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Theology Review

Socratic Method Class 1: Define, Describe Defend:

1. World View: A set of presuppositions (assumptions) which may be true, partially true or entirely false which we hold (consciously or subconsciously, consistently or inconsistently) about the basic make-up of our world:

A. Characteristics:

- Universally held by all human beings with a rational capacity.
- Universally influential (all data is filtered through one's world view)
- Are subconsciously held
- Contain assumptions
 - What is prime reality? God, god, the material world or the non-physical world.
 - What is the nature of external reality? Random, chaotic, result of design.
 - Who are humans? Complex highly evolved life form or created in the image of God.
 - Basis for determining morality? Individual survival or revealed will of God.

B. Six non Christian world views:

- **Deism:** God created the world; put all in place/wound it up like a watch then stepped back. God does not involve himself in human affairs. Based on rationalism. The cosmos is determined—a closed system where God is transcendent—no miracles are possible. Morality is limited to general not special revelation.

- **Naturalism:** In deism God is reduced to a mere creator, with naturalism God is reduced to the point that he ceases to exist. Secular humanism and Marxism are forms. Appeals to human pride; humans are left to create their own value through self effort. Matter exist eternally and is all there is. Death means extinction of personality—there is no God.

- **Nihilism:** A purposeless existence. A feeling which denies knowledge, significance and human purpose. Matter is all there is. There is no basis for morality. Loss of meaning—must choose own meaning.

- **Existentialism:** Goal is to transcend nihilism and rise above despair. God does not exist, the cosmos is a closed system—there is no purpose and morality has no godly origin. Reality appears in two forms—subjective and objective. Humans have meaning and value based on the consciousness of their subjective world. People make themselves who they are (The defining moment)—made human by choices they make.

- **Eastern Pantheistic Monism (Pantheism):** Rejects western logic. Atman is Brahman. That is the soul of each and every human being is the Soul of the Cosmos "all is one". God is one—the infinite reality is all that exist. Anything that appears to exist that is not God is illusion (pain, evil, suffering are illusions). As human beings become one with the One (meditation, chanting), consciousness disappears and one becomes impersonal infinite Being. Death is the end of the individual.

- **New Age:** Denies existence of a transcendental god. Like naturalism places great emphasis on the individual. Like pantheism it places great emphasis on the mystical experience (Cosmic consciousness) which transcends both time and space. Believe in countless spiritual beings that inhabit the universe and affect human affairs. Self is the prime reality. Through cosmic consciousness "Know that you are God—and the universe". Death is just the transition to another form of life—reincarnation.

C. How do we defeat what they say? These other world views do not accept the Savior Jesus Christ who the Scriptures say "was God" and the "true Light which gives light to every man" (John 1:1, 9) validated by the fact He defeated death (1 Cor. 15:1-8). Do they have a personal, intimate God who did such things and was proven true by raising Himself from the dead (Matt. 26:61).

D. Does the Bible warn us about competing world views? 1 Tim 6:3, 11 If anyone teaches **false doctrines** and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching... But you, man of God, flee from all this. 2 Tim 4:3 For the time will come when men **will not put up with sound doctrine**. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away **from the truth and turn aside to myths**.

But you, **keep your head in all situations**, endure hardship, do the work of an evangelist, discharge all the duties of your ministry. (2 Tim 4:3-5). See to it that no one takes you captive **through hollow and deceptive philosophy**, which depends on human tradition and the basic principles of this world rather than on Christ (Col 2:8).

2. Divine Process of Communication: Means through which God has taken the initiative to reveal Himself either generally by creation or conscience or specially through his message eventually codified in the Bible.

A. General Revelation:

Psalm 19 (CREATION):

- vs. 1 "The heavens are telling of the glory of God; And their expanse is declaring the work of His hands." Affirms that general revelation gives a witness to the glory of the creator.

- vs. 2 "Day to day pours forth speech, and night to night reveals knowledge." The heavens pour forth witness to God's character.

- vs. 3 "There is no speech, nor are there words; Their voice is not heard." Silent but understandable, even a universal witness to all peoples.

Rom. 1:18-20 (CREATION):

- vs. 18 "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness," Worst kind of revelation, the wrath of God—basis is suppression of General revelation (truth); they refuse to act on this truth so are condemned by it.

- vs. 19 "because that which is known about God is **evident within them**; for God made it evident to them." General rev. provides intuitive knowledge of God to unregenerate sinners. Not comprehensive but clear and unmistakable; God is the source of Gen. Rev.

- vs. 20 "For since the **creation of the world** His invisible attributes, His eternal power and divine nature, have been clearly seen, being **understood through what has been made**, so that they are **without excuse**." Gen. Rev. gives visible attestation of the invisible attributes of God; His eternity, power, and majesty. Results of Gen. Rev. to sinners is not liberation but **heightened condemnation for revelation they refuse to respond to.**

- vs. 21 "For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened." All rational humans do have a limited knowledge of God--due to the universality and clarity of Gen. rev.; still they blot out and distort the knowledge they do have of God; they are unthankful and not honoring of God.

- vs. 32 "and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them." sinners have an innate sense of God's law but reject it as the reject Gen. rev.

Rom. 2:14-15 (**CONSCIENCE**):

- "For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their **conscience bearing witness**, and their thoughts alternately accusing or else defending them." Paul affirms the universality of internal Gen. rev. in the form of human conscience. Broad context: All humans stand condemned--Jews with special rev. and pagans with Gen. rev. The Jews are no better off than the gentiles because they have special rev. (LAW) but still don't keep it. Gentiles have an internal law code (conscience) but don't keep it consistently like the Jew don't keep the Law.

B. Special Revelation:

God given dreams: Gen. 20:3 But God came to Abimelech in a dream one night and said to him, "You are as good as dead because of the woman you have taken"

God given visions: Gen 15:1 After this, the word of the LORD came to Abram in a vision: "Do not be afraid, Abram. I am your shield, your very great reward."

Theophanies (Christ's appearance before incarnation): Exo 3:2 There the **angel of the LORD** appeared to him in flames of fire from within a bush.

Angels: Luke 2:9 An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified.

The Prophets: Zec 1:1 In the eighth month of the second year of Darius, the **word of the LORD came to the prophet Zechariah** son of Berekiah, the son of Iddo:

Jesus Christ: Heb 1:1-2 In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son..."

C. Method of bringing about Gods Words accurately:

INSPIRATION (How God communicated His revelation [Content of revelation]):

What is inspired? Verbal Plenary inspiration: Every word (verbal) and every portion (plenary) is inspired.

Every word:

"...words taught by the Spirit, expressing spiritual truths in spiritual words." So the words as well as the concepts of Scripture were inspired. 1 Cor. 2:13

Every portion:

Teaching of the Bible itself: "All Scripture is inspired (God breathed [**theopneustos**] of God and is profitable (its purpose)..." 2 Tim 3:16

The Apostle Paul combines and Old and New Testament reference and designates them both as Scripture. 1 Tim. 5:18

How was it inspired? 2 Pet 1:20, 21

(v. 20) **Not merely written by human authors:** "no Prophecy... is of any private interpretation"

(v.21) **God is the author of Scripture:** "never came by the will of man, but holy men of God..."

Scripture is inspired: "Holy men of God spoke as they were moved by the Holy Spirit..."

Holy Spirit is the ultimate author (but dual authorship not mechanical dictation): "men moved (born along like a ship in a storm) by the Holy Spirit.

ILLUMINATION (work of the Holy Spirit by which he gives **understanding of biblical truth** to believers)

1 Cor 2:12-13:

We have not **received the spirit of the world** but the **Spirit who is from God, that we may understand** what God has freely given us. This is what we speak, not in words taught us by human wisdom but **in words taught by the Spirit, expressing spiritual truths in spiritual words.**

Eph 1:18:

I pray also that the **eyes of your heart may be enlightened** in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints..."

The three used together (revelation, inspiration, illumination):

God **reveals** his truth and word to humanity through **inspiring** his chosen human instruments (carrying them along to write what He wants but in conjunction with their own personality and style) and once written God **enlightens** a believer's mind to understand His inspired Word.

Textual Criticism (the study of the different Greek texts to determine the best option when there is a variant since there exists no original autographs)

Theories of Inspiration:

N A D D P A C

Natural Inspiration: Writers of the Bible were men of great genius who did not need any supernatural help. God did not breath out the Bible—this contradicts 2 Tim. 3:16. The Bible is fallable.

Dynamic or Mystical Inspiration: Writers were more than natural geniuses in that they were also Spirit-filled and guided writing more that just books in the Bible but other writings as well—all these works are not infallible.

Degree Inspiration: Some parts of the Bible are **more inspired** than other parts. Isaiah is more inspired than the Chronicles.

Partial Inspiration: Some parts of the Bible are inspired, others are not. We can trust the Bible in areas like soteriology (spiritual matters) but historical portions like the creation account do not need to be inspired.

Concept Inspiration: Concepts are inspired but not the words. Fallacy about this is that concepts must be expressed in words—change the words you change the concepts.

Inerrancy:

Council on Biblical Inerrancy: "Scripture is without error or fault in all its teaching..."

Defined positively by saying "the Bible tells the truth"

Defend it: If the Bible contains some errors, however few or many, how can one be sure that the understanding of Christ is correct regarding his death or resurrection? If inerrancy falls other doctrines will also. If we deny inerrancy can we trust anything addressed in the Bible? If we can't trust historical writings why trust the Bible in spiritual passages. If we deny inerrancy we potentially make our own reason the higher standard of truth than God's Word.

What about the syllogism "To be human is to err, the Bible was written by humans, it has errors".

Defense: We are not saying the Scriptures were inspired by the Holy Spirit and insures its accuracy.

What about the syllogism: "God wrote the Scriptures, and God can't lie, so the Scriptures are true".

Defense: Men wrote the Scriptures, but so did God (a dual authorship) per 2 Pet 1:20-21.

Summary: Revelation: Origin and giving of the truth. Inspiration: Reception and recording of the truth. Illumination: Understanding of the truth.

The Bible is authoritative for faith and practice, not history and science. What is wrong with this statement?

Defense: History recorded in the Bible is consistently affirmed by archaeology and other extant sources such as Josephus. Science has consistently affirmed statements made in the Bible i.e. the earth being circular, earthly winds etc.

What about proposed errors in the Bible? Sight some and explain them.

Numbers 25:9 Plagues that followed Israel's worship of Baal ^{and} Peor killed 24,000 this is contradicted by Paul's figure in 1 Cor. 10:8 of 23,000 deaths. Paul's figure may include only those killed in **one day**. The O.T. figure may include **additional deaths that occurred on following days**. There were not the words exactly or only in these passages. Also there may have been a **rounding off of numbers**.

Matt. 13:32 In this parable the Lord said that the mustard seed was the smallest of all the seeds. Though the mustard seed is not the smallest of all worldwide seeds. Here "smallest" is actually a comparative, not a superlative in the Greek language and should be translated "smaller of all the seeds"—it was placed in the class of smallest seeds.

We may be able to propose solutions to the few proposed errors in the Bible, we may not. However this does not mean the Bible has errors—it just means we can not explain it. The error may be a scribal error—we don't have the original autographs.

Biblical support for inerrancy:

The **character of God supports inerrancy**; God can't lie—the Bible is his revealed word (Num. 23:19).

The **character of Scripture supports inerrancy**; The Scriptures can not be broken—the must prove true (John 10:35).

The **authority and integrity of the smallest letter** and portion of a letter of Scripture supports inerrancy (Matt. 5:18).

The **immutability of Scripture support inerrancy**; "Your Word oh LORD is eternal..." (Ps 119:89).

Canon:

Refers to the authoritative list of the books of the Bible. The Greek word Kanon refers to a measuring instrument—can mean a rule of action (Gal. 6:16). Mid 4th century Bible was used vice Canon. These books met certain test or rules:

Self Authentication and council affirmation: Bible says it was God breathed (2 Tim. 3:16). God's People and councils only recognized and acknowledged what was canonical. After AD 397 the Christian church considered the canon to be closed. *Council of Carthage affirmed 27 N.T. Books*

Old Testament tests of canonicity (How was the canon determined):

From the Law: Law of Moses recognized as authoritative (Josh 1:7, 8; Dan. 9:11)

From the Prophets: Prophecies were *recognized* as authoritative (Deut. 13 and 18)—teachings had to harmonize with existing Scripture and be 100% accurate.

Malachi's word (Mal. 4:5: Prophetic witness would end with Malachi (400 B.C.) and begin with the coming of an Elijah type prophet.

Palestinian Jewish canon: These 39 books were considered canonical (the canon was closed 400 B.C.) *by church fathers; Philo affirmed*

Not legendary or fanciful: Did not include writings such as the story of Bel and the Dragon.

New Testament canonicity:

Written by an Apostle (most important principle) Affirmed by miraculous signs. *Eph 2:20*

Written by an associate of and apostle: Mark was an associate of Peter; Luke of Paul.

Written in agreement with the apostolic teachings and written with apostolic authority/prophetic authority. (Includes Jude and Hebrews).

How do we know the canon is closed: The test of N.T. canonicity was **apostolic authority**, when the Apostles or those who were Apostolic associates died (Mark and Luke) the N.T. canon was closed. The Apostolic age ended with the Apostles at the end of the 1st century. *Eph 2:20; Acts 4:11*

Dispensationalism: (unified interpretive scheme-interconnected ideas)

John Nelson Darby (1800-1882): developer; popularized by the Scofield Reference Bible.

A method of interpreting Scripture where it is to be interpreted literally—look for the plain meaning of the passage taking into account metaphorical language. Rejects both allegorical interpretations as the norm and liberal attempts to explain away supernatural elements.

Prophecy is interpreted literally and references to Israel are always understood as ethnic or national Israel, not the church. Promises to Israel are based on unconditional covenants (Gen. 12:1-3; 15; 2 Sam. 7:12-16; Ps 89:1-4; 34-37; Jer. 31:31-34) which are not fulfilled by the church.

What Hermeneutic does a dispensationalist hold to? Normal, literal, plain, historical, grammatical, rhetorical (literal devices are used), contextual meaning of the text.

The Dispensationalist believes **God's Word** reveals several **dispensations or economies** where He has managed the world over a period of time; these represent successive stages in God's progressive revelation of his purposes. From verb oikonomo (to be a steward) Luke 16:2 or noun oikonomos (steward or manager) Luke 12:42 or oikonomia (stewardship, administration etc.) *Eph 1:10*

Dispensational Grid: Eph. 1:10 "That in the **dispensation** of the fulness of times he might gather together in one all things in Christ..." Eph. 3:2, 9 "If ye have heard of the **dispensation** of the grace of God which is given me to you-ward..."

What is a dispensationalist? One who believes in a number of dispensational timeframes.

What are these timeframes all about; what aspects are involved.

What man is accountable for in each dispensation is based on what God has revealed, the object of salvation has always been Christ (though not revealed), the means of salvation is faith in the way God has

provided (Eph. 2:8-9). Disobedience to the revealer of the dispensation resulted in Judgment. In the dispensation of Law, Moses was the revealer.

7 Proposed dispensations and time frames: **Innocence** (Adam & Eve; Issue of decree to fall); **Conscience** (Fall to Flood); **Human Gov't** (Flood to Abe.); **Promise** (Patriarchs to issuing the Law); **Law** (Moses issuing Law to death of Christ); **Grace** (Christ's resurrection to His return); **Millenium** (Based on Rev. 20 and 2 Sam. 6:12-16).

* **Three distinct marks of a dispensation:** a) Literal interpretation of Scripture; b) Distinction between the Church and Israel; c) What is the chief end of man—(Westminster confession) to glorify God and enjoy Him forever; How—to know him then grow in knowledge of him. Overarching purpose—to Glorify God.

Covenant Theology (similar to reformed theology): Overarching purpose is for man to find salvation. It denies the literal future fulfillment of the O.T. prophecies concerning national Israel and the messianic kingdom. It teaches the spiritual appropriation of those prophecies/promises by the church as well as the fusion of Israel and the church into one virtually indistinguishable entity. Israel failed so it is out so the Church will fulfill the prophecies; the other is a spiritual replacement theory.

Proposed covenants:

Covenant of Redemption (the Father and Son before time—how all this will work out), **Covenant of works** (the Father and Adam in time before the fall—"do this obey—he didn't and fell"), and **Covenant of Grace** (the Father and Adam in time after the fall)--of which none can be supported biblically (inferences only—constructed after the reformation—imposed on the Church).

From Ronald Borden allens 1976 chapel address to West. Univ. Bapt. Seminary.

Socratic Method Class 2: Define, Describe Defend:

1. Names of God in the Bible:

JEHOVAH: Is not a biblical name, rather it is a created name. In the 6th and 7th centuries the word YHWH was combined with Adonai (a German scholar mistake); the consonants of YHWH and vowel pointings of Adonai add the "J".

Adonai: A substitute for the word God because of its Holiness meaning master or sovereign.

YHWH means changeless self existing one: Exodus 3:12; Exodus 6:2-3.

3 different words for God
Psalm 90: vs 1: LORD-Adonai; vs 2: God-El; vs 13: God-YHWH; vs 17: LORD-?

elohim: used 2,310x for the true God in the O.T. meaning strong One, the supreme diety

Elohim, a plural form, is peculiar to the O.T. and appears in no other semantic language—a trinitarian plural (Godhead) as well as majestic plural (God's unlimited greatness).

Massoretic Scholars inserted the vowels of the word Adonai into the consonants of the name of God (YHWH) to hedge against saying the name. Galatinus misunderstood the 1520 GALATINUS (Reformed German Theologian)

fused the

vowels of Adonai & the consonants of YHWH to get the hybrid term Jehoviah

*① Not historically meaningful
② No theological meaning*

Examples of the names of God: El-Shaddai (Al-mighty one; Gen. 17:1); El-Elyon (Most High God) Gen 14:19; El Olam (Everlasting God) Ps 100:5; YHWH Yireh (the LORD will provide) Gen 22:14; YHWH NISSI (the LORD is my Banner) Ex. 17:15; YHWH SHALOM (the LORD is Peace) Judg. 6:24

THEOS: the translation in the Septuagint for Elohim—refers to the One true God; Jesus is referred to as Theos John 1:1, 18.

John 20:28 "ὁ Κύριός μου καὶ ὁ Θεός μου"

Kurios: meaning authority and supremacy. It can mean sir, owner and master (John 4:11; Col. 3:22)

2. Attributes of God in the Bible (Perfections of God):

Communicable: Attributes which are found in humanity:

Love (John 15:12; 1 John 4:8); Benevolence (Acts 14:17); Mercy/Compassion (Exo. 3:7; Matt. 14:14); God's longsuffering (2 Pet. 3:9); God's Grace (Eph. 2:8, 9).

Incommunicable: Attributes which only belong to God:

Immutability/Changelessness (Mal. 3:6); Omnipresence (Ps 139:7-11); Omnipotence/Sovereignty (Gen. 17:1; 18:14; Ps 103:19); Omniscience (Acts 15:18); Asaety/Self existence (Exo. 3:14);

Is God in hell based on His Omnipresence? God is spacially there but in a way he is not physically present there (turned His face—does not radiate His truth or light). John 1:5 "the light shines in the darkness"—the reverse is true.

Why are the attributes of God important to know? Tell us about God, help us to identify who he is. **His attributes are his essence.** He is eternal—so we can know how to have eternal life. He is holy—so He has revealed how we can live the sanctified life. He is righteous and just and has shown us how we can be right before him.

Immutability/God's (Mal 3:6) changelessness means he does not change ontologically (in His being/essence)—he does not grow or develop. It also means he does not go back on His word—in context with Mal 3:6, he does not lie (Titus 2:2; Heb 6:18; Num. 23:19; James 1:17).

Lancelot Andrews: "Preach not what people want to hear but what they one day will have wished they had heard"—the awesome attributes of God—and they could have loved God and enjoy him forever.

The Decree of God: Eph 1:11 (The sovereign plan of God) "the purpose of Him who works all things according to the counsel of His will).

What is the difference between the **permissive will** and **perfect will of God**:

Permissive will: God gives us the freedom to choose so we will not always make decisions that line up with.

Perfect will of God: Is that which comes about according to the perfect plan of God as revealed in Scripture.

Does God know what we will choose before we choose? Yes. **Psalm 139:16** "...In your book they all were written, The days fashioned for me, when as of yet there were none of them."

How do we reconcile the fact that God is sovereign “works all things according to His will” (Eph. 1:11) and the fact we have the freedom to choose (Josh. 24:15 “choose for yourselves this day who you will serve”). This is Antinomy or paradox an apparent contradiction: That God has determined all things but we have yet freedom in our choices—how can we be responsible for something God has determined we would do?

The Bible is clear on both however we can not in our finite minds know how to reconcile the two truths of God. Our choosing of God is based on His choice of us for (Acts 13:48 says) “...as many as has been appointed to eternal life believed.” The world would not have freely chosen Him had they not been elected. 1 Pet. 1:2 says [believers] are “chosen according to the foreknowledge of God that they may obey Jesus...” Had God not chosen us, our free will would not have chosen Him for Rom. 3:11 says “there is none who seeks for God”. God made it so, that we may obey Jesus and receive his Gospel otherwise in our freedom we would have never chosen God; this is not our nature. **Dimensionality aspect:** God freely determined to determine freely. God freely chose (was not coerced) to choose me—did it in a way not to destroy my ability to be free.

Trinity:

3 personalities (God the Father, God the Son, God the Holy Spirit) yet **one essence.**

Where do we see the unity of God taught in the Bible? “Shema” Deuteronomy 6:4 “the LORD our God is one”.

What is Tri-theism? Three persons, three gods, three essences. We want to hold to mono-theism not tri-theism. We want to hold to tri-persona. One essence, three persons.

Dynamic Monarchianism. Jesus as a man was given special power by the Holy Spirit at His baptism and at His death the Holy Spirit left Him.

Modalism: One God acting out three different personalities.

Where does the Bible say that the Holy Spirit is God? Matt. 28:19 “in the name of the Father, the Son and the Holy Spirit” (name is singular [not names] thus the 3 are the same). Also Acts 5:3, 4 where Ananias lied to the Holy Spirit who is recognized as God.

Where does the Bible reveal that Jesus is God? John 1:1 “in the beginning was the Word, and the Word was with God and the Word was God”; but no article—what are the options grammatically.

A god (with no definite article)

The God to be consistent with the rest of Scripture

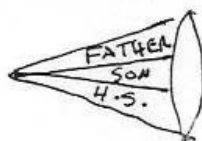
Divine (emphasizing the character quality of the noun) meaning Jesus was divine with reverence.

Also John 20:28 “Thomas answered... **my Lord and my God**” (Jesus did not rebuke Him) —

Also John 10:30-31 “I and my Father are one” then the Jews took up stones again to stone Him” This was blasphemous to the Jews.

How would we validate the Deity of Christ? In John 8:58, 59 He said before Abraham was, I am. Same thing said in Exo. 6:2. The Jews again pick up stones for His seemingly blasphemous statement.
3:14

Play at the philosophical level with the trinitarian formula: (a circle from the front in 2 dimensions could from the side have depth and 3 dimensions). From 1 in 2 dimension to 3 in 3 dimensions.



Aristotle: The least initial divination from the truth is later multiplied 1000 fold.

Nature of God is being mutated (His attributes)

Neotheism (Open view of God): Movement afoot. Refashioning of the person of God. God still retains His self existence and self sufficiency. God still has ontological independence—His being is not wrapped up in the world. God does not need the world because He has himself—the Trinity of God. **Classical theism** says that God does not change, He is immutable; transcendent, immanent—He is One. The cause of any temporal act must be itself temporal—the effect might be temporal but not the cause—God can be eternal but not the acts.

Solution—they are confusing the Eternal Actor with the temporal action—the effect might be temporal but the cause does not have to be temporal—it can be eternal. God is the cause who is eternal and unchanging but the effect can be temporal and changing. The cause can be infinite and the effect finite. The Neotheist confuses the attributes of God that don't change because those are beyond time with the actions of God in time that do appear to change. God does not have to operate in time—He is a being that operates outside of time. He can step in to temporality or step out of it—he is not affected by time. He gives man a free choice and after man makes a choice God makes a choice. **The timeless God can act in a temporal world—the changeless God can act in a changing world without being accused of changing—that is the bottom line.**

Process theism: Comes out of historical roots of Eric Clitrus: everything is in flux in a state of change. God is in flux and changing as well. Articulated out of Claremont college and seminary. God is in process and growing and developing—He is getting better, He is growing ethically. Classical liberalism from Ludwig Frobach: God is man's projection of man's ultimate ability.

The transcendence of God (His holy otherness) is replaced with the immanence of God—God is almost panentheistic; God is to world as the soul is to the body. God is feeding off of the world and is part of the creation and is changing. He is dependent on the world not independent of the world—the trivialization of God. In process theism God is changing ontologically—His essence is changing. Process totally diminishes the attributes of God—it is totally wrong. The open view of God diminishes it partially not ontologically but in the way God relates to His creation.

Open view of God: (Clark Pinnock) God is living and active and involved in history—a relationship that is dynamic not static; God relates to humanity and changes in relation to it. God is open to the changing realities of history; God cares about us and lets what we do impacts Him. Though God is separate and independent from creation, He has made a world where He has invested significantly in the freedom of His creatures. In order to ground the legitimacy of this freedom, freedom to be real, God does not determine or know all that happens—we are free to follow or reject God and **God responds to us in real interactive relationships.**

There is a great risk for God in all this since He does not know the outcome. (if God does know then it is not Genuine freedom). The **ultimate result of Arminianism—honoring man's freewill and choice;** went to far. **God is immutable in His ontological and ethical realms—just (changes His mind)—in terms of relational encounters.**

God changes in His response to events in History (in time or out of time—probably in time). God takes risks in give and take relationship. Dan. 4; Deut. 32; Isa 41; Ps 139. Gen. 6:6 God repented Pinnock believes means God changes His mind—the real meaning is that His felt sorrow or grieved (Jonah 3:10—God kept His conditional relationship). God does not change Mal. 3:6; or lie Num 23:19; Tit. 1:2.

Pinnock interprets the Hebrew view of a God who dynamic and free flowing, it's the Greek view that made Him static—the Church, he says, bought the static view (Heresy). Scripture says "I Am that I Am"—this is static. ^{JN} God operates in time, and time involves change, so God must change. Pinnock says the creation of a changing ^{8:58} world implies a changing creator—not so because God knows temporal events—things can change but this does ^{Ex 3:} not mean that the God who knows and created things has to change with it. Incarnation demands a change in God—Jesus entered the temporal world and in time, therefore He was a temporal being subject to the

limitations of time. The heresy presents a problem with the hypostatic union—It also presents the idea of modalism. Is the creator beyond His creation or a part of His creation (pantheism)—God becomes one with the cosmos? The divine nature becomes human nature. The hypostatic union shows a Jesus who is human yet not corrupted by time and change—when He died physically He was still God not limited by time or events.

Corrections: Biblical and Historical Theologically oriented study based on sound exegesis—we look through the lense of Scripture not philosophy and our culture. We look through the critical understanding of the cultural climate—we need to understand process philosophy/theology because that is what this has mutated into. We need biblically accurate and culturally relevant preaching and teaching—teach what is out there in views when you teach Eph. 1:11—warn them of the dangers.

Conclusion: Sprouted from a major cultural revolution—Postmodernism. If God's personhood can change and His awareness level grows, then absolutes are impossible. Ideas have consequences. It seems that this is the first step by evangelicals toward the exaltation of man and the trivialization of God.

THEODICY: Defense of the justice of God regarding human suffering. Why does God allow human suffering? If there was an all powerful God then he could stop this evil, and if there was an all loving God he would stop the evil, but there still is the evil so there is no all powerful all loving God. *Argument of millions who will go to hell.*

Answers:

1. **Theonomy (theological answer):** Since God is God and man is man, who are we to argue with God—we can't judge His moral character. Job 48-42. Rom. 9:19-21. ^{Descartes} Decart, orthodox Jews.

2. **Free Will (methological answer):** Problem of evil come through man's free choice. We were created to make free moral choices allows for the possibility to make poor evil choices. View keeps God safe from the view of creating evil—but God must have known, and allowed it—is He responsible? Augustine, Geisler.

3. **Soul builder (teleological answer-end of it all):** God is using evil and suffering in the world to build up the souls of the saints. God is not finished with the creation process—to complete it, He is allowing man to be built up through suffering. Irenius and Schliemacher, John Hick. Bottom line: God is in the process of maturing Christian saints so one day they will be able to work in the Kingdom of God and be rewarded; we are in a training camp. (2 Pet. 10, 11). Fred Chay's view. 1 Pet 1:6-9
1 Pet 4:9-19

4. **Greater Good (philosophical answer):** In order to achieve the greatest good, God must allow evil so that the possibility and opportunity of the greatest good can come about. Blends a bit with soul building. God exist and He is sovereign in power and He has a reason for allowing these things coming about—the reason is, you have to allow evil to accomplish the greatest amount of good by overcoming evil. God allowed it so he could overcome it, and was exalted by it.

Functional Question: Not to ask why—but what is the end of all this? Not why did you allow my wife to die—but what are you going to do to conform me more to Christ—what is the greater good—how are you going to build my soul?

Did God Make Evil? He is infinite justice (Ps 19:9); He is infinite perfection (Ps 18:30); He is Infinite love (1 John 4:16); He is infinitely sovereign (Job 42:2).

Problem: If He created everything—evil is a thing—He created evil

Solution: Evil is not a thing that He created, but a lack of something that should be there—a lack of good.

Example: Sickness is a lack of good health.

Summary: The perfectly good God can't create evil—Evil is not a created thing.

Man's Freedom Caused Evil (Moral Evil)

Free choice is the cause of the corruption of good. Freedom is good but it carries the possibility of realizing a free choice that is bad. **The Fact of free choice is evil. The Act of choosing evil is bad.**

God created man with the freedom to choose (Acts 2:23; Josh 24:15)—this makes it possible for man to choose wrongly (Eve choose the fruit).

The result of evil choices is physical evil.

Examples: Lazy parents-poor children or overeating produces sickness from obesity.

Some physical evil comes from good activities like swimming results in drowning. Also some physical evil can produce good like tribulation produces patience.

Summary: God's nature can't allow Him to create evil. Evil is not created since it is only a lack of good.

Man's freedom produces Moral evil. Man's moral evil results in physical evils.

Why did God allow evil in the world?

God could have created nothing or created human beings that are not free so no sin would happen.

God decided to create a world with the potential of sin and evil **because this is the greatest way to produce the best world.**

Reasoning: A world that has sin allows for sin's defeat and a world where sin occurs allow for the development of higher virtues (which are dependent on the presence of evil for achievement).

Also God doesn't produce evil but permits the evil so that He may produce the greater good—God wills the good of the end not the evil (means).

Summary: Why does God permit evil?

To produce the best possible world with men and women with the highest virtues and to defeat sin by doing so proclaims God's goodness and glory.

When will God overcome evil? In the future state (eternity) where men will have their choice and God will have been vindicated and the greatest number will have been saved—here we will see the justifiable reason for suffering.

Why would God allow so much suffering for so long?

He has a purpose: In history He is proving to all that men bring evil on them selves when they disobey God, and that it is always right to obey Him. The dispensations (Innocence; Promise; Law Grace) were the ages of testing man's obedience.

He is proving: God is good and patient with men. It is always right to obey God's word and wrong to disobey. God has defeated evil—and the only way to defeat it is to permit it.

Summary: God permits evil to produce the greatest good.

Example: A broken bone becomes stronger; a redeemed man is stronger than an innocent man.

Review: God is sovereign, in control and loving. He pure, good, righteous, and can't create evil (Hab 1:13). **Evil comes from man's freedom** (the fall; James 1:13-15) thus both the **innocent and guilty suffer** in the world. God will **justify suffering and evil by using it to accomplish the greater good.**

Theodicy in life: Job 1-3 (the purpose of God, the perversion of Satan, the plan of God). 1 Pet. 1:6-9 (the problem, purpose and product of suffering). 1 Pet. 4:12-19 (The rationale and reason for suffering). James 1:3 (The reason and result of trials). 2 Cor. 1ff (theological and practical facts). Isa. 57:1-2 (the Ultimate perspective).

To what end: The greatest good.

Pastorally: With people who are bereaved 90% is to listen, touch, prayer. Be there, not downplay the pain. The real (theological) answer comes later. Sometimes you say you don't know (even if you do know) because they can not handle the answer just then.

Preach this topic. So people can prepare.

The real answer: He allowed the evil for the greater good. He allows rapes and murders to occur because this is the only way his people can grow and mature. (believe)

Why did God allow His people to wipe out the innocent Caananites—is this theodicy? They are not innocent—they are guilty—they have broken God's commandments. He is judging them for their sin and keeping His promises to His people. God is not guilty in either case. He is being faithful to hate sin and keep His promises.

Anthropology:

The Origin of Man (4 Options):

1. Atheistic Evolution: Life began without God—it was a matter of natural origin of new species. Several billion years ago chemicals in the sea, acted on by sunlight and cosmic energy formed themselves by chance into one or more single celled organisms which through beneficial mutations and natural selection (survival of the fittest) became animals, plants and people.

Scientific rebuttal: Mutations are rare and almost always harmful; New species not produced by natural selection; odds are 10 to the 161 power that not one usable protein would have been produced by chance; Conflict with the 2nd law of thermodynamics (Things over time move from a state of order to disorder). It takes great faith to believe it since it can't be scientifically proved.

2. Theistic Evolution: God directed and controlled the processes of naturalistic evolution to create the world. The days in Gen. 1 are ages, that evolutionary processes were involved in the creation of Adam.

Defense: Creation involves creating something out of nothing—Evolution says life mutated from something; The Bible says "...what is seen was not made out of visible things (Heb 11:3) "Ex nihilo"—out of nothing.

3. Creation: The biblical record is factual and God created Man; all living things and the world.

4. *~~~~~*

(probably not on oral exam)

Gap Theory A: Way to harmonize the Genesis record with the long periods of time seemingly demanded by geology. (Chalmers of Scotland in 1814).

Gen. 1:1—The first creation with pre Adamic people

Gen. 1:1-1:2—Satan rebelled against God thus bringing sin into the universe. God's judgement involved a global flood followed by darkness and an Ice Age. All created life was destroyed—fossils come from this judgment.

Gen. 1:2—the earth was without form and void meaning and evil state (because of the world's judgment).

Gap Theory B: Before Genesis 1:1; "In the Relative Beginning"—Satan's fall was prior to Gen. 1:1. We don't know when the original creation took place or when Satan fell. In the beginning (**the Re-creation**) God created the heavens and the earth. The earth was formless and void because the fall happened before Gen. 1:1.

Biblical defense: Without form and void means empty space or a wilderness—incomplete; not fully fashioned (Job 26:7; Deut. 32:10); there is no biblical proof that Satan's fall resulted in the judgment of earth.

ORIGIN OF THE SOUL :

1. Creationism: God created a new soul at conception (or sometime before the birth) of the individual.

Strength: Consistent with Gen. 1:2; Zech 12:1 where "the Lord form² the spirit of man within him" also there exist no division of the soul.

Weakness: God creates souls tainted by sin also God normally deals with the world through 2ndary causes.
Psa 51:5 "I was brought forth in iniquity"

2. Traducianism: Human souls are propagated along with the physical body by natural generation—they are transmitted to children by the parents.

Strength: God works in 2ndary causes—He created the original soul, man now propagates the species (Gen. 1:28) Also best explains human sin nature (Psa 51:5).

Weakness: God involved directly rather than 2ndarily by regeneration and miracles.

3. Platonian view: Greek view—the soul exist prior to conception and is given at the moment of conception—A Mormon view supported only by own teachings.

Weakness: Not supported biblically

CONSTITUTION OF MAN:

1. Metaphysical monism: The whole universe is one undivided essence; God and humans are one.

2. Anthropological monism: O.T. view—humans are described as organic whole, not as body and soul but a living unit—no material and immaterial portion.

3. Trichotomy: Human nature is divided into 3 parts: Body (physical); soul (psychological) and spirit which is the spiritual. Humans and animal are not materially distinct and they both have souls though animals a rudimentary one—chief difference lies in the spirit—animals don't have one. Plants don't have a soul or spirit.

Biblical support: 1 Thes. 5:23 (uses body, soul, and spirit)

4. Dichotomy: Humans have 2 fundamental parts: Body and Soul (Material and immaterial).

Biblical support: N.T. affirms distinction between body and soul (Matt. 10:28; 2 Cor. 5:8). Soul and Spirit are used interchangeably in Scripture: John 10:15 Jesus says I lay down my soul for the sheep; in 19:30 He is said to have given up his spirit. *cc 12:7*

5. Conditional Unity: Affirms the unity of the human person and the reality of human existence after the death of the body (the immaterial man lives on as the body decomposes; Ecc 12:7).

Notions: Humans are a soul (Psyche-life) and Humans have a soul (immaterial aspect).

Humans ^{have} are a spirit (Pneuma) but are not a spirit.

Image of God:

Defined: From Hebrew word ^xSelem["]—meaning physical resemblance or concrete similarity. *"Image"*
From Hebrew word ["]Demut["]—meaning abstract similarity "to be like" *"likeness"*

Terms "**image**" and "**likeness**" in Gen. 1:26 are not joined by a conjunction thus are mutually defining, nearly synonymous terms referring to:

Structural aspects: Certain immaterial traits like—language (communication in abstract thoughts), ability to choose, relationship capacity

Functional aspects: Humans function as God's representatives on earth to **rule and care for the world.**

Relational aspects: We should mirror the unity of the Godhead in relationships.

Teleological aspects: We were created to glorify God by making visible His Christ-like character in our lives.

What is the concept of being made in the image of God Historically regarding our role? This is the functional aspect—being made in His image we have been given the right bear his image and rule. In history a king would set off the boundaries of his sovereign rule by placing his image of himself in the city. This gave the prefect or authority the right to rule in light of the image. We gave up the right to rule on his behalf—the garden is one example of what we gave up.

What are the sociological/ethical implications of being made in the image of God?

We are commanded not murder one another or our blood is to be shed (Gen. 9:76).

We are commanded not to curse another since we are created in God's image (Jam. 3:9)

Other issues: Abortion, Euthanasia, Assisted suicide, infanticide, fetal tissue research etc.

What does being made in the image of God have to do with our self esteem?

We have worth. We should love our selves, not in a egotistical way, but we should love the fact that God has made us. We have value and dignity. We can tie this truth to Psalm 139 or John 3:16 and have it be psychologically beneficial to people.

We have value before God regardless of whether we are Christian or not because we were created in the image of God—we are human beings. That is why murder is wrong and abortion is wrong to anyone not just believers.

Sin does not Erase but defaces our image

When we sin is the image of God erased—No! It defaces it or damages it, but it does not erase it.

A high view of the image of God keeps us from manipulating people—people are too valuable to do this. We could choose to ^{do} such a thing but it is our regard for one another as human beings to do this—to trick them, or make them do things they shouldn't do.

BF Skinner—*Beyond freedom and dignity*, this book concludes that man is just chemicals because there is no God—no image of God.

SIN

What is it? Use words to describe it:

1. **Wandering astray:** (Hebrew: shagah or shagag) : Error is the cause of sin. The word group shows that there is an objective standard for morality, which is God's Word. "I went astray" (Ps 119:67). *Isa 53:6 ... all we like sheep have gone astray*
2. **Sin is perversion:** (Hebrew: awah). To bend or twist. "a perverse (twisted mind) is despised" (Isa. 21:3). Perversion of the gracious plan of God—It interferes with the way things are supposed to be. ?
3. **Sin is rebellion:** (Hebrew: pasha or persha) "...They have rebelled against me" (1 Kings 12:19). It is cosmic treason—because it is against the One True Worthy Master.
4. **Sin is missing the mark:** (Hebrew: chata) "sling a stone at a hair and not miss" (Judg. 20:16) This is a sin of ignorance.
5. **Lawlessness:** (Greek: Harmatia) "the man of lawlessness" (2 Thes. 2:3).

Where did sin come from?

Before the fall in heaven: Satan committed the first sin when in Ezek. 28:15 "You were perfect in your ways from the day you were created, Till iniquity was found in you". Isaiah 14:13-14 "...you have said in you heart...I will be like the most high"

On earth: Adam sinned when he partook of the fruit from the tree of the knowledge of good and evil (Gen. 3:6)

What was the Nature of the Original Sin? Gen. 3:6 and 1 John 2:16 tells us it involved 3 things:

1. **Lust of the eyes:** "it was pleasant to the eyes"
2. **Lust of the flesh:** "the tree was good for food"
3. **Pride of life:** "a tree desirable to make one wise"

Adam and Eve disobeyed God and chose to obey another authority base and thus ^{were} ~~was~~ lead into satisfying their own selfish desires.

What are the results of original Sin?

1. **Woman:** Pain and agony in childbirth; Desire for the husbands authority; "he shall rule over you" (Gen 3:16)
2. **Man:** The ground was cursed; the ground will produce thorns and will be difficult to care for; he will eventually die physically "to dust you shall return" (Gen. 3:17-24)
3. **The pair:** Relationship was broken with God "He drove out the man..." (Gen. 3:24)

He drove out the man *To dust you shall return* *Cursed is the ground* *desire for husband; he shall rule*

Overall: Spiritual separation with God and each other; sociological damage; ecological damage; relational damage.

How would you describe the transmission of sin?

1. **Inherited sin:** People inherit their sin nature from their parents: "we were by nature children of wrath..." (Eph. 2:3). "...I was brought forth in iniquity" (Psalm 51:5) **REMEDY:** Redemption and the gift of the Holy Spirit.
2. **Imputed sin:** Sin is immediately ascribed to us; we were present in Adam (genetically) when he sinned so we sinned also. Rom. 5:12 "death spread to all men, because all sinned" (2 Adam Thesis—sin come from Adam to me). **REMEDY:** Imputed righteousness

What are the 2 main theological descriptions of how sin is imputed to us (theories)?

1. **Natural headship (Seminal view—chemical):** Entire human race was in Adam and Eve in a seminal (genetic) way with the resulting depravity and corruption of the human race. When Adam sinned the whole human race sinned—resulting in depravity and corruption. The depraved nature is passed on chemically through the seed of the parents. So we were both in the loins of Adam and chemically we received tainted souls from our parents.
2. **Representative (Federal view):** Connected with the creationist view of the creation of the soul. Adam was appointed by God as the representative of the human race. Adam had a probationary period—If Adam obey during this period the human race would receive eternal life. Adam failed so all humanity failed as well. Often described as a "covenant of works". God made all humans the recipients of the covenant promises. Because of Adam's sin guilt is imputed to all because he represented all. *Achan Rep. all Israel Josh 7:1*

What are the views which are contrary to imputed or inherited sin?

1. **Pelagian view:** Pelagius was a 4th century monk that said that "if individuals are truly human they must have the freedom to choose responsibly". Humans are born to will and to do good, it is perverse to view them as fallen and depraved. Pelagius recognized the fact that people sin but blamed it on bad examples.
↳ *Open view of God*
2. **Semi-Pelagian (Roman Catholic view):** Humans are born morally weak but not radically fallen; the moral corruption transmitted from Adam does not merit the wrath of God when they give in to their weakened nature and choose to sin. We are innocent until we actually sin.

Weakness: Rom. 5:12 says "death spread to all men, because all sinned"

Calvinism: Totally Depraved; Total inability to save ourselves
Rom 3:11; Jn 6:44

Armiranian total ability to make a choice to save ourselves¹⁸
because of freedom of the will

What does total depravity mean?

1. Sin is absolutely universal in the human race. "Isa. 53:6 (all) we like sheep have gone astray"; Rom. 3:23 "all have sinned".
2. In their own strength, humans can't and won't turn to God "there is none that seeketh after God" Rom. 3:11.
3. Sin is universally present in every human action; our best actions are tainted with sin "the heart is desperately wicked; Who can know it? (Jer. 17:9)"
We can't do things that are salvifically good (to earn salvation)—but we can do some nice things.

ANGELS:

like 8:2 evil spirits
What is an angel; their nature? Greek word angelos means messenger (some of God, some of Satan) Angels both good and evil (Heb. 1:14; ~~6:12~~), were created (ps 148:5) and are spiritual beings (Matt. 8:16; Heb. 1:14). They are God's ministering spirits (Heb. 1:14). Created Holy originally (Gen. 1:31) God said His creation was good, though some are elect (1 Tim. 5:21).

Kinds of Angels:

Good Angels: Archangel (high ranking angel; Jude 9); **Cherubim** (guard the holiness of God; ~~Ezek: 10~~ ^{28:14}); **Seraphim:** (Attendants at the throne of God and agents of cleansing; Isa. 6:2,6)

Where does it tell us that some angels fell? Ezekiel 28 and Isaiah 14 [14x2=28].

What is the functions of angels? Good angels:

1. They are **messengers**: (Luke 2:8-15)
2. They are **instruments of God's judgement** (Rev. 7-8)
3. They **protect** the righteous (Ps 34:7)
4. They **serve** God (Ps 103:20)
5. They **rule** over other angels (Jude 9, Daniel 10:13; Eph. 3:10)

Bad Angels:

(Matt 4:10)
SATAN: His names:

1. Beelzebub *Mat 12:24 ("the ruler of demons")*
2. Slanderer *(Mat 4:1)*
3. Ruler of this world (John 12:31)
4. Thief (John 10:10)
5. Prince of the power of the air (Eph. 2:2)
6. Devil (diabolos) *(Matt 4:1)*
7. Lucifer *Isa 14:12*
8. Evil one (John 17:15)

Is Satan real (metaphysically, physically)? Yes—Scripture reveals he is a person:

1. He shows intelligence (2 Cor. 11:3) "deceived Eve" *Gen 3:4, 13*
2. He exhibits emotion (Rev. 12:17) "the dragon was enraged..."
3. He has a will (Isa. 14:12-14) Rebelle against God
4. He tempts, he talks, he bargains *Matt 4:1ff*

Are there other fallen angels, if so what are they called? Yes, Demons.

Has the devil been defeated and judged? Yes, both.

Col. 1:13 says "He [Jesus] has delivered us from the power of darkness..."

Gen. 3:15 reveals to us that after the fall Satan was **judged to be defeated** once and for all and Christ would "bruise his head". **Rev. 20:10** reveal the **final judgment** of Satan and his **casting into the lake of fire**. Jesus said "the ruler of this world will be cast out" (John 12:31).

Is Satan caged or is he active? He is the ruler of this world (John 12:31). He is the spirit who now works in the sons of disobedience (Eph. 2:2).

Who were the sons of God in Gen. 6:1-4? These are angels and their offspring were not human (part human and part angelic—the nephilim or the mighty men of renown destroyed in the flood)

1. **These angels were fallen angels** who *rebelled against God with Satan* and later cohabitated with the "daughters of men" in a most unnatural way (from the book of Enoch 6:1-2; see also 2 Pet. 2:4-5; Jude 6,7). Ryrie says that demons are called spirits (unclean spirits Matt. 17:18) which associates them with the spirit world of angels, not humans.

Weakness: Conflicts with Christ's statement that angels cannot marry (Matt. 22:30; Mark 12:25; Luke 20:34-36)

2. **The line of Seth:** The sin of these men was not polygamy but marriage to unbelievers (unholy alliance) taking wives "of all which they chose". The godly line was already established. The concept based on election is common in the O.T. (see Exo. 4:22; Deut 14:1; 32:5). Warnings against marriage between unbelievers is an O.T. theme in the Pentateuch.

Weakness: Why the distinction between the 2 lines of descent?

3. **Dynastic rulers in the Cainite line:** Kings are often referred to in ancient Near Eastern literature as sons of deities (understood idiom of the day).

Weakness: Why Cain kinship was referred to so indirectly; also no writer of Scripture ever considered kings to be deities or sons of deities.

Is it possible for Christians to be Demon Possessed? Or what is the definition of Demon possession?

Views:

1. **Christians can be demon possessed:** believers can be indwelt by a demon and under its ownership and control. Matt. 12:28-29 ^{Mark 1:23-26 (no control of evil spirits)} demonstrates internal control. Bible does not reveal Christians being demon possessed. Those who support such happenings go to the gospels or the O.T.

Verses used to support Christian demon possession:

- Saul in 1 Sam. 10, (he was under dispensation of LAW not grace—Spirit not given to indwell)
- Women of Luke 13:10-17; (bent double) daughter of Abraham not a Christian; not demonized but has a **Spirit of infirmity**.

If this was a danger to Christians why was it not addressed in the Pastorals or Romans.

Scripture speaks against Christians being Demon possessed:

We are delivered "from the power of darkness" (Col. 1:13)

We have the greater power of protection (1 John 4:4) "Greater is He who is in you, than he who is in the world"

We are temples of the living God (1 Cor. 6:19-20) "your body is the temple of the Holy Spirit"

We are sealed by the Holy Spirit (Eph. 1:13-14)

He guards our bodies (house) (Matt. 12:43,44) without the Holy Spirit demons will "find it [our body] empty"

The wicked one can not touch us (1 John 5:18)

Scripture tells us to resist and walk in the light not exercise demons:

1 Pet 5:9 "Resist him, steadfast in the faith"

Matt. 4:10 "Away with you, Satan For it is written..." (follow with Scripture) "greater is He who is in me"

Eph. 6:10-14 "put on the whole armor of God..."

Eph. 3:16 "He would grant us...to be strengthened with might through His spirit"

1 John 1:7 "walk in the light"

Believers have all they need in Christ (2 Tim. 3:17) "equipped for every good work"; Jesus prayed for us to be kept from the evil one (John 17:15).

2. **Not possessed but demonized:** demonized people in the Bible had to have demons cast out. Greek word Daimonizomai is translated demonized or demon possessed both mean internal control per lexicon evidence (Matt. 12:22; 15:22).

3. **Not demonized or possessed (same thing) but oppressed:** to be greatly influenced because of carnality

1 Cor. 3:3 "envy, strife and divisions among you, are you not carnal"

2. Rom. 8:12 "brothers, we have an obligation--but it is not to the sinful nature, to live according to it."

4. **Our behavior can be caused by a chemical imbalance, a psychological illness (depression).**

Deliverance Ministries today:

The "no" encounter: The person has a demon and isn't a believer or the person is a believer but only thinks they have a demon (John MacArthur). He says that believer can't be demon possessed.

The power encounter: The believer can be demonized or controlled but not possessed in the sense of being owned and therefore controlled by Satan's demons. Unbelievers can be owned. (Fred Dickensen).

The truth encounter: (Niel Anderson) Christians can be demonized or controlled but only through one's mind. The issue is what is the truth; they help Christians to rework their thinking and get uncontrolled.

Christology

What is the pre existent Ministry of Christ (He existed before His birth)?

1. He was involved in creation (John 1:3: "All things were made through Him..."; Col. 1:16 "...by Him all things were created"; ~~Col. 1:2~~ "...He made the worlds"; John 1:1 "In the beginning was the word...")

"He is before all things" Col 1:17

2. He claimed equality of Nature with God (John 10:30 "I and the Father are one"; Phil. 2:6 "...equal with God").
3. Old Testament prophecy Isaiah 9:6 claimed the Son to be "Mighty God...Everlasting Father"

What are some of the names of Jesus and their meaning?

1. Emmanuel "God is with us" Isa. 7:14; Matt. 1:23
2. King of Kings and Lord of Lords Rev. 19:16
3. Christ meaning messiah, chosen one or anointed one

What does the word Lord mean? Kurios means a power or deity 1 Cor. 8:5; also sir, owner, sovereign.

Is calling Him Lord the same as Calling Him God? Why does Thomas say my Lord and my God (John 20:28)? He is saying my master (the one I submit to) as well as my God (the creator of heaven and earth).

What is the theological term that talks about the nature of Christ? "Hypostatic Union"

Meaning: Attributes of both natures (Deity and humanity) belong to the one Person.

How do we validate the scriptures to know that Jesus was really a man?

1. Born with a human body which grew and developed (Luke 2:52 "Jesus increased in wisdom and stature")
2. Paul called Christ "the one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).
3. **Mainly characteristics:** JN 8:40
 - Was hungry (Matt. 4:2)
 - Was thirsty (John 19:28)
 - Was emotional; he wept (John 11:35)
 - Was tempted (Matt. 4:1)

What about His birth; was he born naturally? Yes a typical natural birth but conceived supernaturally.

Jesus had a virgin birth

Where is this articulated in the O.T.? Isaiah 7:14; Matt. 1:23: "the virgin shall conceive and bear a son and shall call his name Immanuel." **Know this!!!** Luke 1:30-35

Where does Scripture talk about the Deity of Christ?

1. John 10:30-31 "I and the Father are one, then the Jews took up stones again to stone Him."
2. John 8:58 "Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM"
3. Col. 1:15 "He is the image of the invisible God"
4. Col. 2:9 "In Him dwells all the fullness of the God head bodily"
5. John 1:1 "In the beginning was the Word and the Word was with God and the Word was God [qualitatively the Word was divine because of the missing article]"
6. Titus 2:13 "Our Great God and Savior Jesus Christ" [Granual Sharp rule=talking about the same person]

7. John 20:28 "My Lord and my God"
8. Isaiah 9:6 Referred to as Mighty God, Everlasting Father

Why is Christ Deity important to us—Why is it important that he was God?

1. He claimed to be God— (John 8:58) If this were not true He lied
2. If he were not God [and did not defeat death as proof]; he could not forgive sin and we are dead in our sins. (1 Cor. 15:17).
3. If he was not God, we have no eternal hope because all that He said would be a pack of lies, lies about our future in heaven, our future in the Kingdom, our future about eternal rewards, hell everything.

Kenosis

Defined: The self-emptying of Christ (Phil. 2:7)

He made himself of no reputation

What is it that Christ emptied? He did not empty himself of anything unless perhaps it is of his preincarnate position or status in heaven; he maintained His deity but rather gave up the independent exercise of His attributes to become human. He did not exercise omnipresence—being everywhere at once or omniscience—all knowing (he said he did not know the day or hour of the great tribulation Matt. 24:36).

Truth: The text does not say what he emptied himself of, it does say what He took on.

He took on humanity and frailness through being born as a man in the incarnation.

The peccability of Christ

1. **Peccability:** Having a human nature and having to face temptation, Christ could have sinned.
Why: Heb. 4:15 "...was in all points tempted as we are, yet without sin." To be a true temptation he had to struggle with it in his human nature "being made in the likeness of human flesh (Rom. 8:3). His humanity was peccable and His Deity nature was impeccable (James 1:13) "God can not be tempted by evil". Thus the God-Man person was impeccable.



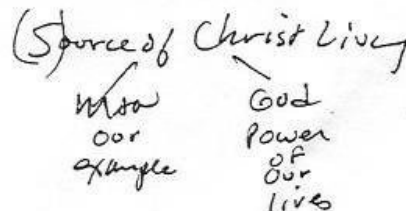
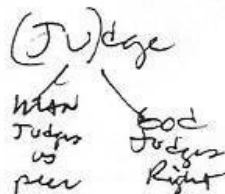
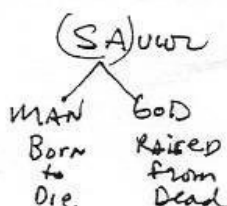
2. **Impeccability:** Having a deified nature Christ could not have sinned. The divine nature stands over the human nature keeping the human nature from sinning. Tempted but not susceptible to sin. Satan went to the 10th degree of temptation but to no avail. His divine nature keeps Him from ever being able to sin.

How can He ever effectively be our high priest? Because He knows what it is like to be tempted (Matt. 4) (See BibSac article on the impeccability of Christ by Stahl).

The Ministries of the God-Man:

SAHTUS

1. **Savior: Man:** (born to die); **God:** (proved his Deity by resurrection); Rom. 1:3-4 "...born of the seed of David according to the flesh, and declaring to be the son of God with power...by the resurrection..."



2. High Priest: **Man:** (substitutionary sacrifice); **God:** (represents us before God); Heb. 4:14-16 "...we have a great High Priest who has passed through the heavens...come boldly to the throne of Grace, that we may obtain mercy..."

3. Judge: **Man:** (judges as a peer); **God** (judges righteously); John 5:22 "...the Father...committed all judgement to the son"

4. Source of Christian living: **Man:** (He is our example); **God** (empowers our lives); 1 John 2:6 "He who says he abides in Him ought to walk just as He walked."

Reasons why the bodily resurrection did not take place:

1. **Swoon theory:** Jesus did not die just passed out and woke up in the grave.
2. **Stolen body theory:** The roman soldiers were sleeping and the disciples came and stole his body.
3. **Wrong Tomb view:** Disciples went to the wrong tomb—no wonder he wasn't there.
4. **Mass hallucination; existential psychology:**

Where in Scripture do we find resurrection theology? 1Cor. 15; John 20: 26-27

HELL

Is Hell a state of mind; it is not a location—Refute this from the Text.

What is hell?

A place of pain and ruination:

1. Matt. 5:22 "whoever says to his brother... 'you fool!' shall be in danger of **hell fire**"
2. Matt. 10:28 "fear Him who is able to destroy both soul and body in hell"

The duration of hell is what has come under attack lately (John Stott)—what does the Scripture say?

1. Mark 9:43 "...hell... fire that shall never be quenched" (**key passage**)
2. Luke 16:19-31 Lazarus and **rich man in hell** (account not parable—key players named)
3. Rev. 14:11;20:10 "the smoke of their torment ascends forever and ever; and they have no rest day and night"
4. Matt. 25:46 Jesus says it is a place of "**everlasting punishment**"

What is another option if hell is not eternal?

Annihilationism: Hell is eternal, but only in its effect but not in terms of existence. The effect—separation from God is eternal, but there is not a place called hell in terms of existence. Reason being believers in heaven could never deal with the fact they have loved ones in an eternal hell.

In effects—complete destruction of the unbeliever, this is what eternal separation means not an eternal torment or pain suffered. An everlasting punishment not punishing.

Conditional immortality: Being immortal is conditional, based on the Calvinist idea of election or a contemporary idea of believers receiving a soul and thus put on immortality (1 Cor. 15:54) “those in Christ will put on immortality”. Non believers don’t put on a soul thus are annihilated.

Soteriological Pathways (purposed and defended ways of salvation):

Broad pathway:

Pluralism defined: teaches that all faiths lead in the same direction. They are just “...culturally bound expressions of genuine contact with the divine” (any deity will lead you to heaven). Pluralism is not automatic, one must worship a deity to get to heaven.

Universalism: Because of Jesus’ redemptive act all humanity will go to heaven. Universalism is automatic because of what Christ did for us all will go to heaven. **Rom. 5:18** reveals that because of Jesus’ act of righteousness “...the free gift came unto all men to justification of life.”

Inclusivism (less broad):

Inclusivism: Holds that those of other faiths are saved “because they are really covert followers of the one true faith” by faithfully practicing their own religion. Karl Rahner basically taught that the “anonymous Christian” is saved by Christianity but through other religions.

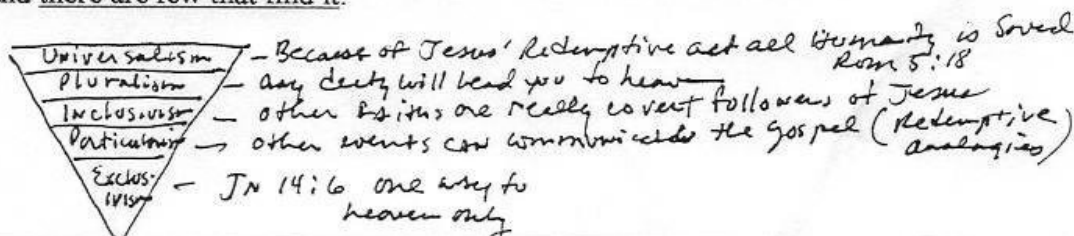
Particularism (less broad): There are other manifestations or events that can communicate the gospel—not just Christ’s Word—a redemptive analogy (Eternity in their Hearts by Don Richardson). What is the content of the Gospel we must receive to be saved.

Exclusivism: It is the traditional orthodox teaching which is arrived at from Scripture which teaches that there is only one way to heaven and that is through belief in Jesus Christ and His Gospel.

1. **John 14:6** “Jesus said...I am *the way, the truth, and the life*. No one comes to the Father except through me”. Gramatically Jesus is emphasizing the 3 bold facts he is **the only way truth and life**.

2. **Acts 4:12** “Neither is there salvation in any other, for there is non other name under heaven given among men where by we must be saved” (Peter’s remark’s)

3. **Matt. 7:13-14:** Jesus affirms there is a way that is exclusive by saying “ narrow is the gate and difficult is the way which leads to life, and there are few that find it.”



4. **Acts 16:30-31:** The question is answered on how to be saved "believe on the Lord Jesus Christ"
If salvation is so exclusive then how were the Old Testament saints like Job and Abraham saved?

1. People were exclusively ["]saved by God's grace["] through faith (Eph. 2:8, 9) which is **not dependent** on any dispensational time period.

2. The ultimate object of faith in any and every age is God Himself. The ultimate issue at any time in history is whether a person will take God at His word and exercises faith in the provision for salvation which God reveals.

3. The content of faith is what changes in each dispensation—for Abraham, the content of his faith was believing God's promises (Rom. 4:3); for a Hebrew under Law, he had to believe God would forgive and cleanse sin as an animal sacrifice was offered in faith (Lev. 16:30).

4. People may not have understood, their salvation was based on the "objective act" of Christ's death (Rev. 13:8), God saved them based on this act and their faithfulness to what He revealed

Example:

Job had faith in God to what He had revealed at that point—this was a different dispensation; he did not have Law or Grace—He did not have the sacrificial system or Christ.

Those under the Law believed God and put their faith in Him that through the sacrificial system they would please God in obedience and faith to Him (not even seeing that the blood sacrifice pointed to Christ).

We have Christ and put our faith in Him because God revealed Him to us.

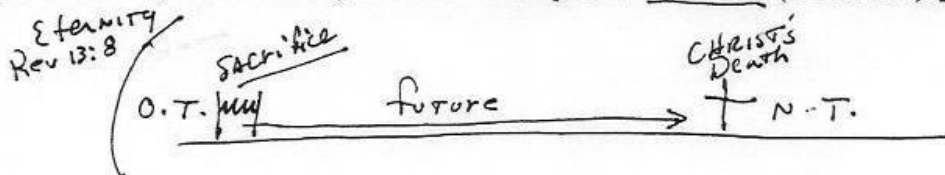
Were contemporaries of Job who put their faith in Molech saved. No. Faith must always have been in YHWH and no other God. He is a jealous God (Deut. 5:7, 8).

Why can't a native in Tanzania ^{to day} who functions like a person before the LAW or Christ be saved with limited revelation like job was?

Because we now have the Scriptures which clearly define how one must be saved (John 3:16; 14:6; Acts 4:12)—we can not go back; revelation is progressive, cumulative and today we have full revelation of God's truth in his Word.

What does it mean then that "it is not possible for the blood of bulls and goats [to]... take away sins (Heb. 10:4). If this is true how could Old Testament saints be saved by the blood of bulls and goats?

^{God through obedience to}
 They were saved by faith in the sacrificial system God provided. God is out of time and could see Jesus death as an accomplished act (Rev. 13:8) "Lamb slain before the foundation of the world". The O.T. saints could not see Jesus' death (Temporal—in time problem), but God did see Jesus' death and saved his saints based on the accomplished fact (in God's mind) of Jesus' redemption. "All debts (BC or AD) are paid at the cross."



God's grace and man's faith has never changed for salvation—only the content of the faith has changed—what God revealed about what they were supposed to believe. Abraham had the promises, Moses the LAW, we have Christ's Gospel but in every dispensation the objective act or basis of any salvation is Christ's redemptive act (Heb. 9:12).

Regarding the Heathen who never heard?

They suppress the truth that they know both through **Creation and Conscience** (Rom. 1:18-19; 2:14-15)

How can we say that God is sending all these innocent people to Hell? The answer is **they are not innocent**—they are **without excuse** (Rom. 1:20).

Substitutionary Atonement

What are two Greek prepositions which mean **substitution**?

Anti: "in the place of or instead of"

Mark 10:45 "...Son of man came...to give his life a ransom **for** [in the place of (anti)] many"

1 Tim. 2:6 "Ransom [**substitutionary ransom** using Antilutron] for all" (**Key verse**)

^{ὕπερ}
Huper: "In the place of" or "for the benefit of"

Titus 2:14 "gave Himself **for** us"

Major Passages in the Old Testament that talk about substitutionary atonement:

Lev. 16: The whole passage reveal a visual physical atonement for sin—the placing of hands on the object of atonement etc.

Where do we see substitutionary atonement in the O.T. pointing away from sacrifice of bulls and goats to some other entity?

Suffering Servant=Messiah

Isa. 53:4-6 "He has born our griefs...wounded for our transgressions...the LORD has laid on Him the iniquity of us all."

Gen. 3:21 "God made tunics of skin, and clothed them" Animal blood was initially spilt and skins provided a covering for sin.

Gen. 22:13 "Abraham went and took the ram, and offered it up..." (instead of his son Issac)

John 1:29 (Gospels) "the Lamb of God who takes away the sin of the world"

What are some Greek terms of Scripture that talk about the redemption issue in greater depth?

1. **Ransom (bought):** Purchase freedom by paying the ransom price.
 - **Lutron (Mark 10:45)** "...Son of man came...to give his life a **ransom** for [in the place of (anti)] many"
 - **Antilutron (1 Tim. 2:6)** "Ransom [substitutionary ransom using Antilutron] for all" (**Key verse**)
 - **Agoradzo (2 Pet. 2:1; 1 Cor. 6:20)** from the concept of the **agora (marketplace)**; things were **bought** out of the market place; redeemed out of the marketplace of sin. "you were bought with a price"
2. **Reconciled :** Change a relationship of hostility to one of harmony.
 - **Katalasso (Rom. 5:10)** "we were reconciled to God by the death of His son"
 - **2 Cor. 5:20** "be reconciled to God"
3. **Justification:** Forensic of legal term meaning to be declared righteous or not guilty.
 - **Dikaioo (Rom 3:24, 28)** "being justified freely by His grace"; "a man is justified by faith"
4. **Propitiation:** Mercy Seat; Satisfaction of God's wrath
 - **Halasmos (1 John 2:2)** "and He is the propitiation for our sins"
5. **Regeneration:** New birth; born again (from above)
 - **Palagenisia (Titus 3:5)** "washing of regeneration"

Where does the Scripture say we are not under the LAW but Grace?

Rom. 8:2 "...Christ Jesus ... set me free from the law of sin and death."

we are free from the Law

John 1:17 "For the law was given through Moses; grace and truth came through Jesus Christ."

2 Cor. 3:7-9 "ministry of death engraved on stones...shall not the ministry of the spirit be glorious...much more...exceed in glory."

Non Biblical theories of the Atonement of Christ

1. **Ransom to Satan:** Christ's death paid a ransom to Satan to satisfy any claim he had against men.
2. **Recapitulation:** Jesus' obedience substituted for Adam's disobedience—to effect a transformation in men's lives.
3. **Satisfaction:** Sinful man robbed God of His honor. Because of Jesus' death God rewarded Jesus with merits that can be passed on to men through faith.
4. **Moral Influence:** Christ's death is a manifestation of God's love for man in suffering with them.
5. **Example:** Christ's death revealed to man the way of eternal life is the way of faith and obedience.

Biblical Theory of Atonement is the Penal Substitutionary:

1. Old Testament:

Gen. 3:21 "God made tunics of skin, and clothed them" Animal blood was initially spilt and skins provided a covering for sin.

Gen. 22:13 "Abraham went and took the ram, and offered it up..." (instead of his son Issac)

Isa. 53:4-6 "He has born our griefs...wounded for our transgressions...the LORD has laid on Him the iniquity of us all."

2. New Testament:

John 1:29 (Gospels) "the Lamb of God who takes away the sin of the world"

Mark 10:45: "Gave His life a ransom for (anti: in the place of) many"

Titus 2:14: "that He might redeem (antilutron: redeem in the place of) us from every lawless deed"

1 Pet. 3:18: "Christ suffered once for sins, the just for the unjust..."

1 Pet. 2:24: "bore our sins in His own body...by whose stripes you are healed"

Extent of the Atonement:

I. Limited atonement: Christ died for the elect; Calvinism.

1. **John 10:11:** Scripture qualifies that Jesus died for His sheep

2. **John 17:9:** Scripture qualifies who Jesus prayed for (those God gave the Son)

3. **John 3:16:** The world (per Dr. Shedd means world of believers, or all classes of men, or all nations but not everyone—it is representative.

IF this is the case (that Christ died for the elect) why should we share the Gospel?

1. It keeps us from sharing the Gospel because since God died for the elect, they will be saved anyway, so why evangelize them when God will make sure they come to Him one way or another.

keeps us from sharing the 4 spiritual laws
2. Can't say if you are reprobate (not elect), that "God loves you and has a wonderful plan for your life"

II. Unlimited Atonement: Christ died for the whole world (each and every soul).

1. **1 John 2:2** "propitiation for our sins, and not for ours only [elect] but also for the whole world"

2. 1 Tim. 4:10 "... God who is the savior of all men [humanity], especially of those who believe [elect]"

3. 2 Peter 2:1 "...**false teachers (not Christians)**...denying the Lord who bought them." e.g. God bought the non-elect.

4. Heb. 2:9 "Jesus... might taste death for everyone"

limited Atonement: Another word for it is "Particular Redemption"

Unlimited Atonement: Christ's work means that (all) men are savable; not that all are saved

Calvin taught unlimited atonement but it was perverted by Calvin's followers.

Election

What is the Doctrine? How does it work?

Defined: God chose individuals who would in time be saved and He did this even before the world was created.

Eph. 1:4 tells us that "He chose us in Him before the foundation of the world..."

2 Thess. 2:13 says "God from the beginning chose you for salvation..."

Also: Not only did He choose us but he predestined us.

Eph. 1:5 says he "... predestined us to adoption as Sons by Jesus Christ to Himself..."

So If God predestined us to choose ^{him} He what does this mean concerning our free will—the answer is He freely determined to determine us freely (Geislerism). God is sovereign and did not force us to choose so he freely determined (predestined) to determine us without destroying our freedom. (Hard to understand but not philosophically inconsistent)

Free choice and responsibility to believe

Where is this articulated in the Bible?

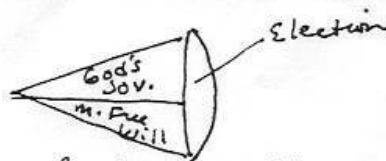
* **Acts 13:48** "And ^(determined) as many as had been appointed to eternal life ^(freely believed) believed" (they were determined to eternal life and so freely believed) (**two sides—determined and free will**)

Acts 4:28 shows that people [according to God's decree] did whatever God determined beforehand "to do whatever Your hand and Your purpose determined before to be done" (**one side—determined**)

Theological Construct (model) to show that God's sovereignty and freewill are both possible even though they appear as paradoxes. (Draw the 3 dimensional cone—from our perspective what we see is only 2 dimensions; but as we flip the image, it reveals a third dimension of depth) God is multi-dimensional—we see election in conflict with free will, but turned to the side, both sovereignty and man's free will work together.



Our perspective



God's perspective

What is the theological system that highlights the **sovereignty** of God in election? **Calvinism**

What is the theological system that highlights the **free will aspect** of God in election? **Arminianism**

What is foresight election? God looked down the corridor of time and saw that we would choose Him so because of this He elected us to salvation (Arminianism as well as Henry Thiessen)

What is corporate election? All are elect in Christ (though unbelievers do not yet know it) this is Barthianism which approximates universalism. *Rom 5:18*

There is also the idea that the group or church is chosen, but not individuals—they do not become members of the group until they believe by faith.

** believe*
** * * ** } *church (group)*

What is the theology of the call or “ordo salutis”—the way of salvation?

Calvinist (Reformed): Inward call precedes the outward (effectual call) or regeneration precedes faith. The sinner must be given new life in order to have faith (believe).

Arminian view: Outward call precedes the inward call or faith precedes regeneration.

Ryrie's view: Both regeneration and faith occur at the same time.

God's Part:

1. **General call:** To the elect and non-elect alike.

Matt. 22:14 “For many are called, but few are chosen.”
Spirit & General Rev. (Conscience / Creation) Rom 1, 2 Psalm 19

2. **Effectual call:** The call to which only the elect will respond to through faith.

1 Cor. 1:2 “...those who are sanctified in Christ Jesus, called to be saints...”
JN 6:44

3. **Regeneration:** To be born again; new birth.

Titus 3:5 “not by works of righteousness which we have done, but according His mercy He saved us, by the washing of regeneration and the renewing of the Holy Spirit”

John 3:3 “unless one is born again, he can not see the kingdom of God”

Humanity's Part:

1. **Faith:** Confidence; trust; to hold something as true. Faith is the channel by which we receive God's gift of eternal life.

Why should regeneration precede faith (need regeneration before we can choose God and believe)?

Rom. 3:11 “there is none that seek after God”

Eph. 2:1 “...He made alive you who were dead in trespasses and sins”

We need regeneration because we are dead and not seeking after God. So the Calvinist would say:

- ① God had to elect Eph 1
- ② The Spirits calling had to take place JN 6:44
- ③ Regeneration must precede faith Tit 3:5
- ④ Conversion must take place JN 1:12

Is Faith the gift of God?

Eph. 2:8,9 says "for by grace you have been saved through faith and not of yourselves, it is a gift of God not of works lest any man should boast." election

What is the gift that "it" refers to?

Faith or salvation or grace. Is faith the gift of God? Yes, because it must somehow be tied with election. The salvation package (faith+salvation+grace) are all the gift of God.

What is faith? From Greek words Pistuo or Pistis meaning rely or trust believing without volitional side.?

Lordship people believe it means surrender, commitment and yielding.

Reformed position on the facets of faith:

1. **Intellectual (knowledge)**—positive recognition of the truth and the person of Christ.
2. **Emotional**—Christ seen in an interesting and absorbing way.
3. **Volitional (will)**—Individual appropriates personally the truth and places his reliance on Him.

This is **non-biblical** to say anything less than all three is non-saving faith is in error—This is Berkhoff's theology (also Ryrie's who says they must be integrated when saving faith takes place). Faith simply means to trust, believe rely on.

Does the Bible say that faith is indestructible or will not shrink? ~~Yes~~ No

1. 1 Tim. 1:19 "...shipwrecked their faith"

2. 2 Pet 2:20 "If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and overcome"

Faith is not a static thing believers have bouts with maturity:

1. 1 Cor. 3:1-3 "I brethren, could not speak to you as to spiritual people but as to carnal"
2. James 3:2 "For we all stumble in many things"

McCarthy said "faith is the total, complete, continual surrender and yieldedness to God; anything less is not saving faith". Chay responded to him by saying what about the imperatives of what not to do...

1. "Be diligent to enter that rest" there are those who become "dull of hearing... come to need milk... unskilled in the word... tasted of the heavenly gift... fall away" (Heb 5 and 6).

2. The **lordship people** see the imperatives in Romans gramatically as indicatives—they assume that you will not:

Rom. 6:12 "...do not let sin reign in your mortal body" (Packer believes this is an assumption you will not let sin reign)

Rom. 12:2 "...be not conformed to this world, but be ye transformed..."

Lordship people leave no room for carnality or habitual sin (1 John 3:9) otherwise they were never really saved.

Lordship salvation

Lordship salvation defenders base their position on the definition of the word **believe**.

Believe means **surrender, yield, trust, obey, repent, confess** etc. — *works*

John 3:16 "...whosoever shall **believe** in Him shall not perish, but have eternal life"

Their position contradicts:

1. **Gal 2:16** "a man is not justified by the works of the law but by faith"

2. **Eph. 2:8, 9** "for by grace you have been saved through faith and not of works"

3. **Rom. 4:5** "but to him who does not work, but believes in Him"

Lordship people use **James 2:20** to support their position saying "faith without works is dead" (thus if you don't have works your faith is a dead one and you were never a believer)

Rebuttal:

1. This passage is not regarding justification but sanctification.

- James addresses the brethren or **believers** (James 1:2)

- The bookend passages help us to define the meaning of "save your souls" in **1:21** and "save a soul" in **5:20**. **Matt. 16:25** salvation of the soul in context means "deliver a life" from the same root words of sozo for deliver (not from hell but **from the effects of sin**) and pseuche for life.

2. Hodges says regarding James 2:20, to have a dead faith one must have first had a living faith.

3. Regarding 2:14-17 a **non working faith** will not deliver one self from the power of sin (v. 14), nor will it deliver others from their nakedness or hunger (v. 15-16), it can help no one because it is **inanimate or lifeless**.

4. According to James 2:24 there are two types of justification: one of works (before men [Rahab v. 25]) and one of faith (before God [Abraham v. 23]). Acts 2:38 showed a justification of the Jews before men by baptism—because they were the ones who needed to prove their new allegiance to Christ before men.

According to lordship, are the men in John 2:23-25 regenerated?

1. "believe in His name" is salvific based on **John 1:12**.

2. Appears they are not believers because: "Jesus did not commit Himself to them (v. 24)"; "He knew what was in man (v. 25)"; also they were only believing in the "signs (v. 23)"

What does the free grace position hold?

1. **John 20:30-32** reveals the signs were recorded for the express purpose of causing one to believe in the Son of God and have eternal life.

2. **John 12:37** reveals there were those who saw the signs and still did not believe, but in v. 42 there were rulers who believed because of the signs (they still did not confess him; see John 3:2 (Nicodemus); Rom. 10:9-10—this is a sanctification not justification passage).

3. **Conclusion:** There exist unconfessing Christians, who believe because of the signs but just don't want to lose their positions in life—that is why Jesus didn't entrust himself to them—they were **not** willing to take risk for their faith—this does not mean they were not believers—they were afraid. The issue is not the signs, it is whether they believed in his name or not.

Rom. 10:9-10

Lordship uses this verse to show how one becomes a Christian; what does it say?

1. **Believe** unto **righteousness**

2. **Confession** with the mouth unto **salvation**

These two together equal conversion, this is the lordship view.

Defense of Free grace position

1. Book of John appears to stress only belief for salvation, however the lordship definition of the word believe means a package view (belief, trust, confession, obedience, repentance, etc.).

2. How in the book of Rom. do we defend.

- Romans is a book that emphasizes 3 aspects of our salvation: Justification, Sanctification and Glorification. We need to seek what is being addressed. For instance in :

-- **Rom. 5:9** "justified (past tense) by His blood" (Justification) **now** from future wrath

-- **Rom. 5:10** "...having been reconciled, we shall be saved by His life" (Sanctification)—we are justified, **saved now from future wrath** (v. 9) we will also be **saved in the future from power of sin** by His Life or the power of Christ in ours through the Holy Spirit.

Salvation is the big picture, justification is the initial step—hence confession is part of the sanctification process. See what Paul says:

1. **Rom. 10:13** Whoever shall call upon the Lord shall be saved (Sanctification—glorify God in your actions)

2. **Rom. 10:14-15** What does called mean? Look at the order of the words: sent, preacher, hear, believe, call. Interpret backwards:

- First one is **sent**
- Next one **preaches**
- Next one **hears**
- Then one **believes** in Him
- Then one **calls** on Him

Belief is distinct from calling on Him; belief gets you justification; calling gets you sanctification—the outward living of your Christian life which includes publicly declaring, praying openly (calling) to Jesus (Rom. 1:16 "I am not ashamed of the Gospel...")

What is the word for Lord (Kurios) and what does it mean?

1. Master (Sir)
2. Deity

What does it mean to call on the name of the Lord Jesus Christ and you shall be saved? So does Lord mean Deity or does it mean Sovereign?

1. **Deity**—He is not a dead Jew but the resurrected God; focus is more on His ^{being} ontology or His Deity.

2. Lordship takes it as a submission to His Sovereignty because Lord means sovereign

Rom. 1:5; 16:26 "**obedience to the faith**" means objectively believing the Gospel not meaning obedience is faith.

Repent

From Greek: Metanoia—**Free grace**: to change the mind; **Lordship** says change of mind with action. (turning away from all sin by demonstrating outward fruit).

- Zane Hodges—to get right with God
- **Acts 2:38**: Repentance is synonymous with belief or faith (change your mind/attitude who Christ is—the living resurrected Lord—Messiah)
- MacArthur—turn away from sin and walk the right way.

- **Luke 15**—three stories of find that which was lost, 1 in 100 (sheep); 1 in 10 (coin); 1 in 2 (son). Three stories of a lost sinner becoming a Christian? May be. Not clear—what is clear is that what is lost was found.
BE LOST — you had to be lost from someone and now are separated

Disciple:

Cost of Discipleship

Luke 14:26 “If anyone comes to Me and does not hate his father and mother, wife and children...”

Vs. 27 “bear his cross and come after me”

Vs. 33 “forsake all”

Lordship equates being a Christian with being a disciple—they also must submit to the Lordship of Jesus (is salvation a free gift or not? Eph. 2:8, 9)

Free grace says not all disciple are saved (Judas);

1. Disciples are learners of which some are saved, some are not
2. **John 8:30-31; 15:6**: *win branches* Discipleship is a conditional relationship (based on abiding) that can be interrupted or terminated

Eternal Security: Not dependent of personal feelings but on what Christ says he will do for the believer (Intellectual assent).

1. **John 10:28** “I give them (my sheep) eternal life, and they shall never perish; neither shall anyone snatch them out of my hand.
2. **John 10:29** “My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand. (the double grip)
3. **John 5:24** “He who hears my word and believes in Him who sent Me has everlasting life, and shall not come into judgment...”

Assurance: Personal confidence based on the Word of God (I have the Son so I have eternal life)

1 John 5:11-13 “He who has the Son has the life...”

T - Total Depravity
 U - Unconditional Election
 L - Limited Atonement
 I - Irresistible Grace
 P - Perseverance of the Saints

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royal house

Shank says we can lose our position in Christ per Heb. 3:6, 14 and never get it back in Chap. 6.

Arminian position: We only become partakers (of eternal life) if we hold fast or are steadfast to the end.

Free grace position: Whose house we are (a part of the priestly apparatus of the Kingdom to come—serving with Christ *as partakers* of the aristocracy **if we hold fast**...; We only become partakers or participants with Christ with leadership responsibilities in the Kingdom if we are steadfast to the end. We can't lose our eternal life, but we can lose our priestly status.

Ryrie: Says this is a hypothetical situation which will never happen (how does he get this?)

What is the ground of assurance that we have eternal life?

1. Christ died on my behalf (my penalty my sin), was buried and rose again—I believe it.

2. Puritans knew not of their salvation—Assurance was based on what they did in their lives

- 2 Pet. 1:10 “be even more diligent to make your call and election sure, for if you do these things you will never stumble”

-- This may have nothing to do with salvation but our (obedience to our election) in order that we might have an abundant entrance (v. 11). This is a rewards passage.

Perseverance of the Saints: God will empower a believer to continue on in the faith—with no carnality (otherwise he or she was never really saved anyway)

- MacArthur is of this persuasion—A Lordship position.

- B. B. Warfield said there is no state of canality—no middle ground

What view of the nature of a person is part of the Lordship salvation position?

1. **One Nature:** We have taken on the whole divine nature rather than there is two distinct natures old man and new man or old fallen nature and the new creation. (with one nature we can't become carnal)

- 2 Cor 5:17 Therefore if any man *be* in Christ, he is a new creature: old things are passed away; behold, all things are become new.

- 2 Pet. 1:4 “...you may be partakers of the divine nature...” (Chay takes it as a functional or practical taking of the Divine nature—that we will look more like God; be good representatives)

Lordship Salvation (in a nutshell): Saved by grace through faith, not by works...but the issue of faith includes the idea of believing, surrendering, yielding to the Lord Jesus the Sovereign One. If you don't surrender your life to the Sovereign One, there is no evidence of biblical faith.

- Predicated on their word study of faith and their word study of Lord; Based on John 3:16; 5:24 (believer means total surrender and commitment); Romans 10:9, 10 necessitates confession by the believer. We have **one nature**, based on 2 Cor. 5:17, 2 Pet. 1:4 so we have the capacity to live a holy non carnal life—if we don't then this is evidence we were never truly saved in the first place.

Perseverance of the saints: We are all eternally secure, but we will not all persevere to the end. That is why Paul said to run the race so as to win the prize (1 Cor. 9:24). Hebrews warns us about the dangers of not persevering to the end so obviously not all will or the admonition would not be given.

1 John 2:28 "...abide in Him, what when He appears, we may have confidence and not be ashamed before Him at His coming." If we will all persevere to the end then why does John warn us to abide (continue or persevere in Him)... **there is a danger we will not.**

Lordship people say this is a "test of life issue" so if you **are not abiding** you were not really saved anyway

Sanctification

Defined: Means set apart for God's holy purpose.

The Hebrew word **Kadosh**; Lev. 11:44; Isa. 6:3

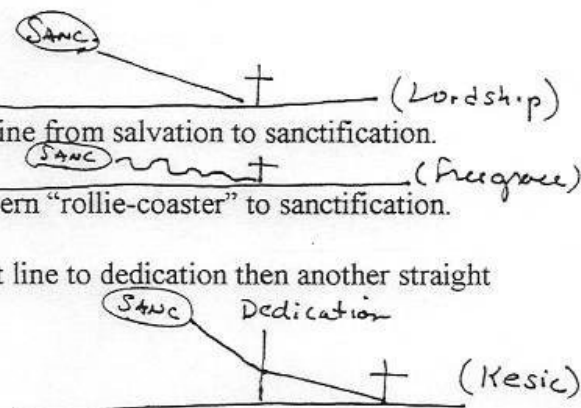
The Greek word is **Hagias** or **Hagiadzo**; 1 Pet. 1:15

Lordship (Augustinian) system of sanctification: Is a straight line from salvation to sanctification.

Free grace system of sanctification: Is an up and down "s" pattern "rollie-coaster" to sanctification.

Kesic (let go and let God) system of sanctification: Is a straight line to dedication then another straight line to sanctification.

Eph 4:5 The WALK
Holy Spirit



1. Ontologically (what is His being like?)

- **He is a person:** Has intelligence; knows and searches 1 Cor. 2:3¹⁰; Has feelings—can be grieved Eph. 4:30; Exhibits actions; guides us to truth John 16:13.

- **He is God:** The Spirit of Jesus Acts 16:13; In Acts 5:3-4 if you lie to God you lie to the Spirit. Also He was involved in creation Gen. 1:2 or inspiring the Scriptures 2 Pet. 1:21). Matt. 28:19 baptized in the name of the Father, Son and H.S. (name is singular thus the 3 are the same)

2. Duties of the Spirit in terms of His ministry (for the believer):

- He **gives gifts** for ministry to believers; 1 Cor. 12:11
- He **guides** believers; John 16:13
hear, speaks
- He **permanently indwells** believers as a **Helper**; John 14:16
- He **seals** believers; to be a guarantee of our inheritance; Eph. 1:14

- He baptizes or places believers into the body of Christ; 1 Cor. 12:13

3. **The ministry of the Spirit for the unbeliever:** John 16:8-11. When he comes, he will **convict the world of guilt in regard to sin and righteousness and judgment**: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned.

What is the role of the Word in Sanctification? "Your word have I hid in my heart that I might not sin against Thee" (Psa. 119:11); "Your Word is a lamp to my feet and a light to my path" (Psa 119:105). The Word helps the believer be equipped for every good work and keep him from stumbling.

What is the role of the Sanctification in the life of the believer? Sanctification sets the believer apart from the world and the believer begins to model the Image of God in ones daily actions in relationships, work and worship to bring glory and honor to God.

Ecclesiology (The Church)

1. **Universal Church:** The ^{total} body of believers who have been incorporated into Christ (baptism)—indwelt with the Holy Spirit.

2. **Local Church:** Local body of believers who gather together for (power): Prayer, outreach, worship, edification and relationship (Acts 2:42-47)

3. From: **Hebrew: qahal; Greek: ekklesia**—^{non technical} meaning an assembly (political—not religious)
-- Technical meaning: Local church.

When was the church founded according to Covenant Theology?

1. In Adam
2. In Abraham—the whole assembly of God "all nations would be blessed through Him" (Gen. 12:3)

When does the "Hyper dispensationalist" say the church began?

1. After Acts 28:28 "This salvation has been sent to the Gentiles"
2. Some after Acts 14:27 "He had opened the door of faith to the Gentiles"

When do evangelical Christians say for the most part the Church began? On the day of Pentecost (Acts 2)

- Christ needed to have died for our sin (for His work to be complete)
- He needed to have raised from the dead (For power in the Holy Spirit to be given)
- He needed to ascend to the Father (to be the Head of the Church)

What is the difference between the Baptism of the Spirit in Acts 2 and the Baptism of the Spirit in 1 Cor. 12:13

- Eph 4:5 one Lord, one faith, one baptism. All believers at the point of faith are "baptized into one body"—the body of Christ (placed into the Body of Christ [positional event]). The **initial sign** of this event **happened at Pentecost** where there was "a mighty rushing wind" and "cloven tongues of fire" and later the supernatural sign of speaking in tongues.

- This is **not a secondary happening for those who are more spiritual**—all believers are baptized by the Spirit at the moment of conversion—and given gifts to minister to the body.

Is it true that there is a manifestation of speaking in tongues every time a person comes to faith?

- No, this was a **transitional phase in the history of the Church**. A time when the authority of Christ's word and Person as well as His disciples authority was being validated. So the supernatural speaking of the Gospel in a foreign language was the validating vehicle.

What was it that the Church gave itself to after its Birth at Pentecost? (Acts 2:42-47)

- POWER

1. Prayer (2:42)
2. Outreach (2:47) "having favor with all people. And the Lord added to the church"
3. Worship (2:42) "**breaking of bread**"
4. Edification (2:42) "steadfastly in the **Apostles doctrine**"
5. Relationships (2:42-46) "**fellowship**...were together...continued daily in one accord"

What is the basis for the foundation of the Church?

1. (Eph. 2:20) "...built on the foundation of the apostles and the prophets, Jesus Christ Himself being the chief cornerstone."
2. (Eph. 4:11-12) "He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ..."

What is the relationship of the church to Israel? National Israel and the Church are both peoples of God, but distinct entities.

- The Hebrew word Qahal and the Septuagint Greek equivalent Ekklesia both mean **assembly** and not the technical name for the **local church**.

-- Acts 7:38 "church in the wilderness" is really assembly in the wilderness; not the local church

-- 1 Cor. 10:32 keeps Jews, Greeks and the church distinct

-- Gal. 6:16 shows distinction between non-Judaizing Jewish Christians (**Israel of God**), non Judaizing Gentile Christians (**those who walk by this rule**) and Judaizing Jews and Gentiles (context of message).

What is the role of the New Covenant to the Church?

1. **The New Covenant:** God made the new covenant with Israel (Jer. 31:31-34) "Israel and the House of Judah". God will: "put His law into their minds, and write it on their hearts...they will all know [God]...[He] will forgive their iniquity, and their sin..."

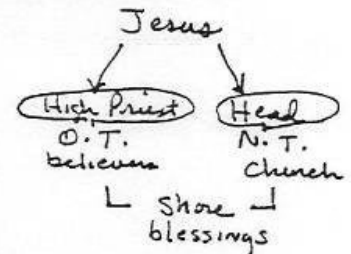
2. The Church shares in the New Covenant blessings: (1 Cor. 11:25) Jesus gave the cup and said "This cup is the new covenant in my blood", God is allowing the Church to know God and receive forgiveness of sin just like He wants Israel to have. We share in the blessings because of **Christ's death**—**Romans 11:17** says we "were grafted in...[and] became partakers of the root (Abrahamic Cov)"

All Israel will be saved (Rom. 11:26ff; Jer. 31:31ff)—their condition is not terminal.

How do we share in the New Covenant? Through Jesus' death: He functions as a High Priest to the O.T. Jew and He functions as the Head of the Church (Body). Being the Head does not counteract what He is as High Priest—He can go both ways. He is the High Priest of Israel, the Head of the Church, prophet and King—He can do both—which allow the Church to share in the covenantal blessings to Israel. The blood sacrifice goes both ways—It fulfils the Levitical system and the requirements for the Church.

What is the purpose of the Church? E x E

1. **Edification (E):** Present every man perfect in Christ (Col. 1:28; Eph. 4:11-12)
2. **Evangelization (E):** Evangelize the world and make disciples (Matt. 28:19, 20)



Spiritual Gifts

What are the 4 Major passages? 1 Cor. 12; Rom. 12; Eph. 4; 1 Pet. 4

How can we divide up the Gifts?

1. Miraculous/Sign Gifts

- Apostleship
- Prophecy
- Working miracles
- Healings
- Tongues and their interpretation
- Word of knowledge

2. Service Gifts;

- | | | |
|------------|---------------|--------------|
| - Prophecy | - Exhortation | - Pastoring |
| - Faith | - Giving | - Evangelism |
| - Service | - Mercy | |
| - Teaching | - Leading | |

Definition of Spiritual Gifts: God-given ability for service within the body of Christ.

How is a gift different from a natural talent? A **gift** is given by God (independent of our parents), at conversion to benefit the Body whereas a natural **talent** is given by God (through our parents), at birth to benefit humanity.

Who gives the Spiritual gifts? The Holy Spirit "as He wills" (1 Cor. 12:11).

Define describe defend you position on the sign gifts.

1. **Define what Spiritual gifts are in general:** They are God given abilities for service in the Body.
2. **Where are they discussed predominantly:** 1 Cor. 12-14

Regarding Tongues:

1. **Corinth is a dysfunctional Church** and Paul spends much of his time reprimanding them and correcting them for their improper behavior.

2. **Key point:** Tongues ~~is~~ purpose per 1 Cor. 14:20-22 is:

- A "sign not to those who believe but to unbelievers." This is a **sign of judgment** to the unbelieving Jewish nation.

- Paul reiterates God's words in Isaiah 28:11-12 saying "**with men of other tongues**...I will speak to this people...and yet for all that, they will not hear Me." (a sign of Judgment by the Assyrians [men of a strange tongue] against Israel)

- In Acts 2 the gift of **tongues propagates the Word, glorifies God and is a blessing to the Gentiles** and a condemnation to the Jews. This reveals that God is turning away from national Israel and to the Gentiles. Tongues is a sign of blessing to the Gentiles and a sign of judgment to the Jews.

- **Key point:** If tongues was to be used as a sign of judgment to unbelieving Jews and a sign of blessing to Gentiles as it spreads the Gospel in many tongues, then this does not appear to be its use for today.

-- In 1 Cor. 14 Paul seems to be critical of those who use tongues incorrectly and it seems to be those verses that use the **singular usage** of the word (tongue vs. tongues).

--- In vs. 2 "no one understands him"

--- In vs. 4 "edifies himself"

--- In vs. 9 "how will it be known what is spoken"

--- In vs. 14 "my understanding is unfruitful"

-- The proper use of tongues (plural sense) is **edification of the body** (vs. 5, 12); so interpretation or understanding of what is being said is critical.

Sign Gifts in General:

1. **Purpose from Scripture:** Attest to Jesus' authority and cause people to believe in Him (John 20:30-31). Can assume this is true also for the Apostles, regarding their authority who performed sign gifts as well (Acts 2:1-12; 3:6; 5:12; 8:39; 9:40; 13:11; 14:8-10). Because the Apostles are dead and their authority finalized in the closed canon of N.T. Scripture, there is really no broad purpose for sign gifts any longer—**people have the affirmed Word**.

Sign gift position
 - Cessationist
 - Charismatic / Pentecostal - all gifts in use
 - Open but Cessationist

2. **Historically:** Throughout history there is roughly 1900 years of disuse until the rise of the Pentecostal and Charismatic movements. 4th century theologian Chrysostom stated the sign gifts ceased so long ago it is not clear what they looked like.

3. **Exegetically:** One can not come to an authoritative position, as to the cessation of sign gifts based on 1 Cor. 13:8-13, which supposedly will end upon the arrival of the perfect. Some believe this is the completion of the canon of Scripture, some believe it is the maturity of the Saints and others believe this is in reference to the coming of Christ.

4. **Practically:** Since God has not clearly specified that all gifts ceased, they all could still conceivably be used today. Historically speaking, in evangelized communities where believers already have God's revealed Word, the need for sign gifts have been significantly diminished. Christ and the Apostles, their words and work have clearly been authenticated and recorded. In areas of the world where the authentication of Christ's authority has not been achieved, this is clearly a different story. God could very possibly use sign gifts, to once again show the power of the Gospel in the community of an unreached people group.

5. **Exegetically:** "We are complete, thoroughly equipped for every good work" (2 Tim. 3:17). There are many spiritual gifts that are for this age to build up the body of Christ (1 Cor. 12:7). A mature believer will be motivated by love (1 Cor. 13:1-8; Phil. 2:3; Mark 12: 30-31) rather than self-exaltation or edification in the use of sign gifts. A mature church body will be one that practices selfless prayer and giving of themselves to each other, through the genuine relevant spiritual gifts.

METAPHORES for the Church

1. **The Body:** Eph. 1:22,23 "...head over all things to the Church which is His Body..."
2. **The Bride:** Eph. 5:23; 25 "The husband is the head of the wife even as Christ is the head of the Church...husbands love your wives, even as Christ loved the Church."
3. **Living stones:** 1 Pet. 2:5 "you also as living stones are being built into a spiritual house"
4. **A royal priesthood:** 1 Pet. 2:9 "you are a chosen race, a royal priesthood a holy nation"

Leadership in the Local Church

What form of church government does the Bible support?

1. There are forms hinted at but no divine structures—these are:
 - **Federalist or representative** (Presbyterian, reformed or Bible churches):
 - Have a **prominent leader role** (Heb. 13:17) "obey your leaders"
 - Have **appointed leaders** (Acts 14:23) "they ordained them leaders"
 - **Church discipline is leader directed** (1 Cor. 5:9)
 - **Ordination is by elders** (1 Tim. 4:14)

- **Congregational** (Baptist, Mennonites, EV Free):

- **Whole church-empowered** as-priests (1 Pet. 2:9) "make disciples, teaching them"
- Have **church body appointed leaders** (Acts 1:23) "they proposed 2 men"
- **Church discipline practiced by whole body** (Matt. 18:17)
- **Ordinances practiced by whole body** (Matt. 28:19-20)

What form of church government does the Bible not support?

- **Nationalist** (Anglican of England, or Lutheran of Germany)

-- Here the state becomes involved in church affairs; have power over church freedoms and execute state power over church discipline.

- Christ affirmed 2 spheres to our citizenship—Ceasar's and God's (Matt. 22:21)
- Bible affirms us to "obey God rather than men" (Acts 5:29)
- Bible affirms church handling of disputes (1 Cor. 5:9)

- **Hierarchical Form** (Episcopalian, Roman Catholic etc.)

-- Here the church has established ranks of authority as well as self-perpetuating authority from the Apostles.

- Apostolic authority is based on Acts. 14:23 "they ordained them elders"
- Primacy of Peter as the first POPE is based on Matt. 16:18

What does the Bible teach about church leadership?

1. **Elders (bishops)**

- **Greek: Presbuteros** (title of the office)
- **Greek: Episkopos** (office of overseer)
- **Greek: Poimenos** (pastoral function—gifting)

2. **Deacons** (from Greek word meaning a servant, waiter, steward)

Where does the Bible talk about their qualifications? 1 Tim. 3:1-7; Titus 1:5-9

Key areas of qualifications:

1. **General:** Above reproach

STP Respect just she

2. **Personal:** Self controlled; temperate; prudent; respectable; just; husband of 1 wife
3. **Professional:** Not a new convert or lover of money or addicted to wine or fond of sordid gain
4. **Doctrinal:** Able to teach; Holds fast to the word

How is the church ruled?

By Elders it is called Federalist; By Congregation with one Elder (pastor) who leads—it is called Congregational—(Deacons serve)

What does it mean to be the husband of one wife? I believe this excludes:

1. Marriage as a pre requisite
2. One wife in a lifetime
3. No divorce

Emphasis is on: A one woman man (loyalty to one woman as wife)—since in the culture men frequently had more than one woman in their lives—God hates divorce and forbids adultery (Mal. 2:16; Matt. 19:9) but these are not unpardonable sins. God forgives and expects His children to do the same; honorable men who are divorced should be able to serve in leadership, with careful scrutiny.

Women in leadership (3 views): (As best you can from where you stand now, choose a position)

1. **Egalitarian:** per Gal. 3:28 “there is neither male nor female; for you are all one in Christ”
- functional result: women can serve in any office because they are gifted in the body of Christ and all are equal. (Chay says this verse does not say we are all equal in role function—the context is soteriological—as saved humanity in Christ)

2. **Hierarchical (Hyper fundamentalistic):** per 1 Tim. 2:11-15. Women are not to teach, but to learn in silence—they have no teaching duties in the church. (according to Chay people see this as the raving lunatic stereotype—they don't deny women can teach, they just believe their teaching must be limited—they don't say women don't have spiritual gifts—overplay; people want to find safety in the moderate view; can't be an elder or senior pastor)

3. **Moderate view:** per 1 Tim. 2:11-12; 1 Cor. 12, 13; 1 Tim. 3. Women can ~~not~~ hold the position of elder and have the ultimate teaching/ruling authority but can fully exercise any other spiritual gift. This view tries to distance itself from the sociological offensive view of hyper-fundamentalism.

- biblical support comes from 1 Tim. 3:12 which says **elders must be the husband of 1 wife** (one woman man)

- also Paul is talking to pastor Timothy regarding the church—women can not exercise authority over a man in the corporate setting as **the teacher** per 1 Tim. 2:11-15 [specifically the “or” ἢ can mean “that is” for v. 12 meaning “teach in an authoritative way” /Bud Ortland]—not regarding teaching in general (Priscilla taught Apollos Acts 18:24-26; Titus 2).

- the whole picture of the Bible shows men teaching (didactic teaching) and leading from Moses, to the Apostles have all been men who responsibly taught doctrine.

- from the creation account Paul makes a retort that Adam was created first and the Woman was deceived (vs. 13, 14)—women are not inferior—the man was supposed to lead and teach.

- (Chay does not hold to this) In the historical cultural setting “**amazon women**” cult men don't have a chance without them—they were the rulers—those who were converted needed to change their habits of exercising authority (Paul referring specifically to this unique cultural setting). Chay says if you can ~~through~~
+ throw

out 1 Tim. 2:11-12 because it is culturally conditioned, then why can't you ^{throw} ~~through~~ out 1 Tim. 3 as well as Titus—are these not culturally conditioned as well?

What does salvation mean in 1 Tim. 2:15? It is not salvation from eternal separation from God but a deliverance, perhaps from the effects of ^a poor relationship with her husband because she prefers to practice **not disruptive functions** in the church ~~rather than~~ ^{but} **God given responsibilities** of child bearing etc.

Church Discipline (not crisp and clear): The principles of discipline are gathered out of Matt. 18:15-17—before the church existed, yet Matthew is writing to the church or the assembly per Jesus' words (written after Pentecost).

Purpose: Restoration of individual back to the body "in a spirit of gentleness" (Gal. 6:1); discouragement of sin (1 Cor. 5:1ff); encourage holiness (1 Pet. 1:16) "Be holy as I am Holy"

The Steps:

1. **Individually:** "tell him his fault between you and him alone" (v. 15)
2. **Plurally:** "if he will not hear, take with you one or two more" (v. 16)
3. **Publicly:** "tell it to the church" (v. 17)—take it to a representative body of believers (elders)
4. **For Refusal to hear:** Treat him as a **heathen or tax gatherer** (v. 17)

What do you do to heathens—put them out of the church but continue to love them, pray for them and dialog with them. See 1 Cor. 5—v. 5-13 "deliver such a one to Satan for the destruction of the flesh, that his spirit might be saved... a little leaven leavens the whole lump [protect the flock]...do not keep company...put away from yourselves the evil person."

Difference today with the 1st century church is: Today there is a smogasborg of churches; you discipline a person and they will just go somewhere else—in the 1st century, there were very few churches.

Tithing

Where is it discussed in the Bible and what are the principles derived?

1. There is only O.T. Tithing—in the N.T. there is only giving (2 Cor. 9)
2. Plan beforehand purposefully (v. 5, 7)
3. Give generously and freely (v. 5)
4. We are rewarded for generous giving (v. 6)
5. Give regularly (v. 6)
6. Give cheerfully (v. 7)

What is the Early Church's ministry to widows? Minister to widows who are widows indeed (really widows) [1 Tim. 5:3-10] In need and faithful.

1. Left alone
2. Trust in God and prays regularly
3. Doesn't have a family to care for her
4. 60 years old or over.

5. a one husband woman
6. performed good works (brought up children, lodged strangers [hospitality], cared for believers and the afflicted)

Ordinances of the Church (those ordered by Christ to be administered in the church)

- Sacraments (conveyors of grace) are not in this light practiced

1. Baptism: Greek word Baptidzo

- **Sprinkling:** Secondary meaning—bring under influence; immersion in the early church may have been impossible because of the persecution etc.
- **Pouring:** Best pictures the ministry of the H.S. coming on and into the life of the believer (drawings in the Roman catacombs suggest this type of baptism)
- **Immersion:** Primary meaning of Baptidzo—this most likely what happened in every case in the N.T.

2. Infant Baptism:

- Seen as a parallel with circumcision per Col. 2:11, 12
- It was an early church practice
- Scripture says whole households were baptized

Refute Infant Baptism:

- Col 2:11, 12 **Speaks to regeneration** “circumcision without hands” followed by baptism. This process involves faith which infants don’t have yet.
- **Scriptural order** was always believe and be baptized (Acts 2:38) or repent and be baptized (16:31-34)
- Household passages never list the ages; just says all believed—this excludes infants.

3. Views of the Lord’s Supper:

- **Transubstantiation: (Roman Catholic)** Bread and wine changed into body and blood. Viewed sacrificially—each time an offering of Christ is made for venial sin.
- **Consubstantiation: (Lutheran)** A means of grace—not the actual transformation of the body and blood of Christ but He is present in/with/under the supper (really and substantially)
- **John Calvin: Real presence**—a sign and seal of the New Covenant. Also a means of grace. Christ is Spiritually present in the elements as received by faith.
- **Zwinglian: memorial feast.** Symbolic memorial of suffering and death of Christ. Elements represent the body and blood of Christ.
 - Remember Christ “do in remembrance of me” (1 Cor. 11:24)
 - Proclaim Christ (v. 26) “show the Lord’s death”
 - Assurance of His return “til He comes” (v. 26)

Worship

What is its purpose? Not subjective; but an ascription of glory to God—praising Him for what He has done by His grace and glory.

How does Form and Function come into play?

- **Form** is the methods and techniques we use to worship; if these distract or misdirect our attention from God to ourselves, the form is defeating.

- **Function** is related to purpose; always to the praise, adoration and glorification of God "PAG"

Requirements to join a local church: Repentance/New Birth (Acts 2:38); Baptism; Accept/understand Gospel (1 Cor. 15:3, 4)

Benefits of the local church: ^{Heb 12:17-20} Care for one's soul; Receive teaching of the word (Gal 6:6); Reward/in the kingdom (Gal. 6:9); Stimulation to good works (Heb. 10:24).

Eschatology

1. **Defined:** Study of the end times

2. **How does this study relate to the end times?**

- **Greek:** Eschaton (End times)
- **ology** (the study of)

3. **Why study it at all?**

- Provides us with joy in the midst of tribulation—a **hope** (2 Cor 4:17) "...producing for us an eternal weight of glory"
- Encourages **holy living** in the present (1 John 3:3) ^{Key Verse} "Hope fixed on Him purifies"
- Gives truth about the **end of history**
- Draws our hearts to **worship** the God who is sovereign

What would be a good description of one of the major covenants of the Bible that impacts the eschatological discussion; this would be the foundational covenant?

The Abrahamic Covenant (Gen. 12:1-3) Abram received a command from God to travel where He was going to direct him—to leave his country, relatives and home. God said do these things (which Abram did) and He would:

1. Give him **personal promises** (Gen. 12:2)
 - Make him a great nation (Jewish nation) **SEED**
 - Bless him (lands and servants) **LAND; BLESSING**
 - Make his name great; **BLESSING**
2. Give him **universal promises** (Gen. 12:3)
 - "Bless those who bless you, curse those who curse you"; **BLESSING**
 - "In you all the families of the earth shall be blessed" **BLESSING**
3. Give him **national promises** (Gen. 12:2; 15:18-21)
 - promised to be a great nation **SEED**
 - promised to grant future Israel land from the river of Egypt to the River Euphrates **LAND**

What is the nature of the Abrahamic Covenant?

1. **Unconditional:** God pledged Himself—He is the active party in the “cutting of the covenant” in Gen. 15; Abram did not agree to anything.
2. **Unilateral:** Only God is bound to keep the agreement—He walked alone between the sacrifices
3. **Eternal:** Per Gen. 17:7 God says it is an “everlasting covenant” (it was **never cancelled**)

What about the Davidic Covenant?

1. **Where is it?** 2 Samuel 7:12-16; Psalm 89:3,4; 19-37
(Abrahamic Cov.)
2. **What is it?** **Expansion of the SEED covenant to Abram;** David desired to build a temple for the LORD since David lived in a house of cedar. God revealed (through Nathan the prophet) God had something far greater in mind for David—the revelation is the **Davidic Covenant**.
 - **Promises to David:**
 - **A House:** The line of David will always be royal
 - **A Throne:** Right to rule will always belong to David's seed
 - **A Kingdom:** Davidic political authority or sphere of sovereignty would be established forever

Note: This promise was not an uninterrupted promise—the right to rule would always lie with David's seed

- Promises to Solomon:

- **A Temple:** Solomon rather than David would build it (Sol. was a man of peace)
- **The Throne:** Right to rule would be established forever
- **Punishment:** He would be disciplined for his sins (interrupted rule would follow)

3. Where in the N.T. does it say that Jesus is the fulfillment of the Davidic Covenant?

- **Luke 1:32-33:** (concerning the prophecy of Christ) “Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end”
- **Gal. 3:16:** “Now to Abraham and his seed were the promises made...and to your seed, who is Christ”

What is the 3rd covenant that is also very important eschatologically?

New Covenant (Jer. 31:31-34)

Who is this New Covenant made with? “House of Israel and...house of Judah”

Who fulfills this covenant? What are 3 options for New Covenant fulfillment?

1. **Replacement theory:** The church today fulfills this covenant—they replace Israel (Amilenialism)
2. **2 Covenants (Dr. Ryrie years ago):** One with the Church being fulfilled currently (1 Cor. 11:25) one with Israel (Jer. 31:31-34) to be fulfilled in the future.
3. **Church fulfills New Covenant alongside of Israel:** Christ fulfills as **King and High Priest of Israel** as well as being the **Head of the body of Christ**. Both Israel and the Church are distinct yet connected because of Christ. Future fulfilled with Israel; the Church participates now because of what Christ did (1 Cor. 11:25)

The Church shares in this future promise to Israel because as Romans 11:17-19 says they have become “a partaker of the root and the fatness of the olive tree” we have been “grafted in...by faith.”

When talking about Eschatology what is the most important and fundamental science that comes into play?

Hermeneutics

What are the hermeneutical options are there when dealing with prophecy and eschatology?

1. **Allegorical:** Searches for the hidden or secret meaning of the Scripture passages usually unrelated to the more obvious meaning of the text. A spiritualizing hermeneutic applies O.T. prophecies meant for Israel to the Church.
2. **Literal:** Allows the Bible to speak for itself; process involves in-depth Bible study and emphasis on syntax, grammar, context and original language meaning.
Uses metaphorical language (figures of speech) as well as rhetorical speech (genre)

What are the 3 basic Millennial views?

1. Post Millennialism:

- A view which holds to a literal second coming of Christ after the Millennium. The 2nd advent will be followed by a general resurrection and judgment.
- *
- The Church is the “New Israel” which is God’s instrument to fulfill the great commission (Matt. 28:18-20) supplanting evil bring about world conversion (1 Tim. 2:4) “God desires all men to be saved.” This ushers in the millennial period—seen as a long period of time not necessarily 1000 years.
- The Millenium is a “golden age” a time of peace, material prosperity and spiritual welfare (Mic. 4:1-4; Rom. 1:16) “Gospel...power of God to salvation”; this is the Spiritual reign of Christ through the Church.

2. Amillennialism:

- A view which holds to "no millenium or literal reign of Christ on the earth," however Christ does return to earth at the end of history. A general resurrection of both the righteous and wicked will occur. The rapture and 2nd Coming occur at the same time—Christ will come to judge the wicked.

- The 1000 years spoken of in Rev. 20 is the "complete period" a symbolic measure of time (allegorical hermeneutic)—this is the current church age where Satan is bound to "keep from deceiving the nations." The Church replaced Israel (because of its failure) and is fulfilling the covenant promises now.

- Christ is presently reigning from heaven per Rev. 20:1-6; He is in the world by His Word and Spirit. Augustine taught the millenium is this present age where the Church supplants the need for Christ's earthly reign.

- There will be a worldwide presentation of the Gospel before and Israel's conversion before Christ's return.

A problematic passage to Amil. view is Rom. 11:26 "all Israel will be saved" and will be grafted back in.

3. Premillennialism:

- A view which holds to Christ's second advent prior to a literal millenium. During this millenium Christ will set up His kingdom on earth at which time the covenantal promises to Israel will be fulfilled (Abrahamic [Gen. 12:1-3; 15; 17:7], Davidic [2 Sam. 7: 12-16; Psa. 89] and New Covenant [Jer. 31:31-34]).

- After the millenium, eternity will be ushered in.

- Within Pre-millennialism there are different views regarding the extent of the millenium (historic premillennialism—a long period of time; not literal 1000 years) the tribulation and raptures of the Church.

- There are also varied ideas of when specific judgments and resurrections will occur.

4. Dispensational premillennial pretribulation rapture of the Church:

- A view (which I hold to) that states prior to the 1000 year millenium (Rev. 20:1-6) there will be a rapture of the Church without warning (1 Thess. 4:13-18; 5:1-11; 2 Thess. 2:1-9).

- This will occur before Gods wrath is poured out on the earth dwellers (Rev. 3:10) known as Daniel's 70th week or the time of Jacobs trouble (Jer. 30:7; Dan. 12:1-2; Dan. 9:24-27). During this 7 year period of time all earthly inhabitants will undergo the Seal, Trumpet and Bowl judgments revealed in Chapters 4-19 in the Book of Revelation.

- Sometime during this event the Church will be judged at the BEMA (1 Cor. 3:10-15; 2 Cor. 5:10; Rom. 14:10) or Judgement Seat of Christ, in heaven.

- After ^{that} Satan and his armies are defeated by Christ and His armies at the battle of Armageddon. The Beast and the False Prophet are thrown into the Lake of Fire and Satan into the Abyss for 1000 years. Believers of the millenium who survive will populate the kingdom; unbelievers will be judged to the lake of fire (Matt. 25:31ff).

- After the millenium Satan will war again with Christ, lose a final time and share the lake of fire Rev. 20: 7-10); then the unbelieving dead will rise to be judged based on their works and cast into the lake of fire (Rev. 20:11-15).
- Rev. 21 and 22 depicts the eternal state and a new heaven, earth and Jerusalem.

Rapture:

What is the Rapture? **Greek:** Harpazo means "to snatch or to take away"; the word "Rapture" is Latin. Harpazo is found in 1 Thess. 4:17 "shall be caught up together" (**proves there is a rapture**)

What are the 3 major views of the Rapture and the "Johnny come late" view?

1. Pre-Trib: Defend: (following passages support when)

- **Rev. 3:10:** "I will keep you from the hour of testing... about to come upon the whole world [global] to test those who dwell on the earth [all people]"; the Church is promised preservation outside of the "hour of testing" or tribulation (Daniel's 70th week). The Greek "tereo ek" in John 17:15 means preservation in an outside position. The disciples were not preserved in but kept from the evil one.

- **1 Thess. 5:1-11:** Context determined in 1 Thess. 1:9, 10 where Paul says "wait for... Jesus who delivers us from the wrath to come." **This wrath is most likely** what is indicated in **1 Thess. 5:1-3** which is the Day of the Lord which comes unexpectedly like a thief in the night—while people are saying peace and safety. **vs. 4, 5** indicates "sons of light" or Christians will not be overtaken by the day "like a thief" **vs. 6-11** tells us our attitude should be one of "hope of salvation" because God did not appoint us to wrath (vs. 9).

2. Mid-Trib: 7th trumpet of Rev. 11:15 corresponds to the last trumpet of 1 Cor. 15:52

3. Post-Trib: **Rev. 3:10** "tereo ek" can be translated preserved in rather than preserved outside and the hour of testing can be seen as the experience rather than the hour itself—believers will be preserved through the Tribulation experience. **1 Thess. 4:13-18 and 1 Thess. 5:1-11** are seen as the same event occurring at the end of the Tribulation. **2 Thess. 2:1-9** The restrainer is not necessarily seen as the H.S. so the Church does not need to be taken out of the way. "before the Lawless One is revealed."

4. Pre-Wrath (3/4 Trib.) Marv. Rosenthal's view. Church promised deliverance from God's Wrath not the Tribulation.

5. Partial Rapture Theory: Lange and Govette taught only those believers who diligently watch and wait for the Lord's return will be raptured and escape tribulation—rapture is a reward for faithfulness. 1st resurrection is a prize to be gained—only overcomers will gain it (Matt. 19:28-29). Believers must endure suffering to reign with Christ (Luke 22: 18-30). Also Rev. 3:10 says "because you have kept my command to persevere."

- **Refutation verses:** 1 Cor. 15:51 teaches "we shall all be changed" all believers will be raptured; The context of those who sleep in **1 Thess. 5:6-10** is **moral lethargy** (sleep at night, get drunk at night) the word for sleep does not mean dead (**Gk: koimao**) like 4:13 does. Sleep in **5:6-10** comes from the **Greek word katheudo** which can mean spiritual sloth. Conclusion seen in v. 10 "...whether we are alive morally or morally lethargic, we should live together with Him (be raptured)."

Is the Doctrine for Pretrib. Rapture as strong as the doctrine for Premillennialism? No—this is why there are so many varying views by conservative Christians regarding Tribulation Rapture.

What is it that takes place between Chap. 4 and 19 in the book of Revelation? The time of testing (Rev. 3:10; the time of trouble (Dan. 12:1-2); the time of Jacob's trouble (Jer. 30:7); Daniel's 70th week (Dan. 24:27).
9:24

Explain how the 70 weeks run according to Daniel 9: 24-27?

1. **70 sevens (weeks)** for 70 land Sabbath violations (2 Chron. 36:21-23) "to make atonement for iniquity" (v. 24)
2. **69 weeks goes from** Artaxerxes decree to Nehemiah 444 BC to rebuild the walls of Jerusalem "going forth of the command to restore and build Jerusalem" (v. 25) to the time when Jesus would enter Jerusalem and be crucified "Messiah shall be cut off" (v. 26).
3. **Interim period** from Christ's crucifixion to the beginning of the 70th week is an unspecified amount of time which includes the church age.
4. V. 27 says "he (Anti-Christ) will make a firm covenant... for 1 week (tribulation period)

What is the nature of the tribulation—it is a time of judgment for whom? Jer. 30:7 says it is the time of Jacob's trouble—"it is a time where Christ draws His people, **Israel** back to Himself through worldwide tribulation" *to allow fulfillment of Jer 31:31-34 (New Cov) Rom 11*

Is the tribulational period a dispensation? Some say it is, some say no—Ryrie says no, Chay says no. Personally I believe that God is no longer issuing a responsibility or stewardship to either the Jews or earth dwellers. It is now a time of Judgment because of the failure that occurred during the dispensation of grace.

Where is tribulation depicted in Scripture? Rev. 4-19

Where else does Paul talk about tribulation and gives us more information about it? 2 Thess. 2

What does it discuss?

1. "that Day will not come unless the falling away comes first... the man of lawlessness is revealed."
- "He sits as God in the temple of God"
2. "the restrainer will be taken out of the way"

What are the options for who the restrainer is?

1. In the **neuter** context (v. 6) it could be human government (Human government many times is corrupt and does not do a sufficient job of restraining or convicting people concerning evil in the world)
2. In the **masculine** context (v. 7) it seems more likely to be the Holy Spirit (He convicts the world concerning sin, righteousness and judgment (John 16:8).

What is the battle of Armageddon? Prior to the millenium, it is the final battle to be fought on the plain of Megiddo in Israel between the Beast and his armies and the Lord and His armies (church) depicted in Rev. 16:16 and 19:19-21.

What is the Bema seat? The judgement seat of Christ where believers are judged for the works as believers and rewarded or their works will be burned up though they are still delivered from condemnation.

1. **Concept:** 1 Cor. 3:10-15; O.T. principle Ecc. 12:14

2. **Fact it will exist:** 2 Cor. 5:10; Rom. 14:10.

If the BEMA is a judgment, how do we reconcile what Jesus said in John 5:24 that believers "shall not come into judgment..."?

- The BEMA is a judgment of our works not our souls—we have as the rest of the verse says passed from death to life (eternal life) we have no condemnation (Rom, 8:1); we can not lose our salvation.

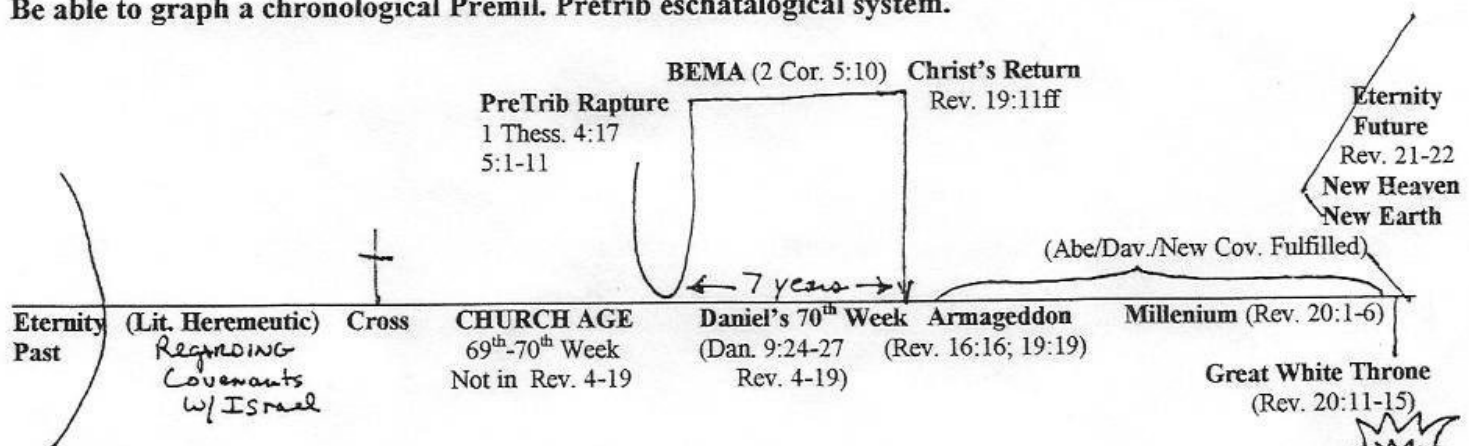
Does the BEMA contain both negative and positive evaluations? YES (1 Cor. 3:11-15)

- Our works will be revealed by fire; if they "endure" we will receive reward; if they are "burned" we will suffer loss.

What is the other major judgment in terms of eschatology? "Great White Throne judgment" of Rev. 20:11-15

- It is the judgment of the unsaved dead
- The book of life will not contain their names
- They will be judged based on their works to prove all judged deserve eternal condemnation
- All who appear will be cast into the lake of fire
- Occurs at the end of the millenium (Rev. 20:5) "the rest of the dead did not live again until the 1000 years were finished"
- Occurs most likely before YHWH's throne (Rev. 20:11)

Be able to graph a chronological Premil. Pretrib eschatological system.



What do you do if you are invited to a church and they are Amil and you are Premil. In your eschatological view? There would be too much of a difference in what we believe—we would have a whole different hermeneutical basis, the distinctiveness of Israel, and fulfillments of the covenants to stay.

What would you do if your church is Premil and a perspective pastor is Amil. Would you hire him? No—too much of a difference as before, their would be too much conflict in the area of teaching and the covenants and eschatology. I would even discourage anyone from being a member because this could give rise to division in the church. Problems would arise is Matt 24,25; Thessalonians; Revelation; Daniel.

1. The functional question is do you know what you believe?
2. If you are going to be in leadership in the church you are going to have to determine what the leadership should agree to believe.
3. For membership you are going to have to determine the things which are essential and non essential (Don't make so many exceptions to what people need to agree to believe so as to lose distinctiveness—if they want to be members they must accept your doctrinal statement)

What is Theonomy? (postmillennial view which brings in the Kingdom)

Also known as "**Reconstructionism** or **Dominion theology**" associated with the view of Christianized civil life. Theonomist believe it is the call of the church to establish God's dominion or Kingdom by Christianizing the U.S. then the world.

It also involves reinstating God's LAW of the O.T. until pluralism gives way. When this happens, God's Kingdom purposes are thus established in the Earth and Christ will return to raise the dead, judge the wicked and usher in the eternal state.

Support: (Matt. 5:17) Jesus said "Do not think I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill."

Weakness: Does not emulate principles laid down in Scripture regarding the New Covenant and unconditional love but brings back the law and compels people to accept it—there is no freedom in Christ. Paul in 2 Cor 3:7 calls the LAW a **ministry** that brought **death**.