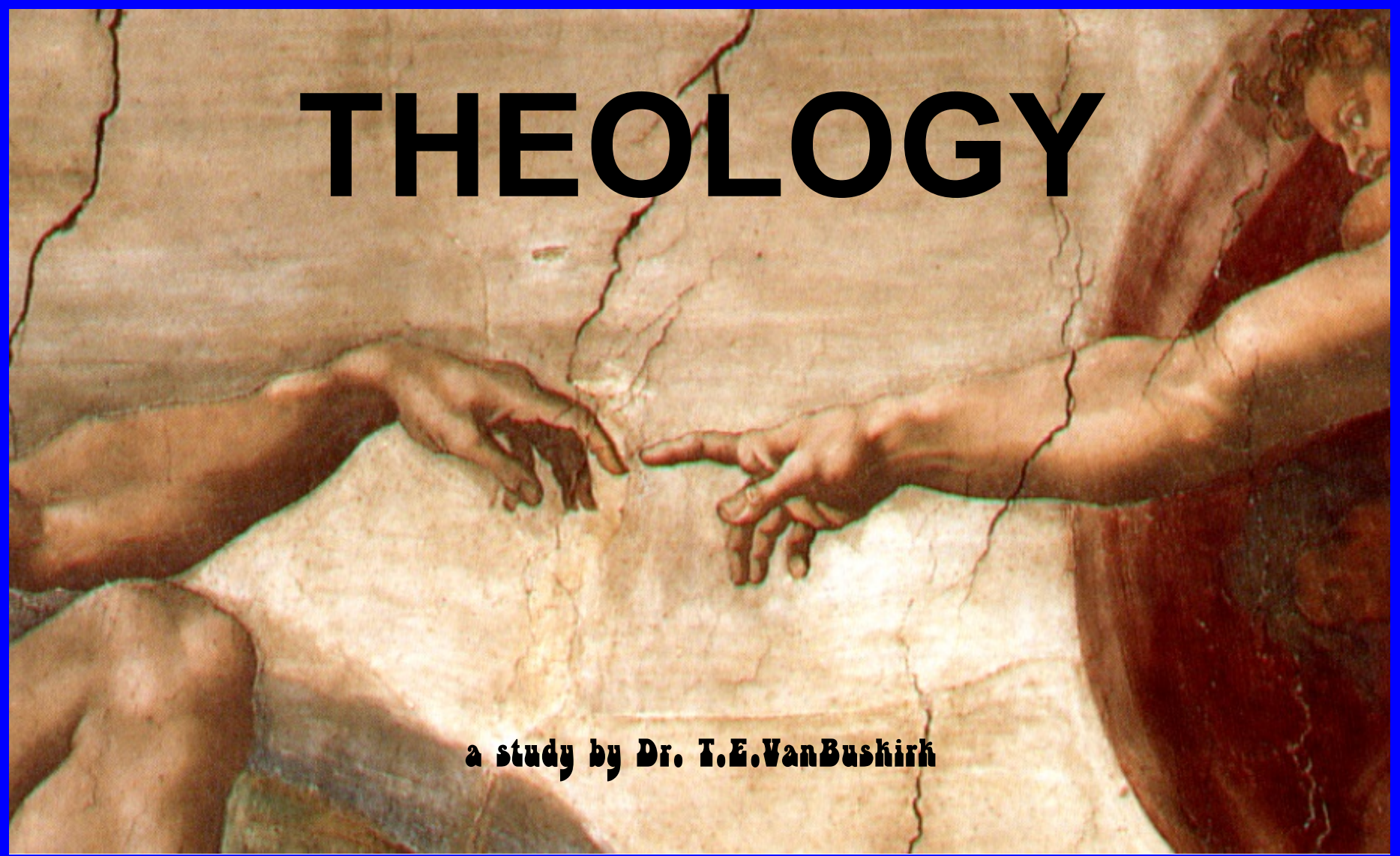
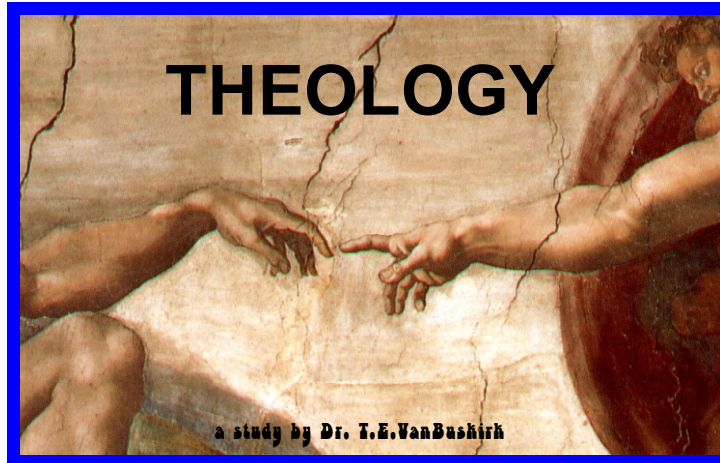


# THEOLOGY

**a study by Dr. T.E.VanBuskirk**





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# INTRODUCTION

## GENESIS 1:1

### In the beginning God created the heaven and the earth

The very first verse of the Bible presents God to us as a “fait accompli,” an accomplished fact. **No** attempt is made to prove His existence, because His existence is not even open to question. Even Science tells us that every effect must have a cause; and the obvious existence of the physical universe necessitates that there must have been a cause that brought about the effect of it’s existence.

**Some of the following are excerpted from the author’s workbook entitled, “Bible Doctrines.” Specifically, from the section on Theology.**

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### The Doctrine of God

#### *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 God created 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!

### ***Definition of Theology***

Theology means the study of “theos,” (Gk θεος) which means God or gods. This could be any true or false god of any and all religions of the world.

Theology in the **narrower** sense, which is applicable to our current study, is “**the study of God and his works...**”

### ***Direction of Study***

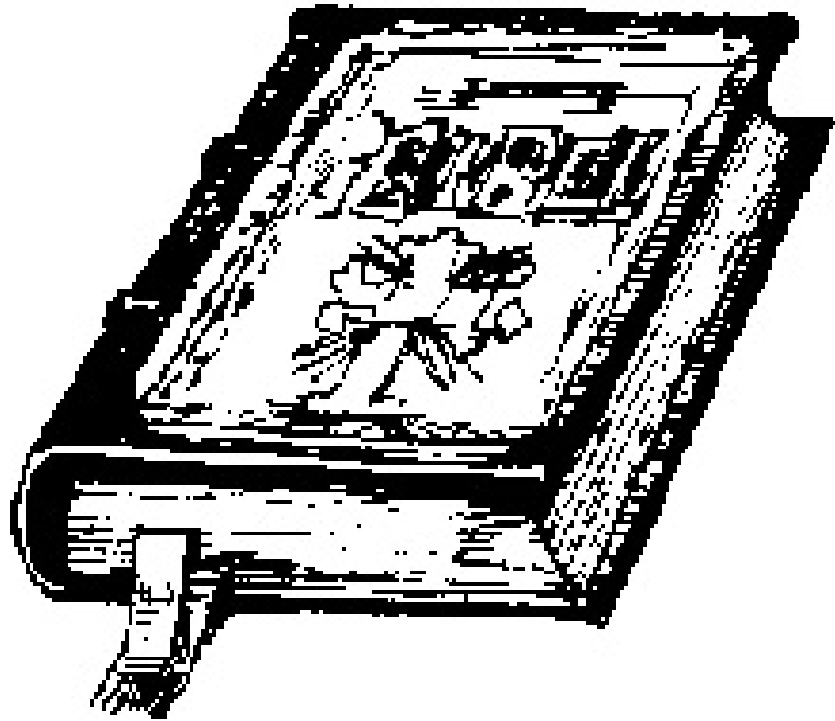
The direction of our study of God will be a study of the true God of the Bible. Since “Theology” is the study of the general idea of God, then a better name for what we are going to study in this portion is, “Theology Proper,” or the study of God and His works, (capital “G”) meaning Jehovah the one true God, the only real God, the self-existent one. [The name “Jehovah” means “the existent one.”]

**TEXTBOOK (required reading)**

**LECTURES IN SYSTEMATIC THEOLOGY**

**by H. C. THIESSEN**

# THEOLOGY PROPER



## The Bible Doctrine of God

**Only the King James Bible will be considered the final authority in all matters of definition and explanation during this study. If you don't have one- get one.**



## *Introduction - the Bible's first statements about God*

As we saw earlier, the doctrine of God is found in the very first verse of the Bible.

**Gen 1:1 In the beginning God created the heaven and the earth.**

## 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."<sup>(12)</sup>)

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.

**NOTE: These will be test questions-**

1. Scriptural designations.

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

2. Theological definitions.

- a. Catholic dictionary- "By God we understand the one absolutely, and infinitely perfect spirit who is the creator of all."
- b. Eblard- "The eternal source of all that is temporal."
- c. Kahnis- "The infinite spirit."



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





- d. 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."
- e. Westminster Catechism- "A spirit, eternal, unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth."
- f. A. Fuller- "The first cause and the last end of all things."
- g. Strong- " God is the infinite and perfect spirit, in whom 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.

## 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.<sup>(13)</sup> Also see “Readings In Christian Thought” edited by Hugh T. Kerr.<sup>(14)</sup>

## 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.

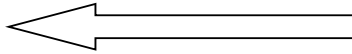
4. The attributes manifest the divine essence.

a. The essence is revealed only through the attributes.

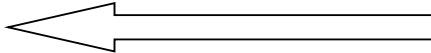
b. Apart from the attributes it is unknown and unknowable.

C. Classification of the attributes. (2 classes)

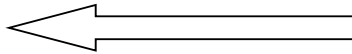
**See Table of Attributes on the next page.**

**TABLE OF ATTRIBUTES****Absolute or Immanent Attributes****Spirituality, involving**

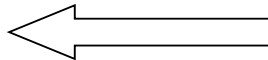
- A. Life
- B. Personality

**Infinity, involving**

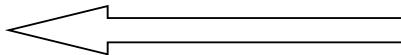
- A. Self-existence
- B. Immutability
- C. Unity

**Perfection, involving**

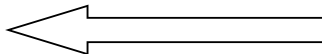
- A. Truth
- B. Love
- C. Holiness

**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

**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 spirit; 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 122:27; 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- Is 57:15; Ps 99:9; I Pet 1:15-16

Holiness is ascribed to each person of the Trinity.

a) God the Father- Is 41:14

b) God the Son- Acts 3:14

c) God the 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 6:44, 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 (**I Jn 5:7**), 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)
  - b. Jesus Christ is recognized as God. (Jn 1:1,14; Titus 2:13)
  - c. The Holy Spirit is recognized as God. (Acts 5:3,4)
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 and 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 tri-theism; for, while there are three persons, there is but one essence.**

**From the textbook:**

**Give the broad definition of Theology. (p. 2)**

\_\_\_\_\_  
\_\_\_\_\_

**Give the name of the one true God of Israel.**

\_\_\_\_\_



We have defined Theology, in the broad sense, as the science of God and His relations to the universe. Now, we must have a source of accurate and infallible information concerning Him and those relations that He chooses to sustain with the universe. According to Thiessen “**there are four directions in which men look for such sources: (name them) reason, insight, the Church, the Scriptures.**”

Which of those four is the true source of accurate and infallible information about God: The Scriptures. (Alt. The Bible)

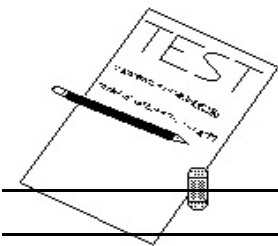
At what council was the *canon* of the Bible settled in the West? Carthage Date: A.D. 397

By the year 500, the question of the *canon* was settled in the East.

What New Testament scripture claims that God inspired the Bible? II Tim 3:16-17.

**NOTE: These next three segments will be test questions-**

**Quote II Tim 3:16-17**



\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Of the five related terms Thiessen gives on pp. 62-63, I want you to concisely define these three as follows:

- Revelation concerns the discovery of truth.**
- Inspiration concerns the communication of truth.**
- Illumination concerns the understanding of truth.**

The Bible doctrine of Inspiration is: (p. 65 in the textbook)  
Verbal, meaning that every word is inspired by God; and plenary, which means that every part (all and every Scripture) is equally inspired.





The Bible has much to say about Angels (meaning the spiritual beings.) The time of their creation is not given in the Bible; but **“it is most probable that it occurred before the creation of the heavens and the earth...”**

Some facts of the nature of angels should be noted:

1. They are not glorified human beings.
2. They are incorporeal ; i.e. they are spirit beings.
3. They are a company , not a race.
4. They are greater than man in knowledge, though not Omniscient.
5. They are stronger/greater than man in strength, though not Omnipotent.

Concerning the fall of the angels, certain things must be noted:

1. Their fall certainly took place before the fall of man; and, as literalists, we believe that it took place before the creation of the physical universe.
2. Their fall was due to their deliberate , self - determined , revolt against God.
3. The eventual consequence of their fall will be that all who fell will be cast into the lake of fire after their judgment.

Concerning the classification of angels we note the following:

1. There are two large classifications of angels: good & bad .
2. The total number of the angels is not given in the Bible; but the book of Daniel tells us that there are at least a “thousand thousands ...” that minister unto God. (Dan 7:10) (The class textbook uses quotes from an inferior translation, so I want you to look up the real answer in your KJV.)
3. There are seven kinds of good angels mentioned in the text; give me three: Cherubim Seraphim the living creatures
4. Give me three of the names of the leader of the fallen angels and define those names: (pp. 142-143)  
Satan adversary  
Devil slanderer & accuser  
Lucifer Light-bearer or son of the morning (Textbook error - p. 142)

Concerning the work and destiny of angels we divide them into two groups”

1. The good angels perform certain functions toward God and certain toward God’s people. In the case of God’s people, they protect & deliver them.
2. The evil angels actively oppose God and His program .
3. The good angels will serve God throughout eternity.
4. The evil angels, including Satan, will be cast into the lake of fire .



# TEST QUESTIONS FOR BIBLIOLOGY AND ANGELOLOGY

## BIBLIOLOGY



**NOTE:** These will be test questions.

**Accurate and infallible information concerning God is found only in \_\_\_\_\_; and it is to be considered the final \_\_\_\_\_.**

**Quote II Tim 3:16-17**

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**Revelation concerns the \_\_\_\_\_ of truth.**

**Inspiration concerns the \_\_\_\_\_ of truth.**

**Illumination concerns the \_\_\_\_\_ of truth.**

**The Bible doctrine of Inspiration is: \_\_\_\_\_ - \_\_\_\_\_. (p. 65 in the textbook) \_\_\_\_\_, meaning that every word is inspired by God; and \_\_\_\_\_, which means that every part (all and every Scripture) is \_\_\_\_\_ inspired.**

## ANGELOLOGY

**The creation and fall of the angels probably took place [before after] the creation of the universe.**

**They are a \_\_\_\_\_ not a race.**

**One name for the Devil is \_\_\_\_\_ which means “adversary.”**

**The fallen angels, including their leader, Satan, will eventually be cast into the \_\_\_\_\_.**



Anthropology is the doctrine of man.

Theological Anthropology deals with man in relation to God.

In the section on *Paleontology*, it is stated that the Bible does not allow for the evolutionary theory which links man and beast, give the Bible reference used. I Cor 15:39

The *literal teaching of Scripture* is that God created man. (Gen 1:5 & 5:7)

Give me 4 more references for the direct creation of man, other than the ones in Genesis.

Deut 4:32 Ps 104:30 Is 45:12 I Cor 11:9

The Scriptures teach that the whole human race descended from a single pair.

Refs. Gen 1:27f; 2:7, 22; 3:20; 9:19

This teaching of Scripture is corroborated by both history & science.

Man has two natures, a material nature and an immaterial nature.

Concerning man's psychological constitution, there are two theories.

1. Those who believe that soul and spirit are one and the same are dichotomists.
2. Those who believe that soul and spirit are not the same are called trichotomists.

Man's moral constitution are those powers that fit man for right or wrong action.

Intellect enables us to discern between right and wrong; sensibility appeals to us to do the one or the other.

Conscience is the knowledge of self in relation to a known law of right and wrong.

There are three theories as to the origin of the soul, name them.

Pre-existence Creationism Traducianism

The Traducian theory is the one that is in accord with the Scriptures; and it holds that both soul and body are propagated from Adam by natural generation.

Numerous Scriptures intimate that we have derived our sinful nature by natural generation; give me the references. Job 14:4; 15:14; Ps 51:5; 58:3; Jn 3:6; Eph 2:3

In order to understand The Fall, two other subjects, the Law of God and the nature of sin must be considered.

Law is an expression of will enforced by power.

Regarding the nature of sin, two definitions are given. Give me one of them:

See p. 171 - THE NATURE OF SIN

There are two kinds of evil: physical and moral.

Sin is a moral evil.

Sin is a violation of the Law of God.

Sin is essentially selfishness; i.e. its essence is the love of self.



There were four areas given that were effected as a result of Adam's sin;

One- on their relation to God .

Two- on their nature .

Three- on their bodies .

Four- on their environment .

Sin is universal; give me 5 Scripture references: I Ki 8:46 Ps 143:2  
Prov 20:9 Ecc 7:20 Ro 3:23

All men are sinners because of the sin of Adam and Eve. There are 5 main theories concerning this imputation of sin, what are they?

Pelagian Arminean mediate imputation  
Realistic Federal

The Scriptures do not fully explain the how of imputation of sin; however, the fact remains that because of Adam's disobedience we were all constituted sinners, and through the obedience of Christ the believer is made righteous.

Under *The Nature and final consequences of Sin*, the consequences of Adam's first sin may be considered under the headings of depravity guilt and penalty .

There are three kinds of death.

List them and give definitions and at least three references for each.

Physical death is the separation of soul and Body .

Refs. Gen 2:17; 3:19; Num 16:29

Spiritual death is the separation of the soul from God .

Refs. Gen 2:17; Ro 5:21; Eph 2:1, 5

Eternal death is the eternal separation of the soul from God .

Refs. Mt 10:28; 25:41; II Thess 1:9

NOTE: These will be test questions.



Anthropology is the study of \_\_\_\_\_.

Man was directly created by \_\_\_\_\_.

Man has 2 natures: \_\_\_\_\_ & \_\_\_\_\_.

The correct theory for the origin of the soul is the \_\_\_\_\_ theory that holds that we descend \_\_\_\_\_ & \_\_\_\_\_ from Adam by \_\_\_\_\_ generation.

What are the three kinds of death?

\_\_\_\_\_ death; separation of the \_\_\_\_\_ and \_\_\_\_\_.

\_\_\_\_\_ death; separation of the \_\_\_\_\_ from \_\_\_\_\_.

\_\_\_\_\_ death; \_\_\_\_\_ separation from God in punishments.



Soteriology is the doctrine of Salvation .

It deals with the provision of Salvation through Christ and the application of it through the Holy Spirit .

God has a definite plan of Salvation which includes the means by which it is to be provided, the objectives that are to be realized, the persons that are to benefit by it, the conditions on which it is to be available, and the agents and means by which it is to be applied.

He has only one plan and all who will be saved are saved in that one way regardless of moral stature, training, religion and race, or Biblical age in which they live.

Although He has but one plan of Salvation He has had various methods of dealing with man in regard to that plan.

In the future era, The Millennium, Christ will take charge of this world by force .

Those born during that time will have their sin dealt with; and Christ will deal with it with a rod of iron .

Much of the conformity during that time will only be outward .

During any and all ages (including The Millennium) only the grace of God in the individual heart can change the life permanently; since not all will receive that grace in any age, not all will be saved .

**NOTE: These will be test questions.**



**Soteriology is the doctrine of \_\_\_\_\_.**

**It deals with the provision of Salvation through \_\_\_\_\_ and the application of it through the \_\_\_\_\_.**

**God has only \_\_\_\_\_ plan of Salvation.**

**God has many \_\_\_\_\_ but only \_\_\_\_\_ plan.**

**During The Millennium, Christ will rule with a \_\_\_\_\_.**

**God's grace is offered to all; but, not all will accept it and be \_\_\_\_\_.**



## **THE PERSON OF CHRIST: The Humiliation of Christ**

**NOTE:** There is a heresy stated on p. 215 in the introduction to “II. THE NATURE OF THE INCARNATION,” it is because of a misinterpretation caused by use of a false translation of a passage of Scripture that gives the exact OPPOSITE of the true meaning of the Scripture. What is the Scripture reference? Phil 2:6

The reasons for the Incarnation are seven, what are they? (pp. 211-215)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Two primary things were involved in the incarnation:

Christ emptied himself and he was made in the likeness of man.

## **THE PERSON OF CHRIST: The Two Natures and the Character of Christ**

Christ possessed two natures: a human nature and a divine nature.

What are the six proofs of Christ’s humanity?

A human birth

Human names

A human development

Sinless infirmities of human nature

He had the essential elements of human nature

Repeatedly called man

The deity of Christ is proved by the same arguments used in our discussion of the trinity that proved his equality with the Father. Give me two of those listed on p. 222 in the text.

\_\_\_\_\_

The union of the two natures of Christ is called the hypostatic union.

The seat of the personality of Christ is in the divine nature.

There are seven statements about “THE CHARACTER OF CHRIST,” what are they? (pp. 225-228)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



## THE WORK OF CHRIST: His Death

The importance of the death of Christ is evident from seven considerations; what are they?  
**(pp. 229-231)**

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There are five wrong theories about the death of Christ; what are they?  
**(pp. 232-235)**

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The true meaning of Christ's death is that it is vicarious, it is satisfaction, and it is a ransom.

The extent of Christ's death can be summed up by saying, "It is available for all, but efficient only for the elect."

**NOTE: Do NOT try to read Calvinistic predestination into this statement.**

## THE WORK OF CHRIST: His Resurrection, Ascension, and Exaltation

The resurrection of Christ is important because:

It is the fundamental doctrine of Christianity.

It has an important part in the application of salvation.

It is important as an exhibition of divine power.

Three things are given about the nature of Christ's resurrection; what are they?

It was actual.

It was unique.

It was bodily.

Give me two arguments used as proofs for Christ's resurrection.

The argument from testimony.

The argument from cause and effect.

The ascension of Christ refers to his going back to heaven in his resurrection body, the exaltation of Christ is the act of the Father by which he gave to the risen and ascended Christ the position of honor and power at his own right hand.



## THE WORK OF THE HOLY SPIRIT

Give me a reference in Genesis that demonstrates the active involvement of the Holy Spirit at creation. Gen 1:2

He is active in the affairs of the Non-Believers in three general areas:

(p. 252)

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He is both the author and the interpreter of Scripture.

The Spirit was active in the life of Christ.

At Salvation the Spirit is involved in 4 ways: He regenerates ; He indwells ; He baptizes ; He seals .

He also continues to work in the life of the believer. He does this in four ways: He fills ; He guides ; He empowers ; and He teaches .

## ELECTION AND VOCATION

### *Election-*

The Calvinistic view of election, some are elected for salvation and some are elected for damnation, is totally wrong.

Concerning the order of “decrees,” the following order is followed by Thiessen:

1. God decreed to create man .
2. to permit the fall .
3. to provide in Christ redemption sufficient for all .
4. to elect some to salvation .
5. to send the Spirit to secure the acceptance of redemption on the part of the elect .

In its redemptive aspect, election means that sovereign act of God whereby He graciously chose in Jesus Christ for salvation all those whom He foreknew would accept.

We may define God’s call as that act of grace by which He invites men to accept by faith the salvation provided by Christ .

### *Vocation-*

The Scriptures indicate that salvation is offered to all .

God does NOT call men to reformation of life, to good works , to baptism , to church involvement, etc. These are all proper things in themselves, but they are merely fruit.





God DOES call men to repentance (3 refs. (p. 266) \_\_\_\_\_ )  
and faith . (3 refs. (p. 266) \_\_\_\_\_ )

God uses a variety of means by which to call men:

1. He calls men through the Word of God .
2. He calls by His Spirit .
3. God uses His servants to call men.
4. He calls by His providential dealings with men.

## CONVERSION

In the experience of salvation there is no chronological sequence; conversion, justification, regeneration, union with Christ, and adoption, all take place at the same instant. There is, however, a logical sequence and it is the order just mentioned.

Conversion consists of two elements: Repentance & Faith .

### *Repentance-*

Repentance is essentially a change of mind , taking the word in a broad sense.

It has 3 aspects:

The intellectual element. This implies a change of view.

The emotional element. This implies a change of feeling.

The volitional element. This implies a change of will , disposition ,  
and purpose .

### *Faith-*

There is a misleading statement in the first sentence under “THE IMPORTANCE OF FAITH.” We are saved by grace (**Eph 2:8**) not faith. Faith is the channel THROUGH which we are saved; NOT the means BY which we are saved! The means is by God’s grace alone.

There are three aspects necessary to faith:

The intellectual element. (This could be defined as understanding.)

The emotional element. (This could be defined as receiving or assent, but, it could be either a temporary or a permanent receiving.)

The voluntary element. (This could be defined as appropriation; i.e. a total acceptance and application to one’s self.)

Concerning the source of faith, there is a divine and a human side of faith.

What are three results of faith?

Salvation , Assurance , and Good works .



## JUSTIFICATION and REGENERATION

### *Justification-*

Conversion is followed by justification .

In regeneration man receives a new life and a new nature ; in justification, a new standing .

Justification may be defined as that act of God whereby He declares righteous him who believes in Christ .

What are the three things involved in Justification?

1. The remission of the penalty .
2. The restoration to favor .
3. The imputation of righteousness .

Of the method of Justification:

1. It is not by works of the Law .
2. It is by the grace of God .
3. It is by the blood of Christ .
4. It is by faith .

Faith is not the price of justification, but the means of appropriating it.

**NOTE: We understand the logic of Bro. Thiessen here; but, we must keep in mind that we are saved “through” faith, not “by” it. This is a necessary mind set because sooner or later someone will tell you that they are saved because they have “great faith.” They must understand that faith will not save them, it is merely the channel that God uses to send His grace which they can appropriate by exercising that faith towards the one who paid their price, Jesus Christ. It is not the amount of their faith but the object of it that matters.**

**Great faith in the wrong object will not bring justification but damnation! Contrariwise, small faith in the right object, Jesus Christ, will bring guaranteed justification which makes damnation impossible.**

### *Justification-*

From the divine side, the change of heart is called regeneration , the new birth; from the human side, it is called conversion .

There are a number of means and agencies used by God in Regeneration:

1. (pp. 280-281) .
2. \_\_\_\_\_ .
3. \_\_\_\_\_ .
4. \_\_\_\_\_ .
5. \_\_\_\_\_ .



## UNION with CHRIST and ADOPTION

### *The believer's union with Christ-*

There is both a vital union and a federal or legal union;  
 (The second guarantees our legal standing before God.)  
 Here we are concerned with the vital union.

It is not a mystical union as in pantheism, it is, on the positive side:

1. (p. 283 #3) .
2. \_\_\_\_\_ .
3. \_\_\_\_\_ .
4. \_\_\_\_\_ .
5. \_\_\_\_\_ .

There are four consequences of our union with Christ:

1. (p. 284, C.) .
2. \_\_\_\_\_ .
3. \_\_\_\_\_ .
4. \_\_\_\_\_ .

### *The believer's adoption-*

The definition of the Greek word translated “adoption,” is literally “placing as a son.”



**NOTE: These will be test questions.**

According to Evans,

**Regeneration has to do with our change in nature .**

**Justification with our change in standing .**

**Sanctification with our change in character .**

**Adoption with our change in position .**

Adoption has a threefold time-relationship:

1. In the councils of God it was an act in eternity past .
2. For the believer it happened when he accepted Jesus Christ .
3. The full realization awaits the coming of Christ .



## SANCTIFICATION

**Heb 12:14** does not so much stress the realization of absolute holiness in life, as the pursuit of it.

### *The definition of Sanctification-*

Sanctification is found several times in the New Testament; give me four:

(p. 287) \_\_\_\_\_

Give me five words closely related to it: (p. 287) \_\_\_\_\_, \_\_\_\_\_,

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.

Give me the broad definition of sanctification: Sanctification is a separation to God ,  
an imputation of Christ as our holiness , purification from moral evil  
and conformation to the image of Christ .

*Separation to God* presupposes separation from defilement .

*Paul said* believers have been “... **sanctified in Christ Jesus...**” Ref. I Cor 1:2

*Purification from moral evil* is, in reality, but another form of separation .

The believer is asked to separate himself from at least three things; what are they?

1. (p. 288, C.) Ref. \_\_\_\_\_
2. \_\_\_\_\_ Ref. \_\_\_\_\_
3. \_\_\_\_\_ Ref. \_\_\_\_\_

Ongoing Sanctification is an act of man not an act of God .

### *The time of Sanctification-*

Sanctification is both an act and a process .

*The initial act of Sanctification* is positional sanctification.

*The process of Sanctification* continues throughout life .

*Complete and final Sanctification* awaits the sight of Christ .

*The means of Sanctification* concerns two parties, God and man . On God’s side, it is the triune God that has a part in the work:

*God the Father* reckons the holiness of Christ to the believer, works in him, and disciplines him.

*Christ* sanctifies the believer by laying down His life for him, and by producing holiness in him by the Spirit .

*The Holy Spirit* frees the believer from the carnal nature, strives against the manifestation of it, puts to death the old nature as the believer yields it to him for crucifixion , and produces the fruit of the Spirit .

In himself man can do nothing to achieve sanctification.

Since God must make man holy, if he is ever to be holy, man must yield himself to God that He may accomplish this work in him.



**NOTE: These will be test questions.**

Sanctification is both an act and a process .

Ongoing Sanctification is an act of man not an act of God .

The initial act of Sanctification is positional sanctification.

The process of Sanctification continues throughout life .

Complete and final Sanctification awaits the sight of Christ .

## PERSEVERANCE

Concerning eternal security, the doctrine of perseverance affirms that the believer, the truly saved, shall never totally nor finally fall away from the state of grace into which they have been brought, nor fail to return from their backsliding in the end.

**Proof of the doctrine-** There are many proofs of the doctrine in the Scriptures; give me four:

- A. (pp. 294-296) .
- B. \_\_\_\_\_ .
- C. \_\_\_\_\_ .
- D. \_\_\_\_\_ .

**NOTE:** There is a misuse of a reference under section “D” (p. 296) because of a use of an inferior translation. **John 3:36** has nothing to do with obedience. What does it have to do with? Belief . (Look it up in your KJV.) Therefore, this verse should not be used as a proof text for the doctrine of perseverance.



**NOTE: These will be test questions.**

The Scriptural doctrine of perseverance simply teaches that the truly saved will never totally nor finally fall away from grace, nor fail to return from their backsliding in the end.



**THE MEANS OF GRACE**

Reformed theology limits the phrase “means of grace” to two, the Word of God and the sacraments. They erroneously call the Lord’s Supper and Baptism the “Sacraments” when in reality they should each be called an ordinance. Therefore, we will limit the phrase “means of grace” to the Word of God and prayer.

*The Word of God* represents itself to us as a means of grace in various ways, and does this under several symbols. Give me just the symbol and the reference.

<b>(pp. 300-301)</b>	Ref. _____	_____	Ref. _____
_____	Ref. _____	_____	Ref. _____
_____	Ref. _____	_____	Ref. _____
_____	Ref. _____	_____	Ref. _____

The Bible is a means of Salvation, and a means of Sanctification.

**Prayer-**

Prayer is in Scripture not simply held out as a privilege, but is laid out as a command.

Prayer may be defined as the communication of the individual with God.

True prayer is characterized by confession. 1 Ref. (p. 302)

Prayer is also adoration. 1 Ref. (ibid.)

Similar to adoration is communion. 1 Ref. (ibid.)

Another form of prayer is thanksgiving. 1 Ref. (ibid.)

Only after glorifying God in prayer are we ready to think of ourselves.

First there is petition or the making known of our requests. 1 Ref. (pp. 302-303)

Supplication is the urging of our request. 1 Ref. (p. 303)

Finally, prayer is intercession. 1 Ref. (ibid.)

*The method and manner of prayer* concerns six things:

1. The addressee in prayer. The normal manner of prayer is to the Father, on the merits of the Son, in or through the Holy Spirit.
2. Posture in prayer. The Scriptures prescribe no particular posture.
3. The time of prayer. The Lord is available any Time day or night to receive the prayers of His children.
4. The place of prayer. There is no place where prayer can not be made.
5. Decorum in prayer. Proper decorum at all times is commanded.
6. The condition of the heart. This is the most important question as to the manner of prayer.

**NOTE: These will be test questions.**

The means of grace are the Word of God and prayer.

Prayer is a command. The normal manner of prayer is to the

Father, in the Spirit, through (in the name of) the Son.





Ecclesiology is the study of the Church .



## THE DEFINITION AND FOUNDING OF THE CHURCH

There are four things which the Church is not:

- A. The Church is not a continuation of the old economy .
- B. The Church is not a continuation of the Synagogue .
- C. The Church is not coterminal with the Interregnum .
- D. The Church is not a denomination .

**NOTE:** There is a mistake in section D.

The Church did not begin at Pentecost it was **EMPOWERED** at Pentecost.

Give me a reference in Acts chapter 1 that specifically says this. Acts 1:8  
The Church began during the earthly ministry of Jesus Christ.

*The Church is considered in two senses:* the universal sense and the local sense.

*In the universal sense-* According to **Heb 12:23** this church is all of the believers whose names are written in Heaven . Therefore, logically, this “Universal Church” will only assemble in heaven after the rapture when all of the members will finally be there so they can assemble. It is impossible to obey the commandment “**Not forsaking the assembling of ourselves together,**” (**Heb 10:25**) while we are still here on earth unless we consider the “local assembly” as the only manifestation of the church here on the earth that enables us to assemble in obedience to **Heb 10:25**.

*In the local sense-*

**NOTE:** The overwhelming majority of the scriptures quoted in the textbook in reference to the Church as being universal here on the earth, are, when taken in context, actually proofs that all manifestations of, and plain and clear references to, the Church here on earth as being always in the local sense not the universal sense.

Of the 114 uses of the word “Church” in the New Testament, only the reference **Heb 12:23** refers to the Church Universal and places it in Heaven, not on the earth. Once, in **Acts 7:38**, it is used of Israel (as being the assembly in the wilderness.) There are also times where the term is used in a generic sense (as in **Acts 9:31; Ro 16:4**) and could be local or universal. Once, in **Acts 19:37**, it is used meaning someone guilty of sacrilege (this is from a different Greek word, *hierosulos*, rather than *ekklesia*); but, the vast majority are references to local churches. (**Acts 20:17** “... Ephesus... the church...;” **Ro 16:1** “... the church... at Cenchrea;” **I Cor 1:2; II Cor 1:1** “... the church... at Corinth...;” **Gal 1:2** “... the churches of Galatia;” etc. Also see the seven churches of the Revelation, chapters 1 through 3.)



If we are to consider the Church Universal as existing on earth, then it would be impossible to obey Christ's injunction in Mt 18:17. It would be impossible to ever gather all of the believers of all of the Church Age together here on the earth, i.e., assemble them together as a body, so that you could take the disciplinary matter to the "Church." Those believers of the "Universal Church," from the past are now in Heaven and cannot come back, at this time, to assemble with us. Those of the present are too widespread to assemble together; and those of the future do not exist yet so they, likewise, cannot assemble with us either. Therefore, Christ is either foolish, stupid, or unreasonable to give us a solution to a problem that is utterly impossible to implement; or else the problem must be with man's perception of the Church as being Universal here on the earth. Since we know that it is impossible blasphemy as well as idiotic to even consider that Christ is foolish, stupid, or unreasonable, then the problem must lie with man's erroneous perception of the Church which makes it impossible for the command to be carried out.

In addition, don't forget the commandment already mentioned from **Heb 10:25**. It too puts forth an impossible situation (of assembly) if you espouse the idea of the Universal Church existing on earth. These are only two of the impossibilities that arise from the erroneous placement of the Universal Church on the earth instead of in Heaven. When you start messing with the Word of God you always wind up with this kind of chaos.

As an example turn to p. 311. In the second paragraph he uses several verses as giving figures of the Church which he says are useful to show the Church Universal, and the inference is, as existing here on the earth. Let's look at a few.

The Church (Universal, according to Thiessen) is presented as a building.

**I Cor 3:9 "For we are labourers together with God: ye are God's husbandry, [ye are] God's building."**

Who is Paul talking to and who is he talking about? When he is talking about all being labourers together with God, he includes himself. (:9a "... we") When he talks about the Church being the building of God he says "ye" rather than "we." If this is a verse that is presenting the Church Universal as the "building" of God, then Paul is excluding himself from the Church. Is he saying he is lost? If he was excluding himself from "the Church Universal," then he is saying just that! If, however, this verse is taken for what it really is, an address to the Local Church at Corinth, then by excluding himself he is not saying that he is lost, he simply is saying that he is not a member of that Local Church. This is much more in line with the Scriptures. We know from **Acts ch. 9** that Paul was originally a member of the Local Church at Damascus where he was baptized after his salvation on the road leading to the city.





Then in Acts ch. 13 we find the only other scriptures concerning Paul's church affiliation, telling us that he was a member of the church at Antioch, so we may infer that his membership resided there until his death. Therefore, his use of "ye" rather than "we" in the latter part of **I Cor 3:9** makes perfect sense when the verse is viewed as addressing a matter concerning the Local Church rather than the Universal Church as the textbook claims.

Let's look at a couple of more.

**I Cor 3:16** (Let's include verse :17 for further clarification.)

**Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are.**

Again, the use of "ye" rather than "we" gives the key to the use of the verse.

**II Cor 6:16** Again, "ye" rather than "we."

As the body of Christ:

**I Cor 12:27** Again, "ye" shows that the Local, not the Universal, Church is the body.

As the Bride of Christ.

**II Cor 11:2f** This time it is "you" instead of "we."

Many of the others refer to "we" as being part of the body, without giving any indication of Universal or Local, and could just as easily be talking about the Universal Church in Heaven.

**The Church is UNIVERSAL in scope (including all of the saved of the Church Age which will assemble, one day, in Heaven) but it is always LOCAL in earthly manifestation. You might say that the Church Universal is prospective in its completion and the Church Local is a manifestation of its current state in a particular place and as an accessible portion to enable obedience to the commands to assemble.**

**Yes there is a Universal Church, but it will exist ONLY in Heaven as an assembled body of called out, baptized believers. After that it will come back to earth with Christ. Then, and only then, will it exist in its completion upon the earth. Until then, the Church is always manifested as a LOCAL body of called out, baptized believers.**

*Dr. VRK*



## THE FOUNDATION OF THE CHURCH, THE MANNER OF THE FOUNDING, AND THE ORGANIZATION OF CHURCHES

### The Foundation of the Church

#### *The universal Church*

Remember this is centered in Heaven at the present time and it will not be complete until after the rapture and will not exist in its entirety on earth until after the Tribulation time when it will come to earth with Christ.

There is some debate about who or what “**this rock**” refers to in **Mt 16:18**. There are four main theories: **1.** That it refers to **Peter** .

**2.** That it refers to the **the Apostles** .

**3.** That it refers to **Christ** himself.

**4.** That it refers to Peter’s confession of the **deity** of Christ.

#### *The Local Church*

Again the mistaken theory is given that the Church was founded at Pentecost.

In the local Church **Jesus Christ** must be the foundation, the **Word of God** must be the rule of faith and practice, and the **Spirit of God** must be the administrator.

### The Manner of the Founding

In the beginning there was but one local church, the church at **Jerusalem** . When a person responded to the gospel there was no question whether he ought to join the local assembly; this was taken for **granted** .

**NOTE:** First a question. How do you get to be a Baptist? The answer is that first you are saved and baptized by the Spirit into the Universal Church in Heaven and then you are physically baptized by a Baptist down here on earth and added to a local Church. Who administers the baptism is the denominator of what kind of local church you are in. In today’s terms: if you are baptized by a Methodist then you are added to that Methodist church. Assemblies of God baptism- members of the Assemblies of God church. Catholic baptism- you are a Catholic. Baptist baptism makes you a Baptist.

Now, another question. Who baptized Jesus Christ? According to **Mark ch. 1** and **John ch. 1**, Jesus willingly and purposely came and was baptized by John the Baptist. Therefore, Jesus put His stamp of approval upon Baptist baptism. Since He was baptized by a Baptist then He was a Baptist and the Church He started at Jerusalem was a local Baptist Church. Since every other true church was started out of that church, then they all were Baptist churches in the New Testament. That first Church at Jerusalem can truly be called the First Baptist Church of Jerusalem.



## The Organization of Churches

### *The fact of organization*

There are 5 factors that indicate the beginnings of organization in the Jerusalem Church.

1. They had church officers .
2. They had stated times of meetings.
3. They regulated church decorum .
4. They raised money for the Lord's work.
5. They sent letters of recommendation to the other churches.

### *The officers of the Church*

Pastor, elder, and overseer, are three terms denoting one and the same office .

Deacons are servants in the Church.

### *The government of the Church*

There are three basic types of church government:

1. The episcopal .
2. The presbyterial .
3. The congregational .

The proper type of church government is the congregational.

## The Ordinances of the Church

There are two ordinances of the church; baptism and the Lord's Supper .

### *Baptism*

The ordinance of baptism is a symbol of the believer's identification with Christ in his death, burial, and resurrection.

3 Refs. (p. 324) \_\_\_\_\_

The scriptural mode of baptism is emersion .

The proper subject for baptism is one who personally and willingly responds to the call of salvation .

### *The Lord's Supper*

The Lord's Supper was instituted by Jesus and is recorded in the synoptic gospels.

3 Refs. (p. 326) \_\_\_\_\_

There are five significances to it; what are they?

1. It is a memorial to Christ . Ref. (p. 327)
2. It is a pledge of the New Covenant . Ref. (ibid.)
3. It is a proclamation of Christ's death . Ref. (ibid.)
4. It is a prophecy of Christ's coming . Ref. (ibid.)



## 5. It is a fellowship with Christ and his own . Ref. (p. 328)

The conditions of participation in the Lord's Supper, according to Thiessen, are: regeneration and a life of obedience to Christ.

We must add a third condition that Thiessen disagrees with; and that condition is church membership. He says there is no proof of this. However, if you look at the Scriptures you will find that Jesus instituted it and observed it with His Church, which was at that time the local church at Jerusalem. (Thiessen overlooks this because he is Pentecostal concerning the institution of the church.) Also, when God instructed us through Paul concerning the Lord's Supper in **I Corinthians 11:23-33**, Paul delivered the instructions to the local church at Corinth. He, once again, used the words "you" and "ye" making this a local church matter, specifically the local church at Corinth. Also, for the Universal Church to assemble to take the Lord's supper would be impossible; therefore, it must be the Church Local that partakes of it.

Therefore, we conclude that there are not two but three conditions for participation in it: regeneration, a life of obedience to Christ, and Church membership .

## The Mission and Destiny of the Church

### *The mission of the Church*

There are at least seven scriptural mandates for the Church.

1. To glorify God .
2. To edify itself .
3. To purify itself .
4. To educate its constituency .
5. To evangelize the world .
6. To act as a restraining and enlightening force in the world.
7. To promote all that is good .

### *The destiny of the Church*

The Church will not convert the world.

The Church will occupy a place of blessing and honor .

Give me three scriptural teachings in support of this.

1. The Church will be united to Christ.
2. The Church will reign with Christ.
3. The Church will be an eternal testimony.



**NOTE:** These will be test questions.

## **TWO ADDITIONAL QUESTIONS FROM SOTERIOLOGY**

Christ possessed two natures: a human nature and a divine nature.

The Holy Spirit is both the author and the interpreter of Scripture.

## **ECCLESIOLOGY**

The Church was empowered at Pentecost.

The Universal Church exists only in Heaven.

On earth, the Church is always local in manifestation.

The Church was founded by and during the ministry of Jesus Christ.

The original Church founded by Jesus Christ was a Baptist Church because they all had the baptism of John the Baptist.

The two ordinances of the Church are Baptism and the Lord's Supper.

The scriptural mode of Baptism is by [sprinkling flooding emersion]. (circle one)

The requirements for participation in the Lord's Supper are: regeneration, a life of obedience to Christ, and Church membership.



**Eschatology** is the biblical doctrine of the last things.

It includes the doctrines of the Second coming of Christ, of the resurrection, of the judgments, of the millennium, and of the final state.

*Personal Eschatology*- This can be considered under two headings:  
physical death and the intermediate state.

*Physical death* is the separation of the soul from the body.

The body decays in the grave and returns to dust, and the soul continues on.

*The intermediate state.*

The scriptures teach that the believer (his soul, not his body) goes to be with Christ.

Purgatory is a Roman Catholic invention not supported by scripture.

We conclude that at death the believer enters into the presence of Christ. He remains with the Lord in a state of conscious blessedness until the time of the resurrection, at which time he will receive his body of glory.

The unbeliever enters into a state of conscious torment until the resurrection, at which time he will be cast into the lake of fire.

*The importance of the Second Coming of Christ-*

Five things are given that show its importance:

Its Prominence in the Scriptures

It is a Key to the Scriptures

It is the Hope of the Church

It is the Incentive to Biblical Christianity

It Has a Marked Effect on Christian Service

*The Second Coming of Christ: The Nature of His Coming and the Purpose of His Coming in the Air*

Jesus declared that He would return:

(Give me the references.)

Personally - (p. 344)

Unexpectedly - (ibid.)

Suddenly - (ibid.)

In the glory of His Father with His angels - (ibid.)

Triumphantly - (ibid.)



*Some erroneous interpretations* (of the Second Coming.)

1. The coming of the Holy Spirit .
2. The conversion of the soul .
3. The destruction of Jerusalem .
4. The coming of death .
5. The conversion of the world .

*The phases of Christ's Coming*

There are two phases to His coming.

1. His coming in the air .
2. His coming to earth .

*The purpose of His coming in the air*

There are three purposes for His coming in the air:

- To receive His own .
- To judge and reward .
- To remove the restrainer .

*The Second Coming of Christ: The Purpose of His Coming to Earth and the Period Between the Rapture and the Revelation-*

There are seven purposes of His Coming to Earth:

1. To reveal Himself to His own .
2. To judge the Beast; the False Prophet; and their armies .
3. To bind Satan .
4. To save Israel .
5. To judge the nations .
6. To deliver and bless Creation .
7. To set up His Kingdom .

*The period between the Rapture and the Revelation*

The period between the Rapture, Christ's coming in the air, and the Revelation, Christ's coming to the earth, is called the Tribulation .

*The duration of the period* is considered to be seven years.

*The nature of the period-*

There are four aspects of the period of the Tribulation, what are they?

1. The political aspects .
2. The religious aspect .
3. The Israelitish aspect .
4. The economic aspect .



*The chief actor of the period* will be Satan .

*The Time of His Coming:* Premillennial .

The term “millennium” is from the Latin and means a thousand years.

*The position of the early Church-* The early church was largely premillennial .

*The proof of the doctrine-*

This section is divided into seven segments:

The manner and time of the setting up of the Kingdom

The blessings that are associated with this future Kingdom

The distinction between receiving the Kingdom and Inaugurating it

The promise to the Apostles of rulership over the twelve tribes of Israel

The promise to the believers that they will reign with Christ

The conditions that are predicted as existing just prior to His Return

The order of events

*The Time of His Coming:* Pretribulational .

*Scriptural teaching-* There are eight arguments given for the Lord’s pretribulational return:

The nature of the seventieth week of Daniel

The nature and purpose of the Tribulation

The distinction between Israel and the Church

The mission of the Holy Spirit as a restrainer

The necessity for an interval between the Rapture and the Revelation

The exhortation to constant expectation of the Lord’s Return

The promise to the church in Philadelphia

Certain other considerations

*The Resurrections*

*The certainty of the resurrection-*

Give me the three sections under this heading:

Existence after death

The Old Testament teaching as to the bodily resurrection

The New Testament teaching as to a bodily resurrection

*The nature of the resurrection-*

Give me the two sections under this heading:

The fact of the bodily resurrection

The nature of the bodily resurrection

Is the resurrection going to be a bodily one? Yes.





## *The time of the resurrections-*

Will the saved and the unsaved be resurrected at the same time? No

## *The Judgments*

There will be a judgment of both the righteous and the unrighteous.

God is the judge of all but He will perform His work through Jesus Christ.

## *The various judgments-*

There are at least seven future judgments:

The judgment of believers.

The judgments of Israel.

The judgment of Babylon.

The judgment of the Beast, the False Prophet, and their armies.

The judgment of the nations.

The judgment of Satan and his angels.

The judgment of the unsaved dead.

## *The Millennium*

### *The scriptural basis of the Millennium-*

What are the three scriptural supports for the millennium?

The Day of the Lord.

The promised Kingdom.

The revealed purpose of Christ.

### *The character of the Millennium-*

As regards Christ.

As regards the Church.

As regards Israel.

As regards the Nations.

As regards Satan.

As regards nature.

As regards conditions in general.

## *The Final State*

Give me the four final events of history.

THE FINAL STATE OF SATAN

THE FINAL JUDGMENT

THE FINAL KINGDOM

THE NEW CREATION



**NOTE:** These will be test questions.

**The Second Coming of Christ is in two phases:**

**His coming in the air and His coming to earth.**

**The Millennium is when Christ will rule for a thousand years.**

**Will the resurrection be a bodily one? Yes**

**Will the judgments include the righteous as well as the unrighteous? Yes**

**Will those judgments be the same? No**

**You now have more of a basic knowledge of Biblical Theology than most Christians. Your next course will be Systematic Theology.**

**Then, in order to arm you somewhat against the teachings of false religions and various sects of heretical Christianity and Christian cults, we will go on to Comparative Theology. In that study we will touch briefly on each of the major cults and false religions and compare those teachings with the Bible. I say “briefly,” because a Christian does not need to delve too deeply into false teachings. He or she needs to spend most of their time studying truth, not error. A simple understanding will be quite sufficient to arm you against their heresies and falsities.**

*Dr. J.E. VanBuskirk*

## **Romans 16:19**

**but yet I would have you wise unto that which is good, and simple concerning evil.**