

Christian Doctrine

I. TEXT

W. T. Conner, Christian Doctrine, Nashville: Broadman Press, 1927.

II. INSTRUCTOR

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III. COURSE OBJECTIVES

When you shall have completed this course in basic theology, you should be able:

1. To show an increased desire for Biblical knowledge.
2. To demonstrate an appreciation for and a positive support of every tenet of the historic Biblical faith and practice.
3. To use the Word of God effectively in personal witnessing.
4. To apply the Christian faith to your life as a practical, everyday rule of conduct and practice.
5. To describe the nature and need for Christian doctrine.
6. To state without reservation or equivocation that the Bible is the inspired Word of God.
7. To set forth a number of proofs of divine inspiration of the Bible.
8. To differentiate between revelation and inspiration.
9. To discuss scripturally the doctrine of the Godhead—naming the different persons in the Trinity and stating the work of each person as set forth in the Scriptures.
10. To state the nature of God's love.
11. To give the import of each of the Ten Commandments and the ways in which humankind violates them today.
12. To discuss the nature, manifestations and results of God's grace as it is extended to humankind.
13. To present the plan of salvation.
14. To present Christ Jesus as the only Mediator between God and men and the benefits of His mediatorial office.
15. To state clearly and concisely the New Testament usages of the term church.
16. To give the time and location of the origin of the New Testament church.
17. To discuss in depth the nature of the church.
18. To set out the organization of the church, giving the scriptural officers and their functions, the ordinances, and the commission of the church.
19. To differentiate and characterize the dispensations as set forth in the sacred Scriptures.
20. To state a full persuasion that the Lord Jesus is coming again—soon.
21. To defend the position that the second coming of Jesus will be personally, bodily, and visibly.
22. To state a personal faith in the resurrection and glorification of all believers.

Course Outline:

CHRISTIAN DOCTRINE

THE NATURE AND NEED

INTRODUCTION

Certain questions naturally arise in approaching any study.

- A. What is the nature of our Study?
- B. What is the need for the study?

I. THE NATURE OF OUR STUDY.

A. Definition.

Christian doctrine is the setting out in more or less complete and systematic form of the ideas necessary to an understanding of the Christian religion.

B. Purpose.

1. Negatively.
It is not *primarily* to prove Christianity true.
2. Positively.
It is to set out what the Bible teaches in a systematic and intelligible form.

II. THE NEED FOR CHRISTIAN DOCTRINE.

A. The Nature of Man Necessitates Doctrine.

1. Man is intelligent and will think.
2. When Man thinks about religion, Man thinks about doctrine.

B. Teaching is emphasized in the New Testament.

1. Jesus is called a teacher about 45 times in the New Testament.
2. Jesus is said to have taught about 45 times in the New Testament.
3. Paul, the other apostles, and New Testament leaders were teachers.
4. Christianity is based upon pure facts that are to be taught, Matthew 28:18-20.

C. A Knowledge of the Truth is necessary in the Christian life.

1. The Christian life is a life of faith.
 - a) By faith, we enter the Christian life, Ephesians 2:8.
 - b) By faith, we grow in the Christian life.
 - c) Faith is the receiving of the Gospel offer.
 - d) Faith is based upon the Word of the Gospel.

- (1) The law,
- (2) The prophets, and
- (3) The psalms (Luke 24:44).

2. The Christian life ends in a burst of faith, Psalm 23:4.

D. A Knowledge of Truth is necessary to propagate the Gospel.

E. A Knowledge of the Truth is necessary to a defense of the Gospel.

1. Paul's experiences.
2. Jude 3.
3. Other instances.

BIBLIOLOGY

THE DOCTRINE OF THE BIBLE

INTRODUCTION

- A. Biblion: roll; book.
- B. Logos: Word; Study of.

I. CANONICITY

A. Some Definitions

1. Canon
 - a) Origin—Greek “Kanon” meaning a reed, or measuring rod¹.
 - b) The Scripture Canon—the 66 books of the Bible².
2. Canonicity—the right of any book to a place in the Bible, the holy canon.

B. The Law of Canonicity for the Old Testament.

1. Requirements.

Before a book could find a place in the Old Testament Canon it must have been written, endorsed, or edited by a prophet.
2. The person who formed the Old Testament Canon.

It is fairly well-established tradition that Ezra (a post-exilic priest and prophet) formed it.
3. The “Great Prophet” (Deuteronomy 18:15).

Jesus put His endorsement on the Old Testament Scriptures, and at once and for all established the right of each book to its place in the Old Testament canon (Luke 24:27, 44; John 5:39).
4. The Lord Himself.

Jesus divided the Old Testament into three divisions.
5. An observation.
 - a) In the New Testament there are 263 allusions to the Old Testament.
 - b) There are references to all but seven of the Old Testament books—Obadiah, Nahum, Ecclesiastes, Song of Solomon, Esther,

¹ Its meaning as applied to divine revelation—a rule of life or doctrine, Galatians 6:16; II Corinthians 10:15; Philippians 3:16.

² Canonicity deals with a single book of the Bible. Canon deals with the entire Bible.

Ezra, and Nehemiah.

- c) Dr. Schaff: “The absence of quotation in the New Testament of an Old Testament book argues nothing against its canonicity.

6. The Apocrypha³.

- a) The Roman Catholics accept the Apocrypha.
- b) The Lutherans and Episcopalians appoint it to be read for “example of life and instruction in manner, but not the establishing of doctrine.”

C. The Law of Canonicity for the New Testament.

1. Requirements.

A book must have been written, or endorsed by an Apostle, or received as divine authority during the apostolic age in order to have the right to be in the New Testament.

2. A clarification.

“Contrary to the supposition of many, the New Testament canon was not formed by decree of church council arbitrarily. The council of Laodicea ratified the canon, but only as it had already been accepted by the churches. The canon of the New Testament was gradually formed under the providence of God; the Holy Spirit, undoubtedly guiding the churches in discerning the true and the spurious.”

—J. E. Cobb

Read J. E. Cobb: Christian Doctrine.

3. Seven temporarily questioned books (Antilegomena: spoken against. The term given the following books): Hebrews, James, II Peter, II & III John, Jude, and Revelation.

4. Some observations about the New Testament books.

- a) They were read in the churches, I Thessalonians 5:27.
- b) They were circulated among the churches, Colossians 4:16; II Peter 3:15-16.
- c) The churches were warned against forged writings, II Thessalonians 2:2.

³Apocrypha: (meaning the hidden or covered) consists of 14 books NOT found in the Hebrew Old Testament; but it is in the Septuagint (the pre-Christian Greek version of the Old Testament; still in use in the Eastern Church) and in the Vulgate (a Latin version of the Scriptures primarily the work of St. Jerome in the 4th Century Anno Domini).

II. THE CONCEPT OF INSPIRATION.

A. A Distinction between Inspiration and Revelation.

1. Revelation.

The communication of truth that cannot be discovered otherwise.

2. Inspiration.

The recording of divine truth under the prompting of the Holy Spirit. (God's superintending of human authors so that using their own individual personalities they composed and recorded without error His revelation in the original autographs.)⁴

a) Also, we may have inspiration without revelation, as when the writers wrote what they had seen with their own eyes or discovered by research (I John 1:1-4; Luke 1:1-4).

b) Two types of inspiration:

(1) Perfect recall; and,

(2) Directed information.

B. A Distinction between the Mode and the Result of Inspiration.

1. The mode.

The method that God employed in inspiration.

2. Some theories.

a) The intuition theory.

Inspiration is simply a superior insight into moral and religious truths by natural man. The Unitarians and others hold this view.

b) The illumination theory.

Inspiration is merely an intensifying and elevating of the religious perceptions of the believer.

(1) Champions of this theory—Luther, Coleridge, F. W. Robertson, and J. F. Clarke.

(2) Illumination deals with understanding truth, not with recording it.

(a) David prayed for illumination, Psalm 119:18.

(b) Paul discussed illumination, I Corinthians 2:12.

⁴ We may have revelation without inspiration. John heard the voices of the seven thunders, but was not permitted to write what they said. (See Revelation 10:3-4.)

c) The dynamic theory.

Inspiration is the enabling of the writers to transmit the general truth those they were commissioned to transmit. This made them infallible in matters of faith and practice, but not in things that were not of an immediately religious character.

Marcus Dodds, The Bible: Its Origin and Nature:

It does not explain, or even attempt to explain, how writers should be possessed of supernatural knowledge while indicting one sentence and be dropped to a much lower level in the next. It does not give us the psychology of that state of mind, which can infallibly pronounce on matters of doctrine, while it is all astray on the simpler facts of history. It makes no attempt to analyze the relation subsisting between the divine mind and the human which produces such results."

How do we distinguish between truth and error?

d) The dictation theory.

Holds that the authors were mere pens. It ignores the differences in styles of the writers.

e) The Neo-Orthodox theory.

Humans can only write with fallibility or errors.

We do not know how (the mode) the power of the Holy Spirit "moved" holy men of God.

(1) We can call it "guidance".

(2) We know that it extends to the words, not just to the thoughts or concepts.

3. The result of inspiration.

The plenary, verbal concept (plenary—full, complete; verbal—expressed in words). (See Matthew 5:18; Luke 16:17; II Timothy 3:16-17; II Peter 1:19-21.)

C. A Distinction between Inspiration and Authority.

All scripture is inspired. Not all scripture is authoritative.

1. Satan's affirmation to Eve is untrue, Genesis 3:4.

2. Peter's advice to Christ was mistaken, Matthew 16:22.

III. THE PROOFS OF INSPIRATION.

We believe that Christianity is reasonable and that we can give reasons for our hope. We should be able to cite reasons to others for believing the Scriptures to be inspired, I Peter 3:15.

A. Inferential Proofs.

1. The marvelous character of God.
2. The character of Biblical writers.
3. The character of those who love the Bible.

B. The Character and Claims of the Bible.

1. It displays a marvelous unity.
 - a) More than 40 writers engaged in its composition.
 - b) It contains 66 books written in Hebrew, Chaldean, Aramaic, and Greek.
 - c) The period of writing covered approximately 1600 years.
 - d) It was written in different countries—Judea, Babylon, Asia Minor, Greece, and Italy.
 - e) The authors represented various degrees of culture, from the highest scholar (Paul) to the formally uneducated fishermen.
2. The forms of this unity.

One structure.

Even though the Bible is composed of Old Testament and New Testament, they are of the same plan. They are both historical, didactic and prophetic. The New Testament is historical in the Gospels, didactic in the Epistles and Prophetic in Revelation. This unity is possible, II Peter 1:21. “The Old Testament is the New Testament concealed. The New Testament is the Old Testament revealed.”

- a) Unity of person.

The central figure of the whole Bible is Jesus, beginning with the seed of the woman (Genesis 3:15). He is pre-eminent.

- b) Unity of theme.

The theme is salvation through suffering, Isaiah 53:5-6.

- c) Unity of goal.

This is the glorious triumph of Christ.

- d) Unity of doctrine.

Further, it has one doctrinal viewpoint, one moral standard, one plan of salvation⁵, one program of the ages, and one worldview.

- C. The diversity of literature types: poetry, prose, history, and prophecy.
- D. The indestructibility of the Bible (Matthew 24:35).
 - 1. The efforts of Jehoiakim, Jeremiah 36:22-23.
 - 2. The efforts of early philosophers.
 - a) Celsus.
Second Century, Epicurean philosopher. Credited with a vicious attack on Christianity in A.D. 178.
 - b) Diocletian.
Emperor of Rome from A.D. 284-305. He is notorious for his severe persecution of the Christians. He issued an edict in A.D. 303 that all Bibles be destroyed.
 - 3. The efforts of the Papacy.
 - 4. The efforts of heretics—(distortion of the Scriptures).
 - 5. The efforts of modern infidels.
 - a) Voltaire—“In 100 years the Bible will be obsolete.”
 - b) Thomas Paine (1737-1809)—His book, Age of Reason, 1794, was an espousal of deism and a violent criticism of Christianity.
 - c) Robert G. Ingersoll—widely known for his opposition to Christianity.
 - d) Madelyn Murray O’Hare.

⁵ Salvation has always been by grace through faith: Prospectively—looking forward to the cross; introspectively—looking to the cross; and, retrospectively—looking back to the cross.

Theology

The Doctrine of the Godhead

I. THE GODHEAD.

By Godhead is meant all that enters into the concept of the divine being. It embraces all that makes God to be God; all that is included in absolute deity.

A. The effect of ignorance of God (Romans 1:21).

1. Man had adequate opportunity to know God (Romans 1:18-20).
2. Man rejected the light (Romans 1:21-22).
3. Spiritual darkness resulted
 - a) Idolatry, Romans 1:23.
 - (1) Man.
 - (2) Beast.
 - (3) Creeping things.
 - b) Sensuality [Homosexuality] (Romans 1:26)
 - c) Every kind of immorality (Romans 1:27-32).

B. Who is God? (Genesis 1:1)

Elohim: in Hebrew this word means “a being of might and power.” As far as we know, the Bible gives no definition of God. God is Spirit, infinite, eternal, unchangeable, with wisdom, power, holiness, justice, goodness, and truth. God is the infinite and perfect Spirit in whom all things have their source.

1. The existence or being of God.

God existence or being is presupposition. However, there are evidences of divine existence.
2. God’s existence is taken for granted by the writers of the Scriptures.
 - a) None of the inspired writers seeks to prove the existence of God.
 - b) The Bible does affirm the existence of God (Genesis 1:1).
3. Theories concerning the existence of God.
 - a) Theism: (Greek: Theos, meaning God).

The doctrine of the existence of a personal God Who is Creator, Preserver, and Ruler of all things.
 - b) Deism:
 - (1) Belief in the existence of God, but denying His providence (rule, control, etcetera).

- (2) The belief that He created and then detached Himself from His creation.
 - c) Pantheism:
 - (1) Belief in an impersonal God contained in material things.
 - (2) The pantheist says that God exists only in material things⁶.
 - d) Polytheism:

Belief in many gods.
 - e) Atheism:

Denial of the existence of God (Psalm 14:1; 53:1).
 - f) Infidelity:

Denial of the divinity of Christ; unbelief.

The Greek word is *apistos*, which means without faith, hence, unbeliever. (Note: II Corinthians 6:15; I Timothy 5:8.)
 - g) Skepticism:

Belief that real knowledge concerning God is impossible.
 - h) Gnosticism: (Greek: *gnosis*, meaning knowledge).

Belief that knowledge of God can be obtained only through pure reason. We would call a gnostic a “know-it-all.”
 - i) Agnosticism:
 - (1) The belief that neither the existence, nor the ultimate origin of the universe, is knowable.
 - (2) This belief differs from atheism. It is not necessarily a denial of God; but rather, that one simply cannot know.
4. Arguments for the existence of God.
- a) The difficulty of proving the existence by a scientific method.
 - (1) God is Spirit (John 4:24; Luke 24:39).
 - (2) Therefore, God cannot be perceived by the natural senses (sight, hearing, feeling, taste, and smell).
 - (3) The spiritual cannot be tested in the laboratory or understood by reason.
 - b) Evidences of the existence of God.
 - (1) Universal belief in the existence of God.

⁶ The Deist shuts God out of the world, the pantheist shuts Him in.

Proof of this fact.

No tribes of peoples ever have been found, but who had some concept of a supreme being.

(2) The source of universal belief is God.

(a) Negatively.

(i) *It is not from any outside source, such as reason, tradition, or even the Scriptures, for many who believe in God have not given any time to reasoning, etcetera. Others who have are non-believers. **Not from reason or argument.***

(ii) *Many men of great intellectual powers do not believe in God. **Not from tradition.***

(iii) *Someone had to begin tradition.*

(iv) *Not from the Bible. Man believed in God before the Bible was written.*

(b) Positively.

c) The source is from within.

d) Man seeks something bigger than self to which to anchor.⁷

(1) Note: These positive yearnings from within were put there—not by man himself—but by a higher being, God.

(2) The argument of intuition⁸.

(a) Intuition of relations—such as,

(i) *Time; and,*

(ii) *Space.*

(b) Intuition of principles—such as,

(i) *Substances;*

(ii) *Cause; and,*

(iii) *Right.*

(c) Intuition of absolutes—such as,

(i) *Being;*

(ii) *Power;*

(iii) *Reason;*

⁷ The soul cries out for something which pure knowledge, or material possession cannot give (Ecclesiastes 1:8; 2:4-11). Men have always considered the question of what follows death.

⁸ : “Intuition” means direct knowledge. Man perceives the fact of such things without reasoning. This characteristic of man is God-implanted.

(iv) *Perfections; and,*

(v) *Personality.*

(3) The argument from cause—cosmological.

There are only two ways to account for the material universe.

- (a) It is eternal; or,
- (b) It was created: hence, not eternal.

A personal creative God is the most logical. The nature of material things as they conform to laws of order, movement of growth, etcetera, reveals intelligence and it is more reasonable and logical to believe in an intelligent creative God than it is to ascribe intelligence to matter (Note Genesis 1:1).

(4) The argument from design—Teleological.⁹

(5) The argument from being—Ontological.¹⁰

Man has an idea of an infinite and perfect being.

- (a) From whence came this idea?
- (b) Came it from finite and imperfect beings like ourselves?

Certainly not. Therefore, this idea argues for the existence of an infinite and perfect being; such a being must exist, as a person, and not a mere thought. Thus the very idea of God proves His existence.

(6) The moral argument—Anthropological.

- (a) Man has intelligence.

This requires for its author an intelligent and moral Being.

- (b) Man has a moral nature.

This proves the existence of a holy lawgiver and judge.

- (c) Man is emotional.

This requires a Being who can satisfy the emotional need

⁹ (The existence of things is explained in terms of purpose.) Animate and inanimate objects conform to recognized laws of nature. The movements of planets conform to a set timetable. There is uniformity of design and regularity of movement, growth, and etcetera. Regularity of movement indicates a Supreme Governor, and design indicates a Designer. “Vestigial organs” have been used to challenge this argument. However, the question may be raised: “Are there such organs?” Many organs, originally so classified, we now know to have a function. God is the intelligent power behind these things (Colossians 1:16-17).

¹⁰ (A philosophical analysis of reality, or existence. Man is finite, yet he has an idea of infinite values.)

of man.

(d) Man has a conscience (Romans 2:15).

(7) The argument from congruity.

Congruity means agreement, or fitness. So that which best fits all known phenomena is probably the best explanation. If a key fits all locks in a given building, it must be the right key.

(8) The argument from Scripture.

(a) Fulfilled prophecy.

(b) The agreement of the Bible and science.

(c) Archeology strengthens the authority of the Bible.

(i) *Radioactivity.*

(ii) *Evidences of Noah's flood.*

(iii) *Dates of books.*

(d) Man can be brought to the point to where he must accept the ultimate by faith.

(e) This is the way of salvation.

(9) The argument from conversion.

There is no other explanation for the radical change which sometimes takes place in the conversion of a wicked sinner.

C. The nature of God is revealed in His names.

1. General names.

a) Elohim, Genesis 1:1.

(1) Sum total of power; that is, the all-powerful God

(2) Used 2,570 times in the Old Testament.

b) Elyon, Genesis 14:17-20.

(1) Most High God;

(2) Supreme Deity;

(3) Ruler of the Universe.

c) El Shaddai, Genesis 17:1, 8, 15, 22.

(1) The God Almighty;

(2) The name of God when nature is compelled to do what is contrary to itself.

d) Adonai, Malachi 1:6.

(1) Sovereign Lord;

(2) This name implies that God is the owner of the human race and

demands obedience from it.

2. Special name, or covenant name, Jehovah¹¹.
 - a) This name appears first in Genesis 2:4.
 - b) It is the compound Lord God, or Jehovah Elohim.
 - c) It is the most frequently used name of God in the Old Testament.
 - d) It is used 6,828 times.
 - (1) The self-existent one;
 - (2) The self-sufficient one;
 - (3) The immutable one, Malachi 3:6.
3. Particular Compound Names
 - a) Jehovah-Jireh: The Lord will provide, Genesis 22:14.
 - b) Jehovah-Rapha: The Lord our healer, Exodus 15:16; Psalm 103:1-3; I John 1:9).
 - c) Jehovah-Nissi: The Lord our banner, Exodus 17:15; Ephesians 6:12-17.
 - d) Jehovah-Mekaddaschen: The Lord our sanctification, Exodus 31:13.
 - e) Jehovah-Shalom: The Lord our peace, Judges 6:24; Isaiah 26:3.
 - f) Jehovah-Raah: The Lord our Shepherd, Psalm 23:1.
 - g) Jehovah-Tsidkenu: The Lord our righteousness, Jeremiah 23:6.
 - h) Jehovah-Shammah: The Lord is Present, Ezekiel 48:35.

D. The Nature of as Revealed by His Attributes.

1. Self-existence, Exodus 3:14.
2. Eternality, Psalms 90:1, 2; 102:24; Isaiah 57:15.
3. Immutability, Malachi 3:6; Romans 11:29; Hebrews 13:8; James 1:17¹²
4. Infinity (Unlimited), Jeremiah 23:24.
5. Holiness, Isaiah 6:3.
6. Goodness, Psalm 31:19; Mark 10:18.
7. Truth, Psalm 31:5; John 14:6.

¹¹ It is significant that the Name Jehovah first appears in Scripture following the creation of Man (Genesis 1:26; Genesis 2:4). The meaning of the name Jehovah is primarily “The Self-Existent One” as Genesis 4:26; 12:8; Exodus 3:14-15 clearly reveal.

¹² God cannot change to the better; He is perfect. He cannot change to the worse; He is perfect. Neither can He ever be wiser, more holy, more just, more truthful, nor less so

8. Love, John 3:16; I John 4:8.

IV. THE TRINITY OF GOD¹³

A. Three Beings are recognized as God.

1. The Father is recognized as God, I Peter 1:2; John 6:27.
2. Jesus Christ is recognized as God, John 1:1; Romans 9:5; Titus 2:13.
3. The Holy Spirit is recognized as God, Acts 5:3-4.

B. The Three Beings are so described that they must be recognized as distinct persons.

1. The Father and Son are distinct persons.
 - a) The Father bears witness of the Son, John 5:36-37.
 - b) The Son was begotten of the Father, Psalm 2:7.
 - c) The Son was sent by the Father, Galatians 4:4.
2. The Father and Son are distinct persons from the Holy Spirit, John 14:16-17.

C. The Three Persons in the Godhead have always existed.

1. The Father is eternal, Psalm 90:2.
2. Jesus is eternal, John 1:1.
3. The Holy Spirit is eternal, Hebrews 9:14.

D. The Three Persons are Equal.

E. The Trinity cannot be comprehended.

¹³ Definition: In the nature of one God, there are three eternal distinctions that are represented to us under the figure of three persons, and these three are equal.

THEOLOGY PROPER

THE DOCTRINE OF GOD THE FATHER

John 1:12; Galatians 3:26

I. THE PERSONALITY OF GOD THE FATHER.

- A. By inference from our own personalities.
- B. By inference from man's religious life.
- C. The uniform Bible teaching is to the effect that God is a person.
 - 1. Personality is implied in the names given to God after man's creation.
 - 2. Personality is implied in the use of personal pronouns—Thee, Thou, John 17:3; He, Him, Psalm 116:1-2.
 - 3. Personality is implied in the personal characteristics that are applied to God.
 - a) Grief, Genesis 6:6.
 - b) Anger, I Kings 11:9.
 - c) Jealousy, Deuteronomy 6:15.
 - d) Love, Revelation 3:19.
 - e) Hatred, Proverbs 6:16.
 - 4. Personality is implied in the relationship that God sustains to the universe and to man.
 - a) Creator of the Universe, Genesis 1:26.
 - b) Preserver of the Universe, Hebrews 1:3.
 - c) Ruler over the affairs of man, Romans 8:28

II. THE ATTRIBUTES OF GOD THE FATHER.

- A. Non-moral attributes, those attributes that do not pertain to His moral nature.
 - 1. Immutability, Malachi 3:6.
 - 2. Omniscience.
 - a) The fact of God's omniscience, I John 3:20.
 - b) Examples of God's omniscience.
 - (1) God sees all that occurs in every place, Proverbs 15:3.
 - (2) God knows everything in the universe, Psalm 147:4.

- (3) God knows all men's experiences and locations, Psalm 139:2-3; Proverbs 5:21.
- (4) God knows every word that man speaks, Psalm 139:4.
- (5) God knows all human sorrow, Exodus 3:7.
- (6) God understands the imaginations and thoughts of men, I Chronicles 28:9.
- (7) God knows the minutest particulars concerning the creatures, Matthew 10:29-30.
- (8) God knows from all eternity what shall be in all eternity, Acts 15:18.

3. Omnipotence—all power.

- a) All nature is subject to God's will and word, Genesis 1:3.
- b) All men are subject to God's will and word, John 4:12-15.
- c) All angels are subject to God's will and word, Psalm 130:20.
- d) Satan is subject to God's will and word, Job 2:6.

4. Omnipresence

- a) Proved from reasoning.
- b) Proved from scriptures, I Kings 8:27; Psalm 139:7-10; Acts 17:28.

B. Moral attributes.

- 1. Eternity, Psalms 90:1-2; 102:24-27.
- 2. Sovereignty¹⁴.
- 3. He is above all potentates, kings, and lords, I Timothy 6:15-16.
- 4. All things were created for His pleasure, Revelation 4:11.
- 5. The Lord makes disposition of all things accordingly as He wills, Romans 9:15.
- 6. God rules in the kingdom of men and has His way, and He governs the armies of heaven, Daniel 4:25, 35.
 - a) His infinite superiority of being proves His

¹⁴ Definition: The absolute right of God to dispose of all His creatures as His pleasure indicates.

sovereignty.

b) All creatures came to be through His mighty power, Romans 11:36.

7. Holiness.

a) The fact of His holiness, Isaiah 6:3; Psalm 99:5.

b) How God's holiness is manifested.

c) In His utter opposition to that that is contrary to His nature, Hebrews 1:13.

d) In separating the sinner from Himself.

e) In the punishment of the sinner, Exodus 34:6-7.

8. Love¹⁵.

a) The fact of God's love, I John 4:8, 16, 19.

b) The whom of God's love.

(1) Jesus Christ, Matthew 3:17; 17:5.

(2) Those united to Christ by faith, John 17:23, 26.

(3) The world, John 3:16, Compare I Timothy 2:4, II Peter 3:9.

(4) Sinners, Romans 5:6-8.

c) How God's love is manifested.

(1) In administering to the needs and protection of His own, Isaiah 48:14, 20-21.

(2) In chastening His children, Hebrews 12:6-8.

(3) In sharing the affliction of His own, Isaiah 63:9.

(4) In making great sacrifice for the believers, Ephesians 2:4-7.

(5) By quickening us while we were dead in trespasses and sin, Ephesians 2:1.

(6) In calling us sons of God, I John 3:1-2.

(7) In rejoicing over saved ones, Zephaniah 3:17.

d) Righteousness and Justice.

(1) God's righteousness and justice a fact, Psalm 145:17.

(2) How righteousness and justice of God are manifested.

¹⁵ By the love of God is meant the action of that divine attribute that moves God to seek the highest good for His creatures.

- (a) In visiting judgment upon sinners, Revelation 16:5-6.
 - (b) In bestowing rewards upon the righteous, II Timothy 4:8.
 - (c) In keeping His promise to His covenanted people.
 - (d) In providing propitiation for His people's sins, I John 2:1; Romans 3:25.
- e) Faithfulness.
- (1) The fact of God's faithfulness, II Timothy 2:13.
 - (2) The extent of God's faithfulness.
 - (a) It reaches to heaven, Psalm 36:5.
 - (b) It extends to all His works.
 - (c) It is unto all generations, Psalm 119:90.
 - (3) How God's faithfulness is manifested.
 - (a) In keeping covenants with His people, I Kings 8:22-23.
 - (b) In defending and delivering His servants in time of trouble, Psalm 89:20-26.
 - (c) In providing a way of escape in temptations, I Corinthians 10:13.
 - (d) In establishing and sanctifying the believer, II Thessalonians 3:3.
 - (e) In chastening His children when they go astray, Psalm 119:75.
 - (f) In forgiving confessed sin, I John 1:9.
 - (g) In hearing our supplications, Psalm 143:1.

CHRISTOLOGY

The Doctrine of Christ

I. THE TITLE “SON OF GOD” IS USED IN SEVERAL WAYS.

- A. It is applied to Adam, Luke 3:38.
- B. It is applied to the Hebrew nation, Exodus 4:22.
- C. It is applied to certain kings of Israel, II Samuel 7:14.
- D. It is applied to all saints, John 1:12
- E. “Son of God” means that Jesus Christ is the peculiar Son of God. (Christ called Himself the Son, Matthew 11:27).
 - 1. He has oneness with the Father, John 10:30.
 - 2. Both the Father and the Son have life in themselves, John 5:26.
 - 3. They are equal in rank, John 5:23; Philippians 2:6.
 - 4. They are the same in activity, John 5:17.

II. THE PERSON OF JESUS CHRIST.

As to His Person, He is divine, the very Son of God; absolute deity that may be proved as follows:

- A. Christ has divine titles.
 - 1. He is called God, John 1:1; 20:28; Romans 9:5.
 - 2. He is called the First and the Last, Revelation 1:17.
 - 3. He is called the Alpha and the Omega, Revelation 20:13.
 - 4. He is called the Holy One, Acts 3:14.
 - 5. He is called Lord, Luke 2:11.
 - 6. Christ possesses divine attributes.
 - a) He is eternal, John 8:58.
 - b) He is immutable, Hebrews 13:8.
 - c) He is omnipotent, Hebrews 1:3.
 - d) He has power over disease, Luke 4:39.
 - e) He has power over death, Luke 7:14; 8:54.
 - f) He has power over the natural elements, Matthew 8:26.
 - g) He has power over demons, Matthew 8:16.
 - h) He is above all principality, power, might, and dominion, Ephesians 1:20-23.

- i) He is omniscient, Colossians 2:3.
 - (1) He knows the secret history of individuals, John 4:16.
 - (2) He knows the secret thoughts of Man, Luke 5:22.
 - (3) He knows the future acts of free beings, John 6:64.
- j) He is omnipresent.
 - (1) He was in heaven while He was on earth, John 3:13.
 - (2) He is in every believer, John 14:20.
 - (3) He is present with all who obey the great commission, Matthew 28:20.
 - (4) He is present when two, or three, are gathered together in His name, Matthew 18:20.

B. Christ performed divine works.

- 1. He created all things, John 1:3.
- 2. He preserves all things, Hebrews 1:3.
- 3. He forgives sins, Mark 2:5, 10-11.
- 4. He gives eternal life, John 28:10.
- 5. He has power to raise the dead, John 6:39.
- 6. He will execute judgment, II Timothy 4:1; John 5:22; Romans 2:16; 14:11.

C. Christ's name is coupled with the Father.

D. Christ is to be worshipped, Matthew 14:33.

E. Christ is to be addressed in prayer, I Corinthians 1:2; Acts 7:59.

III. THE SUBORDINATION OF THE SON TO THE FATHER.

A. The inter-Trinitarian subordination.

- 1. Christ declared that the Father was greater than He, John 14:28.
- 2. Christ's chief delight was to do the Father's will, John 4:34.

B. The economic subordination.

- 1. All things were delivered to the Son, Matthew 11:27.
- 2. The Son performed the Father's work, John 5:36.

C. The temporary subordination.

1. Christ came in the likeness of men, Philippians 2:7.¹⁶
2. Christ lived a life of poverty, Matthew 8:20.
3. Christ gave His life to become Saviour, I John 4:14.

D. The entrance of the Son into humanity and His humanity.

Jesus entered into the human race by means of the virgin birth, Matthew 8:20; John 1:14; Hebrews 10:5.

1. Christ was given human names, I Timothy 2:5.
2. Christ had human ancestry, Luke 2:7; Acts 2:30.
3. Christ possessed a human nature, Hebrews 2:14.
4. Christ was subject to the laws of human development¹⁷.
 - a) He grew, Luke 2:40.
 - b) He asked questions, Luke 2:46.
 - c) He increased in wisdom, Luke 2:52.
 - d) He learned obedience, Hebrews 5:8.
 - e) He was made perfect through suffering, Hebrews, 2:10.
5. Christ exercised the active powers that belonged to normal human beings.
 - a) He hungered, Matthew 4:2.
 - b) He thirsted, John 19:28.
 - c) He became weary, John 4:6.
 - d) He slept, Matthew 8:24.
 - e) He loved, John 13:23.
 - f) He was angry, Matthew 3:5.
 - g) He suffered and died, John 19:30.
6. Christ still possesses a human body, Luke 24:39; I Timothy 2:5.
7. Christ's virgin birth was foretold in the Old Testament, Genesis 3:15; Isaiah 7:14; 9:6.
8. Christ fulfilled the predictions of His coming, Luke 1:26-2:14.

E. The character of Jesus.

¹⁶ Christ divested Himself of Glory (took off His glory as a coat) and took upon Himself the fashion of a servant. Christ: (1) Earth; (2) man; and, (3) Died: (a) humility ("being made a little lower than the angels;") (b) man; and, (c) bore man's sins on Calvary.

¹⁷ He had not emptied Himself of His divine attributes, only the independent exercise of them.

1. Jesus' holiness, Acts 3:14.
2. Jesus' love.
 - a) His love for the Father, John 14:31.
 - b) His love for men, Ephesians 5:2.
3. Jesus' compassion, Matthew 6:34.
4. Jesus prayerfulness.
 - a) He prayed while being baptized, Luke 3:21-22.
 - b) He prayed in the night, Luke 6:12.
 - c) He prayed in the early morning, Mark 1:35.
 - d) He prayed before eating, Luke 24:30.
 - e) He prayed before entering on a preaching tour, Matthew 14:22-23.
 - f) He prayed when unusually busy, Luke 5:15-16.
 - g) He prayed in this manner—
 - (1) He prayed in the Father's will (Gethsemane), John 17.
 - (2) He prayed upon His face.
5. Jesus prayed as seen in His impeccable life.
 - a) He fulfilled all the law, Romans 10:4.
 - b) He did no sin, Hebrews 4:15.

F. The death of Jesus.

(The importance of Jesus' death.)

1. Jesus' death is prominent in the Holy Scriptures.
(175 references in the New Testament attest to Jesus' death.)
2. Jesus' death was the purpose of His incarnation, Hebrews 2:14.
3. Jesus' death was discussed on the Mount of Transfiguration, Matthew 17.
4. Jesus' death was a subject of deep interest to angels, I Peter 1:12.
5. Jesus' death was because of Man's sin, Isaiah 53:5-6.
6. Jesus' death was the price necessary to redeem Man, Matthew 20:28.
7. Jesus' death's meaning.
 - a) His death is vicarious¹⁸.
 - b) His death is satisfaction.

¹⁸ Vicarious suffering is suffering endured by one guiltless person in the place of another person who is guilty, Romans 5:8; I Corinthians 15:3;; II Corinthians 5:21.

- (1) His death satisfied the justice of God, Romans 5:15-21.
 - (2) His death satisfies the demands of God's law,
Ezekiel 18:4.
 - (3) Its satisfaction is the basis of atonement.
Atonement: to cover over so as not to be seen, Psalm 51:9;
Romans 5:11.
 - (4) Its satisfaction is involved in propitiation¹⁹.
 - (a) Propitiation is cause.
 - (b) Reconciliation is effect.
 - (5) Its satisfaction involved in reconciliation, Romans 5:10;
II Corinthians 5:18-19; Ephesians 2:16.
- c) His death is a ransom²⁰, Matthew 20:28; Mark 10:45.
8. Jesus' death has been misinterpreted.
- a) The accident theory.
This theory sees no significance in the death of Jesus. He was a man and thus subject to death. **Old Testament prophecies show Jesus' death to be no accident.**
 - b) The martyr theory.
(Also called the Example Theory.)
It holds that His death was of a martyrdom. He was killed because He was faithful to His principles, by a generation that did not agree with Him. We are, consequently, to learn fidelity to truth and duty from Him. **The theory ignores the fundamental idea of atonement, Hebrews 9:22.**
 - c) The moral influence theory.
(The Love of God Theory.)
It holds that His death was a natural result of His taking human form; that it was an expression of God's love to man. His sufferings and death are likened to a missionary entering a lepers' colony for life, in order to save the lepers. A. H. Strong calls this the "Dualism Theory". But, man knew God's love long before Jesus was born. God's love, as manifested in His sufferings, is supposed to lead men to repentance. **Answer: Mere stirring of emotions does not lead to repentance.**
 - d) The governmental theory.

¹⁹ Propitiation: the remission of sins, Romans 3:25; I John 2:2.

²⁰ The price is paid to God, not to Satan.

It holds that God, in order to maintain respect for His law, made an example of His hatred of sin in the death of Jesus. **This ignores the redemptive and substitutionary aspects of Jesus' death.**

G. The resurrection of Jesus.

1. Some infidel theories.
 - a) The fraud theory.
Jesus' resurrection was fabricated by His disciples.
 - b) The swoon theory.
Jesus' didn't die on the cross, He merely fainted.
 - c) The myth theory.
Jesus' resurrection is simply a myth.
 - d) The vision theory.
Mary and others who professed to see Jesus alive only had a vision of Jesus' resurrection.
 - e) The spirit theory.
Jesus did not actually rise from among the dead. What was seen was merely a spirit.
2. Some evidences of Jesus' resurrection.
 - a) The testimony of creditable writers.
 - b) The circumstantial evidence.
 - (1) It was the foundation of early preaching.
 - (2) It was not challenged in the first century.
 - (3) It transformed the lives of the Apostles.
 - (4) It changed the lives of a lot of other people.
 - c) Jesus was seen by many, I Corinthians 15:5-6.
3. Some results of Jesus' resurrection.
 - a) The assurance of God's acceptance of Jesus' sacrifice, Romans 4:21-23.
 - b) The reality of our High Priest at the right hand of God, Romans 8:34.
 - c) The guarantee of the resurrection of His believers, I Corinthians 15:22.
 - d) The making sure of a coming judgment, Acts 17:31.

H. Jesus' exaltation.

1. The Lord Jesus' ascension is proof, Luke 24:50-53.
2. The Lord Jesus' ascension purpose is proof.
 - a) He fulfilled His purpose of becoming our forerunner, Hebrews 6:18-20.
 - b) He fulfilled His purpose of going to prepare a place for us, John 14:2.
 - c) He fulfilled His purpose of appearing before God for us.

PNEUMATOLOGY

The Doctrine of the Holy Spirit

I. THE NAMES OF THE HOLY SPIRIT.

Numerous titles are given to the Holy Spirit in the Scriptures. These reveal the complexity of His nature and the varieties of His activities.

A. The Spirit, I Corinthians 2:10.

This word is used since the word **pneuma** (translated spirit) means the outbreathing, or the going forth of the life of God.

B. The Spirit of God, I Corinthians 3:16.

C. The Spirit of the Lord, Isaiah 11:2.

D. The Spirit of the Lord God, Isaiah 61:1.

E. The Spirit of the living God, II Corinthians 3:2-3.

F. The Spirit of Christ, Romans 8:9.

G. The Holy Spirit, Luke 11:13.

H. The eternal Spirit, Hebrews 9:14.

I. The Spirit of burning, Isaiah 4:4.

J. The Spirit of Truth, John 16:3.

K. The Spirit of grace, Hebrews 10:29.

L. The Comforter, John 14:26.

II. THE PERSONALITY OF THE HOLY SPIRIT.

A. He is referred to in terms that designate personality.

1. Use of personal pronouns.

a) “**He** shall glorify Me; for **He** shall receive of Mine”
(John 16:14).

b) “**He** shall testify of Me” (John 15:26).

c) He is called the Comforter, John 16:7.

B. His name appears with that of other persons.

1. Christians, Acts 15:28.

2. God the Father and the Son, Matthew 28:19.

3. Jesus Christ, John 16:14.

C. He performs acts that show Him to be a personality.

4. He convicts men of sin, John 16:8.
5. He speaks, Acts 8:29; 13:2; 16:6-7.
6. He searcheth all things, I Corinthians 2:10-11.
7. He exerciseth the power to give, II Corinthians 12:8-11.
8. He raised Christ from among the dead, Romans 8:11.
9. He makes intercession, Romans 8:26.
10. He teaches, John 14:26.
11. He leads, Romans 8:14.
12. He calls and commissions, Acts 13:2.

D. He is affected by the actions of others.

1. He may be vexed, Isaiah 63:10.
2. He may be blasphemed against, Matthew 12:31.
3. He may be lied to, Acts 5:3, 4, 9.
4. He can be grieved, Ephesians 4:30.
5. He manifests Himself in visible form separate from that of the Father and the Son, Matthew 3:16.

III. THE DEITY OF THE HOLY SPIRIT.

A. Divine names were given to Him.

1. He is called God, I Corinthians 3:16; 6:19.
2. He is called Lord, I Corinthians 12:4-6.

B. He possesses divine attributes.

3. He is eternal, Hebrews 9:14.
(There is a difference in the words “eternal” and “everlasting”.)
4. He is omnipresent, Psalm 139:7-10.
5. He has omniscience, I Corinthians 2:10-11.

C. His divine works.

1. He was active in creation, Genesis 1:2; Job 33:4; Psalm 104:30.
2. He cast out demons, Matthew 12:28.
3. He convicts of sin, John 16:8.
4. He regenerates sinners, John 3:5.
5. He raised up Christ from among the dead, Romans 8:11.
6. His name is placed on equality with that of the Father and the Son.

- a) In the Great Commission, Matthew 28:19.
- b) In the apostolic benediction, II Corinthians 13:14.

D. The Work of the Holy Spirit.

1. The Spirit's work in the universe.
 - a) He was active in creation, Job 33:4; Psalms 33:6; 104:29-30.
 - b) He gave shape and form to the universe in the re-creation, Genesis 1:2; Job 26:13.
2. The Spirit's work relative to Jesus Christ.
 - a) He was begotten by the Holy Spirit, Matthew 1:18, 20; Luke 1:35.
 - b) He was anointed for service by the Holy Spirit, Luke 4:13-18.
 - c) He was led by the Holy Spirit, Luke 4:1.
 - d) He was endued with wisdom by the Holy Spirit, Isaiah 11:2.
 - e) He gave commandments to the twelve by the Holy Spirit, Acts 16:6.
 - f) He led a spotless life and offered Himself to God through the Spirit, Hebrews 9:14.
 - g) He cast out devils by the Holy Spirit, Matthew 12:28.
3. The Spirit's work in the human race.
 - a) He strove with men, Genesis 6:3.
 - b) He witnesses to men concerning Jesus, John 15:26-27.
 - c) He convicts men, John 16:8-11.
 - (1) He convicts men of sin, Acts 2:36.
 - (2) He convicts men of righteousness, Acts 2:32.
 - (3) He convicts men of judgment, John 12:1.
4. The Spirit's work in the church.
 - a) He abides in the church, II Corinthians 6:16; Ephesians 2:21-22.
 - b) He builds up the church, I Peter 2:5-6.
 - c) He administers the affairs of the church.
 - (1) He inspires worship, Philippians 3:3.
 - (2) He gives power to the church as Christ's witness, Acts 1:8.
 - (3) He directs the missionary work of the church, Acts 8:29; 13:2.
 - (4) He unifies the church, Philippians 2:2-4.
5. The Spirit's work in the believer.

- a) He produces witness within the believer, Romans 8:16.
- b) He indwells the believer, I Corinthians 3:16.
- c) He becomes the source of personal satisfaction to the believer, John 4:14.
- d) He strengthens the believer with power in the inner man, Ephesians 3:16.
- e) He leads the sons of God into a holy life, Romans 8:14.
- f) He seals the believer, Ephesians 4:30.
 - (1) As a sign of ownership, Jeremiah 32:10; II Corinthians 1:22.
 - (2) As the guarantee of a completed transaction, Ephesians 1:13.
 - (3) As the assurance that we are God's people forever, Romans 8:9.
- g) He produces fruit in the life of the believer, Galatians 5:22-23.
- h) He brings to remembrance the words of Christ, John 14:26.
- i) He reveals the deep things of the Word of God, I Corinthians 2:9-14.
- j) He enables us to communicate (with power) the truth, I Corinthians 2:1-5.
- k) He directs the believer in prayer, Romans 8:26; Ephesians 6:18; Jude 20.
- l) He inspires worship on the part of the believer, John 4:23-24.
- m) He calls men and sends them forth into definite work, Acts 13:2-4.
- n) He guides as to where to—and where not to—go, Acts 8:27-29.
- o) He empowers for special service.
 - (1) Instances in the Old Testament.
 - (a) Joseph, Genesis 41:38.
 - (b) The makers of Aaron's garments, Exodus 28:3.
 - (c) Bezaleel, Exodus 31:2-4.
 - (d) Joshua, Numbers 27:18.
 - (e) Gideon, Judges 6:34.
 - (f) David, I Samuel 16:12-13.
 - (g) The builders of Solomon's temple, I Kings 7:14.
 - (h) Ezekiel, Ezekiel 2:2-3.
 - (2) Instances in the New Testament.
 - (a) Jesus, Luke 4:18.

- (b) Believers, I John 2:20-27.
 - (c) He fills the believer, Ephesians 5:18.
6. The Spirit's work in divine revelation.
- a) He is the author of the Holy Scriptures, II Timothy 3:16; II Peter 1:21.
 - b) He revealed truth hidden in other ages, Ephesians 3:2-5.
 - c) He interprets the Holy Scriptures, I Corinthians 2:13-14.

THE DETERMINATE COUNSEL OF GOD

I. THE FACT OF THIS COUNSEL.

- A. The deliverance of Jesus to be crucified was in fulfillment of divine determination, Acts 2:23; Revelation 13:8.
- B. Peter included “foreknowledge” with “determinate counsel,” Acts 2:23.
- C. His purpose is unalterable by any possible contingency, Isaiah 14:26-27.

In these verses judgment upon the Assyrians is stated as the fulfillment of the divine purpose. The execution of the divine purpose is absolutely certain because the One who has decreed it has the power to bring it to pass. (Read Isaiah 46:10-11; Ephesians 1:11.)

D. The distinguishing marks of the divine counsel.

- 1. It is rational, Ephesians 1:11.
 - a) All things in His purpose are grounded in infinite wisdom.
 - b) All things are on the basis of perfect knowledge.
 - c) The Judge of the earth cannot fail to do right, Genesis 18:25.
- 2. It is eternal, Acts 15:18.
 - a) That which is taking place in the world was known from the beginning.
 - b) God knows and plans for the reception of certain ones, Matthew 25:34.
 - c) The believer was **chosen in Christ** before the believer existed, Ephesians 1:4.
 - d) Certain ones are included in the determinate counsel, II Thessalonians 2:13.
 - e) The believer is called and saved according to the divine purpose and grace given in Christ Jesus before the world began, II Timothy 1:9.
- 3. It is universal.

It includes whatever comes to pass whether it be spiritual, or physical; good or evil, Ephesians 1:10-11.
- 4. It is immutable.

- a) God's decrees are unchangeable because He knows all things.
- b) All that He has purposed, therefore, will take place.
- c) The immutability of God is consistent with human freedom.
 - (1) Matthew 17:12 shows that man did what he wanted to do.
 - (2) Luke 22:22 shows that God had decreed it.

II. THE EXTENT OF GOD'S DETERMINATE COUNSEL.

- A. It includes the fixedness of the physical earth, Psalm 119:89-91.
- B. It includes the order of the seasons, Genesis 8:22.
- C. It includes the boundaries and circumstances of nations, Acts 17:26.
- D. It includes the length of human life, Job 14:5; Psalm 55:23; Isaiah 38:1-8; and, Hebrews 9:27.
- E. It includes the manner of one's death, John 21:19; II Peter 1:14.
- F. It includes the good acts of free man, Ephesians 2:10.
- G. It includes the believer's place in Christ, Ephesians 1:4.
- H. It includes the establishment of Christ's kingdom, Psalm 2:7-8.

III. THE WORKS OF GOD.

A. Creation.

1. A definition—

“Creation is the free act of bringing all things to be by the sovereign, personal God without pre-existent materials and this by the word of His power.”

- a) Creation is a personal act, not a process.
- b) Creation is a free act; that is, He was moved by an internal impulse.
- c) Creation is a bringing forth of something that did not exist before.

2. Proof of Creation.

a) The direct affirmation of the Holy Scriptures.

- (1) Genesis 1:1, “In the beginning God created....”

The word creation in this verse is the strongest word in the Hebrew language to express absolute origination.

- (2) The Hebrew word is “**Bara**” and is used three times in Genesis 1.

- (a) Verse 1 uses it in reference to the original creation.
- (b) Verse 21 uses it in reference to the creation of animal life.

- (c) Verses 26-27 uses it in reference to the origin of Man.
 - b) By inference—the doctrine of the creation runs through all the Holy Scriptures.
 - (1) The world did not always exist, Psalm 90:2; Mark 13:19; John 17:5; Ephesians 1:4.
 - (2) Each person of the Triune God existed before the world began, I Corinthians 8:6; Colossians 1:17.
 - (3) The origin of the universe is ascribed to each person of the Trinity.
 - (a) Father, I Corinthians 8:6.
 - (b) Son, I Corinthians 8:6;
 - (c) Holy Spirit, Genesis 1:2.
- 3. Theories that contradict the Holy Bible doctrine of creation.
 - a) Dualism—this is the theory that there are two eternal principles, God and matter.
 - b) Emanation—this view declares that the universe is of the same substance as God and was produced by a series of emanations from the Godhead. This is the origin of Pantheism.
 - c) Eternal creation—this declares that creation was an act of God in the past eternity.
 - d) Spontaneous generation—this theory holds that creation is still going on; that is, it is a continuous process.
- 4. The time of creation.
 - a) Two creative acts.
 - (1) The original creation, Genesis 1:1.
 - (a) Approximately 7-10 billion years ago.
 - (b) The earth is approximately 4 billion years old.
 - (2) The re-creation, approximately 6,000 years ago.
 - b) The explanation
 - (1) An Angelic conflict, Isaiah 14:4-23; Ezekiel 28:11-19.
 - (2) A pre-Adamic catastrophe, Genesis 1:2; 1:28; Isaiah 45:18; Jeremiah 4:23-26.
- 5. The design of creation.

In determining the design, let us see:

 - a) The testimony of the Holy Bible.
 - (1) All God's purposes center in Himself.

Before there was the act of creation, there was a purpose,
Romans 11:36; Colossians 1:16.

- (2) All God's purposes are according to His will and pleasure,
Ephesians 1:5, 6, 9; Revelation 4:11.
- (3) All God's purposes and acts are for His own glory, Isaiah 43:7;
60:21.
- (4) All God's purposes in dealing with men is to make known His
wisdom, power, and glory, Psalm 143:11; Ezekiel 36:21-22;
Ephesians 3:9-10.

b) The testimony of reason.

- (1) God's glory is the only, and actually, and perfectly attained in
the universe.
- (2) God's glory is the most valuable end.
- (3) God's glory is the only end consistent with His independence
and sovereignty.

6. The areas of creation.

- a) The universe, Genesis 1:1.
- b) Personal beings.²¹

B. Preservation—the continued existence of created things.

1. The Scriptures clearly distinguish between creation and preservation,
Nehemiah 9:6.
2. God sustains our physical life, Psalm 66:9; Acts 17:28.
3. In Jesus Christ, all things consist (or, hold together), Colossians 1:17;
Hebrews 1:2-3.

C. Miracles.

These were works of God so they are mentioned here.

1. In the time of Elijah and Elisha.
 - a) Elijah and the prophets of Baal, I Kings 18:36-39.
 - b) Elisha and Naaman, II Kings 5:14-15.
 - c) Elisha and the axe head, II Kings 6:6.
2. In the time of the exile
 - a) The Hebrew children and the fiery furnace, Daniel 3:25-29.

²¹ By personal beings is meant beings who possess self-determination and self-consciousness.

- b) Daniel in the den of lions, Daniel 6:18-24.
- 3. In the time of the introduction of Christianity.
 - a) All those miracles by Jesus.
 - b) The apostles, Acts 2:43.
 - c) Phillip, Acts 8:5-7.

D. The providence of God.

1. It extends over the world.
 - a) Vegetation, Psalm 104:14.
 - b) Weather, Job 37:6-13; Psalms 135:5-7; 147:8-9; 148:7-8.
 - c) Seasons, Genesis 8:22; Acts 14:17.
 - d) Natural Phenomena, Job 9:5-6.
 - e) Bird and Animal life, Psalm 104:21-27; Matthew 6:26; 10:29.
 - f) The Affairs of Nations, Job 12:23; Psalm 22:28; Daniel 2:21; Acts 17:26.
2. It extends to man's birth and lot in life.
 - a) The beginning of the existence of man is determined by the decree of God, Psalm 139:16.
 - b) The position of every man in life has been determined by God, I Samuel 16:1; Jeremiah 1:5.
3. It extends to the minutest things in life, Matthew 10:30.
4. It extends to the free act of man, Exodus 15:26; Proverbs 20:24; Ephesians 2:10; Philippians 2:13.
5. God exercises His providence over the evil acts of men in several ways.
 - a) By prevention, Genesis 20:6; 31:24; Psalm 19:13; Hosea 2:6.
 - b) By permission, II Chronicles 32:31.
 - c) By direction, Genesis 50:20; Acts 4:27-28; Romans 9:17.
 - d) By determination, Job 1:12; 2:6; I Corinthians 10:13; II Thessalonians 2:7.

Angelology

The Doctrine of Angels

I. ANGELS.

The only source of information concerning angels is the Holy Bible. The frequency of the mentioning of angels is indicative of their importance. The Old Testament mentions angels 108 times. The New Testament mentions angels 165 times.

A. Angels are heavenly intelligences, Matthew 25:31.

1. Their nature.
 - a) They are created beings, Psalm 148:2-5.
 - b) They possess superhuman wisdom and intelligence, II Samuel 14:20; Matthew 18:10; 24:36.
 - c) They are distinct from men, I Corinthians 6:3.
 - d) They seem to constitute a company—rather than a race, Matthew 22:30; Luke 20:35-36.
 - e) They possess superhuman power, Psalm 103:20; II Peter 2:11.
 - f) They are moral beings, Mark 8:38.
2. Their organization.²²
 - a) The position of Gabriel shows this, Luke 1:19.
 - b) The designation of Michael as the archangel and one of the chief princes shows this, Daniel 10:13; Jude 9.
 - c) The designation of these heavenly beings as principalities, and powers, and might, and dominion shows this, Ephesians 1:21.
3. Their number, Daniel 7:10; Hebrews 12:22.
4. Their abode, Matthew 22:30; Luke 2:13-15; John 1:51.
5. Their ministry.
 - a) On behalf of the children of God, Matthew 18:10; Acts 12:15.
 - b) They minister to those who shall be heirs of salvation, Hebrews 1:13-14.
 - c) They keep those who abide in the secret place of the Most High God, Psalm 91:1, 11-12.
 - d) They protect the servants of God from their enemies, II Kings 6:15-17;

²² The Scriptures clearly imply that angels constitute a hierarchy; that is, they are of various ranks and orders.

Psalm 34:7.

- e) They deliver from great perils and all kinds of evil, Acts 5:19; 12:8, 11.
 - f) They cheer the servants of God in times of hardships and dangers, Acts 27:23-24.
 - g) They have been used to reveal the purpose of God to His servants, Luke 1:11-13.
 - h) They have been used to show the servants of God what to do, Matthew 1:20-2:13, 19, and 20.
 - i) They take God's own to a place of blessedness at death, Luke 16:22.
 - j) They gather together the elect of God at the return of Christ, Matthew 24:31.
6. Their ministry is on behalf of God.
- a) They are in the presence of God beholding His face, Matthew 18:10; Revelation 5:11-12.
 - b) They brought the law of God to His people, Acts 7:53; Galatians 3:19.
 - c) They execute judgment upon the enemies of God, II Kings 19:35; Acts 12:23.

Demonology

The Doctrine of Demons

I. DEMONS

A. Their origin.

The Bible is silent as to their origin, but most Bible students believe that they are angels who kept not their first estate, II Peter 2:4; Jude 6.

1. Their nature.
 - a) They are spirit beings, Matthew 12:43; Luke 9:38-39, 42.
 - b) They have personality, Mark 1:24.
 - c) They are unclean, Luke 4:36.
 - d) They are malicious and violent, Matthew 8:28.
2. Their number, Mark 5:9.
3. Their work.
 - a) They are agents of Satan, Matthew 12:26-27.
 - b) They inflict physical maladies upon men, Matthew 12:22
4. Their influence.
 - a) They induce men to practice formalism in their religious teachings and practice, I Timothy 4:1-3.
 - b) They induce men to live lives of personal uncleanness, II Peter 2:10-12.
 - c) They induce professing, or nominal, Christians to depart from the faith, I Timothy 4:1.
 - d) They strive to prevent believers from living spiritual lives, Ephesians 6:12.
 - e) They personally enter into men and use their bodies, Matthew 8:16, 28.

II. THE DEVIL.

A. Satan's unfallen state, Ezekiel 28:12-17.

1. He was a being of beauty and wisdom, v. 12.
2. He was given a place on the holy mountain of God, v. 14.
3. He was sinless until he fell, v. 15.
4. His heart was lifted up with pride, v. 17.

B. Satan's fall, Isaiah 14:12-15.

C. Satan's names.

1. Lucifer, Isaiah 14:12.
2. Devil, I Peter 5:8.
3. Satan, Luke 10:18.
4. Deceiver, Revelation 12:10.
5. Accuser, Revelation 12:10.
6. Dragon, Revelation 12:10.
7. Prince of this world, John 12:31.
8. Prince of darkness, Ephesians 6:12.
9. Prince of the power of the air, Ephesians 2:2.
10. God of this world [age], II Corinthians 4:4.
11. Beelzebub, II Kings 1:2; Matthew 12:24; Mark 3:22-23.
12. Belial, II Corinthians 6:15.
13. Leviathan, Isaiah 27:1.
14. Apollyon, Revelation 9:11.

D. The personality of Satan: that is, the devil.

1. He was the first murder and liar, John 8:44.
2. He tempted Christ in the wilderness, Matthew 4:1-11.
3. He put into the heart of Judas the desire to betray Jesus, John 13:2.
4. He filled the heart of Ananias to lie, Acts 5:3.
5. He sow tares in the good field where good seed has been sown, Matthew 13:19, 29.
6. He goes about seeking to devour men, I Peter 5:8.

E. The position of the devil.

1. He is so exalted that Michael the archangel did not dare bring a railing accusation against him, Jude 8.
2. He is the Prince and power of the air, Ephesians 2:2.
3. He is the prince of this world, John 12:31; 14:30; 16:11.
4. He is the god of this age, II Corinthians 4:4.

F. The power of the devil.

1. It exceeds that of man, Ephesians 6:11-12.
2. He is the king over the realm of demons, Luke 11:14-18.
3. He has a throne, Revelation 2:13.

4. He has kingdoms, Matthew 12:26; Revelation 11:15.
5. He can masquerade as an angel of light, II Corinthians 11:14-15.
6. He has his meeting places, Revelation 2:9.
7. He had power to resist and retard a glorious angel, Daniel 10:5, 6, 12, and 13.
8. The whole mass of unsaved men is under Satan's power, I John 5:19.
9. Satan's power is limited by the will of God, Job 1:10-12.

G. The moral nature of Satan.

1. He is exceedingly cunning, II Corinthians 2:11.
2. He exercises his wiles against believers, Ephesians 6:11-12.
3. He displays signs and lying wonder to deceive, II Thessalonians 2:8-10.
4. He fashions himself into an angel of light, II Corinthians 11:14.
5. He is exceedingly wicked.
6. He is called the wicked one and evil one, Matthew 5:37; I John 5:18.
 - a) He is the original sinner, John 8:44; I John 3:8.
 - b) He blinds the minds of the unbelieving, II Corinthians 4:4.
 - c) He takes away the gospel in some cases, Luke 8:12.

H. The sphere of the operation of the devil.

1. He has means of accusing the brethren even in heaven, Job 1:6; Zechariah 3:1-3; Ephesians 6:11-13.
2. His special field of activity is the earth, Job 1:7.

I. The work of the Devil.

1. He brought sin into the world, Genesis 3:1, 6.
2. He is the cause of sickness.
3. He tempts man to sin, I Chronicles 21:1.
4. He prepares snares for men, I Timothy 3:7.
5. He puts wicked purposes into the hearts of men, Acts 5:3.
6. He blinds the minds of the unbelieving, II Corinthians 4:4.
7. He takes away the Word of God from those who hear it and do not understand, Mark 4:15.
8. He shows tares in the field of God, Matthew 13:39.
9. He buffets the servants of God, II Corinthians 12:7.
10. He accuses the brethren before God, Revelation 12:10.

J. The destiny of Satan.

1. His doom was predicted when he was cast out, Isaiah 14:11-15.
2. He is under an unending curse, Genesis 3:14.
3. He shall be confined to the bottomless pit, Revelation 20:1-3.
4. He shall be consigned to the lake of fire, Revelation 20:10.

K. The believers course of action in relation to Satan.

1. He is to remember that Satan has been conquered, I John 3:8.
2. He is not to give way to Satan, Ephesians 4:27.
3. He is to be vigilant, I Peter 5:8.
4. He is to personally resist Satan, James 4:7.
5. He is to be on the whole armour of God, Ephesians 6:11-18.

ANTHROPOLOGY

The Doctrine of Man

I. MAN AS A PERSONAL BEING.

A. The Origin of man.

1. The result of divine counsel, Genesis 1:26.
2. The immediate act of the triune God, Genesis 1:27.
3. The creation of Man was after the divine type, Genesis 1:27.

B. The Unity of the Human Race.

1. Unity is implied from Man's origin, Genesis 1:26-28²³.
2. Unity is confirmed by Christ, Matthew 19:4.
3. Unity is declared by Paul, Acts 17:26.
4. Unity is corroborated by science and history.
 - a) His traces tribes and nations to a common source.
 - b) Philology agrees that all languages point to a common origin.
 - c) Physiology says the common functioning indicates that all belong to one species
 - d) Psychology indicates there are common mental and moral characteristics.

C. Man is a personal being.

Personal being possess:

1. Rationality, or self-consciousness, Colossians 3:10.
2. Power of perception²⁴.
3. Self-will, or self-determination.

D. Man is a moral being.

Man was created with the power to know right.

E. Man was placed in a responsible position.

1. He was to dress and keep the garden, Genesis 2:15.
2. He was confronted by law, Genesis 2:17.

²³ The descendants all come from this pair. Adam means "man" and Eve means "mother of all living".

²⁴ Adam had knowledge that enabled him to name all the animals.

3. He was placed as lord over creation, Psalm 8:6-8.
4. His life was sacred, Genesis 9:5-6.

F. The fall of Man.

1. Man's probation, Genesis 3:1-5.
 - a) His environment was suited to his nature, Genesis 2:18.
 - b) The necessity of his probation²⁵.
 - c) The means of his probation²⁶.
 - d) The method of his probation.

Satan was used. Satan did not appeal directly to the Adam; rather, he followed these steps:

- (1) He went to the woman while she was alone.
- (2) He insinuated doubt to her.
- (3) He raised the question of the veracity, or honesty, of God.
- (4) He appealed to the appetites of the woman²⁷.

2. Man's disobedience, Genesis 3:6-8.
3. Man's disobedience brought consequences, Genesis 3:9-24.
 - a) Those affected by the consequences.
 - (1) Adam;
 - (2) Eve; and,
 - (3) Satan.
 - (a) A disturbed relationship with God, Genesis 3:8.
 - (b) The degradation of the serpent, Genesis 3:14²⁸.
 - (c) The undying enmity between the seed of woman and the seed of the serpent, Genesis 3:15.
 - (d) The judgment on the woman, Genesis 3:16.
 - (e) Death passed upon all Man, Genesis 3:19.
 - (f) The expulsion from the Garden of Eden, Genesis 3:24.
 - (4) Adam's posterity—the human race, Romans 5:12, 18-19.

²⁵ He possessed moral freedom, so his freedom must be tested.

²⁶ The tree of the knowledge of good and evil was the only tree forbidden to man. To eat thereof was to bring upon man spiritual, moral, and physical death.

²⁷ The lust of the eyes, the lust of the flesh, and the pride of life.

²⁸ Compare Numbers 21:9; John 3:14; and, Revelation 12:9.

II. THE DESTINY OF MAN.

A. Death.

Death is the suspension of the personal union between the personality of man and his body as well as the dissolution of his body into its chemical elements. This was included in the penalty of sin, Genesis 2:17; 3:19.

B. After physical death, the human personality still exists, Job 19:26-27; Psalm 17:15; Luke 23:43; and II Corinthians 5:6-8.

C. The condition of the human personality after death.

1. It is part of the physical body, I Corinthians 15:52; I Thessalonians 4:16-17.
2. It resides in an intermediary body, II Corinthians 5:1.
3. It is in a state of consciousness, Luke 16:23; II Corinthians 5:1-8; I Peter 3:19; and, Revelation 6:9-10.
4. The believer is in a state of blessedness, Philippians 1:23; Revelation 6:11; and, 14:13.
5. The wicked is in a state of torment, Luke 16:23.

D. The resurrection of the body.

1. Proof of the resurrection.
 - a) The fourfold testimony of the Old Testament Scriptures.
 - (1) By direct statement, Job 19:25-27; Psalm 16:9-11; and Daniel 12:2.
 - (2) By symbolism, Genesis 22:5 compared with Hebrews 11:19.
 - (3) By prediction, Isaiah 26:19; Hosea 13:14.
 - (4) By demonstration²⁹, I Kings 17:21-22; II Kings 4:32-35.
 - b) The testimony of New Testament Scriptures.
 - (1) The fact of the resurrection declared, John 5:21; Acts 26:8, 23; and I Corinthians 15:3, 4, 22.
 - (2) The resurrection predicted, John 5:28-29; 6:39-40; and I Thessalonians 4:14-16.
 - (3) The fulfillment of the prediction concerning the resurrection, Matthew 27:52-53; 28:6.
2. The character of the resurrection body.

²⁹ Restoration to the land of the living.

- a) It will be a real body, I Corinthians 6:14; 15:21-22.
 - b) It will be like the resurrection body of Christ, Philippians 3:21; I John 3:2.
3. The order of the Resurrection.
- a) Christ, the firstfruits, I Corinthians 15:20-23.
 - b) The resurrection of the unjust, John 5:28-29; Acts 24:15.
4. The nature of the resurrection body³⁰.
- Four particular features of the resurrection body are set forth by Paul:
- a) The body will be raised in incorruption, I Corinthians 15:42.
 - b) The body will be raised a glorious body, I Corinthians 15:43.
 - c) The body will be raised a powerful body, I Corinthians 15:43b.
 - d) The body will be raised a spiritual body, I Corinthians 15:44.

E. The Judgments

1. The fact of judgment.
- a) It is taught in the Old Testament, Psalm 9:7-8; 96:13.
 - b) It is taught in the New Testament, Acts 17:31; Hebrews 9:27.
2. The nature of judgment.
- a) It was, is, and will be a literal event, John 3:18; I Corinthians 11:28-31; II Corinthians 5:10; Matthew 25:31-32; Isaiah 1:24-26; 2:9-22; and, Revelation 20:10-15.
 - b) It was, is, and will be a visible event, John 3:14; I Corinthians 11:28-31; II Corinthians 5:10; Matthew 25:31-32; Isaiah 1:24-26; 2:9-22; and, Revelation 20:10-15.
3. The times of the judgments.
- a) 2,000 years ago for the believer, Hebrews 9:26; I Peter 3:18.
 - b) During the life time of the believer, Romans 14:12-13.
 - c) At the coming of Jesus (in the air) for believers, Revelation 22:12.
 - d) At the return of Christ to earth, Matthew 25:1-13.
 - e) At the ending of the Tribulation period and the beginning of the

³⁰ In death, there is a disorganization of the elements that compose the body; in the resurrection, there is a re-organization of these elements. However, omitted are those bodily functions that are intended for this temporal life on earth, Luke 20:35-36. Implied, therefore, is that marriage was provided for the propagation of the human race; nevertheless, in heaven such will not be needed.

- millennial reign—the return of Christ to Earth, Matthew 25:31.
- f) After the millennial reign, II Peter 2:4; Revelation 20:10.
 - g) A millennium after the first resurrection, Revelation 20:5.
4. The Judge—the Son of God, John 5:22-27; Romans 2:16; 14:11-12.
5. The judgments enumerated³¹.
- a) The judgment of the believer's sins, John 3:14-18.
 - (1) The time—nearly 2,000 years ago, Hebrews 9:26; I Peter 3:18.
 - (2) The place—Golgotha (Calvary), Galatians 3:13.
 - (3) The result—death for Christ; life for the believer, John 5:24; Romans 8:1; and, II Corinthians 5:21.
 - b) The judgment of the believer's life³², I Corinthians 11:28, 30-32; and, I John 1:9.
 - (1) The Time—during the lifetime of the believer, Romans 14:12-13.
 - (2) The Place—Anywhere and at any time.
 - (3) The Result—continuation of fellowship with God³³, Psalm 24:3-4; and, I Peter 3:12.
 - c) The judgment of the believer's works³⁴, II Corinthians 5:10.
 - (1) The Time—at the coming of Jesus (in the air) for believers, Revelation 22:12-13.
 - (2) The Place—the Judgment Seat of Christ, II Corinthians 5:10.
 - (3) The Result—Reward; or, the loss of reward, I Corinthians 3:11-15.
 - d) The Judgment of Israel, Psalm 50:1-7; Isaiah 1:24-26; Ezekiel 20:33-44; Malachi 3:2-5; and, 4:1-2).
 - (1) The Time—The Tribulation Period to the beginning of the Millennial Reign of Christ.

³¹ A number (seven) of judgments are mentioned in the Scriptures.

³² The believer is free from the condemnation of his sin, but responsible for this walk before God and Man. So, self-judgment is involved for every believer.

³³ When the believer confesses his sins, the believer enjoys full forgiveness and cleansing, I John 1:8-10.

³⁴ This judgment has nothing whatever to do with salvation: for salvation is a grace-gift freely given by God to the believer, Romans 6:23; Ephesians 2:8-9. Rewards, however, are earned by works, Matthew 10:42; and, Ephesians 2:10.

- (2) The Place—on earth.
 - (3) The Result—Israel shall rule upon the earth over the gentile nations.
- e) The judgment of the living (extant) nations, Matthew 25:31-32.
- (1) The Time—at the end of the present age: the beginning of the millennial reign of Christ over the earth.
 - (2) The Place—in the valley of Jehoshaphat at the foot of the Mount of Olives, Joel 3:1-2, 12-14; Zechariah 14:1, 8.
 - (3) The Result—the separation of the sheep nations and the goat nations on the basis of their treatment of Christ’s brethren, Matthew 25:40, 45.
- f) The judgment of the Angels, I Corinthians 6:3.
- (1) The Time—during the “great day”; that is, the Day of the Lord, Isaiah 2:9-22 as the final judgment of Satan occurs II Peter 2:4; and Revelation 20:10.
 - (2) The Place—before the great white throne and the throng of Saints, Revelation 20:11-13.
 - (3) The Result—cast into the lake of fire.
- g) The judgment of the wicked at Christ’s great white throne.
- (1) The Time—after the millennial reign of Christ upon the earth, Revelation 20:5.
 - (2) The Place—great white throne, Revelation 20:11-13.
 - (3) The Result—cast into the lake of fire: the unbeliever’s second (spiritual and physical) death, Revelation 20:14-15.

Hamartiology³⁵

The Doctrine of Sin

Sin is an awful fact, and is universally attested.

I. WHAT IS SIN?

A. According to the Scriptures.

1. Sin is failure to conform to the divine standard (literally, “missing the mark”), Romans 3:23.
2. The transgression of the law of God, I John 3:4.
3. A state of being, James 4:17; and I John 5:17.
4. A condition of the heart, Matthew 15:19³⁶.

B. An Everyday experience of life.

II. WHEN DID SIN BEGIN?

A. It began in the second heaven with Satan, I John 3:8.

B. It began on earth with Adam, Romans 5:19.

III. IS SIN UNIVERSAL?

A. The direct statement of the Scriptures, Romans 3:9-12, 22-23.

B. The common judgment of Mankind.

C. The universal practice of men calling for a priesthood and a sacrifice.

D. Every form of religion recognizes the need of a sacrifice and of a priesthood ministry.

E. Lack of perfection.

F. Every man, obviously, come short of perfection, James 4:17.

G. The universal need of atonement and regeneration, John 3:3, 5, 16.

H. The condemnation resting upon all who do not receive Jesus Christ as their Saviour, John 3:18, 36.

³⁵ The study of the doctrine of sin in the Holy Bible.

³⁶ Compare with Matthew 5:22; and Romans 7:8-10.

IV. WHAT ARE THE CONSEQUENCES OF SIN?

The effect of the sin of Adam may be set forth by three words:

- A. Depravity³⁷.
- B. Guilt³⁸.
- C. Sins of ignorance bring a degree of guilt, Matthew 10:15; John 19:11; and, Romans 2:12.
- D. Sins of presumption bring a degree of guilt, Psalm 19:13.
- E. Sins of infirmity³⁹ bring a degree of guilt, Psalm 19:20.
- F. Sins of final obduracy (hard-heartedness), Matthew 12:32; and, Mark 3:29.
- G. Penalty⁴⁰.

³⁷ The lack of original righteousness, or holy affection, toward God. Also, the corruption of the moral nature of Man, which biases him to evil.

³⁸ Guilt is the result of depravity. By guilt is meant deserved punishment for self-determined violation of the law of God, or failure to conform to that law. Guilt is universal with the human race, but there are degrees of guilt attached to different kinds of sin, Romans 2:6; and Hebrews 10:28-29.

³⁹ Sins committed through the weakness of the flesh.

⁴⁰ Penalty is the pain or loss that shall be inflicted upon the sinner by the Lawgiver in the vindication of His justice.

Deontology

Definition: The science, or study, of moral obligation, or the ethics, of duty. The Greek word “dentos” means, “it is necessary.”

I. THE NATURE OF THE LAW OF GOD.

A. The circumstances of this giving of the Law on Sinai, Exodus 18; 19.































1. Here is where Moses kept his father’s-in-law flock.
2. Here is where Elijah found refuge from Jezebel, I Kings 19:8.
3. Here is, probably, where Paul spent three years in study and in preparation for his ministry.

B. Given for the government of a people who was to be a peculiar treasure to God.

1. The tables of stone.⁴¹
2. The Ten Commandments.⁴²

⁴¹ The tables were deposited in the Ark of the Covenant, where they remained through the 38 years of wondering. The tables were transported across Jordan; carried around the walls of Jericho; housed at Shiloh; captured by the Philistines; placed in the house of Abinadab; and, then to David. Finally, they were placed in the Temple of Solomon where they remained until the temple was plundered by Nebuchadnezzar.

⁴² The Ten Commandments furnish us with the greatest code of morals that the world has ever known. The principles of every one of the commandments have been restated in the New Testament:

The First Commandment:	Exodus 20:2-3 	 Matthew 22:37-38 
The Second Commandment:	Exodus 20:4-6 	 John 4:24 
The Third Commandment:	Exodus 20:7 	 Matthew 5:33-37 
The Fourth Commandment:	Exodus 20:8-11 	 Mark 2:27-28 
The Fifth Commandment:	Exodus 20:12 	 Matthew 15:3-6 
The Sixth Commandment:	Exodus 20:13 	 Matthew 5:21-22 
The Seventh Commandment:	Exodus 20:14 	 Matthew 5:27-28 
The Eighth Commandment:	Exodus 20:15 	 Mark 10:19 
The Ninth Commandment:	Exodus 20:16 	 Matthew 12:35-37 
The Tenth Commandment:	Exodus 20:17 	 Luke 12:15 

C. The Purpose of the Law.

1. It shows the oneness and sovereignty of God, Exodus 20:2.
2. It was to place a restraint upon the sinner as a deterrent to sin, Exodus 19:16-19; Psalm 68:7-8.
3. To show the sinner the reality and greatness of his sins, Romans 3:19-20.
4. It leads, or drives, the sinner to Christ—the Saviour, Galatians 3:24.

II. THE FIRST COMMANDMENT.

Exodus 20:2-3: “The duty of worshipping the one true and living God.

- A. It calls for the recognition of a Supreme Person.
- B. To love Him supremely is desired, Deuteronomy 6:5.
- C. Whole-hearted worship is demanded.
- D. Unwaning faith in God is demonstrated.
- E. It calls for the personal choice of God.
- F. How this commandment might be violated.
- G. By living for one’s self.
- H. By making pleasure the goal of one’s life.
- I. By living to eat and prosper in earthly things, Philippians 3:19.
- J. By being under the sway of carnal lust.⁴³
- K. By the worship of mammon and money, Matthew 6:24.
- L. By worshipping Saints.⁴⁴

III. THE SECOND COMMANDMENT.

Exodus 20:4-6: “the spirituality of worship.”

- A. The Spirituality of God, John 4:24.⁴⁵

⁴³ Carnal lust is seen in Baal worship.

⁴⁴ Such as the Blessed Virgin Mary, Joseph, John, Paul, and etcetera.

⁴⁵ Since God is Spirit, it follows that this commandment is addressed to the prohibition of the use of material objects in worshipping Him, II Corinthians 4:18.

- B. The uses of images, or representations of God in worship are prohibited.

IV. THE THIRD COMMANDMENT.

Exodus 20:7: “The need for reverence for God.”

This commandment might be violated:

- A. By Blasphemy—intentional defiance of God.
- B. By Perjury—false swearing, or witness.
- C. By Frivolity—joking with the name of God.
- D. By Profanity—commonly called swearing, cursing, or “cussing.”
- E. By Hypocrisy—having a form of godliness only.
- F. By Religiosity—professionalism, pragmatism, pretentiousness, and pride of heart.
- G. By Irreverence—despitefulness and hatred against the holy institutions of God, such as: His churches, prayer, soul-winning, and etcetera.

V. THE FOURTH COMMANDMENT.

Exodus 20:8-11: “Sabbath is: ‘the day of rest’.”

- A. The Meaning of the term “Sabbath”—rest, cessation from action.
- B. The History of the Sabbath—instituted in the Garden of Eden.⁴⁶
- C. The Significance of the Sabbath.
- D. It commemorates the works of creation, Genesis 2:3; Exodus 20:11.
- E. It kept alive the knowledge of the true and living God.
- F. It anticipates the greater Sabbath, Psalm 95:11; Hebrews 4:9-10.
- G. It is a covenantal sign between Israel and God, Exodus 31:13; Deuteronomy 5:12-15.
- H. It is necessary to Man’s well-being, Mark 2:27.
- I. The Objectives of the Sabbath—rest and thought toward God.

⁴⁶ Not much said with reference to the Sabbath from Eden to Sinai, Genesis 8:10-12; and Exodus 16:22-26.

- J. The Violation of the Sabbath.
- K. By engaging in labor.
- L. By devoting the day to amusements.
- M. By feasting.

VI. THE FIFTH COMMANDMENT.

Exodus 20:12: "The need for honoring father and mother."

- A. The obligation imposed.
- B. Reverence, Leviticus 19:32.
- C. Love.
- D. Obedience, Colossians 3:20.
- E. Support in old age, I Timothy 5:4.
- F. The violation of the commandment.
- G. By showing disrespect for parents.
- H. By living lives that are a reproach to parents.
- I. By disobedience to parents.
- J. By non-support of aging parents.
- K. The Promises of the commandment.
- L. It may be well with thee, Ephesians 6:3.
- M. It may bring long life on the earth, Ephesians 6:3.

VII. THE SIXTH COMMANDMENT.

Exodus 20:13: "The sanctity of life."

- A. Obligations enjoined by this commandment.
- B. All lawful efforts to preserve our own lives and the lives of others.
- C. The resistance of all evil thoughts and passions.
- D. A sober use of meats and drinks.
- E. Refraining from over work.
- F. Violations against this commandment.
- G. Violated by sinful anger, Matthew 5:22.

- H. Violated by hatred, I John 3:15.
- I. Violated by immoderate use of recreation.
- J. Violated by selling adulterated foods.
- K. Violated by Employer negligence.
- L. Violated by suicide.
- M. Violated by unjustified war.

VIII. THE SEVENTH COMMANDMENT.

Exodus 20:14: "The sanctity of Covenantal Relationship to God and Marriage."

- A. Adultery is a sin against:
- B. The body, I Corinthians 6:18.
- C. The Soul, Proverbs 6:32.
- D. The Family.
- E. The image of God in us.
- F. The indwelling Holy Spirit.
- G. Mankind.
- H. Duties enjoined in this commandment.
- I. Chastity in mind and affection, Matthew 5:27-28.
- J. Chastity in word and conversation.
- K. Purity in all occasions by shunning all impurity.

IX. THE EIGHTH COMMANDMENT.

Exodus 20:15: "The sanctity of property."

- A. What the commandment involves.
- B. It recognizes the right of human possessions.
- C. It sets the standard for means of coming into possessions.
- D. How the commandment might be violated.
- E. By actually taking that that belongs to another.
- F. By using false weights and measurers
- G. By selling adulterated or inferior goods.
- H. By extortion.

- I. By employer defrauding employee and vice versa.
- J. By barrowing and not returning.
- K. By going into debt when debt cannot be paid.

X. THE NINTH COMMANDMENT.

Exodus 20:16: “The sanctity of a person’s character.”

- A. Duties enjoined by the ninth commandment—faithful dealings with our fellowman, Zechariah 8:16.
- B. Violations against the ninth commandment.
- C. Lying.
- D. Perjury.
- E. Slander.
- F. Tale-bearing.
- G. Creating a false impression.
- H. Withholding the truth.
- I. Perverting the meaning of a statement.
- J. Flattery.

XI. THE TENTH COMMANDMENT.

- A. Exodus 20:17: “Covetousness”.
- B. The negation of covetousness centers in the word covet—“Thou Shalt NOT!”
- C. The sin emerges when one desires that that belongs to another. It is a condition of the heart and mind.

SOTERIOLOGY⁴⁷

The Doctrine of Salvation

I. THE GRACE OF GOD.⁴⁸

- A. The word grace is used in the Bible in several senses, but the pre-dominate usage signifies the free favor of God (unmerited favor and love), Ephesians 2:7-8; Titus 2:11.
- B. Grace goes hand in hand with righteousness.
- C. The fullness of the grace of God was manifest in Jesus Christ, John 1:17.
- D. However, grace is the work of the entire Trinity, II Corinthians 5:19.
 - 1. The Father planned it.
 - 2. The Son purchased it.
 - 3. The Holy Spirit performed it.

II. THE COVENANT⁴⁹ RELATION OF GOD AND HIS PEOPLE.⁵⁰

- A. The covenant of redemption between the Father and the Son, Psalm 89:27-37.⁵¹
 - 1. Jesus came and did the will of the Father, Psalm 4:7-8; Matthew 26:39; Hebrews 10:7.
 - 2. Jesus glorified the Father on earth, John 17:4.

⁴⁷ This is the branch of theology that treats of the salvation accomplished by Jesus Christ, the Lord. It includes the grace of God: that is, salvation planned by the Father; the person and work of Jesus Christ: that is, salvation purchased by the Son; of; the application of the righteousness of God that was objectively wrought out by Jesus Christ to the sinners by the Holy Spirit in the actual salvation of believers: that is, salvation performed by the Holy Spirit.

⁴⁸ The source of salvation.

⁴⁹ Deeply embedded in the Scriptures are two covenants: (1) the covenant between the Father and the Son, usually called the covenant of redemption; and, (2) the covenant between God and His people, usually called the covenant of grace.

⁵⁰ A covenant is a mutual contract between two or more parties. Examples: Abraham and Abimelech (Genesis 21:27); Joshua and the people (Joshua 24:25); and, God and Abraham (Genesis 15:18; 18:12).

⁵¹ This pertains to the salvation of the believer and this involves the combined activities of the Triune God.

3. In the execution of the redemption of Man the Son was:

- a) To become human by being born of a woman, Galatians 4:4.
- b) To come under the law of His own volition in order to fulfill all righteousness by obedience thereto.
- c) To bare the sins of Man, Isaiah 53:5-6.

B. The covenant of grace.⁵²

III. THE PLAN OF SALVATION.

- A. God provided the Saviour,
John 3:16-18; Galatians 4:4-5.
- B. Jesus paid the redemption price,
Romans 5:8; Galatians 1:4; I Peter 2:4.
- C. God calls men to preach the good news,
Acts 13:2; Galatians 1:1; Hebrews 5:4.
- D. The Spirit uses the Word to convict the sinner,
John 6:44; 16:7-11.
- E. The sinner must repent and receive Jesus as his personal Saviour,
Luke 13:3; Acts 4:12; 16:31; 17:30; 20:21; II Peter 3:9;
and, I John 5:1.

IV. THE PLACE OF THE PLAN OF SALVATION IN THE SCRIPTURES.⁵³

- A. Some representative Old Testament passages that set forth Christ as Kinsman-Redeemer.
 1. The seed of the woman, Genesis 3:15.⁵⁴
 2. The Prophet like Moses, Deuteronomy 18:15-19.
 3. The Anti-Type of the Tabernacle and ceremonial feasts—The Way.
 4. The Kinsman-Redeemer both Divine and human, Isaiah 9:6.

⁵² God enters into a covenant with a man when a man receives Jesus as His Saviour, and gives himself to the doing of the will of God. They are to renounce world. God promises to be their God and they shall be His people. God promises to enroll them in His family, II Corinthians 6:17-18. Jesus is the mediator between God and His people, I Timothy 2:5. As Mediator He fulfills, on behalf of the people, the covenant obligations.

⁵³ This plan is deeply embedded in the Scriptures. In the counsels of eternity, full provision was made. Christ was the lamb slain from the foundation of the world, Revelation 13:8. This plan is found to be the very structure of both the Old and New Testaments.

⁵⁴ The Virgin Birth prophecy and the Proevangelium.

5. The Governor to come out of Bethlehem-Ephrata, Micah 5:2; Matthew 2:6.
6. The Suffering Substitute, Isaiah 53:4-9.
7. The Crucified One, Psalm 22:1-2, 27-28.

B. Some New Testament passages bearing on the redemption wrought by Christ.

C. Deliverance from the Wrath of God, Romans 1:17-19; 2:16; 8:1.

D. Expiation of the guilt of Man, Romans 3:21-26.

E. Putting away sin, Romans 3:24-26; Hebrew 9:26-28.

F. The cancellation of the debt to the law, Romans 4:8-25.

G. Restoration to fellowship with God, Romans 5:1-21.

H. Emancipation from the power of sin, Romans 8:1-2.

I. Deliverance through personal relation with Jesus Christ, Romans 8:29-30⁵⁵, 35, 38; Hebrews 2:14, 16; I John 4:4, 6, 17.

V. CHRIST JESUS AS MEDIATOR.

A. His authority, Matthew 11:27; 28:18; John 5:22, 25-27.

B. His qualifications.

C. His divine nature.

- a) Necessary that He might represent God to man.
- b) Necessary that He might reveal God to man, John 1:18.
- c) Necessary that He might be above all law and infinite.
- d) Necessary that He might possess wisdom, power, and knowledge.
- e) His human nature.
- f) Necessary that He might represent man as the last Adam, Romans 5:15-19.
- g) Necessary that He might live under the law, Galatians 4:4-5.
- h) Necessary that He might become the true High Priest, Hebrews 2:17-18; 4:15-16.
- i) Necessary that He might be the firstborn among many brethren, Romans 8:29.

D. His exclusive prerogative—He is the only mediator.

⁵⁵ Predestinate: always used with what the believer is going to be.

1. This is proved by the direct testimony of Scripture, Acts 4:12; I Timothy 2:5.
2. This is proved by His fulfilling every mediatorial function, Hebrews 10:14.
3. This is proved by His providing complete salvation, John 14:6; Acts 4:12; Hebrews 7:25.
4. This is proved by His exhaustively executing His office, Matthew 11:28; John 6:44.
 - a) As the Prophet—a prophet is one who speaks for another, Esther 7:1-2.
 - (1) This office was fulfilled during the days of His earthly sojourn.
 - (2) This office was fulfilled through His apostles.
 - (3) This office is being fulfilled by the witnessing of believers through the years.
 - b) As the Priest.
 - (1) Qualifications for a priest.
 - (a) He must be taken from among men to represent them, Hebrews 5:1-2.
 - (b) He must be chosen by God as a special representative, Numbers 16:5; Hebrews 5:4.
 - (c) He must be absolutely spiritually holy, morally pure, and bodily consecrated, Exodus 39:30; Leviticus 21:6, 8.
 - (d) He must possess the right to draw near to God, to offer sacrifices for sin, and to make intercession, Exodus 19:22; Leviticus 16:3, 7, 12, and 15.
 - (2) Qualifications perfectly fulfilled.
 - (a) He was taken from among men as their representative before God, Hebrews 2:16; 4:15.
 - (b) He was chosen by God, Hebrews 5:5-6.
 - (c) He was absolutely holy, Luke 1:35.
 - (d) He had the right of access to God and possessed influence with God, John 11:42; 16:28; Hebrews 1:3; 9:11-14.
 - (e) He rendered obedience and made propitiation and intercession on earth, Romans 5:19.
 - (f) He presented His sacrifice and ever lives to make intercession for the redeemed in heaven, Hebrews 7:24-25.
 - c) As the King.
 - (1) The kingdom promised to David, II Samuel 7:12-16; Psalm 89:34-3; Hebrews 6:17-18.

- (2) The kingdom predicted by Daniel, Daniel 7:13-14.
- (3) The kingdom described by Isaiah.
 - (a) The King, Isaiah 11:1-4.
 - (b) The King's Reign.
 - (i) *The King reigns in righteousness and faithfulness, Isaiah 11:5.*
 - (ii) *The King reigns in universal peace, Isaiah 11:6-9.*
- (4) The King birthed, Matthew 1:21-25; Luke 1:32-33.
- (5) The King taught the disciples to pray for the kingdom to come, Matthew 6:10.
- (6) The King declared the kingdom to be at hand, Matthew 4:17.
- (7) The King proclaimed the kingdom laws, Matthew 5-7.
- (8) The King rejected and crucified.
 - (a) He was called a glutton and winebibber, Matthew 11:18-19.
 - (b) He was accused of being in league with the devil, Matthew 12:24.
 - (c) He foretold His death, Matthew 20:17-19.
 - (d) He was crucified, Matthew 27:34-35.
- (9) The King foretold that the kingdom will be expanded, Matthew 25:31-46.

VI. THE APPLICATION OF CHRIST'S REDEMPTION.

A. Faith.

1. No formal definition for faith in the Scriptures.⁵⁶
2. The constituent elements of faith.
 - a) The intellectual element, John 2:23; Romans 10:17.
 - b) The emotional element, Matthew 13:20-21; Mark 4:16-17.
 - c) The volitional element.⁵⁷
 - (1) The rule of Christ begins in one's life when he surrenders himself as guilty and defiled, Isaiah 1:18.
 - (2) The reception and appropriation of Jesus Christ as the Source of pardon and of life, Romans 10:8-10.

⁵⁶ The nearest approach to a definition in Scripture is Hebrews 11:1. "Faith is a personal act in relation to another person." The concept is that of a prop, or support, upon which a person can confidently lean or rest. An early occurrence of faith in the Bible is found in Genesis 15:6.

⁵⁷ The individual casts himself upon Jesus, completely trusting Him as His Saviour and Lord.

B. Repentance.⁵⁸

1. The intellectual element⁵⁹.
2. The emotional element.⁶⁰
3. The volitional element.⁶¹
 - a) The importance of repentance.
 - (1) It is the keynote of preaching.
 - (a) John the baptist preached repentance, Matthew 3:1-2.
 - (b) Jesus preached repentance, Matthew 4:17.
 - (c) The Apostles preached repentance, Mark 6:12; Acts 2:38; 20:21; 26:20.
 - (2) It was in Christ's parting commission to the twelve, Luke 24:47.
 - (3) It is the Lord's supreme desire, II Peter 3:9.
 - (4) It is commanded by God, Acts 17:30.
 - (5) It is the only door of man's escape from perdition, Luke 13:3.
 - b) The manifestation of repentance
 - (1) It manifests in deep sorrow for sin, self-humiliation, and self-abhorrence, Joel 2:12-13; 42:5-6.
 - (2) It manifests in confession of sin and in prayer to God for mercy, Hosea 14:1-2; Luke 18:13-14.
 - (3) It manifests in turning to God from idols to trust and to serve God resulting in doing works worthy of repentance, Acts 26:20.⁶²
 - (4) It manifests in baptism: this is the appointed way of confessing

⁵⁸ Repentance is a change of mind or purpose. When applied to the individual in his relationship to Christ's redemption, it expresses the change of mind and purpose of the individual toward the Lord Jesus Christ.

⁵⁹ The intellectual element is recognition of sin as involving personal guilt, defacement, and helplessness, Romans 1:32; 3:20.

⁶⁰ The emotional element is sorrow for sin as committed against goodness and justice, Psalm 51:1-2, 10, and 14.

⁶¹ The volitional element is the inner turning from sin accompanied by a disposition to seek cleansing and pardon. Therefore, repentance may be defined as the complex act of the soul involving guilt, the emotions as expressing sorrow for sin as committed against goodness and justice, and a turning from sin to God with the disposition of seeking cleansing and pardon.

⁶² Repentance is not merely abstinence from evil doing, but couple with that is the positive performance of good.

Christ, Acts 2:38-39.⁶³

- c) How repentance is effected.
 - (1) Repentance is a gift of God.⁶⁴
 - (2) Repentance is a gift of the crucified and exalted Christ, Acts 5:31.
 - (3) Repentance is effected through believing the Word of God, Jonah 3:5, 10.
 - (4) Repentance is effected through the goodness of God, Romans 2:4.
 - (5) Repentance is effected through the reproof and chastisement of God, Hebrews 12:6, 10-11.
 - (6) Repentance is effected through a vision of God, Job 42:5-6; II Corinthians 3:18.

C. Regeneration.

- 1. What regeneration is.
 - a) It is being born again from above, John 3:3, 5, 7.
 - b) It is begetting, James 1:18.
 - c) It is a new creation, II Corinthians 5:17; Galatians 6:15; Ephesians 4:4.
 - d) It is passing from death unto life, Romans 6:13; Ephesians 2:4-5; I John 3:14.
 - e) It is being called out of darkness into God's light, I Peter 2:9.
 - f) It is the partaking of the divine nature, II Peter 1:4.
- 2. The necessity of regeneration.
 - a) The kingdom of God cannot be seen without it, John 3:3.
 - b) Because of the real nature of man as a sinner, Jeremiah 13:23; Romans 8:7, 9; Galatians 5:19-21; John 3:6.
 - c) Because of the nature of heaven⁶⁵, Matthew 5:8; 13:41; Revelation 21:27.

⁶³ Salvation precedes baptism. Baptism is an act of obedience manifesting that one is saved already.

⁶⁴ Repentance is not something a person can take on at will, but it is the expression of the grace of God wrought in the individual, Acts 11:18.

⁶⁵ Nothing unclean can enter into heaven—the fullness of the presence of God.

3. Results of regeneration.
 - a) Renewal in knowledge after the likeness of God, Colossians 3:10.
 - b) Holiness and righteousness renewed, Ephesians 4:23-24.
 - c) The passing away of old things, II Corinthians 5:17.
 - d) Present salvation, Titus 3:5.
 - e) The Holy Spirit takes up abode in the person of the believer, Romans 8:9; I Corinthians 3:16.
4. Proofs of regeneration.
 - a) Jesus Christ is Lord of the life, I Peter 4:1-2.
 - b) A life of righteousness in living, I John 2:29.
 - c) Victory over sin, Romans 6:14; I John 3:9.
 - d) Overcoming the world, I John 5:4-5.
 - e) Love for the brethren, I John 4:7.
 - f) Witness of the Spirit, Romans 8:16.

D. Justification.

1. The meaning of justification, Deuteronomy 25:1; Isaiah 5:23; Romans 3:21a, 23, and 24.⁶⁶
2. The elements involved in the act of justification.
 - a) Pardon or remission of sin, Acts 13:38-39; Ephesians 1:7.
 - b) Restoration to divine favor, Luke 15:22-24; Romans 5:1-2; Titus 3:4, 7.⁶⁷
3. The grounds of justification.
 - a) It is not by the works of the law, Romans 3:19-23; Galatians 2:16; 3:10.
 - b) It is God's own gift through the redemption in Jesus Christ, Isaiah 53:6; Acts 13:39; Romans 3:24; 5:9; II Corinthians 5:21; Galatians 3:13.⁶⁸

⁶⁶ It can be seen from these Scriptures that "to justify" means that judicial act by which, on account of the merit of Jesus Christ, to whom the sinner is united by faith, God declares that person is no longer exposed to the terror of the law but stands acquitted before Him.

⁶⁷ From these texts, it is clear that justification is much more than remission of sins or acquittal. The justified man is much more than a discharged criminal. He is restored to the position of one who is righteous. God treats His just as if he had never sinned.

⁶⁸ From these texts, it is evident that justification is not on the ground of any merit of the believer, but through the infinite merit of the righteousness purchased through Christ's shed blood. Those who receive Him by faith are justified from all things. Believer's in Christ have

4. The results of justification.
 - a) Peace with God, Romans 5:1.
 - b) Access into grace, Romans 5:2.
 - c) Rejoicing in hope of the glory of God, Romans 5:2.
 - d) Glorifying in tribulation, Romans 5:3.
 - e) Joy in God through the Lord Jesus Christ, Romans 5:11.

E. Adoption.

1. What Adoption is.⁶⁹
2. The ground of adoption—what Jesus is and has done.
3. The proof of adoption.⁷⁰
4. The result of adoption.
 - a) The indwelling of the Holy Ghost, Galatians 4:6.
 - b) Deliverance from fear, Romans 8:15.
 - c) Made heirs and joint heirs with Jesus Christ, Romans 8:17.

F. Sanctification.

1. What sanctification is.⁷¹
 - a) The primary meaning is dedication, or setting apart, for some specific and holy use, Leviticus 27:14-16; II Chronicles 7:16; John 10:36.⁷²
 - b) The secondary meaning is separation from defilement, II Chronicles 29:15-18; I Thessalonians 4:3; 5:22-23.⁷³
 - c) Failure to distinguish between the primary and secondary meanings

nothing reckon against them by God, but they have the righteousness of Christ imputed to them. There is an interchange of position between the redeemed and the Redeemer. Forgiveness is negative; it means the putting away of sin. Justification is positive; it is the reckoning the believer to be righteous. Justification has to do with the believers standing, which is absolutely perfect. (His state may differ decidedly from his standing.)

⁶⁹ According to the etymology of the word, it is “pleasing as a son,” Galatians 4:5; Ephesians 1:5. Regeneration changes the nature; adoption changes the position.

⁷⁰ The presence of the Holy Spirit in the heart of the believer is the proof of adoption into the family of God. He is the witness of our sonship, Romans 8:15-16; Galatians 4:6; 5:22-23.

⁷¹ It has a primary and a secondary meaning.

⁷² (The setting apart is God’s side of the question. All that men can do is yield himself.)

⁷³ (This is man’s responsibility.)

has led to much confusion.⁷⁴

2. How men are sanctified.
 - a) By God, John 17:17; I Thessalonians 5:23.
 - b) By Jesus Christ, Ephesians 5:25-26; Hebrews 10:10.
 - c) By the Holy Spirit, II Thessalonians 2:13; I Peter 1:2.
 - d) Through the Word of God, John 17:17.
 - e) By conscious effort, II Corinthians 6:17.
3. When sanctification takes place.
 - a) Positional sanctification.⁷⁵
 - b) Experiential sanctification.⁷⁶
 - c) Ultimate sanctification.⁷⁷

G. Assurance of salvation.

1. Negatively considered.
 - a) Assurance does not mean that seeming grace may be lost, Luke 8:18.⁷⁸
 - b) Assurance does not mean that the true believer may not fall into sin.⁷⁹
 - c) Assurance does not mean that the believer's conspicuous conscious joy of salvation may not be diminished.⁸⁰
 - d) Assurance of salvation does not persevere, Philippians 2:12-13.
2. Positively considered.⁸¹

⁷⁴ It is improper to ascribe God's side of the question to man and vice versa. God's act was performed once for all; man's is continuous.

⁷⁵ Positional sanctification involves a person's position "in Christ" as a result of faith. Since Christ is sanctified and believers are "in Him", they share His sanctification. This sanctification cannot be improved upon in anyway.

⁷⁶ Experiential sanctification involves the believer in time and is realized as one approaches maturity. This type of sanctification is realized by the filling of the Holy Spirit and Bible doctrine, John 17:17.

⁷⁷ Ultimate sanctification is the believer in eternity when he receives a resurrection body like that of the Son of God. This leaves behind the old sin nature.

⁷⁸ (The fact that some profess salvation who do not possess it does not detract from its reality, no more than a meteor (shooting star) detracts from the fixed stars.)

⁷⁹ (Peter is an example, Luke 22:31-32.)

⁸⁰ (The joy of salvation diminished for King David, Psalm 51:12)

⁸¹ Proof of the believer's assurance.

- a) Proof from the very nature of the case.
 - (1) The believer is vitally united to Jesus Christ, John 14:20, 23; Ephesians 1:3-4.
 - (2) The believer has experienced a new birth, John 3:3.⁸²
- b) Proof from the positive assertions of the Scriptures.
 - (1) The believer has everlasting life, John 3:36.
 - (2) The believer has passed from death unto life, John 5:24.
 - (3) The believer shall never die, John 11:26.
 - (4) The believer shall live because Jesus lives, John 14:19.
 - (5) The believer in Christ is perfected forever, Hebrews 10:14.
 - (6) The believer is kept by the power of God, I Peter 1:5.
 - (7) Jesus declares, that of those given Him by the Father, nothing shall be lost, John 6:39; 17:12.
 - (8) The justified shall be glorified, Romans 8:30.
 - (9) The believer can neither be plucked from Jesus, nor God, John 10:27-30.
- c) Proof from the testimony of the Holy Spirit, Romans 8:14-16.⁸³
 - (1) The Word of God, John 5:24.
 - (2) The believer's life, I John 3:14.
 - (3) The Holy Spirit, Galatians, 4:6
- d) Proof from John the Beloved Apostle's treatise, I John 5:13.⁸⁴

⁸² The believer cannot be unborn.

⁸³ The believer enjoys a threefold witness.

⁸⁴ John wrote a treatise with the purpose of leading believers into assurance, I John 5:13.

Prosuechology⁸⁵

The Doctrine of Prayer

I. WHAT PRAYER IS.

A. Simply stated.

1. In the highest sense, prayer is the communion of the believer with God.
2. Prayer is the believer speaking to God—and in turn—God speaking to the believer.

B. Supremely shown.

1. Negatively stated.

The supreme triumph of the praying soul is not found in supplication to God.

2. Positively stated.

The supreme triumph of the praying soul is found in the revelation of God to the one who prays.

II. WHAT THE CONDITIONS OF PREVAILING PRAYER ARE.⁸⁶

- A. You must be one who is judging and forsaking his sins, Psalm 66:18.
- B. You must be one with a forgiving spirit, Mark 11:25.
- C. You must be one who has a proper motive, James 4:3.
- D. You must be one who has persistence in asking, Luke 11:8.
- E. You must be one who is asking in faith, Mark 11:24.
- F. You must be one who is asking according to the will of God, I John 5:14.
- G. You must be one who is asking in the Name [Authority] of Jesus, John 16:23.
- H. You must be one who is obedient to the divine commands, I John 3:22.

⁸⁵ The redemptive purpose of god culminates in the communion of the redeemed soul with God. The vital and blessed fellowship of the believer with the Father and the Son is the unfailing evidence of having experienced the saving grace of God. So, it is proper to close this division of Christian doctrine with a study of prayer.

⁸⁶ The prayer life of many is unsatisfactory, because there is a lack of understanding as to conditions governing prayer.

I. You must be one who is abiding in Christ, John 15:7.

III. WHOM TO PRAY TO.

A. Pray to God, Acts 12:5.

B. Pray to Jesus Christ, Acts 7:59.

C. Pray in the Spirit, Ephesians 6:18; Jude 20.⁸⁷

IV. WHOM WE SHOULD PRAY FOR.

A. We should pray for ourselves, John 17:1.

B. We should pray for one another⁸⁸, Romans 1:9; James 5:16.

C. We should pray for ministers.

1. Pray that ministers will have freedom of utterance, so that they may preach the Word, Ephesians 6:19-20.

2. Pray that ministers will have doors for utterance open to them, Colossians 4:3.

a) God opens doors for preachers to preach.

b) Preachers must walk through those doors to preach.

D. We should pray for sick believers, James 5:14-15.

E. We should pray for rulers, I Timothy 2:1, 3.

F. We should pray for Israel, Romans 10:1.

G. We should pray for our enemies, Luke 6:20.

V. WHAT TO PRAY FOR.

A. Pray for a clean heart, Psalm 51:10.

B. Pray for open eyes in order to be taught the wonders of the word of God, Psalm 119:18.

C. Pray that the door of our lips may be kept, Psalm 141:3.

D. Pray for daily bread, Matthew 6:11.

E. Pray for forgiveness of sins, Matthew 6:12.

F. Pray for deliverance from the Evil One, Matthew 6:13.

⁸⁷ There is no Scriptural precedent for praying to the Holy Spirit; however, we are urged to pray in the Spirit, Ephesians 6:18; Jude 20.

⁸⁸ "One of the same kind," that is a brother or sister in the faith—the brethren.

- G. Pray to be kept from Temptation, Matthew 6:13.
- H. Pray to be taught how to pray, Luke 11:1.
- I. Pray for all our need, Philippians 4:6, 9.
- J. Pray for sanctification, I Thessalonians 5:23.
- K. Pray for wisdom, James 1:5.

ECCLESIOLOGY

The Doctrine of the Church

I. THE NEW TESTAMENT USAGE OF THE TERM CHURCH⁸⁹.

- A. An assembly (as a secular term), Acts 19:32-37.⁹⁰
- B. A local assembly of believers, Acts 15:41; Romans 16:14.
- C. In a generic sense (all of a class or kind), Acts 12:1; I Corinthians 15:9; Galatians 1:13.
- D. The body of Christ.
 - 1. The church of God, I Corinthians 1:2.
 - 2. The church of the living God, I Timothy 3:5.
 - 3. The church of the first born, Hebrews 12:23.

II. THE ORIGIN OF THE CHURCH.

- A. The preparation of the original church material.
 - 1. The church material was prepared by a selected man, Malachi 3:1; 4:5; Matthew 11:10, 14.
 - 2. The church material was prepared by a sent man, John 1:6.
 - 3. The church material was prepared by a sound man, Matthew 3:7-8.
 - 4. The place of the establishment.⁹¹
 - a) A positive fact.⁹²
 - (1) Not sometime since the Day of Pentecost.
 - (2) Not on the Day of Pentecost, Acts 2:41.⁹³
 - b) A probable place.⁹⁴

⁸⁹ Ekklesia: assembly (or, “church”). In New Testament koine Greek usage the word is used ninety-eight times in reference to the local New Testament church; eleven times in reference an institution (generically, or abstract); four times in reference to a political assembly; and, two times in reference to the glorified New Testament church.

⁹⁰ The secular usage is a political sense—a government assembly.

⁹¹ Palestine.

⁹² It was established in Palestine during the personal ministry of Christ, John 3:29; I Corinthians 12:28.

⁹³ The Lord “added unto them”.

⁹⁴ Bathabara (near Bethany) beyond Jordan, where soon after the baptism of Jesus, the four disciples involved were called out. The four disciples involved were Andrew, Peter, Philip,

- c) A precise person, Matthew 16:18 (“**I** will build **My** church”).

III. THE NATURE OF THE CHURCH.

- A. The church is presently the executive of the Kingdom of God on earth.
1. Christ had a kingdom while He was upon the earth, John 18:36.⁹⁵
 2. The elements of the kingdom were in existence then.
 - a) There must be a King.⁹⁶
 - b) There must be kingdom subjects.⁹⁷
 - c) There must be kingdom laws.⁹⁸
 - d) There must be a kingdom territory.⁹⁹
 3. The kingdom was preached from the day of John the Baptist, and men pressed into the kingdom, Luke 16:16.
 4. The kingdom in existence suffered violence, Matthew 11:12.
 5. The kingdom suffered violence—some were hindered from entering the kingdom, Matthew 23:13.
 6. The kingdom was declared to be in existence by Jesus, Luke 17:21.¹⁰⁰
 7. The King (Christ) rebuked people for not repenting and entering into the kingdom, Matthew 21:31-32.
 8. In fulfillment of prophecy, Jesus sang in the church that He had built, Psalm 22:22; Matthew 26:30; and Hebrews 2:12.
- B. The kingdom will be expanded at the beginning of Christ’s reign, Matthew 6:10; Revelation 11:15.
- C. The church is not universal and invisible, composed of all the saved.

and Nathanael (John 1:29-51). These four disciples followed Christ to Capernaum, came back to Capernaum, came back to Galilee, and went back to their fishing, where they heard his call to full-time service, Matthew 4:19. John 3:29 occurred before Matthew 4:19. See Matthew 4:12. Already, John was in prison when Matthew 4:19 occurred.

⁹⁵ The first church was Christ’s kingdom established on earth, Daniel 2:44.

⁹⁶ Christ declared He was King, John 18:37.

⁹⁷ His disciples were His subjects.

⁹⁸ Christ’s commands were His laws.

⁹⁹ The world is the territory, Mark 16:15; Acts 1:8.

¹⁰⁰ “The kingdom of God is within [among] you.” That is, the meaning of the koine Greek word entos “among”.

1. The term ekklesia means an assembly.¹⁰¹
2. The vast majority of New Testament Bible verses which use the term ekklesia refer to churches in some place.
 - a) A house.
 - b) A city.
 - c) Several churches in a province.¹⁰²
3. The epistles were written to local, visible churches.¹⁰³
4. The purpose of the church demands a local visible body¹⁰⁴, Matthew 5:16; John 17:22; and Ephesians 3:21.
5. The prophecy of Jesus singing in the church demands a local, visible assembly, Hebrews 2:11-12.
6. Symbols of the church show her to be local and visible.
 - a) Each church is a body of Christ, I Corinthians 12:12-17.
 - (1) **A body** as to kind, Matthew 16:18; Ephesians 4:4-6¹⁰⁵; and Colossians 1:24.
 - (2) **The kind** is local and visible.¹⁰⁶
 - b) The church is called a flock, Luke 12:32; Acts 20:28.
 - c) The church is called a house, I Corinthians 3:11; I Timothy 3:15.
 - d) The church is likened unto a lampstand, Matthew 5:14-16; Revelation 1:12-13, 20.
 - e) The church is designated as the Bride of Christ, John 3:29; II Corinthians 11:2.
 - (1) The Bride will be constituted of all the true churches of this age, Revelation 3:21.
 - (2) This cannot be called the ekklesia until it is assembled after the rapture.

¹⁰¹ Where and how could a universal, invisible church assemble?

¹⁰² Nowhere a church of a province.

¹⁰³ No epistles were written to local manifestations of a universal, invisible church.

¹⁰⁴ A universal, invisible church would be an abject failure.

¹⁰⁵ Is the baptism of Ephesians 4-6 a universal, invisible baptism? Or, is it a-one-of-a-kind baptism?

¹⁰⁶ Christ's does not have two bodies as proponents of the universal, invisible concept would have many believe: that is, one local and visible body on the one hand; and, on the other hand one universal, invisible body.

- f) The church is the “pillar and ground of the truth,” I Timothy 3:15.
 - (1) A pillar is local and performs an important function.¹⁰⁷
 - (2) The church supports the truth.¹⁰⁸
- g) Each church is a building, Ephesians 2:20-22.
 - (1) The foundation, Ephesians 2:20.
 - (2) The Composition, Ephesians 2:13-14; I Peter 2:5.
 - (3) The Architect and builder, I Corinthians 12:13; Ephesians 2:1, 5-6.
 - (4) The Tenant, Ephesians 2:21-22.
- h) The church is espoused to Christ, Ephesians 5:29-32; Revelation 19:7-9.

IV. THE CONSTRUCTION AND ORGANIZATION OF THE CHURCH.¹⁰⁹

A. The organization of the church.

- 1. The officers of the church.
 - a) The minister.¹¹⁰
 - (1) Ordination¹¹¹ of the minister, Acts 13:1-2; I Corinthians 9:16; I Timothy 1:12.
 - (2) Qualification of the minister, I Timothy 3:1-7.
 - (a) Without reproach (blameless).
 - (b) Husband of one wife.
 - (c) Vigilant.
 - (d) Apt to teach.

¹⁰⁷ A pillar keeps the roof, or building, from falling down.

¹⁰⁸ If the church is universal and invisible (composed of all the saved), where is its creed? What truth does this mysterious church uphold? No one can give you its creed. No one can state a system of doctrinal principles, because of the diverse teachings (doctrines) among the many who profess hope in a universal, invisible church.

¹⁰⁹ In order for the church to serve God, there must be laws and regulations to govern it. Not man-made, but God-given laws.

¹¹⁰ The minister—sometimes called elder—could be called bishop. Two koine Greek words appear for minister “presbuteros” meaning “elder;” and, “episkopos” meaning “overseer.” Elder, or presbyter, refers to the rank or dignity of the minister. The word “bishop” to the function, or duty of the minister, Acts 20:17, 28; Philippians 1:1; I Timothy 3:1; Titus 1:5, 7; I Peter 5:1-2. There is no record in Scripture of any ordained person ranking higher than any other.

¹¹¹ The setting apart of those divinely called.

- (e) Temperate.
 - (f) No striker.
 - (g) Not greedy of money.
 - (h) Rule his own house.
 - (i) Good reputation from without.
- (3) Duties of the minister.
- (a) To instruct the members of the church in Christian truth, Acts 20:20-21, 31; I Thessalonians 5:12.
 - (b) To administer the ordinances of the church, Matthew 28:18-28.
- b) The deacons.
- (1) Qualification of the deacon, I Timothy 3:8-13.
 - (2) Duty of the deacon, Acts 6:1-4.
2. The ordinances of the church.¹¹²
- a) Baptism.
- (1) The element—water.
 - (2) The authority for the observance of baptism.
 - (a) Comanded by Christ, Matthew 28:18-19.
 - (b) Enjoined by the apostles, Acts 2:38.
 - (c) Practiced by the early church, John 4:1-; Acts 8:12; 9:18; 10:47-48.
 - (3) The significance.¹¹³
 - (a) The removal of the believer's sins through Christ's death, Romans 6:4-5.
 - (b) Identification with Christ in the reality and power of His resurrection life, Romans 6:4-5.
 - (c) Union with Christ, Galatians 3:26-27; Colossians 2:11-12.
 - (d) The Lordship¹¹⁴ of Christ, Galatians 3:27.
- b) The Lord's Supper.¹¹⁵

¹¹² Ordinance: that that is ordered.

¹¹³ Baptism is an external indication of an internal change. The inner experience includes the four following realities listed in the outline above.

¹¹⁴ It means the enthronement of Christ as the Lord of the believer's life.

¹¹⁵ Two erroneous views prevail among so-called churches: (1) Transubstantiation—an incorrect interpretation of Matthew 26:26 (The bread and wine changed into the body and blood of Jesus Christ upon blessing it.); and, (2) Consubstantiation—another false doctrine teaching that the presence of the body and blood of Christ are in the bread and wine: that is, the combination of body and blood are with the bread and wine.

- (1) The elements, Matthew 26:26-29; Luke 22:18-20.
 - (a) Unleavened bread; and,
 - (b) Fruit of the vine.
- (2) Authority for the observance.
 - (a) The Lord's Supper was instituted by Christ, Matthew 26:26-30; Luke 22:18-20.
 - (b) It was commanded by Christ, Luke 22:19.
 - (c) It was enjoined by Paul, I Corinthians 11:23-26, 28.
- (3) The significance.
 - It symbolizes the death of Christ, I Corinthians 11:26.
- (4) The pre-requisites for participation.
 - (a) Regeneration, John 3:3, 5; I Corinthians 2:14.
 - (b) An orderly walk, I Corinthians 11:28-30.
 - (c) Membership in the local church observing it, I Corinthians 5:11.

B. The worship of the church.

- 1. The primary purpose is to pay homage to God.
- 2. The worship of the early church seems to have consisted mainly of:
 - a) Reading of the Scriptures, Acts 13:15; I Thessalonians 5:27; James 1:27.
 - b) Prayers, I Corinthians 14:14, 16.
 - c) Singing, Ephesians 5:19; Colossians 3:16.
 - d) Preaching, Matthew 28:20; Acts 20:17; I Corinthians 14:19, 26, and 36.
 - e) Alms giving, I Corinthians 16:1-2.

C. The walk of the church.

- 1. A walk of unity, Ephesians 4:1-16.
- 2. The sevenfold virtues essential to unity, Ephesians 4:1-3.

D. The destiny of the church.

- 1. It is to be conformed to the image of Christ, Ephesians 2:4-7; 3:10.
- 2. It is to be rewarded by Christ, II Corinthians 5:10.
- 3. It is to be presented to Christ as a Bride, Ephesians 5:27; Revelation 19:7-9.
- 4. It is to be in the place of honor at the marriage supper of the lamb, Revelation 19:9.

5. It is to be in joint-heirship with Christ, Romans 8:17.
6. It is to be exalted to a place of royalty with Christ, I Corinthians 6:2-3; Revelation 19:6.

ESCHATOLOGY

The Doctrine of End Times

I. THE DISPENSATIONS.

A. Dispensation defined.

A dispensation in Scripture is a period of time in, or during, which, mankind is tested in respect of obedience to some specific revelation of the will of God. A stewardship.

B. Dispensations listed.

1. Innocency—the Edenic Period, Genesis 1:28.
 - a) The test, Genesis 2:17.
 - b) The failure, Genesis 3:6.
 - c) The result, Genesis 3:24.
2. Conscience—the Ante-Deluvian Period, Genesis 3:23.
 - a) The test.¹¹⁶
 - b) The failure, Genesis 4:8; 6:5.
 - c) The result (the deluge), Genesis 7:10-12.
3. Human Government (the Post-Deluvian Period), Genesis 8:2—9:6.
 - a) The test.¹¹⁷
 - b) The failure.¹¹⁸
 - c) The result.¹¹⁹
4. Promise (the Patriarchal Period), Genesis 12:1.
 - a) The test.¹²⁰

¹¹⁶ Man was to live for God, guided by his awakened conscience.

¹¹⁷ Man was to rule for God, and men were to be directed to God by just and holy laws. Murderers were to be legally executed. This is the highest function of government, and it implies every lesser function.

¹¹⁸ Men made a great federation and erected a tower for the purpose of idol worship.

¹¹⁹ The confounding of the human language into languages.

¹²⁰ Abraham and his descendants were to remain in the land of Canaan. God called Abram to leave his home and kindred and to live in a strange land. God promised Abram numerous posterity and other blessings, with the only condition being he remain in Canaan.

- b) The failure.¹²¹
 - c) The result.¹²²
5. Law (the Mosaic Law Period), Exodus 19:8.
- a) The test.¹²³
 - b) The failure.¹²⁴
 - c) The result.¹²⁵
6. Grace (the Church Age), John 1:17; Romans 5:20-21.
- a) The test.¹²⁶
 - b) The failure.¹²⁷
 - c) The result.¹²⁸
7. The Kingdom (the Millennium Reign), Ephesians 1:10.
- a) The test.¹²⁹
 - b) The failure.¹³⁰
 - c) The result.¹³¹

¹²¹ There were Canaanites in the Land and famine came upon the land, so Abraham went down to Egypt rather than trusting God for protection and provision.

¹²² Persecution and enslavement from the Egyptians and subsequent deliverance by God through Moses.

¹²³ A covenant of works for blessings, which the people accepted.

¹²⁴ One failure after another from Sinai to the crucifixion of Christ.

¹²⁵ The Romans who crucified Jesus, God sent to destroy the city of Jerusalem and the Temple and to scatter the people of God over the whole earth. It proved that legal prescription cannot make men seek after God, nor animal sacrifices change their hearts condition.

¹²⁶ By a plan clear laid out in Scripture, God offers salvation, by grace through faith in Christ Jesus, to every man.

¹²⁷ The majority of men will not receive Jesus; and, many depart from the faith, Matthew 7:13-14.

¹²⁸ Saints will be taken home to be with God someday; and, the rest of earth's population will be delivered over to the awful tribulation that is coming. Therefore, grace will not convert the world in this age.

¹²⁹ Christ will personally reign in justice and righteousness upon the earth. He will over-rule sin by a rod of iron.

¹³⁰ The covert sin nature and hypocrisy of many who fake obedience will be evidential at the close of the thousand year reign of justice and righteousness. The lost will follow Satan to do war against the Saints and God.

¹³¹ Judgment will fall upon the new rebellion and Satan will be cast into the lake of fire and brimstone. The Kingdom will not succeed in making the world righteous. Only the grace

II. THE SECOND COMING OF CHRIST.

A. The testimonies of His coming.

1. The testimony of Jesus Himself.
 - a) His testimony to His disciples, John 14:13.¹³²
 - b) The lament over Jerusalem, Matthew 23:39.
 - c) Answering His disciples' questions regarding His second coming, Matthew 24:3.
 - d) His answer to the high priest, Matthew 26:53, 64.
 - e) The last promise, Revelation 22:7, 12, 20.
2. The testimony of Enoch, Jude 14.
3. The testimony of Moses, Deuteronomy 30:1-10.
4. The testimony of David, Psalms 96:13; 98:7-9; 102:16.
5. The testimony of Isaiah, Isaiah 25:8-9; 26:21; 35:4; 40:10; and, 66:15.
6. The testimony of Daniel, Daniel 7:9-15.
7. The testimony of Zechariah, Zechariah 14:4-7.
8. The testimony of Malachi, Malachi 4:2-3.
9. The testimony of the Apostle John, I John 2:28; 3:2; and, Revelation 1:7.
10. The testimony of James, the half-brother of Jesus, James 5:7-8.
11. The testimony of Peter, Acts 3:19-20; I Peter 1:13; 5:4; and, II Peter 1:16.
12. The testimony of Paul, I Corinthians 15:23; I Thessalonians 1:9; 2:19; 3:13; and, 4:16.
13. The testimony of angels, Acts 1:9-11.

B. The fact of His coming.

1. A glorious fact, Psalm 17:15, John 17:24.
2. A solemn fact, II Corinthians 5:10.
3. An awful fact.
 - a) Awful to the careless, I Corinthians 3:11-15.
 - b) Awful to the unsaved.

of God in the individual heart can change the life permanently in any age. Since all will not receive the grace of God in any given age, not all will be saved.

¹³² He and His disciples were going from the upper chamber, (where the Lord's Supper had been instituted), to the garden of Gethsemane.

C. The fallacies of His coming.

1. The fallacy that death is His Second Coming.
 - a) At death, we go to Him, Ecclesiastes 12:7.
 - b) At the rapture, He comes for us in the air, I Thessalonians 4:16-17.
2. The fallacy that the coming of the Holy Spirit is His Second Coming.¹³³
3. The fallacy that the new birth is His Second Coming.¹³⁴
4. The fallacy that universal Christianity apart from the personal presence of Jesus Christ is His Second Coming.
5. The fallacy that the destruction of Jerusalem is His Second Coming, John 21:22; Revelation 22:20.¹³⁵

D. The purpose of His coming.

1. He is coming to receive His own, Matthew 24:31; John 14:3; 17:24.
2. He is coming to glorify His Saints, I Corinthians 15:53; Philippians 3:20-21.
3. He is coming to reward His Saints, I Corinthians 3:8; Colossians 2:18; and, Revelation 22:12.
4. He is coming to judge the wicked (after the Millennium Reign), Revelation 20:11-15.
5. He is coming to judge fallen angels, Jude 6; Revelation 20:10.
6. He is coming to put down all rule, authority, and power, I Corinthians 15:24; Revelation 11:15; 19:11-16.
7. He is coming to establish His own Justice and Righteousness over the earth, Isaiah 2:2-4; Micah 4:1-5.

E. The manner of the Lord's coming.

1. The first phase will be into the air and visible only to the redeemed of the Lord, I Thessalonians 4:13-18.
 - a) Enoch is a type of the saints who will "be caught up" before the tribulation, Daniel 12:1; Matthew 24:21; I Thessalonians 4:13-17; Hebrews 11:5; and, Revelation 3:10.

¹³³ Christ is distinct in person from the Holy Spirit (a distinct person as well). Therefore, the Holy Spirit coming on the Day of Pentecost is not the Second Coming of Christ.

¹³⁴ Only our souls are created new in the new birth. However, at the Second Coming of Christ, our bodies will be changed in the moment and the twinkling of an eye.

¹³⁵ The Scriptures above (John 21:22 and Revelation 22:20) were written after the destruction of Jerusalem.

b) Noah, preserved through the great deluge, is a type of the saved Israelite people who will be preserved through the great tribulation, Jeremiah 30:5-10

2. The second phase will be His revelation to all, Matthew 24:27-31; 25:31, 33-46; and, Revelation 1:7.¹³⁶
3. He is coming suddenly, Matthew 24:37; I Thessalonians 5:3.
4. He is coming in great glory, Matthew 24:30; Mark 13:26.
5. He is coming in great power, Matthew 24:30; Mark 13:26.
6. He is coming unexpectedly, Matthew 24:44; I Thessalonians 5:2-3; and, II Peter 3:4.
7. He is coming in warning against all false Christs, Matthew 24:5, 23-26; Luke 21:8.

F. The signs of His coming.

1. Dense ignorance concerning divine things will prevail among all classes of men, Isaiah 60:1-3; Daniel 12:10; II Thessalonians 2:10-12.
2. A general disbelief in His second coming, Matthew 24:37-39; Luke 17:28-30; and, II Peter 3:35.
3. Departure from the faith, Luke 18:8; Acts 20:29-30; II Thessalonians 2:3; I Timothy 4:1-2; II Peter 2.
4. A manifest interest in His second coming will be among the Lord's true and faithful followers, Daniel 12:4, 10.
5. The church age will end at His second coming.
6. The end of the Gentile age, Daniel 2:31, 34-35; Luke 21:24; Revelation 13:14-15; and, 16:19.¹³⁷

G. The time of His coming, Mark 13:32.¹³⁸

H. World conditions at His coming.

1. The moral conditions of the world will be like those of Noah's day, Matthew 24:37-39.
2. The moral condition will be like that of Sodom and Gomorrah, Luke 17:28-29; Romans 1:24-32.

¹³⁶ Thus, we learn that His Second Coming to the earth will be visible and bodily.

¹³⁷ Gentile domination over the world and Israel began with the carrying away of the kingdom of Judah into captivity by Nebuchadnezzar in 586 B.C. Furthermore, the world-wide dispersion of the Jewish people began at the destruction of Jerusalem in A.D. 70.

¹³⁸ Nevertheless, the signs indict that His coming is imminent—very soon!

3. Lawless will be rampant and lack of love will be the cause, Matthew 24:12; Luke 18:8.
4. Heresy will be prevalent, I Timothy 4:1-2; II Timothy 3:13; 4:3-4; II Thessalonians 2:3.
5. Perilous times, II Timothy 3.

I. Christ's coming is pre-millennial.

1. Hatred and terrible persecution to be borne by the Saints until Christ comes, Matthew 16:24; Luke 12:32; John 15:18-21; 16:33; 17:14; Acts 16:22; 20:29-30; I Corinthians 15:19; II Corinthians 4:17-18; Philippians 1:29.
2. The world is to become worse and worse until Christ comes, Matthew 24:37, 40; I Timothy 4:1-2; II Timothy 3:1-5, 12-13; II Peter 3:3-4; Jude 12-15; Revelation 3:10-11; 22:20.
3. The Lord will come in wrath and judgment.¹³⁹
4. The Lord will come after the great tribulation, Isaiah 24:16-23; Matthew 24:21; Luke 21:24.
5. A remnant of Israel is to be saved before the millennium is ushered in, Zechariah 12:10.¹⁴⁰
6. The seven-headed and ten-horned beast that carried upon his back the woman drunk with the blood of Saints will exist to persecute until Christ comes, Revelation 13:1-10; 17-18.
 - a) The beast—the revived Roman Empire. (Antichrist)
 - b) The woman—the Roman Catholic Church.
7. The tares will be separated from the wheat before the Millennium is ushered in, Matthew 13:24-30, 36-43.
8. The whole house of Israel will be restored; and, the two houses of Ephraim (Israel) and Judah will be reunited before the Millennium, Ezekiel 36-37.
 - a) The bones are representative of the two houses of Israel, who shall be living at that time.
 - b) The graves represent the nations in which they shall be living.
 - c) This is evidently the resurrection referred to in Daniel 12:2.

¹³⁹ If the whole world were converted before His coming, The Lord certainly would not come in vengeance and wrath, Matthew 25:31-46; II Thessalonians 1:7-9; and, Jude 14-16.

¹⁴⁰ The remnant is **not** to be **saved before** the coming of Christ, but in close connection with His coming.

9. The resurrection of the righteous dead will take place before the Millennium, I Thessalonians 4:13-18; Revelation 20:4.
10. The appearance of Antichrist will be before the tribulation, II Thessalonians 2:1-11.
11. Satan will be bound before the millennium, Revelation 20:2-3.

J. Events closely connected with His coming.

1. The Lord's appearing at His coming in the air.
2. The resurrection of sleeping saints and the changing of the living ones, John 12:26; I Corinthians 15; I Thessalonians 4:13-18.
3. The rewarding of the saints, I Corinthians 3:11-15; II Corinthians 5:10; Revelation 22:12.
4. The marriage of the Lamb and Bride, II Corinthians 11:2; Revelation 19:7-9.
5. The rise of the beasts.
 - a) The first beast out of the sea—the Antichrist, Daniel 7; Revelation 13:1-10.
 - b) The first beast out of the earth—the false prophet, Revelation 13:11-18.
6. The Great Tribulation, Psalm 2:5; Isaiah 26:20-21; Jeremiah 30:7; Daniel 12:1; Zechariah 13:8-9; 14:1 Matthew 23:37-39; Revelation 11-18; and, for emphasis re-read: Revelation 16:17-21.
7. The Battle of Armageddon, Isaiah 2:10-22; 63:1-6; Ezekiel 39:1-6; Revelation 19:17-21.
8. The conversion of the remnant and the restoration of Israel, this will be consummated at the Second Coming of Christ.
9. The binding of Satan, Revelation 20:1-3.
10. The coronation of the King, Psalm 72:1-2, 8-9; Isaiah 32:1, 17-18; Daniel 7:13-14; Revelation 11:15-18; 19:11-16.
11. The Millennium, Revelation 11:15b; 20:4.
 - a) The Tribulation saints will be the foundation of the “nations,” Isaiah 65:20-21.
 - b) Characteristics¹⁴¹ of the millennium, Psalm 72.¹⁴²
 - (1) Universal righteousness, Psalm 72:2, 4; Isaiah 32:1.

¹⁴¹ Also read Isaiah 2:1-5; Micah 4:1-8.

¹⁴² This Psalm is attributed to Solomon.

- (2) Universal revival, Psalm 72:6.
 - (3) Universal prosperity, Psalm 72:7.
 - (4) Universal dominion, Psalm 72:8.
 - (5) Universal subjection, Psalm 72:9-11.
 - (6) Universal blessing, Psalm 72:16-17.
 - (7) Universal glory, Psalm 72:19.
- 12. The loosing of Satan, Revelation 20:7.
 - 13. The Battle of Gog and Magog, Revelation 20:8-9.
 - 14. The destruction of the armies, Revelation 20:9.
 - 15. Satan cast into Gehenna (the lake of fire), Revelation 20:10.
 - 16. The purgation of heaven and earth, Isaiah 65:17; Hebrews 1:1-12; II Peter 3:10-14; Revelation 21:1.

III. THE GRAND CONSUMMATION.¹⁴³

- A. The New Heaven.¹⁴⁴
- B. The New Earth, Isaiah 65:17; II Peter 3:13; Revelation 21:1.
- C. The New People, I John 3:1-2; Revelation 21:3-4.
- D. The New Jerusalem, Revelation 21:9-27.
- E. The New Temple.
- F. The New Paradise.

¹⁴³ See and read: I Corinthians 15:24; Revelation 21 and 22; re-read for emphasis Revelation 21:4-5.

¹⁴⁴ The elements, or “dome above the earth”.