

STUDIES IN SYSTEMATIC THEOLOGY

Terry King

Copyright © 1993, 1996, by Terry King

All rights reserved. This book is protected under the copyright laws of the United States of America and may not be copied or reprinted without the written permission of author, except for brief quotations.

Permission for copying will be granted providing distribution is not for profit (a nominal charge for actual cost of materials is allowed), no changes are made in the material as presented, proper credit is given for sources of material. (Copying any of this material and presenting falsely as one's own will be prosecuted to the full extent of the law.)

Published by Leadership Development Resources
PO Box 667
Hagerstown, Maryland 21741-0667 USA
Phone: 301-733-8473
Email: T.King@LDROnline.org
Web: www.LDROnline.org

Table of Contents

Introduction	xi
What is Theology?	14
Six Biblical Sciences	14
The Process of Doing Theology	15
Why is the Study of Theology Important?	16
What are the Dangers in Studying Theology	17
Ways of Doing Theology	18
A System of Theology	18
What is an Evangelical?	19
How are Evangelicals and Roman Catholics Different?	20
Evangelicals and Liberals	20
Bibliology	21
The Important Issue is Source of Authority	21
How Does One Know God?	22
General (common) Revelation	23
Direct (special) Revelation	25
Inspiration	26
The Scripture and its Authority	30
How Did We Get the Bible?	32
The Tests of Canonicity	33
The Bible: A Supernatural Book	34
For the Bible to Have Value You Must Study It!	35
Basic Rules for Interpretation	36
Why is the Illumination of the Holy Spirit Needed?	37
Theology: The Study of God	38
The Existence of God	38
The Identity of God	40
The Greatness of God	42
The Trinity of God	44
The Attributes of God	49
The Perfections of God	49
The Character of God	52
The Revelations of God in His Name	56
The Presence of God: His Glory	57
The Work of God: His Plan	59
The Initiating Work of God: Creator	63
The Continued Work of God: Providence	65
The Nature of God and the Problem of Evil	69
Angelology	72
What Are Angels?	72
The Nature of Angels	74

The Powers of Angels	75
Angelic Organization	76
The Activities of Angels	77
The Fallen Angels	78
Satan	79
Demons	81
Satan's Devices	82
Demon Possession	82
Spiritual Warfare	85
Anthropology	87
Why is the Study of Anthropology Important?	87
The Secular View of Man	88
The Christian View of Man	89
Different Views of the Beginning of Man	89
Adam and Eve	91
The Purpose of Creation Doctrine	92
The Nature of Man	94
The Body	94
The Inner Man: The Soul	95
The Inner Man: The Spirit	98
Three Views of the Makeup of Man	100
Man in God's Image	101
God Created All Men	104
Hamartiology	107
Why is this Doctrine Important?	107
Difficulties Encountered in this Study	107
Causes of Sin	107
Seven Kinds of Sin	108
The Results of Sin	113
What is Sin?	115
The Source (Origin) of Sin	117
The Effect of Sin on the Individual	119
The Effect of Sin on Mankind	122
The Effect of Sin on the World System	127
We Can Live Victoriously, Conquering Sin!	128
Christology	130
The Deity of Christ	130
The Humanity of Christ	136
Christ, God in Human Flesh, Was One Being	139
The Virgin Birth	141
The Names of Christ	143
The Character of Christ	145
Atonement	146
The Work of Christ	146

A Look at Some Key Terms	151
Atonement in the Old Testament	153
Background Factors	153
Limitations of the Old Testament	156
Atonement in the New Testament	157
The Work of the Cross	159
Three Key Teachings of the Atonement	161
A Summary of the Effects of the Atonement	163
Soteriology	163
Questions for study groups	164
Categories of Salvation Beliefs	164
Church History and Soteriology	165
Is the Atoning Work of Christ on the Cross Universal or Particular?	167
Doctrine of Election	168
What Are the Conditions for Conversion?	171
Conversion is the Result of Divine Working in our Life	174
The Means of Grace	177
Sanctification: An Event and a Process	179
Pneumatology	182
Who is the Holy Spirit?	182
The Names of the Holy Spirit	183
Symbols of the Holy Spirit	186
The Holy Spirit at Work in the Old Testament	187
The Ministry of the Holy Spirit in the New Testament	189
The Holy Spirit in Our Lives Today	191
Blasphemy of the Holy Spirit	193
The Fruit of the Holy Spirit	194
The Baptism of the Holy Spirit	199
The Gifts of the Spirit: Different Kinds	201
Nine Gifts of the Holy Spirit	202
The Operation of the Gifts	205
Ecclesiology	206
Two Kingdoms	206
Biblical Christianity is Corporate	209
Why is the Study of the Church Important?	209
What is the Church?	210
Four Views of the Church	211
Biblical Pictures of the Church	212
The Mission of the Local Church	215
The Government of the Church	218
The Five Fold Ministry	219
Deacons	228
Methods of Church Government Organization	229
A Pattern for Church Government Today	233

The Sacraments (Ordinances) of the Church	235
Water Baptism	235
The Lord's Supper	237
The Tithe: The Support of the Local Church	240
Eschatology	242
Why Study Eschatology?	242
Personal Eschatology: Dealing with Death	243
Theories on the Intermediate State	245
Universal Eschatology	250
Israel and Future Events	250
Israel Will Repent	253
The Church and Future Events	254
Beliefs Concerning the Order of Coming Events	254
On What Can All Beliefs Agree?	255
Summary	256
The World and Future Events	256
Bibliography	258

Charts

Biblical Sciences Progression	15
Evangelicals compared with Catholics	20
Contrast Calvinism and Arminianism.....	175
Dangers of Extreme Calvinism or Arminianism.....	176
Goals of the Church	218
Compare English and Greek Words.....	226
Water Baptism Beliefs	235
Differences of Interpreting Communion.....	238
Life After Death Comparison Chart.....	247
Believers After Death Chart.....	249
Chart for a Progression of Old Testament History.....	251

Introduction

Welcome to this set of notes on theology. If this is the first time using this set of notes, a couple of introductory thoughts might be helpful.

This series of notes is primarily designed for use by church leaders around the world. The author has spent a number of years pastoring in the USA, then ministering in Africa and in Asia, in Bible school work and leadership seminars. In many parts of the world the church is growing much faster than leaders are being prepared. One of the hindrances to leadership training is the lack of teaching materials. Few pastors and teachers have the time needed or access to the resources to put together adequate notes for teaching purposes.

These notes are written for Bible school teachers and for pastors to use for leadership training in Bible colleges, institutes and local churches. These notes are not meant to be a textbook. They were not prepared for passing out to students, but to give the teacher a basis for preparing his own notes. They do not claim to be complete; it is hoped that the teacher will add to them as much as necessary. A couple of thoughts might help the teacher to get the most advantage from these notes:

Inevitably any author will bring his bias into study, particularly in theology! It might be helpful for you to know my background. My training includes a classical Pentecostal Bible institute, a fundamentalist Bible college, a graduate degree from Wheaton College Graduate School and graduate work at Azusa Pacific University. The theology presented in these notes is thoroughly Evangelical with a Charismatic, restoration perspective. By saying restoration, I believe that God began during the Reformation and is in the process of restoring the church to New Testament church life as illustrated in the book of Acts.

1. Do not read notes to the class! Good preparation demands that you become familiar with the material that you are going to use in a class well before teaching. These notes are simply an outline to give you a head start.

2. Contextualize as much as possible. Every situation has particular needs. It is important that theology meet the needs that are presented by the particular situation. Emphasize the issues for which your students need to be prepared.

An important way to do this is by using illustrations. Illustrations are not given in these notes. The situation you are in will dictate the illustrations that are needed. History's greatest teacher, Jesus, was a master at this. Draw from your personal experience. Use illustrations that make the application of doctrine practical for daily life.

3. Be sensitive to the leading of the Holy Spirit as you are preparing and as you are teaching. The Bible is His inspired word. We are teaching Bible doctrine. The Spirit of God knows the needs of your students. Let Him be your guide at all times.

4. Theology is Bible study. Keep your Bible close by as you study and teach. Require the same of your students. Have the students read the Scriptures to the class that deal with each section as you study in class. The Scriptures given in each section are not exhaustive. Add to them freely from your personal Bible study.

5. In the Appendix a suggested lesson schedule for Bible college teaching is given. The lessons included are divided into weekly periods. It is assumed that each week will include two 50 minute class periods

of teaching time. (not including devotions, introductions, review, etc.) Be ready to make adjustments in the lessons depending upon the actual amount of time you have to teach. Be flexible in following the schedule included. Some classes will generate more discussion than others. Some students will have unique questions. While striving to meet the present need, be sure to plan ahead.

6. I have used a number of Theology texts in preparing these notes. A Bibliography is included. Throughout the notes I have attempted to note what texts were used in preparation. If any of these books are available you are encouraged to refer to them for additional material. Strong's Exhaustive Concordance was used throughout the study for researching the Greek and Hebrew backgrounds of Biblical words. I do not suggest that Strong's by itself is adequate for this purpose. It is, however, a useful tool, particularly for those who have not had opportunity to study Greek or Hebrew in a college setting.

7. A companion set of notes to hand out to students has been prepared for this course. If no handouts are provided the teacher will probably spend most of his time writing on the board for the students to copy. Little time will be left for class discussion of these important truths. The student version is similar, but has several important differences.

The student version does not have the Scriptures printed out in the notes. Encourage the student to turn to and read the verses from his Bible as a part of the class activities. The student version does not have most of the discussion questions or the answers. The student version does have a number of blanks which the student should fill in as the class progresses. This method will help keep the student alert and also serve to highlight the most important points.

So much for introductions! Let's get on with the task of teaching Bible theology and preparing students for the ministry. God bless you as you labor for Christ and his kingdom!

Terry King
The Philippines
9-1-91
Hagerstown, Md
10-20-96

Studies In Systematic Theology

My objectives for teaching the class:

- To encourage the personal walk of each student as he seeks to know more of God.
- To expand the understanding and horizons of each student. To encourage them to think about new and challenging things.
- To prepare students to answer the current controversies that are brought up by different areas of doctrine.
- To prepare each student for the area of ministry to which God has called you.

Introduce Texts

Introduce Grading scheme: Quizzes, tests, assignments, class participation

Key verse for this class:

I Peter 3:15 But sanctify the Lord God in your hearts: and [be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

I. What is Theology?

A. Six Biblical Sciences: Let us examine how theology fits into other areas of study.

1. **Canonology:** The Word "canon" simply means "a rod, rule, or measuring stick." This science has to do with determining which sacred books measure up to the standard of Divine Inspiration. (Which books?) (Apocrypha?)

2. **Textual Criticism:** The word textual refers to the actual wording of the book. This science seeks to determine as accurately as possible the original wording of the inspired text. (Actual words)

3. **Historical Criticism:** This science deals with the authorship, date, historical details, authenticity of contents and unity of the books of the Bible. Scholars research the background for writing, culture of the time, geography, political factors, etc.

4. **Hermeneutics:** This science deals with principles of interpreting the words discovered in the preceding three sciences. (rules) A Major difference between the Roman Catholics and Evangelicals is who does hermeneutics. Catholicism restricts this to the clergy, especially the pope.

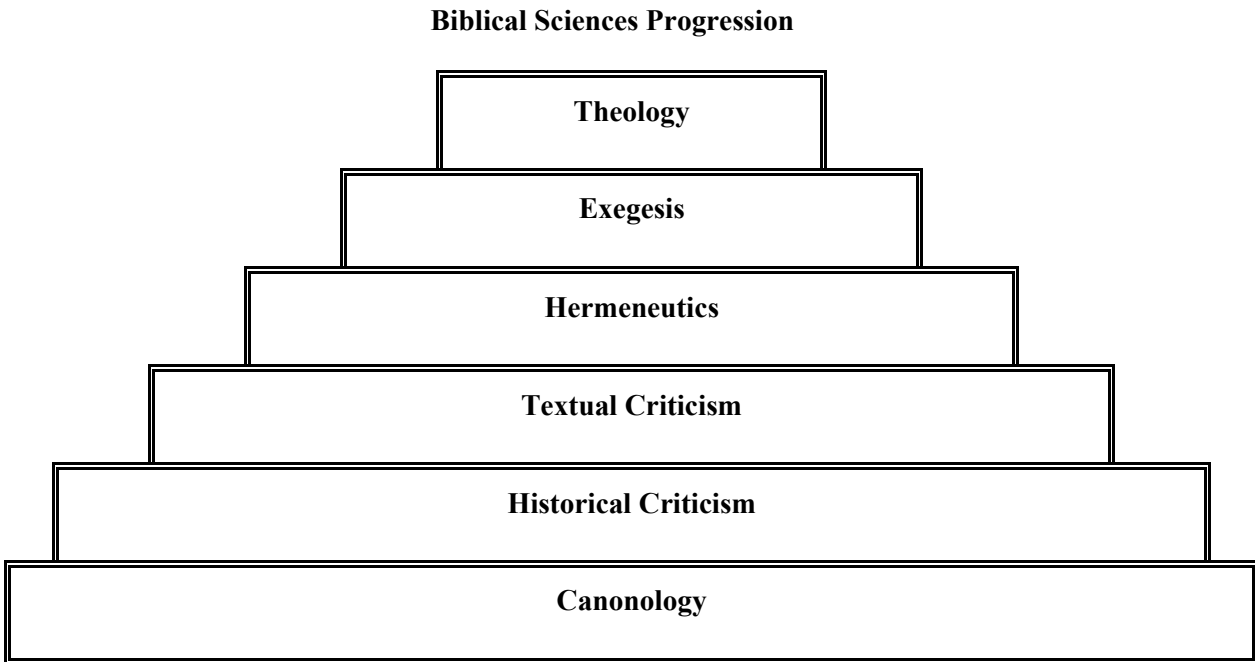
5. **Exegesis:** Means "to guide or lead out." This science involves the application of the rules of Hermeneutics. It is the process of Hermeneutics. This science involves the careful study of Scripture seeking the author's original intended meaning using the insights of historical criticism. The Bible student seeks to understand the author's occasion and purpose for writing. (process)

6. **Theology:** Means "the study and discourse of God." Theology involves the comparison, complying, categorizing and conclusions of Biblical doctrines. It is the result of the proper

application of 1-5.

a. Erickson says Theology is, *"That discipline which strives to give a coherent statement of the doctrines of the Christian faith, based primarily upon the Scriptures, placed in the context of culture in general, worded in a contemporary idiom, and related to issues of life."* (Erickson, page 21)

b. Our theology seeks to be biblical, systematic, related to general culture and learning, and contemporary (addressing the questions and concerns of its context today).



Discussion Question: Do you have a personal "statement of faith?" Do you have a personal theology? Most let their personal theology evolve through experiences. Is this a safe way? Does one need a "statement of faith?"

B. The Process of Doing Theology (Erickson, page 66)

1. Choose the doctrine (topic) to be studied
2. Collect all Bible passages that apply
3. Consolidate (unify) the message of the passages being studied concerning a particular doctrine. We are looking for the doctrine of the whole Bible, not just Moses or Paul.
4. Analyze the meaning of passages being studied: What does it really mean? (example: "You must be born again...")
5. Examine conclusions of church leaders of the past concerning the doctrine being researched.

6. Investigate to the heart of the message of passages involved to find the essence (principle) of the doctrine.
7. Examine sources outside the Bible for understanding. This is especially helpful in understanding underlying cultural connections.
8. Answer the question, "How does this doctrine affect us today?"
9. Place the resulting statements into an orderly system where the most important points are highlighted then explained by sub points. (stratification)

C. Levels of Authority in Using the Bible (Erickson, page 79)

- a. Direct statements have highest authority
- b. Direct implications are next greatest
- c. Probable implications next
- d. General revelation is lower than Scripture
- e. The traditions of the church are lower
- f. Speculation (man's ideas are of little value)

D. Why is the Study of Theology Important?

1. It supplies the need for an authoritative and systematic organized statement of faith. In actual fact every Christian is a theologian! Some say they have the Bible and therefore do not need a "statement of faith." The Bible however does not list basic doctrines in a set order, but records and illustrates them throughout. Theology is the organizing process that God has given to us.
2. Theology is the foundation for our relationship with God. Right living begins with right thinking in every area of Christian life.
3. To know Christ is to know his truth. You cannot separate Christ from what the Scripture teaches about him. To be faithful to Him is to be faithful to what the Word says about him.
4. Theology helps us guard against error.
 - a. Matthew 22:29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.
 - b. Ephesians 4:14 That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive;

- c. Galatians 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
 - d. II Timothy 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; (4) And they shall turn away [their] ears from the truth, and shall be turned unto fables.
 - e. The best way to be protected from false teaching is to know the truth well!
- E. What are the Dangers in Studying Theology? (McDougal, page 7)
- 1. Intellectual knowledge without a personal experience with Christ and the help of the Holy Spirit:

I Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.
 - 2. Being influenced by the intellectual and social context of one's day
 - a. The strongest philosophical thought to impact the theological scene of the 20th century is existentialism.
 - 1) Associated with Soren Kierkegaard (1813-1855) and a number of early 20th century theologians including Barth, Brunner, Niebuhr, Tillich, and Bultmann.
 - 2) "Emphasizes the priority of existence over essence." (Erickson, page 45)
 - b. We do not exclude that there is some value to philosophy but believe that **revelation** is a higher source of truth.
 - 3. Critical study of the Bible (Erickson, page 81f)
 - a. Suggests that the Bible is just an ordinary book and that one must question the genuineness of the author, dates supposedly written, and events recorded.
 - b. Several kinds:
 - 1) Textual criticism
 - 2) Literary-source criticism: what sources did the writers use?
 - 3) Form criticism: looks for traditions, especially oral, that influenced writers.
 - 4) Redaction criticism: How much did the authors shape the content as they wrote. (re-writing history)
 - 5) Historical criticism: using archaeology and secular histories to examine authorship, date

of writing and contents.

6) Comparative-religions criticism: assumes all religions develop in similar patterns.

7) Structural criticism: looking for ways in which the implicit structure of similar literature affected the writer. (example: apocalyptic literature and the book of Revelation)

Discussion Question: Read the third paragraph of page 84, "The view of faith..." Do you agree, what potential impact will this have?

4. Spiritual pride:

Proverbs 16:18 Pride [goeth] before destruction, and an haughty spirit before a fall.

5. Needless argument over the fine details:

I Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane [and] vain babblings, and oppositions of science falsely so called:

6. Incomplete knowledge: Many think that with just a small amount of teaching they become experts. We should commit ourselves to being life long students!

F. Seven kinds, Ways of Doing Theology:

1. Exegetical Theology: (Draw Out) Using the original languages one seeks to understand the true meaning of Scripture.

2. Historical Theology: Using church history one seeks to build a theology by tracing the development of theologies over the centuries.

3. Biographical Theology: Studies the specific theologies developed by theological leaders of the past.

4. Dogmatic Theology: Using the church creeds to develop a theology.

5. Biblical Theology: Tracing the development of a doctrine in a specific book in the Bible. Example: see how atonement develops beginning in the book of Hebrews.

6. Systematic Theology: Studying the Bible to arrange its teachings into specific topics.

7. Task Theology: Developing a theology to prepare for accomplishing a specific task. Example: theology to missions or theology for ministry to the poor.

8. Modern theologies: Build on the experience of man and his own desire to develop a personal system. Example: rationalism, liberation theology, black theology, etc.

G. A System of Theology

1. Bibliology: The doctrine of the Scriptures
2. Theology (proper): The doctrine of God
3. Angelology: The doctrine of angels and demons
4. Anthropology: The doctrine of man
5. Hamartiology: The doctrine of sin
6. Christology: The doctrine of Christ
7. Soteriology: The doctrine of salvation
8. Pneumatology: The doctrine of the Holy Spirit
9. Ecclesiology: The doctrine of the church
10. Eschatology: The doctrine of things to come

II. What is an Evangelical? (See Bloesch, page 7)

Discussion Question: What is your response to the question, “What religion are you?”
Do you answer, Christian? Pentecostal? Full Gospel? Charismatic? Evangelical?

A. The Greek word which is translated evangelical is *evangelion*: The message of salvation through Christ

1. Mission in thrust
2. Conversion in emphasis

B. Used in a general sense it can apply to all true Christians. Used in a specific way it refers to Bible oriented Protestants tracing their roots from the early church through the reformation (1400s, dealing with doctrine), through the Pietist (1700s, dealing with life style) and Puritan (1800s, emphasizing worship) revivals.

C. Survey Major World Religions:

1. Christianity: Followers of Jesus Christ!
2. The cults: Similar to Christian, but do not recognize Christ as God in the flesh.
3. Other major world religions: Buddhism, Hinduism, Islam, Shinto, animism, etc.
4. Occult, witchcraft and Satanic worship
5. Agnostics: Humanism, communism, etc. (atheist)

Discussion Question: Catholics say that they are the true church from the beginning and that all other churches are rebellious splits from them. The cults say that the true church died and that is why God has raised them up to restore his work? Which is true? NEITHER ONE!

D. Church Development: In the early church there were many *interdependent* churches, no supreme church. Several key churches in early times include: Antioch, Jerusalem, Alexandria, Ephesus and

Rome. There was no single group, organization or denomination of churches.

E. How are Evangelicals and Roman Catholics Different? (Evangelicals compared with Catholics)

Evangelicals	Roman Catholics
Emphasize: N.T. Message	Emphasize: Rites of church
Missions and Outreach	Continuity & Tradition
Incarnation	Cross
Against Idolatry	Use symbols & aids to salvation
"Either or" mentality: one must make a choice...	"Both mixed together" more tolerant: Easily mix in the teachings of others
sola gratia	grace and free will
sola fide	faith and works
sola scriptura	Scripture and Pope
solus Christus	Christ and Mary

F. Types of Protestants: Evangelicals and Liberals: Liberals known for emphasis of ethics, humanism, social gospel

G. What is the Difference Between *Liberals and Conservatives*?

1. Liberals are progressives, seeking for change.
2. Conservatives are seeking to return to and renew the old.
3. "Fundamentalists" are usually the most conservative of the conservative.
4. Which is best?
 - a. In most instances liberals forsake the power of the gospel and seek to make change through man's efforts such as revolution and communism.
 - b. As conservatives we seek to return to the book of Acts as our guide for church life, however we recognize that there is much truth in some things said by liberals about world situations.

H. Within the General Term "Evangelicals" There are Many Sub Groups. *All Pentecostals are evangelicals, but not all evangelicals are Pentecostal!*

I. What is the Difference Between an Evangelical and the Cults? (Mormons, Jehovah's witness, etc.)

1. The most important difference is the view of Christ. The evangelical positively believes that Christ is God in the flesh, the only begotten Son of God. (John 3:16)

2. The cult is centered upon the founder and his or her writings, man centered.

J. What is the Occult?

1. Occult groups are those who worship Satan and use demonic powers.

2. Examples are witchcraft, seances, fortune tellers, etc.

K. Test of an Evangelical: Scripture verses man's wisdom. (Bloesch, page 15)

Discussion Question: What is the true church? Which groups have members of the true church in them? The true church is not any single group or denomination. It is made of all born again believers, who are trusting Christ fully for salvation, no matter what church they belong to.

L. Remember that in the Final Judgment, Christ is the Judge not Us!

1. Matthew 7:1-2 Judge not, that ye be not judged. (2) For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

2. Matthew 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats:

Bibliology

Question: Where and how does one gain the needed authority to make decisions on proper doctrine. The answer is in discovering the methods of God's self revelation. We conclude that God has invested his authoritative self revelation in his Word, the Holy Bible.

I. The Important Issue is Source of Authority

Where is the origin of and who is the final authority for doctrine? Possible sources include: (see Milne, page 16)

A. Creeds: Problem, they are secondary documents which look to the apostles for vindication (Example, Apostle's Creed)

B. Confessions of Church: Problem, secondary and sectarian

C. Majority of the Church: Problems

1. How does one decide? Elections?

2. How does one resolve conflicts with other believers?

3. Is the majority always right? (note often not so in Old Testament)

4. Can leaders decide? Problem: The Roman Catholic Church suggests Peter was the first pope all others receive authority through him (apostolic succession). Was Peter indeed the bishop of Rome?

a. No evidence of Rome as the lead church until 3rd century.

b. Inadequate historical evidence for succession of popes.

D. Personal Experience (situations that arise): Problem, man's limitations

E. Inner Voice (prompting): Problem, self-delusion

F. God Himself: The ultimate source. Other sources are useful, helpful, but none nor all together take the place of God himself. Three truths emerge.

1. God has taken the first step through his self-revelation.

2. God has come to us himself in the form of Christ. Jesus is the mediator of all our knowledge of God.

a. John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

b. Colossians 2:3 In whom are hid all the treasures of wisdom and knowledge. (Also see John 1:1f)

3. Our knowledge of God comes through the Bible

II Timothy 3:16-17 All Scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: (17) That the man of God may be perfect, thoroughly furnished unto all good works.

II. How Does One Know God?

How does God make himself known to Man? How does God communicate authority? If God is our final source of authority, how does he communicate it to us? (See Milne, page 19; Thiessen, page 7; Erickson, page 153)

A. What is Revelation?

1. The word means unveiling something hidden, so that it may be seen and known for what it is.

2. The Scriptures show us that God created us for relationship, hence the probability that He will reveal himself to us.

3. There are two types of revelation: *General and Special*

B. General (common) Revelation: Made known to all people everywhere

1. In creation (nature), one often sees the working of the supernatural: the stars, rain many and other phenomena.

a. Psalms 19:1 {To the chief Musician, A Psalm of David.} The heavens declare the glory of God: and the firmament sheweth his handiwork.

b. Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse: (See verses 18-32)

c. Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

d. Others include: Job 12:7-9, Psalms 8:1-3, Isaiah 40:12-14 and 26

e. The orderliness of the universe and its apparent purpose is referred to in apologetic circles as the "teleological argument." (Erickson, page 158)

2. History records the work of God's power on the earth, guiding and restraining man.

a. This can be seen in all nations (Many nations are named and described in Scripture.)

1) Psalms 75:6-7 For promotion [cometh] neither from the east, nor from the west, nor from the south. (7) But God [is] the judge: he putteth down one, and setteth up another.

2) Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

3) Daniel 2:21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

b. Especially in the nation of Israel

1) Deuteronomy 28:10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

2) Also see Genesis 12:1, Exodus 32:12, Deuteronomy 7:1 and 9:28

c. The history of salvation

d. The existence of Christ in historical record

3. In man's conscience (moral standards, convictions, or beliefs about what is right and wrong)

- a. It is interesting to note that in societies all over the globe similar standards of moral conduct emerge.

Romans 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

- b. It is also interesting to note that all mankind has a spiritual hunger. People all over the world desire and search for a god and develop religions to satisfy this desire.

4. Limitations of general revelation (Erickson, page 156-172 and 177)

- a. This revelation is not clear enough to lead man to a complete relationship with God.
- b. Not all subjects are covered by general revelation
- c. Because of the separation caused by our rebellion revealed by sin, mankind rejects and perverts this revelation. (See Romans 1 and 2) Man's sin clouds God's self-revelation as if one was looking through a dirty window. You would still be able to see that there was a person on the other side, but you would not know who it was.

5. Benefits of general revelation (Erickson, page 173)

- a. There is common ground between believer and unbeliever
- b. General revelation explains the religious hunger of man and opens opportunity for Christian witness.

Discussion Question: Will sincere believers of other religions, who have never known of Christ, be sent to hell? Is it fair? Yes...

- c. God is just in condemning the lost, He has revealed himself and man in his sin has rejected God.

Romans 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Discussion Question: What does this mean to you? What should we be doing if we believe these things are true? (Man has no excuse...) We should be busy fulfilling the great commission! Preaching the Gospel!

Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

I Corinthians 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

C. Direct (special) Revelation: Because of God's great love for us He has chosen to speak to us and reveal himself personally, enabling persons to come into relationship with him. How does He do this? (Thiessen, page 10; Erickson, page 175)

1. Through miracles (See Williams, chapter 7, page 141)

a. A genuine miracle is "an unusual event, accomplishing some useful work, and revealing the presence and power of God." (Thiessen, page 11)

b. I Kings 18:24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

c. Acts 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

d. Also see Exodus 4:2-5, John 5:36; 20:30

e. There are two kinds of miracles related to the laws of nature

1) When natural laws are increased (as in the flood, in some plagues of Egypt, Samson's strength, etc.)

2) When nature is completely set aside (Aaron's rod budding, water from the rock, fishes and loaves multiply, healing of sick, etc.)

f. Miracles can be counterfeited by Satan, but are inferior and for the purpose of deception

Exodus 7:12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

2. Through Divine speech (Erickson, page 187)

a. Through history, especially as recorded in the Scriptures, God has spoken to man.

b. God speaks to man in an audible voice, to man's heart, through dreams and visions, through messengers such as angels.

3. In Jesus Christ, God became incarnate

a. Incarnation speaks of Christ's humbling himself to take human form to redeem us.

b. The incarnation was God's most complete form of revelation.

c. Hebrews 1:1-3 God, who at sundry times and in divers manners spake in time past unto the

fathers by the prophets, (2) Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds; (3) Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

d. John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (See John 1:1f)

4. Through the Scriptures: The Bible commonly says, "The word of the Lord came unto me saying..."

a. Revelation includes propositional truths (knowledge of God including his person, actions, and relationship with man) which can be written down, or *inscripturated*. (Erickson, page 191, 197)

b. Scripture is the product, the result of God's speaking to man, hence it is itself revelation.

c. Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

d. II Timothy 3:16 All Scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:

5. General and Special revelation compared:

a. General revelation is seen by everyone and shows us *there is* a God.

b. Special revelation is personal and shows us *who* God is.

How did Scripture come to us? Answered by the doctrine of inspiration.

III. Inspiration (Milne, page 34f; Erickson, page 199)

A. Inspiration Refers to the Method of God's Self-Revelation in the Words of the Bible.

1. Erickson says, "That supernatural influence of the Holy Spirit upon the Scripture writers which rendered their writing an accurate record of the revelation or which resulted in what they wrote actually being the Word of God." (Erickson, page 199)

2. The Bible is "God's authoritative self-revelation."

B. Key Verses Introduce this Important Truth

1. The Bible is INSPIRED (God breathed, a metaphor often used of the Holy Spirit):

II Timothy 3:16 All Scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2. Inspiration comes at the "driving" of the Holy Spirit (see Acts 27:15):

II Peter 1:19-21 We have also a *more sure word of prophecy*; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: (20) Knowing this first, that no prophecy of the Scripture is of any private interpretation. (21) For the prophecy came not in old time by the will of man: *but holy men of God spake [as they were] moved by the Holy Ghost.*

3. Jesus expressed the authority of the Scriptures:

Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

4. And He claimed the same authority for his own words:

Luke 21:33 Heaven and earth shall pass away: *but my words* shall not pass away.

5. Jesus promised the Holy Spirit who would lead the apostles:

John 14:26 But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, *he shall teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you.

6. Peter refers to Paul's teachings as Scriptures:

II Peter 3:16 As also in all [his] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as [they do] also the *other Scriptures*, unto their own destruction.

C. What are the Issues Concerning Inspiration? (Erickson, page 203)

1. Does the Bible give us enough information to accurately develop a doctrine for inspiration?
2. Should we emphasize what the Bible says about itself, or its characteristics when developing this doctrine?
3. Is inspiration uniform throughout the Bible?
4. How does inspiration relate to the sources used by the authors involved?
5. How does inspiration relate to the individual personal influences of authors when writing?

D. Theories of Nature and Method of Inspiration: (Erickson, page 206; Milne, page 36)

1. The intuition theory: Writers merely operated with a high degree of insight. (left-wing liberal view)

2. The illumination theory: The Holy Spirit influenced the writers to heighten their normal powers. There was no direct communication.

3. The dynamic theory: A combination of divine and human factors was involved in writing Scripture.

a. The writers express thoughts given by God in their own way involving their own personality and choice of words.

b. Also called "accommodation." Some suggest that God accommodated himself to the limitations of the human authors.

c. The major problem with this theory is that it allows for human mistakes.

4. The verbal or supervision theory: Emphasizes a strong sense of God *exercising control* over the process. The Holy Spirit sovereignly worked in the process and in the writers themselves. His direction goes beyond just directing the thoughts to choosing the words to be used.

a. These were not natural men, but men of God moved by the Holy Spirit.

b. Scripture then has dual authorship. It is human witness to divine revelation and God's witness to himself.

c. When Scripture is illumined by the Holy Spirit it becomes a divine witness to the believer. (See Bloesch, page 52-54)

5. The dictation theory: God actually dictated the Scriptures to the writers.

a. *Are all words in the Bible the words of God?* Some suggest that writers were like human typewriters. This is a "prophetic" model. This theory has several weaknesses however.

b. Many verses refer to the human factor (example: Luke 1:3 "it seemed good to me," I Corinthians 7:6-7 "I say therefore," I Corinthians 7:40 "after my judgement,")

c. No indication of supernatural visitation in the writing of some passages. (example: Song of Solomon)

d. Books evidence the style and word usage of individuals

Illustrate the difference: Boss dictates a letter to the secretary to be typed word for word, or the boss tells the secretary to write a letter to an individual just giving her the basic ideas, or boss gives ideas to the secretary and watches over the writing of the letter.

6. Which method do you think was used?

a. Evangelicals choose either the verbal or dictation methods

- b. Verbal method seems to best preserve the sovereign revelation of God in the Scriptures and yet recognize the human finger print left by the inspired authors.

E. Some Key Related Terms:

1. Plenary inspiration: This term states that *all* the Bible is inspired. God caused all Scripture to be inspired.

a. II Timothy 3:16 All Scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:

b. Revelation 22:18-19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: (19) And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and [from] the things which are written in this book.

c. There is nothing lacking from the Bible: One does not need to make additions or corrections and nothing should be taken away.

Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

d. This does not mean that all Scripture is of equal value or significance. (example, compare Ecclesiastes and the gospel of John) *Not all words in the Bible are the **words** of God, but all of the Bible is the **Word** of God.*

Discussion Question: If all the Bible is the inspired Word of God, did God inspire the words of Satan? No! God inspired the writers to record the words of Satan. There are the words of many people in the Bible, all were inspired by God for our learning and example.

I Corinthians 10:11 Now all these things happened unto them for *ensamples*: and they are written for our admonition, upon whom the ends of the world are come. (Italics mine)

2. Inerrancy (Infallible): The Bible is fully truthful in all of its teachings. (Erickson, page 221)

a. Erickson says: (page 233) "The Bible,

- 1) when correctly interpreted
- 2) in the light of the level to which culture and the means of communication had developed at the time it was written,
- 3) and in view of the purposes for which it was given
- 4) is fully truthful in all that it affirms."

b. "The doctrine of inerrancy applies in the strict sense only to the originals, but in a derivative sense to copies and translations, that is, to the extent they reflect the original." (Erickson, page 239)

The scriptural originals (autographs) are without error. (See Bloesch, page 64f)

c. The Scriptures are entirely trustworthy in the areas where it claims to be (the Bible does not claim to be a math or science book so it is not complete in those areas)

d. Are the infallible standard for faith and practice: We know all that we need to know about salvation and serving God from the Scriptures.

e. The infallibility of the Scriptures is understood through the illumination of the Holy Spirit, not by human rationalism

f. The Scriptures are infallible as they are kept as whole, and correctly interpreted (cannot be taken out of their own context)

Discussion Question:

-Some quote John 21:25 (And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.) to say that we need additional writings such as the Book of Mormon, etc.

-Read on to verse 26. The Bible we have is sufficient. If the Bible had all the works of Jesus, one would not be able to carry it!

Discussion Question: Which is higher, the writer or the book in the Bible?

F. The Inspired Books of the Bible, Illuminated by the Holy Spirit are the Highest Authority.

The writers were channels for the work of the Holy Spirit. Today our preaching and prophetic ministry must not conflict with Scripture as it is the final authority.

IV. The Scripture and its Authority

How does Scripture receive authority? Does Scripture give authority (validate) to the church, or the church give authority (validate) to Scripture? Which is first, church or Scripture?

A. This is an Ancient Problem: Pharisees and Sadducees

1. Pharisees wished to substitute the authority of traditions:

a. Mark 7:13 Making the *word of God of none effect through your tradition*, which ye have delivered: and many such like things do ye.

b. Matthew 15:6 And honour not his father or his mother, [he shall be free]. Thus have ye made the commandment of God of none effect *by your tradition*.

2. Sadducees were ignorant of the Scriptures:

Mark 12:24 And Jesus answering said unto them, Do ye not therefore err, because *ye know not*

the Scriptures, neither the power of God?

B. The early church prior to the fourteenth century held that the "Bible is the unique and sole source of revelation." (see Bloesch, page 57) Most believed that traditions supplemented and interpreted Scripture, but could not add to what was already contained.

Thomas Aquinas (early church teacher): "Arguments from Scripture are used properly and carry necessity in matters of faith, arguments from other doctors of the Church are proper, but carry only probability, for our faith is based on the revelation given to the apostles and prophets who wrote the canonical books of the Scriptures and not on revelation that could have been made to other doctors."

C. In the fourteenth and fifteenth century nominalism and mysticism emerged to challenge the Scriptures.

1. Catholic theologians spoke of a "parallel source of truth, the oral tradition that continues in the history of the church."

2. Later it was assumed that the church authenticates Scripture, so therefore the church has a certain primacy over Scripture.

3. Today Catholics will say that the Protestant Bible is not complete, is missing the books of the Apocrypha. In the coming lessons on the canonization of the Bible we will discover that these extra books were never included in the actual list of the authorized 66 books of the Bible.

D. The Reformers Objected

1. *One* source of revelation, Scripture

II Timothy 3:15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

2. Scripture contains *all* revealed truth

II Timothy 3:16 All Scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:

3. The church serves as a witness and testimony of the power of the Scriptures.

4. Church must be the *servant* of the Word

5. Luther: The Word is the judge and creator of the church. Scripture is the light, church tradition the lantern. Quoted Bernard of Clairvaux: Scripture the spring, church the brook, better to drink from the spring.

6. Scripture confirms (proves, authenticates) itself and interprets itself

- a. Does not gain credence from church or reason
 - b. Gains credence from Christ as the Holy Spirit impresses it on the hearts of its readers.
7. The Scripture comes alive through the illumination of the Holy Spirit.
- a. Luke 24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?
 - b. "It is not Scripture in and of itself but Scripture ruled and imbued by the Spirit of God that convicts people of their sins and convinces them of the truth." (Bloesch, page 59)
 - c. *Scripture when illuminated by the Holy Spirit authenticates and interprets itself.*

V. How Did We Get the Bible?

A. The Old Testament was Accepted by Judaism at an Early Stage.

- 1. The first five books were known as the Pentateuch.
- 2. As already discussed the Old Testament received official recognition from Christ and the apostles.

B. The New Testament books were written between approximately 50 and 100 AD. They were not written in the same order that they appear in the New Testament today. Because the early Christians believed the return of Christ would come in their life time they saw no need to organize the New Testament. This occurred later. The chronological order of the writing of the New Testament books follows:

- 1. The first are Paul's travel letters. (50-56 AD)
 - a. These letters were written as responses to problems occurring in churches Paul had founded.
 - b. On his second journey he wrote I and II Thessalonians.
 - c. On his third journey he wrote I and II Corinthians, Galatians, and Romans.
- 2. James was written at about the same time as Paul's third journey.
- 3. Next are the prison epistles, written from Caesarea 59-61.
 - Philemon, Colossians, Ephesians, Philippians
- 4. The pastoral epistles were written from Rome, 67-68 AD.
 - I Timothy, Titus, II Timothy

5. The general epistles were written at about the same time.

- I and II Peter, Jude, Hebrews

Discussion Question: Why do you think the gospels were written last?

Probably because as long as eye witnesses were living written gospels were not needed. As the apostles became old and some died the need became obvious for an accurate eye witness record.

6. The synoptic gospels and Acts were written as a result of the declining number of eyewitnesses to the life of Christ. (around 70 AD)

- Mark, Matthew, Luke, Acts (by Luke)

7. John's Gospel was followed by his epistles and finally by the Revelation which was originally known as the "Apocalypse."

C. Beginnings of Collections

1. The first collections were probably of Paul's letters

2. Next came collections of the Gospels, which could not have been done until John's Gospel was written around the end of the 1st century.

3. Bound papyrus volumes of these kinds of collections have been discovered dating back to the 3rd century.

D. Reasons for a More Strictly Supervised Canon

1. Marcion's Canon: A heretic who only accepted the books that would adhere to his doctrine

2. Apocryphal books: Being used as equals to inspired books

3. Spreading of forgeries: Which books could be trusted?

4. Edict of Diocletian (303 AD?): All religious literature must be burned. Which books were really worth giving one's life for?

Discussion Question: The Catholics say that our Bible is not complete, it is missing some books. What is our answer?

Answer with a question: Why is the Apocrypha a separate section? The answer is that those books did not pass all the tests of canonicity!

E. The Tests of Canonicity:

1. Apostolicity: Was the book written by or sponsored by apostle?

2. Genuine: Was the book written by the person whose name it bears?

3. Authenticity: Did the events recorded actually take place? Are the contents of high spiritual character?

4. Universality: Was the book accepted by Christians everywhere as being inspired?

5. Inspiration: Is there definite evidence of inspiration? Does the book claim to be of divine origin?

Discussion Question: Who made up the tests of the Canon?

Answer: As all the early churches met in many conferences they all agreed together that all these five tests were necessary.

F. History of the Canon:

1. Not necessary originally because of the large number of eye witnesses alive and the expectancy of the Lord's return.

2. Justin Martyr (early church father, 150 AD) accepted 14 of our 27 books

3. Muratorian Canon (200 AD) accepted all but 4 of our 27 books.

4. Council of Carthage (397 AD) Leaders were called from major churches all over the Roman empire. They officially set the Canon of the New Testament at the 27 books that we have today.

Discussion Questions:

1. Why are there only 27 books in the New Testament? Answer: After many years of study and research only these 27 books could pass ALL 5 tests of the canon.

2. Why is the Apocrypha a separate section in the Catholic Bible? Answer: These books could pass some of the tests, but could NOT pass all!

VI. The Bible: A Supernatural Book

A. Proven by External Evidence

1. Circulation: More Bibles have been printed than any other book

2. Translation: Most translated book in the world.

3. Survival:

a. Around 13,000 manuscripts have survived from antiquity, although none of the actual original copies written by the apostles.

Discussion Question: Why do you think that God did not allow any of the original copies of the Scripture to survive?

Answer: The church would have likely to turn them into idols!

- b. Over four thousand Greek New Testaments from 4th to 5th century
 - c. Through persecution, banned, burned, outlawed yet still alive
 - d. Through criticism, all attempts to disprove and discredit have failed
4. Influence on Culture: The Bible has shaped the course of human destiny and society. (literature, laws of morality, politics, philosophy)

B. Proven by Internal Evidences

1. It has *unique passages* describing creation and human development
2. Its *subject matter* touches every human need
3. It is *historically* correct
4. It is *geographically* correct
5. The *health code* of the Old Testament preceded modern methods by thousands of years, yet has been proven over and over to be one of the best ever formulated.
6. *Fulfilled prophecy*: Throughout the Bible prophecies concerning individuals and nations have been proven to be correct
 - a. Nation of Israel
 - b. Daniel catalog of nations
 - c. Prophecies concerning Arab nations
 - d. Messianic prophecies
 - e. Prophecies concerning the last days now coming to pass
7. Many *changed* lives!

VII. For the Bible to Have Value You Must Study It!

II Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

A. The first step of study is to read:

1. Isaiah 34:16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.
2. Read the Bible as a novel, as a short story, read slowly verse by verse, read a whole book in one sitting. Put yourself into the action when reading, imagining what is happening and what it would be like to be there. Compare passages that are similar allowing Scripture to explain and expand

upon itself.

B. The next step for the serious student is to memorize

1. Psalms 119:11 Thy word have I hid in mine heart, that I might not sin against thee.
2. Colossians 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
3. John 14:26 But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

C. The next step is meditate on the Scriptures

1. Psalms 119:99 I have *more understanding* than all my teachers: for thy testimonies [are] my meditation.
2. Proverbs 4:23 Keep thy heart with all diligence; for out of it [are] the issues of life.
3. Joshua 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt *make thy way prosperous*, and then thou *shalt have good success*.

D. One must obey Scripture!

1. I Samuel 15:22 And Samuel said, Hath the LORD [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams.
2. James 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

VIII. Basic Rules for Interpretation. What is the True Meaning of Scripture? (Milne, page 45)

A. **Discussion Question:** How many proper interpretations are there for each single passage of Scripture?

1. II Peter 1:20 Knowing this first, that no prophecy of the Scripture is of any private interpretation.

Many applications, but one interpretation!

2. Application: Demonstration how the truth in the passage can be used, benefit daily life.

B. **Discussion Question:** What is the difference between interpretation and translation? Many times when preaching with a foreigner we have an "interpreter." Is this really interpretation or translation?

1. Translation: Word for word change from one language to another. Difficulties include many originals and language changes, hence many translations today. As more originals are found, better translations are offered. If someone wrote you a letter, would you rather have the original or a copy?

2. Interpretation: Searching for the meaning of what is being written.

C. The Scripture Must be Interpreted Literally: What do the words mean when read in a normal manner?

1. According to the original situation

2. According to the literary form used: poetry, history, narrative, biography

3. According to the context

D. Scripture Must Interpret Scripture

1. See the Bible as a whole

2. Note the progression of revealed truth in the Bible

3. Note other passages that deal with the same event or theme

E. Scripture Must be Illuminated (opened) by the Holy Spirit

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

F. Why is the Illumination of the Holy Spirit Needed?

1. The Human condition:

a. Man is not able to understand what he hears:

Matthew 13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

b. This is the result of the sinful condition:

Romans 1:21 Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

2. God communicates at a different level than man understands:

a. I Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

- b. Isaiah 55:8-9 For my thoughts [are] not your thoughts, neither [are] your ways my ways, saith the LORD. (9) For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
 - c. I Corinthians 1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
3. This condition is overcome when the Holy Spirit does his work of regeneration within man: (Erickson, page 249)
- a. II Corinthians 3:16-17 Nevertheless when it shall turn to the Lord, the veil shall be taken away. (17) Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty.
 - b. Ephesians 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
 - c. I Corinthians 2:14-16 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned. (15) But he that is spiritual judgeth all things, yet he himself is judged of no man. (16) For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.
4. The work of the Holy Spirit in believers is a continuing work as well.
- a. Teaching believers: John 14:26 But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
 - b. Witness to Jesus: John 15:26 But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me:
 - c. Convict of sin: John 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
 - d. Guide to all truth: John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

Discussion Question for introduction to new section: How does one prove there is a God?
Use homework to answer the question.

Theology: The Study of God

I. The Existence of God (Pearlman, page 34)

A. It is Understood in the Bible that God Exists

1. Genesis 1:1 In the beginning God created the heaven and the earth.
2. Psalms 14:1 The fool hath said in his heart, [There is] no God. They are corrupt, they have done abominable works, [there is] none that doeth good.
3. Deuteronomy 4:39 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.

B. The Existence of God Proven: Natural Theology (Milne, page 52; Pearlman, page 34; Thiessen, page 27)

(Teacher: Move through this section quickly as it was covered basically in the section on general revelation.)

1. In creation

- a. The argument of cause and effect (cosmological argument)
- b. The intricacy (the universe is very complex) of design: Design implies a designer (teleological argument)

Job 12:7-10 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: (8) Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. (9) Who knoweth not in all these that the hand of the LORD hath wrought this? (10) In whose hand [is] the soul of every living thing, and the breath of all mankind.

2. The nature of man (anthropological argument)

- a. Man's conscience (understanding of right and wrong)
- b. Man's universal belief in god (common consent argument)
- c. Man's search for God

Isaiah 65:1 I am sought of [them that] asked not [for me]; I am found of [them that] sought me not: I said, Behold me, behold me, unto a nation [that] was not called by my name.

C. The place of these Arguments

1. Helpful

- a. To convince genuine seekers
- b. To strengthen faith of believers

2. Dangers

a. Limitations of the rational ability of man, God is so great!

1) I Corinthians 1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

2) I Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

3) I Corinthians 3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

b. The Bible teaches that man is already aware of God and sin has blinded us.

Romans 1:21 Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

c. The only way to come to God is by faith

Hebrews 11:6 But without faith [it is] impossible to please [him]: for he that cometh to God must believe that he is, and [that] he is a rewarder of them that diligently seek him.

II. The Identity of God: Who and What is God? (Thiessen, page 77)

A. God is a Spirit

1. John 4:24 God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth.

2. Genesis 1:2, Isaiah 61:1, Matthew 3:16, John 14:16-17; 15:26, Acts 5:3-4; 7:48, Romans 8:9,14, I Corinthians 2:11; 3:16, Ephesians 4:30

B. God is Alive

1. Psalms 84:2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. (also Joshua 3:10, I Samuel 17:26, Matthew 16:16, I Timothy 3:15, Revelation 7:2)

2. He is the source of all life:

Psalms 36:9 For with thee [is] the fountain of life: in thy light shall we see light. (John 5:26)

3. He is contrasted with dead idols:

I Thessalonians 1:9 For they themselves shew of us what manner of entering in we had unto

you, and how ye turned to God from idols to serve the living and true God; (also Psalms 115:3-9, Acts 14:15)

Discussion Question: What should a believer do if he is living with his family and they have family (or household) idols?

C. God is a Personal Being

God reveals himself as a personal being. The Westminster Catechism definition is "God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth."

1. He had fellowship in the garden with man

Genesis 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

2. He is self-conscious and self-determinate (not a robot)

a. Exodus 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (also Isaiah 45:5, I Corinthians 2:10)

b. Job 23:13 But he [is] in one [mind], and who can turn him? and [what] his soul desireth, even [that] he doeth. (also Ephesians 1:9, 11, Hebrews 6:17)

3. He was seen by Moses

Exodus 33:22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

4. He is referred to in personal terms

a. As a father

Isaiah 64:8 But now, O LORD, thou [art] our father; we [are] the clay, and thou our potter; and we all [are] the work of thy hand.

b. As a shepherd

Psalms 23:1 {A Psalm of David.} The LORD [is] my shepherd; I shall not want.

c. As a friend

Exodus 33:11a And the LORD spake unto Moses face to face, as a man speaketh unto his friend.

D. God Desires Relationship

1. Jeremiah 31:33 But this [shall be] the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

2. Galatians 4:6-7 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

E. God Communicates Emotions

1. Disappointment

Genesis 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

2. Anger

I Kings 11:9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,

3. Delight

Psalms 37:23 The steps of a [good] man are ordered by the LORD: and he delighteth in his way.

4. Anger and delight

Micah 7:18 Who [is] a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth [in] mercy.

5. Love

John 3:16 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.

Discussion Question: Is God a man or a woman? Matthew 22:30 (For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.) God is EVERYTHING! (More than a man or woman)

III. The Greatness of God

A. God is Self-existent (Thiessen, page 78)

1. Thomas Aquinas, "He is the first cause, himself uncaused."

2. Isaiah 41:4 Who hath wrought and done [it], calling the generations from the beginning? I the LORD, the first, and with the last; I [am] he. (also Exodus 3:14, John 8:58, Revelation 1:8)

B. God is Infinite: He is not subject to human limitations, he has no boundaries.

I Kings 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

1. In relation to space: The nature of God is equally present in every place. One place has his special presence, heaven.

2. In relation to time, God is eternal

C. God is Eternal

1. Exodus 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

2. Psalms 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou [art] God.

3. John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

D. God is Immutable: God does not change.

1. Malachi 3:6 For I [am] the LORD, I change not; therefore ye sons of Jacob are not consumed.

2. Hebrews 13:8 Jesus Christ the same yesterday, and to day, and for ever. (also Genesis 21:33, Psalms 102:27, Isaiah 57:15, Habakkuk 1:12)

3. James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

4. Revelation 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

E. God is One

1. Deuteronomy 6:4 Hear, O Israel: The LORD our God [is] one LORD:

2. This doctrine is emphasized throughout the Old Testament because all of the neighbors of Israel worshiped many gods and idols

Discussion Question: Does God have arms, eyes, a mouth, etc., like a man's body?

Remember God is a spirit! He is supernatural, far above our understanding, and should not be limited to a human body. (We will discuss "in his image" when we get to Hamartiology) We often use metaphors in our speaking. (Example: I love you with all my heart...) The verses using eyes of God and other similar

references are metaphors, (symbols) words used to describe something yet not a literal representation.

IV. The Trinity of God (Thiessen, page 89)

A. The word trinity is not found in the Scripture.

1. This doctrine is not announced but is revealed in Scripture. (Bloesch, page 35)
2. The word trinity was first found in the earliest teachings of the church. (Thiessen, page 90)
 - a. Theophilus in A.D. 181
 - b. Tertullian in A.D. 220
3. There are three types of evidence for the doctrine of the trinity. (Erickson, page 322)
 - a. The Scriptures speak of the unity God
 - b. The Scriptures speak of three persons who are divine
 - c. The Scriptures speak of a "three-in-oneness"

B. Why was this doctrine developed? (Erickson, page 332)

1. Arianism in the early church said that Christ was not God, but only a mediator between God and man (Bloesch, page 36)
2. Semi-Arians said that Christ was a similar but not same substance (Bloesch, page 35)
3. Other heretical views of the nature of Christ said that he was only God, with no physical nature. (Gnostics)
4. These controversies resulted in church councils which defined and refined the doctrine of the trinity, notably the Nicene. The Nicene Creed stated that God is not only like Christ, but in Christ.
5. The doctrine of the trinity was developed to correct false teachings concerning the nature of Christ.

C. Why is the doctrine important? (Milne, page 62)

1. If Jesus is not God then our sins are not truly forgiven

Mark 2:7 Why doth this [man] thus speak blasphemies? who can forgive sins but God only?
2. If the Holy Spirit is not God, how can we depend on Him for regeneration and sanctification?
3. If God is alone did he create for love or from a basic need for relationship?

4. The three-in-oneness of God is the basis for our redemption!

D. In the Old Testament the unity of God is emphasized yet the tri-unity of God is foreseen (Bloesch, page 59)

1. God uses a plural name: Elohim
2. God refers to himself in plural pronouns and verbs

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. (also Genesis 3:22; 11:7, Isaiah 6:8)

3. References to the Angel of the Lord, identified with, yet distinct from God.

a. Exodus 3:2 And the *angel of the LORD* appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed.

b. Exodus 3:4 And when the LORD saw that he turned aside to see, *God* called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I.

4. The Holy Spirit is seen as definite part of God

Genesis 1:2 And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters. (also Nehemiah 9:20, Psalms 139:7, Isaiah 63:10-14)

5. The Son is seen as definite part of God

Psalms 2:7 I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee.

6. Old Testament Scriptures that use triples

a. Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory.

b. The benediction of three blessings in Numbers 6:24-26

E. In the New Testament the doctrine comes clearer in two ways

1. General references to the three

a. The baptism of Jesus

1) Matthew 3:16-17 And Jesus, when he was baptized, went up straightway out of the

water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: (17) And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

2) Note: The presence of Jesus in water, the Spirit descending, the voice of the Father from heaven

b. The words of Jesus in Matthew 28:19 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"

c. Declaration of existence of trinity is seen in the apostolic benediction:

II Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [be] with you all. Amen.

d. *Jesus* prayed to the *Father* to send the *Comforter* (John 14:16)

e. I John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

f. Many Scriptures in the Gospel of John (See Erickson, page 331)

1) John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2) Also: John 1:33-34; 14:16; 16:13-15; 20:21-22

3) Relationship between the members of the trinity are often illustrated. (John 14:24, 26; 16:28; 14:16, 26; 15:26; 16:7; 16:13-14)

g. Many other Scriptures: Matthew 12:28, Luke 1:35; 24:49, Acts 2:33,39, Romans 15:16, Galatians 4:6, I Corinthians 12:4-6, II Corinthians 1:21-22, II Thessalonians 2:13-14, I Peter 1:2; 3:18

2. Each person of the Godhead is declared divine: (Milne, page 60)

a. The Father is God: Galatians 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) (also Matthew 6:8, 7:21)

b. The Son is God: Colossians 2:9 For in him dwelleth all the fullness of the Godhead bodily. (also John 1:1-18 and Titus 2:13) (More will be seen in our study of Christology)

c. The Spirit is God: John 15:26 But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me: (also Mark 3:29, I Corinthians 6:19f, II Corinthians 3:17f)

F. What is the trinity? (Thiessen, page 98; Erickson, page 337)

1. There is ONE God
2. Each person of the tri-unity participates (joins in, cooperates) in the activities of the other
3. The Godhead is possessed by all three persons equally (Milne, page 61)
4. The members of the trinity are described as having different functions, *although* all three are still involved in the work of each one (Bloesch, page 35, footnote 22)
 - a. The Father is creator
 - b. The Son is reconciler and redeemer
 - c. The Spirit is revealer, in-dweller, sanctifier
5. The divine unity is a compound unity (Pearlman, page 68): there is unity, yet distinctiveness of persons
6. The trinity is eternal
 - a. John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (Gen 1:2, John 1:1; 17:24, Philippians 2:6, Revelation 4:11: Christ existed in the beginning)
 - b. Genesis 1:2 And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters. (Hebrews 9:14, also true of the spirit)
 - c. Philippians 2:9-10 Wherefore God also hath highly exalted him, and given him a name which is above every name: (10) That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth; (continues to exist)

Discussion Question: Are there levels of power within the trinity? The cults teach that Christ is lower than the Father and quote many verses: Isaiah 9:6, I John 5:20, I Timothy 2:5, I Corinthians 8:6, Titus 2:13, John 17:3.

G. There is equality in the trinity

1. All members of the Trinity are equal, Christ did not stop being God!

John 10:30 I and [my] Father are one.

2. Christ was in God from the beginning of creation

Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: (also Revelation 4:11)

3. Christ did not stop being God, he *voluntarily* came down to *temporarily* take the form of man for the *purpose* of redemption.

Philippians 2:5-8 Let this mind be in you, which was also in Christ Jesus: (6) Who, being in the form of God, thought it not robbery to be equal with God: (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

4. The cults often misquote Scripture, changing the grammar. For example they say Titus 2:13 (Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;) means that the "great" God is over the saviour. This is not proper usage of the English! The word "and" indicates that Jesus is BOTH the great God and Saviour!

H. The problem in describing three in one is to avoid extreme definitions. Example: The Oneness groups make the trinity too much one, ignoring the diversity. The Mormons and other cults make the members too separate and therefore put one over the other.

I. The trinity is not:

1. Not subordination (Milne, page 60; Thiessen, page 98) where one member is considered to be under another (Christ voluntarily and temporarily lowered himself for our redemption. Philippians 2:5-7)

2. Not 3 gods (separate persons) (Tri-theism, see Thiessen, page 90)

3. Not modalism (or personalities, dimensions of one person) Bloesch, page 36

3. Not three aspects or manifestations of God (Sabelliansim) (Pearlman, page 70; Thiessen, page 90)

J. Doctrine illustrated: There is no perfect comparison (Erickson, page 339)

1. Many suggestions have been made. Discuss some in class. There are problems with each. Some make the unity too complete, other too separate.

2. Perhaps the best illustrations are of the human personality (one can talk to himself..) and social relationships (Augustine)

3. Many other illustrations are suggested, yet in actuality it is basically impossible to define as God himself is indeed a mystery

Isaiah 55:9 For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

K. The teaching of the trinity clearly refutes the "oneness" or "Jesus only theory"

1. The words of Jesus are clear in Matthew 28:19, also used in early church writings, the *Didache* and Justin's *Apology*. (Erickson, page 329)

2. The suggestion that Father, Son and Holy Ghost are not names is incorrect; of course they are names. Can't you call your father, father? This is his name to you!

3. The emphasis on baptism in Jesus' name in the book of Acts was to distinguish it from John's baptism.

L. There is no place in Scripture that elevates Mary to the place of any person of the trinity.

1. Mary was not the mother of God, only the mother of the earthly body of Jesus

2. Mary should be honored as an example of a truly godly woman, but nothing more, certainly not as a worker with Jesus or special intercessor.

V. The Attributes of God

A. Attributes Described (Erickson, page 265)

1. The attributes of God are qualities of the entire Godhead. More specific properties and activities of each of the members of the Godhead will be discussed in later sections.

2. The attributes of God are permanent qualities

3. These attributes are characteristics that help us to begin to understand the essence of God.

B. The attributes of God can be classified in many ways. (Erickson, page 266) We have chosen to see them as His Perfections and His Character. (Williams, page 70)

VI. The Perfections of God (also know as incommunicable or natural) (Williams, page 70; Pearlman, page 60; Milne, page 64; Thiessen; page 80; Erickson, page 265)

A. God is Omnipotent: He has all power, He is able to do whatever he wills

Jeremiah 32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, [and] there is nothing too hard for thee:

Mark 10:27 And Jesus looking upon them saith, With men [it is] impossible, but not with God: for with God all things are possible.

1. God's freedom and power is consistent to his nature

a. Cannot deny himself: II Timothy 2:13 If we believe not, [yet] he abideth faithful: he cannot deny himself.

b. Cannot lie: Hebrews 6:18 That by two immutable things, in which [it was] impossible for

God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

c. Cannot be tempted to sin: James 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

2. God has control over all that is and can be done

Job 1:10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

3. All life is sustained by God

Acts 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

B. God is Omnipresent: He is everywhere, all of the time, unlimited by space.

Psalms 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence? (see Psalms 139:1-13)

1. He is present in glory

Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory.

2. God is present mystically in the church

a. Ephesians 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

b. Matthew 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

3. God is present, near to those who need him!

Psalms 46:1 God [is] our refuge and strength, a very present help in trouble.

4. The presence of God is spoken of as immanence (Erickson, page 302)

a. Immanence speaks of God's presence in nature (Father Creator, not mother nature!), human nature and history.

1) Jeremiah 23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

2) Acts 17:27-28 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: (28) For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

b. Immanence implies: (Erickson, page 311)

1) God is not limited in the ways he works out his purposes, he even uses the ungodly and an unbelievers.

2) We should appreciate nature as evidence of God's creative power. (Father Creator, not mother nature!)

3) Recognizing the immanence of God gives us opportunity for common ground with unbelievers as a place for witness.

5. The presence of God is spoken of as transcendence (Erickson, page 312)

a. Transcendence speaks of God being separate and independent from nature and humanity.

1) Psalms 113:5-6 Who [is] like unto the LORD our God, who dwelleth on high, (6) Who humbleth [himself] to behold [the things that are] in heaven, and in the earth!

2) John 8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

3) Contrast Isaiah 6:3 and Isaiah 57:15

a) Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory.

b) Isaiah 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name [is] Holy; I dwell in the high and holy [place], with him also [that is] of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

b. Transcendence teaches us: (Erickson, page 317)

1) God is higher than man and can never be completely understood by man.

2) Our salvation can never be attained by our works.

3) Reverence is the proper approach to God

4) God will intervene and work in our lives in supernatural ways.

C. God is Omniscient: God knows all things

1. God does not have to reason or learn things gradually

2. His knowledge is past, present and future

a. Isaiah 40:28 Hast thou not known? hast thou not heard, [that] the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? [there is] no searching of his understanding.

b. Romans 11:33-35 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [are] his judgments, and his ways past finding out! (34) For who hath known the mind of the Lord? or who hath been his counsellor? (35) Or who hath first given to him, and it shall be recompensed unto him again?

c. I Corinthians 1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

d. Matthew 10:30 But the very hairs of your head are all numbered.

VII. The Character of God (also know as the moral or communicable attributes (Williams, page 59; Erickson, page 283; Pearlman, page 63; Thiessen, page 83)

A. God is Holy: God is absolutely free from moral impurity.

1. H 6944 qodesh, ko'-desh; from 6942; a sacred place or thing; rarely abstr. sanctity:-consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

a. Exodus 15:11 Who [is] like unto thee, O LORD, among the gods? who [is] like thee, glorious in holiness, fearful [in] praises, doing wonders?

b. I Samuel 2:2 [There is] none holy as the LORD: for [there is] none beside thee: neither [is there] any rock like our God.

2. God is separated from man by place (God is in heaven and man on earth) note difference between presence (omnipresence) and dwelling place

3. God is separated from man by nature and character

Isaiah 59:2 But your iniquities have separated between you and your God, and your sins have hid [his] face from you, that he will not hear.

4. God is holy in himself, God sanctifies himself

Ezekiel 38:23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I [am] the LORD. (also see 36:23)

5. God calls us to be like him

a. I Peter 1:15-16 But as he which hath called you is holy, so be ye holy in all manner of conversation; (16) Because it is written, Be ye holy; for I am holy.

b. Hebrews 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

B. God is Righteous: God is perfect in his treatment of his creation

1. God's righteousness is manifested in two ways:

a. Right dealing with His creatures

b. Conformity to right standard

Genesis 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

2. God's righteousness in action results in justice

Psalms 89:14 Justice and judgment [are] the habitation of thy throne: mercy and truth shall go before thy face.

3. God's justice results in

a. Clearing the innocent and punishing the guilty: Isaiah 11:4a "But with righteousness shall he judge"

b. Pardoning the repentant: I John 1:9 If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness.

c. In chastising His people: Hebrews 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

d. In delivering his people: II Timothy 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Discussion Question: How does God chastise *his* people? Does He make them sick, kill them etc.?
Answer: The most significant way is by dealing with our hearts!

Colossians 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Discussion Question: Does the justice of God mean that he is also FAIR? Why do godly and evil people

suffer together in war, famine, etc.?

Answer: Remember God is not limited by time as we are! His reward for obedience will come in his time! (many verses in Psalms)

C. God is Faithful: God is absolutely trustworthy. Compare the usage of faith and faithfulness in the Old Testament and New Testament. Note that Faithfulness is used many times in the Old Testament preparing us to be challenged to Faith in the New Testament.

1. Isaiah 25:1 O LORD, thou [art] my God; I will exalt thee, I will praise thy name; for thou hast done wonderful [things; thy] counsels of old [are] faithfulness [and] truth.
2. Isaiah 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it.
3. I Corinthians 1:9 God [is] faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
4. II Thessalonians 3:3 But the Lord is faithful, who shall stablish you, and keep [you] from evil.

D. God is Good: God's character is of the nature one would expect from a perfect person

1. God is love: The rational, voluntary affection that compels Him to reach out to his creation

a. Note the difference between need and desire. God does not need our fellowship, he is complete in himself. He desires relationship with his creation, hence in love He reaches out to us.

b. I John 3:16 Hereby perceive we the love [of God], because he laid down his life for us: and we ought to lay down [our] lives for the brethren.

2. God is merciful: The action of God toward those who are in distress

a. James 5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

b. Note: Mercy is more than just feeling pity or sorry for someone. It is the deep desire to personally identify with suffering

3. God is grace: He is good to those who are undeserving

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:

E. God is Truth: All that God will ever do conforms to reality. (There is a difference between truth and facts. Even if you have facts you can come to the wrong conclusion, example: evolution. This is not possible with God, he is Truth)

Discussion Question: Will sincere believers in other religions go to heaven or hell?

Answer: There is only one way to God: Jesus Christ! John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. Christ is all truth, not just some!

God is dealing with men and drawing them to Christ, He is the final judge. (See section on general revelation and Acts 10 where God is pleased with Cornelius.)

1. Trust in God is the path to truth

Psalms 31:5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

2. Knowing Him is the basis for all knowledge

a. Proverbs 1:7 The fear of the LORD [is] the beginning of knowledge: [but] fools despise wisdom and instruction.

b. Proverbs 9:10 The fear of the LORD [is] the beginning of wisdom: and the knowledge of the holy [is] understanding.

3. The church must be challenged to reflect the true nature of God, not exist in falseness

F. God is Wise: God not only knows all, he understands all things.

1. Psalms 147:5 Great [is] our Lord, and of great power: his understanding [is] infinite.

2. This attribute can be seen as a combination of God's omniscience and his omnipotence: God's power is used with his knowledge to accomplish the best possible purposes

3. God's wisdom enables Him to overrule events taking place to accomplish his purposes

a. Genesis 50:20 But as for you, ye thought evil against me; [but] God meant it unto good, to bring to pass, as [it is] this day, to save much people alive.

b. Psalms 104:24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

G. God is Sovereign: God has the authority to govern His creation

1. God has absolute ownership and authority, authority originates with God

a. Romans 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonor?

b. Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2. All creation is dependent on Him

a. Amos 4:13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what [is] his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, [is] his name.

b. Daniel 4:35 And all the inhabitants of the earth [are] reputed as nothing: and he doeth according to his will in the army of heaven, and [among] the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? (the declaration of King Nebuchadnezzar when he was restored from his humbling)

VIII. The Revelations of God in His Name (Pearlman, page 51)

Matthew 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

A. El: (H 410) This word is used in many combinations to describe the might of God. For example El-Shaddai translated Almighty in KJV.

Genesis 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God (El); walk before me, and be thou perfect.

Discussion Question: The cults say that if God is the Almighty one then Christ must be lower. Is Christ lower than the "Almighty" God?

Answer:

1. NO! Christ is part of the Almighty God, from the beginning.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2. The Scripture does not say "Almighty Father." God = Father + Son + Spirit!

3. No verse in Scripture calls the Father almighty and the Son only mighty.

4. Christ has ascended back to the Father on high.

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Philippians 2:9-11 Wherefore God also hath highly exalted him, and given him a name which is above every name: (10) That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth; (11) And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.

5. More discussion of this will be done in Christology when we look at the divinity of Christ.

B. Elohim: (H 430)

1. The plural form of El giving us a foreshadow of the trinity, used about 2,200 times

2. Used particularly when the creative and omnipotent power of God is described (used from Genesis 1:1 to Genesis 2:4 35 times)

C. The "unspoken name" YHWH (Yahway) or JHVH (Jehovah)

1. Used 6,823 times
2. Hebrew has no vowels, and this name was not spoken out of respect except with Elohim or Adonai. Original actual pronunciation has been lost.
3. Translated Lord in KJV, and Jehovah in ASV
4. Means the God that reveals himself: a personal, loving, holy and righteous God.
5. Speaks of the eternal, self existent one. Used over 1500 times with Elohim: Lord God

D. Jehovah's Relationship of Israel is Summed up in Jehovah's Covenant Names:

1. Jehovah-Jireh: "The Lord will provide" Genesis 22:13-14
2. Jehovah-Rapha: "The Lord that healeth" Exodus 15:26
3. Jehovah-Nissi: "The Lord our banner" Exodus 17:15
4. Jehovah-Shalom: "The Lord our peace" Judges 6:24
5. Jehovah-Ra'ah: "The Lord is my shepherd" Psalms 23:1
6. Jehovah-Shammah: "The Lord is present (there)" Ezekiel 48:35
7. Jehovah-Tsidkenu: "The Lord our righteousness" Jeremiah 23:5-6

E. Adonai: (H136)

1. Lord, signifies ownership or mastership
2. Exodus 23:17 Three times in the year all thy males shall appear before the Lord GOD.

F. I Am: Speaks of the eternal nature of God

1. Exodus 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.
2. John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

IX. The Presence of God: His Glory

A. What is the Glory of God? (Milne, page 64)

1. Divine glory is "the radiant splendor and awesome majesty of God himself." The effulgence of splendor and majesty that shines through in every aspect of God's being and action." (Williams, page 79)

2. A parallel term is "transcendence" which refers to God's going beyond all finite reality

B. There are Different Manifestations of God's Glory (Bloesch, page 38)

1. The glory that is the result of God's presence

a. God's presence is everywhere (omnipresence), but he chooses to manifest his special presence in certain places. (normally in heaven)

b. I Kings 8:11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

c. Numbers 14:21 But [as] truly [as] I live, all the earth shall be filled with the glory of the LORD.

d. Revelation 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb [is] the light thereof.

2. The glory that is reflected from the creation of God back to him

a. Psalms 104:31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

b. Psalms 113:4 The LORD [is] high above all nations, [and] his glory above the heavens.

3. The glory that is revealed in his son Christ Jesus

John 13:31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. (also Hebrews 1:3)

4. The glory that he shares with us

Colossians 1:27 To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

C. How does One Give Glory to God? (Bloesch, page 40)

1. In our praise and worship

Psalms 29:1-2 Give unto the LORD, O ye mighty, give unto the LORD glory and strength.

Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

2. When we reflect the presence of Christ in us, denying any righteousness of our own

II Corinthians 10:17 But he that glorieth, let him glory in the Lord. (also I Corinthians 1:31)

3. When we bring our supplications and requests to him

John 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

4. When we give ourselves to the great commission, proclaiming the message of salvation to the lost, when we seek the welfare of our neighbor

I Corinthians 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

X. The Work of God: His Plan (See Erickson, page 16f; Thiessen, page 100f)

"The decrees of God may be defined as God's eternal purpose (in a real sense all things are embraced in one purpose) or purposes, based on his most wise and holy counsel; whereby He freely and unchangeably, for his own glory, ordained either efficaciously or permissively all that comes to pass." (Thiessen, page 100)

A. God does Plan

1. This universe is not simply evolving, nor is God simply responding to history as it comes to pass.

Isaiah 14:24-27 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, [so] shall it stand... (27 For the LORD of hosts hath purposed, and who shall disannul [it]? and his hand [is] stretched out, and who shall turn it back?

2. God is actively involved with the functioning of his plan. He has not simply started it and left it to run its own course. (Deism)

Isaiah 46:10 Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and *I will do* all my pleasure: (Italics mine)

B. What is the Plan of God?

1. Providence may be defined "as the overseeing care and guardianship of God for all His creation." (Williams, page 117)

1. It is eternal, made before the foundation of the world. God does not form his plan as history develops.

- a. Psalms 33:11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.
- b. II Timothy 1:9 Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, (Also Psalms 139:16, Isaiah 22:11, I Corinthians 2:7, Ephesians 1:4; 3:11, James 1:17)
2. The plan of God is based on his knowledge, wisdom and holy counsel, He needs no advice.
 - a. Isaiah 40:13-14 Who hath directed the Spirit of the LORD, or [being] his counsellor hath taught him? (14) With whom took he counsel, and [who] instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? (Romans 11:34)
 - b. I Corinthians 2:7 But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory:
3. God is free to make his plan in any way He chooses according to his own attributes.

Psalms 135:6 Whatsoever the LORD pleased, [that] did he in heaven, and in earth, in the seas, and all deep places. (also Ephesians 1:11)
4. God is able to do all that He desires

Daniel 4:35 And all the inhabitants of the earth [are] reputed as nothing: and he doeth according to his will in the army of heaven, and [among] the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?
5. The ultimate (final) purpose of the plan of God is his glory
 - a. Numbers 14:21 But [as] truly [as] I live, all the earth shall be filled with the glory of the LORD. (Isaiah 6:3; 48:11, Ezekiel 20:9, Ephesians 1:5-6)
 - b. I Corinthians 1:29 That no flesh should glory in his presence.
 - c. Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: (Revelation 4:11)
 - d. There are secondary purposes, such as the happiness of His creatures, but the most important purpose is God's glory. God is God, we exist for his pleasure!
6. There are two aspects to the plan of God
 - a. The things that He purposes and determines to happen (perfect will)

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

b. The things that He allows to happen, such as evil (permissive will)

1) Genesis 50:20 But as for you, ye thought evil against me; [but] God meant it unto good, to bring to pass, as [it is] this day, to save much people alive.

2) Even the things God allows will work for his glory

3) Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose. (Psalms 76:10)

7. The plan of God includes everything that will happen: past, present and future

a. Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: (also Psalms 119:91)

b. Even the ungodly act as instruments of God's plan

1) Ezra 1:1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying,

2) Jeremiah 27:6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

C. In the Old Testament the plan of God is closely connected with his covenant to his people Israel (Genesis 12:1-4).

1. God reveals himself to his people as personal, loving and all powerful.

2. The rebellion of his people has not caused God to forget them, even as He continues his plan in the church. God will complete his plan for Israel in the last days. More will be said about this when we look at eschatology.

Romans 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

D. In the New Testament we see Christ moving in the center of God's plan.

1. Luke 4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

2. Matthew 26:18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples.

E. God's Will is Personal for Each of Us

1. Psalms 139:16 Thine eyes did see my substance, yet being unperfect; and in thy book all [my members] were written, [which] in continuance were fashioned, when [as yet there was] none of them.

2. Job 14:5 Seeing his days [are] determined, the number of his months [are] with thee, thou hast appointed his bounds that he cannot pass;

3. Matthew 6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, [shall he] not much more [clothe] you, O ye of little faith?

F. How can I seek God's plan for my life? Four keys God uses to direct you: Acts 13:1-3

1. Your devotional life: Through fasting and prayer God speaks to you.

Colossians 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

2. Discerning and acknowledging the gifts God has invested in you.

a. 1 Peter 4:10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

b. Proverbs 18:16 A man's gift maketh room for him, and bringeth him before great men.

3. God confirms the direction through others who are used by God in your life.

a. Through invitations from others to serve

b. Through the encouragement of those who are over you.

Acts 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

4. Through circumstances: God provides the opportunity, finances, etc. Be especially careful with this one.

5. Be sure to keep these three steps in THIS order! To use any of these separately can be very dangerous.

6. Remember our **first calling** is our walk with Jesus!

a. I Timothy 6:12 Fight the good fight of faith, *lay hold on eternal life*, whereunto thou art also called, and hast professed a good profession before many witnesses. (Italics mine)

b. II Timothy 1:9 Who hath saved us, and called [us] *with an holy calling*, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, (Italics mine)

Discussion Question: If God knows all things, does that mean we have no choice in how our life will go? (fatalism) We will look at this in the section on providence.

XI. The Initiating Work of God: Creator (Thiessen, page 111; Erickson, page 365; Williams, page 95))

A. Creation is, "the work of God in bringing into being, without the use of any pre-existing materials, everything that is." (Erickson, page 366)

B. There are Two Kinds of Creation (Thiessen, page 111)

1. Immediate creation: The free act of God, without using pre-existing materials, instantly created all things.

a. Genesis 1:1 In the beginning God created the heaven and the earth.

b. This creation included the heavens, angels, waters and gases on the earth

c. We know that God created all things (Nehemiah 9:6, Isaiah 42:5, Colossians 1:16, Revelation 4:11) and these things are not recorded in the following verses of the Genesis account.

d. This was "ex nihilo" out of nothing creation

2. Mediate creation: "God shapes, adapts, combines or transforms existing materials."

a. This is a gradual form of creation, overseen by God, continuing even today

b. An example is Genesis 2:7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Discussion Question: How old is the earth? Thousands of years? Millions of years?

C. When did creation take place?

1. It is difficult to scientifically determine the actual age of the planet. Various methods are used, often contradicting each other. (Thiessen, page 115)

2. The gap theory (Thiessen, page 113)

a. Some suggest that there is a gap between Genesis 1:1 and 1:2. This could be a period of thousands or millions of years.

- b. Some suggest that this was when Satan rebelled
 - c. The creation recorded in verse two was actually a re-creation needed because God did not complete the work in verse one or an unrecorded calamity.
- 3. The flood theory (Erickson, page 380)

Some suggest the earth is only several thousand years old and that the geological evidence has been greatly disturbed by the great flood of Genesis 6-7
- 4. The long day theory (age-day theory, Erickson, page 381)
 - a. Some suggest the Genesis day was a symbolic day, not 24 hours
 - b. II Peter 3:8 is used as possible proof
- 5. The age of Adam (Thiessen, page 117; Erickson, page 381)

This theory rests on the fact that Adam was created full grown, thus the earth could have been created old as well.
- 6. We have no authoritative passage in Scripture which gives the age of the earth.
 - a. It is fair and important to consider science in answering the question. The final authority is Scripture, and all these theories deserve attention.
 - b. It is important to note that the Scripture does indicate a relatively young earth as opposed to evolution which tries to say that the earth is very old. Proper science does not indicate that the earth is millions of years old. More will be said on this in Anthropology.
- D. Different views of the kinds of creation of man will be explored in the section on anthropology.
- E. Creation is the Work of the Triune God
 - 1. The Father: I Corinthians 8:6 But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.
 - 2. Christ: John 1:3 All things were made by him; and without him was not any thing made that was made.
 - 3. The Holy Spirit: Genesis 1:2 And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters. (Also Job 26:13; 33:4, Psalms 104:30, Isaiah 40:11-12)
- F. Theological Importance: (Erickson, page 374)
 - 1. God is the creator of all things except himself, there is no room for dualism.

2. Since God created all things, nothing of itself is evil.

a. God saw that his creation was good (Genesis 1:10,12,18,21,25)

b. Genesis 1:31 And God saw *every thing* that he had made, and, behold, [it was] very good. And the evening and the morning were the sixth day.

c. Evil comes from rebellion, not from a flaw in the work of God.

3. This doctrine guards against lowering the incarnation of Christ, since He took the form of a human body.

a. The material world is not of itself evil, so Christ's incarnation did not make Him any less God.

b. Asceticism is guarded against as well.

4. This doctrine makes clear the limits of creatures, all are under God.

a. Genesis 11:4 And they said, Go to, let us build us a city and a tower, whose top [may reach] unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

b. I Corinthians 8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol [is] nothing in the world, and that [there is] none other God but one.

5. This doctrine is confirmed by, does not conflict with, true science.

a. One should be aware that humanistic evolution is basically a philosophy that looks for scientific verification. The theory of evolution is not pure science as it is often portrayed.

b. There is abundant scientific evidence that the world came into existence recently and suddenly as portrayed in the immediate creation explanation of creation.

c. Creationists do not deny that there is ongoing change within God's creation. A key premise is that change goes on within species, species never "evolve" into new species ("kind").

XII. The Continued Work of God: Providence (Erickson, page 387f; Thiessen, page 119)

A. Providence is "the continuing action of God by which He preserves in existence the creation which He has brought into being and guides it to his intended purposes for it." (Erickson, page 387)

1. God is not the God of the deist, far away and unconcerned about his creation.

2. God is not the God of the fatalist (bahala na; que será, será) who believes that "what will be will

be." God is activity involved in his creation, in control of all things at all times.

B. Two Kinds of Providence: Preservation and Government

1. Preservation: God is at work in the earth maintaining his creation

a. Creation is not self-sufficient, there is no truth in deism

1) Nehemiah 9:6 Thou, [even] thou, [art] LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all [things] that [are] therein, the seas, and all that [is] therein, and thou preservest them all; and the host of heaven worshippeth thee.

2) Colossians 1:17 And he is before all things, and by him all things consist.

b. Israel is a special example

c. We are encouraged to trust in God's support

1) Matthew 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

2) Matthew 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

d. God is preserving us even in time of trial

I Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God [is] faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear [it].

2. Government: God is governing, overseeing all of creation. God's continuous action.

a. God controls nature

1) Psalms 135:6-7 Whatsoever the LORD pleased, [that] did he in heaven, and in earth, in the seas, and all deep places. (7) He causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

2) Mark 4:39 Jesus calms the storm

b. Animals are under God: Psalms 104:21-29

Psalms 104:27 These wait all upon thee; that thou mayest give [them] their meat in due season.

c. Nations are under God

1) Daniel 2:21 And he changeth the times and the seasons: he removeth kings, and setteth

up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

2) Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

3) Many examples are given in Scripture of leaders who are used by God even though they are not following him: Cyrus, Ezra 1:1-6, Naaman, II Kings 5:1, etc.

d. Individuals are under the power of God

Psalms 31:15 My times [are] in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

c. Everything is under the Lord God

1) Psalms 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. (also verses 20-22)

2) Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose.

3) Matthew 5:45b ...for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Discussion Question: What about sin? Does sin confuse the plan of God? (Thiessen, page 124)

God does not sin or cause sin: James 1:13-14 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: (14) But every man is tempted, when he is drawn away of his own lust, and enticed.

C. Providence and Sin: God does not cause sin but acts in one of four ways in relation to it: (Augustus Strong, page 423; Erickson, page 399)

1. He can prevent sin

a. Genesis 20:6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

b. Psalms 19:13 Keep back thy servant also from presumptuous [sins]; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

2. God can permit sin

a. Acts 14:16 Who in times past suffered all nations to walk in their own ways.

b. Matthew 19:8 He saith unto them, Moses because of the hardness of your hearts suffered

you to put away your wives: but from the beginning it was not so. (Psalms 81:12-13)

3. God can direct sin and use it for his purposes: The life of Joseph is a powerful example

4. God can limit, retrain sin

Job 1:12 And the LORD said unto Satan, Behold, all that he hath [is] in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. (Job 2:6, Psalms 124:1-3, I Corinthians 10:13)

D. The Purpose of God's Providence (Thiessen, page 125)

1. God wants his creatures to be happy

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

2. God governs the world with a desire to see men come to salvation

II Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

3. God desires a people for his own possession

I Peter 2:9 But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

4. God desires to see his creatures prosper, develop and mature. All over the world He has used his people to start schools, hospitals, protect the destitute and suffering, raise the status of women and children.

a. Psalms 68:5 A father of the fatherless, and a judge of the widows, [is] God in his holy habitation.

b. James 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.

5. God's final purpose in all things is his glory

Isaiah 48:11 For mine own sake, [even] for mine own sake, will I do [it]: for how should [my name] be polluted? and I will not give my glory unto another.

Discussion Question: If God has a plan for his creation and is carrying it out, should we bother to pray?

E. Providence and Prayer (Thiessen, page 129; Erickson, page 405)

1. We do not believe in *fatalism*, suggesting that natural causes are in control and we have no choice. God is a personal living God.
2. We release the power of God when we pray
 - a. James 4:2b ...yet ye have not, because ye ask not.
 - b. James 5:16 Confess [your] faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.
 - c. God often chooses to work in partnership with man
 - a. Mark 6:5-6a And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed [them]. (6a) And he marvelled because of their unbelief.
 - b. Luke 8:48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace. (woman with issue of blood who touched Jesus)
3. Jesus taught us to be persistent in prayer

Luke 18:1 And he spake a parable unto them [to this end], that men ought always to pray, and not to faint;

Discussion Question: If God is good and all powerful, why is there so much evil, so many disasters in the world?

XIII. The Nature of God and the Problem of Evil (Erickson, page 41f)

A. Theology identifies two general types of evil

1. Natural evil: Catastrophes that do not involve human action such as earthquakes, storms, diseases, etc. Often erroneously called "acts of God."
2. Moral evil: Actions that result from the actions of man such as war, crime, many types of injustices, etc.

B. Inaccurate solutions to the dilemma presented by evil in a universe created by God come in three basic categories:

1. Finitism suggests that God is not really all powerful: attacks the attribute of omnipotence.
 - a. Key term: Dualism that there is a force of evil, *parallel* to God.
 - b. This force is external to God and limits what He can do
 - c. We reject this explanation noting that God is and was before all things

- d. We believe that God is not limited in himself or by man's free will, but has voluntarily limited himself in choosing to give man a free will (Erickson, page 415)
- 2. Determinism alters God's attribute of goodness, suggesting that God is not good in the normal way of understanding.
 - a. Key term: determinism suggests that God causes all things including human acts. Suggests that man does not have a free will
 - b. Closely identified with Calvinism which will be contrasted with Arminianism in the later section on Soteriology.
 - c. We reject this position noting that the Scriptures teach that God gave man the ability to choose to obey Him and because it actually changes the nature of goodness.
- 3. Denial of evil rejects the existence of evil, similar to pantheism.
 - a. Illustrated by Christian Science and the writings of Mary Baker Eddy (Erickson, page 420)
 - b. The "hyper-faith" movement comes close to this
 - 1) Christ's suffering on the cross paid for and removed our sickness and disease
 - 2) Since we are "already healed" according to the work of the cross, sickness and pain are merely symptoms that must be denied
 - 3) Failure to overcome "symptoms" is considered the result of a lack of faith in the work of the cross
 - c. We reject this attempt to explain evil noting that evil is real and does exist. While we clearly teach that miraculous healing is available to all believers, we do not deny the reality and persistence of sickness. (More to be said about healing when we discuss the gifts of the Holy Spirit)

C. Key Themes to Consider when Dealing with the Problem of Evil

- 1. Man is man because of his free will
 - a. Man's free will gives him an opportunity for a genuine relationship with God.
 - b. Man's relationship with God would not be genuine without the existence of evil.
 - c. God allows evil as *"a necessary accompaniment of God's good plan to make man fully human."* (Erickson, page 424)
- 2. We must be careful in judging what appears to be evil

a. God's wisdom and purposes are far above our's

1) Romans 8:28-28 And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose. (29) For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren.

2) John 9:2-3 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? (3) Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

3) Isaiah 55:8 For my thoughts [are] not your thoughts, neither [are] your ways my ways, saith the LORD.

b. We are limited by the dimension of time

Romans 8:18 For I reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us. (II Corinthians 4:17, Hebrews 12:2, I Peter 1:6-7)

c. God can and does often overrule evil and use it for His purposes

Genesis 50:20 But as for you, ye thought evil against me; [but] God meant it unto good, to bring to pass, as [it is] this day, to save much people alive.

d. God has arranged the universe according to natural laws which allow for accidents.

Matthew 4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

3. Man's disobedience and sin result in evil

a. Adamic nature in all of man produces the tendency to sin (more to be said later in Anthropology)

b. Adam's sin brought great changes to man: death, labor, etc.

c. Even creation has been effected by man's sin

Romans 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

d. Man's sinful actions (self-centeredness) produces structural evil in society which produces suffering for many.

e. The serpent's temptation twisted desires that were in themselves natural bringing twisted results. (More to be said later when we look at the nature of sin.)

f. "It is clear, then, that God did not create sin. He merely provided the options necessary for human freedom, options which could result in sin. It is man who sinned, and before that, the fallen angels, not God." (Erickson, page 429)

g. Sinful actions have evil results

Galatians 6:7-8 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

4. God himself is hurt by evil

a. God is grieved by evil

Genesis 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

b. God partakes in humanity's suffering through the incarnation

Philippians 2:7-8 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

5. Evil will be judged in the future; this state is not the permanent order of things.

Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Angelology

I. Introduction: Angelology

A. We are surrounded by two worlds, the natural and the supernatural. The tendency to ignore the beings that operate in the supernatural world can leave us unprepared for ministry.

B. We need to open our spiritual eyes to see the rest of reality around us:

II Kings 6:17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain [was] full of horses and chariots of fire round about Elisha.

II. What Are Angels?

A. The word translated angel in Hebrew is Malak and Greek is Aggelos. Both mean primarily a messenger and are used of humans (Example: I Kings 19:2 and Luke 7:24) and angels.

1. H 4397 mal'ak, mal-awk'; from an unused root mean. to despatch as a deputy; a messenger; spec. of God, i.e. an angel (also a prophet, priest or teacher):-ambassador, angel, king, messenger.
2. G 32 aggelos, ang'-el-os; from aggelos [prob. der. from 71; comp. 34] (to bring tidings); a messenger; esp. an "angel"; by impl. a pastor:-angel, messenger.

B. Other Names Used in the Bible: (Erickson, page 438f; Pearlman, page 81f)

1. In Old Testament

- a. Holy ones, watcher (Daniel 4:13, 17,23), host or hosts (used many times, over sixty in Isaiah alone)
- b. Familiar spirits (Leviticus 19:31, Deuteronomy 18:11) The Hebrew word referred to in these Scriptures does not actually refer to the spirit but the person contacting the spirit. New American Standard translates the word as a medium. The activity of the spirit is implied.
- c. Several questions arise such as "evil spirit from God..."
 - 1) I Samuel 16:14 But the spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. (also verses 15-16 and 23)
 - 2) It is interesting to note that this spirit departed when David played suggesting it was a demon who had *permission from God* to trouble Saul.
- d. Saul's consulting a medium presents questions as well
 - 1) I Samuel 28:12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou [art] Saul.
 - 2) When mediums "call up spirits" they are not contacting the dead, only demons who imitate the dead. Most likely this is the case in this situation.

2. In the New Testament

- a. Heavenly host (Luke 2:13), ministering spirits (Hebrews 1:14), archangel (I Thessalonians and Jude 9)
- b. Various combinations of principalities, powers, dominions, authorities, etc. often referring to evil spirits (Colossians 1:16, Romans 3:38, I Corinthians 15:24, Ephesians 6:12, Colossians 2:15)
- c. Unclean spirit

Luke 9:42 And as he was yet a coming, the devil threw him down, and tare [him]. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. (and 11 others)

III. The Nature of Angels

A. Created Beings: While the specific event is not recorded it is obviously implied

Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: (also Psalms 148:2,5)

B. We assume they were created all at the same time as they do not propagate (have babies) themselves in a normal fashion (Matthew 22:30)

Discussion Question: What happens to the spirits of babies if they die? Do they become angels as the Catholics teach? Do those who were not baptized continue to hover about (limbo)?

NO! The spirits of babies go immediately to be with God. (II Samuel 12:23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.) They do not become angels. The angels were created in the beginning and the number of angels is fixed.

C. Study of Scripture shows that angels are immaterial, spiritual beings.

1. Hebrews 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

2. Demons (fallen angels) are described as spirits: Matthew 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with [his] word, and healed all that were sick: (Matthew 12:45, Luke 7:21; 11:26, Acts 19:12, Revelation 16:14)

3. Angels do not die:

Luke 20:36 Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.

D. Angels are Clearly Inferior to God (Hebrews 1:5; 2:9)

E. There are Large Numbers of Angels

1. Thousands of thousands: Revelation 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

2. Innumerable company: Hebrews 12:22 But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels

F. Appearance of Angels:

1. Angels are not normally seen, when they are they have a human appearance and have been mistaken for men.

Hebrews 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. (also Gen. 18:2, 16, 22; 19:1, 5, 10, 15-16)

2. Sometimes they shine with the glory of God

Luke 2:9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. (also see Matthew 28:3)

IV. The Powers of Angels

A. They are personal beings

1. With intelligence:

II Samuel 14:20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord [is] wise, according to the wisdom of an angel of God, to know all [things] that [are] in the earth.

2. With the capacity to be holy:

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

3. With the capacity to lie and sin: John 8:44, I John 3:8-10

I John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

B. They have knowledge

1. Great, but limited knowledge: Matthew 24:36 But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only. (assumes angels have great knowledge) see also I Peter 1:12

2. Appear to increase knowledge from observation, etc. Luke 15:10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. (also see I Corinthians 4:9, Ephesians 3:10)

C. They have power

1. Titles assigned indicate their power: principalities, powers, authorities, dominions, thrones

2. Scriptural statements

a. II Peter 2:11a Whereas angels, which are greater in power and might...

b. Psalms 103:20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

3. The actions described in Scripture

II Kings 19:35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses. (also II Chronicles 32:21)

4. Their power is derived from and limited by God, even Satan's

Job 1:12 And the LORD said unto Satan, Behold, all that he hath [is] in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

V. Angelic Organization:

A. Archangels

1. Twice used in Scripture, I Thessalonians 4:16 and Jude 9

Discussion Question: Who are the archangels specifically mentioned in Scripture? Are you sure? We often assume things from our traditions!

2. Michael is identified as archangel (Jude 1:9), Gabriel is not (Luke 1:26)

3. The Bible does not specifically say how many there are.

B. Terms such as principalities, powers, etc. seem to suggest stratification, but the ordering is not given in Scripture.

1. Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].

2. Daniel 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

a. Obviously this was not an earthly prince

b. The geographical note here seems to indicate that some angels have territorial responsibilities

C. Understanding Cherubim and Seraphim Presents a Challenge

1. Seraphim are mentioned only once:

Isaiah 6:2-3 Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. (3) And one cried unto

another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory.

2. Cherubim are mentioned frequently, 64 times

- a. Numbers 7:89, I Samuel 4:4, II Samuel 6:2, Psalms 80:1, etc.
- b. Described as human-like beings, with wings, waiting upon God
- c. Their specific relation to angels is not mentioned, therefore, being spirit in nature they may be a special type of angel
- d. The Bible does not specifically say if they are superior or inferior in ranking with angels. We do not make assumptions therefore about their ranking.

D. Although some authors develop detailed organizational structures, it seems difficult to do so from scriptural references alone. This should not lead us to conclude there is no organization, only that it is unnecessary for us to understand it.

VI. The Activities of Angels

A. Giving Praise and Glory to God Seems to the Foremost Ministry of Angels

Revelation 5:11-12 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; (12) Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

B. As Their Name Implies, Angels are Messengers of God to Man

- 1. Mediators of the law: Acts 7:53, Galatians 3:19, Hebrews 2:2
- 2. Gabriel to Zechariah: Luke 1:13-20
- 3. Gabriel to Mary: Like 1:26-38
- 4. To Philip: Acts 8:26
- 5. To Cornelius: Acts 10:3-7
- 6. To Peter: Acts 11:13, 12:7-11
- 7. To Paul: Acts 27:23

C. Angels are Sent to Minister to Believers (see Erickson, page 445 for note on a personal guardian angel)

1. For protection

a. Psalms 34:7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

b. Psalms 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways.

2. Brought deliverance from prison

a. Apostles: Acts 5:19

b. Peter: Acts 12:6-11

3. Spiritual blessing

a. Rejoicing at conversion

Luke 15:10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

b. Serving

Hebrews 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

D. Angels Bring Judgement Upon the Enemies of God

1. 185,000 Assyrians: II Kings 19:35

2. Between the Egyptians and Israel: Exodus 14:19-20

3. Herod slain: Acts 12:23

4. Often in the book of Revelation

E. Angels Will be Involved in the Second Coming

1. Accompanying Christ

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

2. Separating evil from good: Matthew 13:39-42

Discussion Question: Are the angels higher than Christ? (Psalms 8:5) Answer: NO! He temporarily made Himself lower for our redemption. (Philippians 2:6-11)

VII. The Fallen Angels

A. Satan: Literally means "Adversary"

1. Once a beautiful angel: His name means "the light bearer"

Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations!

2. Rebelled against God, and was sent out of heaven. Note his desire was to be "like God" similar to the strategy he used against Eve in the Garden.

Isaiah 14:13-14 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: (14) I will ascend above the heights of the clouds; I will be like the most High.

3. Satan will eventually be bound in hell and cast into the lake of fire.

a. Revelation 12:7-9 And there was war in (mid?) heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, (8) And prevailed not; neither was their place found any more in heaven. (9) And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

b. Isaiah 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

c. Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

d. Revelation 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet [are], and shall be tormented day and night for ever and ever.

Discussion Question: Where is Satan operating from now? Where is his headquarters?

B. Satan's Domain

1. Three heavens mentioned in Scripture

a. The physical heavens (sky), containing the sun, moon and stars

Genesis 1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

b. God's heaven

1) Revelation 4:1 After this I looked, and, behold, a door [was] opened in heaven: and the first voice which I heard [was] as it were of a trumpet talking with me; which said, Come

up hither, and I will shew thee things which must be hereafter. (and following describes the throne, etc.)

2) II Corinthians 12:2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

c. The mid (or spiritual) heaven

1) Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].

2) This is not purgatory! There is no purgatory mentioned in the Bible, this is not a place of "cleansing" as the Catholics claim purgatory is.

2. Satan operates from the mid-heaven

a. Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

b. Job 1:6-7 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. (7) And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

C. Other names for Satan in Scripture (Pearlman, page 88)

1. Devil: Literally means "slanderer"

Matthew 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. The accuser of the brethren

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

3. Destroyer (the translation for Apollyon)

Revelation 9:11 And they had a king over them, [which is] the angel of the bottomless pit, whose name in the Hebrew tongue [is] Abaddon, but in the Greek tongue hath [his] name Apollyon.

4. The serpent

Revelation 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan,

which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

5. The tempter

I Thessalonians 3:5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6. Prince and god of this world

a. John 12:31 Now is the judgment of this world: now shall the prince of this world be cast out. (also see Ephesians 2:2)

b. II Corinthians 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

VIII. Demons

A. Satan Was Not Alone in his Rebellion

1. Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2. II Peter 2:4 For if God spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment;

B. Are These Fallen Angels the same as Demons?

1. The Scripture does not say for certain and it appears that the fallen angels are already in Hell

Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

2. Many theories abound, the most accepted one is that the demons are the spirits of imprisoned angels

a. Revelation 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

b. Note that when demons are cast out they seek another body to inhabit

Matthew 8:31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. (also Matthew 12:43-45)

3. Demons do exist and assist the work of Satan

Matthew 12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? (27) And if I by Beelzebub cast out devils, by whom do your children cast [them] out? therefore they shall be your judges.

IX. Satan's Devices (Activities)

A. Deception: Satan is the Father of Lies

John 8:44 Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

B. Temptation

Luke 4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

C. Inflicting Disease (but not always or all diseases)

1. Many examples in Scripture (dumbness: Mark 9:17, deafness: Mark 9:25, blindness: Matthew 12:22, convulsions: Mark 1:26, Luke 9:42, infirmity Luke 13:10, lameness: Acts 8:7)

2. Luke 13:11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up [herself].

Discussion Question: Is all sickness caused by demons? Is insanity caused by demons?

No, some sickness, as noted in the preceding verses, but not all. Much sickness is caused by germs, carelessness, pollution, etc. Yes, sometimes insanity is caused by demons, but again, not always. We need to seek for and exercise the spiritual gift of discernment!

D. Opposes the Spiritual Progress of Believers

II Corinthians 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

E. Inflicts Condemnation

I Timothy 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

F. Fear

Hebrews 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

X. Demon Possession: "Demonized"

A. There are Many Accounts in Scripture Resulting In:

1. Sickness (Scriptures above)
2. Unusual strength (Mark 5:2f)
3. Mad behavior (Luke 8:27, Matthew 17:15, Mark 5:5)

B. Jesus Dealt with the Demons by Casting Them Out

1. Mark 9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, [Thou] dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.
2. Matthew 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

C. Jesus Gave Similar Authority to the Disciples

Matthew 10:1 And when he had called unto [him] his twelve disciples, he gave them power [against] unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Mark 16:17)

D. Faith is Required

Matthew 17:19-20 Then came the disciples to Jesus apart, and said, Why could not we cast him out? (20) And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

E. Prayer and Fasting as Well

Mark 9:29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

F. Demons can attach themselves to animals, objects (witchcraft or occult, houses, etc.), and territories. These must be cleansed as well.

G. Jesus did not go looking for demons, but He was ready to confront them when they manifested themselves. He did not carry on long conversations with them, He cast them out.

H. One must be ready to resist Satan when he attacks

1. I Peter 5:8-9 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: (9) Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
2. James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

- a. Note two steps: submit to God, then resist!
- b. We must measure whether we are submitted to God: Are you submitted to God's agents? (Father, Church leaders, Government, etc.)

Discussion Question: Can a Christian be demon possessed?

Answer: An important key to understanding this question is to recognize the difference between *possession* and *oppression*. Possession is when demons are on the inside controlling the person. This happens to a limited number of people. Oppression is when demons are on the outside attacking. This happens to all of us often. Remember the I Peter 5:8-9 and James 4:7!

I. Can a Christian be demon possessed?

1. The indwelling spirit of God prevents a demon from entering a believer
2. We need to give adequate ministry to new converts to be certain that they are not carrying demons from past experiences
3. We need to distinguish the difference between possession and oppression
 - a. Oppression is the result of Satan attacking from the outside. It is common to all, saved and unsaved.
 - b. Possession is when demons are actually living inside the individual and controlling his actions.

Discussion Question: Can a person have sex with and bear a child from a demon or Satan?

NO! Satan and the demons are spirits. They have no sex and they have no bodies. (Matthew 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.) If someone believes they have had intercourse with a demon they have been deceived. If a woman is pregnant she was raped by a man. Remember Satan is the great deceiver and the father of lies!

J. Demon Possession Often Results From:

1. Giving one's self to lustful forms of sin
2. Addicting and illegal drugs
3. Homosexuality
4. Occult activities, quack doctor, spiritist, etc.
5. Family influence
6. Bitterness, especially to parents and authority figures
7. Rebellion

K. Keys For Casting Out Demons: There is no specific blue print in Scripture, however close study will reveal some basic principles.

1. Do not fear Satan or his devices. We do not go looking for demons, but are ready to confront them when they present themselves.

a. Job 1:10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

b. I John 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

2. Pray for the spiritual gift of discerning of spirits. We must know the difference between demon possession and oppression. (I Corinthians 12:10)

3. It is not necessary to negotiate or hold conversations with demons, such as asking their names, etc. Remember Satan is the father of lies and likes to take the attention away from Christ.

4. Go in the authority of Christ!

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Mark 16:16-20)

5. When a person is free of demons, pray the empty house will be filled with the Holy Spirit! Proper counseling and follow up ministry is necessary: We must see that the empty house is filled with the Spirit of God.

Matthew 12:43-45 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. (44) Then he saith, I will return into my house from whence I came out; and when he is come, he findeth [it] empty, swept, and garnished. (45) Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last [state] of that man is worse than the first. Even so shall it be also unto this wicked generation.

6. Keep this ministry in proper priority

Luke 10:19-20 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. (20) Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

XI. Spiritual Warfare: II Corinthians 10:3 For though we walk in the flesh, we do not war after the flesh:

A. We Are Called to Battle: We are called to advance, go forward!

1. Matthew 11:12 (NIV) From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it.

2. Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (the gates are not attacking us, we should

be attacking them!)

B. The battle has been Won

1. Colossians 2:15 [And] having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

2. Revelation 1:18 I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Discussion Question: Then why are we fighting?? We are the advance team, the vanguard taking possession of the defeated territory!

C. The Strongman Has Been Bound

1. Mark 3:27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

2. Matthew 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

D. Strongholds Must Come Down

1. II Corinthians 10:4 (For the weapons of our warfare [are] not carnal, but mighty through God to the pulling down of strong holds;)

2. Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places]. (Ephesians 6:10-17)

3. Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. (also verse 19 and Mark 16:15-17)

E. Our Weapons Are Mighty (II Corinthians 10:4)

1. Revelation 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

2. Psalms 149:6-8 [Let] the high [praises] of God [be] in their mouth, and a two edged sword in their hand; (7) To execute vengeance upon the heathen, [and] punishments upon the people; (8) To bind their kings with chains, and their nobles with fetters of iron;

3. Daniel 10:12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. (Prayer!)

4. Philippians 2:10-11 That at the name of Jesus every knee should bow, of [things] in heaven, and

[things] in earth, and [things] under the earth; (11) And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.

Anthropology

Anthropology is the study of the doctrine of Man. We will look at several key areas that will help us to understand man's place in God's creation including the view of the world and the Christian view.

I. Why is the Study of Anthropology Important? Of all the Christian doctrines anthropology is unique in that we are actually studying ourselves! As such, this doctrine is of special importance. Why? (Erickson, page 456)

A. Anthropology Has a Special Relationship to Other Doctrines

1. The Bible declares that we are made in the image of God, therefore, by studying man, we gain insight into the nature of God.

Genesis 1:27 So God created man in his [own] image, in the image of God created he him; male and female created he them.

2. This study helps us to understand the ministry of Christ, since the Bible teaches us that Christ took upon himself the form of a human.

Philippians 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

3. Anthropology will help us to understand other doctrines such as atonement, regeneration and sanctification as they deal directly with God's dealing with man.

B. This is the One Doctrine That has Special Interest to the Unbeliever:

1. It can serve as a springboard to reach out in dialogue with the unbeliever. While the unbeliever may not be interested in most other doctrines he will be in this one. Evidence is seen by the number of subjects offered in secular schools that attempt to answer the same questions we will deal with.

2. Anthropology answers the important questions that all of mankind is asking. Who am I? Where did I come from? Where will I go? Answering these questions from the Bible gives us an opportunity to reach out to the lost.

3. This study is especially important today because of the attention being given to it by unbelievers in universities, political thinkers, etc. These studies and attacks against traditional Christianity have produced a greater awareness of the nature of man. (Note evolutionists and Marxism)

4. The loss of traditional, social and historical national roots as well as the threat of universal extinction forces man to ask questions about himself.

5. Practically speaking, a proper understanding of man's nature will affect the way in which we minister.

II. The Secular View of Man: How do unbelievers view man? Here are several illustrations of the false ways that man looks at himself.

A. Man is a Machine, a Thing

1. This is the employer's view. Man is available to produce a certain amount of goods or service in a specified amount of time for a certain cost.
2. Church leaders fall into this kind of thinking when they only see members according to the value of what they can contribute in terms of money or work skills.

B. Man is an Advanced Animal

1. Some will suggest that man is simply an advanced form of the animal kingdom.
2. This belief is taught by the behavioristic psychology community with experiments such as Pavlov's dog who was trained to respond to certain stimuli.

C. Man is Only a Physical or Economic being

1. This theory is an extension of the last (animal)
2. Suggests that man's destiny is satisfied if he has adequate food, clothing and shelter
3. Most developed by theories of Marxism and communism.
 - a. All of man's conflicts resulting from economic injustices.
 - b. Man is moving toward a classless society that will be free from conflict because everyone will have his need met.
4. Actually most politicians seem to take the economic view of man, their promises and programs only deal with his physical needs.

D. Man Is a Sexual Being

1. Popularized by Sigmund Freud who suggested that all of man's actions originate in his deepest driving desires for sexual satisfaction.
2. Man's acceptance of this theory can be widely seen in our society today. Note how most entertainment and advertising focuses on man's sexual desires.
3. Those who promote this theory suggest that Christianity is overly judgmental and does not allow man his need for freedom.

E. Man is god

1. The humanist sees man as the center of his own universe. Man is the product of evolutionary development and is always improving.
2. This view suggests that man is basically good and with time and effort can solve all problems. Education is a primary in preparing mankind to master his universe.

III. The Christian View of Man: In the following lessons we will look closely at the Biblical teaching concerning the nature of man. Basically there are five key areas:

A. Man Was Created by God. He is not an accident, but the conscious, purposeful act of a mighty creator God.

1. Psalms 139:14-15 I will praise thee; for I am fearfully [and] wonderfully made: marvelous [are] thy works; and [that] my soul knoweth right well. (15) My substance was not hid from thee, when I was made in secret, [and] curiously wrought in the lowest parts of the earth.
2. The wonder of man's creation is evidenced by the facts: Man has one trillion cells: each cell has 46 segments of DNA, the DNA in 1 cell put together is over 7 feet long, if all the DNA in the body was strung out together it would reach to the moon 500,000 times.

B. Man is Made in the Image of God

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

1. Man would not be human without God's image.
2. Man alone is capable of responding to and having a personal relationship with God.

C. Man Has an Eternal Dimension. He has a definite beginning, but also an eternal future.

D. Man is a Unified Being: Composed of physical, intellectual, emotional and spiritual dimensions

E. Man finds his ultimate destiny, sense of identity and purpose from a higher source,: God.

IV. The Origin of Man (Erickson, page 473; Milne, page 92)

The origin of man seeks to discern the beginnings and purpose of man's coming to being. Theology asks not only how man came into existence but also why.

A. Different Views of the Beginning of Man: There are several conflicting views of how man came into being. Conflict arises because of one's opinion of *two kinds of information*: Biblical and scientific (empirical or physical). We need to consider both kinds of data, to come up with a practical opinion.

1. Evolution (Naturalistic)

- a. Commonly associated with Darwin's Origin of the Species (1859)
- b. Says that there is no supernatural involvement
- c. Emphasizes "survival of the fittest," resulting in gradual upgrading
- d. Mutations (defects) allow improvement and change in the species
- e. Man is simply an advanced form of animal
- f. Takes a very long time, hundreds of millions of years
- g. Is not acceptable to the Biblical data and not compatible to all scientific data, not necessarily the best explanation of scientific data.

2. Deistic (or Theistic) Evolution

- a. Says that God began the process of a primitive creation, then left it to progress on its own (like winding up a clock and then going off to let it run on its own).
- b. Says that God was not specifically involved in formation of each thing, rather each evolved as part of a process.
- c. God used an existing creature to make man by giving it a spiritual nature.
- d. Is acceptable to scientific data but not to Biblical which clearly shows that God was directly involved in the process.

3. Direct (Fiat) Creationism

- a. God created by a direct act
- b. God created everything that is in its present form
- c. God created all things virtually instantly
- d. God did not use previously existing material in his creation (each species is totally distinct from others)
- e. No problem in comparing with the Biblical account, however scientific data does not agree. There is no explanation of changes that have occurred through development within species. (families of animals)

4. A Balanced Approach (Includes Biblical and scientific facts)

- a. God made all things that He made, except man, out of nothing.

Genesis 1:1 In the beginning God created the heaven and the earth.

b. God made man directly and completely, both physical and spiritual.

1) Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

2) Genesis 2:7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

c. There is a certain amount of development after God's direct act, but no change between species (Families of animals. Example: lion, tiger, leopard and all members of cat family) or from one species to another.

Genesis 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.

d. In regards to time, we interpret the Genesis account literally, each day representing a 24 hour period.

e. It should be remembered that development should be regarded as having positive and negative factors.

1) The *natural* tendency placed in the universe by God is for things to decline (deteriorate) as they age (2nd law of thermodynamics)

2) Mutations (defects) generally do not produce positive results that can be passed on to off- spring. Usually defects are negative. No known mutation has ever produced a form of life that is more complex

3) Positive developments in species are most often the result of manipulation (control) by outside force

B. Adam and Eve

1. Adam and Eve were historical persons, not simply symbolic representatives of mankind.

2. Although the New Testament sometimes uses Adam to represent mankind, Paul clearly speaks of him as an individual.

a. Romans 5:12 Wherefore, as by *one man* sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (and following through verse 21 and I Corinthians 15:21-22), (Italics mine)

b. I Corinthians 15:45 And so it is written, The *first man Adam* was made a living soul; the last Adam [was made] a quickening spirit. (Italics mine)

3. Genesis records two accounts of their creation

a. Genesis 1:26-28 emphasizes the *why* of man's creation

Genesis 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

b. Genesis 2:7 and 21-24 emphasizes the *how* of man's creation

Discussion Question: If Adam and Eve were literal individuals, where did Cain get his wife? Sometimes people ask this question just to harass Christians. Answer: No problem, in the Old Testament the girl children are rarely listed. No doubt Adam and Eve had daughters as well as sons. Cain must have married his sister or other female relative. As there were no others this was initially not considered a sin.

Discussion Question: Why did Adam (and other Old Testament saints) live to be so old? (Adam, Genesis 5:5, 930 years) Probably many reasons: less sin on the earth, less pollution and disease. The main reason most likely is that God allowed men to live longer to populate and care for the earth. As the numbers grew this was no longer necessary. It is interesting as well that the long lives of early Old Testament saints allowed direct communication of the Old Testament books passing several generations. This would limit the possibility of mistakes even though we do not have written copies.

C. When Was Man Created?

1. Archbishop Ussher in 17th century studied genealogies of Old Testament and concluded 4004 BC (Milne, page 94)

2. Closer study indicates that not all genealogies reflect direct father son relationships and therefore allow for gaps of time.

3. Many ideas from 6,000 years to tens of thousands of years have been given.

4. The important issue is that the Bible does NOT allow for the millions of years that are needed to support the evolution theory.

a. Most scientific evidence indicates the earth is less than 10,000 years old. (For example the lack of deep dust on the moon.)

b. The Bible speaks of sudden, complete creation.

D. The Purpose of Creation Doctrine (Erickson, page 487)

1. Man has no independent existence

a. God willed man should exist

- b. Man continues to exist because of God's provision
- c. Man's value comes from God
- 2. Man is one part of all creation
 - a. Man is made by God, not from God
 - b. Man is not part of divinity, is not a god
- 3. Man has a special (unique) place in God's creation
 - a. Made in the image and likeness of God
 - b. Chosen to subdue all other creatures (Genesis 1:28)
 - c. Proper view of stewardship: All we are and have belongs to God entrusted to us for use
 - d. Man has more than just physical needs, has spiritual ability to communicate with God.

Discussion Question: Is there symbolism or spiritual significance to the fact that a rib was taken from Adam to create Eve?

Yes, it shows us that man and woman are not complete when separate. God's plan is to reunite them in marriage. (Genesis 2:24) It also speaks of the proper relationship that should exist between husband and wife.

- 4. All men are created equal in God's sight. There is common ground for all mankind, a brotherhood of men.
 - a. Our common father is Adam
 - b. There is no place for racism, tribalism, etc., in the plan of God.
 - 1) I Timothy 5:21 I charge [thee] before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.
 - 2) Revelation 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
- 5. Man has limitations
 - a. He is not god, all-knowing, able to do anything

Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:

b. These limitations are not necessarily bad

Genesis 1:31 And God saw every thing that he had made, and, behold, [it was] very good.
And the evening and the morning were the sixth day.

6. Man is something wonderful

Psalms 139:13-14 For thou hast possessed my reins: thou hast covered me in my mother's womb. (14) I will praise thee; for I am fearfully [and] wonderfully made: marvelous [are] thy works; and [that] my soul knoweth right well.

V. The Nature of Man: What makes man a man? We agree that he is more than just an animal, why? What are the parts that make up man? Is he just a sum of those parts, or something more? First we will look at the parts of man then look at theories that attempt to define their relationship. (Pearlman, page 114)

A. Man is composed of two substances, material and immaterial. There is more to man than meets the eye.

Genesis 2:7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

B. The Body: The material, physical part of man

1. Greek word: G 4983 soma, so'-mah; from 4982; to body (as a sound whole), used in a very wide application, lit. or fig.: -bodily, body, slave.

I Corinthians 6:19 What? know ye not that your <body> is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?

2. The body of man is given different names in Scripture

a. House or tabernacle, an earthly tent (temporary) for the inner man while on earth

II Corinthians 5:1 For we know that if our earthly house of [this] tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

b. Flesh: G 4561 sarx, sarx; prob. from the base of 4563; flesh (as stripped of the skin), i.e. (strictly) the meat of an animal (as food), or (by extens.) the body (as opposed to the soul [or spirit], or as the symbol of what is external, or as the means of kindred), or (by impl.) human nature (with its frailties [phys. or mor.] and passions), or (spec.) a human being (as such): -carnal (-ly, + -ly minded), flesh ([-ly]).

1) Note that flesh can refer to the physical as in Philippians 1:24 Nevertheless to abide in the flesh [is] more needful for you. (also see I Corinthians 15:50)

2) It more often refers to the immaterial part of man. This will be discussed in the section

on the soul.

c. Temple:

I Corinthians 6:19 What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?

3. The physical body will be changed in the resurrection.

a. I Corinthians 15:51-52 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, (52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (I John 3:2)

b. Revelation 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

C. We now look at the immaterial or inner part of man in two sections: Soul and spirit.

VI. The Inner Man: The Soul (Pearlman, page 103)

A. The soul defined:

1. The life giving, psychological part of man.

Genesis 2:7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

2. The seat of his intelligence the mind, will and emotions

3. Has the senses (hearing, seeing, smelling) as its resources for gathering information from the outside world

4. The soul is not part of God, for it is the soul that rebels

Ezekiel 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

5. Animals have a soul, however it is much less developed and does not exist after death

6. The soul distinguishes one man from another, the Scripture interchanges the word soul and person

Exodus 1:5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt [already].

B. Biblical Words for Soul:

1. Hebrew: (as in Genesis 2:7)

a. H 5315 nephesh, neh'-fesh; from 5314; prop. *a breathing creature* (Italics mine), i.e. animal or (abstr.) vitality; used very widely in a lit., accommodated or fig. sense (bodily or mental):-any, appetite, beast, body, breath, creature, X dead (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thy-) self, them (your) -selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

b. H 5314 naphash, naw-fash'; a prim. root; to breathe; pass., *to be breathed upon* (Italics mine), i.e. (fig.) refreshed (as if by a current of air):- (be) refresh selves (-ed).

2. Greek:

a. Mark 8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

b. G 5590 psuche, psoo-khay'; from 5594; breath, i.e. (by impl.) spirit, abstr. or concr. (*the animal sentient principle only*; thus *distinguished* on the one hand from 4151, which is the rational and *immortal soul*; and on the other from 2222, which is *mere vitality*, even of plants; these terms thus exactly correspond respectively to the Heb. 5315, 7307 and 2416):- heart (+ -ily), life, mind, soul, + us, + you. (Italics mine)

c. G 5594 psucho, psoo'-kho; a prim. verb; to breathe (voluntarily but gently; thus differing on the one hand from 4154, which denotes prop. a forcible respiration; and on the other from the base of 109, which refers prop. to an inanimate breeze), i.e. (by impl. of reduction of temperature by evaporation) to chill (fig.): -wax cold.

d. G 4151 pneuma, pnyoo'-mah; from 4154; a current of air, i.e. breath (blast) or a breeze; by anal. or fig. a spirit, i.e. (human) *the rational soul*, (*by impl.*) *vital principle*, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:-ghost, (Italics mine)

C. These words allow us to see that the soul gives man life, similar to the elementary soul of the animals. The soul separates the animals from plants which have no souls.

Discussion Question: The origin of the soul, where does the soul come from?

D. Three Theories of the Origin of the Soul:

1. Some say the soul is not from parents, but directly from God (Scriptures such as Isaiah 57:16, Ecclesiastes 12:7, Zechariah 12:1 and Hebrews 12:9 are cited, all referring to the spirit)

2. Others say the soul comes directly from parents (Scriptures such as John 1:13 and 3:6, Romans 5:12, I Corinthians 15:22, Ephesians 2:3 and Hebrews 7:10)

3. A balanced view: Is a co-operation of God and parents

1) Psalms 139:13-14 For thou hast possessed my reins: thou hast covered me in my mother's womb. (14) I will praise thee; for I am fearfully [and] wonderfully made: marvelous [are] thy works; and [that] my soul knoweth right well.

2) This theory is probably the best one as it brings together all of the Scriptures involved in a balanced manner.

Discussion Question: When does life begin? When does a person become a person? When does a person gain his soul?

E. Origin is Important: If life is formed at conception in the mother's womb, abortion is murder. Scripture clearly teaches person-hood begins in the womb.

1. Jeremiah 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, [and] I ordained thee a prophet unto the nations.

2. Psalms 139:13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

F. The Soul and Instincts (desires, automatic reactions): Man is given five instincts by God.

1. Self-preservation (desire to stay alive):

Genesis 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. (death is used as a warning)

2. Possession (acquisitive, getting):

Genesis 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

3. Food seeking:

Genesis 1:29 And God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat.

4. Reproduction:

Genesis 1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

5. Dominance (rule):

Genesis 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl

of the air, and over every living thing that moveth upon the earth.

G. The soul is the seat of the decision making, it is here where temptation takes place. (James 1:13-16)

1. The soul that regularly yields to sin is known as carnal

Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

2. The rebellious soul is cut off from God

a. Romans 1:21 Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

b. Romans 1:28 And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

3. This state is sometimes referred to as the "flesh" meaning the sinful soul rather than the physical body

a. Galatians 5:19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness,...

b. Galatians 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

H. The Soul is Often Referred to as Different Inward Parts of Man (Pearlman, page 107; Milne, page 96)

1. The heart: (Pearlman, page 112)

Proverbs 4:23 Keep thy heart with all diligence; for out of it [are] the issues of life.

2. Intestine:

I John 3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his *bowels* [of compassion] from him, how dwelleth the love of God in him? (Italics mine)

3. Belly:

John 7:38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

VII. The Inner Man: The Spirit: The conscience, intuition and part of man that communes with God.

A. The spirit of man is not the same as the Spirit of God, the Holy Spirit.

B. The spirit of man is the part of man that is able to perceive spiritual matters and respond to God.

I Corinthians 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

C. It is the spirit of man that really separates him from animal life.

D. The Scriptures sometimes separate the soul and spirit:

1. I Thessalonians 5:23 And the very God of peace sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
2. Hebrews 4:12 For the word of God [is] quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discernor of the thoughts and intents of the heart.

E. Other times the soul and spirit are used interchangeably (Erickson, page 522) For example in death:

1. I Kings 17:21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's *soul* come into him again. (also Acts 15:26), (Italics mine)
2. Luke 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my *spirit*: and having said thus, he gave up the ghost. (Italics mine)

F. The spirit of man comes from God.

1. Proverbs 20:27 The spirit of man [is] the candle of the LORD, searching all the inward parts of the belly.
2. Job 32:8 But [there is] a spirit in man: and the inspiration of the Almighty giveth them understanding.

G. The spirit of man is renewed by God.

1. Psalms 51:10 Create in me a clean heart, O God; and renew a right spirit within me.
2. Ephesians 4:23 And be renewed in the spirit of your mind;

H. The Spirit of God bears witness to the spirit of man.

Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God: (see verse 15)

I. Man's Spirit Can be Corrupted. For example:

1. Proverbs 16:18 Pride [goeth] before destruction, and an *haughty spirit* before a fall. (Italics mine)

2. Isaiah 19:14 The LORD hath mingled a *perverse spirit* in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken [man] staggereth in his vomit. (Italics mine)

Discussion Question: What happens to the spirit and soul of man at death? This will be looked at closer in Eschatology when we study death. It is important to note several things at this point.

J. At death the spirit and soul remain together. They do not separate.

1. The soul of those who are born again goes directly to the presence of Christ in heaven.

II Corinthians 5:8 We are confident, [I say], and willing rather to be absent from the body, and to be present with the Lord.

2. The soul of the lost goes immediately to hell.

Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:

3. There is no Biblical teaching about any temporary place such as purgatory where souls are purged to prepare for heaven. At death there is no possibility of change.

4. Spiritists and channelers are not able to talk to the dead. They do often communicate with demons and familiar spirits.

5. There are no spirits or souls of those who have died roaming about the earth at any time, only the angels and servants of Satan.

6. We have no fear of these spirits!

I John 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

VIII. Three Views of the Makeup of Man

A. Dichotomism: Some believe that man is composed of two elements, the body (material) and the soul - spirit as one part (immaterial). (Erickson, page 520)

1. Probably the most popular view throughout most of church history

2. Held as true since early church history, but grew in popularity after Council of Constantinople in 381

3. Arguments in favor of this view include:

a. Luke 10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. (several inner elements are listed, but not spirit)

b. Interchangeable use of soul and spirit in Scripture

4. Liberal theology takes the separation to the point of believing in a dualism in man where the spirit can function apart from the body. (Erickson, page 523)

B. Trichotomism: Man is composed of three elements: Body, soul and spirit.

1. Those who support this view use I Thessalonians 5:23, Hebrews 4:12

2. I Corinthians 2:14-3:4 Paul classifies persons as "of the flesh, unspiritual and spiritual"

3. I Corinthians 15:44 speaks of natural and spiritual body

4. Popular among Alexandrian fathers and conservatives today

C. Conditional Unity: Man is a complex union of body, soul and spirit.

1. Man is a complex being of material and immaterial substance

2. For the most part the Scripture refers to man as a unitary being

3. The normal state of man is a union of physical and spiritual which is broken at death, to be returned in the resurrection

4. There is an intermediate state where the physical and spiritual are separated, but this is not the normal position (See Luke 23:43 Jesus speaks to thief on cross, Luke 16:19-31 the rich man and Lazarus, II Corinthians 5:8 Paul at home with Christ and Matthew 10:28 fear not those who kill body and not soul) (Erickson, page 527)

5. For objections to dualism see Erickson, page 530

6. The gospel is an appeal to the whole man (hence "holistic ministry")

7. Asceticism (inflicting one's self with pain for spiritual gain) is not proper because all of man's being must be submitted to God. The body is not the evil part of man.

8. Dichotomism and Trichotomism agree on more than they disagree, we believe the composite view best represents the picture given in Scripture. However, this is one more discussion that is not really worth arguing about!

IX. Man in God's Image: The Scripture clearly declares that we are made in God's image. What does this mean? Do we look like God? Do we have the inner nature, intelligence of God? Are we to have dominion like God?

A. Note the Relevant Scriptural Passages

1. Genesis 1:26-27 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over

all the earth, and over every creeping thing that creepeth upon the earth. (27) So God created man in his [own] image, in the image of God created he him; male and female created he them.

2. Genesis 5:1 This [is] the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

3. Genesis 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

4. I Corinthians 11:7 For a man indeed ought not to cover [his] head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

5. James 3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude (likeness) of God.

B. Relevant Hebrew Words

1. Image: H 6754 tselem, tseh'-lem; from an unused root mean. to shade; a phantom, i.e. (fig.) illusion, resemblance; hence a representative figure, espec. an idol:-image, vain shew.

2. Likeness: H 1823 demuwth, dem-ooth'; from 1819; resemblance; concr. model, shape; adv. like:-fashion, like (-ness, as), manner, similitude.

C. The Roman Catholic View (Erickson, page 500)

1. Since early times gradually Catholic theologians viewed "image" and "likeness" as two different aspects that God gave to man. (Origen and especially Irenaeus)

2. By medieval times a clear distinction was made:

a. Image was seen as man's natural resemblance to God, abilities of reason and will.

b. Likeness was seen as a gift of God's moral qualities added to man's nature, lost at the fall.

c. According to Catholics, at the fall man lost the likeness, but not the image.

1) Human nature is partly undamaged by sin

2) Non-Christians and marginal believers are as fully human as sanctified believers

3) Man can discover God apart from revelation (natural theology)

4) Man is capable of some good works apart from grace, thereby preparing him for grace.

D. Martin Luther Reacted Strongly:

1. Image and likeness actually come from the same Hebrew background, a simple example of

Hebrew parallelism. (A form of Hebrew writing style where one makes a statement, then repeats it with different words.)

2. All aspects of man's nature are corrupted by sin

3. What is left is a remnant (remainder) of the image, a broken part of it, primarily the ability to reason.

Discussion Question: Does God have a physical body? Does He have eyes, ears, arms, etc.?

E. Important Conclusions:

1. It is not a physical likeness. God is spirit (John 4:24, I Timothy 1:17). He is not limited to a physical body. References to the body parts of God (eyes, ears, arms, etc.) are symbolic helping us to understand that God is close to us. The reality of God's image in us is spiritual, not physical.

2. The likeness is three fold (Thiessen, page 154f)

a. Mental: Man is much more than an animal. He has been given by God the ability to think, reason and remember.

Genesis 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof.

b. Moral: Man was originally created without sin, innocent before God.

Ecclesiastes 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

c. Social: Man was created like God with the desire to give and receive love.

Genesis 2:18 And the LORD God said, [It is] not good that the man should be alone; I will make him an help meet for him.

3. We belong to God, we bear God's image

Mark 12:17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

4. Jesus is our pattern, he is the complete revelation of God's image

Hebrews 1:3 Who being the brightness of [his] glory, and the express image (exact copy) of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

5. We are fully human when we are properly related to God

II Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord.

6. God wishes us to exercise dominion over his creation and exercise proper care of it. (Genesis 1:26-27) This includes learning and work.

7. The image indicates our value, hence murder and cursing are forbidden. (Genesis 9:6, James 3:9-10)

8. God's image is universal in man indicating that man should not be persecuted or abused or prejudiced against because of race.

a. Romans 2:11 For there is no respect of persons with God.

b. James 2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

c. Revelation 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

9. The regenerating power of Christ is at work in believers, restoring what was lost to sin. This work will be completed when we are with Christ.

a. Romans 8:29 For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren. (note the context!)

b. Ephesians 4:23-24 And be renewed in the spirit of your mind; (24) And that ye put on the new man, which after God is created in righteousness and true holiness.

c. Colossians 3:10 And have put on the new [man], which is renewed in knowledge after the image of him that created him:

d. I Corinthians 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

10. In summary, the image should be thought of as being primarily inner, it refers to the very nature of man. "It refers to something man *is* rather than something he *has* or *does*." (Erickson, page 513)

Discussion Question: If Adam and Eve were the first people, where did the races (white, black, brown, etc.) come from?

X. God Created All Men (Erickson, page 541)

A. God Created All Races

1. Many Scriptures speak of God's concern for all men

- a. Romans 2:11 For there is no respect of persons with God.
 - b. Ephesians 6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.
 - c. 1 Timothy 5:21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.
 - d. James 2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.
2. Many theories are used to support racism!
- a. Some say it was the curse spoken to Cain after he killed Abel (Gen. 4:13-15). This is impossible because only Noah's family went on the ark.
 - b. Some say it was the curse of Noah on Canaan, Genesis 9:25 (Ham's son Genesis 9:18). This is not possible:
 - 1) A man's sin rests on his own shoulders (Ezekiel 18:20)
 - 2) Many Scriptures speak of God's love for all men (II Peter 3:9)
 - 3) No anthropological evidence to back this theory
3. If Adam and Eve were the first people, where did the races (white, black, brown, etc.) come from?
- a. Possible answer: At the tower of Babel. Genesis 11:8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
 - b. Other factors include:
 - 1) Natural selection of genes helping man to adapt to his climatic surroundings
 - 2) Cultural preference to remain apart from others
 - 3) Small isolated populations (possibly resulting from tower of Babel).
 - c. The Bible does not say for sure. Major in the Majors: (II Timothy 2:23) Never use Scripture to defend racism! Racism is one of the dangers of the evolutionist who suggest some have evolved further than others.

B. God Created Male and Female

1. Genesis 5:1-2 This *is* the book of the generations of Adam. In the day that God created man, in

the likeness of God made he him; (2) Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

2. God has given man and woman different roles, but equal worth

Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

C. God cares for the poor and oppressed

1. Deuteronomy 15:9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

2. Special provisions are given throughout the law for the provision and protection of the poor.

3. Five Hebrew words describe the roots of poverty in Scripture (Grigg, page 34)

a. Ebyon: needy and dependent (used 61 times)

b. Dal: the frail poor, the weak (used 57 times)

c. Rush: the impoverished through dispossession (used 31 times)

d. Chaser: to suffer lack of bread and water, to hunger (used 36 times)

e. Ani: poverty caused by affliction and oppression (used 80 times)

D. God cares for the aged

1. Exodus 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

2. Leviticus 19:32 (NASB) 'You shall rise up before the grayheaded, and honor the aged, and you shall revere your God; I am the LORD.

3. 1 Peter 5:5a Likewise, ye younger, submit yourselves unto the elder.

E. God cares for the unborn

1. Psalms 139:13-15 For thou hast possessed my reins: thou hast covered me in my mother's womb. (14) I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well. (15) My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

2. Jeremiah 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations.

3. Luke 1:41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

Hamartiology

Hamartiology is the doctrine of Sin. Study of this doctrine closely compliments the study of man and salvation. By understanding the Biblical teaching concerning sin we better understand the plight of man and the need for the work of Christ in salvation. (Erickson, page 562f)

I. Why is this Doctrine Important?

- A. A proper Biblical understanding of sin and the sin nature in man is absolutely necessary for us to see the importance and nature of atonement.
- B. Today society is making a strong effort to say that there is no such thing as sin. Man's failures are simply called weaknesses that can be overcome.
- C. Other religions and non evangelical Christians paint a very different picture of sin than the Bible does. The Roman Catholics look at sin very differently than we do. (example: Mortal and venial sin)

II. Difficulties Encountered in this Study

- A. Sin is an unpleasant subject and therefore it is tempting to belittle its importance.
- B. Today's society does not want to believe there is sin, only weakness or mistakes. Emphasis is on "positive re-enforcement."
- C. Sin as an inner force is often confused with sins, the acts performed.
- D. Roman Catholic teaching emphasizes good works, de-emphasizing the presence of sin.

The Bible has much to say about sin. Coming up with a concise definition is difficult. First we will look at the Biblical terms for sin, then draw some conclusions. The Greek and Hebrew definitions used here are from Strong's Concordance.

III. Causes of Sin

- A. Ignorance: Willful ignorance (not accident), we could know the right direction but choose not to. Review the differences between general and special revelation emphasizing that all men have a knowledge of the existence of God.

1. Root of G 52: G 50 agnoeo, ag-no-eh'-o; from 1 (as a neg. particle) and 3539; not to know (through lack of information or intelligence); by impl. to ignore (through disinclination):- (be) ignorant (-ly), not know, not understand, unknown.

2. Ephesians 4:18 Having the understanding darkened, being alienated from the life of God through the **ignorance** that is in them, because of the blindness of their heart:

B. Error: To go astray, wander, roam (as sheep from flock)

1. H 7686 shagah, shaw-gaw'; a prim. root; to stray (caus. mislead), usually (fig.) to mistake, espec. (mor.) to transgress; by extens. (through the idea of intoxication) to reel, (fig.) be enraptured:-(cause to) go astray, deceive, err, be ravished, sin through ignorance, (let, make to) wander

Isaiah 28:7 But they also have **erred** through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble [in] judgment.

2. G 4105 planao, plan-ah'-o; from 4106; to (prop. cause to) roam (from safety, truth, or virtue):-go astray, deceive, err, seduce, wander, be out of the way.

I Corinthians 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not **deceived**: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

C. Inattention: To hear wrong or incorrectly, failure to listen when God is speaking

1. G 3876 parakoe, par-ak-o-ay'; from 3878; inattention, i.e. (by impl.) disobedience: -disobedience.

2. Romans 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

3. Hebrews 2:2-3 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; (3) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him];

IV. Seven Kinds of Sin

A. Sin: To miss the mark

1. A willful failure to hit the mark or standard that God has set. (Erickson, page 567-568, Milne, page 103) This is the most *frequently used* word group for sin in the Old and New Testament.

2. Hebrew:

a. Sinned:

H 2398 chata', khaw-taw'; a prim. root; prop. to miss; hence (fig. and gen.) to sin; by infer. to forfeit, lack, expiate, repent, (causat.) lead astray, condemn:-bear the blame, cleanse, commit [sin], by fault, harm he hath done, loss, miss, (make) offend (-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin (-ful, -ness), trespass.

1) Sin:

H 2401 chata'ah, khat-aw-aw'; fem. of 2399; an offence, or a sacrifice for it:- sin offering, sinful.

Dictionary Trace

2) H 2399 chet', khate; from 2398; a crime or its penalty:-fault, X grievously, offence, (punishment of) sin.

3) Exodus 32:30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

b. Sins: H 2399 chet' (see above)

Dictionary Trace

1) H 2398 chata' (See above)

2) Psalms 51:9 Hide thy face from my sins, and blot out all mine iniquities.

3. Greek:

a. Sins:

G 266 hamartia, ham-ar-tee'-ah; from 264; sin (prop. abstr.): -offence, sin (-ful).

b. *Dictionary Trace*

1) G 264 hamartano, ham-ar-tan'-o; perh. from 1 (as a neg. particle) and the base of 3133; prop. to miss the mark (and so not share in the prize), i.e. (fig.) to err, esp. (mor.) to sin:-for your faults, offend, sin, trespass.

2) Matthew 1:21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

B. Sin: Rebellion

1. All persons are assumed to be in contact with the truth, even the gentiles have general revelation. Sin is pictured here as to rebel or be disobedient.

2. Hebrew:

a. Sins:

H 6588 pasha', peh'-shah; from 6586; a revolt (national, moral or religious):- rebellion, sin, transgression, trespass.

Dictionary Trace

1) H 6586 pasha', paw-shah'; a prim. root [rather ident. with 6585 through the idea of expansion]; to break away (from just authority), i.e. trespass, 'apostatize, quarrel:-offend,

rebel, revolt, transgress (-ion, -or)

2) Proverbs 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh [them] shall have mercy.

b. Stubborn:

H 5637 carar, saw-rar'; a prim. root; to turn away, i.e. (morally) be refractory:-X away, backsliding, rebellious, revoler (-ing), slide back, stubborn, withdrew.

Psalms 78:8 And might not be as their fathers, a stubborn and rebellious generation; a generation [that] set not their heart aright, and whose spirit was not stedfast with God.

c. Rebellious:

H 4784 marah, maw-raw'; a prim. root; to be (caus. make) bitter (or unpleasant); (fig.) to rebel (or resist; causat. to provoke):-bitter, change, be disobedient, disobey, grievously, provocation, provoke (-ing), (be) rebel (against, -lious).

Isaiah 1:20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken [it].

3. Greek:

a. Believed not:

G 544 apeitheo, ap-I-theh'-o; from 545; to disbelieve (willfully and perversely):-not believe, disobedient, obey not, unbelieving.

Hebrews 3:18 And to whom sware he that they should not enter into his rest, but to them that believed not?

b. Depart:

G 868 ahistemi, af-is'-tay-mee; from 575 and 2476; to remove, i.e. (act.) instigate to revolt; usually (reflex.) to desist, desert, etc.:depart, draw (fall) away, refrain, withdraw self.

Hebrews 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

C. Sin: Perversion

1. The words used in the Scripture mean to bend or twist, and unnatural act. (Example: homosexuality, illegal drugs, witchcraft. Explain why for each one.)

2. Hebrew:

a. Sin:

1) H 5771 `avon, aw-vone'; or `avown (2 Kings 7:9, Psalms 51:5[7]), aw-vone'; from 5753; perversity, i.e. (moral) evil:-fault, iniquity, mischief, punishment (of iniquity), sin.

2) I Kings 17:18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

b. *Dictionary Trace*

1) H 5753 `avah, aw-vaw'; a prim. root; to crook, lit. or fig. (as follows):-do amiss, bow down, make crooked, commit iniquity, pervert, (do) perverse (-ly), trouble, X turn, do wickedly, do wrong.

2) Daniel 9:5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

Discussion Question: Why did God make the law? Why does He limit us (thou shalt not...)? It does not seem fair. Is God being cruel and depriving us from enjoyment? No! God is actually protecting us. He knows our limits, He knows all aspects of creation around us. Total freedom actually results in bondage and deprivation. God protects us by showing us the things that will cause us harm and forbidding them.

D. Sin: Breaking the law (three kinds)

1. Unrighteous acts: Behavior that is against the standard of the law, law used in a general sense (doeth wrong)

a. G 91 adikeo, ad-ee-keh'-o; from 94; to be unjust, i.e. (act.) do wrong (mor., socially or phys.): -hurt, injure, be an offender, be unjust, (do, suffer, take) wrong

Dictionary Trace

G 94 adikos, ad'-ee-kos; from 1 (as a neg. particle) and 1349; unjust; by extens. wicked; by impl. treacherous; spec. heathen: *-unjust, unrighteous.* (Italics mine)

b. Colossians 3:25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

2. Transgression: Used in Old Testament over 600 times, means to cross over, to pass by.

a. Hebrew:

1) H 5674 `abar, aw-bar'; a prim. root; to cross over; used very widely of any transition

2) Numbers 14:41 And Moses said, Wherefore now do ye *transgress* the commandment of the LORD? but it shall not prosper. (Italics mine)

b. Greek:

1) G 3847 parabasis, par-ab'-as-is; from 3845; violation: -breaking, transgression.

Dictionary Trace

2) G 3845 parabaino, par-ab-ah'-ee-no; from 3844 and the base of 939; to go contrary to, i.e. violate a command: -(by) transgress (-ion).

3) Romans 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's *transgression*, who is the figure of him that was to come. (Italics mine)

3. Lawlessness: Having no law, ignoring the law

a. G 458 anomia, an-om-ee'-ah; from 459; illegality, i.e. violation of law or (gen.) wickedness:-iniquity, X transgress (-ion of) the law, unrighteousness.

Dictionary Trace

459 anomos, an'-om-os; from 1 (as a neg. particle) and 3551; lawless; i.e. (neg.) not subject to (the Jewish) law; (by impl. a Gentile), or (pos.) wicked:-without law, lawless, transgressor, unlawful, wicked.

b. I John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the *transgression* of the law. (Italics mine)

E. Sin: Treachery

1. The act of a traitor, usually used against God.

2. Hebrew:

a. H 4604 ma'al, mah'-al; from 4603; treachery, i.e. sin:-falsehood, grievously, sore, transgression, trespass, X very.

Dictionary Trace

H 4603 ma'al, maw-al'; a prim. root; prop. to cover up; used only fig. to act covertly, i.e. treacherously:-transgress, (commit, do a) trespass (-ing).

b. Joshua 7:1 But the children of Israel committed a *trespass* in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel. (Italics mine)

3. Greek: The work used in the Septuagint is:

a. G 3895 parapipto, par-ap-ip'-to; from 3844 and 4098; to fall aside, i.e. (fig.) to apostatize:-fall away.

Hebrews 6:6 If they shall *fall away*, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame. (Italics mine)

b. G 3900 paraptoma, par-ap'-to-mah; from 3895; a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression:-fall, fault, offence, sin, trespass.

Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of *sins*, according to the riches of his grace; (Italics mine)

F. Sin: An offence

1. In this case the idea of a moral stumble is given.

2. G 4417 ptaio, ptah'-yo; a form of 4098; to trip, i.e. (fig.) to err, sin, fail (of salvation):-fall, offend, stumble.

James 2:10 For whosoever shall keep the whole law, and yet *offend* in one [point], he is guilty of all. (Italics mine)

Discussion Question: Are there levels to sin? Are there small sins and large sins?

Yes, and no. It is clear in the Law that some sins had more serious punishments. This would indicate that they are more serious. The principle of sowing and reaping indicates that the more serious the sin, the greater the effects. (Galatians 6:7-9) The Scriptures indicate however that all sin is sin! Any sin is as serious as committing all sin. (James 2:10)

G. Sin: Is ungodliness

1. Without worship or reverence, no respect or fear of God

2. G 763 asebeia, as-eb'-I-ah; from 765; impiety, i.e. (by impl.) wickedness:- ungodly (-liness).

a. *Dictionary Trace*

G 765 asebes, as-eb-ace'; from 1 (as a neg. particle) and a presumed der. of 4576; irreverent, i.e. (by extens.) impious or wicked:-ungodly (man).

b. Titus 2:12 Teaching us that, denying *ungodliness* and worldly lusts, we should live soberly, righteously, and godly, in this present world; (Italics mine)

V. The Results of Sin

A. Loss of Peace

1. The sinner has no peace, he is spiritually wandering, disturbed

2. Isaiah 57:20-21 But the *wicked* [are] like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. (21) [There is] no peace, saith my God, to the *wicked*. (Italics mine)

a. H 7563 rasha', raw-shaw'; from 7561; morally wrong; concr. an (actively) bad person:-+ condemned, guilty, ungodly, wicked (man), that did wrong.

b. *Dictionary Trace*

H 7561 rasha', raw-shah'; a prim. root; to be (caus. do or declare) wrong; by impl. to disturb, violate:-condemn, make trouble, vex, be (commit, deal, depart do) wicked (-ly,-ness).

B. Evil

1. A general term that speaks of badness, being against God, often contrasted with good.

2. Deuteronomy 30:15 See, I have set before thee this day life and good, and death and *evil*;

a. H 7451 ra', rah; from 7489; bad or (as noun) evil (nat. or mor.): -adversity, affliction, bad, calamity, + displease (-ure), distress, evil ([-favouredness], man, thing), + exceedingly, X great, grief (-vous), harm, heavy, hurt (-ful), ill (favored), + mark, mischief (-vous), misery, naught (-ty), noisome, + not please, sad (-ly), sore, sorrow, trouble, vex, wicked (-ly, -ness, one), worse (-st), wretchedness, wrong. [Incl. fem. ra'ah; as adj. or noun.].

b. Dictionary Trace

H 7489 ra'a', raw-ah'; a prim. root; prop. to spoil (lit. by breaking to pieces); fig. to make (or be) good for nothing, i.e. bad...

C. Guilt (also see Thiessen, page 192)

1. Speaks of a wrong that has been committed that will result in punishment

2. Hebrew:

a. H 817 'asham, aw-shawm'; from 816; guilt; by impl. a fault; also a sin-offering: -guiltiness, (offering for) sin, trespass (offering).

b. Isaiah 53:10 Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for *sin*, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand. (Italics mine)

3. Greek:

a. G 1777 enochos, en'-okh-os; from 1758; liable to (a condition, penalty or imputation): -in danger of, guilty of, subject to.

b. Matthew 5:21-22 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in *danger* of the judgment: (22) But I say unto you, That whosoever is angry with his brother without a cause shall be in *danger* of the judgment: and whosoever shall say to his brother, Raca, shall be in *danger* of the council: but whosoever shall say, Thou fool, shall be in *danger* of hell fire. (Italics mine)

D. Trouble

1. In this case the Hebrew term speaks of weariness and sorrow

2. H 205 'aven, aw'-ven; from an unused root perh. mean. prop. to pant (hence to exert oneself, usually in vain; to come to naught); strictly nothingness; also trouble, vanity, wickedness; spec an

idol:-affliction, evil, false, idol, iniquity, mischief, mourners (-ing), naught, sorrow, unjust, unrighteousness, vain, vanity, wicked (-ness). Comp. 369.

3. Proverbs 22:8 He that soweth iniquity shall reap *vanity*: and the rod of his anger shall fail. (Italics mine)

E. Lasting Effects in our Lives

1. Praise God for forgiveness, this however does not exempt us from the fruit of our sinful living. Do not simply engage in sin hoping to receive immunity from its effects through forgiveness.

Galatians 6:7-8 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

2. An example is the prodigal son. He received forgiveness, but had spent all his money and no longer was part of the inheritance.

Luke 15:31 And he said unto him, Son, thou art ever with me, and all that I have is thine. (spoken to the brother)

VI. What is Sin? Having looked at a number of the terms that deal with sin we should be prepared to define what sin is. (Erickson, page 577)

A. Sin is failure to follow God's law.

1. By going beyond its limits (Example? Eating the fruit in the garden, murder, stealing, etc.)

2. By falling short of the standard set (Example? Failure to honor father and mother, tithing, separation from the world such as unequally yoked with unbelievers.)

B. In the New Testament the issue of motives becomes equally as important as actions (which are emphasized in the Old Testament). God looks at the heart!

1. Matthew 5:27-28 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: (28) But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

2. Matthew 7:20 Wherefore by their fruits ye shall know them. (See verses 21-23)

C. Sin is attractive to man, but will always bring pain after the pleasure.

1. Hebrews 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the *pleasures of sin for a season*;

2. Proverbs 14:12 There is a way which seemeth right unto a man, but the end thereof are the ways of death.

D. Sins of omission (versus sins committed): The Bible warns us that not only our actions, but our lack of action can be sin as well.

1. James 4:17 Therefore to him that knoweth to do good, and doeth [it] not, to him it is sin.

2. Matthew 25:45-46 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did [it] not to one of the least of these, ye did [it] not to me. (46) And these shall go away into everlasting punishment: but the righteous into life eternal.

Discussion Question: What is sin? Is drinking beer or smoking a sin? Is going to the fiesta sin? Is going to the movies sin? Is lying sin? (all lies?) Is gambling sin?

E. How do we determine specific areas of sin we must avoid, especially if they are not mentioned in the Bible? There are several questions that need to be asked.

1. What does God's Word say on a particular issue? On many issues God's word is very clear. For example:

a. I Corinthians 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat.

b. Deuteronomy 18:10-11 There shall not be found among you [any one] that maketh his son or his daughter to pass through the fire, [or] that useth divination, [or] an observer of times, or an enchanter, or a witch, (11) Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

2. Even if not specifically mentioned in Scripture, will this activity bring you under its control? (example: smoking, dancing, etc.)

I Corinthians 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

Discussion Question: Would you be free to do this activity in church? (drink, smoke, gamble, etc?) Where is the church?

3. Will this activity be proper for the temple of the Holy Spirit?

a. I Corinthians 6:19-20 What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own? (20) For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (Study context!)

b. I Corinthians 9:27 But I keep under my body, and bring [it] into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

4. Will your involvement in this activity cause a weaker brother or sister to misunderstand and fall?

- a. I Corinthians 8:9 But take heed lest by any means this liberty of yours become a stumbling block to them that are weak.
 - b. I Corinthians 8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.
5. Does this activity bring glory to Christ?
- a. I Corinthians 10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
 - b. Colossians 3:17 And whatsoever ye do in word or deed, [do] all in the name of the Lord Jesus, giving thanks to God and the Father by him.
 - c. I Thessalonians 5:22 Abstain from all appearance of evil.

F. Summary: Simply said, **Sin is a failure to recognize God to be God.**

VII. The Source (Origin) of Sin (Erickson, page 597)

Discussion Question: Why do we sin? What is the source of Sin? What if Satan did not exist. Would there still be sin?

A. Sin is not caused by God.

James 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

B. Sin comes when man is given over to his own desire.

1. James 1:14-15 But every man is tempted, when he is drawn away of his own lust, and enticed. (15) Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

2. Notice the steps: lust, sin, death

C. Three Basic Desires:

- 1. To enjoy things (pleasure)
- 2. To obtain things
- 3. To achieve

D. The desires of man become evil when they are abused, when they become a craving or an obsession.

1. I John 2:16 For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
2. An indecent enjoyment of a natural desire is "the lust of the flesh." (For example gluttony or sex outside of marriage.)
3. An overwhelming desire for material things is "the lust of the eyes." (Can result in stealing, envy, jealousy.)
4. A drive to be at the top at any expense is "the pride of life." (For example, political infighting.)

Discussion Question: Is temptation sin?

No, only when we entertain temptation and yield to it. (Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?)

A more serious question: At what point does temptation become sin? We must beware of often placing ourselves in the position of easily falling into sin because we get too close too it.

E. Many times temptation results from provocation from without.

1. From Satan

Genesis 3:4 And the serpent said unto the woman, Ye shall not surely die:

Discussion Question: Does Satan know our thoughts? The Bible does not tell us for certain. We know that He does not know all things. We certainly often help him to know how to tempt us by the things we say and do!

2. From other humans

Genesis 3:6 And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and *gave also unto her husband with her*; and he did eat. (Italics mine)

3. Sin is the result of man's choice, his free will

F. Jesus was attacked in each of these areas in his temptation, and was victorious. (Study Luke 4:1-13)

G. Man's nature gives him the natural tendency to yield to temptation. The Bible calls this "the flesh." (This will be discussed more in the section on original sin)

a. Romans 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not.

b. Galatians 5:16-17 [This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. (17) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

H. The temptation of Adam and Eve shows us the tactics of Satan.

1. Accusations against God's goodness and kindness

Genesis 3:1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2. Lies, distorting the truth into a lie (He even changed his appearance, taking on the form of a serpent)

Genesis 3:4 And the serpent said unto the woman, Ye shall not surely die:

3. Appealing to the eye

Genesis 3:6 And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

4. Man's reaction:

- a. Attempting to hide sin (verse 7)
- b. Running from God (8)
- c. Blame shifting (12)

VIII. The Effect of Sin on the Individual (Note large S) (Erickson, page 601f)

A. Man's Relationship with God is Broken

1. This is primary. Though David had sinned against Uriah, Bathsheba and Israel his first repentance was to God.

Psalms 51:4 Against thee, thee only, have I sinned, and done [this] evil in thy sight: that thou mightest be justified when thou speakest, [and] be clear when thou judgest.

2. Adam and Eve are the first example

a. Before the fall they communed with God

Genesis 3:9 And the LORD God called unto Adam, and said unto him, Where [art] thou?

b. Afterwards they hid

Genesis 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

c. Rebellion separated them from God

Genesis 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

d. It brought hardship into their lives (see Genesis 3:16-19)

3. God hates sin!

a. Sin makes us his enemy

James 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

b. God's anger is turned against sin

1) John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but *the wrath of God abideth on him*.

2) Romans 1:18 For the *wrath of God* is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; (also Romans 2:5 and 9:22)

c. God's anger at sin and sinner is not of his choice but a result of his nature (just as his holiness)

d. God's anger is not uncontrolled excessive emotion

B. God's Punishment

1. Punishment shows we are the children of God

Hebrews 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. (see verses 5-10)

2. God sends punishment to vindicate his authority. (God does not use vengeance as man does to get even, he is already God! He does punish sin to make it clear that he is still God and our rebellion has not succeeded.

a. Punishment demonstrates God's vengeance (retribution) (Erickson, page 608)

Psalms 94:1 O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. (see through verse 3)

b. Examples include the flood and the destruction of Sodom and Gomorrah

c. Found in the New Testament as well

Hebrews 10:30 For we know him that hath said, Vengeance [belongeth] unto me, I will

recompense, saith the Lord. And again, The Lord shall judge his people.

3. God sends punishment as a warning to others

Joshua 7:24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. (see also Deuteronomy 6:12-15)

4. Punishment comes to teach us and prepare us to walk in God's holiness

a. Hebrews 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

b. Hebrews 12:10 For they verily for a few days chastened [us] after their own pleasure; but he for [our] profit, that [we] might be partakers of his holiness.

Discussion Question: What kinds of punishment does God use?

5. Punishment comes two ways:

a. Indirect, the result of the natural laws around us (Example: sickness, psychological problems, etc.)

Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

b. Other times more direct: Example? Probably the most important kind that God uses with believers is when He deals with our spirit.

Hebrews 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

c. God also uses governments and nations

Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

6. Another result of the break in our relationship with God is three kinds of death. (This will be discussed more in Eschatology)

a. Physical death

Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:

b. Spiritual death (separation from God)

Genesis 3:3 But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

c. Eternal death (the second death of Revelation 20:6)

Revelation 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

C. Effect On Man Himself

1. Man is a slave to sin, it is a growing habit

a. Romans 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

b. Romans 7:19 For the good that I would I do not: but the evil which I would not, that I do.

2. Man blames others, seeking to deny his sin and becomes self-centered

Genesis 3:12 And the man said, The woman whom thou gavest [to be] with me, she gave me of the tree, and I did eat.

3. Man is deceived

Jeremiah 17:9 The heart [is] deceitful above all [things], and desperately wicked: who can know it?

4. Sin grows and consumes man making him less and less responsive to the Holy Spirit and his conscience

Romans 1:21 Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. (also I Timothy 4:2)

5. Man rejects authority and becomes a law unto himself

Judges 17:6 In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes. (also 21:5)

IX. The Effect of Sin on Mankind (Note large S) (Erickson, page 621f)

A. Every Man has Sinned, Sin is Universal

1. Old Testament teaching

a. Genesis 6:5 And God saw that the wickedness of man [was] great in the earth, and [that]

every imagination of the thoughts of his heart [was] only evil continually.

b. Psalms 14:3 They are all gone aside, they are [all] together become filthy: [there is] none that doeth good, no, not one.

c. I Kings 8:46A If they sin against thee, (for [there is] no man that sinneth not,)...

2. New Testament teaching

a. Romans 3:9 What then? are we better [than they]? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

b. Romans 3:10-11 As it is written, There is none righteous, no, not one: (11) There is none that understandeth, there is none that seeketh after God.

c. Romans 3:23 For all have sinned, and come short of the glory of God;

3. Scripture often illustrates the universality of sin

a. With obvious characters such as the wicked in Noah's day, the thieves on the cross, the Samaritan woman, etc.

b. Even the "good" characters fall into sin: Noah, Abraham, David, even the disciples arguing over power and Peter denying the Lord Jesus.

4. All persons are under the penalty of sin, death

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Discussion Question: How sinful is mankind? Is man basically good with some sin, or totally wicked?

B. Every Man is Totally Sinful

1. Old Testament teaching:

a. Sin as a spiritual sickness that affects the heart

1) Jeremiah 17:9 The heart [is] deceitful above all [things], and desperately wicked: who can know it?

2) Ezekiel 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

b. Man is plotting, planning sin: it is a habit

1) Ecclesiastes 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

2) Proverbs 15:26 The thoughts of the wicked [are] an abomination to the LORD: but [the words] of the pure [are] pleasant words.

2. Jesus' teaching exposes the motives and intentions of the inner man

a. Anger: Matthew 5:21-22

b. Lust: Matthew 5:27-28

3. Jesus teaches sin comes from the heart

a. Matthew 12:33-34 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by [his] fruit. (34) O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

b. Luke 6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

4. Paul's testimony

a. Romans 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

b. Romans 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Discussion Question: Why do we sin? Are sins merely acts or the result of a corrupt inner nature? If the inner nature is corrupt, when did it become so?

C. Sin is a part of our very nature: The doctrine of original sin. (Erickson, page 638) This is why we say there is a difference between **Sin** and **sins**.

1. Relevant Scriptures include:

a. Psalms 51:5 Behold, I was shapen in iniquity, and in sin did my mother conceive me.

b. Galatians 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

c. Ephesians 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

d. Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

2. From these and other verses we conclude:

- a. Because of Adam's sin we receive a corrupted nature
- b. We receive this sin nature through our parents, through them we were in Adam (see Anthropology V, D, 4: What is the origin of the soul?)
- c. Children are not under the penalty of this sin until age of moral understanding of sin (see discussion of parallelism in Romans 5 in Erickson, page 638)
 - 1) II Samuel 12:23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. (David's testimony of the assurance of the salvation of his child)
 - 2) Matthew 18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

3. The sin nature can only be conquered by being renewed in Christ

- a. Romans 6:6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.
- b. Romans 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service. (2) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.
- c. Ephesians 4:22-24 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; (23) And be renewed in the spirit of your mind; (24) And that ye put on the new man, which after God is created in righteousness and true holiness.

4. There are a number of theories that attempt to define how and when the sin nature is transmitted from Adam to all humans. Since the Bible does not specifically explain the process we suggest that it is not necessary for us to know. It is clear from the Scriptures we have already looked at that we do have a sinful nature (original sin), transmitted from Adam. (See Thiessen, page 186f)

D. From these sources we develop the doctrine of depravity. (Thiessen, page 191), (Erickson, page 628 for what total depravity is not)

- 1. Depravity is: Man's want (*lack*) of original righteousness and of holy affections toward God, and the corruption of his moral nature and his bias toward evil. (Thiessen, page 191)
 - a. Man has no original righteousness
 - b. Man has no love for God

- c. Man's moral nature is corrupted
- d. Man has a leaning or desire for sin
- 2. Sin is part of the entire person: Body, mind, emotions, will
 - a. In the body
 - 1) Romans 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
 - (2) Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.
 - b. In the mind
 - 1) Romans 1:21 Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
 - 2) II Corinthians 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
 - 3) Romans 6:17 But God be thanked, that ye were the servants (slaves) of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
- 3. Even the good that man does is clouded by improper motives and not done for the glory of God, this is especially brought out in bad times when even "good" people become like animals.
 - a. Matthew 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead [men's] bones, and of all uncleanness.
 - b. John 5:42 But I know you, that ye have not the love of God in you.
- 4. Man is unable to change himself, he is spiritually dead
 - a. Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: (9) Not of works, lest any man should boast.
 - b. Colossians 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;
 - c. Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

X. The Effect of Sin on the World System (society) (large S) (Erickson, page 641f)

A. Sin, the fall, has not only affected individuals; it has also left its impact on the systems that underlie the functioning of society around us.

B. The changes caused by sin to society are sometimes difficult to identify because they are less obvious, we take them for granted as being normal. (examples include racism, corruption, war)

C. The Bible discusses the underlying system of our society using two terms: the *world* and referring to specific *powers*.

D. The World:

1. As used in the Scriptures the term the world has several meanings

- a. The planet earth
- b. All of mankind
- c. The population living on the earth at one time
- d. An evil spiritual force, opposite of the kingdom of God
- e. Sinful pleasures of today's society

2. "The world" represents an organized force, a power or order which is the counterpoise to the kingdom of God" (Erickson, page 645)

Ephesians 2:2 Wherein in time past ye walked according to the *course of this world*, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: (Italics mine)

3. The world's systems include

- a. Political, ruling structures
- b. Social, class structures
- c. Economic structures

4. Behind this world's system is Satan

5. The world (as a system) is against the church

John 17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

6. This system is the enemy of God

James 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

7. We are challenged to be overcomers

I John 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

8. The world system is doomed!

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

E. Strategy for Dealing with the Evil Of and In the World System:

1. Evangelism: We can influence the world around us as we win men and women to Christ and see the regenerating work of God in their lives.

2. Reform: Christians should work for changes in government, companies, organizations and society in general that will encourage the principles of Scripture.

Matthew 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

3. Preparation: Ultimately we know that the return of Christ will bring the destruction of this world's system and the full revelation of the kingdom of God. We will look at this closer in Theology IV.

Discussion Question: Can we live free from sin? So many say, "I am only human, I cannot help myself..."

XI. We Can Live Victoriously, Conquering Sin!

A. Christ has come to give us his nature!

1. Romans 6:8-9 Now if we be dead with Christ, we believe that we shall also live with him: (9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

2. Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (also see Galatians 3:27 and 4:19)

B. We have power in Christ to defeat Satan.

1. I John 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

2. I John 5:4-5 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, [even] our faith. (5) Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? (See verses 2-3)

C. You Can be Victorious: Three keys

1. Be convicted and convinced about the seriousness of sins and Sin.

a. The Bible does not make a difference between mortal and venial sins. Sin is sin!

James 2:10 For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all.

b. There will be penalty for sin, even if it is confessed.

Galatians 6:7-8 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

2. Protect the gates that allow temptation, close the doors of Satan's opportunity.

a. Guard you eyes, ears, etc. Do not place yourself into situations where you will be easily tempted.

b. Guard your thoughts: The mind is the primary battle field

II Corinthians 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

3. Keep yourself spiritually strong: You are what you eat!

a. Romans 6:4-14

b. Romans 8:5-11

c. Galatians 5:16-18

D. There are great rewards for those who are victorious

1. Revelation 2:7

2. Revelation 2:11

3. Revelation 2:17

4. Revelation 2:26

5. Revelation 3:5

6. Revelation 3:12

7. Revelation 3:21

8. Revelation 21:7

Christology

I. The Deity of Christ: The most fundamental assertion of Biblical Christianity is that Christ is God. Is this what the Bible teaches?

Discussion Question: If you are approached by someone from one of the cults who tells you that Jesus is not divine what will you say? What Scriptures will you use?

A. The Importance of this Truth (Erickson, page 703)

1. If Christ is divine we have real knowledge of God

John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father?

2. If Christ is divine then our hope of redemption is clear.

Mark 2:7 Why doth this [man] thus speak blasphemies? who can forgive sins but God only?

3. If Christ is God, then mankind has been reunited with God his creator.

Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.

4. If Christ is God then it is proper to worship him

Luke 19:40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

5. This is a strategic doctrine! If Christ is not fully God, our whole faith is changed. We must guard carefully any attempt to bring Christ down!

a. The Roman Catholic teaching concerning Mary gives her a place of preeminence taking attention from Christ

Colossians 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all [things] he might have the preeminence.

b. Many modern teachings are aimed building up believers to "do the works of God" and "speak the word of God." Be careful! We are nothing unless Christ is working in and through us!

B. The Bible Teaching About the Divinity of Christ: There are some cults that will be quick to claim

that Christ never said, "I am God." What does the Bible really teach? (Erickson, page 684)

C. What did Jesus say about himself?

1. Jesus spoke of his kingdom as the kingdom of God

Matthew 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

2. Jesus spoke of "his" angels

Matthew 13:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; (They are usually called the angels of God, Luke 12:8-9)

3. Jesus took upon himself the acts of God

a. Forgiving sin

Mark 2:5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. (note the scribes reaction in verse 7)

b. Judging the world

Matthew 25:31-32 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: (32) And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats:

c. Claimed power over the Sabbath

Mark 2:28 Therefore the Son of man is Lord also of the sabbath.

4. Jesus spoke of his special relationship with the Father God

John 10:30 I and [my] Father are one.

5. Jesus claimed preexistence, He always was, from the beginning

a. John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

b. The reaction of the Jews makes it clear they knew what He was implying: John 8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

6. Jesus' words at his trial:

a. The charge

John 19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

b. His response

Matthew 26:63-64 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, (64) Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

c. The accusation of the Jews: They were convinced Jesus was guilty of blasphemy.

Matthew 26:66 What think ye? They answered and said, He is guilty of death.

7. Jesus accepted the statement of his disciples

a. Matthew 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

b. John 20:28 And Thomas answered and said unto him, My Lord and my God.

8. Jesus claims the power of life and death

a. John 5:21 For as the Father raiseth up the dead, and quickeneth [them]; even so the Son quickeneth whom he will.

b. John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

9. Jesus makes special statements of his nature

a. John 3:16 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. (Italics mine)

b. John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

10. Having noted these self claims of Jesus, He was either the divine Son of God, a liar or a lunatic. (It is also important to note the changed lives of believers all over the world for the last 2,000 years!)

D. Statements in the Gospel of John (See Thiessen, page 92f for many)

1. Many of the statements quoted from the words of Jesus are in this book.

2. The testimony of the prologue:

John 1:1-3 In the beginning was the Word, and the Word was with God, and the Word was God. (2) The same was in the beginning with God. (3) All things were made by him; and without him was not any thing made that was made.

E. Statements in the Writings of Paul

1. Philippians 2:5-6 Let this mind be in you, which was also in Christ Jesus: (6) Who, being in the form of God, thought it not robbery to be equal with God:

2. Philippians 2:9-10 Wherefore God also hath highly exalted him, and given him a name which is above every name: (10) That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;

3. Colossians 1:15-16 Who is the image of the invisible God, the firstborn of every creature: (16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

4. Colossians 1:17 And he is before all things, and by him all things consist.

5. Colossians 1:19 For it pleased [the Father] that in him should all fullness dwell;

6. Colossians 2:8-9 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (9) For in him dwelleth all the fullness of the Godhead bodily.

7. II Timothy 4:1 I charge [thee] therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; (also II Corinthians 5:10)

F. Statements in the Book of Hebrews

1. Hebrews 1:2 Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, *by whom also he made the worlds*; (Italics mine)

2. Hebrews 1:3 Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

3. Hebrews 1:8 But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a scepter of righteousness [is] the scepter of thy kingdom.

4. The Son is superior to:

a. Angels

Hebrews 1:4-5 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (5) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

b. Higher than Moses

Hebrews 3:3 For this [man] was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

c. Higher than the high priest

Hebrews 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession. (see through 5:10)

G. The Resurrection: Christ rose from the grave and lives forever! (Pearlman, page 173 ; Milne, page 133)

Discussion Question: How is the resurrection of Jesus different from Lazarus or others who were raised from the dead?

Answer: Jesus rose by his own power and never again died!

1. The importance of the resurrection:

a. I Corinthians 15:14 And if Christ be not risen, then [is] our preaching vain, and your faith [is] also vain.

b. I Corinthians 15:17 And if Christ be not raised, your faith [is] vain; ye are yet in your sins.

2. Proof of the resurrection: Three basic areas

a. The empty tomb: There should be no doubt that the Jews did everything possible to find the missing body of Christ. If they could have found the body, or produce some who knew of its destruction, they could have stopped Christianity. They could not find Christ's physical body because he was resurrected!

1) Matthew 27:65 Pilate said unto them, Ye have a watch: go your way, make [it] as sure as ye can. (see verses 62 to 66)

2) Luke 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

b. The testimony of witnesses

1) Matthew 28:1 In the end of the sabbath, as it began to dawn toward the first [day] of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2) Matthew 28:9 And as they went to tell his disciples, behold, *Jesus met them*, saying, All hail. And they came and held him by the feet, and worshipped him. (Italics mine)

3) I Corinthians 15:5 And that he was seen of **Cephas**, then of **the twelve**:

4) I Corinthians 15:6 After that, he was seen of **above five hundred brethren at once**; of whom the greater part remain unto this present, but some are fallen asleep. (this proves that the resurrection could not be an illusion or hallucination or vision of some sort as 500 saw him at one time)

5) I Corinthians 15:7 After that, he was **seen of James**; then of **all the apostles**.

6) I Corinthians 15:8 And last of all he was **seen of me** also, as of one born out of due time.

c. The changed lives of the disciples

d. The church alive throughout the world today!

3. The meaning of the resurrection (Pearlman 174)

a. Christ is who He claimed to be

Romans 1:4 And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

b. The atoning death is a reality

Romans 4:25 Who was delivered for our offenses, and was raised again for our justification.

c. We have a high priest eternally in heaven

1) Romans 8:34 Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

2) Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

d. There is certainty of future judgement

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead.

e. We have the hope of eternal life

I Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive. (also verses 55-57)

II. The Humanity of Christ: We have looked at the Biblical teaching concerning the divinity of Christ. What makes Jesus so unique is that He was both God and man. (Erickson, page 706f; Thiessen, page 219f)

A. The Importance of this Doctrine

1. If Christ was not a man then our salvation is not sure. His humanity was sacrificed as atonement for our sins.
2. If Christ was not a man then He can not effectively make intercession for us. He can not know our condition unless He shared it.

B. The teaching of the Bible:

1. The Bible records that Christ had a human body.

- a. He was born in a normal manner. (although He was conceived miraculously which we will look at later)

Luke 2:6-7 And so it was, that, while they were there, the days were accomplished that she should be delivered. (7) And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

- b. He could be touched and seen

I John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

- c. The Bible says Christ took upon himself flesh, speaking of the physical body.

1) I Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

2) I John 4:2-3 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: (3) And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Discussion Question: If Jesus was a human with human body, what did He look like? What color was He, what race?

Most people picture Christ as a white, European. Actually He was born as a Jew, of Arab background. He was most probably brown in skin with black hair.

2. Jesus' life developed in a normal manner. There is no evidence that He possessed unlimited physical strength or preformed miracles as a child.

Luke 2:52 And Jesus increased in wisdom and stature, and in favor with God and man.

3. Jesus had physical limitations just as any human does

a. Hunger

Matthew 4:2 And when he had fasted forty days and forty nights, he was afterward an hungered.

b. Thirst

John 19:28 After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

c. Became tired

John 4:6 Now Jacob's well was there. Jesus therefore, being wearied with [his] journey, sat thus on the well: [and] it was about the sixth hour.

4. Jesus suffered physically and died

a. John 19:33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

b. To be certain they pierced his side with the spear (see verse 34)

5. Jesus had human emotions

a. Jesus loved

John 13:23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

b. He had compassion: Christ understood their weakness

Matthew 15:32 Then Jesus called his disciples [unto him], and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

c. Jesus could be angry

Mark 3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched [it] out: and his hand was restored whole as the other. (also Mark 10:14)

- d. Jesus wept in sorrow for his friends

John 11:35 Jesus wept.

- e. Jesus understood fear (but conquered it!)

John 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. (also prayed, "Let this cup pass..")

6. Jesus followed a human example for spiritual life

- a. He attended worship regularly

Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

- b. He was often in prayer

Luke 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

7. The Bible refers to Christ as a man

- a. Christ's words

John 8:40 But now ye seek to kill me, a *man* that hath told you the truth, which I have heard of God: this did not Abraham. (Italics mine)

- b. Peter

Acts 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

- c. Paul

I Timothy 2:5 For [there is] one God, and one mediator between God and men, the man Christ Jesus; (and many others)

C. What does this truth mean to us?

- 1. God is not separated, so far away from man that He has forgotten us.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

- 2. The death of Christ can take our sins away. He was human, so Christ could pay our price for

sin by substitution. Take time to explain and illustrate substitution.

- a. Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. (background see Leviticus 16:1-22)
 - b. Hebrews 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us]. (also see Romans 3:23-25)
3. Jesus can truly pray for us because He went through the same things we go through (if not the exact situation, similar in principle)

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.

Discussion Question: If the Bible teaches us that Christ is praying for us why do Christians (Roman Catholics) ask Mary to pray for them? Answer: We should not pray to Mary, She is not a God!

Why then does God sometimes answer prayers made to Mary or the saints? Answer: There are probably many reasons why it "appears" that prayers are answered when made to Mary or saints.

1. Sometimes it is simply the mercy and kindness of God who overlooks our ignorance. (Example of Cornelius in Acts 10)
2. Sometimes it is not God at all but counterfeit answers from Satan.
3. Sometimes it is actually our anticipation of an answer that makes it seem there has been divine intervention. (coincidence)

4. Jesus's life on earth gives us a perfect example to follow, Christ living through us and in us.

- a. I Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:
- b. Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Discussion Question: Having looked at the two natures of Christ, how do we put them together? Many of the early church heresies centered on this question and the cults still argue this today. Was Jesus only a man, was He totally spirit? Was He part man and part God, or fully man and fully God?

III. Christ, God in Human Flesh, Was One Being, fully God and Fully Man.

A. Understanding this Doctrine is Difficult

1. It is a mystery similar to the trinity of the Godhead.
2. It is beyond human understanding and therefore difficult to explain in words, but clearly taught

in Scripture.

B. The Unity of Christ is Revealed in the Incarnation: God was born as a man. (What is incarnation? Incarnation is the process of change whereby God became a man.)

1. Christ was born of God, his Father in heaven

a. John 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

b. John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father?

c. John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (We are the adopted children, Romans 8:5)

Discussion Question: Who was Joseph? He was the stepfather of Jesus!

2. Christ willingly took upon himself the limitations of man

a. Philippians 2:6-7 Who, being in the form of God, thought it not robbery to be equal with God: (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

b. Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

C. The unity of Christ is taught in the Scripture.

1. The unity of the Godhead is spoken of in plurality

Genesis 1:26 And God said, (singular) Let us make (plural) man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

2. The Bible speaks of Christ in heaven before and after his incarnation

a. I Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

b. John 3:13 And no man hath ascended up to heaven, but he that came down from heaven, [even] the Son of man which is in heaven.

D. The Sinlessness of Christ: Though Christ was a man and tempted, He did not sin.

1. Christ was tempted

Luke 4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

2. The testimony of Christ

a. John 8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

b. John 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

3. The testimony of Hebrews

a. Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.

b. Hebrews 7:26 For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

c. Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

4. Others:

a. I Peter 2:22 Who did no sin, neither was guile found in his mouth:

b. I John 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

c. II Corinthians 5:21 For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.

IV. The Virgin Birth (Erickson, page 740f)

A. Why is this doctrine important?

1. Proves one's belief in the miraculous

2. Demonstrates the supernatural nature of Christ

B. The Bible Says:

1. Christ was born of the virgin Mary

- a. Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
 - b. Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
 - c. Luke 1:26-38
2. Mary and Joseph were engaged and had not yet consummated their marriage
- a. Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
 - b. Luke 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name [was] Mary. (also 2:5)
3. Mary was pregnant by a miracle
- Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.
4. The virgin birth is a reminder that our salvation is supernatural. The virgin birth is evidence of the power of God.
- Matthew 19:26 But Jesus beheld [them], and said unto them, With men this is impossible; but with God all things are possible.

C. Assumptions not found in the Bible:

- 1. Mary is not the "bridge between the divine and human"
 - a. I Timothy 2:5 For [there is] one God, and one mediator between God and men, the man Christ Jesus; (I John 2:1)
 - b. John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
2. Mary did not remain a virgin
- a. Mark 3:31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.
 - b. Mark 6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. (Matthew 13:55)

3. Mary was not more special than any person who seeks to serve God. She was chosen by the grace of God, not because of her good works.

a. John 2:4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. (responding to Mary indicating that she was viewed by him as any other woman)

b. Luke 11:27-28 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed [is] the womb that bare thee, and the paps which thou hast sucked. (28) But he said, Yea rather, blessed [are] they that hear the word of God, and keep it.

4. The Bible does not teach immaculate conception. Mary was born with a sin nature just as every other person. (Note that this is a recent Roman Catholic doctrine, proclaimed as dogma by Pius IX in 1854)

5. The Bible does not teach the assumption of Mary. Mary died like any other believer and was buried, her spirit going to heaven.

6. The Bible does not teach that Mary is the mother of God. She is the mother of the human part of Jesus, **but He was always God.**

7. The Bible does not record that Mary had any special place of leadership in the early church.

V. The Names of Christ Teach Us More About Him

A. Immanuel: God is with us

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

B. The Branch

Jeremiah 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

C. The Morning Star

1. Revelation 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star.

2. II Peter 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

D. The Cornerstone

Ephesians 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone];

E. The Rock of Offence

Romans 9:33 As it is written, Behold, I lay in Zion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed.

F. The Son of God: This name speaks of the deity of Christ

Matthew 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

G. The Word: This speaks of the pre-existence of Christ and his work before the incarnation

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. (2) The same was in the beginning with God. (3) All things were made by him; and without him was not any thing made that was made.

H. Lord: This speaks of respect for Christ

Matthew 8:2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

I. Christ: The anointed one of God, used 555 times! This is the Greek form of the title Messiah.

Matthew 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

J. Son of Man: Speaks of the humanity of Christ.

Mark 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and [of] the chief priests, and scribes, and be killed, and after three days rise again.

K. Son of David: Speaks of the fulfillment of the prophetic line of David.

Luke 1:32-33 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: (33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

L. Wonderful, Counselor

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

M. The King of Kings and Lord of Lords

Revelation 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [are] called, and chosen, and faithful.

N. Alpha and Omega

Revelation 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

O. Jesus: the name that brings salvation!

1. Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

2. Philippians 2:9-11 Wherefore God also hath highly exalted him, and given him a name which is above every name: (10) That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth; (11) And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.

VI. The Character of Christ (Thiessen, page 225)

A. Christ Was Holy, Separate From All Unrighteousness

Hebrews 7:26 For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

B. He Was Filled with Pure Love

1. Mark 10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

2. Ephesians 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.

C. Jesus Was a Humble Man

1. Philippians 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

2. Luke 9:58 And Jesus said unto him, Foxes have holes, and birds of the air [have] nests; but the Son of man hath not where to lay [his] head.

3. Matthew 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

D. Jesus Was Meek and Gentle

1. Matthew 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

2. II Corinthians 10:1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence [am] base among you, but being absent am bold toward you:

3. Matthew 19:14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

E. Jesus Was Compassionate

Matthew 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

F. Jesus Was a Man of Prayer

Luke 6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

G. Jesus Was Intent On His Mission

1. Luke 2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

2. John 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Atonement

In preparation and introduction to our study of Soteriology we are going to study the doctrine of the atonement. It is important to see that this teaching ties Soteriology to the life and ministry of Jesus Christ.

I. The Work of Christ

In the previous section of Theology dealing with Christology we looked at the nature and character of our Lord Jesus. Now we want to look closer at his ministry. We will look at the work of Christ in three areas, focusing on the atonement.

A. In the Ministry of Christ Three Functions are Filled

1. Christ the prophet
2. Christ the priest
3. Christ the king

B. Christ Fulfills Each of These Ministries. They should not be separated therefore we call them functions. (Erickson, page 763f)

1. Christ the revealer
2. Christ the reconciler

3. Christ the ruler

C. The Prophetic Ministry of Christ (revealing)

1. Jesus himself was the subject of prophecy

Deuteronomy 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; (noted by Peter in Acts 3:22)

2. Jesus clearly saw himself as a prophet

a. Matthew 13:57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

b. Also Matthew 21:11, 21:46, Luke 24:19, John 6:14; 9:17

3. Jesus' prophetic ministry can be seen in four different stages

a. Before his incarnation

John 1:9 [That] was the true Light, which lighteth every man that cometh into the world. (I Peter 1:11)

b. The most obvious period was during Christ's incarnation on earth

Hebrews 1:1-2 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, (2) Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;

c. Christ continues his revealing ministry through his church

1) Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen. (Matthew 18:19-20, John 15:5)

2) We are called to speak out for Christ, the Holy Spirit is our teacher and helper (John 14:26; 16:13).

d. The final work of Christ the prophet is coming

Revelation 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John: (I Corinthians 13:12, I John 3:2)

D. The Bible Shows Us That Christ is a Ruling King

1. Christ has always ruled as king

- a. John 1:3 All things were made by him; and without him was not any thing made that was made.
 - b. Colossians 1:17 And he is before all things, and by him all things consist.
 2. An important aspect of Christ's teaching was declaring his kingdom

Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.
 3. Christ is ruling today, Jesus spoke of his kingdom as being present, in us
 - a. Luke 17:20-21 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: (21) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.
 - b. Colossians 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all [things] he might have the preeminence.
 4. Jesus spoke of the future aspect of his kingdom

John 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
 5. The final revelation of the King of kings will be when He returns

Revelation 19:16 And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
- E. The final aspect of Christ's ministry is his reconciling ministry as a priest. (more than just a lawyer, a personal go-between: Tagalog tagapamagitan)
1. Hebrews pictures Christ as the perfect High Priest

Hebrews 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession.
 2. The most important act of his priesthood was his self-sacrifice for our sin. We will study this closely in the following section.

Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all].
 3. Christ continues his ministry of reconciler by constantly praying for you!

a. Romans 8:33-34 Who shall lay any thing to the charge of God's elect? [It is] God that justifieth. (34) Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

b. Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

c. Hebrews 9:24 For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:

II. The Phases of Christ's Work (Erickson, page 769)

A. The Humiliation of Christ: Philippians 2:6-11

1. The incarnation

a. Scriptures include:

1) John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

2) Philippians 2:6-7 Who, being in the form of God, thought it not robbery to be equal with God: (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

3) Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

b. The voluntary self-emptying of Christ leaving heaven to become a man.

c. The Scriptures teach that Jesus "*gave up the independent exercise of his divine attributes.*" (Erickson, page 771)

1) Jesus did not give up his divine attributes

2) Jesus chose to limit the use of his divine attributes, to use them in dependence with his Father.

2. Christ death

a. Philippians 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

b. Christ shed blood in his death process seven times:

1) Christ in the garden: sweat mingled with blood

2) At the arrest, waiting for the sanhedrin, the soldiers mock and beat Christ

- 3) Pilate orders Christ to be beaten
- 4) Crown of thorns, more mocking and beating, beard plucked
- 5) Cross is laid on his back
- 6) Nails are driven through hands and feet
- 7) Spear is thrust through his side

NO man has ever suffered in dying as this man did for us!

3. Christ's descent into hades

a. Scripture teaches that Old Testament saints who died in faith went to a compartment in hades called Paradise. (Romans 4:3)

1) Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into *Abraham's bosom*: the rich man also died, and was buried; (Italics mine)

2) Luke 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in *paradise*. (Italics mine)

b. Was Abraham's bosom and paradise the same as heaven? No because Jesus says He has not gone to heaven in John 20:17.

John 20:17 Jesus saith unto her, Touch me not; *for I am not yet ascended to my Father*: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God. (Italics mine)

c. The Old Testament saints were saved by faith (Romans 4:3, not a second chance!). They died in anticipation of Christ who was to come. They were raised up to heaven when Christ defeated sin on the cross.

Matthew 27:52-53 And the graves were opened; and many bodies of the saints which slept arose, (53) And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

d. After completing the atonement for sin on the cross Christ went to "paradise" to implement salvation for Old Testament saints. (Scripture does not teach that additional suffering was needed in hell. Christ did not take on a sin nature, or his spirit die. He bore our sins fully on the cross.)

1) Ephesians 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

2) I Peter 3:18-19 For Christ also hath once suffered for sins, the just for the unjust, that he

might bring us to God, being put to death in the flesh, but quickened by the Spirit: (19)
By which also he went and preached unto the spirits in prison;

B. Christ's Exaltation: Philippians 2:9-11

a. The resurrection

1) Christ rose physically from the grave: The tomb was empty!

2) Christ's body was transformed by the resurrection

b. The ascension

1) Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

2) Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

III. A Look at Some Key Terms: In theology we often use terms that are not used in ordinary conversation. There are several important terms that we often use when speaking of our salvation that are very important to understanding the work of Christ. In the following points each word is given a basic definition, the Greek background for the word is given from Strong's Exhaustive Concordance and Scriptures illustrating its use are following.

A. Redemption: Salvation, carries the tone of *liberation, deliverance and ransom for a price*.

1. G 629 apolutrosis, ap-ol-oo'-tro-sis; from a comp. of 575 and 3083; (the act) ransom in full, i.e. (fig.) riddance, or (spec.) Chr. salvation: deliverance, redemption.

2. Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

3. Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

4. Colossians 1:14 In whom we have redemption through his blood, [even] the forgiveness of sins:

5. Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.

B. Reconciliation: To be brought out of our state of *alienation* into a state of *peace and harmony* with God. (Erickson, page 814)

1. G 2643 katallage, kat-al-lag-ay'; from 2644; exchange (fig. adjustment), i.e. restoration to (the divine) favor:-atonement, reconciliation (-ing).

2. Romans 5:11 And not only [so], but we also joy in God through our Lord Jesus Christ, by whom

we have now received the atonement.

3. II Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

C. Propitiation: To win the good will of, appease (Erickson, page 812)

1. G 2434 hilasmos, hil-as-mos'; atonement, i.e. (concr.) an expiator: propitiation.

2. I John 2:2 And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world.

3. I John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son [to be] the propitiation for our sins.

D. Justification: To be declared just, but not only pardoned, it advances man to a positive favor with God. (Thiessen, page 275f)

1. G 1347 dikaios, dik-ah'-yo-sis; from 1344; acquittal (for Christ's sake): justification.

2. Romans 4:25 Who was delivered for our offenses, and was raised again for our justification.

3. Romans 5:18 Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life.

E. Regeneration: The communication of divine life to the soul giving a new nature, producing a new creation. (Thiessen, page 279) Born again!

1. G 3824 paliggenesia, pal-ing-ghen-es-ee'-ah; from 3825 and 1078; (spiritual) rebirth (the state or the act), i.e. (fig.) spiritual renovation; spec. Messianic restoration:-regeneration.

2. Matthew 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

3. Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

F. Substitution: Though not a biblical term it is often used to help us understand the work of the cross. Christ not only died for us, He died in our place. (see Sauer, Triumph of the Crucified, page 36; Erickson, page 812f)

1. Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

2. II Corinthians 5:21 For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.

3. Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:

G. Conversion: Man's turning to God, the human response to the call of God. Involves repentance and faith. (Thiessen, page 268)

1. G 1995 epistrophe, ep-is-trof-ay'; from 1994; reversion, i.e. mor. revolution:- conversion.

2. Acts 15:3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

H. Sanctification: Regeneration speaks of our initial cleansing, sanctification of the ongoing process of purification throughout life.

1. G 38 hagiasmos, hag-ee-as-mos'; from 37; prop. purification, i.e. (the state) purity; concr. (by Hebr.) a purifier:-holiness, sanctification.

2. I Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

3. I Thessalonians 4:3 For this is the will of God, [even] your sanctification, that ye should abstain from fornication:

I. Adoption: Literally, to become a son. *"Regeneration has to do with our change in nature; justification, with our change in standing; sanctification, with our change in character; adoption, with our change in position."* (Evans, page 126)

1. G 5206 huiiothesia, hwee-oth-es-ee'-ah; from a presumed comp. of 5207 and a der. of 5087; the placing as a son, i.e. adoption (fig. Chr. sonship in respect to God): -adoption (of children, of sons).

2. Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

3. Ephesians 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

4. Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

IV. Atonement in the Old Testament

A. Background Factors (Erickson, page 802)

1. The nature of God: God is Holy, sin is completely revolting to him.

a. I Samuel 2:2 [There is] none holy as the LORD: for [there is] none beside thee: neither [is there] any rock like our God.

b. Isaiah 59:2 But your iniquities have separated between you and your God, and your sins have hid [his] face from you, that he will not hear.

2. Atonement in Christ was the plan of God from the beginning.

a. Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

b. Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

c. I Peter 1:19-20 But with the precious blood of Christ, as of a lamb without blemish and without spot: (20) Who verily was foreordained before the foundation of the world, but was manifest in these last times for you

3. The meaning of the law

a. The law is not an impersonal force that appeared on its own, it is an expression of the nature of God.

b. Disobedience is an attack against God

c. Disobeying the law has serious consequences

1) Ezekiel 18:20a The soul that sinneth, it shall die. Genesis 2:15-17

2) Romans 6:23 For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord. (Galatians 6:7-8)

Discussion Question: Why was the law needed? To be our teacher and point us to Christ!

4. The human condition

a. All men have sinned: Romans 3:23 For all have sinned, and come short of the glory of God;

b. Man is totally unable to save himself: Isaiah 64:6 But we are all as an unclean [thing], and all our righteousnesses [are] as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Discussion Question: Think about the development of atonement in the book of Genesis. Where is the first incidence of atonement taking place?
Start in Genesis 3:21

B. Christ's Atonement Was Foreshadowed in the Sacrifices: Old Testament is filled with prophetic types (signs): #1 pointing #2 preparing

1. In the garden, blood was shed to cover the sin of man.

Genesis 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

2. Next we see the offerings of Cain and Abel (Genesis 4:1-8)

Discussion Question: Why was the offering of Cain rejected? Was it fair? The important issue to examine in this story is the plan and purpose of God.

- a. The Bible does not say that God was angry with Cain. He simply did not respect his offering of grain. God was trying to teach man that blood sacrifice was needed to deal with sin.

- b. The real issue was *faith*: Abel offered a blood sacrifice not even knowing the true meaning of it. Faith is obedience to God even if we do not understand. (Hebrews 11:4)

3. Sacrifices were not only for covering sin, but given as a means of giving pleasure to God

Genesis 8:20-21 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. (21) And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart [is] evil from his youth; neither will I again smite any more every thing living, as I have done.

4. The Passover

- a. Exodus 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house:

- b. Exodus 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

- c. As Jesus celebrated the Passover (last supper) with his disciples He made a bridge from the Old Testament to the New Testament, himself being our Passover.

I Corinthians 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:

5. The day of atonement

- a. Leviticus 23:27 Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

- b. Numbers 29:11 One kid of the goats [for] a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

- c. I Chronicles 6:49 But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, [and were appointed] for all the work of the [place] most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.
- 6. Two purposes for the sacrifices
 - a. Worship
 - b. Atonement
- 7. Atonement sacrifices could not take sin away
 - a. Hebrew for atonement is *kaphar* meaning "to cover" (Erickson, page 805)
 - b. The sacrifices stood in between the sin of man and God to stop the penalty.
 - c. The sinner laid his hands on the offering symbolizing his confession of sin. (Leviticus 1:3-4)
 - d. The sacrifices were offered as a substitute for the sinner.
- 8. Laws of sacrifice: Leviticus 1-7
 - a. No blemish
 - b. Every part spoken for: Total sacrifice
 - c. All point to Christ's perfect sacrifice
- 9. Five kinds:
 - a. Sin (Relationship restored with God)
 - b. Trespass (relationship restored with neighbor)
 - c. Burnt (worship)
 - d. Peace (communion)
 - e. Meal (consecration of service)

C. Limitations of the Old Testament sacrifices for atonement

- 1. Demonstrate that repentance alone is not enough, the sacrifices could not take the sin away.
 - a. Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. (G 859 Apeis: speaks of freedom, deliverance)
 - b. Hebrews 10:4 For [it is] not possible that the blood of bulls and of goats should take away sins.
- 2. Had to be repeated over and over
 - a. Hebrews 10:1-2 For the law having a shadow of good things to come, [and] not the very

image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. (2) For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

b. Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all].

3. Not able to take the worshiper directly into the presence of God

a. Hebrews 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

b. Had to be administrated by the priest

c. Only one priest, once a year could enter the Holy of Holies

Discussion Question: If the Old Testament sacrifices were not adequate, what happened to the Old Testament saints? (This is not covered in the student notes at this point, it will be in Theology IV.)

4. Old Testament believers did not go to heaven to be with God because the atonement of sin by the offering of animals was not sufficient to take away their sin. When they died they went to a temporary place called paradise, or Abraham's bosom where they waited for the incarnation and death of Christ.

a. Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

b. Luke 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in *paradise*. (Italics mine)

c. This was a temporary place, only during the Old Testament time, only while they waited for Christ. There is no scriptural teaching concerning purgatory.

5. The Old Testament saints were saved by faith (Romans 4:23). They died in anticipation of Christ who was to come.

Matthew 27:52-53 And the graves were opened; and many bodies of the saints which slept arose, (53) And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

V. Atonement in the New Testament (Erickson, page 806)

A. The Message of John the Baptist:

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

B. The Testimony of Jesus: What did He say about his ministry of atonement?

1. He knew He came to do the Father's will

John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

2. God's plan was salvation

John 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

3. Jesus saw himself as the source of eternal life

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 6:32-58)

C. The Teachings of Paul

1. Paul makes clear the wrath of God against sin

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; (Romans 3:21-26; 9:22, I Thessalonians 1:10; 5:9)

2. Paul shows the atonement coming from the love of God

Romans 5:8-9 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (9) Much more then, being now justified by his blood, we shall be saved from wrath through him. (also Romans 8:3, 32)

3. Paul sees Christ's death as a sacrifice for our sin

a. Ephesians 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor.

b. Often refers to the blood of Christ shed for our sin: Romans 3:25; 5:9, Ephesians 1:7; 2:13, Colossians 1:20.

4. Paul see Christ's death as a substitute for us

a. Romans 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

b. Ephesians 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. (Galatians 3:13, I Thessalonians 5:10)

VI. Atonement in the New Testament: The Work of the Cross, it is Finished! (John 19:30)

A. The cross is the *most important event in the history of salvation*. It is even more significant than the resurrection. The resurrection is the celebration, but the cross is the victory.

I Corinthians 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

B. What does the cross tell us about the nature of God? (Sauer, page 32)

1. The cross is the greatest evidence of the *Love* of God

a. John 3:16 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.

b. Hebrews 1:2-3 Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds; (3) Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

2. The cross is the greatest evidence of the *Righteousness* of God

Romans 3:24-26 Being justified freely by his grace through the redemption that is in Christ Jesus: (25) Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; (26) To declare, [I say], at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

3. The cross is the greatest evidence of the *riches* of God

Revelation 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

C. The three fold fulfillment of the Old Testament in Christ (Sauer, page 18; Milne, page 150)

1. Prophet: His righteous life brings the revelation of the sinful darkness of fallen man.

2. Priest: Hebrews 7:15-17 "the order of Melchizedek"

a. He is God's appointed mediator: Hebrews 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

b. His self offering: He brings the ultimate and perfect sacrifice in himself. Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

3. King: He establishes the kingdom of righteousness, peace and joy (Romans 14:17)

D. What does the cross mean to us individually? A double meaning: (Sauer 35)

1. The basis for justification: Christ died on the cross so that we might be saved from the cross. Christ died for our past sins.

a. Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

b. I Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

c. Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

2. The basis for sanctification: Christ died on the cross to free us from the power of present sin. Our Sin nature is changed giving us power over temptation.

a. The world *around* us is dead

Galatians 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

b. The world *within* us is dead

1) Romans 6:6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.

2) Romans 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (Galatians 2:20)

c. The world *beneath* us is conquered

1) Colossians 2:15 [And] having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

2) The roaring lion is defeated!

E. What does the cross mean to us corporately? (Sauer, page 38)

1. The old covenant (Old Testament)

a. Was for the Jew only

b. Demanded obedience to the Law

2. The law is fulfilled, superseded. A better covenant is introduced.

a. Note that Christ did not come to destroy the law, but to fulfill it. His commandments were even more rigorous than the law.

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

b. Christ's victory over sin has opened the way for the infilling of the Holy Spirit, a higher law!

1) Galatians 5:16 [This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

2) Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3. People of all nations are accepted into the Father's fold.

a. Before the cross we were separated from the promise given to Israel

Ephesians 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

b. Because of the cross God's promise is extended to all

John 12:32 And I, if I be lifted up from the earth, will draw all [men] unto me. (also see John 11:52 and Ephesians 2:13-16)

VII. Three Key Teachings of the Atonement: Triumph, Satisfaction, Regeneration (Bloesch, page 158)

A. Triumph: Jesus is the victor over

1. Temptation, sin:

a. Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.

b. Christ was tempted just like we are, yet He did not fail. He did not have to die, He willingly took our place!

2. Satan:

a. Colossians 2:15 [And] having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

b. Colossians 1:13 Who hath delivered us from the power of darkness, and hath translated [us] into the kingdom of his dear Son:

3. Death:

Hebrews 2:14-15 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; (15) And deliver them who through fear of death were all their lifetime subject to bondage.

B. Satisfaction: Christ's sacrifice has satisfied the wrath of God towards our sin, TOTALLY!

1. We are all sinners:

Romans 3:23 For all have sinned, and come short of the glory of God;

2. Sin separates us from God:

a. Genesis 3:23-24 Man is driven out of the Garden and from the presence of God

b. Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

3. Sin demands the shedding of blood:

a. Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

b. Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

4. Christ made satisfaction by two accounts:

a. With his perfect life of obedience He *fulfilled* the Law for us

b. With his perfect sacrifice on the cross He *satisfied* the Law for us

Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

C. Regeneration: (Born again) Because of Christ's resurrection we have new life within us!

1. John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

2. II Corinthians 5:17 Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new.

3. Galatians 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision,

but a new creature.

4. Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

5. Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

VIII. A Summary of the Effects of the Atonement: (Pearlman, page 211)

A. The atonement pardons from sin. Sin is canceled, not merely covered, blotted out by the blood of Christ.

B. The atonement gives freedom from sin. The believer is free from the power of the sin nature, ready to walk in the power of the Holy Spirit.

Romans 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

C. The atonement brings deliverance from death. We no longer have to fear death, spiritually we are alive forever.

1. John 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?

2. I Corinthians 15:55 O death, where [is] thy sting? O grave, where [is] thy victory?

D. The atonement provides the gift of eternal life. There is no other way of salvation but by grace.

1. Romans 6:23 For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord.

2. Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: (9) Not of works, lest any man should boast.

E. There is peace and security for the believer in the completed work of Christ.

Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (I Peter 3:18)

Is the atonement particular or universal, for all or for a chosen few? This and many other questions remain to be answered. To do so we go on to the next step in our doctrinal studies, Soteriology.

Soteriology

Soteriology, the doctrine of Salvation

Questions for study groups:

- Is salvation available to all? Why?
- Are all going to be saved? Why?
- Is God a God of Love? Why are all not saved?
- What does man do for salvation?
- Is repentance a precondition for faith or an act of faith?
- Who are the elect? Who are the predestined?

- Can salvation be taken away?
- Can salvation be lost? (back slide)
- Once one is forgiven are there remaining consequences of past sin? Give example:
- Is the purifying from sin a process, or a once-for-all act? If a process does it continue after death? (purgatory)

- What place does works play in salvation?
 necessary for? (Is repentance good works?)
 results of?
- What part does human responsibility play? (What is "free will" and what part does it play in the process of salvation?)
- Does choice matter? Does man seek for God?

- Are we justified from only original sin, or all sin? (Explain)
- What place does grace have in salvation? (The partner of works?)
 Is justification based on internal sanctifying grace (forgiven because of conversion)? Does grace work to assist in preparing one through good works, a ladder to salvation, or:
 Is the sinner justified resulting in good works, his nature converted, transformed
- What is the difference between justification and sanctification?
- What are the "means of grace?"

Some terms to understand:

1. Three groups within Christianity
 - a. Orthodox (Eastern and Russian)
 - b. Roman Catholic
 - c. Protestants
 - 1) Reformed (Reformed church, Presbyterians, Baptists)
 - 2) Pietism, Revivalism (IE. Puritans, Methodist, Pentecostals)
 - 3) Liberal modernists
2. Calvinism, Arminianism

I. Historical Development has Resulted in the Following Five Categories of Salvation Beliefs. (Erickson, page 891)

- A. Liberation Theologies: problem is not man but his environment

1. Most common include: black, feminist and third world.
2. Liberation theologies appeal to the oppressed and poor.
3. Liberation theologians adjust Scriptures to focus on practical needs only, avoiding many spiritual elements.

B. Existential Theologies

1. Best known by the works of Rudolf Bultmann, suggests that only issues that have an objective basis can be truly resolved.
2. Appeals to the intelligentsia, educated intellectuals.
3. Offers intellectual satisfaction by "demythologizing" the Scriptures. (Erickson, page 898 for examples)

C. Secular Theology

1. Appeals to the modern man who expects answers to be provided by science.
2. Naturalistic versus speculative, basically suggests that there is no personal God, humanistic.

D. Roman Catholic

1. Diverse and subject to change by church decrees and local situations.
2. Believes salvation is transmitted through the sacraments which are administered by the church.

E. Evangelicals

1. Identifies two basic problems
 - a. Man's relationship with God has been broken
 - b. Man's nature is spoiled leaving him with a tendency to continue sinning
2. Identifies the solution in Christ
 - a. Christ's cross makes available a change of legal status: Adoption.
 - b. Christ's cross changes the condition of the heart: regeneration (new birth)

II. Brief Look at Church History and Soteriology (To prepare to see where we stand in understanding the nature of salvation)

- A. The great controversy of the New Testament church centered upon the grace / works controversy.

The apostle Paul championed the doctrine of grace only, the Judaizers the need for works. Two important confrontations are recorded in the New Testament:

1. Acts 15:1-2 describes the problem.

The conclusion: Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

2. Galatians 2:1-4; Describes Paul's meeting in Jerusalem with church leaders, the problem of Titus. In verses 11-12 Paul confronts Peter over his not eating with Gentiles.

Paul's conclusion: Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

B. The controversy continued basically from the beginning.

1. In the late 500s a British monk, Pelagius, propagated a false position:

- a. Denying original sin and salvation by infused grace
- b. Said it was possible for man to live without sin. (Bloesch, page 189)

2. The positions of Pelagius were attacked by Augustine, Bishop of Hippo. His beliefs could be summarized as: (Bloesch, page 195)

- a. The presence of original sin in man
- b. Salvation is by grace alone, is irresistible
- c. Divine predestination determines salvation

3. Pelagius' teachings were condemned as heresy by the Synod of Carthage in 418

C. Semi-Pelagianism then surfaced and reoccurs throughout Catholic history.

1. Espoused by Jerome: Grace is an aid, inclines or assists man's weakened free will to do what is right

2. Condemned at Second Council of Orange (529): It is grace that causes us to ask for grace. (Bloesch, page 189)

***** The early church, as attested by church councils (which included the early Roman Catholic church), did not support works plus faith salvation. *****

D. False Pelagian and semi-Pelagian teachings resurfaced often and were firmly entrenched by the medieval centuries in the Roman Catholic church.

1. The sacraments of Penance and Baptism were made necessary for salvation

2. Atonement of the cross covers only the eternal price of sin; suffering here and in purgatory to complete the process. (Bloesch, page 169)

E. The reformers reacted strongly

1. Justification is a once-for-all act, sanctification or inward purifying an ongoing process. (Bloesch, page 193)

2. The will of man is *invaded*, impelled to accept and believe (Bloesch, page 194, 202)

John Calvin declared: "God does not graciously accept us because He sees our change for the better, as if conversion were the basis of forgiveness; He comes into our lives, taking us just as we are out of pure mercy." (Bloesch, page 193)

3. Luther affirmed free will, but only in things below, horizontal (not in things above).

4. Reformers affirmed the importance of good works, with a different motivation: Thanksgiving, springing up from the righteousness of Christ within.

F. The Catholic response at the Council of Trent (1545-1563) was unclear in the precise relationship between faith and works, but saw justification as needing man's preparatory action. (Bloesch, page 195)

G. Modern Catholic teaching gives opportunity to include the good works of man as a part of the process of salvation including Mariology. (Bloesch, page 196) They teach:

1. Mary is the outstanding example of cooperation between the creature and divine grace. Chosen as a reward for her piety and humility.

2. A co-redemptress who prepares the way for Christ and brings souls to Christ through her intercession

a. Pope Benedict XV "*one can justly say that with Christ, she herself redeemed mankind*"

b. Pope Pius IX "*Our salvation is based upon the holy Virgin ... so that if there is any hope and spiritual healing for us we receive it solely and uniquely from her.*"

3. Evangelicals see Mary as important, but only in an instrumental role. She was not chosen because of her holiness, but because of the decree of God announced to Mary, because of His grace. (Luke 1:28)

Discussion Questions: Did Christ die for all? Who will be saved? Did God choose some or all? Who are the elect? Does God choose who will be saved?

III. Is the Atoning Work of Christ on the Cross Universal or Particular? (For everyone or only for a select number?) (Erickson, page 825f)

A. All evangelicals agree Christ's death was sufficient for all.

1. John 3:16 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.
2. I Timothy 2:6 Who gave himself a ransom for all, to be testified in due time.
3. I John 2:2 And he is the propitiation (NIV: *atonement sacrifice*) for our sins: and not for ours only, but also for [the sins of] the whole world.

Discussion Question: If God is a God of love, why would He send anyone to hell?

B. Hell was originally intended for Satan and the rebellious angels who followed him.

Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

C. Not all will be saved.

1. Man is in a state of rebellion and separation from God

- a. Romans 3:23 For all have sinned, and come short of the glory of God;
- b. Romans 3:11-12 There is none that understandeth, there is none that seeketh after God. (12) They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (Psalms 14:1-3; 53:1-3)

2. Not all of mankind will be saved

Revelation 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

3. God does not send men to hell, they choose by rejecting Christ. We must balance the LOVE of God with the JUSTICE of God.

- a. John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
- b. John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

IV. Doctrine of Election (Thiessen, page 104, 257; Erickson, page 354, 825)

A. God has elected (chosen) (at least) some to be saved

1. Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. (Matthew 24:22; 24:31)

2. I Peter 2:9 But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: (Galatians 4:9, I Thessalonians 1:4, Colossians 3:12)

3. Matthew 22:14 For many are called, but few [are] chosen. (John 15:16)

4. Your salvation is not an accident: God loves you, He chose you!

Discussion Question: Who has God chosen? How does God choose?

Did God elect some to salvation solely on the basis of a sovereign act of grace,

OR is salvation a sovereign act of God whereby He chose those whom He foreknew would respond to his gracious invitation?

B. Election is the *"sovereign act of God whereby he graciously chose in Christ Jesus for salvation all those whom he foreknew."* (Thiessen, page 258) *"The elect are those whom God foresees will respond personally to the gospel."* (Thiessen, page 259) (See Erickson, page 912, 920)

1. God is under no obligation, election is an act of his grace. He has chosen us in Christ.

a. John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. (John 6:37; 17:2)

b. Ephesians 1:3-4 Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ: (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

c. II Timothy 1:9 Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

d. Philippians 2:13 For it is God which worketh in you both to will and to do of [his] good pleasure. (Romans 12:3)

2. God has chosen those whom He foreknew.

a. I Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

b. Romans 8:29-30 For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren. (30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

c. II Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election

sure: for if ye do these things, ye shall never fall:

C. Predestination (foreordination) and election are similar (Thiessen, page 259)

1. The Greek word used means to mark off or appoint beforehand. (Acts 4:28, Romans 8:29, I Corinthians 2:7, Ephesians 1:5; 11)

2. In election God determined to save those who accept his Son, in predestination God has declared He will accomplish that purpose.

a. Ephesians 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

b. Ephesians 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

D. We Face Two Challenges. First we must balance divine sovereignty with human responsibility and free will. We must also contrast holiness of God with the sinfulness of man. The view that we have taken must be guarded lest it detract from the sovereignty of God. Sovereignty must be guarded lest we forget the many times Scripture says man is responsible to accept or reject salvation.

E. A suggested order for the decrees of God (See Theology I, The work of God, his plan) (Thiessen, page 257)

1. God decreed to create man

2. God decreed to permit the fall (Adam)

3. God decreed to provide in Christ redemption *sufficient* for all

4. God decreed to elect some to salvation

5. God decreed to send the Holy Spirit to secure the acceptance of redemption on the part of the elect.

F. We take this view of election because:

1. The Scripture teaches that God calls all to salvation, not only the elect.

a. Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men, (Matthew 22:14)

b. In "common grace" God gives mankind many blessings in life: Health, fruitful seasons, delay of judgement, etc.

c. It is God who gives man the ability to respond to the call. There is no worthiness or goodness in man. All is from God, by grace.

2. Christ died for all: (other Scriptures given earlier)

a. I Timothy 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

- b. Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
3. The Scripture calls us to believe:
- a. For "whosoever will" (John 3:15f; 4:13f; 11:26; 12:46, Acts 2:21; 10:43)
 - b. Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
 - c. Romans 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
 - d. I John 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.
4. There are many Scriptures that call man to repent and turn to God:
- Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (Isaiah 31:6, Joel 2:13, Matthew 3:2, Luke 13:3; 5, Acts 2:38; 17:30)
5. This is the best view to explain the great commission of Christ.
- a. Mark 16:15-16, Matthew 28:18-20
 - b. Romans 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
 - c. If God elected some to be saved with no acceptance being needed on their part why is missions work needed?

V. What Are the Conditions for Conversion? (Pearlman, page 222; Thiessen, page 268)

A. Salvation Cannot Be Brought About by Our Works

- 1. Isaiah 64:6 But we are all as an unclean [thing], and all our righteousnesses [are] as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.
- 2. Ephesians 2:8 For by grace are ye saved *through faith*; and that not of yourselves: [it is] the gift of God: (Italics mine)
- 3. II Timothy 1:9 Who hath saved us, and called [us] with an holy calling, not according to our

works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

B. Faith Leads to Justification (Not the opposite)

1. Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (Acts 16:31)

2. God's grace gives us saving faith (Ephesians 2:8) (Bloesch, page 223)

a. Romans 12:3 For I say, through the grace given unto me, to every man that is among you, not to think [of himself] more highly than he ought to think; but to think soberly, according as *God hath dealt to every man the **measure** of faith.* (Italics mine)

b. Measure: G 3358 metron, met'-ron; an appar. prim. word; a measure ("metre"), lit. or fig.; by impl. a limited portion (degree):-measure.

3. Faith is often expressed in the Old Testament as trust, in the New Testament, to believe. (Three kinds of faith will be discussed later)

a. Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

b. Hebrews 11:6 But without faith [it is] impossible to please [him]: for he that cometh to God must believe that he is, and [that] he is a rewarder of them that diligently seek him.

4. Faith is turning to God, as repentance is a turning from sin. (Thiessen, page 271)

5. The results of faith (Thiessen, page 274)

a. Salvation:

1) Galatians 3:11 But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith.

2) Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

b. Assurance and peace:

1) Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2) Isaiah 26:3 Thou wilt keep [him] in perfect peace, [whose] mind [is] stayed [on thee]: because he trusteth in thee.

c. Good works

1) James 2:17-18 Even so faith, if it hath not works, is dead, being alone. (18) Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

2) Titus 3:8 [This is] a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. (Titus 1:16; 2:14)

3) Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

4) The Roman Catholics teach the opposite, "Good works will produce faith."

C. God's Grace Leads Us to Repentance, the Proper Response

Grace: G 5485 charis, khar'-ece; from 5463; graciousness (as gratifying), of manner or act (abstr. or concr.; lit., fig. or spiritual; espec. the *divine influence upon the heart*, and its reflection in the life; including gratitude):-acceptable, benefit, favor, gift, grace (-ious), joy, liberality, pleasure, thank (-s, -worthy).

1. We must repent

a. Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

1) Repent: G 3340 metanoeo, met-an-o-eh'-o; from 3326 and 3539; to think differently or afterwards, i.e. reconsider (mor. feel compunction):-repent.

2) to "reverse" or go in the opposite direction

b. II Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Repentance: G 3341 metanoia, met-an'-oy-ah; from 3340; (subj.) compunction (for guilt, includ. reformation); by impl. reversal (of [another's] decision):- repentance.

c. Romans 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

2. The means of repentance: What brings man to repentance?

a. The Word of God (preaching)

Acts 2:37 Now when they heard [this], they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men [and] brethren, what shall we do? (Matthew 12:41, Luke 24:47)

b. Miracles accompanying the preaching of the Word

1) Acts 3:11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

2) Acts 4:4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

c. The goodness of God

Romans 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? (II Timothy 2:25)

d. The chastisement of God

Revelation 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. (Hebrews 12:10f)

e. The Holy Spirit brings us to repentance

1) Balance: The Holy Spirit *draws*, we *respond*.

2) John 16:8 And when he is come, he will *reprove* the world of sin, and of righteousness, and of judgment: (Italics mine)

Reprove: G 1651 elegcho, el-eng'-kho; of uncert. affin.; to confute, admonish: -convict, convince, tell a fault, rebuke, reprove.

3) Acts 2:37-38 Now when they heard [this], they were *pricked* in their heart, and said unto Peter and to the rest of the apostles, Men [and] brethren, what shall *we do*? (38) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Italics mine)

Note the action of Holy Spirit and the response of Man.

3. The Holy Spirit gives us assurance of salvation

a. Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

b. I John 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

VI. Conversion is the Result of Divine Working in our Life

A. Arminianism, Calvinism Controversy (Pearlman, page 268; Erickson, page 835)

1. The teachings of the early reformer John Calvin closely follow those of the early church father Augustine of the fourth century. They can be summed up as:

a. Calvinist teaching:

T - total depravity of man: Man is so corrupted by the fall he can not even choose God.

U - unmerited favor: Salvation is totally a work of God's grace.

L - limited atonement: Christ died for the elect only.

I - irresistible grace: Salvation results from the Spirit's drawing power. If Christ died for a man, he WILL be saved.

P - perseverance of saints: Once in grace always in grace.

b. The decree of election is based solely upon the free sovereign choice of God himself. (Erickson, page 835)

2. Arminianism teaches

a. Salvation is unlimited, Christ died for all

b. Salvation involves both Christ's provision and our willing acceptance. The atonement becomes effective when accepted by the individual (Erickson, page 829, this view is also held by Calvinist sublapsarians)

c. There is the possibility that some will fail to accept salvation.

d. Salvation partially rests on God's foreknowledge of merit and faith in the person elected.

B. Contrast Calvinism and Arminianism

Calvinism	Arminianism
Emphasis on grace of God God is calling us to salvation	Emphasis on personal responsibility, free will, you must seek God
Teaches salvation cannot be lost, it is the act of God, the result of predestined election	Teaches salvation can be resisted (rejected), it is for whosoever will
Teaches only the elect can be saved and that salvation is irresistible	Teaches that all can be saved, but only those who fulfill conditions will be saved

C. Election (predestination) is Balanced by Human Responsibility. (Milne, page 183)

1. Election: *"The sovereign act of God in grace whereby he chose in Christ Jesus for salvation all those whom he foreknew would accept him."* (Thiessen, page 344)

2. Perseverance: *"The human side or aspect of that spiritual process which, as viewed from the divine side we call sanctification. It is not a mere natural consequence of conversion, but involves a constant activity of the human will from the moment of conversion to the end of life."* (Augustus Strong, page 881)

D. What are the Dangers of Extreme Calvinism or Arminianism?

Calvinism	Arminianism
Followers can excuse backsliding saying that it does not matter since one cannot lose salvation.	There can be a constant fear of losing one's salvation.
There would be little need for evangelism since God has already decided who will be saved.	In evangelism there can be a tendency to push for "decisions" that do not truly come from the heart.
Possible neglect of repentance and responsibility.	Possible neglect of sovereignty of God.

Discussion Questions: Can one lose his salvation? (backslide?) Is "once saved always saved" taught in the Bible? If you commit one sin and Jesus suddenly returns for us will you go to heaven?

E. Your Salvation is Secure

1. Salvation is a free gift of the grace and choosing of God.

Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: (9) Not of works, lest any man should boast.

2. You can not have salvation taken from you.

a. John 10:27-29 My sheep hear my voice, and I know them, and they follow me: (28) And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand. (29) My Father, which gave [them] me, is greater than all; and no [man] is able to pluck [them] out of my Father's hand.

b. II Thessalonians 3:3 But the Lord is faithful, who shall stablish you, and keep [you] from evil.

c. II Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

3. Salvation can be resisted to the point of eternal loss. We have freedom of choice to say no to God's free offer of salvation.

a. II Corinthians 6:1 We then, [as] workers together [with him], beseech [you] also that ye receive not the grace of God in vain.

b. Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

c. Hebrews 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him]

4. You can forsake, walk away from, your salvation and thereby lose its benefits.

II Peter 2:20-22 For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. (21) For it had been better for them not to have known the way of righteousness, than, after they have known [it], to turn from the holy commandment delivered unto them. (22) But it is happened unto them according to the true proverb, The dog [is] turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

5. We grow in grace as we submit to God.

Philippians 2:12-13 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. (13) For it is God which worketh in you both to will and to do of [his] good pleasure.

6. Christ calls those who forsake Him to return.

Revelation 2:4-5 Nevertheless I have [somewhat] against thee, because thou hast left thy first love. (5) Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. (Also see the parable of the lost son, Luke 15:11-32)

Discussion Question: We are born in sin, separated from God. How does God's grace reach us? What is the purpose of the sacraments?

VII. The Means of Grace (Bloesch, page 208)

A. Defined: We are born in sin, how does God communicate, transmit, his grace to us? He uses external channels to reach the soul.

B. The Roman Catholic View

1. The seven sacraments are primary: Baptism, the Lord's supper, penance, holy orders, extreme

unction, holy matrimony, and confirmation

2. Are said to impart supernatural power to the faithful, they are necessary for salvation.

3. All are not necessary for every individual, however baptism and penance are of particular importance

C. The View of the Reformers (Luther, etc.)

1. Sacraments do not contain grace, but testify to grace. They are channels by which God strengthens

2. The Word alone is the original and foundational means of grace, sacraments are signs of the Word.

Hebrews 4:12 For the word of God [is] quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discernor of the thoughts and intents of the heart.

3. To Calvin and Luther the preaching of the gospel was primary means of grace, preaching came to be seen as sacramental

4. The ministry of the Holy Spirit must be seen as primary (Acts 2:37)

John 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

5. Perhaps it is better to speak of *instruments of grace*

6. We recognize two sacraments: Baptism and Lord's supper as these were the only ones commanded by Jesus. (A more detailed teaching on the sacraments will be given in Ecclesiology.)

7. Summarize the purpose of the sacraments:

a. For the Roman Catholic: Sacraments are necessary for salvation

b. For us: In obedience to Christ, and to strengthen faith

Discussion Question: What happens to a baby if it dies? Is it true as the Catholics teach that a baptized baby becomes an angel and an unbaptized goes into space (limbo)? NO! A baby dies in innocence and goes to be with the Lord. More will be taught on this in Theology IV. Why do we practice infant dedication?

8. In our churches we do not baptize babies. We do, however, practice infant dedication.

a. There is no passage in the Bible that ever shows a baby being baptized.

b. Baptism is for those who have repented.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

c. Infant dedication follows the example of

1) Samuel's mother: I Samuel 1:28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

2) Christ: Luke 2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present [him] to the Lord;

d. An important aspect of dedication is the parents' commitment to raise the child in a godly home and share the gospel with him.

VIII. Sanctification: An Event and a Process (Pearlman, page 249)

A. Hebrew and Greek (hagiasmos G 38) are translated into a number of English words including consecration, dedication, sanctification, holiness. All are translated from the same root word which means purity or consecration

B. In Both Testaments the Words Are Used for Both People and Things

1. Bread (I Samuel 21:5)
2. Tabernacle and furniture (Exodus 29:43; 30:29)
3. Mount Sinai (Exodus 19:23)
4. Offerings (Exodus 29:27)

Hence, sin is not necessarily implied in the work of sanctification as things cannot sin. These things were set apart for the glory of God

C. The Nature of Sanctification to the Believer:

1. Separation: We are called to be holy

a. I Peter 1:15-16 But as he which hath called you is holy, so be ye holy in all manner of conversation; (16) Because it is written, Be ye holy; for I am holy.

b. I John 2:15-17 Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him. (16) For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. (17) And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

c. James 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

Discussion Question: What is the "world"? What kinds of things is the Bible talking about? (pleasures,

value systems, etc.)

2. Consecration: The Scriptures tell us not only what we must stop, but what we must do!

a. To worship: I Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

b. To witness: I Peter 2:9 But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

Discussion Question: Who are the saints? What is the scriptural teaching?

D. The Timing of Sanctification: When does it happen? Salvation is a three-part experience: past, present and future.

1. Positionally we are His, sanctified already

a. Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all].

b. Philippians 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2. In experience we are involved in a process

a. We battle with the limitations of the flesh

1) I Thessalonians 4:3 For this is the will of God, [even] your sanctification, that ye should abstain from fornication:

2) Romans 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not.

3) Galatians 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

b. We bring the "old man" under subjection. Note Paul's teaching of "put off" and "put on."

1) Ephesians 4:22-24 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; (23) And be renewed in the spirit of your mind; (24) And that ye put on the new man, which after God is created in righteousness and true holiness.

2) Romans 6:13 Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members [as] instruments of righteousness unto God.

c. God is at work in us!

1) Philippians 2:12-13 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. (13) For it is God which worketh in you both to will and to do of [his] good pleasure.

2) Ephesians 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

d. His goal is Christ-likeness

1) II Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord.

2) Romans 8:29 For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren. (Look at the example of the life of Joseph)

3) Philippians 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform [it] until the day of Jesus Christ:

3. We are looking expectantly for salvation

a. Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

b. I John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

4. We are saved: past, present and future

a. Christ's finished work on the cross pays for all our salvation.

b. We are daily working out our separation from the world to Christ.

c. The work will be finished when Christ comes again for us!

E. What Are the Means of Sanctification?

1. The Blood of Jesus

Hebrews 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. (also see Hebrews 10:14)

2. The power of the Holy Spirit

a. II Thessalonians 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

b. Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by (A) the washing of regeneration, and (B) renewing of the Holy Ghost;

3. The Word of God

a. John 17:17 Sanctify them through thy truth: thy word is truth.

b. Psalms 119:9 Wherewithal shall a young man cleanse his way? by taking heed [thereto] according to thy word.

Pneumatology

Pneumatology, the doctrine of the Holy Spirit

Discussion Question: Who is the Holy Spirit? The teacher should pretend to be a visitor who is a new Christian. He is very open but knows little about the ministry, gifts and person of the Holy Spirit. Can the students help him? (students use home work, attempt to involve everyone)

I. Who is the Holy Spirit? We can begin to understand by looking at the words used in the Bible for Holy Spirit

A. The Old Testament

1. H 7307 ruwach, roo'-akh; from 7306; wind; by resemblance breath, i.e. a sensible (or even violent) exhalation; fig. life, anger, unsubstantiality; by extens. a region of the sky; by resemblance spirit, but only of a rational being (includ. its expression and functions):-air, anger, blast, breath, X cool, courage, mind, X quarter, X side, spirit ([ual]), tempest, X vain, ([whirl-]) wind (-y).

2. Used as wind, or breath as in:

 Psalms 148:8 Fire, and hail; snow, and vapors; stormy wind fulfilling his word:

3. When referring to the Spirit of the Lord, takes on a personal form

 Psalms 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

4. The Old Testament looks forward to a special outpouring of the Holy Spirit

a. Isaiah 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the

LORD;

b. Isaiah 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

c. Joel 2:28 And it shall come to pass afterward, [that] I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

B. In the New Testament

1. 4151 pneuma, pnyoo'-mah; from 4154; a current of air, i.e. breath (blast) or a breeze; by anal. or fig. a spirit, i.e. (human) the rational soul, (by impl.) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:-ghost, life, spirit (-ual, -ually), mind. Comp. 5590.

Dictionary Trace:

a. 4154 pneo, pneh'-o; a prim. word; to breathe hard, i.e. breeze:-blow. Comp 5594.

b. 5590 psuche, psoo-khay'; from 5594; breath, i.e. (by impl.) spirit, abstr. or concr. (the animal sentient principle only; thus distinguished on the one hand from 4151, which is the rational and immortal soul; and on the other from 2222, which is mere vitality, even of plants; these terms thus exactly correspond respectively to the Hev. 5315, 7307 and 2416):-heart (+ -ily), life, mind, soul, + us, + you.

2. For example:

John 3:8 The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the *Spirit*. (Both wind and Spirit are # 4151 pneuma), (Italics mine)

3. We will see more as we look at the names of the Holy Spirit

II. The Names of the Holy Spirit (Pearlman, page 281)

A. The Spirit of God

1. He is divine, this is proven with:

a. Divine attributes

1) Hebrews 9:14 How much more shall the blood of Christ, who through the *eternal* Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Italics mine)

2) Psalms 139:7 Whither shall I go *from thy spirit*? or whither shall I flee from thy

presence? (Italics mine)

3) I Corinthians 2:10 But God hath revealed [them] unto us by his Spirit: for the *Spirit searcheth all things*, yea, the deep things of God. (Italics mine)

b. Divine works

1) Genesis 1:2 And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters.

2) Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

2. The Holy Spirit is a person, not just an influence

a. In saying that He is a person we do not mean that he has a physical body and is separated some how from God. He does however have specific aspects of personality.

b. He exercises aspects and activities of personality: mind (Romans 8:27), will (I Corinthians 12:11), He reveals (II Peter 1:21), teaches (John 14:26), intercedes (Romans 8:26), gives direction (Acts 16:6-7), can be grieved (Ephesians 4:30), lied to (Acts 5:3).

3. He is a distinct part of the Godhead, separate but not independent

a. I Corinthians 12:4-6 Now there are diversities of gifts, but the *same Spirit*. (5) And there are differences of administrations, but the *same Lord*. (6) And there are diversities of operations, but it is the *same God* which worketh all in all. (Italics mine)

b. II Corinthians 13:14 The grace of the *Lord Jesus Christ*, and the love of *God*, and the communion of the *Holy Ghost*, [be] with you all. Amen. (Italics mine)

B. The Spirit of Christ: Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the *Spirit of Christ*, he is none of his. (Italics mine)

1. Why? (Milne, page 178)

a. He was received by Christ

Mark 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

b. He is sent in the name of Christ

John 14:26 But the Comforter, [which is] the Holy Ghost, whom the Father will send *in my name*, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (Also John 7:38-39), (Italics mine)

c. His is the baptism of Christ

Matthew 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and [with] fire:

d. His mission is to glorify Christ

John 16:14 He shall glorify me: for he shall receive of mine, and shall shew [it] unto you.

e. He lives in us as sent by Christ

Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (Romans 8:11)

2. Recognizing that the Holy Spirit baptized and dwelled in Christ gives us a wonderful picture of the trinity. Notice how Spirit of God, Spirit of Christ and Christ are used interchangeably in Romans 8:9-10. We do not serve three God's, but three in one.

Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. (10) And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness.

Discussion Question: Who should we pray to when we pray? (God the father, Jesus or the Holy Spirit?) Jesus tells us in his model prayer (The Lord's prayer). Pray to the Father, in the name of the Son, in the power of the Holy Spirit.

Discussion Question: Why is it that we often do not acknowledge the Holy Spirit as God? Probably there are several reasons: 1) sometimes a lack of knowledge, but also because 2) the primary ministry of the Holy Spirit is to bear witness of Christ (John 15:26)

C. The Comforter

1. John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

2. John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. (Why expedient? Better?)

G 3875 parakletos, par-ak'-lay-tos; an intercessor, counsellor: -advocate, comforter.

3. How does He comfort us? (How does Jesus comfort?)

D. The Spirit of Promise: He is the link between the Old Testament and the New (Ezekiel 36:27 and Joel 2:28)

Ephesians 1:13 In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise,

E. Spirit of Truth: He is the answer for those who seek truth

a. John 14:17 [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

b. I John 4:6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

F. Spirit of Grace

Hebrews 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (also Zechariah 12:10)

G. Spirit of Life

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

H. Spirit of Adoption

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

III. Symbols of the Holy Spirit

A. Fire

1. Luke 3:16 John answered, saying unto [them] all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

2. Acts 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

3. What is important about fire?

B. Water

1. John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

2. John 7:38-39 He that believeth on me, as the Scripture hath said, out of his belly shall flow

rivers of living water. (39) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet [given]; because that Jesus was not yet glorified.)

C. Oil

1. I Samuel 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

2. See Exodus 30:22-38

D. The Dove

Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Discussion Question: What is the difference between the ministry of the Holy Spirit in the Old Testament and the New Testament? What is the "anointing?"

IV. The Holy Spirit at Work in the Old Testament: The ministry of the Holy Spirit is revealed in several exciting ways in the Old Testament

A. The most important difference in the ministry of the Holy Spirit in the Old Testament and the New Testament is the timing.

1. The power of the Holy Spirit in the Old Testament is for special people at special times.

2. In the New Testament the Holy Spirit comes to dwell, live in, every believer.

B. The Holy Spirit in Creation

1. Active in the formation of the earth

a. Genesis 1:2 And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters.

b. Psalms 33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. (the word "breath" is ruwach, H 7307, as discussed in section I.)

2. It is the Spirit of God that sustains all life as well

a. Job 33:4 The spirit of God hath made me, and the breath of the Almighty hath given me life. ("spirit" is ruwach, H 7307)

b. The word breath is H 5397 neshamah, nesh-aw-maw'; fr. 5395; a puff, i.e. wind, angry or vital breath, divine inspiration, intellect. or (concr.) an animal:-blast, (that) breath (-eth), inspiration, soul, spirit.

c. Also translated spirit in: Genesis 2:7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the *breath* of life; and man became a living soul. (also Daniel 5:23), (Italics mine)

C. The Holy Spirit ministering in power (when contrasted with the New Testament it is a *temporary empowerment versus an indwelling*)

1. Bezaleel: Exodus 35:30-31 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; (31) And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

2. Moses: Numbers 11:16-17 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. (17) And I will come down and talk with thee there: and I will take of the spirit which [is] upon thee, and will put [it] upon them; and they shall bear the burden of the people with thee, that thou bear [it] not thyself alone.

3. Othniel: Judges 3:9-10 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, [even] **Othniel** the son of Kenaz, Caleb's younger brother. (10) And the spirit of the LORD came upon him, and he judged Israel, and went out to war...

4. Gideon: Judges 6:34 But the spirit of the LORD came upon **Gideon**, and he blew a trumpet; and Abi-ezer was gathered after him.

5. Samson: Judges 14:6 And the spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and [he had] nothing in his hand: but he told not his father or his mother what he had done. (also Judges 13:25, 14:19, 15:14)

6. David: I Samuel 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon **David** from that day forward. So Samuel rose up, and went to Ramah.

7. Elisha: II Kings 2:9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And **Elisha** said, I pray thee, let a double portion of thy spirit be upon me.

D. The Holy Spirit in Revelation and Prophecy

1. I Samuel 10:6 And the *spirit of the LORD* will come upon thee, and thou *shalt prophesy* with them, and shalt be turned into another man. (concerning when Saul was anointed by Samuel), (Italics mine)

2. The test of the Prophet:

Deuteronomy 18:22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that [is] the thing which the LORD hath not spoken, [but] the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

3. II Peter 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost.

E. The ministry of the Holy Spirit in the Old Testament was forward looking, pointing to the future blessing.

1. Ezekiel 36:26-27 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (27) And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do [them].

2. Joel 2:28-29 And it shall come to pass afterward, [that] I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: (29) And also upon the servants and upon the handmaids in those days will I pour out my spirit.

V. The Ministry of the Holy Spirit in the New Testament

A. First we look at the ministry of the Holy Spirit in the life and ministry of Jesus.

1. In His conception

Matthew 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

2. In Christ's baptism

Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

3. In His ministry

a. Luke 4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

b. Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

4. In His crucifixion

Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered

himself without spot to God, purge your conscience from dead works to serve the living God?

5. In His resurrection

Romans 1:4 And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: (also see Romans 8:11)

6. In sending His workers

John 20:22 And when he had said this, he breathed on [them], and saith unto them, Receive ye the Holy Ghost:

B. In the Early Church

1. Baptizing them with power! Look at Peter:

a. Denies Christ

Matthew 26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

b. No mention again until after crucifixion

c. Even after the resurrection of Jesus, he is unsure of his direction

John 21:3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

d. After being filled with the Holy Spirit, he was a powerful preacher:

1) Acts 2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all [ye] that dwell at Jerusalem, be this known unto you, and hearken to my words:

2) Acts 2:37 Now when they heard [this], they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men [and] brethren, what shall we do?

2. The Holy Spirit gave guidance

Acts 16:7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

3. The Holy Spirit empowered ministry

a. Preaching

I Peter 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have *preached the gospel unto you with the Holy Ghost* sent down from heaven; which things the angels desire to look into. (also see I Thessalonians 1:5)

b. Prayer

Acts 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. (Mark 16:20)

c. Giving spiritual gifts

I Corinthians 12:4 Now there are diversities of gifts, but the same Spirit.

4. He strengthened the disciples for persecution

Acts 4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

5. Revealing the nature of the kingdom of God

a. Romans 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

b. I Thessalonians 1:6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

VI. The Holy Spirit in Our Lives Today

A. The Holy Spirit is at Work in our Salvation

1. Convicting us of sin

John 16:7-8 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. (8) And when he is come, he will *reprove the world of sin*, and of righteousness, and of judgment: (Italics mine)

2. Drawing us to Christ

I John 5:6 This is he that came by water and blood, [even] Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

3. Giving us new life: Regeneration

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and

[of] the Spirit, he cannot enter into the kingdom of God. (6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

4. Dwelling within

a. John 14:17 [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; *for he dwelleth with you*, and shall be in you.

b. I Corinthians 6:19 What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own? (also see I Timothy 1:14)

5. Giving us assurance

a. I John 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby *we know that he abideth in us, by the Spirit* which he hath given us. (Italics mine)

b. II Corinthians 1:21-22 Now he which stablisheth us with you in Christ, and hath anointed us, [is] God; (22) Who hath also sealed us, and given the earnest of the Spirit in our hearts.

B. The Holy Spirit Works in our Sanctification and Spiritual Growth (Milne, page 191)

1. At salvation we are a new creation

II Corinthians 5:17 Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new.

2. The Holy Spirit comes to help us to grow

a. Galatians 5:16 [This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

b. Romans 8:1 [There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

C. The Holy Spirit Gives Us Power to Resist Temptation and Live Above Sin.

1. Hebrews 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

2. Galatians 5:25 If we live in the Spirit, let us also walk in the Spirit.

3. Galatians 6:7-8 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

4. Ephesians 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

D. The Indwelling Spirit Produces His fruit (see next section)

E. The Holy Spirit Empowers for Service

1. Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be *witnesses* unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. (*Italics mine*)

2. With His baptism (see following section)

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

3. With His ministry gifts (see following section)

a. I Corinthians 12:4 Now there are diversities of gifts, but the same Spirit.

b. I Corinthians 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Discussion Question: What is blasphemy of the Holy Spirit? Have you ever committed it? Does Satan use this to condemn you? Problem: Satan often lies and makes people believe they have committed the "unpardonable" sin even though they haven't!

VIII. Blasphemy of the Holy Spirit

A. The New Testament speaks of several sins against the Holy Spirit:

1. Quench: Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. I Thessalonians 5:19 Quench not the Spirit.

2. Lie to: Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back [part] of the price of the land?

3. Resist: Acts 7:51 Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers [did], so [do] ye.

B. These are serious, but different from blasphemy of the Holy Spirit.

1. To blaspheme is "*to speak evil of; to speak profanely of or to God or sacred things; to curse.*" (Webster's New World Dictionary)

2. The term blasphemy against the Holy Spirit is found in the words of Jesus

a. Matthew 12:31-32 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy [against] the [Holy] Ghost shall not be forgiven unto men. (32) And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this

world, neither in the [world] to come.

b. Two steps should be used to understand these verses (Remember Theology I on interpretation!)

1) Look at context

2) Look for other passages that discuss **same** subject

c. The context makes it clear that Jesus was dealing with a particular condition: the Pharisees were attributing Christ's work to Satan.

d. Matthew 12:24 But when the Pharisees heard [it], they said, This [fellow] doth not cast out devils, but by Beelzebub the prince of the devils.

e. Therefore this sin is the willful (not unknowing) act of attributing the work of the Holy Spirit to Satan.

3. Blasphemy of the Father and the Son is forgiven but not the Holy Spirit. Why is this such a serious sin?

a. The answer lies in understanding the ministry of the Holy Spirit.

1) The major ministry of the Holy Spirit is to convict of sin and reveal Christ.

2) God has spoken to us in many ways: the prophets, even his son. Now He has sent the Holy Spirit. If we reject the Holy Spirit (attributing his work to Satan) what more can God do for us?

b. Rejecting the Holy Spirit is more serious than resisting. We should beware, however, that constant resisting can cause us to become immune to the Spirit's voice.

Genesis 6:3 And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years. (Psalms 103:9)

4. Understanding the proper interpretation of this doctrine is important

a. To prevent Satan from bringing false conviction (condemnation)

b. To warn us about the seriousness of the ministry of the Holy Spirit

VIII. The Fruit of the Holy Spirit

Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

A. Note that it is FRUIT of the Spirit, singular, not fruits! We can not pick or choose which fruit we wish to have. All of the parts make up one fruit! (Like an apple, not an orange)

1. The fruit of the Spirit is not optional: it is required for all believers
2. Galatians 5:16 [This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
3. The challenge to us is to yield to the work of the Holy Spirit within us.
4. Following are the Greek words used according to Strong's Exhaustive Concordance

B. Love

1. G 26 agape, ag-ah'-pay; from 25; love, i.e. affection of benevolence;
2. I Corinthians 13:13 And now abideth faith, hope, charity, these three; but the greatest of these [is] charity.
3. Colossians 3:14 And above all these things [put on] charity, which is the bond of perfectness.
4. I John 4:16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

C. Joy

1. G 5479 chara, khar-ah'; from 5463; cheerfulness, i.e. calm delight:-gladness,
from: G 5463 chairo, khah'-ee-ro; a prim. verb; to be "cheer" ful, i.e. calmly happy or well-off
2. Isaiah 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels.
3. In any circumstance:
 - a. Acts 16:25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.
 - b. I Peter 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.
4. John 17:13 Christ prayed for us to have his joy, it comes from within us through the ministry of the Holy Spirit.

D. Peace

1. G 1515 eirene, I-ray'-nay; prob. from a prim. verb eiro (to join); peace (lit. or fig.); by impl. prosperity
2. The Scripture speaks of two kinds of peace:

a. Peace *with* God, our sins are forgiven:

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

b. The peace *of* God, walking and abiding in his peace and security:

Philippians 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

3. Psalms 4:8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

4. Romans 8:6 For to be carnally minded [is] death; but to be spiritually minded [is] life and peace.

5. Colossians 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

6. Isaiah 26:3 Thou wilt keep [him] in perfect peace, [whose] mind [is] stayed [on thee]: because he trusteth in thee.

E. Longsuffering

1. G 3115 makrothumia, mak-roth-oo-mee'-ah; from the same as 3116; longanimity, i.e. (obj.) **forbearance** or (subj.) fortitude:-longsuffering, patience.

2. Colossians 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also [do] ye.

a. Forgiveness is when we choose to forget the fault of our brother

b. Forbearance is when we choose to accept and stay close to our brother even when his faults remain.

3. Colossians 1:11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

4. II Timothy 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

F. Gentleness

1. G 5544 chrestotes, khray-stot'-ace; from 5543; usefulness, i.e. mor. excellence (in character or demeanor):-gentleness, good (-ness), kindness.

from: G5543 chrestos, khrase-tos'; from 5530; employed, i.e. (by impl.) useful (in manner or morals):-better, easy, good (-ness), gracious, kind.

2. Seen in Christ

- a. II Corinthians 10:1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence [am] base among you, but being absent am bold toward you:
- b. Matthew 19:14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
3. Psalms 18:35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.
4. II Timothy 2:24 And the servant of the Lord must not strive; but be gentle unto all [men], apt to teach, patient,
5. James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, [and] easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

G. Goodness

1. G 19 agathosune, ag-ath-o-soo'-nay; from 18; goodness, i.e. virtue or beneficence:-goodness.
2. True goodness comes from the inside, is not a false front like the pharisees
3. Luke 6:27 But I say unto you which hear, Love your enemies, do good to them which hate you,
4. Luke 6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and [to] the evil.
5. I Thessalonians 5:15 See that none render evil for evil unto any [man]; but ever follow that which is good, both among yourselves, and to all [men].

H. Faith

1. G 4102 pistis, pis'-tis; from 3982; persuasion, i.e. credence; mor. conviction (of religious truth, or the truthfulness of God or a religious teacher),
from G 3982 peitho, pi'-tho; a prim. verb; to convince (by argument, true or false);
2. Three kinds of faith in the Scriptures
 - a. Seed of faith: Needed to come to Christ for salvation
 - 1) Romans 12:3 For I say, through the grace given unto me, to every man that is among you, not to think [of himself] more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
 - 2) This kind of faith is found in all people, allowing them to come to Christ for salvation (Hebrews 11:6)

b. Fruit of faith: Born of the Holy Spirit in every born again believer, required!

1) Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

2) Hebrews 11:6 But without faith [it is] impossible to please [him]: for he that cometh to God must believe that he is, and [that] he is a rewarder of them that diligently seek him.

3) Only for born again believers, present all the times

4) We need to rest and grow in this faith!

5) Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

c. The gift of faith: (I Corinthians 12:9) Special empowerment of faith given for a particular situation.

1) Only for Christians

2) Example: Acts 3:6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

I. Meekness

1. G 4236 praotes, prah-ot'-ace; from 4235; gentleness; by impl. humility: meekness.

2. Examples

a. Moses: Numbers 12:3 (Now the man Moses [was] very meek, above all the men which [were] upon the face of the earth.)

b. Jesus: Matthew 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (Isaiah 53:7, II Peter 2:23)

3. II Timothy 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

4. Titus 3:2 To speak evil of no man, to be no brawlers, [but] gentle, shewing all meekness unto all men.

5. Meekness is not weakness, it is strength under control!

J. Temperance

1. G 1466 egkrateia, eng-krat'-I-ah; from 1468; self-control (espec. continence): temperance.
from G 1468 egkrates, eng-krat-ace'; from 1722 and 2904; strong in a thing (masterful), i.e. (fig. and reflex.) self-controlled (in appetite, etc.): -temperate.
2. What areas? Consider:
 - a. Drink: Proverbs 20:1 Wine [is] a mocker, strong drink [is] raging; and whosoever is deceived thereby is not wise.
 - b. Food: Daniel 1:8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.
 - c. Anger: Proverbs 16:32 [He that is] slow to anger [is] better than the mighty; and he that ruleth his spirit than he that taketh a city.
 - d. Lusts: Romans 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
3. Philippians 4:5 Let your moderation be known unto all men. The Lord [is] at hand.

IX. The Baptism of the Holy Spirit

Discussion Question: Do Christians who do not believe in the baptism of the Holy Spirit have the Holy Spirit in them? Answer: Yes, we cannot be saved without the Spirit!

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God.

Ephesians 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

A. Why do we seek for the baptism of the Holy Spirit?

1. It is the command of Christ
 - a. Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
 - b. Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
2. Baptism means immersed: We seek for the baptism of the Holy Spirit because we need a great presence of his power in our lives beyond the fruit of the Spirit.
3. Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. (If you are not an effective witness you should closely examine if you have been

baptized with the Holy Spirit!)

B. What was the baptism of Jesus?

1. John 4:1-2 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (2) (Though Jesus himself baptized not, but his disciples,)
2. Mark 10:38-39 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? (39) And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

C. This baptism was the promise given by God.

1. Of John the Baptist

Luke 3:16 John answered, saying unto [them] all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

2. Of the Father

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

D. This promise was granted in the early church.

1. Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
2. Acts 8:17 Then laid they [their] hands on them, and they received the Holy Ghost.
3. Acts 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. (See Acts 11:15-16)
4. Acts 19:6 And when Paul had laid [his] hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

E. This promised was given for all believers.

Acts 2:39 For the promise is unto you, and to your children, and to all that are afar off, [even] as many as the Lord our God shall call.

F. This promise was evidenced with supernatural presence and speaking in unknown tongues.

1. See above Scriptures
2. Baptism is a complete immersing

G. Unknown tongues provide a great source of spiritual encouragement.

1. I Corinthians 14:4a He that speaketh in an [unknown] tongue edifieth himself...

2. I Corinthians 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

Discussion Question: What is the difference between Pentecostals and Protestant charismatics concerning beliefs on the baptism of the Holy Spirit? Answer: Usually traditional Pentecostals insist speaking in tongues is necessary to demonstrate the baptism of the Holy Spirit. Charismatics often say tongues are not necessary, but desirable.

H. Is the gift of tongues necessary?

1. For salvation? No! We are saved by grace through faith. Ephesians 2:8

2. As an evidence of the baptism of the Holy Spirit?

a. There is not a single specific verse that says so

b. The evidence of Scripture indicates that there was a specific evidence in the book of Acts, certainly tongues were a significant part of the apostle's understanding concerning this gift. Note S in section D (Granted in the early church) and Acts 11:15f.

c. If the gift of tongues is not the "initial evidence" then how does one know if he is baptized with the Spirit? This evidence was definitely emphasized in the New Testament.

I. The gift of unknown tongues opens the door for greater freedom in the gifts of the Spirit.

Discussion Question: Can Christians who have not been baptized in the Holy Spirit be used in the gifts of the Spirit? (casting out demons, etc.?) Answer: Yes!

I Corinthians 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

X. The Gifts of the Spirit: Different Kinds

A. There are actually a number of gifts that are given by the Spirit listed in other passages of Scripture. See passages such as

1. Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (Ephesians 4:8)

2. I Corinthians 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

3. Romans 12:6-8 Seven gifts listed

4. Exodus 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, (also 2-5)

5. I Corinthians 12:8-11 Nine gifts listed

B. All of these passages list a number of gifts that are the result of the empowerment of the Holy Spirit. For the purpose of this study we will separate them: I Corinthians 12:5-7 divides spiritual gifts into three groups.

1. I Corinthians 12:5 And there are differences of *administrations*, but the same Lord. (Ministry gifts or offices listed in Ephesians 4:11 and I Corinthians 12:28) These are discussed in Theology IV in the section on the church.

2. I Corinthians 12:6 And there are diversities of *operations*, but it is the same God which worketh all in all. ("Energizings" also called motive gifts listed in Romans 12:6-8) These are discussed in Church Administration course in the section on Administration and Spiritual gifts.

3. I Corinthians 12:7 But the *manifestation* of the Spirit is given to every man to profit withal. (Manifestation gifts listed in I Corinthians 12:8-10) These gifts are discussed in the following section.

XI. Nine Gifts of the Holy Spirit

I Corinthians 12:8-11 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; (9) To another faith by the same Spirit; to another the gifts of healing by the same Spirit; (10) To another the working of miracles; to another prophecy; to another discerning of spirits; to another [divers] kinds of tongues; to another the interpretation of tongues: (11) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

We can divide these into three categories: 1) Knowledge gifts, 2) Power gifts, 3) Speaking (utterance) gifts.

A. Knowledge Gifts:

1. Word of Knowledge: A revelation of present facts that cannot be known by any natural means

a. An example in the ministry of Jesus: Luke 9:47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, (also Jesus's ministry to the woman at the well in John 4)

b. How could we use this gift today?

2. Word of Wisdom: A supernatural understanding of the situation and need at hand, the use of knowledge

a. Luke 9:48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all,

the same shall be great. Note how Jesus used the illustration at hand to teach the disciples

b. The example of Solomon in II Chronicles 1:7-10 is a challenge to all ministers

II Chronicles 1:10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, [that is so] great?

3. Discerning of Spirits: Special insight into the spirit world to uncover the works of the evil one

a. II Corinthians 10:3 For though we walk in the flesh, we do not war after the flesh:

b. John 2:25 And needed not that any should testify of man: for he knew what was in man.

c. Acts 16:16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

d. Also Acts 5:3; 8:23

B. Power Gifts:

1. Gift of Faith: Supernatural faith for a specific situation

a. Should be recognized that this is different from the saving faith and the fruit of faith

b. An example: Acts 3:4 And Peter, fastening his eyes upon him with John, said, Look on us. (and following)

2. Gifts of Healing: Wonderful supernatural healing

a. Not spiritualist or witchcraft type of healing

b. A powerful sign gift for preaching the gospel:

Acts 8:7 For unclean spirits, crying with loud voice, came out of many that were possessed [with them]: and many taken with palsies, and that were lame, were healed. (8) And there was great joy in that city.

c. This gift is for a specific person in need and does not belong to the minister to be used at his personal desire

d. This gift should be exercised regularly in the church

James 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

3. Miracles: Moving beyond the natural laws, literally works of power

a. Healing is a miracle, but not all miracles are healings

b. Matthew 14:25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

c. Acts 5:12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

C. Speaking (utterance) Gifts

1. Gift of Tongues: Spiritual speaking, note kinds of tongues in Scriptures:

a. Foreign languages in Acts 2

b. Evidencing the baptism of the Holy Spirit

Acts 10:46-47 For they heard them speak with tongues, and magnify God. Then answered Peter, (47) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

c. Prayer language:

1) I Corinthians 14:2 For he that speaketh in an [unknown] tongue speaketh not unto men, but unto God: for no man understandeth [him]; howbeit in the spirit he speaketh mysteries.

2) I Corinthians 14:4 He that speaketh in an [unknown] tongue edifieth himself; but he that prophesieth edifieth the church.

2. Interpretation of Tongues: For the edification of the church

a. I Corinthians 14:13 Wherefore let him that speaketh in an [unknown] tongue pray that he may interpret.

b. I Corinthians 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

c. I Corinthians 14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

3. Prophecy: Supernatural utterance for a specific situation (as being different from the office of the prophet)

a. I Corinthians 14:3 But he that prophesieth speaketh unto men [to] edification, and exhortation, and comfort.

b. An example: Acts 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. (2) As they ministered

to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

c. Should be confirmed by your personal leading and others: II Corinthians 13:1 This [is] the third [time] I am coming to you. In the mouth of two or three witnesses shall every word be established.

d. Judged by others: I Corinthians 14:29 Let the prophets speak two or three, and let the other judge.

XII. The Operation of the Gifts: Throughout the centuries the church has usually failed to keep a balanced perspective on the gifts of the Spirit. The tendency has been to either suppress and restrict or have no control at all. The Scriptures give us important ideas on how to regulate the use of the gifts, primarily in I Corinthians 14.

A. Keeping proper value of the gifts: Some gifts are of greater value than others, particularly as they relate to the body overall

I Corinthians 14:4 He that speaketh in an [unknown] tongue edifieth himself; but he that prophesieth edifieth the church.

B. Motive for use: The vessel must be certain that his motive is not personal advancement but edification of the body.

I Corinthians 14:12 Even so ye, forasmuch as ye are zealous of spiritual [gifts], seek that ye may excel to the edifying of the church.

C. Self-control: Some will suggest that when the Spirit comes they cannot help themselves. This contradicts the fruit of the Spirit, temperance

I Corinthians 14:32 And the spirits of the prophets are subject to the prophets.

Discussion Question: Is it proper for a member of the congregation to interrupt the preacher when he is in the middle of his message? Answer: No, should the Holy Spirit interrupt himself?

D. Orderliness: The one who designed the universe in precise order will minister His gifts in the same way

1. I Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

2. I Corinthians 14:33 For God is not [the author] of confusion, but of peace, as in all churches of the saints.

3. I Corinthians 14:40 Let all things be done decently and in order.

4. The challenge is to balance the need to give freedom of expression and still maintain orderliness.

Ecclesiology

Ecclesiology is the study of the doctrine of the church. Great importance needs to be placed upon this study. Confusion abounds concerning this doctrine, and this will greatly effect the purpose, methods and message of our ministry. No doubt one of the reasons there is confusion concerning this doctrine is the fact that only relatively recently has there been direct special attention given to defining it. (Erickson, page 1026) Many of those who are seeking to define it, including those in ecumenical circles, do so from a very different perspective. We will seek to see what the Bible says and apply these truths to our lives.

Begin the class with an opportunity for discussion. Most of the participants are pastors or are preparing to be pastors. Even those who are not will no doubt be directly involved in churches as evangelists, workers, leaders, etc.

Question: What is the church to you? How important is the church to you? Be practical. Do you really think we need the church? Why? Can we just be born again and remain Christians on our own, or do we need the church to be saved?

I. Two Kingdoms (Bloesch, page 131)

A. As Christians we are confronted by the reality of unseen kingdoms and powers.

1. The Bible says that Satan is the god of this world

a. II Corinthians 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

b. Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places]. (also Ephesians 2:2 and Matthew 12:26)

2. Though Satan is the ruler, he is not the owner of the world. His power is limited by the constraining power of God.

Job 1:10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

3. Those who are regenerated are part of a new kingdom

Colossians 1:13 Who hath delivered us from the power of darkness, and hath translated [us] into the kingdom of his dear Son:

B. Christ came announcing the coming of the new kingdom, the kingdom of God.

Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

C. These two kingdoms are locked in conflict: Satan is attempting to destroy man and hurt God.

II Corinthians 10:3 For though we walk in the flesh, we do not war after the flesh:

D. The kingdom of God is here and coming, present and future.

1. Not of this world

John 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

2. Within believers

Luke 17:20-21 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: (21) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

3. We must seek His kingdom

Matthew 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

4. The end shall come...

Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

E. The church and the Kingdom: (Erickson, page 1041)

1. The church is not the kingdom of God, but is part of it. We will discuss this further in seeing the distinction between the church and Israel later.

2. The church is the witness and vanguard of the coming kingdom of God

a. We are on the offense! Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the *gates of hell shall not prevail against it.* (Italics mine)

b. I Corinthians 15:24 Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

c. II Corinthians 5:20 Now then we are ambassadors for Christ, as though God did beseech

[you] by us: we pray [you] in Christ's stead, be ye reconciled to God.

F. The Place of the State (civil government) in the midst of the two kingdoms

1. Catholic view: (Bloesch, page 146)

- a. Augustine first spoke of two kingdoms in "City of God." He saw the state as a result of and remedy for sin. (Bloesch, page 135)
- b. The two were brought closer together throughout the middle ages as the pope and bishops wrestled with kings for domination throughout Europe.
- c. Catholics still tend to see the church and state as being closely knit together, the state as an agent of the kingdom of God.

2. Our view: Two governments (Bloesch, page 148)

- a. Luther suggested there are not only two kingdoms, but also two governments: the state and the church (Bloesch, page 139)
- b. The state is temporal, the church spiritual: the state is established for preservation, the church for redemption.
- c. Both are under God's power, but Satan seeks to invade each.

Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. (also 2-7)

Discussion Question: At what point must the Christian protest against or disobey government? What if the government *allows* sinful practices? (Example: abortion or drinking) What if government *commands* practices that go against our faith? (Example: Forbids worship or seeks to destroy Bibles)

d. The Christian is a citizen of two nations.

1) Luke 20:25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

2) Ephesians 2:19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; (see Philippians 3:20)

- e. Ideally the church and state should be allied against evil. When they are not, the Christian must resist powers which seek to resist God.

Discussion Question: Do you have to be part of a church to be a Christian? The Roman Catholic basically equates Christian experience with the church. Can we go to the opposite position and encourage independence from the church?

II. Biblical Christianity is Corporate (group activity), It is Something We Do with Others! (Milne, page 209)

A. The Old Testament is the story of God is seeking to build a nation, a people, for himself. Exodus 19 is one example of this continual story.

Exodus 19:5-6 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine: (6) And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel.

B. The New Testament is a continuation of the same story. (Not an after thought!)

1. Jesus begins his ministry by calling twelve disciples (same in number as the twelve tribes)

Matthew 10:1 And when he had called unto [him] his twelve disciples, he gave them power [against] unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2. Jesus pointed to the church which would arise from his ministry.

Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

3. Pentecost was a corporate (group) experience.

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

4. The continuing story in Acts is one of corporate activity. Being reconciled to God is shown as resulting in being reconciled to His church.

III. Why is the Study of the Church Important? (Erickson, page 1026)

A. False definitions of the nature and mission of the church are being accepted as normal.

1. The ecumenical movement wishes to replace the preaching of the gospel with social action as the purpose and mission of the church.

2. The Roman Catholics equate a relationship with the church with salvation.

3. Many feel that organizations, structures and even buildings make up the church.

4. Others suggest that the church has out-grown its need and individual belief should be sufficient.

B. World changes demand that the Christian define his allegiances. Is one first a Christian or first a citizen of society and a certain nation in particular?

C. If the mission of the church sums up the work of God in this present age, understanding its nature will determine how and what we minister. (Our philosophy of ministry)

IV. What is the Church? The Biblical Meanings for the Words used: (Erickson, page 1030)

A. The New Testament Word for Church is:

1. G 1577 *ekklesia*, ek-klay-see'-ah; from a comp. of 1537 and a der. of 2564; a calling out, i.e. (concr.) a popular meeting, espec. a religious congregation (Jewish synagogue, or Chr. community of members on earth or saints in heaven or both):-assembly, church.

2. It is used 77 times in the New Testament

B. A Second Word is:

1. G 4864 *sunagoge*, soon-ag-o-gay'; from (the redupl. form of) 4863; an assemblage of persons; spec. a Jewish "synagogue" (the meeting or the place); by anal. a Christian church: -assembly, congregation, synagogue.

2. It is used once to refer to the church

James 2:2 For if there come unto your *assembly* a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; (Italics mine)

C. These words need to be understood against their classical Greek and Old Testament backgrounds.

D. In Greek the word *ekklesia* was used concerning an assembly of full citizens of a city for certain community matters.

E. The Old Testament used two Hebrew words that relate to our understanding of the church.

1. H 5712 *'edah*, ay-daw'; fem. of 5707 in the orig. sense of fixture; a stated assemblage (spec. a concourse, or gen. a family or crowd):-assembly, company, congregation, multitude, people, swarm. Comp. 5713.

a. Used primarily in Pentateuch, one half in Numbers, refers to the gathering of people before the tent of meeting, refers to the whole community in a general sense. (Erickson, page 1032)

b. Exodus 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house:

2. H 6951 *qahal*, kaw-hawl'; from 6950; assemblage (usually concr.): -assembly, company, congregation, multitude.

a. Deuteronomy 9:10 And the LORD delivered unto me two tables of stone written with the

finger of God; and on them [was written] according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the *assembly*. (Italics mine)

b. Can refer to the call to and act of assembling. Refers to the ceremonial gathering of the people to meet with God that results from the covenant.

c. As used in Scripture refers to those within the congregation who respond to God's call. (Milne, page 210, 215) The *early Christians saw themselves* in this light.

F. In the New Testament the Church Can be Referred to in Several Ways:

1. A group of believers in a specific city. In Acts the primary use of the word is for all the Christians that live and meet in a particular city.

a. Acts 8:1a And Saul was consenting unto his death. And at that time there was a great persecution against the *church which was at Jerusalem* (Italics mine) (also see Acts 11:22)

b. Note that this was no doubt quite a large church. How many? (Acts 2, 3, and so forth; many thousands!) Do you think that they were all able to meet in one place? Most likely not, yet they were still referred to as one church. (One church, many assemblies in one city)

c. Acts 13:1 Now there were in the *church that was at Antioch* certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. (Italics mine)

2. There are references to a group of believers meeting in specific homes.

Colossians 4:15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

3. When an area larger than one city is referred to, the church is referred to as plural:

a. I Corinthians 16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. (Acts 9:31)

b. One city, one church; several cities, several churches

V. Four Views of the Church (Milne, page 214)

A. The Local Church: The believers who regularly gather in a particular place for worship and ministry with recognized leadership.

1. Most of the references in the New Testament refer to this aspect.

2. The local church is not seen in Scripture as an uncompleted part of the whole, but rather as a complete representative of the whole. (Erickson, page 1033)

I Corinthians 1:2a Unto the church of God which is at Corinth (Paul write to a specific congregation and addresses it as the church)

B. The Universal Church: All believers who are in the world at a given time. Appears only occasionally in the New Testament.

Galatians 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

C. The Invisible Church: All the believers of all ages

1. Hebrews 12:22-23 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, (23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

2. Revelation 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

D. The True Church: (church within the church)

1. Within the gathering of the church, not all are always serving Christ. The time of separation is yet to come.

2. See the parable of the wheat and tares: Matthew 13:24-30, 36-43 and Matthew 25:32-33

E. Why is this important?

1. The local church is the central focus of God's work in the world today. We must understand its place for the ministry God gives us to function properly.

2. Recognizing the reality of the universal church gives us strength and hope, even if our congregation is small. We are on the winning team!

3. We must leave the separating of the sheep and goats to God. He alone knows the true church. (This does not mean that there should be no discipline in the church. This refers to judging another person's salvation)

VI. Biblical Pictures of the Church (Erickson, page 1034; Pearlman, page 347; Milne, page 210)

There are a number of illustrations given in the Scriptures that help us to understand the nature of the church. We will look at them in three sections as they demonstrate the doctrine of the trinity.

A. The People of God

II Corinthians 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the

living God; as God hath said, I will dwell in them, and walk in [them]; and I will be their God, and they shall be my people.

1. This picture emphasizes God calling to his people. We did not choose him, He called us just as He created a nation in the Old Testament instead of adopting one that was present.

2. The church does not displace Israel, but is grafted in to receive the promised blessings.

Romans 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

3. The Old Testament sign of circumcision is replaced with inward holiness

a. Romans 2:29 But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God. (also Philippians 3:3)

b. I Peter 2:9-10 But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: (10) Which in time past [were] not a people, but [are] now the people of God: which had not obtained mercy, but now have obtained mercy.

4. It is here that understanding the Greek words qahal and edah have importance. The qahal are the people who have responded to the call of God.

B. The Body of Christ

1. The body of Christ emphasizes the church as the place of his ministry now as his physical body was during his earthly ministry. The church is the extension of Christ's ministry. It is the most used picture in Scripture.

John 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto my Father.

2. This image emphasizes the locus (center, hub) of Christ's activity now.

a. I Corinthians 12:27 Now ye are the body of Christ, and members in particular.

b. Ephesians 1:22-23 And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church, (23) Which is his body, the fullness of him that filleth all in all.

3. Christ is the Head of the body.

Colossians 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all [things] he might have the preeminence.

4. We receive our strength from him

- a. John 15:5 I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
 - b. See Psalms 133
5. Every member is important, providing different gifts. There is no place for division. (I Corinthians 12:12-27)

Discussion Question: Suppose someone says to you, "I cannot see Jesus, if you show me then I will believe." What will you say? Take them to the local church!

6. The church is the evidence of Christ's presence on earth.
- a. Matthew 18:20 For where two or three are gathered together in my name, there am I in the midst of them.
 - b. Ephesians 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

Discussion Question: When was the church born? In the Old Testament? In Israel? The birth of Christ? His resurrection?

7. The birth of the Church
- a. Jesus makes only two references to the church, and both of them refer to the future. (Matthew 16:18; 18:17) Could not be Old Testament.
 - b. It was at Pentecost that Christ gave the believers his spirit.

Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

C. The Temple of the Holy Spirit

- 1. It is the Holy Spirit who brought the church into being.
- 2. It is the work of the Holy Spirit that makes us one.

I Corinthians 12:13 For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit.
- 3. The Holy Spirit dwells in the church
 - a. I Corinthians 3:16 Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?

b. Ephesians 2:21-22 In whom all the building fitly framed together groweth unto an holy temple in the Lord: (22) In whom ye also are builded together for an habitation of God through the Spirit.

4. The temple should be kept clean

a. I Corinthians 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are.

b. I Corinthians 6:19 What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?

c. II Corinthians 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in [them]; and I will be their God, and they shall be my people.

5. The Holy Spirit gives power to the church

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

VII. The Mission of the Local Church

A. The New Testament clearly shows the local church to be the center of ministry and outreach, beginning with the Jerusalem assembly and multiplying to many others.

1. Notice the many references to activity in the early chapters of Acts, referring to the Jerusalem assembly.

a. Acts 2:47 Praising God, and having favor with all the people. And the Lord *added to the church* daily such as should be saved. (Italics mine)

b. Acts 8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the *church which was at Jerusalem*; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. (Italics mine)

2. Consider the missionary travels of Paul, all beginning and ending at his home church, Antioch

Acts 14:26-27 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. (27) And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

3. Nearly all of the letters of Paul are addressed to specific local churches.

I Corinthians 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called [to be] saints, with all that in every place call upon the name of Jesus Christ

our Lord, both theirs and ours:

4. The book of Revelation begins with messages to seven specific churches.

B. The Ministries (activities, actions) of the Local Church

1. Assembly:

Hebrews 10:25 Not forsaking the assembling of ourselves together, as the manner of some [is]; but exhorting [one another]: and so much the more, as ye see the day approaching.

2. Praise and worship: (first ministry is to God!)

a. Romans 15:6 That ye may with one mind [and] one mouth glorify God, even the Father of our Lord Jesus Christ.

b. II Thessalonians 1:12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

3. Teaching and preaching:

Acts 15:35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

4. Prayer: Acts 4:23-31 and 13:1

Acts 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou [art] God, which hast made heaven, and earth, and the sea, and all that in them is:

5. Gifts of the Spirit:

I Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

6. Water Baptism: Acts 2:41; 19:5-6

Acts 19:5 When they heard [this], they were baptized in the name of the Lord Jesus.

7. Giving:

a. I Corinthians 16:1-2 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. (2) Upon the first [day] of the week let every one of you lay by him in store, as [God] hath prospered him, that there be no gatherings when I come.

b. II Corinthians 8:1-4

8. Outreach: Acts 11:22; 13:1-4; 14:26-28

Acts 11:22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

9. Discipline: Matthew 18:16-19

I Corinthians 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

10. Follow-up:

Acts 2:42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

11. Fellowship:

Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

12. Ministry:

a. To Christ: praise and worship

b. To one another: Hebrews 10:24

Acts 2:45 And sold their possessions and goods, and parted them to all [men], as every man had need.

c. To all men:

Galatians 6:10 As we have therefore opportunity, let us do good unto all [men], especially unto them who are of the household of faith.

C. To summarize: The local assembly is the visible expression of the Body of Christ in a given area.

Ephesians 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

D. These varied activities could be summed up in three basic local church goals.

1. Evangelism: Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

2. Training: Matthew 28:20a Teaching them to observe all things whatsoever I have commanded you

3. Ministry: Mark 16:17-18 "And these signs shall follow them that believe..."

For a discussion project put the three goals on the board and ask the class to put each of the 12 ministries under one of goals:

Goals of the Church

Evangelize	Train	Ministry
outreach	assembly	to God: praise and worship
follow up	teaching	giving
	baptism	fellowship: one another
	discipline	fellowship: all men

E. These Goals Complement Each Other:

1. Evangelism without Teaching produces obesity, not maturity.
2. Training without Evangelism stagnates, it dies in its own steps.
3. Evangelism and Training without Ministry deny the very nature of Christ.
4. Evangelism produces babes, Training and Ministry produce maturity, mature believers reproduce more babes. (evangelism!)

VIII. The Government of the Church

A. The Makeup of the Church: What is needed?

1. Philippians 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:
2. Four key kinds of people are mentioned:
 - a. Foundational ministries (apostles and prophets: Paul and Timothy)
 - b. Saints, those called of the Lord!

G 40 hagios, hag'-ee-os; from hagos (an awful thing) [comp. 53, 2282]; sacred (phys. pure, mor. blameless or religious, cer. consecrated):- (most) holy (one, thing), saint.

- c. Pastors (bishops, elders, etc.)

d. Deacons

B. Groups that Paul established were never called churches until leadership was established within them:

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. (this is the first time these groups are called churches)

C. A philosophy of ministry for the local church: What is the place of "clergy" in the body of Christ? Is most of the ministry to be done by the "clergy" or by the members? What is the historical answer? What was the approach of the early church?

1. Study Ephesians 4:12 from KJV and NIV. The job description of the five ministry gifts listed in verse 11 is:

a. KJV: (12) "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:" (Note there are two commas, there is a comma after saints)

b. NIV (12) "to prepare God's people for works of service, so that the body of Christ may be built up" (Note there is only one comma, no comma after God's people, same thing as saints)

2. One comma changes the meaning! According to the NIV the work of ministry belongs to the members, not the clergy. It is the work of the clergy to prepare, equip, the members for ministry.

3. The original Greek had no commas. The teaching of many other New Testament passages supports the NIV translation. Every member has a ministry!

a. I Corinthians 7:7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. (I Peter 4:10-11)

b. I Corinthians 12:24 For our comely [parts] have no need: but God hath tempered the body together, having given more abundant honour to that [part] which lacked:

c. I Corinthians 12:27 Now ye are the body of Christ, and members in particular. (I Corinthians 12:18-20)

IX. The Five Fold Ministry of Ephesians 4:11-12 "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" Before looking at the ways of organization and the chain of command we will look at the major positions involved.

A. Apostles

1. **Discussion Question:** How many apostles were there in the New Testament?

a. First there were twelve. These were special apostles who walked with Christ. If that was all,

then possibly this is not a relevant ministry for today. Were there others?

b. Yes, there were others: Mattias (Acts 1:26), Paul (Romans 1:1), Barnabas (Acts 14:14), Silas and Timothy (I Thessalonians 1:1 and 2:6), James, the brother of Jesus (Galatians 1:19).

c. Most interesting of all: Andronicus and Junia.

1) Romans 16:7 Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

2) Notice that even though they are not mentioned elsewhere in Scripture, they are said to be of note among the apostles. This suggests that there were probably others that are not mentioned at all.

2. What is an apostle?

a. The basic definition is, "A delegate, one sent forth with full authority and power to act in the place of another, the sender remaining back in support of the one sent."

1) An apostle is a servant, one that is sent.

2) This is in contrast to the action of many so called apostles today who love to elevate themselves.

b. A pioneering ministry (foundational)

Ephesians 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone];

c. By studying the book of Acts and the ministry of Paul especially, we could summarize the ministry of an apostle as being a "church planter."

3. Observations concerning the apostle's ministry.

a. Sent by and submitted to a local assembly. The apostle is not an independent operator! Acts 13:1-4 and Acts 14:26 This is an important principal often missed today. Many want to call themselves apostles and become a law unto themselves.

b. Signs and miracles confirm his ministry:

II Corinthians 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

c. Fruitful ministry follows:

I Corinthians 9:2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. (also I Corinthians. 4:1-2)

d. His ministry is temporary. He is a mobile ministry.

Acts 14:21-22 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and [to] Iconium, and Antioch, (22) Confirming the souls of the disciples, [and] exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

e. He ordains local leadership to carry on the work.

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. (Titus 1:5)

f. Retains no authority once leaving a church he has pioneered. Acts 20:17-28.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the *Holy Ghost hath made you overseers*, to feed the church of God, which he hath purchased with his own blood. (Italics mine)

g. He does however, continue to have influence with the assembly. His ministry as a diplomat and troubleshooter is of great value. He does not lord over or control the assembly as though it was his own. Discuss how he can do this?

I Corinthians 4:15 For though ye have ten thousand instructors in Christ, yet [have ye] not many fathers: for in Christ Jesus I have begotten you through the gospel.

It is good to take time for discussion while making these points as they are not often practiced today.

h. The apostle is called and gifted by God. Galatians 1:11-12

Galatians 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

I. He often moves in team ministry. The apostle Paul is an excellent example of this.

4. Discussion Question: Where does the apostle get his financial support? How did Paul live? There are three points to consider.

a. Tent-making

1) Acts 20:34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

2) II Corinthians 11:9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all [things] I have kept myself from being burdensome unto you, and [so] will I keep [myself].

b. Support from other churches

1) II Corinthians 11:8 I robbed other churches, taking wages [of them], to do you service.

2) Philippians 4:10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. (see verse 15 also)

c. Note that he often was in need, living sacrificially.

Philippians 4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, [therewith] to be content. (12) I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

d. Biblical principle of support:

I Corinthians 9:14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

5. How does the apostle continue his ministry?

a. Through prayer:

Colossians 1:9 For this cause we also, since the day we heard [it], do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

b. Through letters, the Pauline Epistles are the result.

c. Through visits:

Acts 15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, [and see] how they do.

d. Leaders trained and ordained:

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

e. Members of his team sent for ministry:

Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6. After seeing these observations concerning the apostle's ministry, what would be the same ministry today? Answer: Missionary. Are all missionaries involved in this ministry? No, some

are teachers, pastors, etc. Do missionaries have to come from the USA? NO!

B. Prophets

1. What is the ministry of the prophet? Studying the Scriptures we will see that it is two-fold:

- a. To be a spokesman for God and *foretell* future events.
- b. To be a spokesman for God and *forth tell* His Word.

2. I Corinthians. 14:3 describes his ministry: Strengthening, exhortation, comfort.

I Corinthians 14:3 But he that prophesieth speaketh unto men [to] edification, and exhortation, and comfort.

3. His ministry is basically aimed at *believers*.

4. Examples in the New Testament (this is not an Old Testament ministry only!).

- a. Acts 11:27-28 And in these days came prophets from Jerusalem unto Antioch. (28) And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.
- b. Acts 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.
- c. Revelation chapters 2 and 3. (Take time for discussion on these verses)

5. Why do we need prophetic ministry today?

- a. Confirmation of God's leading
- b. To expose and challenge sin in the church
- c. To give insight and vision

6. Beware of false prophets. We are often a bit skeptical of personal prophecies in particular. Do they confirm what God has been saying in our spirit already or contradict?

7. The tests of a prophet

a. Prophecies come true: Deuteronomy 18:21-22

Deuteronomy 18:21-22 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? (22) When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that [is] the thing which the LORD hath not spoken,

[but] the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

b. Prophets are judged by other prophets: I Corinthians 14:29

I Corinthians 14:29 Let the prophets speak two or three, and let the other judge.

c. The prophet practices self-restraint: I Corinthians 14:32

I Corinthians 14:32 And the spirits of the prophets are subject to the prophets.

C. Evangelists

1. His basic ministry is to reach the lost!

2. Where is he effective? Study Acts 8. Philip is not operating in the church, there are no fish there! (John 21:6)

a. Philip ministers in city-wide open air outreach

Acts 8:8 And there was great joy in that city.

b. He ministers one on one: (Would many of today's evangelists be too proud for this ministry?)

Acts 8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

c. He is followed by apostolic ministry. (Ephesians 2:20)

Acts 8:14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

3. Study II Timothy 4:1-5

4. Discuss the advantages of the evangelist, as well as the prophet, being based in and submissive to the local church.

D. Teachers

1. Means "masters" (experts), commonly used in reference to those who interpreted Scripture in the New Testament.

G 1320 didaskalos, did-as'-kal-os; from 1321; an instructor (gen. or spec.): - doctor, master, teacher.

2. Example Apollos:

a. Acts 18:24-25 And a certain Jew named Apollos, born at Alexandria, an eloquent man,

[and] mighty in the Scriptures, came to Ephesus. (25) This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

b. I Corinthians 3:5-6 Who then is Paul, and who [is] Apollos, but ministers by whom ye believed, even as the Lord gave to every man? (6) I have planted, Apollos watered; but God gave the increase.

Discussion Question: How is a watering ministry different from a planting ministry?

E. Pastors

1. The word pastor: The first area that we must explore is the word Pastor. Is this the only word used to describe this ministry, or are there others? In the New Testament (English KJV) we find four other titles used that are not found in Ephesians 4:11 that could apply to this ministry.

a. Bishop: (same word used for Overseer)

1) G 1985 episkopos, ep-is'-kop-os; from 1909 and 4649 (in the sense of 1983); a superintendent, i.e. Chr. officer in gen. charge of a (or the) church lit. or fig.) bishop, overseer.

2) Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you <overseers>, to feed the church of God, which he hath purchased with his own blood.

3) Philippians 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the <bishops> and deacons:

4) I Timothy 3:2 A <bishop> then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

b. Pastor

1) G 4166 poimen, poy-mane'; of uncert. affin.; a shepherd (lit. or fig.): shepherd, pastor.

2) Matthew 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

3) Hebrews 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

4) I Peter 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

c. Elder

1) G 4245 presbuteros, pres-boo'-ter-os; compar. of presbus (elderly); older; as noun, a senior; spec. an Isr. Sanhedrist (also fig. member of the celestial council) or Chr. "presbyter":-elder (-est), old.

2) Acts 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; [namely], Judas surnamed Barsabas, and Silas, chief men among the brethren:

3) Acts 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

4) James 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

Compare English and Greek Words

Greek	Translated as	Also translated as
Episkopos	bishop	overseer
Poimen	pastor	shepherd
Presbuteros	elder	

2. Notice that although there are five English terms, there are only three Greek ones.

a. Bishop and overseer come from exactly the same Greek word.

b. Pastor and Shepherd come from one Greek word as well.

3. Obviously this means that there are not five titles meant here, rather at the most only three.

4. Now study the following Scriptures and note which titles are used interchangeably.

a. Titus 1:5-7 (Elder and Overseer, same as Bishop are interchanged).

Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *elders* in every city, as I had appointed thee: (6) If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. (7) For a *bishop* must be blameless, as the steward of God; not self willed, not soon angry, not given to wine, no striker, not given to filthy lucre; (Italics mine)

b. Acts 20:28 Elders, verse 17, are called to be overseers (bishops) and told to feed the church (Feed is same root word as shepherd).

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *overseers*, to *feed* the church of God, which he hath purchased

with his own blood. (Italics mine)

c. I Peter 5:1-2 (Elders are to Shepherd and Oversee).

I Peter 5:1 The *elders* which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: (2) *Feed* the flock of God which is among you, taking the *oversight* [thereof], not by constraint, but willingly; not for filthy lucre, but of a ready mind; (Italics mine)

5. Since all these are used interchangeably we must conclude that they speak of the same ministry.

6. The terms involved can be seen to describe the pastoral ministry from different perspectives:

- a. Pastor (shepherd): job description, used as a verb
- b. Elder: qualification, used as an adjective
- c. Overseer (bishop) title: used as a noun

7. Although these five titles speak of only one office it should be noted that pastors are never seen ministering singly in the New Testament, but as teams.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

8. The background warning of single man leadership is laid in Exodus 18:13-27.

Exodus 18:18 Thou wilt surely wear away, both thou, and this people that [is] with thee: for this thing [is] too heavy for thee; thou art not able to perform it thyself alone.

- a. The man wears away.
- b. Every man has weaknesses, the people are left without ministry

9. Plurality of pastoral leadership does not suggest that all are equal.

- a. Each man brings unique gifts that when brought together makes the leadership team strong.

1 Pet 4:10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

- b. A key gift needed within the leadership team is the gift of leadership. (Romans 12:8) Without leadership within the team, stagnation will set in.

- c. The result is a *first among equals* or *primus inter pares* leadership style.

10. The duties of the Shepherd are outlined in Exodus 18:19-22

- a. Intercede for the people (verse 19)

- b. Teach the people (verse 20)
- c. Train leaders (verse 21)
- d. Judge in difficult matters (verse 22)

F. Deacons

1. The New Testament pattern: Originally all matters were handled by the apostles

- a. Acts 4:35 And laid [them] down at the apostles' feet: and distribution was made unto every man according as he had need.
- b. Acts 5:2 And kept back [part] of the price, his wife also being privy [to it], and brought a certain part, and laid [it] at the apostles' feet.

2. The New Testament problem:

Acts 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

3. The New Testament solution:

Acts 6:2-4 Then the twelve called the multitude of the disciples [unto them], and said, It is not reason that we should leave the word of God, and serve tables. (3) Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. (4) But we will give ourselves continually to prayer, and to the ministry of the word.

4. Two important matters are shown in this passage

- a. A description of the line of authority, apostles (pastors of the Jerusalem church) are clearly over the servers (deacons)

Acts 6:6 Whom they set before the apostles: and when they had prayed, they laid [their] hands on them. (also verse 3)

- b. A explanation of the difference in job descriptions:

- 1) Pastors care for spiritual matters
- 2) Deacons care for practical matters

5. The word deacon comes from the Greek diakonos

- a. G 1249 diakonos, dee-ak'-on-os; prob. from an obs. diako (to run on errands; comp. 1377); an attendant, i.e. (gen.) a waiter (at table or in other menial duties); spec. a Chr. teacher and pastor (techn. a deacon or deaconess):-deacon, minister, servant.

- b. G 1247 diakoneo, dee-ak-on-eh'-o; from 1249; to be an attendant, i.e. wait upon (menially or as a host, friend or [fig.] teacher); techn. to act as a Chr. deacon:-(ad-) minister (unto), serve, use the office of deacon.
6. Later this ministry is shown as an office: Philippians 1:1 and I Timothy 3:8, although the word is often used to describe the *attitude and character* of all leaders and believers.
7. The method of choosing in Acts 6 seems to have been some sort of election, with confirmation coming from the leadership.
8. Qualifications for deacons are given in Acts 6:3 and I Timothy 3:8f
9. There is no specific mention of the office of deaconess in the New Testament, however, Phoebe is referred to in the capacity leading some to add this office.
- Romans 16:1 I commend unto you Phoebe our sister, which is a servant (diakonos) of the church which is at Cenchrea:
10. Deacons were not limited in their ministry of practical things. Note the example of Stephen and Philip.

X. Methods of Church Government Organization: Several basic organization methods have been used for church government over the years. We will outline them, then attempt to decide which is the best for your ministry today. *The main issue is the seat of authority.* Who ministers the sacraments? Who has the power to ordain? All agree that the head of the Church is Christ, but how does he delegate his authority and what is the *chain of command*? We will look at the samples starting from the most structured to the least. (Erickson, page 1069f)

A. The Episcopal Pattern (Not to be confused with the denomination by the same name)

1. The key to authority on earth in this system is the bishop
2. Depending on the church group there are levels of bishops. The Methodist church has one level. The Anglican or Episcopal church is more developed. The Roman Catholic church is the most evolved form.
3. In this structure there are different levels of ministry, each has greater duties of ministry. (Example: the deacon, priest, bishop, etc., in upward order)
4. Bishops are unique in this system as they are responsible for a group of churches.
5. The special power of the bishop is ordination and pastoral placement.
6. The Roman church teaches that the bishop receives his authority as successor of the apostles.
7. Bishops are not chosen from below, but from above. (usually by other bishops)
8. In the Roman church the pope is seen as the supreme bishop, chosen by college of Cardinals.

9. At Vatican I (1869-1870) the pope was declared infallible. (Note this relatively recent date! This was not the belief of the early Roman church)

10. Objections to this form of government include:

a. The lack of a New Testament example of a bishop who had authority over more than one local church.

Discussion Question: Was Peter the first pope? What did Jesus mean in Matthew 16:18? Two Greek words are used for *rock* in this passage, Petros (a little rock) and Petra (a big rock). The word used for Peter is petros. The rock (petra) which Christ will build his church upon is the Rock of Ages, himself, which was Peter's confession in the preceding verses.

b. As already noted, bishop, elder and pastor are used interchangeably in the Scripture.

c. The historical evidence for apostolic succession is lacking.

d. In the New Testament we see Paul claiming direct ordination from God, not bishops.

Romans 1:1 Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God,

e. The system is too formalized, more emphasis is put on the person than on his spiritual qualifications.

B. Presbyterian Pattern

1. This model places emphasis on a series of representative bodies or committees (as opposed to the Bishop in the episcopal form).

a. At the level of the local church is a committee (session) composed of elders and the pastor

b. All the churches in one area are governed by the presbytery which is made up of one elder and one minister from each congregation

c. The next level is the synod formed by elders and ministers chosen by each presbytery

d. The final level is the general assembly also made up of elders and ministers chosen by each represented presbytery

e. A constitution spells out the specific power of each level. (Example: the local congregation session chooses the pastor, the presbytery holds the title to property, etc.)

2. The key office in this system is the elder.

a. From Old Testament times elders had governing roles in the synagogue and were chosen for

their age and experience.

Numbers 11:16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. (17) And I will come down and talk with thee there: and I will take of the spirit which [is] upon thee, and will put [it] upon them; and they shall bear the burden of the people with thee, that thou bear [it] not thyself alone.

b. We read of their ministry in the New Testament as well.

1) Acts 11:30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

2) Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. (also Acts 20:17, 28)

c. Note that in New Testament churches they are referred to plurally denoting collective authority.

3. In this form of government it is understood that the authority of Christ is in individual believers and delegated by them to elders who are their representatives.

4. Elders are chosen by God. When they are recognized by the congregation they are confirming what the Lord has already done.

5. There is a close relationship between lay leadership and clergy. Two kinds of elders are identified, the ruling elder and the teaching elder. The teaching elder is the only level of clergy. (Although administrative posts are elected in the before mentioned ruling assemblies) Possibly I Timothy 5:17 refers to this:

I Timothy 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

6. Those who support this example suggest that early Christians were Jews from the synagogue who carried this form over with them to the churches.

7. Problems with the model include:

a. There is no evidence in Scripture of the various levels of governing bodies.

b. The input of individual members is limited.

C. Congregational Pattern

1. In this model the congregation is the seat of authority. The key concept emphasized: Autonomy.

2. The role of the individual member is stressed. The key concept emphasized: Democracy.
3. This form is used by Baptists, Lutherans and some Pentecostal groups.
4. Autonomy means that each congregation is independent
 - a. It is noted that in the New Testament the local assembly is the primary focus.
 - b. Each congregation is self-governing, associations and affiliations are voluntary
 - c. Each congregation calls its own pastor, directs its finances (self-supporting), holds the title to its property, etc.
 - d. A temporary exception might be the case where a new church has been subsidized by a larger church or association.
5. A congregation may enter into voluntary cooperative affiliations
 - a. Gives a display of visible unity
 - b. Provides greater opportunity for fellowship
 - c. Enables cooperation for ministry such as youth camps, Bible schools, missions, etc.
6. Democracy gives every member of the congregation a voice in the affairs of the church.
 - a. Authority rests in the priesthood of all believers
 - b. Some elements of representative democracy with elected boards exist, but major decisions are made by a vote of the congregation.
7. One level of clergy is recognized; titles of pastor, elder, bishop are said to speak of the same office.
8. Arguments in favor of this form include the involvement of the congregation in the book of Acts.
 - a. Acts 1:15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)
 - b. Acts 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
 - c. Acts 14:27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.
 - d. Acts 15:22a Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch

9. Objections include:

- a. There is a lack of evidence that a congregation voted regularly and governed decisions, particularly choosing leadership.
- b. There is a failure to recognize the level of apostolic ministry.
- c. There is the problem of politics which often allows personality to become more important than spiritual qualifications and gifts in the choosing of leaders.

D. Non-governmental Form

- 1. Some groups such as the Quakers and Plymouth Brethren advocate a system where there is no recognized form or pattern of government.
- 2. These groups place emphasis on the need for seeking the Holy Spirit.
- 3. Problems include:
 - a. The reality is that many believers are not walking in sanctification and sensitivity to the Holy Spirit.
 - b. This lack of form ignores the Scriptures that speak of the ministry of the New Testament church.

XI. A Pattern for Church Government Today

- A. It should be noted that none of the four patterns discussed can be completely supported by the New Testament record.
- B. Two problems confront us when attempting to build a system from the New Testament record:
 - 1. The lack of a passage that gives a clear prescription.
 - 2. The lack of a unitary pattern: Different passages indicate varieties conforming to different situations.
- C. Several key principles to emerge (discuss the difference between principles and specific regulations).
 - 1. The need for government: There is a need for order.
 - a. I Thessalonians 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;
 - b. Hebrews 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief:

for that [is] unprofitable for you.

2. The priesthood of all believers: There is no need for another man to be an intermediary.

I Timothy 2:5 For [there is] one God, and one mediator between God and men, the man Christ Jesus; (also Hebrews 4:14-16)

3. Believers must be involved in the work of the church (Implicit trust demands explicit information)

Acts 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; [namely], Judas surnamed Barsabas, and Silas, chief men among the brethren: (also I Corinthians 12:14f)

4. It is important to see the central place of the local church in the plan of God. There is no New Testament reference to a governing body above the local church. While this does not forbid extra local church bodies, it does indicate that we must be careful to keep them in proper perspective to local church autonomy.

5. New Testament leadership served in plurality (as partners), not as independent centers of power.

Proverbs 11:14 Where no counsel [is], the people fall: but in the multitude of counsellors [there is] safety.

6. New Testament leadership ministered as servants not as lords.

Matthew 20:26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

7. There is a need to recognize all New Testament ministry (five in Ephesians 4:11 and deacons)

- a. Episcopal government changes the mobile church planting apostle into a monarchical bishop.

- b. Other forms ignore this ministry and place most of the responsibility of church planting into extra local church agencies.

8. There is a need to be flexible. Different situations will need particular responses.

9. New Testament church government developed as process, not a single event.

- a. Note the Jerusalem church

- 1) At first only apostles

- 2) Acts 6 servers are added

- 3) Acts 11:30 elders

- 4) Acts 15 congregation involved

- b. The needs of a new small church are different from a large established one.

XII. The Sacraments (Ordinances) of the Church: Two ceremonies were ordained by the Lord Jesus, water baptism and the Lord's supper. Baptism is the rite of entrance, and the Lord's Supper the rite of fellowship.

A. Water Baptism (Erickson, page 1098)

1. There is a great deal of controversy concerning water baptism. The following chart should help to clarify the major positions. (Information from Erickson, page 1089f)

Water Baptism Beliefs

	Purpose	Faith?	Infants?	Method
Roman Catholic	is salvation	confers	yes	sprinkle
Lutheran	is salvation	needed first	both	unimportant
Reformed & Presbyterian	sign of the covenant (NT)	act of faith	both	unimportant
Baptist and others	sign of inward change	testimony of faith	believers only	usually immersion

2. The meaning of water baptism

a. A study of Scripture leads us to conclude that water baptism does *not* transmit salvation (baptismal regeneration)

1) Salvation is by grace (Ephesians 2:8)

2) The Judaizers taught salvation by works which Paul opposed:

Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

3) Jesus' word to the thief: "Today..." (even though there was no opportunity for baptism)

Luke 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

4) I Peter 3:21 The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Discussion Question: What about Jesus' words in John 3:5 (except by water and Spirit)? When Jesus refers to water here it is not baptism, but physical birth. Jesus is saying we must be born twice, physically

and spiritually.

- b. Water baptism identifies us with the death and resurrection of Christ, it is a *symbol* of death and resurrection

Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (see verses 4-5)

- c. Water baptism identifies us with the body of Christ, symbolic of becoming a member of the church of Jesus Christ.

I Corinthians 12:12-13 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ. (13) For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit.

- d. Water baptism is an act of faith and obedience: We do it because Christ said to.

Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

- e. Water baptism is a public testimony

1) Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added [unto them] about three thousand souls.

2) Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ.

- f. The Scriptures teach that baptism is for believers (not necessarily children or adults, believers!)

1) No scriptural example of babies

2) The issue is not age, but belief

3) There are examples of babies being *dedicated* to the Lord

I Samuel 1:24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child [was] young.

Luke 2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present [him] to the Lord;

4) Dedication of babies is primarily for the benefit of the parents, affirming the responsibility of the Father.

Galatians 4:2 But is under tutors and governors until the time appointed of the father.

Ephesians 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

g. It seems clear that baptism in the New Testament was by immersion.

1) John 3:23 And John also was baptizing in Aenon near to Salim, *because there was much water there*: and they came, and were baptized. (Italics mine)

2) Mark 1:10 And straightway *coming up out of the water*, he saw the heavens opened, and the Spirit like a dove descending upon him: (Italics mine)

3) Acts 8:36 And as they went on [their] way, they came unto a certain water: and the eunuch said, See, [here is] water; what doth hinder me to be baptized? (They both came out of the water, verses 38-39)

h. Immersion carries the symbolism of death and resurrection spoken of in Romans 6:3-5.

I. The formula is trinitarian, "In the name of the Father, the Son, and the Holy Spirit." (Pearlman, page 354) Verses that command baptism in Jesus' name are indicating the need to acknowledge the Lordship of Christ in salvation. (versus baptism in the name of John or some other religious leader)

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

j. Repentance is the requirement

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

k. There are some situations where re-baptism would be accepted though never required.

Revelation 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

1) When a backslidden person repents

2) A child grows into a young adult with greater understanding

B. The Lord's Supper: the communion rite of the church. There are many strong feelings concerning the place and importance of communion among different church groups. Before separating those differences, let us look at the areas that we hold in common. (Erickson, page 1106)

1. Points that churches hold in common:

a. This observance was established by Christ

Matthew 26:26 And as they were eating, Jesus took bread, and blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; this is my body. (also I Corinthians. 11:23-29)

b. This ceremony needs to be repeated

Luke 22:19 And he took bread, and gave thanks, and brake [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

c. The ceremony is a representation of the death of Christ

I Corinthians 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

d. Preparation is required before participation

1 Cor 11:27-29 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. (28) But let a man examine himself, and so let him eat of that bread, and drink of that cup. (29) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

e. There is spiritual benefit from participation

I Corinthians 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

f. This observance is only for practicing believers

I Corinthians 11:27 Wherefore whosoever shall eat this bread, and drink [this] cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

2. Differences of Interpreting Communion: (Erickson, page 1112f)

	Presence of Christ?	Who?	Sacrifice?	Blessing?
Catholic	transubstantiation	Priest	yes	gives salvation
Lutheran	consubstantiation	?	no	confirm faith
Reformed	spiritual presence	?	no	spiritual strength
Zwingli	Christ is everywhere	?	no	remembrance

Transubstantiation: Teaches that as the priest consecrates the elements they are actually changed to the body and blood of Christ.

Consubstantiation: The elements are not changed, but the body and blood of Christ are "in, with and under" the bread and cup. The body and blood are in addition to the bread and cup.

3. A summary of our beliefs

a. The Lord's supper should be looked at as a time of *communion and fellowship*. The bread and cup are not changed to the body and blood to do this. There are several reasons we say that the bread and cup are not changed:

1) Christ often used symbols to speak of his ministry so it is not necessary to interpret John 6:53 literally. (Jesus said, "I am the good shepherd, bread of life, vine, etc.")

2) Christ promised to be everywhere with his disciples

Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen.

3) Paul indicated that this ceremony is basically an observance, not a reenactment.

I Corinthians 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

b. The Lord's Supper is a memorial, remembrance, of the death of Christ. It is a reminder of the one sacrifice that Christ gave for our sins.

Hebrews 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

c. The Lord's Supper reminds us of the unity of the church

I Corinthians 10:17 For we [being] many are one bread, [and] one body: for we are all partakers of that one bread.

d. Those who take part should be believers. There is a need to examine one's life before partaking of the elements.

I Corinthians 11:28-30 But let a man examine himself, and so let him eat of [that] bread, and drink of [that] cup. (29) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. (30) For this cause many [are] weak and sickly among you, and many sleep.

e. The Scripture does not state who should administer the Lord's Supper. No doubt because of the seriousness of the rite this person should be a properly qualified church leader with at least the qualification of a deacon (I Timothy 3:8-13)

f. The elements used (bread and cup) are **symbols** so it is not necessary to have exactly the same bread or wine as Christ used. This is NOT a repetition of Christ's sacrifice.

Discussion Question: How often should we have the communion service? Every service? Once a month? Twice a year? How should the service be conducted? Openly with all the congregation? In a special service?

g. Three principles should be kept in mind:

- 1) To have the rite too often makes it have little meaning, it becomes a habit.
- 2) It should be often enough to encourage believers to not forget the sacrifice of Christ.
- 3) It is good to have some variety in the method and timing of the Lord's Supper.

XIII. The Tithe: The Support of the Local Church

A. Old Testament Foundation

1. Before Moses (before the Law!)

a. Genesis 14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

b. Hebrews 7:4 Now consider how great this man [was], unto whom even the patriarch Abraham gave the tenth of the spoils.

2. The Mosaic law

a. Moses declares that one tenth of earnings belong to the Lord

Leviticus 27:30 And all the tithe of the land, [whether] of the seed of the land, [or] of the fruit of the tree, [is] the LORD'S: [it is] holy unto the LORD.

b. Tithes were to be brought to the priest to be used for their support and the tabernacle.

Numbers 18:24 But the tithes of the children of Israel, which they offer [as] an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

c. The tithe was to be brought to the storehouse, the temple or central place of worship.

d. Great blessing is promised.

Malachi 3:8-12 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. (9) Ye [are] cursed with a curse: for ye have robbed

me, [even] this whole nation. (10) Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that [there shall] not [be room] enough [to receive it]. (11) And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. (12) And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

B. The Teaching of Jesus

1. Tithing was the accepted form of giving in Christ's day.
2. Luke 11:42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. (also Matthew 23:23)

C. Tithes in the New Testament

1. Are we free from the law?
 - a. Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (Because of the grace of God can we steal, kill, etc?)
 - b. Romans 7:12 Wherefore the law [is] holy, and the commandment holy, and just, and good.
 - c. Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.
 - d. Romans 7:7 What shall we say then? [is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
2. What about Romans 6:14 (and similar verses) For sin shall not have dominion over you: for ye are not under the law, but under grace.
 - a. We are saved by grace! (Ephesians 2:8)
 - b. We grow by grace! (Galatians 3:1-3)
 - c. The Law shows the sinner his sin (Romans 7:7)
 - d. We are led by the Holy Spirit, a higher law!
 - 1) Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
 - 2) Galatians 5:16 [This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

3) Galatians 5:18 But if ye be led of the Spirit, ye are not under the law.

e. Do you think the Holy Spirit will lead us to *less* than what was required under the law??? The real difference is our motive. We no longer give out of obligation to the law, we give with joy by the Holy Spirit.

D. Conclusion

1. Paul's teaching on giving:

a. I Corinthians 16:2 Upon the first [day] of the week let every one of you lay by him in store, *as [God] hath prospered him*, that there be no gatherings when I come.

b. II Corinthians 9:6-7 But this [I say], He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. (7) Every man according as he purposeth in his heart, [so let him give]; not grudgingly, or of necessity: for God loveth a cheerful giver.

2. Tithing should be considered minimal giving to God. The Christian should give out of his blessing of God, cheerfully in thanksgiving for all that God has done. The believer knows that giving to God unlocks the power of God's blessing.

Philippians 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

Eschatology

I. Introduction

A. Why Study Eschatology?

1. To see Jesus!

a. Revelation 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John:

b. Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

2. The future reveals our hope

a. I Thessalonians 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

b. I Thessalonians 4:18 Wherefore comfort one another with these words.

B. There are two *extreme* approaches in the study of last things.

1. Some become so totally involved in the future they cannot see the present. Some get carried away with detailed descriptions of every future event suggesting there are clear explanations for every verse on the subject.
2. Some, because of the controversy involved, avoid the subject all together.
3. We will seek to take a balanced approach, searching the Scriptures, yet knowing that God alone knows all the answers.

C. Several Basic Guidelines Will be Followed

1. We believe that this is an important doctrine, yet a part of the whole counsel of God. It is important, but not the only doctrine.

Acts 20:27 For I have not shunned to declare unto you all the counsel of God.

2. We seek to understand all that God has revealed to us in Scripture, but acknowledge that God gives us understanding in his own time. Sometimes the interpretation of prophetic Scripture is much clearer after the event is fulfilled! (Example: the return of Israel to the promise land in 1948)

Isaiah 55:9 For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

3. Eschatology deals with the future and the present. Christ's Kingdom is here now and is yet to come!

4. Study of coming events should challenge us to be busy working for the master.

- a. Luke 19:12-13 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. (13) And he called his ten servants, and delivered them ten pounds, and said unto them, *Occupy till I come.* (Italics mine)

- b. Parable of foolish virgins: Matthew 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

- c. The background of the Jewish wedding culture helps us to understand this parable.

- 1) Initial betrothal period lasted one year
- 2) Bridegroom goes to the home of bride to announce the wedding date secretly
- 3) The first bridal attendant to discover his coming is the next to be married

II. Personal Eschatology: Dealing with Death

A. All Will Someday Die

1. Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for

out of it wast thou taken: for dust thou [art], and unto dust shalt thou return.

2. Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:

B. Three Kinds of Death

1. Physical death: When life ceases to be in the body, the body and inner man are separated.

a. Ecclesiastes 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

b. James 2:26 For as the body without the spirit is dead, so faith without works is dead also.

c. Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

d. When we speak of physical death we do not mean that life stops, it merely changes.

2. Spiritual death: separation of a person from God.

a. This is the state of the unbeliever who has no relationship with God and is unable to know his presence and feel the Holy Spirit

b. Ephesians 2:1-2 And you [hath he quickened], who were dead in trespasses and sins; (2) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

c. I Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

3. Eternal death (the second death): Final state of separation of the person who dies in a sinful condition.

a. Revelation 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whore mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

b. Ezekiel 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

c. Revelation 20:6 Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

C. Physical Death is Not Natural: Not part of God's original plan for man.

1. Genesis 3:3 But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

2. I Corinthians 15:21 For since by man [came] death, by man [came] also the resurrection of the dead.

D. Death is An Enemy to Man

1. For the unbeliever, a foe to be feared

I Corinthians 15:26 The last enemy [that] shall be destroyed [is] death.

2. To the believer, an enemy defeated

a. I Corinthians 15:55-57 O death, where [is] thy sting? O grave, where [is] thy victory? (56) The sting of death [is] sin; and the strength of sin [is] the law. (57) But thanks [be] to God, which giveth us the victory through our Lord Jesus Christ.

b. Hebrews 2:14-15 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; (15) And deliver them who through fear of death were all their lifetime subject to bondage.

Discussion Question: Why did Old Testament saints live for hundreds of years?

1. We do not know for sure! Certainly there was less sin, pollution and disease.
2. Also the population of the earth was small and God possibly let them live longer to care for the earth.

E. Theories on the Intermediate State: What happens right after death? Sleep? Purging? (Erickson, page 1176)

1. False theory one: Soul sleep theory

a. Suggests that when a person dies there is no function of body or soul as they are one. The soul is sleeping, waiting for judgement day.

b. Held by the Jehovah's Witnesses

c. The Seventh Day Adventist hold a similar view but believe that the person becomes completely nonexistent.

d. This theory is *false* in that it fails to note that the word sleep is often used in Scripture as a euphemism (symbol)

John 11:11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. (Verse 14 makes it clear he knew Lazarus was dead)

e. Scripture records conscious existence after death

Luke 16:24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus,

that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

2. False theory two: Purgatory theory

- a. At death judgement is made
- b. Those who die in wickedness (or mortal sin) go immediately to hell
- c. Those who die in perfection go immediately to heaven
- d. Those who die in grace, yet not perfect spiritually, go to purgatory.
- e. Purgatory is a place of cleansing, forgiveness takes place in three ways:
 - 1) By God
 - 2) Suffering and penance
 - 3) Contrition
- f. Souls in purgatory can be assisted, time will be lessened, by:
 - 1) A mass
 - 2) Prayers
 - 3) Good works
- g. The primary text used is from the Apocrypha (II Maccabees 12:43-45) which is not recognized as inspired Scripture.
- h. Other New Testament texts are used, but distorted to attempt to back up the doctrine.

I. Purgatory is rejected

- 1) It is not supported by Scripture
- 2) It denies the work of Christ on the cross
- 3) It is contrary to Scripture
- 4) We are not saved by works

Galatians 3:1-14 (3) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: (9) Not of works, lest any man should boast.

F. Other False Theories Concerning Life After Death: (Pearlman, page 386)

- 1. Universalism teaches that everyone will be saved in the end. Our God is a God of love who could never eternally send someone to hell. This theory is man's wisdom and goes against many Scriptures. (See Romans 6:23 and Luke 16:19-31) Hell was not created for man, but for Satan.

We choose hell by not receiving God's gift of eternal life.

Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

2. Restorationism teaches that hell is only temporary and useful for purging. This denies that only Christ can cleanse our sin and several Scriptures:

a. Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into *everlasting* fire, prepared for the devil and his angels:

b. Revelation 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet [are], and shall be tormented day and night *for ever and ever*. Revelation 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

3. Annihilationism teaches that in the end all wicked will be annihilated (completely destroyed). Again this is not supported by Scripture

Matthew 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Life After Death Comparison Chart

All say that believers go to be with God. The difference is in the final state of unbelievers:

	Destination After Death - Eternal Destination
Soul Sleep	unbelievers no longer exist, believers temporally sleep
Catholicism	unbelievers to hell, nominal believers purged in purgatory
Universalism	God is a God of love, all will be with God
Restorationism	purging in hell, after judgement go to heaven
Annihilationism	unbelievers cease to exist after death

Discussion Question: Will we know each other when we are in heaven? Yes, probably so. I Corinthians 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

G. What does the Scripture teach about life after death?

1. There is a temporary separation of body and soul between death and the resurrection.

a. The Greek word used for the grave is: G 3419 mnemeion, mnay-mi'-on; from 3420; a remembrance, i.e. cenotaph (place of interment):-grave, sepulchre, tomb.

b. John 11:17 Then when Jesus came, he found that he had [lain] in the *grave* four days already. (Italics mine)

2. The physical body goes back to the earth

Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return.

3. The spirit of the unbeliever goes to hell to await judgement. Two Greek words are used in the New Testament to describe hell.

a. G 86 hades, hah'-dace; from *h* (as a neg. particle) and 1492; prop. unseen, i.e. "Hades" or the place (state) of departed souls: -grave, hell.

1) This is a temporary place for unbelievers

2) Luke 16:23 And in *hell* he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. (also Matthew 16:18, Revelation 1:18; 20:13-14) (Italics mine)

b. G 1067 geenna, gheh'-en-nah; of Hebrews or [1516 and 2011]; valley of (the son of) hinnom; gehenna (or Ge-Hinnom), a valley of Jerus., used (fig.) as a name for the place (or state) of everlasting punishment: -hell.

1) This is the eternal place of punishment, also called the lake of fire in Revelation 20:14-15

2) Matthew 23:33 [Ye] serpents, [ye] generation of vipers, how can ye escape the damnation of hell? (also Matthew 5:22; 23:33)

4. Unbelievers will be punished for their rebellion in eternal damnation. (Revelation 20:11-15)

Revelation 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

5. The Christian who dies before the return of Christ will go spiritually immediately to his presence.

a. II Corinthians 5:8 We are confident, [I say], and willing rather to be absent from the body, and to be present with the Lord.

b. Philippians 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

6. Those who remain when Christ comes will be changed!

a. I John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

b. I Corinthians 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Believers After Death Chart

	Waiting for Christ's Return	When Christ returns?
Believers who die before Christ returns	Body in the grave, Spirit with Christ	Spirit comes with Christ, united with new body
Believers who are living when Christ returns	Walking with Christ	Body is changed as they are caught up in the air

H. What about the Old Testament saints who died before the resurrection of Christ?

1. Old Testament believers did not go to heaven to be with God because the atonement of sin by the offering of animals was not sufficient to take away their sin. When they died they went to a temporary place called paradise, or Abraham's bosom, where they waited for death of Christ.

a. Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into *Abraham's bosom*: the rich man also died, and was buried; (Italics mine)

b. Luke 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in *paradise*. (Italics mine)

2. Was Abraham's bosom and paradise the same as heaven? No because Jesus says he has not gone to heaven in John 20:17.

John 20:17 Jesus saith unto her, Touch me not; *for I am not yet ascended to my Father*: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God. (Italics mine)

3. Paradise was a temporary place where Old Testament saints who died in faith concerning prophecies of the coming messiah Jesus waited for the death of Christ on the cross to purge their sins.

a. Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

b. Luke 16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that [would come] from thence.

4. The Old Testament saints were saved by faith (Romans 4:23). They died in anticipation of Christ who was to come. They were raised up to heaven when Christ defeated sin on the cross.

Matthew 27:52-53 And the graves were opened; and many bodies of the saints which slept arose, (53) And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Discussion Question: Who did Christ preach to after dying on the cross according to Ephesians 4:9 and I Peter 3:19? Were unbelievers given a second chance?

Ephesians 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

I Peter 3:19 By which also he went and preached unto the spirits in prison;

No, these were not unbelievers. These were the Old Testament believers who died in faith and were waiting for the coming of Christ. I Peter 3:20 notes that for example *only* those eight members of Noah's family were saved from his time.

III. Universal Eschatology

A. Eschatology not only affects the individual but also the complete world.

B. We will look at the coming events in three sections:

1. Israel
2. The church
3. The world

C. We will look at Israel's place in coming events first. Israel is a very important key in understanding God's plan for the future.

1. Israel is clearly seen in Scripture as God's chosen people (see following chart)

2. The method used to interpret Israel's place in prophecy will have a great bearing on the interpretation of many other future events described in Scripture.

a. If Israel is spiritualized to be the church, one will be likely to spiritualize many other future events.

b. We interpret Israel in the book of Revelation as well as other passages of prophecy as much as possible literally. Israel is the literal nation of Israel.

IV. Israel and Future Events: Review History of and Promises given to Israel

A. The Founding of a Nation

Genesis 12:1-3.

B. Chart for a Progression of Old Testament History

Birth of a nation: Abraham to David	Gen. 12:1-3, 7 13:14-16	+	God Calls Abraham, a mighty nation promised
	Gen. 17:19	+	Promise renewed to Isaac
	Gen. 28:13-14	+	Promise renewed to Jacob
	Gen. 32:28	+	Jacob renamed Israel
	Exo. 3:6-8	+	Promise renewed to Moses
	Joshua 1:1-3	+	Promise renewed to Joshua
	I Sam. 8:6-8	+	People reject God as King
Israel back- slides	II Sam. 7:16-17	+	Promise renewed to David
	I Ki. 11:6, 11-13	+	Kingdom divided
	II Ki. 17:6	+	Samaria captured (Israel)
	II Ki. 24:2	+	Jerusalem captured (Judah)
After 70 years of captivity the Jews were allowed to return to their country. (See Ezra) The next several hundred years were marked by harassment and finally the Roman invasion and annexation because of rebellion and idolatry against God.			
Solomon to Disper- sion	Luke 1:31-33	+	Promise is renewed about Christ
	Rom. 11:1, 17-18, 25-27	+	Gentiles are grafted into the promise
	Deut. 28:63-64	+	Destruction of Jerusalem in 70 AD, Jews are scattered
Present: rebirth to second coming	Isaiah 11:12 Jer. 16:14-15 Amos 9:14-15	+	Israel reborn May 14, 1948
		+	Israel fights for her life: 1948, 1969, 1973
Tribula- tion	Zech. 14:1-9	+	Israel surrounded by nations
	Zech. 13:8-9	+	Israel calls on Jesus as

Period		Rev. 19:11-20:6		Messiah: Armageddon
		Mic. 4:3-7 Isaiah 11:1-6	+	Christ reigns 1,000 years

C. The Return of the Nation

1. Amos 9:14-15 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit [them]; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. (15) And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.
2. Isaiah 11:12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.
3. Jeremiah 16:14-15 Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; (15) But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

D. Conflict, rooted in the Old Testament, Continues Between Jews and Arabs

1. Old Testament background (note all born from sinful situations!)

a. Ishmael (from Abraham and Hagar)

Genesis 17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

b. Moab (Lot from his daughter)

Genesis 19:37 And the firstborn bare a son, and called his name Moab: the same [is] the father of the Moabites unto this day.

c. Ammon (Lot from his daughter)

Genesis 19:38 And the younger, she also bare a son, and called his name Ben-ammi: the same [is] the father of the children of Ammon unto this day.

d. Edom (Esau from the daughters of Canaan)

Genesis 36:9 And these [are] the generations of Esau the father of the Edomites in mount Seir:

e. Egypt

Isaiah 19:16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

2. Future conflict

a. Zechariah 14:1-3 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. (2) For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. (3) Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

b. Zechariah 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

Discussion Question: Has the church replaced Israel in the plan of God because of their rebellion and rejection of Christ? Answer: NO!

E. Israel Will Repent and Recognize Jesus as Messiah

1. Romans 11:1-2 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin. (2) God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

2. Romans 11:11 I say then, Have they stumbled that they should fall? God forbid: but [rather] through their fall salvation [is come] unto the Gentiles, for to provoke them to jealousy.

3. Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

4. Luke 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (Daniel 9:24-27)

5. Ezekiel 11:17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

Ezekiel 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

6. Zechariah 13:8-9 And it shall come to pass, [that] in all the land, saith the LORD, two parts therein shall be cut off [and] die; but the third shall be left therein. (9) And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It [is] my people: and they shall say, The LORD [is] my God.

F. Israel Will be the Center of World Blessing

1. Micah 4:1-2 But in the last days it shall come to pass, [that] the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. (2) And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. (also verses 3-7)

2. Isaiah 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. (also 11:1-9 and 11-12)

3. See Daniel 2:44-45

V. The Church and Future Events

A. Key Terms Used in Study of End Times

1. Millennium: 1000 year reign of Christ
2. Tribulation: Seven year period of God's judgement on the earth
3. Armageddon: Great battle when Israel calls out for Messiah
4. Judgement Seat of Christ: Judgement and reward of Christians
5. Great White Throne Judgement: Final judgement of unbelievers, all not written in book of life cast into lake of fire

B. Beliefs Concerning the Order of Coming Events: Controversy concerning the order of events centers around two events, the millennium and the tribulation. (Erickson, page 1207)

1. Millennial views: The millennium is the 1000 year period of time when Christ will reign on earth spoken of in the book of Revelation:

Revelation 20:6 Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

a. Amillennialism: There is no earthly reign of Christ (similar to postmillennialism)

b. Postmillennialism: The return of Christ will come at the end of the millennium.

1) The preaching of the gospel is so successful the world will be converted.

2) This is the teaching of Augustine and was popular from the fourth century through Middle Ages

c. Premillennialism: The return of Christ will begin his millennial reign on earth.

1) Christ is bodily present for 1000 years, sometime in future.

2) The view of early church and again popular from the middle of the 19th century among conservatives

3) This is the view we accept

2. Views concerning the tribulation

a. Pretribulationism: Christ will remove the church from the world before the great tribulation

b. Midtribulationism: Christ will come for the church during the tribulation, after three and one half years have gone by

c. Posttribulationism: Christ will come at the end of the tribulation

d. Partial rapture: Only some Christians will be taken in the rapture

1) Some teach only a select group of Christians will be taken, others will be left behind for cleansing.

2) Others teach that ordinary Christians will be taken, a select group left behind to evangelize and testify of Christ.

C. On What Can All Beliefs Agree? Sometimes the Scriptures seem to contradict themselves on key issues. Bible students often try to find a balance on these issues. I believe that by doing so truth can be lost. Sometimes opposing truth needs to be held in *dynamic tension*.

1. Tensions about timing

a. The Scriptures teach an imminent return of Christ

b. The Scripture teach that we should occupy until Christ comes

2. Tensions about a people

a. The Scriptures teach that God has called us to be his special people.

b. The Scriptures teach the church as *inbreaking Kingdom* that is already here and now.

3. Tensions about the destiny of the church

a. The Bible teaches that in the last days there will be a great falling away

b. The Bible teaches that in the last days there will be a great ingathering and Christ will return for a spotless bride, fully arrayed

4. Tensions about Christ's revelation

- a. God's word teaches that Christ has already defeated Satan and Christ has all power
 - b. God's word teaches us to deny ourselves and die daily to the flesh, guarding ourselves against the attack of the enemy.
5. Tensions about the nature of the times
- a. The Bible teaches that in the last days there will be a great outpouring of the Holy Spirit
 - b. The Bible teaches that there will be intense judgement in the last days.
6. Tensions about living
- a. God's people in the end times are called to be overcomers, extending the borders of His Kingdom.
 - b. God's people are called to be aliens, pilgrims, seekers of another city whose architect and builder is God.

D. Summary:

- 1. Those of all views present strong arguments for their position.
- 2. Two key thoughts should be kept in mind at all times
 - a. We are told to be watching and ready

Matthew 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
 - b. We are to be busy about the master's work in the meantime!

Luke 19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

VI. The World and Future Events: Read Revelation 13:1-18

Revelation 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number [is] Six hundred threescore [and] six.

Areas to watch include:

- A. Economic Leaders and Trends: Future one world monetary system (Revelation 13:16)
 - 1. Currency flux and desire for a world unit of exchange

2. The rapid change of technology which allows for global control
3. The dwindling reserves of food and fuel
4. The large amount of global debt, the ever lengthening gap between the rich and the poor

B. War Zones: The end time will be a time of constant warfare

I Thessalonians 5:3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

1. The Middle East
2. Growing racial and ethnic disputes in Western and Eastern Europe
3. Asia and China's influence in particular

C. The World's Religious Systems

1. Attack on true Christians by the media and religious leaders
2. The rise of a global religious system that takes in all beliefs: New Age? (See Revelation 13)

D. Political Changes Around the World: Especially rising regional alliances. The future: One world Government (Revelation 13)

E. World Evangelism

Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Luke 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh!

Bibliography

Bloesch, Donald G. Essentials of Evangelical Theology. Volume I God, Authority, and Salvation. San Francisco: Harper & Row, Publishers, 1982.

Bloesch, Donald G. Essentials of Evangelical Theology. Volume II Life, Ministry, and Hope. San Francisco: Harper & Row, Publishers, 1982.

Calvin, John. Institutes of the Christian Religion. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1989.

Douglas, Alban. One Hundred Bible Lessons. Mandaluyong, Manila, Philippines: OMF Literature Inc. 1988.

Erickson, Millard J. Christian Theology. Grand Rapids: Baker Book House, 1983.

Erickson, Millard J. Introducing Christian Doctrine. Grand Rapids: Baker Book House, 1992.

Evans, William. Great Doctrines of the Bible. Mandaluyong, Manila, Philippines: OMF Literature Inc. 1974.

Grigg, Viv. Companion to the Poor. Sutherland, Australia: Albatross Books, 1984.

Gruden, Wayne. Systematic Theology. Grand Rapids, Zondervan Publishing House, 1994.

Milne, Bruce. Know the Truth. Downers Grove, Illinois: Inter Varsity Press, 1982.

McDougal, Harold. Principles of Christian Doctrine. Williamsport, Maryland: World Missions, 1986.

Pearlman, Myer. Knowing the Doctrines of the Bible. Springfield, Missouri: Gospel Publishing House, 1937.

Sauer, Erich. The Dawn of World Redemption. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1985.

Sauer, Erich. The Triumph of the Crucified. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1985.

Strong, Augustus. Systematic Theology. Old Tappan, New Jersey: Fleming H. Revell Co. 1907.

Thiessen, Henry. Lectures in Systematic Theology. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1986.

Williams, J. Rodman. Renewal Theology. (in three Volumes) Grand Rapids, Academie Books, Zondervan Publishing, 1988.

Leadership Development Resources

Missionaries to Leaders, Around the World!

The foreign missions movement is changing! These are exciting days for the Body of Jesus Christ. This is particularly true in missions. For nearly a century, mission leaders have envisioned planting national churches, churches that would grow by themselves, support themselves and be led by themselves. In the last two decades, a number of factors have led to this goal being taken seriously.

If missions is changing, missionaries must change also! Typically, the first questions one asks a missionary are, "What country are you going to... What people group in that country?" Our answers are somewhat non-traditional. God has called us to a special people group, church leaders, worldwide.

We have a special burden for leaders in emerging churches. Our special focus is key leaders who are reproducing themselves. Relationships that we have developed over the last 30 plus years of ministry give us opportunities to minister on five continents. Being based in the States removes the limitation of needing resident visas and keeps local leaders from becoming dependent on us.

Ministry Focus Areas

Apostolic Ministry

- Ministry based on long term, ongoing relationships
- Mentoring pastors and traveling ministers
- Providing relational oversight for local churches
- Assisting churches with strategic planning

Leadership Training

- Training program development and evaluation
- Speaker for churches, colleges, conferences and retreats

Arenas of Influence Include

- Ministry in over forty countries
- Long term relationships with focused attention in several States, South Africa, Zimbabwe, Philippines, England and Ecuador

Our Executive Director, Terry King, comes well prepared for this ministry:

- Married and in full time ministry since 1972
- Parents of two adult sons
- Pastor for 11 years in Hagerstown, Maryland
- Pastor, seminar speaker and Bible college teacher and academic dean for five years in Zimbabwe and four years in the Philippines

- Undergraduate work at Zion Bible Institute and Antietam Bible College
- Master of Arts degrees from Wheaton College Graduate School and from Azusa Pacific University
- Doctor of Ministry from Vision International University
- Team Coordinator, Alliance International Ministries (www.AIMTeam.org)

Leadership Development Resources is a faith ministry to leaders around the globe. We are able to obey the call of God because of the faithful support of churches and friends that have been moved by His Spirit. A prayer and newsletter is available.

Leadership Development Resources
P.O. Box 667
Hagerstown, MD 21741 USA
Phone: 301-733-8473
E-Mail: T.King@LDROnline.org
www.LDROnline.org



PO Box 667
Hagerstown, MD 21741
USA
301-733-8470
Info@LDROnline.org