

SYSTEMATIC THEOLOGY

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SYSTEMATIC THEOLOGY

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I. BIBLIOLOGY:

A. VARIOUS NAMES FOR THE BIBLE:

1. Oracles of God.
 - a. Rom. 3:2
 - b. 1 Pt. 4:11
 - c. Heb. 5:12
2. Scriptures.
 - a. 2 Tim. 3:16
 - b. 2 Pt. 1:20
 - c. Acts 8:32
3. The Scriptures.
 - a. 1 Cor. 15:3,4
 - b. Acts 17:11
4. The Holy Scriptures.
 - a. Rom. 1:2
 - b. 2 Tim. 3:15
5. The Law and the Prophets.
 - a. Lk. 16:16
 - b. Matt. 7:12
6. Old Testament.
 - a. 2 Cor. 3:14
7. New Testament.
 - a. Mk. 14:24
 - b. 2 Cor. 3:6
 - c. Heb. 9:15
8. Testimonies.
 - a. Psm. 119:24;36, 59, 99, 138
 - b. Jer. 44:23
 - c. Deut. 4:45

B. REVELATION:

1. Definition: "God making known to man what otherwise must be unknown"¹

¹ L. S. Chafer

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2. Distinctions between Inspiration, Illumination and Revelation.
 - a. Inspiration: “The true doctrine of inspiration contends that God so directed human authors that, without destroying their own individuality, literary style, or personal interest His complete and connected thought toward man was recorded.”² (2 Pt. 1:21)
 - b. Illumination: The doctrine of illumination contends that God the Holy Spirit illuminates a man’s mind as he reads the Bible, enabling him to receive and understand its message.
 - c. Revelation: “God making known to man what otherwise must be unknown”.³ (Eph. 3:1-6)

3. God’s Three Ways of Revealing Himself:
 - a. Through Nature:
 - (1) God’s Deity. (The fact that there is a God. Rom. 1:19,20)
 - (2) God’s Glory. (Psm. 19:1)
 - (3) God’s Power.
 - (a) Psm. 19:1-6
 - (b) Isa. 40:25,26
 - b. In Christ, The living Word:
 - (1) Christ’s Deity.
 - (a) Jn. 1:1-3
 - (b) Heb. 1
 - (2) Christ’s Humanity.
 - (a) Jn.1:14
 - (b) Heb.2
 - (3) Christ’s testimony. (n. 1:18)
 - c. In the Bible, the written Word.
 - (1) God reveals Himself, His Nature and Attributes in the Bible.
 - (2) God reveals His works in the Bible.
 - (a) Creation. (Gen. 1:1-31)

NOTE: To the finite mind faith is necessary to understand the facts relative to creation. (Heb.11:3)

- (b) Preservation.
 - i) Heb. 1:3
 - ii) Col. 1:17
- (c) Redemption. (Jonah 2:9)
- (3) God reveals His Doctrine in the Bible.

² L.S. Chafer

³ L.S. Chafer

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C. INSPIRATION

1. Definition: “The true doctrine of inspiration contends that God so directed the human authors that, without destroying their own individuality, literary style, or personal interests, His complete and connected thought toward man was recorded”.⁴
2. Reasonable Suppositions regarding a Message from God.
 - a. Since God is a person, intelligent and purposeful, He will have a message to give and will give it.
 - b. This message will be given in accurate terms.
 - c. The message will be divinely preserved in its purity, and indestructibility.
3. Four existing attitudes toward God’s Message.
 - a. Rationalism
 - (1) Extreme: Denies any divine revelation
 - (2) Moderate: Admits a revelation, but accepts only such parts of the Scriptures as personal reason approves. According to this view the Bible contains errors.
 - b. False Mysticism:
 - (1) Holds that divine revelation is not limited to the Bible, but that God gives added truth to devout souls.
 - (2) This attitude is to be distinguished from true mysticism, which is in harmony with the fact that God does not reveal new spiritual truths apart from His written word. True mysticism is a personal apprehension of the truth of God’s Word. It is experience of every spiritual Christian.
 - (a) Jn. 16:12-14
 - (b) 1 Cor. 2:9-15
 - c. Romanism: The church of Rome places tradition and church authority above the Scriptures. The claims of Rome are:
 - (1) Christ and the apostles taught much that is not recorded. This has been preserved by an inspired church and constitutes a rule of faith as binding as the Scriptures. (Tradition)
 - (2) The church is the only infallible teacher and interpreter of Scripture. If Scripture conflicts with the church teachings, the Scripture must yield to the church.
 - (3) The message of the church is in matters of faith and morals only.
 - (4) The present authorities, and all before, of the church of Rome are divinely constituted infallible; therefore, not subject to criticism.
 - d. The Orthodox Protestant Faith

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- (1) The Bible is the infallible Word of God in its original writings.
 - (2) The Bible is the only rule of faith and practice.
 - (3) Human reason and knowledge are wholly subject to the Scriptures.
 - (4) There is no inner light or added revelation ever given beyond what is contained in the Bible.
 - (5) No authority relative to the forming of the truth has ever been committed to the church or to men beyond that given to the new Testament writers.
4. Theories of Inspiration
- a. Naturalistic Inspiration:
 - (1) This theory holds that the Bible writers were men of great literary genius and of deep philosophical insight, that they were “inspired” in the same way that Socrates, Shakespeare and Longfellow were inspired, that there is nothing supernatural in Biblical inspiration.
 - (2) INCORRECT
 - b. Universal Christian Inspiration:
 - (1) This theory holds that all Christians of all times have been inspired.
 - (2) INCORRECT
 - c. Mechanical Inspiration
 - (1) This theory holds that the writers were like machines having nothing to do with the message that they recorded.
 - (2) INCORRECT
 - d. Thought Inspiration
 - (1) This theory holds that only the thoughts, not the very words of the Bible are inspired.
 - (2) INCORRECT
 - e. Partial Inspiration
 - (1) This theory holds that only parts of the Bible are inspired. They would not say “The Bible is the Word of God,” but rather, “The Bible contains the Word of God.” INCORRECT
 - f. Verbal Inspiration

NOTE: This theory holds that the very words of Scripture are inspired. CORRECT

- (1) Some passages are direct quotes of God Himself speaking or writing.
 - (a) Ex. 20:1; 24:12
 - (b) Job 38:1 to 42:6
 - (c) Matt. 3:17.
 - (d) Discourses of Jesus Christ. (Gospels)
 - (e) Testimonies of Jesus Christ. (Matt. 5:18)
 - (f) Some passages contain the very words that God gave certain men either to speak or to write.

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- i) Ex. 4:10-15
- ii) Rev. 2:1, 8, 12, 18
- (g) The testimony of Paul. (1 Cor. 2:9-13)
- g. Objections to Verbal Inspiration:
 - (1) Some passages contain the writers own words.
 - (a) Lk. 1:1-4
 - (b) Acts 1:1

NOTE: Because personality traits, literary style, and the writers own words are used, such does not contradict the doctrine of verbal inspiration. The resultant writings are God's Words.

- (2) Some passages were written and the writers did not understand what they had written.
 - (a) Dan.12:8,9
 - (b) 1 Pt. 1:10-12
- (3) In some cases different words were used by different writers in reporting the same incident. (Matt. 26:26,27 cf. Luke 22:19,20)

NOTE: These are not discrepancies, nor do they detract from the doctrine of verbal inspiration.

- (4) Grammatical errors in the original texts.

NOTE: The Book of Revelation contains a number of grammatical errors. However, grammar is a summary of human speech habits. If God chooses to use a man who does not always use the humanly accepted form, He is free to do so. The message is still the very Word of God.

- (5) The Bible contains some untrue statements.
 - (a) Satan's lie. (Gen. 3:4)
 - (b) Book of Ecclesiastes contains many untrue statements but it is God's Word in that it presents an accurate record of the incorrect reasonings of man.

NOTE: In God's message to man He is concerned with giving man essential information which can be for his profit. Satan's lie helps to explain how Eve was deceived and sin entered into the human race. The incorrect reasonings of man in Ecclesiastes reveals man's inability in himself to reason properly.

- (6) Old Testament quotations found in the New Testament are not always literal translations.

NOTE: In answering this objection we simply say that if a human author has the privilege of rewording his own literary product, surely the Holy Spirit should be granted the same privilege if it suits His purpose.

- h. Plenary Inspiration:
This theory holds that the entire Bible is God's Word. CORRECT

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- (1) The Bible distinctly claims it.
 - (a) 2 Tim. 3:16 A.V.
 - (b) Psm. 18:30

NOTE: Although the R.V. in general is a very good translation of the original, its rendering of this verse is false and misleading. Eminent Greek scholars have condemned it. The A.V. correctly translates: "All scripture is given by the inspiration of God".

- (2) The Old Testament claims to be the message of God.
- (3) Later portions of the Old Testament assume earlier portions to be the Word of God.
- (4) Christ and the apostles constantly refer to the Old Testament always assuming them to be true, and never casting a doubt upon them.
 - (a) John 5:39, 45, 46, 47
 - (b) Matt. 5:18
 - (c) Rom. 4
 - (d) Mk. 7:13
- (5) Christ promised that the new Testament would be written. (John 16:23-25)
- (6) Paul claims inspiration for his message. (1 Thess. 2:13)
- (7) Peter calls Paul's writing "scriptures". (2 Pt. 3:15-16)
- (8) John claims inspiration for the Revelation.
 - (a) Rev. 1:1-3
 - (b) Rev. 22:18-20

NOTE: The latter passage might be applied broadly to the entire Bible.

5. Proofs of Inspiration:
 - a. External Evidence:
 - (1) Its continuity
 - (a) Historical sequence.
 - (b) Type and Anti-type
 - (c) Prophecy and fulfillment
 - (d) All this in spite of the fact that:
 - i) It consists of 66 books.
 - ii) It was written by about 44 human authors.
 - iii) These authors were men of all walks of life; Kings, peasants, philosophers, fishermen, physicians, statesmen, scholars, poets and public officials.
 - iv) They lived over a period of 1600 years.
 - v) They lived in various countries.
 - (2) The extent of its Revelation.
 - (a) Heaven, earth, and Hell.
 - (b) Eternity past to eternity future.

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- (c) Minute details as well as great world movements
 - (d) Everything in right relation to the whole.
 - (e) Everything in harmony with actual findings of modern scientific and historical research, although written thousands of years before the modern age.
- (3) Its output:
- (a) Translated into 1100 different languages and dialects.
 - (b) Many Bible Societies publish nothing but Bibles and Scripture portions. Millions of copies printed annually.
 - (c) Voltaire predicted in 1778 that within 100 years it would be obsolete.
- (4) Its subject matter:
- (a) Unknown and unknowable as well as the known.
 - (b) Eternal life both here and in Heaven.
 - (c) Also accounts for those who reject the truth. (1 Cor. 2:14)
- (5) As literature supreme:
- (a) Understood by children
 - (b) Challenges the learned.
- (6) Its unprejudiced authority
- (a) Not prejudiced in favor of men.
 - (b) Records their sins and discloses their weaknesses.
 - (c) Although written entirely or almost entirely by Jews, it does not hesitate to portray their individual and national sins along with those of other nations.
 - (d) It pronounces doom on the natural man, apart from the Grace of God.
- (7) Its statement of truth in terms of one age in such a manner is not to conflict with the terms of thought of a more advanced age.
- (8) Its effect on the human heart.
- (a) The apostles, e.g. Peter and Paul.
 - (b) The early Christians who witnessed Christ's earthy life, His death, resurrection, and ascension. They endured persecution.
 - (c) The martyrs, said to number in the millions.
 - (d) Millions of Christians throughout the centuries.
 - (e) The witness of the Spirit in your own heart. (Rom. 8:16)

NOTE: The study of external evidences of the Bible is a very good subject, on which many excellent books have been written. As practical Christian workers we should acquaint ourselves with this material. The Bible stands the test of true scientific investigation. (Psm.119:89)

- b. Internal Evidence- The Bible's own claim:
- (1) "All Scripture is God-breathed..." 2 Tim. 3:16 Scripture originates in God. He breathed it out. The Bible is the product.
 - (2) Prophecy is said to have come not by man's will. (2 Pt. 1:21) Holy

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men of God are said to have spoken as they were borne along by the Holy Spirit. This does not imply that the writers wrote mechanically. The message was experienced by writers but not influenced by them, Compare also the work of the Holy Spirit in the wills of the believers (Phil. 2:13) and the work of the Devil in the wills of the unsaved (Eph. 2:2).

- (3) Vivification:
 - (a) Heb.4:12
 - (b) 2 Tim. 3:16

D. VIVIFICATION

1. Meaning of vivification: The fact that the Bible is endued with life. This means that the Bible actually is living, not merely that it possesses great literary power. (Heb.4:12)
2. Source of the life: God's breath (2 Tim. 3:16) "All Scripture is God-Breathed".
 - a. Compare the source of human life (Gen. 2:7) and the source of spiritual life
 - (1) John 20:22
 - (2) Acts 2:24
 - b. God's breath makes the difference between human and animal life, between the born-again believer in Christ and the unsaved man, between the Bible and other books.
3. The power of the Bible (Heb. 4:12)
 - a. Power to bring about salvation. In other words, to produce the new life.
 - (1) Rom. 1:16
 - (2) 2 Tim. 3:13
 - (3) 1 Pt. 1:23; cf. Eph. 5:26
 - (4) James 1:18
 - b. Power to produce a holy life.
 - (1) Cleansing away the defilement of sin.
 - (a) Jn. 15:3
 - (b) Eph. 5:26
 - (2) Preventing sin. (Psm. 119:11)
 - (3) Fruitfulness. (Psm. 1)
 - c. Power to fight spiritual battles. (Eph. 6:10-18)

NOTE: That not only the sword of the Spirit refers to the Bible, but that every part of the armor is in some way related to the Bible (Heb. 4:12; Matt. 4:1-11).

4. Symbols of the Bible
 - a. Sword.
 - (1) Heb. 4:12

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- (2) Eph. 6:17
- b. Judge or Critic. (A.V.= “discerner”)
 - (1) Heb. 4:12
- c. Lamp or light. (Psm. 119:105)
- d. Mirror (A.V. “Glass”)
 - (1) 2 Cor. 3:18
 - (2) James 1:22-25
- e. Water (Eph. 5:26)
- f. Food. (Jer. 15:16)
 - (1) Milk for babes.
 - (a) 1 Cor. 3:2
 - (b) Heb. 5:12-13
 - (2) Solid food for the mature.
 - (a) 1 Cor. 3:2
 - (b) Heb. 5:12-14
 - (3) Honey.
 - (a) Psm. 19:10
 - (b) Psm. 119:103
- g. Gold. (Psm. 19:10)
- h. Fire.
 - (1) Jer. 20:9
 - (2) Jer. 23:29
- i. Hammer. (Jer. 23:29)
- j. Seed. (1 Pt. 1:23)
- k. Word. (Heb. 4:12)

E. ILLUMINATION

1. Definition: The doctrine of illumination contends that God the Holy Spirit illuminates a man’s mind as he reads the Bible, enabling him to receive and understand its message.
2. Illumination as it affects the three classes of men.
 - a. The Natural man.
 - (1) He cannot understand the Word. (1 Cor. 2:14)
 - (2) Because he is dead spiritually. (Eph. 2:1)
 - (3) Because he is blinded by Satan. (2 Cor. 4:3,4)
 - b. The Carnal Christian.
 - (1) He cannot understand the meat of the Word. (1 Cor. 3:2)
 - (2) Because he is carnal. (1 Cor. 3:1-4)
 - (3) Because he needs to be filled with the Spirit.
 - c. The Spiritual Christian
 - (1) He can understand the Meat of the Word. (1 Cor. 2:15,16)
 - (2) because he is filled with the Holy Spirit. (Eph. 5:18)

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F. INTERPRETATION

1. Definition: Interpretation is the process of determining the meaning of any particular portion of Scripture.

NOTE: Unlike the other sections thus far studied (revelation, inspiration, vivification, illumination) which were the work of God, interpretation is the work of man. Hence, it is subject to certain rules. In interpreting the Bible, remember, however, that you are dealing with the Word of God. Approach it reverently, prayerfully, humbly, submitting your reasoning powers to it, not submitting it to your reasoning powers.

2. Rules of Interpretation:
 - a. Consider the purpose of the Bible itself.
 - b. Consider the purpose of each separate book.
 - c. Consider to whom any given scripture is addressed.
 - d. Consider the context and contents.
 - e. Compare all the scriptures bearing on the same general theme. (2 Pt. 1:20)
 - f. Discover the exact meaning of each word, and the proper grammatical connection.
 - g. Avoid all personal prejudice. Be honest in your use of Scripture (2 Cor. 4:2). Do not force the Word of God to support your theory. Do not interpret Scripture by your experience, but interpret your experience in the light of Scripture.
 - h. Don't hurry your decision.

G. PRESERVATION:

1. God's guarantee that His Word will be preserved forever.
 - a. Matt. 24:35
 - b. 1 Pt.1:23-25
2. The History of preservation of the Bible.

H. CANONICITY OR AUTHORITY

1. Definition: "Canon" when applied to the scriptures means, "the body of writings which go to make up the inspired rule of faith and practice."

NOTE: Originally "Canon" was a Greek word meaning a straight rod or ruler. Then it came to mean "Anything that serves to determine or regulate things."

2. The History of the Old Testament and New Testament Canon.
3. Reasons for accepting the Canonicity of the Scriptures:
 - a. The Scriptures are God-breathed. (2 Tim. 3:16)

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- b. Written by Holy Spirit directed men. (2 Pt. 1:21)
- c. Attested by the Lord Jesus Christ.
 - (1) Christ on the Pentateuch.
 - (a) Matt.22:23-32
 - (b) Mk. 7:8-13
 - (c) Mk. 12:26
 - (d) Lk. 16:29-31
 - (e) Lk. 24:25-27
 - (f) Jn.5:46
 - (2) Christ on the Historical Books. (Lk.5:25-27)
 - (3) Christ on the Psalms. (Lk. 24:44)
 - (4) Christ on the Prophets.
 - (a) Matt. 11:13
 - (b) Lk. 24:44
 - (5) Christ on the Old Testament Miracles.
 - (a) Creation of man. (Matt. 19:4)
 - (b) Flood in Noah's day. (Lk.17:27)
 - (c) Destruction of Sodom. (Lk. 17:29)
 - (d) Jonah and the Great Fish. (Matt. 12:40)
- d. New Testament Scriptures promised by the Christ. (Jn.16:12-15)
- e. New Testament Scriptures attested by the New Testament writers.
 - (1) Paul claims inspiration of God for his writing. (1 Thess. 2:13)
 - (2) Peter claims Paul's writing to be scripture. (2 Pt. 3:15-16)
 - (3) John claims inspiration for the Revelation. (Rev. 1:1-3)

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II. THEOLOGY PROPER:

INTRODUCTION: A consideration of the essential facts concerning God the Father, Son, and Spirit.

A. THE EXISTENCE AND CHARACTER OF GOD

INTRODUCTION: There is no subject more exalted to which the human mind can address itself than the contemplation of the Person and character of God. At best man can comprehend but little of the Creator apart from the work of the Holy Spirit and the Scriptures of Truth.

It should be noted at this point that the scriptures distinguish between a General Knowledge about God which is more or less the possession of all men (Rom. 1:19, 20, 28) and knowing God in that Personal Intimacy which is the basis of eternal life (Matt. 11:27; John 17:3).

In attempting to arrive at some knowledge of the existence and character of God through a Rational contemplation of His creation, men have advanced certain well-defined arguments which we shall consider under the titles:

Theistic Arguments
Anti-theistic Arguments

1. Theistic Arguments:

- a. The Religious Argument: This argument contends that God exists because of the fact that men so universally believe in Him and are possessed with a religious instinct. They do not claim that every individual believes in a personal God, nor that all religions are monotheistic.
- b. The Moral or Anthropological Argument: This argument contends that to a greater or lesser degree men everywhere are possessed with a conscience with its ceaseless urge to choose the right in distinction to the wrong. This situation cannot be explained apart from the existence and influence of a Supreme Being Whose ways are holy, just, and good. A material, ungoverned universe could know nothing of moral values or distinctions.
- c. The Ontological Argument: This argument contends that since the human mind possesses the concept of a perfect and Supreme Being, such a Being must exist.
- d. The Teleological Argument: This argument contends that the universe with its telescopic and microscopic wonders in arrangements, purpose, and adaption, connotes a designer.
- e. The Cosmological Argument: This argument contends that every effect must have its adequate cause. The universe cannot be its own cause, therefore a Maker and Preserver must be its cause.

2. Anti-Theistic Arguments

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- a. Polytheism: This argument with its many gods opposes Monotheism. Such is seen in the religions of Babylon, Greece, and Rome. (Acts 17:22-31)
- b. Pantheism: This argument contends that God and the universe are one. The term is derived from the Greek pan, all, and Theos, God. It denies the transcendency of God or that he has any existence outside the universe. It denies His personality and claims God exists only as the sum-total of all life that is.
- c. Materialism: This argument denies the existence of God and claims that within material substance is the basis and only explanation of all things. It often contends that matter is eternal, and that life is only a product of matter.
- d. Deism: This argument denies the immanency of God in the universe. It contends that He is personal, infinite, holy, and creator of the universe but purposely abandoned His creation when it was completed. His intentions being that the universe would be self-sustaining and self-promoting by the forces which are resident in it. Thus there is no possibility of prayer, communion, or fellowship with God.
- e. Evolution:
 - (1) Atheistic Evolution: Rejects the existence of God, denies His work in creation and contends that matter is eternal and self-developing.
 - (2) Theistic Evolution: Recognizes God as Creator of the original materials, but contends that evolution is the method by which all development from a supposed primordial state to the present completeness has been wrought.

B. THE ATTRIBUTES OF GOD

INTRODUCTION: Biblical Theism is not, as natural Theism, limited to the process of human reason. Facts concerning God, His existence etc. are obtained from His infallible Word.

The attributes of God have been separated into two divisions by most theologians classified as follows:⁵

“The attributes may be divided into two great classes:

Absolute or Immanent
Relative or Transitive

⁵ A.H. Strong in his Systematic Theology, Three volumes in one edition, page 247

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By Absolute or Immanent Attributes, we mean attributes which respect the inner being of God, which are involved in God's relations to himself, and which belong to his nature independently of his connection with the universe.

By Relative or Transitive Attribute, we mean attributes which respect the outward revelation of God's being, which are involved in God's relation to the creation, and which are exercised in consequence of the existence of the universe and its dependence upon him."

"The plan of this thesis is to present the attributes somewhat in their independent and individual nature, attempting only to distinguish between those revealed facts concerning God which constitute His essential Being and those facts concerning Him which characterize His essential Being. Wholly satisfactory terms by which this distinction and division within the facts concerning God may be drawn, are not to be found. God is the subject while His attributes are those facts which may be predicated of Him; but predicates are not the subject. The ocean and sky are blue. The color blue thus is seen to be a predicate of ocean and sky, but the color blue is neither ocean nor sky. If this distinction be kept in mind, it matters little whether the terms attribute, predicate or definitive are extended to represent all facts concerning God - those which constitute His being along with those which characterize Him. It should be observed, also, that though the emphasis must of necessity fall upon the constitutional facts of His Being, there is no detraction intended from the immanence and the characterizing facts. **The whole if the divine essence is in each attribute and the attribute belongs to the whole essence. The attributes belong eternally to the essence. The essence has not first existed apart from the attributes.**"⁶

The view of the very obvious difficulty in classifying all the attributes of God, we will make no attempt to do in our study. Our purpose will be to see what the Scriptures teach concerning the qualities and perfections which belong to the person of God.

1. Spirituality
 - a. The fact stated (John 4:24)
 - b. The fact illuminated.
 - (1) Incorporeal, without a material body. (Lk. 24:39)
 - (2) Invisible (Col. 1:15)
 - (3) Incorruptible (1 Tim. 1:17)
 - c. Problems relating to this fact.
 - (1) Adam made "in the image of God." (Gen. 1:26,27)
 - (a) The nature of man's image and likeness of God.
 - i) Image: Gen. 1:26 is the Hebrew word *tselem* meaning "shadow".

⁶ Dr. Lewis Sperry Shafer in his eight volume work in Systematic Theology, Vol. 1, page 191

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- ii) Likeness: Gen.1:26 is the Hebrew word *demuth* meaning “resemblance”.

Therefore, these two words clearly indicate that man is not an exact reproduction of God, but rather a shadow or resemblance of Him. In this connection the similarity between man and God is an imperfect one and is restricted to the immaterial part of man, for God is a Spirit, John 4:24, infinite, immutable and independent. Man is body and spirit, Gen. 2:7; 1 Thess. 5:23, finite, mutable, and dependent.

- (2) Anthropomorphic Expressions are used of God.
 - (a) Hands, ear (Isa. 59:1); arm (Isa. 53.1); eyes, face (1 Pt. 3:12), etc. These expressions are further examples of God’s grace to finite man. How could finite man comprehend the infinite God? Unless he used human terms and expressions, it would be an impossibility.
- (3) Manifestations of God in visible form.
 - (a) Ex.33:11 cf. Num. 12:6-8
 - (b) The Theophanies

NOTE: A theophany is a visible appearance of God to man.

- i) Appearances without any mention of a particular form.
 - a) Gen.12:7
 - b) Gen. 17:1,22
 - c) Gen. 26:2,24
 - d) Gen. 35:9,13-15.
- ii) Appearances in the form of a man. (Gen.18:1-3,33)
Three men, Jehovah, and two angels.
 - a) Gen. 18:1
 - b) Gen. 19:1
 - c) Dan. 3:25
- iii) Appearances in the form of “The Angel of the Lord.”
 - a) Gen. 16:7-14
 - b) Gen. 22:11-18
 - c) Zech. 1:9-12.
- iv) The Incarnation of Jesus Christ
 - a) Jn. 1:1-3, 14,18
 - b) Jn. 14:9
 - c) 1 Jn. 1:1-2

- 2. Life: God does not possess life, He is Life. All life is from Him, not of Him, as the pantheist would say.
 - a. Jer. 10:10

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b. 1 Thess. 1:9

The life of God is imparted through Christ and by Christ to all who savingly believe when they believe. (Jn. 3:16, 36)

3. Personality: Personality exists only where there is intellect, sensibility and will. God possesses these qualities to an infinite degree. A material body is not essential to personality.

a. The name used of God testifies to personality.

- (1) "I AM that I AM," Self-existent One (Ex. 3:14)
- (2) "*Jehovah-Jireh*," The Lord will provide (Gen. 22:13,14)
- (3) "*Jehovah-Raah*," The Lord my shepherd (Psm. 23:1)

b. The personal pronouns used of God testify to personality.

- (1) "His," "Who," "He," (Psm. 103:1-10)

NOTE: Such pronouns are used again and again throughout the Scriptures.

c. Characteristics of personality are ascribed to God.

- (1) Forgives
 - (a) Psm. 103:3
 - (b) 1 Jn. 1:9
- (2) Loves (John 3:16)
- (3) Promises and Performs
 - (a) Neh.9:7ff.
 - (b) Rom.4:20,21

d. God's relation to the Universe testifies to Personality.

- (1) God is creator of all things
 - (a) Gen. 1:1
 - (b) Jn. 1:1-3
- (2) God is Sustainer of all things
 - (a) Heb. 1:3
 - (b) Col. 1:17
- (3) God desires fellowship with man
 - (a) Gen. 3:8, 9
 - (b) Gen. 5:24
 - (c) Gen. 6:8,9
 - (d) Rom. 8:28-39
 - (e) 1 Jn. 1:3

e. God's Intellect testifies to Personality.

- (1) Infinite
 - (a) Psm. 147:5
 - (b) Isa. 40:28
 - (c) Heb. 4:13

f. God's Sensibility testifies to Personality

- (1) God is love (1 Jn. 4:8,16)

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- g. God's Will Testifies to Personality
 - (1) Freedom (Psm. 115:3)
 - (2) Power (Dan. 4:35)

4. Omniscience:

Meaning: God is all-wise. He knows perfectly and eternally all that is knowable whether actual or possible.

- a. In general, God knows all things.
 - (1) Psm. 147:5
 - (2) Job 3:16
 - (3) 1 Jn. 3:20
 - (4) Psm. 81:10
 - (5) Heb. 4:13
 - (6) James 3:13-18
- b. God sees and hears everything.
 - (1) Ex. 3:7
 - (2) 2 Chron. 16:9
 - (3) Psm. 34:15
 - (4) Psm. 102:19, 20
 - (5) Prov. 5:21
 - (6) Prov. 15:3
- c. God has perfect knowledge of all that is in nature.
 - (1) Psm. 147:4
 - (2) Matt. 10:29
- d. God has perfect knowledge of each individual person and of all human experience.
 - (1) Man's ways are known to the Lord.
 - (a) Psm. 33:13-15
 - (b) Psm. 139:1-16
 - (c) Prov. 5:21
 - (2) Man's words are known to the Lord.
 - (a) Psm. 139:4
 - (b) Matt. 12:35-37
 - (3) Man's thoughts are known to the Lord.
 - (a) Psm. 94:11
 - (b) Psm. 139:1,2
 - (c) Matt. 9:4
 - (4) Man's testings are known of the Lord.
 - (a) 1 Cor. 10:13
 - (b) Rev. 2:9,10,13
 - (5) Man's future actions and final state are known to the Lord.
 - (a) Gen. 18:19
 - (b) Ex. 3:19
 - (c) Isa. 44:28-45:5
 - (d) Matt. 25:31-46

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- (e) Acts 27:22-25
 - e. God has perfect knowledge concerning things future which are possible but never become actual.
 - (1) Jonah 3:
 - (2) Matt. 11:21-23
 - (3) Psm. 81:13-16
 - f. God has perfect knowledge from all eternity what shall be in all eternity.
 - (1) Isa. 46:9-11
 - (2) Isa. 48:3-7
 - (3) Acts 15:18
 - (4) Eph. 1:3-12
- 5. Wisdom:
 - a. Meaning: Wisdom is knowledge in action, sound judgment, or the power of true and just discernment.
 - b. Scriptural statements of God's wisdom.
 - (1) Psm. 92:5
 - (2) Psm. 104:24
 - (3) Psm. 136:5
 - (4) Prov. 3:19
 - (5) Rom. 11:33
 - (6) Jas. 1:5,6
- 6. Holiness:
 - a. Meaning: God is absolutely perfect; in His moral character spotless. He is unable to do wrong; is pure and free from all and any defilement.
 - b. Scriptural statements of God's holiness:
 - (1) 1 Sam. 2:2
 - (2) Psm. 99:5-9
 - (3) Psm. 111:9
 - (4) Isa. 6:3
 - (5) Isa. 57:15
 - (6) 1 Pt. 1:15,16
 - (7) Rev. 4:8
 - (8) Rev. 15:4
 - c. The Father (Jn,17:11)
 - d. The Son (Acts 3:14)
 - e. The Spirit (Acts 10:38)
 - f. How God's holiness is manifested.
 - (1) In His hatred of sin.
 - (a) Gen. 6:5,6
 - (b) Prov. 15:9,26
 - (c) Hab. 1:13
 - (d) Zech. 8:16,17
 - (2) In is delight in holiness and righteousness. (Prov. 15:9)

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- (3) In His infinite provision through Christ for making men holy.
 - (a) Eph. 5:26,27
 - (b) Col.1:20-22
 - (c) 2 Cor. 5:21
 - (4) Christ died that we might be made Holy. The cross was not only a manifestation of God's love, but also of His holiness. He wants us to be like Himself. (Eph. 1:4)
 - (5) In the separation of the sinner from Himself.
 - (a) Isa. 59:1,2
 - (b) Matt. 7:21-23
 - (6) God cannot overlook man's sin, His holiness will not allow it. (Note John 3:8)
 - (7) In the punishment of the unrepentant sinner.
 - (a) Matt. 25:41-46
 - (b) Rev. 20:12-15
7. Righteousness and Justice:
- a. Meaning: Righteousness and justice have to do with God's dealings with His creatures. **Since God is holy (to infinity) in His Nature, He is right and just in all His dealings with men.**
 - b. Scriptural statement of God's Righteousness and Justice.
 - (1) 2 Chron. 19:7
 - (2) Ezra 9:15
 - (3) Job 4:17
 - (4) Psm. 19:9
 - (5) Psm. 145:17
 - (6) Jer. 12:1
 - (7) Rev. 15:3
 - c. How the Righteousness and Justice of God are manifested.
 - (1) In the punishment of the unsaved. Such punishment is never vindictive, but is rather indicative of God's righteousness.
 - (a) Ex. 9:25-27
 - (b) Psm. 11:4-7
 - (c) Dan. 9:5-14
 - (d) Rev. 16:5,6
 - (e) Acts 17:31
 - (2) In providing a propitiation for sin and in justifying all sinners who believe on Jesus Christ. (Rom. 3:4-26) The Cross is a declaration of His righteousness and God is perfectly righteous in justifying the sinner who accepts His salvation by faith. (Isa. 45:17-25) This is a glorious prophetic picture of the righteousness of God in salvation.
 - (3) In forgiving the confessed sins of believers. (1 John 1:9) God cannot do less. Christ paid the price (1 Jn .1:7), and God has promised to forgive.
 - (4) In vindicating and delivering His people from their enemies.

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- (a) Psm. 116:1-8
 - (b) Psm. 129:1-4
 - (c) 2 Thess. 1:4-10
 - (5) In rewarding His faithful children.
 - (a) 2 Tim. 4:8
 - (b) Heb.6:10
 - (6) In keeping His word and promises. (Neh. 9:7,8)
8. Love:
- a. Meaning: God has not attained love, nor does He by any effort maintain love, because - He is Love.
 - b. Scriptural statements of this fact. (1 John 4:8, 16)
 - c. The objects of God's love.
 - (1) Jesus Christ, the Son of God.
 - (a) Matt. 3:17
 - (b) Matt. 17:5
 - (c) John 17:24
 - (2) Believers in Christ.
 - (a) Jn. 14:21-23
 - (b) Jn. 16:27
 - (c) Jn. 17:23
 - (3) Believers who are hilarious in their giving. (2 Cor. 9:7)
 - (4) God's chosen people, Israel.
 - (a) Deut. 7:6-9
 - (b) Jer. 31:3
 - (5) The entire world, including sinners and ungodly men.
 - (a) John 3:16
 - (b) Rom. 5:6-8
 - (c) Eph. 2:4-5
 - d. How God's love is manifested.
 - (1) In the sending of Jesus Christ from Heaven in order that he might die for us and thus that we might have life and have it more abundantly.
 - (a) John 3:16
 - (b) 1 Jn. 3:16
 - (c) 1 Jn. 4:9,10
 - (2) In the giving of spiritual life as well as present and future blessings to all who are in Christ. (Eph. 2:4-7)
 - (3) In calling us the sons of God. (1 John 3:1,2)
 - (4) In protecting and caring for His people and in causing them to triumph over the varied experiences of life.
 - (a) Deut. 23:4,5
 - (b) Deut. 33:3,12
 - (c) Isa. 63:9
 - (d) Hosea 14:4-7

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(e) Rom. 8:35-39

9. Goodness:
- a. Meaning:
 - (1) When considered as that which is within God, goodness is closely related to **His holiness**.
 - (2) When considered as that which proceeds from God, goodness is closely related to the **Love of God**.
 - b. Scriptural statements of God's goodness.
 - (1) Psm. 25: 8
 - (2) Psm. 34:18
 - (3) Psm. 100:5
 - (4) Psm. 119:68
 - (5) Jer. 31:12,14
 - (6) Nahum 1:7
 - (7) Zech. 9:17
 - c. How the goodness of God is manifested.
 - (1) For His creatures' welfare.
 - (a) The unsaved.
 - i) Psm. 33:5
 - ii) Psm. 145:9
 - iii) Matt. 5:45
 - iv) Rom. 2:4
 - (b) The saved.
 - i) Ezra 7:9
 - ii) Neh. 2:8
 - iii) Neh. 9:35
 - iv) Psm. 23:6
 - v) Lk. 11:13
 - vi) Rom.12:2
10. Mercy and Loving-Kindness:
- a. Meaning:
 - (1) The words mercy, kindness, loving-kindness and compassion all speak of God's gracious attitude toward a suffering and sinful humanity.
 - (2) God is in-fact a God of mercy.
 - b. Scriptural statements of God's mercy and loving-kindness.
 - (1) Deut. 4:30,31
 - (2) Psm. 103:1-17
 - (3) Psm. 108:4
 - (4) 1 Peter 1:3
 - c. The extent of the exercise of God's mercy and loving-kindness.
 - (1) God is Sovereign in the exercise of His mercy.
 - (a) Ex. 33:19

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- (b) Rom. 9:15-24
- (2) God's mercy is extended to all. (Psm. 119:64)
- (3) God delights in the exercise of His mercy and loving-kindness.
 - (a) Psm. 145: 8,9
 - (b) Jer. 9:23,24
 - (c) Jonah 4:2
 - (d) Micah 7:18,19
- d. How the mercy and loving-kindness of God are manifested.
 - (1) In the sending of His Only Son.
 - (a) Jn. 3:16
 - (b) Eph. 2:4
 - (2) In his saving by grace all sinners who trust in Christ. (Titus 3:3-7)
 - (3) In granting protection and blessing and sometimes even physical health to His obedient and believing people.
 - (a) Ex. 15:13
 - (b) Psm. 23:6
 - (c) Psm. 32:10
 - (d) Psm. 59:16,17
 - (e) Phil. 2:27
 - (4) In bearing long with the hard-hearted and unbelieving.
 - (a) Neh. 9:26-19
 - (b) Psm. 130:7
 - (c) Lam. 3:22
 - (d) 2 Pt. 3:3-9

11. Faithfulness:

- a. Meaning:
 - (1) Faithfulness means stability, steadfastness.
 - (2) It is someone that can be relied upon, trustworthy, a prop or stay.
- b. Scriptural statement of God's faithfulness.
 - (1) Deut. 7:9
 - (2) Deut. 32:4
 - (3) 1 Cor. 1:9
- c. The extent of God's faithfulness.
 - (1) It is great. (Lam. 3:23)
 - (2) It reaches into the heavens.
 - (a) Psm. 36:5
 - (b) Psm. 89:2
 - (3) It reaches to all generations.
 - (a) Psm. 100:5
 - (b) Psm. 119:90
 - (4) It extends to all of God's works. (Psm. 33:4)
- d. How the faithfulness of God is manifested.
 - (1) In His keeping His promises and covenants.
 - (a) Deut. 7:8-10

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- (b) Psm. 89:1-8
- (c) Psm. 89:20-24
- (d) Psm. 89:33-37
- (e) Heb. 10:23
- (f) Heb. 11:11
- (g) Joshua 21:43-45
- (h) Joshua 23:14-15
- (i) 1 Kings 8:23,24,56
- (2) In the defense and keeping of His children.
 - (a) Lam. 3:22-26
 - (b) 1 Pt. 4:19
- (3) In the calling, confirming and final perfecting of His children.
 - (a) 1 Cor. 1:8,9
 - (b) 1 Thess. 5:23,24
 - (c) 2 Thess. 3:3
- (4) In guarding His children from temptations that would be too severe, and in always providing a way of escape. (1 Cor. 10:13)
- (5) In answering the prayers of His children. (Psm. 143:1)
- (6) In forgiving the confessed sins of believers. (1 Jn. 1:9)
- (7) In chastening His children. (Psm. 119:75)

12. Truth:

a. Meaning:

- (1) God is true to Himself, to His whole Being and Character.
- (2) God does not hold the truth as a thing to be acquired.
- (3) He is the truth from all eternity.

b. Scriptural statements of this fact.

- (1) Num. 23:19
- (2) Deut. 31:4
- (3) Psm. 12:6
- (4) Prov. 30:5
- (5) Rom. 3:4
- (6) Jn. 14:6

13. Freedom:

a. Meaning:

- (1) God is free to do anything which would be according to His Holy, Righteous and Just nature.
- (2) He is free to act independently of all His creatures as well as of all their actions.

b. Scriptural statements of this fact.

- (1) Psm. 51:12
- (2) Hosea 14:4
- (3) Rom. 8:32

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14. Omnipotence:
- a. Meaning:
 - (1) All-powerful, unlimited power.
 - (2) While God is infinitely all-powerful, His power is only used within the range of His Holy, Righteous nature. It is not used in an irrational way.
 - b. Scriptural statements of God's omnipotence.
 - (1) Gen. 18:14
 - (2) Job 42:2
 - (3) Isa. 44:24
 - (4) Matt. 19:26
 - (5) Matt. 28:18
 - c. How the omnipotence of God is manifested.
 - (1) In the world of nature.
 - (a) An Omnipotent Creator.
 - i) Gen. 1:1
 - ii) Psm.33:6-9
 - (b) An Omnipotent Restorer. (Gen. 1:2-31)
 - (c) An Omnipotent Commander.
 - i) Psm. 107:25-29
 - ii) Nahum 1:5-6
 - (d) He is the One by Whom all things subsist. He is the preserver.
 - i) Heb. 1:3
 - ii) Col. 1:17
 - (2) In relation to mankind.
 - (a) Gen. 45:4-8
 - (b) Ex.4:11
 - (c) Dan. 4:17, 25,32
 - (d) Lk. 12:20
 - (e) Acts 12:21-24
 - (f) James 4:13-15
 - (3) In relation to the heavenly hosts.
 - (a) Dan. 4:35
 - (b) Heb. 1:14
 - (4) In relation to Satan. Satan can only operate as God, in His infinite wisdom permits.
 - (a) Job. 1:12
 - (b) Lk. 22:31,32
 - (5) His power in salvation. Triumph over hell, death, and the grave.
 - (a) Jude 2,25
 - (b) Rom. 1:16
 - (c) 1 Cor. 1:18
 - (d) 1 Cor. 15:55-57
 - (6) Question: Why does God permit Satan to exist now?

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- (a) Answer: God does not lack power to destroy Satan now, but he has certain purposes in permitting him to continue during this age, likely to try the hearts of men and to reveal to the universe the evil and willful heart of man. When Satan is released at the end of the thousand year rule of Christ, multitudes quickly join him. (Rev. 20:7-10)

NOTE: In Judges 2:20-3:4, where we learn that God left pagan nations in the promised land in order to try Israel.

NOTE: The destruction of Satan would do away with the proposition “What would you do with Jesus Christ?”

NOTE: The unsaved would not see their need for a saving knowledge and would not know anything of saving grace.

15. Unity:

NOTE: This attribute of God has to do only with His mode of existence. It does not have to do with what God is in Himself. Under section E, “THE SUBSISTENCE OF GOD IN THREE PERSONS,” we will go into greater detail regarding the Trinity.

- a. Meaning:
- (1) “While there is only one Divine nature, there are three subsistencies, or persons, called the Father, The Son, and the Holy Ghost, Who possess not a similar, but the same numerical essence, and the distinction between them is not merely nominal, but real.”⁷
 - (2) **“We worship one God in trinity, and trinity in unity; neither confounding the persons nor dividing the substance; for there is one person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the glory equal, the majesty coeternal. So the Father is God, the Son is God, and the Holy Ghost is God; yet there are not three Gods, but one God.”**⁸
- b. Scriptural statements of this fact:
- (1) Deut. 4:35
 - (2) Deut. 6:4
 - (3) Isa. 44:6-8

⁷ Rev. John Dick, D.D. in his theology, pg. 286

⁸ Mr. Richard Watson, in his Theological Institutes, Vol. 1, page 474, quotes the Athanasian Creed which declares

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- (4) Isa. 45:5,6
- (5) 1 Cor. 8:4-6
- (6) 1 Tim. 2:5
- (7) 1 Tim. 3:16
- (8) Isa. 40:18
- (9) Mt.26:39

16. Omnipresence:

- a. Meaning: God, Who exists as Father, Son, and Holy Spirit, yet one essence, is wholly personally present everywhere.
- b. Scriptural statements of God's Omnipresence.
 - (1) Psm. 139:7-12
 - (2) Jer. 23:23,24

NOTE: Bodily manifestation is not essential to Omnipresence. Born-again believers are indwelt by the Godhead. (1 Cor. 3:16,17)

NOTE: While God is personally present everywhere, He is not to be confused with material things as the Pantheists do. God may be in the wind or the storm, but the storm is not God. He is present in His creation and yet apart from it. (Psm. 104:3)

NOTE: God is not everywhere in the same sense. For example: In heaven God is present, but His presence and glory is visible to those who are in Heaven. In contrast, He is personally present on earth but invisible to those who are on earth. (Psm. 115:1; 24:1; 139: Rev. 14:9-13)

17. Immensity:

- a. Meaning: God is not subject to space, He is its cause. In relation to space, God is both immanent (within) and transcendent (above). If space were defined by boundaries, God would exceed it to infinity.
- b. Scriptural statements of this fact:
 - (1) 1 Kings 8:27
 - (2) Rom. 8:39

18. Eternity:

- a. Meaning: "By eternity is meant that God's nature is without beginning or end. It is free from all succession of time and contains in itself the cause of time. With God, Past, Present, and Future is one eternal NOW. He sees the past and the future as vividly as the present. God always was, always is and always will be."⁹
- b. Scriptural statements of this fact:
 - (1) Gen. 21:33
 - (2) Psm. 90:1,2

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- (3) Isa. 40:28
- (4) 1 Tim. 1:17
- (5) Rev.1:8,18
- (6) Rev.15:7

NOTE: God has always existed and will always exist. Though free in Himself to act within eternity, He is free from all succession of time. He is not subject to time, but is its cause.

NOTE: Both time and space, though without substance, are both objects of creation. (Jn. 1:3)

NOTE: Some things which had a beginning, but which will have no ending, are called “eternal”. But this is not in the same sense as the eternity of God.

- (7) The soul of man. (Gen. 2:7 cf. Matt. 25:46)
- (8) The Lake of Fire. (Matt. 25:41)

19. Infinity:

- a. Meaning: God is without termination, and transcends all the limitations which time or space impose. Such cannot imprison Him.
- b. Scriptural statements of this fact:
 - (1) Job 11:7-9
 - (2) Psm. 145:3

20. Immutability:

- a. Meaning: God in His nature is unchangeable; as well as in His counsel, purpose and character.
- b. Scriptural statements of this fact:
 - (1) Num. 23:19
 - (2) Psm. 102:27
 - (3) Isa. 46:9,10
 - (4) Mal. 3:6
 - (5) James 1:17
 - (6) Heb. 6:13-20
 - (7) Heb. 13:8
- c. Problem passage. (Gen. 6:6)
From the statement found in this verse, “And it repented the Lord that He had made man on the earth,” much misunderstanding has ensued. Some have thought this would indicate that the Lord has changed His mind and regretted His original creative act. Such a view is false if the following material is rightly considered. While God is immutable, he is not immobile. God consistently follows a righteous course, yet His activities must be adapted to every moral change in man. So he deals differently with the righteous and with the wicked. When the righteous become wicked His treatment of them must change. (Heb. 3:15)

Illustration: Is the sun fickle when it melts the wax and at the same times

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hardens the clay? Of course not, for the change is not in the sun, but rather in the objects it shines upon.

C. SOVEREIGN DECREES OF GOD:

1. Definitions: **“The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending at once all things that ever were or will be in their causes, conditions, successions, and relations, and determining their certain ‘futurition’. The several contents of this one eternal purpose are, because of the limitation of our faculties, necessarily conceived of by us in partial aspects, and in logical relations, and are therefore styled Decrees.”**¹⁰

“By the decrees of God we mean that eternal plan by which God has rendered certain, all events of the universe, past, present, future.”¹¹

2. Nature of God’s Decrees:
 - a. Eternal:
 - (1) Eph. 1:4
 - (2) 2 Tim. 1:9
 - (3) 1 Pt. 1:20.
 - b. Wise: (Rom. 11:33)
 - c. Free: (Isa. 40:13,14)
 - d. Unchangeable: (Heb. 13:8)
3. Classification of God’s Decrees:
 - a. Unconditional: This will come to pass, whatever the attitude of man.
 - (1) 2 Pt. 3:10
 - (2) Phil. 2:9-11
 - (3) Eph. 1:11
 - (4) Isa. 46:10
 - b. Conditional: God-ward, those decrees resulting from God’s desires by which he allows Himself some flexibility without infringing upon His perfection.
 - (1) Ezek. 20:5-26
 - (2) Psm. 106:7-15
 - (3) Jonah 3:10

¹⁰ Hodge, A.A. p.200 Outlines

¹¹ Strong, p.171

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- (4) 1 Tim. 2:4
 - c. Conditional: Man-ward, those decrees in which God allows a certain latitude toward man, thus blessings are conditional upon man's responses, in salvation of man's faith.
 - (1) Rev. 22:17
 - (2) Jn. 3:18
 - (3) Matt. 23:37
 - d. Likewise, a distinction must be recognized between a decree to act, and the action itself which is the execution of the decree. One logically follows the other, but the execution is not the decree. (Acts 2:23)
4. Relation of Decrees to Foreknowledge, Foreordination and Free Will:
- a. God's decrees do not arise from His foreknowledge. **The foreknowledge of God makes nothing certain.** Foreknowledge refers to only those things which are within the plan He did adopt.

NOTE: Arminius claimed that foreknowledge extended to all events.

This system thus claims God foreknew what men would do and then formed a purpose concerning them. The results is - **God is made subject to an unknown, ungoverned cause. He becomes submissive in the face of blind fate about which He merely knows.**

- b. Foreordination alone established the certainty of things, nothing could be foreknown unless it was decreed.
5. The Execution of the Decrees:
- a. Creation:
 - (1) Hebrew word "*bara*" or "*baw-raw*" means - "to make something out of nothing". (Gen. 1:1,21,26,27)
 - (2) Hebrew word "*asah*" or "*aw-saw*" means, "to make something out of materials already in existence." (Gen. 1:7,16, 25, 26, 31)
 - b. Preservation:
 - (1) Definition, Preservation is continuous working of God by which He maintains the objects of His creation.
 - (2) This doctrine contradicts the Deistic philosophy. God is not only transcendent (above), but He is immanent (within) and shaping the destiny of men.
 - (3) Likewise the theory of continuous creation is opposed to Preservation. Having completed His work, God rested from Creation, but He has continued and must continue His work of Preservation.
 - (a) Heb. 1:3
 - (b) Job 7:20
 - (c) Neh. 9:6
 - (d) Psm. 104:29,30

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- (e) Acts 17:28
- (f) Col. 1:17
- c. Providence:
 - (1) Definition: **Providence is the continuous work of God by which He molds all events of both the moral and physical spheres into the fulfillment of all His eternal purpose.**

NOTE: Preservation continues the existence of things, but providence directs their progress. Providence extends to all the works of God. It is generally classified as follows:

- (a) Preventative: It is a major aspect of divine care to prevent sin. God uses parents, governments, laws, customs, public opinion, sickness, accidents, His Word, His Spirit, and human conscience. The Spirit, the Word, and Christ's intercession are effective for believers.
 - i) 2 Thess. 2:7
 - ii) 2 Cor. 12:4
 - (b) Permissive: That which is negative, the withholding of restraint. In no sense is it indifference or indulgence.
 - i) 2 Chron. 32:31
 - ii) Deut. 8:2
 - iii) Psm. 81:12,13
 - (c) Directive: Directing in the paths of His will. So, when evil is in the heart, God may direct its manifestation.
 - i) Psm. 76:10
 - ii) Isa. 10:5
 - iii) Jn. 13:27
 - iv) Acts 4:27,28
 - (d) Determinative: Though the solution of all problems is nowhere revealed, it is true that the divine purpose is executed when man is exercising his own will.
 - i) Job 1:12
 - ii) Job 2:6
 - iii) Psm. 124:2
 - iv) 1 Cor. 10:13
 - v) 2 Thess. 2:7
 - vi) Rev. 20:2, 3
- (2) Certain attributes of God demand the exercise of His providence;
- (a) His justice prompts Him to secure all moral good.
 - (b) His benevolence prompts Him to care for His own;
 - (c) His immutability insures that what He has begun He will complete;
 - (d) His power is sufficient to execute all His desires.
- The providence of God so combines with the human freedom that, though the ways of God are sure, it is in no sense fatalism.

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Likewise the providence of God is the opposite of “chancism”, in that His providence deals only with the greater aspects of life. His providence reaches to the least detail of life.

- (3) Doctrines:
- (a) Prayer: Prayer is related to important doctrines and is God’s purpose as is Christian Service and life.
 - i) Prayer is in harmony with the Divine decree, foreknowledge and predestination. (Jn. 14: 13,14)
 - ii) Prayer is based on our position or standing in Christ Jesus with all His perfections and praying in His name.
 - iii) But it becomes effective upon our abiding in Christ, faith, and guidance of the holy Spirit, the infallibility of the Word, etc.
 - (b) Grace: Grace, the unmerited favor of God, is seen in redemption with all that is past in the cross, present in experience, and future in anticipation.

D. THE TITLES OF GOD:

INTRODUCTION: The names of God represent aspects of His character. This is generally true of Bible names; but the names of God are revealed progressively as the increasing need of man draws out the self-revelation of God.

- 1. The Old Testament Names of God.
 - a. Primary Names
 - (1) *El, Elah, Elohim* - translated “God”.
 - (2) *Jehovah* - translated “LORD”, “GOD”.
 - (3) *Adonai* - translated “Lord”.
 - b. Compounds with “*EL*”
 - (1) *El-Shaddai* - translated “Almighty God” (Gen. 17:1)
 - (2) *El-Elyon* - translated “Most High God” (Gen. 14:18)
 - (3) *El-Olam* - translated “Everlasting God” (Gen. 21:33)
 - c. *El, Elah* or *Elohim*

NOTE: A uni-plural noun, a plural in itself according to the ending im (see cherubim and seraphim, etc.), but combined with a singular verb, as God said, God created, God saw, God made; it means that whatever is acting is implied in the plural name as acting as one. Here is one of the first intimations of the Trinity.

NOTE: Elohim is translated plural. “Gods” (see Ex. 18:11; 20:3; Deut. 13:2; Judges 10:13)

- (1) Root meaning of “*El*”: “The Strong One” and most appropriate when used of creation (Gen. 1:1).
- (2) Root meaning of “*Elah*”: “Bind with an oath” and most appropriate

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when the covenants of God are viewed, wherein the faithfulness of God is expressed.

- (3) The ending “im”: A masculine plural ending.

Conclusion: *Elohim* therefore signifies the Omnipotent Trinity, though the word itself does not mean three persons, Father, Son, and Holy Spirit.

The detail relative to this truth will be considered under “E”, “The Subsistence of God in Three Persons.”

d. *Jehovah*

- (1) Root meaning of Jehovah:

“Self-existent One,” and applying only to the Most High God.

Being self-existent, all other beings owe their existence to Him and must ever depend upon Him. (Deut. 6:4)

- (a) The name Jehovah appears with seven compounds:

- i) *Jehovah-Jireh*: The Lord will provide. (Gen. 22:14)
- ii) *Jehovah-Rapha*: The Lord that healeth. (Ex. 15:26)
- iii) *Jehovah-Nissi*: The Lord our Banner. (Ex. 17:15)
- iv) *Jehovah-Shalom*: The Lord our Peace. (Judges 6:24)
- v) *Jehovah-Raah*: The Lord my Shepherd. (Psm. 23:1)
- vi) *Jehovah-Tsidkenu*: The our Righteousness. (Jer. 23:6)
- vii) *Jehovah-Shammah*: The Lord is present. (Ezek. 48:35)

- e. *Adonai*: Translated “Lord” and meaning “He is in authority.” Also used in relation to men and authority, Kings, and God.

E. THE SUBSISTENCE OF GOD IN THREE PERSONS

Introduction: This section of our study is also known as “Trinitarianism”. The term “Trinity” is **not** found in the Scriptures, though the teaching is scriptural. By induction of both the Old and New Testament Scriptures, we conclude that God subsists in three Persons, yet one essence.

1. Definition:

- a. While there is only one Divine nature, there are three subsistencies, or persons, called the Father, the Son, and the Holy ghost, who possess not a similar, but the same numerical essence, and the distinction between them is not merely nominal, but real.¹²
- b. Person or Persons: These words as referring to the Trinity are not ever to be considered as separate and independent beings - as Peter, James and John. Scriptures so relate the Divine Persons as to be inseparable, dependent and eternally united as one. (Deut. 6:4)

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- c. Essence: Meaning one nature undivided, one infinite mind and purpose equal as to duration and being.
2. Old Testament Scriptures Concerning the Trinity
 - a. Deut. 6:4
In this passage we have the statement, *Jehovah* (The Self-existent One), Our God (*Elohim*, the uni-plural noun), is one *Jehovah*.
We have already considered the meaning of *Elohim* and at this point should take note of the word “One”.
The Hebrew word is “*Echad*” (*Ekh-awa*), meaning to unite as one. (See Gen. 1:5) Evening was, morning was, one day.
 - b. Gen. 1:1
“In the beginning *Elohim* created the heavens and the earth”.
In the Old and New Testament scriptures, we have the testimony of the Trinity in creation.
 - (1) God the Father. (1 Cor. 8:6)
 - (2) God the Son.
 - (a) Jn. 1:1-3
 - (b) Col. 1:16
 - (3) God the Holy Spirit. (Job 33:4)
 - c. Plural nouns are used of God.
 - (1) Gen. 1:26, 27
 - (2) Gen. 3:22
 - (3) Gen. 11:7-8
 - d. Messiah is presented as a distinct Person in the Godhead.
 - (1) Psm. 2: 1-12
 - (2) Isa. 53:1-6
 - (3) Isa. 48:12-16
 - e. The Holy Spirit is presented as a distinct Person in the Godhead.
 - (1) Gen. 1:2
 - (2) Isa. 48:16
 - (3) Isa. 53:9,10
3. New Testament Scriptures Concerning the Trinity:
 - a. Christ claimed to be One with God and He also taught the Deity of the coming Comforter, the Holy Spirit.
 - (1) Jn. 5:17-27
 - (2) Jn. 6:32:-48
 - (3) Jn. 6:62,69
 - (4) Jn. 8:42, 54-59
 - (5) Jn. 10:28-38
 - (6) Jn. 14:1-11, 16,17
 - (7) Jn. 15:26
 - (8) Jn. 16:7-15, 27,28
 - (9) Jn. 17:14, 21-22

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- b. The Trinity at the Baptism of Christ. (Matt. 3:16-17)
- c. The Trinity in the Baptismal formula. (Matt. 28:19)
- d. The Trinity in the Benediction. (2 Cor. 13:14)

Conclusion: From the above Old and New Testament scriptures, we cannot help but conclude that God, one essence, subsists in three persons, namely; Father, Son, and Holy Spirit.

The Trinity; three Persons in ONE Godhead, will ever remain a mystery to human minds. However, there is much that we can understand. We do not believe in Tri-theism, which teaches that there are three Gods, Father, Son, and Holy Spirit, but rather we believe that there is ONE God, manifested in three Persons.

- 4. The Persons in the Godhead:
 - a. First person: The Father:
 - (1) The Father of our Lord Jesus Christ. (2 Cor. 11:31)
 - (2) The Son is begotten of the Father
 - (a) Psm. 2:7
 - (b) Jn. 1:14, 18
 - (c) Jn. 3:16
 - (3) The Father acknowledges the Son. (Matt. 3:17)
 - (4) The Son Acknowledges the Father.
 - (a) Matt. 11:27
 - (b) Jn. 8:16-29
 - (5) The Son was subject to the Father while upon earth. (Jn. 8:28,49)
 - (6) Men must honor them equally. (Jn. 5:22,23)
 - (7) Men and demons acknowledge the unique relationship between the Father and the Son.
 - (a) Men
 - i) Matt. 16:16
 - ii) Mk. 15:39
 - iii) Jn. 1:49.
 - (b) Demons (Matt. 8:29)
 - (8) The Father of **all who believe**. (Jn. 1:12,13)
 - b. Second Person: The Son

NOTE: The details relative to god the Son will be taken up in detail in the Christology section of Biblical Theology.

- c. Third Person: The Holy Spirit.

NOTE: Details relative to the Deity, personality, works and ministries of the Holy Spirit will be taken up in the Pneumatology section of Biblical Theology.

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III. ANGELOLOGY

A consideration of the essential facts concerning the angels.

INTRODUCTION: The bible is the only source of information regarding the angels. The Scriptures teach their existence and such teaching is both extensive and explicit.

As the Person of God, so the existence of angels is assumed in the Scriptures. Their existence is quite reasonable. There are creatures below the order of men, why not creatures above that order. All are created beings and owe their existence to *Jehovah*, “The Self-Existent One”.

The order is as follows: first, the Godhead (Eternal), then angels, man, and creatures (animal, fowl, fish). This order will be changed in the Glory when glorified man will be second to the Godhead, followed then by the angels.

A. THE WORD “ANGEL”.

1. The Hebrew word *malach* and the Greek word *angelos* both mean “messenger”, and are translated angel.
2. As used in the Bible it refers to the powerful spirit-beings created by God who inhabit the heavenly spheres.
3. The word sometimes refers to men.
 - a. Lk. 7:24
 - b. James 2:25
 - c. Rev. 1:20
 - d. Rev. 2:1,8,12,18
 - e. Rev. 3:1,7,14

B. THE CREATION OF ANGELS.

1. The Bible is the only source of information regarding angels.
2. Though there is no detailed account of their creation, the fact of their creation is clearly stated.
 - a. Psm. 148:2-5
 - b. Col. 1:16
 - c. Jn. 1:3
 - d. Their creation must be included in the statement:
 - (1) Gen. 1:1
 - (2) Jn. 1:1-3

C. THE POSITION OF ANGELS

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1. They are of a higher order than man. (2 Pt. 2:10c, 11) This seems to refer not only to power but also to dignity.
2. But they are not to be worshiped.
 - a. Col. 2:18
 - b. Rev. 19:10
 - c. Rev. 22: 8-9
3. All angels are subject to Christ.
 - a. 1 Pt. 3:22
 - b. Heb. 1:6
4. Redeemed men have a higher privilege and position than angels. (1 Cor. 6:3)

D. THE CLASSIFICATION OF ANGELS

1. Unfallen angels-“holy angels” (Mk. 8:38) “elect angels”. (1 Tim. 5:21)
2. Fallen angels-“the devil and his angels”. (Matt. 25:41)
 - a. The demons-that are bound (bound spiritually, can’t be saved).
 - (1) 2 Pt. 2:4
 - (2) Jude 6.
3. The final conflict between the two armies of angels. (Rev. 12:7-9)

E. CLASSIFICATION OF THE UNFALLEN ANGELS

1. The Angel of *Jehovah*
 - a. This term used in the Old Testament to designate the Second Person of the Trinity, the Lord Jesus Christ, when He appeared to men. To be considered in Christology.
 - b. Therefore the angel of *Jehovah* is not rightly classed as an angel at all, and is not properly included in this study.
 - c. Scripture references:
 - (1) Gen.16:7-13
 - (2) Gen. 22:11-18
 - (3) Gen. 24:7,40, etc.
2. Gabriel
 - a. His name means “man of God” or “mighty one of God.”
 - b. He is sent on special missions.
 - (1) Dan. 8:16
 - (2) Dan. 9:21
 - (3) Lk. 1:19, 26-38

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3. Michael
 - a. His name means “who is like God?”
 - b. He is called “the archangel” in Jude 9. No doubt he is referred to in (1 Thess. 4:16)
 - c. He is apparently in command of the armies of heaven. (Rev. 12:7)
 - d. He is the champion of Israel.
 - (1) Dan. 10:21
 - (2) Dan. 12:1
 - (3) Rev. 12:7

4. The Cherubim
 - a. The derivation of the word is not known.
 - b. The cherubim are the defenders of the holiness of God.
 - (1) Gen. 3:22-24
 - (2) Ex. 25:17-20
 - (3) Psm. 80:1
 - (4) Psm. 99:1
 - (5) Ezek. 10
 - c. Ezek. 10:14 suggests that they are identical with the “living creatures” of Ezek. 1 and Rev. 4, 5.

5. The Seraphim
 - a. The derivation of the word is uncertain. It may be related to the verb “to burn” or “to be high, noble.”
 - b. The only occurrences of the word are in Isa. 6: 2,6.
 - c. They seem to be related to the cleansing of sin in the people of God.

6. Governmental rulers, or Principalities, or Powers.
 - a. Scripture:
 - (1) Col. 1:16
 - (2) Rom. 8:38
 - (3) Eph. 1:21
 - (4) Eph. 3:10
 - (5) Col. 2:10
 - b. The expression “principalities and powers” refers to fallen angels in Eph. 6:12 and Col. 2:15.

7. Angels especially designated.
 - a. Angels of judgment. (Gen. 19; Ezek. 9, etc.)
 - b. The “watcher”. (Dan. 4:13,23)
 - c. The “angel of the abyss”. (Rev. 9:11)
 - d. The angel “ which had power over fire.” (Rev. 14:18)
 - e. The “angel of the waters”. (Rev. 16:5)

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F. GENERAL FACTS CONCERNING THE UNFALLEN ANGELS.

1. Their great number.
 - a. 1 Kings 22:19
 - b. Psm. 68:17
 - c. 2 Kings 6:17
 - d. Dan. 7:10
 - e. Lk. 2:13
 - f. Matt. 26: 53
 - g. Heb. 12:22
 - h. Rev. 5:11-12

2. Their mode of existence.
 - a. They are not born and do not die.
 - (1) Matt. 22:30
 - (2) Matt. 18:10
 - (3) 2 Cor. 4:18
 - b. They are spiritual beings. (Heb. 1:14)
 - c. They are capable of motion and have bodies. (Dan. 10)
 - d. Normally they are invisible, but may become visible. (2 Kings 6:17) They may then appear like men.
 - (1) Heb. 13:2
 - (2) Matt. 28:2-4
 - (3) Isa. 6:
 - (4) Ezek. 1:10
 - (5) Rev. 4:5

3. The abode of the angels - heaven or the heavens. Perhaps this refers to the “second heaven” or the stellar universe and the “third heaven,” the abode of God.
 - a. Mk. 13:32
 - b. Gal. 1:8
 - c. Heb. 12:22
 - d. Dan. 10.

4. The Ministries of the unfallen angels.
 - a. Worshiping God.
 - (1) Psm. 103:20
 - (2) Psm. 148:1-2
 - (3) Rev. 4:8
 - b. Serving the Lord Jesus in His earthly ministry.
 - (1) Matt. 4:11
 - (2) Matt. 26:53
 - c. Delivering messages from God to man.
 - (1) Dan.10:11-14
 - (2) Lk. 1:11-20, 26-38

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- (3) Lk. 2:8-14.
 - d. Serving and protecting “the heirs of salvation”. (Heb. 1:14)
 - (1) Physical needs
 - (a) 1 Kings 19:58
 - (b) Matt. 4:11
 - (c) Lk. 22:43
 - (2) Protection.
 - (a) 2 Kings 6:15-17
 - (b) Psm. 91:1,11,12
 - (c) Dan. 6:22
 - (3) Provided as our escort to heaven. (Lk. 16:22)
 - e. Carrying out the judgments of God.
 - (1) Matt. 13:41-42
 - (2) Rev. 15-16
 - f. Preparing way for Christ’s Second Coming and Rapture.
 - (1) Matt. 24:31
 - (2) 1 Thess. 4:16,17
5. The education of the unfallen angels.
- a. Their interest in the dealings of God with man. (1 Pt. 1:12)
 - b. Their observation of things which God shows them.
 - (1) 1 Tim. 3:16
 - (2) Lk. 15:10
 - (3) Lk. 12:8,9
 - (4) Rev. 14:10
 - (5) Eph. 2:7
 - (6) Eph. 3:10
 - (7) 1 Cor. 11:10
 - c. Their presence is recorded at the following events:
 - (1) The giving of the law.
 - (a) Gal. 3:19
 - (b) Heb.2:2
 - (2) The birth of Christ. (Lk. 2:13)
 - (3) The temptation. (Matt. 4:11)
 - (4) The resurrection. (Matt. 28:2)
 - (5) The ascension. (Acts 1:10)
 - (6) The second coming of Christ.
 - (a) Matt. 25:31
 - (b) 2 Thess. 1:7

G. THE FALLEN ANGELS

INTRODUCTION: The personality of Satan is clearly revealed in the Scriptures. In God’s Word we learn that Satan wills, plans, desires, hates, speaks and acts.

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In all his devilish cunning, he has convinced most of the unsaved that he does not exist. Many untaught believers are confused and in both cases they are playing into his hands. Never subscribe to the world's humor, fiction or drama concerning the wicked one. Warn the lost and teach the saved of his reality as a personality.

1. Satan's names (at least 40 in all).
 - a. Lucifer, son of the morning. (Isa. 14:12) His title before the fall.
 - b. Satan: the resister.
 - c. Devil: the accuser, slanderer.
 - d. Apollyon: the destroyer.
 - e. Serpent.
 - f. Dragon.
 - g. Prince of this world.
 - h. Prince of the power of the air.
 - i. The god of this world.
 - j. The evil one.

2. Satan's origin.
 - a. God created "Lucifer, the son of the morning" who is also called Satan.
 - (1) Isa. 14:12
 - (2) Ezek. 28: 13,15
 - b. As a creature of God, Lucifer or Satan, is accountable to God.
 - (1) Jn. 1:3
 - (2) Col. 1:16
 - c. His original estate. (Ezek. 28:12-15)

3. Lucifer's fall
 - a. Ezek. 28:11-19
 - (1) In this passage Ezekiel describes Satan's career from the beginning to its end. The lamentation upon the King of Tyrus very evidently goes beyond that which could be said of any earthly king, though in a secondary sense it no doubt had certain applications to the King of Tyre of that day. For example:
 - (a) Vrs. 12-He is said to be "full of wisdom, and perfect in beauty."
 - (b) Vrs. 13-Note that this one had been in Eden; as well as the beauty of his covering described by using the precious stones of the day. Note also that he was created.
 - (c) Vrs. 14-This one is called an anointed cherub who was upon the holy mountain of God.
 - (d) Vrs. 15-This one was "perfect in his ways from the day that he was created until iniquity was found in him."

NOTE: This iniquity is described in particular in Isaiah 14:21-17 and is briefly set forth in Ezekiel 28:16-19 where we also have God's pronouncements of judgment upon him.

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- b. Isaiah 14:12-14
Isaiah sets forth Satan's career from its end backward to its beginning and shows to us the character of the iniquity mentioned in Ezekiel 28:15
- (1) Vrs. 12 - When Lucifer the son of the morning entered into the "I will" movement described in verses 13 and 14, his fall from heaven was not literal but moral. This verse clearly teaches what his end shall be. He shall be kept out of heaven in the end-time as set forth in Rev. 12:7-10. At the moment he has access into God's presence according to the testimony of Job 1 and Rev. 12:9-10.
 - (2) Vrs. 13 & 14 - here we see the nature of his sin which is set forth in the five "I wills" of these two verses, and which in one word could be summed up in pride. This iniquity came from within his heart and as an angelic creature with all the privileges and perfections that we noted in Ezek.28, he still described to do his will rather than God's. Therefore, he became Satan, the arch enemy of God and man.

NOTE: In view of the above it is not difficult to see the necessity of God bringing judgment upon that which he, Lucifer, had been over, and very obviously his responsibilities were over the original earth of Gen.1:1. Thus we have the chaos of verse 2. Concerning God's judgment upon the earth. (note Gen.6:1-8:22; 19; Rev.20:7-9)

4. Satan's Purpose:
- a. In his original sin Satan expressed his age-long purpose: to be like God - to be himself an independent god, the head of an independent universe which has renounced allegiance to the true God and worships himself (Satan) in the place of God. This great Satanic system is called in the Bible the "world" (the "cosmos").
 - b. He apparently carried out his purpose in the angelic sphere by enticing many angels to follow him in his rebellion.
 - c. He further carried out his purpose in suggesting to Adam and Eve rebellion against God. (Gen.3:5)
 - d. In the temptation of the Lord Jesus in the wilderness, Satan carried his purpose to the most wicked extreme. He, the creature, said to the Lord Jesus Christ, the Creator: "Worship me." (Matt. 4:9)
 - e. The manifestation of Satan's purpose in the Tribulation period, before he is bound for a thousand years, is seen in the person of the man of sin, who "as God sitteth in the temple of God, showing himself that he is God." (2 Thess. 2:4)
 - f. The last manifestation of Satan's purpose is seen in Rev. 20: 7-9, where he deceives the nations and leads them against God.

5. Satan's Relation To The Unsaved:

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- a. The god of this world, or age. (2 Cor. 4:4)
 - b. The author and instigator of all that enters into the world system.
 - c. Results of his control. (1 Tim. 4:1-2)
 - (1) Religious field contaminated.
 - (2) Educational field contaminated.
 - (3) Literary field contaminated.
 - (4) Entertainment field contaminated.
 - (5) Political field contaminated.
 - (6) Business field contaminated.
 - (7) Art is also contaminated.
 - d. The unsaved are in his power.
 - (1) Blinded (2 Cor. 4:3,4)
 - (2) Dead. (Eph. 2:1,5)
 - (3) Dominated. (1 Jn. 5:19)
6. Satan's Relation To The Saved: Constant Warfare. (Eph.6:10-18)
- a. Seeking to devour. (1 Pt. 5:7-9)
 - b. Stirring up world's enmity. (1 Jn. 3:13)
 - c. Persecuting the saints. (2 Tim. 3:12)
 - (1) Using the unsaved
 - (2) Using the saved
 - d. Accuses the Christians before God day and night. (Rev. 12:10)
7. Satan's Limitations:
- a. He is not omnipresent, omniscient, or omnipotent.
 - b. In the main, he conducts his affairs on the earth by and through his demons
 - c. He can do nothing beyond the permissive will of God. (Job 1 and 2)
8. The Judgment Of Satan
- a. His moral fall at the time of his sin. (Isa.14:12-14)
 - b. The sentence pronounced against him in the Garden of Eden. (Gen.3:14-15)
 - c. The judgment of the cross. "The prince of this world is judged." Christ "spoiled principalities and powers" He "triumphed over them" in His death. This is in the nature of a suspended sentence. Satan is still free; his execution is yet future.
 - (1) Col.2:14-15
 - (2) Jn. 12:31
 - (3) Jn. 16:11
 - (4) Heb. 2:14
 - d. Satan cast out of heaven in the middle of the Tribulation. (Rev. 12:7-10,12-17) He is cast upon the earth with his demons. He has great wrath because he knows that he has but a short time. He vents his wrath against Israel. This is one of the chief factors in the Great Tribulation.

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- e. Satan's judgment at the Second Coming of Christ.
 - (1) He is cast into the abyss (the "bottomless pit" of the A.V.) (Rev.20:1-3)
 - (2) He is bound for a thousand years.
 - (3) At the end of the thousand years he is released.
 - (4) At the end of the thousand years he is released for a short time, leads in the final revolt, which is indeed by fire from Heaven. (Rev.20:7-9)
 - f. Satan's final judgment. (Rev. 20:10) He is cast into the Lake of Fire and shall be tormented forever.
9. The Demons
- a. Their origin
 - (1) These are angels who followed Satan in his rebellion.
 - (2) They were created by God in a state of perfection.
 - (3) They had the power of choice, and chose rebellion.
 - b. Their allegiance
 - (1) Satan is their king. (Matt. 12:26)
 - (2) They are his kingdom, "his angels" (Rev.12:7).
 - c. Their activities are many.
 - (1) They do Satan's bidding, warring against God, against His saints, hindering the work of salvation, carrying his messages, fulfilling his purpose.
 - (2) They are especially active at the First and Second Comings of Christ.
 - d. Their destiny: "Everlasting fire, prepared for the devil and his angels." (Matt. 25:41)

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IV. ANTHROPOLOGY: A consideration of the essential facts concerning man.

- A. INTRODUCTION: In our study of Anthropology, we will include the study of sin. The theological terminology for the study of sin is “Hamartiology.” Under points A. to D. inclusive “man” will be considered; points E. to G. sin and the Sin-bearer will be considered.
1. Extra-Biblical Anthropology.
 - a. This is man’s own attempt to study himself without the help of the Bible.
 - b. It attempts to ascertain (1) what man is, and (2) what man does.
 - c. It is hopelessly inadequate because:
 - (1) It excludes Biblical evidence - the God-given facts.
 - (2) Its field of investigation is so hopelessly limited.
 - (3) It is usually founded on the false theory of evolution.
 - (4) The observer himself, usually an unsaved man, is himself or mankind. (1 Cor. 2:14)
 2. Intra-Biblical Anthropology
 - a. Man’s relation to God according to the Scriptures, which deal authoritatively with origin, man’s estate at creation, his fall and entrance of sin and death. Such teachings in the Scriptures are apart from all human speculation.
 - b. Biblical Anthropology is concerned primarily with that which is intra-Biblical, though there are certain cooperative facts to be drawn from human experience.
- B. THE PROBLEM OF ORIGIN
1. Man’s speculation as to the origin of the human race.
 - a. The explanation for the wholesale refusal to accept the Biblical statement of origin:
 - (1) Creation is a part of “the things of the Spirit of God,” which the natural man cannot receive. (1 Cor. 2:14)
 - (2) The natural man is blinded by Satan. (2 Cor. 4:4)
 - (3) God is not real enough to the unsaved man to be considered the Creator.
 - b. Some unsaved people do accept the Biblical statement, but their understanding of it must be deficient in view of Heb. 11:3.
 - c. Theories of evolution are in general of two kinds:
 - (1) Atheistic evolution - All development is considered accidental. There is no specific cause for the effect. Things simply “Happen”. No explanation is offered for the existence of matter and energy.
 - (2) Theistic evolution - This theory supposes that there is a God, but that He created the world by the method of evolution from lower to higher forms.

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- d. No theory of evolution has ever been established as fact.
 - e. There are problems which no evolutionist is capable of solving.
 - f. The proven truths of science fit into the Biblical statement of creation.
2. God's Revelation as to the origin of the human race.
 - a. The Bible asserts that God directly created all things.
 - b. He created each form of life as it is, gave power to each to propagate after its kind, and to develop within the limitations of its species.

C. MAN'S ESTATE AT CREATION

1. Adam and Eve the only sound specimens of humanity (with the exception of Christ, the God-man).
2. Man the Culmination of Creation.
 - a. All other things preparatory and subordinate to man. (Gen. 1:26-31)
 - b. Man was created in the image and likeness of God. (Gen. 1:26)
 - c. Problems relating to this fact.
 - (1) Adam made "in the image of God". (Gen. 1:26-27)
 - (a) The nature of man's image and likeness of God.
 - i) Image- Gen.1:26 is the Hebrew word "*tselem*" meaning shadow.
 - ii) Likeness - Gen.1:26 is the Hebrew word "*demuth*" meaning "resemblance.

NOTE: Therefore, these two words clearly indicate that man is not an exact reproduction of God, but rather a shadow or resemblance of Him. In this connection, the similarity between man and God is an imperfect one and is restricted to the immaterial part of man. See points (2), (3), (4).

- (2) God is a spirit, (Jn. 4:24) infinite, immutable, and independent.
- (3) Man is flesh and spirit, finite, mutable, and dependent.
 - (a) Gen. 2:7
 - (b) 1 Thess. 5:23
- (4) In Col. 3;10, we read that the regenerated man is said to be renewed in knowledge and in Eph. 4:24; he is renewed in righteousness and true holiness. This indicates clearly that something which man had before has now been restored. In this connection we might think of the various characteristics such as wisdom, justice, love, goodness, truth, etc. all of which in God are to perfection, but in man they are but a shadow or resemblance.

NOTE: While we can see the enviable position that Adam and Eve enjoyed in this matter, let us not forget that the born-again man, who is in Christ, has been raised to a higher estate, positionally in this life and actually in eternity than Adam ever knew.

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- (5) Substance and nature belong to Christ alone, so far as humanity is concerned. Christ is the steel engraving where man is but a shadow profile. Greek word in Heb. 1:3 is “*charakter*” meaning impressed character, steel engraving.
 - (a) Heb. 1:3
 - (b) Col. 2:9
 - (c) Jn. 10:30
 - d. Man’s life is God-breathed. (Gen. 2:7)
3. The Major Divisions of Man’s Being.
- a. The question - Does man’s being consist of two or three divisions?
 - (1) Is he “dichotomous”?
 - (2) Is he “trichotomous”?
 - b. There are many passages in the Bible where the terms, “souls” and “spirit” are practically synonymous, designating simply the immaterial part of man. (cf. Jn.11:33 and 13:21 with Matt. 26:38)
 - (1) Those departed from this life are sometimes called “souls” (Rev. 6:9)
 - (2) Sometimes called “spirits”. (Heb. 12:23)
 - c. There are some passages where the Bible presents man as a dichotomous being. These expressions simply mean the “material and immaterial part of man”.
 - (1) Body and soul. (Matt.10:28)
 - (2) Body and spirit. (James 2:26)
 - d. There are other passages that make a clear distinction between soul and spirit, indicating that they are not the same. (1 Thess. 5:23; Heb. 4:12)
 - (1) This is further illustrated in the Life of Christ, where we note in the Gospels that He had a body (Jn. 19:38-40), a soul (Jn. 12:27) and a spirit (Jn. 13:21).
 - e. The soul is the immaterial part of man which reacts to self, and to the environment of natural life.
 - f. The spirit is the immaterial part of man which enters into relationship with God. The spirit of an unsaved man is dead.
 - g. The body is the house in which we live.
 - h. The most accurate statement is that man is a soul and spirit, and possesses a body, in which he may be “at home: or from which he may be “absent”. (2 Cor. 5:1-8)
4. The Material Part of Man, His Body
- a. Origin of Adam’s body - formed by God from the dust of the ground. (Gen. 2:7)
 - b. Origin of Eve’s body - formed by God from Adam’s side. (Gen. 2:21,22)
 - c. Character of the body of man as created.
 - (1) “Very good” (Gen. 1:31)
 - (2) Living, not dying. (Gen. 2:7b) Contract our bodies which are

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living, but in which the processes of death are constantly at work, until death finally takes place. (Gen. 3:19)

5. The Immaterial Part of Man.
 - a. Origin of Adam's soul and spirit. (Gen. 2:7b)
 - b. Origin of each individual soul and spirit in the human race. Three theories are suggested:
 - (1) The pre-existence theory. This theory teaches that the soul and spirit of man have existed eternally, that life is a reincarnation, a transmigration from one body to another, whether it be that of an animal or human. This theory is not held by evangelical Christians for the following reasons.
 - (a) Scripture is ignored and the Biblical account of creation is denied.
 - (b) Original sin is denied, though personal sin is accepted.
 - (c) No proof of such a theory in the Scripture or elsewhere. See the following text for Their Proof that Reincarnation is true:
 - i) Testimony of spirits themselves - they tell you it is true in séances, etc. Ask them, "What do you think of Jesus Christ?" If Christ is a "very high spirit" then "What do you think of God?"
 - ii) Ever felt like you have been here before, or you knew what would happen?
 - iii) When put under hypnosis, you go back hundreds of years and tell facts you couldn't possibly know.
 - (d) It denies the teaching of the Bible regarding death. (Heb. 9:27)
 - (2) The Creation Theory: This theory teaches that a new soul and spirit are created by God whenever a person begins to live. Only the body is propagated according to this theory.
 - (a) Zech. 12:1
 - (b) Jer.1:5
 - (c) Psm. 139:13-14
 - (d) This theory is held by some evangelical Christians, but is incorrect because of the following reasons:
 - i) It makes God the creator of fallen souls.
 - ii) It contradicts the Biblical doctrine of original sin.
 - iii) It does not account for heredity of personality traits.
 - (3) The Traducian Theory: This theory teaches that both the immaterial and material parts of man are propagated by human generation. This theory is held by evangelical Christians, and while there are difficulties in this view, it follows the teaching of the Scriptures.
 - (a) It accounts for our being involved in Adam's sin, and our being born with a sin nature.

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- (b) It accounts for the facts of heredity,
 - (c) Adam begat a son in his own image. (Gen. 5:3)
 - (d) God ceased His work, "creation," on the sixth day (Gen. 2:1-3). He is at work today with the "New Creation", for individuals who are born-again and in the future with the New Heavens and earth.
- c. Faculties of the Immaterial Part of Man.
- (1) Intellect - The power to know, to understand, that which directs.
 - (2) Sensibility - The power to feel, emotion, that which desires.
 - (3) Will - The power to choose, that which determines.
 - (4) Conscience - The power to distinguish right and wrong, that which is not subject to the will but sits in judgment over it.
 - (a) Though Adam and Eve before the Fall had no experimental knowledge of evil, yet they knew what they should not do. Why? (See Gen. 2:17)
 - (b) In the unsaved, conscience may be:
 - i) Normal
 - a) Jn.8:9
 - b) Rom. 2:15
 - ii) Abnormal
 - a) 1 Tim. 4:2
 - b) Titus 1:15
 - c) Heb. 10:22
 - (c) In believers, the mind of the Spirit largely supplants the conscience
 - i) Rom. 9:1-3
 - ii) Eph. 4:30
 - (d) Characteristics of Conscience:
 - i) Good (1 Tim.1:5,19)
 - ii) Pure (1 Tim. 3:8-9)
 - iii) Purged (Heb. 9:13-14)
 - iv) Working (Acts 24:16)
 - v) Awakened (Matt. 27:3,4)
 - vi) Weak (1 Cor. 10:27-33)
 - vii) Defiled (Titus 1:15)
 - viii) Seared
 - a) 1 Tim. 4:1,2
 - b) Eph. 4:19
 - ix) Ignorant
 - a) Jn. 16:2
 - b) Acts 26:9-10

NOTE: The above order: We must know to feel, must feel to will, and conscience must sit in judgment over will.

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- d. Adam created innocent - not Holy.
- e. God's Purpose - man must have freedom of choice.
- f. Adam's Environment. (Gen. 2:2-14)
- g. Adam's Enablement. (Gen. 1:26-31)

NOTE: Review Adam as created (ch. 4 p. 4) and "Faculties of the Immaterial Part of Man" (ch. 4 p. 5).

- h. Adam's responsibilities.
 - (1) Gen. 1:28
 - (2) Gen. 2:15-17

D. THE FALL OF ADAM AND ENTRANCE OF SIN

- 1. The Tempt. (Gen. 3:1)
 - a. While we do not have a definite reference to Satan in Gen. 3:1, we do see the creature he employed in the permissive will of God. New Testament Scriptures help to identify the Tempter as Satan.
 - (1) 2 Cor. 11:3
 - (2) Rev. 12:9
- 2. The Temptation. (Gen. 3:1-7)
 - a. He approaches Eve alone and appeals to her natural desires. (Gen. 3:6 cf. 1 Jn. 2:16)
 - b. In so doing, he encourages Eve to:
 - (1) Doubt God's goodness and love. (Gen. 3:1)
 - (2) Doubt God's word. (Gen. 3:4)
 - (3) Doubt God's character. (Gen. 3:5)
- 3. The Fall of Adam and Eve. (Gen. 3:6-7)
 - a. In 1 Tim. 2:14, Paul tells us that in the fall Eve was deceived and Adam sinned deliberately. As to the nature of their sin, the following is very evident:
 - (1) They listened to the slander of God's Person.
 - (2) They doubted God's Word.
 - (3) They yielded to the lust of the flesh. (1 Jn. 2:15,16)
 - (4) They yielded to the lust of the eyes. (1 Jn. 2:15,16)
 - (5) They yielded to the pride of life. (1 Jn. 2:15,16)
 - (6) They disobeyed God's command. (Gen. 3:6b cf. Gen. 2:17)
- 4. The Result of Adam's Fall
 - a. Upon Himself
 - (1) He began to die physically.
 - (2) He died spiritually - was separated from God.
 - (3) He became a sinner...by action.

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- (4) He became dominated by Satan. (cf. Eph.2:2)
 - (5) He was expelled from the Garden of Eden.
 - (6) He was now exposed to the wrath of God.(cf. his nakedness)
 - (7) His new manner of life was under the curse of God.
- b. Upon his posterity:
- (1) The entire human race sinned. (Rom. 5:12)
 - (2) The entire human race was placed in death.
 - (a) Physical death. (Rom. 5:12-21)
 - (b) Spiritual death. (Eph. 2:1,5)
 - (c) Second death. (Rev. 20:14)

E. MAN AND SIN SINCE THE FALL

INTRODUCTION: With the entrance of sin in Adam and Eve, the entire human family was plunged into sin. Keep in mind that Adam and Eve became sinners by sinning, while their posterity are sinners by birth.

Our concern at this point in relation to the consideration of man is the study of sin, known theologically as “Hamartiology”.

1. What is Sin?
 - a. Human Speculations
 - (1) Sin is sensuousness. In ancient times and somewhat in modern times, sin has been looked upon as related entirely to the body. Thus, the weakening of the body by ascetic practices was considered the cure for sin. This is incorrect, for many sins, e.g. pride, envy, unbelief, are sins of the soul, not the body.
 - (2) Sin is lack of complete development. This theory holds that as man progresses in knowledge and civilization, sin will be eliminated. Modern warfare easily disproves this theory.
 - (3) Sin is selfishness. Those who support this theory contend that since the first and great commandment is to love God, therefore, love of self is the root-sin. Although it is true that selfishness is sin, not all sin is selfishness, e.g. unbelief or hatred may be unselfish.
 - b. Four (4) Kinds of Sin:
 - (1) Missing the mark (Rom. 3:23).
 - (2) Unrighteousness (1 Jn. 5:15).
 - (3) Transgressions (1 Jn. 3:4).
 - (4) Knowing to do good and not doing it (James 4:17).
 - (5) Unbelief
 - (6) Conclusion: Sin is any act in thought, word or deed, that is contrary to the Holy Person and purpose of God.
2. Where did Sin Begin?

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- a. Sin originated in Heaven.
- (1) Ezek. 28:11-19
- In this passage Ezekiel describes Satan's career from the beginning to its end. The lamentation upon the King of Tyrus very evidently goes beyond that which could be said of any earthly king, though in a secondary sense it no doubt had certain applications to the King of Tyre of that day. For example:
- (a) Vrs. 12-He is said to be "the sum, full of wisdom, and perfect in beauty."
 - (b) Vrs. 13-Note that this one had been in Eden; as well as the beauty of his covering described by using the precious stones of the day. Note also that he was created.
 - (c) Vrs. 14-This one is called an anointed cherub who was upon the holy mountain of God.
 - (d) Vrs. 15-This one was "perfect in his ways from the day that he was created until iniquity was found in him."

NOTE: This iniquity is described in particular in Isaiah 14:21-17 and is briefly set forth in Ezekiel 28: 16-19 where we also have God's pronouncements of judgment upon him.

- (2) Isaiah 14:12-14
- Isaiah sets forth Satan's career from its end backward to its beginning and shows to us the character of the iniquity mentioned in Ezekiel 28:15
- (a) Vrs. 12 - When Lucifer the son of the morning entered into the "I will" movement described in verses 13 and 14, his fall from heaven was not literal but moral. This verse clearly teaches what his end shall be. He shall be kept out of heaven in the end-time as set forth in Rev. 12:7-10. At the moment he has access into God's presence according to the testimony of Job 1 and Rev. 12:9-10.
 - (b) Vrs. 13 & 14 - here we see the nature of his sin which is set forth in the five "I wills" of these two verses, and which in one word could be summed up in pride. This iniquity came from within his heart and as an angelic creature with all the privileges and perfections that we noted in Ezek.28, he still described to do his will rather than God's. Therefore, he became Satan, the arch enemy of God and man.
 - (c) In view of the above it is not difficult to see the necessity of God bringing judgment upon that which he, Lucifer, had been over, and very obviously his responsibilities were over the original earth of Gen.1:1. Thus we have the chaos of verse 2. Concerning God's judgment upon the earth.
 - i) Gen.6:1-8:22
 - ii) Gen.19

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- iii) Rev. 20:7-9
- b. Sin entered into the World by Adam. (Rom. 5:12)
 - (1) In the permissive will of God. (Jas. 1:13-15)
 - (2) Through the serpent. (Gen. 3:1)
 - (3) Energized by Satan. (Rev. 12:9)
 - (4) Eve being deceived. (1 Tim. 2:14)
 - (5) Adam sinning deliberately. (1 Tim. 2:14)
- 3. Classification of Sin
 - a. Personal Action:
 - (1) Definition: Sin of personal action is that action against, or failure to act in accordance with, the Holy character of God.
 - (2) All men, save the God-man, are guilty of this form of sin.
 - (a) Isa. 53:6
 - (b) Rom. 3:
 - (3) Terms describing sin as personal action.
 - (a) Sin, literally “missing the mark” (both in Hebrew and in Greek).
 - (b) Transgression. In Hebrew, the word has the idea of revolt or rebellion; in Greek, of going past.
 - i) Psm. 51:1
 - ii) Lk. 15:29
 - (c) Iniquity: Hebrew = wrong; Greek = lawlessness.
 - (d) Error, Hebrew: carelessness, laxness; Greek: going astray, wandering.
 - i) 2 Sam. 6:7
 - ii) 2 Pt. 3:17
 - iii) 1 Jn. 4:6
 - (e) Trespass, Hebrew - negligence, fault, guilt. Greek - falling besides about the same as sin “missing the mark”.
 - i) Psm. 68:21
 - ii) Col. 2:13
 - (f) Unbelief, Greek: absence of faith and trust. (Heb. 3:12)
 - (4) Aspects of sin as personal action.
 - (a) As related to the law of God, sin is either commission or omission. (Jas. 4:17)
 - (b) As related to the objects, sin is toward God, neighbor, or self. All sin is against God. (Psm.51:4)
 - (c) As related to its sphere, sin is inward - of the soul, or outward - of the body.
 - i) 1 Cor. 6:18
 - ii) 2 Cor. 7:1
 - (d) As related to its chargeableness, sin is of one person, or of more than one person taking of the same sin. (1 Tim. 5:22)
 - (e) As related to its intention, sin is voluntary or involuntary

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(due to ignorance, uncontrollable passion, or weakness). In either even, it is sin. (1 Tim. 1:13)

- (f) As related to the individual who commits it, sin is of the saved or of the unsaved, In either case, the blood of Christ is the remedy for each. The unsaved believes unto salvation; the saved confesses unto restoration. (See [IV.E.3.c.\(6\)](#) p.16 “The Remedy for Sin”, for detail.)
- (g) As related to the divine penalty, some sins are at least partially judged in this world, e.g. the Flood, the destruction of Sodom, etc. All sins of the unsaved are judged in the world to come (Rev. 20:13). The saved have forever passed out of condemnation. (Jn.5:24)
- (h) As related to divine forgiveness, the sin of Satan and the fallen angels is unforgiven. Christ speaks of the unpardonable sin in Matt. 12:31-32 and Mk. 3:22-30. All other sin is forgivable. In dealing with souls, remember that the gospel message is addressed to “whosoever will” and “whosoever believeth”.

b. The Sin Nature

- (1) The sin nature is the capacity, ability and natural tendency of man to sin. (Rom. 7:14-20; 8:7,8) Adam had a sin nature before the Fall - that is, he sinned naturally.
- (2) This corrupt sin nature has been handed down from generation to generation.

NOTE: Cain and Abel. Many passages describing sinfulness of human heart.

- (a) Jer. 17:9
- (b) Psm. 51:5
- (c) Mk. 7:21-23

- (3) An unsaved man has only one nature - sin nature.
- (4) A save man has two natures - sin nature and new nature, or the Divine nature.

(a) The new nature cannot sin.

i) 2 Pt. 1:4

ii) 1 Jn. 3:9

(b) The sin nature sins. (Rom. 6:6)

- (5) Victory over the influences of the old nature is possible only by walking by the Holy Spirit. (Gal. 5:16)
- (6) The sin nature is sometimes called “flesh” (Rom. 7:18); the “old man.” (Rom. 6:6)
- (7) The sin nature will be removed when we go to be with the Lord.

c. Imputed Sin.

- (1) Meaning of imputation: “to reckon over to,” “to put on account of,” or “to attribute to.”

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- (2) There are two kinds of imputation: actual and judicial.

NOTE: Concerning man's relationship to God, the Scriptures teach of three major imputations.

- (3) The three major imputations.

NOTE: The first two imputations under points (a), (b) are to be considered in greater detail in our study of Soteriology. The third major imputation has to do with our present study and is of greatest importance to the subject of "imputed sin".

- (a) The imputation of our sin to Christ. This is judicial imputation.
- i) 2 Cor. 5:21
 - ii) 1 Pt. 2:24
 - iii) Isa. 53:6
- (b) The imputation of Christ's righteousness to believers. This is a judicial imputation
- i) 2 Cor. 5:21
 - ii) 1 Cor. 1:30
 - iii) Rom. 3:21,22
- (c) The imputation of Adam's sin to every member of the human race. This is called actual imputation. Adam's sin was my sin (Rom. 5:12-21)
- (d) The important question now arises: Is this an actual or a judicial imputation?
- i) Those orthodox theologians who hold to the creation theory of the origin of the human soul and spirit (see p. 5), are compelled to consider it a judicial imputation. According to the Traducian Theory (p. 5), held by many orthodox theologians, every human soul and spirit is ultimately derive from Adam.
 - ii) Those who hold to this view accept the "Augustinian Theory" of imputation, which regards this imputation as actual. That is, we all were actually present in Adam when he sinned, and are therefore, actually guilty of eating the for-bidden fruit. The major context in Scripture relative to imputed sin actual is Rom. 5:12-21. Here we see the two federal head-ships, that of the first Adam - Adam; and that of the second Adam - Christ. Several questions are answered in verses 12-14 and contrasts are seen of the two heads in verses 15-19.
 - iii) Verses 12-14 Why Physical Death?
 - a) Vrs. 12: Adam's sin = sin and death to all

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men. Why? Because all sinned in Adam.

NOTE: “Have sinned” not in text.

- b) Vrs. 13: One cannot impute the violation of a law that does not exist.
- c) Vrs. 14: yet death reigned.

NOTE: Adam’s sin was willful sin. Yet these to Moses’ time who died, died not because of willful sin. Why? Because “all sinned” in Adam, Rom. 5:12. As Adam is federal head of old creation, he is figure of Him who is to come - Christ - head on new creation.

- iv) Verses 15-19 Contrasts
 - a) Vrs. 15: Adam - sin and death to many. Christ - Grace to many.
 - b) Vrs. 16: Adam - Judgment to condemnation. Christ - Justification from many offenses.
 - c) Vrs. 17: Adam - death reigned. Christ - Life reigns - but to only those who receive the gift of righteousness.
 - d) Vrs. 18: Adam - offences brought condemnation. Christ - Righteousness brought Justification.
 - e) Vrs. 19: Adam - disobedient - sinners. Christ - Obedient - righteous.
- v) Verses 20-21 Purpose of the Law (Mosaic)
 - a) Vrs. 20: law to reveal sin which abounds. Grace super-abounds.
 - b) Vrs. 21: sin reigns to death. Grace reigns to eternal life.

(4) The Universality of Sin

NOTE: Every member of the human race (with the exception of Christ, the God-man) is a sinner.

- (a) Old Testament Scriptures.
 - i) 1 King 8:46
 - ii) Psm. 14:2,3
 - iii) Eccl. 7:20
 - iv) Isa. 53:6

(5) The Result of Sin

- (a) Total Depravity: Every portion of man’s being is corrupt - including the “heart”, the very center of man’s being.
 - i) Eph. 4:17,18
 - ii) Jer. 17:9

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- iii) Gen. 6:5,12
- iv) Gen. 8:21
- v) Psm. 94:11
- vi) Titus 3:3
- vii) Eph. 2:3
- viii) Mk. 17: 21-23
- (b) Man Utterly Helpless: Since man's heart, the very center of his being is utterly corrupt, he cannot help himself. He cannot even want to be reconciled to God.
 - i) Man is enslaved to sin. (Rom. 6:17)
 - ii) He is under the control of Satan.
 - a) Eph. 2:2
 - b) 1 Jn. 5:19
 - iii) He is a child of wrath. (Eph. 2:3)
 - iv) He is helpless in his enmity against God. (Rom. 8:7,8)
 - v) He is dead in sins. (Eph. 2:1)
 - vi) He is spiritually blinded. (2 Cor. 4:3,4)
 - vii) He is in darkness. (Col. 1:13)
- (c) Four Kinds of Death.

NOTE: God clearly warned Adam of this punishment. (Gen. 2:17) Adam and Eve remembered the warning. (Gen. 3:3) Death has a far greater meaning than merely the dissolution of one's body as we shall see in the following three points.

- i) Physical Death.
 - a) Separation of the body from the soul and spirit.
 - b) The saved who are living when the Lord comes will not die.
 - V. 1 Cor. 15:51-52
 - VI. 1 Thess. 4:17.
 - a) The death of the believer is called sleep. (1 Thess. 4:14) This means that it is merely a temporary inactivity of the body until the resurrection. Meanwhile, the believer's soul and spirit - with the Lord.
 - VII. 2 Cor. 5:8
 - VIII. 2 Pt. 1:14.
 - a) The Resurrection and the Rapture will bring an end to physical death for the believer. (1 Cor. 15:54-57)
 - b) The unsaved, when death comes, go to the place of torment where their souls and spirits await the resurrection for the Great White

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Throne Judgment.

- i) Spiritual Death.
 - a) Separation of the soul and spirit from God. (Eph. 2:1,5)
 - b) When spiritual death persists until physical death takes place, the result is eternal death - not annihilation but eternal, conscious separation from God in unspeakable agony.
- ii) The Second Death or Eternal Death.
 - a) Separation of body, soul and spirit from God in a conscious state for eternity.
 - IX. Rev. 20:6,14
 - X. Rev. 21:8
- i) Temporary Death:
 - a) For Believers.
 - XI. 1 Tim. 5:6
 - XII. Rom. 6:16,23

(1) The Remedy for Sin:

INTRODUCTION: The remedy for sin is the Person and work of the Lord Jesus Christ. This important subject will be considered in detail in Soteriology. However, certain basic truths should be considered at this point. (1 Pt. 2:24; 3:18)

- (a) Man's need:
 - i) His personal sins.
 - ii) His sin nature.
 - iii) His imputed sin (actual).
- (b) Man's helplessness.

Since man's heart, the very center of his being is utterly corrupt, he cannot help himself. He cannot even want to be reconciled to God.

 - i) Man is enslaved to sin. (Rom. 6:17)
 - ii) He is under the control of Satan.
 - a) Eph. 2:2
 - b) 1 Jn.5:19
 - iii) He is a child of wrath. (Eph.2:3)
 - iv) He is helpless in his enmity against God. (Rom.8:7,8)
 - v) He is dead in sins. (Eph.2:1)
 - vi) He is spiritually blinded. (2 Cor. 4:3,4)
 - vii) He is in darkness. (Col. 1:13)
- (c) Salvation -
 - i) Entirely God's work.

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- a) Eph. 2:8
- b) Jonah 2:9
- ii) Completely accomplished.
 - a) Heb.1:3
 - b) Jn. 19:30
- iii) Offered to man as a gift.
 - a) Jn. 3:16
 - b) Eph. 2:8
- (d) Three tenses of Salvation (from the standpoint of the believer).
 - i) Past: from the guilt and penalty of sin. (2 Tim.1:9)
 - ii) Present: from the power of sin. (Phil.2:12-13)
 - iii) Future: from the presence of sin.
 - a) Rom. 13:11
 - b) 1 Jn.3:1,2
- (e) The Believer's sin.
 - i) All believers sin. (1 Jn. 1:8,10)
 - ii) The remedy for the believer's sin:
 - a) The Blood of Christ. (1 Jn. 1:7)
 - b) The believer's self judgment. (1 Cor.11:31)
 - c) The believer's confession. (1 Jn. 1:9)

A. MAN BEYOND THIS LIFE

INTRODUCTION: This subject is considered in detail in our study in Eschatology, where we take up the Biblical teachings relative to Heaven and Hell. However, certain basic truths should be considered in relation to the doctrine of man.

- 1. Believers
 - a. Death transfers believers to the Lord's presence in Heaven.
 - (1) Phil.1:23
 - (2) 2 Cor. 5:8
 - b. Rapture transfers believers living at that time to the Lord's presence in Heaven. Their bodies are changed. (1 Cor. 15:51-52)
- 2. Unbelievers
 - a. Transferred by death to Hades, a place of conscious suffering. (Lk. 16:19-31)
 - b. Raised at the second resurrection at the end of the Millennium to appear before God at the Great White Throne Judgment. (Rev. 20:5, 11-15)
 - c. Cast into the lake of Fire to suffer eternal punishment.
 - (1) Rev. 20:14-15
 - (2) Mk.9:47-48

B. THE GOD-MAN

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INTRODUCTION: No study of man would be complete without a consideration of the God-man, even the Lord Jesus Christ.

Only basic truths will be considered at this point. A thorough study will be undertaken in Christology.

1. Christ before the incarnation is God, and not man. (Jn. 1:1)
2. Christ became the God-man. (Jn. 1:14)
 - a. He is God.
 - (1) Jn. 10:30,33
 - (2) Lk. 1:32-35
 - (3) Isa. 9:6
 - b. He is man. (1 Tim. 2:5)
 - c. He is the God-man, one Person, two natures.
3. He is without sin.
 - a. 2 Cor. 5:21
 - b. Jn. 14:30
4. He was tempted, but could not sin because He is God.
5. He “emptied Himself” (Phil. 2:7) of His glory and of the independent use of His divine attributes, but he did not empty Himself of His Deity, nor of any attributes of His deity. At every moment of His earthly life - even in the manger - He is God in every sense of the word.
6. He must be both God and man to save us. (1 Tim. 2:25)
7. He must be man to reveal God to us. (Jn.14:9)
8. His resurrection body is apparently a human body, but a glorified human body. (Lk. 24:9)
9. He is a Man in Heaven now and apparently forever.
10. He will reign over the earth as a Man, regaining, as a Man, man’s dominion lost by Adam. (Heb. 2:5-9)
11. Adam is the “first man” “from heaven.” (1 Cor. 15:45-47 cf. Rom. 5:12-21)
 - a. All are either in Adam or in Christ.
 - (1) We are born in Adam.
 - (2) When we are saved, we are in Christ. (See 1 Cor. 15:20-23)

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XIII. **CHRISTOLOGY:** A consideration of the essential facts concerning our Lord Jesus Christ

A. **INTRODUCTION:** Generally, Christology is a division of Trinitarianism. In such a study, the emphasis is upon the Person of the Godhead and does not include their work. Since Christology is of such great importance to the student's faith and life, our purpose is to go into details relative to both His person and work. The method of our study will be chronological.

B. **CHRIST IN ETERNITY PAST:**

1. The Deity of Christ

- a. He is called God.
 - (1) Isa. 9:6
 - (2) Jn. 1:1,2,14
- b. He possesses the attributes of God.
 - (1) Life.
 - (a) Jn. 1:4
 - (b) Jn. 5:11
 - (2) Immutability. (Heb. 13:8)
 - (3) Truth. (Jn. 14:6)
 - (4) Love. (Jn. 13:1)
 - (5) Holiness. (Heb. 7:26)
 - (6) Eternity. (Jn. 1:1)
 - (7) Omnipresence. (Matt. 28:20)
 - (8) Omniscience. (Matt. 9:4)
 - (9) Omnipotence. (Matt. 28:18)
- c. The works of God are ascribed to Him.
 - (1) Creation. (Jn. 1:3)
 - (2) Upholding all things. (Heb. 1:3)
- d. He receives worship due only to God. (Jn.20:28)
- e. His Name is associated equally with that of God.
 - (1) Matt. 28:19
 - (2) Jn.14:1
- f. He claims equality with God. (Jn. 5:18)

2. The Existence of Christ in Eternity Past

NOTE: Eternity implies absence of both beginning and end.

- a. The direct statement of Scripture.
 - (1) Jn.1:1,2
 - (2) Micah 5:2
 - (3) Jn. 8:58
- b. His deity and His eternal existence are inseparable. (See [V.B.1](#))
- c. His heavenly origin necessitates pre-existence. (Jn 6:38)

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- d. His work of creation necessitates pre-existence. (Jn. 1:3)
- 3. The Theophanies (appearances of Christ before His Incarnation)
 - a. Appearances of “The Angel of Jehovah” in the Old Testament.
 - (1) Identified as Jehovah Himself.
 - (a) Gen. 16:7-13
 - (b) Gen. 22:11-18 (cf. vr. 12, “from me”)
 - (c) Gen. 31:11-13
 - (d) Ex. 3:1 ff.
 - (2) As a distinct Person from Jehovah.
 - (a) Zech. 1:9-13
 - (b) 1 Chron. 21:15-18
 - (3) Other appearances of Christ in the Old Testament.
 - (a) Gen. 18:1 ff
 - (b) Gen. 32:24-32
 - (c) Judges 13
 - (d) Num. 21:9
 - (e) Dan. 3:24-25
- 4. Types of Christ in the Old Testament¹³
 - a. Aaron, Christ as priest.
 - (1) Ex. 28:1
 - (2) Lev. 8:12
 - b. Abel, Christ as Shepherd slain. His offering a blood sacrifice. (Gen. 4:2)
 - c. Acacia Wood, Christ’s humanity.¹⁴
 - (1) Ex. 26:15
 - (2) Isa. 53:6
 - d. Adam, first Adam, head of old creation. Christ, the second Adam, Head of new Creation.
 - (1) Gen. 5:1
 - (2) Rom. 5:14
 - (3) 1 Cor. 15:22
 - e. Altar of Brass, Cross. Brass symbolizes judgment. (Ex.27:1)
 - f. Altar of Incense, Christ our Intercessor prays for us. Also, through Him our prayers and praises ascend to God.
 - (1) Ex. 20:1

¹³ Scofield Reference Bible, pp.13

¹⁴ Scofield Reference Bible, Note pp.103

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- (2) Jn.17
- (3) Heb. 7:25
- (4) Heb. 13:15
- g. Ark of the Covenant, both materials and content typify Christ ¹⁵ (Ex.25:10)
- h. Ark of Noah, Christ as salvation from judgment
 - (1) Gen. 6:14
 - (2) Heb. 11:7
- i. Beauty and bands ¹⁶ (Zech. 11:7)
- j. Benjamin
 - (1) References:
 - (a) Gen. 35:18
 - (b) Gen. 43:34
 - (2) Ben-oni (“son of sorrow”) to his mother.
 - (3) Ben-jamin (“son of my right hand”) to his father.¹⁷
- k. Birds, Two (Lev. 14:4)
 - (1) Slain bird - Christ in death.
 - (2) Live bird, released after dipped in blood - Christ in resurrection.
- l. Blood, sacrificial ¹⁸ (Lev. 17:11)

¹⁵ Scofield Reference Bible pp.101, Note 1

¹⁶ Scofield Reference Bible, pp. 975, NOTE: 1

¹⁷ Scofield Reference Bible, pp.51, NOTE: 3; pp.62, NOTE: 1

¹⁸ Scofield Reference Bible, pp.150, NOTE: 1 & 2. Christ’s Blood shed, His life given to satisfy God’s justice.

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- m. Burnt Offering¹⁹ (Lev. 1:3)
 - (1) Ox Christ as Servant
 - (2) Sheep - or lamb, Christ in His unresisting surrender to death
 - (3) Goat - Christ as sinner's Substitute.
 - (4) Turtle Dove or pigeon - poverty, the poor man's sacrifice (Lev. 5:7)
- n. Candlestick - Golden, Christ as the Light (Ex. 25:31)
- o. Corn of the Promised Land, Christ risen and glorified²⁰ (Josh. 5:11)

¹⁹ Scofield Reference Bible, pp.126, Note 1

²⁰ Scofield Reference Bible pp. 263, Note 2

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- p. David, Christ as Shepherd and King.²¹
- q. Feasts of Jehovah (Lev. 23:1-14)
 - (1) Passover - Christ our Redeemer
 - (a) Ex. 12:11
 - (b) 1 Cor. 5:7
 - (2) Unleavened Bread - holy walk of believer with Christ (1 Cor. 5:6-8)
 - (3) First fruits, Christ as First Fruits from dead (1 Cor. 15:23)
- r. Gate or Door, Christ as access to salvation and fellowship with God. Ark had one door. (Gen. 6:16) Tabernacle had one door.
 - (1) Ex. 27:16 cf. Jn. 10:7
- s. Goat (See "Burnt Offering:" [V.B.4.m.\(3\)](#))
- t. Goats - Two (Lev. 16:5-10)
 - (1) Goat sacrificed Christ's death, satisfying God's justice.
 - (2) Scape-goat, Christ taking away our sin (Heb. 9:26)
- u. Isaac, Excellent type.
 - (1) Gen. 21:3
 - (2) Gen. 22:9
 - (3) Gen. 24:1
 - (4) Miraculous birth, fulfilling God's promises
 - (5) Obedience unto death
 - (6) Resurrection in type (Heb.11:19)
 - (7) Bridegroom of the called-out Bride.²²
- v. Joseph, One of the most perfect types of Christ²³ (Gen. 37:2)
- w. Joshua, name means "Jehovah-Savior" and is the Hebrew equivalent of the Greek name "Jesus." Type of Christ, Captain of our salvation.²⁴ (Heb. 2:10,11)
- x. Kinsman-Redeemer.²⁵
 - (1) Lev. 25:49
 - (2) Isa. 59:20
 - (3) Ruth 2:1

²¹ Scofield Reference Bible, pp.475-6, [Note 2](#)

²² Scofield Reference Bible, pp.31, [Note 2](#); pp. 33, [Note 1](#); pp. 34, [Note 2](#)

²³ Scofield Reference Bible, pp.53, [Note 2](#)

²⁴ Scofield Reference Bible, pp. 259, [Note 1](#)

²⁵ Scofield Reference Bible, pp.161, [Note 1](#); pp. 765, [Note 1](#)

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- (4) Ruth 3:10-18
- (5) Ruth 4:1-10
- y. Laver, Christ cleansing us from defilement.
 - (1) Ex. 30:18
 - (2) Jn. 13:2-10
 - (3) Eph. 5:25-27
 - (4) 1 Jn. 1:9
- z. Light, Christ, the Light of the World.
 - (1) Gen. 1:16
 - (2) 1 Jn. 1:5
- aa. Manna, Christ as the Bread of Life.²⁶
- bb. Meal Offering (“meat offering” A.V.), Christ in His Perfect humanity.²⁷
(Lev. 2:1)
- cc. Melchizedek, Christ as King-Priest.²⁸
 - (1) Gen. 14:18
 - (2) Psm. 110:4
 - (3) Heb. 6:20
 - (4) Heb. 7:23-24
- dd. Moses, Christ as our Deliverer and Prophet.²⁹
- ee. Nazarite, Christ separated wholly to God.³⁰ (Num. 6:1)
- ff. Peace Offering.
 - (1) Christ made peace
 - (2) He proclaimed peace
 - (3) He is our peace
 - (4) Scripture References.³¹
 - (a) Lev.3:1

²⁶ Scofield Reference Bible, pp. 91, Note 1; pp. 263, Note 2

²⁷ Scofield Reference Bible, pp. 127, Note 3

²⁸ Scofield Reference Bible, pp. 23, Note 1

²⁹ Scofield Reference Bible, pp. 72, Note 1

³⁰ Scofield Reference Bible, pp. 173-174, Note 2

³¹ Scofield Reference Bible, pp.128, Note 4

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- (b) Col.1:20
- (c) Eph. 2:14,17
- gg. Ram, Christ our Substitute.
 - (1) Gen. 22:9
 - (2) Lev. 16:3
 - (3) Heb. 10:5-10
- hh. Red Heifer, Sacrifice of Christ as ground of the believer's cleansing.³²
 - (1) Num. 19:2
 - (2) 1 Jn. 1:7,9

³² Scofield Reference Bible, pp. 192, Note 1

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- ii. Rock, Christ smitten to make possible the outpouring of the Holy Spirit.³³
 - (1) Ex. 17:6
 - (2) Num. 20:8
 - (3) 1 Cor. 10:4
 - (4) 1 Pt. 2:8
 - (5) Matt. 21:44
- jj. Rod, Aaron's, Christ our resurrection (Num. 17:8)
- kk. Serpent of brass, Christ made sin for us.
 - (1) Num. 21:9
 - (2) Jn. 3:14
- ll. Shew bread, Christ as the Bread of Life.³⁴ (Ex. 25:30)
- mm. Sin-Offering, Christ in the sinner's place, bearing our sin.³⁵
 - (1) 2 Cor. 5:21
 - (2) Lev. 4:3.
- nn. Sweet-Savor Offerings, Christ in His perfections offering His merit for us.³⁶ (Lev. 1:9)
- oo. Trespass Offering, Christ anointing for the injury of sin.
 - (1) Lev. 5:6
 - (2) Lev. 7:1-7
 - (3) Psm. 51:4

5. Messianic Prophecies

a. INTRODUCTION:

- (1) Messiah (more correctly "*mashiach*") is a Hebrew word meaning, "anointed." It was used in referring to kings and priests, who were anointed. Its Greek equivalent is "Christos," which also means, "anointed."

³³ Scofield Reference Bible, pp. 192, Note 1

³⁴ Scofield Reference Bible, pp. 102, Note 1

³⁵ Scofield Reference Bible, pp.129, Note 1

³⁶ Scofield Reference Bible, pp. 127, Note 2

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- (2) In speaking of the incarnate Son of God as the Messiah, or Christ, we refer to His being God's anointed Prophet, Priest and King.
 - (3) The coming of Christ was prophesied repeatedly throughout the Old Testament.
- b. The Messianic Line
- (1) Adam and Eve.
 - (a) Their fall necessitates His coming (Gen. 3:6)
 - (b) By their sin, human nature is corrupted. Therefore, Christ's birth must be of a supernatural character in order that He might be sinless.
 - (c) The first promise of a coming Savior (Gen. 3:15)
 - (2) Abel, in his death, Satan attempts to break the line (Gen. 4:8)
 - (3) Seth, his descendants, including Enoch and Methuselah (Gen. 4:25)
 - (4) Noah, preserved through the flood by God (Gen. 6-9)
 - (5) Abraham, most important because he was the father of the nation through which the Messiah was to come. Recipient of many promises (Gen. 12:1-3)
 - (6) Isaac (Gen. 17:19)
 - (7) Jacob (Gen. 28:14)
 - (8) Judah (Gen. 49:10)
 - (9) Boaz and Ruth. See Book of Ruth. Their descendants Obed, Jesse, David.
 - (10) David. Along with Abraham in importance (cf. Matt. 1:1). He is the beginning of the royal line. This privilege was taken away from Saul because of his sin. David is the recipient of great promises concerning the future glory of the Kingdom and of the King, "David's Son".
 - (11) From this point, there are two lines of descent to be observed:
 - (a) Through David's son, Solomon.
 - i) This is the legal royal line.
 - ii) But because of the sin of one of Solomon's descendants, Jehoiachin (also called "Jeconiah" and "Coniah"), God said through Jeremiah that no man of his seed should prosper or rule in Judah. (See Jer. 23:24-30, esp. vs. 30) With Jehoiachin the captivity begins. He is the last reigning king of Judah.
 - iii) Joseph, the husband of Mary, was a direct descendant of Jehoiachin. Thus, the first-born in his house would be heir-apparent of the throne of Judah.
 - iv) Thus Jesus was the heir-apparent, and still is.
 - v) but Jesus is not actually the son of Joseph, but merely his foster-son. Thus, the prophecy of

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- Jeremiah is fulfilled.
- vi) Matt. 1:17 records this official royal genealogy.
 - (b) Through David's son, Nathan.
 - i) This is the line of actual physical descent.
 - ii) Heli (Lk. 3:23) was the father of Mary. Joseph was "Of Heli" in the sense that he was his son-in-law.
 - iii) Thus Luke's genealogy (Lk. 3:23-38) is the genealogy of Mary, and thus the actual genealogy of Jesus after the flesh.³⁷
 - (c) Prophecies of Christ's birth:
 - i) Date indirectly revealed.
 - a) Before final destruction of Jewish government (Gen. 49:10)
 - b) Before 30 A.D. expiration of 69 weeks of Daniel (Dan. 9:25)
 - c) Before destruction of Temple in 70 A.D. (Dan. 9:26,27)
 - ii) Place - Bethlehem (Micah 5:2)
 - iii) Born of a virgin (Isa. 7:14)
 - (d) Prophecies of His Life and character:
 - i) To be a Savior and Deliverer.
 - a) Gen. 3:15
 - b) Job 19:25
 - c) Isa. 53:5,6,12
 - ii) His deity.
 - a) Isa. 7:14
 - b) Isa. 9:5-6
 - c) Micah 5:2
 - iii) To be preceded by a messenger.
 - a) Mal.3:1
 - b) Isa. 40:3-5
 - iv) To be a prophet.
 - a) Deut.18:15 cf. Jn. 1:21
 - b) Jn. 4:29
 - c) Jn. 6:14
 - v) To be a priest (Psm. 110:4)
 - vi) To be a king.
 - a) 2 Sam. 7:12-16
 - b) Jer. 23:5-6
 - vii) To be a cornerstone and foundation.

³⁷

Scofield Reference Bible, pp.1075, Note 1

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- a) Isa. 28:16
- b) Psm. 118:22
- viii) To be the obedient Servant of Jehovah.
 - a) Isa. 42:1-7
 - b) Isa. 49:1-9
 - c) Isa. 52:13-53:12
- (e) Prophecies of his Death
 - i) Betrayed by a friend (Psm. 41:9)
 - ii) Falsely accused (Psm. 35:11)
 - iii) Spit upon (Isa. 50:6)
 - iv) Pierced (Psm. 22:16)
 - v) Ridicules (Psm. 22:6-7)
 - vi) Forsaken of God (Psm.22:1)
 - vii) Bones not broken (Psm. 34:20)
 - viii) Silent before accusers (Isa. 53:7)
 - ix) To die with the wicked (Isa. 53:9)
 - x) To be buried in a rich man's tomb (Isa. 53:9)
 - xi) To be a sacrifice for sin (Isa. 53:5,6,12)
- (f) Prophecies of His Resurrection:
 - i) Psm. 16:10 cf. Acts 2:25-31
 - ii) Acts 13:33,35-37
- (g) Prophecies of His Kingdom:
 - i) Isa. 11
 - ii) Jer.23:5-6
 - iii) 2 Sam. 7:12-16

C. CHRIST INCARNATE:

1. The Act of Incarnation: That God was manifested in the flesh in person of His Only Begotten Son, Jesus Christ.
 - a. Scripture:
 - (1) Jn. 1:1-3,14
 - (2) Heb. 1:
 - (3) 1 Jn. 3:16.
 - b. The significance of it: a major event of the history of the universe.
 - c. The genealogies
 - d. Because of the testimony of:
 - (1) The Forerunner - John the Baptist.
 - (a) Lk. 1:5-15, 57-80
 - (2) The annunciation to Mary (Lk. 1:26-38)
 - (3) The annunciation to Joseph (Matt. 1:18-21)
 - (4) The birth of Christ as a historic event.
 - (a) Matt. 1:18-25
 - (b) Lk. 2:1-20
 - (c) Jn. 1:14

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- (5) The Probable order of events:
- (a) Birth of Christ (Lk. 1:1-7)
 - (b) Angels visit the shepherds (Lk. 2:8-20)
 - (c) The rite of circumcision (Lk. 2:21)
 - (d) Christ presented in the temple (Lk. 2:22-39)
 - (e) The visit of the wise men from the East (Matt. 2:1-12)
 - (f) The flight into Egypt and later return to Nazareth. (Matt. 2:13-23)
2. The Person of the Incarnate Christ:
- a. The pre-incarnate Person of Christ was God and not man.
 - b. The incarnate Person of Christ was and still is both God and man.
 - (1) His deity. (see -ch.5 p.1) “The Deity of Christ”
 - (2) His true humanity (Heb. 4:19)
 - (a) Christ’s body was a true human body, possessing all the properties of other human bodies except the sin nature.
 - (b) He had a human soul (Matt. 26:38), and a human spirit (Jn. 13:21) and a body (Jn. 19:38-40)
 - (c) His human titles:
 - i) Son of Man
 - ii) The Man Christ Jesus
 - iii) Jesus
 - iv) Man of Sorrows
 - (d) Reasons for His true humanity:
 - i) To reveal God to man (Jn. 1:1,14,18)
 - ii) To reveal perfect man as an example to believers only (1 Pt. 2:21)
 - iii) To provide a sacrifice for sin (Heb. 10:1-10)
 - iv) To destroy the works of Satan (Jn. 16:11)
 - v) To fulfill the Davidic Covenant (2 Sam. 7:10-16)
 - vi) To be a prophet (Deut. 18:15-18)
 - vii) To be a priest (Heb. 7:1-10)
 - viii) To shed His blood (Heb. 9:22)
 - c. The humanity and deity of the Incarnate Christ are united forever.
 - d. The Relation of the two natures in Christ.

NOTE: The theological term for this study is “The Hypostatic Union”.

- (1) The meaning of nature: The same as “substance” or essence.”
“That which underlies all outward manifestations; ...that in which the properties inhere; that which constitutes anything what it is; real essence.”³⁸
- (2) Three essential facts concerning this union of two natures:

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- (a) Christ from the moment of human gestation to the resurrection was absolute God. While He permitted His Glory to be veiled, none of His Deity was ever sacrificed. He was and is God from all eternity.
 - (b) Christ was truly man with a complete human personality. All that can be predicated of man (apart from the sin nature and its fruitage, {Heb. 4:15}) can be predicated to Him. He had a human body (Heb. 10: 15), soul (Jn. 12:27), and spirit (Jn. 19:30).
 - (c) There was no complication, for the two natures united in one unique and incomparable Person. He was no less Deity because of His humanity; He was no more human because of His deity. He functioned in both spheres, but there was never a co-mingling of the two natures in manifestation, nor did He minister to one nature from the other.
- (3) Some major Scriptures that teach the Hypostatic Union:
- (a) His Deity.
 - i) Jn. 1:1-3, 14
 - ii) Heb. 1
 - (b) His humanity.
 - i) Jn. 1:1-3,14
 - ii) Heb. 2
- (4) The doctrine of the communion of attributes.
- (a) The attributes of both natures are properly attributed to His Person without confusion of the two natures.
 - (b) Classification of attributes of Christ.
 - i) There are attributes true of His whole Person: Redeemer, Prophet, Priest, King, etc.
 - ii) There are attributes true only of His deity (but the whole Person is the subject): “Before Abraham was, I am,” (Jn. 8:58)
 - iii) There are attributes true only of His humanity (but the whole Person is the subject): “I thirst” (Jn. 19:28)
 - (c) The important results of the communion of attributes.
 - i) The divine nature is immutable; yet, He learned obedience (by experience). (Heb. 5: 7-8)
 - ii) His eternal priesthood was made possible: he was man and God (Heb. 7)
 - iii) His eternal prophetic office was made possible: He was man and God (Matt. 9:4)
 - iv) His eternal kingly office was made possible: he was man and God.
 - a) Rev. 1:5
 - b) Rev. 19:16

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- v) We worship Christ because He is God; He understands our needs because He is man (Heb. 2:18)
 - vi) His human nature, while remaining human, has been exalted to infinite glory.
 - a) Jn. 17:5
 - b) Phil. 2:9-11
3. The Earthly Life of the Incarnate Christ
- a. The thirty years of private life.
 - b. The opening events of Christ's public ministry.
 - c. The early Judean ministry.
 - d. The Galilean ministry.
 - e. The Perean ministry.
 - f. The Passion week.
 - g. Resurrection and ascension.
4. The Three Major Spheres of the Earthly Life of Christ
- a. The sphere of Jewish law.
 - (1) It was in effect until His death.
 - (a) Gal. 3:23-25
 - (b) Gal. 4:4-5
 - (2) He re-affirmed it (Matt. 5:17-19)
 - (3) He kept it perfectly
 - (a) 2 Cor. 5:21
 - (b) Matt. 3:14-15
 - (c) Rom. 10:1-4
 - b. The sphere of the Kingdom
 - (1) Christ offered Himself as King (Matt. 4:17)
 - (2) He taught Kingdom truths.
 - (a) The Sermon on the Mount (Matt. 5: - 7:)
 - (b) The Olivet Discourse (Matt. 24: - 25:)
 - c. The sphere of the Church.
 - (1) He prophesied of, and anticipated, the Church (Matt. 16:18)
 - (2) The teachings are largely given in the Upper Room Discourse. (Jn. 13: - 17:)
 - (3) The truth is unfolded later by the apostles in the Epistles.
5. Christ's Offices as Prophet, Priest, and King
- a. Christ as Prophet (one who speaks God's message to man).
 - (1) He is the eternal source of knowledge.
 - (a) Col. 1:17-19
 - (b) Col. 2:3,9-10
 - (2) The incarnate Word, the living declaration of all that God is. (Jn. 1:18)

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- (3) He sent the holy Spirit Who has continued this work ever since the Ascension (Jn. 16:12-15)
 - b. Christ as Priest, one duly appointed to act for other men in things pertaining to God.
 - (1) He was appointed by God (Heb. 5:1-10)
 - (2) He was qualified for the office
 - (a) Heb. 1:3
 - (b) Heb. 3:1-6
 - (3) His priesthood is of a unique order, superseding all others
 - (a) Heb.1:3
 - (b) Heb. 3:1-6
 - (4) He fulfills the work of a priest
 - (a) He offered gifts and sacrifices - Himself in His death
 - (b) He makes intercession
 - (c) Scriptures:
 - i) Heb.7:23-28
 - ii) Heb. 9:11-28
 - iii) Heb. 10:5-18
 - c. Christ as King
 - (1) Prophesied throughout the Old Testament (cf. Isa. 9:6-7)
 - (2) Offered to Israel (Matt. 1: - 12:)
 - (3) Rejected by Israel (Jn. 1:11)
 - (4) Coming again to be received by Israel as King.
 - (a) Rom. 11:25,26
 - (b) Rev. 19:16
6. The Kenosis
- a. Meaning of the term :Kenosis:” The Greek word *ekenosen* means “to empty.” The word is found in Phil. 2:5-8, and refers to Christ’s act of “emptying Himself” during His earthly life. The proper meaning is to veil His glory or limit Himself.
 - (1) 2 Cor. 8:9
 - (2) 1 Cor. 2:8
 - b. The Scriptural statement of Kenosis.
 - (1) Born in humble circumstances (Gal. 4:4 cf. Lk. 2:21-24)
 - (2) Born under the law (Gal. 4:4)
 - (3) Endured limitations and afflictions (Heb. 4:15)
 - (4) Came in the form of a servant (Phil. 2:7)
 - (5) Endure the wrath of God in His death three days (1 Cor. 5:21)
 - (6) Buried and in the power of death three days (1 Cor. 15:4)
 - c. The proper doctrine of Kenosis
 - (1) Christ’s pre-incarnate glory was veiled, never surrendered or emptied.

NOTE: Glory is a property, not an attribute and as such, glory flows from an attribute. This glory

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was veiled as Christ took upon Himself the form of man. (Phil.2:7)

NOTE: The prayer of Christ in Jn. 17:5 cannot be considered as a testimony to the surrender of His Glory, for we see Him revealed as the glorified Christ on the Mount of Transfiguration. (Matt.17:1-13)

- (2) Christ took on humanity, subjecting Himself to be tried or tested; to distress, meekness, pain and sorrow.
- (3) Christ took on humanity, denying Himself of the use of such attributes as omnipresence, omnipotence, and omniscience where he might be benefited. But He did not empty Himself of them, nor surrender them, as evidenced in **His ministry to others**.

SUMMATION: The Kenosis, when properly understood, reveals that Christ did not surrender His Divine attributes. He did voluntarily restrict their use in keeping with His plan of living among men.

7. The Impeccability of Christ
 - a. Meaning of the term “impeccable.” The word means “inability to sin”.
 - b. The statement of the doctrine. Jesus Christ was not only able not to sin, but he was not able to sin (James 1:13)
 - c. Proofs of the doctrine.
 - (1) His holiness (Heb. 7:26)
 - (2) His omniscience (Matt. 9:4)
 - (3) His omnipotence (Matt. 28:18)
 - (4) His immutability (Heb. 13:8)
 - (5) The testimony of Scripture
 - (a) 2 Cor. 5:21
 - (b) Heb. 4:15
 - d. The relation to the doctrine of the two natures.
 - (1) The divine nature is neither peccable able to sin nor temptable.
 - (2) The human nature is both peccable and temptable.
 - (3) The Person of Christ is temptable but not peccable.
 - e. Was the temptation of Christ real?
 - (1) Yes. (Matt. 4; and Lk. 4)
 - (2) The temptation, however, was from without. Christ had no sin nature within, as we do.
 - (3) Christ’s temptation is real in the same sense that an unconquerable city can be attacked.

D. CHRIST IN HIS SUFFERING AND DEATH

1. Christ’s Sufferings and Death an Historical Fact.
 - a. Predicted in the Old Testament Scriptures.
 - (1) Psm. 22
 - (2) Isa. 53

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- b. Recorded as a historical fact in the new Testament Scriptures.
 - (1) Matt. 27
 - (2) Mk. 15
 - (3) Lk. 23
 - (4) Jn. 19
- c. Recorded in secular history.
- d. The Christian church down through the centuries since Pentecost is unexplainable apart from it.

NOTE: Three important words characterize the work accomplished by Christ on Calvary's cross. They are: Redemption, Propitiation, and Reconciliation. There are other results which flow from these three doctrines, and they will be considered in detail in Soteriology, or the Doctrine of Salvation.

We shall now examine these three important and inseparable doctrines which characterize the work of Christ on the cross.

- 2. The Doctrine of Redemption:
 - a. Redemption in the Old Testament: Its essential meaning - freedom by payment of a price.
 - (1) Usually has immediate judgment or difficulty in view rather than the final judgment of God upon sin.
 - (2) It usually involves the deliverance by a person not involved in the difficulty. (Exceptions: Lev. 25:26,49)
 - (3) The book of Ruth one of the best Old Testament examples.
 - b. Christ, the Redeemer.
 - (1) He is able to redeem.
 - (a) He is an infinite Person (Jn. 1:1)
 - (b) He is a sinless man.
 - i) Jn. 8:46
 - ii) Heb. 4:15
 - (2) He is willing to redeem.
 - (a) Lk. 22:42
 - (b) Phil. 2:8
 - (3) He accomplished redemption by His death (1 Pt. 1:18)
 - c. Meaning of redemption in the New Testament
 - (1) "To purchase" Greek: *agorazo*
 - (a) Translated "to buy" 28 times in the New Testament, e.g. in Matt. 13:45-46 in parable of the pearl.
 - (b) Translated "to redeem" three times in New Testament (cf. Rev. 5:9; 14:3)
 - (2) "To redeem" Greek: *exagoro*.
 - (a) Always translated "to redeem" (cf. Gal. 3:13)
 - (b) Means "to purchase out of" in the sense of removal from sale. In the papyri, used of buying a slave for the purpose of

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- setting free.
- (c) Sometimes used of “redeeming the time” (Eph. 5:16)
- (d) Sometimes used in the sense of “redeeming from curse of the law” (Gal. 3:13)
- (3) “To free” Greek: *lutroo*
 - (a) Means “to release on the receipt of ransom” (1 Pt. 1:18)
- d. The Results of Redemption
 - (1) Deliverance from the law - from its guilt and penalty
 - (a) Gal.3:13
 - (b) Rom. 3:24
 - (c) Eph. 1:7
 - (2) Deliverance from the obligation of the law
 - (a) Gal. 3:24-25
 - (b) Gal. 4:5
 - (c) Rom. 6:14
 - (3) Deliverance from the power of sin
 - (a) Gal. 1:4
 - (b) Titus 2:14
 - (c) Eph. 5:25-27
 - (4) Deliverance from Satan
 - (a) Col. 2:1-15
 - (b) Heb. 2:14-15
 - (5) Deliverance from the presence of sin - glorification
 - (a) Rom. 8:23
 - (b) Eph. 1:14
 - (c) Eph. 4:30
- 3. The Doctrine of Propitiation
 - a. Meaning: “A sacrifice that satisfies the just demands of a holy God on the sinner.” The study of propitiation has to do with the effect of the death of Christ upon God. The idea of justice is prominent.
 - b. Greek words: *hilasmos* propitiation (see 1 Jn. 2:2; 4:10) *hilasterion* propitiation (Rom. 3:25) *hilaskomai* to make propitiation (Lk. 18:13) and *hileos* merciful or propitiation (Heb. 8:12)
 - c. The necessity of propitiation
 - (1) The sin of man
 - (a) Rom. 3:9
 - (b) Rom. 3:23
 - (c) Rom. 5:12
 - (2) The righteousness of God
 - (a) Psm. 145:17
 - (b) Rom. 3:25-26
 - (3) The fact that Christ died
 - (a) Isa. 53:56
 - (b) 1 Cor. 15:3

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- (c) Heb. 9:22,28
 - (d) 1 Pt. 1:18-19
 - (e) 1 Pt. 2:24
 - d. The means of propitiation
 - (1) Christ is our propitiation
 - (a) 1 Jn. 2:2
 - (b) 1 Jn. 4:10
 - (c) Rom. 3:25
 - (2) Christ became our propitiation by His death (Rom. 3:25)
 - e. The object of propitiation
 - (1) God is the object of propitiation. His justice needs to be satisfied.
 - (a) Isa 53:10
 - (b) Rom. 3:26
 - f. The substitutional character of propitiation
 - (1) Old Testament offerings all teach substitution
 - (2) Christ's propitiation contrasted with the Old Testament offerings:
 - (a) Christ was offered once for all. (Heb. 9:28)
 - (b) Christ accomplished a complete and eternal satisfaction for sin. (Heb. 10:14)
 - (c) Christ's sacrifice is intelligent and voluntary substitution.
 - g. The results of propitiation
 - (1) God is justified in forgiving sin.
 - (a) Rom. 3:26
 - (b) Gal. 3:21
 - (2) God is justified in bestowing righteousness.
 - (3) God is justified in showing all grace to sinners.
4. The Doctrine of Reconciliation
- a. Meaning: The effect of the death of Christ on man himself, bringing him back into a right relation with God. (2 Cor. 5:14-19)
 - b. The Hebrew word "capher" has the idea of covering, hiding. In the O.T., sin was covered, but not taken away until Christ died as the Lamb of God. (Jn. 1:29)
 - c. The Greek words "*katallasso, katalage, apokatallasso, diallasso*" are all built on one stem, meaning "to exchange," then "to reconcile." The emphasis is on the change in relationship from one of enmity to one of friendship.
 - d. The Necessity of Reconciliation (Rom. 5:6-11)
 - (1) A four-fold need:
 - (a) Without strength. Vrs.6
 - (b) Ungodly. Vrs.6
 - (c) Sinners. Vrs.8
 - (d) Enemies. Vrs. 10
 - (2) Reconciliation meets this need. Vrs. 10-11
 - e. The Means of Reconciliation.

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- (1) By the substitutionary work of Christ (2 Cor. 5:18-21)
 - (2) Specifically by the work of Christ in dying.
 - (a) Rom. 5:10
 - (b) Eph. 2:16
 - (c) Col. 1:20-22
- f. The Object of Reconciliation. Who is Reconciled?
- (1) Reconciliation is properly toward man.
 - (a) Reconciliation does not deal with man's feelings, but with the question of enmity.
 - (b) It does not deal primarily with God's demand of justice. That is, in the field of propitiation.
 - (c) Reconciliation is based on propitiation, but is not included in it, nor identical with it.
 - (2) Every reference to reconciliation shows man to be the object, especially- 2Cor.5:17-21 and Rom. 5:10
- g. The Extent of Reconciliation
- (1) Distinguish between provisional and applied reconciliation.
 - (2) Provisional Reconciliation
 - (a) Christ dies "for all" (2 Cor. 5:14-15)
 - (b) God has reconciled "the world" unto Himself
 - i) 2 Cor. 5:19
 - ii) Jn. 3:17
 - (c) Reconciliation is provided for all the world. It is for "whosoever believeth", for "whosoever will"
 - (3) Applied Reconciliation
 - (a) Though reconciliation is provided for all, it is not applied to all because all do not believe
 - (b) Those who believe avail themselves of God's provided reconciliation, and thus are actually reconciled
- h. The Results of Reconciliation
- (1) Peace with God (Eph. 2:13)
 - (2) A New Position in Christ (2 Cor. 5:17)
 - (3) A New Nature
 - (a) Jn. 3:4,5
 - (b) 2 Cor. 5:17
 - (4) Justification
 - (a) Rom. 3:24,25
 - (b) Rom. 5:11
 - (5) Eternal Life (Rom. 5:10-11)
 - (6) Fellowship
 - (a) Col. 1:21
 - (b) Eph. 2:13,14,16
 - (c) Rom. 5:3
 - (7) Sanctification
 - (a) 1 Cor. 1:30

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- (b) Heb. 10:10-14
- (8) Glorification
- (a) Rom. 8:29,30
- (b) Eph. 2:7

E. CHRIST IN HIS RESURRECTION

1. The Fact of the Resurrection
 - a. The tremendous importance of this fact
 - (1) If the resurrection is established, the Person of Christ, His Deity, Work (Past, Present, Prospective), and Christianity are proven to be real.
 - b. If it is disproved, “your faith is vain; ye are yet in your sins” (2 Cor. 15:17)

NOTE: Paul’s emphasis on this line of reasoning in 1 Cor. 15.

2. False Theories of the Resurrection
 - a. Swoon Theory: That Christ swooned and revived. But what if His physical exhaustion, loss of blood, the stone before the tomb, guard, etc.?
 - b. Vision Theory: That Christ appeared, but as a spirit. Would he thus deceive? (cf. Lk. 24:39) The disciples were skeptical and would not have been deceived thus.
 - c. Legend Theory: That legends arose in Palestine some years later regarding Christ, including the story of the resurrection.
 - (1) Answer: The time was too short for a legend to have gained such a hold on thousands, causing them, willingly to sacrifice every comfort and even life. A legend could not have produced the Day of Pentecost, the Apostles, Peter, and Paul.
 - d. Falsehood Theory: That the disciples knew that Christ had not arisen, but lied.
 - (1) Answer: How could Christianity in all its purity arise from a lie? Furthermore: Would His disciples continue in their service for Him? They left all and suffered, even died for Christ.
 - e. Theory that Enemies Stole His Body:
 - (1) Answer: Would not His enemies have produced that body? For example: The Jews on the day of Pentecost, during Peter’s fervent preaching of the resurrection, could have produced His body and ended Christianity.
 - (2) Answer: The Gentiles, if they had stolen the body, would certainly have produced it, as Christianity began to make its inroads on their culture, political and religious systems (Matt. 28.)
 - f. Theory that His Disciples Stole His Body
 - (1) The Roman soldiers would never have permitted this to happen, for it would have meant certain death to them (Acts 16:25-29)

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3. Proofs of the Resurrection
 - a. The appearances of Christ after His resurrection
 - (1) To Mary Magdalene (Jn. 20:14)
 - (2) To the women (Matt. 28:9)
 - (3) To Peter
 - (a) Lk. 24:34
 - (b) 1 Cor. 15:5
 - (4) To the disciples on the road to Emmaus (Lk. 24:13 ff)
 - (5) To the ten disciples (Jn. 20:19)
 - (6) To the eleven disciples (Jn. 20:26)
 - (7) To the seven disciples by the Sea of Galilee (Jn. 21:)
 - (8) To 500 brethren (1 Cor. 15:6)

NOTE: Most still living when Paul wrote 1 Corinthians.

- (9) To James, the half-brother of Jesus (1 Cor. 15:7)

NOTE: James was an unbeliever before the resurrection, (see Jn. 7:5) and a believer after the resurrection.

- (a) Acts 15:13
 - (b) Gal. 1:19
 - (10) To the eleven on a mountain in Galilee (Matt. 28:16-20)
 - (11) To the disciples at the time of the ascension (Lk. 24:50-51)
 - (12) To Stephen (Acts 7:56)
 - (13) To Paul on road to Damascus (Acts 9)
 - (14) To John on the Isle of Patmos (Rev. 1:12-20)
 - b. The Roman guard saw angel roll away the stone (Matt. 28: 2-4; 11-15)
 - c. The empty tomb.
 - (1) Matt. 28:6
 - (2) Jn. 20:1-10
 - d. The competency of the witnesses: reluctant to believe (Jn. 20:20)
 - e. The subsequent change in the disciples (cf. Peter. Acts 2:)
 - f. The confirmation of the disciples' witness by miracles
 - (1) Acts 3:6
 - (2) Acts 5:12-16
 - (3) Heb. 2:3-4
 - g. The events of the Day of Pentecost: 3,000 believed in the same city, only 50 days after resurrection.
 - h. The existence of the Christian church.
 - i. The lives and death of millions of saved people throughout the centuries.
4. The Nature of the Resurrection
 - a. The body in which Christ arose was the same body that was laid into the tomb.

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- (1) The nail prints
 - (2) The wound in His side
 - (3) Recognized by His disciples
 - (4) He could eat; (Lk. 24:43)
 - (5) He could be seen
 - (6) He breathed (Jn. 20:22)
 - (7) He possessed flesh and bones.
 - (a) Lk. 24:39 cf. 1 Cor. 15:50
 - b. The body was changed.
 - (1) At times He was not recognized.
 - (a) By Mary Magdalene (Jn. 20:14-16)
 - (b) By Emmaus disciples (Lk. 24)
 - (c) The seven disciples by the sea (Jn. 21: 4-7)
 - (2) His body was not apparently restricted by distance
 - (3) He could enter a closed room (Jn. 20:19)
 - (4) He could appear or disappear at will (Lk. 24:31)
 - (5) The new body evidently has no blood
 - (a) Lk. 24:39
 - (b) 1 Cor. 15:50
 - c. The relation of the old and the new body is compared to the relation between a seed and the plant that grows from it.
 - d. The resurrection body is called “the body of His glory” in contrast to “the body of our humiliation”. (Phil. 3:21; R.V.)
 - e. His glory was veiled until after the resurrection
 - (1) Acts. 9:3-6
 - (2) Rev. 1:12-20
 - f. The resurrection body is called a “spiritual body” in contrast to the old body, which is called a “Natural body” (literally, a “soul-body”). This does not mean that it is not material, but that it is adapted to the use of the spirit, as the old body is adapted to the use of the soul. (1 Cor. 15:44-49)
 - g. The resurrection body is incorruptible and immortal. (1 Cor. 15: 50,52-54)
5. The Agent of the Resurrection
- a. He was raised by the Father
 - (1) Psm. 16:10
 - (2) Acts 2:24,27, 30-31
 - (3) Acts 13:30
 - (4) Rom. 6:4
 - (5) Eph. 1:19-20
 - b. He raised Himself
 - (1) Jn. 2:19-22
 - (2) Jn. 10: 17-18
 - c. He was raised by the Holy Spirit. (Rom. 1:4)
6. The Significance of the Resurrection

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- a. Its Proof of the Person of Christ
 - (1) His deity
 - (a) Acts 2:36
 - (b) Rom. 1:4
- b. Its Proof of the value of His death
 - (1) It is the seal of God's approval
 - (2) It is an integral part of the Gospel message and should be given more prominence than is customary in Gospel preaching.
(1 Cor.15:1-4)
 - (3) Note its prominence in the preaching recorded in the Acts
 - (4) Scriptures:
 - (a) Rom. 4:25
 - (b) Rom. 10:9
 - (c) Jn. 11:25
- c. Its Proof of the Word of God
 - (1) Our entire Christian faith hinges on the truth of the resurrection.
 - (a) Rom. 1:4
 - (b) Rom. 3:24,25
 - (c) Rom. 5:9-10
 - (2) Both the Old Testament and the New Testament would be meaningless apart from it. (Psm. 16:10)
 - (3) The fact of the resurrection establishes the Bible's claims for itself, for Christ, for the possibility of the miraculous.
- d. The first step in a series on the exaltation of Christ
 - (1) Resurrection
 - (2) Ascension
 - (3) Present ministry in heaven (Psm. 110:1)
 - (4) Return in power and glory to the earth
 - (5) His reign over the earth
 - (6) Final and complete exaltation in the new heaven and New Earth
- e. The Resurrection is necessary to make possible the present work of Christ
 - (1) To send the Holy Spirit (Jn. 16:7)
 - (2) To give life (Jn. 11:25)
 - (3) To become the Head of the Church (Col. 1:18)
 - (4) To become our Advocate (1 Jn. 2:1)
 - (5) To become our Intercessor (Heb. 7:25)
 - (6) To give gifts (Eph. 4:11 ff)
 - (7) To impart power
 - (a) Eph. 1:19-20
 - (b) Matt. 28:18
 - (c) Rom. 6:4
 - (8) To raise believers to a new position in Him
 - (a) Eph. 2:4-6
 - (b) Rom. 6:4
 - (9) To become the first fruits: a pattern of future resurrections

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- (a) 1 Cor. 15:20-23
- (b) Phil. 3:20-21
- (10) To prepare a place (Jn. 14:2-3)
- (11) To continue His work as Shepherd (Jn. 10:16)
- f. The resurrection is necessary to make possible the future work of Christ
 - (1) Resurrection of all men. The Bridegroom's marriage to the Bride (Rev. 19:7)
 - (2) The Bridegroom's marriage to the Bride (Rev. 19:7)
 - (3) The judgments - of the Church, the Jews, the nations, the angels, the unsaved at the Great White Throne
 - (4) Sitting David's throne
 - (a) 2 Sam. 7:16
 - (b) Lk. 1:31-33
 - (c) Acts 2:35-31
 - (5) Deliverance of the world to the Father (1 Cor. 15:24-28) Christ in resurrection as the Last Adam, the Head of the New Creation.
 - (6) When Lazarus and others were raised from the dead, they returned to the old life. They eventually died again.
 - (7) When Christ arose, He arose to a new life, never to die again. (Rom.6:9)
 - (8) In the resurrection, He became the Head of the New Creation.
 - (a) He is called the "last Adam" (1 Cor. 15:45), the "second man", (1 Cor. 15:47)
 - (9) By nature all are in the old creation, "in Adam" (Rom. 5:12 ff) (1 Cor. 15:22) dead in sins, under condemnation.
 - (10) Those who are saved are placed into the new creation. They are "in Christ". In Christ they have justification and life.
 - (a) Jn. 14:20
 - (b) Rom. 5:12 ff.
 - (c) 1 Cor. 5:17

F. CHRIST IN HIS PRESENT SESSION IN HEAVEN

INTRODUCTION: This section answers the question, "What is the bodily risen Christ doing now?" We will deal with His work in Heaven since the ascension and up to the return for the Church. Never neglect this field of truth in your public ministry.

Our study must of necessity begin with His ascension into Heaven.

1. The Ascension

- a. The fact of the Ascension.
 - (1) The departure from earth.
 - (a) Anticipated by Christ during His earthly ministry
 - i) Jn. 6:62
 - ii) Jn. 7:33
 - iii) Jn. 14:12,28

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- iv) Jn. 16: 5,10,16,17,28
 - (b) Actual record
 - i) Mk. 16:19
 - ii) Lk. 24:50-52
 - iii) Acts 1:6-12
 - (c) Further allusions in the Epistles
 - i) Eph. 4:8
 - ii) Heb. 4:14
 - iii) 1 Pt. 3:22
 - (2) The arrival in Heaven
 - (a) Departure from earth infers going somewhere
 - (b) Abundant scriptural evidence
 - i) Anticipated (see all ref. Under a., (1))
 - ii) Stated:
 - a) Mk. 16:19
 - b) Lk. 24:51
 - c) Acts 1:11
 - iii) Seen in Heaven
 - a) Acts 7:55-56
 - b) Acts 9:3-5
 - c) Acts 22:6-8
 - d) Acts 26:13-15
 - e) Rev. 1:13-18
 - iv) His presence in heaven frequently stated in the Epistles and in Revelation.
 - (3) The nature of the Ascension. (Acts 1:8-11)
 - (a) Gradual
 - (b) Visible
 - (c) Bodily
 - i) Christ is actually present in heaven in His physical body.
 - a) Heb. 1:3
 - b) Acts 1:11
 - ii) The Spirit of Christ in keeping with His Divine nature is omnipresent.
 - a) Matt. 28:20
 - b) Gal. 2:20
- b. The significance of the ascension
- (1) End of the period of Christ's kenosis or self-limitation. (Phil. 2:5-11, especially verse 9)
 - (2) The presence of Christ's body in Heaven is assurance of our entering Heaven in a body (Heb. 6:20)
 - (3) The beginning of a new work for Christ

Note: We will be studying His new work in the remainder of this section, entitled "Christ in His

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Present Session in Heaven”.

(4) The promise of His return (Acts 1:11)

2. The Present Position of Christ at the Right Hand of God.

a. Scripture:

- (1) Psm.110:1
- (2) Matt. 22:44
- (3) Mk. 12:36
- (4) Mk. 16:19
- (5) Lk. 20:42-43
- (6) Rom. 8:34
- (7) Eph. 1:20
- (8) Col. 3:1
- (9) Heb. 1:3
- (10) Heb. 8:1
- (11) Heb. 10:12
- (12) Heb. 12:2
- (13) 1 Pt. 3:22

b. Meaning: Seems to indicate sharing the Father’s throne. (cf. Rev.3:21); “And am set down with my Father in his throne,” not David’s throne. Keep in mind this is in heaven, David’s throne to be on the earth.

c. Significance:

- (1) Christ is not on His own throne, but shares the Father’s throne.
- (2) His present authority:
 - (a) 1 Pt. 3:22
 - (b) Eph. 1:20-22
- (3) The manifestation of His present authority is limited by the fact that Satan and his evil spirits are still allowed freedom. However, Christ is “far above” all of them.

3. The Present Work of Christ in Heaven

a. This work is presented to us in the Scriptures under seven figures.

- (1) The Last Adam and the New Creation.
- (2) The head of the Body
- (3) The Shepard and the Sheep
- (4) The Vine and the Branches
- (5) The Chief Corner Stone and the Stones of the Building
- (6) The High Priest and the Royal Priesthood
- (7) The Bridegroom and the Bride

NOTE: This work is possible by reason of His position at the right hand of God the Father.

NOTE: Another aspect of His Work is in earth, which is made possible by His position of indwelling the Church.

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- b. The Last Adam and the New Creation:
- (1) Occurrences of the terms:
 - (a) “Last Adam” occurs only in 1 Cor. 15:45, but a parallel expression, “Second Man”, occurs in 1 Cor. 15:47.
 - (b) “New Creation” (“new creature” A.V.) Occurs twice in 2 Cor. 5:17; and Gal. 6:15
 - (2) Meaning of the terms:
 - (a) A “creation” implies more than mere existence. It implies a supernatural work of God.
 - (b) “New” in this connection refers not merely to time, but to quality. Something new is something different.
 - (3) What is the New Creation?
 - (a) Individually, each person in Christ is a new creation. His life is poured into us, as into Adam (2 Cor. 5:17)
 - (b) Collectively, Christ and all who are in Him
 - (4) Christ’s present work as the Last Adam
 - (a) As the Last Adam, He is the Life-giving Spirit, (1 Cor. 15:45) as Adam passed on his life to his posterity, so Christ gives life to His spiritual posterity.
 - i) Jn. 6:33
 - ii) Jn. 10:28
 - iii) Jn. 17:2
 - (b) The new life is the essence of the New Creation and the Holy Spirit is the agent (Jn. 3:5,6,8)
 - (5) The Key passage for contrasting the two Adam’s (Rom. 5:12-21)
The major context in Scripture relative to imputed sin is Rom. 5:12-21. Here we see the two federal headships, that of the first Adam - Adam; and that of the Second Adam - Christ. Several questions are answered in verses 12-14 and contrasts are seen of the two heads in verses 15-19.
 - (a) Vr 12-14: Why Physical death?
 - i) Vr. 12 Adam’s sin - sin and death to all men. Why? Because all sinned in Adam.

NOTE: “Have sinned” not in text. How? Adam contained the human race seminally (in his loins). Illus. Heb. 7:9,10. (Levi in loins of Abraham, his great-grandfather, cf. Gen.14: 17-20)

- ii) Vr 13: One cannot impute the violation of a law that does not exist. Paul is referring to Mosaic Law.
- iii) Vr 14: Yet death reigned.

NOTE: Adam’s sin was willful sin. Yet these until the time of Moses who died, died not because of willful sin. Why? Because “all sinned in Adam. (Rom. 5:12) As Adam is federal head of old creation, Christ - head of new creation.

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- (b) Vr. 15-19 Contrasts:
 - i) Vr. 15 Adam - sin and death to many. Christ - Grace to many.
 - ii) Vr. 16 Adam - judgment to condemnation. Christ - justification from many offenses.
 - iii) Vr. 17 Adam - reigned. Christ - life reigns - but to only those who receive the gift of righteousness.
 - iv) Vr. 18 Adam - offences brought condemnation. Christ - righteousness brought justification.
 - v) Vr. Adam - disobedient - sinners. Christ - obedient - righteous.
 - (c) Vr.20-21 Purpose of the Law (Mosaic)
 - i) Vr.20 Law to reveal sin which abounds. Grace super-abounds.
 - ii) Vr.21 Sin reigns to death. Grace reigns to eternal life.
- c. The Head and the Body
- (1) The formation and increase of the body.
 - (a) Scripture:
 - i) Acts 2:47
 - ii) 1 Cor. 6:15
 - iii) 1 Cor. 12:12-27
 - iv) Eph. 1:22-23
 - v) Eph. 2:15-18
 - vi) Eph. 3:6
 - vii) Eph. 4:4-16
 - viii) Eph. 5:30-32
 - ix) Col.1:24
 - (b) All three Persons of the Trinity have a part in this process.
 - i) The Father made Christ the head of the Body. Eph. 1:22
 - ii) Christ is the life of the Body (Jn. 10:28)
 - iii) The Spirit baptizes into the Body (1 Cor. 12:13)
 - (c) Christ Himself adds to the Body (Acts 2:47)
 - (d) The members are joined to Christ
 - i) Eph. 5:30-31
 - ii) 1 Cor. 12:12-27
 - (e) The members are joined to one another
 - i) Eph. 4:16
 - ii) 1 Cor. 12:12-27
 - (2) The direction of the Body by the Head
 - (a) Eph. 1:22,23
 - (b) Eph. 5:23,24
 - (c) Col. 1:18

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- (3) The nurture and care of the Body. (Eph. 5:29-30) Christ ministers through the Body to the body (Col. 2:19)
- (4) The cleansing of the body
 - (a) Heb. 2:11
 - (b) Heb. 9:12-14
 - (c) Heb. 13:12
 - (d) Eph. 5:25-27
 - (e) Titus 3:5
 - (f) From the guilt of sin
 - i) Titus 3:5
 - ii) Heb. 9:14
 - (g) From the defilement of sin (Eph. 5:25-27)
 - (h) Cleansing is by the blood of Christ, and by the Word
 - i) 1 Jn. 1:7
 - ii) Jn. 15:3
- (5) Christ's gifts to the Body
 - (a) The Holy Spirit bestows gifts upon individuals
 - i) 1 Cor.12:4-11
 - ii) Rom. 12:4-8
 - (b) Christ bestows gifted men upon the church
 - i) Eph. 4:7-16
 - ii) 1 Cor.12:28-31
 - (c) The purpose of the gifts, Eph. 4:12ff. Translate verse 12: "For the equipping of the saints unto the work of the ministry, unto the building of the body of Christ."
 - i) The saints are to be equipped by the "gifts" (apostles, prophets, evangelists, pastors and teachers) for the work of the ministry.
 - ii) Then they are to build the Body of Christ.
 - a) By evangelizing
 - b) By teaching
- d. The Shepherd and the Sheep.
 - (1) Christ's three-fold work as Shepherd:
 - (a) As the Good Shepherd He gives His life for the sheep. This is work that is past.
 - i) Jn. 10:11
 - ii) Psm. 22
 - (b) As the Great Shepherd he cares for the sheep. This work is present.
 - i) Heb. 13:20
 - ii) Psm. 23
 - (c) As Chief Shepherd He comes to reward the faithful under-shepherds.
 - i) 1 Peter 5:4
 - ii) Psm. 24

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- (2) Christ's Work (present):
 - (a) The Shepherd seeks and finds the sheep.
 - i) Jn. 10:16
 - ii) 1 Pt. 2:25
 - iii) Lk. 15:3-7
 - (b) The Shepherd leads His sheep.
 - i) Psm. 23:2-3
 - ii) Jn. 10:4; 27
 - iii) Necessary because of the helplessness of sheep (cf. Jer. 10:23)
 - iv) The danger surrounding the sheep
 - a) Jn. 10:1, 5,8,10,12,13
 - b) 1 Jn. 2:19-20
 - (c) The Shepherd provides for the sheep
 - i) Psm. 23:4-5
 - ii) Jn. 10:10
 - iii) Phil. 4:19
 - (d) The Shepherd protects the sheep
 - i) Psm. 23:4-5
 - ii) Jn. 10:28-29
- e. The Vine and Branches (Jn. 15)
 - (1) The true Vine - Christ. (Jn. 15:1) Contrast the false vine, Israel. (Isa. 5:)
 - (2) The husbandman - the Father (Jn. 15:1-3)
 - (a) He "takes away" or "lifts up" unfruitful branches
 - (b) He "cleanses" fruitful branches
 - i) Spiritual Christians dealt with, often through great suffering, for greater fruitfulness
 - ii) Cleansing agent - the Word (cf. Eph. 5:26; Psm. 119:9), Importance of Bible study. Suffering when combined with submission to the Word cleanses
 - (3) The Branches
 - (a) The identity of the branches in this parable has been much disputed. "Ye are the branches".
 - (b) In interpreting, take into account the context, which has to do solely with instruction to believers. Unbelievers are not under consideration. Communion, not Union, is the theme in Jn. 15.

Note: the repetition of the word "fruit". Salvation is not in view here at all.

- (c) The two kinds of branches seem to represent two kinds of believers, those who abide in Christ, and those who do not.
- (d) To abide in Christ seems to mean to maintain a close

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spiritual relation to Christ, walking in the light (1 Jn.1:7), walking by the Spirit (Gal. 5:16), obeying Christ or keeping His commandments (Jn. 15:10, etc.).

- (e) Not to abide does not mean to be lost, but to be out of fellowship though saved.
 - (f) Christ would surely not exhort saved people to be saved, but He would exhort them to stay in fellowship with Himself.
- (4) The results of not abiding (Jn. 15:4-6)
- (a) No fruit
 - (b) Cast forth, withered, burned
 - i) Does this mean that a saved person can be lost? Surely not
 - a) Jn. 10:27-29
 - b) Rom. 8:28-29
 - ii) A branch is an instrument of fruit-bearing. A Christian may be cast forth, withered, and burned as a fruit bearing instrument, but not as a child of God. In 1 Cor. 9:27, Paul expressed fear that he might be “disapproved” (“castaway” in A.V. is misleading).
- (5) The results of abiding (Jn. 15:7-14)
- (a) Power in prayer (vs. 7)
 - (b) Glory to the Father (vs. 8)
 - (c) Fruit bearing (vs. 8)
 - (d) Discipleship (vs.8)
 - (e) Realization of God’s love (vs.9)
 - (f) Fulness of joy (vs.11)
- f. The Chief Corner Stone of the Building.
- (1) Introduction: The symbol of a stone, or rock, is used many times in the Scriptures to represent Christ typically (1 Cor. 10:1-4) Dr. C. I. Scofield suggests the following seven illustrations on pages 1312-1313 of the Scofield Reference Bible:
- (a) “Christ crucified is the Rock”:
 - i) Smitten that the Spirit of life may flow from Him to all who will drink
 - a) Ex. 17:6
 - b) 1 Cor. 10:4
 - c) Jn. 4:13,14
 - d) Jn. 7:37-39
 - ii) To the church the foundation and the chief corner Stone (Eph. 2:20)
 - iii) To the Jews at His first coming a “stumbling stone”
 - a) Rom. 9:32,33
 - b) 1 Cor. 1:23
 - iv) To Israel at His second coming the “headstone of

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- a) A King-Priest (Heb. 7:2)
- b) Eternal (Heb. 7:23-25) uninterrupted by death (Heb. 7:23-25)
- c) Abraham paid tithes to Melchizedek; therefore, Levi paid tithes “in the loins of Abraham”
- ii) Christ made a priest after the order of Melchizedek by the eternal oath of God (Heb. 7:20-12)
- (c) Christ as the antitype of Aaron
 - i) Christ is not an Aaronic priest; He belongs to the order of Melchizedek (Heb. 7:14-15)
 - ii) But He is the antitype of the Aaronic priesthood; He is the substance of which it was the shadow.
 - iii) He supercedes the Aaronic priesthood, which was inadequate and inferior.
 - a) It made nothing perfect; Christ’s work was complete (Heb. 7:18-19)
 - b) Christ ministers in the heavenly sphere rather than the earthly (Heb. 8:1)
 - c) Christ serves the reality rather than the shadow (Heb. 8:2-5)
 - d) Christ ministers the new Covenant rather than the Mosaic Covenant (Heb. 8:6-13)
 - e) Christ offers the final and perfect sacrifice for sin (Heb. 9)
- (d) Christ’s priesthood is based on His true humanity
 - i) Heb. 4:15-16
 - ii) Heb. 5:2,7,8
- (2) The work of Christ as High Priest
 - (a) Christ’s work as High Priest falls into two divisions:
 - i) His sacrificial offering
 - ii) His intercession
 - (b) Contrast between the two:
 - i) The offering is past; the intercession is present
 - ii) The offering was on earth; the intercession is in heaven.
 - (c) Christ’s sacrificial offering
 - i) The nature of it
 - ii) Christ sacrifice was finished once and for all at the cross.
 - a) Compare false Roman Catholic theories of Perpetual Sacrifice
XIV. Jn. 6
XV. Lev. 17
 - a) Scripture clearly teaches that the sacrifice

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was completed and not continuous.

XVI. Heb. 1:3

XVII. Heb. 10:10-14

- (a) Christ's Intercession
 - i) Christ intercession in heaven is a real thing. It is more than just His presence there. He does pray for us (Heb. 7:25)
 - ii) Technically His intercession is His prayer on our behalf because of our weakness. Because of His prayer we receive strength for the conflicts.
 - a) Jn. 17:9
 - b) Lk. 22:31-32
 - c) Heb. 7:25
 - iii) In a broader sense, intercession may include Christ's work as our Advocate.
 - a) Rev. 12:10
 - b) Heb. 9:24
 - c) 1 Jn. 2:1
 - iv) Results of Christ's intercessory work
 - a) The security of the believer from being lost
 - b) Deliverance from the power of Satan and sin (Jn. 17:15)
 - c) Keeping the believer in fellowship (1 Jn.1:3-9)
- (1) The Priesthood of believers
 - (a) All true believers are priests (Jn. 20:23)
 - (b) Scripture:
 - i) Rom. 12:1,2
 - ii) Eph. 5:20
 - iii) 1 Thess. 5:18
 - iv) Heb. 10:19-22
 - v) Heb.13:15,16
 - vi) 1 Pt. 2:5,9
 - vii) Rev. 1:6
 - viii) Rev. 5:10
 - ix) Rev. 20:6
 - (c) Two divisions of the work of believer-priests

NOTE: Contrast with the two divisions of Christ's work as High Priest.

- i) Believer-priest to offer sacrifices
 - a) Bodies (Rom. 12:1,2)
 - b) Praise
- XVIII. Heb. 13:15
XIX. 1 Pt. 2:9

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- a) Thanksgiving
XX. Eph. 5:20
XXI. 1 Thess. 5:18
- a) Good Works (Heb. 13:16)
- b) Material Wealth (Heb. 13:16)
- i) Believer-priest to make intercession
 - a) Heb. 10:19-22
 - b) 1 Tim. 2:1-4
 - c) Eph. 6:18
- a. The Bridegroom and the Bride
 - (1) Scripture:
 - (a) Jn. 3:29
 - (b) 2 Cor. 11:1-3
 - (c) Eph. 5:21-23
 - (d) Rev. 19:7-9
 - (e) Rev. 21:1,9
 - (2) The Church is the Bride-to-be: the marriage will take place after the Rapture (Rev. 19:7-9)
 - (3) Christ's past work for the Bride: "He gave Himself for Her (Eph. 5:25)
 - (4) Christ's present work for the bride
 - (a) Preparing a place for the bride (Jn. 14:2-3)
 - (b) Preparing the bride for Himself (Eph. 5:26-27)
 - (5) Christ's future work
 - (a) Presenting the bride to Himself
 - (b) Scripture:
 - i) Eph. 5:27
 - ii) 2 Cor. 11:2
 - iii) Rev. 19:7-9
 - (6) The figure of the Bridegroom and the Bride speak of Christ's love for the Church and of His authority over the Church.
 - (7) Types of the Bridegroom and the Bride in the Old Testament:
 - (a) Adam and Eve
 - (b) Isaac and Rebekah
 - (c) Joseph and Asenath
 - (d) Moses and Zipporah
 - (e) Boaz and Ruth
 - (f) David and Abigail
 - (g) Solomon and the Shulamite (Song of Solomon)
- 1. The Present Work of Christ of the Earth
 - a. The Presence of Christ in the Church
 - (1) Distinctions
 - (a) Christ's material human body is present in heaven. He ascended 2000 years ago, He will return.

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- (b) Christ, being God, is omnipresent in a spiritual sense (Psm.139)
- (c) Christ is present in the church on earth, not in His material body, nor yet merely in the sense of omnipresence. He indwells believers, not unbelievers.
- (d) Christ's presence in believers is not identical with the presence of the Holy Spirit. The Bible distinguishes the Persons of the Trinity (Jn. 14:16,17)
- (2) Scripture:
 - (a) Jn. 14:18, 20,23
 - (b) Jn. 17:26
 - (c) Matt. 28:20
 - (d) Gal. 2:20
 - (e) 1 Jn. 3:24
 - (f) Col. 1:27
- b. The Work of Christ in the Church
 - (1) All the work of Christ in heaven (studied under the seven previous figures) would logically be included here, for it is applied to believers on earth.
 - (2) The indwelling Christ is the imparted divine life
 - (a) Jn. 1:4
 - (b) Jn. 14:6
 - (c) 1 Jn. 5:11
 - (d) Col. 3:4
 - (3) The indwelling Christ is our strength (Phil. 4:13)
 - (4) The indwelling Christ is our hope
 - (a) Col. 1:27
 - (b) 1 Tim. 1:1
- c. The Relation of the Present Work of Christ to the Present Work of the Holy Spirit.
 - (1) The Holy Spirit was sent by Christ to the church
 - (a) Jn. 14:16,17,26
 - (b) Jn. 15:26
 - (c) Jn. 16:7-15
 - (d) Lk. 24:49
 - (e) Acts 1:8
 - (2) The Holy Spirit works on behalf of Christ. He speaks to us of Christ, glorifies Christ, shows us the things of Christ (Jn. 16:12-15)
 - (3) The work of the Holy Spirit interrelated to Christ's work
 - (a) The Holy Spirit regenerating agent of Christ's life
 - i) Jn. 3:5-8
 - ii) Titus 3:5
 - (b) He is a source of strength and hope (Rom. 15:13)

A. CHRIST RETURNING AND REIGNING

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INTRODUCTION: Many have seriously questioned the two aspects of Christ's return in the future. Others refuse to believe it altogether and many scoff at the possibility of these glorious events.

These returnings, first - for His own, then later (approximately seven years) with His own occupy a prominent place in the Scriptures. There are 7,959 verses in the New Testament. Three hundred eighteen (318) verses have something to say relative to these two events, or one verse out of every twenty five (25).

1. The Rapture of the Church-Christ (coming for His own)
 - a. Scripture:
 - (1) Jn. 14:1-3
 - (2) Heb. 9:28
 - (3) 1 Thess. 4:13-18
 - (4) 2 Thess. 2:1
 - (5) 1 Cor. 15:51-52
 - (6) Rev. 4:1-3
 - b. Essential elements of the Rapture:
 - (1) Scriptures:
 - (a) Jn. 14:1-3
 - (b) 1 Thess. 4:13-18
 - (2) Christ comes into the air as the trumpet sounds
 - (3) Dead in Christ are raised, given resurrection bodies
 - (4) Living saints are caught up, bodies changed. (1 Cor. 15:50-51)
 - (5) Forever after with the Lord
 - c. The Church in Heaven
 - (1) The Judgment seat of Christ for Christians only
 - (a) 1 Cor. 3:12-15
 - (b) 1 Cor. 9:16-27
 - (c) 2 Cor. 5:8-10
 - (d) Rev.22:12
 - (e) Since this is a judgment of saved people, the issue is not salvation. That has long since been settled (Jn. 5:24)
 - (f) It is a judgment of the believer's works
 - (2) The Marriage of the Lamb
 - (a) 2 Cor. 11:2
 - (b) Eph. 5:27
 - (c) Rev.19:7-8
 - (d) The Bridegroom is Christ; the Bride is the Church, all believers during this age.
 - (e) The wedding feast (Rev. 19:9)
 - (f) No separation from Christ forever. A perfect realization of Christ's love with no breaks in fellowship. Reigning with Him.

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2. The Second Coming of Christ (Christ coming with His own)
 - a. This event follows the Rapture of the Church by approximately seven years. During these years (the Judgment Seat of Christ and the Marriage of the Lamb) will take place in heaven, and the Tribulation will run its course on the earth.
 - b. Scripture:
 - (1) Deut. 30:3
 - (2) Isa. 63:1-6
 - (3) Dan. 2:44-45
 - (4) Matt. 24 & 25
 - (5) Mark 13
 - (6) Lk. 21
 - (7) Rom. 11:26
 - (8) 1 Thess. 3:13
 - (9) 1 Thess. 5:1-4
 - (10) 2 Thess. 1:7-2:12
 - (11) 2 Pt. 3
 - c. Relation to Israel
 - (1) End of tribulation for Israel (Joel 2)
 - (2) Judgment of Israel (Ezek. 20:37-38)
 - (3) Saved Israel enters the Millennium
 - (a) Rom. 11:26
 - (b) Isa. 61:3 to Isa. 62:12
 - d. Relation to Gentiles
 - (1) End of times of Gentiles (Lk. 21:24)
 - (a) began when Judah was captured by Nebuchadnezzar (2 Chron. 36:1-21)
 - (b) It is the period during which Jerusalem is under Gentile dominion.
 - (c) It will end when the throne of David is re-established at Jerusalem, and Christ, a Jew, reigns there.
 - (2) Judgment of Gentiles nations
 - (a) Joel 3:2-8
 - (b) Dan. 2:44-45
 - (c) Matt. 25:31-46
 - (d) Rev. 19:11 ff
 - e. Relation to all creation
 - (1) The effects of the curse will be removed and millennial conditions will be inaugurated
 - (a) Isa. 11:6-8
 - (b) Isa. 65:18-25
 - (c) Rom. 8:19-22
 - f. Relation to Satan and sin
 - (1) Satan bound for the duration of the Millennium (Rev. 20:1-3)
 - (2) Sin will be instantly judged (Isa. 11:3-5)

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- g. Relation to the Tribulation: end of Tribulation
- h. Relation to the Millennium: beginning of Millennium
- i. Contrast of Rapture and Second Coming:

Rapture	Second Coming
1. Mystery (1 Cor. 15:51)	Subject of Old Testament prophecy
2. Christians judged for service (Rom. 14:10)	Nations and Israel judged as to whether they will enter Millennium. (Matt. 25)
3. Christ appears as Lord, Bridegroom, Head of Church (1 Thess. 4:13-18)	Christ appears as King, Messiah, Emmanuel to Israel (Rev. 19-20)
4. Creation unchanged, sin rampant (2 Thess. 2:)	Creation delivered, curse removed and Christ rules righteously (Rom. 8:8,19-2)
5. Israel's covenants are unfulfilled	Israel's covenants fulfilled (Jer.30:1-3)
6. No relation to Gentiles	Times of Gentiles end-yet to happen (Lk. 21:24)
7. Church goes to Heaven (1 Thess.4:8, 13)	Church comes with Christ (1 Thess. 3:13)
8. No dealings with sin of the world	Sin judged, Satan bound (Rev.4-20)
9. No signs whatever. Note: Signs of the close of the age are seen in relation to the Tribulation, not the Rapture.	Many signs (Matt. 24; Lk. 21)
10. Christ comes into the air (1 Thess. 4:13-18)	Christ comes to the earth-Mt. Of Olives (Zech.13:4)

- j. The Second Coming will be literal and personal.
 - (1) The first coming was literal; therefore, the Second Coming must be so. The two are often linked together in the Old Testament prophecy. (cf. Isa. 61:1-2)
 - (2) The Scriptures present His coming as literal and personal (Acts 1:11)
 - (3) The events connected with His coming demand His personal presence.
- k. Comparisons of the Rapture and The Second Coming
 - (1) Christ Himself appears:
 - (a) Rapture (1 Thess. 4:16)
 - (b) Second Coming (Acts 1:11)
 - (2) Angels are in attendance:
 - (a) Rapture (1 Thess.4:16)
 - (b) Second Coming (Matt. 24:31)
 - (3) Comes in clouds:

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- (a) Rapture (1 Thess. 4:17)
- (b) Second Coming (Matt. 24:30)
- (4) Both events include a resurrection
 - (a) Rapture (1 Thess. 4:16)
 - (b) Second Coming (Rev. 20:4,5)
- 3. Christ Reigning
 - a. The kingdom will be theocratic: Christ is God
 - (1) Isa. 7:14
 - (2) Isa. 9:6-7
 - (3) Isa. 11:1-5
 - b. The kingdom will be heavenly in origin and character
 - (1) Dan. 2:34-35
 - (2) Dan. 44-45
 - (3) Matt. 24 and 25
 - c. Jerusalem will be the capital
 - (1) Isa. 2:2-4
 - (2) Isa.4:3-5
 - (3) Isa. 24:23
 - d. The kingdom will be on the earth
 - (1) Psm. 2:8
 - (2) Jer.23:5
 - (3) Zech.14:9
 - e. The kingdom will be the fulfillment of the Davidic Covenant (2 Sam. 7:8-17)
 - (1) The Son of David on the throne.
 - (2) Israel will be the subjects of Christ's government and objects of His blessing.
 - f. The kingdom will extend over all the earth (Psm. 2:8)
 - g. Results of Christ's reign and the binding of Satan.
 - (1) Immediate justice for all, involving the punishment of sin (Isa.11:3-5)
 - (2) Increased length of life; births and deaths continue, however (Isa.65:20)
 - (3) Creation will be loosed from bondage of sin (Rom. 8:19-22)
 - (4) Universal peace (Isa.2:4)
 - (5) Universal knowledge of God (Jer. 31:34)

B. CHRIST IN ETERNAL STATE

- 1. Events at the Close of the Millennium
 - a. Satan is loosed (Rev. 20:7)
 - b. He leads a vast number of unsaved to rebellion (Rev.20:8-9)
 - c. Fire from heaven ends revolt (Rev.20:9)
 - d. Satan cast into the Lake of Fire forever (Rev. 20:10)

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2. The Judgment of the Great White Throne
 - a. The judgment of the wicked. No saved person will be there.
 - (1) Rev.20:11-15
 - (2) Jn. 5:24
 - b. Introduction of the final state.

3. The Deliverance of the Kingdom to the Father
 - a. Christ's millennial reign is not an end in itself, but a means to an end.
 - b. That end is to conquer every enemy and deliver a conquered universe to the Father.
 - c. Hence, Christ must reign until:
 - (1) He has put all enemies under His feet (1 Cor. 15:25)
 - (2) Death is destroyed (1 Cor. 15:26)
 - d. He then delivers the kingdom to the Father, and is subject to Him. (1 Cor.15:24, 28)

4. Christ's Reign Throughout Eternity
 - a. Though Christ delivers the kingdom to the Father He does not cease to reign. His kingdom is an everlasting kingdom:
 - (1) 2 Sam. 7:16
 - (2) Dan. 7:27
 - (3) 2 Pt. 1:11
 - b. He is the same yesterday, today and forever. (Heb.13:8)

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SOTERIOLOGY

XXII. SOTERIOLOGY:

A. INTRODUCTION

1. Definition:

- a. Soteriology is that section of Biblical Theology which deals with salvation. The word Soteriology is derived from the Greek word *Soter* meaning Savior and appears forty-five times in the New Testament. The word *Soteria* is translated salvation forty times in the New Testament. In the remaining five passages it is translated as follows:
 - (1) Deliver (Acts 7:25)
 - (2) Health (Acts 27:34)
 - (3) Saying (Heb. 11:7)
 - (4) Saved
 - (a) Lk. 1:71
 - (b) Rom. 10:1
- b. The Greek word *Soteria* has the meaning of preservation or safety.
- c. In the Old Testament the Hebrew word *J'shuah* means deliverance, safety, help and aid.
- d. We might define salvation as follows: "Salvation is the work of God in regenerating a lost and condemned sinner into God's child by faith"

2. The Three Tenses of Salvation:

- a. Salvation from the guilt and penalty of sin. (Past)
 - (1) Time of accomplishment: at the moment of believing in Christ. A perfect, once-for-all accomplishment in an instant of time.
 - (2) Scripture reference:
 - (a) Acts 16:30-31
 - (b) Eph. 2:8
 - (c) 2 Tim. 1:9
 - (3) How this is accomplished:
 - (a) On God's part: "Christ died for our sins..." (1 Cor. 15:3-4)
 - (b) On man's part: "believe" (Acts 16:31)
- b. Salvation from the power of sin. (Present)
 - (1) Time of accomplishment: A continual process throughout the lifetime of those believers who allow God to do it.
 - (2) Scripture reference:
 - (a) Rom. 6: 1-14
 - (b) Gal. 5:16-25
 - (c) Rom. 8:2-4
 - (d) Phil. 2:12-13
 - (3) How this is accomplished: This is a large subject in itself of the study of the spiritual life. However in brief:
 - (a) On God's part: The work of Christ upon the cross, the work of the Holy Spirit in our life, and the written Word.
 - (b) On man's part:

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- i) Yielding to God
 - a) Rom. 12:1
 - b) Rom. 6:16
 - ii) Walking by the Spirit (Gal. 5:16)
 - c. Salvation from the presence of sin into the presence of God. (Future)
 - (1) Time of accomplishment: At the coming of Christ. (This is also true when a believer goes through death to be with the Lord, but the emphasis is on that day “when He shall appear”)
 - (2) Scripture reference:
 - (a) 1 Jn. 3:1-3
 - (b) 1 Pt. 1:3-5
 - (c) Rom. 13:11
 - (3) How this is accomplished: At the coming of Christ prior to the tribulation, the dead in Christ will rise, and the living saints will be caught up to be forever with the Lord and to “be like Him”.
- 3. Man’s Need for Salvation
 - a. Blinded (2 Cor. 4:3-6)
 - (1) They hate the light (Jn. 3:19-21)
 - (2) Satan a counterfeit. (1 Tim. 4:1,2) Satan gives man religion, or a form of worship of God, but the sin question and the blood are left out.
 - b. Lost (Lk. 19:10)
 - (1) The words “lost” and “perish” are from the Greek word “*apollumi*” and mean utter ruin, destruction, or death.
 - (2) Annihilation of the unsaved is not taught in the Bible. In 2 Thess. 1:9 “destruction” from the Greek word *olethros* is eternal. Thus the destruction of the wicked lasts as long as the eternal life of the saved.
 - c. Condemned (Jn. 3:18)
 - d. Under the wrath of God (Jn. 8:44)
 - e. Excluded from life (Jn. 3:36)
 - f. Dead in sins
 - (1) Eph. 2:1,5
 - (2) Jn. 5:40
 - g. The child of the devil (Jn. 8:44)
 - h. Under the mastery of the devil.
 - (1) 1 Jn. 5:19
 - (2) Eph. 2:2
 - i. A child of disobedience.
 - (1) Rom. 5:19
 - (2) Eph. 2:2
 - j. In darkness (Col.1:13)
 - k. Without hope (Eph. 2:12)
 - l. Under the domination of the old nature

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- (1) Mk. 7:21-23
- (2) Gal. 5:19-21
- (3) Rom. 1:18 through 3:20
- (4) Isa. 64:6
- m. Unable to save themselves
 - (1) Eph. 2:8
 - (2) Jonah 2:9

- 4. God's Motives in Salvation.
 - a. His grace to be manifested in ages to come (Eph. 2:7)
 - b. That man may have everlasting life (Jn. 3:16)
 - c. The securing of good works (Eph. 2:10)
 - d. That He might have fellowship with us and we with Him (1 Jn. 1:1-7)
 - e. That we might witness of Him (2 Cor. 5:10-15)

- 5. Salvation is of God
 - a. The Father planned it.
 - (1) Jonah 2:9
 - (2) Psm. 3:8
 - b. The son provided it.
 - (1) Jn. 1:29
 - (2) 1 Jn. 2:1,2
 - (3) Jn. 19:30
 - c. The Holy spirit persuades men of it (Jn. 16:7-11)

B. THE CHRIST OF THE CROSS

NOTE: For a complete review the student should see the notes relative to Christology, the Doctrine of Christ.

- 1. Christ's Seven Positions
 - a. Pre-Incarnate (Note all "Angel of Jehovah" scriptures of Old Testament)
 - (1) Jn. 1:1
 - (2) Jn. 17:5
 - (3) Col. 1:17
 - (4) Heb. 13:8
 - b. Incarnate (Review the Kenosis Theory)
 - (1) Phil. 2:5-9
 - (2) Heb.2:
 - (3) 1 Jn. 4:2
 - (4) Isa. 7:14
 - (5) Matt. 1:23
 - (6) Gen. 3:15
 - (7) Gal. 4:4
 - c. A Sin Offering (dead and buried)
 - (1) 2 Cor. 5:21

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- (2) 1 Pt. 2:24
 - (3) 1 Pt. 3:18
 - d. Raised from the dead. Still a glorified man, a pattern for all who follow.
 - (1) 1 Cor. 15:
 - e. Ascended and Seated; generally termed Christ's Session.
 - (1) His work is accepted
 - (2) Appearing as "First Fruits"
 - (3) Head to the church
 - (4) Advocate
 - (5) Intercessor
 - (6) Bestower of gifts
 - (a) Eph. 4:10,11
 - (b) Heb. 1:3
 - (c) Heb. 4:14,15
 - f. Returning and Reigning
 - (1) Jn. 14:1-3
 - (2) Rev. 21:1-4
 - g. Final Surrender of the World Mediation
 - (1) 1 Cor. 15:24-28
2. The Sufferings of Christ
- a. Sufferings in Life (Note: Almost wholly from man. Some of these sufferings were:)
 - (1) Sympathetic (Matt. 8:16,17)
 - (2) From persecutions, lowliness, crown of thorns, scourging
 - (a) Isa. 53:5
 - (3) Anticipation
 - (a) Lk. 22:19-44
 - (b) Matt. 26:37-44
 - (4) In actual experience of crucifixion. Of this the Sweet-savour offerings are typical (Lev. 1-3)
 - (a) Burnt offering (Lev. 1:1-17 cf. 6:8-13) Doing the Father's will unto death. Note words:
 - i) Flay
 - ii) Wash
 - iii) Divide
 - iv) Consume all
 - v) Hands on head
 - vi) Sins of omission
 - vii) Substituting where our obedience is lacking
 - viii) Burnt sacrifice
 - ix) Voluntary
 - x) Accepted for him
 - xi) Atonement
 - (b) Meal offering (Lev. 2:1-16 cf. 6:14-23)

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- i) Fine flour: evenness of character
 - ii) Oil both mingled and poured over: type of Spirit in Christ and anointing.
 - iii) Frankincense: All to God's glory.
 - iv) No leaven: no evil nature
 - v) No honey: natural sweetness
 - vi) Salt: savour
 - vii) The pan: His afflictions
 - (c) Peace offering
 - i) Lev. 3:1-17 cf. Lev. 7:11-21
 - ii) Eph.2:14-18
 - iii) The work of Christ relative to our peace: he "made" peace (Col. 1:20)
 - iv) "Proclaimed" (Eph. 2:17)
 - v) "Is" our peace (Eph. 2:14)
 - vi) Believer's fellowship with God over Christ. Part, burnt for God; part, food for priests. Also a "Thank offering".
- b. Suffering in Death
 - (1) Wholly from God. Who put him to death? The Godhead.
 - (a) Acts 2:23
 - (b) Act 4:27-28
 - (c) Rom. 3:25
 - (d) Jn. 10:18
 - (e) Jn. 19:30
 - (f) Lk. 23:46
 - (g) Heb. 9:14
- c. Things accomplished by Christ's death.
 - (1) Substitute payment for sin.
 - (a) 1 Pt. 2:24
 - (b) 1 Pt. 3:18
 - (c) Rom. 3:25
 - (2) End of the law. What has a perfected believer to do with self-efforts at perfection by the law?
 - (a) Jn. 1:16,17
 - (b) Rom. 6:14
 - (c) Rom. 10:4
 - (d) Rom. 7:1-6
 - (e) 2 Cor. 3: 1-18
 - (f) Eph. 2:15
 - (g) Col. 2:14
 - (h) Gal. 3:19-25
 - (3) A final dealing with the pre-cross sins.
 - (a) Rom. 3:25
 - (4) A redemption toward sin.

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- (a) Rom. 3:24
- (b) Eph. 1:7
- (c) 1 Pt. 1:18
- (5) A reconciliation toward man.
 - (a) Rom. 5:6-11
 - (b) 2 Cor. 5:19,20
- (6) A propitiation toward God.
 - (a) 1 Jn. 2:2
 - (b) Rom. 3:25,26
- (7) The ground for the believer's cleansing.
 - (a) 1 Jn. 1:7,9
 - (b) Eph. 5:26
- (8) The spoiling of the work of principalities and powers. Not the final judgment.
 - (a) Col.2:14,15
 - (b) Heb. 2:14,15
 - (c) Jn. 16:11
- (9) Judgment of the old nature.
 - (a) Rom. 6:1-10
- (10) The ground for Israel's national salvation.
 - (a) Isa. 53:8
 - (b) Rom. 11:26,27
- d. False theories of the value of Christ's death.
 - (1) The Martyr Theory
 - (a) Christ exercised all His powers in self-defense but finally failed, dies against His will. Value: loyal to His convictions.⁴⁰
 - (b) Matt. 16:21
 - (c) Jn.10:18
 - (d) Jn. 19:30
 - (2) Moral Influence Theory
 - (a) If men see the character of sin in the crucifixion of Christ they will be persuaded to cease sinning. Only reformation and not regeneration in view. No one is more a Christian if all men cease sinning now.
 - (3) Expression of Divine Sacrifice and Sympathy.
 - (a) God's goodness seen and His sympathy revealed.
- e. For Whom did Christ die?
 - (1) Christ died for all men.
 - (a) Lk. 19:10
 - (b) Jn. 3:16
 - (c) Rom. 5:6
 - (d) 2 Cor. 5:19
 - (e) 1 Tim. 2:6

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- (f) 1 Tim. 4:10
 - (g) Titus 2:11
 - (h) Heb. 2:9
 - (i) 2 PT. 2:1
 - (j) 1 Jn. 2:2
- (2) The finished work of Christ is not limited to the elect but contemplated all unsaved men.
 - (3) The Gospel is to be preached to all men with confidence that it is for all, yet with the realization that not all will believe.

3. The Resurrected, Ascended Living Christ

INTRODUCTION: For the detail of this study, a review of the notes on Christ's Present Session in heaven would be invaluable. They are to be found in the notes dealing with Christology or the Doctrines of Christ.

Having triumphed over death, hell, and the grave, Christ arose from the dead. Upon His ascension, it was given to Christ to become "Head over all things to the Church which is His body" (Eph. 1:19-25).

Beginning with His ascension, Christ undertook a vital priestly ministry in heaven. This ministry is three-fold:

- a. The Bestower of gifts (Eph. 4:4-17)
- b. Intercessor (Heb. 7:25)
- c. Advocate (1 Jn. 2:1,2)

C. THE VALUES OF THE CROSS WORK

1. The Doctrine of Redemption

INTRODUCTION: Three words characterize the work accomplished by Christ on the cross. They are redemption, propitiation, and reconciliation. It is well to keep in mind that other results of the death of Christ follow from these three great teachings.

The word redemption is found 132 times in the Old Testament and 22 times in the New Testament. The essential idea is "freedom by payment of a price".

- a. Person of the Redeemer.
 - (1) Christ able to redeem. Redemption from sin requires an infinite person. Christ met this requirement to infinity because of His deity.
 - (a) Jn. 1:1-3, 14
 - (b) Heb. 1:
 - (2) Christ willing to redeem. The Scripture indicates clearly that the act of redemption was an act of will rather than an inevitable result.

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Christ was perfectly willing to redeem.

- (a) Lk. 22:42
- (b) Phil. 2:5-8
- (c) Heb. 12:1,2

(3) The redemptive act. He died to make it possible. There is no question as to the reality of the death of Christ on the cross. This historic fact is accepted by all who with open minds examine the events of that great occasion.

- (a) Eph. 1:7

b. The Character of Redemption.

(1) Redemption as an act of purchase.

(a) *Agorazo* means “to buy” and is used three times meaning “to redeem”.

- i) Rev. 5:19
- ii) Rev. 14:3,4

(2) Redemption as an act assuring security.

(a) *Exagorazo* which has the meaning of “to purchase out of” or “removal from sale”.

- i) Gal. 3:13
- ii) Gal. 4:5
- iii) Eph. 5:16
- iv) Col. 4:5

(3) Redemption results in freedom.

(a) *Lutroo* means “to release on receipt of ransom”.

- i) 1 Pt. 1:18

NOTE: These three words dealing with redemption seem to clearly indicate that redemption not only paid the price and brought security, but it also releases the sinner from the bondage of sin and the burden of its judgment.

c. The Results of Redemption. The results of redemption must be distinguished from the results of reconciliation. Redemption is essentially non-experiential, while it is expressed in our experience in reconciliation.

(1) Deliverance from the law. The guilt and penalty of the law of God is fully met by the death of Christ.

- (a) Gal. 3:13

(2) Forgiveness. Forgiveness is primarily associated with propitiation, as only a propitiated God can forgive. However, forgiveness is based on the redemptive act as well.

- (a) Eph. 1:7
- (b) Col. 1:14

(3) Justification. Like forgiveness, justification proceeds primarily from the aspect of propitiation. However, justification has been made possible through redemption.

- (a) Rom. 3:24

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- (4) Deliverance from the obligation of the law. The believer is not only delivered from the guilt and penalty of the law through redemption, but he is also freed from any obligation to it. Thus the inability of the natural man to keep the law is removed by redemption.
 - (a) Gal. 3:24,25-indicates that the law of the Old Testament was a schoolmaster which led to Christ. However, upon receiving Christ the obligation to obey the law was removed.
 - (b) Gal. 4:5
 - (c) Rom. 6:14
- (5) The basis of sanctification. While this aspect of redemption is closely allied to the work of reconciliation, it is revealed as a motive of redemption. It is clear from Titus 2:14 that one of the purposes of redemption is to deliver us from the power of sin.
 - (a) Gal. 1:4
 - (b) Eph. 5:25-27
- (6) The basis of victory over Satan. A believer through the death of Christ is redeemed from the bondage of sin and has deliverance from the power of Satan.
 - (a) Col. 2:14, 15
 - (b) Heb. 2:14,15
- (7) The basis of glorification. Redemption is a finished work but certain aspects of it are realized for the believer only in the future.
 - (a) Deliverance from the presence of sin.
 - (b) Redemption of our body (Rom. 8:23)

2. The Doctrine of Reconciliation.

INTRODUCTION: The doctrine of reconciliation is a work God directed toward man by which man is transformed to make possible and actual his eternal fellowship with God.

Provisionally, Reconciliation was made once and for all by Christ on the cross for the whole world.

Experientially, reconciliation becomes the possession of the believer when he believes.

In the Old Testament the use of this word does not represent a final dealing with sin, but rather a mere covering of the sin from God's sight, and the looking forward to the final reconciliation which was to be provided by the Messiah.

- a. The meaning of the word in the New Testament. There are three Greek words which clearly indicate that reconciliation is a change of mind on the part of one (man) because of the act of another (God in Christ) from

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enmity to friendship.

(1) *Katallage*: This word indicates a change on the part of one party induced by an action on the part of another.

(a) Rom. 5:11

(b) Rom. 11:15

(c) 2 Cor. 5:18,19

(2) *Katallasso*: This word indicates a change. Where persons are concerned it indicates a change from enmity to friendship.

(a) Rom. 5:10

(b) 1 Cor. 7:11

(c) 2 Cor. 5:18-20

(3) *Apokatallasso*: This word means to reconcile completely, to remove our enmity and to leave no room for it to return.

(a) Eph. 2:16

(b) Col. 1:21

b. Important Scripture passages that teach reconciliation.

(1) In 2 Cor. 5:17-21 we have the revelation of the individual new creation. Do not confuse this with the new creation of which Christ is the head. A saint is an individual new creation as indicated in this passage and this in no way hinders the blessed truth that he is also a part of the new creation.

(a) Vr. 17 Clearly indicates this wonderful truth.

(b) Vr. 18 Here we see that all things are of God (who is the subject) and he has reconciled us (the object) to Himself by Jesus Christ (the active agent).

(c) Vr. 19 Here we see the message of reconciliation, to wit, that God was in Christ (the subject) reconciling the world (the object) unto Himself.

NOTE: The expression, “not imputing their trespasses unto them.” here we see the problem of sin no longer remains. And the reason for this fact is found in vr. 21, i.e., they were imputed to Christ.

NOTE: Thus the ultimate work of reconciliation makes the sinner the righteousness of God by being in Christ, the One Who died as their substitute.

(2) Romans 5:6-11 reveals certain aspects of reconciliation and also presents clearly the need for reconciliation.

(a) This is four-fold:

i) Man’s total inability: “without strength”, see vr. 6

ii) Man’s lack of merit: “ungodly”, see vr. 6

iii) Man’s guilt before God: “sinners” see vr. 8

iv) Man at complete enmity toward God: “enemies”, see vr. 10

(b) This four-fold need of reconciliation was met as indicated

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in verses 10 and 11.

- (c) This portion of Scripture also makes clear the following truths.
 - i) First, the death of Christ is mentioned in some way in every verse from verse 6 to 10. It is thus safe to conclude that the death of Christ is indeed the means of reconciliation.
 - ii) Second, reconciliation is revealed to be totally a work of God which man needed utterly and one which he did not deserve.
 - iii) Third, reconciliation in this verse is revealed as a work objectively toward man, vr. 10 and 11. Cf. 2 Cor. 5:17-21.
 - iv) Fourth, reconciliation is seen to be a ground for assurance, vr. 10.
- (3) In Ephesians 2:16 God's Word clearly states that reconciliation not only brings a new relation between the believer in Christ and God, but also effects a new union between Israel and the Gentile in the Body of Christ.
- (4) Romans 11:15 - here the reconciliation of the world to God is again stated giving further confirmation to the objective nature of reconciliation.
- (5) Colossians 1:20-22 - Here again we have an important confirmation of the objective nature of reconciliation.
- c. The extent of reconciliation.
 - (1) Reconciliation in relation to man. Through the death of Christ, reconciliation has been provided for all. This provisional universal reconciliation places the unbeliever in the position of rejecting the grace of God which has been revealed. Therefore, it is essentially not the individual sin question which issues into condemnation, but rather the infinite sin of rejection of Christ. (Jn. 3:18)
 - (2) Reconciliation in relation to the universe. According to Romans 8:22, "The whole creation groaneth and travaileth in pain together until now". Referring once again to Colossians 1:20, we see that reconciliation includes all things.
- d. The Results of Reconciliation.

NOTE: Reconciliation is the effect of the death of Christ as seen in the believer himself by which the sinner is transformed into a saint.

NOTE: Certain aspects stand out as being essential to this work of reconciliation of the believer to God.

- (1) The baptism of the Holy Spirit. This results in a believer being united to the Body of Christ and thus no longer in Adam but in

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Christ.

- (a) 1 Cor. 12:13
- (2) Regeneration. The believer becomes a new individual creation. As a result the believer receives a new nature which users in a desire to serve God and to do His will.
 - (a) 2 Cor. 5:17-20
- (3) Positional Sanctification. This is accomplished when the believer believes and as he is in Christ and is set apart as holy for God.
 - (a) 2 Cor. 4:14-18 cf. 1 Cor. 1:26-31
- (4) Justification. The believer is declared righteous before God, to him is imputed the righteousness of Christ, and judicially reconciliation is accomplished once and for all.
 - (a) Rom. 3:10-5:20
- (5) Intimate Fellowship. Such is possible for the believer because of the indwelling of the Godhead and the transformation in the character of the believer through the new birth .
 - (a) Eph. 2:1-18
- (6) Ultimate Sanctification. Ultimate sanctification is the final form of reconciliation in which the believer in his state and experience is holy and without spot before the presence of God.
 - (a) Jude 24
 - (b) 1 Cor. 1:30
- (7) Glorification. This is another aspect of reconciliation in which the last evidences of the effects of sin are destroyed and the believer stands before God not only holy but sharing the glory of Christ.
 - (a) Col. 1:20-23
 - (b) Rom. 8:29-31

3. The Doctrine of Propitiation

INTRODUCTION: Primarily the death of Christ solved God's problem not ours. That is, when we consider His holiness, righteousness, love, and justice, the death of Christ fully satisfied all of God's righteous demands of the sinner.

- a. The meaning of propitiation.
 - (1) *Hilasmus* is found twice in the New Testament. It has the idea of "an appeasing" or the "means of appeasing".
 - (a) 1 Jn. 2:2
 - (b) 1 Jn. 4:10
 - (2) *Hilaskomai* means "to render propitious to one's self, to appease".
 - (a) Lk. 18:13
 - (b) Heb. 2:17
 - (3) It is therefore safe to conclude that the essential idea in propitiation is that of satisfaction of divine justice by the death of Christ.
- b. The necessity of propitiation.

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- (1) The sin of the race. The Bible very clearly states the universality of sin and this revelation makes it evident that there is a real need for satisfying the just demands of a holy God for judgment on sin.
 - (a) Rom. 3:9, 23
 - (b) Rom. 5:12
 - (2) The righteousness of God. The Bible reveals with unmistakable clearness the perfect holiness and righteousness of God. In view of His perfect holiness and righteousness, it is clear that He must be perfectly propitiated or satisfied before His love can operate freely in grace.
 - (a) Psm. 119:137
 - (b) Psm. 145:17
 - (c) Rom. 3:25,26
 - (3) The historic fact of the death of Christ for sinners. The Bible reveals again and again that the death of Christ was a sacrifice for sin and these many references can only be explained on the basis of the doctrine of propitiation. If God would not need to be propitiated there was no need for Christ to die.
 - (a) Isa. 53:5,6
 - (b) 1 Cor. 15:3,4
 - (c) Gal. 1:4
 - (d) Gal. 3:13
 - (e) Heb. 9:22,28
 - (f) 1 Pt. 1:18,19
 - (g) 1 Pt. 2:24
- c. The substitutional character of propitiation. No one can honestly study the Scriptures and not come to the conclusion that Christ died as a substitutional sacrifice for sin. The substitutional idea is inherent in the Scriptures in relation to all the sacrificial systems.
- (1) Substitution in the Old Testament. The doctrine of propitiation itself is not mentioned in the Old Testament but when we examine the offerings of the Old Testament substitution is very evident. Many of these offerings are types or pictures of what Christ has done who is the perfect substitute.
 - (a) Example: The Levitical offerings are an excellent record in this respect.
 - i) The non-sweet savour offerings being the sin and trespass offerings are indeed types of Christ satisfying the demands of God by bearing the guilt and judgment of our sin.
 - ii) The sweet savour offerings picture to us Christ satisfying the demands of God by presenting His merit for us.
 - (b) Lev. 1-7
 - (2) Substitution in the new Testament sacrifice of Christ. While

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fulfilling the Old Testament principle of substitution and the anticipation of propitiation, it stands in contrast as follows:

- (a) Christ was offered once and for all versus the many offerings of the Old Testament.
 - i) Heb. 9:28
 - (b) Christ's sacrifice was a complete and eternal satisfaction for sin versus the Old Testament offerings which offered no permanent satisfaction.
 - i) Rom. 3:25
 - ii) Heb. 10:4
 - (c) In contrast to the sacrifice of the Old Testament where the victims were unintelligent and involuntary substitutes, Christ in His sacrifice was willing to die and intelligently took the place of a substitute for sinners.
 - i) Jn. 10: 17,18
- d. Results of propitiation.
- (1) God is justified in forgiving sin. It is important for men to realize the absolute necessity for God, who is holy, to judge sin. Propitiation solved this problem. Through the death of Christ, God has received satisfaction in full for every sin. Now He can freely and justly forgive sin, because the penalty has been paid.
 - (a) Rom. 3:23-25
 - (2) God is justified in bestowing righteousness. Having imputed all sin to Christ and being fully satisfied through the death of Christ for sin, propitiation makes possible the imputation of the righteousness of Christ to the sinner. In other words, the merit of Christ now can become the believer's. This is the sweet savour aspect of Christ's offering.
 - (a) 2 Cor. 5:15,21
 - (3) God is justified in bestowing all grace on all sinners. All the blessings of God, such as those manifested in spiritual enablement, ministry, prayer, fruitfulness, illumination, service, sanctification, and glorification are possible. Having been fully satisfied none of the above blessings and more will be withheld from the believer. The full measure of blessing, however, is reserved for the final or eternal state of the believer.
 - (a) Titus 2:11
 - (b) Rom. 3:4-7

4. The Doctrine of Forgiveness

INTRODUCTION: Forgiveness is never generosity, kindness, nor is it leniency on the part of God. God does not forgive because of tears, but because blood has been shed. A life has been given (Heb. 9:22b). Therefore, we can say that God does not save because of generosity but rather because He has generously

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provided a Savior.

The Greek word “*aphieemi*” appears approximately 150 times in the New Testament and is properly translated forgiveness. This word means “to dismiss” or “put away”.

- a. The ground for forgiveness.
 - (1) A careful study of Scripture indicates that the cross is, indeed, the ground of forgiveness.
 - (a) The holiness of God - is satisfied.
 - (b) The justice of God - is satisfied.
 - (c) Satan must be silenced - is silenced.
 - (d) Our conscience needs purging - is purged.
 - (2) Scripture:
 - (a) Lk. 24:46,47
 - (b) Eph. 1:7
 - (c) Col. 1:14
- b. The extent of forgiveness.
 - (1) Forgiveness is for all people and for all sin. We must keep in mind that when we say forgiveness extends for all people and for all sin that this is true only in the provisional sense. Therefore, we can be confident that at Calvary the forgiveness for all people and all sin was provisionally taken care of. However, no one enters experimentally into the forgiveness of all their sin until they savingly believe.
 - (a) Isa. 53:6
 - (b) Col. 2:13
 - (2) For the saved. It is well to note that Scripture does not speak of “future sins”. We must keep in mind that the terms past, present, and future are human or earthly terms. With God, ALL is an eternal NOW. Therefore, as children of God, faced continually with the sin question in our lives, our responsibility is to judge sin in our life and to confess it.
 - (a) 1 Jn. 1:3-2:2
 - (b) 1 Cor. 11:31
 - (c) 1 Jn. 1:9

5. The Doctrine of Justification

INTRODUCTION: There is no place for the idea of pardon or forgiveness in the meaning of justification.

True forgiveness is essential to justification (Col. 2:13) but forgiveness is subtraction, i.e., sins removed, whereas justification is addition, i.e., the merit of Christ.

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- a. The meaning of justification. Righteousness and justification as seen in the Greek are two forms of one word. This it follows that to be justified is to be declared righteous, and those declared righteous are justified.
- (1) *Dikaioo* appears 41 times in the New Testament - justify.
 - (2) *Dikaiosisia* appears 2 times in the New Testament - justification.
 - (3) *Dikaiosisunee* appears 91 times in the New Testament - righteousness.
- Therefore, the essential meaning of justification is “to declare guiltless,” “to declare blameless,” “to declare righteous judicially, not experimentally.”
- b. The ground for justification.
- (1) It is well to keep in mind that Christ by virtue of His death and resurrection secured every needed ground for justification. There was absolutely no need for Him to remain in death (Acts 2:24) so He rose again “on account of our justification”. (Rom. 4:25)
 - (2) Forgiveness was legally possible because He died for our sins but justification is legally possible because He presented His merit to God for us.
 - (3) Therefore, the ground for our justification, i.e., the above death and resurrection of Christ is indeed ABOVE but not OPPOSED to reason.
 - (4) Heavenly in character, it expressed God’s sovereign will and decree and it is wrought in perfect equity.
 - (5) In this connection, we know that Christ the medium is perfect, that imputed righteousness meets man’s need, God is glorified and His law is upheld, and God’s great love for His own is satisfied.
 - (a) God’s holiness and righteousness - is satisfied
 - (b) God’s justice - is satisfied
 - (c) God’s love -is expressed in justified believers
 - (d) Satan’s accusations -are stilled
 - (e) The sinner’s need - is met.
- c. The extent of justification.
- (1) Justification is the decree of God pronounced in behalf of ALL who believe WHEN they believe.
 - (2) Justification to those who believe is forever and also complete.
- d. Important Scriptures teaching justification.
- (1) Romans 3:21-31
 - (a) Vr.21a God is righteous but here we see He has A RIGHTEOUSNESS.
 - (b) Vr.21b Such is apart from the law.
 - i) Acts 13:38,39
 - ii) Rom. 9:30 - 10:4
 - (c) Vr.22 Any one who has faith in Christ has this

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- righteousness.
 - (d) Vr.23 All need this righteousness for all have sinned.
 - (e) Vr.24 The believer is justified without a cause through Christ.
 - (f) Vr.25 This verse indicates Christ in His death took care of the sins of the past ages.
 - (g) Vr.26 No man, angel, or Satan can accuse God of being unjust.
 - (h) Vr.27 & 28 The believer cannot boast. Christ has done the work.
 - (i) Vr.29 - 30 This righteousness is for the Jew and Gentile.
 - (j) Vr.31 Christ fulfilled every requirement of the law (Matt. 5:17) and by faith we are in Christ. Thus in Him the believer answers every requirement of the law, and the law is established.
- (2) Romans 8:28-34
- (a) Vr.28-30 A testimony to the grace of God.
 - (b) Vr.31 The only thing we can say concerning the things of vr.28-30 is God is almighty.
 - (c) Vr.32 Further evidence that God is for us.
 - (d) Vr.33 God is sovereign.
 - (e) Vr.34 Four reasons why the believer cannot be condemned.
 - i) Christ Died
 - ii) Rose again
 - iii) Ascended
 - iv) Interceding

6. The Doctrine of Righteousness

INTRODUCTION: When Christ's righteousness is in view we think of His perfect moral purity, integrity, and sinlessness (Jn. 16:8,10). When the term righteousness is used of God we think of His holiness (Rom. 3:5,25).

The Greek word *dikaioo* appearing 91 times in the New Testament and translated righteousness has in its broad sense the following meaning: "the condition acceptable to God".

- a. We note four general aspects of righteousness in the Scriptures and they are as follows:
- (1) God's own righteousness (Rom.3:25,26). We must keep in mind at all times that God is immutable or unchanging and that He is infinitely righteous.
 - (a) Righteous in His being.
 - i) He is indeed the unchanging One (James 1:17).
 - ii) He is unable to look upon or condone sin

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(Hab.1:13).

- (b) Righteous in His ways.
 - i) This truth is seen as He deals with the question of sin.
 - ii) Sin brings judgment and death and the blow that should have fallen on us, fell on Christ the perfect substitute, and therefore God could save sinners.
 - a) Jn. 1:29
 - b) Jn. 3:16
- (2) Man's own righteousness
 - (a) Isa. 64:6
 - (b) Rom. 3:9-18
 - (c) Rom. 10:3
 - (d) 2 Cor. 10:12
- (3) The imputed righteousness of God.
 - (a) Scriptures:
 - i) Rom. 3:22
 - ii) 2 Cor. 5:21
 - (b) It is well to keep in mind that this righteousness is for anyone who believes (Rom. 4:5).
 - (c) Imputed righteousness by divine decree.
 - i) 1 Cor. 1:30
 - ii) 2 Cor. 5:21
 - (d) The imputed righteousness of God is for those who believe and is possible because of the work of Christ at Calvary. When one believes he is immediately placed in Christ by the baptism of the Holy Spirit and is related to Christ as a member of His body (1 Cor. 12:13). Therefore, God sees the believer as a living part of His own Son.
 - i) God loves the believer as His own Son (Jn. 17:23).
 - ii) God accepts the believer as His own Son
 - a) Eph. 1:6
 - b) 1 Pt. 2:5
 - iii) He accounts the believer to be what His own Son is.
 - (e) Scriptural illustrations of imputed righteousness.
 - i) Abraham: (Gen. 15:6 cf. Rom. 4:1-22)
 - ii) David: (Psm. 32:1-2)
 - (f) Imputed righteousness positional, not experiential.
 - i) It is a wonderful truth for the child of God to realize that the household and family of God are clothed , clothed in the righteousness of God because we in Christ and thus seen by God as transparently holy as His own Son.
 - ii) This robe of righteousness is never altered by God to fit the believer but rather the man is altered to fit

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- the robe.
- iii) The following scriptures clearly testify to the reality of imputed righteousness:
 - a) Rom. 1:16,17
 - b) Heb. 10:14
 - c) Jn. 16:8
 - d) Col. 1:19
 - e) Col. 2:9
 - f) Col. 2:10
- (g) Righteousness is the ground for justification.
 - i) In view of the holiness, righteousness, and justice of God, it is quite clear that He could not declare the believer guiltless or blameless unless he was righteous in His sight. Thus at the moment one believes he is baptized into Christ, and God is now free because of the righteousness which they have by faith, to justify such an one.
- (4) Practical righteousness (imparted).
 - (a) There are many Scriptures which deal with this aspect of the believer's practical righteousness and such is very definitely dependent upon the degree forgiveness yieldedness to the Holy Spirit. This aspect of righteousness is indeed one to not only preach about but to practice.
 - (b) Scriptures dealing with the summary of practical righteousness:
 - i) Gal. 5:22,23
 - ii) Rom. 12: to 16:

7. The Doctrine of Sanctification.

NOTE: It is important for the student as they approach this study to keep in mind that the doctrine is not interpreted by experience but rather by a careful consideration of all Scripture - Holy, Saint, etc.

- a. The various means to sanctification.

NOTE: In Scripture that God Himself is sanctified (Isa. 5:16) as well as God the Son (Jn. 17:19). But as we study further we note the following truth, i.e., that God the Father, Son and Holy spirit are said to sanctify persons.

- (1) The Father sanctifies (1 Thess. 5:23)
- (2) The Son sanctifies
 - (a) Eph. 5:26
 - (b) Heb. 2:11
 - (c) Heb. 13:12

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- (d) Jn. 16
 - (3) The Spirit sanctifies
 - (a) Rom. 15:16
 - (b) 2 Thess. 2:13
 - (4) The Father sanctifies the Son (Jn. 10:36)
 - (5) God sanctified the priest and the people of Israel.
 - (a) Ex. 29:44
 - (b) Ex. 31:13
 - (6) Our sanctification is the will of God (1 Thess. 4:3)
 - (7) Our sanctification from God comes about:
 - (a) By our union with Christ (1 Cor. 1:2,30)
 - (b) By the Word of God
 - i) Jn. 17:17 cf. 1 Tim. 4:5
 - (c) By the blood of Christ
 - i) Heb. 9:13
 - ii) Heb. 13:12
 - (d) By the body of Christ (Heb. 10:10)
 - (e) By the Spirit (1 Pt. 1:2)
 - (f) By our own choice
 - i) 2 Tim. 2:21,22
 - ii) Heb. 12:14
 - (g) By faith (Acts 26:18)
 - (8) We also note that God sanctifies days, places, and things (note: Ex. 29:43 ff)
 - (9) Again we see that man may sanctify God. This is done by the believer's setting God apart in his own thinking as holy, "hallowed be thy name." Again we read in 1 Pt. 3:15, "but sanctify the Lord God in your hearts."
 - (10) The Scriptures also teach that man may sanctify himself. For example, many times God called upon Israel to sanctify themselves and in this present day of grace He calls on us, "be ye holy for I am holy," (1 Pt. 1:16). This truth is further seen in:
 - (a) 2 Tim. 2:21
 - (b) Rom. 12:1
 - (c) 2 Cor. 6:17
 - (d) 2 Cor. 7:1
 - (e) Gal. 5:16
 - (11) The Scriptures also indicate that man may sanctify persons (1 Cor. 7:14).
- b. The three aspects of sanctification.

NOTE: The following three aspects should be very clearly and definitely understood by every student of God's Holy Word. A proper understanding of this doctrine as well as these three aspects will guard one from the entrance into an unscriptural position.

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- (1) Definition:
 - (a) *Qadowsh* - sacred (ceremonially or morally):
 - i) (as a noun) God (by eminence), angels, a saint, a sanctuary (Old Testament - "holy")
 - a) Lev. 20:26
 - b) Isa. 5:16
 - ii) *Qodesh* - A sacred place of thing; consecrated or dedicated thing. (Old Testament - "holy" and "holiness")
 - iii) *Hagios* - An awful thing; sacred. (Physically - pure; morally - blameless, or religious; ceremonially - consecrated,) (Jn. 17:11).
 - iv) *Hagiazo* - to make holy, i.e. (To ceremonially) purify or consecrate; (mentally) to venerate. Translated in New Testament "sanctified" 16 times; "sanctifieth" 4 times; "sanctify" 6 times.
 - a) Matt. 23:17
 - b) 1 Cor. 1:2
 - (b) It is safe to conclude that the essential meaning is that of declaring or considering a person or thing as clean or holy for a holy purpose (Ex. 13:2,12). The word does not necessarily imply any attainment in personal holiness. By way of illustration, we have the declaration of Christ in Jn. 17:19 that he had sanctified Himself. Certainly He had no need of holiness for He was indeed the Holy One. This term is related also to things and we see the testimony of Matt. 23:17,19 to the effect that one thing may sanctify another thing.
- (2) Positional Sanctification: This aspect of sanctification as to scope is infinite, that is, the believer is as transparently holy in Christ as Christ.
 - (a) Heb.10:10,14
 - (b) Jude 1
 - (c) Eph. 4:24 cf. 1 Cor. 1:2
 - (d) 1 Cor. 6:11 cf. 1 Cor. 5:1,2
 - (e) 1 Cor. 6:1-8
- (3) Experiential Sanctification: This second aspect of the doctrine of sanctification involves our daily walk and we can as believers experience great victory in this respect.
 - (a) The dedication of self should certainly be the first step (Rom. 12:1,2)
 - (b) Deliverance from evil. The dedicated child of God realizes the great battle that is constantly going on against the world, flesh, and the devil. Yet in this great battle they have weapons which are in no wise carnal, but rather:

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- i) The Word of God
 - a) Psm. 119:11
 - b) Jn. 15:3
- ii) The indwelling, interceding Christ (Rom. 8:34)
- iii) The indwelling Holy Spirit
 - a) Gal. 5:16
 - b) Rom. 8:29
 - c) 1 Cor. 6:19
- (4) Ultimate Sanctification:
 - (a) Rom. 8:29
 - (b) Eph. 5:25-27
 - (c) 1 Jn. 3:1-3

D. THE SAVING WORK OF GOD⁴¹

1. The Saving Work of God. This phase of salvation truth is limited to the consideration of these transformations which are divinely wrought for the individual at the moment he is saved. It calls for the clear distinction between that which God has already wrought in the “finished work” and in the convicting work, and all other influences leading up to the instant in which one passes from death unto life. It likewise should be disassociated from all that follows that moment. The Christian is such, by virtue of those divinely wrought positions and possessions which are simultaneously accomplished in and for him.
 - a. These may be described as:
 - (1) Not experienced cf. Justification
 - (2) Not progressive cf. Sonship
 - (3) Not related to human merit: standing only and wholly in the unchanging merit of the Son of God (Eph. 1:6).
 - (4) They are eternal in their character: eternal life.
 - (5) Known only through revelation.
 - (a) Rom. 15:13
 - (b) 1 Pt. 2:7
 - (c) 1 Kings 10:7
 - b. These Positions and Possessions are:
 - (1) The Eternal Plan of God
 - (a) Foreknown
 - i) Rom. 8:20
 - ii) 1 Pt. 1:2

⁴¹ I wish to acknowledge with sincere gratitude the kind and gracious permission given me by Dr. Lewis Sperry Chafer and Dr. John F. Walvoord to reproduce the following notes from those used in the Dallas Theological Seminary. They covered pages 28 to 32 of the notes entitled, “Systematic Theology II First Semester.”

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- (b) Elect
 - i) 1 Thess. 1:4
 - ii) 1 Thess. 2:12
 - iii) 1 Pt. 1:2
 - iv) Rom. 8:33
 - v) Col. 3:12
 - vi) Titus 1:1
- (c) Predestinated
 - i) Eph. 1:11
 - ii) Rom. 8:29,30
 - iii) Eph. 1:5
- (d) Chosen
 - i) Matt. 22:14
 - ii) 1 Pt. 2:4
- (2) Reconciled
 - (a) Reconciled by God
 - i) 2 Cor. 5:18,19
 - ii) Col. 1:20
 - (b) Reconciled to God
 - i) Rom. 5:10
 - ii) 2 Cor. 5:20
- (3) Redeemed
 - (a) Redeemed by God
 - i) Col. 1:14
 - ii) 1 Pt. 1:18
 - iii) Rom. 3:24, etc.
 - (b) Redeemed out of all condemnation
 - i) Rom. 8:1
 - ii) Jn. 5:24
 - iii) 1 Cor. 11:32
 - iv) Jn. 3:18
- (4) Related to God Through a Propitiation
 - (a) “And He is the propitiation for our sins: and not for our only, but also for the sins of the whole world”
 - i) 1 Jn. 2:2
 - ii) Rom. 3:24,26
- (5) All Sins Paid by Atoning Blood
 - (a) “Who His own self bare our sins in His body on the tree”
 - i) 1 Pt. 2:24
 - ii) Rom. 4:25
- (6) Vitally Conjoined to Christ for Judgment of the “Old Man” unto a New Testament Walk.
 - (a) “Crucified with Christ” (Rom. 6:6)
 - (b) “Dead with Christ”
 - i) Rom. 6:8

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- ii) 1 Pt. 2:24
 - (c) “Buried with Him”
 - i) Rom. 6:4
 - ii) Col. 2:12
 - (d) Raised by Christ to walk by a New Testament life principle
 - i) Rom. 6:4
 - ii) Col. 3:1
 - (e) Seated with Him (Eph. 1:3)
- (7) Free from the Law
- (a) “Dead” (Rom. 7:4)
 - (b) “Delivered”
 - i) Rom. 7:6
 - ii) Gal. 3:25
 - iii) Rom. 6:14
 - iv) 2 Cor. 3:11
- (8) Children of God
- (a) “Born again”
 - i) Jn. 3:7
 - ii) Jn. 1:12
 - iii) 1 Pt. 1:23
 - (b) “Quickened”
 - i) Eph. 2:1
 - ii) Col. 2:13
 - (c) “Sons of God”
 - i) 1 Jn. 3:3
 - ii) 2 Cor. 6:18
 - iii) Gal. 3:26
 - (d) “A New Testament creation”
 - i) 2 Cor. 5:17
 - ii) Gal. 6:15
 - iii) Eph. 2:10
 - (e) “Regeneration”
 - i) Titus 3:5
 - ii) Jn. 13:10
 - iii) 1 Cor. 6:11
- (9) Adopted (placed as adult sons)
- (a) “Ye have received the Spirit of adoption” (Rom. 8:15 etc.)
 - (b) So, also a future adoption (Rom. 8:23)
- (10) Acceptable to God by Jesus Christ
- (a) “Made the righteousness of God in Him. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe”
 - i) Rom. 3:22
 - ii) 1 Cor. 11:30
 - iii) 2 Cor. 5:21

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- iv) Phil. 3:9
- (b) Sanctified Positionally:
 - i) “Christ Jesus, who is made unto us - sanctification”
 - a) 1 Cor. 1:30
 - b) 1 Cor. 6:11
 - ii) This is in no way to be confused with experiential sanctification as mentioned in Jn. 17:17.
 - iii) Or the final perfection of the believer
 - a) Eph. 5:27
 - b) 1 Jn. 3:3
- (c) “Perfected for ever” (Heb. 10:14)
- (d) “Made accepted in the Beloved”
 - i) Eph. 1:6
 - ii) 1 Pt. 2:5
- (e) “Made meet” (Col. 1:12)
- (11) Justified
 - (a) “Therefore being justified by faith”
 - i) Rom. 5:1
 - ii) Rom. 3:24
 - iii) Rom. 8:30
 - iv) 1 Cor. 6:11
 - v) Titus 3:7
- (12) Forgiven All Trespasses
 - (a) “In whom we have redemption through His blood, even the forgiveness of sins”
 - i) Col. 1:14
 - ii) Col. 2:13
 - iii) Col. 3:13
 - iv) Eph. 1:7
 - v) Eph. 4:32
 - (b) A distinction is necessary here between the complete and abiding judicial forgiveness and the oft repeated forgiveness within the family of God. (1 Jn. 1:9)
- (13) “Made Nigh”
 - (a) “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph. 2:13)
 - (b) With this there is a corresponding experience
 - i) James 4:8
 - ii) Heb. 10:22
- (14) Delivered from the Powers of Darkness
 - (a) “Who hath delivered us from the powers of darkness”
 - i) Col. 1:13
 - ii) Col. 2:13-15
- (15) “Translated into the Kingdom”
 - (a) “And hath translated us into the kingdom of His dear Son”

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- (Col. 1:13)
- (16) On the Rock Christ Jesus
- (a) “For other foundation can no man lay than that is laid, which is Jesus Christ”
- i) 1 Cor. 3:11
- ii) Eph. 2:20
- iii) 2 Cor. 1:21
- (17) A Gift from God to Christ
- (a) “I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me”
- i) Jn. 17:6, 11,12,20
- ii) Jn. 10:29
- (18) Circumcised in Christ
- (a) “In whom also ye are circumcised with the circumcision made without hands, in putting off of the body of the sins of the flesh by the circumcision of Christ”
- i) Col. 2:11
- ii) Phil. 3:3
- iii) Rom. 2:29
- (19) Partakers of the Holy and Royal Priesthood
- (a) “Holy Priesthood” (1 Pt. 2:5)
- (b) “Royal Priesthood”
- i) 1 Pt. 2:9
- ii) Rom. 2:29
- (20) A Chosen Generation and a Peculiar People
- (a) “But ye are a chosen generation - a peculiar people”
- i) 1 Pt. 2:9
- ii) Titus 2:14
- (21) Having Access to God
- (a) “For through Him we both have access by one Spirit unto the Father”
- i) Eph. 2:18
- ii) Rom. 5:2
- iii) Heb. 4:14-16
- iv) Heb. 10:19,20
- (22) Within the “Much More” Care of God (Rom. 5:9,10)
- (a) Objects of His love
- i) Eph. 2:4
- ii) Eph. 5:2
- (b) Objects of His grace
- i) For salvation: “For by grace are ye saved” (Eph. 2:8)
- ii) For keeping: “By whom also we have access by faith into this grace wherein we stand” (Rom. 5:2)

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- iii) For service; “But to every one of us is this grace given” (Eph. 2:7)
- iv) For instruction: “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present age (Titus 2:12,13)
- (c) Objects of His power
 - i) Eph. 1:19
 - ii) Phil. 2:13
- (d) Objects of His faithfulness
 - i) Heb. 13:5
 - ii) Phil. 1:6
- (e) Objects of His peace (Col. 3:15)
- (f) Objects of His consolation (2 Tim. 2:16)
- (g) Objects of His intercession
 - i) Heb. 7:25
 - ii) Rom. 8:34
 - iii) Heb. 9:24
- (23) His Inheritance
 - (a) “That ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints” (Eph. 1:18)
- (24) Our Inheritance
 - (a) “An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you”
 - i) 1 Pt. 1:4
 - ii) Eph. 1:14
 - iii) Col. 3:24
 - iv) Heb. 9:15
- (25) A Heavenly Association (Eph. 2:6)
 - (a) Partners with Christ in life
 - i) Col. 3:4
 - ii) 1 Jn. 5:11,12
 - (b) Partners with Christ in position (Eph. 2:6)
 - (c) Partners with Christ in service:
 - i) “God is faithful, by whom we were called into fellowship (partnership) with His Son Jesus Christ our Lord” (1 Cor. 1:9)
 - ii) “Workers together with God” (1 Cor. 3:9)
 - iii) “Workers together with Him” (2 Cor. 6:1)
 - iv) “Ambassadors” (2 Cor. 5:20)
 - v) “Ministers of God” (2 Cor. 6:4)
 - vi) “Ministers of the New Testament” (2 Cor. 3:6)
 - vii) “Epistles” (2 Cor. 3:3)

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- (d) Partners with Christ in suffering: “If we suffer, we shall also reign with Him”
 - i) 2 Tim. 2:12
 - ii) Phil. 1:29
 - iii) 1 Pt. 2:20
 - iv) 1 Pt. 4:12,13
 - v) 1 Thess. 3:3
 - vi) Rom. 8:18
 - vii) Col. 1:24
- (e) Partners with Christ in betrothal
 - i) 2 Cor. 11:2
 - ii) Eph. 5:25-27
- (26) Heavenly Citizens: “For our citizenship is in heaven”
 - (a) Phil. 3:20
 - (b) R.V. Eph. 2:19
 - (c) Heb. 12:22
 - (d) Lk. 10:20
- (27) Of the Family and Household of God: “Fellow citizens with the saints, and of the household of God”
 - (a) Eph. 2:19
 - (b) Eph. 3:5
 - (c) Gal. 6:10
- (28) Light in the Lord: “Now are ye light in the Lord”
 - (a) Eph. 5:8
 - (b) 1 Thess. 5:4
- (29) Vitally United to the Father, Son, and Spirit
 - (a) “In God” (1 Thess. 1:1 cf. God in you, Eph. 4:6)
 - (b) “In Christ” (Jn. 14:20 cf. Christ in you, Col. 1:27)
 - i) A member in His body (1 Cor. 12:13)
 - ii) A branch in the Vine (Jn. 15:5)
 - iii) A stone in the building (Eph. 2:19-22)
 - iv) A sheep in His flock (Jn. 10:27-29)
 - v) A part of His bride (Eph. 5:25-27)
 - vi) A priest of the kingdom of priests (1 Pt. 2:5,9)
 - vii) A saint of the “New Generation” (1 Pt. 2:9)
 - viii) “His workmanship” (Eph. 2:10)
 - (c) “In the Spirit” Rom. 8:9 cf. The spirit in you, 1 Cor. 2:12
- (30) Blessed with the “First-fruits” and the “earnest” of the Spirit
 - (a) “First fruits of His creatures” (James 1:18)
 - (b) “Born of the Spirit” (Jn. 3:6)
 - (c) “Baptized with the Spirit”
 - i) 1 Cor. 12:13
 - ii) 1 Cor. 10:7
 - (d) “Indwelt by the Spirit”
 - i) 1 Cor. 6:19

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- ii) 1 Cor. 2:12
- iii) Jn. 7:39
- iv) Rom. 5:5
- v) Rom. 8:9
- vi) 2 Cor. 1:21
- vii) Gal. 4:6
- viii) 1 Jn. 3:24
- (e) “Sealed by the Spirit”
 - i) Eph. 4:30
 - ii) 2 Cor. 1:22
- (31) Glorified: “And whom He justified, them He also glorified” (Rom. 8:30)
- (32) Complete in Him: “And ye are completed in Him, which is the head of all principality and power” (Col. 2:10)
- (33) Possessing Every Spiritual Blessing: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly in Christ” (Eph. 1:3)

E. KEEPING WORK OF GOD

- 1. God the Father
 - a. The Covenant of God - unconditional
 - (1) Jn. 5:24
 - (2) Jn. 6:37
 - (3) Jn. 10:28
 - b. The Power of God
 - (1) Jn. 10:29
 - (2) Jude 24
 - (3) Rom. 8:31,38
 - (4) Heb. 7:25
 - c. The Love of God
 - (1) Jn. 3:16
 - (2) Rom. 5:8-11
 - d. The Prayer of Jesus Christ
 - (1) Jn. 17:9-12, 20
 - (2) Heb. 7:25
- 2. God the Son
 - a. The Death of Christ
 - (1) Rom. 8:34
 - (2) 1 Cor. 15:3,4
 - (3) Rom. 8:1
 - (4) Jn. 3:18
 - b. The Resurrection of Christ
 - (1) Rom. 4:25

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- (2) 1 Cor. 15:3,4,20 ff
 - c. The Intercession of Christ
 - (1) Heb. 7:25
 - (2) Jn. 17:9,15,20
 - d. The Advocacy of Christ
 - (1) 1 Jn. 1:1-2:2
 - (2) Heb. 9:24
3. God the holy Spirit
- a. The Regenerating Work of the Holy Spirit
 - (1) Jn. 1:13
 - (2) Jn. 3:3-7
 - (3) Titus 3:5
 - (4) 1 Pt. 1:23
 - (5) 2 Pt. 1:4
 - b. The Indwelling of the Holy Spirit
 - (1) Jn. 7:37-39
 - (2) Jn. 14:16,17
 - (3) Rom. 5:5
 - (4) Rom. 8:9
 - (5) 1 Cor. 6:19,20
 - c. The Baptism of the Holy Spirit
 - (1) 1 Cor. 12:13
 - (2) Gal. 3:27
 - d. The Sealing of the holy Spirit
 - (1) Eph. 4:30
 - (2) Eph. 1:13
 - (3) 2 Cor. 1:22

NOTE: It is not our purpose in this course to consider the approximately twenty verses used by the Arminians to disprove the “Keeping Work of God,” sometimes called the “Eternal Security of the Believer.” Suffice it to say such passages are either dispensationally misapplied, the true subject ignored, or the entire context has not been considered. When the whole Word of God is considered these particular passages offer no real difficulty, for the Scriptures are not contradictory.

The preceding twelve points submitted in these notes under “The keeping Work of God” present a most impossible challenge to the Arminians in this matter, though there are many others that could be brought forth to bear on the subject.

For a treatment of the misunderstood passages, I would recommend the student reading the following:

Systematic Theology, Vol. 111, by Lewis Sperry Chafer, pages 267 to 312, especially pages 290 to 312.

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Shall Never Perish, by J. F. Strombeck.

F. THE DELIVERING WORK OF GOD

1. Introduction: The saved one faces a three-fold conflict, namely, the world, the flesh, and the devil. In this conflict we have all that we need to be delivered. Again, it is of God and further manifestation of His grace to us. In His grace He has supplied the following:
 - a. The indwelling Godhead
 - (1) The Father (1 Cor. 3:16,17)
 - (2) The Son (Gal. 2:20)
 - (3) The Holy Spirit (1 Cor. 6:19)
 - b. The Word of God
 - (1) Psm. 119:105
 - (2) Eph. 6:10-18
 - c. The ministries of the Holy Spirit
 - (1) Jn. 14:16
 - (2) Psm. 1:1-3
 - d. The strengthening work of God the Son
 - (1) Heb. 7:25
 - (2) 1 Jn. 2:2
 - e. Prayer (Jn. 5:7)

It is well for the child of God to know and to recognize that with which he is in constant conflict. The three-fold enemy is:

2. The World
 - a. Consider the use of the word:
 - (1) 40 times a translation of *aion*, meaning age.
 - (2) 35 times a translation of *oikumena*, meaning the inhabited earth, especially the Old Testament Roman world.
 - (3) 175 times a translation of *kosmos*, meaning order.
 - (a) This may be of things physical or of things social. Both physical order (Rom. 8:20,21) and the social order (James 4:4) are cursed and ruined by the fall of man.
 - b. The Christian and the world:
 - (1) Christians are not in conflict with the *aion*.
 - (2) Christians are not in conflict with *oikumena*.
 - (3) Christians are not in conflict with the physical *kosmos*.
 - (4) Christians are in conflict with the social *kosmos* which is properly termed "The Satanic System."
 - (a) This does not include the fallen people themselves. God loves the world of men (Jn. 3:16) and Christians should love the lost.
 - (b) It does include the human ideals and institutions which are

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based on Satan's program.

i) Jn. 15:17-21

ii) Jn. 17:14,18

iii) 1 Jn. 5:4,5 cf. Jn. 7:7

(c) It does include the vast present world system with its governments, commercial activities, art, social life, educational ideals, and entertainment, even much that is religious, is based on Satanic ideals.

(d) Its principles are greed, force, self promotion, and human glory (Note: 1 Jn. 2:16)

c. Satan is the head of this world's systems.

(1) Isa. 14:12-17

(2) Jn.12:31

(3) Jn. 14:30

(4) Jn. 16:11

(5) Lk. 4:5-7 cf. Eph. 2:2

(6) 2 Cor. 4:3,4

(7) 1 Jn. 5:19

(8) Eph. 6:12 R.V.

d. The system is evil in the eyes of God

(1) 2 Pt. 1:4

(2) 2 Pt. 2:20

(3) James 4:4

(4) 1 Jn. 4:3

(5) James 1:27

(6) 1 Jn. 3:13

e. The system, though embracing all world power, is limited and doomed to destruction

(1) 1 Jn. 4:4

(2) 1 Jn. 3:1

(3) 1 Jn. 4:5

(4) 1 Jn. 2:17

(5) 2 Pt. 3:10

f. The Christian's victory is that of faith

(1) 1 Jn. 4:4

(2) 1 Jn. 5:4,5

(3) He is called to be separate, not conforming (Rom. 12:2)

(4) Though he is in the world, he is not of the world. He is to use the world, not abuse it.

3. The Flesh - (Does not always mean physical body)

a. The natural man lives in the sphere of the flesh (Rom. 8:8)

b. The saved man is in the Spirit (Rom. 8:9)

c. The saved man has the capacity to be fleshly (1 Cor. 3:1-4). He is warned against "making provisions" or "fulfilling the lusts of the flesh."

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- (1) Rom. 8:12,13
 - (2) Gal. 5:16
 - (3) Rom. 13
 - d. The Christian is a battle ground between the flesh and Spirit
 - (1) Gal. 5:16,17
 - (2) Rom. 8:2-4
 - e. There is no eradication. See 1 Cor. 5:5, which does not teach actual destruction but to render powerless.
 - f. The divine methods:
 - (1) Same as with the world and Satan: these are not eradicated, but overcome (Gal. 5:16,17)
 - (2) On the divine side, the flesh is judged.
 - (3) On the human side, “we have such hope.” (1 Cor. 15:19)
4. The Devil
- a. The greatness of his power
 - (1) Isa. 14:12, 16,17
 - (2) Lk. 4:5-7
 - (3) 1 Pt. 5:8
 - (4) Rev. 12:9
 - (5) Rev. 20:3,7,8
 - b. The victory, like Michael’s (Jude 1:9) is by faith which depends on the power of another
 - (1) 1 Jn. 4:4
 - (2) Eph. 6:10-15

G. GOD’S ONE CONDITION FOR SALVATION

INTRODUCTION: Assuming we have clearly and simply presented the Gospel (1 Cor. 15:3,4) or given them something to believe, and with the full consciousness on our part of the fact that only the holy Spirit can enlighten them (Jn. 16:7-11), it is then necessary to present what God expects the unbeliever to do.

- 1. The One Condition for Salvation:
 - a. The New Testament presents but one condition for salvation i.e., Believe in the Person and Work of Jesus Christ. This is evidenced by the following 160 passages dealing with salvation in the New Testament.
 - (1) Believe: translated from the Greek word *pisteu_*, meaning “to think to be true, to be persuaded of, to place confidence in, to adhere to, rely on, trust.”
 - (a) Found 115 times in the New Testament in relation to salvation.
 - (b) Some texts:
 - i) Jn. 3:16, 18, 36
 - ii) Jn. 5:24

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- iii) Rom. 1:16
 - iv) Rom. 3:22
 - v) 1 Jn. 5:1,13
- (2) Faith: translated from the Greek word *Pistis*, meaning “belief, conviction of the truth of anything.”⁴²
- (a) Found 35 times in the New Testament in relation to salvation.
 - (b) Some texts
 - i) Rom. 3:25,28
 - ii) Rom. 5:1
 - iii) Eph. 1:15
 - iv) Eph. 2:8
- (3) Trust, translated from the Greek word *Elpizo*, meaning “to hope, to wait.”⁴³
- (a) Found 3 times in the New Testament in relation to salvation
 - (b) The texts
 - i) Matt. 12:21
 - ii) Rom. 15:12
 - iii) 2 Cor. 1:10
- (4) Repent, translated from the Greek word *Metanoeo*, meaning “to have another mind for the better.”⁴⁴
- (a) Found 7 times in the New Testament in relation to salvation.
 - (b) Texts
 - i) Lk. 13:3,5
 - ii) Lk. 15:7
 - iii) Acts 2:38
 - iv) Acts 3:19
 - v) Acts 17:30
 - vi) Acts 26:20

NOTE: As we stated earlier in these notes, the New Testament presents only one condition for salvation. However, men are presenting more than one condition and confusion has been brought into the mind of unbelievers. This is a tragic situation and it is our responsibility before God and man not to confuse this vital blessed truth.

b. Common Misconceptions:

⁴² Thayer

⁴³ Thayer

⁴⁴ Thayer

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- (1) Repent and Believe
- (a) Repent means “to change one’s mind for he better”
 - (b) There is no thought of sorrow or anguish or giving up of sin involved.
 - (c) Repent is really included in believing. How can an individual to Christ from whatever way he may have been following without a change of mind?
 - i) 1 Thess. 1:9
 - ii) Eph. 2:8

NOTE: For a more detailed discussion read Dr. L.S. Chafer’s Systematic Theology, Vol. III, pages 371-378.

- (2) Believe and be Baptized
- (a) Answer: Does this refer to real or to ritual baptism? The text elevates Baptism here as equal in importance to believing. Note three words:
- i) Believe: It has two meanings or degrees.
 - a) “Believe with thine heart” (the higher meaning)
 - b) “The devils believe”
 - ii) Saved: It has two meanings.
 - a) To be saved from sin (the higher meaning)
 - b) “Remain in the ship to be saved”
 - iii) Baptized: It has two meanings.
 - a) One of water or ritual
 - b) The other of Spirit and real.
Is not the latter used here? There is a binding element between believe and baptized as used here. The same person is in view and not one spiritual and the other physical sphere. Baptism is here an effect caused by believing.
 - iv) Note parallels:
 - a) “Drink and be drunken” (Lk. 12:45)
 - b) “Eateth and is filled”
 - c) “Runneth and is weary”
 - d) “Thou shalt be blind and see not”
 - e) “Repent and be converted”
 - f) “Dumb and not able to speak” (Lk. 1:20)
 - g) “Repent that your sins may be blotted out”
 - v) Belief leads to the Spirit’s baptism:
 - a) “The devils believe in a holy God and tremble being baptized into fear (James 2:19-paraphrased)

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- b) “He that believeth (with the heart into Christ), shall be saved (through the redemption which is in Christ, Mk. 16:16)

NOTE: In the latter part of Mark 16:16, what is set forth as the cause of damnation or judgment? It is not the failure to believe and be baptized but rather failure to believe.

- (3) “Believe and surrender to God”, “Make Jesus Savior and Lord”, or “Accept Jesus as Savior and Lord”

- (a) Answer:

- i) There is no New Testament Scripture relative to salvation to substantiate or that teaches the above conditions.
- ii) Verses related to discipleship are used but those who present the above conditions. However, there is a vast difference between discipleship and being saved. It is one thing to come to Christ and quite another to follow Him.
- iii) The 160 passages referred to earlier in this section are completely ignored. Is God’s Word contradictory? **Most certainly not!**
- iv) The unbeliever is told to forsake his sins and come to Christ, believe and make Him Lord of their life.
 - a) This is contrary to 1 Thess. 1:9, and is utterly impossible for the unregenerate man to do (Eph. 2:1,5,8,9)
 - b) Is salvation of man and God? **Most certainly not!**
 - c) It is of God alone (Jonah 2:9)

- (b) Conclusion:

- i) It is not our intent to minimize the life of surrender and service. Some have been accused of offering “Cheap Grace”, whatever that might mean. The Grace presented for salvation is not “cheap” but it is God’s Grace, infinitely rich and precious.
- ii) When one has presented God’s only condition for salvation, “Believe,” and through the work of the Holy spirit a soul has been born from above (Jn. 1:13; 3:1-8), such an one is saved.
- iii) Now that we are saved and are blessed with the ministries of the indwelling Holy spirit they can be presented with the claims of Christ. They should be exhorted to surrender or to dedicate their lives (Rom. 12:1,2) There should be exhortation to discipleship and holy living, but never as a

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- condition for salvation.
- (4) Believe and confess Christ before men
 - (a) Verses:
 - i) Matt. 10:32,33
 - ii) Rom. 10:9,10
 - (b) Answer: Matt. 10:32,33
 - i) Instructions to His twelve disciples whose message was to Israel only (Matt. 10:1,5-8) relative to the Kingdom of heaven.
 - ii) Such is not the message nor the method for this age of Grace.
 - iii) Ignores the 160 passages already referenced.
 - (5) Believe and confess (1 Jn. 1:9)
 - (a) Answer:
 - i) Disregards who should do the confessing and why. This is for believer's cleansing and forgiveness.
 - ii) Disregards to whom the book was written.

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XXIII. PNEUMATOLOGY

A Consideration of the essential facts concerning the Holy Spirit:

INTRODUCTION: In the study of the Person and work of the Holy Spirit, one must consider what the Scriptures teach concerning Him from eternity past to eternity future. The necessity of the believer living in right relationship with the Holy Spirit cannot be over estimated.

Just as salvation is through Jesus Christ alone, so growth, victory, power and blessing are through the Holy Spirit. Living as we do in the age of the Holy Spirit, it is of supreme importance that we know as much as possible about Him.

The following notes are by no means exhaustive, and for the student who desires additional material, the following books are recommended:

The Doctrine of the Holy Spirit, by John F. Walvoord, Th. D.
Systematic Theology, Vol. VI, by Lewis Sperry Chafer, D.D., Litt. D.

A. THE PERSON OF THE HOLY SPIRIT

1. The Personality of the Holy Spirit.
 - a. Evidenced by His Attributes
 - (1) Life (Rom. 8:2)
 - (2) Intelligence (1 Cor. 2:10,11)
 - (3) Will (1 Cor. 12:11)
 - (4) Sensibility (Eph. 4:30)
 - b. Evidenced by His Works
 - (1) His Teaching (Jn. 16:13)
 - (2) His Comforting (Jn. 14:26)
 - (3) His Empowering
 - (a) Zech. 4:6
 - (b) Acts 1:8
 - (4) His Guiding (Rom. 8:14)
 - (5) His Interceding (Rom. 8:26,27)
 - (6) His Commanding (Jn. 16:7-11)
 - c. Evidenced by the use of the personal pronoun "He".
 - (1) The Greek word for "spirit" is in the neuter gender *pneuma*.
 - (2) According to the rules of Greek grammar, the neuter pronoun "it" would often be required in referring to *pneuma*. But in spite of this, and for the sake of emphasis on His Personality, the masculine pronoun "he" *elkeinos* is found several times. This could only refer to a person.
 - (a) Jn. 15:26
 - (b) Jn. 16:13,14
 - d. Evidenced by His being subjected to personal actions.
 - (1) Sent (Jn. 15:26a)

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- (2) Lied to (Acts 5:3)
- (3) Grieved (Eph. 4:30)

2. The Deity of the Holy Spirit.

INTRODUCTION: The Holy Spirit is a Divine Person worthy of our adoration, our faith and love. He is in no sense of the word an influence, but a personal being, infinitely wise, all powerful, Holy, and ever present to the born-again one as a loving friend and helper.

- a. Evidenced by the Scriptures.
 - (1) The Holy Spirit is *Jehovah*.

NOTE: The identification is not of Person but of essence. The name *Jehovah* may refer to any of the three Persons of the Godhead.

- (a) Isa. 6:8-10 cf. Acts 28:25-27
 - (b) Jer. 31:31-34 cf. Heb. 10:15
- (2) The Holy Spirit is God. (Acts 5:1-4)
- (3) The Holy Spirit closely associated with the Father and Son.
 - (a) The baptismal formula (Matt. 28:19)
 - (b) The apostolic benediction (2 Cor. 13:14)
- b. Evidenced by His attributes which are the attributes of God.
 - (1) Omnipresence (Ps. 39:7-10)
 - (2) Omniscience (1 Cor. 2:10-11)
 - (3) Omnipotence
 - (a) Lk. 1:35
 - (b) 1 Pt. 3:18
 - (4) Holiness (Jn. 14:26)
 - (5) Truth (1 Jn. 5:6)
- c. Evidenced by His works which are the works of God.
 - (1) Creation
 - (a) Gen. 1:1-2 cf. Ps. 104:30b
 - (b) Job 33:4
 - (c) Ps. 104:1-30a
 - (2) Regeneration
 - (a) Jn. 3:5-7
 - (b) Titus 3:5
 - (3) Inspiration (2 Pt. 1:21)
 - (4) Illumination (1 Cor. 2:9-13)

NOTE: There are other works, such as indwelling, sealing, filling, etc. These will be considered in greater detail later in this study.

3. The Titles of the Holy Spirit.

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INTRODUCTION: Nowhere in the Scriptures do we find a formal name for the Holy Spirit. We find descriptive titles, some of which are listed below. Inasmuch as His Person is pure spirit, He is presented as the Spirit. The adjective Holy, identifies Him as different from other spirits, which are creatures.

- a. Titles revealing His relationships.
 - (1) To the Father
 - (a) The Spirit of God (Gen. 1:2)
 - (b) The Spirit of the Lord God (Isa. 61:1)
 - (c) The Spirit of *Jehovah* (Jud. 3:10)
 - (2) To the Son
 - (a) The Spirit of Jesus Christ (Phil. 1:19)
 - (b) The Spirit of His Son (Gal. 4:6)
 - (c) The Spirit of the Lord (Acts 5:9)
- b. Titles revealing His attributes
 - (1) Eternity: The Eternal Spirit (Heb. 9:14)
 - (2) Life: The Spirit of life (Rom. 8:2)
 - (3) Holiness: The Spirit of Holiness (Rom. 1:4)
 - (4) Wisdom: The Spirit of Wisdom (Eph. 1:17)
 - (5) Truth: The Spirit of Truth (Jn. 14:17)
 - (6) grace: The Spirit of Grace (Heb. 10:29)
 - (7) Free: Thy free Spirit (Ps. 51:12)
- c. Titles revealing His works
 - (1) The Spirit of Life (Rom. 8:2)
 - (2) The Spirit of Wisdom (Eph. 1:17)
 - (3) The Spirit of Truth (Jn. 14:17)
 - (4) The Spirit of Grace (Heb. 10:29)
 - (5) The Spirit of Adoption (Rom. 8:15)
 - (6) The Spirit of Faith (2 Cor. 4:13)
 - (7) The Paraclete (Jn. 14:16,26)
4. The types of the Holy Spirit.
 - a. Clothing (Lk. 24:49)
 - b. Dove (Matt. 3:16)
 - c. Water (Jn. 7:37-39)
 - d. Wind (Jn. 3:8)
 - e. Oil (Lev. 1:-8:)
 - f. Fire (Acts 2:3)
 - g. Seal
 - (1) 2 Cor. 1:22
 - (2) Eph. 1:13
 - (3) Eph. 4:30
 - h. Earnest
 - (1) 2 Cor. 5:5
 - (2) Eph. 1:13,14

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- B. The Work of the Holy Spirit.
1. As revealed in the Old Testament.

INTRODUCTION: As stated in the introduction to this section, one must consider what the Scriptures teach concerning the Holy Spirit from eternity past to eternity future. The revelation of His works and relationships in the Old Testament are of great importance to believers in this age of grace. He not only enables the student to rightly divide the Word of Truth, but affords an opportunity to contrast the relationship of this age as against those of Old Testament times. These truths, if appreciated in the heart, will result in greater yieldedness to the Holy Spirit and logically in the fruit of the Spirit. (Gal. 5:22,23)

The work of the Holy Spirit in creation has already been considered. His work in Revelation and Inspiration has been studied in detail in the Doctrine of the Bible. Therefore, it is suggested that the student review this material in their own study periods, inasmuch as time will not permit our doing so in class.

- a. Relationship of the Holy Spirit to men in the Old Testament.
- (1) Upon men.
- (a) This relationship was the most common though not universal in the Old Testament times.
- (b) The relationship may be described as a “with you” relationship. (Jn. 14:17)
- (c) There is no Scriptural statement in the Old Testament that would indicate this relationship could be had by the asking. One misunderstood passage (2 Kings 2:9), can be explained as follows; Elisha is not praying to God, but to Elijah. He is not asking for the Holy Spirit but for Elijah’s spirit (2 Kings 2:10-15)
- (d) We may therefore conclude that this relationship was by sovereign action of God.
- (e) Illustrations:
- i) Num. 11:17,25
- ii) Jud. 3:10
- iii) Jud. 11:29
- (f) The relationship was generally temporary.
- i) Sampson:
- a) Jud. 13:25
- b) Jud. 14:6,19
- c) Jud. 15:14
- ii) Saul:
- a) 1 Sam. 10:6-10 cf. 1 Sam. 16:14
- (g) The relationship was permanent in David’s life (1 Sam. 16:13)
- (2) Indwelling men.

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- (a) Not as it is today. Today He indwells every believer forever, not so in the Old Testament economy.
 - (b) This relationship was, according to Old Testament Scriptures, a rare experience.
 - (c) There is no Old Testament Scripture that indicates indwelling could be had by the asking.
 - (d) We may therefore conclude that this relationship was by the sovereign action of God. It was not necessarily permanent.
 - (e) Illustrations.
 - i) Joseph (Gen. 41:38)
 - ii) Joshua (Num. 27:18)
 - iii) Ezekiel (Ezek. 2:2)
 - iv) Daniel
 - a) Dan. 4:8
 - b) Dan. 5:11-14
 - v) Tailors (Ex. 28:3)
 - vi) Workman
 - a) Ex. 31:3
 - b) Ex. 35:30-35
 - (f) Original language substantiates indwelling relationship.
 - i) Joshua: Preposition in is used. (Num. 27:18)
 - ii) Tailors: Hebrew verb *malay*, meaning “filled to overflowing” (Ex. 31:3)
2. In Relation to Christ
- a. In His birth
 - (1) Christ was conceived by the Holy Spirit.
 - (a) matt. 1:18-20
 - (b) Lk. 1:35
 - b. In His early life.
 - (1) Filled with the Holy Spirit from the time of conception. (Jn. 3:34)
 - c. In His public ministry.
 - (1) Baptized by the Holy Spirit (Matt. 3:13-17)
 - (a) Not for sins, because Christ is the sinless One (2 Cor. 5:21)
 - (b) The induction of Christ into His public ministry. Prior to this baptism, Christ’s life was lived in obscurity so far as the Scriptures are concerned. There is one exception, however, as seen in Lk. 2:41-52.
 - (2) Anointed by the Holy Spirit to preach (Lk. 4:19-21)
 - (3) In His performing miracles. Christ performed miracles in the power of the Holy Spirit.
 - (a) Matt. 12:28
 - (b) Lk. 4:14, 15, 18
 - d. In His suffering and death.
 - (1) Christ was led, comforted and strengthened (Lk. 4:1,14)

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- (2) Christ offered Himself to God (Heb. 9:14)
- e. In His resurrection and glorification.
 - (1) In His resurrection.
 - (a) God raised Him (Acts 2:24)
 - (b) Christ raised Himself (Jn. 10:17-18)
 - (c) The Holy Spirit raised Him (1 Pt. 3:18)
 - (2) In His glorification.
 - (a) No direct Scriptural references.

NOTE: It is reasonable to assume that the Holy Spirit was related to Christ's glorious ascension and His being seated at the Father's right hand.

- 3. In the Transition Period: The Ministry of Christ and the activities of the Apostles.

INTRODUCTION: During Christ's ministry and the activities forgiveness the Apostles as recorded in the Gospels and up to Acts 19:1-7 we see teaching and activity that, unless properly understood, could be very confusing. It is therefore necessary for the student of God's Word to prayerfully and carefully consider these portions of Scripture.

- a. Teachings of Christ before the Cross relative to the Holy Spirit.
 - (1) Christ's offer (Lk. 11:13)
 - (a) This was a bona fide promise.
 - (b) No one acted upon the promise according to the New Testament Scriptures.

NOTE: This is not surprising when one considers the previous 1500 years of Old Testament experience. (See [VII.B.1.a.\(1\)\(c\)](#) where the relationships of the Holy Spirit to men in the Old Testament is considered.)

- (2) Christ's prophetic promise (Jn. 7:37-39)
 - (a) The Holy Spirit is to be received by believing.
 - (b) The Holy Spirit is to be received after Christ is glorified.

NOTE: In the fullest sense of the word, Christ was glorified upon His ascension to heaven, and His being seated at the Father's right hand. This glorification took place just before Pentecost. (Acts 1:10,11)

- (3) Christ's prayer (Jn. 14:16,17)
 - (a) This prayer must be answered (v.16)

NOTE: Christ always in the will of God is obviously praying in His will, therefore the answer to his prayer is certain.

- (b) The Holy Spirit to abide forever (v. 16)

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- (c) The world cannot receive Him (v.17)
- (d) The relationship shall be “in”, not “upon” or “with” (v.17)

NOTE: In this prayer we have added evidence of the Holy Spirit’s relationship to men before the cross, “He dwelleth with you.”

- b. Activity of Christ after the cross relative to the Holy Spirit.
 - (1) Christ gives the Holy Spirit to the ten Disciples (Jn. 20:22)
 - (a) This is no contradiction to His promise of Jn. 7:39.

NOTE: The promise of Jn. 7:39 is to all who will believe. Just why these ten disciples were so blessed is not evident, but they did receive the Holy Spirit. The coming of the Holy Spirit in the fullest sense of the word occurred at Pentecost and thereafter.

- c. Receiving the Holy Spirit as seen in Acts 2 to 19:1-7.

INTRODUCTION: The following Scripture passages have caused much confusion. At this point in the study it is best that we do not consider them here in detail. However, under the Indwelling Ministry of the Holy Spirit, points (4), (5) and (6) of ‘b.’, (2), (a), (Chapter [7](#) Page [10](#)) we shall consider them.

- (1) At Pentecost (Acts 2:)
 - (a) Experienced by about 120 (Acts 1:15 cf. 2:1-4)
 - (b) Experienced by about 3,000, Jews and Proselytes. (Acts 2:5-41)
- (2) At Samaria (Acts 8:5-25)
 - (a) Experienced by Samaritans
- (3) At the house of Cornelius (Acts 10:34-48)
 - (a) Experienced by Gentiles.
- (4) At Ephesus (Acts 19:1-7)
 - (a) Experienced by about twelve followers of John the Baptist.

- 4. In the Present Age of Grace

INTRODUCTION: The Holy Spirit’s final and abiding relationship with men in this age are to be considered in this section. In all, there are seven relationships or ministries. Two of these are to the unbeliever, four are to all believers, and one is to the believer who is in proper relationship to God the Holy Spirit.

- a. The work of the Holy Spirit in unbelievers.
 - (1) Restraining sin (2 Thess. 2:7)

NOTE: The context, verses 3-12, should be considered in the student’s private study periods. A suggested outline for the study can be found at the bottom of page 1272 of the Scofield

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Reference Bible.

- (a) The Restrainer of 2 Thess. 2:7 is the Holy Spirit.
- (b) The Holy Spirit was the restrainer in the Old Testament times.
 - i) Gen. 6:3
 - ii) Isa. 59:19
 - iii) Isa. 63:10
- (c) The Restrainer removed before the wicked one is revealed. (2 Thess. 2:8)

NOTE: At Pentecost the Holy Spirit came to abide in believers during the church age. With the translation of the believers, He who abides forever in them (Jn. 14:16,17) will be taken out of the way (2 Thess. 2:7) with them.

- (d) The Holy Spirit restrains during the Tribulation.

NOTE: This work is carried on as in Old Testament times where He was the omnipresent one, rather than the abiding one.

- (e) Incorrect interpretations of the “He” of 2 Thess. 2:7.
 - i) Satan: This is refuted in Rev. 12:9.
 - ii) Human government: This is also refuted in Rev. 4: to 19: where we see human government in its most organized form.
- (2) Reproving the unbeliever. (Jn. 16:7-11)

NOTE: The unbeliever is in great need of this reproving or convicting ministry. Incapable as he is of understanding spiritual things (1 Cor. 2:14), blinded by Satan (2 Cor. 4:3,4), and dead in his sins (Eph. 2:1,5), there is no hope for him apart from the Holy Spirit’s work.

NOTE: The threefold ministry of the Holy Spirit should be properly understood by all born-again believers. This understanding affords greater effectiveness in both personal and public witnessing for Christ.

- (a) Reproving of sin (Jn. 16:8,9)
 - i) Not shaming the unbeliever relative to sinning.
 - ii) But showing the sin of unbelief in Christ.
 - a) Jn. 16:9
 - b) Jn. 3:18
 - iii) Reproving of righteousness. (Jn. 16:8,10)
 - a) The righteousness of God. (Rom. 2:26)
 - b) The righteousness provided by God for one who will believe.

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XXIV. Rom. 3:22

XXV. 2 Cor. 5:21

a) Repeating of judgment. (Jn. 16:8,11)

XXVI. Judgment awaits unbelievers.

(Rom. 2:1-3)

a. The work of the Holy Spirit in believers.

(1) Regenerating the believer.

(a) Scripture:

i) Jn.3:3-8

ii) Titus 3:5

(b) Definition: An act of God the Holy Spirit in the impartation of eternal life to a man the moment he believes in Jesus Christ.

NOTE: The Greek word according to Thayer, can be translated “new birth, reproduction, renewal, or re-creation”

(c) Regeneration is not accomplished by means.

i) That regeneration is wholly a work of God is testified to in Jn. 1:13 & Jas. 1:18.

(d) Regeneration is not felt.

i) Since regeneration is an instantaneous act of God, it is logically impossible to be felt.

ii) Some regenerated souls are immediately conscious of new life but such an experience is a result of being regenerated. The act itself is not subject to either experience of analysis.

(e) Regeneration and its results.

i) A new nature (2 Cor. 5:17; Eph. 4:24)

ii) A new experience (1 Cor. 2:9-16; Gal. 5:22,23)

iii) An eternal salvation (Jn. 10:27-30; Phil. 1:6)

(2) Indwelling the believer

NOTE: This important ministry of the Holy Spirit has been greatly misunderstood. Much confusion exists today among believers concerning how He is received and how long He indwells the believer.

NOTE: It is our purpose to see what Scriptures teach so that confusion can be avoided. Misunderstood passages in Acts 2 through 19:1-7 will be considered.

(a) Scriptures that deal with the universal indwelling of the Holy Spirit among the born-again ones.

i) Jn. 7:37-39

ii) Acts 11:15-17

iii) Rom. 5:5

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- iv) Rom. 8:9,11,23
 - v) 1 Cor. 2:12
 - vi) 1 Cor. 6:19,20
 - vii) 2 Cor. 5:5
 - viii) Gal. 3:2
 - ix) Gal. 4:6
 - x) 1 Jn. 3:24
 - xi) 1 Jn. 4:13
- (b) Scriptures that present sinning born-again ones as possessing the Holy Spirit.
- i) 1 Cor. 1:2, Sanctified in Christ.
 - ii) 1 Cor. 1:10, Divisions.
 - iii) 1 Cor. 3:1-4, Carnality.
 - iv) 1 Cor. 4:18, Pride
 - v) 1 Cor. 5:1,2, Fornication.
 - vi) 1 Cor. 6:1-8, Defrauding one another
 - vii) 1 Cor. 6:19,20, Nevertheless they possess the Holy Spirit.
- (c) Scriptures that are misunderstood relative to indwelling.

INTRODUCTION: There are six passages, three of which are pre-cross, and three of which are found in the book of Acts.

- i) 1 Sam. 16:14, Saul loses the Holy Spirit.
 - a) Answer: Saul never had the Holy Spirit in him, but upon him. Cf. 1 Sam. 10:6-10
- ii) Psm.51:11, David's prayer.
 - a) Answer: David never had the Holy Spirit in him, but upon him. Cf. 1 Sam. 16:13.
- iii) Lk. 11:13, The offer of Jesus Christ.
 - a) Answer: There is no record of anyone availing himself of this bona fide offer. There is, however, subsequent teaching of Christ that completely changes the conditions for receiving the indwelling of the Holy Spirit.
XXVII. Jn. 7:37-39
XXVIII. Jn. 14:16,17
- i) Acts 5:32, Believing and obedience are necessary to receive the indwelling forgiveness the Holy Spirit (incorrect).
 - a) Answer: The context of vr. 29ff clearly indicates obedience to the very evident requirement of God, that is, believe on the

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Lord Jesus Christ. In other words, when one hears the gospel and believes in Jesus Christ as his won personal savior, he is obedient to God's will and Word.

- ii) Acts 8:5-17, Believing, water baptism, prayer and laying on of hands are necessary to receive the indwelling of the Holy Spirit (incorrect).
 - a) Answer: There is no question that the above was the experience of the believing Samaritans in Acts 8 but, such does not constitute the way for all believers to receive the Holy Spirit. The following sevenfold answer should help those who are truly interested in the interpretation of this passage.
 - b) Acts is a book of early church history, not a book on doctrine. In this book we see the transition from Judaism and the law to the Gospel and Grace. We note the development of Christianity as well as the acts of the apostles.
 - c) The unusual powers of the apostles in the extension of the Gospel.
XXIX. Acts 3:6
XXX. Acts 5:12-16
 - a) Jewish and Samaritan background. For approximately 500 years an intense feeling of hatred and rivalry existed between these peoples (Jn. 4:9; 8:48). The Samaritans had a rival temple on Mt. Gerizim and religious unity was an impossibility unless God in His Grace intervened. Through the human instrumentality of Peter and John (Jews), the believing Samaritans received the Holy Spirit. This action reconciled the believers of both groups, the Samaritans, in appreciation for what their Jewish brethren had done, and the Jews, because they recognized that the Samaritans were the recipients of the Holy Spirit.
 - b) The Samaritan believers did not pray. It was Peter and John (Acts 8:14-15).
 - c) Acts 10:34-48 cf. Acts 11:12-18 records Peter's experience with the Gentiles. The believing Gentiles received the Holy Spirit

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- d) by no special action of Peter (Acts 10:44).
Nowhere in the New Testament do we see Peter or John repeating the activity of Acts 8:14-17, nor do they teach in their writings that such must be the experience of all born-again believers.
 - e) We can therefore conclude that Acts 8:5-17 is not the way to receive the indwelling of the Holy Spirit, but God's way at that time so that believing ones of each group might be reconciled and dwell in unity.
 - i) Acts 19:1-7, Believing, baptizing, and laying on of hands are necessary to receive the indwelling of the Holy Spirit (incorrect).
 - a) Answer: These men were followers of John the Baptist, and had not even heard of the Holy Spirit (vr.2). They had been baptized unto John's baptism (vr. 3). Paul's question in vr.2a does not teach reception of the Holy Spirit after believing as some would teach, but rather refutes the teaching. The question properly translated should read as follows, "Did ye receive the Holy Spirit when ye believed?"
- (1) Baptizing the believer (1 Cor. 12:13)

INTRODUCTION: This ministry of the Holy Spirit is unique in that it is confined to this age of grace. The ministry of the Holy Spirit in baptizing believers began at Pentecost and will end with the translation of the church prior to the tribulation.

The baptizing ministry of the Holy Spirit is often confused with some of His other ministries such as regeneration, indwelling, and filling. Students should keep in mind the important distinctions of these ministries and confusion will be an impossibility.

- (a) Scriptures that deal with the Holy Spirit's baptism of believers.
 - i) Prophetic:
 - a) Matt. 3:11
 - b) Mk. 1:8
 - c) Lk. 3:16
 - d) Jn. 1:33
 - e) Acts. 1:5
 - ii) Fulfilled:

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- a) Acts 11:16
 - b) Rom. 6:1-4
 - c) 1 Cor. 12:13
 - d) Gal. 3:27
 - e) Eph. 4:5
 - f) Col. 2:12
- (b) The Holy Spirit's baptism is into the Body of Christ, (1 Cor. 12:13).
- i) This ministry assures the unity of each member in the Body of Christ (1 Cor. 12:12-27).
- (c) The Holy Spirit's baptism is into Christ.
- i) This ministry assures the union of life and not just identification.
 - ii) The believer in Him, and He in the believer.
 - a) Jn. 14:20
 - b) Gal. 3:27
- (d) The Holy Spirit's baptism is for the Age of Grace only.
- i) No testimony in Old Testament concerning a baptism of the Holy Spirit.
 - ii) Prophesied by John the Baptist.
 - a) Matt. 3:11
 - b) Mk. 1:8
 - c) Lk. 3:16
 - d) Jn. 1:33
 - iii) Prophesied by Christ (Acts 1:5)
 - iv) Fulfilled on Pentecost (Acts 2:4 cf. Acts 11:16,17)
 - v) No testimony in the New Testament concerning a baptism of the Holy Spirit after the Church is translated.
- (e) The Holy Spirit's baptism is not felt.
- i) As an instantaneous act of God, as such the ministry of the Holy Spirit could not be felt by the believer.
- (f) The results of the Holy Spirit's baptism.
- i) A new union (Jn. 14:20)
 - ii) A new position (1 Cor. 12:13)
 - iii) A new association (1 Cor. 12:12-27)
- (2) Sealing the believer.
- (a) The Holy Spirit is the Seal for all born-again believers.
- i) The Holy Spirit is the seal (2 Cor. 1:22)
 - ii) The Holy Spirit seals all believers.
 - a) 2 Cor. 1:22
 - b) Eph. 1:13 (s/b translated "When ye believed")
 - c) Eph. 4:30
- (b) The Holy Spirit's sealing is not felt.

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NOTE: As an instantaneous act of God the Holy Spirit, Who seals the believer until the Day of Redemption (Eph. 4:30), it is an impossibility for the believer to feel this ministry.

- (c) The results of the Holy Spirit's sealing.
 - i) Identified or marked as God's own.
 - ii) Save forever (Eph. 4:30).
- (3) Spiritual gifts.

INTRODUCTION: Inasmuch as Christian service plays such a prominent part in the believer's life, it is essential for the believer to have a proper understanding of the spiritual gifts and the work of the Holy Spirit in relation to them.

- (a) Every believer has some spiritual gifts (1 Cor. 12:7,11)
- (b) Spiritual gifts are given sovereignly by God the Holy Spirit (1 Cor. 12:11).
- (c) Spiritual gifts are profitable when exercised in love (1 Cor. 13:1-3)
- (d) Spiritual gifts differ in value (1 Cor. 12:28)
- (e) Spiritual gifts that were temporary:
 - i) Apostleship
 - ii) Prophecy
 - iii) Miracles
 - iv) Healing
 - v) Tongues
 - vi) Interpreting tongues
 - vii) Discerning spirits
- (f) Reasons for the temporary spiritual gifts.
 - i) Days of Apostles introduced a completely new age.
 - ii) There was no written New Testament as we have today; so God confirmed His spoken Word through these and other gifts.
 - iii) God's grace to man in his need, i.e. "Is this of God?"
 - iv) Illustrations:
 - a) In Moses' time (Gen. 15:13,14 cf. Ex. 1:1 to Ex. 15:21)
 - b) In Elijah's time (2 Kings 17:1ff)
 - c) In Elisha's time (2 Kings 2:1ff)
 - d) In the birth of Christ
XXXI. Matt. 1:1ff
XXXII. Lk. 1:1ff
- (a) Spiritual gifts that are permanent.
 - i) Teaching

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- a) Rom. 12:7
 - b) 1 Cor. 12:28
 - c) Eph. 4:11
 - ii) Ministering
 - a) Rom. 12:7
 - b) 1 Cor. 12:28
 - iii) Exhorting (Rom. 12:8)
 - iv) Shepherding (Eph. 4:11)
 - v) Evangelizing (Eph. 4:11)
 - vi) Giving (Rom. 12:8)
 - vii) Showing mercy (Rom. 12:8)
 - viii) Administrating.
 - a) Rom. 12:8
 - b) 1 Cor. 12:28
- a. The work of the Holy Spirit to believers who are in proper relationship to Him.
- (1) Filling the believer (Eph. 5:18)

NOTE: Spiritual maturity is not attained at once. It is the result of growth (2 Pt. 3:18). This growth may be rapid or slow and it is dependent upon spiritual health.

NOTE: Spiritual health is evidenced in the believer when the Holy Spirit is not hindered by unyieldedness, unconfessed known sin, and self effort. Spiritual health results in the believer being empowered or filled by the Holy Spirit and this filling is the source of every vital spiritual experience.

NOTE: The filling of the Holy Spirit is for every believer. However, to be filled requires the believer to heed God's command and to meet God's conditions.

- (a) God's command (Eph. 5:18)

INTRODUCTION: This command does not in any sense of the word imply that the believer has but a part of the Holy Spirit. Remember, He is a Person and as Dr. Lewis Sperry Chafer has written, **"To be filled is not the problem of getting more of the Spirit: it is rather the problem of the Spirit getting more of us."**

- i) The command of God is to all believers (Eph. 5:18 cf. 1:1)
- ii) The Spirit-filled believer is God's ideal.
 - a) Lk. 1:15,41,67
 - b) Lk. 4:1
 - c) Acts 6:3
- iii) The filling of the Spirit is a repeated experience.

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- a) The Greek verb in Eph. 5:18 is in the present imperative tense. The present tense indicates durative action, thus a more accurate translation would be “keep being filled.”
 - b) Scriptural illustration:
 - XXXIII. Peter, Acts 2:4 cr. 4:8,31.
 - XXXIV. Stephen, Acts 6:3,5,8, cf. 7:55.
 - XXXV. Barnabas, Acts 11:22-24 cf. 13:52.
 - XXXVI. Unidentified believers, Acts 2:4 cf. 4:31.
 - i) The filling of the Spirit is not usually the believer’s experience unless God’s conditions are met.
- (a) God’s conditions (Eph. 4:30; 1 Thess. 5:19; Gal. 5:16)
- i) Grieve not the Holy Spirit (Eph. 4:30)
 - a) Definition: To grieve the Holy Spirit is to do something contrary to Him of His nature.
 - b) Results of:
 - XXXVII. No power in prayer (Jn. 15:7)
 - XXXVIII. No real understanding of God’s Word (1 Cor. 2:9-16)
 - XXXIX. No real joy in Christ (Psm.32:1-11; Jn. 15:7-11)
 - XL. The chastening of the Lord (Heb. 12:3-15)
 - a) Remedy:
 - XLI. Self judgment (1 Cor. 11:31-32)
 - XLII. Confession (1 Jn. 1:9)
 - XLIII. Walking by means of Holy Spirit (Gal. 5:16).
 - i) Quench not the Holy Spirit - the yielded life (1 Thess. 5:19)
 - a) While the word quench ordinarily means “to suppress” or “put out,” such could not be predicated to the Holy Spirit. First of all, as God, He is indestructible, and secondly, He does not leave the born-again one (Jn. 14:16-17).
 - b) Definition: To quench the Holy Spirit is for a believer to say no to Him.
 - c) God’s will for the believer. (Rom. 6:13)
 - XLIV. “Neither yield.... unto sin” should read: “Stop yielding....unto sin” (present tense, durative action).

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- XLV. “But yield yourselves unto God” means: “Yield yourselves unto God once for all” (aorist tense, punctiliar action). Also used in Rom. 12:1.
- a) The results of yielding to the Holy Spirit.
- XLVI. The fruit of the Holy Spirit (Gal.5:22,23).
- i) Walk by the Holy Spirit (Gal. 5:16).
 - a) Definition: To walk by the Spirit is to live one’s life in moment by moment dependence upon the power and person of the indwelling Holy Spirit.
 - b) The necessity for such a walk.
- XLVII. The world (Jn. 15:18-20; 1 Jn. 2:15-17)
- XLVIII. The flesh (Rom. 7:15-25)
- XLIX. The devil (Jn. 8:44; 2 Cor. 11:14; Eph. 6:12; 1 Pt. 5:8)
- L. The supernatural requirements of the believer (Jn. 13:34; 2 Cor. 10:5; 1 Pt. 2:9)
- (a) The teaching ministry of the Holy Spirit.
 - i) Extent of His teaching
 - a) Jn. 16:13,15
 - b) 1 Cor. 2:9-16
 - ii) Exalting the Christ (Jn. 16:14)
- (b) The leading ministry of the Holy Spirit.
 - i) Scripture:
 - a) Rom. 8:14
 - b) Gal. 5:18
 - ii) The initial step on the part of a believer to fully enjoy the leading of the Holy Spirit is in the surrender of the body and the renewing of the mind.
 - iii) The means employed by God the Holy Spirit in leading the believer.
 - a) The Word of God
 - b) Prayer and waiting on Him.
 - c) Circumstances (always according to the Word of God)
 - iv) Results of the Holy Spirit’s leading.
 - a) Doing the will of God
 - b) Having the Peace of God (Rom. 12:2)
- (c) The intercessory ministry of the Holy Spirit (Rom. 8:26)
 - i) Necessary because of our inability to pray as we ought to pray.

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- ii) Necessary because we need guidance in what we should ask.
- iii) This ministry for us is from His position in us .
- (d) Praise and thanksgiving
 - i) Scripture:
 - a) Heb. 13:15
 - b) Eph. 5:20
 - c) 1 Thess. 5:18
 - ii) Praise: refers to what He is (Heb. 13:15)
 - iii) Thanksgiving: refers to what He has done.
 - a) Eph. 5:20
 - b) 1 Thess. 5:18
- (e) Assurance
 - i) Scripture:
 - a) Rom. 8:16
 - b) Gal. 4:6
 - c) Eph. 3:16-20
 - ii) Produces the assurance of our Sonship (Rom. 8:16)
 - iii) Produces the assurance of the other marvelous truths in the Word of God (Eph. 3:16-20).

1. In the Ages to Come

INTRODUCTION: In the consideration of the Eschatology of the Holy Spirit, one is impressed with the limited amount of Scriptural testimony regarding the details of His ministry in the tribulation and millennial ages. There is little to be found in the writings of men relative to the eschatology of the Holy Spirit.

Therefore, it is wisdom to read nothing into the testimony of Scripture, nor to dogmatize details which are not clearly stated in God's Word.

- a. In the Tribulation.
 - (1) Restraining.
 - (a) The Holy Spirit will be removed (2 Thess. 2:7,8)
 - i) This is understood to mean that in regard to His abiding presence He will leave the earth with the Church at the rapture.
 - ii) Sin will be unrestrained as never before, but the Holy Spirit will be in the world as in the Old Testament period - "Omnipresent."
 - (2) Saving.
 - (a) Those who reject the truth in this present age and live to enter the tribulation period evidently have no chance to be saved during the tribulation age. However, the lie of 2 Thess. 2:4 perpetuated in God's permissive will by the man

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- of sin (2 Thess. 2:9-12) will make their salvation a most unlikely possibility.
- (b) People will be saved during the tribulation (Rev. 7:1-17).
 - (c) Therefore the Holy Spirit must do His work of convicting.
- (3) Empowering.
- (a) There will be powerful witnesses (Matt. 24:14); and martyrs (Rev. 20:4); during the terrible conditions which will prevail during the tribulation.
 - (b) This clearly implies that these individuals will be empowered by the Holy Spirit (Zech. 4:6).
 - (c) If these empowered individuals are indwelt by the Holy Spirit, the indwelling is probably like that of the Old Testament period.
- b. In the Millennium.
- (1) Restraining.
 - (a) With Satan bound 1,000 years, the work of restraining will not be as extensive as in the age of grace.
 - (2) Saving.
 - (a) All who enter the millennial kingdom will be saved.
 - i) Isa. 60:21
 - ii) Ezek. 36:25-28
 - iii) Jer. 31:33-34
 - iv) Zech. 14:16
 - (b) In the course of the 1,000 years children will be born.
 - i) Isa. 11:8
 - ii) Isa. 60:22
 - iii) These children will need to be saved individually.
 - (c) Not all those born in the 1,000 year reign of Christ will be saved (Rev. 20:7-9).
 - (3) Empowering.
 - (a) A great evidence of the Holy Spirit's power upon man will characterize the millennial age.
 - i) Isa. 32:15
 - ii) Isa. 44:3
 - iii) Ezek. 39:29
 - iv) Joel 2:28-29
 - (b) The Holy Spirit will indwell saved individuals in the millennial age.
 - i) Ezek. 36:25-28
 - ii) Ezek. 37:14
 - (c) Christ will reign in the power of the Holy Spirit (Isa. 11:2 -5); and the earth shall be full of the knowledge of the Lord (Isa. 11:9).

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LI. ECCLESIOLOGY:

INTRODUCTION: A consideration of the essential facts concerning the Church.

A. DEFINITIONS AND DISTINCTIONS

1. The Church: The Greek word used throughout the New Testament for church is *ekklesia*, one of the most important words in the New Testament.
 - a. It is derived from *ek* (out of) and *kaleo* (I call).
 - b. It therefore means a called out assembly.
 - c. Long before the New Testament times the Greeks used this word to designate the assembly of the citizens of the free city-states, called out by herald for the discussion of public affairs. (New Testament illustration Acts 19:32)
 - d. The word is likewise used in the famous Septuagint translation of the Old Testament into Greek for the word congregation.
 - e. Thus to both Greek and Jews the word was familiar before the New Testament was written. Used of Israel in the wilderness (Acts 7:38), but never when Israel was in the Land.
 - f. As the word *ekklesia* is used in the New Testament in more than one sense, a single, concise definition is impossible. Thus we have the visible church and the invisible church, or the professing church and the true church.
 - (1) Used in reference to the invisible Church, Matt. 16:18.
 - (2) Used in reference to the visible Church, Matt. 18:15-19.
2. The Visible Church and the Invisible Church.
 - a. The visible church, or the professing church.
 - (1) The New Testament makes frequent reference to groups of believers as the church or churches. This may refer to some local group, to many local groups, or to all professing believers.
 - (2) The visible church is made up of both saved and unsaved people, true possessors of life in Christ, and mere professors. This should not be so, but, unfortunately, is so.
 - (3) The life of the visible church is the subject of much instruction. This will be under consideration in Section B.
 - b. The invisible church, or the true church.
 - (1) This is composed of all true believers on Christ from the beginning of the church age at Pentecost until the end at the Rapture.
 - (2) The invisible church is God's present work or purpose. The invisible church began at Pentecost for the following four reasons:
 - (a) Christ had to die (Eph. 5:25-26)
 - (b) Christ had to rise from the dead.
 - i) Rom. 4:25
 - ii) Col. 3:1-3

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- (c) Christ had to ascend to Heaven (Eph 1:19-23).
 - (d) The advent of the Holy Spirit.
 - i) Lk. 24:49
 - ii) Acts 1:5 cf. Acts 11:15-17
 - (e) It is also true that the church is not mentioned in relation to the believers after Christ's death until Acts 2, after the Holy Spirit descended.
- (3) The invisible church will be the subject of our consideration in Section C.
3. The Scriptures Divide Humanity.
- a. The Jew, the Gentile, and the Church (1 Cor. 10:32).
 - b. The outline of history in relation to these three (3) groups.
 - (1) From Adam to Abraham: The human race undivided (Gen. 11:6)
 - (2) From Abraham to Pentecost: Jews and Gentiles.
 - (a) Isa. 49:6
 - (b) Lk. 2:32
 - (3) From Pentecost to the Rapture: Jews, Gentiles, and the Church. Saved Jews and Gentiles enter the true Church at the New Testament birth.
 - (a) 1 Cor. 10:32
 - (b) Eph. 2:13-22
 - (4) The Tribulation: Jews and Gentiles on earth; the Church in heaven (Book of Revelation).
 - (5) The Millennium and Eternity Future: Jews and Gentiles on earth; the Church reigning with Christ (Rev. 21:24).
 - (6) Eternity Future:
 - (a) Rev. 21:4
 - (b) Isa. 65:17
 - c. Similarities between Israel and the Church.
 - (1) Both are related to God by a covenant.
 - (2) Both are redeemed by the blood.
 - (3) Both shall be witnesses to the world for God.
 - (4) Both are Abraham's seed.
 - (a) Gal. 3:29
 - (b) Rom. 4:11-12
 - (5) Both are to be glorified.
 - (6) Both were called to separation.
 - (7) Both have one Shepherd (Jn. 10:)
 - (8) Both are the elect of God.
 - (a) Deut. 7:6
 - (b) Isa. 44:1
 - (c) Rom. 11:28
 - (d) Eph. 1:4
 - (9) Both are loved of God.

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- (a) Jer. 31:3
- (b) Jn.13:1
- (c) Eph. 5:25-27
- (10) Both are vitally related to God as illustrated by marriage.
 - (a) Israel, the adulterous wife of *Jehovah*. (Hos. 1-2)
 - (b) The Church, the bride of Christ. (Eph. 5:21-33)
- 4. Distinctions or Contrasts Between Israel and the Church.
 - a. Seed of Abraham: (Extent of covenant, Rom. 4:16)
 - (1) Israel - Sand (earthly)
 - (a) Gen. 22:17
 - (b) Gen. 32:12
 - (2) Church - Stars (heavenly)
 - (a) Gen. 15:12
 - (b) Gal. 4:19-31
 - b. Birth: which constitutes their standing.
 - (1) Israel - Physical
 - (a) Rom. 9:7
 - (b) Heb. 11:18
 - (2) Church - Spiritual (Jn. 3:3)
 - c. Headship (federal)
 - (1) Israel - Abraham (cf. Gentiles - Adam).
 - (2) Church - Christ.
 - d. Relation to Covenants
 - (1) Israel - All after Abraham
 - (2) Church - Abrahamic and New Testament
 - e. Nationally
 - (1) Israel - One nation
 - (2) Church - All nations
 - f. Divine Dealings
 - (1) Israel - national and individual
 - (2) Church - Individual only
 - g. Dispensationally
 - (1) Israel - Seen in all ages from Abraham.
 - (2) Church - Only between two Advents. Cf. Times and Seasons
 - (a) Acts 1:6,7
 - (b) 1 Thess. 5:1
 - h. As to the Old Testament and New Testament
 - (1) Israel in both.
 - (2) Church only in the New Testament
 - i. Relation to the death of Christ
 - (1) Israel - Guilty nationally. To be saved by His death. (Rom. 11:6)
See rejection of the King (Matt. 27:25).
 - (2) Church - Now saved by that death (Eph. 5:25-27).

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- j. Relation to Christ
 - (1) Israel - Messiah, Immanuel, King.
 - (2) Church - Head, bridegroom, Lord.
- k. To the Father]
 - (1) By peculiar relationship: "Israel my son," (Ex. 4:22,23).
 - (2) By individual regeneration" "Sons of God." (1 Jn. 3:1,2)
- l. To the Spirit.
 - (1) Israel - Came upon some, indwelt a few.
 - (2) Church - Indwelling all.
- m. Governing principle.
 - (1) Israel - Mosaic system (Psm. 103:17,18)
 - (2) Church - Grace system.
 - (a) 1 Cor. 9:20-22
 - (b) Gal. 5:1
 - (c) Titus 2:11-12
- n. Two farewell discourses.
 - (1) Israel - Olivet Discourse (Matt. 24 -25).
 - (2) Church - Upper room discourse (Jn. 13-16).
- o. Two promises as to Christ's return.
 - (1) Israel - In power, great glory and regather the elect (Matt. 24:31).
 - (2) Church - To receive Himself (Jn. 14:1-3).
- p. As to Christ's earthly reign
 - (1) Israel - Subjects (Ezek. 37:21-28).
 - (2) Church - Co-reigning (1 Cor. 6:2,3).
- q. Priesthood.
 - (1) Israel - Had a priesthood (Ex. 19:6).
 - (2) Church - Is a priesthood (1 Pt. 2:5-9).
- r. Marriage.
 - (1) Israel - Wife of *Jehovah* (untrue wife - Hos.2:16-23)⁴⁵
 - (2) Church - Bride of Christ
 - (a) Eph. 5:25-33
 - (b) 2 Cor. 11:2,3

B. THE VISIBLE CHURCH

- 1. The Church a Local Assembly:
 - a. New Testament references:
 - (1) Matt. 18:17
 - (2) Acts 8:1,3
 - (3) Acts 11:22,26
 - (4) Acts 12:1,5
 - (5) 1 Cor. 1:2
 - (6) 1 Cor. 4:17
 - (7) 1 Cor. 6:4

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See Scofield Bible, p. 922

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- (8) 1 Cor. 11:18,22
- (9) 1 Cor. 14: 4,5,12,19,23
- (10) 1 Cor. 16:19
- (11) 2 Cor. 2;2
- (12) Phil. 4;15
- (13) Col. 4:15,16
- (14) 1 Thess. 1:1
- (15) 2 Thess. 1:1
- (16) 1 Tim. 5:16
- (17) Jas. 5:14
- (18) 3 Jn. 1:6,9,10
- (19) Rev. 2:1,8,12,18
- (20) Rev. 3:1,7,14

2. The Church Organization and Growth

NOTE: In the beginning there was no apparent organization of all churches under one head. This idea was developed by men at a later date, as evidenced in church history. However, it is not found in Acts or the Epistles of the New Testament.

Thus, to the very simple form of the New Testament church, much has been added throughout the centuries. Some of these changes have been necessary and in the will of God in view of changing conditions. Other changes have been of the flesh and harmful. On these questions a wide variety of opinions exist; therefore we have many different types of local churches. It is the duty of each believer to seek God's will for himself in this matter and make his choice accordingly.

However, there are two extremes to avoid:

- A. Over-emphasis on organization.
- B. Denial of any organization.

NOTE: In the Acts and in the Epistles we see that some organization was intended since officers are named and their duties outlined.

There is no record in the New Testament of an enrollment of church members, nor drives for church membership. This does not mean that in our present day we should eliminate the idea of church membership, but we should be careful that we do not over-emphasize it.

We shall try, in points 3 & 4 that follow to suggest that which may be helpful in church organizations as it pertains to church membership and church officers.

3. Church Membership

- a. Faith in the Lord Jesus Christ is required for church membership (Acts 2, esp. vr. 47).
- b. Church members are under the rule and discipline of the local church. This

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extends even to the removal of unrepentant offenders.

- (1) Heb. 13:17
- (2) 1 Tim. 5:17
- (3) 1 Pt. 5:5
- (4) 1 Cor. 5:13
- (5) Matt. 18:15-19

- c. Church members are under solemn obligation to live holy lives (1 Tim. 3:15).

4. Church Officers

- a. The New Testament designates two church officers:

- (1) *Episkopos* (bishop or overseer) and *presbyteros* (presbyter or elder)
- (2) *Diakonos* (deacon or servant).

- b. The Bishop or Elder

- (1) These two terms designate the same office (Titus 1:5,7).

- (a) Bishop (overseer) designates his duties.
- (b) Elder designates his dignity.

- (2) His duties

- (a) To rule the house of God.

- i) 1 Tim. 3:1-7

- ii) 1 Tim. 5:17

- iii) Titus 1:9

- iv) Acts 15:2,4,6,22,23 (note apostles and elders).

- v) Acts 16:4

- (b) To guard the truth (Titus 1:9).

- (c) To shepherd the flock (1 Pt. 5:1-4; pastor means shepherd).

- (3) His qualifications (1 Tim. 3:1-7).

- c. The Deacon

- (1) Scripture:

- (a) Phil. 1:1

- (b) 1 Tim. 3:8-13

- (2) His duties:

- (a) Caring for temporal things (Acts 6:1-6).

- (b) Though the word deacon does not occur in Acts 6:1-6, it is obvious that these men held the office of deacon referred to in Phil. 1:1 and 1 Tim. 3:8-13.

- (3) His qualifications (1 Tim. 3:1-7).

- d. Distinctions between church officers and gifts to the body of Christ.

- (1) Elder and deacons are church officers. They have to do with the visible church.

- (2) Apostles, prophets, evangelists, pastor and teachers are gifts to the body of Christ (Eph. 4:11,12); the invisible church without reference to time or locality though their ministry is in some definite time and place.

- (3) They are under the direct supervision of the Holy Spirit.

- (a) Acts 13:1-4

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- (b) Acts 16:6-10
- (4) The office and gifts should be combined in one person.
 - (a) Phillip was a deacon (officer) in Acts 6:5.
 - (b) He was an evangelist (gift) in Acts 8:5 & Acts 21:8.
- e. Appointment of church officers
 - (1) Certain men are recognized as having certain spiritual gifts, or rather as being gifts to the church.
 - (2) They are chosen by the church because of those gifts and appointed as officers. This is called ordination.
 - (a) Acts 6:1-6
 - (b) Acts 14:23
 - (3) Scriptural ordination does not supernaturally confer divine gifts upon a man, but simply recognizes their presence.
 - (a) 2 Tim. 1:6
 - (b) 1 Tim. 4:14
 - (c) Titus 1:5
 - (4) Christian service or ministry is not confined to those thus ordained, but is the task of every member of the body of Christ.
 - (5) In the New Testament Christ is the High Priest and every believer is a priest. There is no clergy as distinct from the laity.

5. Church Ordinances or Sacraments

NOTE: The Roman Catholic Church has seven (7) sacraments which are as follows: Baptism, Confirmation, Holy Eucharist or Holy Communion, Penance, Extreme Unction, Holy Orders, and matrimony.

NOTE: The Protestant churches have two (2) ordinances which are baptism and the Lord's Supper.

- a. Definitions:
 - (1) "These (ordinances) are the only emblematic and commemorative rites enjoined upon his disciples, by which they are to be distinguished, and he is to be honored. They are the two symbols and witnesses of the New Testament Covenant, the monuments of the new Dispensation."⁴⁶
 - (2) "Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits and to confirm our interest in Him: as also to put a visible difference between those that belong unto the church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his word."⁴⁷

⁴⁶ The Standard manual for Baptist Churches, p.18

⁴⁷ The Westminster Confession of Faith, Chap. 27, sec. 1 (Presbyterian)

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- b. Baptismal Views
 - (1) Baptist Views.
 - (a) Significance: Death, burial and resurrection of Christ, candidate's death to sin, and his rising to a new life, washing of regeneration, hope of resurrection from the dead.
 - (b) Candidates: Believers only.
 - (c) Mode: Immersion.
 - (2) Presbyterian View:
 - (a) Significance: Sign of covenant of grace, ingrafting into Christ by the Holy Spirit, regeneration by the Holy Spirit, remission of sins, walk in newness of life, baptism with the Spirit.
 - (b) Candidates: Believers and their children. In the case of infants, baptism is a pledge on the part of God and the parents.
 - (c) Mode: Sprinkling or pouring, immersion recognized as valid.
- c. Baptism.
 - (1) Baptism.
 - (a) Scriptural Terminology.
 - i) *Baptizo* appears 79 times in the New Testament. It is translated baptize 76 times. It is used once as a noun, John the Baptist (Mk. 6:14).
 - (b) *Baptisma* appears 4 times in the New Testament. The translation as such is baptism.
 - (c) *Bapti* appears 22 times and is always translated baptism.
 - (d) *Bapto* appears 3 times in the New Testament and means to dip.
 - i) Lk. 11:24
 - ii) Jn. 13:26
 - iii) Rev. 19:13
 - (2) Scriptural meaning of the term.
 - (a) Blessings associated with baptism in Scripture.
 - i) Forgiveness of sin.
 - a) Acts 2:38
 - b) Acts 22:16
 - c) Heb. 10:22
 - ii) New Birth.
 - a) Jn. 3:5
 - b) Titus 3:5 (sanctification).
 - iii) Union with Christ.
 - a) Rom. 6:3-6
 - b) Gal. 3:26,27
 - c) Col. 2:12

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- iv) Salvation.
 - a) Matt. 28:19
 - b) Mk. 16:16
 - c) 1 Pt. 3:21
- v) Receiving Christ
 - a) Acts 2:41
 - b) Acts 8:12,13,38
 - c) Acts 9:18
 - d) Acts 10:47,48
 - e) Acts 16:15,33
 - f) Acts 18:8
 - g) Acts 19:5
- vi) Wash away sin.
 - a) Acts 22:16
 - b) Titus 3:5
- vii) Repentance(Acts 2;38).
- viii) baptism of the Spirit.
 - a) Matt. 3:11
 - b) Mk. 1:8
 - c) Lk. 3:16
 - d) Jn. 1:33
 - e) Acts 1:5
 - f) Acts 11:16
 - g) 1 Cor. 12:13
- (b) Meaning of the acts of baptism.
 - i) Immersion: On the part of the believer, baptism is a testimony of faith.
 - ii) Sprinkle: Out union with Christ.
 - iii) Sanctification: Related to God's saving our souls, forgiveness ,and salvation.
- (3) Problems with the mode of baptism.
 - (a) Arguments for immersion.⁴⁸
 - i) The primary meaning of *Baptizo* is immerse or submerge.
 - ii) Strong writes, "every passage in Scripture requires or permits the meaning of immersion"⁴⁹ (this

⁴⁸ See Strong's Theology

⁴⁹ Strong's, p.734

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- argument must be consistent, perfect and without loop holes).
- iii) The use of the preposition *ev* in accounts of baptism is argument for immersion (in Jordan” (Mk. 1:5,8).
 - iv) The nature of the circumstances indicate immersion.
 - a) Mk. 1:10
 - b) Jn. 3:23
 - c) Acts 8:38
 - v) The practice of the early church was to immerse.
 - vi) The Spiritual meaning of baptism demands immersion (Rom. 6:4).
- (b) Argument for sprinkling or pouring (known as effusion or aspersion).
- i) *Baptizo* is frequently used in instances other than primary.
 - a) For washing.
 - LII. Lk. 11:38
 - LIII. Mk. 7:4
 - a) In reference to Christ’s sufferings.
 - LIV. Mk. 10:38,39
 - LV. Lk. 12:50
 - a) As baptism of the Spirit.
 - LVI. Matt. 3:10
 - LVII. Mk. 1:8
 - LVIII. Lk. 3:16
 - LIX. Jn. 1:33
 - LX. Acts 1:5
 - i) *Baptizo* used in sense of initiation for cults and Jewish proselytes (scholars differ here as to immersion).
 - ii) Scriptural accounts never indicate immersion outright.
 - iii) Baptism by immersion is improbable in some instances:
 - a) Acts 2:41
 - b) Acts 8:38
 - c) Acts 9:18
 - d) Acts 10:4-7
 - e) Acts 16:33
 - f) 3,000 in one day
 - g) Phillip and Eunuch
 - h) Paul and Philippian - jailer baptized the same night.
 - iv) *Bapto* - to dip, never used in baptism and a very important argument. This indicates going in and

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coming out.

- v) Baptizo - going in and staying.
- vi) There is no explicit command to immerse.
- vii) Baptism by immersion does not indicate adequately baptism by Spirit now indwelling of Spirit. (Baptists believe it signifies dying to old life and rising in new life).
- viii) Three-fourths of churches today do not practice it (though this is not a valid argument).

(1) The Proper Subjects of Baptism.

(a) Believers in Christ who decide to be disciples must note that Scripture requires no course of education. Missionaries require a consistent Christian life before baptizing, but Scripture says they are eligible the moment they are saved.

(b) Arguments for infant baptism.

- i) Replaces circumcision as a sign of Abrahamic covenant (Col. 2:11-13).
- ii) Constant baptism of households.
 - a) Acts 16:33
 - b) 1 Cor. 1:16
- iii) Rejection of infant baptism implies all infants are lost.
- iv) Children are stated to be in Kingdom of God (Mk. 10:14-16).
- v) There is no prohibition of infant baptism in Scripture.
- vi) The fact infant baptism was practiced in 2nd century and following.
- vii) Infant baptism was followed or practiced in Jewish baptismal rites of proselytes.
- viii) Children sometimes are filled with the Spirit from the womb (Lk.1:15).
- ix) Children of un-equally yoked couples are stated to be holy (1 Cor. 7:14).

a. The Lord's Supper.

(1) Significance.

(a) In relation to the past: A memorial of Christ's death, when He paid the penalty for sin, His broken body and His shed blood.

- i) 1 Cor. 11:23-27
- ii) Matt. 26:26-28

(b) In relation to the present: A symbol of the sustenance of our spiritual life as we spiritually feed upon Christ in the Word and judge ourselves.

- i) Jn. 6:26-58 (sp. 35, 48-58).

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- (c) In relation to the future: A reminder of His soon coming. “Till he come” (1 Cor. 11:26).
- (2) Warning.
 - (a) Those who eat and drink unworthily are guilty of the body and blood of the Lord (1 Cor. 11:27).
 - (b) God deals with unworthy participants to the extent of inflicting illness and even death (1 Cor. 11:30).
 - (c) What constitutes worthiness to partake?
 - i) Not sinlessness, for that would exclude all (1 Jn. 1:8,10).
 - ii) Separation (1 Cor. 10:21).
 - iii) Fellowship and love among brethren (1 Cor. 11:18-22).
 - iv) Self-examination and self-judgement (1 Cor. 11:31,32)
- 1. The Purpose of the Local Church
 - a. Within its own walls.
 - (1) Acts 2:42: teaching, fellowship, breaking of bread and prayers.
 - (2) Eph. 4:12-16: equipping the saints unto the work of the ministry, unto the building of the body of Christ.
 - b. Towards the rest of the world.
 - (1) Evangelism: the bringing of the unsaved to Christ by preaching of the Gospel.
 - (2) Equipping the saints (Eph. 4:12-16).
 - c. These truths are properly related to the invisible church as a whole, though worked out in practice by the local church or by the individual. If the truth of the invisible church, the entire body of Christ, has lost this sight, narrow sectarianism results.

A. THE INVISIBLE CHURCH

INTRODUCTION: Much has been taught concerning the church as an organization but little has been said or written concerning the church as a organism. With this in mind, we shall consider in the following study seven (7) relationships of the organism and the present work of Christ in heaven for the organism as pictured in the New Testament by seven (7) figures.

- 1. The Organism and Her Relationships.
 - a. The church related to God the Father.
 - (1) A temple or tabernacle as an habitation.
 - (a) Eph. 2:19-21
 - (b) 1 Pt. 2:4-7
 - (c) 2 Cor. 6:16
 - (2) The tabernacle and temple of the Old Testament were abodes of

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- God.
- (a) Ex. 25:8
 - (b) Ex. 29:43-46
 - (c) Lev. 26:11,12
 - (d) 2 King 11:13
 - (e) Eph. 2:22
- (3) A house of worship.
- (a) Eph. 2:21
 - (b) 1 Pt. 2:5
 - (c) Heb. 13:15,16
- (4) The Spirit builds the house and then takes up His abode in it.
- b. The Church related to Christ. (See C. 2. page [15](#))
- c. The Church related to the Spirit (distinguish between what is true for individuals and what is true for the corporate body).
- (1) By the Spirit - Called out.
 - (2) By the Spirit - Formed.
 - (3) By the Spirit - Indwelt (Eph. 2:19-21).
 - (4) By the Spirit - Removed from this world.
- (a) 2 Thess. 2:7
 - (b) Jn. 14:17
- d. The Church in relation to Angels.
- (1) Destined to be above in glory in the manifestation of grace, the sphere of Christ's praise of the Father (Psm. 22:22 with Heb. 2:12).
 - (2) The Church is in Christ by the Spirit, more than ever of Angels.
- (a) Eph. 1:3
 - (b) Eph. 2:13
- e. The Church in relation to Satan.
- (1) Against her, he does not prevail (Matt. 16:18).
 - (2) Confer the doctrine of the individual believer (Eph. 6:10-15).
- f. The Church in relation to the world.
- (1) None as a corporate body more than to make this her present abode.
- g. The Church in relation to judgment.
- (1) None whatever (Jn. 5:34).
 - (2) She will be associated with Christ in His ministry as judge (1 Cor. 6:2,3).
2. The Organism and the Present Work of Christ in Heaven.

INTRODUCTION: This work is possibly by reason of Christ's position at the right hand of God the Father (Heb. 1:3).

Another aspect of Christ's work is in earth, which is made possible by His position of indwelling the Church or the Organism.

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This work is presented to us in the New Testament under the following seven (7) figures.

- a. The Last Adam and the New Creation.
 - (1) Occurrence of the terms:
 - (a) Last Adam occurs only in 1 Cor. 15:45, but a parallel expression, Second Man occurs in 1 Cor. 15:47.
 - (b) New Creation (new creature A.V.) occurs twice.
 - i) 2 Cor. 5:17
 - ii) Gal. 6:15
 - (2) Meaning of the terms:
 - (a) A creation implies more than mere existence. It implies a supernatural work of God.
 - (b) New in this connection refers not merely to times, but to quality. Something new is something different.
 - (3) What is the New Creation?
 - (a) Individually, each person in Christ is a new creation. His life is poured into us, as into Adam (2 Cor. 5:17).
 - (b) Collectively, Christ and all who are in Him.
 - (4) Christ's present work as the Last Adam.
 - (a) He became the Last Adam at the incarnation.
 - (b) The new creation has its beginning in the resurrection.
 - (c) As the Last Adam, He is the Life-giving Spirit (1 Cor. 15:45).
 - (d) As Adam passed on his life to his posterity so Christ gives life to His spiritual posterity.
 - i) Jn. 6:33
 - ii) Jn. 10:28
 - iii) Jn. 17:2
 - (5) The key passage for contrasting the two Adams, Rom. 5:12-21.

NOTE: The major context in Scripture relative to imputed sin is Rom. 5:12-21. Here we see the two federal headships, that of the first Adam - Adam; and that of the second Adam - Christ. Several questions are answered in verses 12-14 and contrasts are seen of the two heads in verses 15-19.

- (a) Why physical death? (Vrs. 12-14)
 - i) Vr. 12 - Adam's sin = sin and death to all men. Why? Because all sinned in Adam. (Note: "Have sinned" is not in the text.)
 - a) How? Adam contained the human race seminally (in his loins).
 - b) Illustrations: Heb. 7:9,10; Levi is in the loins of Abraham, his great-grandfather (Gen. 14:17-20).

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- ii) Vr. 13 - One cannot impute the violation of a law that does not exist. Paul is referring to the Mosaic Law.
- iii) Vr. 14 - Yet death reigned.
 - a) Adam's sin was willful sin. Yet those to Moses' time who died, died not because of willful sin.
 - b) Why? Because all sinned in Adam. Rom. 5:12, Adam is the federal head of old creation, he is figure of Him who is to come, Christ the head of the new creation.
- (b) Contrast (Vrs. 15-19).
 - i) Vr. 15 - Adam: Sin and death to many.
 - a) Christ: Grace to many.
 - ii) Vr. 16 - Adam: Judgment to condemnation.
 - a) Christ: Justification from many offenses.
 - iii) Vr. 17 - Adam: Death reigned.
 - a) Christ: Life reigns, but only to those who receive the gift of righteousness.
 - iv) Vr. 18 - Adam: Offenses brought condemnation.
 - a) Christ: Righteousness brought justification.
 - v) Vr. 19 - Adam: Disobedient, sinner.
 - a) Christ: Obedient, righteous.
- (c) Purpose of the Mosaic Law (Vrs. 20-21).
 - i) Vr. 20 - Law to reveal sin which abounds.
 - a) Grace super-abounds.
 - ii) Vr.21 - Sin reigns to death
 - a) Grace reigns to eternal life.
- b. The Head and the Body.
 - (1) The formation and increase of the body.
 - (a) Scripture:
 - i) Acts 2:27
 - ii) 1 Cor. 6:15
 - iii) 1 Cor. 12:12-27
 - iv) Eph. 1:22-23
 - v) Eph. 2:15-18
 - vi) Eph. 3:6
 - vii) Eph. 4:4-16
 - viii) Eph. 5:30-32
 - ix) Col. 1:24
 - (b) All three Persons of the Trinity have a part in this process.
 - i) The Father made Christ the head of the Body (Eph. 1:22).
 - ii) Christ is the life of the Body (Jn. 10:28).
 - iii) The Spirit baptizes into the Body (1 Cor. 12:13).

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- (c) Christ Himself adds to the Body (Acts 2:47).
- (d) The members are joined to Christ.
 - i) Eph. 5:30-31
 - ii) 1 Cor. 6:15
- (e) The members are joined to one another.
 - i) Eph. 4:16
 - ii) 1 Cor. 12:12-27
- (2) The direction of the Body by the Head.
 - (a) Eph. 1:22,23
 - (b) Eph. 5:23,24
 - (c) Col. 1:18
- (3) The nurture and care of the body (Eph. 5:29-30). Christ ministers through the Body to the body (Col. 2:19).
- (4) The cleansing of the body.
 - (a) Scripture:
 - i) Heb. 2:11
 - ii) Heb. 9:12-14
 - iii) Heb. 13:12
 - iv) Eph. 5:25-27
 - v) Titus 3:5
 - (b) From the guilt of sin.
 - i) Titus 3:5
 - ii) Heb. 9:14
 - (c) From the defilement of sin (Eph. 5:25-27).
 - (d) Cleansing is by the blood of Christ and by the Word.
 - i) 1 Jn. 1:7
 - ii) Jn. 15:3
- (5) Christ's gifts to the Body.
 - (a) The Holy Spirit bestows gifts upon individuals.
 - i) 1 Cor. 12:4-11
 - ii) Rom. 12:4-8
 - (b) Christ bestows gifted men upon the church.
 - i) Eph. 4:7-16
 - ii) 1 Cor. 12:28-31
 - (c) The purpose of the gifts (Eph. 4:12 ff). Translate vr.12: "For equipping of the saints unto the work of the ministry, unto the building of the body of Christ."
 - i) The saints are to be equipped by the "gifts" (apostles, prophets, evangelists, pastors and teachers) for the work of the ministry.
 - ii) Then they are to build the Body of Christ.
 - a) By evangelizing
 - b) By teaching.
- c. The Shepherd and Sheep
 - (1) Christ three-fold work as a Shepherd.

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- (a) As the Good Shepherd, he gives His life for the sheep. This work is past.
 - i) Jn. 10:11
 - ii) Psm. 22:
 - (b) As the Great Shepherd, He care for the sheep. This work is in the present.
 - i) Heb. 13:20
 - ii) Psm. 23:
 - (c) As the Chief Shepherd, He comes to reward the faithful under-shepherds.
 - i) 1 Pt. 5:4
 - ii) Psm. 24:
- (2) Christ's Work (present).
- (a) The Shepherd seeks and finds the sheep.
 - i) Jn. 10:16
 - ii) 1 Pt. 2:25
 - iii) Lk. 15:3-7
 - (b) The Shepherd leads His sheep.
 - i) Scripture:
 - a) Psm. 23:2-3
 - b) Jn. 10:4,27
 - ii) necessary because of the helplessness of the sheep (Jer. 10:23).
 - iii) The true sheep will follow the Shepherd.
 - a) Jn. 10:27
 - b) 1 Jn. 2:19-20
 - (c) The Shepherd provides for the sheep.
 - i) Psm. 23:1
 - ii) Jn. 01:10
 - iii) Phil. 4:19
 - (d) The Shepherd protects the sheep.
 - i) Psm. 23: 4-5
 - ii) Jn. 10:28,29
- d. The Vine and the Branches.
- (1) The True Vine: Christ (Jn. 15:1).
 - (a) Contrast the false vine, Israel (Isa. 5:1 ff).
 - (2) The Husbandman: The Father (Jn. 15:1-3).
 - (a) He "takes away" or " lifts up" unfruitful branches.
 - (b) He "cleanses" fruitful branches.
 - i) Spiritual Christians dealt with, often through suffering, for greater fruitfulness.
 - ii) Cleansing agent - the Word. The importance of Bible study and learning that suffering combined with submission to the Word brings cleansing.
 - a) Eph. 5:26

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b) Psm. 119:9

(3) The Branches.

- (a) The identity of the branches in this parable has been much disputed.
- (b) In interpreting, take into account the context, which has to do solely with instructions to believers. Unbelievers are not under consideration. Communion, not union, is the theme in Jn. 15. Note the repetition of the word “fruit”. Salvation is not in view here at all.
- (c) The two kinds of branches seem to represent two kinds of believers, those who abide in Christ, and those who do not.
- (d) To abide in Christ seems to mean to maintain the same spiritual relation to Christ. It is the same as fellowship with Christ:
 - i) Walking in the light (1 Jn. 1:7).
 - ii) Walking by the Spirit (Gal. 5:16).
 - iii) Obeying Christ or keeping His commandments (Jn. 15:10).
- (e) Not to abide does not mean to be lost, but to be out of fellowship though saved.
- (f) Christ would surely not exhort saved people to be saved, but he would exhort them to stay in fellowship with Him.

(4) The results of not abiding (Jn. 15:4-6).

- (a) No fruit.
- (b) Cast forth, withered and burned.
 - i) Does this mean that a saved person can be lost? Surely not.
 - a) Jn. 10:27-29
 - b) Rom. 8:28-39
 - ii) A branch is an instrument of fruit-bearing. A Christian may be cast forth, withered and burned as a fruit-bearing instrument, but not as a child of God. In 1 Cor. 9:27, Paul expressed fear that he might be “disapproved” (“castaway” in A.V., this is misleading.)

(5) The results of abiding (Jn. 15:7-14).

- (a) Power of prayers (vs. 7).
- (b) Glory to the Father (vs. 8).
- (c) Fruit-bearing (vs.8).
- (d) Discipleship (vs. 8 - cf. 1 Cor. 2:9-3:2).
- (e) Realization of God’s love (vs. 9).
- (f) Fulness of joy (vs.11).

e. The Chief Corner Stone and Stone of the Building.

INTRODUCTION: The symbol of a stone, or a rock is used many times in

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the Scriptures to represent Christ typically (1 Cor. 10:1-4).

- (1) Christ crucified is the Rock.⁵⁰
 - (a) Smitten that the Spirit of life may flow from Him to all who will drink.
 - i) Ex. 17:6
 - ii) 1 Cor. 10:4
 - iii) Jn. 4:13,14
 - iv) Jn.7:37-39
 - (b) To the church, the foundation and Chief Corner Stone (Eph. 2:20).
 - (c) To the Jews at His first coming a “Stumbling Stone”.
 - i) Rom. 9:32,33
 - ii) 1 Cor. 1:23
 - (d) To Israel at His second coming the “headstone of the corner” (Zech. 4:7).
 - (e) To the Gentile world-power the smiting “stone cut out without hands: (Dan. 2:34).
 - (f) In the divine purpose the Stone which, after the destruction of the Gentile world-power, is to grow and fill the earth.
 - (g) To the unbelievers the crushing Stone of judgment (Matt. 21:44).
- (2) A Corner Stone:
 - (a) Essential to the structure.
 - (b) Determines the situation of the building.
 - (c) States the purpose of the building.
- (3) All this is true of Christ in relation to the Church.
 - (a) The apostles and prophets (of the New Testament) are the foundation; Christ is the corner-stone (Eph. 2:20-22).
 - (b) In 1 Cor. 3:11, Christ is called the foundation.
- (4) Christ is a living stone (1 Pt. 2:4-8).
 - (a) This is something beyond nature. Christ was dead (like a stone). According to the ordinary rules of nature he should have remained dead. Thus in His resurrection He is a living stone.
- (5) We too were dead but have been made alive in Him, therefore we are living stones too (1 Pt. 2:5).
- (6) Believers are “fitly framed together” (Eph. 2:21).

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Dr. C.I. Scofield suggests the following seven illustrations on pages 1312-1313 of the Scofield Reference Bible.

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- (7) The entire temple grows (Eph. 2:21).
- (8) The building is an habitation for God through the Spirit (Eph. 2:22)
- f. The High Priest and the Royal Priesthood.
 - (1) The nature of Christ's High Priesthood.
 - (a) The essentials of the priesthood.
 - i) "A priest is one who is duly authorized to minister in sacred things, particularly to offer sacrifices at the altar, and who acts as mediator between men and God."⁵¹
 - ii) Christ a priest.
 - a) He was appointed by god (Heb. 5:4-5).
 - b) He ministers in sacred things.
 - c) He offered a sacrifice (Heb. 9:26).
 - d) He is a mediator between God and man (1 Tim. 2:5).
 - e) He offered intercession (Heb. 7:25).
 - (b) Christ as the antitype of Melchizedek.
 - i) The superiority of the order of Melchizedek over the order of Aaron.
 - a) A King-Priest (Heb. 7:2).
 - b) Eternal.
LXI. Heb. 7:3
LXII. Heb. 5:6
 - a) Uninterrupted by death (Heb. 7:23-25).
 - b) Abraham paid tithes to Melchizedek; therefore, Levi paid tithes "in the loins of Abraham."
 - i) Christ made a priest by the eternal oath of God (Heb. 7:20-21).
 - (a) Christ as the antitype of Aaron.
 - i) Christ is not an Aaronic priest; He belongs to the order of Melchizedek (Heb. 7:14-15).
 - ii) But He is the antitype of the Aaronic priesthood; He is the substance of which it was the shadow.
 - iii) He superceded the Aaronic priesthood, which was inadequate and inferior.
 - a) It made nothing perfect; Christ's work was complete (Heb. 7:18-19).
 - b) Christ ministers in the heavenly sphere rather than the earthly (Heb. 8:1).

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- c) Christ serves the reality rather than the shadow (Heb. 8:2-5).
 - d) Christ ministers the New Covenant rather than the Mosaic Covenant (Heb. 8:6-13).
 - e) Christ offers the final and perfect sacrifice for sin (Heb. 9:).
 - (b) Christ's priesthood is based on His true humanity.
 - i) Heb. 4:15-16
 - ii) Heb. 5:2,7,8
- (1) The work of Christ as High Priest.
 - (a) Christ's work as High Priest falls into two divisions:
 - i) His sacrificial offering.
 - ii) His intercession.
 - (b) Contrasts between the two:
 - i) The offering is past; the intercession is present.
 - ii) The offering was on earth; the intercession is in heaven.
 - (c) Christ's sacrificial offering.
 - i) The nature of it:
 - a) Redemption
 - b) Propitiation
 - c) Reconciliation
 - ii) Christ's sacrifice was finished once and for all at the cross.
 - a) Cf. False Roman Catholic theory of perpetual sacrifice.
 - b) Scripture clearly teaches that the sacrifice was completed and not continuous.
LXIII. Heb. 1:3
LXIV. Heb. 10:10-14
 - (a) Christ's intercession.
 - i) Christ's intercession in heaven is a real thing. It is more than simply His presence there. He does pray for us.
 - ii) Technically His intercession is His prayer on our behalf because of our weakness. Because His prayer we receive strength for the conflict.
 - a) Jn. 17:9
 - b) Lk. 22:31-32
 - c) Heb. 7:25
 - iii) In a broader sense, intercession may include Christ's work as our Advocate.
 - a) When a Christian sins, Satan accuses him before God (Rev. 12:10).
 - b) The Lord Jesus defends us on the basis of

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His shed blood as our Advocate.

LXV. Heb. 9:24

LXVI. 1 Jn. 2:1

- i) Results of Christ's intercessory work.
 - a) The security of the believer from being lost.
 - b) Deliverance from the power of Satan and sin (Jn. 17:15).
 - c) The maintenance of the believer in fellowship.
- (1) The Priesthood of the Believer.
 - (a) Old Testament priest serving under the direction of the high priest were types of the New Testament believers, who as priests serve under the direction of Christ, the High Priest.
 - (b) All true believers are priests. Contrast the error of Roman Catholicism and some aspects of Protestantism.
 - (c) Scriptures:
 - i) Rom. 12:1,2
 - ii) Eph. 5:20
 - iii) 1 Thess. 5:18
 - iv) Heb. 10:19-22
 - v) Heb. 13: 15,16
 - vi) 1 Pt. 2:5,9
 - vii) Rev. 1:6
 - viii) Rev. 5:10
 - ix) Rev. 20:6
 - (d) Two divisions of the work of believer-priests.

NOTE: Contrast with the two divisions of Christ's work as High Priest.

- (e) Believer-priest to offer sacrifices.
 - i) Bodies (Rom. 12:1,2).
 - ii) Praise.
 - a) Heb. 13:15
 - b) 1 Pt. 2:9
 - iii) Thanksgiving
 - a) Eph. 5:20
 - b) 1 Thess. 5:18
 - iv) Good works (Heb. 13:16).
 - v) Material wealth (Heb. 13:16).
 - (f) Believer-priest to make intercession.
 - i) Heb. 10:19-22
 - ii) 1 Tim. 2:1-4
 - iii) Eph. 6:18
- a. The Bridegroom and the Bride.
- (1) Scripture:

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- (a) Jn. 3:29
 - (b) 2 Cor. 11:1-3
 - (c) Eph. 5:21-33
 - (d) Rev. 19:7-9
 - (e) Rev. 21:1,9
- (2) The church is the Bride-to-be; the marriage will take place after the Rapture (Rev. 19:7-9).
- (3) Christ's past work for the bride: He gave Himself for her (Eph. 5:25).
- (4) Christ's present work for the bride.
- (a) Preparing a place for the bride (Jn. 14:2,3).
 - (b) Preparing the bride for Himself (Eph. 5:26,27).
- (5) Christ future work: Presenting the bride to Himself.
- (a) Eph. 5:27
 - (b) 2 Cor. 11:2
 - (c) Rev. 19:7-9
- (6) The figure of the Bridegroom and the Bride speak of Christ's love for the church and of His authority over the church.
- (7) Types of the Bridegroom and the Bride in the Old Testament.
- (a) Adam and Eve.
 - (b) Isaac and Rebekah.
 - (c) Joseph and Asenath.
 - (d) Moses and Zipporah.
 - (e) Boaz and Ruth.
 - (f) David and Abigail.
 - (g) Solomon and Shulamite (Song of Solomon).

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LXVII. ESCHATOLOGY:

A. INTRODUCTION:

1. Definition: Eschatology is the study of predicted events or events yet future.
2. Extent of the Study: Eschatology should include all that was prophetic at the time it was written. Therefore, our study shall include events predicted and fulfilled entirely, or in part, as well as events predicted and yet to be fulfilled.
3. Reason for our Study.
 - a. Prophecy is a part of the Bible.
 - (1) Every truly born-again one who really loves the Lord also loves His Word. Therefore, any portion of the Word should be of real interest to the believer.
 - b. Prophecy is found in approximately one third of the Books of the Bible.
 - (1) The classification of written prophecies.⁵²
 - (a) Prophets before the exile.
 - i) To Nineveh: Jonah, 862 B.C.
 - ii) To the Ten Tribes:
 - a) Amos, 787 B.C.
 - b) Hosea, 785-725 B.C.
 - c) Obadiah, 887 B.C.
 - d) Joel, 800 B.C.
 - iii) To Judah:
 - a) Isaiah, 760-698 B.C.
 - b) Micah, 750-710 B.C.
 - c) Nahum, 713 B.C.
 - d) Habakkuk, 626 B.C.
 - e) Jeremiah, 629-588 B.C.
 - f) Zephaniah, 630 B.C.
 - (b) Prophets of the exile.
 - i) Ezekiel, 595-574 B.C.
 - ii) Daniel, 607-534 B.C.
 - (c) Prophets after the exile.
 - i) Haggai, 520 B.C.
 - ii) Zechariah, 520-518 B.C.
 - iii) Malachi, 397 B.C.

⁵²

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- (2) In addition to the above we must not forget the Book of Revelation as well as many of the prophets statements found in the Book of Acts, 1 Corinthians, 1 & 2 Thessalonians, and in the pastoral and general epistles.
 - c. Fulfilled prophecy strengthens our faith.
 - (1) This point is obvious, for when we consider the many prophetic statements found in the Old Testament which have been completely or partially fulfilled, we should as a result have no doubt as to the actual fulfillment of that which is prophesied as yet future.
 - d. Prophecies increase the believer's knowledge.
 - e. Prophecy strengthens the believer's hope (2 Pt. 1:19).
 - f. Prophecy exalts Christ.
 - (1) In the Old Testament from Genesis to Malachi Christ is very evident in every Book. As Christ talked to the two disciples on the way to Emmaus, Lk. 24:25,27 tells us that He began at Moses and all the prophets expounding unto them from all the Scriptures the things concerning Himself.
 - (2) In the New Testament, Matthew to Revelation, there is much that testifies to and exalts Christ.
 - g. The study of prophecy should change our lives.
 - (1) When a believer properly understands what is yet future for him as well as the body of Christ, he should, if this knowledge is in the heart, enter into the experience of 1 Jn. 3:1-3.
4. Methods of the Study of Prophecy.
- a. Carefully and with open minds.
 - b. Rightly dividing the Scriptures (2 Tim. 2:15).
 - c. Consider whom it is about and whom it is not about.
5. A True Prophet
- a. One who speaks for God and foretells and forthtells.
 - (1) The Old Testament prophet was a normal development:
 - (a) First "the man of God".
 - (b) Then "the seer".
 - (c) Then "the prophet" (1 Sam. 9:9).
 - (2) He was generally a patriot and reformer, and active especially when Israel was in spiritual and moral declension, thus many of his warnings led to predictions.
 - (3) He received his message often by supernatural means. Examples:
 - (a) He saw words (Isa. 2:1).
 - (b) He heard God's words.
 - i) Ezek. 13:1
 - ii) Jer. 23:16
 - (4) His prophecies must be fulfilled (Deut. 18:21,22).

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- (5) The New Testament prophet was by divine appointment.
 - (a) Acts 11:27
 - (b) Acts 21:10,11
 - (c) Acts 13:1
 - (d) Acts 22:17
 - (e) 1 Cor. 14:3
 - (f) Eph. 2:19-20
 - (g) Eph. 4:11
- (6) Christ is the greatest of all prophets. This He accomplished in His great ministry of foretelling and forthtelling.

NOTE: Predictive prophecy has ceased as history recedes from Christ.

- 6. False Prophets.
 - a. Those who speak for self or who are energized by Satan.
 - (1) In the Old Testament.
 - (a) Jer. 23:16,32
 - (b) Matt. 7:15
 - (c) Deut. 18:20-22
 - (2) In the New Testament.
 - (a) Matt. 7:15
 - (b) Matt. 24:11,24
 - (c) 2 Pt. 2:1
 - (d) 1 Jn. 4:1
 - (e) Rev. 13:16
 - (f) Rev. 19:20

B. THE PROPHETIC STORY: This is largely the expectation and fulfillment of the Abrahamic, Palistic and Davidic Covenants. The divine purpose for the earth is realized in Ps. 2:6, while the divine purpose for heaven is stated in Heb. 2:10. "Bringing many sons into glory."

- 1. Prophecy May Be Considered as That Which Is (a) Fulfilled and (b) That Which Is Unfulfilled.
 - a. Fulfilled prophecy has established the divine method as one which is exact and literal (cf. Psm. 22, etc.).
 - b. Unfulfilled prophecy will follow the same method.
 - (1) David's son will yet sit on David's throne and rule over Israel forever (Lk. 1:31-33). It is not reasonable to suppose that prophecy will from times on be fulfilled in a spiritual way. Such contention is born of unbelief (cf. Isa. 61:1-3).
- 2. Prophecy of the Old Testament Should Be Distinguished From That of the New Testament.
 - a. There are seven (7) major themes of prophecy in the Old Testament.

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- (1) Prophecy concerning the Gentiles.
 - (a) Old Testament prophecy relative to the Gentiles begins with the allotment of the portions of the sons of Noah (Gen. 9:25-27), which prediction has been fulfilled.
 - (b) Another extensive Gentile prophecy of the Old Testament concerns the judgments of God upon the nations surrounding Israel:
 - i) Babylon and Chaldea.
 - a) Isa. 13:1-22
 - b) Isa. 14:18-27
 - c) Jer. 50:1 to 51:64
 - ii) Moab.
 - a) Isa. 15:1-9
 - b) Isa. 16:1-14
 - c) Jer. 48:1-4
 - iii) Damascus.
 - a) Isa. 7:1-14
 - b) Jer. 49:23-27
 - iv) Egypt.
 - a) Isa. 19:1-25
 - b) Jer. 46:2-28
 - v) Philistia and Tyre.
 - a) Isa. 23:1-18
 - b) Jer. 47:1-7
 - vi) Edom.
 - a) Jer. 49:7-22
 - vii) Ammon.
 - a) Jer. 49:1-6
 - viii) Elam.
 - a) Jer. 49:34-39
 - (c) These, likewise have largely been fulfilled.
 - i) Amos 1:1-15
 - (d) Additional Gentile prophecy is recorded in the Old Testament as to world-ruling monarchies and their authority during the “times of the Gentiles”.
 - i) Lk. 21:24
 - (e) This succession of governments was revealed to Daniel (Dan. 2:37; 7:1-14) and subsequent history has proven these kingdoms to have been Babylon, Media-Persia, Greece, and Rome.
 - (f) Old Testament prophecy gives assurance that the Gentiles will come into great blessing in the Kingdom Age.
 - i) Isa. 11:10
 - ii) Isa. 42:1,6
 - iii) Isa. 49: 6,22

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- iv) Isa. 60:3
- v) Isa. 62:2
- (2) Concerning Israel's early history.
 - (a) This group of predicted events which began with Abraham covers Israel's life both in the land and in bondage, and detailed predictions are found in the Pentateuch and Books of History. All of these prophecies have been fulfilled and in the most literal manner.
 - (b) Some of these predictions are:
 - i) Israel's Egyptian bondage and release (Gen. 15:13,14).
 - ii) The character and destiny of Jacob's sons (Gen. 49:1-28).
 - iii) Israel in the land following the Egyptian bondage (Deut. 28:62-67).
 - iv) Other Scriptures:
 - a) Psm. 106:1-48
 - b) Deut. 30:1-3
 - c) Lev. 26:3-46
 - d) Neh. 1:8
 - e) Jer. 9:16
 - f) Jer. 18:15-17
 - g) Ezek. 12:14,15
 - h) Ezek. 20:23
 - i) Ezek. 22:15
 - j) James 1:1
 - (c) Concerning the nations of Israel.
 - i) Beginning with the Abrahamic Covenant and continuing throughout the Old Testament there is prediction concerning the chosen people of God.
 - a) Gen. 12:1-4
 - b) Gen. 13:14-17
 - c) Gen. 15:1-7
 - d) Gen. 17:1-8
 - ii) To them has been promised:
 - a) A national entity (Jer. 31:36).
 - b) A King (Jer. 33:21).
 - c) A kingdom (Dan. 7:14).
 - d) A land (Gen. 3:15).
 - e) A throne
LXVIII. 2 Sam. 7:16
LXIX. Psm. 89:36
 - i) All of these divine blessings are endless in their duration; yet reservation is made whereby these blessings may be interrupted as a chastisement upon

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- the nation, but never can they be abrogated.
- ii) The importance of the chosen people in reckoning of God and extent of the Scriptures bearing upon their past, present and future is discussed when it is seen that all Scripture from Gen. 12:1 to the end of Malachi relates to them directly or indirectly.
 - iii) As to the future, this people will according to prophecy, take the leading place among all the peoples of the earth, planted forever upon their own land under the gracious reign of David's Greater Son sitting on David's throne.
- (a) Concerning the last dispersion and regathering of Israel.
- i) By the Assyrian captivity of the Northern Kingdom and the Babylonian captivity of the Southern Kingdom and as a national punishment for sin, the whole house of Israel was taken from off the land and in due times was scattered among the nations of the earth. This was in fulfillment of multiple prophecies.
 - a) Lev. 26:32-39
 - b) Deut. 28: 63-68
 - c) Psm. 44:11
 - d) Neh. 1:8
 - e) Jer. 9:6
 - f) Jer. 18:15-17
 - g) Ezek. 12;14,15
 - h) Ezek. 20:33
 - i) Ezek. 22:15
 - ii) In no case would Israel's national entity be lost even though centuries of dispersion.
 - a) Jer. 31:36
 - b) Matt. 24:34
 - iii) They refused the divine offer and provision for their regathering and kingdom glory which made by their Messiah at His first advent (Matt. 23:37-39), and as at Kadesh-Barnea where their wilderness experience was extended (Num. 14:1-45), their chastisement was continued, and will be continued until He comes again.
 - iv) At that time He will regather His people into their own land and cause them to enter into the glory and blessedness of very covenant promise of Jehovah concerning them.
 - a) Deut. 30:1-10
 - b) Isa. 11:11-12

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- c) Jer. 23:3-8
- d) Ezek. 37:21-25
- e) Matt. 24:31
- (b) Concerning the Advent of the Messiah
 - i) From 1 Pt. 1:10,11 it is clear that the prophets of the Old Testament were unable to distinguish two advents of the Messiah.
 - ii) So perfectly was the present age a secret in the counsels of God that, to the prophets, these events which were fulfilled at His first coming and those which are yet to be fulfilled at His second coming were in no way separated as to the time of their fulfillment.
 - iii) Isa. 61:1,2, is an illustration of this. When reading this passage in the synagogue of Capernaum, Christ ceased abruptly when He had concluded the record of those features which were predicted for His first advent (Lk. 4:18-21), making no mention of the remaining features which are to be when He comes again.
 - iv) In like manner, the angel Gabriel, when anticipating the ministry of Christ, combined as in one the undertakings which belong to both the first and the second advent Lk. 1:31-33).
 - v) According to Old Testament prophecy, Christ was to come both as a sacrificial unresisting Lamb (Isa. 53:1-12), and as a conquering and glorious Lion of the tribe of Judah.
 - a) Isa. 11:1-12
 - b) Jer. 33:15,16
 - vi) Consider these two extensive lines of prediction, there is little wonder that there was perplexity in the “manner of time” when all this would be fulfilled (1 Pt. 1:10,11).
 - vii) Prophecy stipulated that the Messiah must be:
 - a) Of the tribe of Judah (Gen. 49:10).
 - b) Of the house of David.
 - LXX. Isa. 11:1
 - LXXI. Jer.33:21
 - a) Born of a virgin (Isa. 7:14).
 - b) In Bethlehem of Judea (Micah 5:2).
 - c) He must die a sacrificial death (Isa. 53:1-12)
 - d) By crucifixion (Psm. 22:1-21).
 - e) Rise again from the dead (Psm. 16:8-11).
 - f) Come to the earth the second time

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(Deut. 30:3).

- g) On the clouds of heaven (Dan. 7:13).
- h) Jesus of Nazareth has fulfilled, and will fulfill, every requirement of prophecy concerning the Messiah as no other claimant can ever do.

(a) Concerning the Tribulation

- i) Closely related to the present age-long chastisement of Israel, Old Testament prophecy anticipates a time of unprecedented tribulation in the earth.
 - a) Deut. 4:29,30
 - b) Psm. 2:5
 - c) Isa. 24:15-20
 - d) Jer. 30:4-7
 - e) Dan. 12:1
- ii) Though this line of prediction is greatly enlarged in the New Testament, the Old Testament prophecy indicates the one essential feature of this period. It is said to be “the time of Jacob’s trouble” (Jer. 30:4-7), and comes to that nation as the consummation of their sufferings at the hand of Jehovah for their sins.

(b) Concerning the Messianic Kingdom and the Day of the Lord.

- i) In respect to the amount of Scripture involved, there is no theme of Old Testament prophecy comparable with that of the Messianic Kingdom.
- ii) Lying beyond all the predicted chastisements that are to fall on Israel is the glory which will be theirs when regathered into their own land, with unmeasured spiritual blessings under the glorious reign of their Messiah-King.
- iii) This vision was given to all the prophets and as certainly and literally as Israel, in fulfillment of prophecy, was removed from the land and caused to suffer during these many centuries, so certainly and literally will she be restored to marvelous blessings in a redeemed and glorified earth.
 - a) Isa. 11:1-16
 - b) Isa. 12:1-6
 - c) Isa. 24:22 to 27:13
 - d) Isa. 35:1-10
 - e) Isa. 52:12
 - f) Isa. 54:1 to 55:13
 - g) Isa. 59:20 to 66:24

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- h) Jer. 23:3-8
- i) Jer. 31:1-40
- j) Jer. 32:37-41
- k) Jer. 33:1-26
- l) Ezek. 34:11-31
- m) Ezek. 36:32-38
- n) Ezek. 37:1-28
- o) Ezek. 40:1 to 48:35
- p) Dan. 2:44,45
- q) Dan. 7:14
- r) Hos. 3:4,5
- s) Hos. 13:9 to 14:9
- t) Joel 2:28 to 3:21
- u) Amos 9:11-15
- v) Zeph. 3:14-20
- w) Zech. 8:1-23
- x) Zech. 14:9-21
- y) Fifty in all
- iv) Old Testament predictions concerning the Kingdom are often a part of the predictions concerning the return of the King and when these two themes are combined into one, it is termed the Day of the Lord, which phrase refers to that lengthened period extending from the second coming of Christ and the accompanying judgments in the earth, to the end of His millennial reign.

1. There are Nine Major Themes of Prophecy in the New Testament.

INTRODUCTION: The Old Testament closes with all its hopes unrealized. Israel's King and her kingdom is promised. Christ appears first as King and offers the Kingdom (Matt. 2:1,2; 4:17; cf. Rom. 15:8). The nation rejects the King (Matt. 23:37,38), and her prophecies will be fulfilled at His second coming.

- a. The New Age
 - (1) The present dispensation which has already extended two thousand years and which lies between the two advents of Christ, was never anticipated in any Old Testament prophecy.
 - (2) Being mentioned as a "Mystery" (Matt. 13:11), it is declared to be one of the sacred secrets hidden in the counsels of God until the appointed time of its revelation; for a "mystery" in the New Testament use of the word is something hitherto unrevealed.
 - (a) Rom. 11:25
 - (b) 2 Thess. 2:7
 - (c) Col. 1:27

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- (d) Eph. 3:1-6
 - (e) Eph. 5:25-32
 - (f) 1 Cor. 15:51
- (3) The phrase “the Kingdom of Heaven” refers to any rule God may exercise at any time in the earth. Being limited to the earth, it is to be distinguished from the Kingdom of God, which embraces not only the sphere of the Kingdom of Heaven, but all that is in Heaven and the whole universe.
- (4) While the long awaited millennial reign of Christ in the earth is the final form of the Kingdom of Heaven and that which was foreseen by all the prophets and announced by Christ in His early ministry, the present dispensation is that form of divine rule in the earth in which God rules to the extent that He is realizing the accomplishments of those things which are termed “mysteries” and is rightly called “the mysteries of the Kingdom of Heaven” (Matt. 13:11).
- (5) The first twelve chapters of the Gospel of Matthew present Christ as Israel’s Messiah and record the first indication of His rejection by the nation. Following these indications of His rejection, He as recorded in Chapter 13, announces by seven parables the features of the new age and indicates its character at its beginning, its course, and its end.
- (a) At the opening of Chapter 13, the sphere of the divine purpose is changed for the nation of Israel to the whole world, and Israel is seen only as a “treasure” hid in a field (13:44).
 - (b) The seed of the Gospel is sown in the whole world and the harvest is an out-calling of those who believe.
 - (c) These will be received and preserved as the children of God, while those who do not believe are to be rejected and judged.
- (6) This new age at its beginning was said to be evil (Gal. 1:4), and its course is characterized by the parallel development of both the evil and the good (Matt. 13:24-30,36-43). Its “last days” and their evil character are set forth in one of the most extensive bodies of the New Testament Scriptures.
- (a) 2 Thess. 2:1-2
 - (b) 1 Tim. 4:1-3
 - (c) 2 Tim. 3:1-5
 - (d) James 5:1-10
 - (e) 2 Pt. 2:1 to 3:8
 - (f) Jude 1:1-24
 - (g) Rev. 3:14-22
- (7) In no sense does the Bible predict a converted earth in this dispensation, but it does anticipate the perfect realization of the

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purpose of God.

(a) Matt. 13:1-50

(b) matt. 24:38,39

(c) 2 Tim. 3:16

b. The New Divine Purpose

(1) The New Testament introduces the Church as a new classification of humanity in addition to the Jews and Gentiles who have been seen throughout the Old Testament (1 Cor. 10:32), by the Church (note its first time use, Matt. 16:18), reference is made to those from all kindreds and tribes who in this age are born again, and thus, be receiving the new resurrection life of Christ and by being baptized with the Spirit, are in Christ forming, with Him, the new Creation.

(2) Into this company both Jew and Gentiles are gathered (Eph. 3:1-6), through the preaching of the Gospel of divine grace. This redeemed company is now related to Christ as:

(a) His sheep (Jn. 10:6-16)

(b) The branches in the Vine (Jn. 15: 1-5)

(c) The stones in the building (Eph. 2:18-22)

(d) A kingdom of priests

i) 1 Pt. 2:5

ii) Heb. 8:1

(e) A New Creation (2 Cor. 5:17)

(f) The body

i) Eph. 1:22,23

ii) Eph. 3:6

(g) The will be related to Him as His bride in heaven

i) Rev. 19:7,8

ii) Rev. 21:9

(3) When the divine purpose in the out-calling of the Church has been completed, Christ will come to receive His own.

(a) Jn. 14:1-3

(b) 1 Thess. 4:13-17

(4) Those who may have died will be raised.

(a) 1 Cor. 15:23

(b) 1 Thess. 4:13-17

(5) Those then living will be translated.

(a) 1 Cor. 15:51

(b) 1 Thess. 4:13-17

(6) All, whether by resurrection or translation, shall receive a new body like unto His glorious body (Phil. 3:21).

(7) New Testament prophecy carries the Church through all the pilgrim experiences in the earth (Rev. 2:1 to 3:22), sees her received into Heaven at the coming of the Lord, and sees her returning with Him to reign with Him on the earth.

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- (a) Rev. 19:14
- (b) Rev. 20:6
- c. The Nation Israel
 - (1) New Testament prophecy takes the nation Israel where Old Testament prophecy leaves them, a disorganized and partly scattered people, a portion of whom are living in the land but without right or title.
 - (2) Dispensationally, they are nationally set aside, but individually they are on the same place with the Gentiles (Rom. 3:9), and alike are shut up to the offer of salvation by grace alone.
 - (3) Christ predicted that the wrath of God would fall upon them and that their beloved city would be destroyed (Lk. 21:20-24), which prophecy was fulfilled by the siege under Titus in the year 70 A.D.
 - (4) Likewise, He predicted the sorrows of the Tribulation (Matt. 24:8-22).
 - (5) Their sifting judgments preparatory to their entrance into their kingdom glory.
 - (a) Matt. 24:44 to 25:30
 - (b) Ezek. 20:38
 - (6) His own occupancy of the throne of David, when their blessings under the Davidic covenant will be realized.
 - (a) Matt. 25:31
 - (b) Lk. 1:31-33
 - (c) Acts 15:16,17
 - (7) The apostle John prophesied of their own place in the Tribulation.
 - (a) Rev. 7:4-17
 - (b) Rev. 12:13-17
 - (8) And of their coming kingdom on the earth (Rev. 20:4,6).
 - (9) An its beginning it was predicted that, throughout this dispensation the nation of Israel would be:
 - (a) Hid (Matt. 13:44)
 - (b) Blind (Rom. 11:25)
 - (c) Broken off (Rom. 11:17)
 - (d) Without their national center (Lk. 21:24)
 - (e) Scattered
 - i) Matt. 10:6
 - ii) James 1:1
 - (f) In the tribulation they would be hated (Matt. 24:9)
 - (g) And in the kingdom they are to be regathered (Matt. 24:31)
 - (h) And saved (Rom. 11:27)
- d. The Gentiles
 - (1) “The Times of the Gentiles” (Lk. 21:24), which began in the last dispensation six hundred years before Christ, are characterized by a succession of world empires (Dan. 2:37-45; 7:1-14), continue their

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course throughout the present dispensation and are ended by the coming of Christ.

- (2) Fulfilling Daniel's prophecy of the "Smiting Stones" (Dan. 2:36-45), He comes in "the fierceness of the wrath of Almighty God."
 - (a) Rev. 19:15
 - (b) Cf. Isa. 63:
- (3) Conquering the God-defying nations of the earth in the battle of Armageddon.
 - (a) Psm. 2:1-3
 - (b) Rev. 19:17-21
 - (c) Rev. 17:8-18
- (4) Then, also the nations are to be judged and from among them appointments are made of those who shall be counted worthy to enter the coming kingdom (Matt. 25:34), and those who shall be dismissed into everlasting fire (Matt. 25:41-46).
- (5) The divine purpose in the present dispensation is that the Gospel shall be preached to the Gentiles as well as to the Jews, with a view to calling out the Church.
 - (a) Acts 9:15
 - (b) Acts 13:47
 - (c) Acts 15:14
 - (d) Rom. 3:9,29
 - (e) Rom. 11:11
 - (f) Rom. 15:9-27
 - (g) Eph. 3:6

e. The Tribulation

- (1) Continuing with the greater detail the Old Testament predictions concerning the Tribulation, the New Testament is both explicit and extensive.
- (2) Christ spoke of that time in relation to Israel (Matt. 24:8-31).
- (3) The Apostle Paul writes of it in its relation to the forces of evil (2 Tim. 2:1-12).
- (4) While the Apostle John records at length the tremendous divine program which will be enacted in those days.
 - (a) Rev. 3:10
 - (b) Rev. 6:1 to 19:6
- (5) In this brief period which is probably at most seven years (Dan. 9:24-27 and shortened a little, Matt. 24:22) judgments are accomplished in the earth, the forces of evil are first released and then terminated, while both ecclesiastical and political Babylon are destroyed.

f. Satan and the Forces of Evil

- (1) Prophecy concerning Satan begins in the Old Testament.
 - (a) Ezek. 28:11-19

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- (b) Isa. 14:12-17
- (2) It concludes with his expulsion from heaven into the earth (Rev. 12:7-12).
- (3) His binding and confinement to the abyss (Rev. 20:1-3).
- (4) After he has been released from the abyss for a little season and has led the last revolt against the authority of God (Rev. 20:7-9).
- (5) His final doom in the Lake of Fire (Rev. 20:10).
- (6) Closely related to prophecy concerning Satan is that of the Man of Sin which prophecy also begins in the Old Testament.
 - (a) Ezek. 28:1-10
 - (b) Dan. 7:8
 - (c) Dan. 9:24-27
 - (d) Dan. 11:36-45
- (7) This includes the prophecy by Christ to Israel of the end of the age (Matt. 25:15).
- (8) Likewise, the apostle Paul foresees him desecrating the restored temple, declaring himself to be God, and then destroyed by the glorious appearing of Christ (2 Thess. 2:1-12).
- (9) The apostle John sees him in both his governmental power and his final doom.
 - (a) Rev. 13:3-10
 - (b) Rev. 19:20
 - (c) Rev. 20:10
- g. The Second Coming of Christ
 - (1) This is the greatest of all prophecy and was the subject of the first prediction by man (Jude 1:14,15), and is the last message of the Bible (Rev. 22:20).
 - (2) It is the dominant feature of all Old Testament prophecy concerning the Day of the Lord, and likewise, is the major theme of New Testament prophecy.
 - (3) Beginning with the first evidence of Israel's rejection of His Messianic claims, this is great event was continually upon the lips of Christ.
 - (a) Matt. 25:37-46
 - (b) Mark 13:1-37
 - (c) Lk. 21:5-38
 - (4) Again, this is emphasized by the Apostle Paul.
 - (a) Rom. 11:26
 - (b) 1 Thess. 3:13
 - (c) 1 Thess. 5:1-4
 - (d) 2 Thess. 1:7 - 2:12
 - (5) By James (James 5:1-8)
 - (6) By Peter (2 Pt. 2:1 - 3:17)
 - (7) By Jude (Jude 1:1, 14,15)
 - (8) By John throughout the Revelation.

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- (9) Old Testament passages
 - (a) Deut. 30:3
 - (b) Dan. 2:45
 - (c) Isa. 63:1-6
- h. The Messianic Kingdom.
 - (1) Continuing this major theme of the Old Testament prophecy, the New Testament adds many details. The kingdom teaching of Christ, addressed to Israel as recorded in the Synoptic Gospels, portrays the character and glory of that coming age, while the Apostle John reveals its duration to be a period of one thousand years (Rev. 20:4,6).
- i. The Eternal State.
 - (1) While little is written in the Old Testament, the final estate of both the saved and the lost are in view throughout the New Testament.
 - (2) Of those who testify regarding these future conditions, Christ and the Apostle John have spoken with the greatest of emphasis.
 - (a) Matt. 25:46
 - (b) Jn. 14:1-3
 - (c) Rev. 20:14,15
 - (d) Rev.21:12 to 22:15

A. MAJOR EVENTS PREDICTED IN THE SCRIPTURES

- 1. Predictions by Noah Concerning the Future of His Sons (Gen. 9:24-27)⁵³
 - a. Fulfillment:
 - (1) Ham - subjection, fleshly (Gen. 10:)
 - (a) Manifested a heart both corrupt and sinful.
 - (b) Had no desire to honor his father.
 - (c) Reported and made a mockery of sin (picture the human heart today).
 - (d) Ham's sons mentioned possibly as an encouragement to Israel.
 - (e) Instances when Hamites were servants to Israel:
 - i) Josh. 9:27
 - ii) Jud. 1:28
 - iii) 1 King 9:20-21
 - (f) Through Canaan came the Egyptians, Phoenicians and Babylonians, etc.
 - (g) Built up first civilization after the flood - flesh predominated.
 - (2) Shem - Preeminence, spiritual, "Blessed of the Lord God of Shem" (Gen. 9:26).
 - (a) Speaks of covenant relationship between Shem and God.
 - (b) Knowledge of God given to Shem.

⁵³

Scofield Bible p.16, points 5 to 7 under #2, "The Noahic Covenant"

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- (c) Here in Shem the spiritual predominates (Isa. 61:6). In the kingdom age, Israel will be recognized as ministers of God.
 - (d) Gentiles to be blessed through Shem,
 - i) Jn. 4:
 - ii) Acts 10:1 to 11:18
 - (e) Shem to be predominated at the end.
 - (3) Japeth - Enlarged
 - (a) Prophecy concerning the enlarging of Japeth and concerns the Gentile world dominion.
 - (b) Japhethites will worship the God of Shem.
 - b. Summary:
 - (1) Subjection of Canaan
 - (2) Preeminence of Shem
 - (3) Enlarging of Japeth
2. Predictions by the Lord Concerning Israel's Bondage in Egypt.
 - a. Fulfillment:
 - (1) Ex. 6:20 - Leaders for the deliverance.
 - (2) Ex. 1: - Israel in bondage.
 - (3) Ex. 2:1 ff. - Israel delivered.
 - (4) Numbers - Israel's wilderness journeys.
3. Predictions by Jacob (or Israel) Concerning the Future of His Twelve Sons.
 - a. Fulfillment:
 - (1) Num.2: - Arrangements of 12 tribes in the camp.
 - (2) Old Testament as a whole for detailed history of the 12 tribes.
4. Predictions by the Lord Concerning Israel's Entrance Into the Land (Ex. 3:7-22).
 - a. Fulfillment: See Joshua
5. Predictions by the Lord Concerning Israel in the Land
 - a. Fulfillment:
 - (1) Deut. 4:26-30
 - (2) Deut. 31:14-23
 - (3) See Judges to 2 Kings
6. Predictions Concerning Israel's Captivities (note: there are 3 captivities).
 - a. Gen. 15:12-16
 - (1) Fulfillment: Gen. 15:16 cf.
 - (a) Ex. 1:
 - (b) Ex. 6:20
 - b. Jer. 25:11-12; 29:10-14 (written before 70 years of captivity).
 - (1) Fulfillment:
 - (a) 2 King 25:1-21
 - (b) 2 Chron. 36:15-21

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- (c) Book of Ester
 - (d) Daniel (note: Dan. 9:1-2)
 - c. Deut. 28:63-68 (Fulfilled)
 - (1) Ezek. 12:14-15
 - (2) Ezek. 20:23
 - (3) Ezek. 22:15 (written during the exile of 70 years of captivity)

- 7. Predictions Concerning the Judgments of Nations (Isa. 13 to 23).
 - a. Babylon (Isa. 13:)
 - b. Philistia (Isa. 14:28-32)
 - c. Moab (Isa. 15:)
 - d. Damascus (Capitol of Syria - Isa. 17:)
 - e. Egypt (Isa. 19: & 20:)
 - f. Tyre (Isa. 23:)

- 8. Predictions Concerning Partial Restoration.
 - a. Jer. 29:10-14
 - b. Dan. 9:2
 - c. Fulfillment:
 - (1) Ezra
 - (2) Nehemiah
 - (3) Isa. 44:28 to 45:4
 - (4) Cf. 2 Chron. 36:22 to Ezra 1:4

- 9. The Coming and Ministry of John the Baptist.
 - a. Lk. 1:5-25
 - b. Isa. 40:3
 - c. Fulfillment: Birth
 - (1) Lk. 1:5-25
 - d. Fulfillment: Ministry
 - (1) Matt. 3:1-4
 - (2) Mk. 1:1-3
 - (3) Lk. 3:1-6
 - (4) Jn. 1:6-10, 15-34

- 10. The Birth of the Lord Jesus.
 - a. Gen. 3:15
 - b. Isa. 9:6,7
 - c. Isa. 7:14
 - d. Micah 5:2
 - e. Fulfillment:
 - (1) Matt. 1:18-25
 - (2) Lk. 2:
 - (3) Jn. 1:14

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11. The Offices of the Lord Jesus Christ.
 - a. Prophet (Deut. 18:15-18 cf. Jn. 5:46).
 - (1) Fulfillment:
 - (a) Jn. 1:21
 - (b) Jn. 4:29
 - (c) Jn. 6:14
 - (d) Matt. 13:
 - (e) Matt. 24:
 - (f) Matt. 25:
 - b. Priest
 - (1) 1 Sam. 2:35
 - (2) Psm. 110:4
 - (3) Zech. 6:13
 - (4) Fulfillment:
 - (a) Heb. 7:
 - (b) Heb. 8:
 - (c) Heb. 9:
 - (d) Heb. 10:
 - c. King
 - (1) Num. 24:17
 - (2) 2 Sam. 7:12-17
 - (3) Psm. 2:
 - (4) Isa. 11:
 - (5) Lk. 1:33
 - (6) To be fulfilled: (Rev. 19:11-16)
12. The Ministries of the Lord Jesus Christ.
 - a. Isa. 42:1-7
 - b. Isa. 61:1,2
 - c. Fulfillment: See the Gospels.
13. The Death of the Lord Jesus Christ.
 - a. Psm. 22:
 - b. Isa. 53:
 - c. Matt. 16:21
 - d. Fulfillment:
 - (1) Matt. 27:27-50
 - (2) Mk. 15:33-41
 - (3) Lk. 23:44-49
 - (4) Jn. 19:30-37
14. The Burial of the Lord Jesus Christ (Isa. 53:9).
 - a. Fulfillment:
 - (1) Matt. 27:57-60

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15. The Resurrection of the Lord Jesus Christ.
 - a. Psm. 16:10
 - b. Matt. 16:21
 - c. Matt. 17:9,23
 - d. Matt. 20:19

16. The Ascension of the Lord Jesus Christ.
 - a. Psm. 24:
 - b. Type: Wave Sheaf (Lev. 23:15,16).
 - c. Fulfillment:
 - (1) Mk. 16:19,20
 - (2) Lk. 24:49-53
 - (3) Acts 1:6-11

17. Predictions of the Lord Jesus Christ Concerning the Present Age (Matt. 13:)
 - a. The Jews
 - (1) Matt. 23:37-39
 - (2) Rom. 11:1-25
 - b. The Gentiles
 - (1) Lk. 21:24
 - c. The Church
 - (1) Matt. 16:18
 - (2) Individual Jew and Gentile
 - (a) Rom. 1:16
 - (b) Acts 2:
 - (c) Acts 10:
 - (3) Being fulfilled at this time

18. Predictions Concerning the Church (Rev. 2: & 3:)
 - a. Course
 - b. Character
 - c. Destiny
 - d. Being fulfilled at this time

19. Predictions Concerning the Destruction of Jerusalem.
 - a. Matt. 24:1-3
 - b. Fulfilled 70 A.D.

20. Predictions Concerning the Last Days of the Church.
 - a. Scripture:
 - (1) 1 Tim.4:1,2
 - (2) 2 Tim. 3:1-5
 - (3) 2 Pt. 2:1 to 3:8
 - (4) Jude
 - (5) Rev. 3:14-22

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- (6) In the process of being fulfilled.
- b. Doctrine of separation: This Doctrine represents the human side of sanctification. **It is God that sanctifies us, our part is to separate ourselves unto God.**

- (1) Separation is positional.
- (a) Jn. 17:14, 16,21-23
 - (b) Rom. 6:1-11
 - (c) Gal. 6:14,15
- (2) Separation is experiential.
- (a) From evil things
 - i) Titus 2:12a
 - ii) 2 Cor. 6:14-18

NOTE: The 2 Cor. 6:14-18 passage is primarily positional, but we can in the secondary sense learn much from it, i.e. old things, habits, etc. pass away.

- (b) From unholy partnerships.
 - i) 2 Tim. 2:20-21
 - ii) 2 Jn. 9-11
 - (c) How to experience separation in our lives.
 - i) The Christian life is not a series of “thou shalt not.” Separation is positive - “Separate unto: (Rom. 1:1).
 - ii) The consciousness of Christ’s love and care; past, present and future.
 - a) Psm. 1:2
 - b) 2 Tim. 2:15
 - iii) The consciousness that we are not our own (1 Cor. 6:19,20)
 - iv) Therefore, in view of points i) and ii) the truly grateful child of God would dedicate his life to Him (Rom. 12:1,2).
 - (d) A continued discipline of self. To forget self and selfish desires is a constant problem, but the more our hearts are entwined about the Lord (Isa. 40:31), such shall be the extent of our separation unto Him.
 - i) Rom. 6:11
 - ii) Gal. 5:16
 - iii) 1 Thess. 5:17
- c. Doctrine of Service.

INTRODUCTION: This has to do with the individual’s service or ministry during his or her earthly pilgrimage (1 Cor. 3:8,9).

- (1) All have a gift or gifts.

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- (a) Rom. 12:3-ff.
- (b) 1 Cor. 12:4-11
- (c) Eph. 4:7-11
- (2) Purpose of our service (Eph. 4:12-16).
- (3) All should serve willingly and for Christ alone.
 - (a) 1 Cor. 9:17,18
 - (b) 2 Cor. 5:9-11
 - (c) Eph. 6:5-9
 - (d) Col. 3:23
- (4) Illustrations of service.
 - (a) The Christ (Lk. 22:24-27 cf. Jn. 13:2-17)
 - (b) The Apostle Paul (Acts 27:33 cf. Book of Acts & Paul's Epistles).
- d. Doctrine of Stewardship

INTRODUCTION: In the Old Testament we note God's way of dealing with a people who needed governors (Gal. 4:2), and schoolmasters (Gal. 3:24,25). In the Mosaic system the people tithed and thus the temple and the priests of Israel were supported (Num. 18:21; Deut. 14:22).

In this Age of Grace it is well to keep in mind that all that we are and have belongs to Christ. We are not on a salary, but a love basis. What God through Christ has done for us evidences His great love for us. May we exercise our stewardship over time, money, etc. because of our love for Him.

NOTE: We must keep in mind the born-again one under grace is a bond-slave to Christ and should be a good steward of what his Lord has intrusted to him (1 Cor. 6:20; 7:20-24; 1 Pt. 1:18).

- (1) Three Greek words of importance in our study.
 - (a) *Paidagogos*: A slave charged with the care and discipline of his master's children. A schoolmaster.
 - i) Gal. 3:24,25
 - (b) *Epitropos*: A slave charged with the oversight of all his master's affairs. A steward.
 - i) Matt. 20:8
 - ii) Acts 20:28
 - (c) *Oikonomai* A slave charged with the management of the affairs of his master's household. A governor of steward
 - i) Lk. 16:2-4
 - ii) 1 Cor. 9:17
 - iii) Gal. 4:2
 - iv) 1 Pt. 4:10

NOTE: In the Grecian homes of the early days of the church the slaves were honored with the

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important responsibilities as indicated above. However, they were never free from slavery, nor did they ever possess anything that they could call their own.

- (2) The Divine example of giving.
 - (a) The Father.
 - i) Jn. 3:16
 - ii) Rom. 6:23
 - iii) Rom. 8:23
 - (b) The Son
 - i) Jn. 6:32,44
 - ii) Jn. 10:28
 - iii) Jn. 19:16-30
 - iv) 2 Cor. 8:9
- (3) Stewardship as it relates to the born-again one.

NOTE: In view of the divine example we too should be willing to give all as the Holy Spirit leads. Remember, all is His, and so as good stewards we should act, not of necessity or as those under the law, but cheerfully, and willingly, as God the Holy Spirit directs.

- (a) Acquiring money.
 - i) All must work whether it is sacred or secular pursuits.
 - a) Gen. 3:19
 - b) 2 Thess. 3:10
 - ii) The human point of view.
 - a) Lk. 10:7
 - b) Rom. 12:11
 - c) 1 Tim. 5:18
 - iii) The Divine point of view.
 - a) 1 Cor. 10:31
 - b) Col. 3:17
- (b) Dispensing money.
 - a) Motive.
 - LXXII. Eph. 4:28
 - LXXIII. 1 Jn. 3:17
 - LXXIV. Acts 20:35
 - a) Manner.
 - LXXV. 2 Cor. 8:5
 - LXXVI. 2 Cor. 9:6-15

NOTE: When led of God the Holy Spirit it is never, “What can I afford?” but rather “What is Thy will?” Remember, He can direct in what you should give, spend on yourself, and what may be put aside for future needs.

- (a) Out time (Eph. 5:15-17).

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- (b) Our abilities and gifts.
 - i) Rom. 12:
 - ii) 1 Cor. 12:
- (1) The dangers of riches.
 - (a) The rich fools and his barn (Lk. 12:16-21).
 - (b) The rich man and Lazarus (Lk. 16:1-31).
 - (c) The rich young ruler (Lk. 18:18-30).
 - (d) 1 Tim. 6:6-10
 - (e) James 5:1-5
- (2) True riches.
 - (a) Rich in and through Christ (2Cor. 8:9).
 - (b) Riches of His grace (Eph. 1:7).
 - (c) Riches of His glory (Eph. 3:16).
 - (d) Rich in good works (1Tim. 6:18).
 - (e) Rich in faith (James 2:5).

NOTE: These doctrines are important for the born-again one in view of predictions #21 to #23.

1. Predictions Concerning the Rapture of the Church.

INTRODUCTION: The return of Christ is not an obscure doctrine. There are at least 318 references in the New Testament relating to both aspects, i.e. “For His own” and “with His own.” As there are approximately 7959 verses in the New Testament, we see some mention of Christ’s return in one out of every 25 verses.

The coming of Christ for His own, is not revealed in the Old Testament, but as seen in the New Testament, it is vitally linked with approximately 40 doctrines.⁵⁴

- a. Certainty of His Coming.
 - (1) His promise to take us to Himself (Jn. 14:1-3).
 - (2) To appear with Him in glory when He returns to the earth (Col. 3:40), we must be taken unto Him.
 - (a) Jn. 14:1-3
 - (b) 2 Thess. 2:1
 - (3) He cannot return to earth with His own (Rev. 19:11 ff.) Until He has gathered them unto Himself (1 Thess. 4:13-18).
- b. Circumstances of His Coming.
 - (1) The hour or the time - unknown, but at any moment.
 - (a) Rom. 13:11,12
 - (b) 1 Cor. 1:4-8
 - (c) 1 Cor. 15:51-53
 - (d) Heb. 10:37
 - (e) James 5:8

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- (2) The place - “in the air” (1 Thess 4:17).
 - (3) The participants:
 - (a) Dead in Christ
 - i) 1 Thess. 4:13-16
 - ii) 1 Cor. 15:52-53
 - (b) Living in Christ
 - i) 1 Thess. 4:17
 - ii) 1 Cor. 15:51
 - (4) The number of participants - “clouds of them” (1 Thess. 4:17).
 - (5) He Himself shall meet us:
 - (a) “This same Jesus” (Acts 1:9-11)
 - (b) “I will come again” (Jn. 14:3)
 - (c) “The Lord Himself” (1 Thess. 4:16)
 - (d) “He shall appear the second time” (Heb. 9:28)
 - (6) We shall be changed - glorious body (Phil 3:20,21)
 - (7) We shall be immortal, incorruptible (1 Cor. 15:52-57)
- c. Challenge of His coming:
- (1) Looking
 - (a) Phil. 3:20
 - (b) Titus 2:11-14
 - (2) Loving (2 Tim. 4:8)
 - (3) Longing - “Even so come Lord Jesus” (Rev. 22:20).
2. Predictions Concerning the Judgment Seat of Christ (Rom. 14:10; 1 Cor. 3:9-15; 2 Cor. 5:10 to be fulfilled)
- a. This is not a judgment to determine the believer’s destination.
 - (1) Believers are not subject to condemnation or judgment of sin.
 - (a) Jn. 3:18
 - (b) Jn. 5:24
 - (c) Rom. 5:1
 - (d) Rom. 8:1
 - (2) Jesus Christ bore all our judgment. He paid the penalty for all sin.
 - (a) Col. 2:13
 - (b) Rom. 3:21-31
 - (3) Believers have His perfection for they are in Christ.
 - (a) 1 Cor. 1:30
 - (b) Eph. 1:6
 - (c) Col. 2:10
 - (d) Heb. 10:14
 - (4) Believer’s sin are judged here on earth.
 - (a) By us (1 Cor. 11:31)
Or
 - (b) By Him
 - i) 1 Cor. 11:32
 - ii) Heb. 12:3-15

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- b. This is a judgment of the believer's works.
 - (1) Extent of the judgment (2 Cor. 5:10) "We must all appear."
 - (2) Who shall judge?
 - (a) The believer shall not judge (Rom. 14:10).
 - (b) Christ shall do the judging.
 - i) 2 Tim. 4:8
 - ii) 2 Cor. 5:10
 - (c) When shall this judgment take place?
 - i) 1 Cor. 4:5a
 - ii) 1 Thess. 4:13-18
 - iii) Rev. 22:12
 - (d) Where shall this judgment take place?
 - i) Before the *Bema* (judgment) seat of Christ.
 - ii) In Heaven
 - (e) Nature of this judgment.
 - i) Works that are good.
 - a) 1 Cor. 3:9-15
 - b) 2 Cor. 5:10
 - ii) Works that are bad.
 - a) 1 Cor. 3:9-15
 - b) 2 Cor. 5:10

3. Predictions and Promises Relative to Rewards.

INTRODUCTION: Rewards are not related to salvation (Eph. 2:9-10). They are God's acknowledgment for all service rendered by the believer as unto Him. We note in the Scriptures five specific rewards or crowns.

- a. The incorruptible crown (1 Cor. 9:25).
 - (1) This crown has to do with our ministry, in which we must be definitely led by God the Holy Spirit.
 - (2) It can be obtained by faithfulness to that ministry. "And if anyone takes part in an athletic contest, he gets no prize unless he obeys the rules (2 Tim. 2:5).⁵⁵
- b. The crown of rejoicing (1 Thess. 2:19).
 - (1) This crown refers to our soul-winning ministry.
 - (a) 1 Thess 1:5-7
 - (b) 1 Thess. 2:1-13, 17-20
- c. The crown of righteousness (2 Thess. 4:8).
 - (1) This crown has to do with the believer who loves and lives for Christ's appearing or coming.
 - (a) 2 Tim. 4:7
 - (b) 1 Jn. 3:3
- d. The crown of life.
 - (1) James 1:12

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- (2) Rev. 2:10
- (3) This crown is for the believer who has endured trials, sufferings and testing for Christ.
 - (a) Believer's attitude in testing period.
 - i) Rom. 5:1-5
 - ii) Rom. 8:18,19,29
 - iii) Book of 1 Peter
 - (b) Believer's danger in testing period.
 - i) James 4:4
 - ii) 1 Jn. 2:15-17
- e. The crown of glory.
 - (1) This crown refers to the believer's unselfish, faithful service to the flock of God. It often calls for working long and hard, and not for filthy lucre, (vr. 2) or the praise of men.
 - (2) Paul as an example.
 - (a) His desire for the souls of the lost (Rom. 9:1-3)
 - (b) His desire for the lives of the saved (Col. 1:28-2:2).
 - (3) Therefore, to the faithful shepherd of lambs and sheep, (who has a fadeless inheritance, 1 Pt. 1:4), comes the fadeless crown of glory (1 Pt. 5:4).
- 4. Predictions Concerning the marriage of the Lamb.
 - a. To be fulfilled (Rev. 19:7,8).
- 5. Predictions Concerning the Suffering of Israel (Deut. 28:63-68).
- 6. Predictions Concerning the Great Tribulation.
 - a. The cause of the Great Tribulation.
 - (1) Deut. 4:14-31
 - (2) Jn. 1:11
 - b. The character of the Great Tribulation
 - (1) Rev. 4 to 19
 - (2) Isa. 24 to 28
 - (3) "The Time of Jacob's Trouble" (Jer. 30:4-7).
 - (4) "Time of Trouble" (Dan. 12:1).
 - c. The continuity of the Great Tribulation.
 - (1) Length of time.
 - (a) Dan. 9:24-27
 - (b) Rev. 11:2,3
 - (2) The length of the tribulation will be a little less than (7) seven years
 - (a) Mk. 13:20
 - (b) Matt. 24:22
 - (3) Development prophetically set forth:
 - (a) Mk. 13:
 - (b) Lk. 21:
 - (c) Matt. 24 and 25

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7. Predictions Concerning the Day of the Lord.
 - a. Isa. 2:10-22
 - b. Isa. 4:1-6
 - c. Isa. 10:11-13
 - d. Isa. 13:9-16
 - e. Isa. 24:21-23
 - f. Isa. 26:20,21
 - g. Isa. 34:1-8
 - h. Isa. 63:1-6
 - i. Isa. 66:15-24

8. Predictions Concerning the Man of Sin.
 - a. Jn. 5:43
 - b. 2 Thess. 2:1-12
 - c. Rev. 13:19
 - d. Rev. 19:20
 - e. Rev. 20:10

9. Predictions Concerning Destruction of Babylon Ecclesiastical (Rev. 17).

10. Predictions Concerning the Second Coming of Jesus Christ.
 - a. First prediction of man (Jude 14,15)
 - b. Some Old Testament predictions.
 - (1) Deut. 30:3
 - (2) Psm. 96:13
 - (3) Psm. 98:9
 - (4) Zech. 14:
 - c. Some New Testament predictions.
 - (1) Matt. 24:27-31
 - (2) Matt. 25:31-46
 - (3) Mk. 13:24-27
 - (4) Lk. 21:25-28
 - (5) Rom. 11:26
 - (6) 1 Thess. 3:13
 - (7) 2 Thess. 1:7-10
 - (8) 2 Pt. 3:1-10
 - (9) Rev. 19:11-16
 - d. Certainty of His return.
 - (1) To fulfill Old Testament prophecy.
 - (a) Deut. 30:3-6
 - (b) Psm. 2:1-9
 - (c) Jer. 23:5,6
 - (2) To fulfill His own promise.
 - (a) Matt. 24:27,44

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- (b) Matt. 25:
- (3) To fulfill the promise of glory as He did the promise of suffering.
 - (a) Psm. 2: cf. Isa. 53:
 - (b) Isa. 11: cf. Psm. 22:
- e. Cause of His return.
 - (1) To culminate Israel's discipline.
 - (a) Deut. 28:63-68
 - (b) Jer. 30:5-11
 - (2) To regather Israel (Jer. 23:5-8)
 - (3) To rescue and save Israel (Jer. 23:5-8)
 - (a) Jer. 30:8
 - (b) Rom. 11:26-27
 - (4) To exalt Israel (Jer. 30:17-22)
 - (5) To judge the world powers.
 - (a) Zech. 14:1-4
 - (b) Matt. 25:31-46
 - (c) Lk. 21:24
 - (6) To establish His Kingdom (Isa. 11:).
 - (7) To restore: land, nation, king, kingdom, throne (2 Sam. 7:).
- f. Circumstances of His return
 - (1) The hour or the time - unknown (Matt. 24:21,22,42,44).
 - (2) The place - on earth (Zech. 14:4).
 - (3) Him personally
 - (a) Matt. 25:31
 - (b) Rev. 19:11-16
 - (4) The participants:
 - (a) All Israel (Rom. 11:26,27).
 - (b) Gentiles (Matt. 25:33-40 cf. Rev. 7:9 ff).
- g. Contrast of His coming:

Rapture	Second Coming
Received unto	Coming down to (Zech. 14:)
Gentile nations unchanged	Gentile nations judged
Creation unchanged	Creation delivered from bondage of corruption
A mystery, not before revealed (1 Cor. 15:51)	Seen in both Old Testament & New Testament
Hope centered in Christ, "The Lord is at hand" (Phil. 4:5).	Hope "The Kingdom is at hand" (Matt. 24:14)
Christ comes as Bridegroom, Lord, Head	Christ comes as Messiah, King
Coming unseen	Coming in power and great glory

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11. Predictions Concerning Destruction of Babylon Political (Rev. 18:)
12. Predictions Concerning the battle of Armageddon.
 - a. Zech. 14:1-9
 - b. Matt. 24:28
 - c. Rev. 16:12-16
 - d. Rev. 19:17-21
13. Predictions Concerning the Binding of Satan (Rev. 20:1-3).
14. Predictions Concerning the Regathering and Judgment of Sorrowing Israel.
 - a. Deut. 30:1-6
 - b. Ezek. 20:37,38
 - c. Ezek. 37:1-28
 - d. Matt. 24:31
 - e. Matt. 25:1-30
 - f. Rom. 11:26,27
15. Predictions Concerning the Judgments of the Nations.
 - a. Psm. 96:13
 - b. Matt. 25:31-46
16. Predictions Concerning the Resurrection of the Tribulation Saints (Rev. 20:4).
17. Predictions Concerning the 1000 Year Kingdom.
 - a. The duration of the Kingdom (Rev. 20:1-7)
 - b. The character of the Kingdom (the following is by no means exhaustive)
 - (1) The Lord shall be King (Zech. 14:9)
 - (2) The Lord in Israel's midst (Zech. 8:3).
 - (3) The Lord shall rejoice over Israel (Zech. 3:14-17)
 - (4) Reign of righteousness.
 - (a) Isa. 11:1-5
 - (b) Jer. 33:15,16
 - (c) Ezek. 34:23-24
 - (5) Extent of the Kingdom (Isa. 11:9b).
 - (6) Permanency of the Kingdom.
 - (a) Dan. 2:44
 - (b) Dan. 7:14
 - (c) Rev. 21:ff
 - (7) All Israel to have a new heart.
 - (a) Jer. 31:33-37
 - (b) Jer. 32:37-41
 - (c) Ezek. 36:24-28
 - (8) All Israel shall have the Holy Spirit upon them (Joel 2:28,29).
 - (9) Worship in the Kingdom

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- (a) Isa. 12:1-6
 - (b) Isa. 26:1-19
 - (c) Isa. 35:10
 - (d) Amos 9:11,12
 - (10) Rest, peace and joy in the Kingdom.
 - (a) Isa. 11:10
 - (b) Isa. 25:1-12
 - (c) Isa. 54:11-14
 - (d) Jer. 23:5,6
 - (e) Jer. 31:10-14
 - (f) Ezek. 34:11-15
 - (g) Zech. 8:3-6
 - (11) The people shall be physically blessed (Isa. 35:3-6).
 - (12) Age in the Kingdom (Isa. 60:22).
 - (13) No hurt or destruction.
 - (a) Isa. 11:9a
 - (b) Isa. 60:18
 - (c) Jer. 23:5,6
 - (14) Cities rebuilt.
 - (a) Isa. 61:3,4
 - (b) Jer. 31:38-40
 - (c) Ezek. 36:30-38
 - (d) Amos 9:14-15
 - (15) The land itself shall be blessed and made most fruitful.
 - (a) Psm. 72:16
 - (b) Isa. 35:1,2,7-9
 - (c) Isa. 55:12,13
 - (d) Ezek. 34:11-15, 26,27
 - (e) Ezek. 36:20-28
 - (f) Joel 3:17-21
 - (g) Amos 9:13-15
 - (h) Zech. 8:12
 - (16) Reconciliation of the animals.
 - (a) Isa. 11:6-8
 - (b) Ezek. 34:25
 - (17) Israel exalted (Isa. 62:1,12)
18. Predictions Concerning the Release of Satan and His Last Revolt (Rev. 20:3,7-9)
19. Predictions Concerning Satan's Eternal Doom.
 - a. Isa. 14:12-17
 - b. Ezek. 28:11-18
 - c. Rev. 20:10
20. Predictions Concerning the Great White Throne Judgment.

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- a. There are eight major judgments:
- (1) The judgment of the cross wherein Christ as Substitute bore that righteous judgment from God which was due the sinner because of his sins. At that judgment the Substitute was executed and perfect deliverance was secured for all who will believe.
 - (a) Jn. 5:24
 - (b) Rom. 5:9
 - (c) Rom. 8:1
 - (d) 2 Cor. 5:21
 - (e) Gal. 3:13
 - (f) Heb. 9:26-28
 - (g) Heb. 10:10,14-17
 - (h) 1 Pt. 2:24
 - (2) Chastisement from the Father upon the believer because of persistent and willful sin (1 Cor. 11:31,32), which judgment may be avoided if in true penitence and confession the believer will judge himself before God.
 - (3) Self-judgment
 - (a) 1 Jn. 1:9
 - (b) Psm. 32
 - (c) Psm. 51
 - (d) Lk. 15:18,19
 - (4) The judgment of the believer's works at the Judgment Seat of Christ.
 - (a) Rom. 14:10
 - (b) 1 Cor. 4:5
 - (c) 2 Cor. 5:10
 - (d) Eph. 6:8
 - (e) 2 Tim. 4:8
 - (f) Rev. 22:12
 - (g) 1 Cor. 3:9-15
 - (h) 1 Cor. 9:18-27
 - (5) The judgment of the nation of Israel at the close of the Great Tribulation and in connection with the Second Coming of Christ. The object of this judgment is to determine those among the nation who will be accounted worthy to enter the covenanted, earthly kingdom.
 - (a) Ezek. 20:33-38
 - (b) matt. 24:27 to 25:30
 - (c) Zech. 13:8,9
 - (6) The judgment of the nations.
 - (a) Matt. 25:31-46
 - (b) Joel 3:11-16
 - (7) The judgment of the fallen angels
 - (a) Jude 1:6

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- (b) 1 Cor. 6:3
 - (c) 2 Pt. 2:4
 - (8) The judgment of the Great White Throne (Rev. 20:11-15).
 - b. Facts concerning the Great White Throne Judgment.
 - (1) Predicted by Christ (Jn. 5:25, 28,29).
 - (2) Time element (Rev. 20:5)
 - (3) Participants - unbelieving dead of all ages (Rev. 20:5,12).
 - (4) Place - before the Great White Throne (Rev. 20:11).
 - (5) Judgment:
 - (a) Their works (Rev. 20:12b,13).
 - (b) Are they in the Book of Life (Rev. 20:12a,15).
 - (6) Their destiny - Lake of Fire (Rev. 20:14,15).
 - (7) The Duration - Forever
 - (a) Testimony of Christ (Matt. 25:41,46).
 - (b) Conscious existence (Rev. 20:10 cf 19:20).
21. Predictions Concerning the Destiny of the Unbeliever (Hell).
- a. Distinctions:
 - (1) The distinctions which now exist between the saved and the unsaved will be made perfectly clear in the next world (Jn. 5:25, 28, 29).
 - (2) All are to be raised from the dead (1 Cor. 15:20-24).
 - (3) Not all are raised at the Rapture or at the first resurrection.
 - (a) 1 Cor. 15:24
 - (b) Phil. 3:11
 - (c) 1 Thess. 4:17
 - (d) Rev. 20:5
 - (4) The unregenerate appear before the Great White Throne and are there dismissed to the Lake of Fire which is the Second Death (Rev. 20:11-15).
 - b. The meaning of certain terms.
 - (1) In the Old Testament the Hebrew word *sheol* (sometimes translated “grave,” “pit” and “hell”).
 - (2) In the New Testament Greek the word *hades* (translated “hell” and “grave”), refers to the place of departed spirits; and *Tartarus* refers to the lowest abyss and to it the wicked spirits are consigned (2 Pt. 2:4).
 - c. Additional English words are found in the New Testament:
 - (1) Perdition: Meaning utter loss or ruin.
 - (2) Damnation: Which is usually more accurately translated judgment or condemnation.
 - (3) Torment: Which speaks of physical pain (Lk. 16:28).
 - (4) Second Death: Which is the same as the Lake of Fire.
 - (5) Lake of Fire: (Rev. 20:14).
 - (6) Everlasting Fire: (Matt. 18:8).

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- (7) Everlasting Punishment: (Matt. 25:46).
- d. The Greek word for everlasting, more often is translated eternal is *aionios*, and may be used to indicate the ages of time, implying a time of termination; but this word is almost universally used in the New Testament to express that which is eternal. The new life which the believer has received is forty-seven times said to be eternal, or everlasting. We read of the eternal spirit the everlasting God, eternal salvation, eternal redemption, eternal glory, everlasting kingdom, and the everlasting Gospel. Seven times this word is used in connection with the destiny of the wicked.
- (1) Matt. 18:8
(2) Matt. 25:41,46
(3) Mk. 3:29
(4) 2 Thess. 1:9
(5) Heb. 6:2
(6) Jude 1:7
- e. Some are asserting that *aionios* is limited as to duration when referring to the suffering of the lost; but if this were true, every promise for the believer and the very existence of God would be limited as well.
22. Predictions Concerning the Destiny of the Believer (Heaven).
- a. This subject is greater than any other, as Heaven is greater than the Earth. There is not a vestige of information to be had outside of the Bible. The belief in heaven is almost universal (cf. Unbelief in Hell, due to the attractive character of Heaven).
- b. Though as a rule none going from this life to Heaven ever returned to bear witness, there are three experienced witnesses:
- (1) Christ, who came out of Heaven and as God spoke with the authority of God. To Him Heaven was real - as real as the earth - and He gave it its full place in His teachings.
- (2) Paul, who was caught up into Paradise, the third Heaven. After which he said. "To depart and be with Christ is far better." Paul was forbidden to declare what he saw and heard.
- (a) Phil. 1:23
(b) 2 Cor. 5:6-8
- (3) John, who was chosen of God to go into Heaven, and to wrote what he saw and heard for the encouragement of the servants of Christ. Revelation is that message. Thus we are informed regarding the experience that lies just before us.
- c. The Estate of the Dead.
- (1) They are to find Heaven "far better" (Phil. 1:23), and they are themselves to be like Christ.
- (a) Rom. 8:29
(b) 1 Jn. 3:1-3
(c) Phil. 3:20,21

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- (2) Christians will be together with their loved ones (1 Thess. 4:16,17)
 - d. Heaven is a place.
 - (1) This is stated in Jn. 14:1-3, and its surpassing beauty and celestial glory is disclosed in Rev. 21:1 to 22:7.
 - (2) It is the habitation of “God the Judge of all,” by “Jesus the Mediator of the new Covenant,” by “an innumerable company of angels,” by the “spirits of just men made perfect,” and is the home of the “Church of the first born” (Heb. 12:22-24).
 - (3) Heaven is described as a place of:
 - (a) Abundant life (1 Tim. 4:8).
 - (b) Rest (Rev. 14:13).
 - (c) Knowledge (1 Cor. 13:8-10).
 - (d) Holiness (Rev. 21:27).
 - (e) Service (Rev. 22:3).
 - (f) Worship (Rev. 19:1).
 - (g) Fellowship with believers (1 Thess. 4:18).
 - (h) Fellowship with God (Rev. 21:3).
 - (i) No sorrow or tears (Rev. 21:4).
 - (4) It should be stated that Heaven is attained only by the way God has determined. Not everyone will be there.
23. Predictions Concerning the new heavens and New Earth.
- a. Isa. 65:17
 - b. 2 Pt. 3:13
 - c. Rev. 21:1
24. Predictions Concerning the Day of God (2 Pt. 3:12).

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BIBLIOLOGY QUESTIONS:

1. State five (5) names of the Bible.[I.A.1](#), [I.A.2](#), [I.A.3](#), [I.A.4](#), [I.A.5](#), [I.A.6](#), [I.A.7](#), [I.A.8](#), [I.C.3.a](#), [I.C.3.b](#), [I.C.3.c](#), [I.C.3.d](#)
2. Define Revelation.[I.B.1](#)
3. Define Inspiration.[I.B.2.a](#)
4. Define Illumination.[I.B.2.b](#)
5. State God's three ways of revealing Himself.[I.B.3.a](#), [I.B.3.b](#), [I.B.3.c](#)
6. How does God reveal Himself in nature?[I.B.3.a](#)
7. How did God reveal Himself in Christ?[I.B.3.b](#)
8. How does God reveal Himself in the Bible?[I.B.3.c](#)
9. Define Inspiration.[I.C.1](#)
10. What are the three reasonable suppositions regarding a message from God?[I.C.2.a](#), [I.C.2.b](#), [I.C.2.c](#)
11. State the four existing attitudes towards God's message.?
12. Discuss briefly "Rationalism".[I.C.3.a](#)
13. Discuss briefly "False Mysticism".[I.C.3.b](#)
14. Discuss briefly "Romanism".[I.C.3.c](#)
15. Discuss briefly "The Orthodox Protestant faith".[I.C.3.d](#)
16. State the five (5) incorrect theories of Inspiration.[I.C.4.a](#), [I.C.4.b](#), [I.C.4.c](#), [I.C.4.d](#), [I.C.4.e](#)
17. Discuss briefly "Naturalistic" Inspiration.[I.C.4.a](#)
18. Discuss briefly "Universal Christian" Inspiration.[I.C.4.b](#)
19. Discuss briefly "Mechanical Inspiration".[I.C.4.c](#)
20. Discuss briefly "Thought" Inspiration.[I.C.4.d](#)
21. Discuss briefly "Partial" Inspiration.[I.C.4.e](#)
22. State the two (2) correct theories of Inspiration.[I.C.4.f](#), [I.C.4.h](#)
23. Discuss briefly "Verbal" Inspiration.[I.C.4.f](#)
24. Discuss briefly "Plenary" Inspiration.[I.C.4.h](#)
25. Discuss briefly "external Evidences" that prove the Inspiration of the Bible.[I.C.5.a](#)
26. Discuss briefly "Internal Evidences" that prove the Inspiration of the Bible.[I.C.5.b](#)
27. What is the meaning of "Vivification".[I.D.1](#)
28. Discuss briefly the three-fold power of the Bible.[I.D.3.a](#), [I.D.3.b](#), [I.D.3.c](#)
29. State five (5) symbols of the Bible.[I.D.4.a](#), [I.D.4.b](#), [I.D.4.c](#), [I.D.4.d](#), [I.D.4.e](#), [I.D.4.f](#), [I.D.4.g](#), [I.D.4.h](#), [I.D.4.i](#), [I.D.4.j](#), [I.D.4.k](#)
30. Define Illumination.[I.E.1](#)
31. Discuss briefly the effect of Illumination on the three classes of men.[I.E.2](#)
32. Define Interpretation.[I.F.1](#)
33. State eight (8) rules of interpretation.[I.F.2.a](#), [I.F.2.b](#), [I.F.2.c](#), [I.F.2.d](#), [I.F.2.e](#), [I.F.2.f](#), [I.F.2.g](#), [I.F.2.h](#)
34. What is Preservation?[I.G.1](#)
35. Define the word "Canon".[I.H.1](#)

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THEOLOGY PROPER QUESTIONS:

1. Discuss the Religious Argument.[II.A.1.a](#)
2. Discuss the Anthropological Argument.[II.A.1.b](#)
3. Discuss the Ontological Argument.[II.A.1.c](#)
4. Discuss the Teleological Argument.[II.A.1.d](#)
5. Discuss the Cosmological Argument.[II.A.1.e](#)
6. Discuss Polytheism.[II.A.2.a](#)
7. Discuss Pantheism.[II.A.2.b](#)
8. Discuss Materialism.[II.A.2.c](#)
9. Discuss Deism.[II.A.2.d](#)
10. Discuss Evolution.[II.A.2.e](#)
11. What is the relationship of the Divine essence to each attribute?[II.B](#)
12. Discuss Spirituality.[II.B.1](#)
13. Discuss Adam made “in the image of God”.[II.B.1.c.\(1\)](#)
14. Discuss briefly the anthropomorphic expressions used of God.[II.B.1.c.\(2\)](#)
15. Discuss briefly “the Theophanies.”[II.B.1.c.\(3\)](#)
16. Discuss Life.[II.B.2](#)
17. Discuss Personality.[II.B.3](#)
18. Discuss Omniscience.[II.B.4](#)
19. Discuss Wisdom.[II.B.5](#)
20. Discuss Holiness.[II.B.6](#)
21. Discuss Righteousness and Justice.[II.B.7](#)
22. Discuss Love.[II.B.8.a](#)
23. Discuss Goodness.[II.B.9.a](#)
24. Discuss Mercy and Loving-Kindness.[II.B.10.a](#)
25. Discuss Faithfulness.[II.B.11.a](#)
26. Discuss Truth.[II.B.12.a](#)
27. Discuss Freedom.[II.B.13.a](#)
28. Discuss Omnipotence.[II.B.14.a](#)
29. Discuss Unity.[II.B.15.a](#)
30. Discuss Omnipresence.[II.B.16.a](#)
31. Discuss Immensity.[II.B.17.a](#)
32. Discuss Eternity.[II.B.18.a](#)
33. Discuss Infinity.[II.B.19.a](#)
34. Discuss Immutability.[II.B.20.a](#)
35. Quote the definition of the Divine Decrees[II.C.1](#)
36. Discuss briefly the nature of God’s decrees.[II.C.2](#)
37. Discuss the classification of God’s decrees.[II.C.3](#)
38. Discuss the Divine decrees from their execution.[II.C.3.d](#)
39. Does foreknowledge make anything certain?[II.C.4.a](#)
40. Discuss the teachings of Arminius.[II.C.4.a](#)
41. According to the teachings of Arminius, what is the result as it relates to God and His decrees?[II.C.4.a](#)
42. Discuss briefly “creation” - one of God’s decrees.[II.C.5.a](#)
43. What is Divine Preservation?[II.C.5.b](#)

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44. What philosophy does it contradict?[II.C.5.b.\(2\)](#)
45. What is Divine Providence?[II.C.5.c.\(1\)](#)
46. Distinguish between Providence and Preservation?(note:[II.C.5.c.\(1\)](#))
47. Name and briefly define four (4) classifications of Providence.[II.C.5.c.\(1\)\(a\)](#)
48. In what way is prayer involved in God's decrees?[II.C.5.c.\(3\)\(a\)](#)
49. Is Divine Grace in God's decrees?[II.C.5.c.\(3\)\(b\)](#)
50. Name the three primary Old Testament names of Deity.[II.D.1.a](#)
51. Name the three compounds with "El".[II.D.1.b](#)
52. What is the root meaning of "El" and "Elah"?[II.D.1.c.\(1\)](#)
53. What is suggested by the name "Elohim" with its plural ending?[II.D.1.c.\(3\)](#)
54. What is the meaning of the name "Jehovah"?[II.D.1.d.\(1\)](#)
55. Name the seven compounds of "Jehovah" indicating the meaning of each with Scripture.[II.D.1.d.\(1\)\(a\)](#)
56. What is the meaning of Adonai?[II.D.1.e](#)
57. To whom is it applied in the Old Testament?[II.D.1.e](#)
58. Where in the Bible is the word "Trinity" to be found?[II.E](#)
59. Is the term "Trinity" true to the teaching of the Bible?[II.E](#)
60. Can we conclude from Scripture that there are three Persons, yet one essence in the Godhead?[II.E](#)
61. Is a thing always unbelievable simply because it is unexplainable (discuss answer briefly)?[II.E](#)
62. What is indicated in the terms, Person or Persons as related to the Godhead?[II.E.1.b](#)
63. What is indicated by the term "Essence"?[II.E.1.c](#)
64. Discuss the proofs of the Trinity as seen in the Old Testament.[II.E.2](#)
65. Discuss the proofs of the Trinity as seen in the New Testament.[II.E.3](#)
66. Discuss briefly the First Person: The Father.[II.E.4.a](#)

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ANGELOLOGY QUESTIONS:

1. What is the meaning of the word angel?[III.A.1](#)
2. To whom is the word “angel” addressed in the Scriptures?[III.A.2](#)
3. Discuss briefly their creation.[III.B.2](#)
4. Discuss briefly their position.[III.C](#)
5. Discuss briefly their classification.[III.D](#)
6. (A) Name for of the unfallen angels;[III.E.1](#), [III.E.2](#), [III.E.3](#), [III.E.4](#), [III.E.5](#), [III.E.6](#),
[III.E.7](#)
(B) Indicate their ministry and meaning of their names.[III.E](#)
7. Discuss briefly the general facts concerning unfallen angels.[III.F](#)
8. Discuss briefly the ministries of the unfallen angels.[III.F.4](#)
9. Discuss briefly their education.[III.F.5](#)
10. State five names of Satan.[III.G.1](#)
11. Discuss briefly Satan’s origin.[III.G.2](#)
12. Discuss Ezekiel 28:11-19[III.G.3.a.\(1\)\(a\)](#), [IV.E.2.a.\(1\)\(a\)](#)
13. Discuss Isaiah 14:12-14.[III.G.3.b](#), [IV.E.2.a.\(2\)](#)
14. Discuss briefly Satan’s purpose.[III.G.4](#)
15. Discuss Satan’s relation to the unsaved.[III.G.5](#)
16. Discuss Satan’s relation to the saved.[III.G.6](#)
17. What are his limitations?[III.G.7](#)
18. State with Scripture the judgment of Satan.[III.G.8](#)
19. Discuss briefly the demons.[III.G.9](#)

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LXXX.ANTHROPOLOGY QUESTIONS:

1. What is extra-Biblical anthropology?[IV.A.1](#)
2. Why is it inadequate?[IV.A.1.c](#)
3. What is intra-Biblical anthropology?[IV.A.2](#)
4. Why do so many men refuse to believe the Biblical statement of the origin of the human race?[IV.B.1](#)
5. What are the two general kinds of theories of evolution?[IV.B.1.c](#)
6. Does atheistic evolution account for the origin of matter?[IV.B.1.c.\(1\)](#), [IV.B.1.c.\(2\)](#)
7. Can theistic evolution be harmonized with the Bible record? Why?[IV.B.2](#)
8. Discuss the meaning of the statement “man was made in the image and likeness of God.”[IV.C.2.b](#), [IV.C.2.c](#)
9. What is the origin of human life?[IV.C.2.d](#)
10. What is meant by the term dichotomy?[IV.C.3.c](#)
11. What is meant by the term trichotomy?[IV.C.3.c.\(1\)](#), [IV.C.3.c.\(2\)](#)
12. Is man a dichotomous or a trichotomous being? Give reasons for your answers.[IV.C.3.d](#)
13. What was the origin of Adam’s body?[IV.C.4](#)
14. Name three theories which seek to explain the origin of the immaterial part of man.[IV.C.5.b.\(1\)](#), [IV.C.5.b.\(2\)](#), [IV.C.5.b.\(3\)](#)
15. What is the pre-existence theory? Discuss.[IV.C.5.b.\(1\)](#), [IV.C.5.c.\(4\)\(d\)](#)
16. What is the creation theory? Discuss.[IV.C.5.b.\(2\)](#)
17. What is the Traducian theory? Discuss.[IV.C.5.b.\(3\)](#)
18. Name and define the four faculties of the immaterial part of man.[IV.C.5.c.\(1\)](#), [IV.C.5.c.\(2\)](#), [IV.C.5.c.\(3\)](#), [IV.C.5.c.\(4\)](#)
19. Name five of the characteristics of conscience.?
20. Discuss Adam before the temptation.[IV.C.5.d](#), [IV.C.5.e](#), [IV.C.5.f](#), [IV.C.5.g](#)
21. Discuss the tempter and the temptation of Adam and Eve.[IV.D.1](#), [IV.D.2](#)
22. Discuss the fall of Adam and Eve.[IV.D.3](#)
23. How did the results of Adam’s fall affect Himself?[IV.D.4](#)
24. State the results of Adam’s fall upon his posterity.[IV.D.4.b](#)
25. Name three theories of sin and show their inadequacy.[IV.E.1.a.\(1\)](#), [IV.E.1.a.\(2\)](#), [IV.E.1.a.\(3\)](#)
26. What is the biblical doctrine of sin?[IV.E.1.b](#)
27. Where did sin originate?[IV.E.2.a](#)
28. Is God the author of sin? Explain your answer.[IV.E.2.a.\(1\)](#)
29. In what being did sin originate?[IV.E.2](#)
30. What are the two central passages on the sin of Lucifer?[IV.E.2](#)
31. Discuss Ezek. 28:11-19[IV.E.2.a.\(1\)](#)
32. Discuss Isa. 14:12-14[IV.E.2.a.\(2\)](#)
33. Discuss briefly five (5) aspects of sin as personal action.[IV.E.3.a.\(4\)](#)
34. Discuss the sin nature.[IV.E.3.b](#)
35. What are the two kinds of imputation?[IV.E.3.c](#)
36. State and briefly illustrate the three major imputations.[IV.E.3.c.\(3\)\(a\)](#), [IV.E.3.c.\(3\)\(b\)](#), [IV.E.3.c.\(3\)\(c\)](#)
37. What is meant by actual imputed sin?[IV.E.3.c.\(3\)\(c\)](#)

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38. Is Rom. 5:12 and actual or a judicial imputation? How is one's answer to this question influenced by his theory of the origin of the immaterial part of man?[IV.E.3.c.\(3\)\(d\)](#)
39. What is the "Augustinian" theory of imputation?[IV.E.3.c.\(3\)\(d\)i](#)
40. Discuss Rom. 5:12-21.[IV.E.3.c.\(3\)\(d\)iii](#)
41. Discuss briefly the total depravity of man.[IV.E.3.c.\(5\)\(a\)](#)
42. Discuss briefly the utter helplessness of man.[IV.E.3.c.\(5\)\(b\)](#)
43. Discuss the four kinds of death.[IV.E.3.c.\(5\)\(c\)i](#), [IV.E.3.c.\(5\)\(c\)ii](#), [IV.E.3.c.\(5\)\(c\)iii](#), [IV.E.3.c.\(5\)\(c\)iv](#)
44. State briefly the remedy for sin.[IV.E.3.c.\(6\)](#)
45. State the two-fold reason the unsaved need a remedy. Why is there not a third need: i.e. for man's personal sins?[IV.E.3.c.\(6\)\(a\)](#), [IV.E.3.c.\(6\)\(b\)](#)
46. Is salvation entirely God's work? Give Scripture. [IV.E.3.c.\(6\)\(c\)i](#) What is meant by "entirely of God?"[IV.E.3.c.\(6\)\(c\)ii](#), [IV.E.3.c.\(6\)\(c\)iii](#)
47. What are the three tenses of salvation from the standpoint of the believer? Give Scripture.[IV.E.3.c.\(6\)\(d\)](#)
48. Discuss briefly the three-fold remedy for a believer's sin.[IV.E.3.c.\(6\)\(e\)](#)
49. Discuss briefly the destiny of a believer beyond this life.[IV.F.1](#)
50. Discuss briefly the destiny of an unbeliever beyond this life.[IV.F.2](#)

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CHRISTOLOGY QUESTIONS:

1. State five (5) evidences with Scripture which prove the Deity of Christ. [V.B.1.a](#), [V.B.1.b](#), [V.B.1.c](#), [V.B.1.d](#), [V.B.1.e](#), [V.B.1.f](#)
2. State three (3) evidences with Scripture which prove the existence of Christ in eternity past. [V.B.2.a](#), [V.B.2.b](#), [V.B.2.c](#), [V.B.2.d](#)
3. Discuss the Theophanies with Scripture. [V.B.3](#)
4. State two (2) prophecies with Scripture relative to Christ's birth. [V.B.5.b.\(11\)\(c\)](#)
5. State three(3) prophecies with Scripture relative to Christ's life and character. [V.B.5.b.\(11\)\(d\)](#)
6. State three (3) prophecies with the Scripture relative to Christ's death. [V.B.5.b.\(11\)\(e\)](#)
7. State one (1) prophecy with Scripture relative to Christ's resurrection. [V.B.5.b.\(11\)\(f\)](#)
8. What is meaning of the term incarnation? [V.C.1](#)
9. Why do you believe in the virgin birth of Christ? Discuss. [V.C.1.d](#)
10. Discuss the true humanity of Christ. [V.C.2.b.\(2\)\(a\)](#), [V.C.2.b.\(2\)\(b\)](#), [V.C.2.b.\(2\)\(c\)](#), [V.C.2.b.\(2\)\(d\)](#)
11. Discuss the Hypostatic union. [V.C.2.d.\(1\)](#), [V.C.2.d.\(2\)](#), [V.C.2.d.\(3\)](#), [V.C.2.d.\(4\)](#)
12. State the three (3) major spheres of the earthly life of Christ. [V.C.4](#)
13. State briefly Christ's qualifications for the office of Prophet. [V.C.5.a](#)
14. State briefly Christ's qualifications for the office of Priest. [V.C.5.b](#)
15. State briefly Christ's qualifications for the office of King. [V.C.5.c](#)
16. What is the meaning of the term kenosis? From what Scripture passage is the term taken? [V.C.6.a](#), [V.C.6.b](#)
17. Discuss the proper doctrine of Kenosis. [V.C.6.c](#)
18. What is meant by the term impeccability? [V.C.7](#)
19. How is the doctrine of impeccability related to the two natures of Christ? [V.C.7.d](#)
20. State five (5) proofs for the doctrine of impeccability with Scripture. [V.C.7.c.\(1\)](#), [V.C.7.c.\(2\)](#), [V.C.7.c.\(3\)](#), [V.C.7.c.\(4\)](#), [V.C.7.c.\(5\)](#)
21. Discuss briefly the reality of Christ's temptation. [V.C.7.e](#)
22. What are the three (3) major doctrines in the finished work of Christ? [V.D.1.d](#)
23. What is meant by redemption? [V.D.2](#)
24. Discuss briefly Christ the redeemer. [V.D.2.b](#)
25. Discuss briefly the three-fold character of redemption. [V.D.2.c.\(1\)](#), [V.D.2.c.\(2\)](#), [V.D.2.c.\(3\)](#)
26. State five (5) results of redemption. [V.D.2.d](#), [V.D.2.d.\(1\)](#), [V.D.2.d.\(2\)](#), [V.D.2.d.\(3\)](#), [V.D.2.d.\(4\)](#), [V.D.2.d.\(5\)](#)
27. ?
28. What is meant by propitiation? [V.D.3](#)
29. Who is the object of propitiation? [V.D.3.e](#)
30. What are the results of propitiation? [V.D.3.g](#)
31. What is meant by reconciliation? [V.D.4.a](#)
32. Why is reconciliation necessary? [V.D.4.d.\(1\)](#), [V.D.4.d.\(2\)](#)
33. Who is the object of reconciliation? [V.D.4.f](#)
34. State five (5) results of reconciliation. [V.D.4.h.\(1\)](#), [V.D.4.h.\(2\)](#), [V.D.4.h.\(3\)](#),

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- [V.D.4.h.\(4\)](#), [V.D.4.h.\(5\)](#), [V.D.4.h.\(6\)](#), [V.D.4.h.\(7\)](#), [V.D.4.h.\(8\)](#)
35. Briefly state the meaning of redemption, reconciliation and propitiation, and indicate what is the object of each. [V.D.2.a](#), [V.D.3.a](#), [V.D.4.a](#)
 36. Describe and refute the swoon theory of the resurrection of Christ. [V.E.2.a](#)
 37. Describe and refute the vision theory of the resurrection of Christ. [V.E.2.b](#)
 38. Describe and refute the legend theory of the resurrection of Christ. [V.E.2.c](#)
 39. Describe and refute the falsehood theory of the resurrection of Christ. [V.E.2.d](#)
 40. Describe and refute the enemies stole the body theory relative to the resurrection of Christ. [V.E.2.e](#)
 41. Describe and refute the disciples stole His body theory relative to the resurrection so Christ. [V.E.2.f](#)
 42. State seven (7) proofs of the resurrection of Christ. (Not appearances). [V.E.3.a](#)
 43. State five (5) proofs that the body in which Christ arose was the same body that was laid in the tomb. [V.E.4.a.\(1\)](#), [V.E.4.a.\(2\)](#), [V.E.4.a.\(3\)](#), [V.E.4.a.\(4\)](#), [V.E.4.a.\(5\)](#), [V.E.4.a.\(6\)](#), [V.E.4.a.\(7\)](#)
 44. State five (5) changes evidenced in His resurrected body. [V.E.4.b.\(1\)](#), [V.E.4.b.\(2\)](#), [V.E.4.b.\(3\)](#), [V.E.4.b.\(4\)](#), [V.E.4.b.\(5\)](#)
 45. Who raised Christ from the dead? Give Scripture. [V.E.5.a](#), [V.E.5.b](#), [V.E.5.c](#)
 46. How does the resurrection give proof of the Person of Christ? [V.E.6.a](#)
 47. How does the resurrection give proof of the value of His death? [V.E.6.b.\(1\)](#)
 48. How does the resurrection give proof of the Word of God? [V.E.6.c](#)
 49. Beginning with the resurrection state the remaining steps in the exaltation of Christ. [V.E.6.d](#)
 50. State five (5) elements in the present work of Christ which were made possible by the resurrection. [V.E.6.e.\(1\)](#), [V.E.6.e.\(2\)](#), [V.E.6.e.\(3\)](#), [V.E.6.e.\(4\)](#), [V.E.6.e.\(5\)](#), [V.E.6.e.\(6\)](#), [V.E.6.e.\(7\)](#), [V.E.6.e.\(8\)](#), [V.E.6.e.\(9\)](#), [V.E.6.e.\(10\)](#), [V.E.6.e.\(11\)](#)
 51. State five (5) elements in the future work of Christ which were made possible by the resurrection. [V.E.6.f.\(1\)](#), [V.E.6.f.\(2\)](#), [V.E.6.f.\(3\)](#), [V.E.6.f.\(4\)](#), [V.E.6.f.\(5\)](#), [V.E.6.f.\(6\)](#), [V.E.6.f.\(7\)](#), [V.E.6.f.\(8\)](#), [V.E.6.f.\(9\)](#), [V.E.6.f.\(10\)](#)
 52. State the Scriptures that testify to Christ's ascension. [V.F.1.a.\(1\)\(a\)](#)
 53. Briefly discuss the nature of Christ's ascension. [V.F.1.a](#)
 54. Briefly discuss the significance of Christ's ascension. [V.F.1.b](#)
 55. State seven (7) figures which indicate the present work of Christ in Heaven. [V.F.3.a.\(1\)](#), [V.F.3.a.\(2\)](#), [V.F.3.a.\(3\)](#), [V.F.3.a.\(4\)](#), [V.F.3.a.\(5\)](#), [V.F.3.a.\(6\)](#), [V.F.3.a.\(7\)](#)
 56. What do the terms "Last Adam" and "Second Man" suggest, and where are they found in the Scriptures? [V.F.3.b](#)
 57. What is implied in the word "creation?" Briefly discuss. [V.F.3.b.\(2\)\(a\)](#)
 58. What is implied in the word "new creation?" Briefly discuss. [V.F.3.b.\(2\)\(b\)](#)
 59. What is the new creation and Christ's present work as the "Last Adam?" [V.F.3.b.\(3\)](#), [V.F.3.b.\(4\)](#)
 60. Discuss Rom. 5:12-21 [V.F.3.b.\(5\)](#) (Repeated: Anth. #40 & Eccl. #20)
 61. Concerning Christ's ministries as Head of the Body, what three ministries have impressed you the most? [V.F.3.c](#)
 62. Discuss 1 Cor. 12:12-27. [V.F.3.c.\(1\)\(d\)ii](#)

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63. State the three-fold work of Christ as Shepherd, with Scripture.[V.F.3.d.\(1\)\(a\)](#),
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64. Discuss Christ's present work as Shepherd.[V.F.3.d.\(2\)](#)
65. Discuss John 15:1-3[V.F.3.e](#)
66. Discuss John 15:4-6[V.F.3.e.\(4\)](#)
67. State five (5) results of abiding as seen in John 15:7-14.[V.F.3.e.\(5\)\(a\)](#),
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68. Discuss Christ as the corner stone and living stone.[V.F.3.f.\(2\)](#)
69. Discuss briefly the believer as the living stones of the building.[V.F.3.f.\(5\)](#)
70. What order of the Old Testament priest pictures best the priesthood of Christ?[V.F.3.g.\(1\)\(b\)](#)
71. Why does Christ supercede the Aaronic priesthood?[V.F.3.g.\(1\)\(c\)iii](#)
72. Discuss Christ's intercession.[V.F.3.g.\(2\)\(d\)](#)
73. Discuss the priesthood of the believer.[V.F.3.g.\(3\)](#)
74. Discuss briefly Christ's past, present, and future work for His bride.[V.F.3.h.\(2\)](#),
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78. State five (5) contrasts of the rapture and the Second Coming.[V.G.2.i](#)
79. State three (3) comparisons of the rapture and the Second Coming.[V.G.2.k.\(1\)](#),
[V.G.2.k.\(2\)](#), [V.G.2.k.\(3\)](#), [V.G.2.k.\(4\)](#)
80. State five (5) results of Christ's thousand year earthly reign.[V.G.3.g](#)
81. State the four events that occur at the end of Christ's thousand year reign.[V.H.1.a](#),
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SOTERIOLOGY QUESTIONS:

1. What does the word salvation mean in the original languages? Briefly discuss.[VI.A.1.a](#)
2. Define salvation.[VI.A.1.d](#)
3. Discuss the three tenses of salvation.[VI.A.2.a](#), [VI.A.2.b](#), [VI.A.2.c](#)
4. State with Scripture seven reasons why man needs to be saved.[VI.A.3.a](#), [VI.A.3.b](#), [VI.A.3.c](#), [VI.A.3.d](#), [VI.A.3.e](#), [VI.A.3.f](#), [VI.A.3.g](#), [VI.A.3.h](#), [VI.A.3.i](#), [VI.A.3.j](#), [VI.A.3.k](#), [VI.A.3.l](#), [VI.A.3.m](#)
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6. What are the seven positions of Christ from eternity past to eternity future?[VI.B.1.a](#), [VI.B.1.b](#), [VI.B.1.c](#), [VI.B.1.d](#), [VI.B.1.e](#), [VI.B.1.f](#), [VI.B.1.g](#)
7. The sufferings of Christ in life were in mainly from God _____ or Man _____?[VI.B.2.a](#)
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10. Discuss briefly the three false theories concerning the death of Christ.[VI.B.2.d.\(1\)](#), [VI.B.2.d.\(2\)](#), [VI.B.2.d.\(3\)](#)
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13. Discuss briefly the Person of the Redeemer.[VI.C.1.a](#)[VI.C.1.a](#)
14. Discuss briefly the character of Redemption.[VI.C.1.b](#)
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16. Discuss the doctrine of redemption.?
17. What do we mean when we speak of provisional and experimental reconciliation?[VI.C.2](#), [VI.C.2](#)
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22. What is the extent of reconciliation?[VI.C.2.c.\(1\)](#), [VI.C.2.c.\(2\)](#)
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 37. Discuss God's own righteousness.[VI.C.6.a.\(1\)\(a\)](#), [VI.C.6.a.\(1\)\(b\)](#)
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2. State four (4) evidences with Scripture of the personality of the Holy Spirit relative to His works. [VII.A.1.b.\(1\)](#), [VII.A.1.b.\(2\)](#), [VII.A.1.b.\(3\)](#), [VII.A.1.b.\(4\)](#), [VII.A.1.b.\(5\)](#), [VII.A.1.b.\(6\)](#)
3. Discuss briefly the Deity of the Holy Spirit as evidenced in His works which are the works of God. [VII.A.2.c.\(1\)](#), [VII.A.2.c.\(2\)](#), [VII.A.2.c.\(3\)](#), [VII.A.2.c.\(4\)](#)
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9. Discuss John 7:39-39. [VII.B.3.a.\(2\)](#)
10. Discuss John 14:16,17. [VII.B.3.a.\(3\)](#)
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15. Do sinning Christians possess the Holy Spirit? And, if so prove your answer from Scripture. [VII.B.4.b.\(2\)\(a\)](#), [VII.B.4.b.\(2\)\(b\)i](#), [VII.B.4.b.\(2\)\(b\)ii](#), [VII.B.4.b.\(2\)\(b\)iii](#), [VII.B.4.b.\(2\)\(b\)iv](#), [VII.B.4.b.\(2\)\(b\)v](#), [VII.B.4.b.\(2\)\(b\)vi](#), [VII.B.4.b.\(2\)\(b\)vii](#)
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18. Discuss Acts 5:21 and Acts 19:1-7. [VII.B.4.b.\(2\)\(c\)iv](#), [VII.B.4.b.\(2\)\(c\)vi](#)
19. Discuss Acts 8:15-17. [VII.B.4.b.\(2\)\(c\)v](#)b), [VII.B.4.b.\(2\)\(c\)v](#)c), [VII.B.4.b.\(2\)\(c\)v](#)d), [VII.B.4.b.\(2\)\(c\)v](#)e), [VII.B.4.b.\(2\)\(c\)v](#)f), [VII.B.4.b.\(2\)\(c\)v](#)g), [VII.B.4.b.\(2\)\(c\)v](#)h)
20. Discuss the Baptismal ministry of the Holy Spirit. [VII.B.4.b.\(3\)](#), [VII.B.4.b.\(3\)\(a\)](#), [VII.B.4.b.\(3\)\(b\)](#), [VII.B.4.b.\(3\)\(c\)](#), [VII.B.4.b.\(3\)\(d\)](#), [VII.B.4.b.\(3\)\(e\)](#), [VII.B.4.b.\(3\)\(f\)](#)
21. Discuss the Sealing ministry of the Holy Spirit. [VII.B.4.b.\(4\)\(a\)](#), [VII.B.4.b.\(4\)\(b\)](#), [VII.B.4.b.\(4\)\(c\)](#)
22. Discuss the Filling ministry of the Holy Spirit. [VII.B.4.c.\(1\)](#), [VII.B.4.c.\(1\)\(a\)](#), [VII.B.4.c.\(1\)\(a\)iii](#)b), [VII.B.4.c.\(1\)\(a\)iv](#)

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23. Discuss “Grieve not” the Holy Spirit. [VII.B.4.c.\(1\)\(b\)i](#)), [VII.B.4.c.\(1\)\(b\)i\)a](#)), [VII.B.4.c.\(1\)\(b\)i\)b](#))
24. Discuss “Quench not” the Holy Spirit. [VII.B.4.c.\(1\)\(b\)ii\)a](#)), [VII.B.4.c.\(1\)\(b\)ii\)b](#)), [VII.B.4.c.\(1\)\(b\)ii\)c\)1](#)), [VII.B.4.c.\(1\)\(b\)ii\)c\)2](#)), [VII.B.4.c.\(1\)\(b\)ii\)d](#))
25. Discuss walking by means of the Holy Spirit. [VII.B.4.c.\(1\)\(b\)iii\)a](#)), [VII.B.4.c.\(1\)\(b\)iii\)b](#))
26. Discuss Spiritual Gifts with Scripture. [VII.B.4.b.\(5\)\(a\)](#)), [VII.B.4.b.\(5\)\(b\)](#)), [VII.B.4.b.\(5\)\(c\)](#)), [VII.B.4.b.\(5\)\(d\)](#))
27. Name the temporary gifts and state briefly the reason for them. [VII.B.4.b.\(5\)\(e\)](#)), [VII.B.4.b.\(5\)\(f\)](#))
28. Name the permanent spiritual gifts with Scripture. [VII.B.4.b.\(5\)\(g\)](#))
29. Discuss the Leading ministry of the Holy Spirit. [VII.B.4.c.\(1\)\(d\)](#))
30. Discuss the Teaching ministry of the Holy Spirit. [VII.B.4.c.\(1\)\(c\)](#))
31. Discuss the Holy Spirit in the Tribulation period. [VII.B.5.a.\(1\)](#)), [VII.B.5.a.\(2\)](#)), [VII.B.5.a.\(3\)](#))
32. Discuss the Holy Spirit in the Millennium. [VII.B.5.b.\(1\)](#)), [VII.B.5.b.\(2\)](#)), [VII.B.5.b.\(3\)](#))

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LXXXIV. ECCLESIOLOGY QUESTIONS:

1. Discuss the meaning of the word *ekklesia*.[VIII.A.1](#)
2. Discuss the visible and invisible church.[VIII.A.2.a](#), [VIII.A.2.b](#)
3. Discuss the division of humanity as set forth in the Scriptures.[VIII.A.3.a](#), [VIII.A.3.b](#)
4. State seven (7) similarities between Israel and the church.[VIII.A.3.c.\(1\)](#), [VIII.A.3.c.\(2\)](#), [VIII.A.3.c.\(3\)](#), [VIII.A.3.c.\(4\)](#), [VIII.A.3.c.\(5\)](#), [VIII.A.3.c.\(6\)](#), [VIII.A.3.c.\(7\)](#), [VIII.A.3.c.\(8\)](#), [VIII.A.3.c.\(9\)](#), [VIII.A.3.c.\(10\)](#)
5. State seven (7) contrasts between Israel and the church.[VIII.A.4](#)
6. Discuss the church organization and its growth.[VIII.B.2](#)
7. Discuss church membership.[VIII.B.3.a](#), [VIII.B.3.b](#), [VIII.B.3.c](#)
8. Discuss the office of a bishop or elder.[VIII.B.4.b](#)
9. Discuss the office of a deacon.[VIII.B.4.c](#)
10. Discuss the distinction between church officers and gifts to the body of Christ.[VIII.B.4.d.\(1\)](#), [VIII.B.4.d.\(2\)](#), [VIII.B.4.d.\(3\)](#), [VIII.B.4.d.\(4\)](#)
11. Discuss the appointment of church officers.[VIII.B.4.e.\(1\)](#), [VIII.B.4.e.\(2\)](#), [VIII.B.4.e.\(3\)](#), [VIII.B.4.e.\(4\)](#), [VIII.B.4.e.\(5\)](#)
12. State the difference between the sacraments of the Roman Catholic Church and that of the Protestant church.[VIII.B.5](#)
13. Do you believe in water baptism and the Lord's supper?
14. Is water baptism necessary for salvation? Discuss your answer briefly.[VIII.B.5.c.\(4\)](#)
15. Discuss the significance of the Lord's Supper.[VIII.B.5.d.\(1\)\(a\)](#), [VIII.B.5.d.\(1\)\(b\)](#), [VIII.B.5.d.\(1\)\(c\)](#)
16. Discuss briefly what constitutes worthiness to partake.[VIII.B.5.d.\(2\)\(c\)i](#), [VIII.B.5.d.\(2\)\(c\)ii](#), [VIII.B.5.d.\(2\)\(c\)iv](#)
17. What are the purposes of the local church?[VIII.B.6.a.\(1\)](#), [VIII.B.6.a.\(2\)](#), [VIII.B.6.b.\(1\)](#), [VIII.B.6.b.\(2\)](#)
18. State seven (7) figures which picture the present work of Christ for the church.[VIII.C.2.a](#), [VIII.C.2.b](#), [VIII.C.2.c](#), [VIII.C.2.d](#), [VIII.C.2.e](#), [VIII.C.2.f](#), [VIII.C.2.g](#)
19. Discuss the Last Adam and the New Creation.[VIII.C.2.a](#)
20. Discuss Rom. 5:12-21.[VIII.C.2.a.\(5\)](#)
21. Discuss the Head and the Body.[VIII.C.2.b](#)
22. Discuss the Shepherd and the Sheep.[VIII.C.2.c](#)
23. Discuss John 15: 1-3.[VIII.C.2.d.\(2\)](#)
24. Discuss John 15:4-6.[VIII.C.2.d.\(4\)](#)
25. State five (5) results of abiding as seen in John 15:7-14.[VIII.C.2.d.\(5\)\(a\)](#), [VIII.C.2.d.\(5\)\(b\)](#), [VIII.C.2.d.\(5\)\(c\)](#), [VIII.C.2.d.\(5\)\(d\)](#), [VIII.C.2.d.\(5\)\(e\)](#), [VIII.C.2.d.\(5\)\(f\)](#)
26. Discuss the Chief Corner Stone and the Stone of the Building.[VIII.C.2.e](#)
27. Discuss Christ as the antitype of Melchizedek.[VIII.C.2.f.\(1\)\(b\)](#)
28. Discuss Christ as the antitype of Aaron.[VIII.C.2.f.\(1\)\(c\)](#)
29. Discuss Christ intercession and its results.[VIII.C.2.f.\(2\)\(d\)](#)
30. Discuss the priesthood of the believer.[VIII.C.2.f.\(3\)](#)

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31. Discuss the Bridegroom and th bride. [VIII.C.2.g](#)

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LXXXV. **ESCHATOLOGY QUESTIONS:**

1. A Discussion question for each prediction will be asked: i.e.
 - a. Discuss the predictions by Noah concerning the future of his sons.
 - b. There will be three (3) additional discussion questions on the doctrine of separation, service and stewardship.