most translators prefer to render it 'all Scripture' emphasizing the whole or the entirety of it (which of course would necessarily include the parts) because 1) pas with an anarthrous noun (one without the article) in N.T. usage favors the idea of 'the whole of' (C. F. D. Moule, Idiom Book of New Testament Greek, p. 95; N. Turner, A Grammar of New Testament Greek, 3:199-200), and 2) pasa graphe is used in apposition to the phrase hiera grammata, 'sacred writings', in verse 15, which clearly refers to Scripture as a whole.

c. Conclusion

Theopneustos is predicated of pasa graphe in 2 Tim. 3.16. This means that Paul is asserting that all of Scripture, considered as a whole (the canon of sacred writings) including its parts within, is from God, produced by Him as His Word.

(C. Blaising, Class Notes)

3. Primary Biblical texts (on inspiration)

a. 2 Timothy 3:16

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness..."

b. 2 Peter 1:21

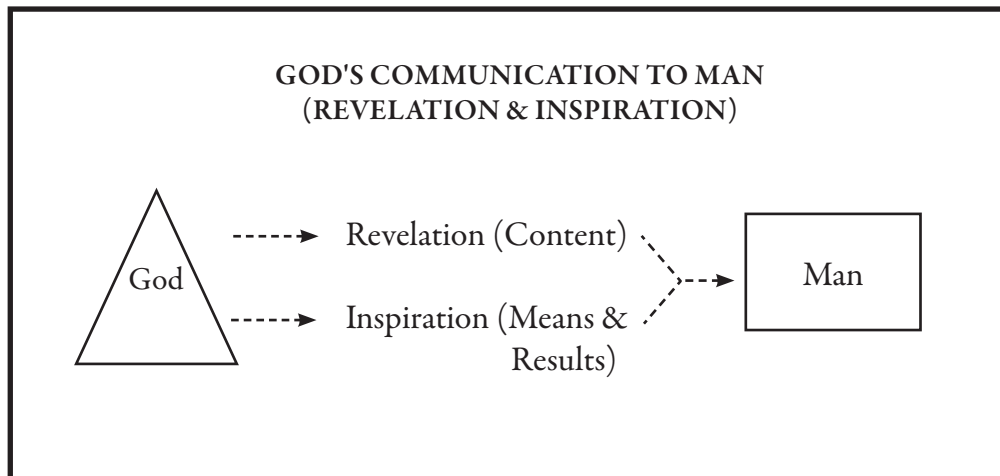
"For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."

"Divine inspiration is the activity of the Holy Spirit whereby He enabled certain people to receive God's special revelation and to speak it or to write it without error or omission in their language and style as the very words of God (2 Pet. 1:21)".

(Barackman, *Practical Christian Theology*, 25)

c. 1 Corinthians 2:13

"This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words."



Four Reasons to Believe in Inerrancy

(Boice, Does Inerrancy Matter?, 14-20)

1. The Bible : It teaches inerrancy

- a. "All scripture is God-breathed" (2 Tim. 3:16).

Meaning of God-breathed is "breathed out" by God. Thus, scripture is God-spirited; i.e. it is the product of an inerrant God (Not unusually inspired men).

- b. 1 Thessalonians 2:13

"And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe."

Scripture is God's word (not man's).

- c. 2 Peter 1:21

"For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."

"The Bible does not contain men's words about God, but God's words about man and to man." (Boice, 16).

2. Jesus : He affirmed inerrancy

- a. Jesus appealed to the Scriptures as His infallible authority (Matt. 4:1-11).

- b. Jesus corrected faulty theology by appealing to an infallible authority (Matt. 22:23-33).

- c. Matthew 5:17-18

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. ¹⁸ I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."

3. The Church : It believed in inerrancy

- a. Irenaeus : "Most properly assured that the scriptures are indeed perfect, since they were spoken by the word of God and His Spirit."

- b. Others : Cyril of Jerusalem, Augustine, Luther, Calvin, Schaeffer, Packer, et al.

4. God : His character demands inerrancy

- a. John 17:17

"Your word is truth."

- b. Psalm 119:60

"All your words are true."

- c. Proverbs 30:5

"Every word of God is flawless."

- d. Titus 1:2

"God... does not lie."

4. Issue : Inerrancy

a. Defined :

Simply, inerrancy means wholly true. Inerrant scriptures are not false or mistaken; rather, they are free from error (incapable of error).

b. Delimited :

Inerrancy extends only to the "autographs" (the original writings when first recorded); however, to the degree that subsequent translations reflect the autographs, the translations are functionally inerrant.

"Inerrancy means that when all the facts are known, the Scriptures in their original autographs and properly interpreted will be shown to be wholly true in everything they teach, whether that teaching has to do with doctrine, history, science, geography, geology, or other disciplines or knowledge."

(Feinberg quoted by Boice, Does Inerrancy Matter?, 13)

"Ten Tests of Canonicity"

(Barackman, *Practical Christian Theology*, 33-35)

"Observe that the application of these tests do not impart canonicity, for the canonicity of any sacred literature is inherit, being determined by God."

(Barackman, *PCT*, 33)

1. The Test of Divine Inspiration
Does the book claim inspiration from God? Is there evidence for inspiration?
2. The Test of Human Authorship
Is the book authored, edited or endorsed by an accredited agent of God (prophet, apostle, Jesus Christ)?
3. The Test of Genuineness
Does the book trace back to its purported writer (not a pious fraud, i.e. pseudepigrapha)?
Historical authenticity?
4. The Test of Authenticity
Is the book factually true?
5. The Test of Testimony
Did the book have widespread recognition? Does it have internal, Holy Spirit witness?
6. The Test of Authority
Does the book demand faith and authority ("thus saith the Lord" or similar expressions)?
7. The Test of Agreement
Does the book have consistency and harmony with existing scripture? Doctrinal agreement?
8. The Test of Fulfillment
Is there evidence of fulfilled prophecy within the book?
9. The Test of Endurance
Does the book speak to all generations in a real, vital way (cf. 1Pet.1:23-25)?
10. The Test of Spirituality
Does the book agree with scriptural affirmations on the dignity and majesty of God?

C. Canonicity

1. Definition of canon :

- a. "Canonicity concerns the right of any literature to be accepted as the word of God. 'Canon' refers, one, to the 'standard' that a literary work must meet before it is recognized by God's people as scripture and, two, to the 'collection of books' that meet this standard."

(Barackman, PCT, 32)

- b. "Canon is the collection of books deemed authoritative by the church."

(Erickson, Dictionary, 27)

2. Two fundamental considerations :

- a. The Bible is self-authenticating and church councils have only recognized the authority inherent in the writings themselves.
- b. God guided the councils so that the canon was recognized.

3. Guiding principles of canonicity :

- a. Applied to the Old Testament

(1) Closed OT canon (ca. 400 BC)

(2) Written in the prophetic period?

(Moses to Artaxerxes)

(3) Man directed by God?

(4) Christ attestation?

(cf. Lk. 24:44; Matt. 23:34-35)

(5) Recognized as inspired, authoritative scripture?

The Canon

Criteria	The Old Testament	The New Testament
Authority (Authority of the Author)	Prophetic Authority (A Lawgiver, Prophet, or Leader in Israel)	Apostolic Authority (An Apostle or authorized by an Apostle)
Authenticity (The Internal Evidence)	<ol style="list-style-type: none"> 1. The Claim to be the Word of God 2. The Testimony of the Holy Spirit 3. Its Harmony with Progressive Revelation 4. Its Dynamic Character 5. Its Truthfulness 	
Accomplishment (The Close of the Canon)	The Disappearance of the Prophetic Office with Malachi (Fifth Century BC)	The Disappearance of the Apostolic Office with John (First Century AD)
Acceptance (Verdict of People of God)	<p>By the Old Testament</p> <p>By Christ</p> <p>By the New Testament</p> <p>By the Faithful</p>	<p>By the New Testament</p> <p>By the Church</p>
Additions		<p>The Apocrypha</p> <p>The Pseudepigrapha</p>

The Tests

(C. Blaising, Class notes)

b. Applied to the New Testament

- (1) Apostolic authority?
(either an apostle or close associate)
- (2) Agreement with Old Testament?
- (3) Recognized as inspired, authoritative scripture?

D. Illumination

1. Definition of illumination :

- a. "The work of the Holy Spirit giving understanding when the Scripture is heard or read."
(Erickson, Dictionary, 80).
- b. "The act of being enlightened with the truths of God's word. This act is related to the work of the Holy Spirit, who takes the truths of the Bible and causes believers to have an understanding of their meaning and application."
(Swindoll, SDMDT, 11)

2. Biblical texts

a. Need : for unbelievers

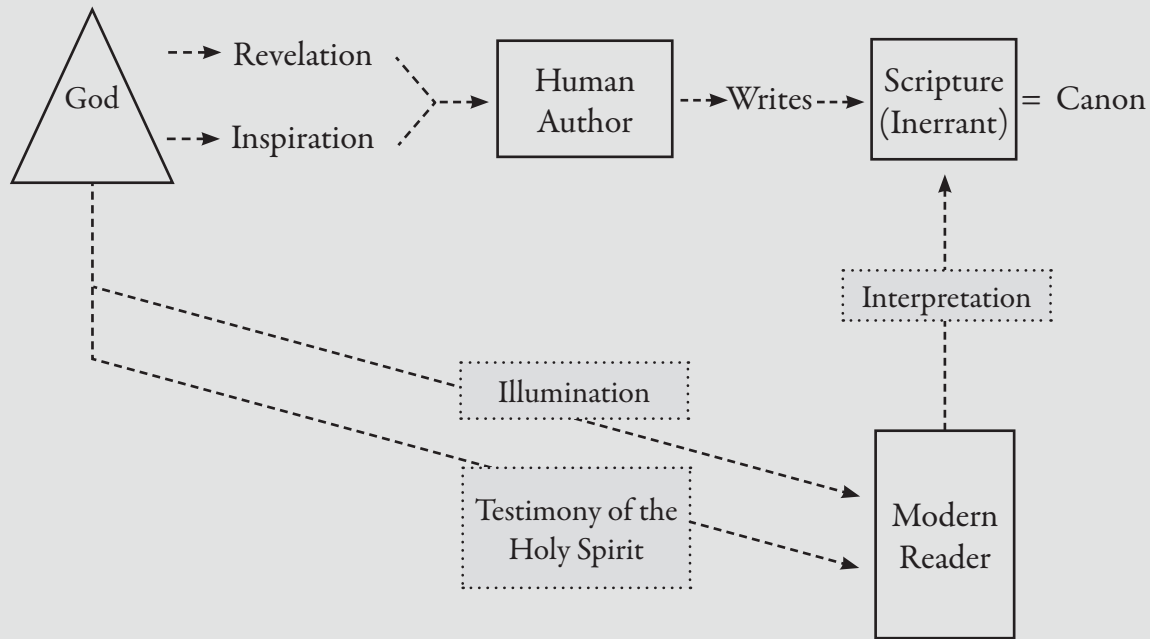
1 Corinthians 2:14

"The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned."

2 Corinthians 4:3-4

"And even if our gospel is veiled, it is veiled to those who are perishing. ⁴ The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God."

God's Communication Process



Illumination

- An inerrant, infallible scripture is of no value without understanding; illumination is a part of the teaching ministry of the Holy Spirit.
- "Metaphorically put, the morocco leather of the Bible must be translated into the shoe leather of experience" (Geisler, ST, 1:382). This requires illumination and application.
- Objective revelation requires subjective illumination to effect practical appropriation for life transformation.

b. Conviction : for the world

John 16:8-11

"When He comes, He will convict the world of guilt in regard to sin and righteousness and judgment: ⁹ in regard to sin, because men do not believe in me; ¹⁰ in regard to righteousness, because I am going to the Father, where you can see me no longer; ¹¹ and in regard to judgment, because the prince of this world now stands condemned."

c. Need : for believers

1 Corinthians 2:10-12

"...but God has revealed it to us by His Spirit. The Spirit searches all things, even the deep things of God. ¹¹ For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God. ¹² We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us."

d. Ministry : to believers

John 16:13-15

"But when He, the Spirit of truth, comes, He will guide you into all truth. He will not speak on His own; He will speak only what He hears, and He will tell you what is yet to come. ¹⁴ He will bring glory to me by taking from what is mine and making it known to you. ¹⁵ All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you."

The Acceptable (Literal) Approach to Interpretation

("Literal-Grammatical-Historical Method")

The proper approach to hermeneutics is that which emphasizes the literal interpretation of Scripture. R.C. Sproul has summarized the essence of literal interpretation as such:

The term "literal" comes from the Latin "litera", meaning letter. To interpret something literally is to pay attention to the litera, or to the letters and words which are being used. To interpret the Bible literally is to interpret it as "literature." That is, the natural meaning of a passage is to be interpreted according to the normal rules of grammar, speech, syntax, and context.

(Sproul, Knowing Scripture, 48-49)

1. In literal interpretations, the quest of the interpreter is to ascertain what the speaker is trying to say (or mean) by what he is saying (or meaning); in other words, what does he mean by what he says? In the Bible, what is said is clearly evident, etched on the pages of Scripture. But what (and here is the rub) does it mean by what it says?
2. Literal interpretation simply means the original sense of a passage. It is often referred to as the Gramatico-Historical Method. It takes careful scrutiny of the normal, customary usages of the Bible language considering the rules and practices of grammar, syntax, and the like.
3. The literal interpretation of the Scriptures seeks to understand the "one sense" or normal meaning (as opposed to multiple meanings) of the passage. It supposes that the Bible was given to man to clearly instruct him, not confuse or mislead. Literal interpretation sees Scripture as divinely revealed treasure, not supernatural riddle.
4. True literal interpretation distinguishes between plain-literal statements and figurative-literal expressions such as figures of speech. Even with the use of a figure of speech, there is clear-cut literal meaning, i.e., a specific intention being conveyed by the author. The interpreter must still seek to discover the original intent and meaning of the writer.

E. Interpretation

1. Definitions :

a. Interpretation :

"A way of understanding or explaining a passage of writing or a concept."

(Erickson, Dictionary, 86)

b. Hermeneutics :

The art and science of interpretation

"Hermeneutics also concerns itself with understanding the unique roles and relationships between the author, the text and the original or subsequent readers."

(Grenz, Pocket Dictionary, 59)

2. Acceptable approach to interpretation :

See discussion, previous page 46.

3. Inadequate approaches to interpretation :

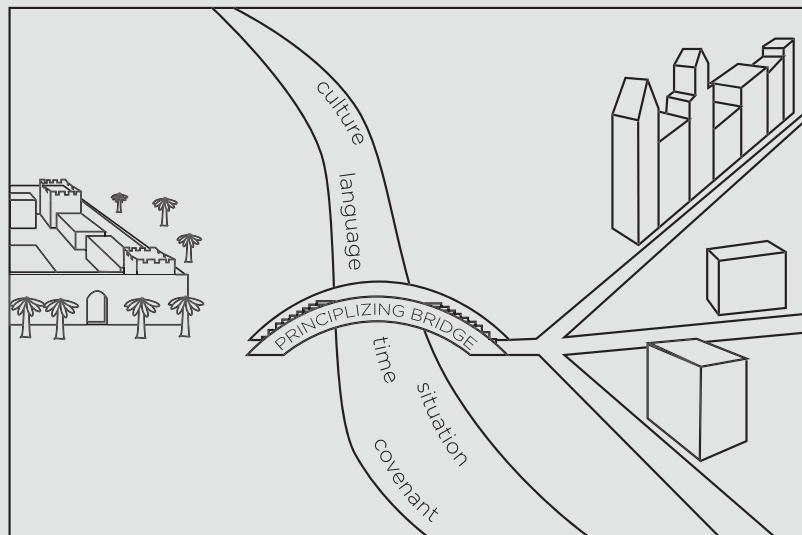
a. Liberal method :

That method which approaches the Scriptures solely on a rational basis rather than authoritative-revelational basis; whatever is not educated, empirical, rational thought is rejected.

Examples : Spinoza, I. Kant, 19th century
German theologians (Schleiermacher, et al.)

(continued, p. 49)

Bridging from the Biblical Context



(Duvall and Hays, *Grasping God's Word*, 24)

PASSAGE (Historical) ——— PRINCIPLE (Timeless) ——— PRACTICE (Timely)

b. Neo-orthodox method :

That method which sees the written word only as a means to look beyond the written text to find the true word in the existential (empirical) person of Christ.

Examples : K. Barth (founder), E. Brunner, R. Niebuhr

c. Demythological method :

That method which uses the scientific method and certain other critical approaches to the Biblical text; in this method the interpreter must strip away all religious "myths" to discover the true, essential meaning of the text.

Examples : R. Bultmann (founder)

d. Devotional method :

That method that places emphasis on the edifying aspects of the scripture; seeks to interpret for personal use (can neglect the plain, normal or straight-forward meaning of the text).

Examples : Medieval mystics (Bernard of Clairvaux), Pietists like Spener, Francke, Bengel, Quakers, Puritans (to a degree), some modern evangelicals.

e. Allegorical method:

That method that seeks a deeper meaning in the text than the plain meaning; some literal interpreters use it for interpreting prophecy (meaning beyond the literal, i.e. one symbolic or spiritualized).

Examples : Philo, Origen, Jerome, Augustine; some modern interpreters of prophecy (Covenant theologians, e.g.).

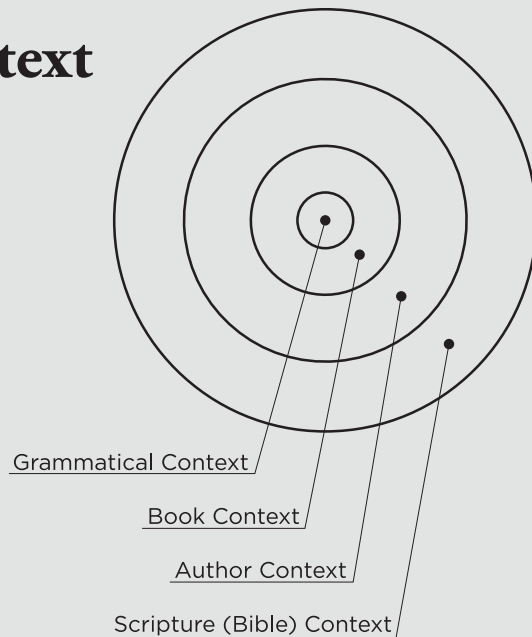
Broad Interpretive Context

Interpretive Context

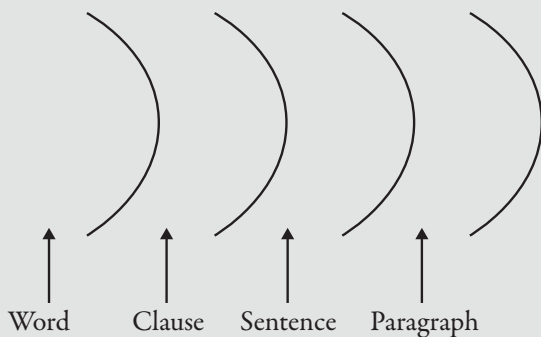
To interpret (therefore, understand); first, look at the type of literature... (historical? prophetic? poetic?)

Next, note the grammatical structure of the passage. Understand that it is part of a wholistic look at the passage in its much greater scripture-wide context.

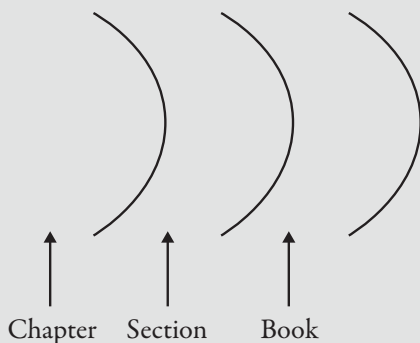
Note the diagram (right).



Grammatical Context:



Book Context:



Interpretive Clues:

- Look for structure
- Look for central idea
- Look before and after (near context)

Interpretive Clues:

- Look for themes
- Look for breadth or development of main ideas
- Look for "broad" structure (far context)

F. Literal (normal) Interpretation

The process of literal interpretation is best seen by way of overview in the diagram on the preceding page. As can be seen, the process moves from morphology (individual words) to syntax to the settings of the Bible. Such a careful approach moves from the smallest unit (the word) to the largest unit (the historical setting). What follows is a descriptive listing of these principles.

1. Morphology (Word Studies) :

Since the author used words and words in particular, the meaning and usage of the word can give precise clues to the overall intent of the author's mind.

2. Syntax (Clauses and Sentences) :

Syntax engages the interpreter in the meaning and interrelationship of words and clauses to form sentences. Of special note are conjunctions (connectives or signposts), phrase constructions and verbs (especially verbs!).

3. Immediate Context :

The principle of "immediate context" emphasizes that verses (sentences) do not occur in the Bible in isolation but in reference to and vital relation to other verses and sentences. A text without context is a pretext.

4. Context of the Book :

A collection of sentences form a paragraph or unit of thought. These units of thought form the theme or purpose of a book. A careful interpreter keeps the context and theme of the book before him at all times.

(continued, p. 53)

Guide to Interpretation of Biblical Texts

	DESCRIPTIVE What does it mean?	RATIONAL Why was this said here?	IMPLICATIONAL What is the significance?
TERMS	<p>What is meant by the term?</p> <p>How does it function?</p> <p>What key words need word study?</p>	<p>Why is this term used? (generally)</p> <p>Why is this term used? (specifically)</p> <p>Why is this a key term in the passage?</p>	<p>What are the dominant truths taught in the passage?</p> <p>What do these truths imply about how God acts or wants believers to act?</p>
STRUCTURE	<p>What kind of sentence is it?</p> <p>What laws of structure are used?</p> <p><i>contrast</i> <i>cause/effect</i></p> <p><i>comparison</i> <i>summation/explanation</i></p> <p><i>repetition</i> <i>question/answer</i></p> <p><i>proportion</i> <i>general/specific</i></p> <p><i>climax</i> <i>interchange/inversion</i></p> <p>What are the major connector words?</p>	<p>Why was this style of sentence used?</p> <p>What are the causes, effects, or purposes reflected in the clauses?</p> <p>Why is this the order of words, phrases, or clauses used?</p> <p>Why are the stated relationships as they are?</p>	<p>What are the abiding truths taught in the main statements?</p> <p>What major motivations or promises do the subordinate clauses reveal?</p> <p>What major ideas are emphasized by the order of the words or phrases?</p> <p>What limitations are found?</p>
LITERARY FORM	<p>What literary form is used?</p> <p>What are its characteristics?</p> <p>How does this literary form convey the meaning of the author?</p> <p>Is the language literal or figurative?</p>	<p>Why is this literary form employed?</p> <p>Why are the figures used as they are?</p>	<p>What is the significance of this form of literature as related to the truth conveyed?</p> <p>What light is shed on the truth by the figures of speech used?</p>
ATMOSPHERE	<p>What aspects of the passage reveal the atmosphere?</p> <p>What emotional words are used?</p> <p>How is the author's attitude developed in the text? the readers?</p>	<p>Why does this kind of atmosphere dominate this particular passage?</p> <p>Why is this atmosphere essential to the effective presentation of this passage?</p>	<p>What is the significance of atmosphere to the argument of the passage?</p> <p>Is encouragement or rebuke the major tenor of the passage?</p>

1987 Mark Bailey (Adapted and used by permission in *Charts of Christian Theology*, 14)

5. Context of the Dispensation :

The broad principle of context further includes the dispensational element. The student must recognize the dispensational context to properly interpret the Scripture. Romans is interpreted in a different light than Leviticus.

6. The Setting :

The general principle of setting includes the social, geographical, and temporal elements of the Biblical text. To attempt to interpret, apart from the cultural element, reads Western bias and philosophy into an Oriental book of ages past. Setting must be considered.

5 LAWS OF BIBLE STUDY

Law 1 : OBSERVATION : "What Do I See?"

Law 2 : INTERPRETATION : "What Does It Mean?"

Law 3 : APPLICATION : "How Does It Work?"

Law 4 : CORRELATION : "Where Does It Fit?"

Law 5 : COMMUNICATION : "How Do I Share?"

For an introduction and overview to these five laws, consult Personal Bible Study (First Hand Joy), a "Baseline" class offered by the BiLD Training Center at Fellowship Bible Church of Northwest Arkansas. (website : BiLD.fellowshipnwa.org)

SESSION 3

THEOLOGY PROPER

{ > DOCTRINE OF GOD < }



Quotes:

- Amos 4:13 (NASB)
*"For behold, He who forms mountains and creates the wind
And declares to man what are His thoughts,
He who makes dawn into darkness
And treads on the high places of the earth,
The Lord God of hosts is His name."*

Dogmatic Atheism

- "Matter is simply there and always has been in one form or another. In fact, for the atheist, the universe is ultimately all that exists - even mind came from matter"(Geisler, ST, 2:425).
- "The cosmos is all that is or ever was or ever will be" (Carl Sagan).

Practical Atheism

- "While God is not denied, life is lived as if there is no God. There is complete indifference to his claims, and often there is outspoken and defiant wickedness" (P.D. Feinberg in EDT, 96).
- Psalm 14:1 (NLT)
The fool has said in his heart, "There is no God. They are corrupt, they have committed abominable deeds; There is no one who does good."

III. THEOLOGY PROPER (Doctrine of God)

A. Definition of Theology Proper :

- "The study of the doctrine of God" (Erickson, Dictionary, 167)
- The study of God : His existence, attributes, names, essence and works

"The proper study of the Christian is the Godhead. The highest science, the loftiest speculation, the mightiest philosophy, which can engage the attention of a child of God is the name, the nature, the person, the doings and existence of the great God which he calls his Father." (C. Spurgeon)

B. Existence of God

1. Faulty Views :

a. Dogmatic Atheism

- (1) Defined : there is no God or gods.
- (2) Premise : the material world, not the spiritual-physical world is the ultimate reality.
- (3) Biblical response :
 - Psalm 14:1
"The fool has said in his heart, 'there is no God.'"

b. Practical Atheism

- (1) Defined : living life as if there is no God.
- (2) Premise : God is irrelevant to me.
- (3) Biblical response :
 - Psalm 36:1 *"There is no fear of God in his eyes."*

Quotes:

Philosopher Blaise Pascal posed a practical, intellectual "wager" concerning God's existence. A part of "Pascal's Wager" follows. (Note: not all biblical philosophers would accept this train of logical thought).

"Either God is or he is not. But to which view shall we be inclined? Reason cannot decide this question. Infinite chaos separates us. At the far end of this infinite distance a coin is being spun which will come down heads or tails. How will you wager? Reason cannot make you choose either, reason cannot prove either wrong. . .

Yes, but you must wager. There is no choice, you are already committed. Which will you choose then? Let us see: since a choice must be made, let us see which offers you the least interest. You have two things to lose: the true and the good; and two things to stake: your reason and your will, your knowledge and your happiness; and your nature has two things to avoid: error and wretchedness. . . Let us weigh up the gain and the loss involved in calling heads that God exists. Let us assess the two cases: if you win, you win everything, if you lose, you lose nothing. Do not hesitate then; wager that he does exist. . ." (From Geisler, *Baker Encyclopedia of Christian Apologetics*, 584)

Agnosticism

- "Agnosticism can manifest itself in a variety of ways. In science it is known as Positivism. This system of thinking was fathered by August Comte. This is the view that man can only know that which is phenomenal, that is observed and verifiable facts alone are true" (Cook, *ST*, 2:135).

Polytheism

- "Except for the great monotheisms of Judaism, Christianity and Islam, the world's religions are overwhelmingly polytheistic. Polytheism characterizes Hinduism, Mahayana Buddhism, Confucianism, Taoism, and Shintoism in the East and also contemporary African tribal religions" (D. B. Fletcher in *EDT*, 861).

c. Agnosticism

- (1) Defined : there is no sure knowledge of whether God exists or not.
- (2) Premise : not possible to know everything (therefore, God could conceivably exist), but there is no way to know for certain.
- (3) Biblical response :
 - Romans 1:18-19 (NLT)
*"But God shows His anger from heaven against all sinful, wicked people who suppress the truth by their wickedness.
¹⁹ They know the truth about God because He has made it obvious to them."*

d. Polytheism

- (1) Defined : there are many (Grk. "poly") gods.
- (2) Premise : man has embraced many gods throughout his history (Egyptians, Canaanites, Assyrians, Babylonians, Greeks, Romans, Hinduism, Buddhism, Taoism, African tribal deities, et al.).
- (3) Biblical response :
 - Psalm 86:8
"Among the gods there is none like you, no deeds can compare with yours."
 - 2 Samuel 7:22
"How great you are, O Sovereign Lord! There is no one like you, and there is no God but you, as we have heard with our own ears."

Quotes:

Pantheism

- "Pantheism is that theory which holds that all finite beings are merely aspects, modifications, or parts of one eternal and self-existent being. It regards God as one with the natural universe. God is all; all is God" (Thiessen, Lectures, 34).
- "Nothing twists and deforms the soul more than a low or unworthy conception of God" (A.W. Tolzer).
- "That belief that God's being includes and permeates the entire universe so that everything exists in God" (Grenz, Pocket Dictionary, 88).

e. Pantheism

(1) Defined : God is everything; everything is God.

(2) Premise : God is not separate from His creation.

(3) Biblical response:

- Isaiah 40:21-26 (NLT)

"Haven't you heard? Don't you understand?

*Are you deaf to the words of God—
the words He gave before the world began?
Are you so ignorant?*

²² *God sits above the circle of the earth.*

*The people below seem like grasshoppers to Him!
He spreads out the heavens like a curtain
and makes His tent from them.*

²³ *He judges the great people of the world
and brings them all to nothing.*

²⁴ *They hardly get started, barely taking root,
when He blows on them and they wither.
The wind carries them off like chaff.*

²⁵ *'To whom will you compare me?
Who is my equal?' asks the Holy One.*

²⁶ *Look up into the heavens.*

*Who created all the stars?
He brings them out like an army, one after another,
calling each by its name.
Because of His great power and incomparable strength,
not a single one is missing."*

Quotes:

Panentheism

- "Pantheism literally means all ("pan") is God ("theism"), but panentheism means "all in God." It is also called process theology" (Geisler in BECA, 576).
- "Rather than viewing God as the infinite, unchanging sovereign Creator of the world who brought it into existence (i.e. Biblical theism), panentheists think of God as a finite, changing, director of world affairs who works in cooperation with the world in order to achieve greater perfection in nature" (Geisler, 576).

Theism	Panentheism
<ul style="list-style-type: none">• God is Creator• Creation 'ex nihilo'• God sovereign over world• God is independent from the world• God is unchanging• God is absolutely perfect	<ul style="list-style-type: none">• God is Director• Creation 'ex materia'• God working with the world• God is dependent upon the world• God is changing• God is becoming more perfect

- "In contrast to pantheism, panentheists declare that God's being is greater than and not exhausted by the universe. God is affected by each event in the universe, and thus God's knowledge must change and grow" (Grenz, Pocket Dictionary, 88).

f. Panentheism

- (1) Defined : God is in everything but is distinct, yet interdependent with creation.
- (2) Premise : God is in the world as the mind is in the body.
- (3) Biblical Response :

Psalm 113:5-6 (NASB)

"Who is like the Lord our God,

Who is enthroned on high,

⁶ Who humbles Himself to behold

The things that are in heaven and in the earth?"

g. Deism

- (1) Defined : God created the universe but left it to run its course on its own.
- (2) Premise : God is transcendent (beyond, removed, distant) but not immanent (near, involved, present).
- (3) Biblical response :

Acts 17:27-28

"God did this so that men would seek Him and perhaps reach out for Him and find Him, though He is not far from each one of us. ²⁸ 'For in him we live and move and have our being.' As some of your own poets have said, 'We are His offspring.'"

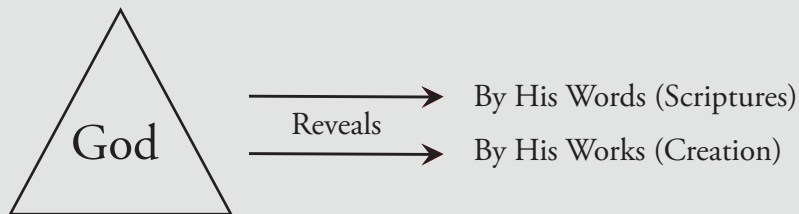
2. Correct View : Theism (or, Biblical Theism)

- (1) Defined : an infinite, personal God created the universe (and intervenes in it from time to time).
- (2) Premise : God is both transcendent (beyond us) and immanent (with us).
- (3) Biblical response :

- John 14:1-2, 14

"Do not let your hearts be troubled. Trust in God; trust also in me. ² In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. . . .¹⁴ You may ask me for anything in my name, and I will do it."

God's Self-Revelation



Romans 1:18-20 (ESV)

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.

¹⁹ For what can be known about God is plain to them, because God has shown it to them. ²⁰ For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse."

1. God reveals His existence to people.
 - to wicked who push (suppress) the truth away from themselves (v. 18)
 - to believers in their conversion (2 Cor. 5:17; Col. 3:9-10)
2. God reveals His existence to people's inner awareness (v. 19^a).
 - for the truth about God is known to them instinctively...
3. God reveals His existence to people's senses (vv. 19^b-20^a).
 - they can clearly see His invisible qualities.
 - they have no excuse whatsoever.
4. God reveals His existence to people's reason (v. 20^b).
 - no excuse whatsoever for not knowing God
 - classic arguments for the existence of God (outline notes, page 65)

3. Arguments for the Existence of God :

a. Cosmological argument

Thesis :

Every new thing or change must have a cause. For every "effect", there must be a "cause." Creation is the effect that the uncaused, First Cause (God) produced.

b. Teleological argument

Thesis :

Design within creation points to intelligent cause; a watch presupposes a watchmaker. The design, order and purpose in the universe suggests Someone (Intelligence) behind it.

c. Anthropological argument

Thesis :

Man has an innate, universal consciousness of a moral law (some things are right; some things are wrong); yet a universal moral law demands a Moral Lawgiver who must be absolutely good.

d. Ontological argument

Thesis :

Man has the idea or concept of a perfect, Necessary Being; if man can envision this Being, then He must exist; otherwise, if He did not exist, He would not be perfect because He lacked existence.

N.B. "Observe that these four arguments do not prove with mathematical certainty the existence of God... While these arguments do not compel belief, they do give a rational explanation of our belief in God's existence (1 Pet. 3:15; cp. Acts 14:15-17; 17:23-28)" (Barackman, PCT, 41).

What is God Like?

Psalm 145:1-7

"I will exalt you, my God the King; I will praise your name for ever and ever. ² Every day I will praise you and extol your name for ever and ever. ³ Great is the Lord and most worthy of praise; his greatness no one can fathom. ⁴ One generation will commend your works to another; they will tell of your mighty acts. ⁵ They will speak of the glorious splendor of your majesty, and I will meditate on your wonderful works. ⁶ They will tell of the power of your awesome works, and I will proclaim your great deeds. ⁷ They will celebrate your abundant goodness and joyfully sing of your righteousness."

God is "immanent" (NEAR),
God is "transcendent" (FAR)

Essence and Attributes

"The essence of God is revealed only through the attributes, and apart from them the essence is unknown and unknowable" (Cook, 1:57).

"Essence is the fundamental nature of something apart from which the thing would not be what it is...the core of what makes something what it is without being something else" (Grenz, Pocket Dictionary, 46).

"An attribute is an essential property which is intrinsic to its subject" (Cook, 1:57).

C. Nature of God

1. Essence and attributes :

a. God is one Being (essence)

The essence of God is "the full nature of what God is"
(Erickson, Dictionary, 65).

"As incomprehensible as God's makeup is, it seems to consist of three personhoods with a single, divine nature" (Barackman, 46).

b. But God has many attributes (perfections)

"God cannot be reduced to one or more of His attributes. On the other hand, they are not separate from His essence, and are indeed a manifestation of it" (Cook, 1:57).

"The characteristics or qualities of God which constitute Him for what He is ... They should not be thought of as something attributed to or predicated of Him, as if something could be added to His nature. Rather, they are inseparable from His being"
(Erickson, CDCT, 16).

2. Classification of attributes :

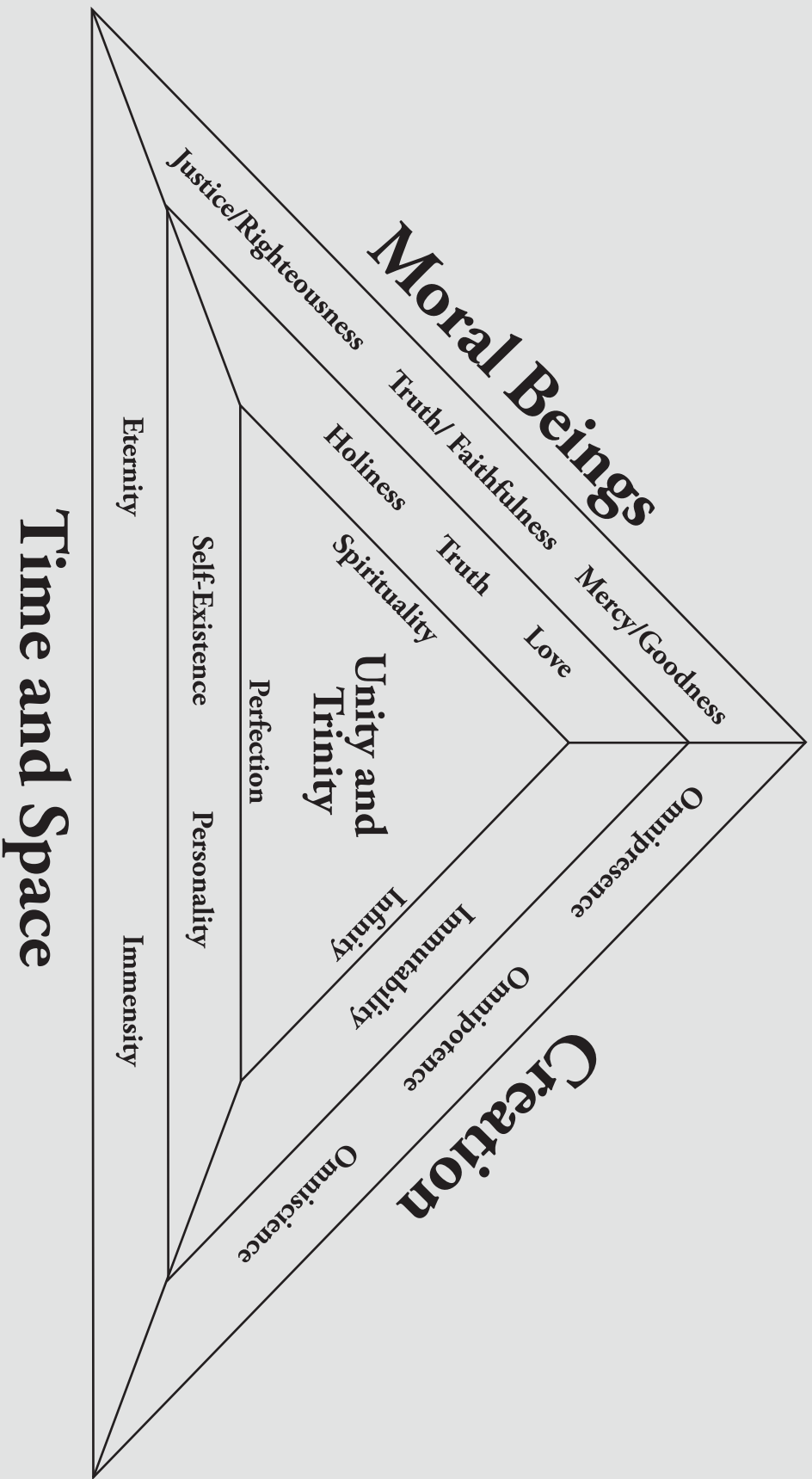
a. Incommunicable attributes

Attributes or perfections of God for which there are no corresponding characteristics in human nature.

(examples follow, pages 69, 71, 73)

Graphic Portrayal of the Attributes of God

(House, Charts, 40)



(1) Aseity (Self-existence)

(a) Defined : God is self-existent and is not dependent on anything or anyone external to Himself.

(b) Described (Biblically) :

Psalm 90:2

"Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God."

(2) Immutability (Unchanging)

(a) Defined : God is not subject to change; He is unchanging and unchangeable in His being.

(b) Described (Biblically) :

Psalm 102:27 (NLT)

"But you are always the same; you will live forever."

Malachi 3:6^a (NLT)

"I am the Lord and I do not change..."

Immutability : Does God change His mind? See supplemental material, page 76.

(3) Infinity

(a) Defined : God is without limits (other than self-limitation).

(b) Described (Biblically) :

1 Kings 8:27

"But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built!"

(additional Scriptures, page 71)

The Attributes of God: Varieties of Categorization

(Enns, *Handbook*, 189-91)

Theologians	Categories	Attributes
Henry C. Thiessen Vernon D. Doerksen	Non-Moral	Omnipresence Omniscience Omnipotence Immutability
	Moral	Holiness Righteousness and Justice Goodness and Mercy Truth
Augustus Hopkins Strong	Absolute/Immanent	Spirituality: life, personality Infinity: self-existence, immutability, unity Perfection: truth, love, holiness
	Relative/Transitive	Related to time and space: eternity, immensity Related to creation: omnipresence, omniscience, omnipotence Related to moral beings: truth and faithfulness mercy and goodness (transitive love), justice and righteousness (transitive holiness)

(continued, p. 72)

A Practical Challenge :

"How can we turn our knowledge about God into knowledge of God? The rule for doing this is demanding but simple. It is that we turn each truth that we learn about God into matter for meditation before God, leading to prayer and praise to God."

(J.I. Packer)

Psalm 147:5

"Great is our Lord and mighty in power; His understanding has no limit."

Job 11:7-9

"Can you fathom the mysteries of God? Can you probe the limits of the Almighty? ⁸ They are higher than the heavens—what can you do? They are deeper than the depths of the grave—what can you know? ⁹ Their measure is longer than the earth and wider than the sea."

(4) Perfection

(a) Defined : God is complete, perfect, finished; in Him, there is nothing lacking nor is there any defect.

(b) Described (Biblically) :

Deuteronomy 32:4 (NLT)

"He is the Rock; His deeds are perfect. Everything He does is just and fair. He is a faithful God who does no wrong; how just and upright He is!"

Psalm 18:30^a (NASB)

"As for God His way is blameless ..."

(5) Eternity

(a) Defined : God is not bound by limitations of time.

(b) Described (Biblically) :

Psalm 102:27 (NASB)

"But You are the same, And Your years will not come to an end."

2 Peter 3:8

"But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day."

The Attributes of God: Varieties of Categorization

(continued)

Theologians	Categories	Attributes
William G. T. Shedd Charles Hodge Louis Berkhof Herman Bavinck	Incommunicable	<ul style="list-style-type: none"> • Shedd/Hodge: self-existence, simplicity, infinity, eternity, immutability • Berkhof: self-existence, immutability, unity, infinity (perfection, eternity, immensity) • Bavinck: independence, self-sufficiency, immutability, infinity: eternity, immensity (omnipresence); oneness (numerical, qualitative)
	Communicable	<ul style="list-style-type: none"> • Shedd/Hodge: wisdom, benevolence, holiness, justice, compassion, truth • Berkhof: <ul style="list-style-type: none"> spirituality intellectual knowledge wisdom veracity moral goodness (love, grace, mercy, longsuffering) holiness righteousness <ul style="list-style-type: none"> remunerative justice retributive justice sovereignty sovereign will sovereign power • Bavinck: <ul style="list-style-type: none"> Life and Spirit <ul style="list-style-type: none"> spirituality invisibility Perfect in self-consciousness <ul style="list-style-type: none"> knowledge, omniscience wisdom veracity Ethical nature <ul style="list-style-type: none"> goodness righteousness holiness Lord, King, Sovereign <ul style="list-style-type: none"> will freedom omnipotence Absolute Blessedness <ul style="list-style-type: none"> perfection blessedness glory

(continued, p. 74)

(6) Omnipresence

(a) Defined : God is present everywhere; there are no spatial limitations for Him.

(b) Described (Biblically) :

Psalm 139:7-8 (NLT)

"I can never escape from your Spirit! I can never get away from your presence!⁸ If I go up to heaven, you are there; if I go down to the grave, you are there."

(7) Unity / Simplicity

(a) Defined : God is one (unity); God is uncompounded, indivisible (simplicity).

(b) Described (Biblically) :

Deuteronomy 6:4 (NASB)

"Hear, O Israel: The Lord our God, the Lord is one."

1 Timothy 1:17 (NLT)

"All honor and glory to God forever and ever! He is the eternal King, the unseen one who never dies; He alone is God. Amen."

b. Communicable attributes

Attributes or perfections of God for which there are corresponding characteristics in human nature.

(1) Spirituality

(a) Defined : God in His essence is spirit (not a spirit) and immaterial, distinct from the world or matter.

(b) Described (Biblically) :

John 4:24 (NASB)

"God is spirit ..."

(continued - pages 75, 77, 79)

The Attributes of God: Varieties of Categorization

(continued)

Theologians	Categories	Attributes
Millard J. Erickson	Greatness	Spirituality Personality Life Infinity Constancy
	Goodness	Moral Purity holiness righteousness justice Integrity genuineness veracity faithfulness Love benevolence grace mercy persistence
Gordon R. Lewis	Metaphysically	Self-existent Eternal Unchanging
	Intellectually	Omniscient Faithful Wise
	Ethically	Holy Righteous Loving
	Emotionally	Detests evil Long-suffering Compassionate
	Existentially	Free Authentic Omnipotent
	Relationally	Transcendent in being Immanent universally in providential activity Immanent with His people in redemptive activity

(2) Omniscience

(a) Defined : God is all-knowing (perfect and complete, without limitation).

(b) Described (Biblically) :

Psalm 147:4-5

"He counts the stars and calls them all by name. ⁵ How great is our Lord! His power is absolute! His understanding is beyond comprehension!" (actuality)

Matthew 11:21

"Woe to you, Korazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." (potentiality)

(3) Truth

(a) Defined : God is wholly true in His nature, words and works.

(b) Described (Biblically) :

1 John 5:20 (NASB)

"And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life."

John 17:17

"Sanctify them by the truth; your word is truth."

Psalm 33:4 (NASB)

"For the word of the Lord is upright, And all His work is done in faithfulness."

"Immutability"

Issue : Does God sometimes change His mind?

Yet when we talk about God being unchanging in his purposes we may wonder about places in Scripture where God said he would judge his people and then because of prayer or the people's repentance (or both) God relented and did not bring judgment as he had said he would. Examples of such withdrawing from threatened judgment include the successful intervention of Moses in prayer to prevent the destruction of the people of Israel (Exod. 32:9-14), the adding of another fifteen years to the life of Hezekiah (Isa. 38:1-6), or the failure to bring promised judgment upon Nineveh when the people repented (Jon. 3:4, 10). Are these not cases where God's purposes in fact did change?

These instances should all be understood as true expressions of God's present attitude or intention *with respect to the situation as it exists at that moment*. If the situation changes, then of course God's attitude or expression of intention will also change. This is just saying that *God responds differently to different situations*. The example of Jonah preaching to Nineveh is helpful here. God sees the wickedness of Nineveh and sends Jonah to proclaim, "Yet forty days, and Nineveh shall be overthrown!" (Jon . 3:4). The possibility that God would withhold judgment if the people repented is not explicitly mentioned in Jonah's proclamation as recorded in Scripture, but it is of course implicit in that warning: the purpose for proclaiming a warning is to bring about repentance. Once the people repented, the situation was different, and God responded differently to that changed situation: "*When God saw what they did, how they turned from their evil way, God repented of the evil which he had said he would do to them; and he did not do it*" (Jon. 3:10). As in many other places in Scripture, God responded to the new situation differently, but nevertheless remained unchanging in his being and his purposes. (In fact, if God did not respond differently when people acted differently, then people's actions would make no difference to God, and he would not be the kind of just and merciful God portrayed in the Bible—unchanging in his attributes of justice and mercy.)

(Grudem, BD, 74)

(4) Goodness

(a) Defined : God is wholly good in His character of benevolence, mercy and grace.

(b) Described (Biblically) :

Exodus 33:19 (NASB)

"And He said, " I Myself will make all My goodness pass before you, and will proclaim the name of the Lord before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion. "

Psalm 145:9 (NLT)

"The Lord is good to everyone. He showers compassion on all His creation. "

(5) Holiness

(a) Defined : God is set apart from the universe and is set apart from sin or sinfulness.

(b) Described (Biblically) :

Psalm 113:4-6 (NLT)

"For the Lord is high above the nations; His glory is higher than the heavens. ⁵ Who can be compared with the Lord our God, who is enthroned on high? ⁶ He stoops to look down on heaven and on earth. "

Habakkuk 1:12-13

*"O Lord, are you not from everlasting?
My God, my Holy One, we will not die.
O Lord, you have appointed them to execute judgment;
O Rock, you have ordained them to punish.
¹³ Your eyes are too pure to look on evil;
you cannot tolerate wrong.
Why then do you tolerate the treacherous?
Why are you silent while the wicked
swallow up those more righteous than themselves?"*

1 Peter 1:16

"For the Scriptures say, 'You must be holy because I am holy. '"

Righteousness :

Psalm 19:7-11 (from Life Application Bible, 1106)

19:7-11 *"When we think of law, we often think of something that keeps us from having fun. But here we see the opposite - law that revives us, makes us wise, gives joy to the heart, gives light to the eyes, warns us, and rewards us. That's because God's laws are guidelines and lights for our path, rather than chains on our hands and feet. They point at danger and warn us, then point at success and guide us."*

In the final analysis, man does not break God's laws;
God's laws break man.

Sovereignty :

Sovereignty is the right to rule and reign. To say that God is sovereign is not to simply add another attribute or perfection to the list. It is to acknowledge that the Creator has ultimate sovereignty over all that He has created. He is the Potter; we are the clay. He is the Sovereign; we are His subjects. His will alone will be accomplished in eternity. There can be no pretenders to His throne, His realm, His rule. He is Absolute King with Absolute Authority.

(6) Righteousness

(a) Defined : God's demands, laws and actions are exactly, perfectly right.

(b) Described (Biblically) :

Psalm 19:7-9

*"The instructions of the Lord are perfect, reviving the soul.
The decrees of the Lord are trustworthy, making wise the simple.
⁸ The commandments of the Lord are right, bringing joy to the heart. The commands of the Lord are clear, giving insight for living. ⁹ Reverence for the Lord is pure, lasting forever. The laws of the Lord are true; each one is fair."*

Note the comments, preceding page 78.

(7) Sovereignty

(a) Defined : God's rule is supreme; His is the highest position and authority.

(b) Described (Biblically) :

Deuteronomy 10:14 (NASB)

"Behold, to the Lord your God belong heaven and the highest heavens, the earth and all that is in it."

Deuteronomy 4:39 (KJV)

"Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else."

Compound Hebrew Names for God

(Barackman, 67-68)

Form	Name	Meaning (Passage)
El forms	El Shaddai	"the almighty God" (Gen. 17:1)
	El Olam	"the everlasting God" (Gen. 21:33)
	El Elyon	"the most high God" (Gen. 14:18-20)
	El Qodash	"God, the holy One" (Josh. 24:19)
	El Qanno	"the jealous God" (Josh. 24: 19)
	El Elohe Israel	"God, the God of Israel"(Gen. 33:20)
	El Roi	"the God who sees" (Gen. 16:13)
	El Gadol waw Nora	"the great and terrible God" (Deut. 7:21)
	El Chanun waw Rachum	"the gracious and merciful God" (Jonah 4:2)
	El Neeman	"the faithful God" (Deut. 7:9)
	El Chai	"the living God" (Josh. 3: 10)
Elohim forms	Elohim Chayim	"the living God" (Deut. 5:26)
	Elohim Sabaoth	"the God of hosts (armies)" (Amos 3: 13)
YHWH forms	Yahweh Sabaoth	"The LORD of hosts (armies)" (I Sam. 17:45)
	Yahweh Jireh	"the LORD who sees" (Gen. 22:14)
	Yahweh Rapha	"the LORD who heals" (Exod. 15:26)
	Yahweh Nissi	"the LORD, my banner" (Exod. 17: 15)
	Yahweh Qadash	"the LORD who sanctifies" (Lev. 20:8)
	Yahweh Rohi	"the LORD, my shepherd" (Ps. 23:1)
	Yahweh Tsidkenu	"the LORD our righteousness" (Jer. 23:6)
	Yahweh Shalom	"the LORD (is) peace" (Judg. 6:24)
	Yahweh Shammah	"the LORD (is) there" (Ezek. 48:35; cp. Zech. 8:22; 14:16-17)

D. Primary Names of God

1. Old Testament

a. Elohim (El)

- (1) Generic, common name for deity (2570x); used of the true, Biblical God (2310x)
- (2) "El" is singular; "Elohim" is plural : why?
 - (a) Polytheistic plural
 - (b) Trinitarian plural
 - (c) Majestic plural
(stresses greatness, supremacy, plenitude of power; most often takes a singular verb)
- (3) Root meaning could be "fear"; perhaps better to see "strength" or "power."

b. YHWH

- (1) Personal, covenant name of God (5321x)
- (2) Given at burning bush revelation; "I am that I am" (Ex. 6:3)
- (3) Too sacred to be pronounced; pious Jews substituted Adonai (Lord)

c. Adonai

- (1) Like Elohim, a likely plural of majesty
- (2) Found about 400x in OT
- (3) Carries the idea of absolute authority

The Ultimate Reality of God

Throughout the history of the people of Israel, they struggled with idol worship or chasing after the false God's of the various peoples around them. This was so, even with clear commands against this.

Exodus 20:1-6 (NASB)

"Then God spoke all these words, saying, ² 'I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.' ³ 'You shall have no other gods before Me.' ⁴ 'You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.' ⁵ 'You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,' ⁶ but showing lovingkindness to thousands, to those who love Me and keep My commandments."

Deuteronomy 4:15-19 (NLT)

"But be very careful! You did not see the Lord's form on the day He spoke to you from the heart of the fire at Mount Sinai. ¹⁶ So do not corrupt yourselves by making an idol in any form—whether of a man or a woman, ¹⁷ an animal on the ground, a bird in the sky, ¹⁸ a small animal that scurries along the ground, or a fish in the deepest sea. ¹⁹ And when you look up into the sky and see the sun, moon, and stars—all the forces of heaven—don't be seduced into worshiping them. The Lord your God gave them to all the peoples of the earth."

Hosea 4:11-13 (NASB)

"Harlotry, wine and new wine take away the understanding. ¹² My people consult their wooden idol, and their diviner's wand informs them; For a spirit of harlotry has led them astray, And they have played the harlot, departing from their God. ¹³ They offer sacrifices on the tops of the mountains And burn incense on the hills, Under oak, poplar and terebinth, Because their shade is pleasant. Therefore your daughters play the harlot And your brides commit adultery. Even the New Testament writer had to end his letter with a sharp warning."

1 John 5:21 (NASB)

"Little children, guard yourselves from idols."

God or False Idols?	
God	False Idols
<ul style="list-style-type: none"> * Intangible (spirit not material) * Eternal * Holy and Unmanageable * Spiritual & Moral Purity * Ultimate Reality 	<ul style="list-style-type: none"> * Tangible (false, yet material) * Temporal * Base, and able to be manipulated * Physical & Sexual Immorality * Ultimate Deception

2. New Testament

a. Theos (Grk. = "God")

- (1) Most frequent word for God in the New Testament
(more than 1000x)
- (2) May refer to the divine Trinity when term appears alone
(context determines)
- (3) Often used to refer to God the Father
(cf. Jn. 3:16; Ro. 1:8-9; et al.)

b. Kurios (Grk. = "Lord")

- (1) Occurs about 600x in the New Testament
- (2) Basic meaning is "one having authority or power"
(similar to Heb. = "Adonai")
- (3) Commonly refers to God the Son
(context always determines)

c. Patēr (Grk. = "Father")

- (1) From the root signifying nourisher, protector, upholder
- (2) Common usage of human fathers, ancestors, so forth
- (3) Used of God the Father in relationship to those born anew,
thus now believers (Jn. 1:12-13; Eph. 2:17; et al.)

"Theological Statements of the Doctrine of the Triunity"

1. There is in the Divine Being but one Indivisible essence (essential being or nature).
2. In this one Being there are three persons (or three individual subsistences) - Father, Son, and Holy Spirit.
3. The whole undivided essence of God belongs to each of three persons (no subordination of the essential being of any person).
4. The doctrine of the Triunity is inscrutable, a mystery progressively revealed in the Scriptures to be apprehended but not fully comprehended by man.

E. Triunity (Trinity) of God

1. Biblical support for the Triunity

a. A Biblical understanding of the Triunity must include 2 affirmations :

- (1) That God exists as one (singularity, unity).
- (2) That God exists as three distinct, eternal, simultaneous Persons (personalities, distinctions).
- (3) Summary : "tri" (three) + "unity" (oneness) = "triunity" of God. (perhaps better than the commonly used term Trinity)

b. Definitions :

- (1) Trinity : "a reference to the doctrine that God is one and yet exists eternally in three persons" (Erickson, Dictionary, 171).
- (2) Trinity (or Tri-unity) : "means that the one divine nature is a unity of three persons and that God is revealed as three distinct persons; Father, Son and Holy Spirit" (Grenz, Pocket Dictionary, 116).

c. Implications of the Triunity in the Old Testament :

(1) Plurality implied :

(a) Elohim (pl. form of "El" = God)

Deuteronomy 6:4

"Hear, O Israel: The Lord our God (Elohim), the Lord is one."

Genesis 1:1

"In the beginning God (Elohim) created the heavens and the earth."

The Concept of "Trinity"

(in OT Personifications of God)

Three major 'personifications' of God can be discerned within its (the Old Testament) pages, which naturally lead on to the Christian doctrine of the Trinity. These are:

1. *Wisdom* - "This personification of God is especially evident in the Wisdom literature, such as Proverbs, Job, and Ecclesiastes. The attribute of divine wisdom is here treated as if it were a person (hence the idea of 'personification', with an existence apart from, yet dependent upon God). Wisdom (who is always treated as female, incidentally) is portrayed as active in creation, fashioning the world in her imprint" (Prov. 1:20-23; 9:1-6; Job 28).
2. *The Word of God* - "Here, the idea of God's speech or discourse is treated as an entity with an existence independent of God, yet originating with God. The Word of God is portrayed as going forth into the world to confront men and women with the will and purpose of God, bringing guidance, judgment, and salvation" (Ps. 119:89; 147:15-20; Is. 55:10-11).
3. *The Spirit of God* - "The Old Testament uses the phrase 'the spirit of God' to refer to God's presence and power within the creation. The spirit is portrayed as being present in the expected Messiah (Is. 42:1-3), and as being the agent of a new creation which will arise when the old order has finally passed away" (Ezek. 36:26; 37:1-4).

(A. McGrath, Christian Theology, 320)

(b) Plural pronouns

Genesis 1:26

"Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.'"

Isaiah 6:8

"Then I heard the voice of the Lord saying, 'Whom shall I send? And who will go for us?' And I said, 'Here am I. Send me!'"

(c) Plurality of individuals called God

Zechariah 1:12-13

"Then the angel of the Lord said, 'Lord Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?'¹³ So the Lord spoke kind and comforting words to the angel who talked with me."

Zechariah 3:1-2

"Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right side to accuse him.² The Lord said to Satan, 'The Lord rebuke you, Satan! The Lord, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?'"

(d) Deity of Holy Spirit distinct from God

Psalms 139:7

"Where can I go from your Spirit? Where can I flee from your presence?"

Psalms 51:11

"Do not cast me from your presence or take your Holy Spirit from me."

Quotes:

"Time after time, New Testament passages link together these three elements as part of a great whole...there is the closest of connections between the Father, Son, and Spirit in the New Testament...The Father is revealed in Christ through the Spirit."

(A. McGrath, 320)

"All three branches of Christianity-Eastern Orthodox, Roman Catholic, and Protestant affirm the faith of Nicea, which is another way of saying they affirm the Trinity."

(R. Olson, Mosaic of Christian Belief, 134)

"Christian belief in God as triune did not arise in the fourth century with Roman emperor, Constantine and the Christian bishops that he dominated. Belief that it arose then as part of a vague paganizing or Hellenizing of Christianity is a caricature often promoted by antitrinitarian cults and sects. All one has to do is read second- and third-century church fathers such as Athenagoras, Tertullian, Irenaeus, Origen or Cyprian to see immediately that Christians believed in the Trinity long before Constantine called all the Christian bishops to the first ecumenical council at Nicea in 325."

(R. Olson, 135)

Theological Statements on the Trinity

(A.H. Strong, Systematic Theology, 304)

"The doctrine of the Trinity may be expressed in the six following statements:

1. In Scripture there are three who are recognized as God.
2. These three are so described in Scripture that we are compelled to conceive them as distinct persons.
3. This tri-personality of the divine nature is not merely economic, ad temporal, but is immanent and eternal.
4. This tri-personality is not Tritheism, for while there are three persons, there is but one essence.
5. The three persons, Father, Son, and Holy Spirit are equal.
6. Inscrutable yet not self-contradictory, this doctrine furnishes the key to all other doctrines."

(2) Triunity implied

Isaiah 63:7-10

"I will tell of the kindnesses of the Lord, the deeds for which He is to be praised, according to all the Lord has done for us— yes, the many good things He has done for the house of Israel, according to His compassion and many kindnesses. ⁸ He said, 'Surely they are my people, sons who will not be false to me'; and so He became their Savior. ⁹ In all their distress He too was distressed, and the angel of his presence saved them. In his love and mercy He redeemed them; He lifted them up and carried them all the days of old. ¹⁰ Yet they rebelled and grieved His Holy Spirit. So He turned and became their enemy and He himself fought against them."

d. Revelation of the Triunity in the New Testament

(1) The Father is God

John 6:27

"Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On Him God the Father has placed His seal of approval."

Ephesians 4:6

"...one God and Father of all, who is over all and through all and in all."

(2) Jesus Christ is God

Hebrews 1:8

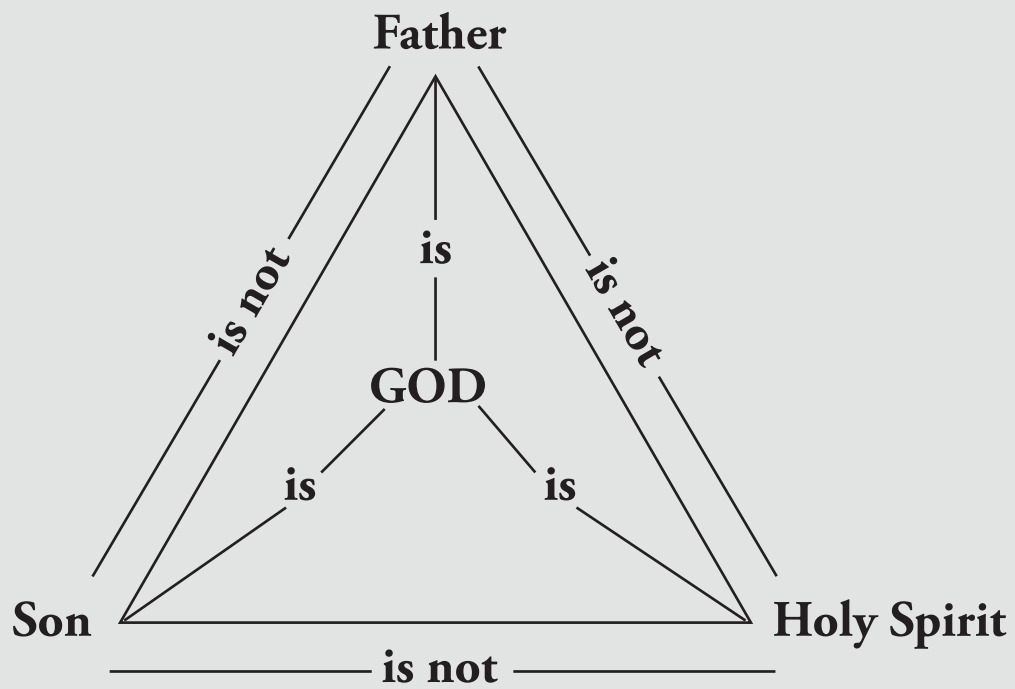
"But about the Son he says, 'Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom...'"

John 1:1-2, 14

"In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning..."

¹⁴ The Word became flesh and made His dwelling among us. We have seen His glory, the glory of the One and Only, who came from the Father, full of grace and truth."

Illustration of the Trinity



(3) Holy Spirit is God

Acts 5:3-4

"Then Peter said, 'Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? ⁴ Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God...'"

(4) Equality and Oneness of God

Matthew 28:19

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit..."

2 Corinthians 13:14

"May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all."

1 Peter 1:2

"... who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by His blood: Grace and peace be yours in abundance."

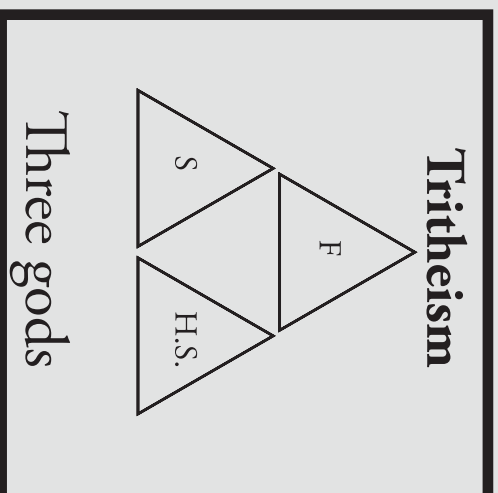
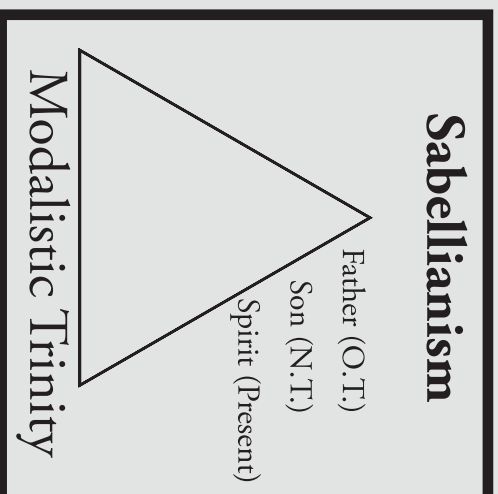
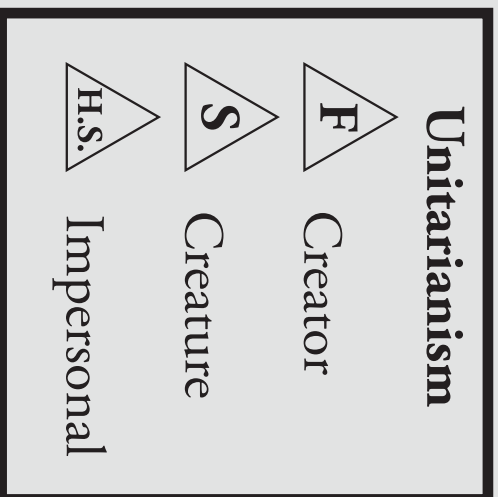
e. Illustrations of the Triunity

(1) To illustrate (the Triunity) is to explain by use of examples or diagrams. Most illustrations of the Triunity are faulty emphasizing oneness against threeness or vice-versa.

(2) Ancient illustration

See diagram on preceding page (observe : how is both oneness and threeness balanced?).

False Views of the Trinity



(© 1990 David Miller. Used by permission [in House, Charts, 50])

(3) Analogy

Triple point is the temperature and pressure at which the three phases of solid, liquid and gas coexist in thermodynamic equilibrium.

For water, it is that condition where ice, steam and liquid coexist in equilibrium, thus for H₂O a oneness and threeness.

(4) Popular analogies for the Triunity (yet illustrations tend to ultimately fail to describe the Biblical concept of Triunity) :

(a) Egg : yolk, white, shell all form one egg

(b) Man : body, soul, spirit in one man

(c) Primary colors : red, blue, yellow form the colors

The Triunity

Try to explain it, and you'll lose your mind;

But, try to deny it, and you'll lose your soul.

- Anonymous

2. Primary faulty views of the Triunity :

See "False Views of the Triunity" page 92.

SESSION 4

ANTHROPOLOGY

{ > DOCTRINE OF MAN < }



Quotes:

- "Anthropology will determine how we understand ourselves and consequently, how we do theology or even what theology is, that is, to the degree that it is thought of as a human activity."
(Erickson, CT, 481)
- Anthropology is "the study of human nature and culture. Theological anthropology is a theological interpretation of humanity."
(Erickson, CDCT, 12)

Derivation of Anthropology :

- Greek = "anthropos" man
"logos" word, discourse
- Compound = a discourse or study of man

IV. ANTHROPOLOGY (Doctrine of Man)

A. Origin of Man: Major Views

1. Atheistic Evolution :

That view that denies the existence of a Creator and posits that eternal matter through the process of evolution (all living forms have developed through simpler forms by a series of gradual steps) was produced through atoms, motions, time and chance for all life.

2. Theistic Evolution :

That view that affirms that God created the universal reality at a point in time and then worked through the process of evolution to produce the desired results of life.

3. Progressive Creationism (a form of Theistic Evolution) :

That view that affirms that God created the universe "in the beginning." The age of the earth is very old, yet some 10-25 thousand years ago God created Adam and Eve. The "days" of creation (Genesis 1) are ages of indeterminate length leading to the creation of man.

4. Biblical Creationism (Special Creation) :

That view that affirms that God specifically, directly created the heavens and the earth as well as directly created life (especially human life); it denies evolutionary creation.

Image of God ("Imago Dei"):

- "That man uniquely bears the image of God is a fundamental biblical doctrine – as is also that this image is sullied by sin and that it is restored by divine salvation."

(C.F.H. Henry, EDT, 545)

- "The fact that man is in the image of God means that man is like God and represents God."

(W. Gruden, ST, 442)

Insight from the Hebrew Scriptures

- "Image" (Heb. tselem)

Basic meaning is an image, a model, a drawing, or a statue. Used to indicate that man is created in the image of God (not physical representation); this image remains (though marred) even after the sin of Adam and Eve (Gen. 9:6). In a concrete sense, the word can refer to physical images cut out of or molded from physical materials (2Kgs. 11:18). Some suggest a metaphorical meaning, thus the image is a spiritual, intellectual, or moral correspondence to God.

- "Likeness" (Heb. demut)

Basic meaning is likeness. Used in connection with "tselem" (image) to depict the Imago Dei. Some suggest the terms are basically interchangeable; others see shades of distinction. Used together, the two terms complete and amplify; thus, man is not just an image, but a likeness-image. Man is not simply a representative, but representational of the invisible, incorporeal God.

B. Image of God (Imago Dei) :

1. Man is created in the Image of God

a. Genesis 1:26

"Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.'"

b. Genesis 1:27

"So God created man in His own image, in the image of God He created him; male and female He created them."

c. Genesis 1:28

"God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'"

"The real human is not what we now find in human society. The real human is the being that came from the hand of God, unspoiled by sin and the fall. In a very real sense, the only true human beings were Adam and Eve, before the fall, and Jesus. All the others are twisted, distorted, corrupted samples of humanity. It is therefore necessary to look at man in his original state...a key expression used in describing the original form of humanity is that God made man in God's own image and likeness."

(M. Erickson, CT, 496)

Views on the Nature of the Imago Dei

VIEWPOINT	SUPPORT	PROBLEMS
<p>Substantive View</p> <p>The image of God consists in a definite physical, psychological, and/or spiritual characteristic within the nature of man.</p>	<p>Image (<i>axelms</i>) in Genesis 1:26 can be translated "statue"; hence, the passage may read, "Let us make man to look like us."</p> <p>In John 1:14-18 (and elsewhere) it is made clear that Jesus was God and that He had a human body.</p>	<p>This view defines God by defining man. God is spirit (see John 4:24). In what way, then, does our physical body represent God? Also, birds and other animals have bodies and are not said to have been made in the image of God (see Genesis 1:20-23).</p>
<p>Functional View</p> <p>The image of God consists in what man does.</p>	<p>Genesis 1:26-28 clearly says that man is to rule or have dominion over the rest of creation. God clearly rules.</p>	<p>Genesis 1:27 indicates that God created man in His image before he gave man dominion. Therefore the <i>Imago Dei</i> may be other than the capacity for dominion.</p>
<p>Relational View</p> <p>Only when we have faith in (i.e., "interact with") Jesus Christ do we fully possess the image of God.</p>	<p>God created "man" male and female (Genesis 1:26-27), indicating the relational aspect of God in humankind. Also Exodus 20; Mark 12:28-31; Luke 10:26-27 suggest the relational dimensions of God and humankind. The entire word of God records God's relational nature.</p>	<p>Genesis 9:6 and James 3:9 make it clear that unregenerate man has also been created in the image of God.</p>
<p>Reformed View</p> <p>The image of God in man is man's conscious propensities and man's true knowledge.</p> <p>Part of the image of God in man (i.e., his "natural image") is obscured, but not destroyed by sin; and part of God's "moral image" is lost to man as the result of sin but is restored by Christ.</p>	<p>Part of the image of God in man is man's spiritual, moral, and immortal being, which has been "defaced but not erased" (see Genesis 8:15-9:7; Psalms 8:4-9; 1 Corinthians 11:7; 15:49; James 3:9; Hebrews 2:5-8.)</p> <p>Man's knowledge of righteousness and holiness is lost because of sin and restored by Christ. (See Ephesians 4:22-25; Colossians 3:9-10.)</p> <p>God is conscious and possesses true knowledge.</p>	<p>Genesis 1:26-28 does not refer to divisions of the image of God; rather it speaks of a single image of God.</p>

(Charts, 84)

2. What is the Image of God? (Four Major Views)

a. Substantive View :

This view identifies a particular quality or qualities of man (such as physicality or reason or spirituality) as being the image of God in man.

(1) Some have seen the characteristic as a physical quality since "tselem" (image) can mean statue or form; this is the view, man in some way physically resembles God (a minority view; e.g. the Anthropomorphites or Audiana of the 4th cent. AD).

(2) More commonly, however, some have seen the quality or characteristic as a psychological or spiritual likeness (e.g. reason, personality, determination or will, et al.).

b. Relational View :

The image of God refers to interpersonal relationships (Bruner; Barth saw the creation of male and female as the image).

c. Functional View :

The image refers to the function we carry out, usually dominion over creation.

d. Reformed View :

A specialized form of the substantive view; the image of God is located in man and is seen in holiness, righteousness, knowledge of truth – so Calvin, others.

A Fifth View:

"Image" and "likeness" could refer in part to both similarity to God (as in the Substantive view) and representative of God (as in the Functional view). Thus, man is created "in" and also "as" the image/likeness of God. Therefore, man is "like" God in some ways but is the representative or viceroy of God ("rule" and "has dominion") on earth.

Imago Dei

<p align="center">THE IMAGE OF GOD IN MAN HAS BEEN MARRED BUT NOT ERASED (Genesis 9:6; 1 Corinthians 11:7; James 3:9)</p>	
RATIONAL DIMENSION	<p>Man was given responsibility to exercise dominion over the earth (Genesis 1:26-28; Psalms 8:4-9).</p> <p>Adam was commanded to take care of the Garden.</p> <p>Adam named the animals (Genesis 2:19-20).</p> <p>Adam recognized that the woman was a helper suitable for him. (Genesis 2:22-24; cf. 2:20).</p>
SPIRITUAL DIMENSION	<p>Adam and Eve had fellowship with God (Genesis 3:8).</p> <p>Adam and Eve feared God after their sin (Genesis 3:10).</p>
MORAL DIMENSION	<p>God gave Adam and Eve a moral command (Genesis 2:17).</p> <p>Adam and Eve had a sense of moral rectitude (Genesis 2:25).</p> <p>Adam and Eve experienced guilt following their transgression (Genesis 3:7).</p> <p>This seems to indicate that the image included original righteousness (Genesis 1:31; Ecclesiastes 7:29).</p>
SOCIAL DIMENSION	<p>Adam and Eve conversed with each other [presumably] (Genesis 2:18, 23; 3:6-8; 4:1).</p>

(House, Charts, 83)

3. How has sin affected the Image of God?

a. The Fall only distorted (not destroyed) the image.

- Genesis 9:6
"Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man."

b. Redemption begins the recovery of the image.

- Colossians 3:10
"...and have put on the new self, which is being renewed in knowledge in the image of its Creator."
- 2 Corinthians 3:18
"And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit."

c. Return of Christ will complete the restoration of the image.

- 1 Corinthians 15:49
"And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven."

N.B. for those who identify the "image of God" in man as having relational, spiritual, moral and/or social characteristics, the question of the effects of sin upon the image is noteworthy. Note preceding page, "Imago Dei."

4. What is the practical significance of the Image of God?

See "The Doctrine of the Image of God"
(Practical Implications), page 108.

Two Views Concerning the Constitution of Man

1. DICHOTOMY Man as a Twofold Being	
ARGUMENTS FOR	ARGUMENTS AGAINST
God breathed into man but one principle – a living soul (Genesis 2:7).	The Hebrew text is plural, "Then the Lord God formed man of dust from the ground and breathed into his nostrils the breath of life (lives); and man became a living being."
The immaterial part of man (the soul) is viewed as an individual and conscious life, capable of possessing and animating a physical organism (body).	Paul states that man has both a spirit and a soul, which are housed in a physical body (1 Thessalonians 5:23).
The terms "soul" and "spirit" seem to be used interchangeable in some references (Genesis 41:8 and Psalms 42:6; Matthew 20:28 and 27:50; John 12:27 and 13:21; Hebrews 12:23 and Revelation 6:9).	Hebrews 4:12 speaks of the separation of the soul from the spirit. If they were the same, they could not be divided.
"Spirit" (as well as "soul") is ascribed to brute creation (Ecclesiastes 3:21; Revelation 16:3).	The term "spirit" or "soul" may be used for animal "life" or animation, but never in the unique sense in which human spirit or soul is used. Human spirits continue beyond physical existence, unlike the animals, and human spirits are in relationship with the divine spirit of God. (Matt. 17:3; Acts 7:59; Gal. 6:8; 1 Thess. 5:23; Rev. 16:3).
Body and soul are spoken of as constituting the whole person (Matt. 10:28; 1 Cor. 5:3; 3 John 2).	The spirit, soul, and body are spoken of as constituting the whole person (Mark 12:30; 1 Cor. 2:14; 3:4; 1 Thess. 5:23).
Consciousness testifies that there are two elements in man's being. We can distinguish a material part and an immaterial part, but the consciousness of no one can distinguish between soul and spirit.	It is the spirit of man that deals with the spiritual realm. The soul is the dimension of man that deals with the mental realm, man's intellect, the sensibilities, and the will—the part that reasons and thinks. The body is the part of man that contacts or deals with the physical realm. Hebrews 4:12 does literally speak of the separation of the soul from the spirit (1 Thess. 5:23; cf. John 3:7; Rom. 2:28-29; 1 Cor. 2:14; 14:14).

(House, Charts, 81)

(continued, page 106)

C. Essential Nature of Man

1. The Distinct Parts

- a. Man "was" created as an integrated, unified person.
(Sin destroyed the unity; Christ restores fully when He returns.)

- b. Man "now" struggles to live a holy life before God in the material (physical body) and immaterial (soul/spirit) aspects of our being.

2. Man is Material and Immaterial

- a. Genesis 2:7 (NASB)
"Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being."

- b. The "dust" (physical particles of the earth) provided the material.

- c. The "breath of life" (spiritual life in the inner man) provided the immaterial.

- d. The material part of man's nature (body) eventually dies; the immaterial part of man's nature (that relates to God - i.e. soul/spirit lives on after the body dies).
 - 2 Corinthians 4:16 (NASB)
"Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day."

Two Views Concerning the Constitution of Man

<h2 style="margin: 0;">2. TRICOTOMY</h2> <p style="margin: 0;">Man as a Threefold Being</p>	
ARGUMENTS FOR	ARGUMENTS AGAINST
<p>Genesis 2:7 does not absolutely declare that God made a twofold being. The Hebrew text is plural, "the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life (lives), and man became a living being."</p>	<p>It is not said that man became spirit and soul. And further, "living being" is the same phrase used of animals and translated "living creature" (Genesis 1: 21-24).</p>
<p>Paul seems to think of the body, soul, and spirit as three distinct parts of man's nature (1 Thessalonians 5:23). The same seems to be indicated in Hebrews 4:12, where the Word is said to pierce "even to dividing soul and spirit, joints and marrow."</p>	<p>Paul is emphasizing the whole person, not attempting to differentiate his parts. Hebrews 4:12 does not speak of the separation of the soul from the spirit, but of the separation itself extending to that point. The Word pierces to the dividing of the soul itself and spirit itself. The soul and spirit are laid open.</p>
<p>A threefold organization of man's nature may be implied in the classification of man as "natural," "carnal," and "spiritual," in 1 Corinthians 2:14; 3:1-4 (KJV).</p>	<p>Body and soul are spoken of as constituting the whole person (Matthew 10:28; 1 Corinthians 5:3, 3 John 2).</p>
<p>In Luke 8:55, we read about the girl whom Jesus raised from the dead that "her spirit (pneuma) returned." And so when Christ died, it is said that "He gave up his life," "He dismissed his spirit," (Matthew 27:50). "The body without the spirit is dead" (James 2:27). <i>Pneuma</i> refers to a life principle apart from the soul.</p>	<p><i>Pneuma</i> (spirit) and <i>Psyche</i> (soul) are used interchangeably throughout the New Testament. Both represent one life principle.</p>

3. Primary Views of the Distinct Parts

a. Dichotomy : man is integrated with two parts: the material (body) and the immaterial (soul/spirit).

- See chart, page 104, "Two Views Concerning the Constitution of Man."

b. Trichotomy : man is integrated with three parts: the body, the soul, the spirit (soul and spirit are seen as distinct not synonymous = the same).

- See chart, preceding page 106.

c. Monism : man is one element with different expressions (body, soul, spirit, etc.) for the one person.

4. Origin of the Immaterial Part (or the Soul)

a. Theory of pre-existence

The view that "souls have existed in a previous state and enter the human body at some point in the early development of the body" (Thiessen, Lectures, 164). Proponents have included Plato, Origen, Theosophy, Hinduism, Tennant (philosopher), others. This theory is refuted by Scripture (cf. Romans 5:14-19).

b. Creation Theory

The view that the soul is an immediate creation of God at the point of conception; at the point of contact with the body does the soul become sinful (exception: Jesus Christ). Proponents have included Ambrose, Jerome, Aquinas, Roman Catholicism, Reformed Theologians.

(continued, page 109)

The Doctrine of the Image of God

(Practical Implications)

1. We belong to God.

Mark 12:13-17

"Later they sent some of the Pharisees and Herodians to Jesus to catch him in his words. ¹⁴ They came to him and said, 'Teacher, we know you are a man of integrity. You aren't swayed by men, because you pay no attention to who they are; but you teach the way of God in accordance with the truth. Is it right to pay taxes to Caesar or not? ¹⁵ Should we pay or shouldn't we?' But Jesus knew their hypocrisy. 'Why are you trying to trap me?' he asked. 'Bring me a denarius and let me look at it.' ¹⁶ They brought the coin, and he asked them, 'Whose portrait is this? And whose inscription?' 'Caesar's,' they replied. ¹⁷ Then Jesus said to them, 'Give to Caesar what is Caesar's and to God what is God's.' And they were amazed at him."

2. We pattern ourselves after Jesus Christ, the complete revelation of what the image of God in perfect humanity is.

Hebrews 4:15

"For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are —yet was without sin."

3. We experience full humanity as we are properly related to God.

2 Corinthians 3:18

"And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit."

4. We find goodness in learning and work, in service and worship.

Genesis 1:26, 28; 2:15

*"Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground...'
...²⁸ God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'"*

¹⁵ The Lord God took the man and put him in the Garden of Eden to work it and take care of it."

5. We are very valuable as humanity created in the image of God. Life is sacred.
6. We possess derived majesty and dignity as creatures created in the image of God.

(Adapted from Erickson, CT, 515-16)

c. Traducian Theory

The view that "the human race was immediately created in Adam, with respect to the soul as well as the body, and that both are propagated from him by natural generation" (Thiessen, Lectures, 165). Proponents have included Augustine (?), Luther, Shedd, Ryrie, others).

Summary/ Brief Definitions
(M. Erickson, Dictionary)

- Pre-existence of Souls : the belief that the human soul existed before conception and birth of the individual into this world.
- Creationist view of the Soul : the belief that God directly and especially creates each individual soul at the moment of conception or birth; in other words, the soul is not transmitted from the parents.
- Traducianist View of the Soul : the belief that the soul together with the body is propagated by the parents.

Male-Female Roles : 3 Views

1. Hierarchical:
that view of male - female relationships in marriage that sees a highly structural authority (some, a chain of command) of male headship and female subordination; often, this view downplays (or ignores) the equality of personhood between men and women.
2. Egalitarian:
that view of male - female relationships that emphasizes equality of personhood, i.e. there are no substantive differences between men and women; this view emphasizes mutual submission but sees no subordination of the wife to the husband (as a result of salvation...neither male nor female. Gal. 3:28).
3. Complementarian:
that view of male - female relationships in marriage that emphasizes both the equality of personhood (due to creation) as well as the differentiation of specific roles assigned to both the man (husband) and the woman (wife).

The Complementarian View is the one espoused in this Workbook. John Piper has captured the unique roles of man and woman in the following:

"At the heart of mature masculinity is a sense of benevolent responsibility to lead, provide for and protect women in ways appropriate to a man's differing relationship."

"At the heart of mature femininity is a freeing disposition to affirm, receive and nurture strength and leadership from worthy men in ways appropriate to a woman's differing relationship."

For a Biblical defense of Complementarianism, see Piper and Grudem, Recovering Biblical Manhood and Womanhood, Wheaton: Crossway, 1991.

D. Man as Male and Female

1. Equality of personhood (worth, dignity, value)
 - a. By virtue of creation

Genesis 1:27

"So God created mankind in His own image, in the image of God He created them; male and female He created them."

- b. By virtue of salvation

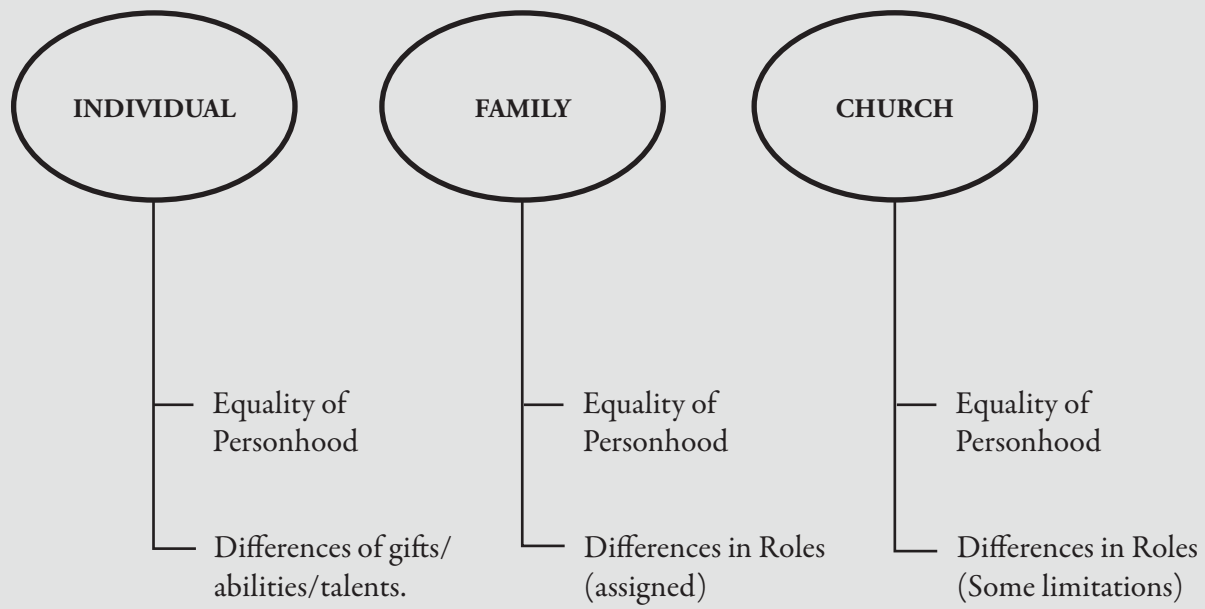
Genesis 3:26-28

"So in Christ Jesus you are all children of God through faith, ²⁷ for all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸ There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus."

Implication :

By creative design man and woman are equally, fully created in the image of God. This act bestows divine dignity upon both man and woman equally. After the fall, both man and woman need salvation; both man and woman are equally saved and equally restored to relationship to God in Christ. This is equality of personhood.

Complementarian Diagram of Key Relationships



2. Differentiation of Roles

a. Major Premise :
Equality of personhood does not abrogate (nullify)
differentiation of roles.

b. In the family :

(1) The man is the head of the woman.

(a) Before the fall

Genesis 1:27

*"So God created mankind in His own image, in the image
of God He created them; male and female He created them."*

1 Timothy 2:3

"For Adam was formed first, then Eve."

Significance :

Headship due to priority of creation order.

Genesis 3:6

*"When the woman saw that the fruit of the tree was good for
food and pleasing to the eye, and also desirable for gaining
wisdom, she took some and ate it. She also gave some to
her husband, who was with her, and he ate it."*

1 Corinthians 15:22

"For as in Adam all die, so in Christ all will be made alive."

Significance :

Headship due to Adam's role as
representative of the human race.

"Mature Masculine Leadership"

(from Piper in Recovering Biblical Manhood & Womanhood, 38-41)

1. Mature masculinity expresses itself not in the demand to be served, but in the strength to serve and to sacrifice for the good of woman.
2. Mature masculinity does not assume the authority of Christ over woman, but advocates it.
3. Mature masculinity does not presume superiority, but mobilizes the strength of others.
4. Mature masculinity does not have to initiate every action, but feels the responsibility to provide a general pattern of initiative.
5. Mature masculinity accepts the burden of the final say in disagreement between husband and wife, but does not presume to use it in every instance.
6. Mature masculinity expresses its leadership in romantic sexual relations by communicating an aura of strong and tender pursuit.
7. Mature masculinity expressed itself in a family by taking the initiative in disciplining the children when both parents are present and a family standard has been broken.
8. Mature masculinity is sensitive to cultural expressions of masculinity and adapts to them (where no sin is involved) in order to communicate to a woman that a man would like to relate not in any aggressive or perverted way, but with maturity and dignity as a man.
9. Mature masculinity recognizes that the call to leadership is a call to repentance, humility and risk-taking.

Insight :

"When the Bible teaches that men and women fulfill different roles in relation to each other, charging men with a unique leadership role, it bases this differentiation not on contemporary, cultural norms but on permanent facts of creation. This is seen in 1 Corinthians 11:3-16 (esp. vv. 8-9,14); Ephesians 5:21-33 (esp. vv 31-32); and 1 Timothy 2:11-14 (esp. vv 13-14)." (Piper, 35)

Genesis 2:20

"So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found."

Genesis 2:23

"The man said, 'This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man.'"

Significance :

Headship due to Adam's "naming" role (demonstrating authority over).

Genesis 2:18

"The Lord God said, 'It is not good for the man to be alone. I will make a helper suitable for him...'"

1 Corinthians 11:9

"...neither was man created for woman, but woman for man."

Significance :

Headship due to Eve's assigned "helper" role.

(b) After the fall

Ephesians 5:23

"For the husband is the head of the wife as Christ is the head of the church, His body, of which He is the Savior."

1 Corinthians 11:3

"But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God."

Key Text

Ephesians 5:21-24 (AMP)

"Be subject to one another out of reverence for Christ (the Messiah, the Anointed One).²² Wives, be subject (be submissive and adapt yourselves) to your own husbands as [a service] to the Lord.²³ For the husband is head of the wife as Christ is the Head of the church, Himself the Savior of [His] body.²⁴ As the church is subject to Christ, so let wives also be subject in everything to their husbands."

Insight on the Biblical concept of "Submission"

To be subject to or submissive to is the Biblical word, "hupotassō". Some have attempted to define it as "to be thoughtful" or "to be considerate". However, the lexical (dictionary) meaning is "to submit to authority." It is used in Scripture of demons subject to the apostles (Lk. 10:17), citizens subject to government (Ro. 13:1,5), of Christ subject to God the Father (1 Cor. 15:28).

The compound Greek word is from "hupo" (under) and "tassō" (arrange or place), thus "to place under" or "to arrange." It could be used of military soldiers under authority who "place or arrange" themselves in military formation, i.e. assume one's rightful place under authority.

Insight on the Biblical concept of "Headship"

For scripture to note that "the head of the woman is her husband, and the head of Christ is God" has generated disagreement among Christian interpreters. Some would suggest that "head" simply means source (e.g. the headwaters of a river) and carries no connotation of authority.

Theologian Wayne Grudem has conducted a survey of 2,336 examples of "kephalē" (head) in Greek literature and found no unqualified instances where "source" was the best translation over "head." Even in a few examples where some suggest "source," in people relationships, one person always still had "authority over another."

The conclusion is that Biblical headship means "authority over."

Significance :

Headship of the man continues even after the fall.

(2) The woman is not the head of the man.

- (a) The man is the head of the family
(for reasons previously discussed).
- (b) The woman is subject (submissive) to the man
(i.e. man's headship role).

Ephesians 5:22-24

"Wives, submit yourselves to your own husbands as you do to the Lord. ²³ For the husband is the head of the wife as Christ is the head of the church, His body, of which He is the Savior. ²⁴ Now as the church submits to Christ, so also wives should submit to their husbands in everything."

Colossians 3:18

"Wives, submit yourselves to your husbands, as is fitting in the Lord."

Insight :

Within God's design for the marriage and home, there is equality of personhood yet with differentiation of assigned roles. Role differentiation does not imply inferiority, only difference.

Selected Scripture :

- Genesis 1:26-27 (MSG)
"God spoke: 'Let us make human beings in our image, make them reflecting our nature So they can be responsible for the fish in the sea, the birds in the air, the cattle, And, yes, Earth itself, and every animal that moves on the face of Earth.' God created human beings; he created them godlike, Reflecting God's nature. He created them male and female. God blessed them: 'Prosper! Reproduce! Fill Earth! Take charge! Be responsible for fish in the sea and birds in the air, for every living thing that moves on the face of Earth.'"
- Galatians 3:28 (MSG)
"In Christ's family there can be no division into Jew and non-Jew, slave and free, male and female. Among us you are all equal. That is, we are all in a common relationship with Jesus Christ. Also, since you are Christ's family, then you are Abraham's famous "descendant," heirs according to the covenant promises."
- Proverbs 31:10, 28-30
*"A wife of noble character who can find?
She is worth far more than rubies."

"Her children arise and call her blessed;
her husband also, and he praises her:"
²⁹ 'Many women do noble things,
but you surpass them all.'
³⁰ Charm is deceptive, and beauty is fleeting;
but a woman who fears the Lord is to be praised."*
- 1 Corinthians 11:11-12
"In the Lord, however, woman is not independent of man, nor is man independent of woman. ¹² For as woman came from man, so also man is born of woman. But everything comes from God."

"But if we are equally in God's image, then certainly men and women are equally important and equally valuable to Him."

(Grudem, ST, 456)

c. In the church family :

(1) Men and women possess equality of personhood.

- (a) By creation and rebirth
(Gen. 1:27; Gal. 3:28)
- (b) By the equally shared ministry of the Holy Spirit
(Acts 2:17-18; 1 Cor. 12:7; 1 Pet. 4:10; Eph. 5:18)
- (c) By the New Covenant sign of baptism
 - i. Unlike the Old Covenant sign of
circumcision—males only
 - ii. Men and women alike are baptized
(Matthew 28:19-20; Acts 8:12)
- (d) By our equal participation in the Universal Body
of Christ
(1 Corinthians 12:13)

(2) Men and women can have differentiation (differences) in roles
(Biblically limited responsibilities).

- (a) Only men can be elders
(1 Tim. 3:1-5; Tit. 1:5-6^a)
- (b) Only men were apostles
(Matt. 10: 2-4; Acts 1:24-26)
- (c) Only men can be teaching pastors who exercise
church-wide teaching authority
(1 Tim. 2:11-15; 1 Cor. 14:33^b-36)

Insight :

Within God's design for the church "family" (community), there is equality of personhood and salvation standing for men and women, yet with differentiation of "some" church roles.

3. Biblical illustration of equality of personhood with differentiation
of roles, see page 120.

Equality of Personhood and Differentiation of Roles (A Biblical Illustration of the Trinity)

A. Ontological Trinity

The orthodox understanding of the Trinity affirms that the Father, the Son, and the Holy Spirit are co-equal and co-eternal. As such they are perfectly equal in divine being (nature or essence). Thus, the Father is not greater than the Son, the Son is not greater than the Holy Spirit, so forth. They share in equality of Personhood.

"Notwithstanding that the Father, Son, and Spirit are the same in Substance, and equal in power and glory..."
(C. Hodge, 1797-1878)

B. Economic Trinity

The orthodox understanding of the Trinity affirms that the co-equal Persons of the Trinity voluntarily took on differing roles (called subordination). For example, with respect to the plan of redemption, the Father designed, the Son executed, and the Spirit applied, yet without loss of equality or diminishing of majesty.

Insight:
The Trinity illustrates that there can be equality of personhood yet with clear differences of roles.

E. Fall of Mankind

1. Described (Biblically) :

Genesis 3:1-7 (NASB)

"Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, 'Indeed, has God said, 'You shall not eat from any tree of the garden?''² The woman said to the serpent, 'From the fruit of the trees of the garden we may eat;³ but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'⁴ The serpent said to the woman, 'You surely will not die!⁵ For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.'⁶ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.⁷ Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings."

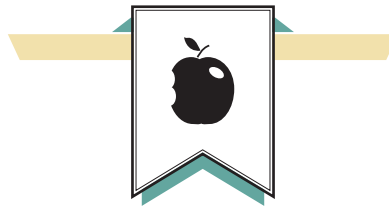
2. Observations :

- a. The Serpent (Satan; Rev. 12:9, 20:2) was a fallen creature prior to man's fall (from innocence).
- b. The Serpent slyly challenged God's word and His right to rule (v.1).
- c. The Serpent caused the woman to doubt God's word (v.4) and His goodness (v.1).
- d. The woman was the initial focus of Satan's attack strategy; she distorted God's prohibition (cp. 3:2-3 with 2:15-17).
- e. Satan used subtle questions (v.1) and half-truths (vv. 4-5) to deceive the woman.
- f. Satan used a temptation strategy with the woman (v.6) that was repeated with Christ (Lk. 4:3,5,9) and is a snare to all believers today (1Jn. 2:16).
- g. The women's sin was lack of faith in God's perfect provision and a personal disobedience to His will; by this act of the two humans, sin entered into the human predicament.
- h. The woman was deceived (and sinned); the man sinned willfully (Ro. 5:12-14).

SESSION 5

HAMARTIOLOGY

{ > DOCTRINE OF SIN < }



Faulty Ideas (Notions) About Sin:

1. Sin is a list of particularly bad vices ("naughty no-no's").
2. Sin is an illusion; in fact it does not exist (Hinduism, some ancient Greek philosophers, Christian Science-Mary Baker Eddy).
3. Sin (or Evil) is an eternal, opposite, cosmic principle opposed to good. (Dualism, Process Theology).
4. Sin is a relative term for religious wrongdoing as defined by various religious groups.

A Thoughtful Illustration:

S I N

Definitions of "SIN":

- "An offense especially against God" (Merriam-Webster, 1977).
- Anything in the creature that does not express or which is contrary to, the holy character of the Creator (attrib. to J.O. Buswell).
- "Sin in the Biblical perspective is both an act and a state. It entails separation from God as well as a deliberate violation of His will" (Donald Bloesch).
- "Lack of conformity to the moral laws of God, either in act, disposition, or state" (A.H. Strong).
- 1 John 3:4 (NASB) "Everyone who practices sin also practices lawlessness; and sin is lawlessness." (Lawlessness here refers to defection from God's ultimate standards).
- Romans 3:23 "For all have sinned and fall short of the glory of God." (glory of God indicates the fullness and perfection of His Holy Person).

V. HAMARTIOLOGY (Doctrine of Sin)

A. Definition of Sin

1. "Any act, attitude or disposition which fails to completely fulfill or measure up to the standards of God's righteousness. It may involve an actual transgression of God's law or failure to live up to His norms." (Erickson, Dictionary, 152)
2. "The fundamental unbelief, distrust and rejection of God and human displacement of God as the center of reality." (Grenz, Pocket Dictionary, 107)
3. "Any failure to conform to the moral law of God in act, attitude, or nature." (Grudem, ST, 490).

B. Background of Sin (Fall of Man)

1. Meaning of the Law of God

"The law of God... is the expression of His will enforced by His power." (H.C. Thiessen)

Natural law relates to the physical universe;
Moral law relates to rational and free beings.

Moral law is derived from God's moral nature and suggests that God's creatures, mankind, should conform to this law as the normal condition of man (thus, Adam and Eve in the Garden).

- a. Matthew 5:48 (NASB)
"Therefore you are to be perfect, as your heavenly Father is perfect."
- b. 1 Peter 1:16 (NASB)
*"because it is written,
'YOU SHALL BE HOLY, FOR I AM HOLY.'"*

"Law" in the Scriptures

1. Law of God

"Law" is the expression of God's will as it is enforced or enacted in the world. Natural law generally refers to basic principles of nature (e.g. law of gravity, so forth), laws which God may or may not circumvent. Of more importance to the doctrine of sin is God's moral law. "This law is an expression of God's moral nature and intimates that complete conformity to that holy nature is the normal condition of man (Matt. 5:48, 1 Pet. 1:16)" (Thiessen, LST, 169). This moral law (sometimes called Universal Law) existed in creation and was the basis for commanding Adam & Eve (Gen. 3:1-3).

2. Mosaic Law

Mosaic Law is that portion of the Sinaitic Covenant (or Mosaic; Ex. 19-20 ff) that was given to redeemed Israel after the redemption from Egypt. It was not a way of salvation (the Israelites were already redeemed), rather it was a "rule of life" for the nation. This Law incorporated certain elements of Universal Law (related to the nature & character of God) and made them binding upon the Israelites. The Law of Moses contained 613 specific, individual commands and is always treated as a unit in the scriptures. With the death of Christ this Law has been rendered inoperative (see Ro. 7:1-6). "For Christ is the end of the law into righteousness to everyone that believeth" (Ro. 10:4 ASV).

3. Law of Christ

While the Mosaic Law for Israel is no longer operative, the Law of Christ in this new "gospel age" is now binding. "Bear one another's burdens and so fulfill the Law of Christ" (Gal. 6:2 NASB). Paul also refers to this as "the law of the Spirit." Note, "for the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death" (Ro. 8:2 NASB). Ryrie (Survey of Bible Doctrine, 125-26) notes:

As one code ends and another is instituted, not all of the commands in the new one will themselves be new and different. The permission to eat meat in the law of Christ (1Tim. 4:3) was also part of the code under which Noah lived after the flood (Gen. 9:3). Likewise, some of the specifics which were part of the Mosaic code have been incorporated into the law of Christ and some have not. But the entire code as a code has been done away with.

2. Purpose of the Law

a. It cannot save

(1) Galatians 3:21 (NASB)

"For if a law had been given which was able to impart life, then righteousness would indeed have been based on law."

(2) Romans 3:28 (NASB)

"For we maintain that a man is justified by faith apart from works of the Law."

b. It can reveal sin

(1) Romans 3:20 (NASB)

"for through the Law comes the knowledge of sin."

(2) Romans 5:13 (NASB)

"for until the Law sin was in the world, but sin is not imputed when there is no law."

(3) Romans 7:7 (NASB)

"What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, 'YOU SHALL NOT COVET.'"

Notes on "The Origin of Sin"

1. Sin must have an origin prior to the Fall of Adam and Eve. Why? Because the Tempter (Serpent/Satan) entices to evil (disobedience) before Adam and Eve ever sinned.
2. The devil (Satan) sinned "from the beginning".

John 8:44

"You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies."

1 Timothy 3:6 (the devil's "pride")

"He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil."

3. The devil's original sin:
 - a. Double fulfillment of prophecy

Often called "near/far" fulfillment, it speaks of the scope of certain prophecies to both a "near" (sometimes partial fulfillment) with a "later" (fuller, more complete) fulfillment. E.g. the prophecy of a young woman (Heb. *almah*) having a child (Isaiah 7:14) as a "near" prophetic sign in Isaiah's day and the "far" fulfillment in the virgin conceiving the Christ-Child (Matthew 1:23).

- b. Applied to Lucifer/Satan

- (1) Isaiah 14:12-17 ("I will" ...5 times; pride)

- Near : King of Babylon
- Far : fall of Lucifer/Satan

- (2) Ezekiel 28: 11-19 (Pride in beauty, power, wisdom)

- Near : King of Tyre
- Far : fall of Lucifer/Satan

4. The fallen angel's sin

Matthew 25:41

"Then He will say to those on His left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.'"

Revelation 12:4, 7-9

"His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born.

...⁷ And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. ⁸ But he was not strong enough, and they lost their place in heaven. ⁹ The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him."

C. Origin of Sin (Inherited Sin)

1. The First Sin(s)

a. Satan

- (1) When God created (ex nihilo), everything was originally good.
- (2) When God created Lucifer (unfallen angel),
"You were blameless in your ways from the day you were created, until unrighteousness was found in you." (Ezek. 28:15).
- (3) When Lucifer sinned, it had its roots in pride
(1 Tim. 3:6; Isa. 14:12-17) and in untruth (Jn. 8:44).
- (4) After Satan's fall, he opposes God and seeks to usurp God's worship (*"I will make myself like the Most High"* Isa. 14:14; cf. the temptation of Christ; *"All these things will I (Satan) give you (Christ), if you will fall down and worship me."* Matt. 4:9)
- (5) Yet, God can use Satan and his demonic hoarde to accomplish God's greater purposes.
(e.g. 1 Cor. 5:5; 2 Cor. 12:7; Book of Job)

b. Adam and Eve

- (1) Adam and Eve were created in innocence, without sin;
"And God saw all that He had made, and behold, it was very good." (Gen. 1:31; cp. 1:26-27).
- (2) Adam and Eve were first tempted to sin in the Garden of Eden
(Gen. 3:1-7).
- (3) The fact that this is a temptation to disobey God
(to desire what God had forbidden) means that this is not the origin of sin itself, but of mankind's sin and its resultant effects.

"Place of Sin & Provision of Salvation"

Note the Four Observations of Thiessen, LST, 104-08.

1. God determined to permit sin.
 - a. He is not sin's author (James 1:13 ff).
 - b. He has by His own wisdom and counsel chosen to permit it without authoring it (Romans 11:32).
2. God determined to overrule sin.
 - a. He is able to bring good by overruling sin (Genesis 50:20).
 - b. He is no less sovereign nor able to accomplish His purposes in a sinful world as in a sinless one (Psalms 33:10-11).
 - c. He has a resentment (hatred) of sin, though He has permitted it to temporarily remain (Jeremiah 44:4-6; Zechariah 8:17).
3. God determined to save from sin.
 - This is the doctrine of salvation (Soteriology), Sessions 7 and 8 in this Workbook.
4. God determined to reward His servants and punish the disobedient.
 - a. He is not obligated to reward.
 - b. He in grace chooses to reward.

2 Corinthians 5:9-10

"Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him.

¹⁰ For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad."

- c. He will punish the wicked and the disobedient (including Satan, fallen angels or demons, unbelieving men) either in this lifetime and/or the day of judgment (Revelations 20:1-3, 10; Psalms 37:20; Ezekiel 18:4).



2. Origin of Sin With Respect to God

a. God permitted (included) sin in His decree.

- Romans 11:36 (NASB)
*"For from Him and through Him and to Him are all things.
To Him be the glory forever. Amen."*
 - *"From Him"...God is source of all things.
"through Him"...God is sustainer of all things.
"to Him"...God is the goal of all things.*
- Proverbs 16:4 (AMP)
"The Lord has made everything [to accommodate itself and contribute] to its own end and His own purpose—even the wicked [are fitted for their role] for the day of calamity and evil."

b. God did not create sin.

- Genesis 1:31 (NASB)
*"God saw all that He had made, and behold, it was very good.
And there was evening and there was morning, the sixth day."*
- 1 John 1:5 (NASB)
"This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all."
- Habakkuk 1:13 (NASB)
*"Your eyes are too pure to approve evil,
And You can not look on wickedness with favor."*

"Perhaps there is no better way for an all-loving, all-powerful God to defeat evil and produce a greater good than for Him to permit this present evil world."
(Norm Geisler, Roots of Evil, 45).

Fall of Angels

The first sin was not created by man, but Lucifer (Satan) and his angels. Dickason (Angel: Elect and Evil, 188) suggests :

All angels were created perfect, as was Lucifer (Job 38:7; Eze. 28:15). In Satan's original rebellion, he drew with him a great number of lesser angels, perhaps a third of all created (Eze. 28:18; Rev. 12:4). So we read of "the devil and his angels" (Mt. 25:41). Satan's angels are now called demons. Of those who hold this point of view, some call only the free fallen angels demons. Others, such as Unger, hold that both the confined and non-confined fallen angels constitute the whole company of demons. Demons, then, are Satan's subjects and helpers in his program of opposition to God and His people. Expelled from heaven with Satan, they have their abode in the second heaven. Their warfare may be carried on with elect angels there and with believers in the heavenlies. The unconfined seem free to roam the earth and carry on Satan's work here.

Probationary Test (the Prohibition):

"There is nothing in this prohibition that suggests that God sought man's downfall. It is a fair and simple requirement of the Creator. There is, instead, much to show that God made obedience easy. He created man without a sinful nature, placed him in an ideal environment, provided for all his temporal needs, endowed him with strong mental powers, gave him work to engage his hands and his mind, provided a life-partner for him, warned him of the consequences of disobedience, and entered into personal fellowship with him. Surely, God cannot be blamed for man's apostasy" (Thiessen, LST 181).

3. The Origin of Sin With Respect to Beings

a. Satan and the Fallen Angels

Adam and Eve were not the first "beings" to rebel against God (a fallen creature must be the cause of the temptation to sin by the first "humans").

See page 128 on "The Origin of Sin."

Matthew 25:41 (NASB)

"Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;'"

Revelation 12:4 (NASB)

"And his tail swept away a third of the stars of heaven and threw them to the earth."

b. Human Beings

(1) Probation / test

- Genesis 2:16-17 (NASB)

"The LORD God commanded the man, saying, 'From any tree of the garden you may eat freely; ¹⁷ but from the tree of the knowledge good and evil you shall not eat, for in the day that you eat from it you will surely die.'"

See the preceding page, "Probationary Test (the Prohibition)"

(2) Outcome

- Genesis 3:6-7 (NASB)

"When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. ⁷ Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings."

Terms for "Inherited Sin"

(Sin Nature... Transmitted Sin... Original Sin)

Man's Inherited Sin: Fallen & Corrupt

- "...by nature children of wrath" (Ephesians 2:3 NASB)
- "Behold I was brought forth in iniquity, and in sin my mother conceived me" (sin nature at conception). (Psalms 51:5 NASB)

Inherited Sin's Penalty

- The penalty is "spiritual death" (Ephesians 2:1 NASB)
- "Death" is separation, thus a separation from the life of God (Ephesians 2:1-3 NASB)
- "Spiritual death" (if unchanged by spiritual birth—born again—John 3) leads to the second death (Revelation 20:11-15, "lake of fire").

Inherited Sin's Effect

- "To say that inherited sin extends to man's whole nature does not mean that he cannot think worthy thoughts, make good choices, have noble and loving feelings, or make proper judgments. But, it does mean that none of these are of value in gaining acceptability with God" (Isaiah 64:6). Fallen man may be mortal but not spiritual (cf. Romans 2:14 with 3:9, 10, 19, 20).
- The result of inherited sin is twofold: corruption of nature and spiritual death (separation from God), (Ephesians 2:1ff.; Genesis 2:17) (W.R. Cook, ST, 405).

4. The Result of Sin

a. All are guilty (because of Adam's sin).

- Romans 5:12 (NASB)

"Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—"

b. All sinned when Adam sinned.

- Ephesians 2:1, 3 (NASB)

"And you were dead in your trespasses and sins,... Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest."

- Psalm 51:5 (NASB)

"Behold, I was brought forth in iniquity, And in sin my mother conceived me."

- Psalm 51:5 (AMP)

"Behold, I was brought forth in [a state of] iniquity; my mother was sinful who conceived me [and I too am sinful]."

Insights:

"Christianity teaches, and Christians believe, that human existence is estranged, fallen, corrupted... this is the doctrine of original sin or inherited depravity."

(R. Olsen, 207)

"We should note that all sin is ultimately irrational... the persistence of Satan in rebelling against God, even today is still a foolish choice, as in the decision on the part of any human being to continue in a state of rebellion against God."

(W. Grudem, ST, 493)

Further Thoughts on "Imputation"

- "If then all men are sinners, how shall we account for this situation? So universal an effect must have a universal cause" (Thiessen, LST, 186).
- The doctrine of "imputation of sin" explains how one man's sin affects all mankind (without exception save Jesus Christ).
- "IMPUTATION: Principal meaning is 'reckoning to the account of another.' A legal term, it refers to the act of God, whereby He credits perfect righteousness, to the account of the believing sinner at the moment of salvation. The Bible also speaks of the imputation of Adam's sin to mankind (Romans 5:12-21) and the imputation of mankind's sin to Christ (Isaiah 53:4-6; 2 Corinthians 5:21; and 1 Peter 2:24)" (C. Swindol).

Important Passages on "Imputation"

- Romans 5:12-21 (NASB)
"Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—¹³ for until the Law sin was in the world, but sin is not imputed when there is no law. ¹⁴ Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. ¹⁵ But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. ¹⁶ The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. ¹⁷ For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. ¹⁸ So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. ¹⁹ For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. ²⁰ The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, ²¹ so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord."
- 2 Corinthians 5:19-21 (NASB)
"...namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. ²⁰ Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. ²¹ He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."
- 1 Peter 2:24 (NASB)
"...and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed."



D. Imputation of Sin

1. Definition of "Imputation"

- a. "Imputation is the attribution or transfer of one person's sin or (one person's) righteousness to another," (Erickson, CDCT, 81).
- b. Transfer of sin : Adam to human race (Ro. 5:12-21)
Transfer of sin : of human race to Christ (2 Cor. 5:19-21; 1 Pet. 2:24)
Transfer of righteousness : Christ to believers (2 Cor. 5:21)

2. Transfer (Imputation) of Adam's Sin to the Human Race.

- a. Key passages :

Romans 5:12 (NASB)

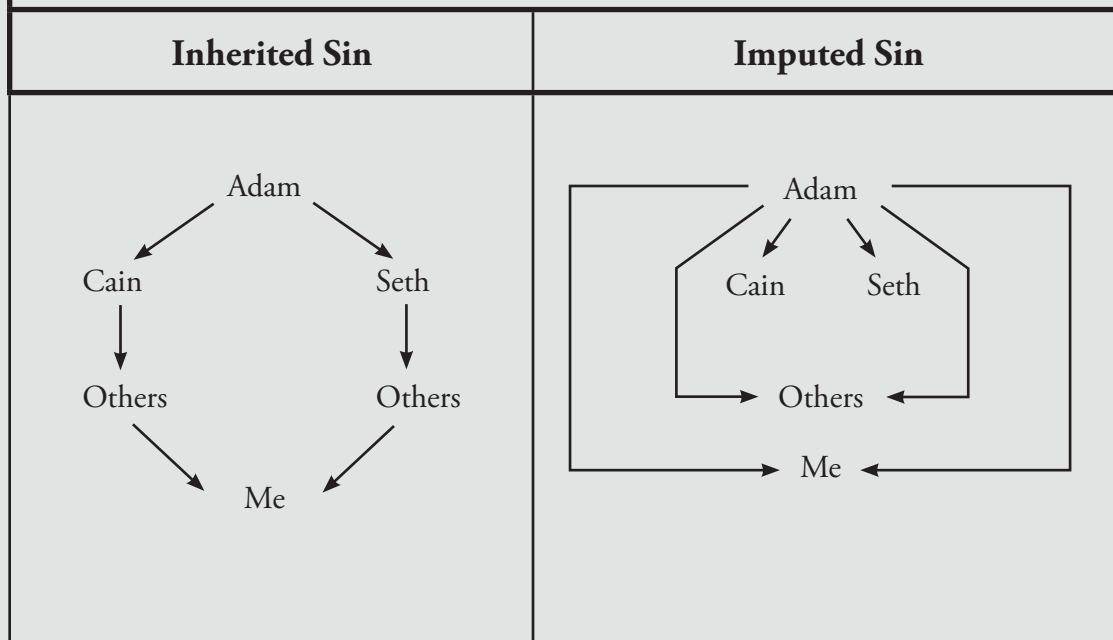
"Therefore, just as through one man (Adam) sin entered into the world, and death through sin, and so death spread to all men, because all sinned –"

Romans 5:19 (NASB)

"For as through the one man's (Adam's) disobedience the many were made sinners..."

- b. Key idea : "Thus Adam's sin was imputed to each member of the human race because each member of the human race actually sinned in Adam when Adam sinned." (Ryrie, BT, 224)

Comparison: "Inherited vs. Imputed Sin"



Inherited Sin : the state of alienation from God into which all human beings are born from Adam through his descendants to all mankind (transmitted by birth).

Imputed Sin : the direct transfer of Adam's sin and guilt to each member of the human race (exception : Jesus Christ); "for as in Adam, all die..." (1 Cor. 15:22 NASB).

If we believe that it is not justifiable for us to be counted guilty because of Adam's sin, who represented the human race, it must be justifiable that the righteousness of Jesus Christ also cannot be imputed to us through belief in Him. We cannot have it both ways.

3. Transfer (Imputation) of the Human Race's Sin to Christ.

a. Key passages :

2 Corinthians 5:21 (NASB)

"He (God) made Him (Christ) who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."

1 Peter 2:24 (NASB)

"and He (Christ) Himself bore our sins in His body on the cross..."

b. Prophetic passages :

Isaiah 53:6 (NASB)

*"All of us like sheep have gone astray,
Each of us has turned to his own way;
But the LORD has caused the iniquity of us all
To fall on Him."*

4. Transfer (Imputation) of Christ's Righteousness to Believers.

Romans 5:17 (NASB)

"For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ."

Corinthians 5:21 (NASB)

"He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."

Personal Sins (Committed by All)

- Psalm 14:3
*"They have all turned aside, together they have become corrupt;
There is no one who does good, not even one."*
- 1 Kings 8:46^a (NASB)
"When they sin against You (for there is no man who does not sin)..."

Comparison of Several Aspects of Sin

Aspect	Scripture	Transmission	Principal Consequence	Remedy
Inherited Sin	Ephesians 2:3	Generation to Generation	Spiritual Death	Redemption and the gift of the Holy Spirit
Imputed Sin	Romans 5:12	Direct from Adam to Me	Physical Death	Imputed Righteousness
Personal Sin	Romans 3:23; 1 John 1:9	None	Loss of Fellowship	Forgiveness (cleansing)

E. Personal Sin

1. Personal sins are committed by all.

- Romans 3:23 (NASB)
"for all have sinned and fall short of the glory of God,"
- Romans 3:10
"There is no one righteous, not even one;"

2. Personal sins can be internal or external.

- Matthew 5:27-28
*"You have heard that it was said, 'Do not commit adultery.'
²⁸ But I tell you that anyone who looks at a woman lustfully
has already committed adultery with her in his heart."*

* Note also 2 Corinthians 10:5; Colossians 3:5-6

3. Personal sins are individually committed not transmitted to others.

Exodus 20:5 (NASB)
"You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,"

Does this passage negate point 3 above? ...No.

Exodus 20:5 refers to the cumulative effects of sin upon subsequent generations, not individual sins.

Note Deuteronomy 24:16
"Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sin."

4. Personal sins cause a loss of fellowship with God for believers.
(unbelievers do not have fellowship with God;
believers lose temporal fellowship / not eternal relationship with God when they sin.)

- 1 John 1:9
"If we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness."

HYMN

"God, Be Merciful to Me"

This is an excellent example of the words of a psalm set to music. The psalm was originally King David's heartfelt confession of great sin before God, but even today it is an excellent pattern of confession that we ourselves might speak to God.

God, be merciful to me;
on thy grace I rest my plea;
Plenteous in compassion thou,
blot out my transgressions now;
Wash me, make me pure within,
cleanse, O cleanse me from my sin.

My transgressions I confess,
grief and guilt my soul oppress;
I have sinned against thy grace
and provoked thee to thy face;
I confess thy judgment just,
speechless, I thy mercy trust.

I am evil, born in sin;
thou desirest truth within.
Thou alone my Savior art,
teach thy wisdom to my heart;
Make me pure, thy grace bestow,
wash me whiter than the snow.

Broken, humbled to the dust
by thy wrath and judgment just,
Let my contrite heart rejoice
and in gladness hear thy voice;
From my sins O hide thy face,
blot them out in boundless grace.

Gracious God, my heart renew,
make my spirit right and true;
Cast me not away from thee,
let thy Spirit dwell in me;
Thy salvation's joy impart,
steadfast make my willing heart.

Sinners then shall learn from me
and return, O God, to thee;
Savior, all my guilt remove,
and my tongue shall sing thy love;
Touch my silent lips, O Lord,
and my mouth shall praise accord.

FROM *THE PSALTER*, 1912, FROM PSALM 51:1-15

Alternate tune: "Rock of Ages"

F. Concluding Thoughts on Sin

Psalm 51:1-4:

*"Have mercy on me, O God, according to your steadfast love;
according to your abundant mercy blot out my transgressions.
Wash me thoroughly from my iniquity,
and cleanse me from my sin!
For I know my transgressions
and my sin is ever before me.
Against you, you only, have I sinned,
and done that which is evil in your sight,
so that you are justified in your sentence
and blameless in your judgment."*

Insight: "All Have Sinned"

This idea, that "all men sinned" means that God thought of us all as having sinned when Adam disobeyed, is further indicated by the next two verses, where Paul says, "Sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come" (Rom. 5:13-14).

Here Paul points out that from the time of Adam to the time of Moses, people did not have God's written laws. Though their sins were "not counted" (as infractions of the law), they still died. The fact that they died is very good proof that God counted people guilty on the basis of Adam's sin.

(Grudem, ST, 213)

SESSION 6

CHRISTOLOGY

{ > DOCTRINE OF CHRIST < }



"Angel of the Lord"

An angel (the supernatural, spirit being) is a messenger or servant of the Lord. This is the basic meaning of the word (whether based on Hebrew or Greek). The scriptures speak of a special being, the "Angel of the Lord." This is a unique manifestation of God (i.e. theophany) as an angel. The reasons for identifying the "Angel of the Lord" with God include:

- He speaks as God;
- He identifies Himself with God;
- He exercises prerogatives of God.

Key passages (for the Angel of the Lord):

- Genesis 16:7-14 *"Now the angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur. ⁸ He said, 'Hagar, Sarai's maid, where have you come from and where are you going?' And she said, 'I am fleeing from the presence of my mistress Sarai.' ⁹ Then the angel of the Lord said to her, 'Return to your mistress, and submit yourself to her authority.' ¹⁰ Moreover, the angel of the Lord said to her, 'I will greatly multiply your descendants so that they will be too many to count.' ¹¹ The angel of the Lord said to her further, 'Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, Because the Lord has given heed to your affliction ¹² 'He will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he will live to the east of all his brothers.' ¹³ Then she called the name of the Lord who spoke to her, 'You are a God who sees'; for she said, 'Have I even remained alive here after seeing Him?' ¹⁴ Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered."*
- Genesis 22:9-18 *"When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. ¹⁰ Then he reached out his hand and took the knife to slay his son. ¹¹ But the angel of the Lord called out to him from heaven, 'Abraham! Abraham!' 'Here I am,' he replied. ¹² 'Do not lay a hand on the boy,' he said. 'Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.' ¹³ Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. ¹⁴ So Abraham called that place The Lord Will Provide. And to this day it is said, 'On the mountain of the Lord it will be provided.' ¹⁵ The angel of the Lord called to Abraham from heaven a second time ¹⁶ and said, 'I swear by myself, declares the Lord, that because you have done this and have not withheld your son, your only son, ¹⁷ I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, ¹⁸ and through your offspring all nations on earth will be blessed, because you have obeyed me."*
- Exodus 3:2-4 *"There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. ³ So Moses thought, 'I will go over and see this strange sight—why the bush does not burn up.' ⁴ When the Lord saw that he had gone over to look, God called to him from within the bush, 'Moses! Moses!' And Moses said, 'Here I am.'"*
- Judges 2:1-4 *"The angel of the Lord went up from Gilgal to Bokim and said, 'I brought you up out of Egypt and led you into the land that I swore to give to your forefathers. I said, 'I will never break my covenant with you, ² and you shall not make a covenant with the people of this land, but you shall break down their altars.' Yet you have disobeyed me. Why have you done this? ³ Now therefore I tell you that I will not drive them out before you; they will be thorns in your sides and their gods will be a snare to you.' ⁴ When the angel of the Lord had spoken these things to all the Israelites, the people wept aloud..."*

(continued, page 148)

VI. CHRISTOLOGY

A. Identity of Christ

- "Jesus Christ was fully God and fully man in one person, and will be so forever"
(Grudem, Bible Doctrine, 229-36).

B. The Preincarnate Christ

- "Jesus Christ, the unique Son of God, and second person of the Trinity, was not in His divine nature a creature of time, but was coequal with the Father from all eternity"
(J.J. Davis, Handbook of Basic Bible Texts, 61).

1. The preexistence of the preincarnate Christ

a. Preexistence defined:

"A state of existence before this life. Classical Christianity uses this term of the preincarnate ("before flesh") Second Person of the Trinity, who became incarnate as Jesus of Nazareth"
(Erickson, Dictionary, 132).

b. Preexistence proved:

(1) By OT description

(a) Micah 5:2

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

("ancient times" = "days of eternity")

(b) Isaiah 9:6

"For to us a child is born, to us a son is given, and the government will be on His shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

("Everlasting Father" = "Father of eternity")

(Angel of the Lord, continued)

- Judges 6:11-24 *"The angel of the Lord came and sat down under the oak in Ophrah that belonged to Joash the Abiezrite, where his son Gideon was threshing wheat in a winepress to keep it from the Midianites. ¹² When the angel of the Lord appeared to Gideon, he said, 'The Lord is with you, mighty warrior.' ¹³ 'But sir,' Gideon replied, 'if the Lord is with us, why has all this happened to us? Where are all his wonders that our fathers told us about when they said, 'Did not the Lord bring us up out of Egypt?' But now the Lord has abandoned us and put us into the hand of Midian.' ¹⁴ The Lord turned to him and said, 'Go in the strength you have and save Israel out of Midian's hand. Am I not sending you?' ¹⁵ 'But Lord,' Gideon asked, 'how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family.' ¹⁶ The Lord answered, 'I will be with you, and you will strike down all the Midianites together.' ¹⁷ Gideon replied, 'If now I have found favor in your eyes, give me a sign that it is really you talking to me.' ¹⁸ Please do not go away until I come back and bring my offering and set it before you.' And the Lord said, 'I will wait until you return.' ¹⁹ Gideon went in, prepared a young goat, and from an ephah of flour he made bread without yeast. Putting the meat in a basket and its broth in a pot, he brought them out and offered them to him under the oak. ²⁰ The angel of God said to him, 'Take the meat and the unleavened bread, place them on this rock, and pour out the broth.' And Gideon did so. ²¹ With the tip of the staff that was in his hand, the angel of the Lord touched the meat and the unleavened bread. Fire flared from the rock, consuming the meat and the bread. And the angel of the Lord disappeared. ²² When Gideon realized that it was the angel of the Lord, he exclaimed, 'Ah, Sovereign Lord! I have seen the angel of the Lord face to face!' ²³ But the Lord said to him, 'Peace! Do not be afraid. You are not going to die.' ²⁴ So Gideon built an altar to the Lord there and called it The Lord is Peace. To this day it stands in Ophrah of the Abiezrites."*
- 2 Samuel 24:15-17 *"So the Lord sent a plague on Israel from that morning until the end of the time designated, and seventy thousand of the people from Dan to Beersheba died. ¹⁶ When the angel stretched out his hand to destroy Jerusalem, the Lord was grieved because of the calamity and said to the angel who was afflicting the people, 'Enough! Withdraw your hand.' The angel of the Lord was then at the threshing floor of Araunah the Jebusite. ¹⁷ When David saw the angel who was striking down the people, he said to the Lord, 'I am the one who has sinned and done wrong. These are but sheep. What have they done? Let your hand fall upon me and my family.'"*

Note also, that the Angel of the Lord is distinguished from (not identical to) Yahweh (the Lord):

- Genesis 24:7 *"The Lord, the God of heaven, who brought me out of my father's household and my native land and who spoke to me and promised me on oath, saying, 'To your offspring I will give this land' – he will send his angel before you so that you can get a wife for my son from there."*
- Zechariah 1:12-13 *"Then the angel of the Lord said, 'Lord Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?' ¹³ So the Lord spoke kind and comforting words to the angel who talked with me."*

Further, the appearances of the Angel of the Lord cease after the Incarnation:

- OT : the Angel of the Lord accompanied Israel when they left Egypt (Ex. 14:19; cf. 23:20).
- NT : the Rock who followed Israel was Christ (1 Cor. 10:4).

THEREFORE, it is reasonable to suggest that the Angel of the Lord in the Old Testament was the preincarnate (before taking on human flesh) Person of Jesus Christ.

(2) By NT description

(a) John 1:1-2

"In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning."

(b) John 8:58

"I tell you the truth, ' Jesus answered, 'before Abraham was born, I am!'"

(or, "before Abraham was born, I was already in existence")

(3) By creation activity

(a) Colossians 1:16-17

"For by Him (Christ) all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him. ¹⁷ He is before all things, and in Him all things hold together."

(b) John 1:3

"Through Him all things were made; without Him nothing was made that has been made."

(Compare to Hebrews 1:2)

2. The activity of the preincarnate Christ

a. In creation

(John 1:3, Colossians 1:16-17, Hebrews 1:2)

b. In appearances as "the Angel of the Lord"

- See "Angel of the Lord", pages 146, 148.

Human Limitations

1. He had a human body
 - a. Born of a woman (Gal. 4:4)
 - b. Subject to growth (Lk. 2:52)
 - c. Seen and handled by men (1 Jn. 1:1; Matt. 26:12)
 - d. Sinless (Heb. 4:15)

2. He had a human soul and spirit (Matt. 26:38; Lk. 23:46)

3. He was subject to human limitations
 - a. He hungered (Matt. 4:2)
 - b. He thirsted (Jn. 19:28)
 - c. He grew tired (Jn. 4:6)
 - d. He wept (Jn. 11:35)
 - e. He was tested (Heb. 4:15)

4. He was able to die (Matt. 27:45-56; et al.)

C. The Incarnate Christ

1. Defined : "incarnation " (meaning, "in flesh")
refers to the fact that the preexistent Christ took on human nature and flesh.
2. Defended :
 - a. John 1:14
"The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth..."
 - b. Galatians 4:4-5
"But when the time had fully come, God sent his Son, born of a woman, born under law, ⁵ to redeem those under law, that we might receive the full rights of sons."
3. Described (outline form) :

Refer to outline, preceding page 150.

Insights :

Incarnation : "a reference to the doctrine that the Second Person of the Trinity without giving up his deity became a human being."

Incarnate Christ : "the state of Christ since the time of His becoming a human being."

(Erickson, CDCT, 82)

"The Humanity of Christ"

1. Meaning of Christ's Humanity

In order for Christ to truly and fully represent fallen humanity, it was essential for Him to become a man.

1 John 4:1-2 (NASB)

"Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. ² By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God;"

2. He Was Virgin Born

To be a sinless substitute for humanity's sin, it was necessary for Christ to be virgin born, therefore sinless. Had he been born to Joseph He would have inherited a sin nature; yet instead, He was born of Mary.

3. He Had a True Body of Flesh and Blood

Jesus was not a phantom (as Docetists taught) but a very real, flesh and blood person, "born of a woman, born under the Law" (Gal. 4:4 NASB). He suffered on the Cross as a physical person.

4. He Had a Normal Development

Luke 2:52

"And Jesus grew in wisdom and stature, and in favor with God and men."

5. He Had a Human Soul and Spirit and Body

Jesus was fully man (as well as fully God - Phil. 2). As such He became hungry (Matt. 4:2), weary (Jn. 4:6), thirsty (Jn. 4:7), and experienced deep emotions (Jn. 11:34-35).

(Adapted from Enns, MHT, 223-24)

4. Reasons (for incarnation) :

a. To reveal God to us

(1) John 1:18

"No one has ever seen God, but God the One and Only, who is at the Father's side, has made Him known."

(2) John 14:7-11

"If you really knew me, you would know my Father as well. From now on, you do know Him and have seen Him.

⁸ Philip said, 'Lord, show us the Father and that will be enough for us.' ⁹ Jesus answered: 'Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? ¹⁰ Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing His work. ¹¹ Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves.'"

b. To provide an example for us

(1) 1 Peter 2:21

"To this you were called, because Christ suffered for you, leaving you an example, that you should follow in His steps."

(2) 1 John 2:6

"Whoever claims to live in Him must walk as Jesus did."

Ministries of the God-Man

(Ryrie, BT, 283)

TITLE	REFERENCE	MAN	GOD
Savior	Romans 1:3-4	To Die	To Give Death Meaning
High Priest	Hebrews 4:14-16	To Represent Man as a Sacrifice for Sin	To Represent His People Before God
Judge	John 5:22	To Judge as a Peer	To Judge Righteously
Source of Christian Living	1 John 2:6	To Be Our Example	To Empower Our Lives

c. To provide a sacrifice for sin for us

(1) Note Hebrews 10:1-10 (broad context)

(2) Hebrews 10:10 (NLT)

"For God's will was for us to be made holy by the sacrifice of the body of Jesus Christ, once for all time."

d. To destroy the works of the devil

• 1 John 3:8 (NASB)

"The Son of God appeared for this purpose, to destroy the works of the devil."

e. To be highly exalted

• Philippians 2:5-11

*"Your attitude should be the same as that of Christ Jesus:
⁶Who, being in very nature God, did not consider equality with God something to be grasped, ⁷but made Himself nothing, taking the very nature of a servant, being made in human likeness. ⁸And being found in appearance as a man, He humbled himself and became obedient to death — even death on a cross!*

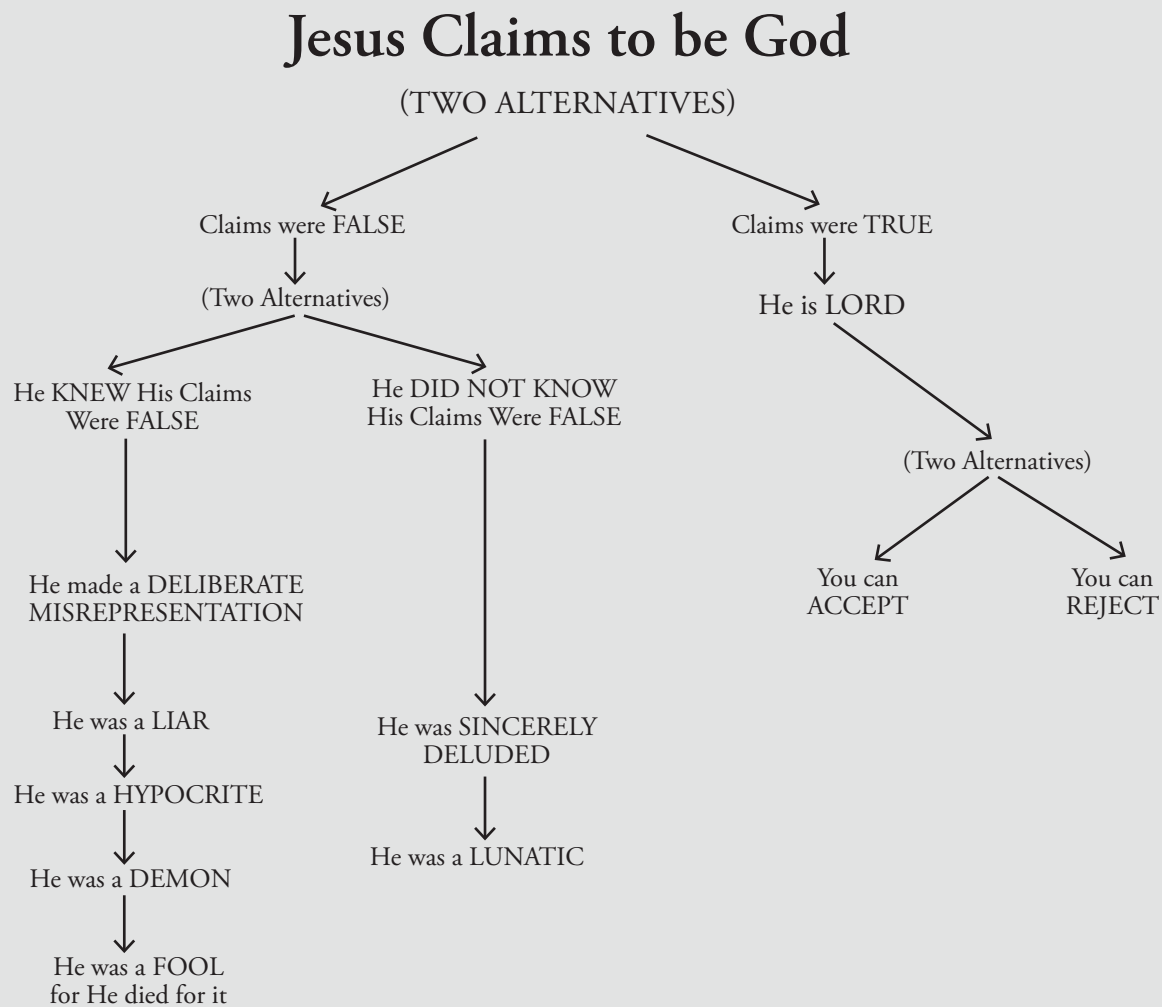
⁹Therefore God exalted Him to the highest place and gave Him the name that is above every name, ¹⁰that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Thoughts on "The Deity of Christ"

During the early centuries of the church there were groups that denied the true humanity of Christ. But the reverse is the emphasis today. In the past two hundred years liberal theology has vigorously expressed a denial of Christ's deity. Yet C. S. Lewis was correct when he said that the only options available concerning the Person of Christ were: He was a liar, a lunatic, or Lord (see diagram below). Considering the enormous claims that Christ made, it would be impossible simply to designate Him a "good teacher." He claimed to be much more than a teacher.

To affirm that Christ is God is not simply to suggest He is "God-like." Christ is absolutely equal with the Father in His Person and His work. Christ is undiminished deity. In commenting on the phrase "(Christ) existed in the form of God" in Philippians 2:6, B. B. Warfield says, "He is declared, in the most express manner possible, to be all that God is, to possess the whole fullness of attributes which make God God."

(Enns, MHT, 224)



5. Incarnation and Full Deity

a. John 1:1, 14, 18

"In the beginning was the Word, and the Word was with God, and the Word was God."

"The Word became flesh and made His dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth."

"No one has ever seen God, but God the One and Only, who is at the Father's side, has made Him known."

b. John 20:26-28

"A week later His disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!'²⁷ Then He said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.'²⁸ Thomas said to Him, 'My Lord and my God!'"

c. Romans 9:5 (NLT)

"Their ancestors were great people of God, and Christ Himself was a Jew as far as His human nature is concerned. And He is God, who rules over everything and is worthy of eternal praise! Amen."

d. Titus 2:13

"while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ"

6. Incarnation and Full Humanity

a. Luke 2:52

"And Jesus grew in wisdom and stature, and in favor with God and men."

b. Matthew 26:38

*"Then He said to them, 'My **soul** is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.'"*

Luke 23:46


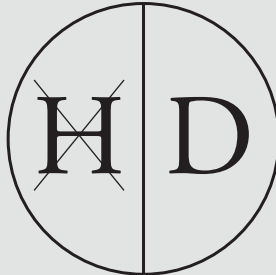



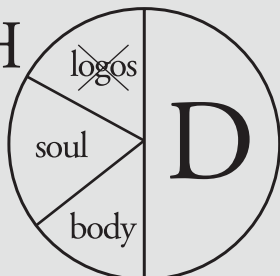
*"Jesus called out with a loud voice, 'Father, into your hands I commit my **spirit**.' When He had said this, he breathed his last."*

c. John 4:6

"Jacob's well was there, and Jesus, tired as He was from the journey, sat down by the well. It was about the sixth hour."

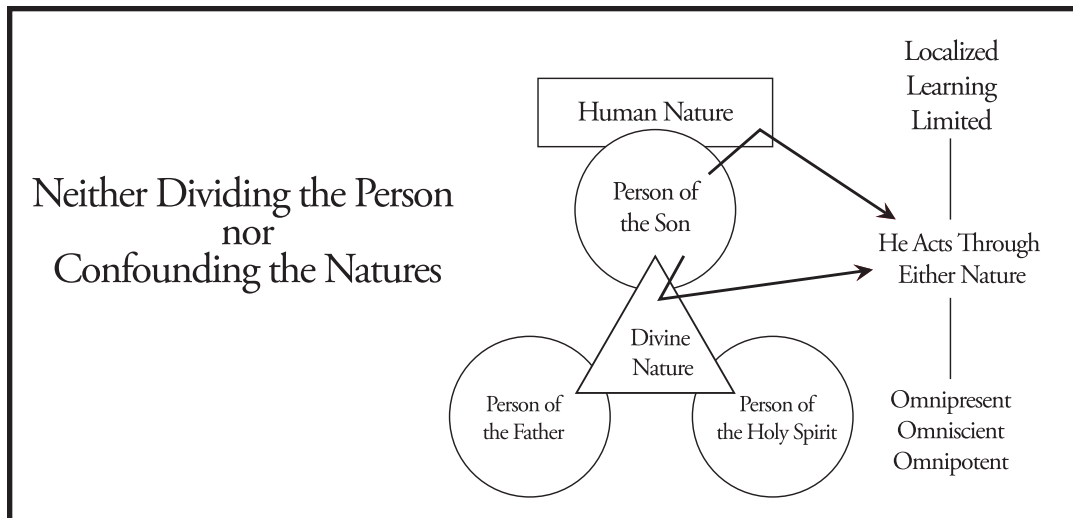
False Views of the Person of Christ

(D. Miller as adapted in Charts, 55)

<p>EBIONISM</p>  <p>denied divine nature</p>	<p>DOCETISM</p>  <p>denied human nature</p>
<p>ARIANISM</p>  <p>denied divine nature</p>	<p>NESTORIANISM</p>  <p>denied union of natures</p>
<p>EUTYCHIANSIM</p>  <p>denied distinction of natures</p>	<p>APPOLINARIANISM</p>  <p>denied human spirit</p>

D. Union of Deity and Humanity in Christ

1. Theological concept : "hypostatic union"
2. Theological definition : "The union of Jesus' divine and human natures into one person"
(M. Erickson, Concise Dictionary of Christian Theology, 78).
 - a. Council of Chalcedon (AD 451)
 - * Taught the two natures were united...
 - without mixture
 - without change
 - without division/separation.
 - b. Orthodox view : 2 natures, 1 person, forever



- c. Unorthodox views : see preceding page

Theories of the Kenosis

Traditional Kenotic Theories	
<p>Christ Emptied Himself of <i>Divine Consciousness</i></p>	<p>The Son of God laid aside his participation in the Godhead when he became a man. All the attributes of his deity literally ceased when the incarnation occurred. The Logos became a soul residing in the human Jesus.</p>
<p>Christ Emptied Himself of the <i>Eternity Form of Being</i></p>	<p>The Logos exchanged his eternity - form for a time-form bound down by human nature. In this time-form Christ no longer had all the attributes commensurate with Deity, though he could use supernatural powers.</p>
<p>Christ Emptied Himself of the <i>Relative Attributes of Deity</i></p>	<p>This view differentiates between essential attributes, such as truth and love, and those that relate to the created universe, such as omnipotence and omnipresence.</p>
<p>Christ Emptied Himself of the <i>Integrity of Infinite Divine Existence</i></p>	<p>At Christ's incarnation the Logos took up a double life. One "life center" continued to function consciously in the Trinity while the other became incarnated with human nature, unaware of the cosmic functions of Deity.</p>
<p>Christ Emptied Himself of the <i>Divine Activity</i></p>	<p>The Logos turned over all of his divine roles and duties to the Father. The incarnate Logos was unaware of the happenings within the Godhead.</p>

[Adapted from Robert E. Picirilli, "He Emptied Himself", *Biblical Viewpoint*, Vol. 3, No. 1 (April 1969):23-30 in Charts, 57-58]

(continued, page 162)

E. The Kenosis ("Emptying") of Christ

1. Theological question : How could the Eternal God (Christ) take on human limitations while retaining His deity?
2. Theological answer : One Person with two natures
(see previous section, D. "Union of Deity and Humanity in Christ")
3. Theological Defense :
 - a. Key passage : Philippians 2:5-11 (NASB)

"Have this attitude in yourselves which was also in Christ Jesus, ⁶ who, although He existed in the form of God, did not regard equality with God a thing to be grasped, ⁷ but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. ⁸ Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. ⁹ For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, ¹⁰ so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, ¹¹ and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father."

b. Key ideas :

- (1) Christ has always "existed" eternally in the essential nature and essence ("form") of God.
- (2) Christ "emptied" (voluntarily laid aside) divine prerogatives when taking on human flesh.

"Emptying" : see Chart on various theories, pages 160, 162.

- (3) Christ was "exalted" after His resurrection.
- (4) Therefore, Christ's condescension, humiliation, and exaltation did not effect any change in the divine nature.

Theories of the Kenosis (continued)

<p>Christ Emptied Himself of <i>Actual Exercise of Divine Prerogatives</i></p>	<p>The Logos retracted the mode of the divine attributes from the realm of the actual to the potential. He retained his divine consciousness but renounced the conditions of infinity and its form.</p>
<p>Sub-Kenotic Theories</p>	
<p>Christ Emptied Himself of the <i>Use of the Divine Attributes</i></p>	<p>The Logos possessed the divine attributes but chose not to use them.</p>
<p>Christ Emptied Himself of the <i>Independent Exercise of the</i> <i>Divine Attributes</i></p>	<p>The Logos always possessed and could utilize the prerogatives of Deity but always in submission to and by the power of the Father (and the Holy Spirit). The incarnate Christ never did anything independently by virtue of his own deity.</p>
<p>Christ Emptied Himself of the <i>Insignia of Majesty, the</i> <i>Prerogatives of Deity</i></p>	<p>The Logos emptied himself of the outward form of Deity. (This view is vague as to what is precisely meant.)</p>

F. Christ and His Sinlessness

1. The testimony of Christ's sinlessness

a. John 15:10

"If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in His love."

b. 2 Corinthians 5:21

"God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God."

c. I Peter 2:22

"He committed no sin, and no deceit was found in His mouth."

d. I John 3:5

"But you know that he appeared so that He might take away our sins. And in Him is no sin."

e. Hebrews 4:15

"For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are —yet was without sin."

(cf. Hebrews 7:26-27)

Insight :

The teaching that Christ was sinless has been universally accepted in the Christian church. It has both a positive and negative meaning.

- Negatively, Christ was kept free, was completely innocent from all transgression of the law of God.
- Positively, Christ was truly "holy":
 - He was fully committed to the Father's will.
 - He was fully committed to the Father's mission for Him.

Peccability Versus Impeccability of Christ

	Peccability	Impeccability
Definition	Christ could sin.	Christ could not sin.
Key Phrase	Able not to sin <i>(Potuît non peccare)</i>	Not able to sin <i>(Non potuît peccare)</i>
Hebrews 4:15	Christ was tempted in all things as we are, yet he did not commit sin (sin is seen in its result). Real temptation admits the possibility of succumbing to the temptation.	Christ was tempted in all things as we are, but he did not have a sin nature (sin is seen as nature, or state of existence).
Question of True Humanity or True Deity	If Jesus could not sin, how could he be truly human?	If Jesus could sin, how could he be truly divine.
Points of Agreement	Christ's temptations were real (Heb. 4:15). Christ experienced struggle (Matt. 26:36-46). Christ did not sin (2 Cor. 5:21; Heb. 7:26; James 5:6; 1 Peter 2:22; 3:18; 1 John 3:5).	
Logical Argumentation for and Against Peccability	For Peccability	Against Peccability
	<p>If Christ could be tempted, then he could have sinned. Peccability is a necessary deduction from temptability. Temptation implies the possibility of sin.</p> <p>If Christ was not able to sin, then the temptation was not real and he cannot sympathize with his people.</p> <p>If Christ is impeccable, then his temptations were slight.</p> <p>If Christ could not sin, then he had no free will.</p>	<p>Temptability does not imply susceptibility. Just because an army can be attacked does not mean that it can be conquered. This also proceeds from the false assumption that what applies to us also applies necessarily to Christ.</p> <p>Although Christ's temptations are not always exactly parallel to our own, he was tried through his human nature as we are. However, he had no sin nature and he was a divine person also.</p> <p>Christ's temptations were in every way like ours except that they did not originate in evil forbidden desires. He was tempted from without, not from within.</p> <p>Christ manifested his free will by not sinning. Christ was free to do the will of the Father. Being of one will with the Father, he was not free to go against that will.</p>

2. The testing of Christ's sinlessness

a. Described :

- (1) The temptations of Christ
(fuller treatment : Matt. 4; Lk. 4)

Mark 1: 12-13 (NASB)

"Immediately the Spirit impelled Him to go out into the wilderness. ¹³ And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him."

- (2) Hebrews 4:15

"For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are —yet was without sin."

b. Discussed : Peccability vs. Impeccability

- (1) Was Christ able not to sin?
(peccability position)
- (2) Was Christ not able to sin?
(impeccability position)

c. Compared :

Refer to chart, preceding page 164.

Words of Christ in Gospels

(Enns, MHT, 229)

Gospel	Verses (KJV)	Number of Words	Percent of Gospel
Matthew	1071	644	Three-fifths
Mark	678	285	Three-sevenths
Luke	1151	586	Nearly half
John	879	419	Not quite half
Totals	3779	1934	Almost half

Quotes :

"Jesus the Lord, holds the offices of Prophet, Priest, and King. As King, He is the mighty Creator, who rules heaven and earth and ensures the redemption of His people. As Prophet, He is God's very Word, who teaches us God's truth. As Priest, He offers his perfect life as a sacrifice for the sins of His people and ever lives in resurrection glory to make intercession for them."

(Frame, 146)

G. Life of Christ

1. His life : Recorded in the Gospels



2. His Titles :

a. Prophet

(1) Deuteronomy 18:15, 18 (NASB)

"The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to Him...

¹⁸ I will raise up for them a prophet like you from among their brothers; I will put my words in His mouth, and He will tell them everything I command Him."

(cf. Acts 3:22-26)

(2) Matthew 13:57-58 (NASB)

"And they took offense at Him. But Jesus said to them, 'A prophet is not without honor except in his hometown and in his own household.'⁵⁸ And He did not do many miracles there because of their unbelief."

(cf. Luke 13:33)

(3) Note His messages: (prophetic discourses):

- Sermon on the Mount (Matt. 5-7)
- Olivet Discourse (Matt. 24-25)
- Upper Room Discourse (Jn. 13-17)
- And others

Superiority of Melchizedekian vs. Aaronic Priesthoods

1. Many sacrifices (Aaronic) vs. one (Melchizedekian)

Hebrews 10:11-14

"Under the old covenant, the priest stands and ministers before the altar day after day, offering the same sacrifices again and again, which can never take away sins.¹² But our High Priest offered himself to God as a single sacrifice for sins, good for all time. Then he sat down in the place of honor at God's right hand.¹³ There he waits until his enemies are humbled and made a footstool under his feet.¹⁴ For by that one offering he forever made perfect those who are being made holy."

2. Sacrifices for the people and the priest (Aaronic) vs. for the people only (Melchizedekian)

Hebrews 7:27

"Unlike those other high priests, he does not need to offer sacrifices every day. They did this for their own sins first and then for the sins of the people. But Jesus did this once for all when he offered himself as the sacrifice for the people's sins."

3. Temporal (Aaronic) vs. Eternal (Melchizedekian)

Psalms 110:4

"The Lord has taken an oath and will not break his vow: 'You are a priest forever in the order of Melchizedek.'"

Hebrews 5:6

"And in another passage God said to him, 'You are a priest forever in the order of Melchizedek.'"

Hebrews 7:3

"There is no record of his father or mother or any of his ancestors—no beginning or end to his life. He remains a priest forever, resembling the Son of God."

4. Transmissible (Aaronic) vs. Intransmissible (Melchizedekian)

Hebrews 7:24

"...but because Jesus lives forever, he has a permanent priesthood."

b. Priest

(1) Qualifications

(a) He is a man: Hebrews 2:17

"For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people."

(b) He is ordained by God: Hebrews 5:5-6

"So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, 'You are my Son; today I have become your Father.'⁶ And he says in another place, 'You are a priest forever, in the order of Melchizedek.'"

(c) He is sanctified: Hebrews 7:26

"Such a high priest meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens."

(2) Priesthood (Order)

(a) Was the priesthood of Christ under the Aaronic (Levitical) order? (NO)

(b) Was the priesthood of Christ under a different order? (YES - Melchizedekian)

Hebrews 5:5-6

"So too Christ (the Messiah) did not exalt Himself to be made a high priest, but was appointed and exalted by Him Who said to Him, 'You are My Son; today I have begotten You.'⁶ As He says also in another place, 'You are a Priest [appointed] forever after the order (with the rank) of Melchizedek.'"

(c) Note the priesthoods compared.
(Chart, preceding page)

Old Testament Prophecies of Christ

Topic	Prophecy	Passage
Christ's Lineage	Human birth Lineage of Shem Lineage of Abraham Lineage of Isaac Lineage of Jacob Lineage of Judah Lineage of David	Genesis 3:15 Genesis 9:26 Genesis 12:2 Genesis 17:19 Genesis 25:23, 28:13 Genesis 49:10 2 Samuel 7:12-16
Christ's Birth	Manner of birth Place of birth	Isaiah 7:14 Micah 5:2
Christ's Life	His forerunner His mission His ministry His teaching His presentation His rejection	Isaiah 40:3 Isaiah 61:1 Isaiah 53:4 Psalm 78:2 Zechariah 9:9 Psalm 118:22
Christ's Death	A painful death A violent death	Psalm 22 Isaiah 52-53
Christ's Victory	His resurrection His ascension	Psalm 16:10 Psalm 68:18
Christ's Reign	As sovereign king From exalted Jerusalem With governmental authority In peaceful justice For joyful restoration	Psalm 2 Psalm 24 Isaiah 9:6-7 Isaiah 11 Isaiah 35:1-10

(Taken from Enns, MHT, 218)

c. King

(1) Old Testament prediction:

(a) Isaiah 9:6-7

*"For to us a child is born, to us a son is given,
and the government will be on His shoulders. And He
will be called Wonderful Counselor,
Mighty God, Everlasting Father, Prince of Peace
7 Of the increase of His government and peace there will
be no end. He will reign on David's throne and over
His kingdom, establishing and upholding it with justice and
righteousness from that time on and forever. The zeal
of the Lord Almighty will accomplish this."*

(b) Zechariah 9:9

*"Rejoice greatly, O Daughter of Zion! Shout, Daughter
of Jerusalem! See, your king comes to you, righteous
and having salvation, gentle and riding on a donkey on a
colt, the foal of a donkey."*

(2) New Testament Fulfillment:

(a) Luke 1:31-33

*"You will be with child and give birth to a son, and you are
to give Him the name Jesus.³² He will be great and will
be called the Son of the Most High. The Lord God will give
Him the throne of his father David,³³ and He will reign over
the house of Jacob forever; His kingdom will never end."*

(b) John 1:49 (also, Jn. 18:37)

*"Then Nathanael declared, 'Rabbi, you are the Son of God;
you are the King of Israel.'"*

(c) 1 Corinthians 15:25

*"For He must reign until He has put all his enemies under
his feet."*

(d) Revelation 19:16

*"On His robe and on His thigh He has this name written:
King of kings and Lord of lords."*

Fulfilled Prophecies Concerning Christ

Topic	Old Testament Prophecy	New Testament Fulfillment
Line of Abraham	Genesis 12:2	Matthew 1:1; Galatians 3:16
Line of Judah	Genesis 49:10	Matthew 1:2
Line of David	2 Samuel 7:12-16	Matthew 1:1
Virgin birth	Isaiah 7:14	Matthew 1:23
Birthplace: Bethlehem	Micah 5:2	Matthew 2:6
Forerunner: John	Isaiah 40:3; Malachi 3:1	Matthew 3:3
King	Numbers 24:17; Psalm 2:6	Matthew 21:5
Prophet	Deuteronomy 18:15-18	Acts 3:22-23
Priest	Psalm 110:4	Hebrews 5:6-10
Bore world's sins	Psalm 22:1	Matthew 27:46
Ridiculed	Psalm 22:7, 8	Matthew 27:39, 43
Hands and feet pierced	Psalm 22:16	John 20:25
No bones broken	Psalm 22:17	John 19:33-36
Soldiers gambled	Psalm 22:18	John 19:24
Christ's prayer	Psalm 22:24	Matthew 26:39; Hebrews 5:7
Disfigured	Isaiah 52:14	John 19:1
Scourging and death	Isaiah 53:5	John 19:1, 18
Resurrection	Psalm 16:10; 22:22	Matthew 28:6; Acts 2:27-28
Ascension	Psalm 68:18	Luke 24:50-53; Acts 1:9-11

(Taken from Enns, *MHT*, 221)

H. Death of Christ

1. Prominent theme :

Luke 24:27, 44-46

"And beginning with Moses and all the Prophets, He explained to them what was said in all the Scriptures concerning Himself..

⁴⁴ He said to them, 'This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.' ⁴⁵ Then he opened their minds so they could understand the Scriptures. ⁴⁶ He told them, 'This is what is written: The Christ will suffer and rise from the dead on the third day,'"

2. Incarnational purpose :

Matthew 20:28

"just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

Hebrews 2:14 (NLT)

"Because God's children are human beings—made of flesh and blood—the Son also became flesh and blood. For only as a human being could he die, and only by dying could He break the power of the devil, who had the power of death."

3. Gospel Centerpiece :

1 Corinthians 15:1-3 (NLT)

"Let me now remind you, dear brothers and sisters, of the Good News I preached to you before. You welcomed it then, and you still stand firm in it. ² It is this Good News that saves you if you continue to believe the message I told you—unless, of course, you believed something that was never true in the first place.

³ I passed on to you what was most important and what had also been passed on to me. Christ died for our sins, just as the Scriptures said."

4. See also "Soteriology Part 1 : The Doctrine of Salvation" (Session Seven)

Theories of the Resurrection of Jesus Christ

I. Occupied Tomb Theories

Theory	Explanation	Refutation
<p>Unknown Tomb Charles A. Guignebert</p>	<p>The body of Jesus was buried in a common pit grave unknown to his disciples. Therefore, the resurrection account arose out of the ignorance as to the whereabouts of the body.</p>	<p>Not all criminals were buried in a common pit. The New Testament gives Joseph of Arimathea as a witness to the burial in a specific family tomb. The women saw the body being prepared for burial and knew the tomb's location. The Romans knew where the tomb was, for they stationed a guard there.</p>
<p>Wrong Tomb Krisopp Lake</p>	<p>The women came to the wrong tomb, for there were many similar tombs in Jerusalem. They found an open tomb and a young man who denied that this was Jesus' tomb. The frightened women mistakenly identified the man as an angel and fled.</p>	<p>The women did not come looking for an open tomb, but for a sealed one. They would surely bypass the open tomb if they were unsure of the exact location of the correct tomb. The man at the tomb not only said, "He is not here," but also "He is risen." The women had noted the tomb's location seventy-two hours earlier. The Jews, Romans, and Joseph of Arimathea knew the location of the tomb and could easily have identified it as proof against any resurrection.</p>
<p>Legend Early Form Critics</p>	<p>The resurrection was a fabrication that evolved over a lengthy period to vindicate a leader long since dead.</p>	<p>Recent historical criticism has shown that the resurrection stories are of mid-first-century origin. Paul, in 1 Corinthians (A.D. 55), speaks of the resurrection as a fact and points to five hundred eyewitnesses, many of whom were still alive for his readers to question.</p>
<p>Spiritual Resurrection Gnostics</p>	<p>Jesus' spirit was resurrected though his body was dead.</p>	<p>This denies a Jewish understanding of resurrection (bodily not spiritually). Christ ate and was touched and handled. The Jews could show the occupied tomb to their fellow Jews to prove the resurrection false.</p>

I. Resurrection of Christ

1. Biblical accounts of the Resurrection

(Matthew 28:1-5, Mark 16:1-11, Luke 24:1-2, John 20:1-10)

2. Evidence for the Resurrection

a. Foretold by Christ

(Matthew 16:21; 17:9, 22-23; 20:18-19; Mark 9:10; Luke 9:22-27; John 2:18-22)

b. Facts to consider :

(1) Empty tomb

(2) Character of the human witnesses

(3) Dramatic life-change of disciples (after the Resurrection)

(4) Experience of power after the Resurrection (The Book of Acts)

(5) The custom of worshipping on Sunday (not the Sabbath)

(6) Specific appearances :

a. To Mary Magdalene (John 20:11-17)

b. To other women (Matthew 28:9-10)

c. To Peter (1 Corinthians 15:5)

d. To disciples : Emmaus Road (Luke 24:13-35)

e. To the ten disciples (Luke 24:36-43)

f. To the eleven (John 20:26-29)

g. To the seven : Sea of Galilee (John 21:1-23)

h. To more than 500 (1 Corinthians 15:6)

i. To the eleven : at Ascension (Acts 1:6-11)

Insight:

For "Theories of the Resurrection of Christ" and a refutation of false views, see Charts, pages 174, 176, 178.

Theories of the Resurrection (continued)

Theory	Explanation	Refutation
<p>Bodies Stolen by the Disciples Jews</p>	<p>The disciples stole the body while the guards were sleeping.</p>	<ol style="list-style-type: none"> 1. If the guards were sleeping, how did they know that the disciples stole the body? 2. Severe penalties, even death, would be the result of sleeping on duty. The highly disciplined guard would thus not have slept. 3. There is no way that the disciples could possibly overcome the guard.
<p>Existential Resurrection Rudolf Bultmann</p>	<p>A historical resurrection will never be proved, but it is not necessary. The Christ of faith need not be bound to the historical Jesus. Rather, Christ is raised in our hearts.</p>	<p>The early disciples were convicted by historical events. They claimed to base their faith on what they saw, not on an existential need nor on a prior faith (Luke 24:33-35; 1 Cor. 15:3-8).</p>
<p>Historical Resurrection Orthodox Christianity</p>	<p>Jesus was resurrected by the power of God. He showed himself to his disciples and later ascended into heaven.</p>	<ol style="list-style-type: none"> 1. This view requires presuppositional charges, belief in God, supernaturalism. 2. This view virtually demands a faith in Jesus.

3. The nature of Resurrection

- a. It was actual (Christ died, Christ arose).
- b. It was bodily.

Luke 24:36-39 (NASB)

"While they were telling these things, He Himself stood in their midst and said to them, 'Peace be to you.'³⁷ But they were startled and frightened and thought that they were seeing a spirit.³⁸ And He said to them, 'Why are you troubled, and why do doubts arise in your hearts?³⁹ See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.'"

- c. It was unique (as Christ is unique, one-of-a-kind).

What of resurrected saints?

1 John 3:2 (NASB)

"Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is."

4. The significance of the Resurrection

- a. It validates our faith.

1 Corinthians 15:17

"And if Christ has not been raised, your faith is futile; you are still in your sins."

- b. It declares (confirms) the identity of Christ

Romans 1:3-4 (NASB)

"concerning His Son, who was born of a descendant of David according to the flesh,⁴ who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,"

- c. It fulfills prophetic promises.

Note Psalm 16:10; Matthew 16:21; Mark 14:28

- d. It guarantees the Father's acceptance of the Son's work of redemption.

Hebrew 5:7 (NASB)

"In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety."

1 Peter 1:3

"Praise be to the God and Father of our Lord Jesus Christ! In his great mercy He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead..."

Theories of the Resurrection (continued)

Theory	Explanation	Refutation
<p>Hallucination Agnostics</p>	<p>The disciples and followers of Jesus were so emotionally involved with Jesus' Messianic expectation that their minds projected hallucinations of the risen Lord.</p>	<ol style="list-style-type: none"> Over five hundred different people, in different situations, with differing degrees of commitment to Jesus, with different understandings of Jesus' teachings all had hallucinations? Many appearances occurred to more than one person. Such simultaneous illusions are unlikely. The disciples were not expecting Christ's resurrection. They viewed his death as final. The Jews could have pointed to the occupied tomb to prove them false.
<p>II. Unoccupied Tomb Theories</p>		
<p>Passover Plot Hugh Schöffeld</p>	<p>Jesus planned to fulfill the Old Testament prophecies of both suffering servant and ruling king through a mock death and resurrection. Joseph of Arimathea and a mysterious "young man" were co-conspirators. The plot went bad when the soldier speared Jesus, who later died. The "risen Lord" was the young man.</p>	<ol style="list-style-type: none"> The guard posted at the tomb is ignored in Schonfeld's theory. The basis of the theory is faulty. The resurrection myths on which Jesus supposedly based his plot were not evident until the fourth century A.D. Such a "resurrection" could not account for the dramatic change in the disciples. All but four biblical witnesses are not accounted for, especially the five hundred eyewitnesses whom Paul spoke of as still living. The whole plot of enduring crucifixion (and in doing so, alienating his national support) seems unlikely.
<p>Resuscitation (Swoon) 18th century Rationalists</p>	<p>Jesus did not die on the cross; he fainted from exhaustion. The cold temperature and spices revived him.</p>	<ol style="list-style-type: none"> Medical science has proved that Jesus could not have survived the scourging and crucifixion. Could this nearly dead Jesus make an impression as the risen Lord?
<p>Historical Resurrection Orthodox Christianity</p>	<p>Jesus was resurrected by the power of God. He showed himself to his disciples and later ascended into heaven.</p>	<ol style="list-style-type: none"> This view requires presuppositional charges, belief in God, supernaturalism. This view virtually demands a faith in Jesus.

Concluding Thoughts

"Never forget that Jesus is Lord and King of all, and He will not accept any lesser position. He demands that we do all things to His glory, everything in accord with His will. His gospel contains law, we may say. But service to this King is wonderful freedom. To trust this King is to trust a Priest who gives us full forgiveness from God and constant intercession. And to trust this King is to trust a Prophet whose word is completely true and trustworthy."

(Frame, Salvation, 158)

"What is the resurrected Christ doing right now? He is interceding at the Father's right hand. Even now He is thinking of us, bringing our needs to the Father's attention. Of course, Scripture also speaks of the Holy Spirit interceding (Rom. 8:26-27). The two persons act in unity to bring the believer's needs before God's great throne of grace. The Father willingly hears the intercession of his Son and His Spirit. The bottom line is that we can be sure that the Father will withhold no good thing from us. The whole Trinity is on our side. God is of one mind on our behalf, and if God is for us, who can be against us?"

(Frame, 156)

SESSION 7

SOTERIOLOGY *PT. 1*

{ > DOCTRINE OF SALVATION < }



Salvation : Remedy for Sin

Quotes:

"Whatever happened to sin? We seldom hear it mentioned anymore. Even in many Christian circles the word is about as common today as is *haystack* among farmers or *Model T* among car manufacturers.

This scarcity prompted American psychiatrist Karl Menninger to write his book *Whatever Became of Sin?*. It's a good question and a good book too. Both Menninger and I agree that sin dropped from our common vocabulary at the same time that society became permeated with the philosophy of secular humanism. Secular humanism makes man himself the measure of all things. This contradicts the biblical teaching that man is measured against *God's* standards. From the perspective of the Bible our culture has replaced the relationship between God and man with man's love for himself."

(R. Lightner, Sin, the Savior and Salvation, 17)

"Thus sin is not only violation of the divine law which is an expression of God's will; more profoundly, it is violation of the expression of God's holy character. It is corruption of the goodness which God originally imparted to His creatures; especially it is the corruption of the godliness with which God originally endowed man when He created him in His own image ... sin may then be defined ultimately as anything in the creature which does not express or which is contrary to the holy character of the Creator."

(J. Oliver Buswell, Systematic Theology, 1:263-64)

PART ONE : SOTERIOLOGY (VII in Course Outline)

I. NATURE OF SALVATION

A. Biblical Description : a deliverance or rescue

1. Physical meaning : to save from disaster, calamity, danger or affliction.
 - a. Exodus 14:30
"That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore."
 - b. Psalm 34:6
"This poor man called, and the LORD heard him and he saved him out of all his troubles."
 - c. Matthew 14:30
"But when he saw the wind, he was afraid and, beginning to sink, cried out, 'Lord, save me!'"
2. Spiritual meaning : to save from guilt, ruin and debt (consequence) of our sins.
 - a. Broadly : Ephesians 2:1-10
 - b. Narrowly : Ephesians 2:8-9
"For it is by grace you have been saved, through faith —and this not from yourselves, it is the gift of God —⁹ not by works, so that no one can boast."

B. Theological Description :

1. Informal observation :
 - Salvation is all that occurs when a person places faith in Jesus Christ to save from sin.
2. Formal definition :
 - "Salvation is the gracious work of God whereby He delivers gospel believing sinners from the guilt, penalty, and ruin of their sins and from bondage to their spiritual enemies and their works; brings them into a right, vital relationship with Himself; and bestows upon them the abundant benefits of His grace."
(Barackman, PCT, 329)

Freedom of Salvation

Past	Present	Future
Freedom from PENALTY (of sin)	Freedom from POWER (of sin)	Freedom from PRESENCE (of sin)
Romans 8:1 Acts 16:30-31	Romans 6:1-13	1 John 3:1-2
Justification	Sanctification	Glorification

Key Passages:

- Acts 16:30-31 (NASB)
"and after he brought them out, he said, 'Sirs, what must I do to be saved?'³¹ They said, 'Believe in the Lord Jesus, and you will be saved, you and your household.'"
- Romans 6:1-13 (NLT)
"Well then, should we keep on sinning so that God can show us more and more of his wonderful grace?² Of course not! Since we have died to sin, how can we continue to live in it?³ Or have you forgotten that when we were joined with Christ Jesus in baptism, we joined him in his death?⁴ For we died and were buried with Christ by baptism. And just as Christ was raised from the dead by the glorious power of the Father, now we also may live new lives.⁵ Since we have been united with him in his death, we will also be raised to life as he was.⁶ We know that our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin.⁷ For when we died with Christ we were set free from the power of sin.⁸ And since we died with Christ, we know we will also live with him.⁹ We are sure of this because Christ was raised from the dead, and he will never die again. Death no longer has any power over him.¹⁰ When he died, he died once to break the power of sin. But now that he lives, he lives for the glory of God.¹¹ So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus.¹² Do not let sin control the way you live; do not give in to sinful desires.¹³ Do not let any part of your body become an instrument of evil to serve sin. Instead, give yourselves completely to God, for you were dead, but now you have new life. So use your whole body as an instrument to do what is right for the glory of God."
- 1 John 3:1-2
"How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him.² Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is."

II. CHRONOLOGICAL ASPECTS OF SALVATION

A. Past Point of View

1. Have been saved from divine condemnation

Romans 8:1

"Therefore, there is now no condemnation for those who are in Christ Jesus,"

2. Have been saved from divine retribution

Romans 5:9

"Since we have now been justified by His blood, how much more shall we be saved from God's wrath through Him!"

3. Have been saved from sin's corruption

1 Peter 1:22 (NLT)

"You were cleansed from your sins when you obeyed the truth, so now you must show sincere love to each other as brothers and sisters. Love each other deeply with all your heart."

4. Have been saved from slavery to sin

Romans 6:6-7 (NLT)

"We know that our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin. ⁷ For when we died with Christ we were set free from the power of sin."

Definition : Sanctification

- From the Hebrew and Greek, "to be set apart" from common use, "to be made holy." The nature of sanctification is twofold in that Christians have been made holy through Christ and are called to continue to grow into and strive for holiness by cooperating with the indwelling Holy Spirit until they enjoy complete conformity to Christ (glorification).

(Grenz, Pocket Dictionary, 105)

Insight :

- Salvation from the power of sin is our "Experiential Sanctification." It is being conformed to the image of Christ (Ro. 8:29; 1 Cor. 15:49), it is the ongoing process of dedication to God as an act of lifestyle worship.

Romans 12:1-2

"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. ² Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is —his good, pleasing and perfect will."

Romans 6:22 (NLT)

"But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life."

Three Divine Provisions for the Prevention of Sin :

- Word of God (Ps. 119:11)
- Present Interceding, Shepherding Ministry of Christ in Heaven (Ro. 8:34; Heb. 7:25; Jn. 17)
- Enabling Power of the Holy Spirit (Gal. 5:16; Ro. 8:4; Eph. 5:18)

B. Present Point of View

1. Being saved from the power of sin

Galatians 5:16

"So I say, live by the Spirit, and you will not gratify the desires of the sinful nature."

2. Being saved through the power of the Spirit

Philippians 2:12-13

"Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling,¹³ for it is God who works in you to will and to act according to his good purpose."

Galatians 5:25 (NASB)

"If we live by the Spirit, let us also walk by the Spirit."

3. Being saved through the power of the Word

Psalms 119:11

"I have hidden your word in my heart that I might not sin against you."

2 Peter 3:18

"But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen."

C. Future Point of View

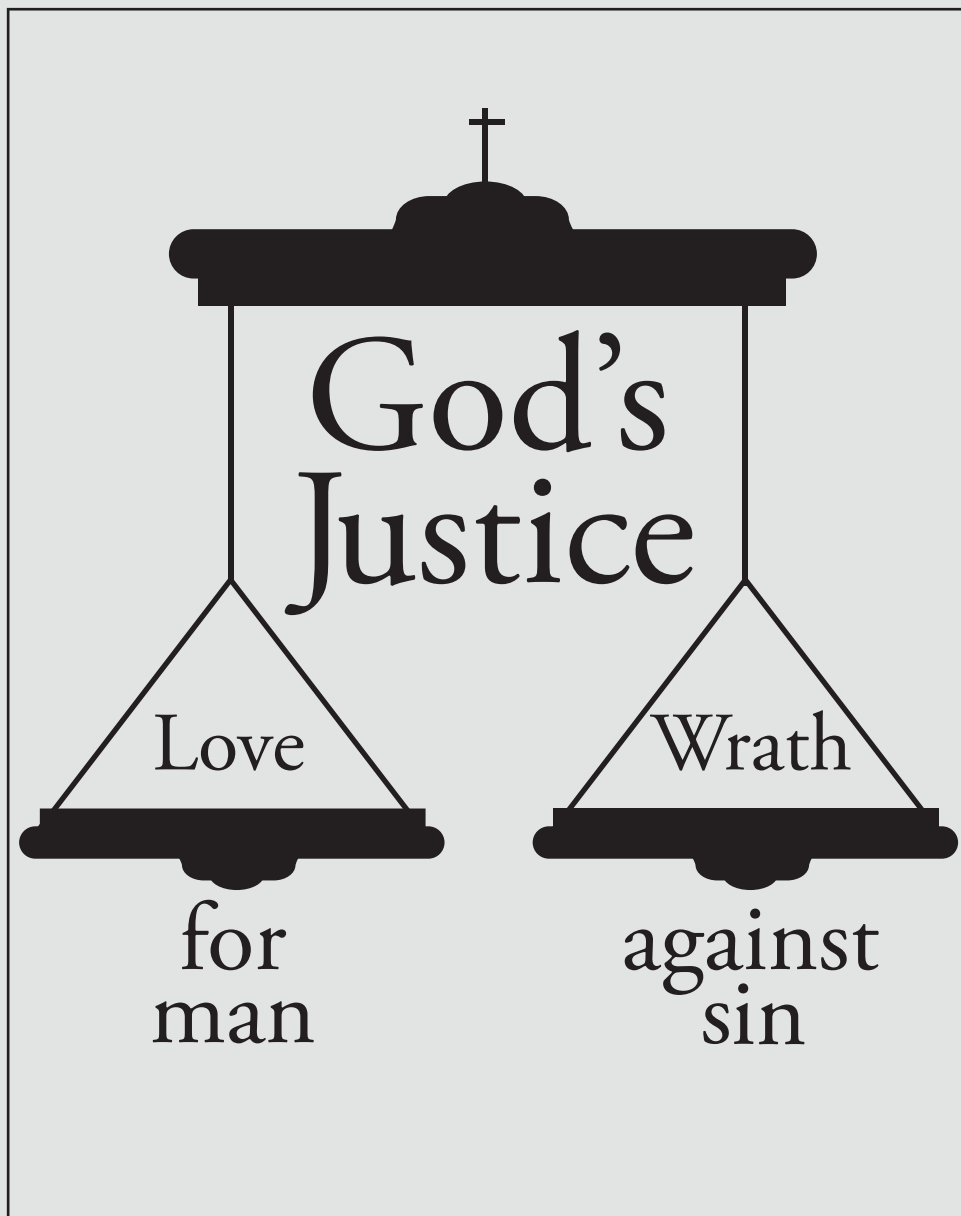
1. Will be saved in the future

Romans 13:11

"And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed."

Philippians 3:20-21

"But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ,²¹ who, by the power that enables Him to bring everything under His control, will transform our lowly bodies so that they will be like His glorious body."



(Lightner, Sin, the Savior and Salvation, 142)

2. Will be saved at the return of Christ

1 Thessalonians 4:17 (cf. 4:13-17)

"After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever."

Galatians 1:4 (NLT)

"Jesus gave his life for our sins, just as God our Father planned, in order to rescue us from this evil world in which we live."

III. NEED FOR SALVATION

A. Stated :

Romans 3:23

"for all have sinned and fall short of the glory of God,"

B. Elaborated :

1. People are sinners by nature (Ro. 5:19) and practice (Eph. 2:1-3; cf. Ro. 1:21-32; 3:9-18; Tit.3:3).

Romans 5:19 (NLT)

"Because one person disobeyed God, many became sinners. But because one other person obeyed God, many will be made righteous."

Ephesians 2:1-3 (NLT)

"Once you were dead because of your disobedience and your many sins. ²You used to live in sin, just like the rest of the world, obeying the devil—the commander of the powers in the unseen world. He is the spirit at work in the hearts of those who refuse to obey God. ³All of us used to live that way, following the passionate desires and inclinations of our sinful nature. By our very nature we were subject to God's anger, just like everyone else."

Titus 3:3 (NLT)

"Once we, too, were foolish and disobedient. We were misled and became slaves to many lusts and pleasures. Our lives were full of evil and envy, and we hated each other."

SALVATION

Before

After

Dead in sin	Regenerated
Unrighteous	Justified-declared righteous
No peace	Peace
No access	Access
No hope	Hope
Ungodly	Accepted in Christ
Sinners	Saints
Under Divine Wrath	Saved from Wrath
Enemies	Reconciled to God
Lost	Saved

(R.Lightner, 226)

2. People are sinners enslaved to sin (cf. also Ro. 3:9; 6:16-17).

John 8:34

"Jesus replied, 'I tell you the truth, everyone who sins is a slave to sin.'"

3. People are under condemnation due to sin.

John 3:18 (NLT)

"There is no judgment against anyone who believes in Him. But anyone who does not believe in Him has already been judged for not believing in God's one and only Son."

4. People are indebted to God because of sin.

Ezekiel 18:4

"For every living soul belongs to me, the father as well as the son—both alike belong to me. The soul who sins is the one who will die."

Romans 6:23

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

5. People are enemies of God because of sin.

Romans 5:10

"For if, when we were God's enemies, we were reconciled to Him through the death of His Son, how much more, having been reconciled, shall we be saved through His life!"

Salvation

In Relation to the Death of Christ

Doctrine	Description
Substitution	Christ's death was in the place of (a substitute for) sinners.
Redemption	Christ's death was the purchase out of the slave market of sin and setting free from the bondage of sin.
Reconciliation	Christ's death removed the barrier between man and God and makes peace with God.
Propitiation	Christ's death satisfies the righteous demands and wrath of God against sinful, rebellious man.



IV. PROVISION FOR SALVATION

- Man cannot save himself. God alone can make provision for man's condition. ("dead in your trespasses and sins" Eph. 2:1).

Acts 4:12

"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

A. Death of Christ

1. Substitution for sinners

a. Meaning : Christ dies in our place.

b. Biblical support

(1) Matthew 20:28

"just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

(2) 2 Corinthians 5:21

"God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God."

Christ's Death as "Penal Substitution"

The view of Christ's death presented here has frequently been called the theory of "*penal substitution*." Christ's death was "penal" in that He bore a penalty when He died. His death was also a "substitution" in that he was a substitute for us when He died. This has been the orthodox understanding of the atonement held by evangelical theologians, in contrast to other views that attempt to explain the atonement apart from the idea of the wrath of God or payment of the penalty for sin. This view of the atonement is sometimes called the theory of *vicarious atonement*. A "vicar" is someone who stands in the place of another or who represents another. Christ death was therefore "vicarious" because He stood in our place and represented us. As our representative, He took the penalty that we deserve.

(Grudem, *ST*, 579)

"Four Great Needs All Sinners Have"

1. We deserve to die as the penalty for our sin.
2. We deserve to bear God's wrath against our sin.
3. We are separated from God by our sins.
4. We are in bondage to sin and the kingdom of Satan.

"Four Great Provisions Within Salvation"

1. Sacrifice

Christ dies to pay the penalty for our sins:

Hebrews 9:26

"Then Christ would have had to suffer many times since the creation of the world. But now He has appeared once for all at the end of the ages to do away with sin by the sacrifice of Himself."

2. Propitiation

Christ dies to satisfy the wrath of God:

1 John 4:10 (NASB)

"In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

3. Reconciliation

Christ died to reconcile us back to God:

2 Corinthians 5:18-19^a

"All this is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation: ¹⁹ that God was reconciling the world to Himself in Christ, not counting men's sins against them. And He has committed to us the message of reconciliation."

4. Redemption

Christ died to redeem us from bondage to sin:

Mark 10:45

"For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

Galatians 3:13 (NASB)

"Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, 'Cursed is everyone who hangs on a tree...'"

2. Redemption in relation to sin

a. Meaning : "redemption means liberation because of a payment made." (Ryrie, BT 334)

b. Biblical support

(1) Christ paid the ransom price.

2 Peter 2:1 (NLT)

"But there were also false prophets in Israel, just as there will be false teachers among you. They will cleverly teach destructive heresies and even deny the Master who bought them. In this way, they will bring sudden destruction on themselves."

(2) Christ paid through/by His blood.

Revelation 5:9-10

*"And they sang a new song:
'You are worthy to take the scroll
and to open its seals,
because you were slain,
and with your blood you purchased men for God
from every tribe and language and people and nation.'
¹⁰ You have made them to be a kingdom and priests to
serve our God, and they will reign on the earth."*

(3) Christ paid and we now serve Him.

1 Corinthians 6:19-20

"Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; ²⁰ you were bought at a price. Therefore honor God with your body."

"A Further Word"

(Redemption, Propitiation, Reconciliation)

All three of these great divine accomplishments were discussed previously. Through redemption, Christ paid the full penalty of man's sin. His death propitiated, or satisfied, all God's demands against sin and sinners. The Savior reconciled, or changed, the world in relation to Himself. These three accomplishments were provisional in nature. The redemptive, propitiating, and reconciling work of the Savior benefits the individual sinner only when he trusts the Savior as his own substitute for sin.

While redemption, propitiation, and reconciliation were divine accomplishments at the cross, they are only personalized when the Savior is embraced in salvation. At the moment of faith, the one trusting the Savior is personally redeemed, and reconciled to God. This is a divine undertaking totally unrelated to any human work. It is all of God's marvelous grace.

(Lightner, 224-25)

3. Reconciliation in relation to the world (of people)

- a. Meaning : a change in relationship from hostility to peace
- b. Biblical support

(1) Reconciliation is needed.

Romans 5:10 (NASB)

"For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life."

(2) Reconciliation is possible (cf. Ro. 5:10).

2 Corinthians 5:19 (NLT)

"For God was in Christ, reconciling the world to Himself, no longer counting people's sins against them. And He gave us this wonderful message of reconciliation."

4. Propitiation in relation to God

- a. Meaning : Christ's atonement (death on the cross) fully satisfies the wrath of God. (i.e. turning away the wrath of God by satisfying God's righteous demands.)
- b. Biblical support

(1) Romans 1:18 (NLT)

"But God shows His anger from heaven against all sinful, wicked people who suppress the truth by their wickedness."

(2) 1 John 2:2 (NASB)

"...and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world."

(3) 1 John 4:10 (NASB)

"In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

(Continued from page 199)

4. Moral Influence Theory

a. Proposed :

The death of Christ manifested the love of God in such a dramatic way that sinners' hearts would be softened and brought to repentance.

b. Problem :

This makes the death of Christ a persuasion not a satisfaction for sin; further, it suggests that this death softens sinners' hearts, a dubious premise at best.

5. Example (Martyr) Theory

a. Proposed :

Christ died as a martyr and as such, He is our example; there is no sin to be atoned for (sin did not need to be punished); Christ's example should inspire people to reform their lives and live as Christ lived.

b. Problem :

Christ is only a man in this theory; His death is regrettable but not necessary; there is no need for atonement (contra: Ro. 3:24); the death was an example to believers not unbelievers.

6. Governmental Theory

a. Proposed :

Christ's death upheld the principle of government in God's law by making a token payment for sin through His death; God accepted the token payment, set aside the requirements of law, and forgave sinners because the principle of God's government had been upheld.

b. Problem :

This view positions God as one who changes – He threatens but does not fully carry out the sentence against sinners. In this case, God forgives sin without a full payment for sin. Scripture is clear that substitutionary atonement must be made for sin (2 Cor. 5:21; 1 Pet. 2:24).

[See chart, page 200 for summary]

B. Death of Christ (Six Inadequate Major Viewpoints)

1. Ransom to Satan Theory

a. Proposed :

The death of Christ was in effect a ransom paid to Satan for sin.

b. Problem :

The holiness of God was offended by sin, not Satan. Thus, God must be paid (appeased, satisfied) not Satan. This makes Satan the benefactor of Christ's death.

2. Recapitulation Theory

a. Proposed :

Christ went through all the phases of Adam's life and experience, including the experience of sin; in doing so, He compensated for the disobedience of Adam.

b. Problem :

While Christ is the "last Adam" (1 Cor. 15:45), He in no way experienced sin in His earthly life (1 Jn. 3:5). It is the death of Christ not living of life that saves.

3. Commercial (or Satisfaction) Theory

a. Proposed :

Sin robbed God of the honor that was due Him; the resolution of this would be either through punishment or satisfaction; God chose satisfaction whereby the death of Christ brought honor to God and a reward that Christ passed on to sinners who receive the gospel.

b. Problem :

This view emphasizes God's mercy to the neglect of His justice or holiness; it ignores the vicarious suffering of Christ; it reduces the death to a kind of penance (so much satisfaction for so much violation).

(Continued on preceding page 198)

Summary : Theories On The Atonement

LABEL	SOURCE	TEACHING
Ransom to Satan	Origen (185-254)	Death of Christ is a ransom paid to Satan to satisfy any claims against humanity (Bible does not say anything about to whom a ransom was paid).
Recapitulation	Irenaeus (130-202)	Christ recapitulated in Himself all the stages of life. His obedience substituted for Adam's disobedience.
Satisfaction	Anselm (1033-1109)	Sinful man robbed God of His honor. God rewarded the death of Christ and passed on its merits to us. (Faith required to appropriate).
Moral Influence	Abelard (1079-1142) •Schleiermacher Ritschl, Bushnel	Sinful man robbed God of His honor. God rewarded the death of Christ and passed on its merits to us. (Faith required to appropriate).
Example	Socinus (1539-1604)	Death of Christ did not atone for sin but revealed faith and obedience as the way to eternal life.
Governmental	Grotius (1583-1645) •Wardlaw •Miley	God's government required the death of Christ to show displeasure with sin. Christ did not suffer the penalty of the Law but His suffering was accepted by God as a substitute for that penalty.
Dramatic	Aulen (1879-1978)	Christ in death gained victory over the powers of evil.
Barthian	Barth (1886-1968)	Christ's death was a revelation of God's love and His hatred of sin.
Penal Substitution	Calvin (1509-1564)	Christ the sinless one took on the penalty that should have been borne by others.

Note: "Only the substitutionary death of Christ can provide that which God's justice demands and thereby becomes the basis for the gift of eternal life to those who believe" (Ryrie, 357).

C. Extent of the Death of Christ (Atonement)

1. The theological question : "For whom did Christ die?"
2. Two primary answers :
 - a. Christ died for all
(Unlimited Atonement)
 - b. Christ died for the elect
(Limited or Particular Atonement)
3. Theological definitions :
 - a. Unlimited Atonement believes that the death of Christ was sufficient for all people (though in reality, it was efficient only for a limited number).
 - b. Limited Atonement believes that the death of Christ secured salvation for only a limited number of people (the elect).
4. Major Proponents :
 - a. Unlimited Atonement
4 Point Calvinists, Many Baptists, Wesley Arminians
 - b. Limited Atonement
Reformed theology, 5 Point Calvinists
5. Analysis of the Arguments

See following pages for a summary of basic arguments.

The Extent of the Atonement

(Taken from Charts, 106)

UNLIMITED ATONEMENT	
STATEMENT OF VIEW: The death of Christ was sufficient for all people, but efficient for a limited number.	
SUPPORT	OBJECTIONS
Numerous verses seem to indicate that the death of Christ was for the whole of mankind. The major two verses are 1 Timothy 4:10 and 1 John 2:2. These state that Christ is the propitiation and the Savior of the world. Other verses are Isaiah 53:6 and John 1:29; 1 Timothy 2:6; Titus 2:11; Hebrews 2:9.	The words "all" and "whole" do not always refer to the totality of its contents. An example is the taxing of the whole world by Caesar; this did not include the Japanese. The whole world in these verses means people of every geographical area.
The universal proclamation of the Gospel is based on the unlimited atonement of Christ. In order for the Gospel to be sincerely offered to all mankind, Christ had to have died for all mankind (Matt. 24:14; 28:19; Acts 1:8; 17:30).	The proclamation of the Gospel is based on the finished work of Christ. The elect are throughout the world, and they need to hear the Gospel in order to be saved. The taking of the Gospel is a matter of obedience, not unlimited atonement.
The love of God is toward the whole world and whoever believes is saved. Therefore, the extent of Christ's death is to all people.	The love of God is toward a special group, as seen in His love of Israel (Amos 3:2). His love is toward the elect of every geographical area of the world. Those that believe are those God has given to the Son (John 6:37-40).
The work of Christ is sufficient to secure the salvation of the elect but is secured by means of faith (Rom. 10:17).	If the death of Christ was all-sufficient, faith becomes unnecessary and meaningless.
The natural benefits of the world are also enjoyed by the non-elect. These benefits include sunshine, rain, good health, etc.	The natural benefits are a result of God's common grace. These things are given from God because of His character. He can be kind to whom He wishes.

LIMITED DEFINITE ATONEMENT

STATEMENT OF VIEW: Christ's coming was not to provide salvation for all mankind, but to render certain the salvation of the elect.

SUPPORT	OBJECTIONS
Those who advocate a limited atonement say that God provided salvation only for His people (Matt 1:21), His sheep (John 10:15, 26), His friends (John 15:13), the church (Acts 20:28), and the bride (Eph. 5:25).	The atonement will not save all men, but is available for all. These verses refer to those whom God chose. It is these that have made the atonement efficient.
Those for whom Christ died are those whom the Father gave to Him (John 6:37-40). Christ did not die for those whom the Father did not give Him. Therefore it was for a certain number that He died.	These verses do not mention a limited atonement. That only a certain number are chosen is evident because not all will be saved.
Christ died for the elect in every area of the world. This is what the scripture means when it says that Christ died for the whole world (1 Timothy 4:10; 1 John 2:2).	That the death of Christ was for all mankind makes more sense than that He died for people of every geographical area.
What connection does the death of Christ have with the non-elect? If He died for all, why are some people not saved?	The death of Christ was for all mankind makes more sense than that He died for people of every geographical area.
The intercessory work of Christ was for His own. Since He prayed only for a certain group, He intended to provide salvation for a limited number.	Only a certain number will actually be saved. Christ knew who these would be and these are the people He prayed for.
The work of Christ is said to be for specific groups: Paul, Israel, the Church. This shows that His work is not unlimited in scope.	His salvation is made actual to certain groups, but He died for all. The groups who realize salvation are only a subset of those for whom He died.

SESSION 8

SOTERIOLOGY *PT. 2*

{ > DOCTRINE OF SALVATION < }



"Aspects of Sanctification"

Basic Meaning: "to set apart"	Related Words: "saints, sanctify, holy"	Basic Idea: God setting apart the believer for Himself
Aspect	Description	
Positional Sanctification	Position independent of spiritual growth and related to Christ's offering (death) (Heb. 10:10, 14).	
Progressive Sanctification	Process of being continually set apart to Christ over time and related to spiritual growth (1 Pet. 1:16).	
Ultimate Sanctification	Promise that is realized with the believer's glorification with a resurrection body and removal of the sin nature (1 Jn. 3:1-3; Jude 24).	

Key Verses ("Aspects of Sanctification")

Hebrews 10:10, 14

"And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all. ...¹⁴ because by one sacrifice He has made perfect forever those who are being made holy."

1 Peter 1:16

"...for it is written: 'Be holy, because I am holy.'"

1 John 3:1-3

"How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know Him.² Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like Him, for we shall see Him as He is.³ Everyone who has this hope in Him purifies himself, just as He is pure."

Jude 24

"To Him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy—"

PART TWO : SOTERIOLOGY (VIII in Course Outline)

I. SWEEP OF SALVATION

A. Freedom and Salvation

1. From the penalty of sin : justification

Ephesians 2:8

"For it is by grace you have been saved, through faith —and this not from yourselves, it is the gift of God—"

Romans 6:23

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

2. From the power of sin : sanctification

a. Described :

1 Corinthians 6:11 (NLT)

"Some of you were once like that. But you were cleansed; you were made holy; you were made right with God by calling on the name of the Lord Jesus Christ and by the Spirit of our God."

b. Aspects :

See chart, preceding page 206.

3. From the presence of sin : glorification

Philippians 3:20-21 (NLT)

"But we are citizens of heaven, where the Lord Jesus Christ lives. And we are eagerly waiting for Him to return as our Savior. ²¹ He will take our weak mortal bodies and change them into glorious bodies like his own, using the same power with which He will bring everything under His control."

1 John 3:2 (AMP)

"Beloved, we are [even here and] now God's children; it is not yet disclosed (made clear) what we shall be [hereafter], but we know that when He comes and is manifested, we shall [as God's children] resemble and be like Him, for we shall see Him just as He [really] is."

- An "Insight" from Chuck Swindoll on "Grace" (Swindoll, The Grace Awakening, 57-58)

I never knew Lewis Sperry Chafer, the founder of the seminary I attended. He had died a few years before I began my theological studies in 1959. Some of my mentors and professors, however, knew him well. Without exception they still remember him as a man of great grace. He was an articulate defender of the doctrine and an authentic model of its application throughout his adult life, especially during his latter years. I sincerely regret never having known Dr. Chafer. I love the story one of my mentors tells of the time when this dear man of God had concluded his final lecture on grace. It was a hot afternoon in Dallas, Texas, that spring day in 1952. The aging professor (who taught that particular semester from a wheelchair) mopped the perspiration from his brow. No one in the class moved as the session ended. It was as though the young theologues were basking in what they had heard, awestruck with their professor's insights and enthusiasm about God's matchless grace. The gray-haired gentleman rolled his chair to the door, and as he flipped the light switch off, the class spontaneously broke into thunderous applause. As the beloved theologian wiped away his tears, head bowed, he lifted one hand, gesturing them to stop. He had one closing remark as he looked across the room with a gentle smile. Amidst deafening silence, he spoke softly, "Gentlemen, for over half my life I have been studying this truth . . . and I am just beginning to discover what the grace of God is all about." Within a matter of three short months, the stately champion of grace was ushered into his Lord's presence at the age of eighty-one. I seldom sing John Newton's eighteenth-century hymn "Amazing Grace" without remembering those final words of that giant of grace:

Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

- *"For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and His grace to me was not without effect. No, I worked harder than all of them —yet not I, but the grace of God that was with me. ¹¹ Whether, then, it was I or they, this is what we preach, and this is what you believed."* (1 Cor. 15:9-11)

B. God's Motives and Salvation

1. Salvation clearly demonstrates His love.

John 3:16

"For God so loved the world that He gave his one and only Son, that whoever believes in Him shall not perish but have eternal life."

Romans 5:8

"But God demonstrates His own love for us in this: While we were still sinners, Christ died for us."

2. Salvation clearly demonstrates His lavish grace throughout all eternity.

Ephesians 2:7 (NLT)

"So God can point to us in all future ages as examples of the incredible wealth of His grace and kindness toward us, as shown in all He has done for us who are united with Christ Jesus."

3. Salvation clearly demonstrates His desire for our good works.

Ephesians 2:10 (NLT)

"For we are God's masterpiece. He has created us anew in Christ Jesus, so we can do the good things He planned for us long ago."

Grace

"God's dealing with man in undeserved ways; it is simply an outflow of God's goodness and generosity"

(Erickson, CDCT, 68)

"By grace you are saved..."

(Apostle Paul - Eph. 2)

"The Salvation Arch"

(and the Dilemma of Election)

From the Unbeliever's Side :

An archway of salvation lies before all of mankind. Over the top of the arch is written in bold letters, "WHOSOEVER WILL."

John 3:16 (KJV)

"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."

From the Believer's Side :

Once a person believes (trusts) in Christ for salvation, i.e. passes by faith through the arch, then looking back, the top of the arch reads, "CHOSEN IN HIM."

Ephesians 1:4 (KJV)

"just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love..."

"Privileges of Adoption"

1. Placed into a new family (Jn. 1:12). (No longer "children of wrath"; now God's family [Eph. 2:3])
2. Freed from former relationships, particularly the Law (Gal. 4:5).
3. Privileged with full rights in God's family (Ro. 8:15).

II. MAJOR THEMES FOR SALVATION

A. Election

1. Defined :

"God's pretemporal choice of those who would be saved"
(Ryrie, BT, 535).

"God's decision in choosing a special group or certain persons
for salvation or service" (Erickson, CDCT, 48)

2. Described (Biblically) :

Ephesians 1:4-5 (NASB)

*"just as He chose us in Him before the foundation of the world,
that we would be holy and blameless before Him."*

2 Thessalonians 2:13 (NLT)

*"As for us, we can't help but thank God for you, dear brothers and sisters
loved by the Lord. We are always thankful that God chose you to be among
the first to experience salvation—a salvation that came through the Spirit
who makes you holy and through your belief in the truth."*

B. Adoption

1. Defined :

"That part of salvation in which God receives the estranged sinner
back into the relationship and benefits of being his child:
(Erickson, CDCT,10).

2. Described (Biblically) :

John 1:12 (NASB)

*"But as many as received Him, to them He gave the right to become
children of God, even to those who believe in His name."*

Romans 8:15-17(NLT)

*"So you have not received a spirit that makes you fearful slaves. Instead,
you received God's Spirit when He adopted you as His own children. Now
we call him, 'Abba, Father.'¹⁶ For His Spirit joins with our spirit to affirm
that we are God's children. ¹⁷ And since we are His children, we are His
heirs. In fact, together with Christ we are heirs of God's glory. But if we are
to share His glory, we must also share His suffering."*

"Regeneration and Faith"

The Issue:

Does the total depravity (total inability) of sinful man require regeneration before faith can be exercised? The Reformed statement of the "ordo salutis" (order of salvation) argues that since the sinner is "dead in trespasses and sin" (Eph. 2), he is incapable of faith (like throwing a life-buoy to a floating corpse). But nowhere in the Scriptures can this be clearly found. Further, if new life (regeneration) is given before belief, then why should the sinner believe?

Lightner (Sin, the Savior and Salvation, 220) argues as follows:

Some insist that regeneration precedes faith. They do so because they believe if it does not, total depravity is denied. In this view, faith does not result in regeneration, but springs from it. Repentance and faith are not considered as human capabilities prior to regeneration. Such reasoning fits the five-point Calvinistic system. The question is, however, what does the Bible teach about the relationship of faith to regeneration? There is no text which declares that faith results from regeneration, that regeneration comes before faith. It is always stated the other way. Humans are called on to exercise faith, to believe, to trust, in the Savior and His finished work to receive eternal life. Never are they told to believe because they have already received new life. The universal offer of the Gospel, the call to sinners to believe and receive eternal life, is not in conflict with total depravity. The Bible teaches both. At the same time that the Spirit works efficaciously, the sinner is enabled to believe, meeting God's requirement for salvation and receiving eternal life.

Walvoord adds:

"The normal pattern for 'regeneration' is that it occurs at the moment of saving faith. No appeal is ever addressed to men that they should believe because they are already regenerated. It is rather that they should believe and receive eternal life. Christians are definitely told that before they accepted Christ they were 'dead in trespasses and sin' (Eph. 2:1, A.V)."
(Walvoord, The Holy Spirit, 135)

C. Regeneration

1. Defined:

"The work of God which gives new life to the one who believes"
(Ryrie, SB, 537).

See comments on "Regeneration and Faith", page 212.

2. Described (Biblically)

Titus 3:5 (NASB)

"He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit."

Titus 3:5 (NLT)

"He saved us, not because of the righteous things we had done, but because of His mercy. He washed away our sins, giving us a new birth and new life through the Holy Spirit."

III. BENEFITS OF SALVATION

A. Salvation Makes Us Acceptable Before God

1. We are redeemed (Romans 3:24).
2. We are reconciled (2 Corinthians 5:19-21).
3. We are forgiven.

Ephesians 1:7

*"In Him we have redemption through His blood, **the forgiveness of sins**, in accordance with the riches of God's grace."*

Romans 3:25 (NLT)

"For God presented Jesus as the sacrifice for sin. People are made right with God when they believe that Jesus sacrificed His life, shedding His blood. This sacrifice shows that God was being fair when He held back and did not punish those who sinned in times past,"

4. We are justified.

a. Meaning : to be declared righteous; to be acquitted of the verdict of condemnation.

b. Biblical support
(1) Romans 3:24

"and are justified freely by His grace through the redemption that came by Christ Jesus."

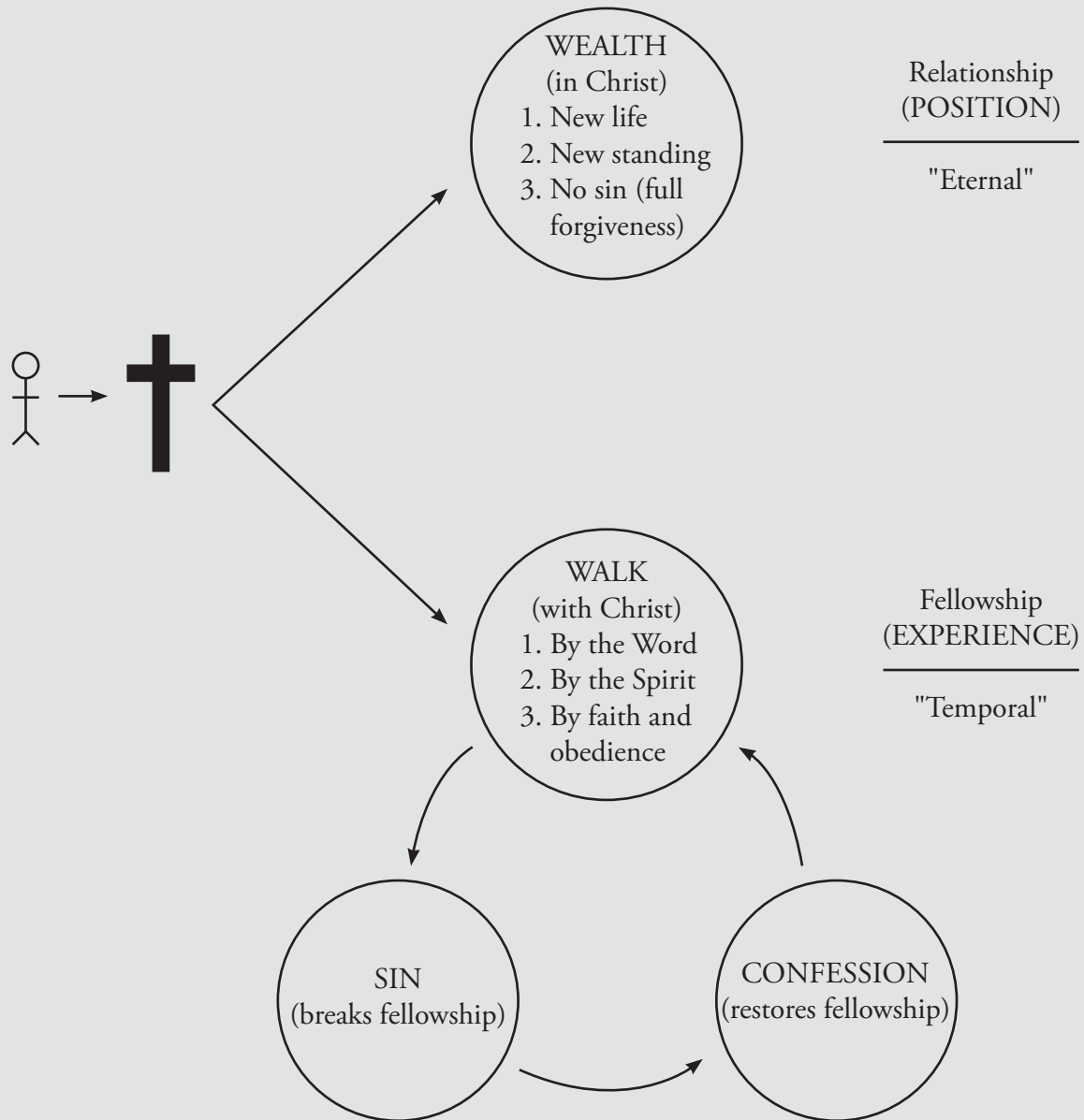
(2) Romans 5:1(NLT)

"Therefore, since we have been made right in God's sight by faith, we have peace with God because of what Jesus Christ our Lord has done for us."

(3) Romans 8:1

"Therefore, there is now no condemnation for those who are in Christ Jesus,"

"The Believer's Position in Christ"



B. Salvation Brings Us a New Position

1. We have a new citizenship.

Philippians 3:20 (NLT)

"But we are citizens of heaven, where the Lord Jesus Christ lives. And we are eagerly waiting for Him to return as our Savior."

2. We have a new family.

Ephesians 2:19

"Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household,"

3. We have a new calling : a special priesthood.

1 Peter 2:5, 9 (NLT)

"And you are living stones that God is building into His spiritual temple. What's more, you are His holy priests. Through the mediation of Jesus Christ, you offer spiritual sacrifices that please God. ⁹ But you are not like that, for you are a chosen people. You are royal priests, a holy nation, God's very own possession. As a result, you can show others the goodness of God, for He called you out of the darkness into His wonderful light."

4. We have a new standing : adoption.

Galatians 4:5 (NLT)

"God sent Him to buy freedom for us who were slaves to the law, so that He could adopt us as His very own children."

5. We have a new inheritance.

1 Peter 1:3-4

"Praise be to the God and Father of our Lord Jesus Christ! In His great mercy He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, ⁴ and into an inheritance that can never perish, spoil or fade —kept in heaven for you,"

Ephesians 1:13-14 (AMP)

"In Him you also who have heard the Word of Truth, the glad tidings (Gospel) of your salvation, and have believed in and adhered to and relied on Him, were stamped with the seal of the long-promised Holy Spirit. ¹⁴ That [Spirit] is the guarantee of our inheritance [the firstfruits, the pledge and foretaste, the down payment on our heritage], in anticipation of its full redemption and our acquiring [complete] possession of it—to the praise of His glory."

Romans 10:13

*"For the Scripture says, whoever believes in
Him will not be disappointed."*

"I know not how this saving faith
To me He did impart,
Nor how believing in His Word
Wrought peace within my heart.

But 'I know whom I have believed,
And am persuaded that he is able
To keep that which I've committed
Unto Him against that day.'"

Daniel W. Whittle

C. Salvation Empowers Us to a New Life

1. We no longer must live a life of sin.

Romans 6:14 (NLT)

"Sin is no longer your master, for you no longer live under the requirements of the law. Instead, you live under the freedom of God's grace."

2. We now live by the presence of Christ within.

Galatians 2:20 (NLT)

"My old self has been crucified with Christ. It is no longer I who live, but Christ lives in me. So I live in this earthly body by trusting in the Son of God, who loved me and gave Himself for me."

Romans 8:9-11 (NLT)

"But you are not controlled by your sinful nature. You are controlled by the Spirit if you have the Spirit of God living in you. (And remember that those who do not have the Spirit of Christ living in them do not belong to Him at all.)¹⁰ And Christ lives within you, so even though your body will die because of sin, the Spirit gives you life because you have been made right with God.¹¹ The Spirit of God, who raised Jesus from the dead, lives in you. And just as God raised Christ Jesus from the dead, He will give life to your mortal bodies by this same Spirit living within you."

Galatians 5:25

"Since we live by the Spirit, let us keep in step with the Spirit."

Galatians 5:25 (NLT)

"Since we are living by the Spirit, let us follow the Spirit's leading in every part of our lives."

Application Of Salvation

(The following booklet material is produced by Dallas Theological Seminary, 1971, 1978)

"How to Have a Happy & Meaningful Life"

Some people feel

that a happy and meaningful life consists of:

- **a good time**
- **friends**
- **lots of money**
- **doing something worthwhile**
- **getting to the top**

All of these make sense...

but

we all know people who have these things and still feel empty.

Why?

They started at the wrong place.

1 *A happy and meaningful life begins with God!*

Jesus said,

"God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life." John 3:16

Jesus also said,

"I have come that they might have life, and that they might have it more abundantly." John 10:10

Augustine observed,

"Thou hast made us for Thyself, O God, and the heart of man is restless until it finds its rest in Thee."

According to the Bible, look what God offers you:

- Love – Someone who cares about you.
- Security – Someone who cares about what happens to you.
- Peace – Someone who cares about your problems.
- Purpose – Someone who cares about whether your life counts.
- Eternal Destiny – Someone who cares about your future.

unfortunately...

2 *Man's sin has separated him from God.*

The Bible says :

"All of us, like sheep, have gone astray; we have turned, everyone of us, to his own way..." Isaiah 53:6

"Your sins have been a barrier between you and your God." Isaiah 59:2

According to the Bible sin is:

- Failure to be what God wants us to be
- Failure to do what God wants us to do

Obviously then, all of us have sinned. Consciously or unconsciously we have rebelled against God. That's not all. The penalty of sin is death. God is righteous so God must judge man's sin.

As long as sin separates us from God, you see, we cannot enjoy the happy and meaningful life God wants us to have.

fortunately...

3 *God loves you very much! He gave Jesus Christ, His Son, to take away your sin.*

The Bible says,

"God showed His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8

"Christ died for our sins... and arose again the third day." 1 Corinthians 15:3-4

God is satisfied with what Jesus Christ has done.
Now He is completely free to forgive you, and to offer you a happy and meaningful life with Him.

Jesus Christ has removed the barrier of sin through His death.

However, you have ONE responsibility...

4 *To enter into a happy and meaningful life, you must turn to God by trusting Jesus Christ to forgive your sins.*

Look at what the Bible tells us:

"Jesus said, I am the way, the truth, and the life: no man comes to the Father, but by me." John 14:6

"Believe in the Lord Jesus Christ and you will be saved." Acts 16:31

"Being justified (set right with God) by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1

But what is faith?

We exercise faith when we:

- Depend on a doctor
- Trust in a lawyer
- Believe in a friend

Faith in the Lord Jesus Christ, therefore, is trusting Him to forgive your sins and to bring you into a right relationship with God.

Let's review...

You know that...

1. Life begins with God.
2. Your sin has separated you from God.
3. Jesus Christ paid the penalty for your sin.

The only thing God asks you to do:

4. Trust the Lord Jesus Christ to forgive your sins so that you may begin a happy and meaningful life with God.

Wouldn't you like to trust Jesus Christ to forgive your sins right now?

You may want to use this prayer to express your decision:

"Dear Father, I admit that I am a sinner. I believe that the Lord Jesus Christ died for me. I trust Jesus Christ to forgive my sins right now. Let me start a new and meaningful life with you today. Amen."

To realize fully the happy and meaningful life you need to grow in Christ. Here are some suggestions for spiritual growth:

You need to study the Bible daily to become aware of what God wants to do for you and with you. (1 Peter 2:2)

As a Christian, Christ's Spirit now indwells you. Power to do what the Word of God says comes as you rely on the Holy Spirit. (Galatians 5:16)

Prayer is another vital part of a happy and meaningful life. Speak to God often about your needs. (Philippians 4:6, 7)

One more thing. It's difficult to be a Christian alone. Meet with others who have trusted the Lord Jesus Christ in a church where the Bible is taught. (Hebrews 10:25)

SESSION 9

ANGELOLOGY

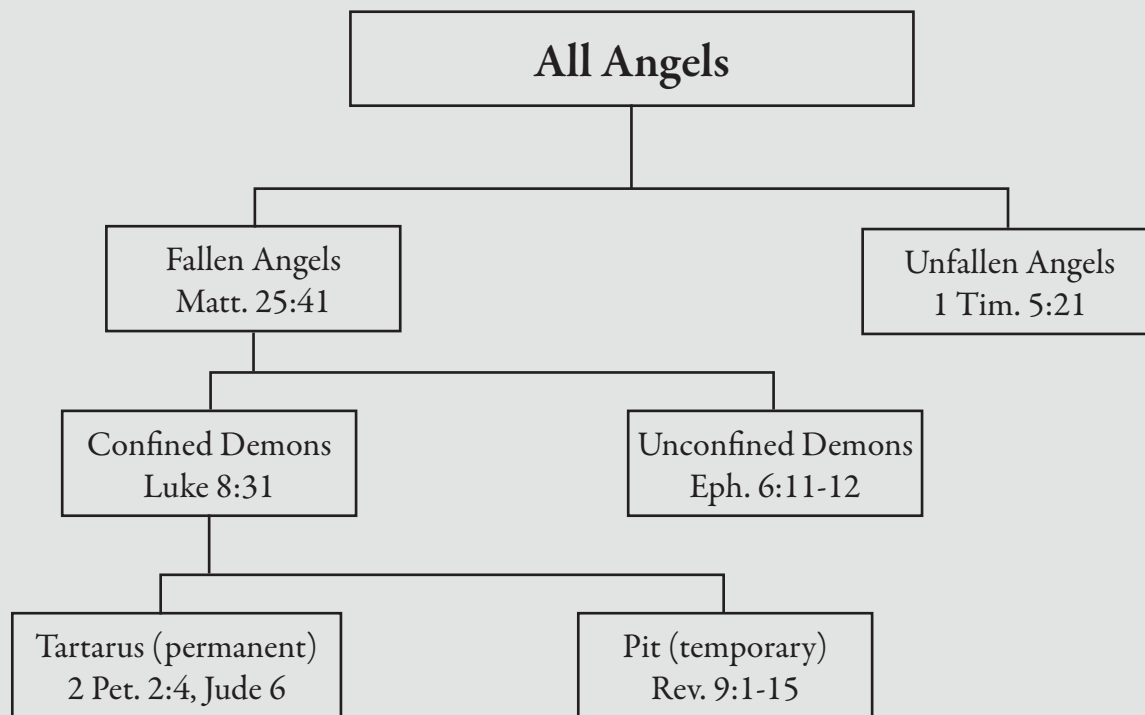
{ > DOCTRINE OF ANGELS < }



Clarification of Terms

- A. Angelology : The study and doctrine of angels
- B. Demonology : The study and doctrine of demons (fallen angels)
- C. Satanology : The study and doctrine of Satan

Classification of Angels



IX. ANGELOLOGY : ANGELS, SATAN, DEMONS

SECTION ONE : ANGELS

A. Origin of Angels

1. The fact of their creation

Psalm 148:1-2

"Praise the Lord. Praise the Lord from the heavens, praise Him in the heights above. ² Praise Him, all his angels, praise Him, all His heavenly hosts."

Colossians 1:16

"For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him."

2. The agent of their creation

John 1:1-3

"In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning. ³ Through Him all things were made; without Him nothing was made that has been made."

3. The time of their creation

a. Before Genesis 3:1 (serpent present at temptation)

b. At least by Genesis 1:31-2:1

Genesis 1:31-2:1

"God saw all that He had made, and it was very good. And there was evening, and there was morning —the sixth day."

"Thus the heavens and the earth were completed in all their vast array."

Job 38:7

"while the morning stars sang together and all the angels shouted for joy?"

c. Possibly at Genesis 1 (cf. Jn. 1:3; Col. 1:16)

Genesis 1:1

"In the beginning God created the heavens and the earth."

A Comparison of Angels, Humans, and Animals

CATEGORY	ANGELS	HUMANS	ANIMALS
IMAGE OF GOD	No	Yes	No
NATURE/EXISTENCE Body	Immaterial/spirit No marriage or propagation	Immaterial/Physical	Material/Physical No marriage, but propagation
Personality	Full personality Emphasis on will/obedience	Full personality Emphasis on will/obedience	Partial personality Emphasis on subordination
Sin	Prideful rebellion: desire to be "like God"	Prideful rebellion: desire to be "like God"	Nonmoral, derived from man or Satan (Genesis 3)
RELATION TO GOD	Direct Heavenly/earthly	Direct Earthly/heavenly	Indirect Earthly under man
FUNCTION/PURPOSE	Influence on earth under God	Dominion on earth under God	Service on earth under man

(Charts, 75)

4. The state of their creation

Question : Were angels created good and holy in their original state?
Answer : Yes

Genesis 1:31

"God saw all that He had made, and it was very good. And there was evening, and there was morning —the sixth day."

Job 38:7

"while the morning stars sang together and all the angels shouted for joy?"

B. Nature of Angels

1. Angels are created beings (Gen. 2:1; Jn. 1:3; Col. 1:16)

- They are not eternal spirits (as God, who is the uncreated, eternal Spirit)

2. Angels are incorporeal/spiritual

- They do not consist of matter, having a material body or substance; they are spirits.

a. Hebrews 1:14

"Are not all angels ministering spirits sent to serve those who will inherit salvation?"

b. Ephesians 6:12 (NLT)

"For we are not fighting against flesh-and-blood enemies, but against evil rulers and authorities of the unseen world, against mighty powers in this dark world, and against evil spirits in the heavenly places."

Special Abilities Of Angels

(Geisler, *Systematic Theology*, 2:484-85)

1. Angels Can Transverse Great Distance in a Short Time
(Dan. 10:2, 12)
2. Angels Can Perform Miracles
(Gen. 19:1; cp. Rev. 16:14)
3. Angels Can Materialize (Assume Bodily Form)
(Gen. 19:3; cp. 18:2, 8)
4. Angels Can Communicate
(Job 1:6; 2:1; cf. Rev. 7:1-3)
5. Angels Can Occupy No Space
(note implications of Lk. 8: 27-34; remember angels are spirit beings)

Angels Are Beautiful

(Geisler, *ST*, 1:479)

As reflections of God's nature and glory, angels are lovely beings; Isaiah's vision of them in the temple is certainly one of ineffable beauty. He said, "In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of His robe filled the temple. Above Him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying" (Isa. 6:1-2). Likewise, Ezekiel's vision of the "living beings" was one of incredible beauty. He said, "As I looked at the living creatures, I saw a wheel on the ground beside each creature with its four faces. This was the appearance and structure of the wheels: They sparkled like chrysolite, and all four looked alike" (Ezek. 1:15-16; cf. 22, 28).

3. Angels are personal

- They have intelligence, emotions, will
(basic components of personality)

a. Intelligence (Mind)

(1) Matthew 24:36

"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father."

(2) 1 Peter 1:10-12

"Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care,¹¹ trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow.¹² It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things."

b. Emotions

(1) Luke 15:10

"In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents."

(2) Other (Job 38:7; Isa. 6:1-4; Rev. 5:11-14)

c. Will (volition)

(1) Hebrews 1:6

"And again, when God brings His firstborn into the world, He says, 'Let all God's angels worship Him.'"

(2) 1 Timothy 4:1

"The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons."

Key Passages Related To Angels

- Daniel 9: 20-27

"While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the Lord my God for his holy hill —²¹ while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice.²² He instructed me and said to me, 'Daniel, I have now come to give you insight and understanding.²³ As soon as you began to pray, a word went out, which I have come to tell you, for you are highly esteemed. Therefore, consider the word and understand the vision:²⁴ 'Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place.²⁵ Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble.²⁶ After the sixty-two 'sevens,' the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.²⁷ He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.'"

(Continued on page 232)

(3) Other (Isa. 14:12-14; Jude 6; 2 Pet. 2:4)

4. Angels are powerful

a. Genesis 19 (destruction of Sodom and Gomorrah)

b. Psalm 103:20

*"Praise the Lord, you His angels,
you mighty ones who do His bidding,
who obey His word."*

5. Angels are immortal

a. Luke 20:34-36 (esp. 36)

*"Jesus replied, 'The people of this age marry and are given in marriage.
³⁵ But those who are considered worthy of taking part in that age
and in the resurrection from the dead will neither marry nor be
given in marriage, ³⁶ and they can no longer die; for they are like
the angels. They are God's children, since they are children of
the resurrection.'"*

b. Matthew 25:41

*"Then He will say to those on his left, 'Depart from me, you who
are cursed, into the eternal fire prepared for the devil and his angels.'"*

6. Angels are specially enabled

a. They travel at incredible speed
(Dan. 9:20-27; 10:10-17)

b. They materialize in human form
(Gen. 18-19; Mk. 16:5; Lk. 24:4)

c. They communicate :

(1) With God (Job 1:6; 2:1)

(2) With man (Gen. 18:1)

(3) With each other (Rev. 7:1-3)

Key Passages Related To Angels (Continued)

- Daniel 10:10-17

"A hand touched me and set me trembling on my hands and knees. ¹¹ He said, 'Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you.' And when he said this to me, I stood up trembling. ¹² Then he continued, 'Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. ¹³ But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. ¹⁴ Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come.' ¹⁵ While he was saying this to me, I bowed with my face toward the ground and was speechless. ¹⁶ Then one who looked like a man touched my lips, and I opened my mouth and began to speak. I said to the one standing before me, 'I am overcome with anguish because of the vision, my lord, and I feel very weak. ¹⁷ How can I, your servant, talk with you, my lord? My strength is gone and I can hardly breathe.'"

- Mark 16:5

"As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed."

- Luke 24:4

"While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them."

(Continued on page 234)

- d. They perform miracles (God's will)
(Gen. 19:10, 16; Acts 12:7-11; Dan. 3:28)

C. Organization of Angels

1. "Archangel"

- a. Description : a title or rank; apparently a position over other angels; Scripture only speaks of one (Michael; though some have seen Gabriel as well - e.g. Milton, Paradise Lost)

- b. Discussed :

- (1) 1 Thessalonians 4:16

- "For the Lord Himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first."*

- (2) Jude 9

- "But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, 'The Lord rebuke you!'"*

2. "Chief princes"

- a. Description : Prince can be a designation for an angel; chief prince, a title given to Michael (equivalent to archangel?)

- b. Daniel 10:13 (NASB)

- "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia."*

Key Passages Related To Angels (Continued)

- Genesis 18:1 (context: 18-19)

"The Lord appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day."

- Genesis 19:10,16

"But the men inside reached out and pulled Lot back into the house and shut the door."

... "When he hesitated, the men grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the Lord was merciful to them."

- Acts 12:7-11

"Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. 'Quick, get up!' he said, and the chains fell off Peter's wrists. ⁸ Then the angel said to him, 'Put on your clothes and sandals.' And Peter did so. 'Wrap your cloak around you and follow me,' the angel told him. ⁹ Peter followed him out of the prison, but he had no idea that what the angel was doing was really happening; he thought he was seeing a vision. ¹⁰ They passed the first and second guards and came to the iron gate leading to the city. It opened for them by itself, and they went through it. When they had walked the length of one street, suddenly the angel left him. ¹¹ Then Peter came to himself and said, 'Now I know without a doubt that the Lord has sent his angel and rescued me from Herod's clutches and from everything the Jewish people were hoping would happen.'"

- Daniel 3:28

"Then Nebuchadnezzar said, 'Praise be to the God of Shadrach, Meshach and Abednego, who has sent his angel and rescued his servants! They trusted in him and defied the king's command and were willing to give up their lives rather than serve or worship any god except their own God.'"

3. "Cherubim" (Hb. plural of Cherub)
 - a. Description : seem to be proclaimers and protectors of God's holiness (some see Lucifer/Satan a cherub before his fall - cf. Isa. 14:12-14; Ezek. 28:12-19)
 - b. Genesis 3:22-24
"And the Lord God said, 'The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.'²³ So the Lord God banished him from the Garden of Eden to work the ground from which he had been taken.²⁴ After He drove the man out, He placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life."
 - Other (Ex. 25:17-22; Ezek. 1:4-14; 10:15,20; Heb. 9:5)
4. "Seraphim" (Hb. plural of Seraph)
 - a. Description : Seraph means "burning one," perhaps a description of devotion (worship).
 - b. Description :
 Isaiah 6:2-3
"Above Him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying.³ And they were calling to one another: 'Holy, holy, holy is the Lord Almighty; the whole earth is full of His glory.'"
5. "Rulers and authorities in heavenly places"
 - a. Description : may be indication of rank among angels (good or evil angels)
 - b. Described :
 Ephesians 3:10 (NASB)
"that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places."

How Many Angels Are There?

Though Scripture does not give us a figure for the number of angels God created, it is apparently a very great number. We read that God on Mount Sinai "came from the *ten thousands of holy ones*, with flaming fire at His right hand" (Deut. 33:2). We also learn that, "the chariots of God are tens of thousands and thousands of thousands" (Ps. 68:17 NIV). When we come to worship we come into the presence of "*innumerable angels*" (Heb. 12:22). Their number is even more strikingly emphasized in Revelation 5:11, where John says, "I heard around the throne and the living creatures and the elders the voice of many angels, numbering *myriads of myriads* and thousands of thousands." This expression indicates an amazingly large number (from a human standpoint)-an innumerable assembly of angelic beings praising God. (Grudem, ST, 399)

Can Angels Be Saved (Redeemed)?

Stated :

One-third of the angels sinned and became demons. When Adam sinned, he and his followers were offered salvation (Gen. 3:15). What about angels—can they be saved?

Response :

The biblical answer as to the redeemability of angels seem to be a clear negative for the following reasons.

First, once again, the Scriptures say emphatically, "Surely it is not angels he helps, but Abraham's descendants" (Heb. 2:16). That is to say, Christ assumed human nature (v. 14), not an angelic nature, to redeem human beings, not angels.

Second, the Cross of Christ, which is declared to be the source of human salvation, is proclaimed by contrast to be the source of the demons' condemnation. Paul wrote, "Having canceled the written code, with its regulations, that was against us and that stood opposed to us; He took it away, nailing it to the cross. And having disarmed the powers and authorities, He made a public spectacle of them, triumphing over them by the cross" (Col. 2:14-15).

Third, the lost state of demons is always portrayed in the Bible as final and eternal. Peter wrote, "God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment" (2 Peter 2:4; cf. Jude 6). Even the demons appear to recognize their eternal doom, for as one said in the Gospels to Jesus, "Have you come here to torture us before the appointed time?" (Matt. 8:29). Satan too, in Revelation, is said to know "that his time is short" (Rev. 12:12).

Fourth, and finally, Aquinas argued that since angels are unchangeable in their natural knowledge and in their nature, there is no way for them to be redeemed (as redemption involves a change of mind).

(Geisler, ST, 2:497)

D. Number of Angels

1. The number is fixed.
 - a. Genesis 2:1-2 (NLT) (cf. Col 1:16)
"So the creation of the heavens and the earth and everything in them was completed. ² On the seventh day God had finished His work of creation, so He rested from all His work."
 - b. Matthew 22:30
"At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven."
2. The number is vast.
 - a. Deuteronomy 33:2 (at least 10,000)
"He said: 'The Lord came from Sinai and dawned over them from Seir; he shone forth from Mount Paran. He came with myriads of holy ones from the south, from his mountain slopes.'"
 - b. Psalm 68:17 (thousands upon thousands)
 - c. Daniel 7:10 ("myriads"...probably 10,000)
"A river of fire was flowing, coming out from before Him. Thousands upon thousands attended Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened."

Names of Angels

1. "Spirit" ...referring to their nature

- Hebrews 1:14

"Are not all angels ministering spirits sent to serve those who will inherit salvation?"

2. "Angel" (messenger) ...referring to function

- Luke 1:11-13

"Then an angel of the Lord appeared to him, standing at the right side of the altar of incense.

¹² When Zechariah saw him, he was startled and was gripped with fear. ¹³ But the angel said to him: 'Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to give him the name John.'"

3. "Ministers" ...referring to function

- Psalm 104:4

"He makes winds his messengers, flames of fire his servants."

4. "Host" ...referring to the Lord's army

"Holy ones"

"Sons of the mighty"

- Psalm 89:5-8

"The heavens praise your wonders, O Lord, your faithfulness too, in the assembly of the holy ones. ⁶ For who in the skies above can compare with the Lord? Who is like the Lord among the heavenly beings?

⁷ In the council of the holy ones God is greatly feared; he is more awesome than all who surround him.

⁸ O Lord God Almighty, who is like you? You are mighty, O Lord, and your faithfulness surrounds you."

5. "Watchers" ...referring to function

- Daniel 4:13, 17

"In the visions I saw while lying in my bed, I looked, and there before me was a messenger, a holy one, coming down from heaven... ¹⁷ The decision is announced by messengers, the holy ones declare the verdict, so that the living may know that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes and sets over them the lowliest of men."

E. Names of Angels

- Refer to preceding page 238.

F. Purpose of Angels

1. To praise God

a. Psalm 148:2

"Praise Him, all his angels, praise Him, all His heavenly hosts."

b. Isaiah 6:1-3

"In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. ² Above Him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. ³ And they were calling to one another: 'Holy, holy, holy is the Lord Almighty; the whole earth is full of His glory.'"

2. To serve God

a. Colossians 1:16

*"For by Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him."
("all things... for him)*

b. Job 1:6; 2:1

"One day the angels came to present themselves before the Lord, and Satan also came with them."

"On another day the angels came to present themselves before the Lord, and Satan also came with them to present himself before Him."

("present themselves" ... Why? for service or assignment)

Do People Have Guardian Angels?

Scripture clearly tells us that God sends angels for our protection: "He will give his angels charge of you to guard you in all your ways. On their hands they will bear you up, lest you dash your foot against a stone" (Ps. 91:11-12). But some people have gone beyond this idea of general protection and wondered if God gives a specific "guardian angel" for each individual in the world, or at least for each Christian. Support for this idea has been found in Jesus' words about little children, "in heaven their angels always behold the face of my Father who is in heaven" (Matt. 18:10). However, our Lord may simply be saying that angels who are assigned the task of protecting little children have ready access to God's presence. (To use an athletic analogy, the angels may be playing "zone" rather than "man-on-man" defense.) When the disciples in Acts 12:15 say that Peter's "angel" must be knocking at the door, this does not necessarily imply belief in an individual guardian angel. It could be that an angel was guarding or caring for Peter just at that time. There seems to be, therefore, no convincing support for the idea of individual "guardian angels" in the text of Scripture.

(Grudem, ST, 399-400)

3. To observe (learn) God's wisdom and grace

a. Ephesians 3:8-10 (esp. 10)

"Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ,⁹ and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.¹⁰ His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms..."

b. 1 Peter 1:10-12 (esp. 12)

"Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care,¹¹ trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow.¹² It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things."

4. To minister for God

a. Hebrews 1:14

"Are not all angels ministering spirits sent to serve those who will inherit salvation?"

b. Psalm 103:20

"Praise the Lord, you His angels, you mighty ones who do His bidding, who obey His word."

(additional scriptures, page 243)

Insights on Angels

(as developed by N. Geisler, ST, 486-88)

1. Angels Are Above Humans

Hebrews 2:9

"But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because He suffered death, so that by the grace of God He might taste death for everyone."

2. Angels Are Pure Spirits

Luke 24:37-39

"They were startled and frightened, thinking they saw a ghost.³⁸ He said to them, 'Why are you troubled, and why do doubts rise in your minds?'³⁹ Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."

Hebrews 1:14

"Are not all angels ministering spirits sent to serve those who will inherit salvation?"

3. Angels Are Aeviternal

That is, angels are not eternal (like God—but they can relate to Him); angels are not temporal (that is, by nature in time, but they can relate to it). They are in this sense what man will be in his resurrected body prepared for eternity.

4. Angels Are Immortal

That is, they cannot die, yet they are created.

Colossians 1:16-17

"For by Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him.¹⁷ He is before all things, and in Him all things hold together."

Luke 20:36

"and they can no longer die; for they are like the angels. They are God's children, since they are children of the resurrection."

5. Angels Do Not Change in Nature

"That is, they are apparently the same in nature from the day of their creation. Therefore, they do not grow up or grow old. They do not change, therefore if an angel sins, it is fixed forever" (2 Pet. 2:4; Jude 6).

- c. Daniel 10:12-13 (cf. Eph. 1:11)
"Then he continued, 'Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. ¹³ But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia.'"

Daniel 12:1 (cf. Eph. 1:11)
"At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered."

5. To minister to believers
- a. By revealing God's will
(Acts 7:53-53; cf. Gal. 3:19)
 - b. By delivering from harm
(Dan. 3, 6; Acts 12)
 - c. By serving

Hebrews 1: 14
"Are not all angels ministering spirits sent to serve those who will inherit salvation?"

- d. By answering prayer (sent by God)
(Dan. 10; Acts 12)
- e. By encouraging

Acts 5:19-20
"But during the night an angel of the Lord opened the doors of the jail and brought them out. ²⁰ 'Go, stand in the temple courts,' he said, 'and tell the people the full message of this new life.'"

Question : Do individual believers have "guardian angels"?
(See comments, page 240).

The Identity of the Serpent in Genesis 3

Genesis 3:1-6 (NASB)

*"Now the **serpent** was more crafty than any beast of the field which the Lord God had made. And he said to the woman, 'Indeed, has God said, 'You shall not eat from any tree of the garden?''² The woman said to the **serpent**, 'From the fruit of the trees of the garden we may eat;³ but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'⁴ The **serpent** said to the woman, 'You surely will not die!'⁵ For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.'⁶ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate."*

Revelation 12:9 (NASB)

*"And the great dragon was thrown down, the **serpent** of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him."*

Revelation 20:2

*"And he laid hold of the dragon, the **serpent** of old, who is the devil and Satan, and bound him for a thousand years;"*

SECTION TWO : SATAN

A. The Reality of Satan

1. Based upon the Authority of Scriptures

a. Old Testament

(1) Genesis 3:1 "serpent" (cf. Rev. 12:9; 20:2)

(2) 1 Chronicles 21:1

"Satan rose up against Israel and incited David to take a census of Israel."

(3) Job 1:6

"One day the angels came to present themselves before the Lord, and Satan also came with them."

(4) Zechariah 3:1

"Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right side to accuse him."

b. New Testament

(1) Taught by every NT writer

(though not every book; 19 of 27 NT books refer to Satan)

(2) Acts 5:3

"Then Peter said, 'Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?'"

(3) 1 Corinthians 7:5

"Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control."

(4) Jude 9

"But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, 'The Lord rebuke you!'"

(5) Others (2 Cor. 11:2-3; Eph. 6:10-18; 1 Thess. 2:18; so forth)

The Temptation of Christ

A Theological Issue :

Was it possible for Christ to have sinned?

Hebrews 2:17-18 (NASB)

*"For this reason He had to be made like is brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.
¹⁸ Because He Himself suffered when He was tempted, He is able to help those who are being tempted."*

A Theological Response :

(Geisler and Howe, When Critics Ask, 512)

PROBLEM: The writer of Hebrews says that Christ "had to be made like His brethren in all things For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted" (2:17-18, NASB). Does this mean that Christ could have sinned?

SOLUTION: Some argue that Christ could not have sinned. They believe that our Lord was tempted like we are and that He can sympathize with our weaknesses, but that He was incapable of sinning. In support of this view they argue, first, that since Christ was God, and since God cannot sin (Heb. 6:17; James 1:13), it follows that Christ could not sin either. Second, since Christ had no fallen human nature, as we do, He had no propensity to sin. Finally, they observe that His temptation was only from without, not from within. Hence, He could be tempted without having the real possibility of sinning. Other orthodox scholars believe that Christ had the ability to sin (since He had the power of free choice), but did not sin. In short, sin was possible, but not actual in Jesus' life. To deny this possibility, they believe, would deny His full humanity, His ability to "sympathize with our weaknesses" (Heb. 4:15), and would make His temptation into a charade. They note that while Jesus could not sin as God, nonetheless, He could have sinned (but didn't) as man. Since Jesus had two natures, one divine and one human, a distinction must be made in what He could do in each nature. For example, He could not get tired, hungry, or sleepy as God. But He did all of these as man. His divine nature could not die. Yet He died as man. Likewise, they argue, Christ could not have sinned as God but could have sinned as man.

2. Based upon the Testimony of Christ

a. There are 25 references in all where Christ speaks of the existence of Satan.

b. Matthew 13:19

"When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path."

c. Luke 11:18

"If Satan is divided against himself, how can his kingdom stand? I say this because you claim that I drive out demons by Beelzebub."
(also cf. Lk. 10:18)

d. Person-to-person encounter of Jesus with Satan
(the temptation of Christ); see previous page.

(1) Mark 1:12-13

"At once the Spirit sent Him out into the desert,¹³ and He was in the desert forty days, being tempted by Satan. He was with the wild animals, and angels attended Him."

(2) Also, note Matthew 4:1-11 and Luke 4:1-13 for parallel accounts of the Temptation of Christ.

3. Based upon the History of Israel

a. Genesis 3:14-15

"So the Lord God said to the serpent, 'Because you have done this, cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life.¹⁵ And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.'"

(the outworking of this curse directly affects the fortunes and misfortunes of the nation yet to come, namely, Israel)

b. Also, note 1 Chronicles 21:1; Zechariah 3:1 ff

Names of Satan

TITLE	EMPHASIS	CITATION
Satan	Adversary	Matthew 4:10
Devil	Slanderer	Matthew 4:1
Evil One	Intrinsically evil	John 17:15
Great Red Dragon	Destructive Creature	Revelation 12:3, 7, 9
Serpent of Old	Deceiver in Eden	Revelation 12:9
Abbadon	Destruction	Revelation 9:11
Apollyon	Destroyer	Revelation 9:11
Adversary	Opponent	1 Peter 5:8
Beelzebub	Lord of the fly (Baalzebub)	Matthew 12:24
Belial	Worthless (Beliar)	2 Corinthians 6:15
God of this World	Controls philosophy of this world	2 Corinthians 4:4
Ruler of this World	Rules in world system	John 12:31
Prince of the Power of the Air	Control of believers	Ephesians 2:2
Enemy	Opponent	Matthew 13:28; 1 Peter 5:8
Tempter	Solicits people to sin	Matthew 4:3
Murderer	Leads people to eternal death	John 8:44
Liar	Perverts the truth	John 8:44
Accuser	Opposes believers before God	Revelation 12:10

Adapted from Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), p. 293. Used by permission, in *Charts*, 80.

B. The Personality of Satan

1. He possesses intellect.
(Gen. 3:1 ff; Lk. 4:1-12; 1 Cor. 11:3)
2. He possesses emotions.
 - a. 1 Timothy 3:6
"He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil."
(i.e. pride; cf. Isa. 14:12-14 and the five "I wills")
 - b. Job 1:8-9
"Then the Lord said to Satan, 'Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil.'⁹ 'Does Job fear God for nothing?' Satan replied."
(i.e. jealousy; cf. again Isa. 14:12-14)
 - c. 1 Peter 5:8
"Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour."
(i.e. hate)
 - d. Revelation 12:12
"Therefore rejoice, you heavens and you who dwell in them! But woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short."
(i.e. anger or wrath)
3. He possesses will (or volition).
 - a. Luke 4:3
"The devil said to Him, 'If you are the Son of God, tell this stone to become bread.'"
(i.e. commands)
 - b. Revelation 20: 7-8^a
"When the thousand years are over, Satan will be released from his prison⁸ and will go out to deceive the nations in the four corners of the earth – Gog and Magog – to gather them for battle..."
(i.e. deceives and rebels)

"Satan and Ezekiel 28"

Premise: Ezekiel 28 is an example of double fulfillment (near-far). The passage speaks beyond the historical king of Tyre; it speaks of Satan and his fall.

1. Chapters 25:1-28:10 contain lamentations voiced by God through the prophet over various nations. Beginning in 28:11 there is quite an abrupt change. God is still lamenting something terrible, seemingly related to Tyre, but the things which are mentioned go beyond human quality.
2. The description of the King of Tyre does not fit that of any merely human leader, but rather goes beyond what would normally be expected.
3. Other Old Testament passages apparently look beyond the external doings of evil men and view the very core of wickedness (for example, Isa. 14:12; Dan. 10:20-21). E.J. Young, speaking of this application of anthropomorphic traits to a demonic agent says, "Israel has an angelic 'Prince,' Michael: hence it is to be expected that the prince of Persia should also be an angel." (The Prophecy of Daniel, pp. 226-7).
4. The unusually large volume of space devoted to the city and leadership of Tyre argues that a special significance be attached to the material involved.
5. The fact that the Old Testament Scriptures present so many prophecies which are apparently in reference to a local personage, but are actually fulfilled in the coming Messiah, suggests the probability that the contemporary King of Tyre prefigures the very real Satan.
6. Outstanding church fathers such as Augustine and Tertullian held this interpretation of the passage.
7. A change in titles in referring to the Tyrian ruler, as seen in verses 2 and 12, suggests a change in thought of the writer although it is the same personage in view.

(Continued on page 252)

C. The Identity of Satan

1. He is a created spirit.
(Jn. 1:3; Col. 1:15-16; cf. also Ezek. 28:15)
2. He is an angel.

Matthew 25:41

"Then He will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.'"

(cf. also Rev. 12:7)

3. He is a cherub.

Ezekiel 28:14

"You were anointed as a guardian cherub, for so I ordained you.

You were on the holy mount of God; you walked among the fiery stones."

(see following page for argument that Ezek. 28 refers to more than the king of Tyre, but ultimately of Satan and his fall)

4. He is a high rank of angel.

Jude 8-9

"In the very same way, these dreamers pollute their own bodies, reject authority and slander celestial beings.⁹ But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, 'The Lord rebuke you!'"

(cf. Ezek. 28:12-15)

D. The Names of Satan

- See "Names of Satan", page 248.

"Satan and Ezekiel 28" (Continued)

8. The symbolic nature of the passage reveals what is generally true of the whole book: Ezekiel penetrates to the very heart of things.
9. In other parts of the Scriptures, Satan seems to be portrayed under other suggestive titles. For example, Keil and Delitzsch say, "The serpent was merely the tool of that evil spirit, who is met with the further course of the world's history under the name of Satan" (Pentateuch, p. 92).
10. Apart from Ezekiel 28 and Isaiah 14, there is no clear revelation of the beginning of sin.
11. The description here accords with the portrait of Satan in other parts of Scripture, John 8:44; 1 John 3:8.
12. A satisfying interpretation of the passage requires a recognition of forces beyond humankind. The individual in view is probably the King of Tyre indwelt by Satan.
- 13 It should not seem anomalous for the Holy Spirit to take the believer behind the human activity to view the source of a wickedness which penetrates the heart of worldly government in every age.

(Taken from W. Robert Cook, Systematic Theology in Outline Form)

E. The Nature of Satan

1. Original state (Isa. 14:12-17; Ezek. 28:11-19)
2. Fall (again, Isa. 14:12-17; Ezek. 28:11-19)

Refer to "Satan and Ezekiel 28", page 250, 252.

3. Morally accountable to God (Job 1:7)

F. The Activity of Satan

1. He opposes God.
 - a. Through his rebellious sin
(Isa. 14:12-14; Ezek. 28:11-19)
 - b. Through his slander/accusations
(Job 1:6-11; 2:4-5)

Revelation 12:10

*"Then I heard a loud voice in heaven say:
'Now have come the salvation and the power and the kingdom of our
God, and the authority of his Christ.
For the accuser of our brothers,
who accuses them before our God day and night,
has been hurled down.'"*

2. He opposes man.
 - a. Through false religion and false philosophy
(1 Cor. 10:19-20; Gal. 1:6-9; also Col. 2:8)
 - b. Through false doctrine and false teachers
(1 Tim. 4:1; 2 Pet. 2:1)

(Continued, page 255)

"Five Ways God Uses the Enemy's Activities For Godly Purposes"

(M. Unger, Demons in the World Today, 27-28)

1. To Correct Disobedience
 - a. 1 Timothy 1:19-20
"holding on to faith and a good conscience, which some have rejected and so have suffered shipwreck with regard to the faith. ²⁰ Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme."
 - b. 1 Corinthians 5:5
"hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord."
2. To Humble the Exalted
 - 2 Corinthians 12:7
"To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me."
3. To Judge the Ungodly
 - Psalm 78:49
"He unleashed against them His hot anger, His wrath, indignation and hostility—a band of destroying angels."
4. To Advance His Purposes in History
 - Revelation 9:14-15
"It said to the sixth angel who had the trumpet, 'Release the four angels who are bound at the great river Euphrates.'" ¹⁵ And the four angels who had been kept ready for this very hour and day and month and year were released to kill a third of mankind."
5. To Display his Justice
 - Matthew 25:41
"Then He will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.'"

- c. Through false ministers

2 Corinthians 11:14-15

*"And no wonder, for Satan himself masquerades as an angel of light.
15 It is not surprising, then, if his servants masquerade as servants
of righteousness. Their end will be what their actions deserve."*

- d. Through false Christs (anti-Christ)
- (1 Jn. 2:18; 4:3)

- 3. He opposes God's people.

1 Peter 5:8-9 (NLT)

"Stay alert! Watch out for your great enemy, the devil. He prowls around like a roaring lion, looking for someone to devour. 9 Stand firm against him, and be strong in your faith. Remember that your Christian brothers and sisters all over the world are going through the same kind of suffering you are."

G. Defense Against Satan

- 1. Don't underestimate the Enemy.

1 Peter 5:8

"Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour."

- 2. Don't forget your spiritual position and power.

Ephesians 1:3; 2:6

"Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ... And God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus."

1 John 4:4

"You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world."

"Resisting Demonic Influence : Key Scriptures"

Ephesians 6:10-12 (NASB)

"Finally, be strong in the Lord and in the strength of His might. ¹¹ Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. ¹² For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."

Ephesians 5:18

"Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit."

Ephesians 6:18 (NASB)

"With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,"

1 Peter 5:8

"Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour."

2 Corinthians 2:10-11 (NLT)

"When you forgive this man, I forgive him, too. And when I forgive whatever needs to be forgiven, I do so with Christ's authority for your benefit, ¹¹ so that Satan will not outsmart us. For we are familiar with his evil schemes."

Ephesians 4:26-27

"In your anger do not sin: Do not let the sun go down while you are still angry, ²⁷ and do not give the devil a foothold."

James 4:6-7

"But He gives us more grace. That is why Scripture says: 'God opposes the proud but gives grace to the humble.' ⁷ Submit yourselves, then, to God. Resist the devil, and he will flee from you."

1 Peter 5:7-8 (NLT)

"Give all your worries and cares to God, for He cares about you. ⁸ Stay alert! Watch out for your great enemy, the devil. He prowls around like a roaring lion, looking for someone to devour."

3. Don't give the Enemy an opportunity.

Ephesians 4:27

"and do not give the devil a foothold."

4. Do put on the armor of God.
(cf. Eph. 6:10 ff; see Vertical Chart, page 258).

2 Corinthians 10:3-4

"For though we live in the world, we do not wage war as the world does. ⁴ The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds."

5. Do resist the Devil.

James 4:7

"Submit yourselves, then, to God. Resist the devil, and he will flee from you."

6. Do be aware/resistant to the Enemy's schemes.

2 Corinthians 2:11

"in order that Satan might not outwit us. For we are not unaware of his schemes."

H. Destiny of Satan

1. He was cast out of heaven.
(Ezek. 28:15-16; Isa. 14:12; cf. also Job 1-2)
2. He was judged at the cross.
(Gen. 3:15; Jn. 12:31; 16:11; Heb. 2:14-15; cf. also Col. 2:13-15)
3. He will be judged at the Tribulation.
 - a. At the middle : loses access to heaven (Rev. 12:7-12)
 - b. At the end : confined to the Abyss (Rev. 20:1-3)
4. He will be judged for all eternity.
 - a. Revelation 20:10
"And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever."
 - b. Matthew 25:41
"Then He will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.'"

"Ephesians"

(Vertical chart: Armor of God)

Ephesians 6:10-20 (NASB)			
Creative Title "The Armor of God"			
10	"Finally..." 1. "be strong" (10)...how? ("in Lord...strength") HIS PART 2. "put on" (11)...what? ("full armor")...OUR PART	Our Warfare	
12	3. "struggle against" (12)...whom? ("schemes of the devil")		
13	"Therefore..." **"take up the full <u>armor</u> of God" (so that you will be able to...what?) 1. <u>Stand against</u> ("resist") (13) 2. " <u>Stand Firm</u> " (13) (1) "Stand Firm" (impv.) (14) • having... what?...TRUTH (14) • having... what?...RIGHTEOUSNESS (14) • having... what?...PEACE (15) • taking up... what?...FAITH (16) (2) "take" (impv.) (17) 2 things: (a) "helmet of salvation" (17)	Armor Pieces: • Belt • Breastplate • Boots • Shield • Helmet • Sword	Our Weapons
17	(b) "sword of the Spirit" (17)		
18	"pray at all times" (18)... "for all the saints"	Our Warrior Prayer	
20	"pray on my behalf" (19)... what? ("boldness... speak boldly")		

SECTION THREE : DEMONS

A. Reality of Demons

1. Evidence from the Scriptures
 - a. Old Testament
(Deut. 32:17; Ps. 106:36-37; 1 Kgs. 22:21-22; 2 Chron. 11:15)
 - b. New Testament
(1 Cor. 10:20; Matt. 10:1; 25:41)
2. Evidence from Christ
(Mk. 5:8-9; Matt. 12:22, 24)
3. Evidence from Experience

1 Corinthians 10:19-20 (NASB)

"What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? ²⁰No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons."

"Spells, incantations, magical texts, exorcisms, and various forms of demonological phenomena abound in archeological discoveries from Sumeria and Babylon. Egyptian, Assyrian, Chaldean, Greek, and Roman antiquity are rich in demonic phenomena. The deities worshiped were invisible demons represented by material idols and images."

(M. Unger, Demons in the World Today, p. 10)

The Supposed Origin of Demons

***What follows are major viewpoints used to explain the origin of demons.*

- View #1:** Demons are non-existent; belief in demons/demonic possession is simply superstition and/or accommodation to explain disease, disorders or other related yet unexplainable phenomena.
- View #2:** Demons are departed spirits; possibly these spirits were men or some type of spiritual being or lesser deity.
- View #3:** Demons are bodiless spirits (seventh day host) or Tower of Babel rebels; Rabbinic speculation.
- View #4:** Demons are spirits of pre-Adamic man; due to rebellion, these men and Lucifer, their ruler, were judged by God.
- View #5:** Demons are the terrible offspring of angelic cohabitation with women; this view sees Genesis 6 as describing the unnatural union of angels with man to produce the "nephilim".
- View #6:** Demons are fallen angels; due to Lucifer's rebellion, many others (possibly one-third) were influenced to rebel against God; these fallen angels became demons.

B. Origin of Demons

1. On the basis of speculation

- See preceding page, "The Supposed Origin of Demons"

2. On the basis of Scripture

a. God's creation : quantitatively

(1) John 1:3

"Through him all things were made; without Him nothing was made that has been made."

(2) Colossians 1:16

"For by Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him."

b. God's creation : qualitatively

(1) Genesis 1:31

"God saw all that He had made, and it was very good. And there was evening, and there was morning—the sixth day."

(2) Jude 6

"And the angels who did not keep their positions of authority but abandoned their own home—these He has kept in darkness, bound with everlasting chains for judgment on the great Day."

c. God's creation : volitionally responsible

(1) Note again : Ezek. 28:11-19; Isa. 14:12-14

(2) Revelation 12:3-4

"Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads.⁴ His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born."

"Demons Are Sensual"

(M. Unger, Demons in the World Today, 27-28)

Although demons reveal various degrees of wickedness (Matthew 12:45), they all are depraved. This aspect of their character appears in the terrible things they do to their victims. The Bible often refers to them as spiritually and morally "unclean" (Matthew 10:1; Mark 1:27; 3:11; Luke 4:36; Acts 8:7; Revelation 16:13).

People who deal in the occult are often found to be immoral. Men and women who abandon themselves to immorality reach a point when God gives them up, in the sense of restraining Satan and demonic power from them, so that they abandon to the degrading depths of immorality and are shamelessly reduced to actions that even animals avoid (Romans 1: 26-32; cf. Revelation 9:20, 21).

In such moral decay, the "unclean spirit" takes possession of the sinner to gratify his senses through every type of unclean pleasure. This is apparently why a demoniac often desires to live in a state of nudity and harbors licentious thoughts (Luke 8:27). When men disobey the moral laws of God, especially the law of loving and honoring their Creator, they choose the depraved way of Satan and demons.

C. Personalities of Demons

1. Speech (Lk. 4:33)
2. Intelligence (Mk. 1:23)
3. Emotions (Lk. 8:28)
4. Volition or Will (Lk. 8:32; Mk. 1:27)

D. Properties of Demons

1. They are Spirit-Beings
 - a. Matthew 8:16
"When evening came, many who were demon-possessed were brought to Him, and He drove out the spirits with a word and healed all the sick."
 - b. Other (Lk. 10:17, 20; Mk. 9:25 "unclean spirit"; Eph. 6:12)
2. They are Immortal
 - a. Ultimately due to God's creative decision
 - b. Luke 20:36
"and they can no longer die; for they are like the angels. They are God's children, since they are children of the resurrection."
(also, cf. Matt. 25:41)
3. They are Perverted
 - See page 266, "The Perverted Nature of Demons"
4. They are Wicked ("unclean")
 - See "Demons Are Sensual", page 262.

"What Demons Can Do To Men"

(M.F. Unger, Demons in the World Today, 28-34)

1. Demons use men to oppose God.
2. Demons can oppress the mind.
3. Demons can oppress the body.
4. Demons can alienate men from God.
5. Demons can hinder man's general well-being.

YET... God is Sovereign.

1 John 4:1-3

"Dear friends, do not believe everyone who claims to speak by the Spirit. You must test them to see if the spirit they have comes from God. For there are many false prophets in the world. ² This is how we know if they have the Spirit of God: If a person claiming to be a prophet acknowledges that Jesus Christ came in a real body, that person has the Spirit of God. ³ But if someone claims to be a prophet and does not acknowledge the truth about Jesus, that person is not from God. Such a person has the spirit of the Antichrist, which you heard is coming into the world and indeed is already here."

E. The Power of Demons

1. They have Supernatural Power
 - a. Good angels (Gen. 18-19; Ps. 103:20 "mighty in strength;" 2 Pet. 2:11 "might and power")
 - b. Evil angels
(Rev. 9:7; 16:13; cf. Matt. 12:28-29)
2. They have Miraculous Powers
 - a. 2 Thessalonians 2:9
"The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders,"
 - b. Revelation 13:13
"And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men."
3. They have Supernatural Speed and Dread
 - a. Citations below refer to good angels; the implication is that all (good and evil) share the same abilities.
 - b. Note Daniel 9:21, 23 and 10:10, 13
4. They have Deceptive Powers
 - a. 2 Corinthians 4:4
"The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God."
 - b. Ephesians 2:2
"in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient."

"The Perverted Nature of Demons"

1. Wicked

Ephesians 6:12 *"For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms."*

2. Unclean

Matthew 10:1 (NASB) *"Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness."*

3. Evil

Luke 7:21 *"At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind."*

4. Deceptive

2 Corinthians 11:14-15 *"And no wonder, for Satan himself masquerades as an angel of light. ¹⁵ It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve."*

5. Destructive

Matthew 12:43-45 *"When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. ⁴⁴ Then it says, 'I will return to the house I left.' When it arrives, it finds the house unoccupied, swept clean and put in order. ⁴⁵ Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first. That is how it will be with this wicked generation."*

6. Liars

1 Timothy 4:1 *"The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons."*

7. Sensual

2 Peter 2:10 *"This is especially true of those who follow the corrupt desire of the sinful nature and despise authority. Bold and arrogant, these men are not afraid to slander celestial beings;"*

5. They have Supernatural Insight

a. Luke 8:28-29 (demons recognize Jesus)

b. Acts 16:16

"Once when we were going to the place of prayer, we were met by a slave girl who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling."

F. Activities of Demons

1. To Promote Satan's Program

a. Over the world system
(Eph. 6:12; Jn. 12:31 "ruler of this world")

b. Over world governments
(Dan. 10:13; Rev. 16:14)

c. Over individuals
(Demon possession; demon oppression)

2. To Oppose God's Program
(To do so, the following activities are instigated)

a. By wars
(Rev. 16:14)

b. By idolatry
(Lk. 17:17)

c. By slander
(Job 1:9; Rev. 12:10)

Issue : Are the "Sons of God" (Genesis 6) Fallen Angels?

Position	Angelic Creatures	Apostate Sethites	Ambitious Despots
Persons	Fallen angels cohabit with beautiful women	Ungodly Sethites marry depraved Cainites	Despotic chieftains marry plurality of wives
Perversion	Perversion of human race by intrusion of angels	Pollution of godly line by mixed marriage	Polygamy of Cainite princes to expand dominion
Progeny	Monstrous giants	Wicked tyrants	Dynastic rulers
Proofs	The reference to angels as "sons of God"	The emphasis on men in the context	The antiquity of this interpretation
	The New Testament references to the angelic sin of Genesis 6 in 2 Peter 2:4:5 and Jude 6-7	The basis for human sin as the reason for the Flood	The biblical usage of "god" for rulers and judges
	The antiquity of the view	The thematic development of Genesis 4 and 5	The reference in the context to the development of wicked dynasties
	The satisfactory explanation that some angels are bound and others are not	The aversion in Genesis and elsewhere to intermarriage between the godly and ungodly	The Near Eastern practice of calling kings "sons of God"
			The reference in ancient accounts to the origin of kingship just prior to the Flood

(Continued on page 270)

- d. By cults
 - (1) 1 John 4:1
"Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world."
 - (2) 1 Timothy 4:1
"The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons."
 - e. By injury and death
(Job 1:12; Rev. 9:15)
 - f. By immorality
(Eph. 2:2)
 - g. By sickness
(Matt. 8:32 - muteness; Matt. 12:22 - blindness;
Lk. 13:11 - deformity; Matt. 17:15 - seizures)
 - h. By temptations
(1 Chron. 21:1)
 - i. By ensnaring
(2 Tim. 2:26)
 - j. By spiritual blindness
(2 Cor. 4:4 "...god of this world has blinded the minds...")
 - k. By jealousies and selfish ambitions
(Jas. 3:14-15)
3. To Accomplish God's Purposes
- a. Not only is demonic activity directed towards its own evil purposes, but God can use it to further His righteous purposes.
 - b. See "Five Ways God Uses the Enemy's Activities for Godly Purposes", page 254.

Issue : Are the "Sons of God" (Genesis 6) Fallen Angels? (Continued)

Position	Angelic Creatures	Apostate Sethites	Ambitious Despots
Problems	The psychological and physiological impossibilities of angelic marriage	The textual difficulty in making "Men" of Genesis 6:1 different from "men" in verse 2	The lack of evidence that such a system was established in the line of Cain
	The likelihood that "sons of God" refers to men, since it is used elsewhere of men	The absence of exact terms "sons of God" for believers in the Old Testament	The lack of evidence that "sons of God" was borrowed from contemporary literature
		Failure to explain the origin of the giants and mighty men through simply religiously mixed marriages	The fact that no writer of Scripture ever considered kings to be deities
Proponents	Albright, Gaebelien, Kelly, Unger, Waltke, Delitzsch, Bullinger, Larkin, Pember, Wuest, Gray, Torrey, Meyer, Mayor, Plummer, Alford, Ryrie, Smith	Hengstenberg, Keil, Lange, Jamieson, Fausset, Brown, Henry, Scofield, Lincoln, Murray, Baxter, Scroggie, Leupold	Kaiser, Birnet, Kline, Cornfield, Kober

(Charts, 76)

G. Defense Against Demons

1. Remember :

- a. Demonic power is fixed.
- b. Demonic defeat is sure.
 - 1 John 4:4^b
"...greater is He who is in you than he who is in the world."

An Issue of Fallen Angels' Activity :
Question : Are the "Sons of God" of Genesis 6 "Fallen Angels"?
(see Chart, pages 268, 270)

2. Resist :

- a. By bearing spiritual armor
(Eph. 6:10-12 ff)
- b. By being filled with the Spirit
(Eph. 5:18)
- c. By being in a continual attitude of prayer
(Eph. 6:18; 1 Thess. 5:17)
- d. By being spiritually alert
(1 Pet. 5:18)
- e. By bearing spiritual attitudes :
 - (1) Of forgiveness
(2 Cor. 2:10-11)
 - (2) Of controlling anger
(Eph. 4:26-27)
 - (3) Of being humble

SESSION 10

PNEUMATOLOGY

{ > DOCTRINE OF THE HOLY SPIRIT < }



The Personhood Of The Holy Spirit

A. As To His "Works":

1. He teaches (Jn. 14:26)
2. He guides into truth (Jn. 16:13)
3. He convicts of sin (Jn. 16:8)
4. He performs miracles (Acts 8:39)
5. He intercedes (Ro. 8:26)

B. As to His "Interactions":

1. He is to be obeyed (Acts 10:19-21)
2. He can be lied to (Acts 5:3)
3. He can be resisted (Acts 7:51)
4. He can be grieved (Eph. 4:30)
5. He can be blasphemed (Matt. 12:31)
6. He can be insulted (Heb. 10:29)



X. PNEUMATOLOGY (Doctrine of the Holy Spirit)

A. The Identity of the Holy Spirit

1. Holy Spirit is a Person :

a. He is intelligent.

1 Corinthians 2:10-11

"but God has revealed it to us by His Spirit. The Spirit searches all things, even the deep things of God. ¹¹ For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God."

b. He is emotive (has feelings).

Ephesians 4:30

"And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption."

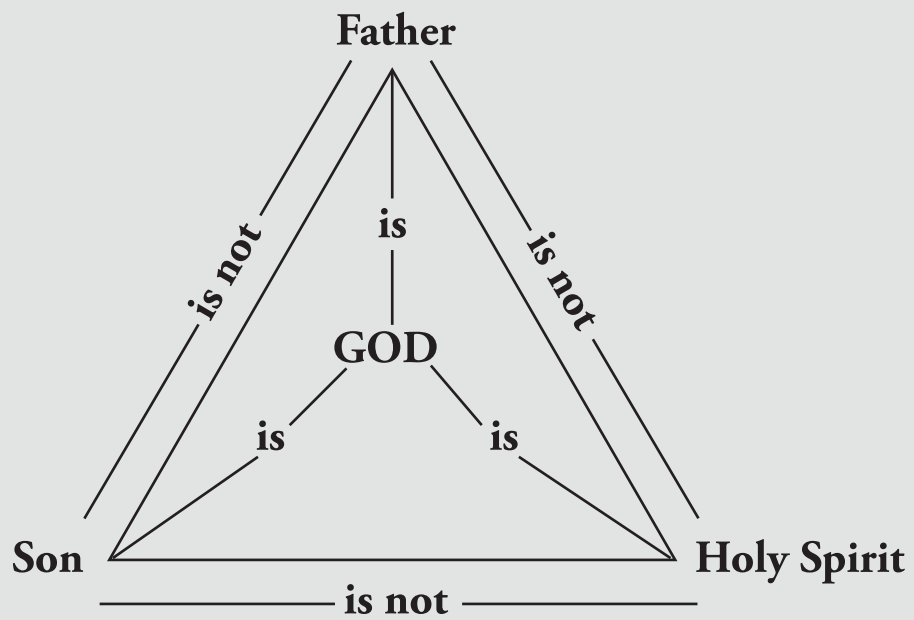
c. He is volitional (has a will).

1 Corinthians 12:11

"All these are the work of one and the same Spirit, and He gives them to each one, just as He determines."

N.B. The Holy Spirit is not a force, a power, or an "it." The Holy Spirit is a person with identifiable characteristics of personality. Also, note the preceding page for further aspects of personhood : Holy Spirit works and interacts as a person.

Ancient Illustration of the Trinity



2. Holy Spirit is God :

a. He is called God.

(1) Isaiah 6:8-9

"Then I heard the voice of the Lord saying, 'Whom shall I send? And who will go for us?' And I said, 'Here am I. Send me!'⁹ He said, 'Go and tell this people: Be ever hearing, but never understanding; be ever seeing, but never perceiving.'"

Acts 28:25-26

*"They disagreed among themselves and began to leave after Paul had made this final statement: 'The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet:
²⁶ 'Go to this people and say, 'You will be ever hearing but never understanding; you will be ever seeing but never perceiving.'"*

(2) Acts 5:3-4

"Then Peter said, 'Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?⁴ Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God.'"

(3) Others (2 Cor. 13:14; Matt. 28:19)

b. He has the attributes of God.

(1) Omnipresence ("all present")

Psalm 139:7-10

"Where can I go from your Spirit? Where can I flee from your presence?⁸ If I go up to the heavens, you are there; if I make my bed in the depths, you are there. ⁹ If I rise on the wings of the dawn, if I settle on the far side of the sea, ¹⁰ even there your hand will guide me, your right hand will hold me fast."

Other Divine Attributes Of The Holy Spirit

1. Eternality (Heb. 9:14)
2. Truthfulness (Jn. 14:17; 15:26; 16:13; et al.)
3. Holiness (Ro. 1:4)
4. Righteousness (Ro. 8:4)
5. Grace (Heb. 10:29)
6. Love (Ro. 15:30; 5:5)
7. Sovereignty (1 Cor. 12:11; Acts 10:19-20)



(2) Omnipotence ("all power")

Luke 1:34-35

"How will this be, ' Mary asked the angel, 'since I am a virgin?' The angel answered, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.'"

Romans 8:11

"And if the Spirit of Him who raised Jesus from the dead is living in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit, who lives in you."

(3) Omniscience ("all knowledge")

1 Corinthians 2:10-11

"but God has revealed it to us by His Spirit. The Spirit searches all things, even the deep things of God. ¹¹ For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God."

(4) Other attributes

See preceding page 278.

c. He performs the works of God.

(1) Holy Spirit and Creation

(Gen. 1:2; Isa. 40:12-14; Job 26:13)

(2) Holy Spirit and Miracles

(a) Demon expulsion (Matt. 12:28)

(b) Sign gifts (1 Cor. 12:9-11)

(3) Holy Spirit and New Birth

(Jn. 3:5-6; Tit. 3:5)

Biblical Teaching on the Holy Spirit

Category	Description/Definition	Scripture Reference
Names	Holy Spirit	Luke 11:13; John 20:22; Acts 1:5; cf. Ps. 51:11
	Spirit of Grace	Heb. 10:29
	Spirit of Truth	John 14:17; 15:26; 16:13; cf. 1 John 5:6
	Spirit of Wisdom and Knowledge	Isa. 11:2; cf. 61:1-2; 1 Tim. 1:17
	Spirit of Glory	1 Peter 4:14; cf. Exod. 15:11; Ps. 145:5
	Counselor	John 14:16; 16:7
Personality	He is the third person of the Godhead, the Trinity.	Matt. 3:16-17; John 14:16; Acts 10:38
	He has knowledge.	Isa. 11:2; Rom. 8:27; 1 Cor. 2:10-11
	He has feeling.	Isa. 63:10; Eph. 4:30; cf. Acts 7:51; Rom. 15:30
	He has will.	1 Cor. 12:11
Attributes	He is divine.	Acts 5:3-4; 2 Cor. 3:18
	He is eternal.	Heb. 9:14
	He is omnipresent.	Ps. 139:7
	He is omniscient.	John 14:26; 16:13; 1 Cor. 2:10

(continued, page 282)



B. The Work (Ministry) of the Holy Spirit

1. In the Old Testament

a. Regarding Creation

(1) Genesis 1:1-2

"In the beginning God created the heavens and the earth. ² Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters."

(2) Psalm 33:6

"By the word of the Lord were the heavens made, their starry host by the breath of His mouth."

(3) Job 33:4

"The Spirit of God has made me; the breath of the Almighty gives me life."

b. Regarding Divine Revelation

(1) 2 Peter 1:20-21

"Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. ²¹ For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."

(2) 2 Samuel 23:1-2

"These are the last words of David: 'The oracle of David son of Jesse, the oracle of the man exalted by the Most High, the man anointed by the God of Jacob, Israel's singer of songs: ² 'the Spirit of the Lord spoke through me; His word was on my tongue.'"

Biblical Teaching on the Holy Spirit (Continued)

Category	Description/Definition	Scripture Reference
Works	He was active in creation.	Gen. 1:2; Job 33:4; Ps. 104:30
	He inspired the Bible writers.	2 Peter 1:21
	He empowered the conception of Christ.	Luke 1:35
	He convicts of sin.	John 16:8; cf. Gen. 6:3
	He regenerates.	John 3:5-6
	He counsels.	John 14:16-17; 16:7, 12-14
	He brings assurance of salvation.	Rom. 8:15
	He teaches or enlightens.	John 16:12-14; 1 Cor. 2:13
	He aids in prayer by intercession.	Rom. 8:26-27
	He resurrected Christ.	Rom. 8:11; 1 Peter 3:18
	He calls to service.	Acts 13:4
	He seals the elect's salvation.	Rom. 8:23; 2 Cor. 1:21-22; Eph. 1:13-14; 4:30
	He indwells the believer.	Rom. 8:9; 1 Cor. 3:16-17; 6:19
He works in the church.	1 Cor. 12:7-11	

(continued, page 284)



c. Regarding Human Enablement

In the Old Testament economy, the Holy Spirit came upon certain ones to equip or enable them to a task or special work.

(1) Exodus 31:1-3

"Then the Lord said to Moses, ² 'See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, ³ and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts —"

(2) Judges 13:24-25

"The woman gave birth to a boy and named him Samson. He grew and the Lord blessed him, ²⁵ and the Spirit of the Lord began to stir him while he was in Mahaneh Dan, between Zorah and Eshtaol."

Judges 14:6

"The Spirit of the Lord came upon him in power so that he tore the lion apart with his bare hands as he might have torn a young goat. But he told neither his father nor his mother what he had done."

(3) 1 Samuel 16:13

"So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the Lord came upon David in power. Samuel then went to Ramah."

2. In the Life of Christ

a. At conception

(1) Matthew 1:20

"But after he had considered this, an angel of the Lord appeared to him in a dream and said, 'Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.'"

(2) Luke 1:35

"The angel answered, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.'"

Biblical Teaching on the Holy Spirit (Continued)

Category	Description/Definition	Scripture Reference
Gifts	Source of all gifts to the church	1 Cor. 12:7-11
	Prophecy	1 Cor. 14:1-40
	Miracles and healing	1 Cor. 12:4; 28-30
	Tongues	1 Cor. 12:4, 10
	Teaching	1 Cor. 12:4, 28
	Faith	1 Cor. 12:8-9
	Serving	1 Cor. 12:4, 28; Eph. 4:12
	Encouraging	Rom. 12:8; cf. 1 Cor. 12:4, 7

(Charts, 66-67)



b. During early life

(1) Luke 2:40

"And the child grew and became strong; He was filled with wisdom, and the grace of God was upon Him."

(2) Luke 2:52

"And Jesus grew in wisdom and stature, and in favor with God and men."

(3) Hebrews 10:5-7

"Therefore when He (Christ) came into the world, He said: 'Sacrifice and offering you did not desire, but a body you prepared for me; ⁶ with burnt offerings and sin offerings you were not pleased.'⁷ Then I said, 'Here I am—it is written about me in the scroll — I have come to do your will, O God.'"

N.B. The New Testament Scriptures give little information about the childhood or boyhood of Jesus. What we do have is compatible with the idea that He was filled with the Spirit from birth (no less so than John the Baptist - Lk.1:15) and grew in the pleasure and favor of God. It would seem reasonable to suggest the Holy Spirit played a part in the growth and development of Jesus.

c. During the ministry-life

(1) Christ was anointed by the Spirit (Lk. 4:18; Acts 10:38).

(2) Christ was filled with and led by the Spirit (Lk. 4:1).

(3) Christ was sealed (authenticated) by the Spirit (Jn. 6:27).

(4) Christ was empowered by the Spirit (Matt. 12:28).

Who is the Mediator?

1 Timothy 2:5 (NASB)

"For there is one God, and one mediator also between God and men, the man Christ Jesus."

Romans 8:26 (NASB)

"In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes (mediates?) for us with groanings too deep for words".

Romans 8:26 - Is the Holy Spirit our mediator or is Christ?

Problem: First Timothy 2:5 asserts that "there is one... mediator between God and men, the Man Christ Jesus." But Romans 8:26 informs us that the Holy Spirit interceded for us to God "with groaning which cannot be uttered." How can Christ be the only mediator and the Holy Spirit also mediate?

Solution: Christ is the only *mediator*; the Holy Spirit is only an *intercessor*. Christ alone died for our sins (Heb. 1:1-2), making reconciliation with God possible (2 Cor. 5:19). The Holy Spirit did not die for our sins; He prays to the Father on our behalf, based on the redeeming work of Christ. Further, the intercession of the Holy Spirit is not *in heaven*, as Christ's work is (1 John 2:1-2). Rather, it is *in us*. The indwelling Spirit pleads in us to the Father on the grounds of the mediating work of the Son.

(Geisler and Howe, When Critics Ask, 443)



d. At death

- (1) Strengthened to offer Himself as a sacrifice :

Hebrews 9:14

"How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!"

(cf. Matt. 26:67; 27:26-35)

- (2) Strengthened (by implication) to take on the sins of the world :(cf. Matt. 27:46; Isa. 53:5-10)

e. At resurrection

- (1) Romans 1:4

"and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord."

- (2) 1 Peter 3:18

"For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,"

- (3) Romans 8:11

"And if the Spirit of Him who raised Jesus from the dead is living in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit, who lives in you."

f. At the ascension

- (1) Romans 8:11 (see above)

- (2) Ephesians 1:19-20

"and His incomparably great power for us who believe. That power is like the working of His mighty strength, ²⁰ which He exerted in Christ when He raised him from the dead and seated Him at his right hand in the heavenly realms."

- (3) Note also Acts 1 (ascension event)

The Work of the Holy Spirit in Salvation

Activity	Description of the Activity	Scripture Reference
Regeneration	Through the ministry of the Spirit a person is born again, receives eternal life, and is renewed.	John 3:3-8; 6:63; Titus 3:5
Indwelling	The Spirit abides in the believer. Without the Spirit's indwelling the person does not belong to Christ.	John 14:17; Romans 8:9,11; 1 Corinthians 3:16; 6:19
Baptizing	Believers are baptized in the Holy Spirit by Christ, uniting them all into one body.	Matthew 3:11; Mark 1:8; Luke 3:16; 1 Corinthians 12:13
Sealing	God seals believers with the Holy Spirit, providing a statement of ownership and guarantee of final redemption.	2 Corinthians 1:22; Ephesians 1:13; 4:30; cf. Romans 8:16
Filling	Believers are commanded to be "filled with the Spirit." The filling ministry of the Spirit can be divided into the general filling relating to spiritual growth and maturation and to special capacities given by the Spirit for special tasks for God.	Ephesians 5:18; cf. Acts 4:8; 4:31; 6:3; 9:17; 11:24; 13:9
Guiding	Believers are commanded to walk in the Spirit and be led by the Spirit. The Spirit keeps the believer from enslavement to legalism and also provides discipline and direction for the Christian life.	Galatians 5:16, 25; cf. Acts 8:29; 13:2; 15:7-9; 16:6; Romans 8:14
Empowering	The indwelling Spirit provides victory in the Christian life, development of Christian fruit, and the ability to win against the works of Satan.	Romans 8:13; Galatians 5:17-18, 22-23
Teaching	Jesus promised that when the Spirit came He would lead believers into truth. The Spirit illuminates the mind of the believer to the revelation of God's will through His Word.	John 14:26; 16:13; 1 John 2:20, 27

(Taken from Charts, 69)



C. The Work of the Holy Spirit in Salvation

1. Convicting ministry

John 16:8-11

"When He comes, He will convict the world of guilt in regard to sin and righteousness and judgment: ⁹ in regard to sin, because men do not believe in me; ¹⁰ in regard to righteousness, because I am going to the Father, where you can see me no longer; ¹¹ and in regard to judgment, because the prince of this world now stands condemned."

2. Regenerating ministry

Titus 3:5 (NASB)

"He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,"

3. Indwelling ministry

a. John 14:16-17

"And I will ask the Father, and He will give you another Counselor to be with you forever— ¹⁷ the Spirit of truth. The world cannot accept Him, because it neither sees Him nor knows Him. But you know Him, for He lives with you and will be in you."

b. 1 Corinthians 6:19

"Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own;"

c. Romans 8:11

"And if the Spirit of Him who raised Jesus from the dead is living in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit, who lives in you."

Definitions:

- "Baptism of the Holy Spirit"

A blessing which John the Baptist promised would accompany the ministry of Jesus (Matt. 3:11; Mark 1:8; Luke 3:16). It occurred at Pentecost, which Luke understood to be a fulfillment of Joel 2:28-32 (see Acts 2:16-21). Some teach that the baptism of the Spirit is a special act of the Spirit subsequent to regeneration, while others understand 1 Corinthians 12:13 as implying that all regenerate persons have undergone this baptism. (Erickson, Dictionary, 19)

- "Filling of the Holy Spirit"

The Holy Spirit's occupation and control of the total life of the Christian. The filling of the Holy Spirit can be repeated and frequently needs to be. It is to be distinguished from the baptism of the Holy Spirit, which occurs at the time of regeneration. (Erickson, Dictionary, 57)

Baptism of the Spirit	Filling of the Spirit
<ul style="list-style-type: none"> • Occurs once • From Pentecost... to today • True of all believers • Positional • No pre-requisite (except saving faith) 	<ul style="list-style-type: none"> • Occurs repeatedly • From OT to NT • True of some believers • Experiential • Pre-requisite (yieldedness)



4. Baptizing Ministry

a. Into Christ

Galatians 3:27-28

"for all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸ There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."

b. Into the Body of Christ

1 Corinthians 12:13

"For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink."

5. Sealing Ministry

a. Defined : "The sealing of the Holy Spirit is the work of God the Father, who sets the Holy Spirit as a seal upon each gospel believer to preserve him until the redemption of his body, which completes his salvation" (Barackman, PCT, 207).

b. Described :

(1) Ephesians 1:13

"And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,"

(2) Ephesians 4:30

"And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption."

(3) 2 Corinthians 1:21-22

"Now it is God who makes both us and you stand firm in Christ. He anointed us, ²² set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come."

Spiritual Gifts

- **Definition:** "The grace gifts that are sovereignly given to believers by the Holy Spirit at the moment of salvation as a special ability for service to God and to others, particularly believers" (Enns, *Handbook*, 636).
- **Delineation:**

Romans 12:6-8	Ephesians 4:11	1 Peter 4:11
Prophesying Ministering Teaching Exhorting Giving Ruling Showing mercy	Apostleship Prophesying Evangelizing Pastor-teacher	Speaking Ministering
1 Corinthians 12:6-10	1 Corinthians 12:28	1 Corinthians 12:29,30
Word of wisdom Word of knowledge Faith Healing Miracles Prophesying Discerning of spirits Tongues Interpretation of tongues	Apostleship Prophesying Teaching Miracles Healing Helping Administering Tongues	Apostleship Prophesying Teaching Miracles Healing Tongues Interpretation of tongues

- **Distinctions:** (from W. McRae, *The Dynamics of Spiritual Gifts*, Zondervan, 1976)

	Natural Talents	Spiritual Gifts
1. Source:	From God Through parents	From God Independent of parents
2. Possessed:	From birth	Probably from conversion
3. Purpose:	To benefit mankind on the natural level	To benefit mankind on the spiritual level
4. Process:	Must be recognized, developed, exercised	Must be recognized, developed, exercised
5. Function:	Ought to be dedicated by believers to God for His use and glory	Ought to be used to God's glory



D. The Gifts of the Holy Spirit

1. Defined : "A spiritual gift is a God-given ability for service" (Ryrie Study Bible, 1942).

2. Described :

a. Generally

1 Peter 4:10-11

"Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. ¹¹ If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To Him be the glory and the power for ever and ever. Amen."

b. More specifically

(1) Romans 12:6-8

(2) 1 Corinthians 12:8-10, 28-30

(3) Ephesians 4:11

Insight :

As a member of the body of Christ, the believer is also given special gifts or functions in the body of Christ (Rom. 12:3-8; 1 Cor. 12:27-28; Eph. 4:7-16). Being placed into the body of Christ by the Holy Spirit not only ensures the unity of the body without regard to the race, culture, or background, but also ensures that each believer has his particular place and function and opportunity to serve God within the framework of his own personality and gifts. The body as a whole is "fitly joined together" (Eph. 4:16); that is, although the members differ, the body as a whole is well planned and organized.

(Chafer & Walvoord, Major Bible Themes, 111)

The Filling of the Holy Spirit

The filling is more than a Biblical teaching or doctrine. It is a practical necessity for abundant-life kind of Christian experience. In our own strength we are unable to live out the victorious Christian life. We need help. More, we need divine enablement. This is the "filling of the Spirit."

Theologians differ in their understanding of this teaching. A further study of this doctrine would be highly beneficial to the serious student of the Scriptures. What is presented below is an excerpt from the beneficial, practical booklet, "Have You Made the Wonderful Discovery of the Spirit-Filled Life?" This booklet was written by Dr. Bill Bright, the founder of Campus Crusade for Christ. Though one might not agree with all of the particulars of this treatment of the Spirit-filled life, countless others would testify to the incredible impact of this booklet upon the believer's spiritual life. The excerpt below summarizes the "how" of being filled with the Spirit.

We are filled with the Holy Spirit by faith, then we can experience the abundant and fruitful life that Christ promised.

You can appropriate the filling of the Holy Spirit **right now** if you:

- Sincerely desire to be directed and empowered by the Holy Spirit (Matthew 5:6; John 7:37-39).
- Confess your sins. By **faith**, thank God that He **has** forgiven all of your sins – past, present, and future – because Christ died for you (Colossians 2:13-15; 1 John 1:9; 2:1-3; Hebrews 10:1-17).
- Present every area of your life to God (Romans 12:1, 2).

- By **faith** claim the fullness of the Holy Spirit, according to:

His command: Be filled with the Spirit.

"Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit" (Ephesians 5:18).

His promise: He will always answer when we pray according to His will.

"This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that He hears us – whatever we ask – we know that we have what we asked of Him" (1 John 5:14,15).



E. The Filling of the Holy Spirit

1. Defined : To be filled with the Spirit is to allow the indwelling presence of the Holy Spirit to control, influence or empower the yielded believer.

2. Described (key verse) :

Ephesians 5:18

"Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit."

3. Characteristics :

a. The verb : plērousthe (Present Passive Imperative)

- Present : continuous, on-going, repeated
- Passive : subject acted upon (subject does not produce the action; subject receives the action; "be filled" (or "be being filled"))
- Imperative : command, not optional

b. The conditions

(1) No unconfessed sin

- Ephesians 4:30
"And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption."
- Psalm 66:18
"If I had cherished sin in my heart, the Lord would not have listened;"
- 1 John 1:9
"If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness."

"Abiding in Christ"

John 15:1-11 (NASB)

"I am the true vine, and My Father is the vinedresser. ² Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit. ³ You are already clean because of the word which I have spoken to you. ⁴ Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. ⁵ I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. ⁶ If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. ⁷ If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. ⁸ My Father is glorified by this, that you bear much fruit, and so prove to be My disciples. ⁹ Just as the Father has loved Me, I have also loved you; abide in My love. ¹⁰ If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. ¹¹ These things I have spoken to you so that My joy may be in you, and that your joy may be made full."



(2) Yieldedness to Christ

- 1 Thessalonians 5:19 (NASB)
"Do not put out the Spirit's fire;"
- Romans 6:11-13 (NLT)
*"So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus.
¹² Do not let sin control the way you live; do not give in to sinful desires. ¹³ Do not let any part of your body become an instrument of evil to serve sin. Instead, give yourselves completely to God, for you were dead, but now you have new life. So use your whole body as an instrument to do what is right for the glory of God."*

(3) Abiding in Christ

- John 15:1-11 (See previous page for full text)
- John 15:4 (NASB)
"Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me."
- Galatians 5:16
"So I say, live by the Spirit, and you will not gratify the desires of the sinful nature."

4. Consequences (of being filled) :

a. Growth in Christian character

Galatians 5:22-23

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness and self-control. Against such things there is no law."

b. Life of worship and praise

Ephesians 5:18-20

"Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. ¹⁹ Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, ²⁰ always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ."

Ephesians 5:21-6:9

"Submit to one another out of reverence for Christ. ²² Wives, submit to your husbands as to the Lord. ²³ For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. ²⁴ Now as the church submits to Christ, so also wives should submit to their husbands in everything. ²⁵ Husbands, love your wives, just as Christ loved the church and gave himself up for her ²⁶ to make her holy, cleansing her by the washing with water through the word, ²⁷ and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. ²⁸ In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. ²⁹ After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church— ³⁰ for we are members of his body. ³¹ For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. ³² This is a profound mystery—but I am talking about Christ and the church. ³³ However, each one of you also must love his wife as he loves himself, and the wife must respect her husband."

"Children obey your parents in the Lord, for this is right. ² Honor your father and mother—which is the first commandment with a promise— ³ that it may go well with you and that you may enjoy long life on the earth. ⁴ Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord. ⁵ Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. ⁶ Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. ⁷ Serve wholeheartedly, as if you were serving the Lord, not men, ⁸ because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free. ⁹ And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him."



c. Power for serving Christ and others

(1) Acts 1:8

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

(2) Ephesians 5:21- 6:9 (See previous page for full text)

Holy Spirit power (Eph. 5:18) for:

- (a) Mutual submission (5:21)
- (b) Wives to husbands (5:22-24)
- (c) Husbands to love wives (5:25-33)
- (d) Children for obedience (6:1-4)
- (e) Masters and slaves for proper relationships (6:5-9)

Types and Illustrations of the Spirit

(Adapted from Ryrie Study Bible, 1940)

A. Clothing

Luke 24:49 (NASB)

"And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

B. Dove

Mark 1:9-10

"At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. ¹⁰ As Jesus was coming up out of the water, He saw heaven being torn open and the Spirit descending on Him like a dove."

Others (Matt. 3:16; Luke 3:22; John 1:32)

C. Earnest

2 Corinthians 1:21-22

"Now it is God who makes both us and you stand firm in Christ. He anointed us, ²² set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come."

Others (2 Cor. 5:5; Eph. 1:14)

D. Fire

Acts 2:3

"They saw what seemed to be tongues of fire that separated and came to rest on each of them."

E. Oil

Acts 10:38

"...how God anointed Jesus of Nazareth with the Holy Spirit and power, and how He went around doing good and healing all who were under the power of the devil, because God was with him."

Others (Luke 4:18; 2 Cor. 1:21; 1 John 2:20)

F. Seal

Ephesians 4:30

"And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption."

Others (2 Cor. 1:22; Eph. 1:13)

G. Water

John 7:38-39

"Whoever believes in me, as the Scripture has said, streams of living water will flow from within Him." ³⁹ By this he meant the Spirit, whom those who believed in Him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified."

Other (John 4:14)

H. Wind

John 3:8

"The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."

Acts 2:1-2

"When the day of Pentecost came, they were all together in one place. ² Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting."



F. Other Ministries of the Holy Spirit

1. Teaching

John 16:12-15

"I have much more to say to you, more than you can now bear. ¹³ But when He, the Spirit of truth, comes, He will guide you into all truth. He will not speak on His own; He will speak only what He hears, and He will tell you what is yet to come. ¹⁴ He will bring glory to me by taking from what is mine and making it known to you. ¹⁵ All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you."

2. Guiding

Romans 8:14

"because those who are led by the Spirit of God are sons of God."

3. Praying

Romans 8:26

"In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit Himself intercedes for us with groans that words cannot express."

Ephesians 6:18

"And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints."

Titles of the Holy Spirit

Title	Emphasis	Citation
One Spirit	His Unity	Ephesians 4:4
Seven Spirits	His perfection, omnipresence, and completeness	Revelation 1:4; 3:1
The Lord the Spirit	His sovereignty	2 Corinthians 3:18
Eternal Spirit	His eternity	Hebrews 9:14
Spirit of Glory	His glory	1 Peter 4:14
Spirit of Life	His vitality	Romans 8:2
Spirit of Holiness Holy Spirit Holy One	His holiness	Romans 1:4 Matthew 1:20 1 John 2:20
Spirit of Wisdom Spirit of Understanding Spirit of Counsel Spirit of Knowledge	His omniscience, wisdom, and counsel	Isaiah 11:2 cf. 1 Cor. 2:10-13
Spirit of Might	His omnipotence	Isaiah 11:2
Spirit of Fear of the Lord	His reverence	Isaiah 11:2
Spirit of Truth	His truthfulness	John 14:17
Spirit of Grace	His grace	Hebrews 10:29
Spirit of Grace and Supplication	His grace and prayerfulness	Zechariah 12:10

Adapted from Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), p. 250. (Used by permission. in [Charts](#), 68)



SESSION 11

ECCLESIOLOGY

{ > DOCTRINE OF THE CHURCH < }



Quotes :

"According to the New Testament, the church of Jesus Christ is a glorious church. Christ loved the church and gave Himself for it. He builds it. He walks in the midst of the golden lampstands. It is His church and He will present it unto Himself without spot or wrinkle."

(George W. Peters)

"The church's one foundation is Jesus Christ her Lord;
She is His new creation, by Spirit and the Word;
From Heav'n He came and sought her to be His holy bride.
With His own blood He bought her and for her life He died."

(Samuel J. Stone)

"The church is never a place, but always a people; never a fold but always a flock; never a sacred building but always a believing assembly. The church is you who pray, not where you pray. A structure of brick or marble can no more be a church than your clothes of serge or satin can be you. There is in this world nothing sacred but man, no sanctuary but the soul."

(John V. Havlik)

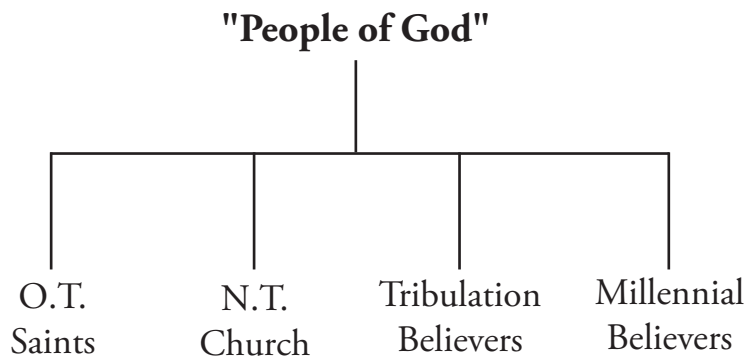


XI. ECCLESIOLOGY (Doctrine of the Church)

A. Definitions of the "Church"

1. Reformed View : "the community of all true believers for all time" (Grudem, Bible Doctrine, 363).
2. Baptist View : "those who are true believers in Christ" (Erickson, Concise Dictionary, 32).
3. Dispensational View : "that spiritual organism of which Christ is the Head, and is composed of all regenerated people from Pentecost to the Rapture" (Ryrie, "Synopsis of Bible Doctrine" in Ryrie Study Bible, 1951)

(One Dispensational View)

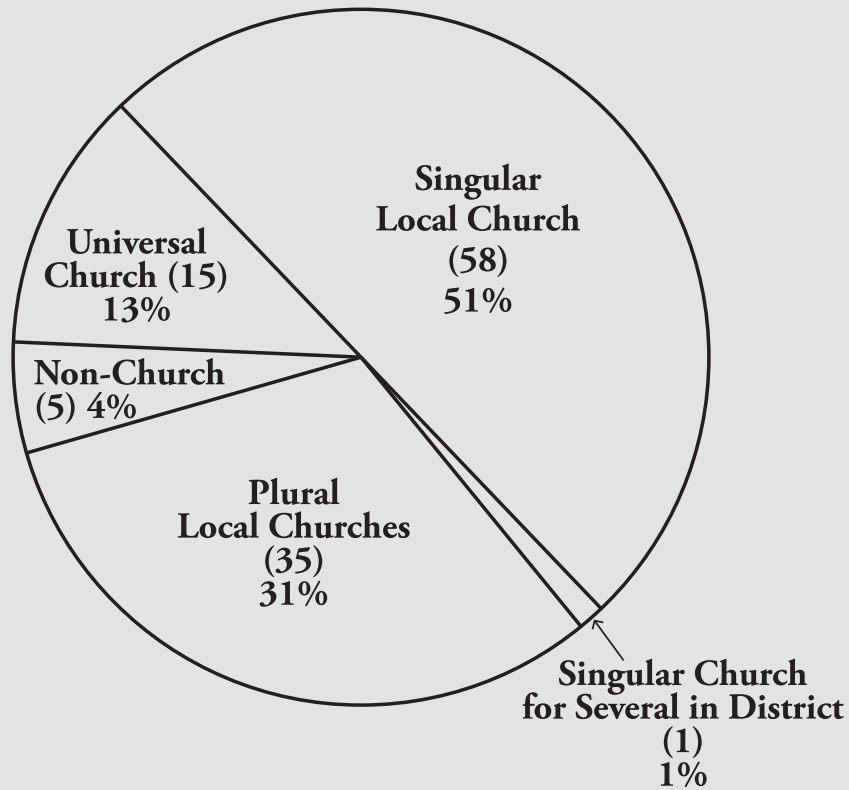


While there is a continuity of the redeemed of all ages ("people of God"), there are observable differences and distinctions.

Usages of "Ekklesia"

"Ekklēsia" is a compound Greek word from "ek" (out of) and "kaleō" (call or summon). It is translated in English by assembly, congregation or church dependent upon the context. The basic usage in the NT can be seen in the following:

1. Local Church (singular).....59 usages
2. Universal Church (singular).....15 usages
3. Local Churches (plural).....35 usages
4. Non-church References.....5 usages



B. Derivation of "Church"

1. Biblical word : "ekklēsia"

- "ek" = out of
- "kaleō" = to call or summon (verb form)
- "ekklēsia" = called out ones, assembly

2. English word :

The Old English "kirk" was derived from the Greek word kuriakōn ("belonging to the Lord"). Today, some churches use "kirk" in the place of the common term, church.

3. New Testament Usages of "Ekklēsia" : see preceding page.

C. Theological Distinctions :

1. "Church" (ekklēsia) can refer to the Universal Church, i.e. the Body of Christ composed of all true believers from Pentecost to the Rapture (next return of Christ).

a. Colossians 1:18

"And He is the head of the body, the church; He is the beginning and the firstborn from among the dead, so that in everything He might have the supremacy."

b. Ephesians 1:22-23

"And God placed all things under His feet and appointed Him to be head over everything for the church,²³ which is His body, the fullness of Him who fills everything in every way."

The Church's Foundation (Matt. 16:13-18)

VIEW ONE	VIEW TWO	VIEW THREE
"The Rock" = Peter	"The Rock" = Christ	"The Rock" = the confession of Peter
Held by Tertullian, Cyprian, Varian I & II	Held by Augustine, Calvin, Zwingli	Held by Chrysostom, Zahn
<p>ARGUMENTS FOR:</p> <p>Christ was speaking to Peter when He spoke of the rock.</p> <p><i>Petros</i> (Peter) means a small rock.</p> <p>According to Roman Catholicism, Peter was the first Pope.</p>	<p>ARGUMENTS FOR:</p> <p>Passages such as 1 Corinthians 3:11; 1 Peter 2:4-8</p> <p>Petra is used metaphorically of Christ in the New Testament.</p> <p>Christ makes a distinction between <i>petros</i> and <i>petra</i>.</p>	<p>ARGUMENTS FOR:</p> <p>Christ was pleased with Peter's confession (Matthew 16:16-18).</p> <p>Peter's confession is that on which the preaching office is established.</p>
<p>ARGUMENTS AGAINST:</p> <p>A distinction is made between <i>petros</i> (a small rock) and <i>petra</i> (a big rock).</p> <p>Peter calls Christ the foundation (1 Peter 1:4-8).</p> <p>Peter never claimed to be the pope.</p> <p>1 Corinthians 3:11 makes it impossible for Peter to be the foundation of the church.</p>	<p>ARGUMENTS AGAINST:</p> <p>Christ may not have spoken these exact words, since He spoke Aramaic.</p> <p>Christ never claims to be the rock.</p>	<p>ARGUMENTS AGAINST:</p> <p>Peter denied Christ's impending death (Matthew 16:22-23).</p> <p>The office of preaching was established long before Peter's confession.</p>

(Charts, 114)



2. "Church" (ekkēsia) can refer to localized assemblies of believers, i.e. local communities of faith.

a. 1 Corinthians 1:1-2

"Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes, ² To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours:"

b. Refer also to Revelation 2-3 ("Seven Letters to Seven Churches")

D. Foundation of the Church

1. Key passage :

Matthew 16:13-18

"When Jesus came to the region of Caesarea Philippi, he asked his disciples, 'Who do people say the Son of Man is?' ¹⁴ They replied, 'Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.' ¹⁵ 'But what about you?' he asked. 'Who do you say I am?' ¹⁶ Simon Peter answered, 'You are the Christ, the Son of the living God.' ¹⁷ Jesus replied, 'Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. ¹⁸ And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.'"

2. Discussion :

See chart, preceding page.

E. Figures (Analogies or Descriptions) of the Church

1. "Virtually all figures for the church emphasize an essential, living, loving relationship between Christ and the church" (Snyder, Wineskins, 18).

2. Refer to the chart on the following page 310.

Images Used For Christ & The Church

Christ	The Church	Reference
The Head	The Members of the Body	Colossians 1:18
The Shepherd	The Sheep	1 Peter 5:2-4
The Cornerstone	The Temple	Ephesians 2:20-21
The Bridegroom	The Bride	Revelation 21:9
The Heir	Inheritance	Ephesians 1:18
The Owner	The People	Titus 2:14
The Firstborn	The Household	Ephesians 2:19; Colossians 1:18
The High Priest	The Royal Priesthood	Hebrews 4:14; 1 Peter 2:9
The Beloved	The Virgin	2 Corinthians 11:2

F. Functions of the Local Church

1. Definitions

- a. Function : what the New Testament mandates or prescribes that churches must do (these are principles, commands, absolutes to be enacted / lived out)
- b. Form : how a particular church might organize or structure at a moment in time in order to implement / perform Biblical functions (these are practices, strategies, flexible and relative)

2. Biblical functions

Refer to following page 312 for a helpful summary as to how selected writers have understood Biblical functions.

3. Function vs. Form

FUNCTION	FORM
<ul style="list-style-type: none">• Non-negotiable• Absolute• Organism• Principles• What?• Timeless	<ul style="list-style-type: none">• Negotiable• Relative• Organization• Patterns• How?• Timely

Biblical "Functions" in the New Testament

Wayne Grudem (3 Primary Functions):

1. Ministry to God: Worship
2. Ministry to Believers: Nurture
3. Ministry to the World: Evangelism & Mercy

Scott Horrell (4 Primary Functions):

1. Worship
2. Learning
3. Fellowship
4. Evangelism

Rick Warren (5 Primary Functions):

1. Outreach
2. Worship
3. Fellowship
4. Discipleship
5. Service

Fellowship Bible Church of NWA (6 Categories of Functions):

1. Exalting
2. Evangelizing
3. Establishing
4. Encouraging
5. Equipping
6. Empowering



G. Organization of the Church

1. Types of church government

See page 314 for a helpful summary.

2. Question : what type of church government does your church practice?

Is this issue important?

Note the following passage on worship and organization :

1 Corinthians 14:33, 40

"For God is not a God of disorder but of peace. As in all the congregations of the saints ...⁴⁰ But everything should be done in a fitting and orderly way."

H. Leaders of the Church

1. Elders

a. Biblical Qualifications :

(1) Primary passages : 1 Timothy 3:1-7; Titus 1:5-9

(2) Listing of character qualities

Note the Biblical qualities in chart form, pages 315-316.

b. Biblical words

Go to page 317 (where outline notes continue)

Forms of Church Government

Episcopal

This form of church government is characterized by the authority of bishops who generally oversee not one but several churches. "Episcopal" is derived from the Greek term "episcopos," which is translated "overseer" or "bishop." Inherent in this episcopal form is the authority to ordain ministers or priests.

Examples of current churches which embrace a form of episcopal church government are Roman Catholic, Anglican or Episcopal, and even Methodists, though they do not claim apostolic succession from and through original apostles.

Congregational

Within the various forms of congregational governance, the authority rests not with select individuals but with the entire local congregation. Generally these types of churches strongly cling to autonomy (independent, self government) and democracy (corporate, democratic rule). Theologically, this form of church government draws strongly from the priesthood of the believer and rigorously applies that principle to matters of faith and practice.

Proponents of congregational rule include Baptists, Evangelical Free, certain independent bodies, and Congregational churches. Some churches may be congregational in theory, while in practice they are ruled by a board of deacons, a church staff or a strong senior leader. In these structures, the church body only ratifies what the true leadership proposes.

Presbyterian

This type of government (also called "federal") is governed by a group or board of leaders often called "elders." The word "elder" is taken from the Greek word "presbuteros," which generally denotes age, maturity or dignity and wisdom. This is a representative form of church rule whereby church direction is determined by selected elders appointed, elected or recognized by the church body. Some Presbyterian forms practice further hierarchies of inter-church, denominational governance.

Churches that embrace some form of this government include Presbyterians, Reformed, certain Bible churches and some Independents. The primary distinguishing feature is a representative group ("elders") that governs at the pleasure of the church body.



Elder Qualifications

(NASB except where noted)

	TEXT	Description (Character Quality)
1	Titus 1:6 (1 Tim 3:2 also Titus 1:7)	"above reproach"
2	Titus 1:6 (1 Tim. 3:2)	"husband and wife"
3	Titus 1:6 (1 Tim 3:4)	"having children who believe, not accused of dissipation or rebellion" ("one who manages his own household well, keeping his children under control with all dignity.")
4	Titus 1:7	"not self-willed"
5	Titus 1:7	"not quick-tempered"
6	Titus 1:7 (1 Tim 3:3)	"not addicted to wine"
7	Titus 1:7 (1 Tim. 3:3)	"not pugnacious"
8	Titus 1:7 (1 Tim. 3:3) (also 1 Peter 5:2)	"not fond of sordid gain" ("free from the love of money")

(continued, page 316)

Elder Qualifications (Continued)

9	Titus 1:8 (1 Tim. 3:2)	"hospitable" (KJV : lover of hospitality)
10	Titus 1:8	"loving what is good" (AMP : lovers of goodness)
11	Titus 1:8 (1 Tim 3:2)	"sensible" (AMP : sober-minded, sensible, discreet)
12	Titus 1:8 (1 Tim 3:2)	"just" (AMP : right and fair-minded)
13	Titus 1:8	"devout"
14	Titus 1:8	"self-controlled" (NIV : disciplined)
15	Titus 1:9 (also 1 Tim. 3:2)	"holding fast the faithful word..." (able to teach)
16	1 Tim. 3:2	"temperate"
17	1 Tim. 3:2	"respectable"
18	1 Tim. 3:3	"gentle" (NIV : not violent but gentle)
19	1 Tim. 3:2	"uncontentious" (AMP : not quarrelsome but forbearing and peaceable)
20	1 Tim. 3:6	"not a new convert" (humble) (KJV : not a novice)

b. Biblical words

(1) Elder (Grk. "presbuteros") ... 16 times

(2) Overseer (Grk. "episcopos") ... 6 times

(3) Pastor (Grk. "poimēn") ... 3 times

(4) Ruler, Presider (Grk. "hegomai" and "proistēmi")

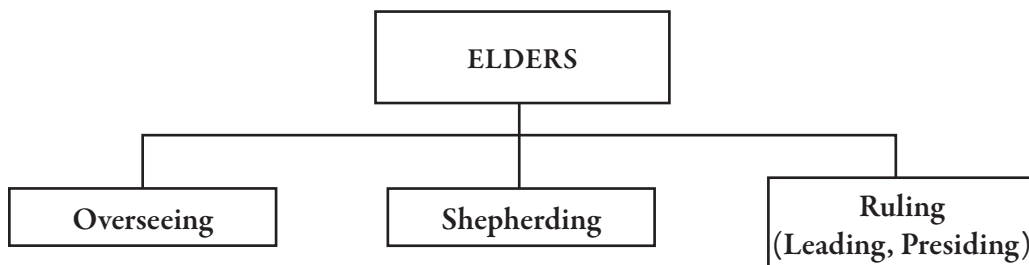
c. Biblical passages (where the words or derivatives are used of the one office)

(1) Acts 20:17, 28

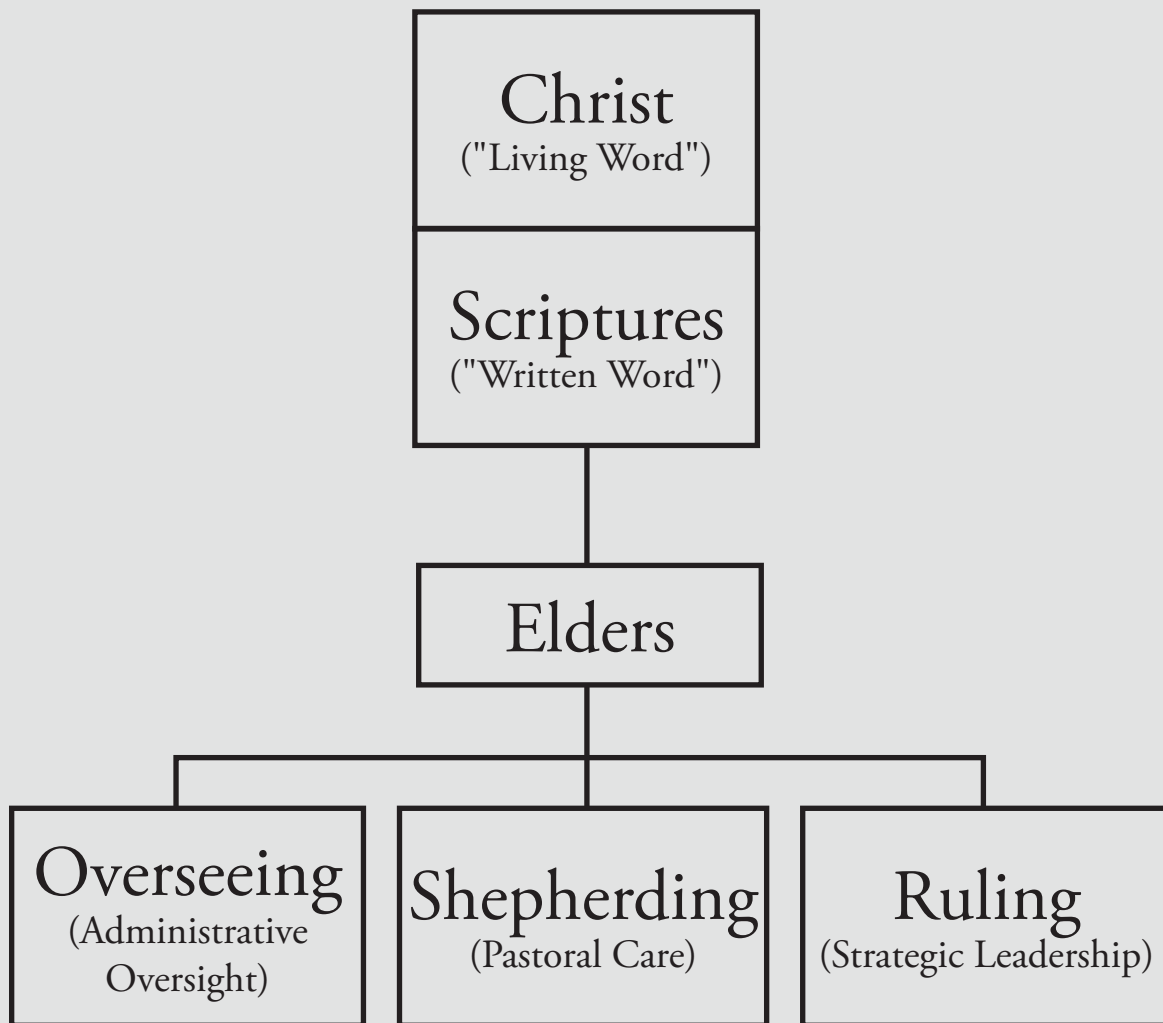
"From Miletus, Paul sent to Ephesus for the elders of the church. ²⁸ Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which He bought with His own blood."

(2) 1 Peter 5:1-2

"To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: ² Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;"



Ruling Authority In The Local Church



d. Biblical responsibilities (Elders)

(1) Overseeing

(a) Managing

1 Timothy 3:4-5 (NLT)

"He must manage his own family well, having children who respect and obey him. ⁵ For if a man cannot manage his own household, how can he take care of (manage) God's church?"

(b) Directing

1 Timothy 5:17

"Elders who do their work well should be respected and paid well, especially those who work hard at both preaching and teaching."

(c) Confronting

Matthew 18:15-17

"If another believer sins against you, go privately and point out the offense. If the other person listens and confesses it, you have won that person back. ¹⁶ But if you are unsuccessful, take one or two others with you and go back again, so that everything you say may be Confirmed by two or three witnesses. ¹⁷ If the person still refuses to listen, take your case to the church. Then if he or she won't accept the church's decision, treat that person as a pagan or a corrupt tax collector."

Galatians 6:1

"Dear brothers and sisters, if another believer is overcome by some sin, you who are godly should gently and humbly help that person back onto the right path. And be careful not to fall into the same temptation yourself."

Short Bibliography for "Elders" in the New Testament

Cupp, Robert V. "Leaders Who Serve" Privately published manual, 2003.

A practical guide for macro-leadership of the church by the governing board (team) of Elders. Available through the BiLD Training Center, Fellowship Bible Church of Northwest Arkansas. (website: BiLD.fellowshipnwa.org)

Stabbert, Bruce. The Team Concept. Tacoma, WA: Hegg Publishing, 1982.

A helpful, Biblical guide to plurality of ministry leadership through the local church. Good insights, most beneficial to smaller churches. Out-of-print. Copies can be requested from BiLD Training Center (see above).

Strauch, Alexander. Biblical Eldership, Revised and Expanded. Littleton, CO: Lewis and Roth, 1995.

A Biblically-focused, dogmatic approach to Elder leadership. Probably the standard text among Elder-led churches; helpful with reservation.



(d) Commissioning

1 Timothy 5:22

"Never be in a hurry about appointing a church leader..."

1 Timothy 4:14

"Do not neglect the spiritual gift you received through the prophecy spoken over you when the elders of the church laid their hands on you."

(2) Shepherding

(a) Caring

1 Peter 5:2 (NLT)

"Care for the flock that God has entrusted to you. Watch over it willingly, not grudgingly—not for what you will get out of it, but because you are eager to serve God."

(b) Guarding

Acts 20:29, 31

"I know that false teachers, like vicious wolves, will come in among you after I leave, not sparing the flock... Watch out! Remember the three years I was with you—my constant watch and care over you night and day, and my many tears for you."

(c) Teaching

Titus 1:9

"He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it."



Elder Responsibilities at Fellowship Bible Church of Northwest Arkansas

Based upon the teaching of the New Testament as to Elder Board's (or Team) responsibilities, the Elders at Fellowship Northwest Arkansas have embraced seven (7) practical responsibilities that this macro-leadership Board follows in leadership and decision-making :

1. Sustain the Mission

Our mission (purpose, reason for existence) is "to produce and release spiritual leaders who know and express the authentic Christ to Northwest Arkansas and the world."

2. Extend the Vision

Our vision (dream, passion) is "to change the heart and soul of Northwest Arkansas and the world" (i.e. lifechange; in other words, to make a difference)

3. Approve the Annual Ministry Plan

Our strategy combines Planning, Budgeting, Executing, and Staffing in order to accomplish what our Elders believe the Holy Spirit is leading us to do.

4. Ensure the Resources

Our primary resources are people, finances, and facilities. Our Elders ensure that adequate resources are provided in order to accomplish our annual plans.

5. Oversee the Health

Our primary concern is for a healthy church, not necessarily a large church. Our Elders must always have the "pulse" of our church's organic, spiritual health.

6. Define the Operating Principles

Operating Principles (OPS) are binding, written policies that express the Elders values, perspectives, end-results, and set-direction.

7. Evaluate the Directional Leader

Our Elders macro-lead through the Directional Leader, who manages the Staff and Lay Leadership of the church through the cultivation of energetic, creative, healthy teams.



(d) Praying

James 5:14

"Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord."

(e) Embracing

Titus 1:8 (NLT)

"Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined."

(3) Ruling

(a) Decision-making

Hebrews 13:17 (NLT)

"Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you."

(b) Modeling

1 Peter 5:3

"not lording it over those entrusted to you, but being examples to the flock."

(c) Serving

1 Peter 5:1-2

"To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: ² Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve..."

DEACON QUALIFICATIONS (NASB)

TEXT	DESCRIPTION	TEXT	DESCRIPTION
1 Tim. 3:8	Dignity (NIV : worthy of respect)	1 Tim. 3:10	Tested (AMP: tried and proven)
1 Tim. 3:8	Not double-tongued (NIV: sincere)	1 Tim. 3:10	Beyond reproach
1 Tim. 3:8	Not addicted to much wine	1 Tim. 3:12	Husband of one wife
1 Tim. 3:9	Not fond of sordid gain	1 Tim. 3:12	Good managers of their children
1 Tim. 3:9	Keep hold of the deep truths of the faith (NIV)	1 Tim. 3:12	Good managers of their household



2. Deacons

a. Biblical qualifications

- (1) Primary passage : 1 Timothy 3:8-10, 12-13
- (2) Listing of character qualities : see page 324.

b. Biblical word

- (1) Grk. "diakonos" = servant
- (2) Can be in plural form indicating churches with multiple deacons (not a single-person office).

c. Biblical passages

- (1) 1 Timothy 3:8-13 (qualifications - listed previously, page 324)

- (2) Philippians 1:1

"Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus at Philippi, together with the overseers and deacons:"

- (3) Acts 6:1-6 (first deacons?)

"In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. ² So the Twelve gathered all the disciples together and said, 'It would not be right for us to neglect the ministry of the word of God in order to wait on tables. ³ Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them ⁴ and will give our attention to prayer and the ministry of the word.' ⁵ This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. ⁶ They presented these men to the apostles, who prayed and laid their hands on them."

d. Biblical responsibilities

The New Testament clearly delineates responsibilities for elders, not so for deacons. Perhaps the meaning of the word (servant, giving service or help) suggests the primary function of deacons; they "serve" as extensions of church leaders (elders) without specific, Biblical assignments.

"Phoebe: A Deaconess or Servant of the Church?"

Issue: Biblical interpreters differ on their understanding of the role of Phoebe in the church. Was she the wife of a deacon (1 Tim. 3:11) a commendable servant of the church or recognized as a formal leader, i.e. a deaconess? Respected New Testament scholar Leon Morris, observes the following (from L. Morris, The Epistle to the Romans: Pillar NT Commentary, 528-29).

The opening does not read like the beginning of a letter, but something that follows on from a preceding passage. *I commend* makes use of the verb normally employed in such recommendations. Phoebe is the pagan name of a woman otherwise unknown. When the early Christians became believers, they did not bother to change names associated with heathen deities (any more than we do with the names of the days of the week; for that matter, we still use the names of pagan deities such as Diana). Phoebe is called our sister, a normal description of a female believer; believers were "family".

She was also *a servant of the church in Cenchrea*. Several translations call her a "deaconess" (as RSV; cf. NEB, "who hold office"). It is not easy to defend that translation, for the word "deaconess" is not found until much later. But Paul's word, besides meaning "servant", is the word for "deacon" (it is the word used, e.g., in Phil 1:1), and it may well be that Paul is describing Phoebe as a deacon of the church at Cenchrea. Some commentators hold that there would not have been female officebearers as early as Paul's time and thus argue for the meaning "servant" here. But the social conditions of the time were such that there must have been the need for feminine church workers to assist in such matters as the baptism of women or anything that meant contact with women's quarters in homes. The form of expression here makes it more likely that an official is meant than the more general term "servant", though in view of the wide use of the term for the general concept of service this is far from being proved. Phoebe is certainly called a deacon; the question is whether this is an official position or general service. She came from *Cenchrea*, which was the port of Corinth towards the east on the Saronic Gulf (Corinth was on the isthmus between the Gulf of Corinth, with Lechaenum as its port, and the Saronic Gulf). Paul is mentioned as having been there (Acts 18:18).



3. Deaconesses

a. Biblical passage

Romans 16:1-2

"I commend to you our sister Phoebe, who is a servant (Grk. diakonos) of the church in Cenchrea. ² I ask you to receive her in the Lord in a way worthy of the saints and to give her any help she may need from you, for she has been a great help to many people, including me."

1 Timothy 3:11 (NASB)

"Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things."

b. Question : is this an office (office of elder, office of deacon, office of deaconess) or a ministry description (of serving others)?

c. Arguments :

(1) For office

- (a) The word (diakonos) is used outside of the New Testament to refer to an office.
- (b) "Likewise" in 1 Timothy 3:11 seems to introduce female deacons as it did for male deacons in 1 Timothy 3:8.
- (c) "Women" in 1 Timothy 3 refers not to the wife of a deacon, but to one who holds an office, i.e. a deaconess.

Four Views on Water Baptism

View	Roman Catholic Means Of Saving Grace	Lutheran Imparting Saving Grace On The One Exercising True Faith
STATEMENT OF VIEW / MEANING OF BAPTISM	"By either awakening or strengthening faith, baptism effects the washing of regeneration." For Catholics this occurs with baptism <i>ex opere operato</i> , or by the working of the element itself. Faith does not have to be present. The work is solely God's work in the person. Eradicates both original sin and venial sins. Infuses sanctifying grace.	In order for baptism to be effectual, saving faith must be exercised prior to the baptism. Without saving grace, baptism is ineffectual.
SUBJECT	Infants and adults	Adults and children
MODE	Sprinkling	Sprinkling or immersion
SUPPORT	Acts 22:16 and Titus 3:5 link salvation and baptism together. Acts 2:38 links repentance and baptism for salvation. Other scriptural support: John 3:5; Romans 6:3; 1 Corinthians 6:11; 1 John 3:9; 5:8. Church father support: Barnabas letter; Pastor Hermas, Sc. Justin, Irenaeus, Cyprian, Council of Trent supported view.	Acts 2:41; 8:36-38; 10:47-48; 16:15, 31-34; 18:8; Romans 6:1-11
OBJECTIONS	Ephesians 2:8-9 says salvation is by grace through faith. New Testament emphasis is on faith apart from works. Baptism linked closely to conversion in New Testament, but never a requirement for conversion. New Testament believers were all adults. No clear example of infant baptism in New Testament.	This position differs from the Catholic view only with respect to faith. The Catholic view does not require saving faith on the part of one being baptized. The baptism is effectual in and of itself. Mark 16:16 does not reflect the need for baptism. In Mark 16:16 only unbelief condemns. The use of baptism as a means of securing grace is not clearly taught by Christ or Paul. This suggests that it is not essential. The many people Jesus dealt with were not confronted with baptismal needs, but only with the need for faith. To incorporate baptism with faith for salvation violates Ephesians 2:8-9. The problem of works exists.



(2) Against office

- (a) A Greek word for deaconess exists but was not used in the New Testament.
- (b) Unless Phoebe is an exception, the use of "help" or "helper" is not a word for an office elsewhere in the New Testament.
- (c) "Women" in 1 Timothy 3 refers to the wife of a deacon (a helper), not an official of the church.

I. Ordinances (Sacraments)

1. Terminology (definitions) :

- a. Ordinance : a memorial practice symbolizing the death, burial, resurrection of Christ.
- b. Sacrament : a religious rite which is regarded as a means or sign of grace.

2. Baptism

a. Its institution

Matthew 28:19-20

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Four Views on Water Baptism

(continued - [Charts, 122-23](#))

View	Reformed Sign And Seal Of The Covenant	Baptist Token of Salvation
Statement of View/ Meaning of Baptism	The sacraments are outward signs and seals of an inward reality. "Baptism is the act of faith by which we are brought into the covenant and hence experience its benefits." Baptism is the initiation into the covenant and a sign of salvation.	It is simply a testimony—the first profession of faith that the believer makes. The rite shows the community that the individual is now identified with Christ. It is a symbol of an inward reality and is not sacrament. There is no objective effect upon the person.
Subject	Infants and adults	Believing adults and believing children
Mode	Sprinkling or pouring	Immersion
Support	Baptism continues the covenant made with Abraham and his seed (Gen. 17:7). Baptism replaces circumcision (Acts 2:39; Rom. 4:13-18; Gal. 3:13-18; Heb. 6:13-18; Col. 2:11-12). Whole families included in baptism just as in the Old Testament families were included in the covenant (Acts 16:15, 33; 18:19).	In New Testament, saving faith is always prerequisite to salvation. New Testament examples show adult believers being baptized. Baptism by immersion best pictures the death of Christ and His resurrection. Many New Testament texts discuss salvation by faith apart from baptism (Luke 23:43; Acts 16:30-31; Eph. 2:8-9).
Objections	Church and Israel are not the same entity. Circumcision marked entrance into theocracy which included both believers and unbelievers. Circumcision was for males only; baptism is for all believers. New Testament believers were all adults. No clear example of infant baptism in New Testament.	New Testament has examples of household baptisms, which probably included children (Acts 16:29-34). Early churches apparently baptized unbelieving infants of believing parents. Many New Testament verses closely link baptism and salvation.

- (1) It was the early church practice after conversion
(Acts 2:41; 8:12, 38; 9:18; 10:48; 16:15, 33; 18:8).
- (2) It was closely connected to other spiritual operations :
 - repentance, faith, baptism
 - Acts 2:38
"Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.'"

2:38 *Repent.* To change one's mind; specifically, here, about Jesus of Nazareth, and to acknowledge Him as Lord (= God) and Christ (= Messiah). Such repentance brings salvation. There is also a repentance needed in the Christian life in relation to specific sins (2 Cor. 7:9; Rev. 2:5). *be baptized... for the forgiveness of your sins.* Water baptism is the outward sign of repentance and forgiveness of sins. Forgiveness is through faith in Christ, not through the act of baptism (for *kai* may here mean "because of," as in Matt. 12:41). *the gift of the Holy Spirit.* The Spirit is a gift to all who believe, not a reward to some.

(Ryrie Study Bible, 1648)

- (3) "The idea of an unbaptized Christian is simply not entertained in the N.T." (F.F. Bruce, Acts, 77).
- (4) For "Four Views on Water Baptism", see chart, pages 328, 330.

"Questions Concerning Baptism"

(Geisler and Howe, When Critics Ask, q.v. Scriptures)

1 Corinthians 1:17 – Did Paul oppose water baptism?

Problem : Paul declares that Christ did not send him to baptize. Yes, Christ commissioned His disciples to "make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). Does Paul contradict Christ?

Solution : Paul was not opposed to baptism, but neither did he believe it was a condition of salvation (see comments on Acts 2:38). Paul himself was baptized by water (Acts 9:18; 22:16), and he taught water baptism in his epistles (cf. Rom. 6:3-4; Col. 2:12). Indeed, in this very passage (1 Cor. 1), Paul admits that he baptized several people (vv. 14, 16) as he did the Philippian jailor after he was saved (Acts 16:31-33). While Paul believed water baptism was a symbol of salvation, he did not believe it was part of the Gospel or essential to salvation.

Acts 2:38 – Did Peter declare that baptism was necessary for salvation?

Problem : Peter seems to be saying that those who responded had to repent and be baptized before they could receive the Holy Spirit. But this is contrary to the teaching of Paul that baptism is not part of the Gospel (1 Cor. 1:17) and that we are saved by faith alone (Rom. 4:4; Eph. 2:8-9).

Solution : This is resolved when we consider the possible meaning of being baptized "for" the remission of sins in the light of its usage, the whole context, and the rest of Scripture. Consider the following:

First, the word "for" (*eis*) can mean "with a view to" or even "because of". In this case, water baptism would be *because* they had been saved, not *in order* to be saved.

Second, people are saved by receiving God's word, and Peter's audience "gladly received his word" before they were baptized (Acts 2:41).

Third, verse 44 speaks of "all who believed" as constituting the early church, not all who were baptized.

Fourth, later, those who believed Peter's message clearly received the Holy Spirit *before* they were baptized. Peter said, "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" (Acts 10:47)

Fifth, Paul separates baptism from the Gospel, saying, "Christ did not send me to baptize, but to preach the Gospel" (1 Cor. 1:17). But it is the Gospel which saves us (Rom. 1:16). Therefore, baptism is not part of what saves us.

Sixth, Jesus referred to baptism as a work of righteousness (Matt. 3:15). But the Bible declares clearly it is "not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5).

Seventh, not once in the entire Gospel of John, written explicitly so that people could believe and be saved (John 20:31), does it give baptism as part of the condition of salvation. It simply says over and over that people should "believe" and be saved (cf. John 3:16, 18, 36).

In view of all these factors, it seems best to understand Peter's statement like this: "Repent and be baptized with a view of the forgiveness of sins." That this view looked backward (to their sins being forgiven after they were saved) is made clear by the context and the rest of Scripture. Believing (or repenting) and being baptized are placed together, since baptism should follow belief. But nowhere does it say, "He who is not *baptized* will be condemned" (cf. Mark 16:16). Yet Jesus said emphatically that "he who does not believe is condemned already" (John 3:18). So neither Peter nor the rest of Scripture makes baptism a condition of salvation.



b. Its significance

(1) It is an outward **symbol** of the inner reality of the believer's identification with Christ in His death, burial, resurrection.

(2) Key passages :

(a) Romans 6:3

"Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?"

(b) Colossians 2:12

"having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead."

(c) 1 Peter 3:21 (NLT)

"And that water is a picture of baptism, which now saves you, not by removing dirt from your body, but as a response to God from a clean conscience. It is effective because of the resurrection of Jesus Christ."

Question : Is baptism essential for salvation?

A. NO : baptism is a commanded symbol for one who has exercised saving faith in Christ.

B. YES : baptism is a condition of faith leading to full salvation; "baptismal regeneration" is the belief that water baptism results in the regeneration of the believing subject baptized.

"The Case for Immersion (in Baptism)"

(Geisler, ST, 4:170-71)

1. That Jesus was Baptized by Immersion

Matthew 3:16

*"As soon as Jesus was baptized, He **went up** out of the water. At that moment heaven was opened, and He saw the Spirit of God descending like a dove and lighting on Him."*

Why wade in if pouring or sprinkling was acceptable. (Hard to come up out of if not going into)

2. That John Baptized Where There Was Much Water

John 3:23

"Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were constantly coming to be baptized."

If abundance of water (immersion) is not needed, why go to such a place?

3. That the Eunuch's Baptism Was by Immersion

Acts 8:36-39

*"As they traveled along the road, they came to some water and the eunuch said, 'Look, here is water. Why shouldn't I be baptized?'³⁸ And he gave orders to stop the chariot. Then both Philip and the eunuch **went down into** the water and Philip baptized him.³⁹ When they **came up out of** the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing."*

4. That Baptism is Depicted (Symbolically) as Burial

"Buried with Him (Christ)... raised... to newness of life" (Ro. 6:4; cf. Col. 2:12). Burial and resurrection is best represented by immersion (into water... out of water).

5. That Early Church Baptismal Tanks Support Immersion

"Unearthed baptismal tanks provide evidence that the nascent church practiced immersion. Some churches with the earliest of roots, such as the Eastern Orthodox, still baptize by immersion, and even as late as the Reformation, Martin Luther prescribed baptism by immersion. The overall arguments plainly favor immersion as the primary (if not exclusive) New Testament baptismal mode."

(Geisler, ST, 4:177)



c. Its mode

(1) Three (3) common modes of baptism

(a) Sprinkling

(b) Pouring

(c) Immersing

(2) Key passages :

(a) Acts 8:36, 38

"As they traveled along the road, they came to some water and the eunuch said, 'Look, here is water. Why shouldn't I be baptized?'... And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him."

(b) Mark 1:9-10

"At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. ¹⁰ As Jesus was coming up out of the water, He saw heaven being torn open and the Spirit descending on Him like a dove."

(3) Reflection : if baptism is a rich symbol (and public declaration) of identification with Christ in His death, burial and resurrection, which of the three modes best pictures this?

The Candidate for Baptism

There is a disagreement within the greater church on whether or not "infants" should be baptized. One argument that is advanced in favor of infant baptism (pedo-baptism) is the analogy to Old Testament circumcision (which was performed on male infants).

Theologian Norm Geisler (ST, 4:167) disagrees :

Proponents of infant baptism appeal to verses such as Colossians 2:11-12:

"In whom [Christ] also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." (KJV)

They reason that if baptism is New Testament circumcision, and if circumcision was performed on infants, then baptism should be done on infants too.

In response, this falls far short of proof that the New Testament teaches infant baptism.

First, the text says nothing about baptizing infants. Any conclusion to the contrary is strictly a speculative inference.

Second, only males were circumcised in the Old Testament. Proponents of infant baptism obviously baptize females as well, so not only is this a weak argument from analogy but also an inconsistent one.

Third, this text (like numerous other New Testament passages) mentions "faith" as the means by which one is saved (cf. Eph. 2:8). Faith is the only means of salvation; and infants are not old enough to believe (have faith).

Application :

Fellowship Bible Church of Northwest Arkansas practices...

- 1) believer's baptism : only the candidate who professes a genuine faith in Christ will be baptized.
- 2) immersion : only immersion will be practiced as a general rule (rare exceptions could be found in extreme or unusual circumstances...)

d. Its subjects

(1) Who can be baptized?

(a) Infants? ... with a view to their eventual faith (much like circumcision in the O.T.)

- Advocates include Roman Catholicism, Anglicanism (Episcopalianism), Lutheranism.

(b) True Believers? ... of any age who have trusted in Christ for salvation

- Advocates include Baptists, many non-denominationalists, Bible churches, others.

(2) Acts 16:27-33

"The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped. ²⁸ But Paul shouted, 'Don't harm yourself! We are all here!' ²⁹ The jailer called for lights, rushed in and fell trembling before Paul and Silas. ³⁰ He then brought them out and asked, 'Sirs, what must I do to be saved?' ³¹ They replied, 'Believe in the Lord Jesus, and you will be saved —you and your household.' ³² Then they spoke the word of the Lord to him and to all the others in his house. ³³ At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized."

- (v. 30) "what must I do to be saved?"
- (v. 31) "believe in the Lord Jesus"
- (v. 33) then, "he was baptized"

Four Views on the Lord's Supper

	Transubstantiation	Consubstantiation	Reformed	Memorial
Groups (Denominations)	Roman Catholic	Lutheran	Presbyterian, other Reformed Churches	Baptist, Mennonite
"Founder" Of Position	Thomas Aquinas	Martin Luther	John Calvin	Ulrich Zwingli
Presence Of Christ	Through consecration of the bread and the wine, the bread changes into Christ's body, and wine changes into Christ's blood. Christ is truly and substantially present in the elements themselves.	The elements do not change into the presence of Christ, but He is actually present in, with, and under the elements themselves.	Christ is not literally present in the elements. He is present spiritually in the partaking of the elements	Christ is not present in the elements either literally or spiritually.
Significance Of Lord's Supper	Spiritual food for the soul; it strengthens participant and frees from venial sins. Christ is sacrificed at each Mass to atone for the sins of the partaker.	Recipient has the forgiveness of his sins and the confirmation of his faith. Participation must include faith or the sacrament conveys no benefit.	A commemoration of Christ's death that bestows grace to seal partakers in the love of Christ. The supper gives spiritual nourishment and brings one closer to the presence of Christ.	A commemoration of the death of Christ. The partaker is reminded of the benefits of redemption and salvation brought about in Christ's death.

(Charts, 124-25)

(continued, page 340)



3. Lord's Supper

a. Its institution

- (1) Established in the Upper Room ("Last Supper")
(Matt. 26:26-28; Mk. 14:22-24; Lk. 22:17-20)
- (2) Explained by the Apostle Paul

1 Corinthians 11:23-26

"For I received from the Lord what I also passed on to you: The Lord Jesus, on the night He was betrayed, took bread, ²⁴ and when He had given thanks, He broke it and said, 'This is my body, which is for you; do this in remembrance of me.'"²⁵ In the same way, after supper He took the cup, saying, 'This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.'"²⁶ For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes."

(3) Common expressions :

- (a) "Lord's Supper" (1 Cor. 11:20)
- (b) "Breaking of bread" (Acts 2:42)
- (c) "Communion" (from KJV translation of *koinōnia* [sharing] in 1 Cor. 10:16)
- (d) Eucharist (from Greek word usually translated thanksgiving)

b. Its significance

- (1) It is a memorial (symbolic remembrance) of Christ.
 - (a) 1 Corinthians 11:24 *"...do this in remembrance of me."*
 - (b) Acts 20:7
"On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight."

(N.B. the first day is Sunday and became the practiced day of worship; also, "break bread" can refer to the Agape Feast which included Communion).

Four Views on the Lord's Supper

	Transubstantiation	Consubstantiation	Reformed	Memorial
Major Documents	Decrees of Council of Trent	Augsburg Confession Smaller Catechism	Westminster Confession Second Helvetic Confession	Schleitheim Confession Dordrecht Confession
Proper Administrator	Priest	Ordained Minister	Pastor Church Leaders	Pastor Church Leaders
Participants	Bread to church members. Cup is withheld from the laity	Believers only	Believers only	Believers only. <i>Closed Communion:</i> participant must be a member of the denomination. <i>Closed communion:</i> one must be a member of the local assembly.
Interpretation of "this is My body"	Literal Interpretation	Literal Interpretation	Non literal Interpretation	Non literal Interpretation
Points of Agreement	<ol style="list-style-type: none"> 1. The Lord's Supper was established by Jesus Himself (Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20). 2. Jesus commanded the repetition of the Lord's Supper (Matthew 26:29). 3. The Lord's Supper proclaims the death of Jesus Christ (1 Corinthians 11:26). 4. The Lord's Supper imparts some type of spiritual benefit to the participant. 			

(Charts, 124-25)



(2) It is a pledge of the new covenant.

(a) 1 Corinthians 11:25

"This cup is the new covenant in my blood ..."

(b) Luke 22:20

"In the same way, after the supper He took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'"

(c) Matthew 26:28

"This is my blood of the covenant, which is poured out for many for the forgiveness of sins."
(cf. Heb. 10:16-18)

(3) It proclaims the death of Christ.

(a) 1 Corinthians 11:26

"For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes."

(b) The observance (like baptism) is a public (or private) proclamation of our faith in the accomplishments of the death of Christ on the cross.

(4) It prophesies the return of Christ.

(a) 1 Corinthians 11:26

"...you proclaim the Lord's death until He comes."

(b) Matthew 26:29

"I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."

Insight :

For "Four Views on the Lord's Supper", see Chart on pages 338, 340.

Church Discipline

Passage	Problem	Procedure	Purpose
Matthew 18:15-18	The Sin of a "brother" (undefined)	<ol style="list-style-type: none"> 1. Private reproof 2. Private conference 3. Public announcement 4. Public exclusion 	Restoration ("to win your brother over")
1 Corinthians 5	Immorality Greed Drunkenness Swindling	<ol style="list-style-type: none"> 1. Corporate grief 2. Removal from midst 3. No association 	Restoration (5:5) Purification (5:7)
2 Corinthians 2:5-11	Unnamed	After sincere repentance <ol style="list-style-type: none"> 1. Forgive him. 2. Comfort him. 3. Love him. 	Restoration (2:7) Protection (2:11)
Galatians 6:1	"A sin"	Restore him <ol style="list-style-type: none"> 1. As a spiritual person. 2. With meekness. 3. With reflection. 	Restoration (2:11)
2 Thessalonians 3:6-15	Laziness, gossip (busy-bodies)	<ol style="list-style-type: none"> 1. Take note of him. 2. Keep aloof from him. 3. Admonish him (as a brother, not an enemy). 	Restoration ("He may feel ashamed.")
1 Timothy 5:19-20	An accusation against an elder entertained without witnesses	<ol style="list-style-type: none"> 1. Need 2-3 witnesses. 2. If sin continues, then rebuke before all. 	Purification (so "others may take warning")
Titus 3:9-11	Divisiveness	<ol style="list-style-type: none"> 1. Give 2 warnings. 2. Reject him (as warped, sinful, self-condemned). 	Protection (against division)

c. Its participants

- (1) Originally given in the Upper Room to the faithful ones (the Eleven) who believed in / followed Christ (Matt. 26:27).
- (2) Early believers practiced it (Acts 2:42, 46; 20:7; 1 Cor. 11:18-22).
- (3) All believers were asked to examine themselves.

1 Corinthians 11:27-30

"Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. ²⁸ A man ought to examine himself before he eats of the bread and drinks of the cup.

²⁹ For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. ³⁰ That is why many among you are weak and sick, and a number of you have fallen asleep."

J. Church Discipline

a. Described :

"Many people fail to make a clear distinction between punishment and discipline, and there is a very significant difference between these two concepts. *Punishment* is designed to execute *retribution* for a wrong done. *Discipline*, on the other hand, is to encourage the *restoration* of one involved in wrongdoing. Punishment is designed primarily to avenge a wrong and assert justice. Discipline is designed primarily as a corrective for the one who has failed to live according to the standards of the church and/or society."

(Laney, A Guide to Church Discipline, 79)

b. Developed (in Scripture) :

Refer to the chart "Church Discipline", on page 342.

SESSION 12

ESCHATOLOGY

{ > DOCTRINE OF END TIMES < }



Reasons for Studying Prophecy

As complex as it is, the study of unfulfilled prophecy is rewarding to all who strive to understand its meaning (2 Tim. 3:16-17), for prophecy is a major part of the Holy Scriptures. The biblical prophecies reveal truths that God wants His people to know and that He uses to incite them to holy living and ministry (Deut. 29:29; Rom. 13:11-12; James 5:7-9; 2 Peter 3:11; 1 John 3:2-3). Reflection upon biblical prophecy has enlightened, challenged, and inspired hope in the hearts of God's people throughout history (cp. Gen 3:15, 20; Jude 14; Gen. 15:5-6; Heb. 11:10; Dan. 9:2; Luke 2:25; Rev. 22:20). Let us have an ear to hear what the Holy Spirit says to us through the prophecies of His Word. They speak of God's future program for mankind and of our place in it.

(Barackman, PCT, 440)

XII. ESCHATOLOGY (Doctrine of End Times)

A. Introduction

1. Definition of Eschatology :
 - a. "The study of the last things or of the future generally" (M. Erickson, Dictionary, 50).
 - b. "The doctrine of the last things. This includes all predictive Scriptures throughout the Bible whether they have been fulfilled in the past or are yet to be fulfilled" (Swindoll, 9).
2. Cautions in the study of Eschatology :
 - a. Beware of inordinate curiosity : there are boundaries (Acts 1:6-8).
 - b. Beware of undue certainty : there are gray areas (Lk. 9:43-45).
 - c. Beware of timid cowardice : there are convictions (2 Tim. 1:7; 1 Thess. 4:13^a).
3. Broad areas of Eschatology
 - a. Personal eschatology
 - (1) Concerns physical death
 - (2) Concerns intermediate state
 - b. General eschatology
 - (1) Events concerning the return of Christ
 - (2) Events concerning the new heavens and earth

The Three Eschatological "Deaths"

Kinds of Death	Commonality	Extent	Remedy
Physical Death	Separation of 2 things God intended to be joined (Genesis 3:2-3,19)	All mankind except Enoch, Elijah, believers alive at Christ's return	Resurrection
Spiritual Death	Same	All Mankind (Except Christ)	Gift of Eternal Life (Ro. 6:23)
Eternal Death	Same	All unbelievers (No exceptions)	None

Genesis 3:2-3, 19 (NASB)

"The woman said to the serpent, 'From the fruit of the trees of the garden we may eat; ³ but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"

*...¹⁹ By the sweat of your face
You will eat bread,
Till you return to the ground,
Because from it you were taken;
For you are dust,
And to dust you shall return."*

Romans 6:23 (NASB)

"For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

B. Personal Eschatology

1. Physical death

a. "Three Eschatological 'Deaths'" see Chart, page 348, for overview.

b. The word "death" in the Scriptures

(1) To refer to "physical" death

(a) Separation of immaterial from material

Genesis 35:18-19

*"It came about as her soul was departing
(for she died), that she named him*

Ben-oni; but his father called him Benjamin.

*¹⁹ So Rachel died and was buried on the way to Ephrath
(that is, Bethlehem)."*

Ecclesiastes 12:6-7

*"Remember him—before the silver cord is severed,
or the golden bowl is broken; before the pitcher is
shattered at the spring, or the wheel broken at the well,
⁷ and the dust returns to the ground it came from,
and the spirit returns to God who gave it."*

(Also, cf. Lk. 23:46; Jn. 19:30; Acts 7:59)

(b) Departure from this life

Philippians 1:23-24

*"I am torn between the two: I desire to depart and be
with Christ, which is better by far; ²⁴ but it is more
necessary for you that I remain in the body."*

2 Timothy 4:6-7

*"For I am already being poured out like a drink offering,
and the time has come for my departure. ⁷ I have fought the
good fight, I have finished the race, I have kept the faith."*

(Also, cf. Lk. 9:31; 2 Pet. 1:13-15)

Eternal Death

(Final State of the Unsaved)

Their Habitation

After their judgment, the unsaved will be cast into the lake of fire (Rev. 20:15) or hell (Matt. 10:28; 23:33), a place originally prepared for Satan and his angels (demons) (25:41). Hell is described as a place of fire (Mark 9:43; Rev. 20: 15), darkness (2 Peter 2:17; Jude 13), worms (Mark 9:48), and the awareness of God's absence (Matt. 7:23; 2 Thess. 1:9; cp. Matt. 27:46). Since the Beast, the False Prophet, and Satan will be cast into the lake of fire before the dissolution of the present universe (Rev. 19:20, 20:10; 2 Peter 3: 10), hell must have existed before this event and will be divinely preserved from this universal dissolution.

Their Experience

The unsaved in hell will experience various kinds of mental and sensuous torments, including unfulfilled desires, loneliness, hopelessness, and restlessness. There will be conscious suffering and torment (Rev. 14:10-11; Rom. 2:8-9), crying and gnashing of teeth (Matt. 13:42), stark loneliness (2 Thess. 1:9), shame and contempt (Dan. 12:2), utter ruin (Matt. 10:28), and the terror of endless darkness (Jude 13). There appears to be no social communication with others in hell. There will only be the terrible experience of God's perpetual wrath (Rev. 14:10-11; Rom. 9:22) and the sense of His utter abandonment (Matt. 7:23).

(Barackman, PCT, 475-76)

(2) To refer to "spiritual" death

- The condition of an unbeliever, due to sin, whereby he is separated ("dead") from God.
- Ephesians 2:1
"As for you, you were dead in your transgressions and sins,"
- Ephesians 2:5
"... even when we were dead in our transgressions..."

(3) To refer to "eternal" death

- Also known as the second death, the death that confirms one's eternal destiny (forever separation from God); for the unbelievers, first physical death, then eternal death.
- Revelation 20:13-15
*"The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done.
¹⁴ Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. ¹⁵ If anyone's name was not found written in the book of life, he was thrown into the lake of fire."*
- 2 Thessalonians 1:8-9
"He will punish those who do not know God and do not obey the gospel of our Lord Jesus. ⁹ They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of His power."

Insight:

Some believe that unbelievers will not spend eternity in Hell but will be annihilated (reduced to nonexistence). Note the chart on the following page 352.

Perspectives on Annihilationism

Statement of View	All people are created immortal, but those continuing in sin are completely annihilated, that is, reduced to nonexistence.	
Proponents	Arnobius, Edward Fudge, Clark H. Pinnock, Socinians, John R. W. Stott, B.B. Warfield, John Wenham	
Tenets	<p>There is a literal hell.</p> <p>Not everyone will be saved.</p> <p>There is only one class of future existence.</p> <p>Those who are not saved will be eliminated or annihilated. They will simply cease to exist.</p> <p>No one deserves eternal, conscious suffering.</p>	
Arguments For		Arguments Against
That God would allow eternal torment of His creatures is inconsistent with His love.		This view places too much emphasis on the material aspect of man.
Cessation of existence is implied in certain terms applied to the destiny of the wicked, such as destruction (Matt. 7:13; 10:28; 2 Thess. 1:9) and perishing (John 3:16).		There is no lexicographical or exegetical evidence to support the contention that such terms mean annihilation. The way such terms are used in Scripture reveals that they cannot mean annihilation.
The eternal punishment spoken of in Matthew 25:46 is just that, not everlasting but eternal.		In Matthew 25:46, the existence of believers and that of unbelievers is set in parallel. Both forms of existence are said to be eternal. The same word is used in both instances. If the passage speaks of everlasting life for the believer, it must also be speaking of everlasting punishment for the unbeliever. Otherwise there are two competing meanings of "eternal" in the same verse.
God alone has immortality. (1 Tim. 1:17; 6:16).		God also confers immortality on holy angels and redeemed humanity. God alone has life and immortality in Himself (John 5:26), but this does not mean that He has not conferred endless existence as a natural endowment to His rational creatures. Scripture presents death as a punishment for sin (Gen. 2:17; Rom. 5:12) rather than immortality as the reward for obedience.
Immortality is a special gift connected with redemption in Jesus Christ (Rom. 2:7; 1 Cor. 15:52-54; 2 Tim. 1:10).		Eternal life is a quality of life the wicked never experience. The term "eternal life" does not connote unending existence but refers to well-being in true fellowship with God (John 17:3).

(Taken from Charts, 139)

2. Intermediate state

a. Defined: that conscious human existence between death and the resurrection of the body.

b. Comments:

(1) It is a "state" not a place.

2 Corinthians 5:8

"We are confident, I say, and would prefer to be away from the body and at home with the Lord."

Philippians 1:23

"I am torn between the two: I desire to depart and be with Christ, which is better by far;"

(2) It is an interim "state" experienced by both believers and unbelievers (cf. Lk. 16:19-31; note the two different states – yet prior to the resurrection).

John 5:28-29

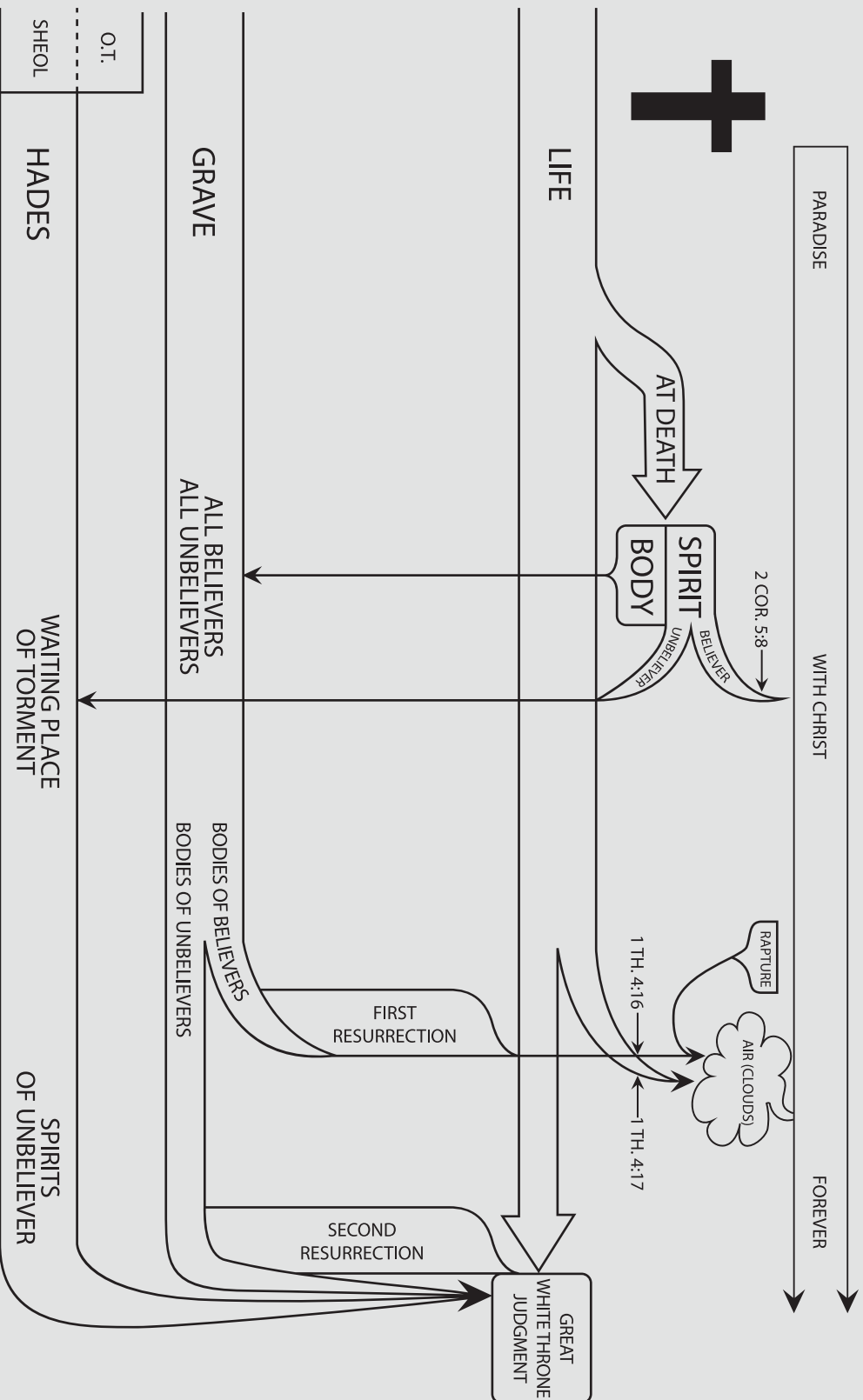
"Do not be amazed at this, for a time is coming when all who are in their graves will hear His voice²⁹ and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned."

c. Charted

See Chart, "Intermediate State of Man Between Death and Resurrection", page 354.

Intermediate State of Man Between Death and Resurrection

(taken from I. Jensen, 1-2 Thessalonians Study Guide, 55)



C. General Eschatology

1. Described : the study of future events as they relate to the return of Christ and the future state (new heavens / new earth).

2. Assumptions :

a. God has a plan for the ages : to be glorified as the King of glory.

Psalm 24:1, 10

"The earth is the Lord's, and everything in it, the world, and all who live in it; "...¹⁰ Who is He, this King of glory? The Lord Almighty — He is the King of glory. Selah"

Psalm 103:19

"The Lord has established His throne in heaven, and His kingdom rules over all."

b. God has progressively revealed His master program to undo the effects of sin (over creation, created beings) and extend His kingly authority / sovereignty over all.

c. God's restoration program (centered upon the King and His Kingdom) is revealed in Biblical covenants.

3. Biblical covenants

a. Defined : a covenant is a sovereign, binding contract or formal agreement between God and man whereby certain promises or obligations or conditions are set forth.

b. Types of covenants

(1) Conditional : a bilateral agreement contingent upon faithfulness to stated conditions ("if ... then").

(2) Unconditional : a unilateral agreement contingent upon God's power and faithfulness alone; note, however, that conditional blessings can be added in response to human obedience, but the covenant promise-fulfillment remains unconditional ("I will ...") and depends solely on God's work.

Theological Covenants

"Covenant Theology is the system of theology that centers on God as a covenant-making God and sees in the history of creation two great covenants: the covenant of works and the covenant of grace" (Grenz, Pocket Dictionary, 32). Some covenant theologians add a third covenant, the covenant of redemption.

1. Covenant of Works: a binding agreement between God and Adam (the representative head of the human race) whereby God placed Adam on probation on behalf of the whole human race. The condition was that obedience would be rewarded with eternal life; disobedience would be punished with death.
2. Covenant of Grace: "God's offer of salvation through Christ's work to all who accept it" (Erickson, Dictionary, 38).
3. Covenant of Redemption: The agreement made between God the Father and God the Son whereby the Son would willingly give His life for the salvation of the human race.

Note : These covenants are theological deductions. They are not specifically mentioned in Scriptures.

Biblical Covenants

1. Abrahamic Covenant (Gen. 12, 15, 17) : An unconditional covenant given by God to Abraham which contains personal promises to Abraham, national promises to his descendants, and universal promises to his spiritual heirs.
2. Palestinian Covenant (Deut. 30) : An elaboration of the Abrahamic Covenant whereby Israel, the offspring of Abraham, are promised a land in perpetuity.
3. Davidic Covenant (2 Sam. 7) : An elaboration of the Abrahamic Covenant, whereby the offspring of David would be preserved, the right to reign (throne) would be perpetuated, and the sphere of His sovereignty (kingdom) would be forever.
4. New Covenant (Jer. 31) : An elaboration of the Abrahamic Covenant, whereby the universal promises of spiritual regeneration are made certain.
5. Mosaic Covenant (Ex. 20) : A conditional covenant given by God to redeemed Israel, whereby the nation was to be God's own possession, a kingdom of priests and a holy nation; it also provided a rule of conduct for the nation.

D. Abrahamic Covenant (A.C.)

1. Characteristics :

a. It (A.C.) is to be literally fulfilled :

- (1) Past aspects (e.g. personal blessing to Abraham; a son as an heir) were fulfilled literally.

Genesis 13:2,14-15

"Abram had become very wealthy in livestock and in silver and gold."...

"The Lord said to Abram after Lot had parted from him, "Lift up your eyes from where you are and look north and south, east and west. ¹⁵ All the land that you see I will give to you and your offspring forever."

Genesis 21:1-2

"Now the Lord was gracious to Sarah as He had said, and the Lord did for Sarah what He had promised.

² Sarah became pregnant and bore a son to Abraham in his old age, at the very time God had promised him."

- (2) Present aspects (e.g. nations blessed in Abraham) are being fulfilled literally.

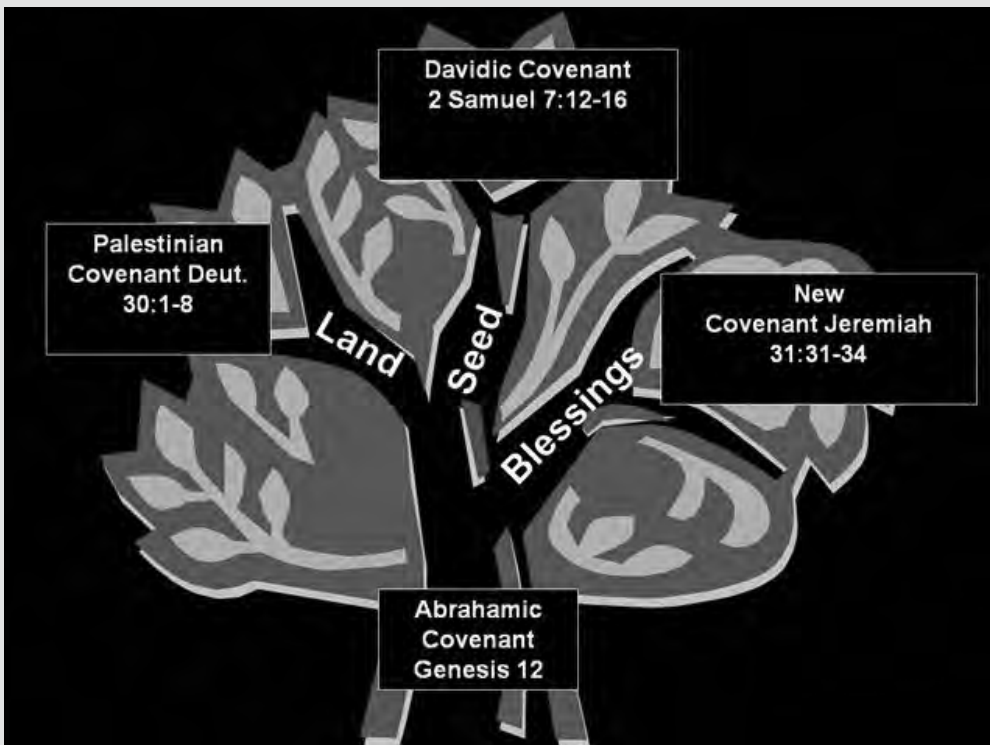
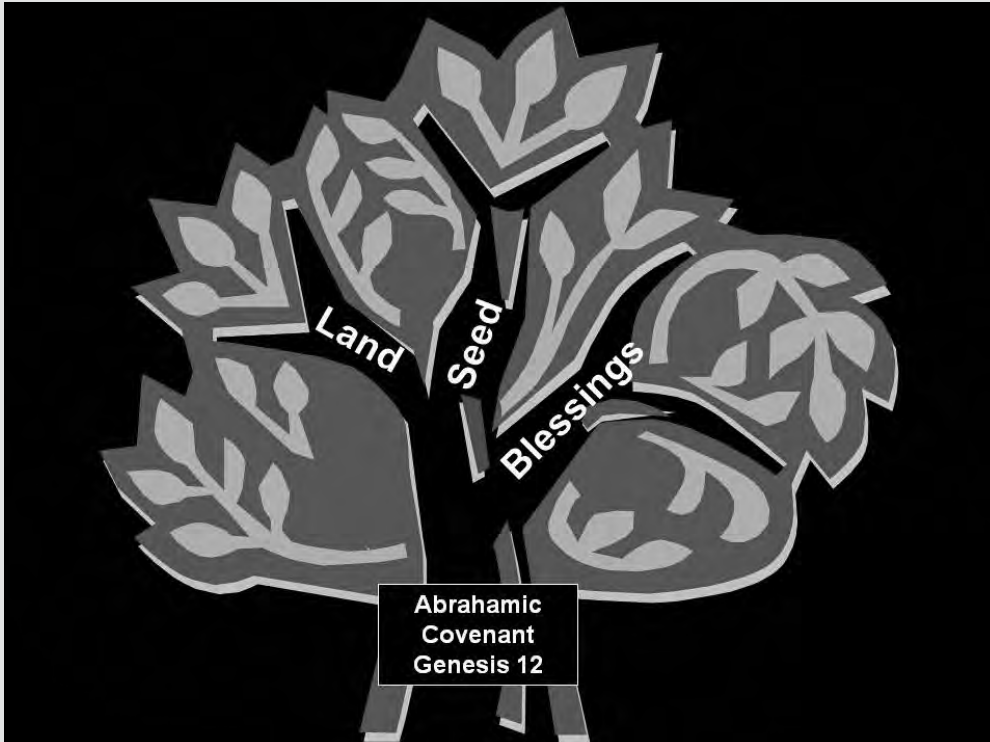
Galatians 3:7-8

"Understand, then, that those who believe are children of Abraham. ⁸ The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: 'All nations will be blessed through you.'"

- (3) Future aspects (prophecies, yet future) will be fulfilled literally (this is the study of eschatology – end times).

Abrahamic Covenant

(Two Visual Pictures)



b. It (A.C.) is eternal :

Genesis 17:7, 13, 19

"I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. ...¹³ Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. ...¹⁹ Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him."

Psalm 105:8-11

"He remembers His covenant forever, the word He commanded, for a thousand generations, ⁹ the covenant he made with Abraham, the oath He swore to Isaac. ¹⁰ He confirmed it to Jacob as a decree, to Israel as an everlasting covenant: ¹¹ 'To you I will give the land of Canaan as the portion you will inherit.'"

c. It (A.C.) is unconditional :

(1) In the beginning, it is demonstrated with "I will" affirmations.

(cf. Gen. 12:1-3, 6-7; 13:13-17; 15:1-21; 17:1-21)

(2) Later during national apostasy, it is affirmed again as unconditional.

Jeremiah 31:35-37

"This is what the Lord says, He who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar — the Lord Almighty is His name: ³⁶ 'Only if these decrees vanish from my sight,' declares the Lord, 'will the descendants of Israel ever cease to be a nation before me.'³⁷ This is what the Lord says: 'Only if the heavens above can be measured and the foundations of the earth below be searched out will I reject all the descendants of Israel because of all they have done.' declares the Lord."

The Kingdom: Unifying Theme of Old Testament Theology

(Some Important Highlights)

Mediator	Mediatorial Rule
Adam	Mediated the theocratic kingdom rule over creation. Man was to obey God and subdue nature and animal life.
Noah	Mediated the theocratic kingdom through the administration of justice. Noah instituted capital punishment as a recognition of the sanctity of life.
Abraham	<ol style="list-style-type: none"> 1. Father of a nation through whom God would one day administer His rule over the world. 2. Received the Abrahamic covenant which promised: (a) Land (b) Posterity (c) Blessing.
Moses and Israel	<ol style="list-style-type: none"> 1. God's will was revealed through the Mosaic Law. God was King; Israel, the subjects; and the Mosaic Law the constitution of the theocratic kingdom. 2. Israel mediates God's truth to the nations through the Mosaic Law.
David	<ol style="list-style-type: none"> 1. David mediated God's rule on earth in the Davidic era (ca. 1010-970 B.C.). 2. Received the Davidic Covenant which, in anticipating Messiah's kingdom promised: (a) A Dynasty (b) A Kingdom (c) A Throne (d) An Everlasting Rule.
Prophets	<ol style="list-style-type: none"> 1. When the kings apostatized, God raised up prophets as mediators of His theocratic kingdom. 2. The prophets had a twofold message: (a) They exhorted the people to obey the Mosaic Law in the theocratic kingdom; (b) They prophesied concerning the final form of the kingdom, Messiah's millennial rule. 3. Isaiah saw a suffering Messiah as foundational to the future kingdom reign of Messiah. 4. Jeremiah announced the New Covenant—it is the basis whereby God will bless Israel in the future. The New Covenant anticipates Israel as a regenerated people in the future kingdom. 5. Ezekiel envisioned a restored worship in the future kingdom. 6. Daniel saw Messiah destroying all earthly kingdoms and establishing the millennial kingdom.

(From Enns, *Moody Handbook*, 34)

2. Provisions :

- a. The A.C. contains "personal promises" to Abraham (fulfilled in his life and following).
- b. The A.C. contains "national promises" to Abraham's descendants.

(1) The land in perpetuity

Genesis 17:8

"The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

(cf. Gen. 15:18-21 for boundaries; closest historical fulfillment so far – see 1 Kgs 4:21)

(2) The nation to be great

Genesis 12:2

"I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing."

Genesis 15:5

"He took him outside and said, 'Look up at the heavens and count the stars —if indeed you can count them.' Then He said to him, 'So shall your offspring be.'"

- c. The A.C. contains "universal promises" to Abraham's spiritual heirs.

Genesis 12:3

"I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

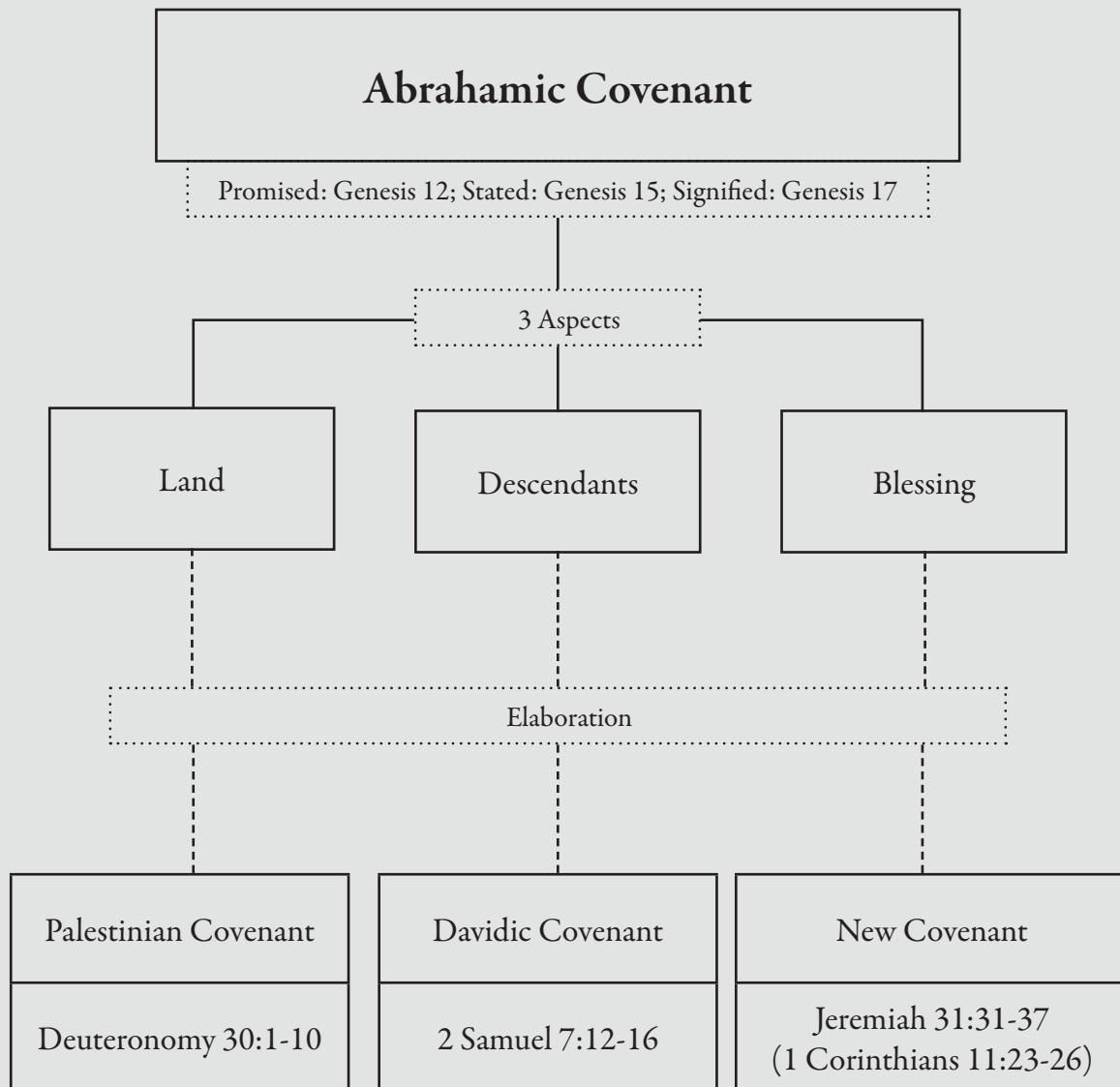
Galatians 3:7-9

"Understand, then, that those who believe are children of Abraham. ⁸ The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." ⁹ So those who have faith are blessed along with Abraham, the man of faith."

Galatians 3:14

"He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit."

One Suggested Way to See the Relationships of the Biblical Covenants:



3. Elaboration :

The Abrahamic Covenant provides the foundation upon which further covenants elaborate the basic promises. (Note the simple diagram on page 358 and also 362)

E. Three Primary Systems (Views) of "Last Things"

1. Developed (by each in their approach to prophetic literature)

- a. Through use of the Literal Method of Interpretation
- b. Through use of the Allegorical Method of Interpretation

2. Described

a. Literal method : plain, normal, literal approach

- (1) "A 'literal' interpretation means the understanding which any person of normal intelligence would get, without any special spiritual gifts and without any 'code' or 'key'" (LaSor quoted in B. Ramm, Hermeneutics, 10).
- (2) "If a person does not interpret the plain statements of prophecy literally, there is no rule by which any consensus of meaning can be established; the existence of a wide diversity of interpretations shows the failure of their approach" (Walvoord quoted in N. Geisler, Systematic Theology, 4:415).

"Revelation : Mysterious & Fascinating"

(A Dispensational Approach)

– Craig Blasing –

Many people today find the book of Revelation both mysterious and fascinating. It's mysterious because it's filled with visions composed of strange and striking imagery. What is one supposed to make of all that? Hearing that there are differing interpretations of what already seems strange, some lose heart at the outset and prefer to avoid the book altogether. However, its mysteriousness is also fascinating and beckons the reader not to turn aside. Furthermore, features of the book—such as its name, Apocalypse, and its climatic conflict, Armageddon—have entered into public imagination and discourse, so that it cannot be entirely avoided.

But there is a more important reason why believers need to pay attention to the book of Revelation. Revelation is the last communication given by Jesus to the churches. It explicitly concerns His coming. As such, we must not only give attention to it, but also heed the Lord's instruction. If we do, the book specifically promises us a blessing (Rev. 1:3).

I'm going to suggest in this brief essay something that might seem shocking: the book of Revelation is not as hard to understand as many people say. I don't mean that everything in it is perfectly clear. I admit that there are mysteries and difficulties that challenge even the most accomplished scholar.

However, the overall structure of the book is not difficult to see, and keeping some basic rules in mind will help us navigate the visionary imagery.

I am taking what may generally be called a dispensational approach to the book of Revelation. Let me briefly explain. Dispensationalism is a way of interpreting the Bible that recognizes a "Future, National Israel" in the plan and purpose of God. This Future, National Israel is not simply another name for the church, any more than the United States, Mexico or Chad are alternative names for the church. Israel is a political, national and ethnically Jewish reality in Scripture. The church is a multi-ethnic, trans-national, corporate body of believers who are united to Jesus and to one another by the Holy Spirit. Members of the church are also members of political states, like the U.S. and present-day Israel. But, church and state are not the same.

The Bible tells us that God has a plan for the national, political order of human existence. At the center of that plan is a Future, National Israel. This plan, however, has mostly been "on hold" since the ascension of Jesus. Its complete fulfillment awaits His future coming. At that time, as Peter explained in Acts 3:20-21, "all the things about which God spoke by the mouth of His holy prophets" will be fulfilled. In the meantime, the Lord has been forming His church out of individual Jewish and Gentile believers, uniting them to Himself and to each other by the Holy Spirit (note Acts 1:6-8).

(continued, page 366)

- b. Allegorical method : literal and spiritually symbolic approach
 - (1) Conservative evangelicals who embrace this method of interpretation usually apply the literal approach to narratives and history, but use the allegorical when it comes to prophetic passages.
 - (2) The allegorical method
 - (a) It is selectively literal.
 - (b) It seeks a deeper, spiritual meaning.
 - (c) It seeks additional meaning beyond the meaning of the human author (often argue that God is also the author and His meaning is often deeper, broader than the human author).
 - (d) It finds truth beneath the text (truth is not in the inspired human author's literal, grammatical statements but in a deeper meaning).

3. Discussed (the 3 Primary Systems)

- a. Postmillennialism
 - (1) Definition : Second Coming of Christ is after the Millennium.
 - (2) Description : The latter Church Age (the last 1000 years or so at the end) will be an era and peace of prosperity brought about by the effects of the gospel and the work of the church; then Christ will come followed by general resurrection and judgment and eternity future.
 - (3) Method of Interpretation : mostly allegorical with respect to unfulfilled prophecy.

A dispensational approach to the book of Revelation interprets political, national and ethnic features in its visions consistently with this expectation of a renewal of the political and national plan of God. Revelation speaks of judgment on nations and rulers followed by the coming of Christ and the establishment of His Kingdom on Earth.

There are some differences among dispensationalists as to whether the church and kingdom programs are fulfilled as two different people groups or as two dimensions of one redeemed humanity. The former are sometimes referred to as traditional dispensationalists, the latter as progressive dispensationalists. Either way, however, leads to a more "natural, plain or literal" reading of the national and political features in the book of Revelation, especially its description of the future political rule of Christ after His coming. This is why a dispensational reading of Revelation is sometimes said to be a "literal" reading of the book. However, this can be confusing because no one disputes the fact that Revelation's visions are filled with metaphorical imagery. The point is that the national and political program of the Kingdom of God, which Jesus will fulfill at His coming, is not itself a metaphor, but the literal fulfillment of Old and New Testament prophecy.

Three principles should guide us as we proceed to interpret Revelation. First, identify links between the imagery, words, patterns and themes in Revelation with the rest of canonical Scripture, especially the Old Testament prophets, the prophecies of Jesus and His apostles. The book of Revelation is filled with allusions to earlier Scripture. One of the reasons Revelation seems so strange to modern readers is that they really do not know their Bible. The more familiar one is with the rest of Scripture, the more familiar Revelation will appear to be. Second, follow the literary structure of the book. There are structural markers that are not difficult to recognize, and they are key to its overall interpretation. Third, it's OK to leave some mysteries and enigmas unresolved. Don't let that hinder you, however, from learning all you can.

I do need to mention two passages that are often highlighted by dispensationalists. First, there is a promise in Rev. 3:10 in which the Lord told the church at Philadelphia that He would keep them from "the hour of trial that is coming on the whole world." Most understand this "hour of trial" as the coming tribulation, which is the subject of much of the main body of the book. This promise is consistent with the idea of a pretribulation rapture, that is a rapture of the church occurring before or at the onset of the tribulation (cf. 1 Thess. 4:13-5:11).

I would also point out that in Rev. 20:1-10, we find the millennial Kingdom of Christ. A dispensational approach is premillennial because such a view not only fits with the expectation of Scripture generally that Christ will come with His kingdom, but the grammatical and literary structure of this portion of Scripture is unambiguous about two bodily resurrections of the dead separated by 1,000 years during which the devil is imprisoned and resurrected saints reign on Earth with Christ!

The book of Revelation offers an amazing synthesis, elaborating and expanding upon earlier biblical prophecies of Christ's coming, the judgments of God and the glories of the future Kingdom. One not only comes to know in a better way the pattern of biblical prophecy, but also the person, power, glory and authority of the Lord who is coming. All of this fills the content of what Scripture calls our Hope, the basis for steadfastness and endurance in our present walk with Him. For we know, as surely as Revelation tells us, He is coming! And, when He comes, everything changes!

b. Amillennialism

- (1) Definition : Second Coming of Christ occurs at the end of the Church Age (there is no literal millennium – only symbolic or spiritual).
- (2) Description : the Church Age will end at a time of trouble, then Christ will return; there will be resurrection and judgment, then eternity future.
- (3) Method of Interpretation : mostly allegorical or spiritual as most promises made to national Israel are now fulfilled spiritually in the Church; the Church "replaces" Israel of the OT (Replacement Theology).

c. Premillennialism

- (1) Definition : the Second Coming of Christ will occur before the literal Millennium (1000 year reign of Christ on earth).
- (2) Description : the Church Age ends at the Rapture or at the Second Coming of Christ; Christ establishes the Millennium over which He rules and reigns for a 1000 years, followed by resurrections and judgments (of the unsaved), then eternity future.
- (3) Method of Interpretation : consistent use of the literal, grammatical, historical approach even in the area of unfulfilled prophecies.

"Two Key Prophetic Books in the Scriptures"

Daniel	
Chapters	Subject
1	Person of Daniel
2 - 7	Prophecies: Gentile Nations ("times of the Gentiles")
8 - 12	Prophecies: Israel & the Gentile Nations

"Revelation"		
Theme : "Write, therefore, what you have seen, what is now and what will take place later." (Rev. 1:19. . . Outline of Book)		
Chapter 1	Chapters 2-3	Chapters 4-22
"What you have seen"	"What is now"	"What will take place later"
<ul style="list-style-type: none"> • The Salutation • The Vision 	<ul style="list-style-type: none"> • 7 Letters to 7 Churches 	<ul style="list-style-type: none"> • Tribulation 4 _____ 19 Millennium _____ 20 Eternal State 21 _____ 22

- (4) Disagreement : Premillennialists disagree on the time of the secret Rapture; 4 major views are as follows:
- (a) Pretribulation (the Rapture ends the Church Age and precedes the Tribulation).
 - (b) Midtribulation (the Rapture occurs at the mid-point of the Tribulation).
 - (c) Posttribulation (the Rapture occurs at the end of the Tribulation and just prior to the Second Coming of Christ to earth).
 - (d) Partial (the Rapture precedes the beginning of the Tribulation and then occurs throughout the Tribulation for those who are spiritually prepared and ready).

N.B.

This Workbook will follow the viewpoint of the Pretribulation, Premillennial position. Other views are generally referenced in this session and the student is encouraged to study the issues of eschatology carefully. What follows is the author's developed convictions.

Interpretations of Revelation

	1-3	4-19	20-22
Preterist	Historic churches	Symbolic of contemporary conditions	Symbolic of heaven and victory
Idealist	Historic churches	Symbolic of conflict of good and evil	Victory of good
Historicist	Historic churches	Symbolic of events of history; fall of Rome, Mohammedanism, Papacy, Reformation	Final judgment, Millennium (?), Eternal State
Futurist	Historic churches and/or seven stages of church history	Future tribulation; concentrated judgments on apostate church and on antichrist; coming of Christ	Millennial kingdom; Judgment of wicked dead; Eternal State

Theological Perspectives on Revelation

	1-3	4-19	20-22
Postmillennial	Historical churches	Generally historicist	Victory of Christianity over the world
Amillennial	Historical churches	Generally historicist	Coming of Christ; Judgment; Eternal State
Premillennial	Historical churches; representative of historical stages (?)	Generally futurist	Literal millennial reign; Judgment of Great White Throne; New Jerusalem
Apocalyptic	Historic churches	Generally preterist	Symbolic of heaven and victory

F. Pretribulational, Premillennial Order of End Times

1. Rapture

a. Defined : the catching up of believers to meet Christ in the air (1 Thess. 4:17; Grk. "harpazō"; Lat. "rapio" which means seize or catch up – from rapio we get the English, rapture)

b. Described (Biblically)

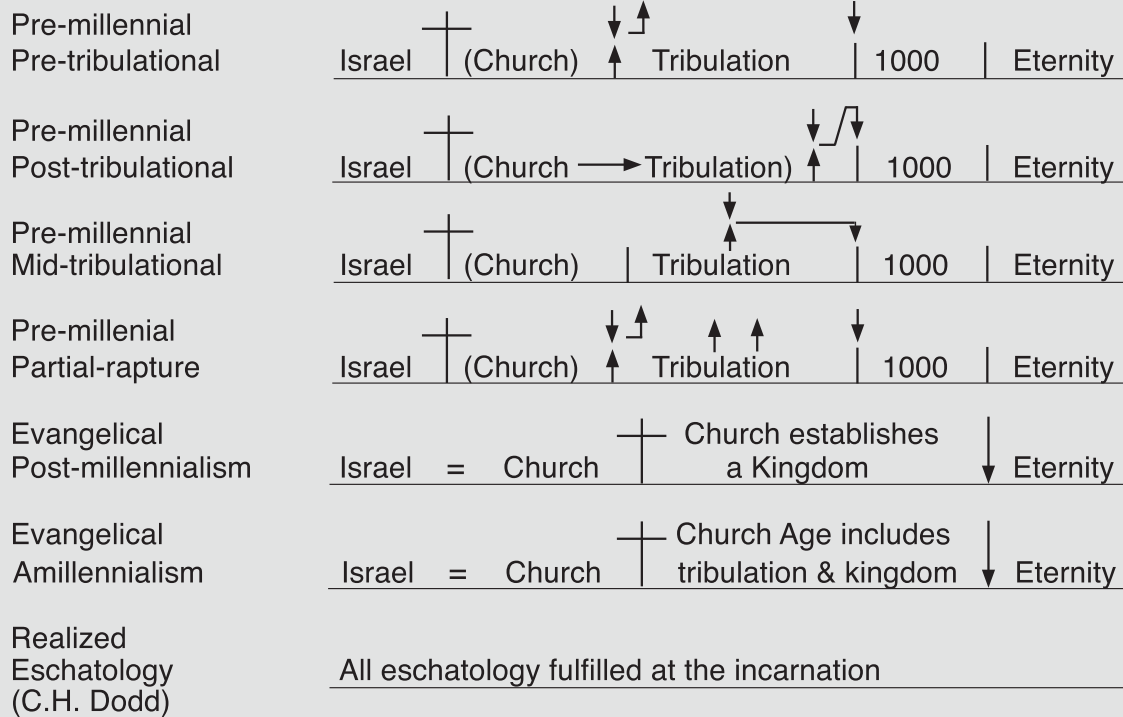
(1) 1 Thessalonians 4:13-17

"Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. ¹⁴ We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. ¹⁵ According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. ¹⁶ For the Lord Himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. ¹⁷ After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever."

(2) 1 Corinthians 15:51-52

"Listen, I tell you a mystery: We will not all sleep, but we will all be changed — ⁵² in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed."

Divergent Evangelical Views of Major Unfilled Prophecies



¹ The charts of this handout are summarizations of key material found in Robert P. Lightner, *Prophecy in the Ring*, pp. 32-58. The ideas of this section have been modified in chart form.

(3) John 14:1-3

"Do not let your hearts be troubled. Trust in God; trust also in me. ² In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. ³ And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am."

(4) Revelation 3:10

"Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth."

2. Tribulation

a. Defined : an unprecedented time of global suffering that precedes the Second Coming of Christ; it can be described as the "seventieth seven" of Daniel 9:24-27; it will test earth dwellers and also prepare national Israel for repentance.

b. Described (Biblically)

(1) Matthew 24:21

"For then there will be great distress, unequaled from the beginning of the world until now—and never to be equaled again."

(2) Revelation 6:15-17

"Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. ¹⁶ They called to the mountains and the rocks, 'Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! ¹⁷ For the great day of their wrath has come, and who can stand?"

(continued, page 375)

Comparison of John 14:1-3 and 1 Thessalonians 4:13-17

(Rapture Passages)

John 14:1-3

"Do not let your heart be troubled; believe in God, believe also in Me. ² In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³ If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also."

1 Thessalonians 4:13-17

"But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. ¹⁵ For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. ¹⁷ Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord."

JOHN 14:1-3	1 THESSALONIANS 4:13-17
(1) "Troubled"	(13) "grieve"
(1) "Believe"	(14) "believe"
(1) "God...me"	(14) "Jesus, God"
(2) "have told you"	(15) "say to you"
(3) "come again"	(15) "coming of the Lord"
(3) "receive you"	(17) "caught up"
(3) "to Myself"	(17) "to meet the Lord"
(3) "be where I am"	(17) "always be with the Lord"

(3) Jeremiah 30:7

"How awful that day will be! None will be like it. It will be a time of trouble for Jacob, but he will be saved out of it."

3. Second Coming

a. Defined : the visible return of Christ to the earth whereby He will establish His literal, Davidic throne and initiate the Millennium.

b. Described (Biblically)

(1) Acts 1:11

"Men of Galilee, they said, 'why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen Him go into heaven.'"

(2) Matthew 24:30

"At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory."

(3) Revelation 1:7

"Look, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the peoples of the earth will mourn because of Him. So shall it be! Amen."

(4) Luke 17:24

"For the Son of Man in His day will be like the lightning, which flashes and lights up the sky from one end to the other."

(5) Zechariah 14:4, 9

"On that day His feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south..."

⁹ The Lord will be king over the whole earth. On that day there will be one Lord, and His name the only name."

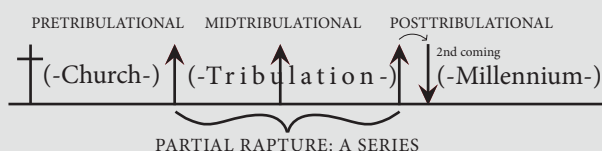
"It is possible to overemphasize variations between major evangelical views on the Millennium and forget two facts :
(1) They are all within the boundaries of evangelicalism (2) They all believe in the Second Coming,"

N. Geisler, *Systematic Theology*, 4:552)

Views of Prophecy

THE RAPTURE

Four Views of the Time of the Rapture: (↑ INDICATES THE RAPTURE)



DIFFERENCES - THE RAPTURE AND THE 2ND COMING

The Rapture

KEY VERSES : JOHN 14:1-3; 1 COR. 15:50-54;
1 THESS. 4:13-17

1. Imminent. No "signs" precede.
2. Removal of believers, both living and dead.
3. Saints are "caught up."
4. Christ comes to claim His bride.
5. Brings a message of comfort and hope.
6. A mystery: not revealed in the Old Testament.
7. Apparently the judgment seat of Christ follows.
8. Creation unchanged. Earthly curse remains.
9. Sudden: instantly occurs. Involves believers only.
10. Expectation of the church.

The Second Coming

KEY VERSES : ZECH. 14:1-11; MATT. 24:29-44;
REV. 19:11-21

1. Not imminent. Preceded by "signs".
2. The appearance of the Son of God.
3. Christ returns with the saints.
4. Christ returns with His bride.
5. Brings a message of judgment.
6. No mystery: clearly revealed in both testaments.
7. Israel and the Gentiles are judged (sheep & goats).
8. Creation changed. Earthly curse removed.
9. Comes as a result of worldwide military campaign.
Involves the world.
10. Expectation of believing Israel.

c. Three important facts on the Second Coming :

- (1) Christ's return is literal and physical.
- (2) Christ's return is visible and public.
- (3) Christ's return is glorious and awe-inspiring.

4. Millennium

a. Defined : the literal 1000 year reign of Christ (Messiah) on earth in fulfillment of Abrahamic, Davidic and New Covenants made to Abraham and his descendants.

b. Described (Biblically)

(1) Isaiah 9:6-7

"For to us a child is born, to us a son is given, and the government will be on His shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of His government and peace there will be no end. He will reign on David's throne and over His kingdom establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this."

(2) Luke 1:32-33

"He will be great and will be called the Son of the Most High. The Lord God will give Him the throne of His father David, ³³ and He will reign over the house of Jacob forever; His kingdom will never end."

(3) Revelation 20:4-6

"I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. ⁵ (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. ⁶ Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with Him for a thousand years."

"The Millennium vs. The Eternal State"

(from Geisler, ST, 560)

	Millennium	New Heaven And New Earth
Terminus	At end of Christ's reign	No end
Evil	Present	Not present
Death	Death occurs	No death occurs
Location	On earth	In heaven and on earth
Final Judgment	Not yet occurred	Completed
Constituents	Saved and unsaved	Saved only
Satan	Not yet finally judged	Finally judged

5. Judgments and Resurrections

a. The Scriptures do not speak of one solitary judgment; by implication, there are at least two resurrections.

b. Judgments

See "Chart of Judgments", page 380.

c. Resurrections

(1) Of the Just

Luke 14:14

"and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous."

John 5:28-29

"Do not be amazed at this, for a time is coming when all who are in their graves will hear His voice²⁹ and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned."

(a) Dead in Christ : raised at Rapture (1Thess. 4:16)

(b) Saved Dead of the Tribulation (Rev. 20:4)

(c) OT saints : at either the Rapture or the Second Coming (Dan. 12:2)

Chart of Judgments

Judgment	Time	Place	Persons	Basis	Results	Scripture
Believer's Works	Between Rapture and Second Coming	Bēma of Christ	Believers in Christ	Works and walk of the Christian life	Rewards or loss of rewards	1 Cor. 3:10-15; 2 Cor. 5:10
Old Testament Saints	End of Tribulation/ Second Coming		Believers in Old Testament Times	Faith in God	Rewards	Dan. 12:1-3
Tribulation Saints	End of Tribulation/ Second Coming		Believers of Tribulation period	Faith in and faithfulness to Christ	Reign with Christ in the Millennium	Rev. 20:4-6
Living Jews	End of Tribulation/ Second Coming	Wilderness	Jews who survive the Tribulation	Faith in Christ	Believers enter kingdom; rebels are purged	Ezek. 20:34-38
Living Gentiles	End of Tribulation/ Second Coming	Valley of Jehoshaphat	Gentiles who survive the Tribulation	Faith in Christ as proved by works	Believers enter kingdom; other to the lake of fire	Joel 3:1-2; Matt. 25:31-46
Satan and Fallen Angels	End of Millennium		Satan and those angels who follow him	Allegiance to Satan's counterfeit system	Lake of fire	Matt. 25:41; 2 Peter 2:4; Jude 6; Rev. 20:10
Unsaved People	End of Millennium	Before the Great White Throne	Unbelievers of all time	Rejection of God	Lake of fire	Rev. 20:11-15

(Ryrie, BT, 516)

(2) Of the Unjust

This judgment of the unbelieving dead will occur at the Great White Throne Judgment.

Revelation 20:11-15

"Then I saw a great white throne and Him who was seated on it. Earth and sky fled from His presence, and there was no place for them. ¹² And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the Book of Life. The dead were judged according to what they had done as recorded in the books. ¹³ The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. ¹⁴ Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. ¹⁵ If anyone's name was not found written in the Book of Life, he was thrown into the lake of fire."

6. Eternal State

- a. For the saved : new heavens and new earth (Rev. 21-22)
- b. For the unsaved : eternal torment

"He who testifies to these things says, 'Yes, I am coming quickly.' Amen. Come, Lord Jesus. ²¹ The grace of the Lord Jesus be with all. Amen"
(Revelation 22:20-21 NASB)

Fellowship NORTHWEST
ARKANSAS

1051 W. PLEASANT GROVE ROAD
ROGERS, ARKANSAS 72758

BiLD 