A black and white illustration of a quill pen resting in a dark inkwell. A scroll of paper is unrolled behind the inkwell, with the quill pen's nib resting on the scroll. The quill has a long, dark shaft and a large, feathery head.

BIBLE DOCTRINES

workbook

for home study

by
Dr. J. E. VanBuskirk

BIBLE DOCTRINES

for home study

is a workbook intended to be used in a 2 - 3 quarters Bible Doctrines class. The required text is "Great Doctrines of the Bible," by Evans.

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For information on this workbook and other texts and workbooks by Dr. VanBuskirk, contact:

Salt Lake Baptist College

3769 W. 4700 S.

Taylorsville, UT 84118

phone: (801) 964-0763

e-mail: docvbk@saltlakebaptistcollege.org

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PRELUDE

Ro 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of _____ which was delivered you.

Eph 5:25-27 ... even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Memorize: II Tim 3:16-17, with proper punctuation.

Instructions for workbook: Look up ALL scripture references. Blanks cannot be filled in.

Definition of doctrines:

1. What is taught as the beliefs of a church, nation, etc.
2. What is taught- the teachings themselves.

Problem: The churches of today are cold and indifferent to the cause of Christ. Why? Because of a lack of knowledge of the doctrines of the Word of God. This was foretold in the Scriptures.

I Tim 4:1 _____

These doctrines must become part of your life; i.e., not just knowledge. In your heart- not just in your mind.

EXHORTATION

Most of you are preparing for full time service. Some as Pastors; some as evangelists; some as Sunday School teachers; and some of you ladies are going to be pastor's and worker's wives. This means that many times you are going to be called upon to help your husband in more ways than just by being his wife. That alone is a hard enough job, true; but, you may also have to help teach classes, counsel, lead ladies meetings, and fill various other positions, in which, under your husband's leadership and authority, you will help him prepare those Christians that God entrusts to his care for the ministry. Some of you, at this time, may not be planning on being in the ministry; but, I will share something with you from my 18 yrs. in the ministry- God has a habit of taking people one step at a time because they are not yet ready for His complete revealed will in their lives. Being here may be that first step. Don't be surprised, God may be leading you into some type of local church ministry. You have taken the first step and yielded to His will by being here in this class, this is just the beginning of the trip. You have shown your willingness to go where He wants you to go and do what He wants you to do; and I find that all of God's many roads for willing Christians lead in just one direction- some type of

ministry for the propagation of the Gospel and work of Jesus Christ in and through the local New Testament Church. Therefore, all of the students in this room, in one way or another, must learn the basic doctrines of the Bible in order to carry out what ever ministries that God gives to you. Some of you will serve as pastors and teachers; and some of you ladies will serve as teachers as well as helpers to your husbands in other ways; but, for each of you, in one place of service or another, it all ultimately comes down to one thing- you MUST be prepared to carry out God's commands!

Relevant scriptures-

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

Eph 4:11-12 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the _____ of the saints, for the work of the ministry, for the edifying of the body of Christ:

I Tim 4:13 Till I come, give attendance to reading, to exhortation, to _____.

I Tim 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and _____.

II Tim 4:1-4 I charge [thee] therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will _____ sound _____; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away [their] ears from the truth, and shall be turned unto fables.

Titus 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound _____ both to exhort and to convince the gainsayers.

Titus 2:7-8 In all things shewing thyself a pattern of good works: in _____ [shewing] uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Every Christian should know the various doctrines of God's Word. They will not learn them unless God uses someone to teach them. Nothing that God gives you is to be hoarded; including what you will learn in this and other classes here at the college. Learn it well and then God can use you to teach others. Learn it poorly and the devil will use you to confuse others. The choice is up to you. You are here because God has arranged things in your life to get you here. He has given you the desire to be here and led you here; therefore, you must make this time of preparation, being in school and doing your best while you are here, a high priority in your life right now.

Since God wants you here, and you have yielded to the will of God by being here, then don't let the devil defeat you and/or discourage you by trying to get you to quit or flake off while you

are here. Also, don't let other students or others in your sphere of acquaintances or family influence you in any negative way. Keep your mind stayed on God and the job He has given you to carry out at this time- furthering your understanding of His Word by being here for all of the classes, and doing the required work while you are here. Seek to please God in all matters.

Gal 1:10 _____

II Tim 2:15 _____

Now! On to our study of God's Word and its various doctrines.

INTRODUCTION

One of the greatest needs for students of God's Word today is the same as it was during the time that our Lord and Saviour walked the face of this earth; a basic understanding of the various doctrines of the Bible and where to find the texts supporting those doctrines in the Scriptures themselves. Of course now we have material to help us have a better understanding of those doctrines than the disciples did during those first years of the church because we have the completed New Testament as well as the Old Testament. The two most important necessities for a basic understanding of Bible doctrines is to have the Holy Spirit to guide us and to have the preserved Word of God in which to reference what God teaches on any particular subject. The first, the Holy Spirit, we receive at the moment of our Salvation, the second, the preserved Word of God, we have (in English) in only the King James Bible. If we do not have these two for a solid foundation, then to try to build a basic understanding of Bible doctrines is but an exercise in futility.

Ps 11:3 If the _____ be destroyed, what can the righteous do?

Assuming you have the Holy Spirit, and you do if you are saved, (and if you aren't then get that way right now or you CANNOT understand the Bible [I Cor 2:14; Jn 16:13] no matter how good of a scholar you are,) then the only other thing you need is the preserved Word of God which is our only foundation for truth, practice, service, and guidance. Without it we have no moorings to hold us in place and we will surely be cast adrift in a Sargasso of lies and half truths scattered with the broken hulls of doctrines wreacked upon the rocks of heresy. No matter what, or who else tries to teach you, even if it be a voice from heaven itself, the Bible is a more sure mooring.

II Pet 1:18-20 And this voice which came from heaven we heard, when we were with him in the holy mount. We have also _____ prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of _____ is of any private interpretation

Ps 119:89 _____, O LORD, thy word is settled in heaven.

Ps 119:105 Thy word [is] a _____ unto my feet, and a light unto my _____.

Ps 119:140 Thy word [is] very pure: therefore thy servant loveth it.

Ps 119:160 Thy word [is] true [from] the _____: and every one of thy righteous judgments [endureth] _____.

John 17:17 Sanctify them through thy truth: thy word is truth.

Settle once and forever what foundation you will use on which to build your basic understanding of the doctrines of God. You must choose which Bible you will use, for you cannot use more than one, because they all teach something different. This workbook is based upon the King James Bible which is incontestably the only English translation today that is true to the vast majority of the preserved texts from the original languages.

(See, "The Doctrinal Chaos of the Translations," also by Dr. VanBuskirk.)

Textbook - required reading

The textbook for this class will be “Great Doctrines of the Bible,” by William Evans.

We will follow Dr. Evan’s textbook closely but we must keep in mind that he comes from a varied religious background, including: attending colleges and seminaries of various religious groups, serving in several Presbyterian pastorates, and serving as director of the department of Bible at Moody Bible Institute for fifteen years as well as serving as the dean of the Bible Institute of Los Angeles, another liberal Bible institution, for three years following his tenure at Moody. Because of his background and education, ranging from Lutheran to Presbyterian, he has a tendency to promote several views that are contrary to the Bible and, therefore, they also are contrary to traditional Independent Baptist views. We will attempt to correct these errors as we come to them in the course of our study; but, we will do so only when it can be shown, from the KJV (God’s preserved Word) that they are contrary to the Bible.

The arrangement of the workbook-

In this workbook we will cover ten major doctrines of God’s Word, and, time permitting, we will cover several other doctrines as well. In the text, “Great Doctrines of the Bible,” (hereafter to be called, “GDOB,”) released in 1912, Dr. Evans expounded on the ten doctrines that we will cover in depth. Later, Dr Coder expanded the book with eighty additional entries, several of which we will try to touch upon. In addition to GDOB, we will use several other sources. These are listed in the Bibliography. There is also a Reference section at the end of the workbook which lists all of the sources referenced and, wherever possible, each such reference will be numbered for convenience, in the workbook text, to facilitate location of the material cited. Whenever a reference is indicated in the workbook by a number only without a letter, such as “⁽⁹⁾,” that means that the references was used as a source book for general or multiple references, such as in a dictionary, concordance, or lexicon, etc.

We will not follow the exact order in which the doctrines are presented by Dr. Evans. We will begin with the foundational doctrine upon which all of the others rests, Bibliology- The Doctrine of the Scriptures. After that, we will follow the order used by Dr. Evans.

REQUIREMENTS FOR THIS CLASS - located on the class webpage, “The Church.”

SUGGESTED READING:

The following books are not required reading in order to pass this class. However, the purpose and aim of every teacher is to take the student as far as is possible within the knowledge possessed by the teacher; and, in addition to that journey within the classroom, to whet the appetite of the student to go much much further. The mark of a successful teacher is when the student, after leaving the class, goes on to add to the body of knowledge presented by that teacher. The heart of a true teacher is to see his or her students go on to eventually out do the teacher in his or her accomplishments. If the teacher is successful in instilling the foundation in the student, then they do not have to worry about that student getting off into error. It is always possible of course; (look at the problems in the church at Ephesus and then look at the caliber of the original pastors/teachers during the foundational period of it) but, if the teacher sets a sure foundation of knowledge under the student then the teacher can be assured that any later heretical leanings of that student are by the choice of the student and not because of a lack of a sure foundational structure at the hands of the original teacher.

Therefore, the following books are suggested reading and will be helpful to the student in expanding their knowledge of the Scriptures beyond the scope of what will be imparted in this class. This class is intended to give only a basic knowledge of Bible Doctrines; to, as it were, build the basic foundation upon which you can then continue on and build a life of study. Do not stop here, for if you stop learning you will stagnate. Be ever learning while the Lord keeps you here on this earth and be ever looking for the Lord to come and take you from this earth. An old warrior of the faith once said, "Live your life as if the Lord were coming back today; but plan your life as if He were not going to come back within your lifetime." These books will help you prepare for that possible future. As I said before, they will take you beyond the scope of our current study and help fulfil my desire for you to be ever growing and out do my limited accomplishments many times over. I was saved in my middle years and thus I have but a few more years, maybe a couple of decades if the Lord blesses, to give to the work of my Lord and Saviour; but most of you have many more years than that to give and I can continue serving Him, through you, even after I am gone.

I do not agree with everything nor every stance taken by the authors in the following list of books. But then I have not found an author yet that I agree with totally. The problem we have is that none of the common doctrinal textbooks were written by Independent Baptists; therefore, we are forced to follow the advice of Dr. Warneke: "It's just like eating chicken; you eat the meat and spit out the bones." When Independent Baptists start realizing that we need some books written by Independent Baptists putting forth the systematic beliefs historically peculiar to Independent Baptist, (that means of course viewpoints that are unswervingly biblical) then, and only then, we can have a meal of all meat and no bones. Maybe one of you will delve into that field. But, until then we will have to make do with what we have and judge what is meat and what is bones by whether the viewpoints expressed agree with or do not agree with the Bible.

Enough said. Here is the list:

Outline Studies in Christian Doctrine pub. 1926	Dr. George P. Pardington
Church background- Missionary Alliance	
Christian Theology © 1925	Dr. Emery H. Bancroft
2nd Revised Edition © 1961, edited by Dr. Ronald B. Mayers	
Church background- Baptist, non-Independent	

Enjoy the class, and let's have a good time around God's Word and the Lord Jesus Christ!

Dr. VRK

BIBLIOLOGY



The Doctrine of the Scriptures

Introduction-

Although Evans treats the subject of the Scriptures eighth in order in the textbook (GDOB) we will, as I said earlier, place it first in the order of our studies. The reason for this is that the Scriptures, and the study of them (Bibliology) is the foundation upon which rests the systematic study of all that we believe in every doctrine of the Bible. And, in addition, the combined body of the scriptures is the schoolmaster that points every man- from the Jew of ancient history to the man, Jew or Gentile, of today- directly to Christ for Salvation, without which Salvation NO MAN can understand the Scriptures. Therefore, my reasons for starting with Bibliology are really circular ones.

- A. To understand the doctrines revealed in the Scriptures one must be able to understand the Scriptures.
- B. To understand the Scriptures one MUST possess the Holy Spirit who will teach them to you through enlightenment of your mind so you can understand them.
- C. In order to possess the Holy Spirit you must be a Saved individual.
- D. In order to be a Saved individual you must possess Christ.
- E. The Scriptures themselves are what leads men to Christ.
- F. Since all of the above, "A.B.C.D.E.," lead to the one common denominator, the Scriptures, then we must start with that common denominator.
- G. And that brings us full circle- back to the Scriptures. So that is where we will start.

Evans's treatment of Bibliology (The Doctrine of the Scriptures) is a very basic one. It has only two main headings:



NOTE: Homework- What are the two main headings under the Doctrine of the Scriptures? (Bibliology)

I. _____

II. _____

INSTRUCTIONS: Wherever the abbreviation “Refs.” is found, write in the references from the textbook. Also, read those references in your Bible.

THE BIBLE - ITS NAMES AND TITLES

1. The Bible.
(Refs. _____)
2. The Old and New Testaments.
(Refs. _____)
3. The Scripture.
(Refs. _____)
The Scriptures.
(Refs. _____)
4. The Word of God.
(Refs. _____)

There are several other names/titles for the Word of God that are not listed in GDOB:

5. The Law- a generic term for the Old Testament.
There are basically three subdivisions within the Jewish Old Testament
The Law, The Prophets, and Writings.
 - a. The first Jewish Bible consisted of the five books of Moses and was designated: “the Law,” which is also known as the Pentateuch.
 - b. Later, “the Prophets” was added.
 - c. The final division was called “the Writings.”

In the New Testament, references to “The Law,” are sometimes obviously references to the Pentateuch, the five books of Moses. (Mt 12:5; 22:36; et al) Other times the Jewish reverence for the *Law* comes to the forefront and the whole of the Old Testament is referred to as *The Law*. This is apparent in NT use of the term “the Law” when referring to the Psalms (Jn 10:34; 12:34; 15:25) and Isaiah (I Cor 14:21)

6. The Law and the Prophets- sometimes the combined term *The Law and the Prophets* is used to designate the OT. (Mt 5:17; 7:12; et al)

Only one time in the New Testament is a literal three-fold grouping used for the Old Testament.

Lk 24:44 And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the _____ of Moses, and [in] the _____, and [in] the _____, concerning me.

In context Christ was talking about Messianic prophecies and allusions from the Old Testament. That is obviously why He included the Psalms, since they are so clearly specific in their Messianic prophecies.

For whatever reason the groupings were given as the *Law, Prophets and Psalms*, it is still an obvious allusion to the three-fold grouping of the Old Testament that was so familiar to the Jews of Jesus's day. (The Psalms was the first book of the *Hagiographa*, the Writings, which were known to the Jews as the *Kethubhim*.)



NOTE: Homework

NOTE: These will all be test questions.

How many books in the KJV Old Testament? _____

How many books in the KJV New Testament? _____

What does the word "Testament" mean? _____



What are 3 names for the Bible, other than "The Bible?"

The KJV Old Testament is [*exactly the same as* *different than*] the Jewish Bible in content?
[----- CIRCLE ONE ANSWER-----]

A Short Introduction to the Old and New Testaments

We do not have the time for a complete introduction to the Old and New Testaments; that would take another entire quarter, at least. There are many books that thoroughly treat the subject; we however, because of time and space constraints, will confine ourselves to a very brief introductory study. (For a list of the books, see the bibliography. Specifically #'s 2, 6, 7. Also see: A Survey of the New Testament by Robert H. Gundry, from Zondervan Publishing House. Bear in mind however that I do not espouse everything you will find in any of those books; however, they are useful for facts & figures.)



texts. Genesis (*bereshith*) opens their Bible, as in our OT, but II Chronicles closes theirs rather than Malachi as in ours.

There is evidence that the most ancient of the Hebrew Scriptures were divided into 22 books. This is supported by the Jewish priest Josephus, a Pharisee, who wrote during the second half of the first century AD. The 22 book arrangement was also mentioned by Origen (185-254), who first brought attention to the fact that 22 was also the number of letters in the Hebrew alphabet. The 22 book arrangement was also mentioned by Athanasius (4th century), Gregory of Nanzianus (4th century), Hilary of Poitiers (4th century), Epiphanius (4th century), and, later, by Jerome (4th-5th centuries). It is obvious that many from the first through the fifth centuries believed the 22 book arrangement was the most ancient one.

The difference between the 22 and 24 book traditions concerned the joining of the books of Ruth and Judges, and Lamentations and Jeremiah. In the 22 book tradition, these were joined to become two books; Ruth-Judges and Lamentations-Jeremiah. This would have put Ruth and Lamentations in the second division, the Prophets, instead of the third, the Writings. Their segmentation probably took place after the second century AD, at which time they were transferred to the Writings, probably for liturgical reasons concerning their use at certain feasts.

The Bible used by us today contains the exact Old Testament of the ancient Jewish Bibles. Although the divisions and arrangement of the books is different, no new material was added. Therefore, our Old Testament is essentially the Bible of the ancient Jews.

Our Old Testament is divided into 39 books. The Jews originally used a 22 book arrangement and later a 24 book arrangement was used.

Since 1517, however, the Hebrew Bible has used a 39 book arrangement like our Old Testament; but, the order of the books and the three-fold division follows that of the ancient

Facts about and reasons for the three-fold division of the Hebrew Scriptures ^(2a)

The Law- is identical with our Pentateuch.

The Prophets- were written by men who had both the gift and the office of Prophet.

The Writings- were written by men who had the gift but NOT the office of Prophet.

The Rolls- Five of the books included in *the Writings* were each written on a separate scroll to facilitate their being read at certain Hebrew feasts.

Reading of the rolls at the feasts:

Song-	Passover
Ruth-	Pentecost
Ecclesiastes-	Tabernacles
Esther-	Purim
Lamentations-	Anniversary of the destruction of Jerusalem

History of the three-fold division and the canon-

Hebrew tradition holds that the book divisions and canon were settled at *The Great Assembly*, which was a council gathered during the first generation following the building of the Second Temple (520 BC). Tradition holds that both Ezra and Nehemiah were included in this *Great Assembly*. From that time until the institution of the Sanhedrin in 300 BC, this assembly ruled as the governing body for the returned Jews. ^(2a)

From that meeting came the canon and the three-fold division of it accepted by the majority of Jews at that time. That acceptance has continued down to the present day.

Preservation and standardization of the Jewish Scriptures ^(2b)

The Earliest Period: From the autographs to 135 A.D.

The original guardians and transcribers were a special guild of *sopherim* (scribes) whose business was the meticulous reproduction of the sacred texts for handing on from generation to generation. These *sopherim* existed at least from the time of Ezra (ca 400 B.C.) and probably from the time of Moses. These scribes viewed the texts as the very words of God. Therefore, the texts were held unchangeable not just for scholarly reasons and in pursuit of textual purity in and for itself but in reverential awe. With religious zealousness the books were protected, preserved, and transcribed, in a painstakingly meticulous manner seen by no other group of texts in history outside of the Greek texts of the New Testament.

At the Jewish Council at Jamnia, in 90 A. D., the canon of the Jewish Scriptures was officially closed. With Bar-Cocheba's rebellion (A.D. 132-135) the last of the Judeo-Christians (Nazarenes) were expelled from the Synagogue. In the ensuing arguments, Jews went to their Holy Writings in order to answer the Christians, which by and large used the Greek Septuagint. This caused even more care and interest (if that were possible) in the very letter of the Jewish Bible. One Jewish Rabbi, R. Akiba (died 132 A.D.) sought "hidden meaning in particles, peculiarities of spelling and other minutiae of the text."^(op cit) This type of minute scrutiny of the text, which was originally the domain and a peculiarity of the Jewish people, was now handed on to a second group, the Christians who also used the same texts as a prelude to their soon to be collated and challenged New Testament texts.

The Talmudic Period: 135-500 A.D.

The next group to preserve and standardize the Jewish Scriptures were the rabbis during the Talmudic period. (135-500 A.D.) These scholars introduced no changes in the content of the texts but did introduce certain reading aids, marks, vowels, accents, spelling variations, and modernization of place names. These were added to facilitate more accurate reading and understanding of the texts. Although word divisions in the text (the autographs were written in one long unbroken series of letters with no vowels or punctuation) occurred sometime between 150 and 100 B.C., verse divisions did not occur until sometime later. They were first mentioned in the Mishnah in A.D. 200, but varied widely in Palestine and Babylonia for many centuries.

During this period certain obscenities and indelicate language were replaced with euphemisms; such as the term for the boils associated with sexual perversions which was replaced with the term “emerods.” Also the names of heathen gods were eliminated or changed because of the horror with which the synagogue regarded those objects of idolatry.

The Massoretic Period: 500-1000 A.D.

One of the things accomplished by the Massoretes was the standardization of the verse divisions. This was done by perhaps the greatest of the Massoretic scholars, Ben Asher, in the first ½ of the tenth century A.D. With the Moslem conquest of Palestine in 638 A.D. came a revival of Jewish learning which centered around Tiberias on the western shore of the Lake (Sea) of Galilee. These rabbis, known as “Massoretes,” rigidly adhered to the traditional readings and set for themselves one goal, which they accomplished magnificently; and that goal was to “determine the exact text handed down to them from all available evidence and to hand it on to future generations without change.”^(2b)

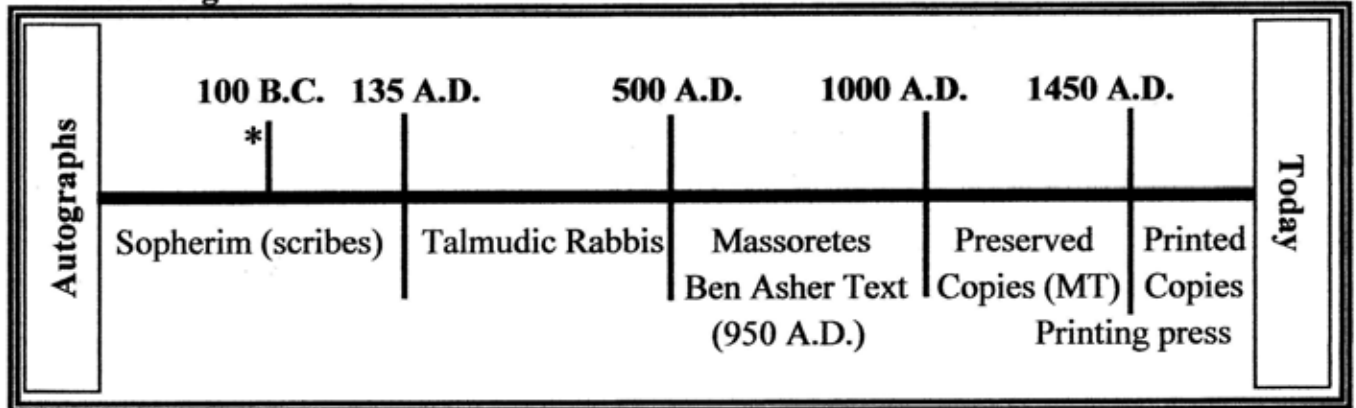
The Modern Period: 1000 A.D. to the present.

The modern Hebrew Bible is taken from the Ben Asher Standard Hebrew Text of 900-950. The autograph of that text was taken to Cairo when Jerusalem was plundered where Maimonides (died 1204) declared it to be the official standard text. The advent of the moveable type printing press in approx. 1454 by Johannes Gutenberg (he had been working on it since 1435,) ^(4a) led to the continued preservation and wide-spread dissemination of the Massoretic text. The first Hebrew text to be printed was the Psalter, with Kimchi’s commentary, in 1477. Four more editions were printed in the next 10 years. Under the direction of Jewish scholars, the first edition of the entire Jewish Bible was produced in 1488. This was followed by two more editions, one of which, the Brescia Bible in 1494, is the Hebrew text that was translated by Martin Luther. (His copy is still in Berlin.) The standard edition of today is the text of Jacob Ben Chayyim, (4 volumes, printed in 1525-1526) which is mostly the text of Ben Asher (10th century) and the 3rd edition of Kittel’s *Biblia Hebraica* (early 20th century) which is Ben Asher’s text in its purest form.

The Old Testament scriptures preserved for us in the KJV are in all essentials the same as the Jewish Bible. As we have seen, the extreme care, reverence, and love exercised by those whom God chose to preserve the ancient texts has given to us the very Word of God that He first gave to Moses some 3 Millennia ago and on down to the last words He spoke to Malachi some 2500 years ago that we know as the Old Testament. Of all the Bibles of today, only the

King James is true to those texts known as the Massoretic Text. The only changes being in the usage of the names of God which were replaced with equivalent terms out of respect for the Jewish reticence to use the proper names of God because of their reverence for the most holy names for the most Holy God, Jehovah.

The following chart will help you follow the preservation of the Jewish Sacred Texts down through the centuries.



* Archer holds that the standardization of the current OT text probably took place somewhere around 100 BC. ^(6a)

The ancient 24 book division scheme for the Jewish Bible. ^(2a, 3a)
THE LAW (5 books) TORAH Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
THE PROPHETS (8 books) NEVI 'IM
1. The Former Prophets (4 books) Joshua, Judges, Samuel, Kings
2. The Latter Prophets (4 books)
a. Major (3 books) Isaiah, Jeremiah, Ezekiel
b. Minor (1 book) The Twelve Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
THE WRITINGS (11 books) KETUVIM
1. Poetical (3 books) Psalms, Proverbs, Job
2. Five Rolls (5 books) Song, Ruth, Lamentations, Ecclesiastes, Esther
3. Historical (3 books) Daniel, Ezra-Nehemiah, Chronicles



The New Testament used by us today is found in the King James Version of the Bible, which alone is the preserved Word of God for English speaking people. We will not take the time in this study for why we believe that ONLY the KJV is the preserved Word of God; but, I will state that it alone is taken from the vast majority of the preserved Greek texts from the last two millennia. For a detailed discussion of the subject, see “The Doctrinal Chaos of the Translations,” by Dr. T.E.VanBuskirk. (For ordering information, see the copyright page of this workbook.)

Since the KJV is the preserved Word of God, then we can use it with the confidence of those who had in hand the original manuscripts.

The New Testament is divided into 27 books, written from shortly before 49 A.D. (the book of James) to 95 A.D. (the Book of the Revelation). Since Christ was born in 4 B.C., was baptized in 27 A.D., and died on the Thursday before Easter of 30 A.D., then no matter what theory you follow, He must have established the Church sometime between 27 and 30 AD. Since the first book of the New Testament was written between the mid to late 40's, then the original Christian Church had only the Old Testament as the written Word of God for the first decade and a half of its existence. Some portions of the NT were not written until as late as the 90's A.D. and that means that the early church did not have the completed Bible, Old and New Testaments, until well over a half of a century after the church's inception by Christ. This early dependence on the OT and the ensuing misinterpretations of its message, was the very reason that God had many books of the New Testament written- specifically to answer the objections of the Judaisers who tried to insist that the Law still was God's way to Himself. Many of those were good Christians who simply misunderstood; and many others were false Christians, Judeo-Christians would be a good name, who tried to combine Law with grace and tried to put people back under the very Law that Grace had freed them from in the first place. Many of the books of the New Testament were written to both ward off just such heretical teachers and teachings and also to educate those who innocently did not understand true biblical doctrines.

The preachers of the New Testament Church did much of their preaching from the Old Testament and most, if not all, compared the new teachings being received by direct revelation from God with the types, prophecies, and direct statements of God in the Old Testament. Then this preaching, teaching, comparisons, and revelations, were written down, collected, and circulated amongst the churches for their edification, education, and protection from heresies. Some of the more obvious uses of the Old Testament by the New Testament preachers were made by: Peter, Stephen; Phillip, and Paul.

In the words of H.C.Thiessen in his *Introduction to the New Testament*:

Peter preached Christ on the basis of the Old Testament (Acts 2, 3, 10); Stephen reviewed the Old Testament history of Israel in his great sermon (ch. 7); Phillip preached Christ to the Ethiopian eunuch from Isa 53 (ch. 8); and wherever Paul went, as seen in the book of Acts, he preached from the Old Testament.

The canon of the New Testament

From the time of the writing of the last book of the New Testament, the Revelation, the various books were passed from church to church in the form of copies. Some being disseminated widely and some were more localized. As time went on the dissemination became more general until the second century when most of the books were generally known if not accepted. Several spurious books were also circulated within the first century or two; but these had, generally, only acceptance in certain areas- the east, the west, Egypt, etc. In various areas, commonly disputed books were: James; II Peter; II & III John; Jude, and the Revelation. These disputations, however, varied widely from area to area as well as from time-frame to time-frame. Various lists have been preserved from the early centuries that divided the books into two groups: the *homologoumena* and the *antilegomena*. The homologoumena were those books that were universally recognized as scripture by the churches; while the antilegomena were those books that were in dispute, to any greater or lesser degree, by any of the churches. This division was itself a propagator of the arguments against some of the books that lasted from the third to the fifth centuries. Of the books that were questioned, Hebrews in the West and the Apocalypse in the East were the two that were debated the longest. The end of the debate, however, seems to have finally come to a close, in the East, by the end of the fourth century and that in the West by the end of the fifth.

Even though some of the books were disputed until the fifth century in some areas, the New Testament canon of 27 books that we have today was accepted in some parts of the world as early as the beginning of the fourth century.

Athanasius of Alexandria (298-373) recognized the exact canon we do and was, “perhaps the first to apply the term *canonical* to the exact twenty-seven books that we now have in our New Testament.”^(7b)



Athanasius of Alexandria

Criteria for canonicity-

According to Thiessen there seems to have been four criteria for canonicity:

There were four things which aided in the determination of which books should be accepted as canonical. The first was apostolicity: was the book written by an apostle, or, if not, did the author of the book sustain such a relation to an apostle as to raise his book to the level of the apostolic books? The latter question was especially used in determining the canonicity of the Gospel of Mark, the Gospel of Luke, the Book of Acts, and the Epistle to the Hebrews. The second was contents: were the contents of a given book of such a spiritual character as to entitle it to this rank? On the basis of this test most of the apocryphal and pseudepigraphical books were eliminated and the ones which we now have retained. The third was universality: was the book universally received in the church? It is this test that further aided in the elimination of the unworthy books; but it also perpetuated the debate about the canonicity of the so called *antilegomena* for a long time... The final test was inspiration: did the book give evidence of being divinely inspired? This was the ultimate test; everything finally had to give way to it. Angus-Green say: “The Holy Spirit, given to the Church, quickened holy instincts, aided discernment between the genuine and the spurious, and thus led to gradual, harmonious, and in the end unanimous conclusions.”^(7a)

NOTE: This will be a test question: NOTE: Homework.

Hint: you will find them listed above on this page.

What are the four criteria for canonicity?





Summary- The text and the canon of the Old testament were fixed in their current form by somewhere around 100 B.C.; and that of the New Testament by the fourth or fifth centuries.

Today, in our Old Testament, we have the exact Bible of the early Jews with the exception of the order of the books. The New Testament, in the English Bibles of today, is preserved true to the original Greek only in the King James Bible.

In essence then, we have the Bible of both the Jews and the later Christians preserved for us in the KJV. We can trust it, use it, learn from it, and live by it, with the same confidence of those that God used to write it down for us.

BIBLIOLOGY

Inspiration, Revelation, Illumination

In order to understand the Bible, and its doctrines, we must know the difference between Inspiration, Revelation, and Illumination.

In **II Tim 3:16**, God tells us that, “_____ is given by inspiration of God.”

In **II Pet 1:21**, we’re told, “...**holy men of God spake [as they were] moved by the _____.**”

We must keep in mind, however, that just because something is truthfully recorded in the Bible, through the action of Inspiration, that does not mean that it is necessarily approved of by God. Many people in the Bible said and did things not approved of by God. Yet, through Inspiration, we are assured that those things really were spoken and that those actions truth-fully did happen.

To aid us in understanding the Bible we need to know the definitions of the three terms.

Inspiration- That peculiar act upon the minds of men that compelled them to write what God wanted written, without error, whether imparting new facts and truths or imparting facts and truths already known.

Revelation- That act of God whereby He imparted to the writer truths not previously known.

Illumination- That act of God the Holy Spirit upon the minds of Christians whereby they are enabled to understand truths previously imparted in or from the Word of God.



Concise definitions-

NOTE: These will be test questions.

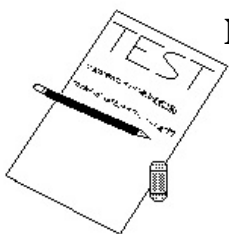
Summary- Inspiration concerns the communication of truth.

Revelation concerns the discovery of truth.

Illumination concerns the understanding of truth.

Symbols of the book-

1. **Mirror -** Revealing power, you will see yourself as you really are. Jas 1:23-25
2. **Seed -** It has a generative power. Jas 1:18; I Pet 1:23
3. **Laver & Water-** Cleansing or purifying power. Eph 5:25-27, Ps 119:5, 7, 11
4. **Lamp & Light -** Illuminating, guiding power. Ps 119: 105
5. **Sword and Hammer-** Power to equip for the work and warfare of this life.
6. **Gold and fine apparel-** Enriching and adorning power. Ps 19:10; I Pet 3:3-5
7. **Milk, Meat, Bread, Honey-** The nourishing, sustaining, satisfying power.
I Pet 2:2; I Cor 3:1-2; Mt 4:4; Job 23:12; Jn 6:35; Heb 5:12-13; Ps 19:10



NOTE: This will be a test question. Give me three symbols for the Bible.
(They must be from three different power categories; and to be right they must be complete, i.e., if you use “water,” then you must use, “laver & water,” in order to be correct.)

The Bible As A Divine Revelation

God has certified His book in a two-fold manner:

I. The attestation of miracles.

A. Definition of a miracle:

1. Preliminary definition:

A miracle is an event obvious to the senses, produced for a Holy purpose by the immediate agency of God; an event, therefore, which (though not necessarily conflicting with any law of nature) the laws of nature, if fully known, would not, without this immediate agent of God, be competent to explain.

Statement: This definition corrects several erroneous conceptions of miracles.

a. A miracle is not a suspension or violation of natural law.

b. A miracle is not a sudden product of natural agencies.

c. A miracle is not an event without a cause; since it has for its cause a direct volition of God.

d. A miracle is not an irrational or capricious act of God.

e. A miracle is not contrary to experience since it is not contrary to experience for a new cause to be followed by a new effect.

f. A miracle is not a matter of internal experience; but is an event obvious to the senses, which may serve as an objective proof to all that the worker of it is divinely commissioned as a teacher of revealed truth.

2. An alternate definition: A miracle is an event in nature, so extraordinary in itself and so coinciding with a prophecy or command of the divinely commissioned teacher or leader, as to fully warrant the conviction, on the part of those who witness it, that God has wrought it with the design of certifying that this teacher or leader has been commissioned by him.

B. As our belief in the possibility of miracles rests upon our belief in the existence of a personal God, so belief in the probability of miracles rests in our belief that God is a moral and benevolent being.

C. Given that God is a moral and benevolent being then a divine revelation becomes a necessity for two reasons:

1. Because of the sin in the world which must offend His moral nature.

2. Because His benevolence demands a divine revelation to apprise us of that offense before bringing about His righteous judgment upon it.

D. Given the above, then He must have given proof that the conveyor of His divine revelation is truly from Himself.

E. If these agreements are true, then the plausibility of miracles is obvious since an omnipotent God would be able to empower the worker to perform those miracles.

F. That empowerment in turn attests to the fact that God has sent the worker to impart His divine revelation.

II. The attestation of fulfilled prophecy.

- A. Definition of prophecy; prophecy is the foretelling of future events by direct communication from God. A foretelling therefore, which, though not contravening any laws of the human mind, these laws, if fully known, would not, without the agency of God, be sufficient to explain. Or, prophecy is the communication by God to man of a knowledge of events still future, which otherwise he could not have discovered.
- B. Requirements in prophecy as an evidence of revelation.
1. It must concern events which no human sagacity could discover.
 2. It must be known before the event take place, and its utterance must be distant from the event. (Deut ch. 28)
 3. It must be sufficiently clear in statement, and yet sufficiently minute in detail to identify its fulfillment beyond the possibility of dispute. (1 in 10⁽¹⁵⁷⁾ probability.)
 4. It would add to the evidential value of prophecy did it contain an element of obscurity or mystery, that only the fulfillment could explain.
 5. There must be no collusion or fraudulent intention of fulfillment on the part of the agents concerned.
 6. It should be worthy of God in its character and design.
- C. Prophecy, like miracles, does not stand alone as evidence of the divine commission of the scripture writers and teachers. It is simply corroborative attestation which unites with miracles to prove that a teacher of truth has come from God and speaks with divine authority.



NOTE: This will be a test question.

God has certified His book by the two-fold attestation of:

_____ and _____ prophecy.

The Bible- A Divinely Inspired Book

II Tim 3:16 All scripture [is] given by _____ of God...

Definition- Inspiration (Gk theopneustos, ⁽⁹⁾) means, “God-breathed.”

I. Theories of Inspiration

A. Verbal-plenary inspiration.

In the history of the Church the orthodox view of inspiration has been described as verbal and plenary.^(8a)

By verbal inspiration it is meant that the Spirit of God guided in the choice of every word used in the autographs.

Plenary means full inspiration of the Bible in all of its parts.

B. Different views of inspiration.

Many views of Inspiration have been promoted down through the centuries. Basically, however there are six:

1. Verbal-plenary. Full and equal inspiration of every word.
(As I said earlier, this is the orthodox and historical view.)
2. Mechanical or dictation theory.
3. Concept theory.
4. Partial inspiration theory.
5. Neo-orthodox view of inspiration. **In the twentieth century a new view of divine revelation has been advanced, beginning with Karl Barth, which is called Neo-orthodox. While not necessarily denying that supernatural elements exist in the writing of Scripture, this view acknowledges that there are errors in the Bible and thus the Bible cannot be taken as literally true. Neo-orthodoxy holds that God speaks through the Scriptures and uses them as a means by which to communicate truth to us. Accordingly, the Bible becomes a channel of divine revelation much as a beautiful flower or a lovely sunset communicates the concept that God is the Creator. The Bible under this theory becomes true only as it is comprehended and truth is realized by the individual reader. The history of this view demonstrates that no two of its advocates exactly agrees as to what the Bible actually teaches, and, like the theory of partial inspiration, leaves the individual as the final authority concerning what is true and what is false.**^(8b)
6. Naturalistic inspiration theory.

NOTE: This will be a test question.

The true theory of Inspiration is: _____ - _____.

Which means fully inspired in all of its parts, down to the very words themselves.



II. Proof of the Inspiration of the Bible

A. External Proofs.

1. It's place in literature.
2. Historical Testimony.
3. It's preservation
4. Argument from the philosophy or nature of the case.
5. Testimony from archeology.
6. It's adaptability (to all times, races, ages, sex's.)
7. It's transforming power (affect on the mind of the reader.)

B. Internal Proofs.

1. The biblical claims of inspiration.
 - a. Direct testimony. Ex 4:10-12, 34:27; Num 12:6-8; Deut 4:2, 18:20, Mk 12:36; II Sam 23:2; Jer 1:6-9, Num 22:38, 23:26
 - b. Inferential testimony- that which is assumed by the bible- "thou shalt"& "thou shalt not."
 - c. Resultant testimony:
 - 1) It will impart Spiritual life and save their soul.
Jas 1:21, I Pet 1:23, Jn 6:63, II Pet 1:4, II Cor 5:17
 - 2) Cleansing Power. Ps 119:9; Jn 15:3; Eph 5:26
 - 3) By the word we are kept from evil and the power of the evil one.
Ps 17:4; Ps 119:11; Jn 17:14 & 17
2. Argument from Unity.
 - a. The unity is structural- the bible is built from a definite plan.
 - b. The unity is didactic and ethical- there is no inconsistency in its moral teachings from beginning to end.
 - c. The unity is historical.
 - d. The unity is prophetic.
 - e. The unity is organic.
3. Argument from the credibility, integrity, and trustworthiness of the Scriptures.
4. The completeness of the Bible.
5. The character of it's teachings.
6. The scientific accuracy of the scriptures.
7. Fulfilled prophecy.
8. Attested miracles.

The Bible- A Divinely Revealed Book

One of the most misunderstood books in the world is the Bible. Scholars have tried to understand it; scientists have tried to explain it away; and atheists have denied it. It has been studied as superstition; it has been studied as literature; it has been poked, prodded, and dissected in every way possible. It has been praised, ridiculed, embraced, and dismissed as myth and nonsense by the varied groups who have studied it down through the centuries. Many have studied it and understood it; but manifold times more have studied it and not understood it. Why? What makes the difference? What opens the eyes of understanding for some and leaves the eyes of the majority blind. Would not a benevolent and moral God make a way for those blinded by sin to see and understand His will as revealed in His Holy Word? Wouldn't it be illogical for God to go through all of the effort to reveal His mind to us through a divinely inspired Bible and then leave us with no way through intellect, knowledge, or any other human ability to understand that revelation?

Summary- The Bible is the inerrant, inspired, revelation of God, given in its entirety, down to the very words, from God through men, to mankind, without error. It was inspired in the autographs and preserved from generation to generation by God, from the first copies down to the present. Today we have that preserved Word of God in only one version in the English language- the King James Bible.



NOTE: These will be test questions.

The Bible is both Inspired and Preserved by God.

Inspired means God-breathed
and the more correct answer is God-breathed out

Write out: II Tim 3:16-17 (with proper punctuation.)

Return to the course main page and take the section test.

THEOLOGY



The Doctrine of God (Specifically: “Theology Proper.”)

Introduction - the Bible’s first statements about God

The doctrine of God is found in the very first verse of the Bible.

Gen 1:1 In the beginning _____ the heaven and the earth.

In the simplicity of this verse we find some very important truths about God:

1. That in order to create the universe God had to have already been in existence.

At the “beginning,” which obviously was the very first instant of time, God was already there; i.e., He existed “before” time itself. I realize that “before time” seems to be a contradiction in terms; but, when trying to talk about the Eternal God, Jehovah, we are limited by the terms of our finite language that is only sufficient to explain finite objects and beings. We can use the term “Eternal,” which means without beginning or end, but that term is also fraught with problems since our finite minds can only vaguely comprehend “eternity.” Intellectually we say we understand it but practically the depth and reality of the term escapes us. I have begun using the term “atemporal being” when trying to describe God which is an easier term to understand. Instead of trying to describe God in terms of time and space, atemporal means that God is not bound by the constraints of time. Since time is a necessary ingredient for physical existence then an atemporal being obviously has no physical existence. (Does the scriptural term “Spirit” come to mind?)

2. Since God obviously already existed then the pattern is set in this verse which will be followed in the rest of the Bible, that being that the Bible never tries to prove the existence of God. His existence is stated as a fact, not as a possibility that needs to be proved. In logic this is called a “first truth.” A first truth is a fact that has to be true in

order for any observation or reflection to be possible. It is a universal, necessary, logical, primary belief. A belief in God is such a first truth; therefore, it is not subject to proof nor refutation.

3. In verse one the fact of God's being is put forth showing Him to be a logical, all powerful, willful being. Only such a being would and could create the universe.
4. In this verse, and those following, we also have God presented as a purposeful being.
5. In this verse we also see that God existed without the physical creation. Therefore, we have to conclude that God would still be God even if He had never created. We also must then conclude that God has no NECESSARY relation to the physical creation. He chose to create and did so only for purposes which He deemed useful- useful for His predetermined purpose, yes, but not necessary to His continued existence.
6. Since God, according to verse one, existed without the universe then we must conclude that God can have no existence as part of the universe nor can the universe exist as part of God. There can be no conception of God, such as is put forth in Hinduism and New Age, where the universe and God are one. In those false religions God is called "the Universal All ... The One ... etc.," and that is total heresy when such beliefs (doctrines) are taught in so-called Christianity and is nothing but warmed-over Pantheism. Why don't they call themselves what they really are, "Hindus" or "New Agers" instead of Christians. When they call themselves Christians, they are lying through their teeth; and that's whether they teach it outright or whether they promote the use of so-called "Bibles" that promote such falsehood. The first verse of Genesis shows such views for what they really are- impossible falsehoods!

Now let's get into our study of Theology.

Definition of Theology

Theology means the study of "theos," (Gk) which means God or gods.

This could be any true or false god of any and all religions of the world. Therefore, a better name for what we are going to study is, "Theology proper," or the study of God, (capital "G") meaning Jehovah the one true God, the only real God, the self-existent one.

[Jehovah means "the existent one."^(CD1c)]

THEOLOGY PROPER

I. The Existence of God

A. The false & true systems of theology and theories of God.

1. Deism- represents the universe as a self sustained mechanism, from which God withdrew as soon as He created it, and which He left to a process of self development.

Answer to deism: Col 1:16,17

2. Atheism- excludes God altogether.

3. Skepticism & Infidelity- a doubt or disbelief in the existence of God, especially the God of Revelation.

4. Agnosticism- a denial that God can be known. Agnostic (GK) and ignoramus (LAT) mean the same thing- we do not know. "Gnostic" means- they who know; and "A" is a prefix meaning "no."

5. Pantheism- everything is God, and God is everything.

6. Polytheism- many gods.

7. Hylozoism- the life principle found in creation is God Himself.

(This can be seen in "Tielhard de Chardin- A New Synthesis of Evolution."⁽¹⁰⁾)

8. Theism- belief in the existence of a personal God, creator, preserver, and ruler of all things.

9. Monotheism- teaches that there is but one God. Christianity, Judaism, and Mohammedism are all monotheistic religions.



B. The Definition of God.

These will be test questions-

1. Scriptural designations.

- God is spirit. (Jn 4:24)
- God is light. (I Jn 1:5)
- God is love. (I Jn 4:16)
- God is a consuming fire. (Heb 12:29)

**The correct theological belief is
Christian Theism.
Give me 3 scriptural designations for God:**

2. Theological definitions.

- Catholic dictionary- "By God we understand the one absolutely, and infinitely perfect spirit who is the creator of all."
- EbIard- "The eternal source of all that is temporal."
- Kahnis- "The infinite spirit."
- J. Howe- "An eternal, uncaused, independent, necessary being, that hath power, life, wisdom, goodness, and whatsoever other supposedly excellency, in the highest perfection, in and of itself."
- Westminster Catechism- "A spirit, eternal, unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth."
- A. Fuller- "The first cause and the last end of all things."
- Strong- "God is the infinite and perfect spirit, inwhom all things have their source, support, and end."

C. The Origin of the Idea of God.

(This argument is drawn in some measure from what is called the Ontological argument- The argument from being. This argument was first formulated by St. Anselm, an eleventh century Platonist.)

Definition- The idea of God is an intuition of the moral reason, i.e., it is innate in the human race.

The belief in a personal God is called a primary, or first truth.

1. The nature of first truths in general.

a. Negatively.

- 1) A first truth is not a truth written prior to consciousness upon the substance of the soul.
- 2) It is not actual knowledge of which the soul finds itself in possession at birth.
- 3) It is not an idea, undeveloped at birth but which has the power of self-development apart from observation and experience.

b. Positively.

A first truth is a knowledge, which though developed upon occasion of observation and reflection, is not derived from observation and reflection. It is a knowledge, on the contrary, which has such logical priority that it must be assumed or supposed in order to make any observation or reflection possible.

- 1) These thoughts, that there is a God, though innate do not necessarily develop.
- 2) If you give it serious thought, this innate acceptance comes to the forefront unless prevented by preconditioning.

c. Their criteria (of first truth).

The criteria to test first truths are three and may be applied to the existence of God as a first truth.

- 1) Their universality- All men manifest a practical belief in them by their language, actions, and expectations.
- 2) Their necessity- The mind is compelled by its very constitution to recognize them upon the occurrence of the proper conditions.
- 3) Their logical independence and priority- These truths can be resolved by no others, and can be proved by no others.

d. The belief in God's existence as a rational intuition or first truth has a four-fold content.

- 1) A reason in which man's mental processes are grounded.
- 2) A power awakening a sense of dependence.
- 3) A Perfection imposing law upon the moral nature.
- 4) A personality recognized in forms of worship and prayer.

e. Supposed sources of the idea of God's existence which are wrong.

- 1) External revelation.
- 2) Experience.
- 3) Reason.

D. Corroborative Evidences of God's Existence.

The scriptures do not attempt to prove God's existence.

(Ro 1:19-21, 28, 32, 2:15) (heart, conscience, thoughts)

1. Cosmological argument, or argument from change in nature. Everything begun, whether phenomenon or substance, owes its existence to some producing cause.
 2. Teleological argument, or argument from order or useful arrangement in nature. Since order and arrangement pervade the universe there must exist an intelligence adequate to the production of this order, and a will adequate to direct this arrangement to useful end.
 3. Anthropological argument, or argument from man's mental and moral nature.
 - a. Man's intellectual and moral nature requires for its author an intellectual and moral being.
 - b. Man's moral nature proves the existence of a holy lawgiver & judge, otherwise, conscience cannot be satisfactorily explained.
 - c. Man's emotional and volitional nature requires for its author a being who can furnish in himself a satisfying object of human affection and an end which will call forth man's highest activities and ensure his highest progress.
 4. Christological argument- rests on the following premises:
 - a. The Bible must be accounted for.
 - b. The fulfillment of prophecy must be accounted for.
 - c. Miracles must be accounted for.
 - d. The supernatural character and the divine mission of Christ must be accounted for.
 - e. The influence of Christianity in the world must be accounted for.
 - f. The fact of conversion- the moral and spiritual change in men must be accounted for.
 5. The argument from congruity.

Congruity refers to a state of logical or practical argument or harmonious relationship; the state of being harmoniously related or united; adaptation.
 6. Ontological argument- Man can conceive of a supreme being, therefore He must exist.
- NOTE: For a deeper examination and presentation of arguments for and against most of these "Arguments," see Philosophical and Religious Issues edited by L. Miller.⁽¹¹⁾
Also see Readings In Christian Thought edited by Hugh T. Kerr.⁽¹²⁾

II. The Attributes of God.

- A. Def. of attributes- The attributes of God are those distinguishable characteristics of the divine nature which are inseparable from the idea of God and which constitute the basis and ground for His various manifestations to His creatures.
- B. The relation of the divine attributes to the divine essence of God.
 1. The attributes have an objective existence.

They are not mere names for human conceptions of God. They are qualities objectively distinguishable from the divine essence and from each other.
 2. The attributes inhere in the divine essence. They are not separate existences.

They are attributes of God.

3. The attributes belong to the divine essence as such.
 - a. All of the attributes belong to each of the Persons. (referring to the Godhead)
 - b. The relations which God sustains to the world are not to be denominated attributes. God would be God if He had never created.
 4. The attributes manifest the divine essence.
 - a. The essence is revealed only through the attributes.
 - b. Apart from the attributes it is unknown and unknowable.
- C. Rational method.
 This is simply the inductive method applied to the facts with regard to God revealed in the scriptures.
1. The way of negation.
 2. The way of climax.
 3. The way of causality.
- D. Classification of the attributes. (2 classes)

TABLE OF ATTRIBUTES	
Absolute or Immanent Attributes	
Spirituality, involving ←	A. Life B. Personality
Infinity, involving ←	A. Self-existence B. Immutability C. Unity
Perfection, involving ←	A. Truth B. Love C. Holiness
Relative or Transitive Attributes	
Related to Time and Space ←	A. Eternity B. Immensity
Related to Creation ←	A. Omnipresence B. Omniscience C. Omnipotence
Related to Moral Beings ←	A. Veracity and Faithfulness or Transitive Truth. B. Mercy and Goodness or Transitive Love. C. Justice and Righteousness or Transitive Holiness.

God is Spirit, Infinite, and Perfect. The Source, Support, and End of All Things.

Def.- By absolute or immanent attributes we mean attributes which respect the inner being of God, which are involved in God's relations in Himself, and which belong to His nature independently of His connection with the universe.

By relative or transitory attributes we mean the attributes which respect the outward relations of God's being, which are involved in God's relation to the creation, which are exercised in consequence of the existence of the universe and its dependence upon Him.

1. Absolute or immanent attributes.

a. Spirituality and attributes therein involved.

(Jn 4:24 **"God is a _____;"** Ro 1:20; I Tim 1:17; Col 1:15)

1) Life- the scriptures represent God as a living God.

(Jer 10:10; I Thess 1:9; Jn 5:26, 14:6, Heb 7:16; Rev 11:11)

2) Personality- the scriptures represent God as a personal being.

By personality we mean the power of self-consciousness and self-determination.

b. Infinity and the attributes therein involved.

By infinity we mean the divine nature has no limits or bounds.

(Ps 145:3; Job 11:7-9 & chs. 40 & 41; Is 66:1; I Ki 8:27; Ro 11:33)

In explanation of the term infinity we may notice:

1) That infinity can only belong to but one being, and therefore cannot be shared with the universe.

2) That the infinity of God does not involve His identity with the all. (Ps 113:5, 6, 78:41)

3) That the infinity of God is to be conceived of as intensive rather than extensive.

4) of the attributes involved in infinity we mention:

a) Self existence- God has the ground of existence in Himself. (Ex 3:14, 6:3)

b) Immutability- The nature, attributes and will of God are exempt from all change.

(Ps 102:27; Mal 3:6; Jas 1:17)

The passages of scripture which seem at first sight to ascribe change to

God are to be explained in three ways:

(1) As an illustration of the very methods in which God manifests His immutable truths and wisdom in creation.

(2) As anthropomorphic representations of the revelation of God's unchanging attributes in the changing circumstances and varying moral conditions of creatures. (Of Gen 6:6; Num 23:19; I Sam 15:11,29)

(3) As describing executions in time of purposes eternally existing in the mind of God.

c) Unity- The divine nature is undivided and indivisible.

(Deut 6:4; Is 44:6; Mk 12:29; Jn 17:3; I Cor 8:4; I Tim 1:17, 6:15; Eph 4:5,6)

c. Perfection and the attributes involved therein.

By perfection we mean not mere quantitative completeness but qualitative completeness. The attributes involved in perfection are moral.

(Mt 5:48; Ro 12:2; Ps 18:30, 19:7; Deut 32:4)

- 1) Truth- Deut 32:4; Jn 14:6, 17:3; Eph 4:21; I Jn 5:20
 - 2) Love- Jn 17:24; Ro 15:30; I Jn 3:16, 4:8
 - 3) Holiness- Father (**Is 41:14**), Son, (**Acts 3:14**), Holy Spirit (**Eph 4:30**)
2. Relative or transitive attributes.
- a. Attributes having relation to time and space.
 - 1) Eternity- By this we mean that God's nature is without beginning or end, is free from all succession of time and contains in itself the cause of time. (God is an atemporal being.)
 - 2) Immensity- By this we mean that God's nature is without extension, is subject to no limitations of space; and contains in itself the cause of space.
 - b. Attributes having relation to creation.
 - 1) Omnipresence- God, in the totality of His essence, without diffusion or expansion, multiplication or division, penetrates and fills the universe in all its parts.
 - 2) Omniscience- God's perfect and eternal knowledge of all things which are objects of knowledge, whether they be actual or possible, present or future.
 - 3) Omnipotence - The power of God to do all things which are objects of power whether with or without the use of means. (Gen 17:1)
 - c. Attributes having relation to moral beings.
 - 1) Veracity and faithfulness, or transitive truth. (Ps 138:2; Jn 3:33; Ro 1:25, 3:4; Jn 14:17; I Jn 5:6; I Cor 1:9; I Thess 5:24; I Pet 4:19; II Cor 1:20; Num 23:19; Titus 1:2; Heb 6:18)
 - 2) Mercy and goodness, or transitive love. (Titus 3:4; Ro 2:4, 8:32; Mt 5:44, 45; Jn 3:16; II Pet 1:3; I Jn 4:10)
 - 3) Justice and righteousness, or transitive holiness. (Gen 18:25; Deut 32:4; Ps 5:5, 7:9-12, 18:24-26; Mt 5:48; Ro 2:6; I Pet 1:16)

III. The Trinity of God.

A. Def. of the doctrine.

The trinity of God is His tri-personal existence as Father, Son, and Holy Spirit.

In the nature of the One God, there are 3 eternal distinctions which are presented to us under the figure of Persons and these are equal.

This tri-personality of the Godhead, is exclusively a truth of revelation. It is clearly, though not formally, made known in the New Testament, and intimations of it may be found in the Old Testament. (Is 48:16, 61:1, 63:9,10)

1. In scripture there are 3 who are recognized as God.

a. The Father is recognized as God. (Jn 6:27; I Pet 1:2)

Jn 6:27 ... for him hath God the _____ sealed.

b. Jesus Christ is recognized as God. (Jn 1:1,14; Titus 2:13)

Jn 1:1 ... the Word (Jesus Christ by context, Cf. 1:14) **was _____.**

c. The Holy Spirit is recognized as God. (Acts 5:3,4)

Acts 5:4 ... thou hast not lied unto men, but unto _____.

2. These three are so described in scripture that we are compelled to conceive of them as distinct persons.
 - a. The Father and Son are persons distinct from each other.
 - 1) Christ distinguishes the Father from Himself as "another." (Jn 5:32,37)
 - 2) The Father and the Son are distinguished as the begetter and the begotten. (Jn 1:14, 3:16)
 - 3) The Father and the Son are distinguished as the sender and the sent. (Jn 10:36; Gal 4:4)
 - b. The Father and the Son are persons distinct from the Holy Spirit.
 - 1) Jesus distinguishes the Spirit from Himself and from the Father. (Jn 14:16,17)
 - 2) The Spirit proceeds from the Father. (Jn 15:26)
 - 3) The Spirit is sent by the Father and by the Son. (Jn 14:26, 15:26; Gal 4:6)
3. The tri-personality of the divine nature. is not merely economic, or modal, in manifestation, nor temporal- but immanent and eternal.
 - a. Passages of scripture which speak of the existence of the word from eternity with the Father. (Jn 1:1,2; Phil 2:6)
 - b. Passages that assert and imply Christ's pre-existence. (Col 1:15-17; Jn 8:58)
 - c. Passages implying intercourse between the Father and the Son before the foundation of the world. (Jn 17:5, 24)
 - d. Passages that assert that the world was created by Christ. (Jn 1:3; I Cor 8:6; Col 1:16; Heb 1:2,10)
4. This tri-personality is not tri-theism; for, while there are three persons, there is but one essence.
5. The 3 persons, the Father, Son, and Holy Spirit are equal.
 - a. The Father is not God as such; for God is not only Father, but also Son & Holy Spirit.
 - b. The Son is not God as such; for God is not only Son, but Father and Holy Spirit.
 - c. The Holy Spirit is not God as such; for God is not only Holy Spirit, but also Father and Son.
6. The Trinity of God is inscrutable yet not self-contradictory.
 - a. The mode of the triune existence is inscrutable.
 - b. The doctrine of the trinity is not self-contradictory.

NOTE: These will be test questions-

Name 3 arguments used as corroborative evidences of God's existence. _____

Name 3 Attributes having relation to creation.

The Trinity is to be viewed as a tri-personality. This is not tritheism; for, while there are three persons, there is but one essence.



Return to the course main page and take the section test.

CHRISTOLOGY



The Doctrine of Jesus Christ

Introduction- Without Christ we have no hope; therefore, the doctrine of Christ is most important. Our understanding of it will dictate how well we can teach others about Christ. Only to the extent that we understand who Christ was will we be able to truthfully lead others to the one true Messiah.

No other doctrine of the Bible has a more direct bearing on mankind than the doctrine of Christ. Man's eternal destiny- Heaven's bliss or Hell's torments- is inextricably bound up with this doctrine. If even one facet is wrong then we are doomed. If it is twisted one iota away from the Scriptures and truth then the agony of the doctrine's destruction and fall will only be transcended by the eternity of the unending agony of our everlastingly damned souls. And the sound of its (the doctrine's) fall will be drowned by our agonized screams of torment echoing down through the unending ages of eternity.^(13a)

Dr. VRK

CHRISTOLOGY

I. The Person of Jesus Christ

A. Historical preparation for His coming.

1. Negative- in the history of the heathen.
 - a. Revealed the true nature of sin.
 - b. The powerlessness of human beings for deliverance.
2. Positive- in the history of Israel.

They were educated in 3 truths:

 - a. The majesty of God in His unity, omnipotence and holiness.
 - b. The sinfulness of man and his homelessness.
 - c. The certainty of coming salvation.

B. Historical survey of views respecting the person of Christ.

1. Eblonism- denial of the divine nature of Christ.
2. Cerenthanism- held that there was no real union of the 2 natures of Christ prior to his baptism.
3. Docetism- denial of the humanity of Christ. (answer- I Jn 4:1, 2, 3)
4. Arianism- denied the deity of Christ.

Regarded Christ as the first and highest of created beings.
5. Appolinarism- denied that Christ had a human soul.
6. Nestorianism- made 2 persons of Christ instead of one.
7. Eutychnianism- denied our Lords' 2 natures, mingling them into one.
8. Orthodox- Holds that in 1 person, Jesus Christ, there are 2 natures: a human nature and a divine nature.

(This is called the hypostatic union- 100% human, 100% divine)
THIS IS THE CORRECT VIEW!

C. The pre-existence of Christ.

(Jn 1:1-5, 8:58, 17:5, 24; Col 1:13-17; Heb 1:2, 2:10)

1. Old Testament appearances.
 - a. Material symbols- Theophany. (Gen 3:8, 4:4, 5, 16, 17:1, 18:1 Acts 7:2; Ex 3:1-6, 13:21, 14:20, 19:24, 20:1-26; 40:34-38; I Ki 8:10, 11; II Chr 5:13, 14)
 - b. Manifestations in human form- Christophany. (Gen 16:10-13, 22:15; Ex 23:20-25, 32:34, 33:21-23; Josh 5:13-15; Jdg 13:3-20; Is 63:9, Zech 1:11, 12; Mal 3: 1)
2. Prophetic pictures.
 - a. The slain lamb. (Ex ch.12; Jn 1.29; I Cor 5:7; Rev 12:11, 13:8)
 - b. The obedient servant. (Ps 40:6-8, Heb 10:5-10; Ex 21:2-6)
 - c. The beloved Son. (II Sam 7:14-16; Ps 2:7, 89:26-29; Is 42:1; Mt 3:17, 17:5; Mk 1:11, 9:7; Lk 3:22, 9:35; Eph 1:8)

- D. The incarnation of Christ- literally the infleshment; i.e., the assumption of humanity.
 (Gen 3:15; Ps 2:7, 12; Is 9:6; Mt 1:18-25; Lk 1:26-35; Jn 1:14; Acts 10:38; Ro 8:3,4;
 I Tim 3:16; Heb 2:14; Is 53:4; Mt 20:28; Lk 1:68-75; Jn 3:16,17; Gal 4:4,5;
 I Tim 1:15; I Jn 3:8, 4:10)
1. The 2 natures of Jesus Christ. (The hypostatic union.)
- a. The humanity of Christ.
- 1) Its reality.
- a) He expressly called Himself and was called man.
 (Acts 2:22; Ro 5:15; I Cor 15:21; I Tim 2:5)
Jn 8:40 But now ye seek to kill me, a _____, that hath told you the truth.
- b) He possessed the essential elements of human nature, body, soul, and spirit.
 (Mt 26:12,38; Lk 23:46)
- c) He was moved by the instinctive principles, and he exercised the active powers, which belonged to a normal and developed humanity (hunger, weariness, sleep, love, compassion, anger, fear, groaning, weeping and prayer).
 (Mt 4:2; Jn 4:6, 11:33,35, 12:27, 19:28; Mt 8:24, 9:36, 14:23; Mk 3:5, 10:21; Heb 5:7)
- d) He was subject to the ordinary laws of human development both in body and in soul. (Lk 2:40,46-49; Heb 2:10,18, 5:8)
- e) He suffered and died. (Lk 22:44; Jn 19:30-34)
- 2) Its integrity.
- a) It was a miraculous conception. (Mt 1:18; Lk 1:34, 35)
- b) Free. both from hereditary depravity and from actual sin.
 (I Cor 15:45,47)
- c) Ideal human nature. (Ps 8:4-8; Heb 2:6-10; I Cor 15:45; II Cor 8:18;
 Phil 3:3; Col 1:18; I Jn 3:2)
- d) A human nature that found it's personality only in union with the divine nature.
- e) A human nature germinal and capable of self-communication; so constituting Him the spiritual head, and beginning of a new race. The 2nd Adam, from whom fallen man, individually and collectively derives new and holy life.
 (Is 53:10,11; Rev 22:16; Jn 5:21, 15:1, 17:2; I Cor 15:45; Eph 5:23,30)
- b. The Deity of Christ.
- 1) Jesus is recognized as God.
- a) He is expressly called God. (Jn 1:1, 14, 18; Ti 2:13; Heb 1:8, 10)
Jn 1:1 ... and the Word was with God, and the Word was _____.
- b) OT descriptions of God are applied to Him.
 (Mt 3:3; Is 40:3; Jn 12:41; Is 6:1; Eph 4:7, 8; Ps 68:18; I Pet 3:3, 15; Is 8:13)
- c) He possesses the attributes of God. (Jn 1:4, 5:26, 14:6;
 Heb 7:16, 26, 13:8; Rev 3:7; I Jn 3:16; Lk 1:35; Jn 6:69)
- d) The works of God are ascribed to Him. (Jn 1:3, Jn 5:27-29; I Cor 8:6;
 Col 1:16, 17; Heb 1:3, 10; Rev 3:14; Mt 25:31, 32)

- e) He receives honor and worship due only to God. (Jn 5:23; Acts 7:59; Ro 7:9, 13; Gen 4:26; I Cor 11:24, 25; Heb 1:6)
- f) His name is associated with that of God upon a footing of equality. (Jn 5:23, 14:1, 17:3; Mt 11:27; I Cor 12:4-6; Ro 10:17; II Thess 2:16, 17; Col 3:1; Rev 20:6, 22:3)
- g) Equality with God is expressly claimed. (Jn 5:18; Phil 2:6; Jn 10:30)

Jn 5:18 ... making himself _____ with God.

- 2. The union of the 2 natures in 1 person. (The hypostatic union.)

The scriptures represent Jesus Christ to have been possessed of a divine nature and a human nature, each unaltered in essence and undivested of its normal attributes and powers, they with equal distinctness represent Jesus Christ as a single, undivided personality in whom these 2 natures are vitally and inseparably united, so that He is properly not God and man, but the God-man.

- 3. The 2 states of Christ.
 - a. The state of humiliation. (Heb ch.2.)
 - b. The state of exaltation. (Heb ch.1)

II. The Saving Work of Christ.

A. The 3-fold office of Christ.

- 1. Christ as Prophet. (Deut 18:18, 19; Mt 13:57, 16:14, 21:11)
- 2. Christ as Priest. (Ps 110:4; Heb 5:6, 6:20, 7:21)
- 3. Christ as King. (Rev 19:16)

B. The atoning death of Christ.

- 1. The fact of the atoning death of Christ.

a. Types.

- 1) Coat of skins. (Gen 3:21)
- 2) Abel's lamb. (Gen 4:4)
- 3) The offering of Isaac. (Gen ch.22)
- 4) The Passover lamb. (Ex 12:ch.)
- 5) The Levitical sacrificial system. (Lev chs. 1-7)
- 6) The brazen serpent. (Num 21:ch. cf Jn 3:14, 12:32)
- 7) The slain lamb. (Is 53:6,7 cf Jn 1:29; Rev 13:8)

b. Predictions.

- 1) The seed of the woman. (Gen 3:15)
- 2) The sin offering. (Ps ch.22)
- 3) The vicarious Saviour. (Is ch.53)
- 4) The cut-off Messiah. (Dan 9:26)
- 5) The smitten shepherd. (Zech 13:6, 7)

c. Descriptive terms.

- 1) The atonement. (Ro 5:11; Ex 30:10; Ps 32:1)
- 2) Reconciliation. (Ro 11:15; II Cor 5:18, 19, 20)

- 3) Propitiation. (Ro 3:25; I Jn 2:2, 4:10)
 - *****NOTE: (This is an argument against hyper-Calvinism.)
- 4) Redemption and Ransom. (Lk 1:68, 2:38; Ro 3:24; I Pet 1:18,19)
- 5) Substitution. (Mt 20:28; Mk 10:45; II Cor 5:21; Gal 2:20)
- d. Explicit statements.
 - 1) The heart & center of the atonement of Christ is declared to be:
 - a) His death. (Ro 5:10; Phil 1:8; Heb 1:9-14, 9:16)
 - b) His cross. (I Cor 1:23; Gal 3:1, 6:12; Eph 1:16; Col 1:20)
 - c) His blood. (Mt 16:28; Mk 14:24; Lk 10:20; Eph 1:7, 2:13)
 - 2) The atonement bears a relation to God.
 - a) It's grounded in His love. (Jn 3:16)
 - b) It manifests His righteousness. (Ro 3:25; II Cor 5:21)
 - c) It measures the extent of His sacrifice. (Jn 3:16; Ro 8:32)
 - d) It's the basis of our reconciliation. (Ro 5:11; II Cor 5:18, 19)
 - 3) The atonement bears a relation to the Law.
 - a) Christ was born under the Law. (Gal 4:4, 5)
 - b) Christ bore its curse. (Gal 3:13; Phil 1:8)
 - c) Christ fulfilled its' righteousness. (Ro 5:18, 19, 8:3, 4, 10:14)
 - 4) The sacrifice of Christ was necessary. (Gal 2:21, 3:21)
 - 5) The sacrifice of Christ was voluntary. (Jn 10:17, 18; Eph 5:2)
 - 6) The atonement of Christ was the only sacrifice for sin.
 - (Acts 4:12; Ro 3:20-28)
 - 7) The atonement of Christ was vicarious. (Ro 5:6; II Cor 5:14,15)
 - 8) The atonement of Christ was for sin. (Jn 1:29; Ro 3:25, 5:8)
 - 9) The atonement of Christ was for various classes.
 - a) His own people. (Mt 1:21)
 - b) Many people. (Mt 10:28)
 - c) Lost people. (Mt 9:12)
 - d) The whole world. (Jn 1:29, 3:16; I Jn 2:2)
 - 10) The atonement of Christ produces many beneficial effects.
 - a) Jesus becomes the saviour of men. (Mt. 1:21)
 - b) Justification is received. (Acts 13:39)
 - c) Cleansing is received. (I Jn 1:7)
 - d) Sanctification is received. (Heb 13:12)
 - e) Universal blessings are received. (Jn 13:14)
2. The necessity of the atoning death of Christ.
 - a. The Holiness of God. (Ro 3:21-26, 5:1, 2)
 - b. The Law of God. (Ro 10:4; Acts 10:9-16)
 - c. The guilty conscience. (Heb 10:1-8)
 - d. The lost sinner. (Eph 2:12)
3. The extent of the atoning death of Christ. (I Tim 4:10; I Jn 2:2)

III. The Resurrection of Jesus Christ.

Recommended reading, "Therefore Stand" by W.M. Smith

A. The importance of the doctrine of the resurrection of Jesus Christ.

1. Negatively considered. (I Cor 15:12-19)

- a. Our preaching is _____. (:14, 15)
- b. Your faith is also _____. (:14, 17)
- c. Ye are yet in your _____. (:17)
- d. They also which are fallen asleep in Christ are _____. (:18)

2. Positively considered.

Its' importance is shown:

- a. By the place it occupies in the NT. (It is mentioned more than 100x's).
- b. By the prominence given it in the apostolic preaching and teaching.
(Acts 1:21, 22, 2:24, 29-32, 4:33, 17:18, 23:6; I Cor 15:15)
- c. By the position assigned to it in the Gospels, co-equal with His death.
(I Cor 15:1, 3, 4)
- d. By the practical and vital relation it sustains to Christian preaching and Christian faith. (I Cor 15:14, 17)

B. The necessity of the resurrection of Jesus Christ.

1. As a fulfillment of the prophecies concerning Christ. (Ps 16:10)
2. As a fulfillment of the predictions made by Christ himself. (Jn 2:19)
3. As an indication of the propitiatory nature of Christ's death. (Ro 4:25)

**** NOTE: Propitiation: makes it possible from God's point of view for us to be saved.

C. The character of the resurrection of Christ.

1. Negatively considered.

It was not:

- a. A resurrection from a seeming death. (The swoon theory.)
- b. It was not due to a hallucination caused by an over-wrought mind. (Not a vision.)
- c. It was not a mere exaltation or manifestation of the Spirit of Jesus.
(Not a temporary materialization.)
- d. It was not an imaginary resurrection based on the desire and expectation of the disciples- not a myth. (Myth-theory.)

***** NOTE: Note the change from cowards to flaming evangelists.....
was this just a myth they had concocted?

2. Positively considered.

It was a physical and bodily resurrection as shown by the following:

- a. Other resurrections, according to the Gospel accounts, were bodily resurrections.
(Lk 7:11-18; Mt 9:18-26; Jn 11:32-44)
- b. He appeared in the same wound-printed body in which He was crucified.
(Lk 24:37-39; Jn 20:27)

D. The mode of the resurrection of Jesus Christ.

1. Raised by God the _____.
(Eph 1:17-20; Acts 2:24,32, 10:40, 13:30; Ro 6:4, 10:9; Col 2:12)
2. He arose by His own _____. (Jn 10:18; I Cor 15:4; Acts 2:24)
3. He was quickened (made alive) by the Holy _____. (I Pet 3:18; Ro 8:11)

E. The certainty of the resurrection of Jesus Christ as shown by:

1. Proofs of the truthfulness of the biblical statements concerning the resurrection of Christ as found in the narratives themselves.
2. Things and events which can only be accounted for by the resurrection of Christ.
 - a. An empty tomb. (Mt 28:6; Mk 16:6; Lk 24:3,12; Jn 20:1,2)
 - b. The circumstances under which our Lord was buried and slept in the grave.
 - 1) The tomb was new and had never been occupied before.
There could have been no confusion of bodies. (Lk 23:53)
 - 2) It was hewn out of solid rock. (Mt 27:59,60)
 - 3) It was near Jerusalem, accessible for investigation.
 - 4) The Jews knew that He had predicted His own resurrection. (Mt 27:62-66)
 - 5) The most effectual means were adopted to prevent the removal of the body.
(Mt 27:63-66)
 - a) A huge stone at the door of the sepulchre.
 - b) Sealed with a Roman seal.
 - c} Watched by the Roman guard.
 - c. The change in the disciples which requires the resurrection of Christ for its production.
 - d. The change in the day of rest/worship. (Acts 20:7; I Cor 16:2)
 - e. The resurrection was one of the foundation truths preached in the early history of the Christian church.
3. Proof from testimony.
 - a. Christ's own testimony. (Rev 1:18; Lk 24:39)
 - b. The apostles' testimony. (I Pet 1:3, 3:21; Ro 8:11; I Jn 1:1)
 - c. The large number of witnesses. (I Cor 15:5-8)

F. The value of the resurrection of Jesus Christ.

1. A sure foundation for faith in God was provided by it. (I Pet 1:21)
2. A substantial proof of the deity of Christ is given. (Ro 1:4)
3. It gives the believer an ever-living high _____. (Heb 7:25-27; Ro 8:34; I Jn 2:1)
4. There is power resident in the truth of it to save men. (Ro 10:9, 10)
5. It is according to Gods' promises to the fathers and therefore their fulfillment.
(Acts 13:32, 33)
6. It is the pledge and guarantee of our own resurrection.
(I Thess 4:14; II Cor 4:14)



NOTE: Homework.

NOTE: These will be test questions.



- **What is the correct view of the person of Jesus Christ? (p.31) _____.**
- **Explain this view. (p.31) _____**
_____.
- **What is the name for this union? (p. 31)**
_____ **100%** _____ **100%** _____.
- **An OT manifestation of Christ in human form is called: (p.31)**

- **Give me 3 OT prophetic pictures of Christ. (p.31)**

- **Christ is properly not God and man, but (p. 33) the _____ - _____.**
- **Give me the 3-fold office of Christ and the NT books where He is so presented. (p. 33)**
_____ . _____ . _____ .
- **Give me 3 types of the atoning death of Christ. (p. 33)**
_____ . _____ . _____ .
- **The heart & center of the atonement of Christ is declared to be: (p. 34)**
_____ . _____ . _____ .
- **Christ's resurrection was a _____ and _____ resurrection. (p.35)**
- **Give me 3 things and events which can only be accounted for by the resurrection of Christ. (p. 35)** _____

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PNEUMATOLOGY



The Doctrine of The Holy Spirit

Introduction-

Probably the most misunderstood, misrepresented, and misused person of the Godhead is the person of the Holy Spirit. There are those who do not believe that He is even a person and misunderstand the clear and plain Biblical teachings on that fact. There are those who misrepresent Him as a force or some other appendage, extrusion, or tool of God. Then, on the other hand, there are those of the Christian community that do believe in the personhood of the Holy Spirit but then misuse Him in their lives because of either a lack of a true understanding of the scriptural teachings on Him, their loyalty to a false or mistaken teacher, pastor, or scholar, that themselves misunderstand and misrepresent the Holy Spirit, and those half-truths, no truths, or untruths are then being incorporated into the theology and lives of the unsuspecting follower. Then, on the third hand, (this gets weirder all the time- now we have three hands,) there are those who, because of pride, refuse to believe the scriptural teachings on the Holy Spirit because to do so, and teach those truths to others, might upset their applecarts of position, power, status, financial slavery of their own followers, or possibly their standing in the “scholarly,” or “Reverendly,” community. In other words, they put the praise of men and their own self-interests above God and His Word.

In this section you will study the biblical doctrine of the Holy Spirit (Pneumatology,) so that you will be forearmed against heresy, armed with the knowledge of how to fight the good fight in the power of the Holy Spirit, and helped well on the trail of ongoing sanctification by the sustenance, guidance, and comfort that comes from a true knowledge of the person, power, guidance, and the proper, godly use of the Holy Spirit in your Christian walk, talk, and service to God and your fellow man. Now- on with the doctrine.

PNEUMATOLOGY

I. The Person of the Holy Spirit.

A. Personality.

1. Personality consists of emotion, intellect, and will.

2. Problems in the area of divine personality.

a. *“It has been argued that personality and absolute existence are contradictions: that God cannot be, at one and the same time, a person and infinite.”* (Bancroft ^{15a})

b. Source of concise and final definitions of personality.

1) False source.

That personality is defined in the personality of man.

2) True source.

That personality is defined in the personality of God.

c. Supreme personality.

1) In human beings personality cannot find its supreme expression.

This is true for the following reasons:

a) Man is an imperfect being; therefore, everything he possesses is imperfect.

b) Since man is imperfect then his emotions, intellect, and will are also imperfect.

c) Therefore, man’s personality (consisting of imperfect emotions, intellect, and will) is also an imperfect expression of personality.

2) Only in God can personality find its perfect expression.

This is true for the following reasons:

a) God alone is perfect.

b) Therefore, only in God can anything find its perfect expression.

c) Therefore, only in God can personality find its perfect expression.

3. Answer to the seeming contradiction of God possessing both personality and absolute existence.

a. Since God is the one, final, absolute measure of anything, then that also holds true for personality; therefore, the measure of perfect personality exists only in God.

b. The measure of personality.

Man is NOT in possession of perfect personality since he is an imperfect being. Therefore, to measure the personality of God by expecting it to be constrained to the imperfect measure of imperfect man is not logical since the greater is never expected to be constrained to the lesser but vice-versa.

Example- a foot-long ruler can be fit within the constraints of a yardstick; but a yardstick can never fit within the constraints of a foot-long ruler.



- c. In the matter of God's personality, we can extrapolate from the lesser, the personality of man, and gain some knowledge of the greater, the personality of God, since man is made in the image of God; but, we must remember that the factors of personality in man are mere finite suggestions of those factors which are possessed in infinite degree by God.
- B. The degree of the personality of the Holy Spirit.**
 God is infinite, therefore, God the Holy Spirit is possessed of personality (emotion, intellect, and will) in an infinite degree.
- C. Scriptural evidences of the personality of the Holy Spirit.**
1. Personal pronouns are used in relation to Him.
 - a. **Jn 14:16 "he," :17 "him... he;" 15:26 "he;" 16:7-14 "he... him."**
 - 1) The Greek word for Spirit is _____, (pneuma,) as in Jn 16:13 and is in the neuter. And yet in Jn 16:13 & 14 the demonstrative masculine pronoun (ek-ay-nos,) rightly translated "he," is used as well as the word _____ (heh-ow-too) in verse :13, which is also a masculine pronoun translated as "himself."⁽⁹⁾
 - 2) Only twice is the neuter pronoun used in reference to the Spirit. (Ro 8:16, 26)
 - 3) Because of the overwhelming use of the masculine pronoun we must view the Holy Spirit as "He," and not "It."
 - b. The name given to the Holy Spirit in Jn 14:16, 26 & 15:26 is _____ (para-klay-tos), translated "the Comforter." This also is in the masculine and refers to a person. **"The Comforter, Instructor, Patron, Guide, Advocate whom this term brings before us must be a person."**^(15b) That it is used to denote the Spirit as a person can be seen by its use in reference to another person, the person Jesus Christ, in I Jn 2:1 where it is translated as "advocate." These are the only four instances of this word in the Bible.
 2. Personal qualities are ascribed to Him. (Emotion, Intellect, and will.)
 - a. Emotion- Love. **Ro 15:30 ... and for the love of the _____, that ye ...**
 - b. Intellect- knowledge. (I Cor 2:10-13; 12:8)
 - c. Will. (I Cor 12:11)
 3. He performs acts that are possible only of a person.
 He searches, knows, speaks, testifies, reveals, convinces, commands, strives, moves, helps, guides, creates, recreates, sanctifies, inspires, makes intercession, orders the affairs of the church, performs miracles, and raises the dead. He cannot be a mere influence, efflux, power, or attribute of God, but must be a person (Gen 1:2; 6:3; Lk 12:12; Jn 3:8; 16:8; Acts 2:4; 8:29; 10:19, 20; 13:2; 16:6, 7; Ro 8:11, 26, 27; 15:19; I Cor 2:10,11; 12 8-11; I Pet 1:2; II Pet 1:21.)
 4. He is susceptible to treatments that could only be received by a person.
 - a. He can be rebelled against and vexed. (Gen 6:3; Is 63:10; Acts 7:51)
 - b. He can be grieved. **Eph 4:30 ... and _____ not the holy Spirit of God ...**
 - c. Despite can be done to Him. **Heb 10:29 ... hath done _____ unto the Spirit...**
 - d. He can be lied to. **Acts 5:3 ... filled thine heart to _____ to the Holy Ghost ...**
 - e. He can be blasphemed and sinned against. (Mt 12:31-32)

II. The Deity of the Holy Spirit.

A. Divine names are given to the Holy Spirit.

1. He is called God. (Acts 5:4)
2. He is called Lord. (II Cor 3:17)

II Co 3:17 Now the _____ is that _____: and where the Spirit of the Lord is, there is liberty.

B. Divine attributes and perfections are ascribed to Him.

1. Eternity. (Heb 9:14)
2. Omniscience. (Jn 14:26, 16:12; I Cor 2:10)
3. Omnipotence. (Lk 1:35)
4. Omnipresence. (Ps 139:7-10)
5. Holiness. (Ro 1:4)

C. Divine works are ascribed to the Holy spirit.

1. Creation. (Job 33:4; Ps 104:30)
2. Life. (Ro 8:2)
3. Prophecy. (II Sam 23:2, +; II Pet 1:21)

D. The name of the Holy Spirit is equally coupled with that of the Father and the Son.

1. In the Great Commission. (Mt 28:19)
2. In the Apostle Paul's benediction. (II Cor 13:14)
3. In the administration of the Church. (I Cor 12:4-6)

E. He is identified with Jehovah of the Old Testament.

(Is 6:8-10 cf Acts 28:25-27; Jer 31:31-34 cf Heb 10:15-17;
Ex 16:7 & Ps 95:8-11 cf Heb 3:7-9; Gen 1:27 cf Job 33:4)

F. He can be blasphemed; and that is only possible of God. (Mt 12:31)

III. The Names of the Holy Spirit.

“All (the names of the Holy Spirit) have spiritual significance, and we may know the Holy Spirit experimentally in the various relationships expressed by His name.”
(Pardington ^{16a})

A. The Holy Spirit. (Ps 51:11; Is 63:10-11; Lk 11:13; Eph 1:13; 4:30; I Thess 4:8)
The Holy Ghost.

(Found 89 times in the NT. This is the same word in the Greek as “Spirit.”)

B. The Spirit; His Spirit. (Ps 104:30; Jn 3:6-8; Acts 16:7; I Cor 2:10)

C. The Spirit of God. (I Cor 3:16; total of 26 times.)

D. The Spirit of Jehovah. (Is 11:2; 61:1)

The Spirit of the LORD.

When the word “**LORD**” (all capitals) is found in the OT, the meaning is always Jehovah.
(I Sam 16:14; Is 40:7; Mic 2:7; 3:8)

E. The Spirit of the Living God. (II Cor 3:3)

F. The Spirit of Christ. **Ro 8:9 ... have not the _____ of _____ he is none of his...**

G. The Spirit of His Son. (Gal 4:6)

H. Phil 1:19 ... supply of the Spirit of _____ ,”

I. The Spirit of Holiness. (Ro 1:4)

J. The Holy Spirit of Promise. (Acts 1:4-5; Eph 1:13)

K. The Spirit of Truth. (Jn 14:17; 15:26; 16:13)

L. The Spirit of Life. (Ro 8:2)

M. The Spirit of Grace. (Heb 10:29)

N. The Spirit of Glory. (I Pet 4:14)

O. The Eternal Spirit. (Heb 9:14)

P. The Comforter. (Jn 14:26; 15:26)

Q. The Spirit of Wisdom, Counsel, Understanding, Knowledge. (Is 11:2)

R. The Spirit of Burning & Judgment.. (Is 4:4 cf Mt 3:11-12; Acts 2:2-4)

IV. The Symbols of the Holy Spirit.

A. The _____. (Mt 3:16; Mk 1:10; Lk 3:22; Jn 1:32)

Scriptural traits of the dove applicable to the Holy Spirit..

1. Love. (Song 5:2 cf Ro 5:5; 15:30; Gal 5:22)

2. Purity. (Song 5:2; 6:9)

In the Old Testament the dove was a sacrificial bird and, thus, clean or pure.

3. Peace. [Gen 8:8-12; Ps 55:6; Song 2:12 (turtle is the turtledove); Gal 5:22]

4. Modesty. (Song 2:14; Jn 16:13. Se also Is 42:1-2)

5. Harmlessness and Innocence. (Mt 10:16-20)

6. Beauty. (Ps 68:13; Song 1:15; 2:14)

7. Tenderness and Gentleness. (Is 38:14; 59:11)

B. Water.

Water has a double symbolism in scripture. It is used both for the Word and the Spirit. Concerning the Spirit it represents refreshment, satisfaction and fulness.

(Is 44:3-4; Jn 4:14; Jn 7:37-39; Rev 21:6; 22:17)

C. Fire.

Fire is also a double symbol in scripture. It also is used both of the Word and the Spirit.

As a symbol of the Spirit it represents:

1. The presence of God. (Ex 3:2-6; I Ki 18:38; Is 63:9-14; Acts 2:3)

2. The power of God. (Same references as #1.)

3. The purging of God. (Is 4:4; 6:6-7; Mal 3:1-3; Mt 3:11-12; Heb 12:29)

NOTE: In relation to the Holy Spirit, the symbol of fire is not suggestive of a combustion and consumption leading to destruction; but more of the suggestion of an agent of purification and cleansing. The Holy Spirit energizes, illuminates, and beautifies as fire does in the natural world. Fire was wrongly perceived as a destructive agent for millennia; but that was only true when it was wrongly used. In its natural use it cleanses the dead material from the earth and transforms it into a fertile ground for new life.

As an example: The U.S. Forestry Department has, in this last two decades of the twentieth century, finally grasped the natural use for which fire was intended by God.

The use of “controlled burns” is now being promoted as a way to prevent the further destruction of our natural forests by disease and decay and the wildfires that rage in the unnaturally fertile conditions caused by their previous “no burn” policy. This policy had led to them putting out every cleansing fire brought on by God’s rules of nature and thus defeating the wisdom of God by replacing it with the foolishness of man. I realize this is a fallen creation; but even at that God’s natural rules were still better than man’s artificial ones.

In like manner the Holy Spirit cleans out the dead brush so that the healthy trees can grow. Remember that, because every “brush fire” in the churches you will pastor is not necessarily bad. If you keep putting out every one that comes along, then pretty soon you will have an unnatural prevalence of “dead material,” which could lead to a raging fire that will consume God’s church. Be very sensitive to the work that God is doing through the Holy Spirit so that you will know the difference between His “cleansing” of the church and a wildfire that has been ignited by the devil in material of an unnaturally choked forest.

D. Wind.

This represents life and activity; and particularly in relation to the Spirit’s work in man in the following two areas:

1. Born of the Spirit. (Jn 3:3-8; Titus 3:5)
2. Baptized with the Spirit. (Mt 3:11; Mk 1:8; Lk 3:16; Acts 1:5)

NOTE: Dr. Farr said, “This symbol suggests the idea of universal expansion, life, and activity. Air is everywhere, touching, penetrating, and sustaining all things. Wind is air in motion; gently, in a breeze, swiftly, in a gale; and by the circulation of air currents, healthfulness and purity are carried over the earth. The Holy spirit is likewise the source and producer of natural, intellectual, and spiritual life, purity, and power.”^(16b)

E. Wine.

This symbol stands for stimulation, exhilaration and its attendant rejoicing. (Ps 104:15; Pr 31:6; Is 55:1; Lk 5:37-39; Jn 2:1-11; Acts 2:13; Eph 5:18)

Concerning Eph 5:18, there are mentioned two sources of stimulation, drunkenness and Deity. The Bible clearly contrasts the two, so we can conclude that both are not possible at the same time. When one comes in control of us the other relinquishes control. Augustine called Satan “*Simius Dei*,” the ape of God, meaning one who “apes” or imitates God. For everything God has, the devil has a counterfeit. Here alcoholic drunkenness is shown to be Satan’s imitation of the stimulation brought by God’s Holy Spirit. Obviously God meant for the Spirit to be man’s original and only stimulant. The devil has another, alcohol. That is why it is called “spirits.” I call alcoholic beverages “Satan’s urine;” because it is the worst of wastes put out by him to control man. When you put it in your mouth you are putting the devil in liquid form into the “temple of the Holy Ghost;” and that grieves Him and quenches Him all in one action.

F. Oil.

The name Messiah, in both the Old and the New Testaments, signifies the anointed one.

OT- Messiah, *mashiyach* {maw-shee'-akh,} anointed 37, Messiah 2

NT- Messiah, *Messias* {mes-see'-as} Messias = "anointed," the Greek form of Messiah.⁽⁹⁾

The key to the symbolism of oil in regards to the Holy Spirit is in I Sam 16:13.

Oil signifies:

1. Enduement of gifts for ministry. (Is 61:1-3; Acts 10:38; I Cor 12:7-11)
2. Bestowment of graces for living. (Ps 23:5; Gal 5:22-23)
3. Healing for the body. (Is 1:6 [ointment is another word for oil;] Jas 5:14)
4. Illumination and Revelation. (Jn 16:12-15; I Cor 2:9-16; Eph 1:17-18; I Jn 2:20, 27)

V. The Work of the Holy Spirit.

“In every divine activity, the power to bring forth proceeds from the Father; the power to arrange proceeds from the Son; and the power to perfect proceeds from the Spirit. (Ro 11:36; I Cor 8:6) Consequently, the office work of the Holy Spirit in every phase and sphere of the divine activity is to bring forward to completion that which has been conceived by the Father and executed by the Son.^(16c)

Emery H. Bancroft said, “... the special work of the Holy Spirit in creation is to lead creation to its destiny, which is the glory of God.”^(15c)

A. In relation to Creation.

1. In relation to the universe.
 - a. Bringing order into the universe. (Gen 1:2)
 - b. Creating and garnishing the heavens. (Job 26:12; Ps 33:6; Is 40:12, 13)
 - c. He renews the face of the earth. (Ps 104:30)
2. In relation to living things.
 - a. They were created by Him. (Ps 104)
 - b. They are sustained by Him. (Ps 104)
 - 1) Vegetation. (Ps 104:10-13)
 - 2) Animal life. (Ps 104:11, 12, 14, 21, 27)
3. In relation to man.
 - a. Gave life to man. (Gen 2:7; Job 33:4; Jn 6:63)
 - b. Sustains and controls man's life. (Gal 5:22-23; Eph 5:18)

B. In relation to Christ.

1. In relation to the inspired predictions of His coming. (I Pet 1:10-12)
2. In relation to His conception. (Mt 1:20; Lk 1:35)
3. In relation to His recognition:
 - a. By John the Baptist. (Lk 1:41)
 - b. By Simeon and Anna in the Temple at His circumcision. (Lk 2:25-38)
4. In relation to His development. (Lk 2:40, 52)

5. In relation to His baptism and official consecration. (Mt 3:16, 17; Mk 1:9-11; Lk 3:21, 22; Jn 1:31-34; also: Is 61:1-3; Lk 4:16-21)
6. In relation to His temptation in the wilderness. (Mt 4:1-11; Lk 4:1-13)
7. In relation to His ministry of preaching and healing. (Mt 12:28; Lk 4:16-21; Acts 10:38)
8. In relation to His death on the cross. (Heb 9:14)
9. In relation to His resurrection. (Ro 1:4; 8:11; I Tim 3:16)
10. In relation to His post-resurrection ministry. (Acts 1:2)
11. In relation to His bestowment of the Holy Spirit.
(Jn 15:26; 16:7; Jn 20:22; Acts 2:32-33)
12. In relation to His representation by the Holy Spirit. (Jn 14:16-17)
13. In relation to His intercessory ministry. (Ro 8:26-27, 34; Eph 2:18)
14. In relation to His return. (Rev 22:17)
15. In relation to His millennial reign. (Is 32:15 see context)
16. In relation to testimonies and witnesses to Christ after His death. (I Cor 12:3; I Jn 4:1-3)
17. In relation to fulfillment of God's promises in Christ.
(II Cor 1:19-22; 5:5; Eph 1:10-14; 4:30)
18. In relation to prophecies concerning the latter days apostasy concerning faith in Christ.
(I Tim 4:1)

C. In relation to The Scriptures.

1. He is their author. (II Tim 3:16; II Pet 1:20-21; Rev chs. 2 & 3 "... what the Spirit saith..." also hundreds of OT references: "... thus saith the Lord..." etc.)
 - a. In relation to Revelation. (See p. 15) (Gen 3:16; Ex 20:1-12; Rev 1:1-12)
 - b. In relation to Inspiration. (See p. 15) (II Sam 23:1-2; Jn 14:26; 15:26; II Pet 1:21)
 - c. In relation to Illumination. (See p. 15) (I Cor 2:10-12; Eph 1:17-18)
2. He is the interpreter of The Scriptures. (Jn 16:13-15; I Cor 2:9-14; Eph 1:17)

D. In Relation to the Believer.

1. Regeneration. (Jn 3:3-5; Tit 3:5)
Descriptive terms for Holy Spirit regeneration and the regenerate.
 - a. A new _____ and a new _____. (Ezek 36:26-27)
 - b. Born again; or born from above. (Jn 3:3-6)
 - c. Passing from death unto _____. (Jn 5:24; Eph 2:1, 5; I Jn 3:14)
 - d. A new creation. (II Cor 5:17; Gal 6:15)
 - e. Partaking of the divine nature. (II Pet 1:4)
 - f. Renewing of the _____. (Ro 12:2)

This brings both an inner and an outer transformation.

2. Indwelling the believer. (Ro 8:9; I Cor 6:19)
NOTE: This happens but once, at salvation. (Indwelling concerns assurance.)
3. Infilling the believer. (Acts 2:4; Eph 5:18)
NOTE: This can happen many times. (Infilling concerns service.)
4. Sealing the believer. (Eph 1:13-14; 4:30; II Cor 1:22)
5. Empowering the believer for life and service.

There are two natures in the believer- flesh and Spirit. (Gal 5:17)

a. The flesh.

1) This is the domain of the unsaved and the sometime temporary residence of the believer. We may slip into the flesh from time to time; but, to remain there is impossible for the Christian. (Ro ch.8)

2) Works are done in the flesh. (Gal 5:19-21)

b. The Spirit.

1) The spirit wars against the _____. (Gal 5:17; Ro 8:6-7; Ro ch. 7)

2) Sets the believer free from the flesh and its works. (Gal ch.5)

3) Produces fruit in the believer. (Gal 5:22, 23) Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

6. Guides the believer.

a. Walk of life. (Ro 8:14; Gal 5:16, 25)

b. Sphere of service. (Acts 8:27-29; 13:2-4; 16:6, 7)

7. Anoint the believer.

a. For knowledge and teaching. (Jn 14:26; 16:13; I Jn 2:20-27 cf I Cor 2:9-14)

b. For service. (Lk 4:18 cf Acts 10:38)

E. In relation to the Church.

1. He empowered it, energized it, on the day of Pentecost. (Acts 2:1-4)

2. He possesses it, as the Temple. **I Cor 3:16 ... ye are the _____ of God ...”**

3. He equips it with gifts and graces for service. (I Cor 12:4-11)

4. He gave it an inspired body of truth. (II Pet 1:21)

5. He gives it illumination and guidance into all truth. (Jn 16:13; I Jn 2:20, 27)

6. He presides over and guides the church into the will of God. (Acts 13:2; 15:28)

VI. Offenses Against the Holy spirit

A. Committed by the unbeliever.

1. Resisting Him. (Acts 7:51)

2. Insulting, or doing despite unto Him. (Heb 10:29)

3. Blaspheming Him. (Mt 12:31, 32)

B. Committed by the believer.

1. Grieving the Holy Spirit. (Eph 4:22-32)

2. Lying to the Holy Spirit. (Acts 5:3, 4)

3. Quenching the Holy Spirit. (I Thess 5:19)

C. Summary.

1. Resisting has to do with the regenerating work of the Holy Spirit.

2. Grieving has to do with the indwelling Holy Spirit.

3. Quenching has to do with the enduement of the Spirit for service.



NOTE: Homework.

NOTE: These will be test questions.



- The Holy Spirit is a: *force* or *lie* or *person of the Godhead*.
[pick one answer]
- Personality consists of emotion, intellect, and will.
- Personality is defined in the personality of God.
- Name 3 acts performed by the Spirit that can only be performed by a person.

- Name 3 divine attributes and perfections ascribed to the Holy Spirit.

- Name 3 divine works ascribed to the Holy spirit.

- Give me 3 names of the Holy Spirit.

- Give me 4 symbols for the Holy Spirit

- Give me 2 works of the Holy Spirit in relation to the Scriptures.

- Give me 3 works of the Holy Spirit in relation to the believer.

- Give me 3 offenses against the Holy Spirit.

- 1. Resisting has to do with the regenerating work of the Holy Spirit.
- 2. Grieving has to do with the indwelling Holy Spirit.
- 3. Quenching has to do with the enduement of the Spirit for service.

Return to the course main page and take the section test.

ANTHROPOLOGY



The Doctrine of Man

Introduction-

From time immemorial man has asked the same three questions:

1. Whence am I? (Where did I come from.)
2. What am I?
3. Whither am I going. (Where am I going.)

In answer to the first question, “whence am I,” man has come up with four possibilities, three are wrong and one is right; i.e., only one of the four is scriptural.

ONE: Man got here by evolution. Evolution being defined as a progression from primeval slime to modern man. This is false. Even science (so-called) has been unable to prove even the feasibility of this theory, let alone prove it to be fact. Evolution is even being discarded by many modern day scholars in favor of even more fanciful theories such as “punctuated equilibrium.”^(4b) This theory puts forth the fanciful idea that evolution works in spurts, through mutations and other catastrophic processes.

TWO: Man is here as an emanation from, or an “extension” of God. This theory has gained much ground recently in some of the more bizarre religious fads of today. The most widespread being the “New Age” movement, which is a product of the dope days of the 70's known as the “hippie movement.” As the hippies delved deeper and deeper into eastern mysticism and eastern mystics they tried to modernize an old religious tradition known as Hinduism. As these products of the free love movement grew somewhat older they began to move into the mainstream of society. Many, from the colleges, moved into

positions in corporations, the scientific community, and government. Melding their quasi-religious beliefs with science they moved away from their hindu/buddhist/and offshoot religions into a metaphysical religious realm that they then called the “New Age Movement.”

Some quasi-christian groups then climbed on board and began reviving a longdiscarded branch of false Christianity called “Gnosticism,” which also taught, as did Hinduism and its offshoots, that man is an extension of, or an “emanation” from God. This then sucked some orthodox Christians into the religious mess of New Agism (which really should be called “revived Hinduism”) and this then lent an “orthodox” feel to the heresy.

THREE: Free existence- i.e., a pre-conception being. This particular falsehood is being most widespread by the cult of Mormonism under the term *pre-existence*. This cult teaches that previously exalted men who have “become” gods, beget spirit children by their many goddess wives in the spirit realm. Those spirits, after “**an infinitely long**”^(14a) time, then inhabit the physical bodies here on earth brought about by natural conception. According to the Mormon writer McConkie, “***Pre-existence is the term commonly used to describe the pre-mortal existence of the spirit children of God the Father... Mortal progression and testing is a continuation of what began in pre-existence... Every form of life had an existence in a spirit form before being born on this earth.***”^(ibid)

FOUR: Direct creation by God. This is, of course, the correct view as it is the scriptural view.

Gen 1:26-27 And God said, Let us _____ in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his [own] image, in the image of God created he him; male and female created he them.

As to the second question, “what am I,” we know from the scriptures that man has an existence in two realms- the material and the spiritual. These two are referred to in various scriptures of the Bible. We will get into some of those and their explanations in the succeeding outline; but, a chart of some of them will be given here for quick reference. We will not, at this time, discuss the false answers to this question.

Scriptures referring to the 2 realms of human existence- material & spiritual.

1. Body- I Cor 6:13-20
2. Heart- (feelings) Mk 5:29; Acts 28:5; Heb 4:15
3. Mind- Eph 4:20-24
4. Soul & Spirit- I Thess 5:14-24
5. Conscience- Heb 9:19-26
6. Will- Ro 7:14-25

The third question, “whither am I going,” has been the subject of both religion and philosophy for thousands of years. Basically, the answers have been logical extensions of man’s answers, both true and false answers, to the first question, “whence am I.”

1. Those that espoused the idea that man came by evolution believe that individual man has no soul and, thus, no existence at all after death. They believe that man dies and it is all over. The only thing that really matters, as far as continued existence, are the genes that we pass on to our progeny and whether those genes will help or hinder the continuance and further evolution of the race. In other words we die like an animal, go into the ground and the worms eat us. Hey! That’s a comforting thought isn’t it.
2. Those that espouse the idea that we are an “emanation from or an extension of God,” believe that man will eventually, shall we say, “snap back” to the god he is currently extended out from. In the context of the most current of those false religions, New Age (and its parent Old Hinduism,) we will one day be reunited with “the One... the Universal Soul... the Universal All... the One true Reality...” or, as Gnostics call their god, “the One.”^(13b) This view of man’s eventual return to the god of which he is already a part usually involves a doctrine of purification and learning call reincarnation- i.e., repetitive cycles through a succession of lives in which one learns that he came from god, is still part of god, and upon eventually surmounting to the top of the spiritual “stairway” (cf an old hippie song, “Stairway to Heaven,”) one eventually breaks the cycles of reincarnation and is reunited with, and melts back into, “the One.”
3. The crowd that believes in “free existence,” or as the Mormons call it, “pre-existence,” believe that as the person once existed, before birth, as a spirit being, so will they, after death, once again become a spirit being. Mormons, of course, carry it one step farther and believe that, if they are good enough and loyal enough to the Mormon Church, and follow all of the ordinances laid down by their church, the spirit being that they become will be a spirit “God.” Then they will begin the cycle all over for their “spirit children,” conceived by themselves and their “spirit wives.”
4. Those of us that hold the true, scriptural, view that we came by the direct creation from God, hold that the eternal destiny of man can be found in the infallible Word of God, preserved ONLY in the King James Bible in English; i.e., the same Bible that told of our origins will also tell us of our eventual state after death.

We know, of course, that that eventual destiny can be only one of two places, Heaven or Hell. We also know, from the scriptures, that we can direct our path to the former, Heaven, by obeying God’s command that we repent of our sin and accept Jesus Christ, the Christ of the Bible, not the “Christ” of some false religion or heretical sect of christianity (so-called) or we can follow the path of the unbeliever which has as its destination the second alternative- Hell. We that hold the scriptural view of the first creation by God also hold the view of a new creation by God in Christ. The first was a physical creation, finite and temporal, and the second was a spiritual creation, infinite and eternal, and it guaranteed our (the Christian’s) after death experience of everlasting life.

These questions and the answers that religionists, scientists (so-called,) and philosophers have come up with over the centuries are just a preliminary to our study of the biblical doctrine of Anthropology. The following section will be in outline form as the previous doctrines were. We will study the scriptural views on the questions of “whence... what... and whither...” in detail. This introduction was given merely for comparative purposes so that you will be aware of the various false views on those subjects. I purposely presented the false views to you in a very superficial manner. My reason for doing so is so that you will be merely aware of the falsehoods; but not versed in their heresies. You will find the scriptural basis for this in the book of Romans.

**Ro 16:19 ... I would have you wise unto that which is _____,
and simple concerning _____.**

The lost world is even familiar with this Bible principle and uses it to good effect. When someone is being trained to detect counterfeit money they spend two weeks in training. During this training they never look at counterfeit bills. They spend the entire time scrutinizing real money. By the end of the training they are so familiar with the real thing that when they go to work and someone tries to pass a phoney bill to them it sticks out like a sore thumb. To their perceptions, honed by much exposure to the real thing, the phoney immediately strikes against them because it does not fit the exact pattern expected by those fine-tuned perceptions of the real thing. Now, if the unsaved can use the principles of the Word of God, as given in Romans 16:19, then we HAD BETTER DO THE SAME! That is the purpose of these doctrines classes- to expose you to the real thing (that which is good) so that your perceptions will become fine-tuned to the true doctrines, straight from God’s Word, and then when false doctrines (that which is evil) is passed of to you the warning flags will immediately go up and you will recognize the phoney for what it is- heretical doctrines of the devil.

Enough said. Let’s get on with the biblical doctrine of Anthropology- the Doctrine of Man.

ANTHROPOLOGY

I. The Origin of Man.

A. Negatively.

1. Not by abiogenesis, or spontaneous generation.
2. Not by evolution or natural development.

B. Positively.

Creation by God. **Gen 1:27** So God _____ man in his own image ... (also 2:7)

II. The Unity of the Human Race.

Question: Did all mankind have a common origin- are they descended from one pair and do they constitute one species?

Answer from the Bible: Yes to all three.

(Gen 1:27, 2:7, CH.5, ch.10; Acts 17:26)

A. Arguments from scripture. (Gen 1:27, 28, 2:7, 22, 3:20, 9:19)

1. This truth is the basis for Paul's doctrine of the organic unity of mankind, in the 1st transgression, and of the provision for salvation for the race in Christ. (Ro 5:12,19; I Cor 15:21,22; Heb 2:16)
2. This truth also constitutes the ground of man's obligation of natural brotherhood to every member of the race. (Heb 2:11)

B. Extra-scriptural arguments.

1. Argument from history.

History from both hemispheres point to a common origin- central Asia.

2. Argument from language.

Comparative Philology points to a common origin of languages.

3. Argument from Psychology.

The existence of common mental and moral problems points to a common origin.

4. Argument from Physiology.

All races are the same physiologically, (temperature, reproduction, etc.)

III. The Essential Elements of Man.

Scriptures clearly and distinctly teach (from the basis of creation) man has both a material and immaterial nature. (Immaterial nature- soul and spirit.)

This is proven by:

A. The record of man's creation. (Gen 2:7)

B. Passages in which the human soul and spirit are distinguished, on the one hand from the divine Spirit, and on the other hand, from the body which they inhabit. (Gen 35:18; Num 16:22; I Ki 17:21; Ecc 12:7; I Cor 2:11; Heb 12:9; Jas 2:26)

C. The mention of the body, soul, and spirit, as together constituting the whole man.

(Mt 10:28; I Cor 5:3; III Jn :2)

I Thess 5:23 ... your whole _____ and _____ and _____ be preserved blameless ...

D. The origin of the soul since the original creation.

1. The Theory of Pre-existence.
2. The Creation Theory.

Regards the soul of every human being as immediately created by God and joined to the body at conception, at birth, or sometime in between.

3. The Traducian Theory.

Holds that the human race was immediately created in Adam; and, as respects both body and soul, was propagated from him by natural generation.

IV. The Original State of Man.

A. God's image in man.

Man was made in the image of God.

The image of God in which man was created consisted in a natural and moral likeness to God.

1. Personality or natural likeness to God.
2. Holiness or moral likeness to God. (Ecc 7:29; Col 3:10; Eph 4:24)

B. Man's original righteousness.

1. It doesn't constitute the essence of human nature.
2. It was a gift from without.
3. It is a tendency of man's affections and will, accompanied by the power of evil choice.
4. It is a moral disposition which could be propagated and which if lost would still leave man possessed of a natural likeness to God, making him susceptible to God's redeeming grace.

V. The Moral Nature of Man.

A. Definition- by the moral nature of man we mean those powers which fit him for right or wrong action.

1. Intellect (reason).
2. Sensibility (ability to be moved).
3. Will (free-will or choice.)

Discrimination and compulsion (or conscience) can be trained to be wrong.

Man's 3 faculties are- intellect, sensibility, and will, and conscience must be used in conjunction with these.

B. Essential elements.

1. Conscience- is man's consciousness of his own moral relations, together with a peculiar feeling in view of them.
2. Will- is the soul's power to choose between motives and to direct its subsequent activity according to the motive thus chosen.

VI. The Endless Existence of Man.

- A. The soul is as truly a created being as matter, and is as dependent on omnipotence for continued existence. If the soul of man is to exist forever in its career of activity, it must be because God wills to preserve it thus, for nothing in the universe save God is necessarily self-existent.
- B. God seems to have indicated His purpose of endless existence in man's nature, as that nature expresses itself in the consciousness of the race. To corroborate the revelation of scripture, we may formulate the following arguments drawn from the consciousness.
 - 1. The argument from a progressive creation.
 - 2. The argument from universal belief.

Whatever men everywhere and always have believed is in accordance with the truth.
 - 3. The argument from universal desire.

Every universal and instinctive longing or pre-assurance of man is destined to be satisfied.
 - 4. The argument from universal moral expectation.

God will complete in the present or in the future the work of rendering exact justice to those under His moral judgement.
 - 5. The argument from human capabilities.

We are conscious of powers greater than our present opportunity.
 - 6. In the New Testament, the doctrine finds abundant warrant, in the entire teachings of Jesus and in His own resurrection, the gospel rests on the infinite worth of man.

VII. The Probation of Man.

- A. The fact of his probation. (Gen 2:8-17)
- B. Probation defined- a period of trial under a law of duty.
- C. The necessity of the probation.

Adam and Eve were susceptible to temptation and thus needed to be tested. (Heb 2:18, 4:15)
- D. The purpose of probation.

To test their virtue, to transform their holy nature into holy character.
- E. The test of their probation. (Gen 2:16-17)
- F. The reasonableness of the probation.
 - 1. In the love and wisdom of God He would not subject them to anything not good for them.

Rom 8:28 And we know that _____ work together for _____ to them that love God, to them who are the called according to his purpose.
 - 2. In the manifold nature of delight and satisfaction provided for them. (Gen 2:9)

VIII. The Temptation of Man.

- A.** General statement: The scriptures clearly teach our progenitors, Adam and Eve, were tempted to sin by disobeying God's positive command.
(Gen ch.2, ch.3:ch; II Cor 11:3; I Tim 2:14)
- B.** The agent in man's temptation.
 - 1. The natural agent- the serpent.
 - 2. The supernatural agent- Satan. (Gen 3:1,4,5; II Cor 11:3; Rev 12:9)
- C.** Possible reason of Satan and the fallen angels in tempting man.
 - 1. Malignity and the wish to oppose God.
 - 2. Desire to prolong their reign.
- D.** Reason which may have determined Satan to make his first assault on Eve in subtlety..
 - 1. Power and terror would drive them into the arms of their protector (God)
 - 2. He would present himself in the form of an inferior and subject animal, from which they would never expect harm.
 - 3. He would not approach the man and woman together, for combined they might uphold one another in their obedience and love of God.
 - 4. Steps taken by Eve that led to the fall may be outlined as follows:
 - a. Loitering in the realm of temptation.
 - b. Laxity in watchfulness and guarding against temptation.
 - c. Listening to its slanderous suggestion by the tempter.
 - d. Lessening of faith in an immanent and covenant keeping Lord.
 - e. Letting down of the standard value of the Word of God as the rule of faith and practice.
 - f. Looking at that which was prohibited.
 - g. Lusting for that which was forbidden. (Gen ch.3)

IX. The Fall of Man.

The doctrine of the fall of man is not peculiar to Christianity; all religions contain an account of it.

- A.** The scriptural fact of man's fall. (Gen 3:6; Ro 5:12,19; I Tim 2:14)
 - 1. Allegorical interpretation- a fictional story that illustrates truth.
 - 2. Mythological interpretations.
 - 3. Literal interpretations.
- B.** The immediate effects of man's 1st sin. (Gen 3:7-13)
 - 1. A sense of shame. (Due to the awakening conscience.)
 - 2. The covering of fig leaves. (A bloodless covering.)
 - 3. A feeling of fear. (From the guilty conscience.)
 - 4. An attempt at concealment. (Hiding from God.)
 - 5. An attempt at self-vindication. (They tried to justify themselves.)
 - 6. The shifting of blame.

C. The judicial consequences of the 1st sin.

- 1. Divine judgement. (Gen 3:14,19)**
 - a. Upon the _____.** (Degradation.) (Mic 7:17)
 - b. Upon the woman.** (Sorrow and subjection.) (Jn 16:21)
 - c. Upon the ____.** (Sorrow and toil.) (Job 5:7; Ecc 2:22-23)
 - d. Upon the ground.** (Thorns and thistles)
- 2. Separation. (Gen 3:22, 24)**
 - a. From the tree of life.**
 - b. From the garden.**
 - c. From the personal and visible presence of God.**
- 3. Death. (Gen 2:17)**
 - a. Physical death. (The separation of the soul from the body.)**
(Num 16:29, 27:23; Ps 90:7-9,11; Is 38:17-18; Ro 4:24-25,
Ro 6:9-10, 8:3,10-11; I Cor 15:21-22; Gal 3:13; I Pet 4:6)
 - b. Spiritual death. (The separation of the spirit from God.)**
(Mt 8:22; Lk 15:32; Jn 5:24, 8:51; Ro 6:23; Eph 2:1, 5:14;
I Tim 5:6; Jas 5:20; I Jn 3:14)
 - c. Eternal death. (The result of spiritual death.)**
 - 1) Inaugurated by some peculiar repellent energy of the divine holiness.**
(Mt 25:41; II Thess 1:9)
 - 2) Positive retribution visited by a personal God upon both the body and soul of the evildoer.** (Mt 10:28; Heb 10:31; Rev 14:11)
 - 3) The same as Hell. (Gehenna or the 2nd death).**
(Mt 10:28; II Ki 23:10; Rev 20:14)

ANTHROPOLOGY

1. Biblical Anthropology is the study of *apes anthrax man*.
[circle the correct answer.]
2. The origin of man was by *abiogenesis evolution creation by God*.
[Circle the correct answer.]
3. Concerning the Moral Nature of Man, what are the three faculties that fit man for right or wrong action.

4. The soul of man is a created being and is dependent on _____ for its continued existence.
5. The purpose of the probation of mankind in Adam and Eve was to transform their holy nature into holy _____.
6. Man's fall is a scriptural _____.
7. There were 7 steps, taken by Eve, that led to the fall: name four. _____

8. The judicial consequences of the 1st sin are three:
Divine _____

9. Concerning divine judgement because of the first sin, judgement was upon what four things.

10. There are three kinds of death:

Return to the course main page and take the section test.

SOTERIOLOGY



The Doctrines of Salvation

Introduction-

The single most important subject, from man's point of view, has to be Salvation. What will be his or her eventual state and when, where, and how, will it be realized? In the previous doctrinal study, Anthropology, we discovered that the three questions asked by man from antiquity were: "Whence am I? (Where did I come from?) - What am I? - and Whither am I going? (Where am I going?) The Bible supplies the answers to all three of those questions. In this segment, we are going to concentrate on the last of those, "Whither am I going?"

The doctrine of Salvation encompasses several other doctrines; so we will divide it up into seven segments: Repentance; Faith; Regeneration; Justification; Adoption; Sanctification; and Prayer.

Salvation is a saving from the due reward for our sin (Ro 6:23; Rev ch.20;) and is, as we know, by grace through faith (Eph 2:8) in Jesus Christ, the author and finisher of our faith. (Heb 12:2)

God's plan is so simple even a child can understand it and make use of it.

Soteriology, on the other hand, is a study of the various elements found before, during, and after the fact of Salvation.

While Salvation is a one time and forever experience, there are some elements that are, to us from our physical standpoint, to be realized at some future time. One of these is the redemption of our _____. (Ro 8:23) Sanctification, on the other hand, is a horse of a different color. We must consider it as also a once in a lifetime fact but one with a view to completion at some future date.

Then we must consider:

Repentance.

OT- “repentance,” *nocham* {no'-kham} sorrow
“repent,” *nacham* {naw-kham'} to be sorry, console oneself, repent,
regret, comfort, be comforted
“repent,” *shuwb* {shoob} to turn.

NT- “repentance, repent,” (met-an-oi-as) to change one's mind for better,
heartily to amend with abhorrence of one's past sins

Faith.

OT- “faith” *'emuwn* {ay-moon'} faithfulness, trusting
'emwnah {em-oo-naw') or (shortened) *'emunah* {em-oo-naw'} firmness, fidelity,
steadfastness, steadiness

NT- “faith” {pis'-tis} conviction of the truth of anything, belief; in the NT of a
conviction or belief respecting man's relationship to God and divine things, generally
with the included idea of trust and holy fervor born of faith and joined with it.

Regeneration.

NT- “regeneration” {pal-ing-ghen-es-ee'-ah} new birth, reproduction,
renewal, recreation. The word often used to denote the restoration of a thing to its
pristine state, its renovation, as a renewal or restoration of life after death.

Justification.

OT- “justified, justifieth” *tsadaq* (tsaw-dak') to be just, be righteous
(in conduct and character) to be put or made right,

NT- “justified, justification, justifieth”

{dik-ah-yo'-then-tays} to hold as guiltless, to accept as righteous,
to justify

{dik-ah'-yo-ma} just, upright, innocent, pious, righteous by
account and acceptance.

{dik-ah'-yo-sis} justification, the act of God declaring men free from
guilt and acceptable to him

Adoption.

NT- {hwee-oth-es-ee'-ahs} adoption, a placing in the condition of a son.

Sanctification.

OT- “sanctify, sanctification, sanctified”

qadash {kaw-dash'} to consecrate, sanctify, prepare, dedicate, be hallowed, be holy,
be sanctified, be separate, to be set apart, be consecrated.

NT “sanctify, sanctification, sanctified, sanctifieth” (hag-ee-ois') and

{hag-ee-as-mos'} separate from common condition and use; dedicated;
hallowed; pure, righteous, ceremonially or morally; holy; moral purity.

Prayer.

OT- “pray, prayer, praying”

palal {paw-lal'} to intervene, interpose, pray, to mediate,

t @ phillah {tef-il-law'} prayer

ts @ la' (Aramaic) {tsel-aw'} pray

siychah {see-khaw'} meditation, reflection, prayer, devotion, complaint, musing

paga` {paw-gah'} to encounter, meet, reach, entreat, make intercession

`athar {aw-thar'} to pray, entreat, supplicate

siyach {see'-akh} pray, to put forth (thoughts), mediate, muse, commune, speak, complain, ponder, sing

sha'al {shaw-al'} or *sha'el* {shaw-ale'} to ask, enquire, borrow, beg

lachash {lakh'-ash} whisper (of prayer), charming

b@`a' (Aramaic) {beh-aw'} to ask, seek, request, desire, pray, make petition

chalah {khaw-law'} to be or become weak, be or become sick, be or become diseased, be or become grieved, be or become sorry, pray

NT- "pray, prayer, prayest"

(de-eh-the-tay,)

(de-oh-mahe) to desire, long for to ask, beg, to bind or tie

(pro-seuch-es-thay,)

{pros-yoo'-khos-tha-hee}

to pray

{pros-yoo-khay'} prayer addressed to God, a place set apart or suited for the offering of prayer

{par-ak-al-ehs'-ahee} to call to one's side, call for, summon to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.

NOTE: from the same root as (para-klay-tos) the Paraclete, the Holy Spirit, the one called or sent for to assist another; an advocate, one who pleads the cause of another.

{deh'-ay-sis} need, indigence (penury: a state of extreme poverty or destitution,) want, privation,, a seeking, asking, entreating

{yoo'-khom-ahee} to pray to God

{ent'-yook-eh-ohs} a meeting with God, prayer, supplication, intercession, petition

{yoo-khay'}

{yoo-khes-thay'} a prayer to God, a vow

Now let's see how these all fit into Soteriology. As I said before, these various elements are found, some before, some during, and some after the fact of Salvation.

SOTERIOLOGY

Section One

REPENTANCE

Definition: A change of mind- a turning

I. THE IMPORTANCE OF REPENTANCE

A. The call to repentance.

The call to repentance is widespread in the Bible.

1. Ezekiel. (Ezek 14:6; 18:30)
2. John the Baptist. (Mt 3:2)
3. Jesus. **Mt 4:17 ... Jesus began to preach, and to say, _____ for the ...**
4. The 12. (Mk 6:12)
5. Peter. (Acts 2:38)
6. Paul. (Acts 20:21)

B. All men are called to repentance. (II Pet 3:9; Acts 17:30)

II. THE NATURE OF REPENTANCE

A. Intellect. (Mt 21:29)

A change of mind. A revolution of attitude.

Examples:

1. The Prodigal son.
2. The Pharisee & the Publican.

B. Emotions.

1. **II Cor 7:10 For godly _____ worketh repentance ...**
2. "Sorry for my sin " (Ps 38:18)

C. Will & disposition.

1. An experience rather than an event. (Lk 15:21; 18:13; Ps 38:18)
 - a. Not only from man to God; (Mt 5:23, 24)
 - b. But from man to man- (Jas 5:16)
2. In forsaking of sin. (Is 55:7)
3. In turning to God. (I Thess 1:9; Acts 26:18)

III. HOW IS IT PRODUCED?

- A. It is a divine gift (from God) (Acts 11:18; II Tim 2:25)
- B. By use of means of the Gospel. (Acts 2:37; Ro 2:4; I Thess 1:5-10; II Pet 3:9)
- C. Loving reproof from a brother. (II Tim 2:24, 25)

IV. THE RESULTS OF REPENTANCE

- A. All heaven is made glad. (Lk 15:7 & 10)
- B. It brings pardon & forgiveness from sin. (Acts 3:19; Is 55:7)
- C. The Holy Spirit is poured out on the repentant person. (Acts 2:38)

Section Two

FAITH

I. ITS IMPORTANCE

- A. It is the fundamental in Christian creed & conduct.
- B. The Lord recognized it as the paramount virtue.
- C. In faith, all other graces find their source.

II. DEFINITION OF FAITH

A. General meaning.

- 1. Knowledge. (Ps 9:10; Ro 10:17)
 - a. Faith by hearing.
 - b. Based on the word of God.
 - c. The Bible is the evidence or proof.
- 2. Assent or agreement. (Mk 12:32; Jn 1:12)
- 3. Appropriation. (Jn 1:12; 2:24)

B. In Particular.

- 1. In reference or conjunction with God's name. (Ro 4:19-21; Gen 15:4-6)
- 2. In connection with the work or person of Christ.
 - a. Knowledge.
 - 1) He is deity. (Jn 9:35-38; Phil 2:6-11)
 - 2) His work was supernatural. (Mt 20:28, 26:26-28; Lk 24:27, 44)
 - b. Assent. (Jn 16:30, 20:28; Mt 16:16; Jn 6:68, 69)
 - c. Appropriation. (Jn 8:21, 24; 5:24)
- 3. Surrender to a person, not a creed. (Jn 11:25)

NOTE: Knowledge + assent + appropriation = Salvation.

C. In Connection with Prayer. (Mk 11:24; Jas 1:5-7; I Jn 5:14, 15; Acts 10:20; Ro 4:20)

Faith thanks God before the prayer is answered.

D. In connection with the word and promise of God.

- 1. You must differentiate between promises for us and promises to us.
- 2. If for us- then believe it. (Tit 1:2)
- 3. If to us- then appropriate & act upon them.

Statement: Faith is a sphere of action.

Faith connects possibilities with actualities.

III. FAITH & WORKS

- A. From man's side. (Jas 2:14-26)
- B. From God's Side- (Ro ch. 4)

IV. ITS SOURCE.

A. The Work of the Triune God.

1. God the Father. **Ro 12:3 ... as _____ hath dealt to every man the measure of _____.**
2. God the Son. (Heb 12:2)
3. God the Holy Spirit. (Gal 5:22; I Cor 12:9)

B. From us. (Someone spoke- someone heard.)

1. Activate our own will. (Acts 4:4)
2. Prayer. (Lk 22:32, 17:5)

V. THE RESULTS OF FAITH

The whole of our salvation depends upon it.

NOTE: Faith, itself, does not save us, Christ saves us. So then properly we must say that “Faith IN CHRIST,” results in salvation. It is the object of our faith that makes the difference. (For a closer examination of the subject of faith, natural faith vs. spiritual faith, see “Faith, The Building Blocks of Christianity,” by Dr. VanBuskirk.)

- A. Justified. (Ro 5:1)
- B. Adoption. (Gal 3: 26)
- C. Sanctification. (Acts 26:18)
- D. Keeping. (I Pet 1:5)
- E. Rest, Peace, Assurance & Joy.

Gods order- Facts, Faith, then Feeling.

(Is 26: 3; Phil 4:6; Ro 5: 1; Heb 4:1-3; Jn 14:1; I Pet 1: 8)

- C. We will do exploits (acts) through Faith. (Heb ch.11; Mt 21:21; Jn 14:12)
All things are possible to them that believe.

Section three

REGENERATION

I. DEFINITION OF REGENERATION

Regeneration has to do with man's state; i.e., it has to do with man's nature.

II. REGENERATION CONSIDERED

A. Negatively.

Regeneration is not:

1. It is not by Baptism.
2. It is not by Reformation.

B. Positively.

Regeneration is:

1. It is a Spiritual Quickening, a New Birth. (Jn 3:3-7; 5:21; Eph 2:1; II Cor 5:17)
2. It is the impartation of a new (divine) _____. (II Pet 1:4; Eph 4:24; Col 3:10)

The believer, through regeneration, is now possessed of two natures. (Gal 5:17)

C. A new and divine impulse is given to the believer.

Regeneration is a crisis with a view to a process.

(II Cor 5:17; Acts 16:14; Ezek 36:25-27; I Jn 3:6-9)

III. THE NECESSITY OF THE NEW BIRTH

A. It is universal. (Jn 3:3, cf. v:5; Gal 6:15; Jn 3:3-7)

B. The sinful condition of man demands it. (Jn 3:6; Jer 13:23; Ro 7:18; 8:8; 12:2)

C. The holiness of God demands it. (Heb 12:14; Ezra 9:15)

IV. THE MEANS OF REGENERATION

A. It is a Divine Work. (Jn 1:13; Jas 1:18; Ti 3:5; Jn 3:5)

B. It has a human side.

We must receive it. (Jn 1:12-13)

1. Regeneration is by the means of acceptance of the message of the gospel.

(Jas 1:18; I Pet 1:23; I Cor 4:15)

a. The _____ opens our hearts and enables us to accept. (Acts 16:14)

b. We must believe it and receive it. (I Pet 1:25)

2. We are regenerated by our personal acceptance of Jesus Christ.

(Jn 1:12-13; Gal 3:26; Ps 90:16-17; Phil 2:12-13)

Section four
JUSTIFICATION

I. THE MEANING OF JUSTIFICATION

A. Relatively.

It is a change in man's relation or standing before God.

B. Definition.

1. Justification is, "The reversal of God's attitude toward the sinner because of the sinner's new relation to Christ."^(15d)

2. It is, "A declarative act, as distinguished from an act within the sinner's nature and changing that nature; a judicial act, as distinguished from a sovereign act; an act based upon and logically presupposing the sinner's union with Christ, as distinguished from an act which causes and is followed by that union with Christ."^(ibid.)

C. The term denotes declaration of innocence as an outer act; i.e., it is totally declarative and external, not causative nor internal.

II. JUSTIFICATION CONSISTS OF TWO ELEMENTS

A. The forgiveness of sin, and the removal of its guilt and punishment.

(Mic 7:18-19; Ps 130:4; Acts 13:38-39; Ro 8:1; Num 23:21; Ro 8:33-34)

B. The imputation of Christ's righteousness, and restoration to God's favor.

(II Chr 20:7; Jas 2:23; Ro 3:22; Ro 5:17-21; I Cor 1:30)

III. THE METHOD OF JUSTIFICATION

A. Negatively: Not by works of the law.

(Ro 3:20; Gal 3:10; Ro 3:19-20; Gal 2:16; 3:10; Ro 3:28)

B. Positively: By God's free Grace.

The origin or source of Justification. (Ro 3:24)

C. The ground of Justification.

By the _____ of Jesus Christ. (Ro 5:9; 3:24-25; II Cor 5:21; Heb 9:22)

D. The condition of Justification.

By believing in Jesus Christ. (Gal 2:16; 3:10; Ro 3:26; 4:5; Acts 13:39)

IV. SUMMARY

We are justified:

A. Judicially by God. (Ro 8:33)

B. Meritoriously by Christ. (Is 53:11)

C. Mediately by faith. (Ro 5:1)

D. Evidentially by works. (Jas 2:14; 18-24)

Section five

ADOPTION

Definition of adoption.

Adoption has to do with a change in our position. By God's choice, we are joint heirs with Christ. We have obtained a privileged position through Christ. (Gal 4:1-7; Ro 8:14)

I. THE MEANING OF ADOPTION.

A. Meaning.

It is the placing of a son; i.e., taking another's son and putting him in the place of His own. It is a Roman phrase used in matters of legally adopting someone and thereby giving them the legal rights and privileges reserved for a son. The term is used of the believer whenever matters of rights, privileges, and heirship are questioned.. (Ex 2:10; Heb 11:24) The term is never used of Christ.

B. Background of the term.

The background of the term is rooted in Greco-Roman custom; and that custom is referred to in Gal 4:1-2. Under Roman law the male heir is not the legal heir until so appointed. ("differeth nothing from a servant..." Gal 4:1) At a certain time, appointed by law, the male heir would be formally and legally adopted. Our custom of adoption brings someone into the family; whereas, the Roman custom makes someone who is already in the family the legal heir with all of the privileges thereto pertaining, with that position then being legally recognized under Roman law.

C. Clarity.

Many mix adoption in with justification or mix and confuse it with regeneration, when, in reality, it is a totally different concept.

1. Children is from the Greek root word *- tiktoh* - bear, or give birth to; and means a child by birth.⁽¹⁷⁾ (Ro 8:16-17)

2. Adoption is from the Greek root word *huio-thesian*, which is the legal placing of someone who is already in the family.⁽⁹⁾

3. Summary:

- a. We become children of God by regeneration, the new birth. (Family standing.)
- b. We become sons of God by adoption. (Legal standing.)

II. THE TIME WHEN IT TAKES PLACE. (Eph 1:4-5; RO 9:11; 11:4-6)

A. The moment we accept Christ. (Gal 3:6; I Jn 3:1-2)

B. Completed at the resurrection. (Ro 3:23; I Jn ch.3)

III. The Blessings of Adoption.

Once we are adopted, then certain blessings become ours. Some of these blessings are from the human side and some are from the divine side. Some are ours as sons; and some are ours by adoption.

A. On the Human Side.

- a.** As sons, we have the family name. (Eph 3:14-15; I Jn 3:1; Rev 2:17; 3:12)
- b.** As sons, we have the family likeness. (Ro 8:29; II Cor 3:18; Col 3:10)
- c.** As sons we have the parent's nature. (II Pet 1:4; Jn 1:12-13; 3:6)
- d.** As sons we have a family affection. (I Jn 2:9-11; 3:14-18; 4:7-8; 5:1)

B. On the Divine side.

- a.** As His children, we are objects of God's peculiar love. (Jn 16:27; 17:22-23)
- b.** As His children, we are the subjects of God's fatherly care. (Mt 6:23; Lk 12:27, 33)
- c.** As His children, we are the subjects of His paternal discipline. (Heb 12:5-11)
- d.** As His children, we are the subjects of His Fatherly comfort. (Is 66:13; II Cor 1:4)
- e.** As His children, we are made heirs to an inheritance. (I Pet 1:3-5; Ro 8:17)

C. Additional blessings.

- a.** Family love. (Jn 13:35; I Jn 3:14)
- b.** Family Spirit. (Ro 8:15; Gal 4:6)
- c.** Family service. (Jn 14:23-24; 15:8)

IV. SOME EVIDENCES OF ADOPTION.

- A.** We are led by the Spirit. (Ro 8:4; Gal 5:18)
- B.** We have a childlike confidence in God. (Gal 4:5-6)
- C.** We have liberty of access. (Eph 3:12)
- D.** We have love for the brethren. (I Jn 2:9-11; 5:1)
- E.** We are obedient. (I Jn 5:1-3)

Section six

SANCTIFICATION

Justification is what God does for us and sanctification is what God does in us. God puts us in a right relationship to Himself and justifies us (declares us righteous) while sanctification shows forth the fruit of that new relationship- a life separated and dedicated. Separated from this sinful world and dedicated to God.

I. THE MEANING OF SANCTIFICATION.

A. Erroneous views of sanctification.

1. It is not the Baptism of the Holy Spirit. (I Cor 12:12-13)
2. It is not perfectionism or the eradication of the Adamic nature. (I Ki 8:46; Eccl 7:20; Jas 3:2; I Jn 1:8)

B. True views of sanctification.

The primary meaning of the word is “separation,” from sin and dedication to God.

1. Ceremonial or formal meaning.

In this sense, nothing is necessarily implied as to moral character. One such passage would be Lev 10:3, where the Lord is sanctified. It simply means that the Lord is set apart from the world in His people. It has nothing to do with the moral character of God.

Other examples of things that are sanctified in this sense are: Days & seasons; places, such as houses, fields, the Mount; the Tabernacle and its furniture and the offerings; the Priests; the firstborn of men and beasts; Israel as a nation; in the New Testament, every child of God is sanctified “in Christ Jesus.” This is sometimes called imputed sanctification and does not carry the connotation of moral sanctification on the part of the believer.

2. Practical or moral meaning.

This is sanctification in the Christian. It is an act with a view to a process.

In order for the Christian to be sanctified it is necessary that they first be cleansed. This cleansing is accomplished at regeneration. Thus, regeneration is a part of sanctification. But, while regeneration is an instantaneous act that initiates sanctification, in fact it is the door into it, regeneration leaves off where sanctification begins. Regeneration cleanses, sanctification keeps clean. It is an act with a view to a process.

C. Sanctification holds two thoughts within the term.

1. Separation from evil. (II Chr 29:5, 15-18 Heb 9:3)
2. Separation or dedication unto God. (Lev 27:14 & 16; Num 8:17; Jn 10:36)

D. It is used of God- to show that He is totally removed from all sinfulness and unholiness.

The term is used to indicate that God is absolutely holy in Himself. (Ezek 36:23)

II. THE TIME OF SANCTIFICATION.

Sanctification may be viewed in three ways: past, present, and future; or: instantaneous, progressive, and complete.

A. Instantaneous sanctification. (I Cor 6:11; Heb 10:10 & 14)

By an act of faith in Christ, every believer is instantaneously put into a state of sanctification. Now that the believer is in this state of sanctification, they are to grow in it until they reach the fulness of the measure of the stature of Christ.

B. Progressive sanctification.

The difference between justification and sanctification is that the former is an instantaneous act with no progression; while the latter is a crisis with a view to a process.

C. Complete and final sanctification.

The blessing of complete sanctification will take place when Christ comes.

(I Thess 3:13; 5:23; I Jn 3:2; Phil 3:12-14)

III. THE MEANS OF SANCTIFICATION.

A. From the divine side.

1. It is the work of the Father. (I Thess 5:23-24; Jn 17:17)

2. It is the work of the Son. (Heb 10:10; 13:12; Eph 5:25-27; I Cor 1:30)

3. It is the work of the Holy _____. (I Pet 1:2; II Thess 2:13; Ro 8:2; Gal 5:17-22)

B. From the human side.

1. Faith in the redemptive work of Christ. (I Cor 1:30)

2. Obedience to, and study of, the Scriptures. (Jn 15:3; 17:17; Eph 5:26)

3. Follow peace- pursue holiness. (Heb 12:10 & 14; Ro 6:19-22; II Cor 6:17; 7:1)

4. Deliberate separation from all that is unclean and unholy; and presenting his members unto God for His holy use. (Ro 6:19-22; 12:1; II Cor 6:17; 7:1)

Section seven

PRAYER

I. THE IMPORTANCE OF PRAYER.

- A. It is the sustaining force in the Christian life; it is the Christian's vital breath. To neglect it is grievous to the Lord. (Is 43:21-22; 64:6-7)
- B. Many evils in life are attributed to the lack of it.
(Zeph 1:4-6; Dan 9:13-14; cf. Hosea 7:13-14; 8:13-14)
- C. It is sin to neglect it. (I Sam 12:23)
- D. We are commanded to continue in it. (Col 4:2; I Thess 5:17; I Cor 7:5)
- E. By it we obtain what God has to bestow upon us. (Dan 9:3; Mt 7:7-11; 9:24-29; Lk 11:13)
- F. The lack of necessary blessings in life comes from a lack of prayer. (Jas 4:2)
- G. The Apostles regarded prayer as their most important function. (Acts 6:4; Ro 1:9; Col 1:9)

II. THE NATURE OF PRAYER.

- A. The elements of it.
True prayer consists of such varied elements as adoration, praise, petition, pleading, thanksgiving, intercession, communion, waiting, and a pouring out of the heart.
(Is 63:7; 64:12; Ps 42:4; 62:8; 100:2)
- B. Two types of prayer.
 - 1. Public. (Josh 7:6-9; 10:14; Jdg ch.6)
 - 2. Private. **Mt 6:6 ... when thou prayest, enter into thy _____, and when ...**

III. THE POSSIBILITY OF PRAYER.

Prayer is possible because of:

- A. The revelation of God which Christ has brought to us. (Jn 1:18; Mt 11:27+)
 - 1. Christ reveals God as a *personal* God. (Heb 11:6)
 - 2. Christ reveals God as a *sovereign* God. (Mt 19:26)
 - 3. Christ revealed God as a *Father*. (Lk 11:13)
- B. The sacrificial work of Christ. (Heb 10:19-22)
- C. The inspiration of the Holy Ghost. (Ro 8:26; Jude :20)
- D. The many promises of the Bible. (Jn 14:13; 15:7; I Jn 5:14-15; Lk 11:9)
- E. The universal Christian testimony.

Millions the world over and throughout history, can, and do, testify to the fact that God has heard and answered their prayers.

IV. THE OBJECTS OF PRAYER- TO WHOM TO PRAY.

- A. To _____. (Neh 4:9; Acts 12:5)
- B. To Christ. (Acts 7:59; II Cor 12:8-9; II Tim 2:22)
- C. The Holy Spirit in relation to prayer. We pray *IN* the Spirit and the Spirit prays with us. (Ro 8:15-16; Zech 12:10; Eph 6:18; Jude :20)

D. The mode of prayer.

The normal mode of prayer is: IN the Spirit, THROUGH the Son, TO the Father.

V. THE METHOD OR MANNER OF PRAYER.

A. The posture of the body.

The Scriptures sanction no special bodily postures. Different postures while praying mentioned in the bible are: Standing, kneeling, on your face on the ground, elbows on knees with face buried in your hands, lying on your bed, on the water, and on the cross.

(Jn 17:1; Lk 22:41; Mt 26:39; I Ki 8:54; Ps 63:6; Mt 14:30; Lk 23:42)

B. Time and place.

1. Time.

At stated times, special occasions, before the cross, after great successes, early in the morning, all night, in times of special trouble, at meals.

2. Place.

Inner chamber, amid nature, in the church, before the unsaved, and in all places.

VI. HINDRANCES AND HELPS TO PRAYER.

A. Hindrances.

1. Indulged known sin. (Ps 66:18; Is 59:1-2)
2. Wilful disobedience of known commandments. (Pr 28:9)
3. Selfishness. (Jas 4:3)
4. Unforgiving spirit. (Mt 5:22-23; 6:12)
5. Lack of faith. (Heb 11:6; Jas 1:6)
6. Idols in the heart. (Ezek 8:15-18; 14:1-3)
7. Not being in peace and harmony with ones mate. (I Pet 3:1-7)

B. Helps.

1. Sincerity. (Ps 145:18; Is 59:1-2)
2. Simplicity. (Mt 6:7, cf. 26:44)
3. Earnestness. (Jas 5:17; Acts 12:5; Lk 22:44)
4. Persistence. (Lk 18:1-8; Col 4:2; Ro 12:12)
5. Faith. (Mt 21:22; Jas 1:6)
6. Unison with others. (Mt 18:19-20)
7. Definiteness. (Ps 27:4; Mt 18:19)
8. Effort. (Ex 14:15)
9. In the name of Jesus. (Jn 16:23; 14:13-14)
10. With fasting. (Acts 13:2-3; 14:23)

Regeneration has to do with our nature.

Justification has to do with our standing

Adoption has to do with our position.

Sanctification has to do with our character and conduct.



SOTERIOLOGY TEST

1. Soteriology is the study of the doctrines of Salvation.
2. Repentance is a change of mind; a turning.
3. Regeneration has to do with our nature.
Justification has to do with our standing.
Adoption has to do with our position.
Sanctification has to do with our character and conduct.
4. Christian adoption is from a Roman term that means the placing of a son.
5. The primary meaning of the word “sanctification” is, separation.
6. Sanctification holds two thoughts: separation from evil; and dedication unto God.
7. What are the two types of prayer? public private.
8. What is the normal mode of prayer?
In the Spirit, through the Son, to the Father.
9. Name 3 hindrances and 3 helps to prayer. (Answers are on p. 71.)

Hindrances	Helps
_____	_____
_____	_____
_____	_____
10. Regeneration is a Spiritual Quickening, a New Birth.
11. Concerning Faith: knowledge + assent + appropriation = Salvation.

Return to the course main page and take the section test.

ECCLESIOLOGY



The Doctrine of the Church

Introduction-

The doctrine of the Church is probably one of the most misunderstood, misrepresented doctrines there is. Many confuse it with “The Kingdom of God, Kingdom of Heaven,” and others confuse it with the term, “Christendom.” So much is made of the larger terms, The Kingdom of God, Kingdom of Heaven, and Christendom, that the world tends to make correspondingly little of the Church. So much is being made today of (so-called) Christianity that churchism, as those things pertaining to the Church is called, is put down as a consequence.

Religion and Church-

Today it is very common to hear, among the heathen and the Christian alike, “I don’t believe in organized religion.” The problem is, most people use this phrase as a synonym for, “I don’t believe in church.” Religion and Church are not synonymous terms in the Bible.

Religion- According to the Bible, religion is the outward trappings of our service to God.

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

“*religion*” - _____, *thrace-ki-ah*, religious worship, esp. external, that which consists of ceremonies, religious discipline, religion

“*church*” - _____, *ek-la-see-ah*, a called out, baptised, body of believers.
(We will go more into this word a little later.)

It’s obvious that these two words, religion and church, are not synonymous as some think.

To keep in mind the proper place of the Church, as compared to the seemingly loftier and larger Christendom and The Kingdoms, we must bear several facts in mind:

1. Jesus Christ positively identifies himself with the Church and not with Christendom. (Acts 9:1-5)
2. He gave up His life to found the Church. (Eph 5:24)
3. God, in the person of Christ, shed His own _____ for the Church.
Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his _____.
4. Paul gave his life in service to build up the Church not Christendom. (II Tim 2:10; II Cor 11:2, 23-28)
5. Paul speaks of his greatest sin as concerning his persecuting the Church of God. (I Cor 15:9)
6. The supreme business of God in this age is the gathering of a people for Himself. (Acts 15:13-17)
7. When the Church is finally complete, which will exist corporately only in Heaven (Heb 12:22-23), then this age will be over and the Tribulation will begin. (Jn 14:3; I Thess chs.4 & 5; I Cor 15:35-54; et al)
8. The Holy Spirit working in the Church is what prevents evil from taking over. (II Thess 2:6-7)

From these examples it is easy to see that God places the Church in a lofty position indeed. This then gives us pause to examine the common beliefs about the Kingdom and Christendom.

We must ask ourselves this question: During this age, are The Kingdom and Christendom in ascendance or is the Church in ascendance? To decide this we must first define the terms, Kingdom of God, Kingdom of Christ, and Christendom.

Christendom- This term is a secular term, not a biblical term; and it means those countries or those parts of the world professing Christianity. Thus in Christendom are many professors of Christ, but, no one knows how many are possessors of Christ.

The Kingdom of God- This kingdom was announced at Christ's first coming and will be set up at His return. It includes all things, visible and invisible. (Ps 47:7; Ps 104; Mk 1:15)

- Believers are born into it at their new birth. (Jn 3:3-7)
- Believers are to be worthy of it. (II Thess 1:4-5)
- The unsaved cannot see (perceive) it. (Jn 3:3-5)
- Angels are part of it. (Ps 103-20-22)
- Satan and demons are answerable to it. (Is 24:21; Rev 20:1-3)
- Men are to seek it. (Mt 6:33)
- It is never identified with the Church in scripture.
- Nowhere in scripture are men told to build the Kingdom.

The Kingdom of Heaven- The term is found only in the book of Matthew, where it appears some 30 times. The Kingdom of God is also mentioned in Matthew, but only 5 times.

- Similarities between the Kingdom of Heaven and the Kingdom of God.

Kingdom of Heaven	Similarities between the two	Kingdom of God
Mt 3:2 Mt 13:11 Mt 13:33	Both will be established on earth. Mysteries are associated with both. Christ associated the parable of the leaven with both of them.	Mk 1:15 Lk 8:10 Lk 13:21

- We cannot, however, consider them to be the same kingdom because of certain striking differences between them.

Kingdom of God	Differences between the two	Kingdom of Heaven
Jn 3:3, 5 Dan 4:2, 3; Heb 1:8 Jn 3:3,5 Jn 5:24; 10:28-29	KOG is entered only by the new birth. KOH is not. KOG is eternal. KOH is not. Only the saved are in the KOG. Unsaved are found in the KOH. The saved are safe in the KOG. Unsaved will be cast out of the KOH.	Mt 5:20; 7:21 I Cor 15:24; Rev 20:6 Mt 13:47 Mt 13:41-43; 47-51

We must consider the Kingdom of Heaven to be the rule of heaven over earth by Christ when He establishes His Kingdom on earth. The Kingdom of God is His sovereign rule in the universe, in both the spiritual and physical realms, and in the hearts of His people. (Ps 103:19)

The Church is different than both of these. It is a called-out, baptised body of believers. This distinguishes it from both Kingdoms. It is part of both, true, but it is not wholly either.

The definition of what the church is, the definition of the word itself, the Church's place, its institution, its membership, its ordinances, its vocation, its purpose, various other facts about it, and its eventual destiny, are the subjects grouped under the heading, "Ecclesiology." In short, "Ecclesiology," is simply the study of the Church.

ECCLESIOLOGY

SECTION ONE THE IDEA OF THE CHURCH

I. Definitions.

A. Old Testament use of the term.

1. Assembly. (Called- assemble together) Lev 4:13
2. Israel. (Church in the wilderness.) Acts 7:38

B. New Testament use of the term.

NOTE: The Church is a New Testament institution.

There are two words used to denote the New Testament Church:

- *ec-le-see-ah* - to call out from. Translated Church(es) - 114 times. The saints are the called out ones. (Mt 16:18, 18:17; I Cor 1:2; Eph 5:25, 27; Ro 8:30; I Cor 1:2 II Cor 6:17)
- *kuriakon*- That which belongs to the Lord. (I Cor 11:20; Rev 1:10) This term is used concerning the Church as in, "the Lord's supper." And also in connection with the Church's day of worship, "the Lord's day."

II. The Idea Of the Church.

A. The fundamental idea of the New Testament Church is plainly brought out in the Greek verb *kalein*, from the root word *ka-lay-o*, signifying to call, with its derivatives and compounds. When this is combined with the Gk word *ek*, which means, from or out of, then we derive the word, *ecclesia* (church) with the meaning of called out.

Derivatives and compounds of the verb *kalien*:

1. *kalein*. This Greek word, which means "to call" denotes the first act of Christ in point of time in connection with the Church. (Rom. 8:30; I Cor. 1:9; II Thess. 2:14; I Pet. 2:9)
2. *kletoi*: This word, which means "the called," or "the invited," designates the members of the Church. (Rom. 1:6, 7; 8:28; I Cor 1:1-2; Jude :1)
3. *klesis*. This word, which means "calling," denotes the peculiar vocation of the Church. (Rom. 11:29; I Cor 1:26; Eph. 4:1, 4)
4. *parakletos*. This word, which is commonly translated "comforter," designates the indwelling and informing Spirit in the *kletoi* (the called). (John 14:16, 17; Rom. 8:9, 11; I Cor 3:16; Eph. 2:22)

5. *epikalein*. This word points out the distinct and distinguishing act of the *kletoi* - to call on Christ, i.e., to invoke Him in prayer.
(I Cor 1:1, 2; Rom. 10:9, 13; Acts 7:58, 59; 9:14, 21; 22:16)
6. *parakalein*. This word points out the act of the *kletoi* toward one another. Which is to call to, exhort, or strengthen in the faith.
(Heb 3:13; 10:25; I Thess 3:2)
7. *ec-le-see-ah*. This word designates the company, body, or organism of the *kletoi*, i.e. the Church. (Mt 16:18; 18:17)

B. One other word we need to understand, and the scriptures where it is used as concerning the Church, is the word, “baptize.”

Acts 2:41 Then they that gladly _____ his word were _____: and the same day there were added [unto them] about three thousand souls.

“baptized” - *e-bap-tidz-eth-san*, from *baptidzo*,
to immerse, to dip, in water.

- C.** When we combine the meanings of *kalein*, and its derivatives, with the scripture in Acts concerning baptism, then we come up with a definition for the word church, *ecclesia*:
1. The Church is a company of called out, baptized, believers.
 2. They are called out from the world, indwelt by the Spirit, and have the special and peculiar ministry toward God of prayer, and toward one another of exhortation and consolation.^(16d)

III. The Two-fold Meaning of “The Church.”

There are two distinct usages of the Greek noun *ec-le-see-ah*, or Church, in the New Testament.

A. The Church Universal.

This is a Spiritual Body, composed of all believers of all ages who are united to God by faith in Jesus Christ. (Eph 1:2; 3:21; Heb 12:23)

This church exists only in Heaven; and it will not exist on the earth until Christ brings it with Him when the Holy City, New Jerusalem descends from Heaven.

(Heb 12:23; Rev ch.21)

B. The Church Local.

This is the physical manifestation of the Church. It is a visible body of baptised believers united to God by faith in Jesus Christ.

1. It is used of a small company in a house. (Ro 16:5; Phi 1:2)
2. It is used of the Christian congregation of a town or city. (I Cor 1:2; I Thess 1:1)
3. It is used of a group of churches in a country or nation. (Gal 1:2)

C. Christ spoke of the Church in its two-fold meaning; both the visible, physical manifestation of it, and the invisible, spiritual Church.

1. The spiritual, Universal Church. (Mt 16:18)
2. The visible, physical manifestation, known as the Local Church. (Mt 18:17)

D. It is important to remember that the invisible, spiritual, Universal Church, exists only in

Heaven at this time. We believers will never see it on earth during this age; and neither will the unbelievers. We and they will, however, see it when it comes to earth- after the Tribulation time. And at that time, we believers will all come back with it, along with the redeemed of all ages who are all part of it.

SECTION TWO THE FOUNDING OF THE CHURCH

It Was Founded By Christ.

A. There are several views held as to when the Church was founded.

1. By Christ during His ministry. (The true view.)
2. At Pentecost. (The false view.)

This confusion can be easily cleared up when one examines Acts 1:8.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you...

Speaking to the church (“ye”) Christ promised that they would receive power from the Holy Ghost, which they did, as He promised they would, on the day of Pentecost. Therefore, the day of Pentecost was not the birthday of the Church, as Evans claims in your text, but the day of Pentecost was the day of the empowering of the already existent Church.

B. The founding of the church by Christ.

1. He gave a prophecy and promise of it.
(Mt 16:16-18)
2. Many believe the foundation of the church was somewhere between Mt 16 & Mt 18.
3. Recognition of the church visible (discipline). (Mt 18:15-20)
4. The giving of the Holy Spirit to the believers. (Jn 20:22)
5. The filling of the Church corporately, with the Holy Spirit and power. (Acts ch.2)

C. The propagation of the Church by the Apostles. (Acts chs.1 & 2)

They met in appointed places:

1. Upper _____. **Acts 1:13 ... they went up into an upper _____ where ...**
2. The _____. (Acts 5:42) **Acts 5:21 ... they entered into the _____ and ...**
3. In homes. (Acts 2:46; 12:12)
4. In synagogues. (Acts ch.13)

D. They met at appointed times.

1. Daily. (Acts 2:46)
2. The Lord’s day. (Acts 20:7)
3. At regular hours of prayer. (Acts 3:1, 10:9)

E. Church Officers.

1. Bishops & Deacons. (Phil 1:1)

2. Elders. (Acts 20:17) **NOTE:** This is a mistake on the part of the author of GDOB. “Elders” does not denote an officer of the church, but rather it denotes the maturity of the group which were summoned to Ephesus.
 3. Presbytery. (I Tim 4:14)
- F. Letters granted. (Acts 18:27)

SECTION THREE

THE GROWTH OF THE CHURCH

- I. One church at Jerusalem. (Acts chs.1 & 2)
They met in various houses. (Acts 2:46)
- II. Explosive growth:
 - A. At first, 120 members. (Acts ch. 1)
 - B. God added __,000 more members. (Acts 2:41)
 - C. God added __,000 more members. (4:4)
- III. The Apostles were at the head. (2:41-47)
- IV. The growing church and its ministries. (Acts chs.1 & 2)
- V. The spread of the Church.
 - A. The commission of the Church was “... to the _____.” (Acts 1:8)
 - B. The beginning of the spread from Jerusalem to Judea and Samaria. (Acts ch.8)
 - C. The churches had spread through Galatia. (Gal 1:2)
 - D. The church spread to various cities mentioned by name.
 1. See the epistles of Paul to the various churches.
 2. The book of the Revelation mentions various churches by name.
- VI. The persecution of the Church.
 - A. At Jerusalem. (Acts 8:1)
 - B. In a generic sense. (I Cor 15:9; Gal 1:13)

SECTION FOUR THE MEMBERSHIP OF THE CHURCH

- I.** Repentance & Baptism required. (Acts 2:38, 41)
- II.** Faith in the Lord as Saviour & Divine Redeemer. Mt 16:16-18
- III.** Regenerated membership. (Acts 2:47; Jn 3:3, 5)
(Added to the Lord. Acts ch.5)
- IV.** Baptism in the name of the Triune God as an open profession of Christ.
(Mt 28:19; Acts 10:47, 48; 22:16; Ro 10:9-10)
- V.** Adherence to the Apostolic Doctrine. (Acts 2:42; Eph 2:20; Mt 16:16-18)
- VI.** Characteristics of Membership in the early church.:
 - A.** Brethren. (Acts 11:29; 12:17; Ro 1:13)
 - B.** Believers. (Acts 4:32)
 - C.** Equality of the Believers. (Mt 23:8-10)
 - D.** They were called _____. (Acts 11:26; 26:28)
 - E.** They were called saints. (Acts 9:13; I Cor 1:2)
 - F.** The Elect. (Mk 13:27; Ro 8:33; Eph 1:4)

SECTION FIVE FIGURES OF THE CHURCH

- I.** Body. (With Christ as the head.)
 - A.** Relation of the Church to Christ. (Eph 1:22)
(Guardian, director, filler, center, cause of growth.)
 - B.** Relationship, member to member. (I Cor 12:12-27; Ro 12:4-5; Eph 4:1-4)
- II.** Temple.
 - A.** Building, habitation for the Spirit.
 - B.** _____ is the chief corner stone. (Eph 2:20)
(Eph 2:20-21; I Cor 3:9-17; I Pet 2:4-8)
- III.** The Bride. (II Cor 11:2; Eph 5:25, 27; Rev 19:7; 22:17)
 - A.** Christ is the bridegroom. (Jn 3:29)
 - B.** The Bride becomes the wife of the Lamb. (Rev 21:2)

SECTION SIX
THE ORDINANCES OF THE CHURCH

- I.** Baptism. (Mk 16:16; Mt 28:19, 20; Acts 2:38, 41; 8:36-40, 10:47, 48)
- II.** The Lord's Supper. (I Cor 11:20-34)

SECTION SEVEN
THE VOCATION OF THE CHURCH

- I.** Worship God & glorify Him on earth. (Eph 1:4-6)
- II.** Evangelize the World. (Mt 28:19, 20)
- III.** Develop each Christian until he attains to the stature of the fulness of _____.
(Eph 4:11-15)
Failure to grow leads to apostasy. (Heb 10:25-28; I Thess 5:11)
- IV.** Constant witness for Christ and His word. (Acts 1:8; 8:1-4)
- V.** Future glory of the church. (Eph 3:10, 21; Rev 21:9-27)

THE CHURCH - TEST

1. When did the Church begin? at Pentecost or during Christ's ministry
2. Who started the Church? Jesus Christ
3. What are the two ordinances of the Church? Baptism The Lord's Supper
4. What is the Church? A called out, baptized, body of believers.
5. What is the Rapture? The catching away of the Church by Christ.
6. Define these terms:
Universal Church: All of the believers, The Church in Heaven.
Local Church: A baptized body of believers, The Church on Earth.

Return to the course main page and take the section test.

ANGELOLOGY



The Doctrine of Angels

(Including: Angels, both fallen and unfallen; Demons; & Satan)

Introduction-

Recommended reading: Billy Graham's book on Angels.

General Comments:

1. The Scriptures teach the existence of spirit beings.
 - a. Old Testament. (Ps 68:17; 104:4; Dan 8:15-17)
 - b. New Testament. (Mt 13:41; 18:10; 26:53; Mk 8:38; 13:32; Jn 1:51; Eph 1:21)
2. Existence of Demons & possession. (I Cor 10:20 & 21; Rev 9:20 & 21)
3. Practice of spirit(ual)ism. (Deut 18:10-12; Is 8:19 & 20 cf I Tim 4:1)
4. The work of Satan & spirits in hindering the progress of grace. (Eph 6:12)
5. Jesus spoke of the angels as actual beings. (Mt 13:41; 18:10; 26:53; et al)

Section One

The Origin, Nature, Fall, and Classification of Angels.

I. The Origin of Angels.

- A. Angels do not exist from eternity; i.e., they are not self-existent like God, they are created beings. (I Tim 6:16; Neh 9:6; Ps 148:2, 5; Col 1:16)
- B. When did they originate?
Before the foundation of the earth. (Job 38:4-7)

C. How many? (Dan 7:10; Mt 26:53; Heb 12:22)

1. In Daniel we are told that a million angels minister at the throne of God alone.
2. In Hebrews we are told that just the angels within the heavenly Jerusalem are an uncountable number.

What about those in the rest of the creation- how many are they? Only God knows.

II. Nature of Angels.

Comment- There is no provision for the salvation of Angels. Heb 2:16

A. Not glorified human beings. (Mt 22:30)

1. We shall _____ angels. **I Cor 6:3 Know ye not that we shall _____ angels ...**
2. Distinction between men and angels. (Heb 12:22 & 23)

B. Incorporeal. (Ps 104:4; Heb 1:7, 14; Eph 6:12)

They can be revealed in physical form on special occasions, for specific purposes, by God's power.

(Gen chs.18 & 19; Judges 2:1; 6:11-24; Mt 1:20; Lk 1:26; Jn 20:12; Heb 13:2)

C. A company not a race. (Heb 12:22)

1. No marriage or death. (Lk 20:34-36)

Angels are spirit beings, therefore, they are not subject to the frailties of the flesh, such as death, nor are they subject to the necessity of sex for procreation. They came into being as a direct creation of God. The phrase, "neither marry, nor are given in marriage," does not necessarily mean that the angels are sexless beings, although that probably is the case, what it does mean is that marriage is not part of God's plan for them. This means that they are not a race (in the sense that mankind is a race) but are a company of beings created directly by God. A race necessitates propagation through sexual means. Such propagation is not mentioned in scripture concerning angels.

2. "Sons of God," is used in the Old Testament 5 times, but never "Sons of Angels."

(Gen 6 :2, 4; Job 1:6; 2:1; 38:7)

(NOTE: There are those that believe that the "sons of God," mentioned in Gen 6:2 & 4, do not denote angels who took on human form in order to mix sexually with the "daughters of men," but denote the "godly line of Seth." Regardless of whether that is so or not, the "sons of God," in Job 1:6 and Job 2:1, are specifically referring to angels; even naming Satan as one of them. The same can be said of Job 38:7)

3. Angels (Heb *mal-awk*, Gk _____, *ang'-el-os*) is always in the masculine gender, yet, there is no sexual distinction when the scriptures speak of angels in their spiritual state. (For a possible distinction while in a temporary, physical state, see Gen 6:2-4; and the "sons of God," in the previous section.)

D. Greater than Man in knowledge- but not omniscient.

(II Sam 14:20; Mt 24:36; Lk 4:34; I Tim 5:21; I Pet 1:12)

E. Stronger than Man- but not omnipotent. (Mt 28:2, the stone of the Tomb rolled away; Ps 102:20; II Pet 2:11; II Thess 1:7; Acts 5:19; 12:7, 23)

III. The Fall Of Angels.

A. The Fact.

1. Sin originated in Heaven not on earth.
 - a. Created perfect. (Gen 1- all that God had made was good.)
(Ezek 28:15 Satan was the anointed Cherub and was " _____," in his ways.
Ps 78:49; Mt 25:41; Rev 9:11; 12:7-9)
 - b. Left original principality & proper abode, and sinned.
(Jude :6; Is 14:12, Lucifer or light bearer; Ezek 28:13-17.)
2. When did they fall?

When we refer to the temptation in the garden, it is obvious that they must have fell before God's creation of man; because, Satan was already a fallen creature by the time of the temptation of Adam and Eve.
3. Why did they fall?
 - a. They were given free will.
 - b. They fell because of a determined, willful revolt against God.
4. What did they hope to gain? Beauty, power and ability. (Ezek 28:11-19 Is 14:13 & 14)

B. The result.

1. All lost their original holiness and became sinful. (Mt 10:1; Eph 6:11-12; Rev 12:9)
2. Some were cast down to Hell (Gk _____, *tar-tar-osas*, tartarus, the deepest abyss of Hell,) & bound in chains. (II Pet 2:4-5; Jude :6-7)

Their sin was probably that particular sin mentioned in Genesis 6:1-4.
3. The rest were left free and oppose the work of good angels.
(Rev 12:7-9; Dan 10; Jude :9)

Their sin was probably the ruination of the original creation. (Re the false "gap theory")
(Gen 3:17-19; Ro 8:19-22)
4. In a future day they will be cast to earth. (Rev 2:8 & 9)
 - a. Judged.
 - b. Cast into the lake of fire. (Mt 25:41; II Pet 2:4; Jude :6)

IV. Classification of angels.

2 classes: good and evil.

Host or myriad. (Dan 7:10; Mt 26:53)

A. Good angels- 4 kinds:

1. Winged beings. (Dan 9:21; Rev 14:6)
2. Cherubim. (Gen 3:24; II King 19:15; Ezek 10:1-20, 28)
 - a. Probably the beings in the Revelation.
 - b. Probable definition- to cover (guard)
 - c. Support throne. (Ps 18:9, 10; 80:1; 99:1)
3. Seraphim- mentioned 1 time in the Bible. (Is 6:2-6)

They lead Heaven in worship of God. (Mentioned only concerning worship & holiness.)

4. Archangel- 2 times in the Bible. (Jude :9; I Thess 4:16; Rev 12:7)
 - Michael- named prince of the people of Israel. (Dan 10:13, 21, 12:1)
 - a. Announced the birth of Christ. (Lk 1:36-38)
 - b. Will herald Christ's return. (I Thess 4:13-18)
- B. Evil Angels.**
 1. Those kept in prison. (II Pet 2: 4; Jude :6)
 - a. Left their first estate and mixed with mankind. (Deut 32:8)
 - b. Cast into Tartarus- a lowest level in Hades.
 2. Free angels (evil.)
 - a. Mentioned in conjunction with Satan their leader. (Mt 25:41; Rev 12:7-9; Ro 8:38; I Cor 6:3; Rev 9:14)
 - b. Function- to fight on Satan's side against Christ.
 - 1) They afflict God's people. (Mt 17:15, 16, 18; Lk 13:16; II Cor 12:7)
 - 2) They hinder God's saints and servants. (Eph 6:11, 12; I Thess 2:18)
 - 3) They seek to deceive God's elect. (II Cor 11:13, 14; also Mt 24:24)
 3. Demons.

Unknown, but, they seem to seek embodiment.

Speculation:

 - a. Spirits of bad men roaming the earth.

Not likely because of Luke 16:22-23, which seems to indicate a direct descent to Hell for the wicked.
 - b. Possibly fallen angels who were not cast into Tartarus.
 - c. Dominant view: disembodied spirits of a pre-Adamic race. (Re "Gap theory.")

Judgment of both the spiritual realm and the physical realm is a dominant doctrine of the Scriptures. (II Pet 3:3-6)
 4. Satan.

Mentioned a few times in the OT & numerous in the NT. (Gen 3:1-15; I Chron 21:1; Job 1:6-12, 2:1-7; Zech 3:1-2; Mt 3:10; Jn8:44)

 - a. Personal attributes. (Is 14:13, 14)
 - b. Personal acts. (Job, Matthew, & John; Rev 12:7-10)
 - c. Names of Satan:
 - 1) Satan- adversary.
 - 2) Devil- accuser, slanderer.
 - 3) Dragon- serpent, sea monster,
 - 4) Serpent- crooked, deceitful.
 - 5) Beelzebub-(Syriac) Lord of dung.
 - 6) Belial- worthlessness.
 - 7) Lucifer- "light-bearer," angel of light. Also means the "morning star,"

A counterfeit of Christ the "morning star," of Rev 22:16 (I disagree with the author here - Lucifer means "Star of the morning." Dr. VBK)
 - 8) Wicked One- describes his character & work.

- 9) Tempter- tempts with the advantages of sin.
- 10) God of this world- sponsor of the religion of natural man.
- 11) Prince of the power of the air- he is the leader of the evil angels.
- 12) Prince of this world- he leads the governments of this world.

Section Two

The Work and Destiny of Angels.

I. The Work of Good Angels.

A. In the life and ministry of Christ.

1. Mary was informed by the angel _____ of Christ's Coming birth. (Lk 1:26-38)
2. Assured Joseph of the Holy Spirit's part in Mary's conception. (Mt 1:20)
3. They announced Christ's birth to the shepherds. (Lk 2:8-15)
4. Ministered to Christ after the temptation. (Mt 4:11)
5. Jesus told Nathaniel that he would see the angels ascending & descending on Him. (Jn 1:51)
6. They strengthened Christ in the garden. (Lk 22)
7. Christ said He could summon 12 legions of angels from the Father. (Mt 26:53)
8. They rolled away the stone from the sepulchre and spoke to the women. (Mt 28:2-7)
9. They accompanied Christ at the ascension. (Acts 1:11)
10. They will accompany Him at His 2nd Coming. (Mt 16:27; 25:31)
11. Ministering spirits to the Lord. (I Pet 1:12)

B. In General.

1. Stand before God and worship Him. (Mt 18:10; Rev 5:11; Ps 148:2; Heb1:6)
2. Protect and deliver God's people. (Gen 19:11; I Ki 19:5; Ps 91:11; Dan 3:28; 6:22 cf 10:13 & 21; 12:1; Acts 5:19; 12:11; Heb 1:14)
3. Guide and encourage God's people. (Mt. 28:5-7; Acts 8:26; 27:23 & 24)
4. Interpret God's will to men. (Job 33:23; Dan 7:16+; 10:5, 11, 13, 21; 12:1; Zech 1:9, 13, 14, 19)
5. Executors of Judgement towards individuals & nations. (Acts 12:23; Gen 19:12, 13; II Sam 24:16; Ezek 9:1, 5, 7; Rev ch.16)
6. Carry the saved home when they fall asleep in the Lord. (Lk 16:22)

C. Future ministries of the Angels.

1. Accompany Christ's return in the air. (I Thess 4:16)
2. Gather the _____.
Mt 24:31 ... and they shall gather together his _____ from the four winds ...
3. Separate the true and the false. (Mt 13:39, 49, 50)
4. Standing before the gates of the New Jerusalem. (Rev 21:12)
Sentinel duty- guards against defilement.

II. The Work of Evil Angels. (I Cor 11:10)

- A.** May be cast of God among an evil people. (Ps 78:49)
- B.** Endeavor to separate believers from Christ. (Ro 8:38)
(Subtle slander against the Word, cf Christ' s temptation in the wilderness.)
- C.** They oppose the good angels in their work.
Daniel is hindered in doing God's work by evil angels. (Dan ch.10)
- D.** They co-operate with Satan in carrying out his purposes and plans.
(Eph 6:12; Mt 25:41; Rev 12:7-12)

III. The Work of Demons.

Demons are apparently separate entities from angels.

- A.** Inflict diseases. (Job 1 5-10; Mt 9:33; 12:22; Lk 9:37-42; 13:11, 16)
 - 1.** A distinction must be made between demon induced and natural sickness.
(Mt 4:24, 8:16; 9:20-35; 10:1; 14:35; Mk 1:32, 34; 3:15; Lk 4:40; 6:17, 18; 9:1)
 - 2.** Mental sickness. (Mk 5:4, 5; Lk 8:35)
- B.** Lead to moral degeneracy. (Mt 10:1, 12:43; Mk 1:23, 27; 3:11; 5:2-13; Lk 4:33, 36; 6:18; 8:29; Acts 5:16; 8:7; Rev 16:13; Les 18 cf Deut 18:9-14)
- C.** Disseminate false doctrine. (I Ki 22:21-23; II Thess 2:2; I Tim 4:1)
- D.** Oppose God's children in their spiritual progress. (II Cor 10:5; Eph 6:12)
- E.** Sometimes possess men and animals. (There is a difference between possession of the lost and influencing the saved.) (Mt 4:24; Mk 5:8-14; Lk 8:2; Acts 8:7; 16:16)
- F.** Sometimes used by God to carry out His purposes and plans.
(Judges 9:23; I Sam 16:14; Ps 78:49; Rev 9:1-12; 16:13-16)
- G.** Be invested with miraculous powers for a time. (Rev 16:14; II Thess 2:9)
- H.** There are 3 types of Demonology.
 - 1.** Fortune telling. (Acts 16:16)
 - 2.** Direct worship of, and possession by, Demons.
(Deut 2:17; Ps 106:37; I Cor 10:20; Acts ch.17, "very religious," feared the gods.)
 - 3.** Spiritualism or spiritism- belief that the living can communicate with the dead.
Necromancy- familiar spirits. (Lev 19:31; 20:6, 27; Deut 18:11; I Sam 28:3, 7-9; II Ki 21:6; 23:24; Is9:19; 19:3; 29:4. Israel was to avoid this practice.)
 - a.** Modern- sorcery & witchcraft. (Ex 7:11; Jer 27:9; Dan 2:2; Acts 8:9; Rev 9:21)
 - b.** We are to try (check out) the spirits. (I Jn 4:1; I Cor 12:10)
 - c.** No fellowship with those who commune with them.
(II Jn chs.10 & 11; I Cor 10:20)
 - d.** No personal dealings with demons. (Deut 18:10-14; Is 8:19)
 - e.** Put on armour. (Eph 6:12, 13, 18)

IV. The Work of Satan.

A. Satan's overall object.

Is 14:12-14 How art thou fallen from heaven, O _____, son of the morning!
how art thou cut down to the ground, which didst weaken the nations! For thou
hast said in thine heart, _____ ascend into heaven, _____ exalt my throne
above the stars of God: _____ sit also upon the mount of the congregation, in
the sides of the north: _____ ascend above the heights of the clouds; _____
_____.

B. Power, throne, great authority. (Rev 13:2; Mt 4:8, 9)

C. Attempted to kill the child Jesus. (Mt 2:16)

D. Tempted Jesus to worship him. (Lk ch.4)

E. He can't get God, so he attacks man, God's creation:

1. Lying. (Jn 8:44)

2. Tempt. (Mt 4:1)

3. Rob. (Mt 13:19)

4. Harass. (II Cor 12:7)

5. Hinder. (Zech 3:1; I Thess 2:18)

6. Sifter. (Lk 22:31)

7. Imitator. (II Cor 11:14, 15)

8. Accuser. (Rev 12:9, 10)

9. Smite with disease. (I Cor 5:5; Lk ch.15 & 16)

10. Greatly desires to possess (have) us. (Jn 13:27)

11. Killer & devourer. (Jn 8:44; I Pet 5:8)

F. Don't take Satan lightly. (We are to be not, **"ignorant of his _____."** II Cor 2:11)
(I Pet 5:8; Eph 4:27; Jas 4:7; II Pet 2:10; Jude :8-9; Eph 6:11, "armour.")

V. The Destiny of Angels.

A. Good Angels- continue in God's service.

B. Evil Angels-

1. Lake of fire. (Mt 25:41)

2. Chains of _____. (II Pet 2:4)

3. Judged (in part) by believers. (I Cor 6:3)

C. Of Satan- from Heaven to the garden to the air to:

1. Earth. (Rev 9:1; 12:9-13)

2. The abyss (bottomless pit) for 1000 years. (Rev 20:1-3)

3. Loosed. (Rev 20:3, 7, 8, 9)

4. Lake of fire. (Rev 20:7-10)

5. Hell- Satan & his angels. (Mt 25:41)

ANGELS

1. Are angels real spirit beings or are they just a myth? real
2. Can angels be saved? YES NO
3. Are angels created beings, or are they self-existent like God? created beings
4. Did sin originate with angels, or with men? angels

Return to the course main page and take the section test.

Satan



The Doctrine of the Devil

Introduction- Satan is presented in Scripture as the supreme enemy of God and man. The presentation of him as an object of ridicule has disarmed the world and left it totally at the mercy of its most powerful enemy. As Dr. Evans has put it in the textbook, “Much of the ridicule attached to the doctrine of Satan comes from the fact that men have read their fancies and theories into the Scriptures; they have read Milton’s *Paradise Lost* but have neglected the Book of Job; they have considered the experiences of Luther instead of the Epistles of Peter and Jude.” This is very true, and because of that and other shortcomings of mankind, mostly intellectual, the devil is now the stuff of myth and “scarey stories” and fancies instead of someone real and malignant.

In order to truly understand Satan, we must go to the only factual account of his existence and malignity, the Bible.

I. The Existence and Personality of Satan

A. His existence.

1. The Bible is very clear and positive in its teachings about the existence of Satan.

Mt 13:38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the _____;

Mt 13:39 The enemy that sowed them is _____; the harvest is...

2. How Satan came to be is not as quite as clear as the fact of his existence.

NOTE: I disagree with the author of the textbook on this point. The details of Satan’s creation are not given in the Bible, true; but, “How Satan came to be” is made quite clear in the Scriptures. He was created by God, the Word, who is Jesus Christ.

Jn 1:3 _____ were made by him; (speaking of the Word, Jesus Christ, see v: 14) and without him was _____ made that was made.

Col 1:16 For by him (Jesus Christ, see context) were _____ created, that are _____, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

3. Once in the truth but fell. (Jn 8:44)

4. His fall. (Lk 10:18)

I Ti 3:6 Not a novice, lest being lifted up with _____ he fall into the condemnation of the _____.

5. Form of a serpent.

Whenever he is represented as in the form of a serpent, it is to be understood that this describes him after his fall.

6. Caricatures of the devil.

There is no scriptural basis for Satan to ever be pictured as having horns, tail, and hoofs.

B. His personality.

1. Elements and indicators of personality are ascribed to him.

a. Murderer, liar, sinner.

Jn 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a _____ from the beginning, and abode _____ the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a _____, and the father of it.

1Jn 3:8 He that committeth sin is of the devil; for the devil _____ from the beginning...

b. He is called a prince.

Jn 14:30 Hereafter I will not talk much with you: for the _____ of this world cometh, and hath nothing in me.

II. The Place and Power of Satan

A. A mighty angel.

Even Michael the archangel dared not bring a railing accusation against him.

Jude 1:9 Yet Michael the archangel, when contending with the _____ he disputed about the body of Moses, _____ bring against him a railing accusation, but said, The Lord rebuke thee.

B. Prince of the power of the air.

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the _____ of the power of the air, the _____ that now worketh in the children of disobedience:

1. He has a Kingdom that includes the other fallen angels (devils).

Mt 12:25 And Jesus knew their thoughts, and said unto them, Every _____ divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

Mt 12:26 And if _____ cast out Satan, he is divided against himself; how shall then _____ stand?

2. Satan is the head of that Kingdom.

Mt 12:24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the _____ of the devils.

This is doubtless an allusion to the fact that the world of evil spirits is organized and that Satan is at its head.

C. He is the god and prince of this world.

1. The god of this world.

II Cor 4:4 In whom the _____ of this _____ hath blinded the minds of them which believe not

2. The prince of this world.

Jn 12:31 Now is the judgment of this world: now shall the _____ of this world be cast out.

Jn 14:30 Hereafter I will not talk much with you: for the _____ of this world cometh, and hath nothing in me.

D. Satan's Kingdom is hostile to the Kingdom of God and Christ.

Act 26:18 To open their eyes, and to turn them from darkness to light, and from the _____ of _____ unto God...

Col 1:13 Who hath delivered us from the _____ of _____, and hath translated us into the kingdom of his dear Son:

E. Currently has sovereignty over the realm of death.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the _____ of death, that is, the _____;

III. The Character of Satan

We may judge of the nature and character of the evil one by the names and titles ascribed to him.

A. The Adversary, or Satan

Zec 3:1 And he shewed me Joshua the high priest standing before the angel of the LORD, and _____ standing at his right hand to _____ him.

I Pe 5:8 Be sober, be vigilant; because your _____ the _____, as a roaring lion, walketh about, seeking whom he may devour:

B. The Devil, diabolos (Gk διαβολος)

Slanderer and/or accuser.

Mt 13:39 The enemy that sowed them is the _____ (Gk διαβολος); the harvest is the end of the world...

Definition: διάβολος *dee-ab'-ol-os*, a traducer; specifically *Satan* - false accuser, devil, slanderer.

C. The Wicked One. (The textbook author uses a corrupt version of the Bible; therefore, the reference he gives, I Jn 5:19, is incorrect. It should be I Jn 5:18.)

Mt 13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the _____, and catcheth away that which was sown in his heart...

I Jn 5:18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that _____ toucheth him not.

D. The Tempter.

1. Every one, even Jesus Christ, is tempted of the devil at some time.

Mt 4:3 And when _____ came to him, he said, If thou be the Son of God, command that these stones be made bread.

2. The Scriptures speak of the “wiles” or subtle methods of the devil.

Eph 6:11 Put on the whole armour of God, that ye may be able to stand against the _____ of the _____.

His subtlety can be seen in the ways that he tempts men in their weak moments.

a. He tempts during times of physical need. (Mt 4:1-11; Lk 22:40-46)

b. He tempts after times of great success. (Jn 6:1-15)

c. He tempts by suggesting the use of right things in a wrong way. (Mt 4:1-11)

d. He tempts by deluding his followers by signs and wonders.

II Th 2:9 Even him, whose coming is after the working of _____ with all power and signs and _____ wonders,

IV. Our Attitude Toward Satan

A. So far as the Believer is concerned, his power is limited. (Job 1:9-12; 2:4-6)

B. He is to be resisted.

Jas 4:7 Submit yourselves therefore to _____. Resist the _____, and he will flee from you.

V. The Destiny of Satan

A. He is a conquered enemy.

That is, so far as the believer is concerned.

Jn 16:11 Of judgment, because the _____ is judged.

B. He is under a perpetual curse.

C. He will eventually be cast into the Lake of Fire to be tormented forever and ever.

Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be _____ for _____ and _____.

Return to the course main page and take the section test.

Eschatology



The Doctrines of the Last Things

Introduction- In this section we will include a variety of events.

THE SECOND COMING OF CHRIST

I. Its Importance

A. Prominence in the scriptures.

1. One out of every thirty verses in the Bible mention it.

- a. Mentions of the Second Coming outnumber mentions of the First Coming 8 to 1.
- b. References to it number 318 in 216 chapters.
- c. Whole books (I and II Thess) and chapters (Mt 24; Mk 13; Lk 21) are devoted to it.
- d. It is the theme of the Old Testament prophets.
- e. Jesus Christ bore constant testimony to it.

Jn 14:3 And if I go and prepare a place for you, I will _____ ,
and receive you unto myself; that where I am, *there* ye may be also.

Jn 21:22 Jesus saith unto him, If I will that he tarry _____ ,
what is that to thee? follow thou me.

f. The angels bear testimony to His Second Coming.

Act 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into
heaven? this same Jesus, which is taken up from you into heaven, shall so
_____ in like manner as ye have _____ into heaven.

g. The apostles faithfully proclaimed His Second Coming.

I Th 4:16 For the Lord himself shall _____ with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Jud 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, _____ with ten thousands of his saints,

B. The Christian Hope.

Tit 2:13 Looking for that _____, and the glorious _____ of the great _____ and our _____ Jesus Christ;

C. The Christian incentive.

I Jn 2:28 And now, little children, abide in him; that, when he shall _____, we may have confidence, and not be _____ before him at his coming.

D. The Christian comfort.

I Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God _____.

4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the _____ of the Lord shall not prevent them which are asleep.

4:16 For the Lord himself shall _____ with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord _____: and so shall we ever be with the Lord.

4:18 Wherefore _____ with these words.

II. Its Nature

A. Personal and visible coming to the earth.

Act 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This _____, which is taken up from you into heaven, shall so _____ in like manner as ye have seen him go into heaven.

I Th 4:16 For the _____ shall descend from heaven with a shout...

Rev 1:7 Behold, he cometh with clouds; and _____, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

B. Different views.

1. The Second Coming means Christ's coming at death.

There are a many scriptures that show that this view is false.

(I Thess 4:16-17; Jn 14:3; 21:21-23; I Cor 15:50-57; Phil 3:20)

2. The Second Coming means the coming of the Holy Spirit.

Many of the scriptures referring to the Second Coming were given after Pentecost.

3. The Second Coming refers to the destruction of Jerusalem.
 - a. False because the events of I Thess 4:16-17 did not take place then.
 - b. False because Jn 21:21-23 and Rev 22:20 were written after the destruction of Jerusalem.

C. Distinctions.

A distinction must be made between Christ's Coming FOR His saints and Christ's Coming WITH His saints.

Also, we need to realize that the Second Coming, like the First Coming, covers a period of time; i.e., it is not a single event of a particular moment in time.

III. Its Purpose

With reference to:

A. The Church.

Remember, these happen over the span of time called the Second Coming.

1. Raising of the righteous dead.

I Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God _____ .

2. Rapture of the righteous living.

I Th 4:17 Then _____ which are alive and remain shall be _____ together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

3. Marriage supper of the Lamb.

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the _____ of the Lamb is come, and his wife hath made herself ready.

4. Receipt and loss of rewards for service and faithfulness or the lack thereof.

II Cor 5:10 For we must all appear before the judgment seat of Christ; that every one may _____ the things done in his body, _____ that he hath done, whether it be _____ or _____.

B. The unregenerate- nations and individuals.

1. Judgment of the unregenerate nations.

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

Mat 25:32 And before him shall be gathered _____: and he shall _____ them one from another, as a shepherd divideth his sheep from the goats:

2. Judgment of unregenerate individuals (Great White Throne judgment.)

Rev 20:11-12 And I saw a _____, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were _____ out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were _____ every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the _____.

Rev 20:15 And whosoever was _____ found written in the _____ was cast into the _____.

3. And 1,000 years (the Millennium) will elapse between the 2 judgments. (Rev 20:7-11)

C. The Jews.

These are simply listed but not in chronological order.

1. They will be restored to the land in an unconverted state.

Isa 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to _____ the remnant of his people ...

2. Rebuild the Temple and restore worship. (Ezek chs. 40-48)

3. Make a 7 year covenant with Antichrist which they will break in the midst.

4. They will pass through the Great Tribulation.

5. Converted as a nation at the coming of Christ.

6. Become great missionaries.

7. Established forever in the land.

D. The enemies of God.

With regard to Antichrist and the enemies of God's people- they shall be destroyed.

E. The Millennium.

He will set up the millennial reign on the earth.

IV. The Date of the Second Coming

A. Day and hour unknown.

Mt 24:36 But of that day and hour knoweth _____, no, not the angels of heaven, but my Father only.

B. The "signs."

1. General apostasy and departure from the faith (I Tim. 4:1; II Tim 3:1-5; Luke 18:8).

II Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a _____ first, and that man of sin be revealed, the son of perdition;

Def. "falling away" Gk $\alpha\pi\omicron\sigma\tau\alpha\sigma\ \alpha$, ap-os-tas-ee'-ah, defection from truth (properly the state), ("apostasy"): - falling away, forsake

2. A time of great heaping up of wealth (James 5:1-9).

3. A time of great missionary activity (Matt. 24:14).

C. Imminent.

There is nothing to prevent the "Day of the Lord," which is the first in the series of events that make up the Second Coming. The first in that series being the Rapture of the saints.

Objections to this view.

1. That the gospel has not been preached in all the world.

Mat 24:14 And this gospel of the kingdom shall be preached in _____ the _____ for a witness unto all nations; and then shall the end come.

a. The “end” being spoken of is the “end of the world.” (Mt 24:3) The rapture is not the “end of the world,” and the Bible teaches that the gospel will be preached even after the Christians are taken out in the rapture. (Rev 14:6) Therefore, the gospel could still be preached in all the world as we currently know it even after the Christians are taken out and, thus, this statement by Jesus cannot preclude the imminence of the rapture, the first event in the series of events called the “Second coming.”

Even if preaching of the gospel into all the world must precede even the beginning of the Second Coming, the event known as “the rapture,” the Bible makes it plain that the gospel had already been preached in the whole world nearly 2,000 years ago by the early Church. (Acts 2:5; 8:4; Col. 1:6, 23)

Ro 10:18 But I say, Have they not heard? Yes verily, their sound went into _____ the earth, and their words unto the _____.

And we can easily see how this could have come to pass. As people spread and inhabited new lands, it is certainly likely that the gospel was taken by them to their new homelands. We see the beginning of this process when the early Christians were driven from their homes at Jerusalem, out into various places both near, Judea, and far, Samaria.

Acts 8:1 ... And at that time there was a great persecution against the church which was at Jerusalem; and they were all _____ throughout the regions of Judaea and Samaria, except the apostles.

From there it would have been logical that the spread continued with the progressively worsening persecution until, eventually, it reached the uttermost part of the known world. Which is what we see reported in Ro 10:18 quoted earlier and prophesied by Christ in Acts 1:8.

Act 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the _____ of the earth.

b. The second objection is that Peter, James, and John were told:

Mat 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man _____ in his _____.

This objection can not stand because this prophecy by Christ was fulfilled on the Transfiguration mount. (II Pet 1:16-18)

c. The third objection is that the disciples were told: **Mat 10:23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall _____ have gone over the cities of Israel, till the Son of man be come.**

Nowhere in scripture is there a record that they ever did preach to all the cities of Judea. But, although it is not a necessity to answer our current question, still, there is at least a possibility that this task will eventually be accomplished during the Tribulation period when, through the two witnesses of Rev ch. 11 and also through the 144,000 Jewish evangelists, also of the book of the Revelation, God once again turns to Israel to deal with them by the preaching of the Gospel to them at that time and through that multitude of witnesses.

d. The fourth objection is that Christ said in **Mt 24:35 ... This generation shall not pass, till all these things be fulfilled.** (Also Lk 21:32; Mk 13:30)

There are two possibilities:

- i.** “This generation” could be referring to the Jewish race.
- ii.** Or it could be referring to the generation living when these things are fulfilled.

**Read the rest of the text book and
look up and read all references.**

Return to the course main page and take the section test.