

Manfred E. Kober, Th.D.

卅玖

FOREWARD

Charles C. Ryrie

Christians cannot think Scripturally or live correctly without knowing doctrine. “All Scripture ... is profitable ... for doctrine” (2 Tim. 3:16). The thirteen plus lifestyles and actions listed in 1 Timothy 1:8-10 are “contrary to sound doctrine.” I cannot profit from my study of Scripture and eliminate doctrine, and I cannot live properly without conforming to sound doctrine.

This being true, it is redundant to ask “Is doctrine important?” It is a serious mistake to minimize or even ignore the study of Bible doctrine.

The apostle Paul’s ministry was saturated with doctrinal teaching. From Galatians (his first writing) through Thessalonians, Corinthians, Romans, the Prison Epistles to his last books (1 Timothy, Titus and 2 Timothy), he taught lots of doctrines and applied them to the needs of his readers.

He never hesitated to unmask false teachings for what they were, and he always insisted on the importance of the truth in promoting godly living. Near the close of his life, he exhorted Timothy to “pay close attention to yourself [how you live] and to your teaching [what you believe]” (1 Tim. 4:16). Putting these two together, living and teaching, eight times in the Pastoral letters he exhorts the need for “sound [healthy] doctrine.” Therefore, to learn doctrine brings spiritual wellness and wholeness to believers.

Dr. Kober’s life and ministry has been devoted to this goal. This doctrinal manual presents the teachings of the Bible accurately, thoroughly, and clearly. His skill at illustrating and making charts of key points add to the helpfulness of this work. Time spent studying and living these truths will profit oneself with maturing growth and will move one forward in knowing and being like Christ.

INTRODUCTION

It has been my privilege to teach subjects on the Bible and Theology for 30 years at Faith Baptist Bible College and Theological Seminary in Ankeny, IA. I will always be grateful for the rewarding experience of teaching courses in Bible and Theology and through them to help students discover, display and defend the system of divine truth revealed in the Scriptures. According to the apostle Paul, the first benefit of the study of the inspired Scriptures is doctrine (2 Tim. 3:16). Correct deportment cannot be separated from sound doctrine.

The importance of sound doctrine has been underscored by Dr. Charles C. Ryrie, who, along with others, gave me a love for systematizing God's truth. His wise words bear repeating:

IS DOCTRINE IMPORTANT? WE BELIEVE IT IS

Although relevance is the cry of our day, one of the most relevant aspects of the ministry is being pushed into the background. I refer to sound teaching or doctrine. Methods and mechanics, committees and commissions seem to figure more prominently in the thoughts and actions of Christians and Christian organizations than sound doctrine. Of course, all these things may be properly used, but never apart from teaching. After all, the purpose of God's giving us a revelation of Himself in the Bible is to teach us, so teaching or doctrine can never be irrelevant.

Particularly is this so as we come to the last days of the church. The apostle Paul warned that the time would come when people "will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears" (2 Tim. 4:3). The forces that will oppose God's people and His work in the last days will promote their doctrinal system and it will include "doctrines of demons." We should learn a lesson from our opposition. The realize the importance of indoctrination; can we afford to do less?

Why is doctrine so important?

For one reason, it is the only accurate foundation for true Christian living which in turn is the motivation for all Christian activity. Years ago I had a Sunday school teacher who used to tell us that it wasn't important what we believed, just how we lived. But, of course, your living is a reflection of what you believe. Tragically, this teacher's illogical pronouncement has become a dogma in our day and promoted in high places. Doctrine, we are told, is not important – just living.

One of the reasons why this idea has become so popular is that those who believe the fundamentals of the faith do not always adorn their doctrine with godly living. Such irresponsible conduct can never be condoned, but the fault is not in the doctrine. The word sound means healthy, and healthy doctrine is always expected to result in holy living. Every attempt at godly living apart from sound doctrine will be defective in some point. When the apostle Paul prayed for the needs of churches he invariably prayed for an increase in knowledge since he realized that this would produce holy living. For the Philippians he asked for an increase in the discerning nature of their love in order that they might be filled with the fruits of righteousness (Phil. 1:10-11). For the Colossians he asked for the knowledge of God's will that they might walk worthy (Col. 1:9-10). Sound doctrine issues in fruitful living, and holy living must be based on healthy doctrine.

Sound doctrine is also important as the bedrock for the indigenous church ... [Of primary importance is the training of] pastors and laymen [to] carry on the work of establishing local personnel in sound doctrine. What we do today (or fail to do) in training others will be the strength (or weakness) of the church tomorrow.

*Finally, teaching sound doctrine is important because without it the Great Commission cannot be fulfilled. The commission concerns not only evangelism but primarily the making of disciples. Disciples are made by evangelizing and by “teaching them to observe all things whatsoever I have commanded you” (Matt. 28:20). The unsaved must be won to Christ and the redeemed must be taught in order to fulfill completely the Great Commission. It is obvious, then, that doctrine must be a most relevant part of any ministry that seeks to follow the Lord’s instruction for this day. (Reprinted from *The Central American Bulletin* of 1965)*

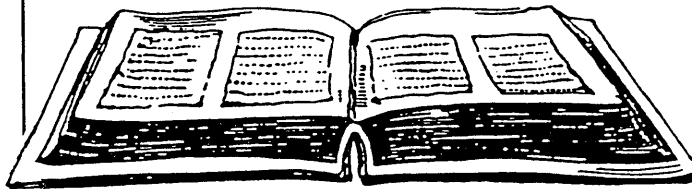
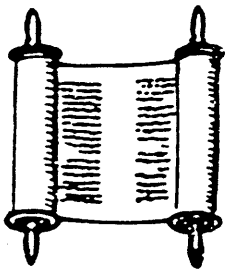
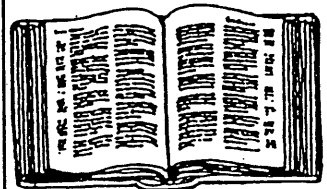
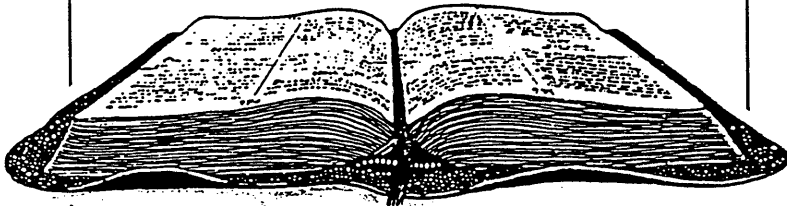
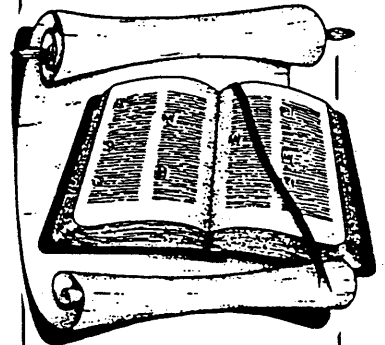
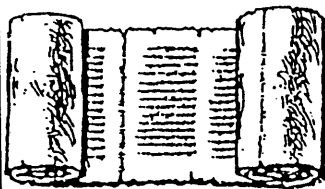
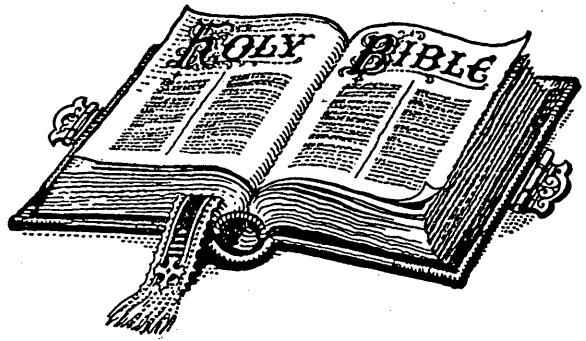
I concur with Dr. Ryrie that doctrine is important for the furtherance of holy living, for the foundation of local churches and the fulfillment of the Great Commission.

May this manual on Bible Doctrine be of help to individuals to explore and explain the wealth of doctrinal truths contained in God’s inerrant Word.

It is my hope that the graphics and diagrams included in the manual will shed light on theological truths and problem passages. For additional illustrative material or transparency masters on the various Bible doctrines you may contact me directly.

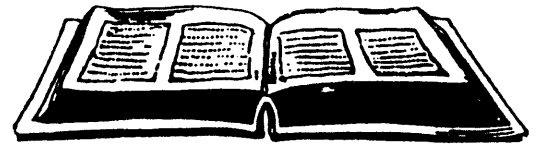
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Bibliology



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The Doctrine of the Bible and the Doctrines of the Bible



GOD

FINAL DISCLOSURE THROUGH THE BIBLE
EPH. 4:6 **GLORIFICATION**



CHRIST

FAITHFUL DEPICTION THROUGHOUT THE BIBLE
LUKE 24:27 **EXALTATION**



HOLY SPIRIT

FRIENDLY DISPENSER OF THE BIBLE
II PET. 1:21 **INSPIRATION**



ANGELS

FAR-REACHING DISPATCHERS OF THE BIBLE
HEB. 1:14 **ADORATION**



MAN

FACTUAL DESCRIPTION IN THE BIBLE
EPH. 2:1 **HUMILIATION**



SIN

FATAL DISCLOSURE THROUGH THE BIBLE
JER. 17:9 **DEGRADATION**



SALVATION

FOREMOST DESIGN OF THE BIBLE
JONAH 2:9 **REGENERATION**



CHURCH

FIRM DEFENDER OF THE BIBLE
I TIM. 3:15 **PROCLAMATION**



LAST THINGS

FINAL DESTINY THROUGH THE BIBLE
REV. 1:19 **CONSUMMATION**

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SYSTEMATIC THEOLOGY

INTRODUCTION

1A. The Design of Systematic Theology:

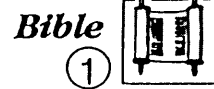
- 1b. It gives content to one's faith: Jude 3
- 2b. It gives conviction to one's beliefs: 2 Tim. 1:12
- 3b. It gives conciseness to one's expression: 1 Pet. 3:15
- 4b. It gives correction for one's conduct: Phil. 1:10-11

2A. The Definition of Systematic Theology:

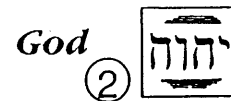
"Systematic theology is the collecting, scientifically arranging, comparing, exhibiting and defending of all facts from any and every source concerning God and His works." Lewis Sperry Chafer.

3A. The Divisions of Systematic Theology.

1b. Bibliology:



2b. Theology Proper:



3b. Christology:



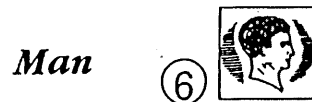
4b. Pneumatology:



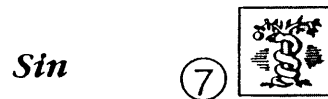
5b. Angelology:



6b. Anthropology:



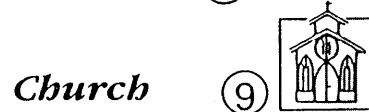
7b. Hamartiology:



8b. Soteriology:



9b. Ecclesiology:



10b. Eschatology:



BIBLIOLOGY

1A. Introduction:

1b. The appellatives for the Bible:

1c. Bible:

Lk. 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Dan. 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

2c. Scripture:

2 Tim. 3:15-16 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Pt. 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

3c. Word of God:

Jn. 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

Heb. 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

2b. The authority of the Bible:

1c. Rationalism: makes the Bible subject to reason

2c. Romanism: makes the Bible subservient to tradition and extra biblical books

3c. Mysticism: the Bible is superceded by direct revelation

4c. Neoorthodoxy: separates the Bible and the Word of God (Christ)

5c. Cults: supplements the Bible with the writings of the founders

6c. Neoevangelicalism: subscribes to biblical errors in non-revelatory matters

7c. Orthodoxy: submits faith and practice to the Word of God

3b. The appeal of the Bible:

1c. Its formation:

2c. Its unity:

3c. Its contents:

¹ How precious is the book divine,
By inspiration given !
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

² It sweetly cheers our drooping hearts
In this dark vale of tears ;
Life, light, and joy it still imparts,
And quells our rising fears.

³ This lamp, through all the tedious night
Of life, shall guide our way ;
Till we behold the clearer light
Of an eternal day.

1A. Introduction:

3b. The appeal of the Bible:

4c. Its influence:

5c. Its distribution:

6c. Its animation:

7c. Its preservation:

Lamp of our feet, whereby we trace
Our path when wont to stray.
Stream from the fount of heavenly grace,
Brook by the traveler's way!

Bread for our souls, whereon we feed,
True manna from on high!
Our guide and chart, wherein we read
Of realms beyond the sky.

Pillar of fire through watches dark,
Or radiant cloud by day!
When waves would whelm our tossing bark,
Our anchor and our stay!

Riches in poverty! Our aid
In every needful hour!
Unshaken rock—the pilgrim's shade,
The soldier's fortress tower!

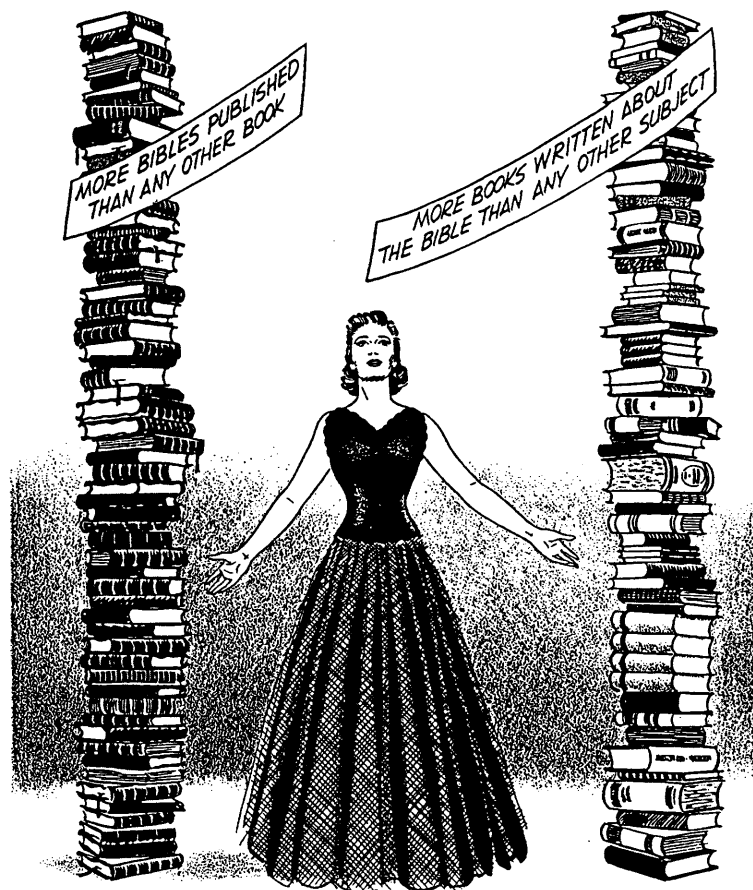
Our shield and buckler in the fight!
Victory's triumphant palm!
Comfort in grief! in weakness, might!
In sickness, Gilead's balm!

Word of the ever-living God!
Will of his glorious Son!
Without thee how could earth be trod,
Or heaven itself be won?

Yet, to unfold thy hidden worth,
Thy mysteries to reveal,
That spirit which first gave thee forth,
Thy volume must unseal!

And we, if we aright would learn
The wisdom it imparts,
Must to its heavenly teaching turn
With simple, childlike hearts!

—Bernard Barton.

2A. The Foundation of Systematic Theology:

1b. The significance of divine revelation:

1c. The meaning of revelation:

"God's disclosure to man of what man otherwise could not know."

2c. The modes of revelation:

Heb. 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

1d. General revelation:

Includes all means apart from Christ and the Bible.

2A. The Foundation of Systematic Theology:

1b. The significance of divine revelation:

2c. The modes of revelation:

1d. General revelation:

1e. Creation: **(There is a God)**

Rom. 1:18-21 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Ps. 19:1-6 To the chief Musician, A Psalm of David. The heavens declare the glory of God; and the firmament sheweth his handywork. 2 Day unto day uttereth speech, and night unto night sheweth knowledge. 3 There is no speech nor language, where their voice is not heard. 4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, 5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. 6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

2e. Conscience: **(I am responsible to God)**

Rom. 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;

3e. Course of human history: **(God is at work in the world)**

1f. Preservation:

Col. 1:17 And he is before all things, and by him all things consist.

2f. Providence:

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

2d. Special revelation:

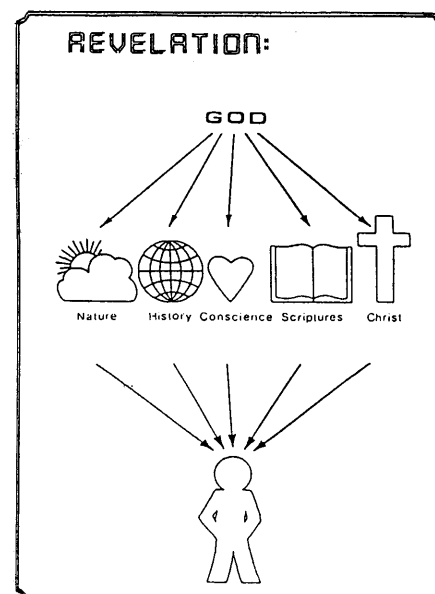
Includes that which comes through Christ and the Bible.

1e. The Savior:

Jn. 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

2e. The Scriptures:

1 Jn. 5:9-12 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.



2A. The Foundation of Systematic Theology:

1b. The significance of divine revelation:

2c. The modes of revelation:

2d. Special revelation:

3e. Direct communication:

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

General revelation is sufficient to bring man under **condemnation**; special revelation is needed to bring man to **salvation**.

2b. The stages of special revelation:

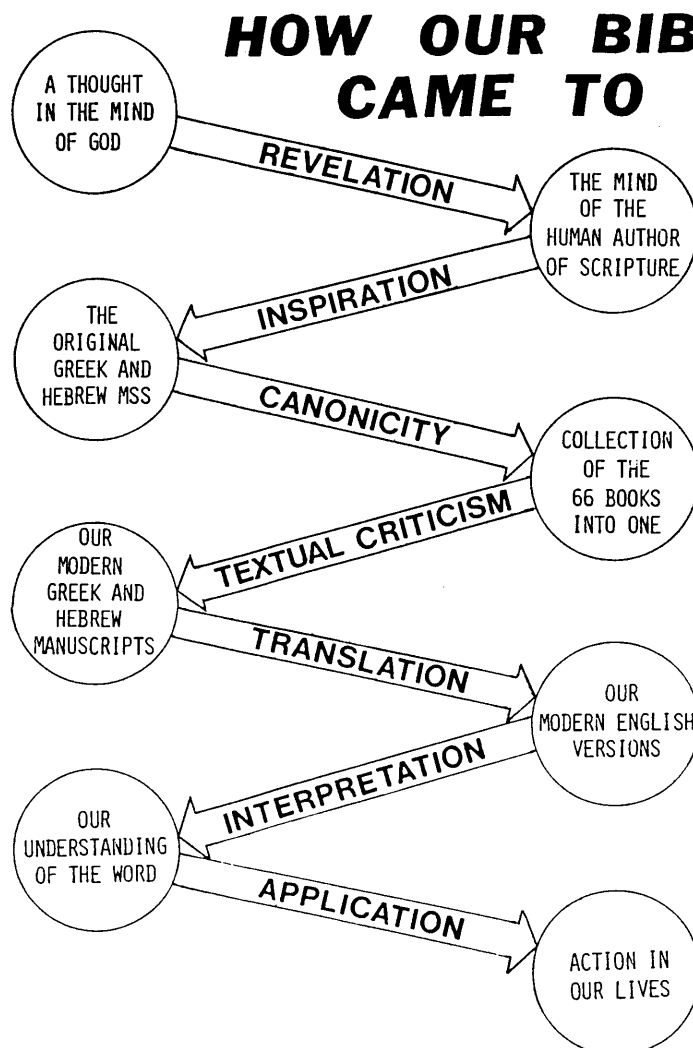
1c. Preparation: appointed authors

2c. Revelation: authentic accommodation

3c. Inspiration: assured accuracy

4c. Illumination: adequate apprehension

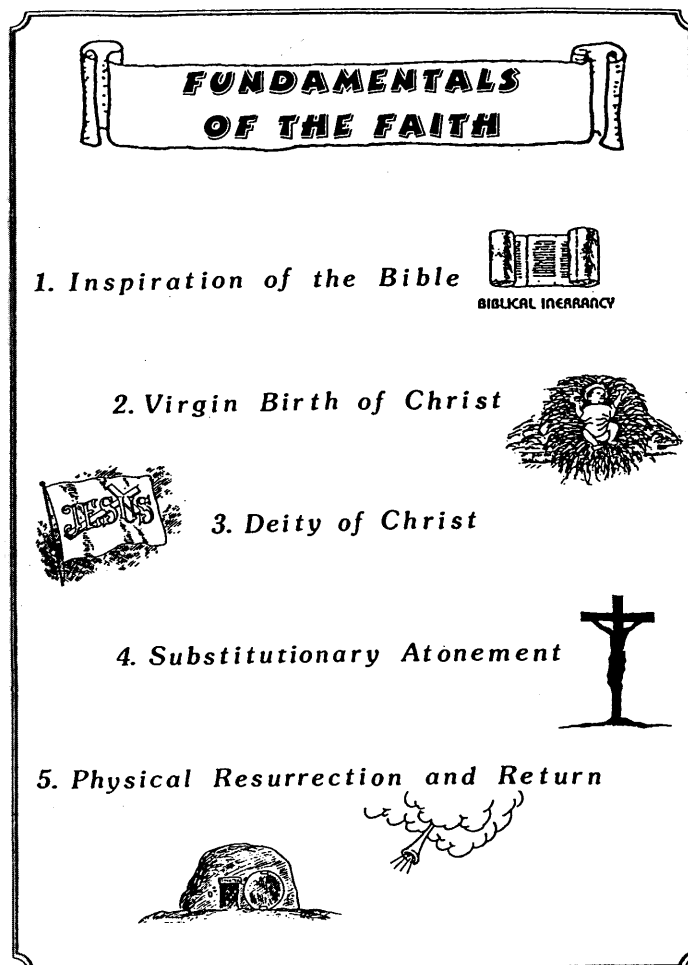
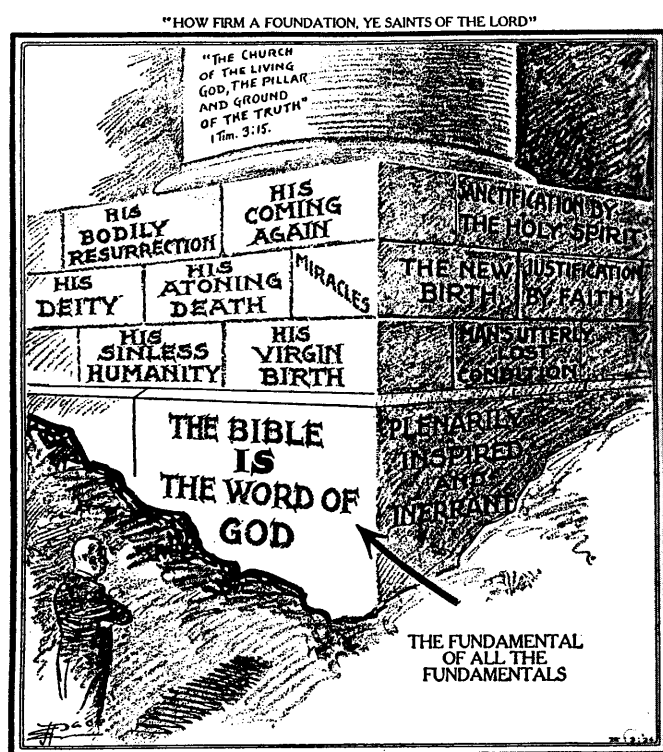
5c. Preservation: abiding authority



3A. The Inspiration of the Bible:

1b. The dogma of inspiration:

- 1c. Inspiration is unique to Christianity.
- 2c. Inspiration is fundamental to every other doctrine.
- 3c. Inspiration is a valid test of orthodoxy.
- 4c. Inspiration is **the** contested doctrine of twentieth century theology.



2b. The definition of inspiration:

- 1c. The definition: Inspiration is "God's superintendence of human authors so that using their own individual personalities they composed and recorded without error His revelation to man in the words of the original autographs." Charles C. Ryrie, A Survey of Bible Doctrine, p. 38.
- 2c. The distinctives of inspiration:
 - 1d. God controlled the writers without necessarily dictating to them.
 - 2d. God employed human instruments and their own individual styles.

3A. The Inspiration of the Bible:

2b. The definition of inspiration:

2c. The distinctives of inspiration:

3d. The true doctrine of inspiration concerns the original manuscripts only.

4d. Inspiration extends to the actual words.

5d. The end product of inspiration was without any error.

3b. The denials of inspiration:

1c. Theories of the **mode** of inspiration:

1d. The natural or intuition theory: The writers were men of great genius but they were inspired no more than other great writers throughout history.

2d. The mystical or illumination theory: The writers of the Bible are seen as Spirit-filled men whose inspiration differs only in degree from that of believers today.

3d. The mechanical or dictation theory: The writers were completely passive and God simply dictated to them what He wanted to reveal. This is the usual caricature of verbal inspiration. Man is no more than a dictaphone or a pen of God.

2c. Theories of the **extent** of inspiration:

1d. The partial inspiration theory: Only those parts of the Bible are inspired which deal with subject matter outside the realm of human knowledge.

2d. The degrees of inspiration or moral theory: Some parts of the Bible, especially moral areas, are inspired to a greater degree than other parts.

3d. The concept inspiration theory: God imparted ideas but left the human writers free to express them in their own language.

4d. The Neoorthodox theory: The Barthian view of inspiration holds that the Bible is a witness to the Word of God which is Christ. This witness, produced by sinful human writers, mirrors their errors and mistakes. The Bible becomes the word of God when it points to Christ, the Word.

5d. The fallible inspiration theory: While the Bible contains factual errors and insoluble contradictions in its content, it is nevertheless dependable in doctrinal matters and inerrant in its purpose, to reveal to man the way of salvation.

6d. The King – James - Only theory:

1e. The purest text is the majority text

2e. The best translation is the KJV

3A. The Inspiration of the Bible:

3b. The denials of inspiration:

2c. Theories of the **extent** of inspiration:

6d. The King—James—Only-theory:

3e. The KJV alone is inspired

4e. The use of any other version is satanic

4b. The defense of inspiration:

1c. The extent of biblical inspiration:

1d. Inspiration is **verbal**: The Spirit guided in the choice of the very words.

1 Cor. 2:13 Which things also we speak, not in the **words** which man's wisdom teacheth, but **which the Holy Ghost teacheth**; comparing spiritual things with spiritual.

2d. Inspiration is **plenary**: The accuracy which verbal inspiration secures extends to every portion of the Bible.

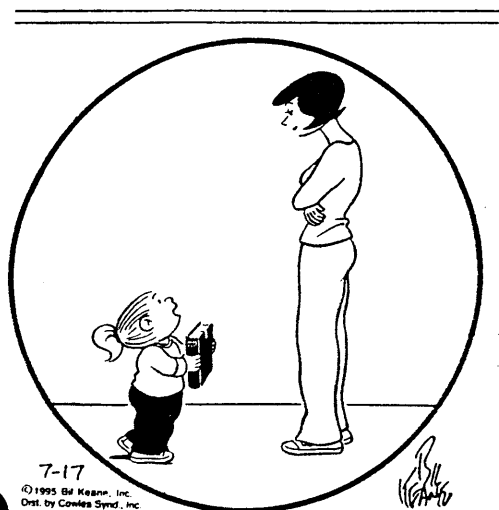
Jn. 10:35 If he called them gods, unto whom the word of God came, and **the scripture cannot be broken**;

2c. The establishment of biblical inspiration:

1d. The **result** of inspiration:

2 Tim. 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

1e. The object of inspiration: "all scripture"

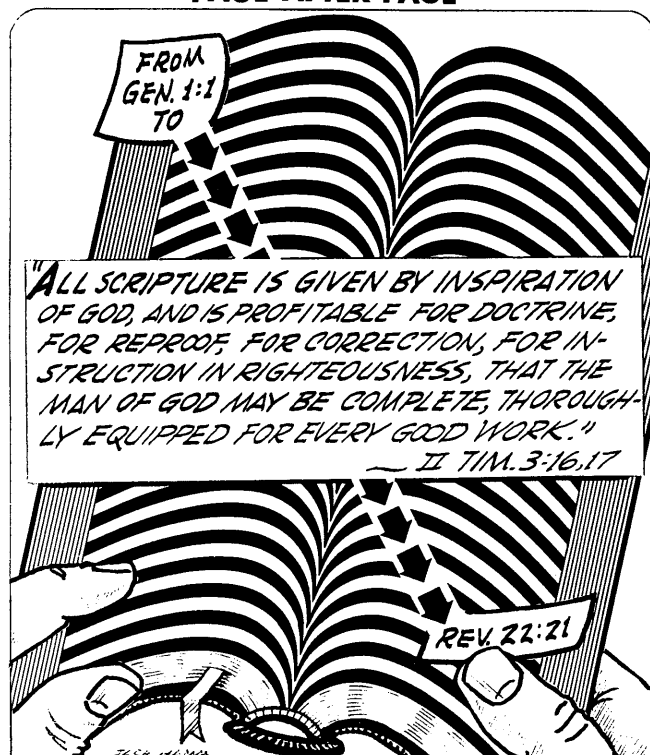
2e. The meaning of theopneustos:

7-17

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"Did God write the Bible Himself?
Or did He have some Holy
Ghost writers?"

PAGE AFTER PAGE



3A. The Inspiration of the Bible:

4b. The defense of inspiration:

2c. The establishment of biblical inspiration:

2d. The **method** of inspiration:

1e. The certification of the prophetic word: v. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

2e. The origination of the prophetic word: v. 20 Knowing this first, that no prophecy of the scripture is of any private interpretation

1f. The Scriptures are not the result of the writer's own investigation into the nature of things.

2f. The Scriptures are not the product of its writers' own thinking.

3e. The production of the prophetic word: v. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost

1f. The emphatic denial that the Scriptures owe their origin to human initiative.

2f. The emphatic assertion that the source of the Scriptures is in God.

3f. The determining influence of the Holy Spirit in the production of the Scriptures.

1g. What is borne is taken up by the bearer and conveyed by the bearer's power, not its own, to the bearer's goal, not its own.

2g. The action of moving is not continuous--the writers were moved from time to time.

3g. In the moving of the Spirit the individual's capacities are used in an infallible manner.

4g. The Spirit becomes the co-author with each human writer of the Bible.

5g. In the New Testament, Old Testament passages written by human authors are assigned to the Holy Spirit as author:

Mk. 12:36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

cf. Ps. 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

6g. Sometimes the record reflects the author's style and emotions:

Rom. 9:1-3 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

cf. Rom. 10:1 Brethren, my heart's desire and prayer to God for Israel . . .



3A. The Inspiration of the Bible:

4b. The defense of inspiration:

3c. The evidence for biblical inspiration:

1d. Inspiration is **acknowledged by the prophets:**

1e. God promised them supernatural enablement:

Ex. 4:10-12 10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.



2e. Their message had to be heeded by the rulers, judges and people.

Deut. 17:18-19 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: 19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

Deut. 17:8-10 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; 9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: 10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

Deut. 4:1-2 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

3e. They claimed to be the recipients of divine revelation.

2 Sam. 23:2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

Jer. 1:6-9 Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. 7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. 8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. 9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

Jer. 30:2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

2d. Inspiration is **authenticated by the apostles:**

1e. The apostles bear united testimony that the Old Testament Scriptures are of divine origin:

Acts 1:16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

Acts 4:24-25 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: 25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

3A. The Inspiration of the Bible:

4b. The defense of inspiration:

3c. The evidence for biblical inspiration:

2d. Inspiration is **authenticated by the apostles:**

1e. The apostles bear united testimony that the Old Testament Scriptures are of divine origin:

Acts 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

2e. The apostles bear witness that their own writings are of God:

1 Cor. 2:12-13 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

1 Cor. 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

1 Cor. 14:38 But if any man be ignorant, let him be ignorant.

1 Thess. 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

2 Pt. 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Jn.. 21:24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

Rev. 22:18-19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

See also Deut. 4:1-2 and Prov. 30:6.

3e. The apostles recognized each others' writings as Scripture:

1f. Paul acknowledges that Luke's writings are as authoritative as the Mosaic law:



1 Timothy 5:18

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward.

Deut. 25:4

4 Thou shalt not muzzle the ox when he treadeth out the corn.



MOSES

Luke 10:7

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.



LUKE

3A. The Inspiration of the Bible:

4b. The defense of inspiration:

3c. The evidence for biblical inspiration:

2d. Inspiration is **authenticated by the apostles:**

3e. The apostles recognized each others' writings as Scripture:

2f. Peter places apostolic writings on the level with Old Testament writings:

2 Pt. 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3f. Peter regards the Pauline writings as of equal authority with "the other Scriptures":

2 Pt. 3:15-16 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

3d. Inspiration is **affirmed by the Lord:**

Jn.. 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Rom. 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

1e. The Lord regarded all the Scriptures as of equal and final authority.

1f. There are over 35 quotations of the Old Testament by Christ in the gospels.

2f. Christ used the Scriptures as authoritative in controversy with Satan and the Jews.
Mt. 4; Lk. 4



Jn. 10:34-35 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

2e. The Lord sets His seal on the miraculous elements and historical portions.

Mt. 24:37-39 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

4b. The defense of inspiration:

3c. The evidence for biblical inspiration:

3d. Inspiration is **affirmed by the Lord:**

2e. The Lord sets His seal on the miraculous elements and historical portions:

Lk. 4:25-27 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

Lk. 17:26-32 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife.

Mt. 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

3e. The Lord applied the Scriptures to Himself as being in the purpose of God.

Jn. 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Mt. 26:24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Lk. 22:37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

Lk. 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

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

4e. The Lord placed His imprimatur also upon the New Testament:

1f. He declared that He left revelation incomplete:

Jn. 13:7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Jn. 16:12 I have yet many things to say unto you, but ye cannot bear them now.

2f. He predicted that this revelation would be completed at a certain time:

Jn. 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Jn. 16:25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

3A. The Inspiration of the Bible:

4b. The defense of inspiration:

3c. The evidence for biblical inspiration:

3d. Inspiration is **affirmed by the Lord**:

4e. The Lord placed His imprimatur also upon the New Testament:



3f. He promised the impartation of new information:

Jn. 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

4f. He asserted that a record of His life would be given:

Jn. 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. **THE GOSPELS.**

5f. He anticipated the interpretation of His person and ministry:

Jn. 16:14-15 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. **THE EPISTLES.**

6f. He disclosed the revelation concerning future events:

Jn. 16:13b for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. **THE PROPHETIC PORTIONS OF THE N.T.**

4d. Inspiration is **attested by archeology**:

Archeology confirms and complements the Bible but never contradicts it (see next page).

4c. The effect of inspiration: inerrancy



JOT AND TITTLE

Jesus once said to his disciples: 'I tell you this: so long as heaven and earth endure, not a letter, not a stroke, will disappear from the Law until all that must happen has happened' (Matt. 5: 18). The 'letter' to which Christ referred is the *yod*, the smallest letter in the Hebrew alphabet, and the 'stroke' is the tittle, the small projection on some Hebrew letters (88). The same passage in the Authorized and Revised Versions refers to 'one jot or one tittle'.

(The Cambridge Bible Commentary, New Testament Illustrations, 1966, p. 84)

2b. The proof from archeology:

1c. The problem of Pontius Pilate:

Archeology has confirmed almost innumerable times the complete accuracy of Scripture, although that is not the main purpose of archeology. Bible critics used to ridicule the New Testament for containing fictitious names, such as that of Pontius Pilate, who does not appear in any contemporary records. The Bible was in error, we were assured. And then the spade of the archeologist uncovered a slab of stone 3 feet high with a 4-line inscription. The second line mentions Pontius Pilate in letters so large, that even Helen Keller could have read them. Nobody questions the historicity of this infamous procurator any more.

363

Caesarea

The Roman amphitheatre is on the sea-shore, south of the Crusader wall. It was built in the second century and its remains were unearthed in 1961. Various debris and a fragment of a Roman inscription were brought to light (fig.). It mentions Emperor Tiberius and Pontius Pilate. This is the first archaeological evidence of the famed procurator of Judaea under whose rule (26-36 A.D.) Jesus' crucifixion took place. He persecuted the Jews and specially kindled their hatred by desecrating the Temple and looting its treasure.

(Vilnay, Israel Guide)

THE PONTIUS PILATE INSCRIPTION.

1. Zeile: [CAESARIEN]S[IBUS] TIBERIEUM
2. Zeile: [PON]TIUS PILATUS
3. Zeile: [PRAE]FECTUS JUDA[EA]E
4. Zeile: [D]E[DIT]

Pontius Pilatus, Präfect von Judäa, hat den Einwohnern von Caesarea dieses Tiberieum geschenkt.



2c. The reference to Sargon:

ISAIAH

CHAPTER 20

IN the year that ^ATartan came unto 'Ash'-dōd, (when Sār'-gōn the king of Assyria sent him,) and fought against Ash'-dōd, and took it;

1d. The critical charge:

- 1e. The prophet Isaiah (20:1) refers to an Assyrian king by the name of Sargon. In the list of Mesopotamian kings, no such name appears.
- 2e. The absence of Sargon's name from ancient records made it easy for some critics and historians to doubt his very existence.

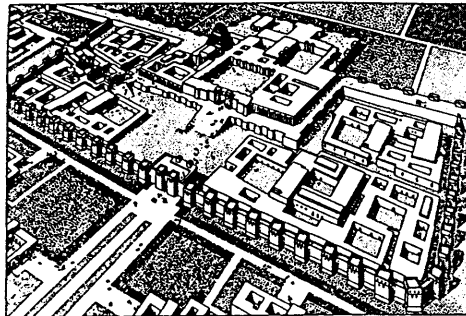
2d. The archeological support:

- 1e. In 1843 Paul E. Botta excavated Sargon's palace near Nineveh. Numerous bricks had Sargon's name stamped upon them. Various inscriptions boasted his military might.

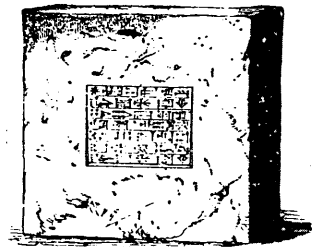
Sargon's palace north of Nineveh at Khorsabad was named by him Dur-sharrukin or Sargonsburg, after himself. In Sargon's so-called "display inscription," a resume of the events from the first to the fifteenth years of his reign are given:

I besieged and captured Samaria, carrying off 27,290 of the people who dwelt therein. 50 chariots I gathered from among them, I caused others to take their [the deported inhabitants'] portion, I set my officers over them and imposed upon them the tribute of the former king. (Jack Finegan, Light From the Ancient Past, p. 175)

Sargon II is now better known than almost any other Mesopotamian king.



DUR SHARRUKIN,
SARGON'S PALACE,
8TH CENTURY B.C.

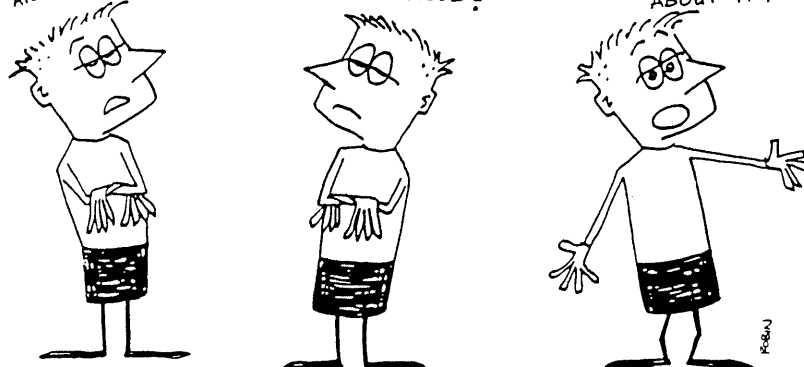


See M. Kober, *The Scriptures and the Spade*, section I: "The Adventure of Archeology"

THE BIBLE IS INCONSISTENT AND CONTRADICTORY !!

'HAVE YOU READ THE BIBLE?'

NO, BUT I'VE HEARD A LOT ABOUT IT.



3A. The Inspiration of the Bible:

4b. The defense of inspiration:

4c. The effect of inspiration:

1d. The accuracy of the letters of Scripture:

Mt. 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

2d. The accuracy of the tense of verbs:

Mt. 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Jn. 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

3d. The accuracy of the words of Scripture:

Mt. 22:32 I **am** the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Jn. 10:34 Jesus answered them, Is it not written in your law, I said, Ye are **gods**?

cf. Ps. 82:6 I have said, Ye are gods; and all of you are children of the most High.

4d. The accuracy of the number of a noun:

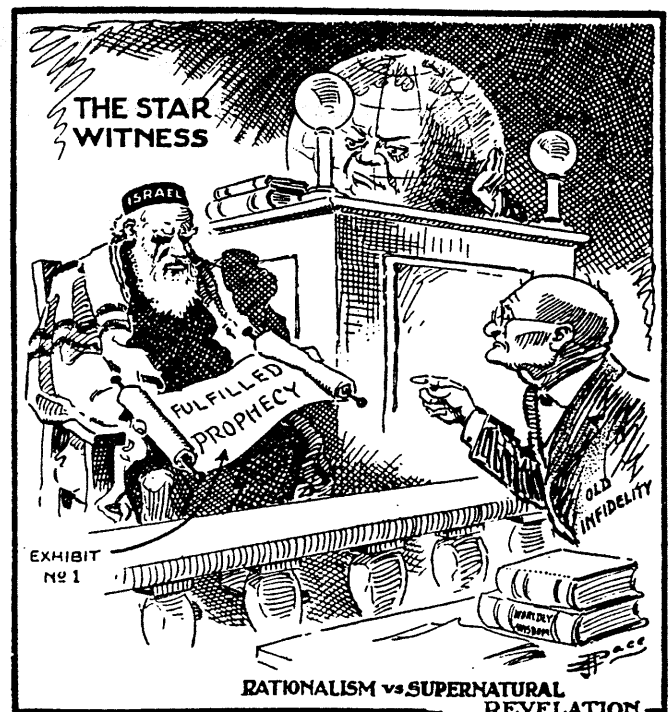
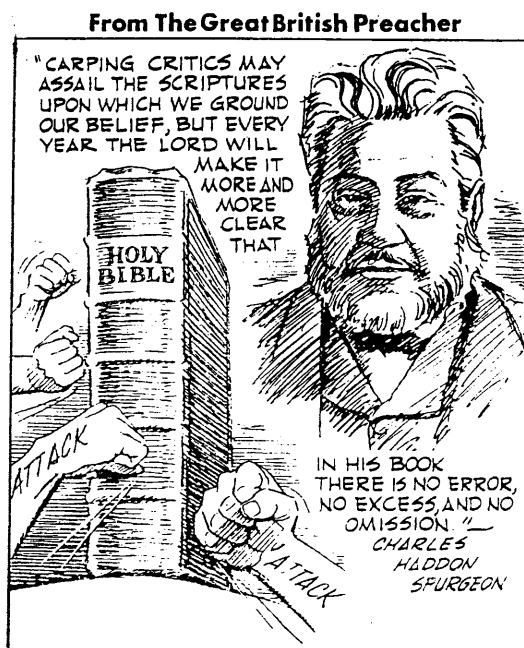
Gal. 3:16 Now to Abraham and his **seed** were the promises made. He saith not, And to **seeds**, as of many, but as of one, And to thy seed, which is Christ.

5d. The accuracy of the Old Testament in its entirety:

Lk. 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Mt. 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Mk. 12:24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?



3A. The Inspiration of the Bible:

5b. The difficulties of inspiration:

Difficulties never disprove a doctrine but *may* point to our limited understanding.

1c. The problem of inexact quotations:

1d. Quotation: at times the New Testament has exact word for word quotation.

Mt. 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Is. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

2d. Interpretation: a statement may be inserted in a quotation in order to clarify that which might be difficult to comprehend.

Heb. 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Ps. 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

3d. Variation: a New Testament writer may vary a word or phrase but still maintain the same truth. The variation is still under the control of the Holy Spirit.

Rom. 9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.

Is. 1:9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

4d. Paraphrase: the New Testament sometimes gives a free rendering of an Old Testament statement, expressing the thought.

Mt. 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Is. 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

5d. Allusion: the New Testament author has no intention of quoting and is only using the Old Testament language to reproduce his thoughts.

Heb. 10:37-38 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Hab. 2:3-4 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. 4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

Since God the Holy Spirit is the ultimate author of Scripture, He has every right to quote, interpret, vary, paraphrase, or allude to His prior statements.

3A. The Inspiration of the Bible:

5b. The difficulties of inspiration:

2c. The problem of variant reports:

The same event or teaching is recorded by different writers in different words.

The accusation on the cross:

Mt. 27:37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Mk. 15:26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

Lk. 23:38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Jn. 19:19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

The blind men at Jericho:

Mt. 20:29ff And as they departed **from** Jericho, a great multitude followed him.

Mk. 10:46 And they came to Jericho: and as he went **out of** Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

Lk. 18:35 And it came to pass, that **as he was come nigh** unto Jericho, a certain blind man sat by the way side begging:

3c. The problem of literary style.

Critics object that if the Bible were verbally inspired then it should have one uniform literary style.

4c. The problem of antagonistic passages.

Rom. 3:5 "I speak as a man"

1 Cor. 7:6 "I speak this by permission, not by commandment"

1 Cor. 7:10-12 "I speak, not the Lord"

5c. The problem of unscientific expressions.

The Bible was written for all mankind in all ages and therefore uses the language of appearance and experience. (e.g. sunrise, sunset). Only few would be able to understand scientific language. However, the Bible contains amazingly accurate scientific statements:

Lev. 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Jer. 33:22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

Is. 40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

Job 26:7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

Lk. 17:31, 34 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

THE SUPERScription OVER THE CROSS



THE KING OF THE JEWS

Mk 15, 26: Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ
DER KÖNIG DER JUDEN

THIS IS JESUS,

THE KING OF THE JEWS

Mt 27, 37: ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο
ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ



THIS IS THE KING OF THE JEWS

Lk 23, 38: Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ
ΟΥΤΟΣ

JESUS OF NAZARETH,

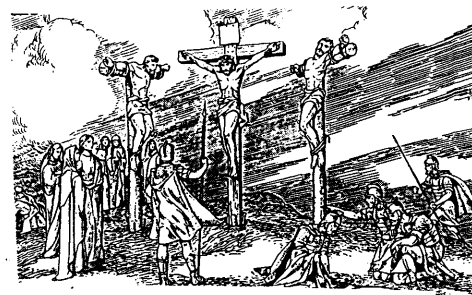
THE KING OF THE JEWS

Jo 19, 19: ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο
ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ



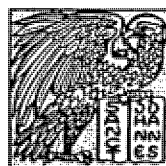
THE COMPLETE SUPERScription WOULD READ:

"This is Jesus of Nazareth, King of the Jews"



Reconstruction

ישוע נצרת מלכא דיהודא
IESVS·NAZARENVS·REX·IUDAEORVM
ΙΗΣΟΥΣ·Ο·ΝΑΖΩΡΑΙΟΣ·Ο·ΒΑΣΙΛΕΥΣ·ΤΩΝ·ΙΟΥΔΑΙΩΝ



The letters I N R I are the initial letters of the Latin 'inscription to be fastened to the cross' that Pilate wrote: *Iesus Nazarenus Rex Iudaeorum*, 'Jesus of Nazareth King of the Jews' (John 19: 19). The inscription was written in Hebrew (by which is probably meant Aramaic, for it was the language commonly spoken by Jews in Palestine in Christ's time); in Latin, the official language of the Roman army and the administrative officers; and in Greek, the language spoken by Jews from other parts of the Mediterranean area, many of whom were in Jerusalem for the Passover celebration at the time of the Crucifixion.



HOW MANY BLIND MEN WERE THERE AND WHERE WERE THEY?

ST. MATTHEW 20

29 And as they departed from Jër'i-chō, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jē'sus passed by, cried out, saying, Have mercy on us, O Lord, thou son of Dā'vid.

ST. MARK 10

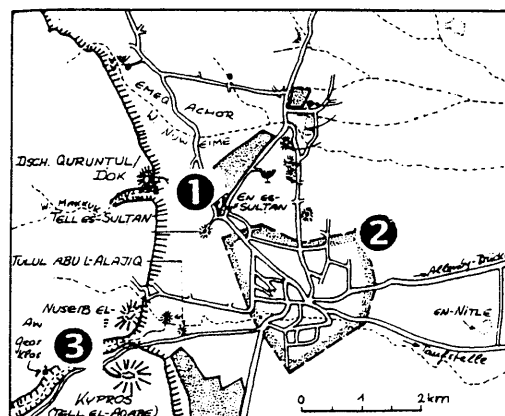
46 ¶ And they came to Jër'i-chō: and as he went out of Jër'i-chō with his disciples and a great number of people, blind Bār-ti-mæ'us, the son of Ti-mæ'us, sat by the highway side begging.

The apparent contradiction vanishes when one realizes that there are 3 Jerichos. Mt. and Mk. see Christ leaving Jericho #2. Lk. sees Christ approaching N.T. Jericho (#3). Also, "Where there were 2 blind men, there was at least one."

ST. LUKE 18

35 ¶ And it came to pass, that as he was come nigh unto Jër'i-chō, a certain blind man sat by the way side begging:

Die Oase von Jericho 495



342 Die Gegend der drei Jericho, Gesamtplan

3A. The Inspiration of the Bible:

5b. The difficulties of inspiration:

6c. The problem of manuscript transmission.

Critics claim that there is no need to contend for a verbally inspired original since the manuscripts which we now have contain error.

1d. The Old Testament:

2d. The New Testament:

7c. The problem of contradictory statement.

If a passage is proven as a contradiction, three things must be established:

1d. The translation is absolutely correct.

2d. The critic's interpretation is the only possible interpretation.

3d. A reconciliation of the texts is absolutely impossible.

For a superb treatment of the supposed errors in the Bible see Edward J. Young, *Thy Word is Truth*.

4A. The Preservation of the Bible:

1b. The proof of textual accuracy:

1c. Printed copies of the Scriptures:

2c. Manuscripts:

3c. Patristic quotations:

4c. Lectionaries:

2b. The problem of the textual sources:

1c. Caesar's Gallic War: 58-50 B.C.

2c. Roman History by Livy: 59 B.C.-A.D. 17

3c. The History of Tacitus: A.D. 100

4c. The History of Thucydides: 460-400 B.C.

3b. The procedure of textual criticism:

Textual criticism is the science which investigates the reliability and accuracy of the Scriptures by means of comparing, checking and recording the information derived from ancient manuscripts which are being discovered.

1c. Codex Sinaiticus: A.D. 340



4A. The Preservation of the Bible:

3b. The procedure of textual criticism:

2c. Codex Vaticanus: A.D. 340

3c. The Rylands Fragment of the Gospel of John: A.D. 117-138

110 Papyrus fragment: John
Rylands Library, Manchester,
England



111 Rylands fragment in its
context

εἶπον αὐτῷ Ἰουδαῖοι· μὴν οὐκ ἐξεστὶν
ἀποκτεῖναι τοῦτον· ὁ λόγος τοῦ Ἰησοῦ
πληρωθῆν ὅτι ἐπεταράχθη· ποίῳ θανάτῳ
ἡμελλεν ἀποθνήσκειν; σήλθεν οὖν πάλιν
εἰς τὸ πραιτώριον· ἡμεῖς οὖν καὶ ἐφώνησ-
εν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· Σὺ εἶδὼς
στρατοὺς τῶν Ἰουδαίων;

NO OTHER KEY WILL UNLOCK IT



4c. Qumran literature: 125 B.C. (next page)

5A. The Illumination of the Scriptures:

1b. The forms of spiritual darkness:

1c. Israel's blindness:

Rom. 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

2 Cor. 3:14-15 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. 15 But even unto this day, when Moses is read, the vail is upon their heart.

2c. Gentile darkness:

Jn. 1:5 And the light shineth in darkness; and the darkness comprehended it not.

1 Jn. 2:11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

3c. Satanic darkness:

2 Cor. 4:3-4 But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

4c. Carnal blindness:

1 Cor. 3:1-3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

2b. The nature of spiritual darkness:

1c. The degrees of spiritual darkness:

1d. Absolute: Neoorthodox position

2d. Partial:

Rom. 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

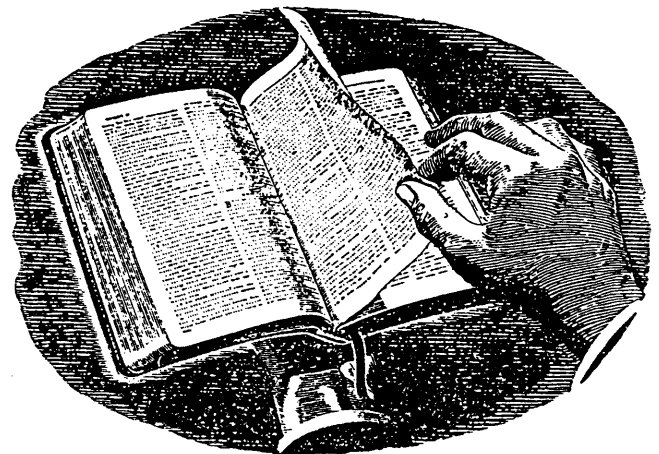
Rom. 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;

2c. The inabilities of the natural man:

1 Cor. 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1d. The natural man does not receive spiritual illumination in the truth.

2d. The natural man does not have an appreciative knowledge of the truth.

**God's Unchanging Word . . .**

*For feelings come and feelings go,
And feelings are deceiving;
My warrant is the word of God,
Naught else is worth believing.*

*Though all my heart should feel condemned
For want of some sweet token,
There is One greater than my heart
Whose word cannot be broken.*

*I'll trust in God's unchanging word
Till soul and body sever:
For, though all things shall pass away,
His word shall stand forever.*

— Martin Luther

THWARTED ATTACKERS

THE GRASS WITHERETH, AND THE FLOWER THEREOF FALLETH AWAY: BUT THE WORD OF THE LORD ENDURETH FOR EVER." — 1 PETER 1:24, 25

5A. The Illumination of the Scriptures:

3b. The overcoming of spiritual darkness:

1c. The ministry of illumination is limited only to the mind of the believer:

Jn. 16:13-16 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

1 Jn. 20,27 20 But ye have an unction from the Holy One, and ye know all things. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

2c. The ministry of illumination is progressive in the individual life.

Heb. 5:11-13 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

3c. The ministry of illumination may be hindered by sin or carnality.

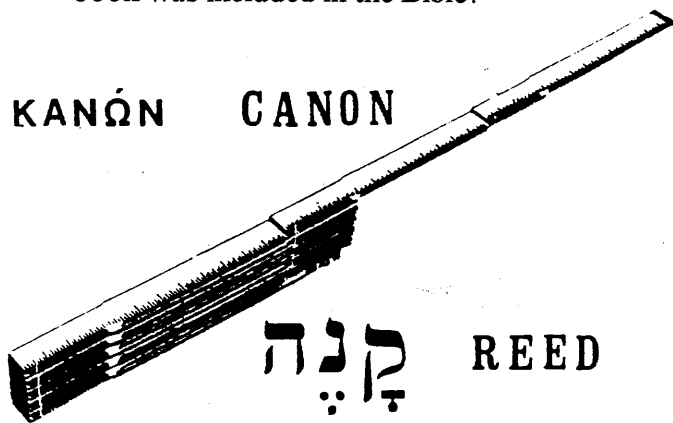
1 Cor. 3:1-3 1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

6A. The Canonicity of the Scriptures:

This subject rightly belongs to the extent of inspiration but has special importance. Canonicity answers the questions: (1) Why do we have 66 books and only 66 books in the Bible? (2) What determined whether a book was included in the Bible?

KANŌN

CANON



WITHIN this awful volume lies
The mystery of mysteries:
Happiest they of human race,
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
But better had they ne'er been born
Who read to doubt, or read to scorn.

—Sir Walter Scott.

GOD'S MESSAGE OF COMPLETENESS

From A			
Acts	Joel	Philippians	Thessalonians II
Amos	John, Gospel	Proverbs	Timothy I
Chronicles I	John I	Psalms	Timothy II
Chronicles II	John II	Revelation	Titus
Colossians	John III	Romans	Zachariah
Corinthians I	Jonah	Ruth	Zephaniah
Corinthians II	Joshua	Samuel I	to
Daniel	Jude	Samuel II	Z
Deuteronomy	Judges	Song of Solomon	
Ecclesiastes	Kings I	Thessalonians I	
Ephesians	Kings II		
Esther	Lamentations		
Exodus	Leviticus		
Ezekiel	Luke		
Ezra	Malachi		
Galatians	Mark		
Genesis	Matthew		
Habakkuk	Micah		
Haggai	Nahum		
Hebrews	Nehemiah		
Hosea	Numbers		
Isaiah	Obadiah		
James	Peter I		
Jeremiah	Peter II		
Job	Philemon		

1b. The definition of canonicity:

1c. General meaning:

1d. Literal sense: measuring rod with a straight edge used for testing surfaces and ruling.

2d. Metaphorical sense: anything that serves to regulate or to determine.

2c. Special meaning:

1d. The critical standard: the canon is the measuring rod which indicates that a certain book has a place in the collection of sacred writings.

2d. The collection of books: that group of books which has been recognized as having come up to the standard.

2b. The standard of canonicity:

1c. The evidence of inspiration:

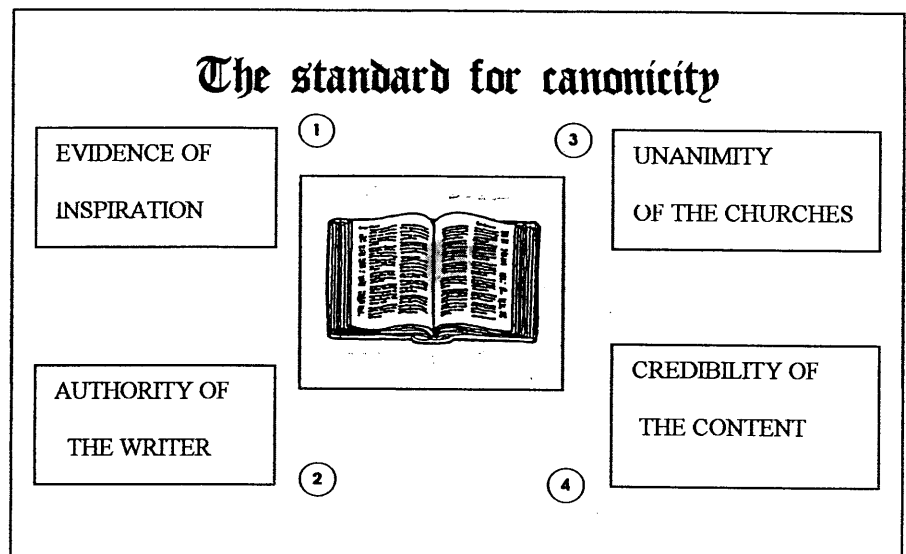
2c. The authority of the writer:

1d. Old Testament:

2d. New Testament:

3c. The verdict of the churches:

4c. The credibility of content:



3b. The canon of the Old Testament:

The canon did not come about through human judgment or choice. Man does not make a book canonical, he merely recognizes it as such.

1c. The steps in the canonization of the Old Testament:

1d. The statements of Josephus:

1e. The time during which the books were written was from Moses to Artaxerxes I.

2e. The number of the books was 22 (our 39).

3e. Nothing was added after the death of Artaxerxes because the time of the prophets that ceased.

4e. All the books of the Old Testament canon were collected and recognized by Ezra (5th century B.C.).

6A. The Canonicity of the Scripture:

3b. The canon of the Old Testament:

1c. The steps in the canonization of the Old Testament:

1d. The statements of Josephus:

5e. Since that time, no one had dared to make any addition, subtraction or alteration.

2d. The superintendence of God:

1e. They were made canonical by means of divine inspiration and authority.

2e. They were recognized as canonical by the people of God.

Dan. 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Joel 2:32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

cf. Obadiah 17 But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

The Synod of Jamnia (A.D. 90)

3e. They were collected into one group.

1 Sam. 10:25 Then Samuel told the people the manner of the kingdom, and **wrote it in a book**, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

Deut. 31:26 Take **this book of the law**, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

Josh. 24:26 And **Joshua wrote these words in the book** of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.

2c. The scope of the canon of the Old Testament:

1d. Its name:

1e. "Prophets"

Lk. 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

2e. "Law, prophets and psalms"

Lk. 24:44 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:



JESUS MEETS THE DISCIPLES GOING TO EMMAUS.

6A. The Canonicity of the Scripture:

3b. The canon of the Old Testament:

2c. The scope of the canon of the Old Testament

1d. Its name:

3e. "Law and prophets"

Mt. 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

4e. "Law "

Jn. 10:34-35 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

2d. Its extent:

Mt. 23:35 That upon you may come all the righteous blood shed upon the earth, **from the blood of righteous Abel unto the blood of Zacharias son of Barachias**, whom ye slew between the temple and the altar.

(cf. Gen. 4:8-10 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that **Cain rose up against Abel his brother, and slew him**. 9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

and 2 Chron. 24:20-23) 20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. 21 **And they conspired against him, and stoned him** with stones at the commandment of the king in the court of the house of the LORD. 22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it. 23 And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

3c. The Apocrypha of the Jewish people:

1d. The meaning of "Apocrypha":

2d. The extent of the Apocrypha:

3d. The rejection of the Apocrypha:

1e. These books were never in the Jewish canon.

2e. These books were never quoted by Christ or the apostles.

OLD TESTAMENT APOCRYPHA

Revised Standard Version	Rheims-Douay Version
1. The Wisdom of Solomon (c. 30 B.C.)	Book of Wisdom
2. Ecclesiasticus (Sirach) (132 B.C.)	Ecclesiastes
3. Tobit (c. 200 B.C.)	Tobias
4. Judith (c. 150 B.C.)	Judith
5. 1 Esdras (c. 150-100 B.C.)	3 Esdras*
6. 1 Maccabees (c. 110 B.C.)	1 Machabees
7. 2 Maccabees (c. 110-70 B.C.)	2 Machabees
8. Baruch (c. 150-50 B.C.)	Baruch 1—5
9. Letter of Jeremiah (c. 300-100 B.C.)	Baruch 6
10. 2 Esdras (c. A.D. 100)	4 Esdras*
11. Additions to Esther (140-130 B.C.)	Esther 10:4—16:24
12. Prayer of Azariah (2nd or 1st century B.C.) (Song of Three Young Men)	Daniel 3:24-90
13. Susanna (2nd or 1st century B.C.)	Daniel 13
14. Bel and the Dragon (c. 100 B.C.)	Daniel 14
15. Prayer of Manasseh (2nd or 1st century B.C.)	Prayer of Manasseh*

*Books not accepted as canonical at the Council of Trent, 1546

BIBLE PANORAMA

3b. The canon of the Old Testament:

3c. The Apocrypha of the Jewish people:

3d. The rejection of the Apocrypha:

3e. These books were regarded as canonical by no branch of the Christian church for 1500 years. --Council of Trent, 1546

4e. These books have no claim to inspiration.

1f. Some writers definitely disclaim inspiration.

2f. The books contain historical, geographical and chronological errors.

3f. The books advocate practices which are contrary to scriptural teaching.

"Certainly a book that contains what is false in fact, erroneous in doctrine or unsound in morality, is unworthy of God and cannot have been inspired by Him. Tried under these criteria the Apocryphal books stand self-condemned" (Merrill F. Unger, *Introductory Guide to the Old Testament*, p.109)

The Apocrypha of the Old Testament

111

The moral and spiritual tone of these writings is far below that of the canonical Scriptures. II Maccabees justifies suicide (14:41-46) and prayers and offering for the dead (12:41-45). Ecclesiasticus is filled with many excellent precepts, yet contains passages at variance with inspired Scripture. Almsgiving is said to make atonement for sin (3:30). Cruelty to slaves is justified (33:26, 28). Expediency is presented as a ground for obligation rather than single regard for what is acceptable to God (38:17). The Wisdom of Solomon evidently teaches the doctrine of emanation (7:25) and the pre-existence of souls (8:19, 20).

Judith's language and conduct are a continued course of deception and falsehood, represented as meeting with God's approval and assistance (9:10, 13). In the book of Tobit the ridiculous fiction of the demon Asmodeus, who is represented as the jealous lover of a young woman and who murders seven young suitors, until he is finally magically exorcized by the heart and liver of a fish burned in a censer by the young man who eventually marries her, countenances the grossest superstition.

© The Apocrypha Resort to Literary Types and Display An Artificiality Of Subject Matter and Style Out of Keeping With Inspired Scripture.

Both Judith and Tobit may be classified as edifying religious fiction, a favorite type of literature in pre-Christian Palestine. Both are fine examples of Jewish popular tales designed to entertain as well as instruct. Bel and The Dragon, The History of Susanna and the Rest of Esther may be classed as fiction. Although the Old Testament contains many types of literature—historical narrative, poetry, proverb, drama, essay, short story, lyric, idyl—it does not contain (the critics notwithstanding) folklore, myth, legend or fiction.

4d. The contribution of the Apocrypha:

These books bridge the gap between the O.T. and N.T.

6A. The Canonicity of the Scripture:

4b. The canon of the New Testament:

“Whatever the principle was that led to the selection of the books now in our canon, it operated rather well. All of the divisions of Christianity--Roman, Protestant, Eastern Orthodox--agree on the New Testament canon.”

1c. The determining principles of the New Testament canon:

1d. The patristic confirmation of canonicity:

- 1e. The apostles are far above the church fathers in authority.
- 2e. The apostles are as authoritative as the Old Testament prophets.
- 3e. The number of New Testament books is fixed.
- 4e. The work of the apostles is finished.

2d. The problematic books of the New Testament canon:

- 1e. Mark, Luke, Acts were written by those who were constant companions and helpers of Peter and Paul:
- 2e. James, Jude, Hebrews were probably written by apostles although there is some difficulty in identifying these men:

2c. The final recognition of the New Testament canon:

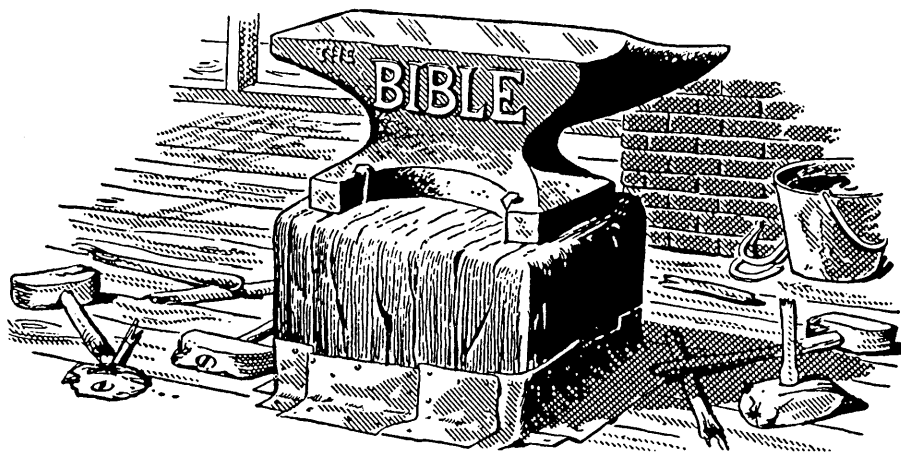
1d. The canon was not brought into existence by the official action of a church council.

- 1e. The books were canonical as soon as they were written.
- 2e. The councils recognized that an already completed canon was in existence.
Council of Carthage (A.D. 397)

2d. The canon came into existence through the conviction of the churches and their leaders.

3c. The fundamental consideration on the canon:

- 1d. The books are inspired and thus authoritative and self-authenticating.
- 2d. The people collected these writings which they knew to be inspired.
- 3d. The councils were providentially guided by God in recognizing the canon.



I paused last eve beside the blacksmith's door
and heard the anvil ring, the vesper's chime,
And looking in I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had?" said I
"To wear and batter all these hammers so?"
"Just one," he answered. Then with twinkling eye:
"The anvil wears the hammers out, you know."

And so, I thought the Anvil of God's Word
For ages skeptics; blows have beat upon,
But though the noise of falling blows was heard
The Anvil is unchanged; the hammers gone.

- John Clifford

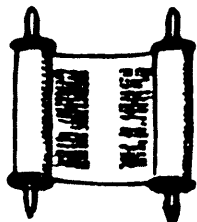
Theology Proper



Manfred E. Kober, Th.D.



THE PLACE OF THEOLOGY PROPER IN THEOLOGY



PRODUCER OF
SCRIPTURE
2 TIMOTHY 3:16



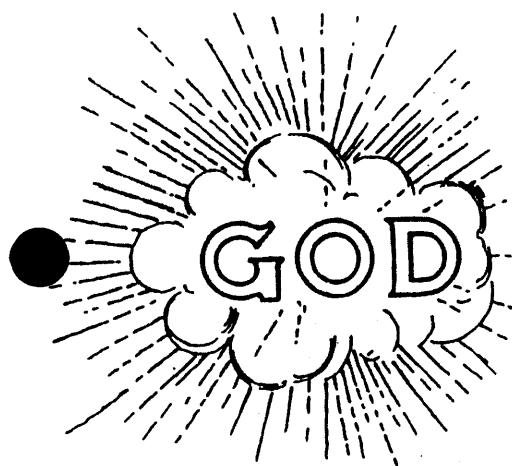
PRESENTER OF
CHRIST MT. 3:17, LK. 3:22;
MT. 17:5, LK. 9:35



PROVIDER OF
THE SPIRIT
JOHN 14:16, 15:20



POTENTATE OVER
ANGELS
REVELATION 22:6



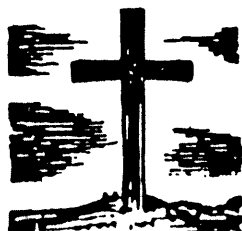
PRESERVER OF
MAN
PSALM 37:38, 36:9



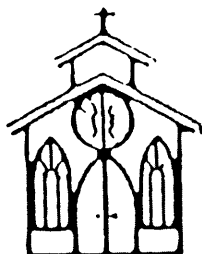
PARDONER FROM
SIN
ISAIAH 53:7



PLANNER OF
SALVATION
EPHESIANS 1:3-6



PROTECTOR OF
THE CHURCH
1 PETER 1:5



PERFECTOR OF
CREATION
REVELATION 21:3-4



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THEOLOGY PROPER

Theology Proper asks and answers the three questions:

(1) Is there a God? (2) What is He like? (3) What does He do?

1A. The Existence of God:

1b. The possibility of a knowledge of God:

1c. False views:

- 1d. Eunomius: 4th century A.D.
- 2d. Scholastics: 11th and 12th centuries
- 3d. Schleiermacher: 1768-1834
- 4d. Barth: 20th century

2c. Proper view:

- 1d. It is impossible for man to have a knowledge of God that is exhaustive and perfect in every way.

Job 11:7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

Is. 40:18 To whom then will ye liken God? or what likeness will ye compare unto him?

- 2d. Man can obtain a knowledge of God that is adequate for the realization of the divine purpose in the life of man.

Jn. 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

1 Jn. 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

- 3d. This knowledge comes through two channels:

1e. General revelation:

Ps. 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork.

Rom. 1:19-20 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Rom. 2:15 Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;

2e. Special revelation:



1A. The Existence of God:

2b. The rationality of the existence of God:

1c. The basic presupposition of God's existence:

1d. This presupposition is not capable of logical demonstration.

2d. This presupposition is not capable of rational argumentation.

3d. This presupposition must be accepted by faith.

Heb. 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Heb. 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

2c. The reasonable assumption of God's existence:

1d. Arguments from the natural order:

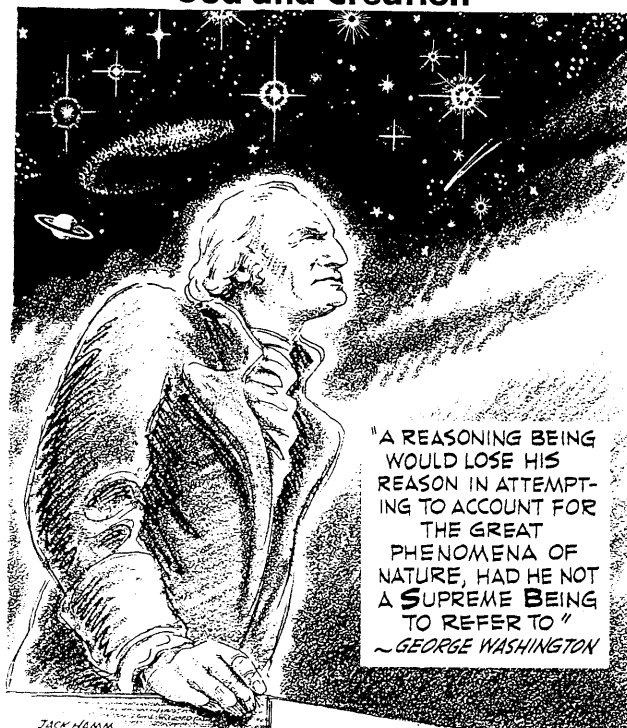
1e. Cosmological--an evidence of causation:

2e. Teleological--an evidence of design:

3e. Anthropological--an evidence of morality:

4e. Ontological--an evidence of infinity:

5e. Historical--an evidence of universality:

God and Creation

1A. The Existence of God:

2b. The rationality of the existence of God:

2c. The reasonable assumption of God's existence:

2d. Evidence from the Scriptures:

1e. Biblical assumption:

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



J. Sidlow Baxter

34

EXPLORE THE BOOK

It is fashionable today to profess disbelief in miracles. Accept this first sentence of Scripture, and there will be little difficulty in accepting all the miracles that follow; for the less are included in the greater. Note, also, that in this first, basal pronouncement of Scripture there is a denial of all the principal false philosophies which men have propounded.

"In the beginning God"—that denies Atheism with its doctrine of *no* God.

"In the beginning God"—that denies Polytheism with its doctrine of *many* gods.

"In the beginning God *created*"—that denies Fatalism with its doctrine of *chance*.

"In the beginning God *created*"—that denies Evolution with its doctrine of infinite *becoming*.

"God created *heaven and earth*"—that denies Pantheism which makes God and the universe identical.

"God created *heaven and earth*"—that denies Materialism which asserts the eternity of matter.

Thus, this first "testimony" of Jehovah is not only a declaration of Divine truth, but a repudiation of human error.

2e. Christological revelation:

Jn. 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

3e. Prophetic declaration:

Is. 41:21-29 Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. 22 Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. 23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. 24 Behold, ye are of *nothing*, and your work of nought: an abomination is he that chooseth you. 25 I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay. 26 Who hath declared from the beginning, that we may know? and before time, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. 27 The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. 28 For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. 29 Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

Is. 44:28 That saith of Cyrus, He is my shepherd, and shall perform *all my pleasure*: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

1A. The Existence of God:

2b. The rationality of the existence of God:

2c. The reasonable assumption of God's existence:

2d. Evidence from the Scriptures:

4e. Apostolic proclamation:

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

3c. The modern denials of God's existence:

1d. Atheism--the denial of existence:

2d. Agnosticism--the denial of knowability:

3d. Dualism--the denial of unity:

4d. Pantheism--the denial of transcendence:

5d. Deism--the denial of immanence:

6d. Finitism--the denial of absoluteness:

7d. Death-of-God Theology--the denial of eternity: (theothanatology)

8d. Process Theology--the denial of immutability and perfection:

"The fool has said in his heart, there is no God." Ps. 14:1

2A. The Nature of God:

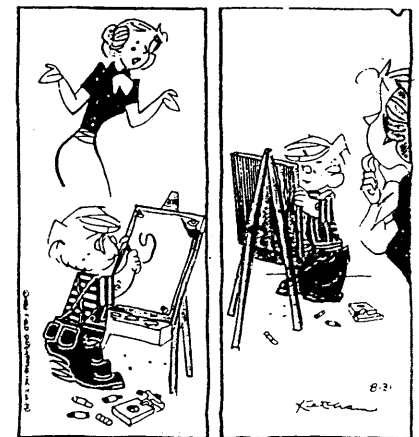
1b. The essence of God:

Jn. 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

1c. **Immaterial:** God has none of the properties belonging to matter and He cannot be discerned by the bodily senses.

Lk. 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for **a spirit hath not flesh and bones**, as ye see me have.

1 Tim. 6:15-16 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

2c. **Incorporeal:** The idea of spirituality necessarily excludes the ascription of anything like corporeity (bodily form) to God.**DENNIS THE MENACE**

"How can you draw a picture of God? Nobody knows what he looks like."

"They will now."

2A. The Nature of God:

1b. The essence of God:

2c. **Incorporeal:**

- 1d. Anthropomorphisms: Ascriptions of human form to God in order to bring the infinite within the apprehension of the finite.

Is. 65:2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

1 Kings 8:29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

Neh. 1:6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

- 2d. Theophanies: God temporarily assuming a visible form for the purpose of communion and fellowship.

Gen. 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Gen. 16:7-14 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. 9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. 11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. 12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. 13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? 14 Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.

Ex. 3:2-5 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.



THE ANGEL SPEAKS TO HAGAR.



MOSES AT THE BURNING BUSH.

1b. The essence of God:

2c. **Incorporeal:**

3d. Incarnation:

Jn. 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Ex. 24:9-11 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. 11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

(Moses saw the pre-incarnate Christ)

3c. **Living:**

Josh. 3:10 And Josh. said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

1 Sam. 17:26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

1 Thess. 1:9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

4c. **Personal:** Spirit in the New Testament is that which

loves (Rom. 15:30) Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

knows (Rom. 8:27) And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.,

wills (1 Cor. 12:11) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.,

purposes (Acts 19:21) After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

God is not an impersonal force or influence but a personal being.

2b. The personality of God: This aspect of biblical theism deals with the totality of the Godhead. Later attention will be given to the fact that God subsists in three persons.

1c. The inner essence of personality:

1d. **Self-consciousness:** "Self-consciousness is the act or state of being aware of oneself."

1e. God is a self-conscious being:

Ex. 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

1 Cor. 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

2e. God is a completely self-conscious being:

1 Cor. 2:10-11 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

2b. The personality of God:

1c. The inner essence of personality:

1d. **Self-consciousness:**

2e. God is a completely self-conscious being:

1 Jn. 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

Jn. 6:6 And this he said to prove him: for he himself knew what he would do.

God reflects continuously upon the totality of His self and the realm of creation. He is consciously thinking about me every moment of every day.

2d. **Self-determination:** "Self-determination is the power by which a being from an act of his own free will determines his acts from within." The animal determines his actions on the basis of environment and instinct. Man is able to rise above these, but is still bound by his nature. God alone is totally free.

1e. God is a self-determining being:

Job 23:13 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

1 Cor. 12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

2e. God is an absolutely self-determining being:

Dan. 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Ps. 135:5-9 For I know that the LORD is great, and that our Lord is above all gods. 6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places. 7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures. 8 Who smote the firstborn of Egypt, both of man and beast. 9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

2c. The external manifestation of personality:

1d. God is declared to possess **intellect**:

Ps. 147:5 Great is our Lord, and of great power: his understanding is infinite.

Acts 15:18 Known unto God are all his works from the beginning of the world.

Heb. 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

1e. Immediate: does not come through sense or imagination.

2A. The Nature of God:

2b. The personality of God:

2c. The external manifestation of personality:

1d. God is declared to possess **intellect**:

2e. Simultaneous: He does not acquire knowledge by successive observation or through reasoning.

3e. Distinct: it is free from all vagueness or confusion.

4e. True: it corresponds to the reality of all things.

5e. Eternal: it is eternally present; there is no process of growth. God has not learned a thing from eternity past.

6e. Exhaustive: it embraces all things past, present and future.

2d. God is declared to possess **emotions**:

1e. Moral sensibility:

Jer. 9:24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

Is. 65:12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

Is. 66:4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

God has a devotion to that which is good and an abhorrence of that which is evil.

2e. Aesthetical sensibility:

Gen. 1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

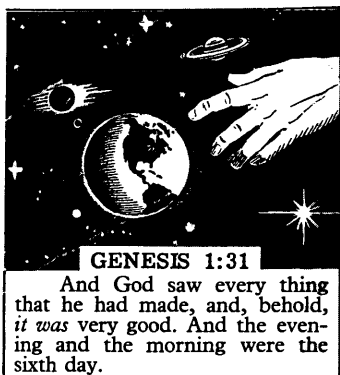
God delights in the beauty of His creation.

3e. Emotional sensibility:

Jn. 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Jer. 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Mal. 1:2-4 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. 4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.



2A. The Nature of God:

2b. The personality of God:

2c. The external manifestation of personality:

2d. God is declared to possess **emotions**:

3e. Emotional sensibility:

God's love is a rational and voluntary affection grounded in perfect reason and emotional choice.

3d. God is declared to possess **will**:

Will is that faculty of God which puts into effect all that has been designed by Him.

Jn. 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Rom. 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Eph. 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

1e. Freedom: The will of God is exercised only in relation to His righteous purposes and is independent of all His creatures as well as their actions.

Mt. 11:26 Even so, Father: for so it seemed good in thy sight.

2e. Omnipotence: The power of God is employed in the realization of all that He wills.

Mt. 28:18

Dan. 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

3b. The attributes of God: God's **attributes** are His **perfections**.

"An attribute is a property intrinsic to its subject."

1c. The classification of the attributes:

1d. Incommunicable and communicable

2d. Absolute and relative

3d. Constitutional and personal

4d. Natural and moral

2c. The description of the attributes:

"God is a Spirit, infinite, eternal and unchangeable, in His Being, wisdom, power, holiness, justice, goodness and truth."-- Westminster Confession

1d. Attributes of being (incommunicable attributes): Since God is completely distinct from His creatures, these attributes are those which can never be possessed by a created being, no matter how exalted.

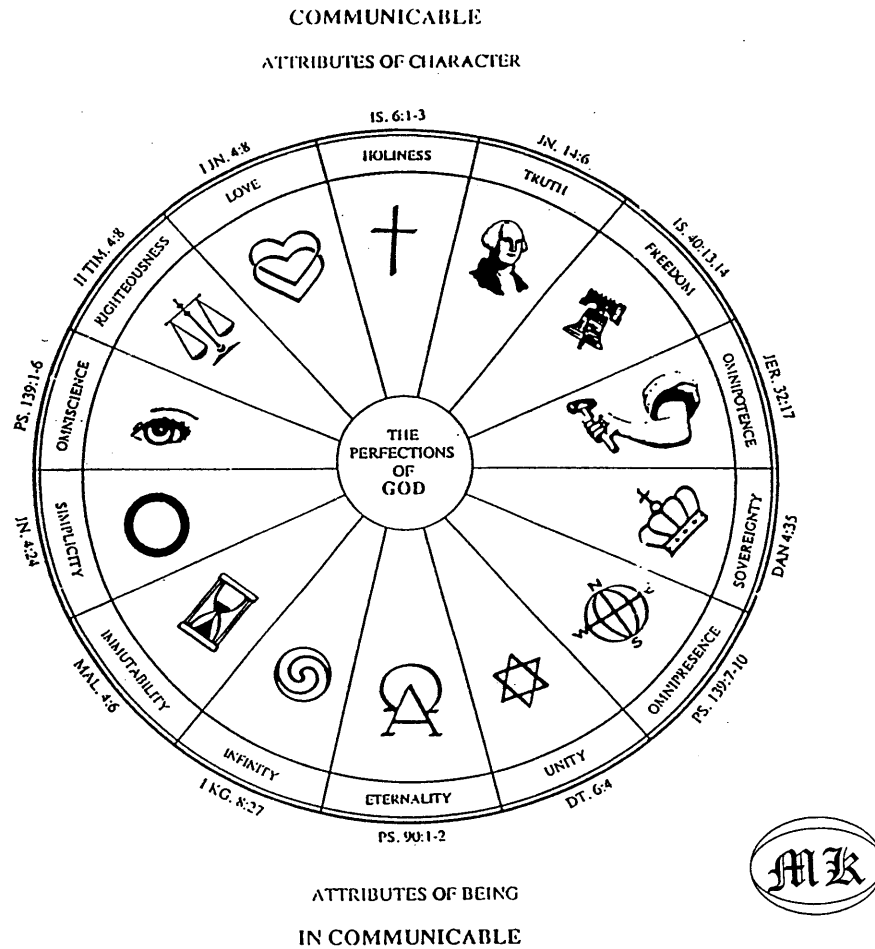
2A. The Nature of God:

3b. The attributes of God:

2c. The description of the attributes:

1d. Attributes of being (incommunicable attributes):

God is a spirit, and they that worship him
must worship him in spirit and in truth.
JN 4:24



1e. Simplicity:

1f. Meaning: God is not compounded.

2f. Proof:

Jn. 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

3f. Relevance:

2e. Unity:

1f. Meaning: Oneness.

2A. The Nature of God:

3b. The attributes of God:

2c. The description of the attributes:

1d. Attributes of being (incommunicable attributes):

2e. Unity:

2f. Proof:

Deut. 6:4 Hear, O Israel: The LORD our God is one LORD:

3f. Relevance:

3e. Infinity:

1f. Meaning: God is wholly without limits except those which are self-imposed.

2f. Proof:

1 Kings 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

3f. Relevance:

4e. Eternity:

1f. Meaning: God exists in one indivisible present, elevated above temporal limits.

2f. Proof:

Ps. 90:1-2 A Prayer of Moses the man of God. Lord, thou hast been our dwelling place in all generations. 2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Is. 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Heb. 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

1 Tim. 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

3f. Relevance:

5e. Immutability:

1f. Meaning: "that perfection of God by which He is devoid of all change, not only in His being, but also in His perfections, and in His purposes and promises.

2f. Proof:

Mal. 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

2A. The Nature of God:

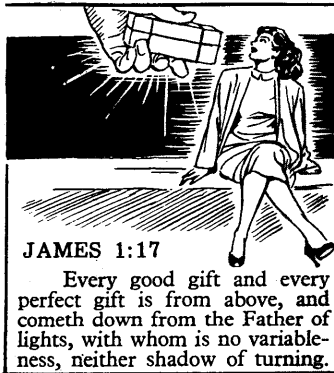
3b. The attributes of God:

2c. The description of the attributes:

1d. Attributes of being (incommunicable attributes):

5e. Immutability:

2f. Proof:



Js. 1:17 Every good thing bestowed and very perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow. ASV

3f. Problem: Apparent changes in God.

1 Sam. 15:10-11 Then came the word of the LORD unto Samuel saying, 11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel and he cried unto the LORD all night.

Gen. 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Jon. 3:10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

4f. Relevance:

1g. He gives only good and perfect gifts.

2g. His counsels stand forever.

Ps. 33:11-12 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. 12 Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

Js. 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

3g. His promises will be fulfilled.

2 Tim. 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

4g. His covenant will be securely kept.

Mal. 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

5g. He will never condone sin.

6g. He will never be coaxed or lowered to man's level.

7g. He will never be unholy or unloving.

6e. Omnipresence:

1f. Meaning: "that perfection of God by which He transcends all spatial limitations and yet is present in every point of space with His whole being."

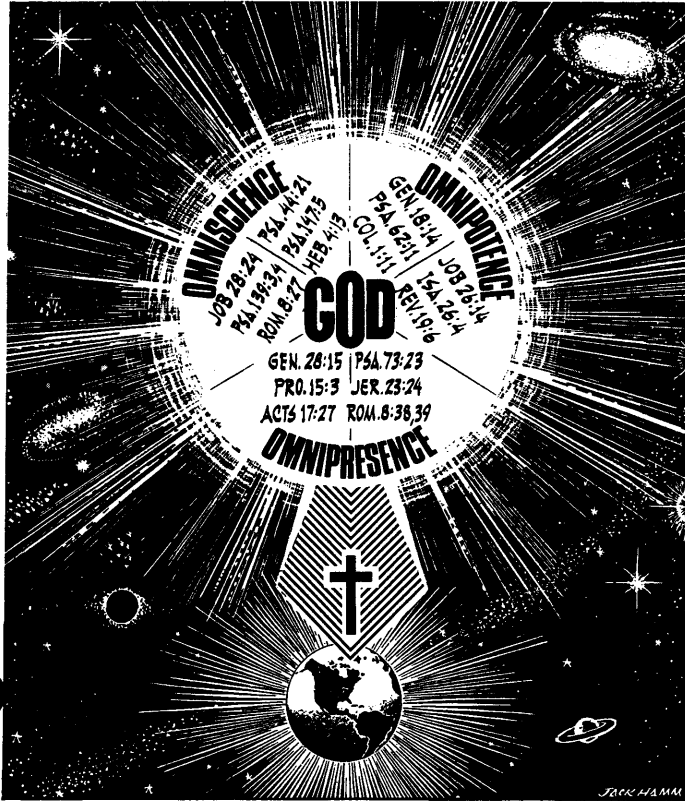
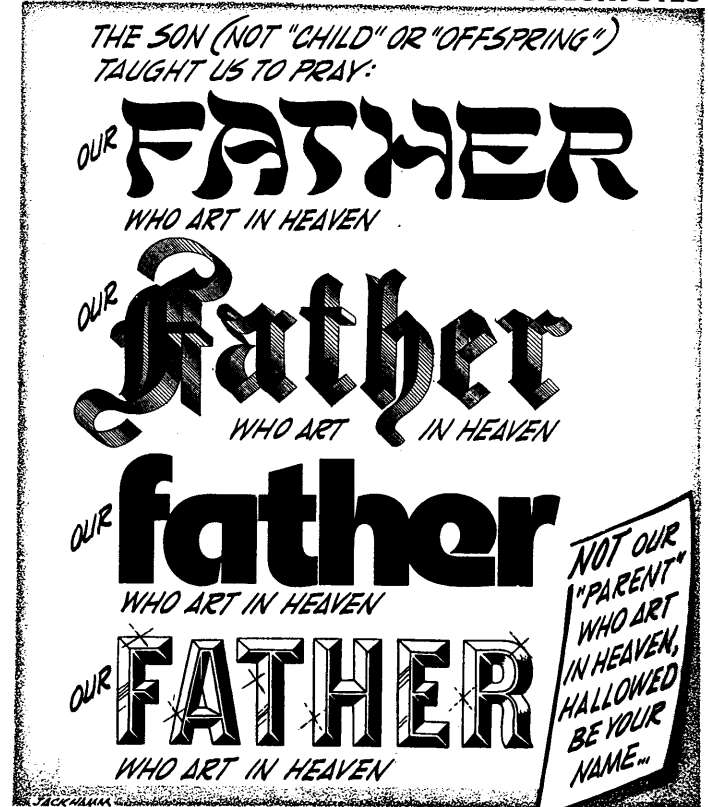
2A. The Nature of God:

3b. The attributes of God:

2c. The description of the attributes:

1d. Attributes of being (incommunicable attributes):

6e. Omnipresence:

THE ALMIGHTY WITH WHOM WE HAVE TO DO**TIME WILL NOT APPROVE NONSEX SUBSTITUTES**

2f. Proof:

Ps. 139:7-10 Whither shall I go from thy spirit? or whither shall I flee from thy presence? 8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea; 10 Even there shall thy hand lead me, and thy right hand shall hold me.

Acts 17:27-28 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from everyone of us: 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

1 Kings 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

--the place where God primarily manifests Himself is known as His resident locality

--there are varying degrees of His presence

3f. Relevance:

2A. The Nature of God:

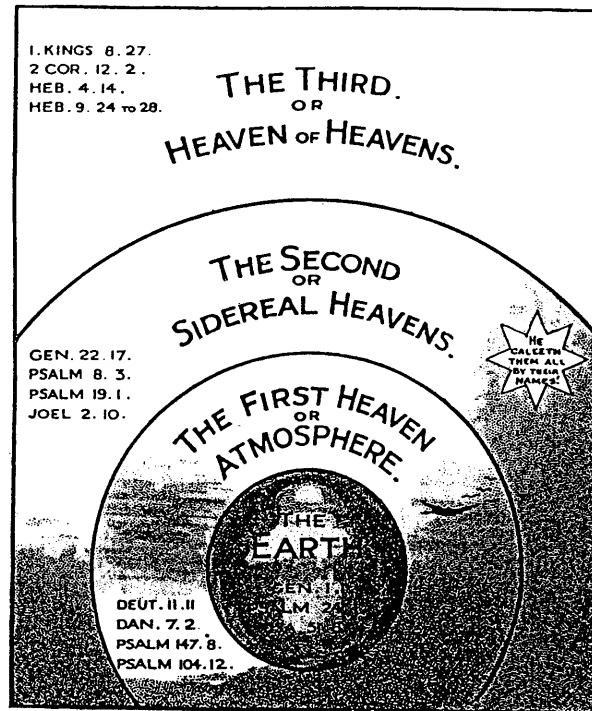
3b. The attributes of God:

2c. The description of the attributes:

1d. Attributes of being (incommunicable attributes):

Heaven and Earth in the Light of Scripture.

The Heavens and the Earth.



Henry Clark

The Faith and The Book

London: Charles J. Thynne, 1920

7e. Sovereignty:

1f. Meaning: God is the ultimate ruler who is in control of everything.
He is number one in position and power.

2f. Proof:

Dan. 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Rom. 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Rom. 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will

3f. Relevance:

3b. The attributes of God:

2c. The description of the attributes:

2d. Attributes of character (communicable attributes):

1e. Omniscience:

1f. Meaning: God knows all things actual and possible. He knows everything equally well and without effort.

2f. Proof:

Prov. 15:3 The eyes of the LORD are in every place, beholding the evil and the good.

Ps. 147:4 He telleth the number of the stars; he calleth them all by their names.

Mt. 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

Mt. 10:30 But the very hairs of your head are all numbered.

Mt. 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

(cf. Mt. 10:15)

3f. Relevance:

1g. Eternal security:

2g. Human tragedy:

3g. Christian life:



2e. Holiness:

1f. Meaning: The absence of evil and the possession of positive righteousness as measured by God.

2f. Proof:

Is. 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

1 Pt. 1:15-16 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.

1 Jn. 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

3f. Relevance: Holiness is God's main attribute.

God's holiness is the attribute (a) recognized by the angels (Is. 6:1-3), (b) to be

2A. The Nature of God:

3b. The attributes of God:

2c. The description of the attributes:

2d. Attributes of character (communicable attributes):

2e. Holiness:

3f. Relevance:

reflected by man (Lev. 11:45-46; 1 Pet. 1:15), (c) revered by mortals (Ex. 15:11; 1 Sam. 2:2) and (d) radiated in the Millennium (Zech. 14:20-21).

3e. Justice or righteousness:

1f. Meaning: Moral equity or no respect of persons in His dealings with men.

2f. Proof:

Ps. 19:9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

Ps. 145:17 The LORD is righteous in all his ways, and holy in all his works.

3f. Relevance:

1g. In connection with judgment:

--a comfort to those who have been wronged

--a warning to those who think they are getting away with their sins

2g. In connection with salvation:

God can be righteous because Christ paid the price for sins.

4e. Love:

1f. Meaning: "that which seeks the highest good in the object loved, which is the will of God."

2f. Proof:

1 Jn. 4:8 He that loveth not knoweth not God; for God is love.

Eph. 2:4-5 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved;

3f. Relevance:

God's love includes, among other things, His mercy and grace.

—**mercy**: God doesn't give us what we deserve—we are pitiable and need help.

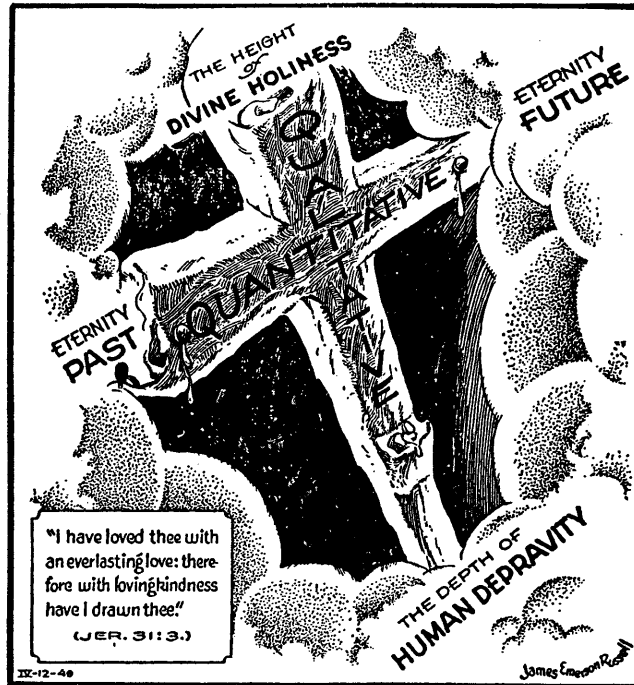
—**grace**: God gives us what we do not deserve—we are guilty and need forgiveness.

3b. The attributes of God:

2c. The description of the attributes:

2d. Attributes of character:

HOW GOD DEFINES THE *LIMITS* OF HIS LOVE!



5e. Truth:

1f. Meaning: God is consistent with Himself and conforms exactly to the highest possible ideal of what God ought to be.

2f. Proof:

Jn. 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Rom. 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Jn. 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

3f. Relevance:

2 Cor. 1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

His promises can never be doubted.

2 Tim. 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

His revelation must be true.

6e. Freedom:

1f. Meaning: God is independent of all outside constraints and controls all of His creatures.

2A. The Nature of God:

3b. The attributes of God:

2c. The description of the attributes:

2d. Attributes of character:

6e. Freedom:

2f. Proof:

Is. 40:13-14 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

Rom. 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Rom. 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

3f. Relevance: As far as God's person is concerned, He is not obligated to do anything. What He did, He did out of love, not obligation.

7e. Omnipotence:

1f. Meaning: God is all-powerful.

2f. Proof:

Jer. 32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:

Mt. 19:26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

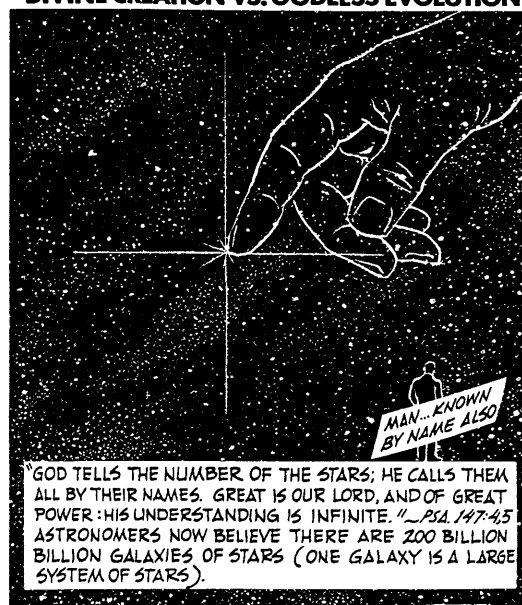
Is. 40:28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.



ISA. 40:26

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he* is strong in power; not one faileth.

DIVINE CREATION VS. GODLESS EVOLUTION



3f. Relevance:

2A. The Nature of God:

3b. The attributes of God:

2c. The description of the attributes:

2d. Attributes of character:

7e. Omnipotence:

3f. Relevance:

1g. God cannot do certain things:

Hab. 1:13 Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

Heb. 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

2 Tim. 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

Js. 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

2g. God is almighty in every area:

Rom. 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

1 Pt. 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

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

Heb. 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

3A. The Names of God:

The name is an expression of the nature of the person designated. Each divine name reveals certain aspects concerning the nature or character of God.

Jn. 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

1b. Primary Old Testament names:

1c. El, Elohim, Elyon:

1d. Frequency: Approximately 2310 times. In Gen. 1 32 times

2d. Meaning: elevation, power, "strong one"

3d. Usage:

1e. Used both of heathen gods and the true God.

Gen. 31:30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?



Manfred E. Kober, Th.D.



3A. The Names of God:

1b. Primary Old Testament names:

1c. El, Elohim, Elyon:

3d. Usage:

1e. Used both of heathen gods and the true God:

Ex. 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

Deut. 10:17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

3e. Used both of men and of angels.

Ps. 82:6 I have said, Ye are gods; and all of you are children of the most High.

4d. Characteristics:



1e. Elohim is a genuine plural name.

Gen. 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen. 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Gen. 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

2e. The name allows for a subsequent revelation of the trinity.

In the O.T. the trinity is found by **intimation**, in the N.T. by **revelation**.

2c. Jehovah:

1d. Frequency: Approximately 5325 times.

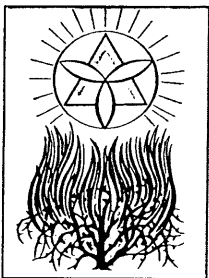
2d. Meaning:

(1) the self-existent one

Ex. 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

(2) the covenant-keeping God

Ex. 6:6-8 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: 7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. 8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.



3d. Usage:

Lev. 24:16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

3A. The Names of God:

1b. Primary Old Testament names:

2c. Jehovah:

3d. Usage:

Ex. 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Jn. 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

4d. Characteristics: The Hebrew word LORD is comprised of the consonants YHWH and is known as the tetragrammaton.



3c. Adonai

1d. Frequency: Approximately 434 times. (Adon – 334 times)

Dan. 9:1-27 v. 4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

2d. Meaning: God is the almighty Ruler and everything is subject to Him.

3d. Usage: used of men and God, emphasizing the master-servant relationship.

Ex. 21:5-6 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

Mal. 1:6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

Ps. 123:2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

4d. Characteristics:

1e. We can expect Him to take care of us.

2e. He expects that we obey Him.

2b. Compound Old Testament names:

1c. Proper names compounded with El:

1d. El Shaddai--"the almighty God"

Gen. 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

2d. El Elyon--"the most high"

Gen. 14:22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,
cf. v. 18

3A. The Names of God:

2b. Compound Old Testament names:

1c. Proper names compounded with El:

2d. El Elyon—"the most high"

Is. 14:14 I will ascend above the heights of the clouds; I will be like the most High.

3d. El Olam--"the everlasting God"

Gen. 21:33 And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

2c. Proper names compounded with Yahweh:

1d. Yahweh Sabaoth--"the Lord of hosts"

1 Sam. 1:3 And this man went up out of his city yearly to worship and to sacrifice unto the **LORD of hosts** in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

2d. Yahweh Shalom--"the Lord our peace"

Jud. 6:24 Then Gideon built an altar there unto the LORD, and called it **Jehovahshalom**: unto this day it is yet in Ophrah of the Abiezrites.

3d. Yahweh Roi--"the Lord my shepherd"

Ps. 23:1 **The LORD is my shepherd**; I shall not want.

Ps. 80:1 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

Is. 40:10-11 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Ez. 34:11-16 For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. 12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. 13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. 14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel 15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD. 16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

3b. New Testament names of God:

1c. **Theos**--used for God and heathen gods.

1 Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

2c. **Kurios**--used for God and man:

Rom. 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

3c. **Despotes**--absolute, sovereign dictator:

2 Pt. 2:1 But there were false prophets also among the people, even as there shall be false teachers among

3A. The Names of God:

3b. New Testament names of God:

3c. **Despotes**—absolute, sovereign dictator:

you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Acts 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

4A. The Activities of God:

1b. The decrees of God:

The events in the universe are neither a surprise or disappointment to God. They are not the result of an arbitrary will but are the outworking of a definite plan and purpose of God.

1c. The scriptural outline:

1d. The definition of the decree of God:

1e. The definition: "His eternal purpose according to the counsel of His will, whereby for His own glory He hath foreordained whatsoever comes to pass."--Westminster Shorter Catechism.

2e. The distinctives of the decree:

1f. The time:

2f. The motivation:

3f. The purpose:

4f. The comprehensiveness:

5f. The procedure:

2d. The fact of the divine plan:

1e. Old Testament words:

1f. Intellectual element: Purpose

Is. 14:26-27 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. 27For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

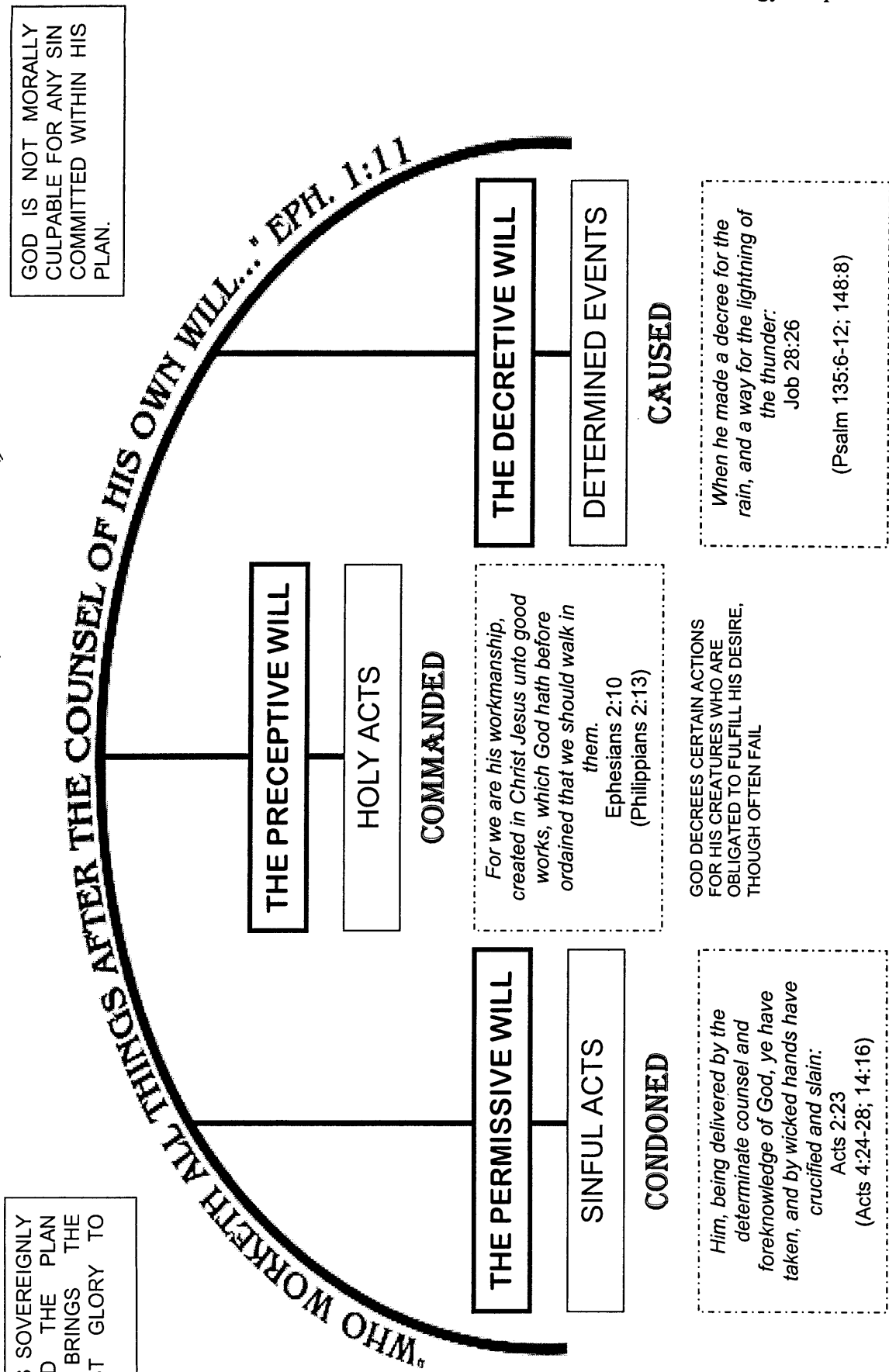
Is. 46:11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Jer. 4:28 For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

Jer. 51:12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake



GOD'S PLAN OR DECREE



GOD DOES NOT ACTIVELY PROMOTE THE EXECUTION OF THE DECREE BUT DETERMINES NOT TO HINDER THE COURSE OF ACTION WHICH HIS CREATURES PURSUE



THAT DECREE WHICH DETERMINES OCCURRENCES DIRECTLY BY PHYSICAL CAUSES OR SPIRITUAL FORCES

4A. The Activities of God:

1b. The decrees of God:

1c. The scriptural outline:

2d. The fact of the divine plan:

1e. Old Testament words:

1f. Intellectual element:

against the inhabitants of Babylon.

2f. Volitional element: Pleasure

Is. 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Is. 49:8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.

2e. New Testament words:

1f. Boule--counsel

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Acts 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.

2f. Thelema--will

Eph. 1:11 In whom also we have obtained an Inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Gal. 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

1 Tim. 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

3f. Eudokia--good pleasure

Mt. 11:26 Even so, Father: for so it seemed good in thy sight.

Eph. 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph. 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

4f. Prognosis--foreknowledge

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

1 Pt. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

5f. Ekloge--election

Rom. 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

4A. The Activities of God:

1b. The decrees of God:

1c. The scriptural outline:

2d. The fact of the divine plan:

2e. New Testament words:

5f. Ekloge--election

Eph. 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

6f. Proorismos--foreordination

Acts 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.

Rom. 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

7f. Prothesis--purpose

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

2 Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

3d. The extent of the divine decree:

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose

1e. Stability of the universe:

Ps. 119:89-91 For ever, O LORD, thy word is settled in heaven. 90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. 91 They continue this day according to thine ordinances: for all are thy servants.

2e. Seasons and boundaries of nations:

Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

3e. Rise and fall of rulers:

Rom. 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

4e. Duration of man's life:

Job 14:5 Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

5e. Circumstances of each life:

Js. 4:13-15 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

4A. The Activities of God:

1b. The decrees of God:

1c. The scriptural outline:

3d. The extent of the divine decree:

6e. Manner of man's death:

Jn. 21:19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

7e. Good acts of men:

Eph. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

8e. Evil acts of men:

Acts 4:27-28 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done.

9e. Salvation of the believer:

2 Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

10e. Perdition of the ungodly:

1 Pt. 2:8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

Jude 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

11e. Crucifixion of Christ:

Rev. 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

12e. Most trivial circumstances:

Prov. 16:33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.

4d. The certainty of the divine decree:

1e. The proof of certainty:

Job 23:13-14 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. 14 For he performeth the thing that is appointed for me: and many such things are with him.

Js. 1:17 Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. NIV

2e. The problem of immutability:

Gen. 6:5-7 And GOD saw that the wickedness of man was]great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

4A. The Activities of God:

1b. The decrees of God:

1c. The scriptural outline:

4d. The certainty of the divine decree:

2e. The problem of immutability:

Jon. 3:9-10 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? 10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

5d. The time of the divine decree:

Eph. 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

2 Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

1e. The establishment of the decree is eternal:

Rev. 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Eph. 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Eph. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

2 Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

1f. This decree is not characterized by chronological succession.

2f. The totality of the plan was present in the divine mind in eternity.

3f. The execution of the decree is temporal:

Rom. 8:29-30 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

2c. The foundational operation:

The decrees of God are not inconsistent with free agency.

They do not take away all motive for human exertion.

They do not make God the author of sin.

1d. The basis of the divine decree:

1e. The decree of God did not originate in necessity:

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

1b. The decrees of God:

2c. The foundational operation:

1d. The basis of the divine decree:

1e. The decree of God did not originate in necessity:

Ps. 135:6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.

2e. The decree of God did not originate in arbitrariness:

Eph. 3:10-11 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

3e. The decree originated in His most wise and holy counsel:

Rom. 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Rom. 11:33-36 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

2d. The nature of the divine decree:

1e. The decree was not conditional:

Is. 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Eph. 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

1 Pt. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

2e. The decree of God was not based upon prior knowledge: Some claim that the free acts of men are not determined by God but God has knowledge beforehand of that which the creature will do. However, it would be impossible for God to foreknow unless this act or event were already certain. That which makes it certain is the sovereign decree of God.

3e. The decree of God was based upon sovereign predetermination: God both designed and willed all things before He acted, and all His actions are in harmony with His perfect character and attributes.

4A. The Activities of God:

1b. The decrees of God:

2c. The foundational operation:

2d. The nature of the divine decree:

3e. The decree of God was based upon sovereign predetermination:

1f. The distinctions in the decree:

1g. Efficacious decree (decretive will of God):

Phil. 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

Eph. 2:8-10 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Eph. 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Job 28:26 When he made a decree for the rain, and a way for the lightning of the thunder:

That decree which determines occurrences directly by physical causes and spiritual forces.

2g. Permissive decree (preceptive will of God):

Acts 14: Who in times past suffered all nations to walk in their own ways.

Ps. 78:29 So they did eat, and were well filled: for he gave them their own desire;

Ps. 106:15 And he gave them their request; but sent leanness into their soul.

God does not actively promote the execution of the permissive decrees but determines not to hinder the course of action which His creatures pursue.

2f. The causation of events: Predetermination and causation are not the same. God predetermines all things but does not cause all things.

Virgin Birth:

Lk. 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.--**causal decree**

Death of Christ:

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: --**permissive decree**

3f. The certainty of events:

Certainty does not necessarily infringe on freedom. God would violate man's freedom only if He were to compel man to act in a predetermined way.

1b. The decrees of God:

2c. The foundational operation:

1d. The basis of the divine decree:

3e. The decree of God was based upon sovereign predetermination:

4f. The responsibility of God:

God is responsible only for what He causes but not directly responsible for what He merely allows.

5f. The free will of man:

1g. God has decreed the free acts of men:

Gen. 50:19-20 And Joseph said unto them, Fear not: for am I in the place of God? 20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Acts 4:27-28 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done.

2g. Man is conscious of a freedom of choice:

Mt. 27:4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

(See references to Judas: Jn. 17:12; Ps. 41:9)

3c. The determined outcome:

1d. The purpose was not primarily the happiness of the creature:

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

1 Tim. 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

2d. The purpose was not primarily the holiness of the creature:

Eph. 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Lev. 11:44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

Rom. 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

3d. The purpose was primarily the glory of God:

To glorify God is to display any or all of His attributes.

Ps. 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork.

Is. 48:11 For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.

Eph. 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
(cf. v. 12,14)

4A. The Activities of God:

1b. The decrees of God:

3c. The determined outcome:

3d. The purpose was primarily the glory of God:

Rev. 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

4c. Some practical observations:

Either God is sovereign in all things or everything is conditional and uncertain.

1d. The doctrine of the decrees of God is the basis of Christian assurance and confidence.

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

2d. The doctrine of the decrees of God does not remove the necessity of human effort:

1e. God has decreed the goal but also the means by which the goal will be attained:

Rom. 10:14-17 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God.

1 Cor. 3:10-15 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

2e. God has ordained that the good news of salvation must be proclaimed throughout the world:

1 Cor. 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Mt. 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

3d. The doctrine of the decrees of God gives importance to all of life. If everything is in God's decree, everything is important to God and should be to the believer.

"Your heavenly Father is too wise to make mistakes and too good to be unkind."

--R.T. Ketcham

2b. The works of God:

1c. Creation:

1d. The principles of creative activity:

4A. The Activities of God:

2b. The works of God:

1c. Creation:

1d. The principles of creative activity:

1e. There was a time when the universe did not exist:

Ps. 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Jn. 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

2e. Each person of the trinity had a definite and distinctive part in this creative work:

1 Cor. 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Jn. 1:3 All things were made by him; and without him was not any thing made that was made.

Job 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

3e. The method of creation was by the exercise of God's wisdom and word:

Jer. 10:12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

Ps. 33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

(cf. v. 9; Heb. 11:3)

4e. The present imperfect state of creation is due to the entrance of moral evil:

Deut. 32:4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

2d. The interpretation of creative activity:

1e. The day-age theory:

2e. The original creation theory:

3e. The primal catastrophe theory:

2c. Preservation:




"That continuous work of God by which He maintains the things which He created."

THE FAMILY CIRCUS



"When God made the universe, where was he standing?"

- 4A. The Activities of God:
 2b. The works of God:
 2c. Preservation:

THE WORKS OF GOD		
CREATION	PRESERVATION	PROVIDENCE
GOD'S BRINGING INTO EXISTENCE EVERYTHING OUTSIDE OF HIMSELF BY THE WORD OF HIS POWER	THAT CONTINUOUS WORK OF GOD BY WHICH HE MAINTAINS THE THINGS HE CREATED.	THE EXERCISE OF DIVINE CARE AND FORESIGHT IN PROVIDING FOR THE WORLD'S MOVEMENT TO A PREDETERMINED GOAL.
		
COMMENCEMENT	CONTINUATION	CONSUMMATION
GOD AS POWERFUL SOURCE	GOD A PERSONAL SUSTAINER	GOD AS PURPOSEFUL SOVEREIGN
NO EVOLUTIONARY DEVELOPMENT	NO ECOLOGICAL DISASTER	NO FATALISTIC DESTINY

IRVING L. KOBEN, T.D.

1d. The erroneous conceptions of divine preservation:

1e. The self-sustaining mechanism theory:

God created the world with certain laws and powers and then ceased all relationship to the world. -- English Deism.

2e. The continuous creation theory:

Creation is continuing today as every moment God creates the world.

2d. The biblical conception of divine preservation:

1e. The fact of divine preservation:

Col. 1:17 And he is before all things, and by him all things consist.

Heb. 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

Ps. 104

4A. The Activities of God:

2b. The works of God:

2c. Preservation:

2d. The biblical conception of divine preservation:

2e. The extent of divine preservation:

1f. The operation of the laws and processes of nature:

Jer. 51:16 When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Ps. 104:28-30 That thou givest them they gather: thou openest thine hand, they are filled with good. 29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. 30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

Ps. 104:19-22 He appointed the moon for seasons: the sun knoweth his going down. 20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. 21 The young lions roar after their prey, and seek their meat from God. 22 The sun ariseth, they gather themselves together, and lay them down in their dens.

Job 12:10 In whose hand is the soul of every living thing, and the breath of all mankind.

2f. The maintenance of man's existence:

Deut. 30:20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

3c. Providence:

"The exercise of divine care and foresight in providing for the world's movement to a predetermined goal."

1d. Misconceptions concerning the nature of divine providence:

1e. Partial providence: God controls the crucial events of world history but is not concerned with the minor events.

2e. Chance: There is no divine providence. Nothing in all of this life is certain.

3e. Fatalism: Everything happens in accordance with inevitable and impersonal fate.

2d. The objects of divine providence:

Nothing in the universe lies outside God's providential control since nothing has self-existence. We subscribe not to fatalism but to personal determinism.

1e. The physical universe:

Ps. 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

4A. The Activities of God:

2b. The works of God:

3c. Providence:

2d. The objects of divine providence:

Ps. 66:7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

Job 9:5-7 Which removeth the mountains, and they know not: which overturneth them in his anger. 6 Which shaketh the earth out of her place, and the pillars thereof tremble. 7 Which commandeth the sun, and it riseth not; and seaeth up the stars.

1 Sam. 7:10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

Ps. 147:16-18 He giveth snow like wool: he scattereth the hoarfrost like ashes. 17 He casteth forth his ice like morsels: who can stand before his cold? 18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

Who says Iowa is not mentioned in the Bible?

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

2e. Animal creation:

Mt. 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Jon. 1:17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

3e. The nations of the earth:

Ps. 22:28 For the kingdom is the LORD'S: and he is the governor among the nations.

Dan. 4:25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Rom. 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

4e. All individual life:

Jer. 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Is. 45:5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

Gal. 1:15-16 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Ps. 75:6-7 For promotion cometh neither from the east, nor from the west, nor from the south. 7 But God is the judge: he putteth down one, and setteth up another.

4A. The Activities of God:

2b. The works of God:

3c. Providence:

2d. The objects of divine providence:

4e. All individual life:



God's Care

The God who made the firmament,
Who made the deepest sea,
The God who put the stars in place
Is the God who cares for me.

The God who governs galaxies
And makes the thunder roar
Gently guides my little craft
With safety to the shore.

The God who made the sun and moon,
Divided night from day,
Directs my faltering, wayward steps,
If I should lose my way.

My heart is filled with wonder,
Planets bow at His command,
Yet He's my loving Father,
And He gently guides my hand.

—Viola Jacobson Berg

Lk. 1:52 He hath put down the mighty from their seats, and exalted them of low degree.

Prov. 21:1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

Prov. 16:33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.

Mt. 10:30 But the very hairs of your head are all numbered.

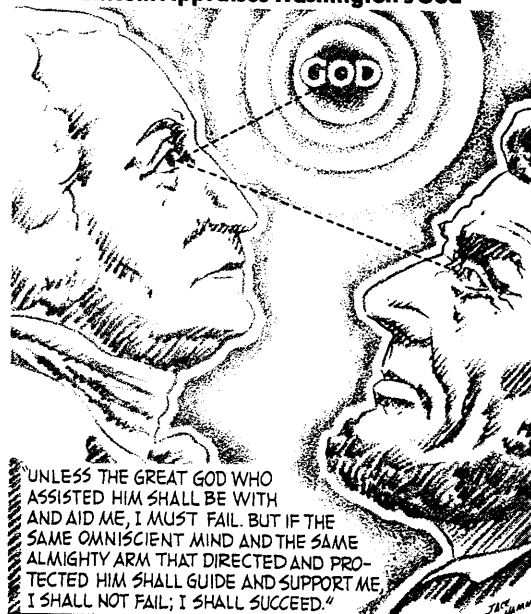
Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Phil. 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

Ps. 73:24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

Ps. 11:6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

Lincoln Appraises Washington's God



"UNLESS THE GREAT GOD WHO ASSISTED HIM SHALL BE WITH AND AID ME, I MUST FAIL. BUT IF THE SAME OMNISCIENT MIND AND THE SAME ALMIGHTY ARM THAT DIRECTED AND PROTECTED HIM SHALL GUIDE AND SUPPORT ME, I SHALL NOT FAIL; I SHALL SUCCEED."

4A. The Activities of God:

2b. The works of God:

3c. Providence:

3d. The accomplishment of divine providence:

1e. The media of operation:

1f. By God's own supernatural and miraculous works:

1 Kings 18:38ff Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

Jn. 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

2f. By the laws and the energies of nature:

Ps. 148:8 Fire, and hail; snow, and vapour; stormy wind fulfilling his word:

3f. By the acts of free moral agents:

Acts 3:17-18 And now, brethren, I wot that through ignorance ye did it, as did also your rulers. 18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Ps. 76:10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

2e. The manner of operation:

1f. Preventative:

Gen. 20:6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

Ps. 19:13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Gen. 31:24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

2f. Permissive:

Rom. 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

3f. Directive:

Prov. 21:1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

Gen. 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

4A. The Activities of God:

2b. The works of God:

3c. Providence:

3d. The accomplishment of divine providence:

2e. The manner of operation:

4f. Limitative:

Job 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

1 Cor. 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Rev. 20:2-3 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4d. The problems of divine providence:

1e. The relationship of providence to freedom:

2e. The relationship of providence to prayer:

1f. God has determined that some things will be done only in answer to prayer:

Js. 4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

2f. God has determined to do other things quite apart from the exercise of prayer:
e.g. the rising of the sun, the rapture

3f. God has determined to do some things contrary to the prayers which have been offered:

2 Sam. 12:16-18 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. 17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. 18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

3e. The relationship of providence to physical evil:

1f. God upholds the laws and forces of nature which bring about such disasters:

Is. 45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

2f. God is able to prevent such disasters and has done so in the past:

Lk. 8:22-25 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your faith? And they being

4A. The Activities of God:

2b. The works of God:

3c. Providence:

4d. The problems of divine providence:

3e. The relationships of providence to physical evil:

2f. God is able to prevent such disasters and has done so in the past:

afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

3f. God does have a special purpose in allowing natural disasters:

Lk. 13:4-5 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

5A. The Triunity of God:

1b. The unity of God: monotheism

There are 3 monotheistic religions: Christianity, Judaism, Islam

1c. The errors concerning the unity of God:

1d. Polytheism: a plurality of gods

2d. Tritheism: three gods

3d. Dualism: two eternal divine beings, one good, the other evil

2c. The evidence for the unity of God:

1d. Qualitative oneness: **uniqueness.**

Deut. 6:4 Hear, O Israel: The LORD our God is one LORD:

Zech. 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

Ex. 15:11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

Jn. 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

2d. Numerical oneness: **singularity**

Ex. 20:3 Thou shalt have no other gods before me.

Deut. 5:7 Thou shalt have none other gods before me.

1 Cor. 8:4-6 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

1b. The unity of God:

2c. The evidence for the unity of God:

2d. Numerical oneness:

1 Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

2b. The trinity of God:

1c. The **intimation** of the Old Testament:

1d. The use of plural expressions:

1e. The plural noun ELOHIM:

2e. The term ELOHIM with plural verbs and pronouns:

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

Gen. 11:7-8 Go to, let us go down, and there confound their language, that they may not understand one another's speech. 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city

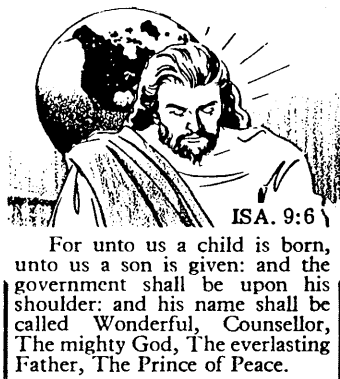
Gen. 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Is. 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

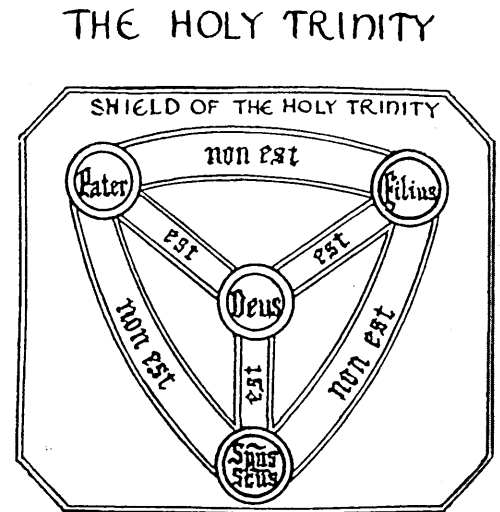
2d. The distinctions between the divine persons:

1e. The Messiah and God:

Is. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.



ABRAHAM OFFERS UP ISAAC.



2b. The trinity of God:

1c. The **intimation** of the Old Testament:

2d. The distinctions between the divine persons:

2e. The Angel of Yahweh and Yahweh:

Gen. 22:15-16 And the angel of the LORD called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

3e. All three members of the trinity:

Is. 48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

Is. 63:9-10 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. 10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

cf. Is. 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

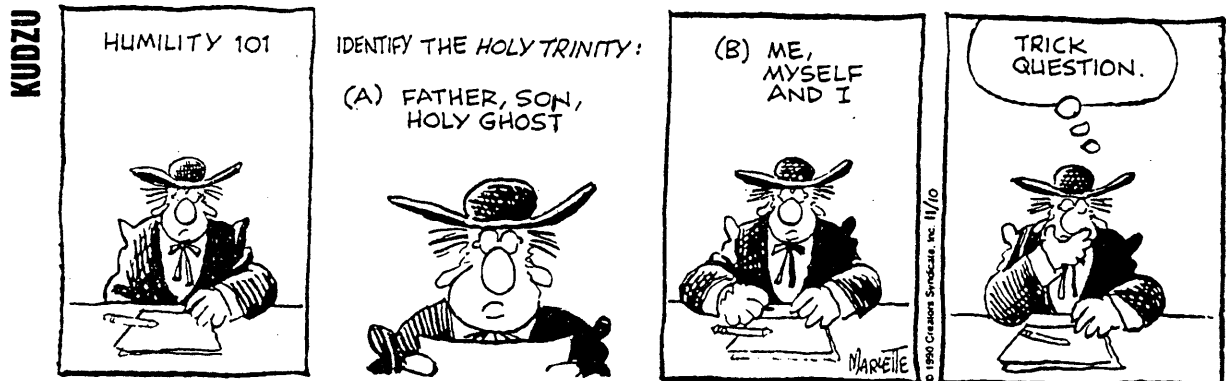
3d. The usage of threefold ascriptions:

Is. 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

Num. 6:24-26 The LORD bless thee, and keep thee: 25 The LORD make his face shine upon thee, and be gracious unto thee: 26 The LORD lift up his countenance upon thee, and give thee peace.

The benediction of Num.6:24-26 is very similar to that of 2 Cor. 13:14

2 Cor. 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

2c. The **revelation** of the New Testament:

1d. The recognition of three persons as God:

1e. The Father is God:

Jn. 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

1 Pt. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

2b. The trinity of God:

2c. The **revelation** of the New Testament:

1d. The recognition of three persons as God:

2e. The Son is God: (discussed fully under Christology)

1f. His names:

Jn. 20:28 And Thomas answered and said unto him, My Lord and my God.

1 Tim. 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Heb. 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

2f. His attributes:

Heb. 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Mt. 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Mt. 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

3f. His works:

Mk. 2:7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

Jn. 1:1-3 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.

Col. 1:16-17 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.

3e. The Spirit is God: (discussed in detail under Pneumatology)

1f. His names:

Acts 5:3-4 But Peter. said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

2 Cor. 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is there is liberty.

2f. His attributes:

1 Cor. 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

1 Cor. 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

Rom. 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin

2b. The trinity of God:

2c. The **revelation** of the New Testament:

1d. The recognition of three persons as God:

3e. The Spirit is God:

2f. His attributes:

and death.

3f. His works:

Jn. 16:8-11 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged.

Jn. 3:5-6 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

2 Pt. 1:19-21 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2d. The relationship between the three persons:

1e. Each of the three persons is clearly distinguished from the other two:

Lk. 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Jn. 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Jn. 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Mt. 3:16-17 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

2e. There exist certain distinctions of priority and subordination among the three persons:

1f. Priority:

Eph. 2:18 For through him we both have access by one Spirit unto the Father.

1 Cor. 8:6 yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, through whom are all things, and we exist through Him.
ASV

Gal. 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

cf. Jn. 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

2f. Subordination: (never inferiority)

Phil. 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

3A. The Trinity of God:

2b. The trinity of God:

2c. The **revelation** of the New Testament:

2d. The relationship between the three persons:

2e. There exist certain distinctions of priority and subordination among the three person:

2f. Subordination:

Ps. 40:7-8 Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.

(cf. Heb. 10:7)

3e. There is an eternal relationship within the triunity:

1f. Between the Father and Son: **eternal generation**, thus eternal sonship

Is. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Ps. 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

2f. Between the Spirit and the other two persons: **eternal procession**

Jn. 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

3b. The trinity of God:

1c. The theological definition of the triunity of God:

"The doctrine that there is only one true God, but in the unity of the Godhead there are three eternal and co-equal persons, the same in substance but distinct in subsistence."

--B. B. Warfield.

2c. The historical errors concerning the triunity of God:

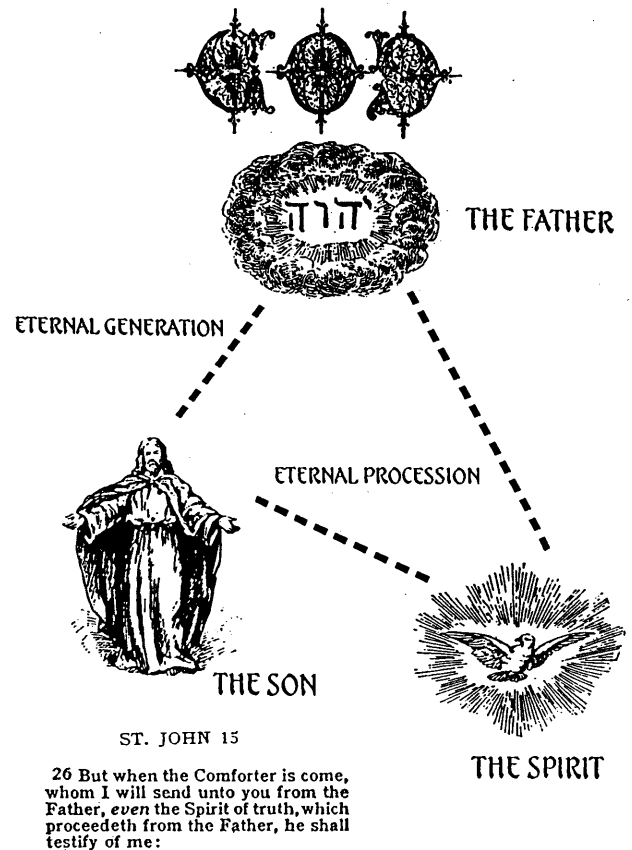
1d. Tritheism:

2d. Sabellianism:

3d. Subordinationism:

4d. Unitarianism:

3c. The biblical evidence for the triunity of God:



3b. The triunity of God:

3c. The biblical evidence for the triunity of God:

1d. The triunity at Christ's baptism:

Lk. 3:21-22 Now when all the people were baptized, it came to pass, that **Jesus** also being baptized, and praying, the heaven was opened, 22 And the **Holy Ghost** descended in a bodily shape like a dove upon him, and a **voice came from heaven**, which said, Thou art my beloved Son; in thee I am well pleased.

2d. The triunity and the Great Commission:

Mt. 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the **Father**, and of the **Son**, and of the **Holy Ghost**: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

3d. The triunity and the divine benediction:

2 Cor. 13:14 The grace of the **Lord Jesus Christ**, and the love of **God**, and the communion of the **Holy Ghost**, be with you all. Amen.

4c. The important features of the triunity of God:

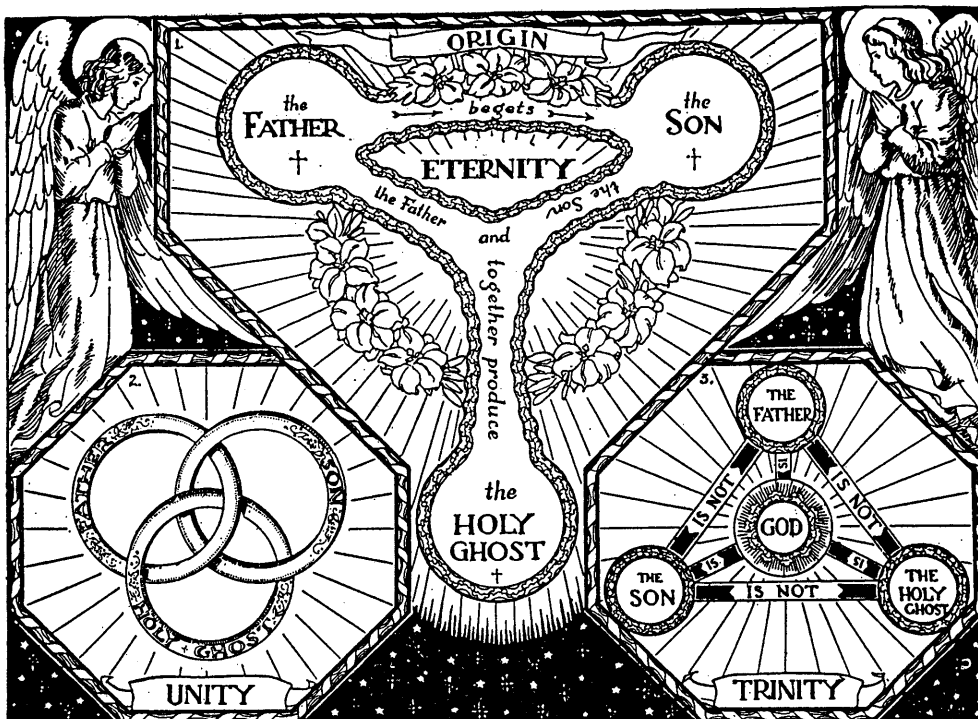
1d. There is in the divine being but one indivisible essence.

2d. In the divine being there are three personal distinctions.

3d. The whole undivided essence of God belongs equally to each of the three persons.

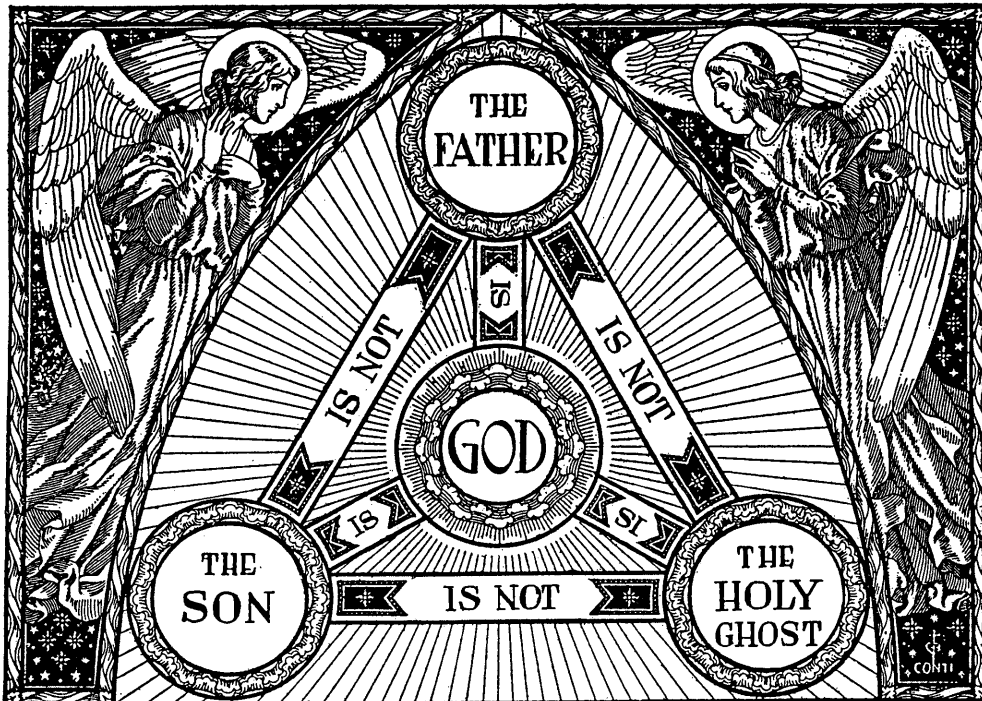
4d. The operation of the three persons in the divine essence is marked by a certain definite order.

5d. The Church confesses the triunity of God to be a mystery beyond the comprehension of man.



"And the Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity. Neither confounding the Persons, nor dividing the Substance. . . . But the Godhead of the Father, of the Son, and of the Holy Ghost is all One, the Glory Equal, the Majesty co-Eternal. . . . The Father is made of none, neither created nor begotten. The

Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and the Son: neither made, nor created, nor begotten, but proceeding. . . . And in this Trinity None is afore or after Other, None is greater or less than Another, but the Three Persons are co-Eternal together, and co-Equal" (From Athanasian Creed).



A good concrete illustration of the Blessed Trinity is an equilateral triangle. Such a triangle has three sides equal in every way, and yet distinct from each other. There are three sides, but only one triangle. As we see in this illustration, each Divine

Person is different from the other two, but all three are God. Each one is God, distinct from the two others, and yet one with them. The three Persons are equal in every way, with one nature and one substance: three Divine Persons, but only one God.

One God in Three Persons

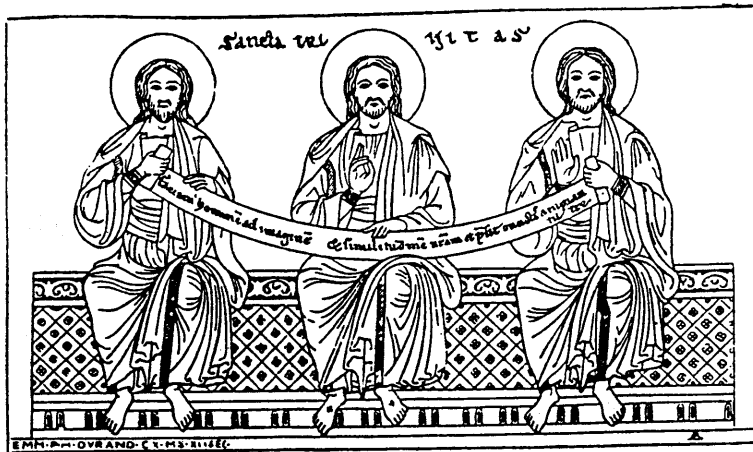


Figure 231. The Trinity as three identical men

equal. If they are to be made equal, poetry must be invoked, not arithmetic.

Consequently, graphic depiction of the Trinity arose but slowly and was always fraught with misgiving. One reason was that to show three beings gave a handle to the charge of the Jews and the Muslims that the Christians worshipped three gods. A deeper reason was the assumed impossibility of depicting God without blasphemy, except by a hand extending from above. Not until the eighth century do we find an extant example of a full, direct portrayal of the Three in one. (We do have a description of a portrayal in a church in the late fourth century, but the church is not extant.) To be sure, the separate parts appear. The depictions of the baptism have the hand above, the dove as the Spirit, and the Son receiving the rite. But there is no suggestion that the three are conjoined. Then there are symbolic representations: in a circle three birds, three men holding each other's heels, three rabbits sharing their ears.

The era of extensive direct depiction begins in the twelfth century. Is this another phase of that materialization of religion which we noted in this period with respect to the crucifixion and the resurrection? The Trinity is shown sometimes as three undifferentiated old men. Other depictions distinguish the Father wearing a papal tiara, the Son carrying the cross, and the Spirit with the dove perched on the halo. The unity is more emphasized when one body has three heads, or one head has three faces. Another

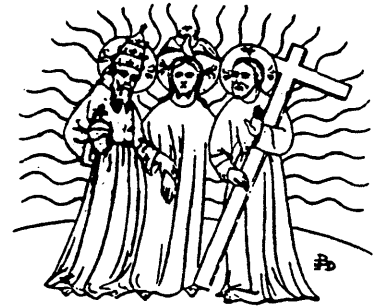


Figure 232. The Trinity as three men distinguished



Figure 233. The Trinity as one body, three heads

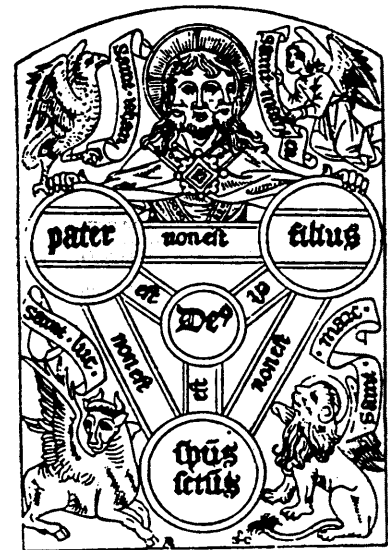
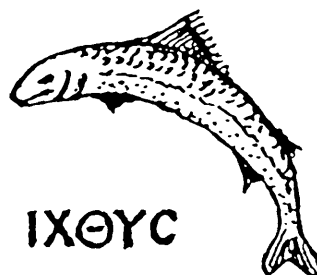


Figure 234. The Trinity as one head, three faces

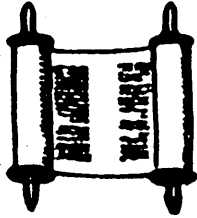
Christology



CHRIST'S ETERNAL EXISTENCE
 CHRIST'S EXTRAORDINARY BIRTH
 CHRIST'S EXQUISITE PERSON
 CHRIST'S EARTHLY MINISTRY
 CHRIST'S EXALTED OFFICES
 CHRIST'S ESSENTIAL RESURRECTION
 CHRIST'S ENTHRONED ACTIVITY



Manfred
 E.
 Kober,
 Th. D.



CENTER OF THE
SCRIPTURES:
LUKE 24:25

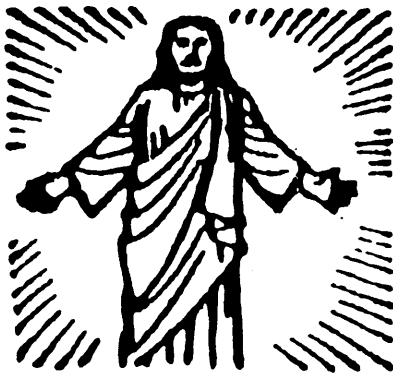
THE PLACE OF CHRISTOLOGY IN THEOLOGY



CHOSEN OF THE
FATHER:
HEBREWS 1:5



CYNOSURE OF
THE SPIRIT:
JOHN 16:13-14

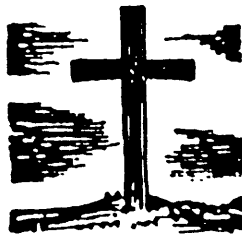


COMMANDER OF
THE ANGELS:
HEBREWS 1:14

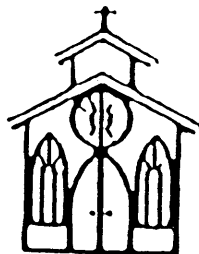
CREATOR OF
MAN:
GENESIS 1:26



CANCELLER OF
SIN:
HEBREWS 10:10, 14



CAPTAIN OF OUR
SALVATION:
HEBREWS 2:10



CONSTRUCTOR OF THE
CHURCH: MATTHEW 16:18;
EPIHESIANS 2:20-22



CONSUMMATOR OF
CREATION:
REVELATION 22:13

MANFRED E. KOBER, TH.D.

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CHRISTOLOGY



1A. Christ's Eternal Existence:

1b. Christ's preexistence:

1c. The meaning of preexistence: Jesus Christ existed before His birth.

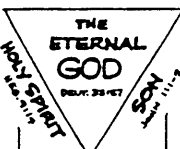




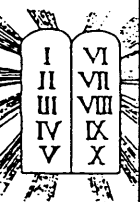

2c. The importance of preexistence:

1d. Importance to the divine trinity:

2d. Importance to Christ's deity:

3d. Importance to Christ's veracity:

THE PREEXISTENCE OF THE PREINCARNATE CHRIST

	CHRIST IN ETERNITY PAST	CHRIST BEFORE ANGELS	CHRIST BEFORE THE WORLD	CHRIST BEFORE ADAM	CHRIST BEFORE ABRAHAM	CHRIST BEFORE MOSES	CHRIST AT HIS NATIVITY
							
	JN. 1:1; REV. 1:8; 21:6	JOB 38:5-6	JN. 1:3	MT. 19:4	JN. 8:58	1 COR. 10:4	GAL. 4:4; IS. 9:6
	. ETERNITY	DATELESS PAST	DATELESS PAST	10,000 BC	2,000 BC	1,445 BC	5 BC

3c. The proof for preexistence:

1d. The chronological proof:

1e. Christ at His birth:

1 Tim. 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Jn. 1:1, 14 In the beginning was the Word, and the Word was with God, and the Word was God. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Gal. 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

1A. Christ's Eternal Existence:

1b. Christ's preexistence:

3c. The proof for preexistence:

1d. The chronological proof:

2e. Christ before His birth:

Jn. 3:13, 31 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

3e. Christ before Moses:

1 Cor. 10:4, 9 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

The Angel of God—a theophany: “a manifestation of God in visible and bodily form before the incarnation.”

Ex. 14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Ex. 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

4e. Christ before Abraham:

Jn. 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

5e. Christ before Adam and Eve:

Mt. 19:4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

Jn. 1:3 All things were made by him; and without him was not any thing made that was made.

6e. Christ before the world:

Jn. 1:10 He was in the world, and the world was made by him, and the world knew him not.

Jn. 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

7e. Christ before the angels:

Ps. 148:2, 5 2 Praise ye him, all his angels: praise ye him, all his hosts. 5 Let them praise the name of the LORD: for he commanded, and they were created.

Job 38:6-7 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 7 When the morning stars sang together, and all the sons of God shouted for joy?

8e. Christ before time and creation:

Heb. 1:2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Jn. 1:3 All things were made by him; and without him was not any thing made that was made.

Col. 1:17 And he is before all things, and by him all things consist.

1b. Christ's preexistence:

3c. The proof for preexistence:

1d. The chronological proof:

8e. Christ before time and creation:

Heb. 2:10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Isa. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

9e. Christ in the eternal beginning:

Jn. 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2d. The theological proof:

1e. His association with God:

Jn. 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Jn. 10:30 I and *my* Father are one.

2e. His activities in creation:

Jn. 1:3 All things were made by him; and without him was not any thing made that was made.

Col. 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Heb. 1:2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3e. The acknowledgement of John the Baptist:

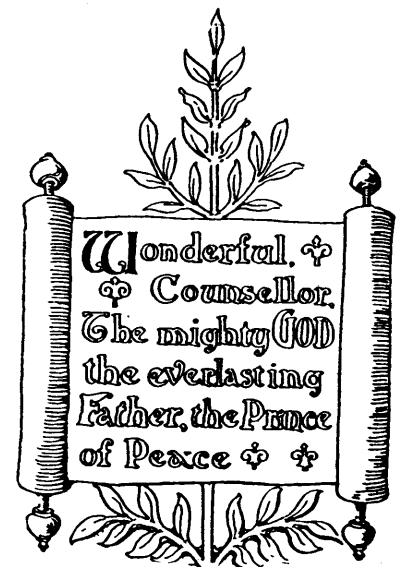
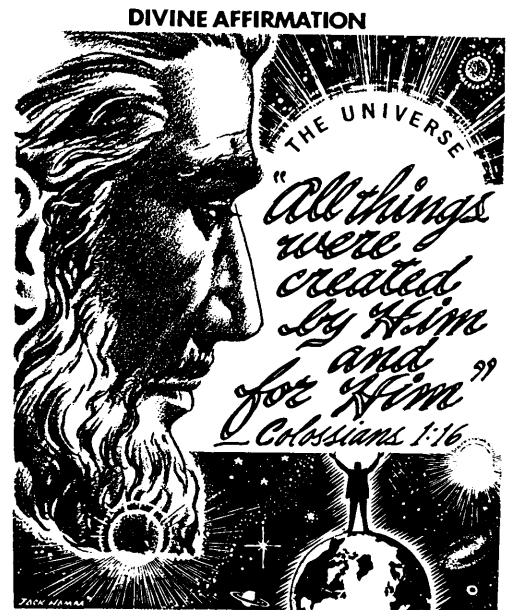
Jn. 1:15, 30 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

2b. Christ's eternity:

1c. The definition of eternity:

Christ existed always and eternally.

2c. The demonstration of eternity:



- 1A. Christ's Eternal Existence:
 2b. Christ's eternity:
 2c. The demonstration of eternity:



COVER: The Meaning of Miracles.....64

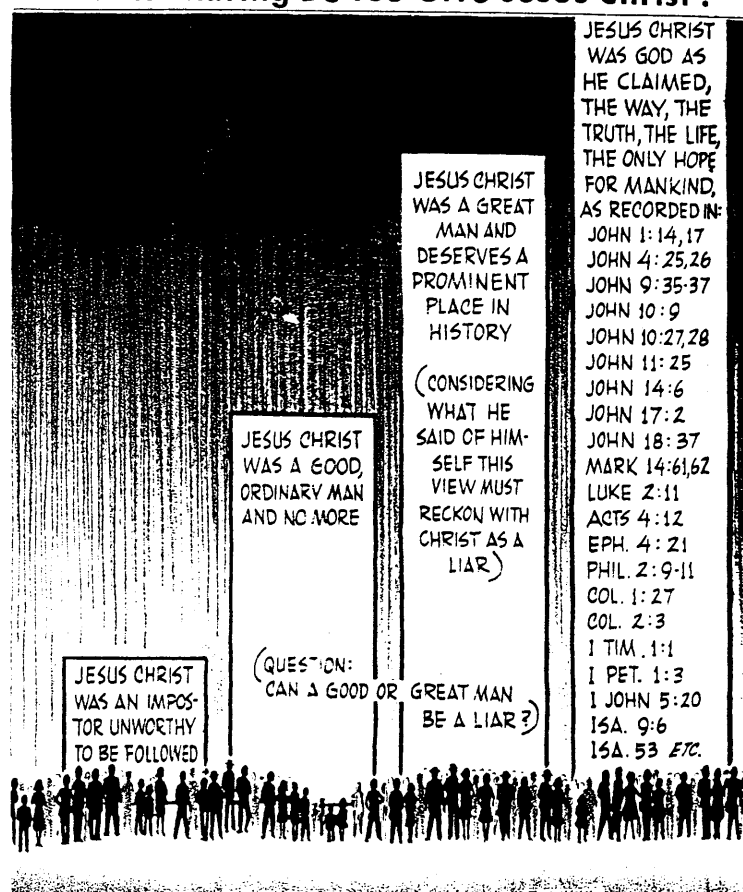
Just as more and more people seem willing to embrace the possibility of miracles, Bible scholars are working furiously to disprove them. What should miracles mean in a modern age?

Verification: How the church declares a miracle.....72

Yet just when the faithful are so eager to embrace the possibility of miracles in everyday life, prominent American theologians are working furiously to disprove the miracles in the Bible. Last month, just in time for Lent, the rebel scholars of the self-appointed Bible tribunal called the Jesus Seminar gathered once again, this time to vote on the most explosive question of Christian faith: Did Jesus literally rise from the dead? That such a vote would even take place says a lot about current Bible scholarship; that the result, by an overwhelming majority, was to announce, No, he did not, shows clearly the chasm that has opened between some professors of Scripture and the true-believing flock.

66

What Rating Do You Give Jesus Christ?



1d. His eternal nature:

Heb. 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Jn. 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

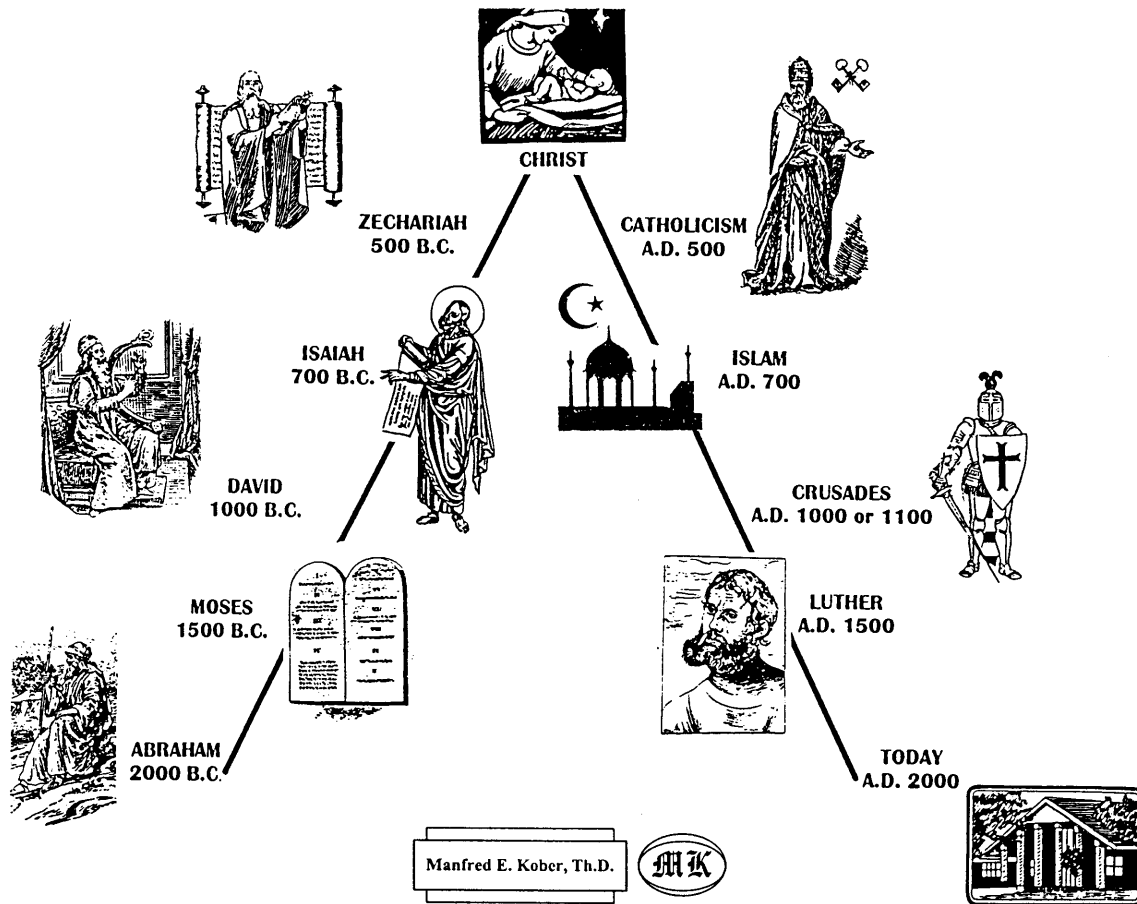
Deity includes eternity.

2d. His eternal existence:

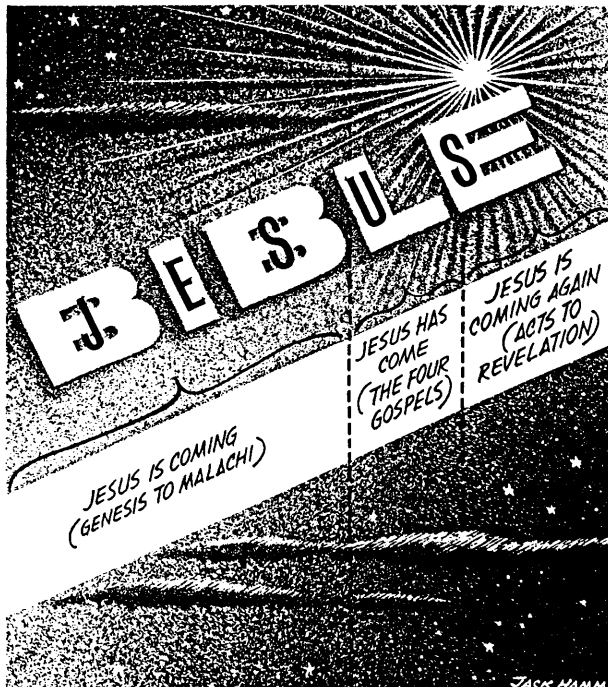
Mic. 5:2 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

Isa. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

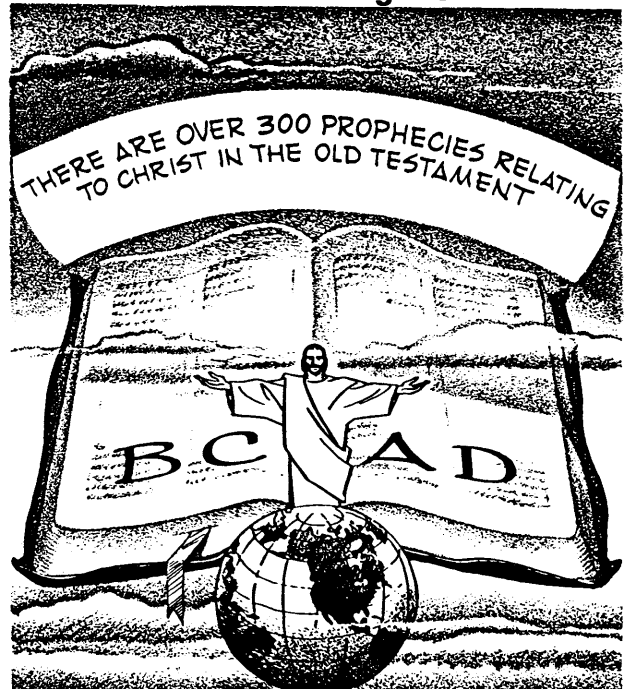
CHRIST THE CENTER OF CHRONOLOGY



THERE'S A CONTINUING STAR



Messiah Came According To God's Plan



2c. The demonstration of eternality:

3d. His eternal claims:

Jn. 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

These words from the Savior are an assertion of Christ's continuous, thus eternal, existence.

3b. Christ's deity:

1c. Christ's assertions: Christ claimed to be God.

1d. Oneness with the Father:

Jn. 10:30, I and *my* Father are one. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

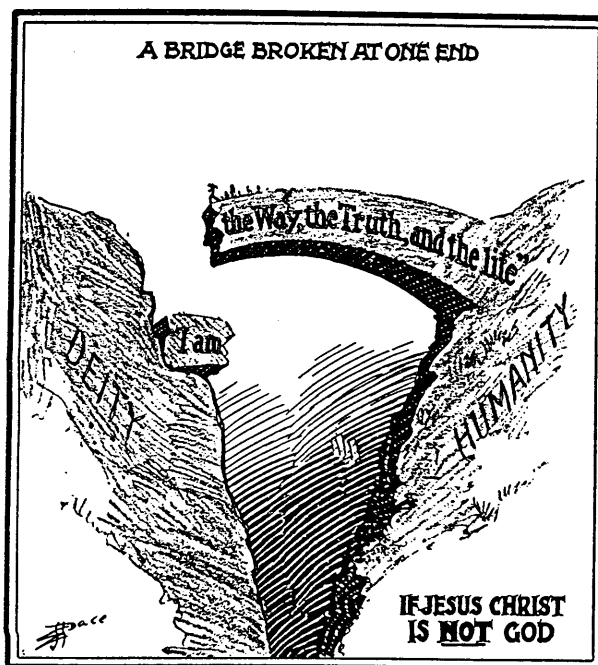
Jn. 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

2d. Sonship:

Mt. 26:63-64 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

3d. Deity:

Jn. 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.



A bridge is no bridge unless it spans a chasm. A bridge broken at one end serves no purpose but to mock the travellers. If, as Bishop Moule remarked, Jesus Christ is not God, we have a bridge broken at the farther end.

That Jesus claimed to be God the Gospel records plainly assert, and in language no one could misunderstand. Three times in the Gospel of John we read that His enemies sought to kill Him solely for the reason that He made that claim. "Therefore the Jews sought the more to kill Him, because He — — — said that God was His (own) Father, making Himself equal with God" (5:18). Again when He said, "Before Abraham was I am," He laid claim to the ineffable Name of God, Jehovah; and His enemies, understanding perfectly what He meant, and deeming Him an impious blasphemer—which He most certainly was, if His claim were untrue—"took up stones to stone Him" (8:59). And then a third time, this time with a positiveness that left no one in doubt, He said, "I and my Father are ONE," not one person, but one nature (the word "one" is neuter gender). "Then the Jews took up stones to stone Him" (10:30, 31). Asked why they would stone Him they reply, "because that thou, being a man makest thyself God."

No other bridge spans this chasm, and thank God the bridge is broken at neither end. He Who is our Saviour is both God and man.

1A. Christ's Eternal Existence:

3b. Christ's deity:

2c. Christ's appellatives: Christ is called God.

Jn. 20:28 And Thomas answered and said unto him, My Lord and my God.





Heb. 1:8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. The Jehovah's Witnesses totally distort the passage to "Thy throne is a god..."

Jn. 1:1, 14 1 In the beginning was the Word, and the Word was with God, and the Word was God. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Rev. 19:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

DESIGNATIONS FOR THE DIVINE DELIVERER



THE BIBLICAL DESIGNATION		THE GREEK DERIVATION	THE ENGLISH TRANSLITERATION	THE SPIRITUAL APPLICATION
LORD		κύριος	KURIOS	DEITY SOVEREIGN
SAVIOR		σωτήρ	SOTER	MINISTRY SUBSTITUTE
JESUS		Ἰησοῦς	IESOUS	HUMANITY SERVANT
CHRIST		Χριστός	CHRISTOS	ROYALTY SON

"For if after they have escaped the pollution of the world through the knowledge of the Lord and Savior Jesus Christ. . ." 2 Peter 2:20

3c. Christ's attributes:

Manfred E. Kober, Th.D.



1d. Eternality:

Jn. 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Jn. 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Rev. 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

1A. Christ's Eternal Existence:

3b. Christ's deity:

3c. Christ's attributes:

2d. Omnipotence:

Mt. 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Jn. 11:38-44 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

3d. Omniscience:

Mk. 2:8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Mt. 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Jn. 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

Lk. 6:8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

Lk. 11:17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

4d. Omnipresence:

Mt. 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

Mt. 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *always*, *even* unto the end of the world. Amen.

Eph. 1:23 Which is his body, the fulness of him that filleth all in all.

Jn. 3:13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

(When Christ spoke to Nicodemus He claimed to be in heaven.)

4c. Christ's activities:

1d. Forgiving of sins:

Mk. 2:1-12 And again he entered into Capernaum after *some* days; and it was noised that he was in the house. 2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them. 3 And they come unto him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee*; or to say, *Arise, and take up thy bed, and walk*? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house. 12 And

1A. Christ's Eternal Existence:

3b. Christ's deity:

4c. Christ's activities:

1d. Forgiving sins:

immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

2d. Giving of life:

John 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

3d. Raising the dead:

Jn. 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.



4d. Judging:

Jn. 5:22, 27 For the Father judgeth no man, but hath committed all judgment unto the Son: 27 And hath given him authority to execute judgment also, because he is the Son of man.

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

5d. Sending the Spirit:

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

6d. Creating:

Jn. 1:3 All things were made by him; and without him was not any thing made that was made.

Col. 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, *whether they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

5c. Christ's ascriptions:

He is worshiped by men and angels:

Mt. 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Phil. 2:10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

3b. Christ's deity:

5c. Christ's ascriptions:

1d. He worshiped by men and angels:

Heb. 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

September-Testament 1522



The Worship of Christ by the 4 Beasts and 24 Elders in Revelation 4

2d. His name is coupled with that of other members of the trinity:

Mt. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

2 Cor. 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

3d. He is of the same substance with the Father:

Heb. 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4d. He possesses the fulness of deity in bodily form:

Col. 2:9 For in him dwelleth all the fulness of the Godhead bodily.

2A. Christ's Extraordinary Birth:

1b. The predictions of the incarnation:

1c. The prediction of the God-man:

1d. A being both divine and human:

Isa. 9:6 For unto us **a child is born**, unto us **a son is given**; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

2d. A being with the name "God with us":

Isa. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

2c. The prediction of the virgin birth:

Isa. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

1d. The liberal view:

The liberals believe that the Hebrew word almah means "a young woman" and that the more normal word for virgin is betulah. Since Isaiah employs the word almah, a virgin is not in view and thus the RSV renders the Hebrew word almah as simply "a young woman."

Isa. 7:14 Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel. (RSV)

2d. The conservative view:

- 1e. The word almah is a non-technical word for a young woman of marriageable age who is a virgin: "when the virgin cometh forth to draw *water*. . . ." (Gen. 24:43) The Greek

2A. Christ's Extraordinary Birth:

1b. The predictions of the incarnation:

2c. The prediction of the virgin birth:

2d. The conservative view:

- 1e. The word almah is a non-technical word for a young woman of marriageable who is a virgin:

O.T. translates the word here parthenos, as does Mt. 1:23: "Behold, a virgin shall be with child, and shall bring forth a son. . . ." Parthenos can only mean "virgin."

<i>Revised Standard Version</i>	King James Version
<p>ISAIAH 7</p> <p>¹⁴ Therefore the Lord himself will give you a sign. Behold, a young woman¹ shall conceive and bear² a son, and shall call his name Im-man'u-el³ *</p> <p>MATTHEW 1</p> <p>²² All this took place to fulfil what the Lord had spoken by the prophet: ²³ "Behold, a virgin shall conceive and bear a son, and his name shall be called Emman'u-el" (which means, God with us).</p>	<p>ISAIAH 7</p> <p>14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.</p> <p>MATTHEW 1</p> <p>22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.</p>

2e. The virgin of Isaiah 7:14:

1f. A single fulfillment: (the preferred interpretation)

The reference in Isaiah's prophecy can only be to Mary.

Is. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Mt. 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

2f. A double fulfillment:

1g. There is a reference to a woman in Isaiah's day as a sign to Ahaz:

Isa 7:10-14 Moreover the LORD spake again unto Ahaz, saying 11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. 12 But Ahaz said, I will not ask, neither will I tempt the LORD. 13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

2g. There is a further reference to Mary in the future:

Mt. 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

2A. Christ's Extraordinary Birth:

2b. The process of the incarnation:

1c. The significance of the incarnation:

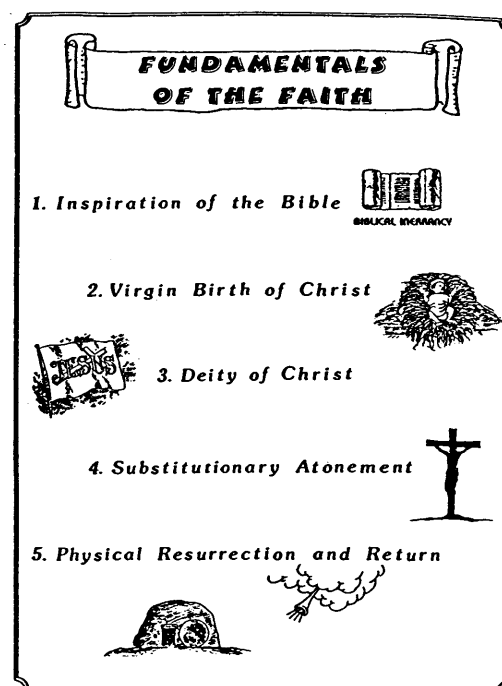
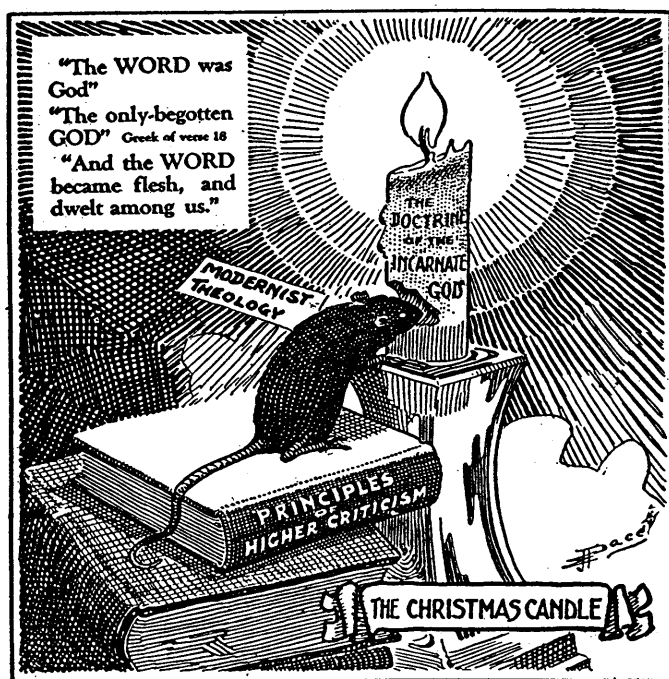
1d. The significance to the humanity of Christ: Christ is man forever:

1 Tim. 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

2d. The significance to the virgin birth: Christ's birth was a normal birth, lasting a few hours.

3d. The significance to the process: A more correct term would be a **virgin conception**, since the birth was very normal.

4d. The significance to the fundamentals of the faith: Fundamentalists have considered the doctrine of the virgin birth one of the key doctrines of the Christian faith. In fact, four of the five fundamentals deal with the person of Christ.



2c. The sources for the virgin birth:

1d. Biblically:

The two N.T. accounts of the virgin birth were related by a record keeper (Matthew) and a physician (Luke). While Paul made no direct reference to the virgin birth, he certainly intimates it in 1 Tim. 3:16 ("God manifested in the flesh") and Gal. 4:4 ("born of a woman" rather than born of a man and woman).

2A. Christ's Extraordinary Birth:

2b. The process of the incarnation:

2c. The sources for the virgin birth:

2d. Theologically:

James Gresham Machen. *The Virgin Birth of Christ*.
NY: Harper, 1930.Robert Gromacki. *The Virgin Birth of Christ*.
Grand Rapids: Baker, 1981.

3c. The support for the virgin birth:

1d. He was born of a virgin:

Isa. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Mt. 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

2d. He was born of Mary alone:

Mt. 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

“by whom” is feminine singular in the Greek, thus excluding Joseph

3d. He was conceived of the Holy Spirit:

Lk. 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

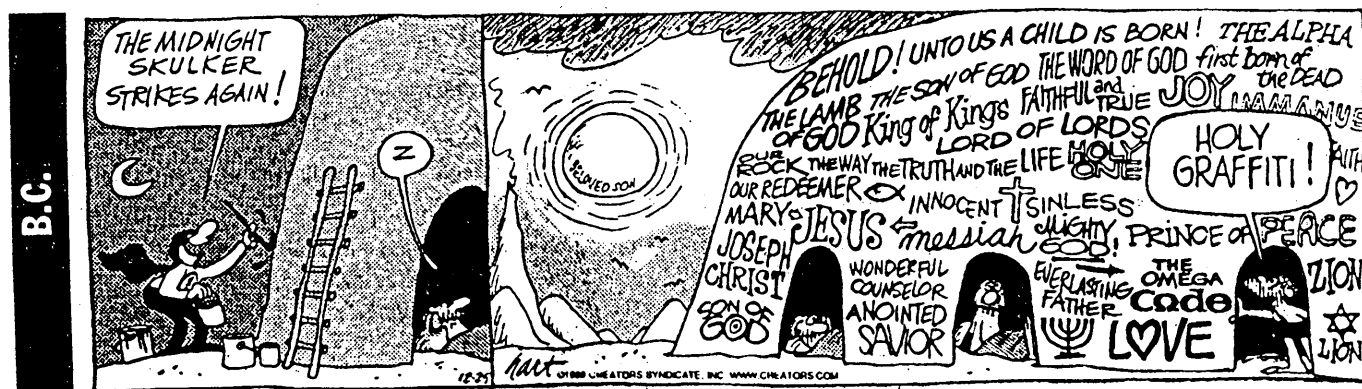
1e. The angel gave Mary the fact not the method of the virgin birth.

2e. God could have overshadowed the two parents to assure the baby's sinlessness.

3e. God prevented Mary's sin from being passed on to the child.

4e. The virgin birth served as sign of the uniqueness of the person who was to be born.

THE FAMILY CIRCUS



2A. Christ's Extraordinary Birth:

3b. The purposes for the incarnation:

1c. To reveal God to man: (Theology Proper)

Jn. 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

2c. To set an example for believers: (Anthropology)

1 Pt. 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

3c. To provide a sacrifice for sin: (Soteriology)

Heb. 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

4c. To destroy the works of the devil: (Angelology)

1 Jn. 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

5c. To enable Him to be our high priest: (Christology)

Heb. 5:1-2 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

6c. To fulfill the Davidic covenant: (Eschatology)

Lk. 1:31-33 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

7c. To be able to judge men: (Eschatology)

Jn. 5:22, 27 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 27 And hath given him authority to execute judgment also, because he is the Son of man.

4b. The proofs for the humanity of Christ:

1c. He had a human birth:

Lk. 2:6-7 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

2c. He had a human body:

Jn. 8:40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

3c. He had a human development:

1d. Christ's development from birth to age 12:
physically, spiritually, intellectually

Lk. 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.



ISAIAH 61:1 He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.



2A. Christ's Extraordinary Birth:

4b. The proofs for the humanity of Christ:

3c. He had a human development:

- 2d. Christ's development **from age 12 to 30:**
intellectually, physically, spiritually, socially
Lk. 2:52 And Jesus increased in wisdom and stature,
and in favour with God and man.



4c. He had all the human elements:

1d. Body:

Jn. 2:21 But he spake of the temple of his body.

2d. Soul:

Jn. 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

3d. Spirit:

Lk. 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost

4d. Blood:

Mt. 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

5c. He had human limitations:

1d. He was weary, yet He called the weary to Him for rest.

Jn. 4:6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: and it was about the sixth hour.

Mt. 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

2d. He was hungry, yet He was the bread of life.

Mt. 4:2 And when he had fasted forty days and forty nights, he was afterward an hungred.

Jn. 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

3d. He was thirsty, yet He was the water of life.

Jn. 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Jn. 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

6c. He had human emotions:

1d. Love towards his disciples:

Jn. 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2d. Compassion for the lost:

Mt. 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

2A. Christ's Extraordinary Birth:

4b. The proofs for the humanity of Christ:

6c. He had human emotions:

3d. Sorrow because of the hardness of the human heart:

Jn. 11:35 Jesus wept.

4d. Anger because of the pollution of the temple:

Jn. 2:13-16 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

7c. He had human names:

The fish is one of the earliest and most complex symbols employed by Christians to represent the Savior (see Figure B1). Clement of Alexandria (A.D. 150-220) mentions and recommends the use of this symbol but does not explain its significance, a fact which indicates that it was commonly understood in his time. Reading the initials of the Greek acrostic phrase, meaning "Jesus Christ, Son of God, Savior," one obtains the Greek word for "fish," *Ichthus*, as shown below:

THE GREEK ACROSTIC PHRASE	TRANS- LITER- ATION	LITERAL TRANS- LATION	THE SYMBOLIC WORD
Ἰησοῦς	<i>Iesous</i>	Jesus	I = i
Χριστός	<i>Christos</i>	Christ	X = ch
θεοῦ	<i>Theou</i>	of God	Θ = th
Τῶς	<i>Huios</i>	Son	Τ = u
σωτήρ	<i>Soter</i>	Savior	Σ = s

The fish symbol was probably used by the persecuted Christians as a means of avoiding unpleasant attention of the Roman police. When displayed outside a pagan home, it indicated that a funeral banquet was being held for the dead, but when it appeared outside a Christian home, it was a sign that the Lord's Supper would be celebrated there, at night, in secret.

p. 36

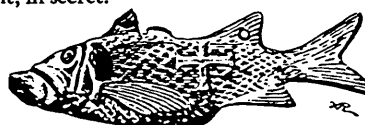
CHRISTIAN SYMBOLISM
in the
Evangelical Churches
WITH DESCRIPTIONS OF
CHURCH TREASURES AND MONUMENTS

By
THOMAS ALBERT STAFFORD

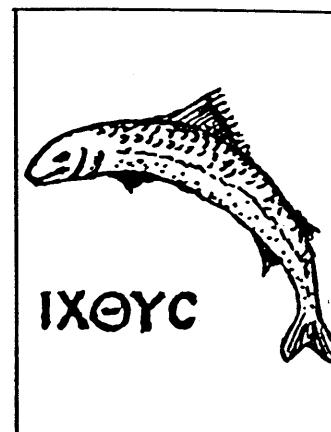
With an Introduction by
HERBERT PLUMPTRE TITCHEL

Illustrated by the Author

AMINGDON-COCKSLEY PRESS
New York & London



Ichthys (fish) and cross



*A Christian acrostic
of the early centuries.*

'Iesous = *Jesus*
CHristos = *Christ*
THEou = *of God*
'Uios = *the Son*
Sōtēr = *Saviour*

"Ichthus" = fish

1d. Son of man:

Lk. 19:10 For the Son of man is come to seek and to save that which was lost.

Lk. 22:69-71 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

2d. Son of David:

Mk. 10:47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

4b. The proofs for the humanity of Christ:

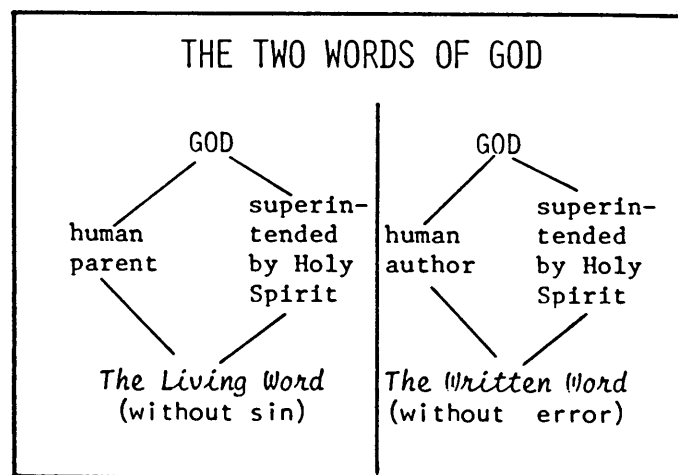
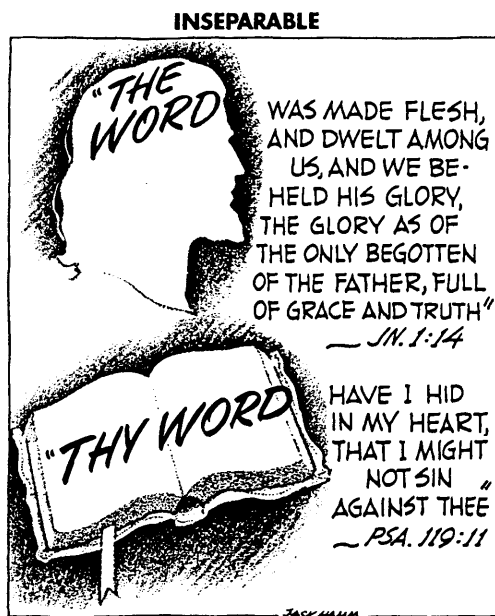
7c. He had human names:

3d. Jesus:

Mt. 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

4d. Man:

1 Tim. 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

3A. Christ's Exquisite Person:

1b. The union of deity and humanity:

1c. The designation for the union:

Hypostatic union, or the union of the divine and human nature in one person.

2c. The definition of the hypostatic union:

"Perfect humanity and undiminished deity united in one person forever"

Christ is one person with two natures, one human, one divine.

3c. The distortions of the hypostatic union:

1d. The Docetists:

2d. Marcion and Gnostics taught in the late first century that Christ only appeared as a man.

The N.T. refers to this false teaching in 1 John 4:1-3 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

1b. The union of deity and humanity:

3c. The distortions of the hypostatic union:

3d. The Arians:

Since Christ was begotten, He must have had a beginning. This heresy was condemned at the Council of Nicea in AD 325.

4d. Armstrongism:

Christ was not fully God until His resurrection.

5d. Jehovah's Witnesses

Christ does not possess a fully divine nature. He is less than absolute deity.
Jn. 1:1 "...and the word was a god."

6d. Liberalism:

Christ was totally man, more God-like than anyone else, but certainly not deity in the flesh.

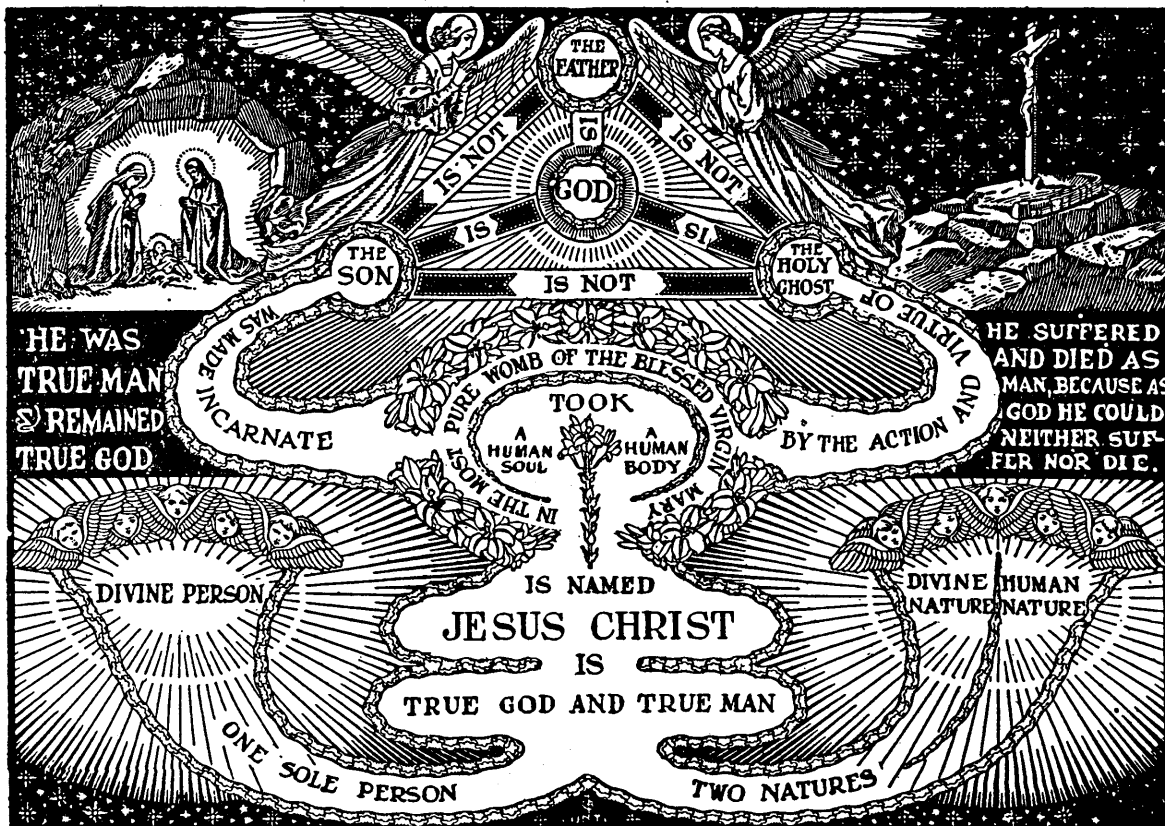
Liberals like to speak of the **divinity** rather than the **deity** of Christ.

4c. The defense of the hypostatic union:

Christ possesses perfect humanity and full deity.

MY CATHOLIC FAITH

58



Our Lord Jesus Christ is true God and true Man. As God, He is equal with the Father and the Holy Ghost: He is infinite, almighty, eternal. As man He has a body and soul like ours. Jesus Christ has two

natures which cannot be separated, but which are distinct: the human, and the divine. But He is only one Person.

3A. Christ's Exquisite Person:

1b. The union of deity and humanity:

4c. The defense of the hypostatic union:

1d. One person is spoken of in terms of either one of the natures:

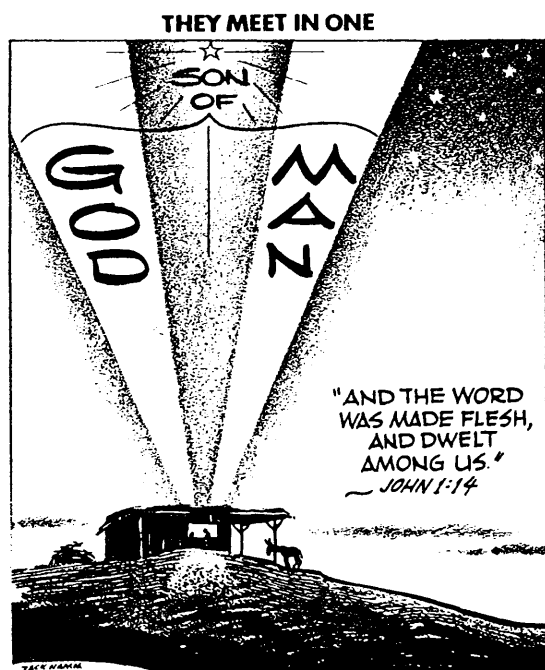
1 Cor. 2:8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

Jn. 3:13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

Jn. 6:62 *What* and if ye shall see the Son of man ascend up where he was before?

2d. The union will endure forever:

1 Tim. 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;



5c. The description of the union:

1d. The attributes cannot be transferred from one nature to the other.

2d. The classifications of the attributes of the actions:

1e. Actions attributed to the whole person, like the work of redemption, which involves both natures.

2e. Actions attributed to the divine nature (though the entire Person is involved) like preexistence, which is true only of the divine nature

Actions are attributed to the human nature, such as hunger, weariness, thirst, sleep.

3A. Christ's Exquisite Person:

Exinanition (eksinānī'fən). Also 8 exinanition. Now rare. [ad. L. *exinānitiōn-em*, n. of action f. *exinānīre*: see EXINANITE.]

1. The action or process of emptying or exhausting, whether in a material or immaterial sense; emptied or exhausted condition.

1603 FLORIO *Montaigne* III. viii. (1632) 522 It [learning] doth .. purifie .. and subtilize them [minds] even unto exinanition or evacuation. a 1631 DONNE *Ess.* (1651) 118 Replenishing the World after that great Exinanition by the generall Deluge. 1633 EARL MANCH. *Al Mondo* (1636) 201 Some .. cared not to afford common assistance to nature, and so have dyed through exinanition and want of strength. 1649 JER. TAYLOR *Gt. Exemp.* I. 6 A life whose stories tell of .. fastings to the exinanition of spirits. 1720 GIBSON *Dict. Horses* v. (ed. 3) 81 Whether the signs be Repletion and fulness, or Exhinanition and Lowness of his Flesh. 1819 COLERIDGE in *Athenæum* 7 Jan. 1888, 17/3 Dante .. asks for an evacuation and exinanition of Marsyas, that so he [Dante] might become a mere vessel .. of the Deity. 1862 A. H. CLOUGH in *Macm. Mag.* Aug. 323 Life at very birth destroyed, Atrophy, exinanition! 1884 *Syd. Soc. Lex., Exinanition*, a thorough and complete emptying.

2. The action or process of emptying of pride, self-will, or dignity; abasement, humiliation; an instance of this; also, a state of humiliation.

1627 DONNE *Serm.* v. 45 This exinanition of ourselves is acceptable in the sight of God. 1649 JER. TAYLOR *Gt. Exemp.* III. xv. 129 He was to take upon him all the affronts, miseries and exinanitions of the most miserable. 1652 BENLOWES *Theoph.* IV. lviii, I'll press still Th' Exinanition of my o'regrown will. 1686 H. MORE in Norris *Theory Love* (1688) 187 The scope they aym at .. is a perfect exinanition of ourselves, that we may be filled with the sense of God.

b. *esp.* of Christ; with reference to *Phil.* II. 8. a 1612 DONNE *Βιθβαρος* (1644) 188 Christ said this now, because his Passion was begun; for all his conversations here were degrees of exinanition. 1659 PEARSON *Creed* I. 200 His exinanition consisted in .. the assumption of the form of a servant. 1855 W. H. MILL *Applic. Panth. Princ.* (1861) 26 The death of the God-man is only the throwing off of his exinanition or humiliation. 1882-3 SCHAFF *Encycl. Relig. Knowl.* I. 463 [The Kenotic theory] teaches a temporary self-exinanition .. of the pre-existent Logos.

THE OXFORD ENGLISH
DICTIONARY

BEING A CORRECTED RE-ISSUE
WITH AN
INTRODUCTION, SUPPLEMENT, AND BIBLIOGRAPHY

VOLUME III
D-E

413

- 1 Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he hath felt the same.
- 2 He, in the days of feeble flesh,
Poured out strong cries and tears,
And in his measure feels afresh
What every member bears.
- 3 He'll never quench the smoking flax,
But raise it to a flame;
The bruised reed he never breaks,
Nor scorns the meanest name.
- 4 Then let our humble faith address
His mercy and his power;
We shall obtain delivering grace
In every trying hour.—ISAAC WATTS.

2b. The self-emptying of Christ:

1c. The biblical term:

kenosis from kenoo, Philippians 2:7, to empty oneself;
exinanition

2c. The contemporary theories:

1d. Christ gave up all His divine attributes. "Emptied Himself of all but love..."

2d. Christ gave up some of His attributes.

3d. Christ gave up the use of the divine attributes.

3c. The scriptural *kenosis* theory:

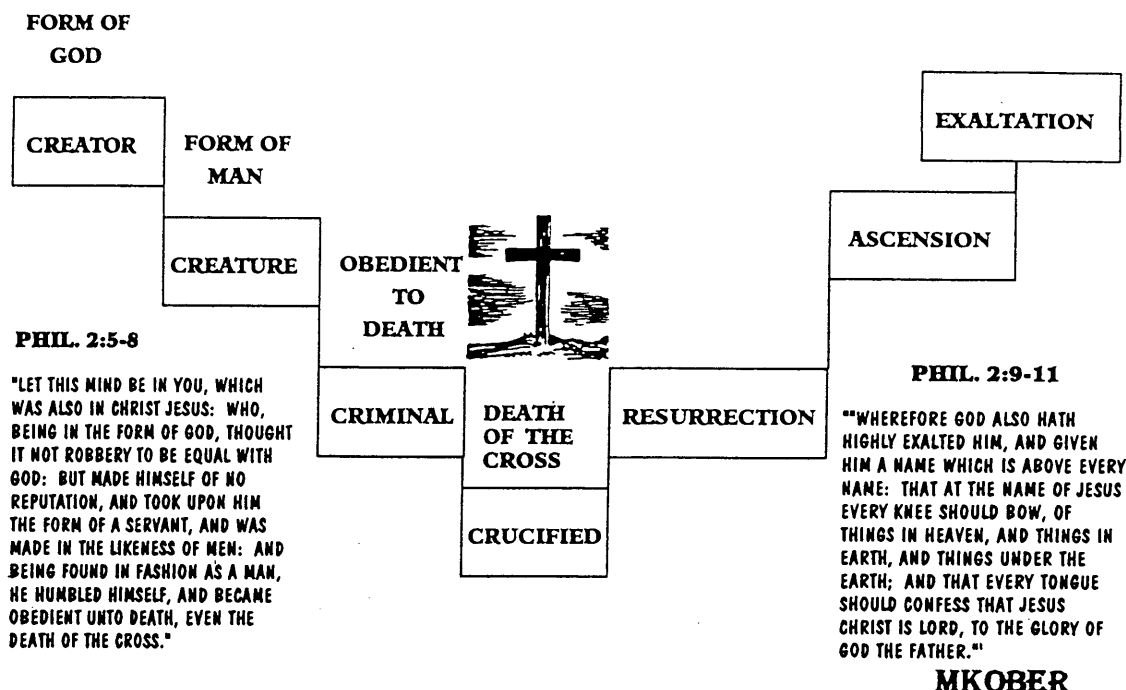
Phil. 2:5-8 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

- 3A. Christ's Exquisite Person:
 2b. The self-emptying of Christ:
 3c. The scriptural *kenosis* theory:

THE SELF-EMPTYING OF CHRIST

PHIL. 2:5-11



- 1d. The eternal existence of Christ:
 "he existed"--His eternity
 "in the form of God"--morphe, His whole nature and essence
 Christ was eternally very God.
- 2d. The servant state:
- 1e. A veiling of His eternal glory: (Mt. 17:2 and Jn. 18:6 are exceptions)
- Jn. 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- Mt. 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.
- Jn. 18:6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.
- Jn. 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
- 2e. A dependence on His divine Father:
- Jn. 8:26-29 I have many things to say and to judge of you: but he that sent me is true; and I

3A. Christ's Exquisite Person:

2b. The self-emptying of Christ:

3c. The scriptural *kenosis* theory:

2d. The servant state:

2e. A dependence on His divine Father:

... speak to the world those things which I have heard of him. :27 They understood not that he spake to them of the Father. 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

3e. A voluntary surrender of the independent exercise of **some** of His attributes, **some** of the time:

1f. Christ did not give up deity, but added humanity. He assumed a human nature and a human body.

2f. It would have been impossible for Christ to give up some of His attributes such as eternality and holiness.

3f. Christ voluntarily did not use some of His attributes such as omniscience and omnipotence

Mt. 24:36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

Mt. 4:3-4 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 And he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

4f. At other times Christ used these same attributes:

Lk. 5:22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

cf. Mat. 14:19ff Christ's omnipotence in feeding the 5000.

3b. The sinlessness of Christ:

1c. The debate over sinlessness:

1d. Liberals:

Christ could have sinned and did not sin.

2d. Conservatives:

All agree that Christ did not sin but some assert that He could have sinned:

Richard DeHaan

Thomas Hewett, *Hebrews*

Charles Hodge

2c. The definition of sinlessness:

3A. Christ's Exquisite Person:

3b. The sinlessness of Christ:

2c. The definition of sinlessness:

1d. The common meaning:

posse non peccare--It was possible for Christ not to sin.

2d. The correct meaning:

non posse peccare--Christ could not sin (impeccability).

3c. The question of impeccability:

1d. Can an impeccable person be tempted?

2d. Were the temptations real?

4c. The nature of impeccability:

1d. The temptability of the Savior:



CHRIST'S DEITY, HUMANITY AND IMPECCABILITY



VIEW #1 THE COMMON VIEW
Christ did not sin - was able not to sin.

VIEW #2 THE CORRECT VIEW
Christ could not sin - was not able to sin.



AS GOD	impeccable	untemptable	James 1:13
AS MAN	peccable	temptable	Mt. 4; Lk. 4

His divine nature: He could not be tempted and He could not sin.

His human nature: He could be tempted and human nature is able to sin.

2d. The reality of the temptation:

Mt. 4:1-11 1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2And when he had fasted forty days and forty nights, he was afterward an hungred. 3And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple. 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into

3A. Christ's Exquisite Person:

3b. The sinlessness of Christ:

4c. The nature of impeccability:

2d. The reality of the temptation:

an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: 9And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11Then the devil leaveth him, and, behold, angels came and ministered unto him.

1e. The testing of the Savior:

Heb. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

1f. The purpose of the testing:

The testing was not to show whether He could sin but to establish Him as a sinless Savior. It was the Holy Spirit who drove Him into the wilderness ("And immediately the Spirit driveth him into the wilderness"-- Mk. 1:12).

2f. The province of the testing:

Heb. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

literally "...having been tested according to all, according to likeness, apart from sin."

3f. The possibility of testing:

Christ had no sin nature, therefore was unable to sin. He still could be tempted because it is possible to attempt the impossible. (For example, one can attempt to sink a battleship with the oars of a rowboat).

4f. The evidence for impeccability:

The lack of a sin nature argues for the inability to sin.

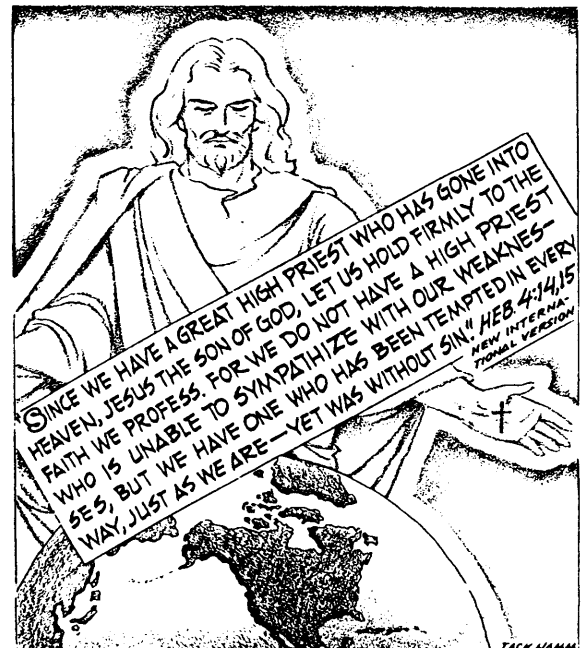
2e. The testing of man:

Js. 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

The Temptation of Jesus

HEBREWS 4

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.



3A. Christ's Exquisite Person:

3b. The sinlessness of Christ:

5c. The proof for impeccability:

1d. The statements of Scripture:

Heb. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin (nature)

2 Cor. 5:21 For he hath made him to *be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

1 Pt. 2:22 Who did no sin, neither was guile found in his mouth:

1 Jn. 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

Lk. 4:34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

Jn. 8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

Lk. 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Lk. 23:4, 14 Then said Pilate to the chief priests and to the people, I find no fault in this man. 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

Jn. 18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

Jn. 19:4-6 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

2d. The perfections of Christ:

Christ could not have sinned because of the following attributes:

1e. Immutability:

Heb. 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Ps. 102:27 But thou *art* the same, and thy years shall have no end.

Heb. 1:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

As Christ, He could not change in His basic essence. If He could have sinned, He could have become less than God.

2e. Omnipotence:

Mt. 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

3A. Christ's Exquisite Person:

3b. The sinlessness of Christ:

5c. The proof for impeccability:

2d. The perfections of Christ:

2e. Omnipotence:

As Christ, He has the infinite power of the universe at His disposal and thus had infinite power to overcome any temptation.

3e. Omniscience:

Jn. 2:25 And needed not that any should testify of man: for he knew what was in man.

Mk. 1:12 And immediately the Spirit driveth him into the wilderness.

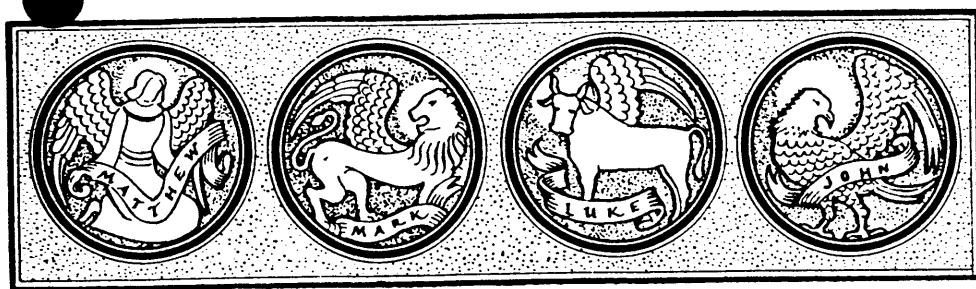
Lk. 4:13 And when the devil had ended all the temptation, he departed from him for a season.

Christ knew from the very beginning Satan's plan; He had every power to oppose Satan and lacked a sin nature which would succumb to the temptation. Praise God that we have a sinless Savior!

4A. Christ's Earthly Ministry:

1b. The information concerning His life:

1c. The biographies of Christ's life:



Symbols of the four evangelists who wrote the Gospels



1d. The Gospel of Matthew:

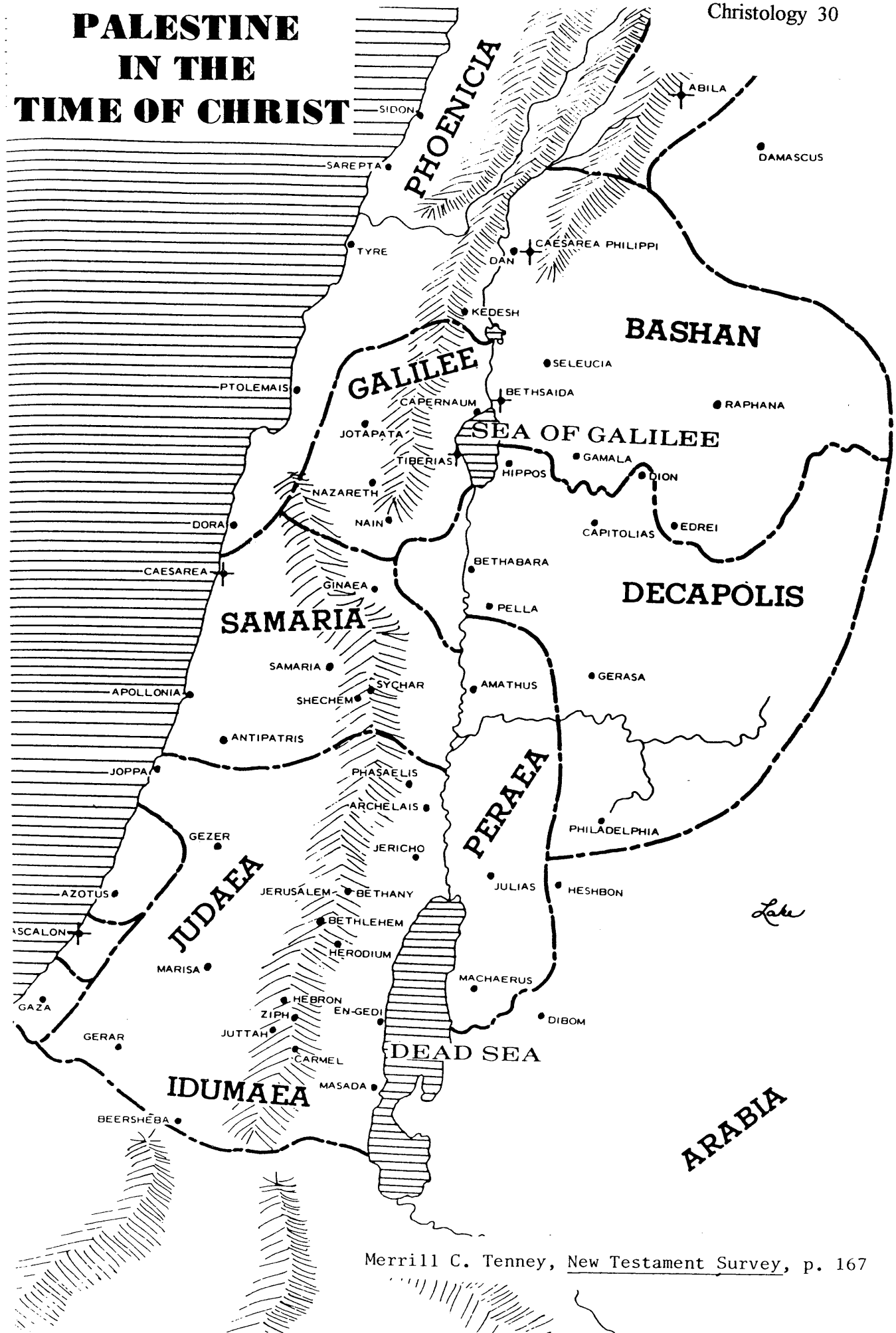
1e. The picture: Christ the King

2e. The presentation: Matthew emphasizes the genealogies, kingdom teaching and rejection of the King.

2d. The Gospel of Mark:

1e. The picture: Christ as the Servant of Jehovah

PALESTINE IN THE TIME OF CHRIST



4A. Christ's Earthly Ministry:

3b. The importance of His life:

5c. It affords a glimpse of ideal manhood which Adam lost:

free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

4b. The incidents of His life:

1c. His preparation:

1d. Birth:

2d. Infancy:

3d. Youth:

4d. Baptism:

5d. Temptation:

2c. His preaching:

1d. His ministry in Judea and Samaria: Jn. 2:13-4:42

1e. Cleansing of the temple:

Jn. 2:13-25 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? 19Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21But he spake of the temple of his body. 22When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. 23Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24But Jesus did not commit himself unto them, because he knew all men, 25And needed not that any should testify of man: for he knew what was in man.

2e. Jesus and Nicodemus:

Jn. 3:1-18 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses

4b. The incidents of His life:

2c. His preaching:

1d. His ministry in Judea and Samaria:

2e. Jesus and Nicodemus:

lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

3e. Jesus and the woman of Samaria: Jn. 4

2d. His ministry in Galilee: Mt. 4:12-18:35; Mk. 1:14-9:50; Lk. 4:14-9:50; Jn 4:43-8:59

1e. The rejection in Nazareth: Lk. 4:28-29

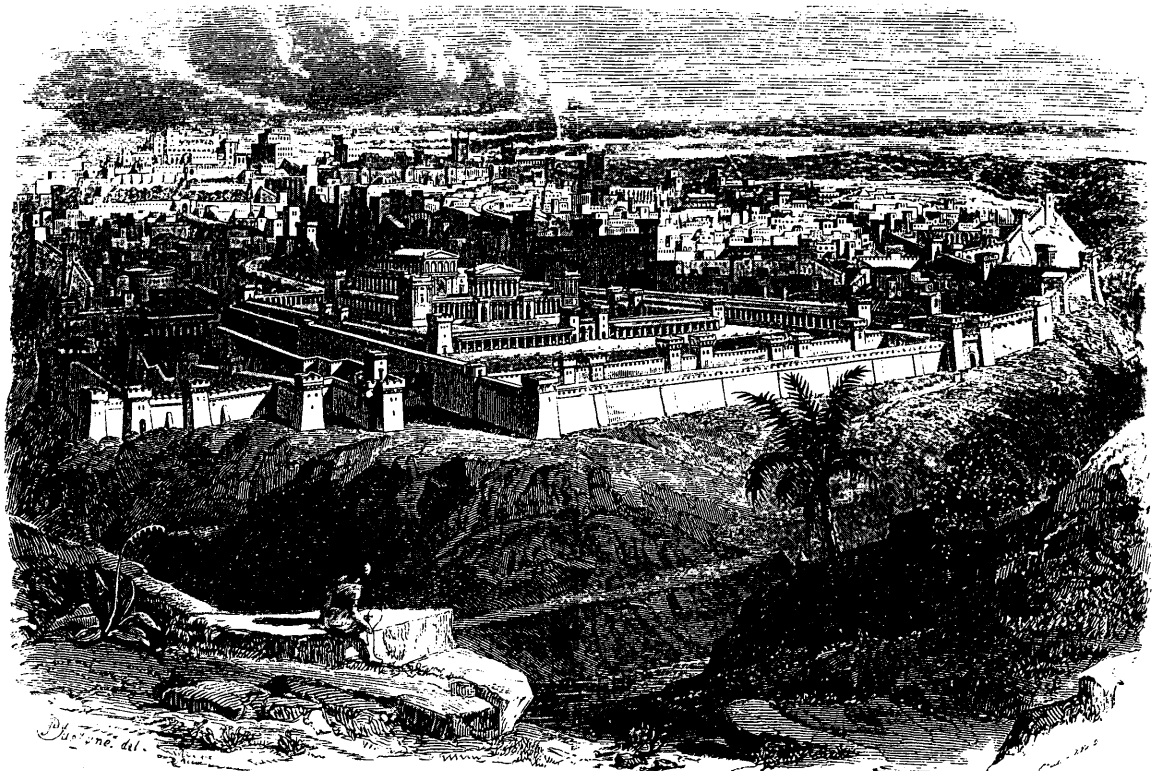
2e. The residence in Capernaum: Lk. 4:30-32

1f. Period prior to the choosing of the twelve: Lk. 4:14-6:11

2f. Period of ministry from the choosing of the twelve to the departure for greater Galilee: Lk. 6:12-9:17

3f. Period from withdrawal to Galilee to final departure for Jerusalem: Lk. 9:18-50

4f. His ministry in Perea: Mt. 19:1-20:34; 26:6-13; Mk. 10:1-52; 14:3-9; Lk. 9:51-19:28; Jn. 9:1-12:11



JERUSALEM IN THE TIME OF CHRIST.

4b. The incidents of His life:

2c. His preaching:

2d. His ministry in Galilee:

3e. Sending of the 70:

4e. Cleansing of the ten lepers:

5e. The rich young ruler:

6e. Christ and Zaccheus:

3c. His passion: Lk. 19:29, 22:46

1d. Betrayal and arrest: Jn 18:2-13

2d. Trial before Annas: Jn. 18:12-24

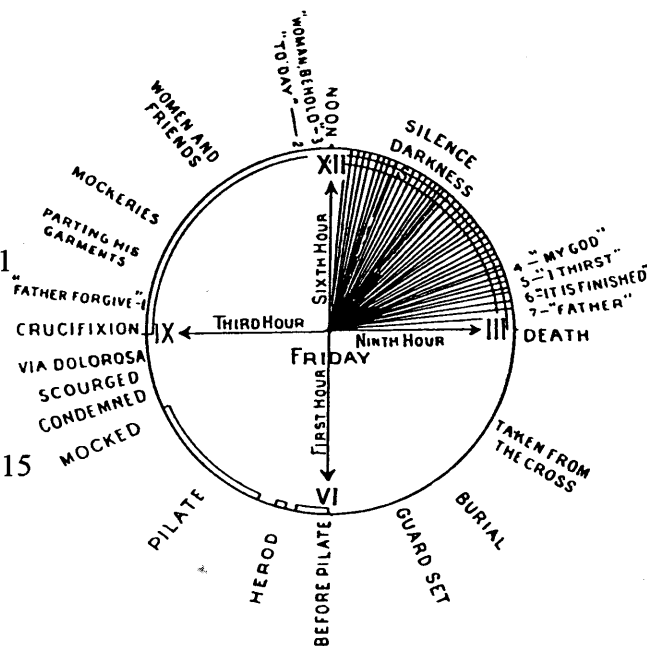
3d. Trial before Caiphas: Mk. 14:53-15:1

4d. Trial before Pilate: Mk. 15:1-5

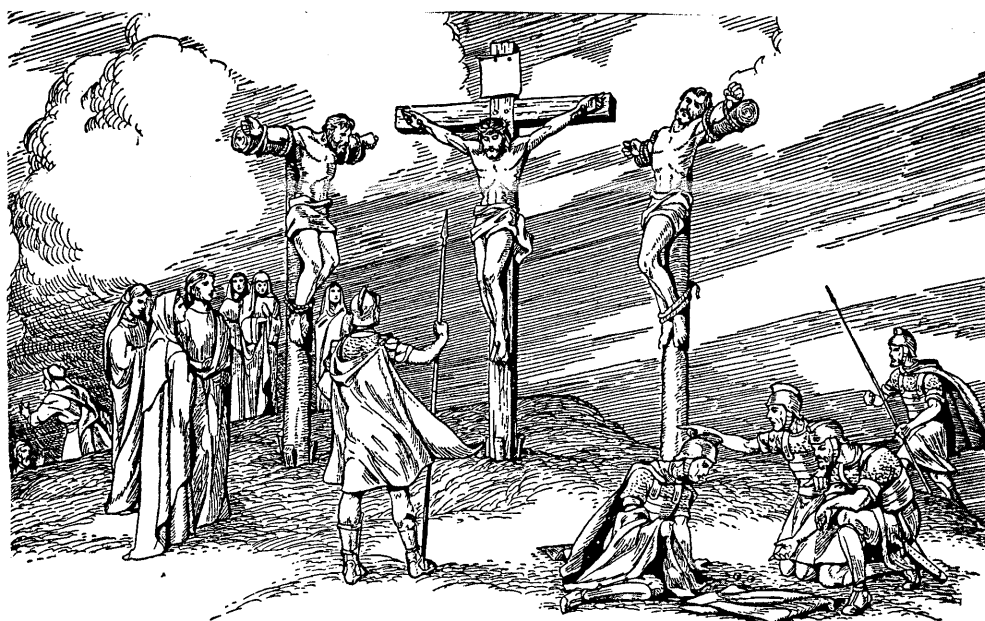
5d. Trial before Herod: Lk. 23:8-12

6d. Second trial before Pilate: Mk. 15:6-15

7d. Crucifixion: Lk. 23:27-56



Select Notes on the International S.S. Lessons, 1895, p. 153



5A. Christ's Exalted Offices:INTRODUCTION:

Since the days of the Church Father Eusebius (ca. 260-340) it has been common to refer to the work of Christ under the three-fold offices of prophet, priest and king. As Old Testament individuals taking the office of prophet were anointed for service, so the Messiah or Anointed One came to perform His three-fold work:

PROPHET:

1 Kings 19:16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room;

Isa. 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound:

PRIEST:

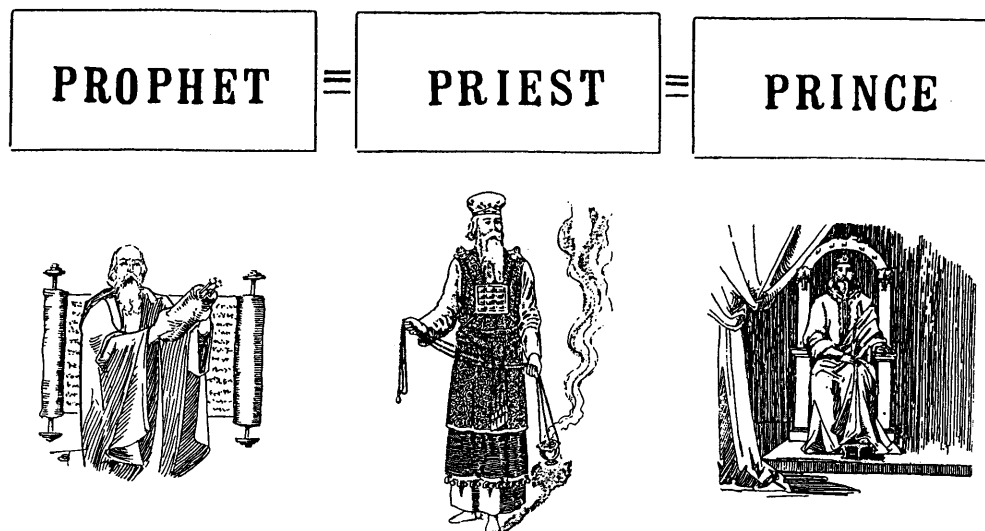
Ex. 30:30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

Ex. 40:13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office:

KING:

1 Sam. 10:1 Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

1 Kings 19:15-16 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: 16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.



1b. Christ as Prophet:

1c. The purpose of a prophet:

A prophet represents God before the people, communicating God's message to them. The message involves the (1) forthtelling of the word of God and the (2) foretelling of the future.

5A. Christ's Exalted Offices:

1b. Christ as Prophet:

2c. The prediction of Christ as Prophet:

1d. The Old Testament anticipation:

Deut. 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

2d. The New Testament acknowledgement:

Acts 3:22-24 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.



3c. The pronouncements concerning Christ as Prophet:

1d. By Christ:

Mt. 13:57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

Mk. 6:4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

Lk. 4:24 And he said, Verily I say unto you, No prophet is accepted in his own country.

Lk. 13:33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

Jn. 4:44 For Jesus himself testified, that a prophet hath no honour in his own country.

2d. By the people:

Mt. 21:11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Mt. 21:46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Jn. 7:40-53 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43 So there was a division among the people because of him. 44 And some of them would have taken him; but no man laid hands on him. 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house.

Jn. 1:38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

Jn. 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

5A. Christ's Exalted Offices:

1b. Christ as Prophet:

4c. The performance of Christ as Prophet:

1d. The credentials of His office:

1e. Preaching and teaching:

Mt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.)

Mt. 7:29 For he taught them as one having authority, and not as the scribes.

2e. Proclaiming God's message:

Mt. 5-7 Blessed are the merciful: for they shall obtain mercy.

Mt. 5:21-25 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Jn. 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

3e. Predicting future events:

Jn. 13:21,26 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

Jn. 14:2-3 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

2d. The comprehensiveness of His office:

1e. The Sermon on the Mount: Mt. 5-7

- 1 OUR Father, God, who art in heaven,
All hallowed be thy name!
Thy kingdom come; thy will be done,
In earth and heaven the same.
- 2 Give us, this day, our daily bread;
And, as we those forgive
Who sin against us, so may we
Forgiving grace receive.
- 3 Into temptation lead us not;
From evil set us free:
The kingdom, power, and glory, Lord,
Ever belong to thee.



1b. Christ as Prophet:

4c. The performance of Christ as Prophet:

2d. The comprehensiveness of His office:

1e. The Sermon on the Mount:

1f. The context: the kingdom message

by John the Baptist

Mt. 3:2 And saying, Repent ye: for the kingdom of heaven is at hand

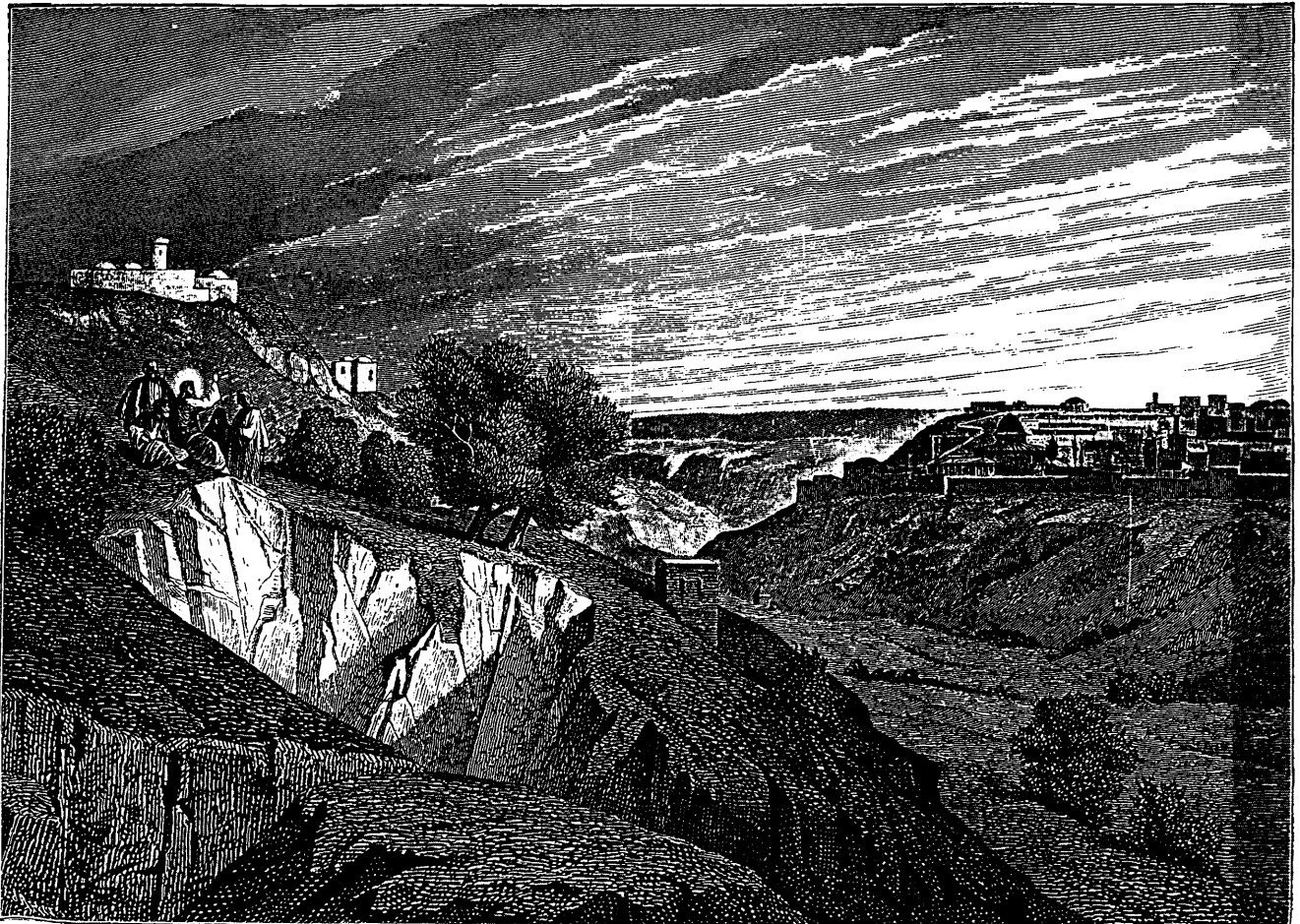
and by Christ

Mt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

2f. The content:

1g. The proclamation of the kingdom, getting ready for the kingdom
(e.g. Mt. 5:2-16)2g. The preparation for the kingdom, getting into the kingdom
(e.g. Mt. 5:20,48)3g. The participation in the kingdom, getting along in the kingdom
(e.g. Mt. 5:38-42)

2e. The Olivet Discourse: Mt. 24-25



JESUS UPON THE MOUNT OF OLIVES.

5A. Christ's Exalted Offices:

1b. Christ as Prophet:

4c. The performance of Christ as Prophet:

2d. The comprehensiveness of His office:

2e. The Olivet Discourse:

1f. The context:

The rejected Messiah details the events of the tribulation and His glorious return as Sovereign.

2f. The content:

1g. The tribulation:

1h. The time of trouble:

Mt. 24:1-8 v. 8 All these are the beginning of sorrows.

2h. The time of tribulation:

Mt. 24:9-15 v. 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

3h. The time of terror:

Mt. 24:16-29 v. 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

2g. The second advent:

Mt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

3g. The judgment: Mt. 25

3e. The Upper Room Discourse: Jn. 13-16

1f. The context:

The night before His crucifixion, Christ revealed in capsule form a number of truths about the Church Age.

Jn. 16:12 I have yet many things to say unto you, but ye cannot bear them now.

2f. The content:

1g. A new commandment:

Jn. 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

2g. A new hope:

Jn. 14:1-3 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a

5A. Christ's Exalted Offices:

1b. Christ as Prophet:

4c. The performance of Christ as Prophet:

2d. The comprehensiveness of His office:

3e. The Upper Room Discourse:

2f. The content:

2g. A new hope:

place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

3g. A new paraklete:

Jn. 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

4g. A new relationship:

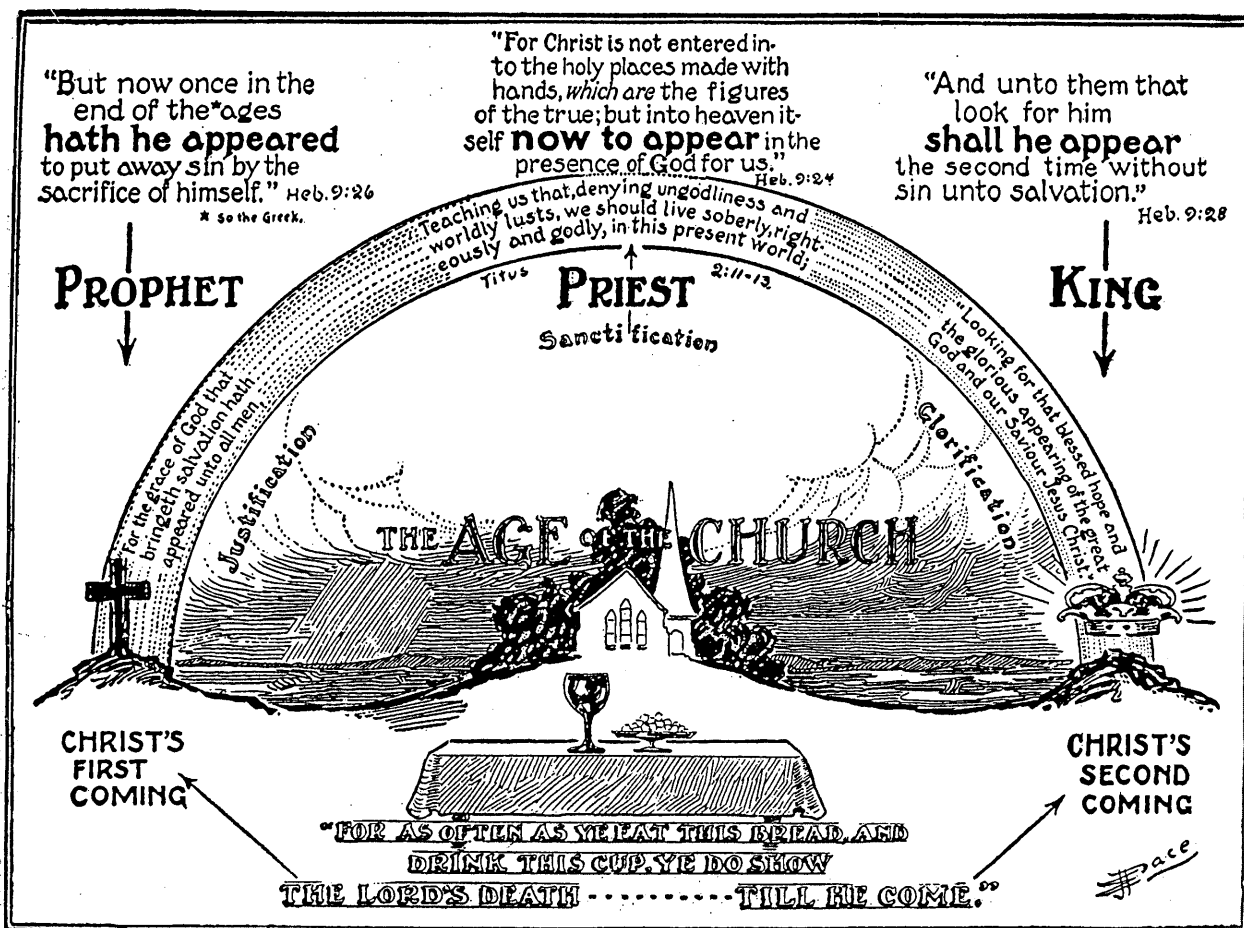
Jn. 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Jn. 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

5g. A new approach to God:

Jn. 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Jn. 16:26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:



5A. Christ's Exalted Offices:

2b. Christ as Priest:

1c. The purpose of a priest:

Heb. 5:1-10 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an high priest after the order of Melchisedec.

A priest represents people before God, ministering and offering gifts and sacrifices.

2c. The prediction of Christ as Priest:

1d. Old Testament anticipation:

Ps. 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

2d. New Testament acknowledgement:

Heb. 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Heb. 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Heb. 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

Heb. 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Heb. 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Heb. 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

3c. The performance of Christ as Priest:

1d. As Aaronic priest:

Christ qualified to minister as a priest like Aaron. He, like Aaron, was chosen by God and qualified for His work. Lev. 21

Heb. 5:1-7 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered

5A. Christ's Exalted Offices:

2b. Christ as Priest:

3c. The performance of Christ as Priest:

1d. As Aaronic priest:

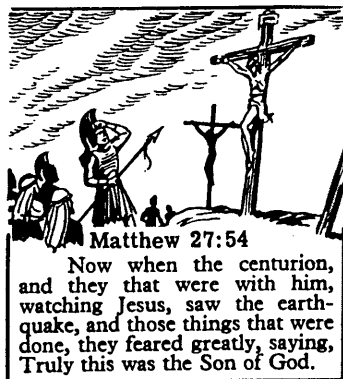
up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

1e. Christ's sacrifice:

The Aaronic priest offered animals and Christ offered Himself.

2e. Christ's salvation:

The blood of animals could never remove sin. Christ's sacrifice perfected salvation forever. (Heb. 10:4,12)



1f. Substitution:

Mt. 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

2f. Redemption (sin-ward):

1 Tim. 2:6 Who gave himself a ransom for all, to be testified in due time.

2 Pt. 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

3f. Reconciliation (man-ward):

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.

4f. Propitiation (God-ward):

1 Jn. 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

2d. As Melchizedekian priest:

1e. The fact of the priesthood:

Christ is a priest of the order of Melchizedek. The enigmatic person of Melchizedek prefigures in his person and work the priesthood of Christ. Melchizedek is mentioned **historically** in Gen. 14, **poetically** in Ps. 110, and **doctrinally** in Heb. 7.

2e. The features of the priesthood:

1f. A royal priesthood:

Zech. 6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

2f. A priesthood not based on inheritance:

Mt. 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

5A. Christ's Exalted Offices:

2b. Christ as Priest:

3c. The performance of Christ as Priest:

2d. As Melchizedekian priest:

2e. The features of the priesthood:

3f. An eternal priesthood:

Heb. 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

4f. A superior priesthood:

Gen. 14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Heb. 7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

3e. The function of the priesthood: like Melchizedek

1f. Christ rules:

2f. Christ receives honor:

3f. Christ blesses:

4f. Christ sustains His people:

Acts 7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

Rev. 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

5f. Christ aids those who are tested:

Heb. 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

6f. Christ gives help in time of need:

Heb. 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

3b. Christ as King:

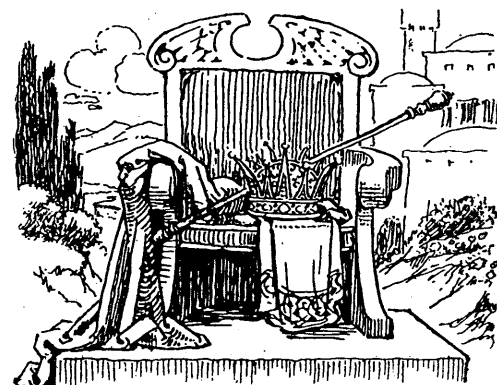
1c. The purpose of kingship:

The sovereign rule of Christ over God's creation and creatures.

2c. The prediction of kingship:

1d. The anticipation of kingship:

Isa. 9:6-7 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth



5A. Christ's Exalted Offices:

3b. Christ as King:

2c. The prediction of kingship:

1d. The anticipation of kingship:

even for ever. The zeal of the LORD of hosts will perform this.



Ps. 2 Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Ps. 110 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head.

Lk. 1:31-33 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

2d. The acknowledgment of kingship:

Mt. 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are

3b. Christ as King:

2c. The prediction of kingship:

2d. The acknowledgment of kingship:

come to worship him.

Mt. 27:11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

3d. The phases of kingship:

1e. The promise:

2 Sam. 7:12-16 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

2e. The offer:

Mt. 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Mt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

3e. The rejection:

Mt. 11:20-30 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. 25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father: for so it seemed good in thy sight. 27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

Mt. 12:22-30 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the son of David? 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Mt. 13:53-58 And it came to pass, that when Jesus had finished these parables, he departed thence. 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these

3b. Christ as King:

2c. The prediction of kingship:

3d. The phases of kingship:

3e. The rejection:

things? 57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.

Acts 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

4e. The mystery form: Mt. 13

5e. The reoffer:

...by an angel Rev. 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

...by the 144,000: Rev. 7:1-17

6e. The realization:

Mt. 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Rev. 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Rev. 20

Ps. 110:1-7 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head.

6A. Christ's Essential Resurrection:

1b. The centrality of the resurrection:

1c. The significance to the person of Christ:

Christ predicted His resurrection. If he had not risen He would have been a liar rather than a true prophet:

Mt. 20:19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Mt. 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.



6A. Christ's Essential Resurrection:

1b. The centrality of the resurrection:

2c. The significance to the death of Christ:

The New Testament is more resurrection-centered than death-centered. The resurrection proves that the scandal of the cross is really the saving act of God:

Acts 2:22-36 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Acts 3:12-18 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. 16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers. 18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Acts 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

3c. The significance to the ministry of Christ:

Christ's ministry would have ended with His death. He could not be our High Priest Advocate, indwelling power and presence:

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Rom. 6:1-10 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

6A. Christ's Essential Resurrection:

1b. The centrality of the resurrection:

4c. The significance to the Gospel of Christ:

The two indispensable facts of the Gospel are: Christ died and He lives.

1 Cor. 15:3-4 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:

Rom. 5:8-10 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

1 CORINTHIANS 15:3-4		
THE EVENT:	CHRIST'S DEATH "Christ died"	CHRIST'S RESURRECTION "He arose again"
THE EXPECTATION:	O.T. PROPHECY "according to the scriptures" (e.g. Is. 53:3-10; Ps. 22:6-18)	O.T. PROPHECY "according to the scriptures" (e.g. Is. 53:11-12; Ps. 22:21)
THE EVIDENCE:	BURIAL "he was buried"	EYE-WITNESSES "He was seen"
THE EMPHASIS:	THE SAVIOR'S ACCOMPLISHMENT	THE FATHER'S APPROVAL

5c. The significance to the believer in Christ:

If the resurrection is not true then our witness is false and we have no hope of any future resurrection:

1 Cor. 15:13-14 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Rom. 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

6c. The significance to the Church of Christ:

1d. The resurrection is one of the five fundamental propositions of Christianity:

1 Cor. 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

cf. vs. 12-19 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so

6A. Christ's Essential Resurrection:

1b. The centrality of the resurrection:

6c. The significance to the Church of Christ:

1d. The resurrection is one of the five fundamental propositions of Christianity:

be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable.

2d. The resurrection comprises a central part of the Gospel:

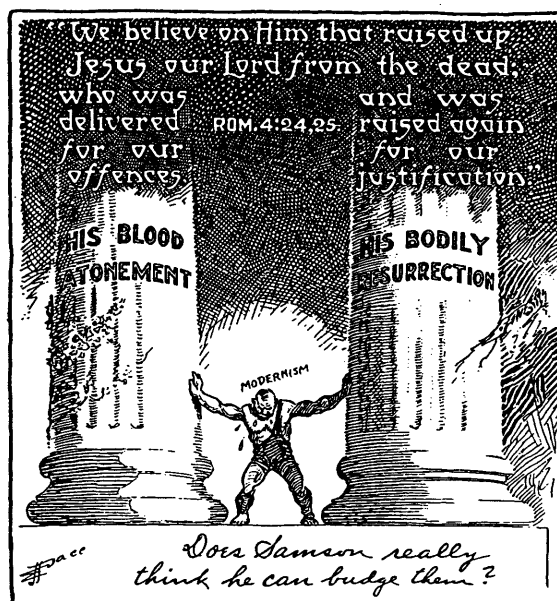
Rom. 5:8-10 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Rom. 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

3d. The resurrection is a strong polemic for miracles:

It has been called the "Gibraltar of Christian evidences and Waterloo of infidelity."

2b. The confirmation of the resurrection:



1c. The empty tomb:

If the disciples went to the wrong tomb, then the Roman guards and the angelic messengers were also mistaken about the tomb. If the disciples stole the body, as the guards were told to report. . .

Mt. 28:11-15 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they

2b. The confirmation of the resurrection:

1c. The empty tomb:

took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

. . . then the guards should have been punished for dereliction of duty or the disciples could have been forced to produce the body.

2c. The condition of the grave clothes:

Jn. 20:5-8 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

John, the first of the disciples to believe in the resurrection, was convinced of this event by observing the grave clothes in the tomb.

3c. The appearances of Christ:

1d. The circumstances of the appearances:

1e. The number of witnesses:

2e. The nature of the witnesses:

3e. The variety of circumstances:

2d. The chronology of the appearances:

	<u>Seen By</u>	<u>Scripture</u>	<u>Time</u>	<u>Place</u>
1e.	Mary Magdalene	Mk. 16:9-11 Jn. 20:11-18	Easter Morning	Jerusalem
2e.	Other women	Mt. 28:9-10	Easter morning	Jerusalem
3e.	Peter	Lk. 24:33-34 1 Cor. 15:5	Afternoon	Jerusalem
4e.	Two disciples	Lk. 24:13-33	Evening 4-6 p.m.	Emmaus
5e.	Ten apostles & others (Thomas absent)	Mk. 16:14 Lk. 24:36-43 Jn. 20:19-25	8 p.m.	Jerusalem
6e.	Eleven apostles	Jn. 20:26-31 1 Cor. 15:5	Sun. past Easter	Jerusalem
7e.	Seven disciples	Jn. 21:1-24	Unknown	Sea of Galilee
8e.	Eleven apostles & over 500 brethren	Mk. 16:15-18 Mt. 28:16-20 1 Cor. 15:6	Unknown	A mountain in Galilee

2b. The confirmation of the resurrection:

3c. The appearances of Christ:

2d. The chronology of the appearances:

9e.	James	1 Cor. 15:7	Unknown	Jerusalem
10e.	Eleven apostles	Acts 1:3-12 Mk. 16:19-20	Ascension Day	Bethany
11e.	Stephen	Acts 7:55	A.D. 35	Jerusalem
12e.	Paul	Acts 9:3-6 1 Cor. 15:8	A.D. 37	Damascus Road
13e.	Paul	Acts 22:17-21 Acts 23:11	Unknown	Temple
14e.	John	Rev. 1:10-19	c. A.D. 95	Patmos

4c. The change in Peter:

The Christ-denying disciples becomes Peter, the Powerful Pulpiteer of Pentecost. Only a confrontation with the resurrected Christ can explain this dramatic change:

1 Cor. 15:5 And that he was seen of Cephas, then of the twelve:

Lk. 24:33-34 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, The Lord is risen indeed, and hath appeared to Simon.

Christ had predicted that on the Day of Pentecost of the year in which He died the Holy Spirit would descend

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Peter attributed the coming of the Spirit to the work of the resurrected Christ.

Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

The salvation of 3,000 individuals has as the only conceivable cost the resurrection of the Saviour and the regeneration by the Spirit:

5c. The change in the day of worship:

Early Christians, accustomed as Jews to worship on the Sabbath, began worshipping on Sunday. They wanted to celebrate the resurrection of their Lord who arose on the first day of the week.

Ps. 118:24 This is the day which the LORD hath made; we will rejoice and be glad in it.

Jn. 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Jn. 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

6A. Christ's Essential Resurrection:

2b. The confirmation of the resurrection:

5c. The change in the day of worship:

Jn. 20:26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1 Cor. 16:1-2 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

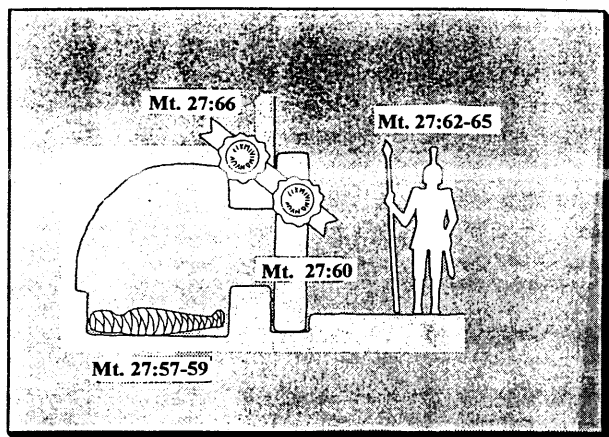
Rev. 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

3b. The character of the resurrection:

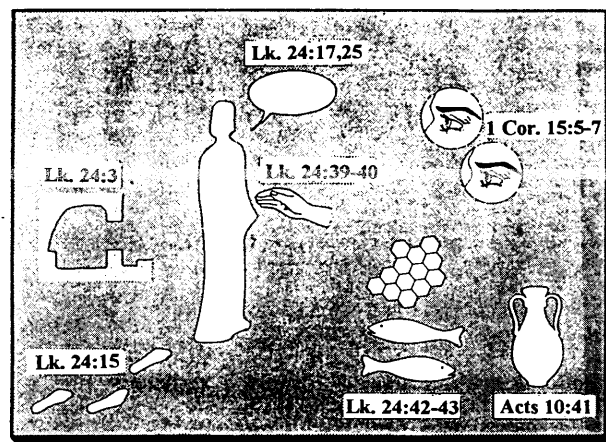
1c. An actual resurrection:

The body which the disciples lovingly placed in the tomb actually came alive in a changed form:

Proofs of Christ's Death



Proofs of Christ's Resurrection



2c. A physical resurrection:

1d. Corporeal characteristics:

1e. Christ was recognized:

Jn. 20:20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

2e. Christ's wounds were retained:

Jn. 20:25-29 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast

3b. The character of the resurrection:

2c. A physical resurrection:

1d. Corporeal characteristics:

2e. Christ's wounds were retained:

seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

cf. Zech. 12:10

Rev. 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

3e. Christ had flesh and bones:

Lk. 24:39-40 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them his hands and his feet.

2d. Physical functions:

1e. Christ walked and talked with His disciples in a normal human fashion:

Lk. 24:15-29, 36-43, 50

2e. Christ had the ability but not the need to eat:

Lk. 24:30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

Lk. 24:41-43 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them.

Jn. 21:9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jn. 21:13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

Acts 10:41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

3d. Supernatural ability:

1e. Christ entered closed rooms:

Lk. 24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

Jn. 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

2e. Christ appeared and disappeared at will:

Lk. 24:15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

Lk. 24:31 And their eyes were opened, and they knew him; and he vanished out of their sight.

6A. Christ's Essential Resurrection:

3b. The character of the resurrection:

2c. A physical resurrection:

3d. Supernatural ability:

2e. Christ appeared and disappeared at will:

Jn. 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

3e. Christ could change His appearance:

Mk. 16:12 After that he appeared in another form unto two of them, as they walked, and went into the country.

4e. Christ could conceal and reveal Himself to others:

Lk. 24:16 But their eyes were holden that they should not know him.

Lk. 24:31 And their eyes were opened, and they knew him; and he vanished out of their sight.



THE LAST MEAL.



JESUS APPEARING TO THE APOSTLES.

3c. A unique resurrection:

1d. Christ has the keys to the grave:

Rev. 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

2d. Christ is the firstfruits of those who slept:

1 Cor. 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

3d. Christ is the pattern for the believer's resurrection:

1 Thess. 4:14 For if we believe that Jesus died and rose again, even so *them also which sleep in Jesus* will God bring with him.

Phil. 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to

6A. Christ's Essential Resurrection:

3b. The character of the resurrection:

3c. A unique resurrection:

3d. Christ is the pattern for the believer's resurrection:

the working whereby he is able even to subdue all things unto himself.

1 Jn. 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

4b. The consequences of Christ's resurrection:

1c. A prerequisite for Christ's future ministries:

Jn. 14:1-6 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, 3 and if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

2c. A pattern for future resurrections:

Jn. 5:28-29 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

3c. The perfection of salvation:

1 Cor. 15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

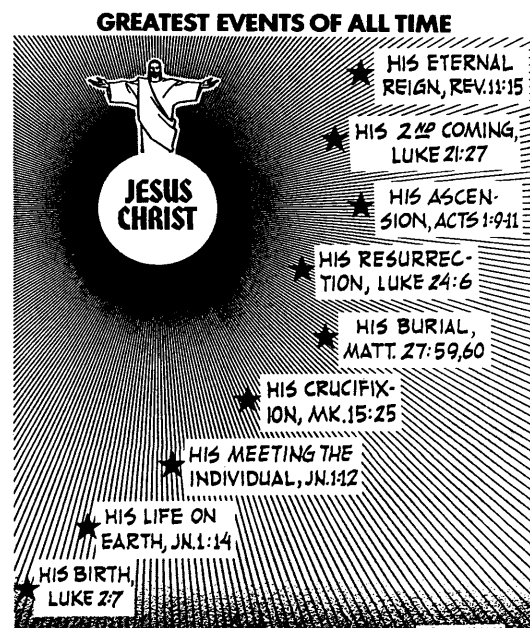
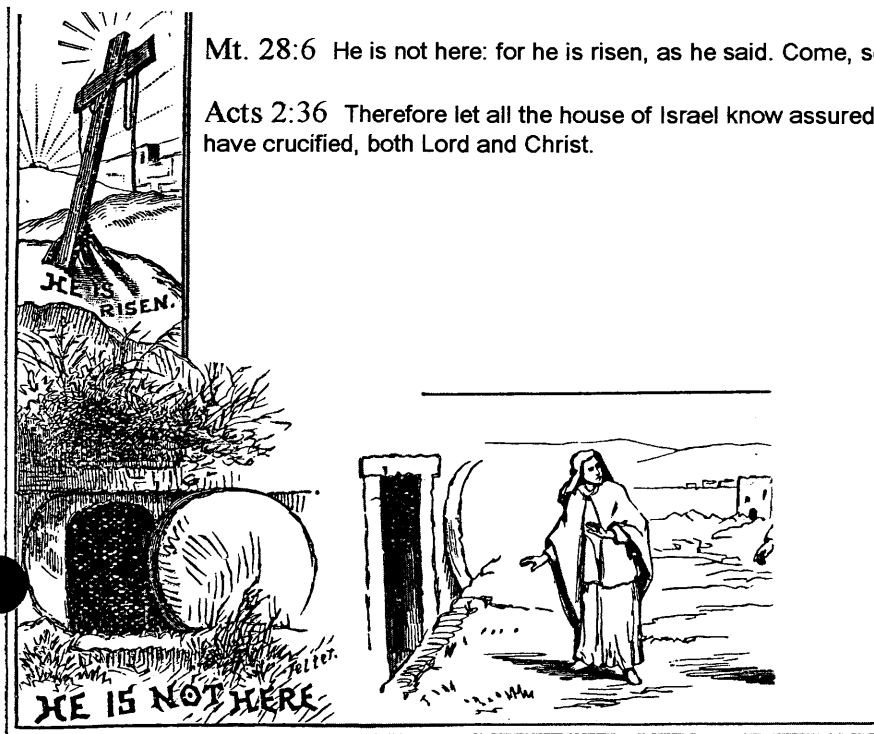
Rom. 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

4c. The proof of Christ's claims:

Mt. 16:21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

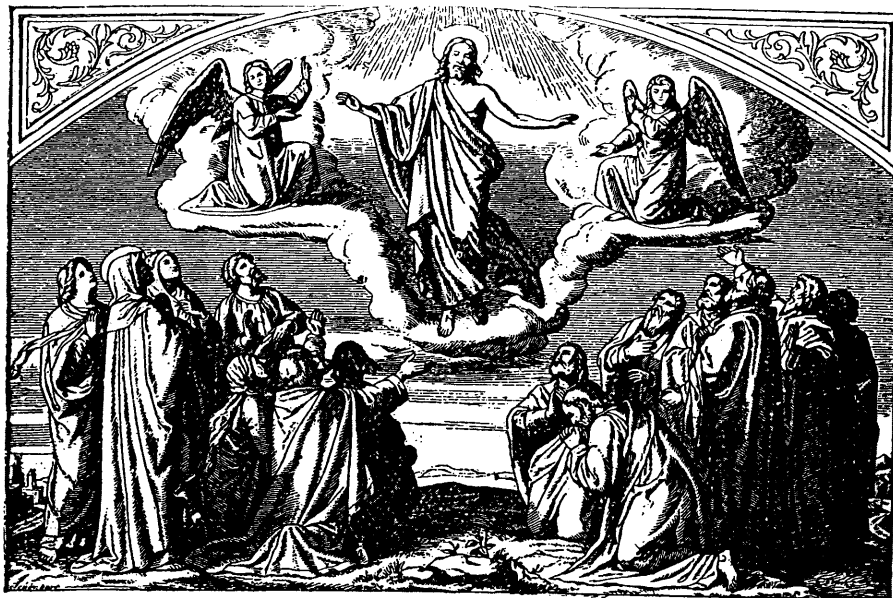
Mt. 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.



7A. Christ's Enthroned Activity:

1b. The climactic ascension of Christ:



1c. The statements about the ascension:

1d. References in the O.T.:

Ps. 68:11 The Lord gave the word: great was the company of those that published it. cited in Eph. 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Ps. 110:1 A Ps. of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. cited in Acts 2:34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

2d. References by Christ:

1e. Going to His Father:

Jn. 7:33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

Jn. 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Jn. 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

Jn. 16:5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

Jn. 16:10 Of righteousness, because I go to my Father, and ye see me no more;

Jn. 16:28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

2e. Ascending:

Jn. 6:62 What and if ye shall see the Son of man ascend up where he was before?

Jn. 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

7A. Christ's Enthroned Activity:

1b. The climactic ascension of Christ:

1c. The statements about the ascension:

3d. References in the New Testament:



Mk. 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Lk. 9:51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

Lk. 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts 1:6-11 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Eph. 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.

1 Tim. 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory

Heb. 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

1 Pt. 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

cf. Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

4d. References in current theology:

1e. Liberalism denies the resurrection and ascension all together.

2e. Neoorthodoxy denies the postresurrection ministry of Christ, combining spiritual resurrection and ascension into the same event.

(See M. Kober, *The Resurrection of Christ in Contemporary German Theology*)

2c. The situation at the ascension:

1d. The geographical location:

Lk. 24:50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

7A. Christ's Enthroned Activity:

1b. The climactic ascension of Christ:

2c. The situation at the ascension:

1d. The geographical location:

Acts 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

2d. The heavenly departure:

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

3d. The angelic assurance:

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

3c. The significance of the ascension :

1d. It marked the conclusion of His humiliation and limitation on earth.

2d. It marked the beginning of His exaltation to the right hand of the Father:

Eph. 1:20-23 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.

3d. It made Him our forerunner and anchor of our faith:

Heb. 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

4d. It marked the beginning of His present ministry of being a High Priest:

Heb. 4:14-16 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

5d. It means His preparation of our future abode:

Jn. 14:2-3 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

6d. It gave Him headship over the church:

Col. 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all [things] he might have the preeminence.

7d. It is related to the giving of gifts to the body:

Eph. 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Eph. 4:10-11 He that descended is the same also that ascended up far above all heavens, that he might fill all things. 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

2b. The current activity of Christ:

1c. The prayer for His people:

1d. His **intercession** for the people of God:

Jn. 17:1-26 v. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Heb. 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

2d. His **advocacy** for the people of God:

1 Jn. 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2c. The preparation of His people's home:

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

3c. The perfecting of the Church which is His body:

1d. He gives gifts to men:

Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

2d. He indwells believers:

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

3d. He empowers believers:

Eph. 1:18-23 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.

4d. He nurtures and cherishes His own:

Eph. 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

5d. He unifies and directs the Church:

Eph. 2:20-21 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

6d. He completes the Church:

2 Pt. 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

4c. The answering of the believers' prayers:

Jn. 14:14 If ye shall ask any thing in my name, I will do it.

7A. Christ's Enthroned Activity:

2b. The current activity of Christ:

5c. The giving of special help for particular needs:

Heb. 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

6c. The concern with the fruitfulness of His followers:

Jn. 15:1-16 vs. 1-6 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and ever branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

3b. The consummating activity of Christ:

1c. His return for the living saints:

1 Cor. 15:51-52 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.



2c. His raising of the dead saints:

1 Cor. 15:52-53 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1 Thess. 4:13-18 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive [and] remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

3c. His rewarding of the believers:

1 Cor. 3:11-4:5 vs. 4:1-5 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and **then shall every man have praise of God.**

2 Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

4c. His return to earth:

Rev. 19:11-16 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

3b. The consummating activity of Christ:

4c. His return to earth:

cf. Zech. 14:1-8



5c. His rule over the world:

Rev. 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Micah 4:1-3 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. 2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

6c. His raising of the wicked dead:

Rev. 20:11-15 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

7c. His reckoning at the Great White Throne:

Rev. 20:11-15 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of

3b. The consummating activity of Christ:

7c. His reckoning at the Great White Throne:

in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

8c. His restoration of the universe:

Rev. 21:1-3 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

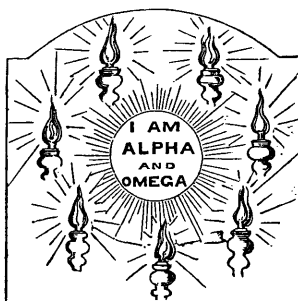


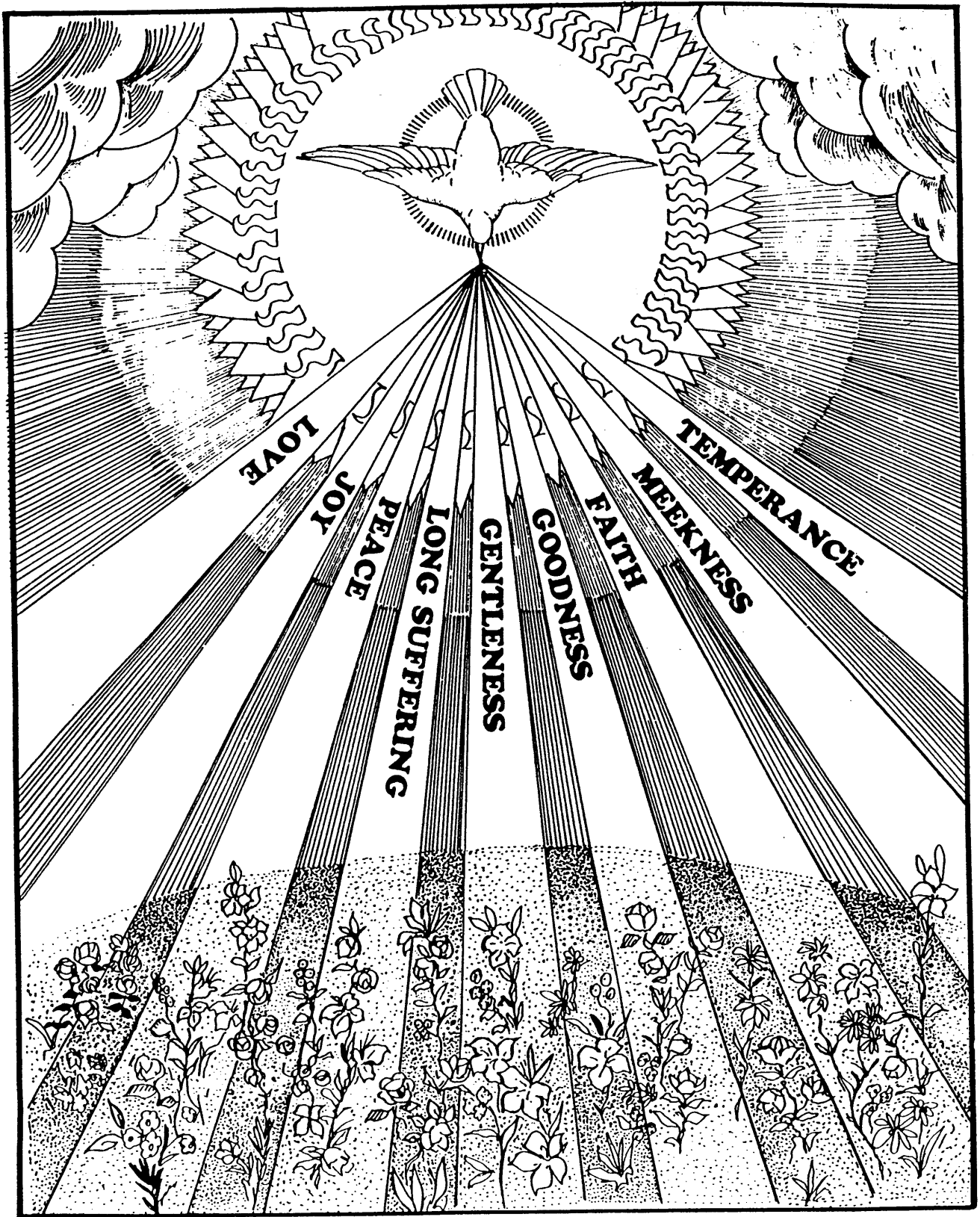
HYMN. C. M.

1 Thou art the Way: to thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek him, Lord, by thee.
2 Thou art the Truth: thy word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

3 Thou art the Life: the rending tomb
Proclaims thy conquering arm;
And those who put their trust in thee
Nor death nor hell shall harm.
4 Thou art the Way, the Truth, the Life:
Grant us that Way to know;
That Truth to keep, that Life to win,
Whose joys eternal flow.

—G. W. DOANE.



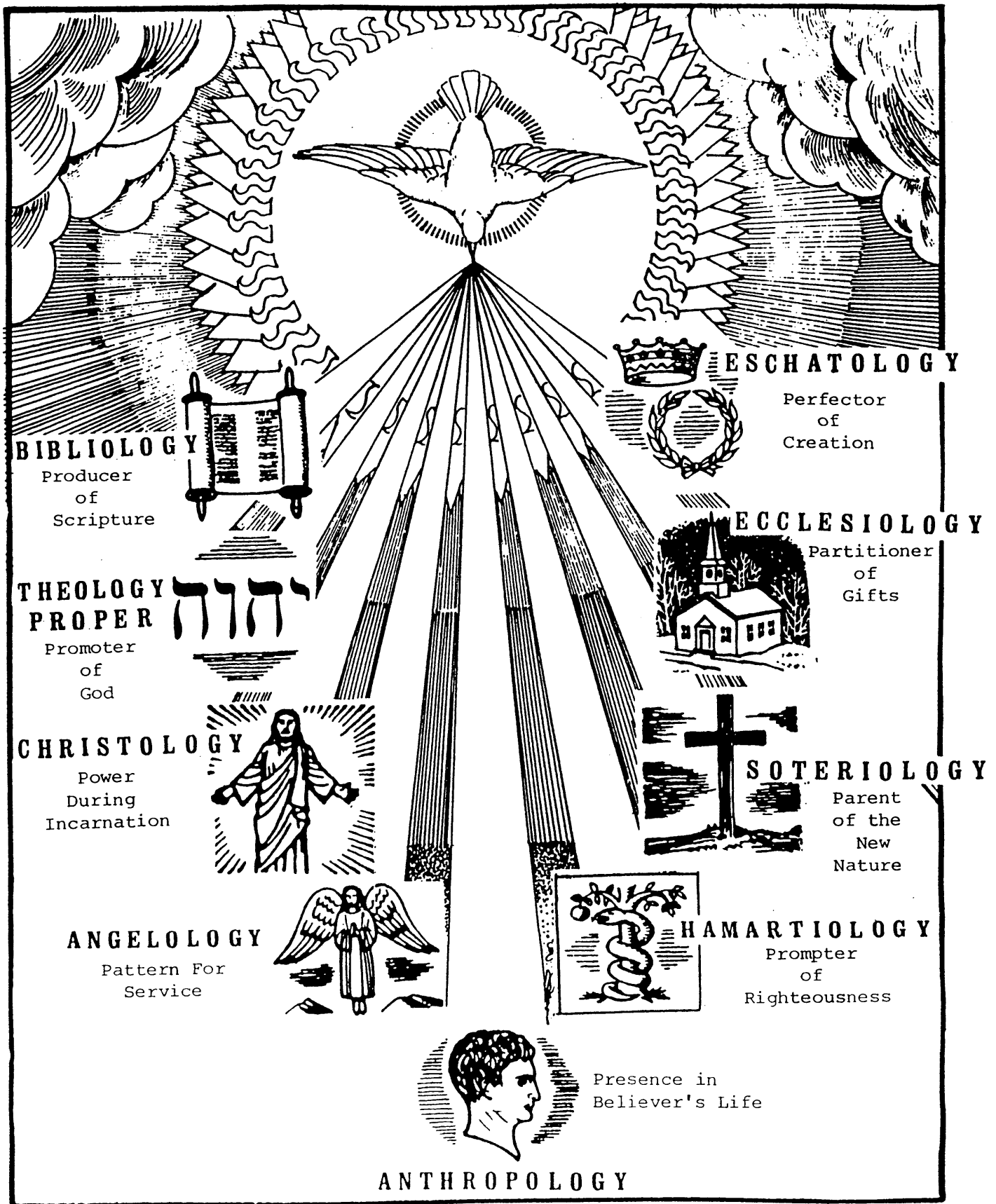


PNEUMATOLOGY

Manfred E. Kober, Th.D.



PNEUMATOLOGY



PNEUMATOLOGY CONTENT

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PNEUMATOLOGY

Undoubtedly, the least understood person of the Godhead is the Holy Spirit. Pneumatology has become a burning issue in evangelical Protestantism, especially as it relates to the gifts of the Holy Spirit.

1A. The Personality of the Holy Spirit.

1b. The denials of the personality:

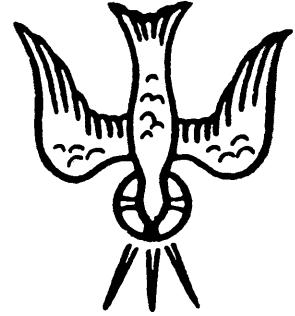
1c. Monarchianism:

2c. Arianism:

3c. Socinianism:

4c. Liberalism:

5c. Neoorthodoxy:



2b. The evidence for the personality:

1c. The Holy Spirit possesses the attributes of personality:

1d. Intellect:

1 Cor. 2:10-11 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Rom. 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

1 Cor. 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

2d. Emotions:

Rom. 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

3d. Will:

1 Cor. 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Acts 16:6-11 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8 And they passing by Mysia came down to Troas. 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

2b. The evidence for the personality:

2c. The Holy Spirit performs the actions of personality:

1d. He teaches:

Jn. 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

2d. He testifies:

Jn. 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Rom. 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

3d. He guides:

Rom. 8:14 For as many as are led by the Spirit of God, they are the sons of God.

4d. He convinces:

Jn. 16:7-8 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

5d. He restrains:

Gen. 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

6d. He commands and directs people:

Acts 8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

7d. He performs miracles:

Acts 8:39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

8d. He calls for special service:

Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

9d. He sends forth into Christian service:

Acts 13:4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

10d. He intercedes:

Rom. 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

3c. The Holy Spirit receives the ascriptions of personality:

1d. He can be obeyed:

Acts 10:19-21 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. 21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

1A. The Personality of the Holy Spirit.

2b. The evidence for the personality:

3c. The Holy Spirit receives the ascriptions of personality:

2d. He can be lied to:

Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

3d. He can be resisted:

Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

4d. He can be grieved:

Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

5d. He can be revered:

Ps. 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

6d. He can be blasphemed:

Mt. 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

7d. He can be outraged:

Heb. 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

4c. The Holy Spirit contradicts the accidene of grammar:

The Greek word pneuma is a neuter gender word but contrary to good grammar pneuma is referred to with masculine pronouns.

1d. Masculine demonstrative pronouns:

Jn. 16:13-14 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.

2d. Masculine relative pronoun:

Jn. 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

5c. The Holy Spirit appears in association with other persons:

1d. The Spirit and the apostles:

Acts 15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

2d. The Spirit and Christ:

Jn. 16:14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

1A. The Personality of the Holy Spirit.

2b. The evidence for the personality:

5c. The Holy Spirit appears in association with other persons:

3d. The Spirit and the Father and Son:

2 Cor. 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

4d. The Spirit and God's power:

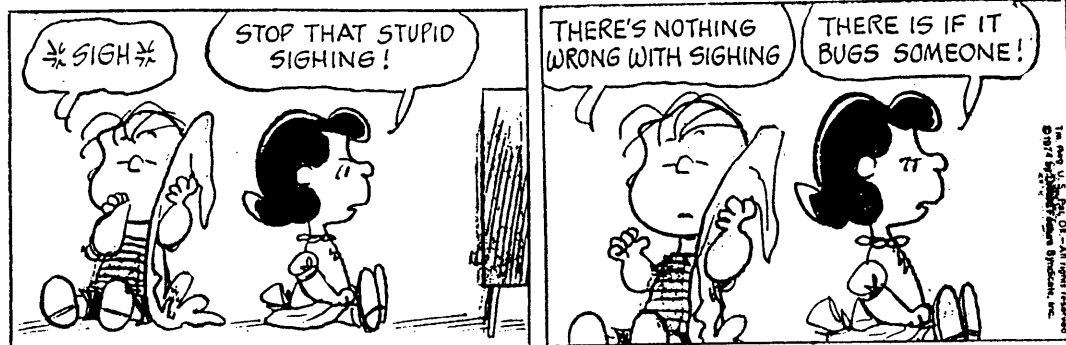
Lk. 4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

Lk. 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

PEANUTS

By Schulz



2A. The Deity of the Holy Spirit.

1b. The proofs for the deity of the Holy Spirit:

1c. Appellations:

Unlike the Father and Son who have personal names, the Spirit is only identified by titles.

Acts 5:3-4 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

1 Cor. 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Acts 16:7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

Rom. 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Gal. 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Jn. 14:16--"another comforter"--**paraklete**—"one called along side of to help"
And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

2c. Attributes:

1d. Omniscience:

1 Cor. 2:11-12 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

2d. Omnipresence:

Ps. 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

3d. Omnipotence:

Jb 33:4 The spirit of God hath made me, and the breath of the Almighty hath given me life.

4d. Truth:

1 Jn. 5:6b And it is the Spirit that beareth witness, because the Spirit is truth.

5d. Holiness:

Lk. 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

6d. Life:

Rom. 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Rom. 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

7d. Creative wisdom:

Is. 40:13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?

2A. The Deity of the Holy Spirit.

1b. The proofs for the deity of the Holy Spirit:

3c. Actions:

1d. Creation:

Gen. 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

2d. Inspiration:

2 Pet. 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

3d. Begetting Christ:

Lk. 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

4d. Convincing:

Jn. 16:8-11 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged.

5d. Generating:

Jn. 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

6d. Comforting:

Jn. 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

7d. Interceding:

Rom. 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

8d. Sanctifying:

2 Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

4c. Associations:

1d. With Jehovah:

Acts 28:25-26 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

cf. Is. 6:1-13 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. 9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Heb. 10:15-17 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more.

cf. Jer. 31:31-34 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day

2A. The Deity of the Holy Spirit.

1b. The proofs for the deity of the Holy Spirit:

4c. Associations:

1d. With Jehovah:

that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

2d. With God:

Mt. 12:31-32 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Acts 5:3-4 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Heb. 3:7-9 Wherefore as the Holy Ghost saith, To day if ye will hear his voice, 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years.

cf. Ex. 17:7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

3d. With the Father and Son:

Mt. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

2 Cor. 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

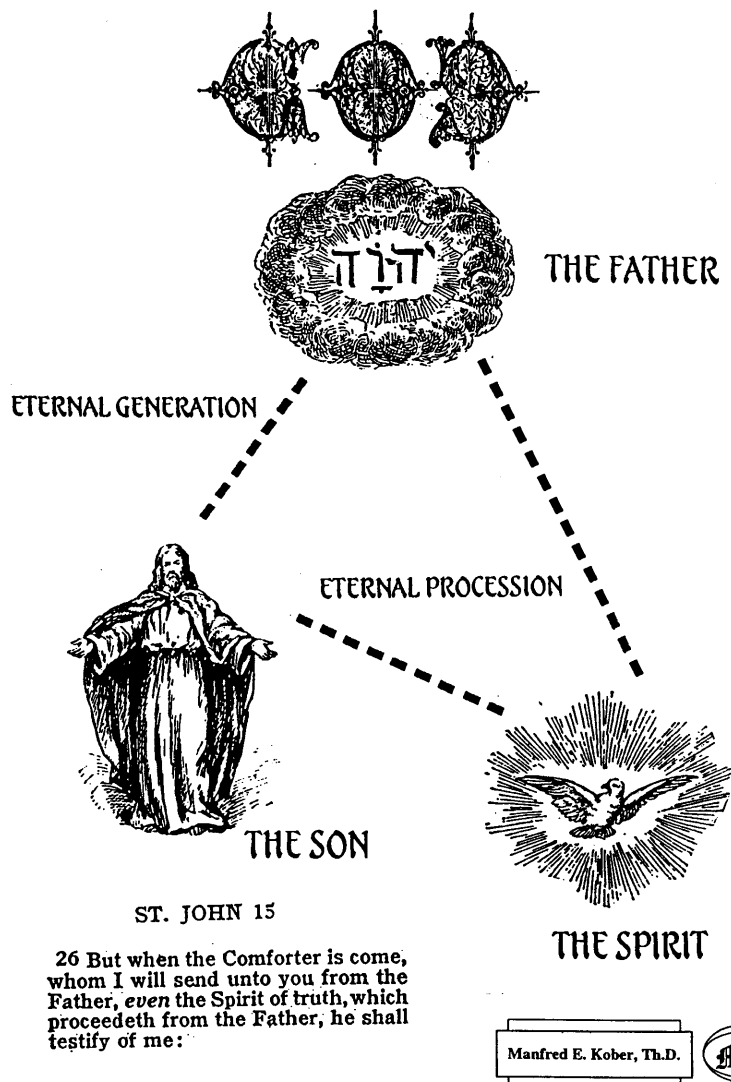
2b. The procession of the Spirit:

1c. Its meaning: In His being the Holy Spirit is eternally related to the Father and the Son in that He proceeds from them.

Council of Constantinople, 381

Synod of Toledo, 589

2b. The procession of the Spirit:



2c. Its proof:

Jn. 15:26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Gal. 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Rom. 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Jn. 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Ps. 104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

3c. Its distinction from generation:

Ps. 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Jn. 15:26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

3A. The Activity of the Holy Spirit.

1b. In relation to the material universe:

1c. The Spirit shared in the creation of the universe:

Ps. 33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

Ps. 104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

Is. 40:12-14 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? 13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?

Jb. 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

2c. The Spirit is the source of energy and order in nature:

Gen. 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3c. The Spirit is active in the processes of nature:

1d. Destructive processes:

Is. 40:7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.

2d. Renewing processes:

Ps. 104:29-30 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. 30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

3d. Procreative processes:

Jb. 33:4 The spirit of God hath made me, and the breath of the Almighty hath given me life.

Gen. 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

4c. The Spirit is responsible for the adornment of creation:

Jb. 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

2b. In relation to divine revelation:

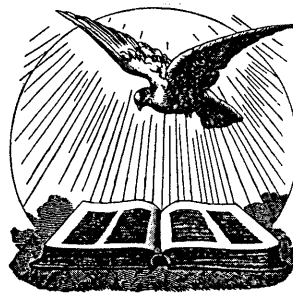
1c. The Spirit is the author of revelation:

1d. The source of revelation:

2d. The agents of revelation:

3d. The author of revelation:

4d. The method of revelation:



1e. Spoken word:

I Sam. 3:1-14 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision. 2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; 3 And ere the lamp of God

3A. The Activity of the Holy Spirit.

2b. In relation to divine revelation:

1c. The Spirit is the author of revelation:

4d. The method of revelation:

1e. Spoken word:

went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; 4 That the LORD called Samuel: and he answered, Here am I. 5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. 6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. 7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. 8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child. 9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. 10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. 11 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. 12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. 13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. 14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

2e. Dreams:

Gen. 20; 31; 37; 40-41

3e. Visions:

Gen. 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

Gen. 46:2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

4e. Direct revelation:

Jn. 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

5e. Person and ministry of the Lord:

2c. The Spirit is the agent of inspiration:

1d. The Old Testament witnesses to the fact that the Spirit spoke through the writers:

2 Sam. 23:2-3 The spirit of the LORD spake by me, and his word was in my tongue. 3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

2d. The New Testament assigns Old Testament quotations to the Spirit as author:

Mk. 12:36 "David himself said in the Holy Spirit, 'The LORD said to My LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT THINE ENEMIES BENEATH THY FEET,"' ASV

cf. Ps. 110

Acts 1:16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

cf. Ps. 41

3A. The Activity of the Holy Spirit.

2b. In relation to divine revelation:

2c. The Spirit is the agent of inspiration:

2d. The New Testament assigns Old Testament quotations to the Spirit as author:

Acts 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

cf. Is. 6:9-10 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

3d. The Son promises that the Spirit would provide accurate recounting of the events of His life:

Jn. 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

3c. The Spirit is the interpreter of Scripture:

1d. Man left to Himself cannot see spiritual truth:

Jn. 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

2 Cor. 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Rom. 1:21-22 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools,

1 Cor. 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Eph. 2:1 And you hath he quickened, who were dead in trespasses and sins:
The natural man is **blind, deaf and dead**.

2d. The Spirit enables the believer to understand the Scriptures:

1 Jn. 2:20 But ye have an unction from the Holy One, and ye know all things.

1 Jn 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

3b. In relation to Old Testament saints:

1c. The nature of His work:

1d. Selective indwelling:

1e. The Spirit was in certain ones:

Gen. 41:38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

Nu. 27:18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

3A. The Activity of the Holy Spirit.

3b. In relation to Old Testament saints:

1c. The nature of His work:

1d. Selective indwelling:

1e. The Spirit was **in** certain ones:

Dan. 4:8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

Dan. 5:11-14 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; 12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation. 13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? 14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

Dan. 6:3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

2e. The Spirit was **upon** many:

Jud. 3:10 And the spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.

Jud. 6:34 But the spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.

Jud. 11:29 Then the spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

Jud. 13:25 And the spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

1 Sam. 10:9-10 And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. 10 And when they came thither to the hill, behold, a company of prophets met him; and the spirit of God came upon him, and he prophesied among them.

1 Sam. 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

3e. The Spirit is said to have **filled** some: (e.g. Bezaleel)

Ex. 31:3-5 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4 To devise cunning works, to work in gold, and in silver, and in brass, 5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

Ex. 35:31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

3A. The Activity of the Holy Spirit.

3b. In relation to Old Testament saints:

1c. The nature of His work:

1d. Selective indwelling:

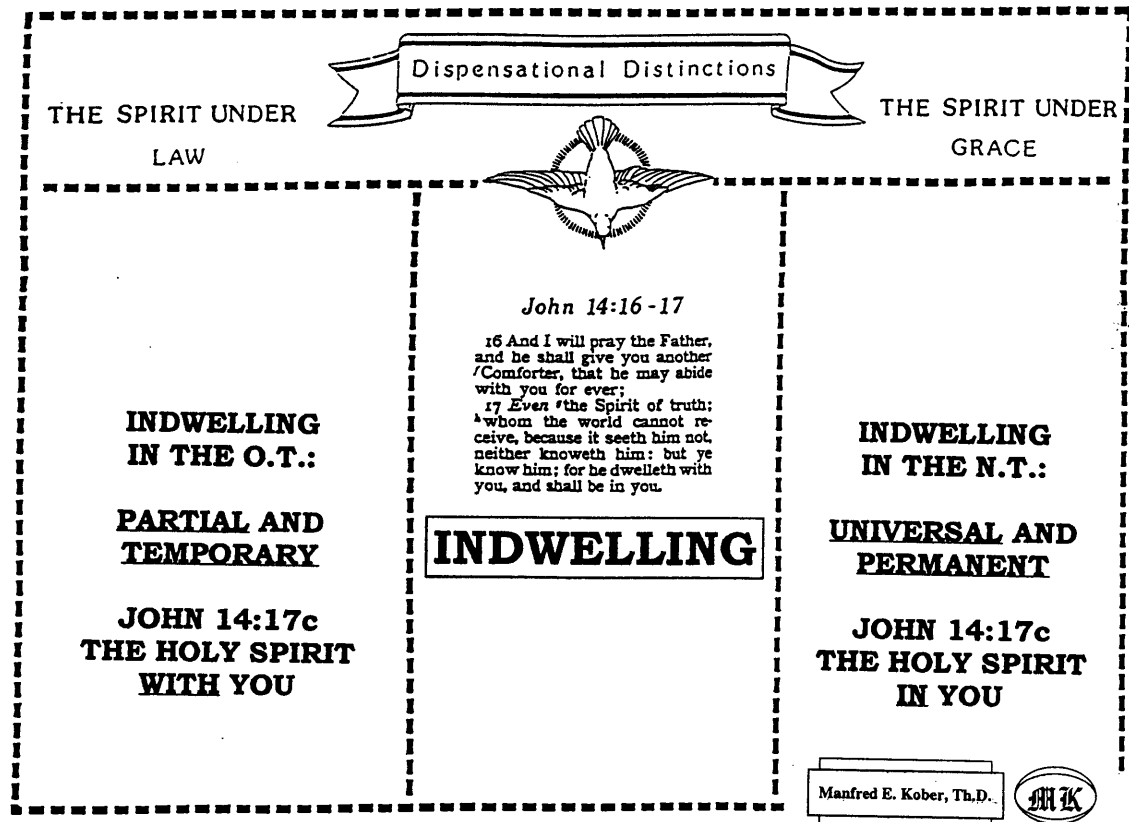
3e. The Spirit is said to have **filled** some: (e.g. Bezaleel)

Conclusion:

Jn. 14:16-17 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

--the Spirit in the Old Testament: **temporary and partial** indwelling

--the Spirit in the New Testament: **permanent and universal** indwelling



2d. Restraint of sin:

Gen. 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Neh. 9:20 Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

Ps. 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

3d. Enablement for service:

1e. Artistic workmanship:

Ex. 31:3-5 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4 To devise cunning works, to work in gold, and in silver, and in brass, 5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

3A. The Activity of the Holy Spirit.

3b. In relation to Old Testament saints:

1c. The nature of His work:

3d. Enablement for service:

2e. Governing nations:

Nu. 11:16-17 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. 17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

3e. Military leadership:

Jud. 6:34-35 But the spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. 35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

4e. Supernatural strength:

Jud. 14:5-6 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. 6 And the spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

5e. Literary and musical expression:

2 Sam. 23:1-2 Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 2 The spirit of the LORD spake by me, and his word was in my tongue.

6e. Moral and spiritual courage:

2 Chr. 24:20-22 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. 21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. 22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

7e. Prophetic ministry:

Ez. 11:24-25 Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. 25 Then I spake unto them of the captivity all the things that the LORD had showed me.

2c. The limitations of His work:

1d. Limitation in its extent:

Is. 59:21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Ez. 39:29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

2d. Limitation in its duration:

Jud. 13:25 And the spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

3b. In relation to Old Testament saints:

2c. The limitations of His work:

2d. Limitation in its duration:

cf. Jud. 16:20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

1 Sam. 10:10 And when they came thither to the hill, behold, a company of prophets met him; and the spirit of God came upon him, and he prophesied among them.

cf. 1 Sam. 16:14 But the spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

Ps. 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

3d. Limitation in its effect:

Neh. 9:20 Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

Is. 63:10-11 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them 11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

Is. 63:14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

Jn. 7:37-39 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

4b. In relation to the incarnate Son:

1c. The birth of Christ:

1d. The agent of the virgin birth:

Lk. 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Is. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

cf. Mt. 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Mt. 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Mt. 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Mt. 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

3A. The Activity of the Holy Spirit.

4b. In relation to the incarnate Son:

1c. The birth of Christ:

2d. The result of the virgin birth:

- 1e. Incarnation: the eternal Son of God took on a human body
- 2e. Perfect humanity: a perfect human being free of sin
- 3e. Hypostatic union: the perpetual union of the divine and human nature in one person

2c. The life of Christ:

1d. Anointing by the Spirit:

1e. The anointing of Jesus of Nazareth distinguished Him as the Messiah:

Acts 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

Heb. 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

2e. The anointing empowered Jesus for His prophetic ministry:

Lk. 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

3e. The anointing enabled Jesus in His ministry to do good:

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

2d. Filling with the Spirit:

Lk. 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Jn. 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

Is. 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Is. 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

3d. Sealing with the Spirit:

Jn. 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

4d. Leading by the Spirit:

Lk. 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Jn. 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

3A. The Activity of the Holy Spirit.

4b. In relation to the incarnate Son:

2c. The life of Christ:

5d. Rejoicing in the Spirit:

Lk. 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

6d. Empowering by the Spirit:

Mt. 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Christ generally performed miracles in the Spirits' power, sometimes in His own power:

Mk. 5:30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

Lk. 6:19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

3c. The death of Christ:

Heb. 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

4c. The resurrection of Christ:

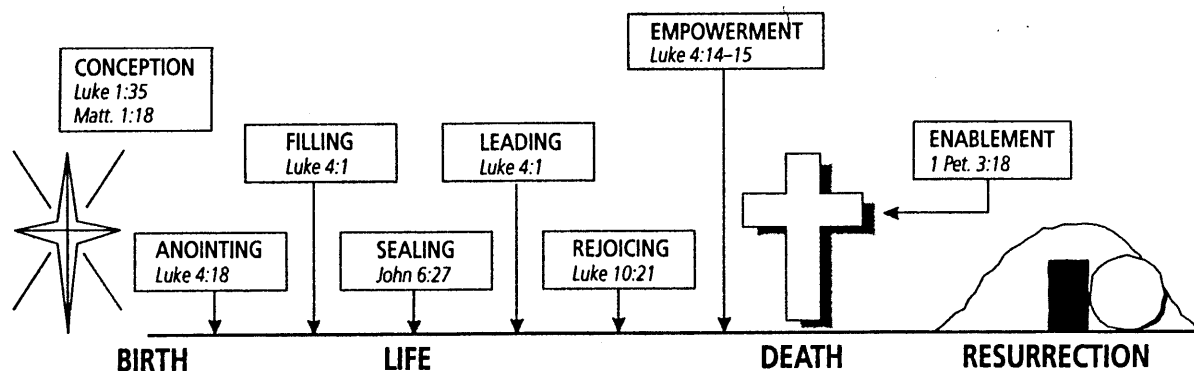
Rom. 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Rom. 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

1 Pet. 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Actually only 1 Pet. 3:18 speaks clearly of the Holy Spirit's ministry and that at Christ's death, though it can be assumed that the Spirit sustained a ministry of Christ's resurrection as well. (See C.C. Ryrie, The Holy Spirit, 1997, pp. 63-68.)

THE SAVIOR AND THE SPIRIT



5b. In relation to redemptive preparation:

1c. Common grace:

1d. The meaning of common grace: "The unmerited favor of God displayed in His general care for them."

2d. The means of common grace:

1e. Bestowal of good gifts:

1f. The goodness of God:

Ps. 145:9 The LORD is good to all: and his tender mercies are over all his works.

2f. Sunshine and rain:

Mt. 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

3f. The kindness of God:

Lk 6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

4f. Food from the earth:

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

5f. Provisions of a Savior:

I Tim. 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Rom. 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

2e. Restraint of sin:

1f. Immediate means:

Gen. 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

2 Thess. 2:6-7 And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

2f. Intermediate means:

1g. Prophets:

Is. 63:10-11 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. 11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

3A. The Activity of the Holy Spirit.

5b. In relation to redemptive preparation:

1c. Common grace:

2d. The means of common grace:

2e. Restraint of sin:

2f. Intermediate means:

2g. Governments:

Rom. 13:1-4 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

3g. Believers:

Mt. 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

4g. Conscience:

Rom. 2:15 Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;

5g. Scripture:

2 Tim. 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

3e. The conviction of sin:

1f. The meaning of conviction: "To give demonstrable proof of the truth of the message."

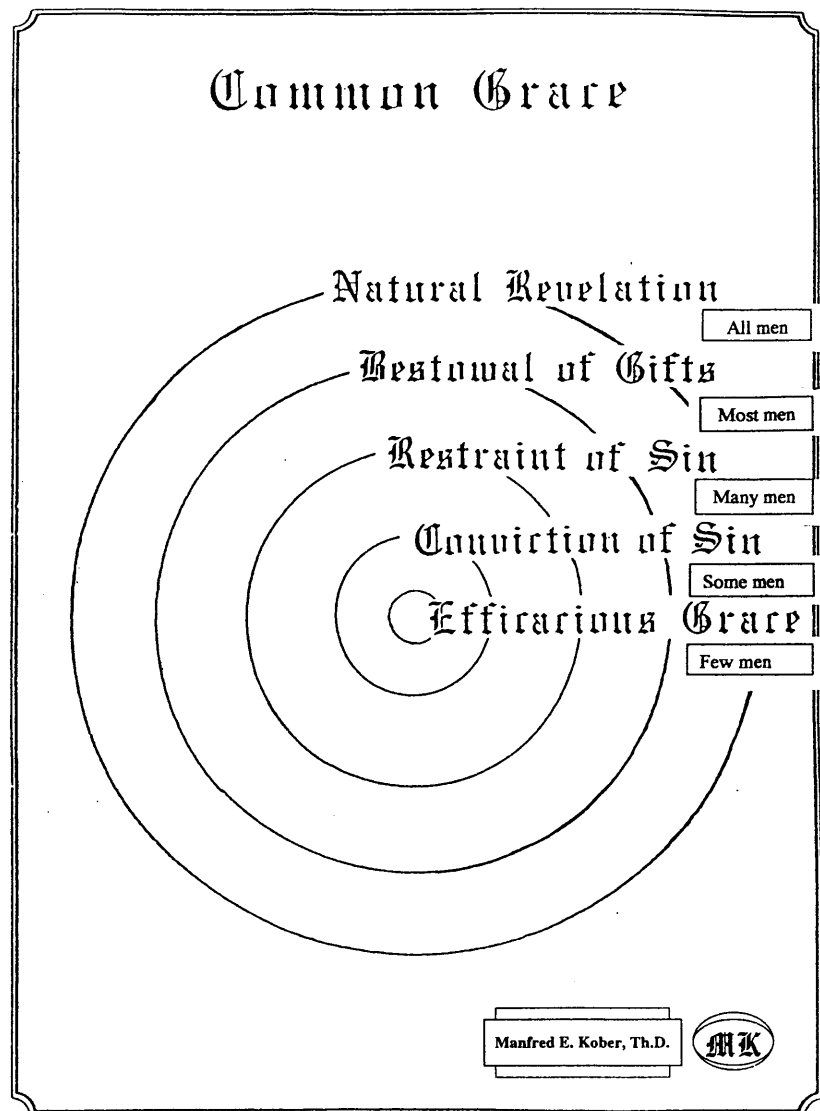
2f. The method of conviction:

Jn. 16:8-11 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged.

1g. Demonstrable proof of **sin**:2g. Demonstrable proof of **righteousness**:3g. Demonstrable proof of **judgment**:

3A. The Activity of the Holy Spirit.

5b. In relation to redemptive preparation:



2c. Efficacious grace:

1d. The definition of efficacious grace:

"The work of the Holy Spirit which effectively moves men to believe in Jesus Christ as Savior."

2d. The description of efficacious grace:

1e. Effective:

2e. Personal:

3e. Instantaneous:

3d. The defense of efficacious grace:

1e. The depravity of man makes it necessary:

Eph. 2:1 And you hath he quickened, who were dead in trespasses and sins:

3A. The Activity of the Holy Spirit:

5b. In relation to redemptive preparation:

2c. Efficacious grace:

3d. The defense of efficacious grace:

2e. The Bible speaks of a call of God which invites all who hear to come to salvation:

Mt. 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

3e. The Bible speaks of a call which not only invites but actually brings sinners to salvation:

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Cf. Rom. 11:29

4e. This efficacious call is realized in the bestowal of efficacious grace:

2 Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

6b. In relation to redemptive application:

1c. Regeneration:

Tit. 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

1d. Definition: "God's act of begetting eternal life in the one who believes."

2d. Description:

1e. Regeneration is not a process but an instantaneous act:

Jn. 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

2e. Regeneration takes place at the very moment of saving faith:

Jn. 1:12-13 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

3e. Regeneration brings with it a new nature:

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.

4e. Regeneration is accomplished by the Spirit through the Word:

Jn. 1:12-13 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Jn. 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

1 Pet. 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

3A. The Activity of the Holy Spirit:

6b. In relation to redemptive application:

1c. Regeneration:

2d. Description:

5e. Regeneration as a supernatural act is non-experiential:

Jn. 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

2c. Baptism:

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

1d. Definition: "The act whereby the Holy Spirit joins believers to the body of Christ."

1e. The nature of the baptism:

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Rom. 6:3-4 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

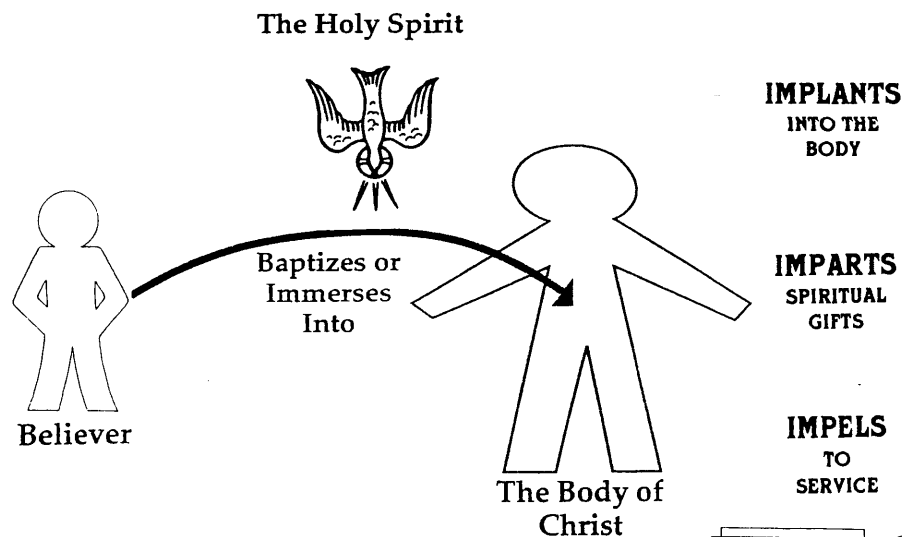
Col. 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

2e. The condition for the baptism:

This aspect of the Spirit's ministry is greatly misunderstood. Some state that we must seek the baptism and agonize in prayer, coming to the place of full surrender.

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts 11:15-17 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

THE BAPTISM OF THE HOLY SPIRIT

6b. In relation to redemptive application:

2c. Baptism:

- 1d. Definition: "The act whereby the Holy Spirit joins believers to the body of Christ.:

3e. The extent of the baptism:

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

4e. The time of the baptism:

Acts 10:43-44 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. 44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

Acts 11:15-18 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

5e. The result of the baptism:

Acts 1:5-8 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

POWER

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

POSITION

Ga. 3:26-27 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ.

PERFECTION

3c. Indwelling:

1 Cor. 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

- 1d. Definition: The work of God whereby He places His Spirit permanently within every believer.

2d. Description:

1e. The extent of indwelling:

1 Cor. 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

cf. 1 Cor. 5:5b that the spirit may be saved in the day of the Lord Jesus.

2e. The nature of indwelling:

Jn. 14:16-17 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

6b. In relation to redemptive application:

3c. Indwelling:

2d. Description:

2e. The nature of indwelling:

Jn. 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Eph. 2:19-22 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.

3e. The importance of indwelling:

Rom. 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

4e. The proof of indwelling:

1 Cor. 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

Jn. 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Jn. 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

5e. The experience of indwelling:

The fact that actually all 3 members of the trinity indwell the believer is a neglected area of theological and practical truth. The believer has the power of the triune God at his disposal.

The Holy Spirit indwells the believer:

1 Jn. 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Eph. 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

Jn. 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

The Father indwells the believer:

Eph. 4:6 One God and Father of all, who is above all, and through all, and in you all.

Christ indwells the believer:

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Col. 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Col. 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

3A. The Activity of the Holy Spirit:

6b. Inrelation to redemptive application:

3c. Indwelling:

2d. Description:

5e. The experience of indwelling:

Jn. 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in

The triune God indwells the believer:

Jn. 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

6e. The result of indwelling:

1 Jn. 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Jn. 14:17-20 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

Jn. 16:13-15 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. 14 He shall glorify me: for he shall receive of mine, and shall show it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

4c. Sealing:

Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

2 Cor. 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Eph. 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

1d. Definition: God secures the believer through the Holy Spirit until the day of redemption.

2d. Description:

1e. The agent of sealing: God. The Holy Spirit Himself is the seal.

2 Cor. 1:21-22 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

2e. The extent of sealing:

2 Cor. 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

3e. The intent of sealing:

1f. Ownership:

2f. Authority:

3f. Security:

3A. The Activity of the Holy Spirit:

6b. In relation to redemptive application:

5c. Sanctification:

2 Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

1d. Definition: The Spirit's ministry in setting the believer apart from sin unto God.

2d. Description:

1e. The basis of sanctification:

Rom. 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

2 Pet. 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

1 Jn. 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

2e. The power of sanctification:

Eph. 1:17-19 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

3e. The stages of sanctification:

1f. Preparatory:

2 Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

2f. Positional:

1 Jn. 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

3f. Progressive:

Heb. 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

4f. Perfective:

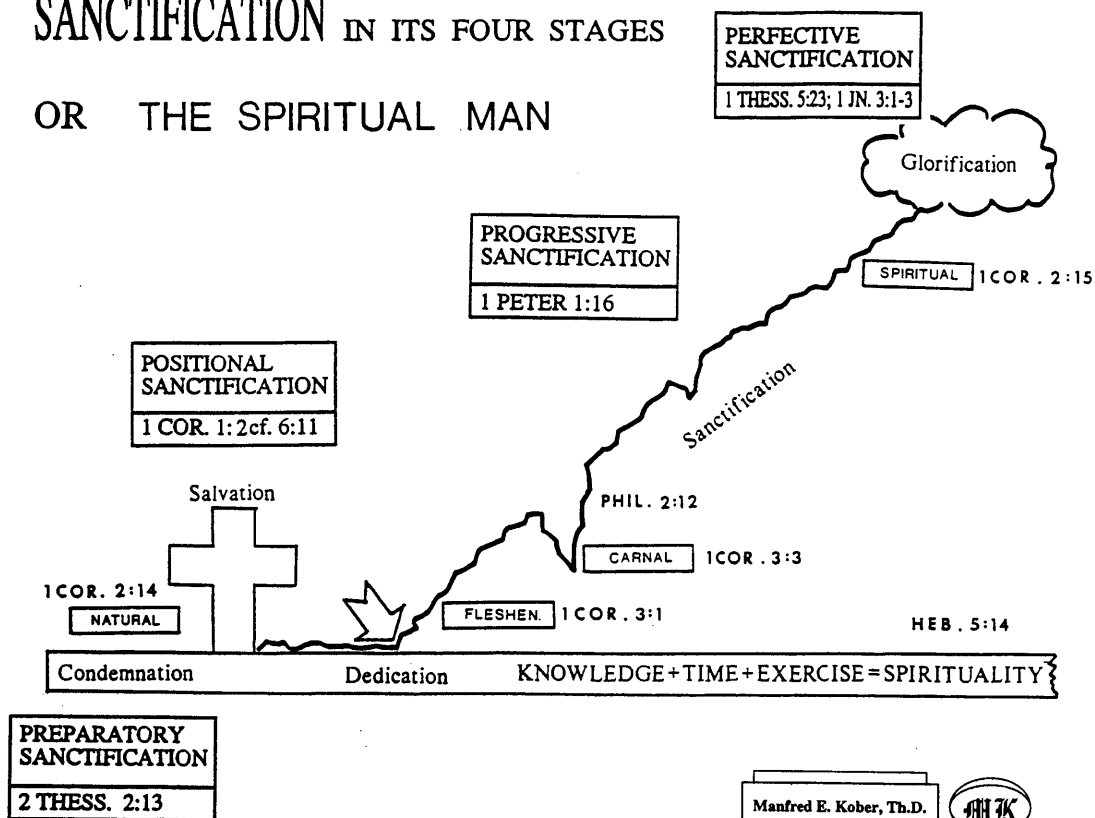
2 Cor. 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

1 Jn. 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1 Thess. 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

SANCTIFICATION IN ITS FOUR STAGES

OR THE SPIRITUAL MAN



7b. In relation to daily experience:

1c. The endowment of the Holy Spirit:

1d. The definition of spiritual gifts:

1e. The term charisma:

Charisma is a gift, ranging from the gift of salvation

(Rom. 6:23) For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

to the gift of God's providential care

(2 Cor. 1:11 ASV) as you help us by your prayers. Then many will give thanks on our behalf for the gracious favor granted us in answer to the prayers of many.

2e. The definition of gifts:

1f. Positively: "A God-given ability for service."

2f. Negatively: not talents or natural abilities, nor a place of service or a ministry to a certain age group (e.g. youth ministry).

2d. The distribution of gifts:

7b. In relation to daily experience:

1c. The endowment of the Holy Spirit:

2d. The distribution of gifts:

1e. Their impartation:

1f. As to agent:

1 Cor. 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

2f. As to extent:

1 Pet. 4:10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

3f. As to time:

Eph. 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

Heb. 2:3-4 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

2e. Their universality:

1 Cor. 12:7 But the manifestation of the Spirit is given to every man to profit withal.

Every church age believer possesses at least one spiritual gift.

3d. The distinctiveness of gifts:

1e. Their sovereign bestowal:

1 Cor. 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

2e. Their differing value:

1 Cor. 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1 Cor. 14:5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

3e. Their proper use: with love

1 Cor. 12 the explanation of gifts

1 Cor. 13 the exercise of gifts

1 Cor. 14 the excesses of gifts

3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

1c. The endowment of the Holy Spirit:

4d. The detailing of gifts:

1 Cor. 12:8-10

1. Wisdom
2. Knowledge
3. Faith
4. Healing
5. Miracles
6. Prophecy
7. Discerning
Of spirits
8. Tongues
9. Interpretation

1 Cor. 12:28-30

1. Apostles
2. Prophets
3. Teachers
4. Miracles
5. Healing
6. Helps
7. Governments
8. Tongues
9. Interpretation

Rom. 12:3-8

1. Prophecy
2. Ministry
3. Teachers
4. Exhortation
5. Giving
6. Ruling
7. Mercy

Eph. 4:7-11

1. Apostles
2. Prophets
3. Evangelist
4. Pastor-
teachers

1Pet. 4:10-11

1. Ministering
2. Speaking

The Nature of Gifts

Establishing Gifts

WISDOM 1 COR. 12:8
 KNOWLEDGE 1 COR. 12:8
 PROPHECY 1 COR. 12:10
 DISCERNING OF SPIRITS 1 COR. 12:10
 APOSTLES 1 COR. 12:28 & EPH. 4:11
 PROPHETS 1 COR. 12:28 & EPH. 4:11

Evidential Gifts

HEALING 1 COR. 12:9,28
 MIRACLES 1 COR. 12:10,28
 TONGUES 1 COR. 12:10,28
 INTERPRETATION OF TONGUES 1 COR. 12:30

Edifying Gifts

MINISTRY ROM. 12:7
 TEACHERS ROM. 12:7 & 1 COR. 12:28
 EXHORTING ROM. 12:8
 GIVING ROM. 12:8
 RULING ROM. 12:8 & 1 COR. 12:28
 MERCY ROM. 12:8
 FAITH 1 COR. 12:9
 HELPS 1 COR. 12:28
 EVANGELISTS EPH. 4:11
 PASTOR-TEACHERS EPH. 4:11

Manfred E. Kober, Th.D.



5d. The disagreement over the gifts: (see pp. 29a for a discussion of various views)

6d. The description of the gifts:

1e. Temporary gifts:

1f. Apostleship:

Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

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Spiritual Gifts: Essential, Expedient or Extra-Biblical?

By Manfred E. Kober, Th.D.

April 1988

American Christianity today is characterized by an undue emphasis on spiritual gifts on the one hand and a great misunderstanding of these gifts on the other hand. All of us are dismayed by the sad spectacle of evangelicalism in disarray in matters of spiritual gifts.

1. The Controversy Concerning The Gifts

A. Position #1

The Pentecostal viewpoint is that all gifts are still bestowed today. To claim that some gifts have ceased with the Apostles, say our Pentecostal friends, is tantamount to denying miracles. One might "as well say that salvation ceased with them" (Harold Horton, The Gifts of the Spirit, p. 30).

B. Position #2

Some individuals contend that all gifts have ceased, not just the so-called sign gifts. One friend writes, "It is the writer's belief that the present preoccupation with 'finding your gift' is an erroneous and dangerous trend, which if brought to its logical conclusion denies the sufficiency and authority of the Scriptures. There is no justification for the claim that every believer receives a gift at salvation or that gifts may be divided into the temporary and permanent" ("Seeing Gifts in Their Context," Baptist Bulletin, February 1984, p. 7).

Is it really erroneous and dangerous to attempt to discover one's spiritual gift?

Gene Getz has popularized the concept that there are no spiritual gifts for today. He regrets having taught for years "that Chris-

tians must *search for and try to discover* their spiritual gifts in order to function in the body of Christ." His suggestion is that all spiritual gifts in the primary sense have ceased (Building Up One Another, p. 9, italics in the original).

C. Position #3

Some evangelical friends teach that every Christian has one and only one spiritual gift. Over against this view, we would maintain that the Scriptures seem to teach that each believer has at least one gift but the Word of God does thereby not preclude the plurality of gifts for certain individuals. The Apostle Paul definitely evidenced a wide spectrum of gifts including that of apostleship (Rom. 1:1), healing (Acts 19:11-12), tongues (1 Cor. 14:18), various miracles (2 Cor. 12:12), evangelism (Acts 14:21 ff.), prophecy (Eph. 3:5 ff.), as well as several other gifts.

D. Position #4

Many theologians differentiate between temporary and permanent gifts. Certain temporary gifts were for the establishment of the church, others gave evidence of the truthfulness of the apostolic message. Permanent gifts are seen for the edification of the church today. Merrill Unger observes:

"Such miraculous sign-gifts were the special endowment of the apostles, as the God-ordained founders of Christianity. To the Corinthians Paul declared, 'The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles' (2 Cor. 12:12, NASB)" (The Baptism and Gifts of the Holy Spirit, p. 138).

E. Position #5

Some leading evangelicals adopt a neu-

tral stand toward sign gifts. These gifts are possible today but one should not make too much of them. For example, Billy Graham writes with ambivalence about the gifts of healings, miracles, and tongues: "If God chooses to give these gifts to some today, we should always pray that they will be used 'for the common good' (1 Cor. 12:77) and the furtherance of the kingdom of God" (The Holy Spirit, p. 179).

In a similar vein, Harold Lindsell urges evangelicals to "stress the infrequency of the sign gifts, while acknowledging that they do appear here and there from time-to-time" (The Holy Spirit in the Latter Days, p. 193). Which of these five positions is right? Are all? Are none?

2. The Cessation of Some Gifts

While Pentecostals would take issue with us at this point, it is not difficult to demonstrate that certain gifts have ceased. It is true that not any one text states that there are permanent and temporary gifts. However, the principle of temporary gifts can be inferred from the following biblical features.

A. The qualifications of an Apostle in Acts 1:21-27:

When a successor was chosen to Judas, the qualifications of an apostle were clearly stated. He had to be an individual who had been with Christ from His baptism, accompanied Him for three years, witnessed His resurrection and as apostle ("One sent"), been personally commissioned by the Lord. Which Mormon apostle claims to have been around since the baptism of our Lord in A.D. 29?

B. The observation of the writer to the Hebrews:

In Hebrews 2:3-4 the writer reflects on the apostles who as first generation Christians had their message authenticated by special sign gifts: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Very possibly the ability to speak in tongues and the gift of healing were among these gifts. All these authenticating gifts had ceased when Hebrews was written before A.D. 70.

C. The transitory character of gifts in 1 Corinthians 13:8:

Paul wrote that certain gifts would cease: "Love never fails; but if there are gifts of prophecy, they shall be rendered inoperative; if there are tongues, they shall cease on their own account; if there is knowledge, it shall be rendered inoperative" (literal translation). The strong inference of the verse is that at the time when someone causes prophecy and knowledge to pass away (the same passive verb is used for both gifts) at that time the use of tongues will have ceased. The time is the foundation of the church, which is built on apostles and prophets (Eph. 2:20). With the conclusion of the New Testament canon in approximately A.D. 96, no further prophetic revelations were given (Rev. 22:18).

Though Pentecostals consider us a "harmful class of 'unbelievers'" . . . who "dispensationalize or spiritualize or natu-

ralize" the gifts (Horton, p. 196), biblical testimony bears out our position on temporary gifts.

3. The Continuation of Some Gifts

Does every believer today have at least one gift? Based on the following considerations, this conclusion cannot be avoided.

A. The indications from Scripture:

"But the manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12:7).

"But unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7).

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12:11).

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Pet. 4:10).

B. The implications of the baptism of the Spirit:

In the immediate context of the bestowal of spiritual gifts we find reference to the baptism of the Spirit. Every believer is baptized by the Spirit into the body of Christ (1 Cor. 12:13), and the same Spirit bestows on every believer a gift (1 Cor. 12:11). Every baptized believer is gifted. If baptism

by the Spirit is for today, then so are the gifts from the Spirit. At the moment of salvation the Spirit *immerses* the believer into the body, He *implants* him into a special place in the body, He *imparts* to him a gift (or gifts), and He *impels* him by His power to be active as a part of that body.

C. The inference from the metaphor of the body:

In 1 Corinthians 12 Paul describes the church as a physical body. The Holy Spirit gives each new believer a special place in the body and a special faculty to function in that body. For the body to function efficiently, gifted individuals are essential. Without spiritual gifts, spiritual growth in the body is impossible (Eph. 4:12, 16). Without gifts the body is unfunctioning, uncooperative and unproductive. Without gifts there is no concord, care and concern (1 Cor. 12:25-26).

Those who argue that all gifts have ceased emphasize that maturity is what counts. It is true enough that the Scriptures speak of personal maturity (2 Tim. 3:17). It is also true that they emphasize the maturity of the body brought about by the exercise of gifts (Eph. 4:12 ff.). In A.D. 63 the Holy Spirit still pleads through Peter that everyone use his spiritual gift, that of speaking or serving, to minister to others and to magnify the Lord (1 Pet. 4:10-12). In obedience to our ascended Lord may we employ our gifts to edify the saints and exalt our Savior.

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3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

1c. The endowment of the Holy Spirit:

5d. The description of the gifts:

1e. Temporary gifts:

1f. Apostleship:

1 Cor. 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1g. General sense: Messenger

Phil. 2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

2g. Specialized sense:

Acts 14:14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

Acts 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Eph. 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

Someone directly chosen by the Lord to be an eyewitness of the resurrection and given divine authority in the founding of the church.

2f. Prophecy:

Rom. 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

1 Cor. 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

1 Cor. 14:1-40

Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

1g. General sense: Preaching

2g. Specialized sense: Receiving a message directly from God and delivering it free from error.

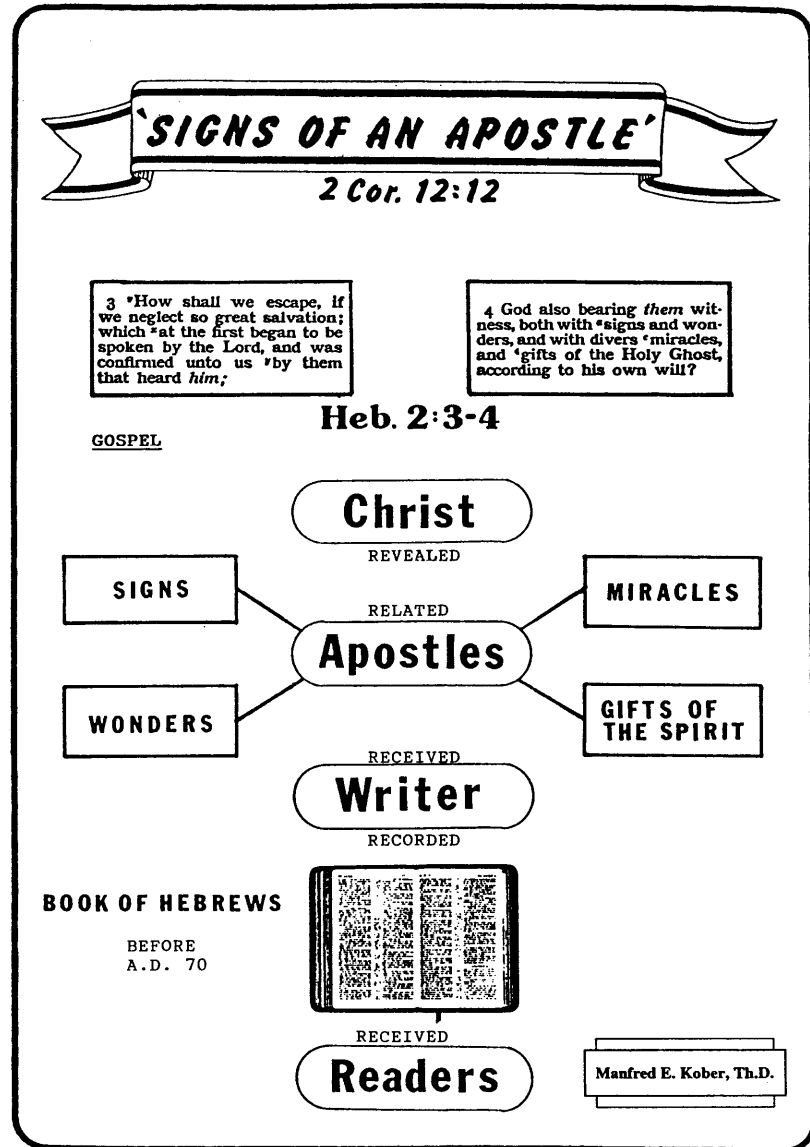
3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

1c. The endowment of the Holy Spirit:

5d. The description of the gifts:

1e. Temporary gifts:



3f. Miracles:

I Cor. 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

A display of divine power in order to authenticate the apostolic message. The gift ceased with the advent of the written word.

Heb. 2:3-4 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

4f. Healing:

I Cor. 12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

1 Cor 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1 Cor 12:30 Have all the gifts of healing? do all speak with tongues? do all interpret?

7b. In relation to daily experience:

1c. The endowment of the Holy Spirit:

5d. The description of the gifts:

1e. Temporary gifts:

4f. Healing:

1g. Healing is a specific category within the larger gift of miracles.

2g. Miracles and healing are different from the gift of miracles and healing.

3g. Miraculous healings today may be either an answer to prayer, a counterfeit work by Satan or a psychosomatic reaction. Today healing is limited in effectiveness because decayed teeth are not healed nor are broken bones suddenly mended.

4g. The gift of healing ceased in the span of one lifetime as in the case of Paul who --healed in

Acts 19:11-12 And God wrought special miracles by the hands of Paul: 12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

--could not cure Epaphroditus

Phil. 2:27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

--recommended medicine to Timothy

1 Tim. 5:23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

--left Trophimus

2 Tim. 4:20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

5f. Tongues:

1 Cor. 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

1 Cor. 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

1g. Definition: A God-given ability to speak in a foreign language without having learned it.

2g. Description:

1h. Tongues were foreign languages:

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:8-11 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

7b. In relation to daily experience:

1c. The endowment of the Holy Spirit:

5d. The description of the gifts:

1e. Temporary gifts:

5f. Tongues:

2g. Description:

2h. The gift of tongues was the least of all gifts:

1 Cor. 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

3h. The gift of tongues was not given to all:

1 Cor. 12:30 Have all the gifts of healing? do all speak with tongues? do all interpret? (Literally, "All don't have the gift of healing, do they? All don't speak with tongues, do they?")

4h. The gift of tongues was of a temporary character:

1 Cor. 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Prophecy:

Tongues:

Knowledge:

THE EXPLANATION OF THE DIAGRAM CAN BE FOUND ON PAGE 43, #3

1 Corinthians 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.				
Gift	Greek Verb	Tense	Voice	Meaning
Prophecy	καταργέω KATARGEO	FUTURE	PASSIVE	To Render Inoperative
Tongues	παύω PAUO	FUTURE	MIDDLE	To Cease (on their own account)
Know - ledge	καταργέω KATARGEO	FUTURE	PASSIVE	To Render Inoperative

3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

1c. The endowment of the Holy Spirit:

5d. The description of the gifts:

1e. Temporary gifts:

5f. Tongues:

2g. Description:

5h. The purpose of the gift of tongues has ceased:

The N.T. states only **one** purpose of tongues. Tongues were a sign to **unbelieving Jews** that the Messianic message was true.

I Cor. 14:20-23 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. 21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

6h. The baptism of the Spirit does not need to be accompanied by tongues:

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

1 Cor. 14:5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

7h. Christ-likeness does not require speaking in tongues:

Christ never spoke in tongues nor did He ever request that the believer must do so.

Gal. 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

6f. Interpretation of tongues:

1 Cor. 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

1 Cor. 14:26-28 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. 27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

A corollary gift to the gift of tongues.

7f. Discerning the spirits:

1 Cor. 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

The ability to distinguish between true and false sources of supernatural revelation when it was given in oral form.

3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

1c. The endowment of the Holy Spirit:

5d. The description of the gifts:

2e. Permanent gifts:

1f. Pastor:

Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

General care of the Christian flock, including leading, providing, caring for and protecting the flock.

2f. Teaching:

Rom. 12:7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

1 Cor. 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

The supernatural ability to explain and apply revealed truths.

3f. Evangelism:

Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

The effective preaching of the gospel to the unsaved in an itinerant ministry.

4f. Ministering:

Rom. 12:7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

1 Cor. 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Eph. 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

1 Pet. 4:10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

The gift of helping or serving.

5f. Faith:

1 Cor. 12:8-10 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

Rom. 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to

3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

1c. The endowment of the Holy Spirit:

5d. The description of the gifts:

2e. Permanent gifts:

5f. Faith:

The God-given ability to believe God's power to supply specific needs.

6f. Exhortation:

Rom. 12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

The gift of encouraging, comforting and admonishing people.

7f. Showing mercy:

Rom. 12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Succoring those who are sick and afflicted.

8f. Giving:

Rom. 12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

The spiritual ability to use one's means to help others.

9f. Administration:

Rom. 12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

1 Cor. 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

The ability to rule over the people of God.

2c. The enduement of the believer:

1d. The concept of the filling of the Spirit:

1e. The definition of filling:

Eph. 5:18-20 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

2e. The demand of filling:

Control through the inspired Word:

--faith in the promises

--obedience to the precepts

(see below the parallel passage in Col. 3: to be filled by the Spirit is to be controlled by the Word)

3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

2c. The enduement of the believer:

1d. The concept of the filling of the Spirit:

2e. The demand of filling:

Col 3:16-17 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

3e. The description of filling:

1f. The experience:

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

cf. Acts 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

2f. The extent:

1g. Apostles:

Acts 4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

Acts 11:24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

Acts 13:9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

2g. Deacons:

Acts 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

3g. Ordinary believers:

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 4:4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

Acts 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

4g. New converts:

Acts 9:17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

Acts 13:52 And the disciples were filled with joy, and with the Holy Ghost.

2d. The conditions for the filling of the Spirit:

3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

2c. The enduement of the believer:

2d. The conditions for the filling of the Spirit:

1e. Personal dedication: "Quench not,"

1 Thess. 5:19 Quench not the Spirit.

Rom. 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

2e. Positive direction: "Grieve not,"

Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

1 Pet. 1:15-16 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.

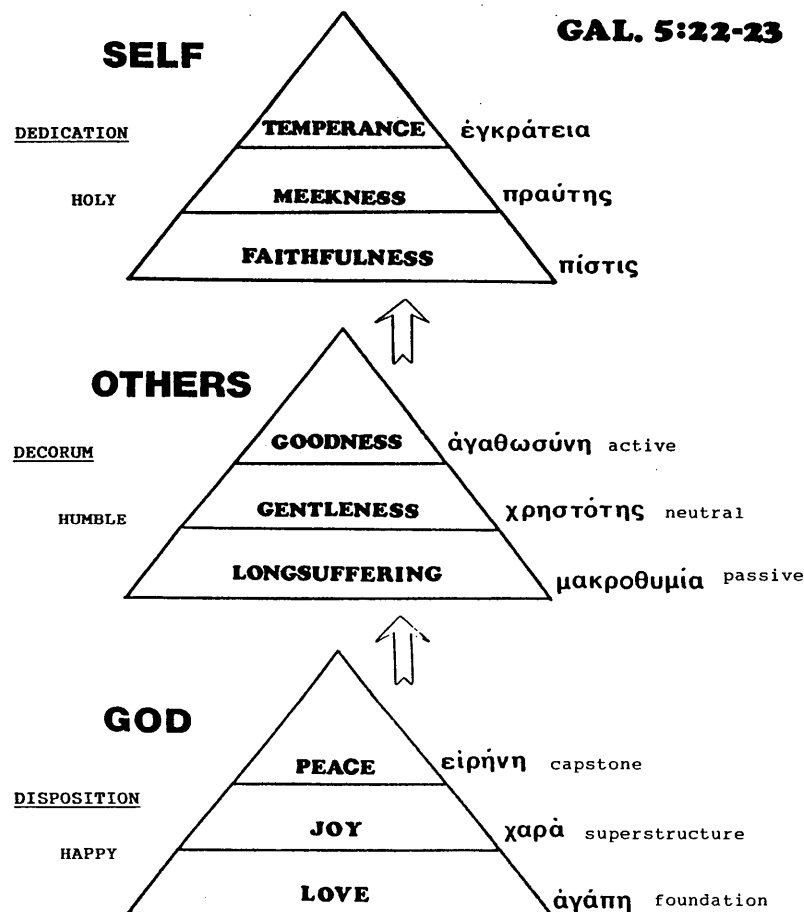
3e. Perpetual dependence: "Walk in the Spirit,"

Gal. 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

3d. The consequences of the filling of the Spirit:

CHRIST-LIKENESS OR THE FRUIT OF THE SPIRIT

GAL. 5:22-23



3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

2c. The enduement of the believer:

3d. The consequences of the filling of the Spirit:

1e. Christ-likeness:

Gal. 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

1f. Love:

2f. Joy:

3f. Peace:

4f. Longsuffering:

5f. Gentleness:

6f. Goodness:

7f. Faithfulness:

8f. Meekness:

9f. Temperance:

2e. Worship and praise:

Eph. 5:18-20 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; cf. Col. 3:16-17

3e. Submissiveness:

Eph. 5:21 Submitting yourselves one to another in the fear of God.

4e. Service:

Jn. 7:37-39 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

3c. The enrichment of the believer:

1d. Teaching:

Jn. 16:12-15 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. 14 He shall glorify me: for he shall receive of mine, and shall show it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

1e. The purpose:

The Spirit teaches the believer to understand all truth, especially prophecy.

2e. The product:

The Spirit never glorifies Himself but Christ who is known only through the written Word.

3e. The procedure:

The Spirit anoints the believer so that he might be taught.

1 Jn. 2:20 But ye have an unction from the Holy One, and ye know all things.

3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

3c. The enrichment of the believer:

1d. Teaching:

1 Jn 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

2d. Guiding:

Rom. 8:14 For as many as are led by the Spirit of God, they are the sons of God.

1e. The importance: The believer receives divine direction.

2e. Illustrations:

Acts 8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

Acts 10:19-20 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Acts 13:4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

Acts 16:6-7 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

Acts 20:22-23 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

3d. Assuring:

Rom. 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

1e. The nature: We are children sharing the life of the Father.

2e. The need: Doubts arise when we are not filled.

4d. Prayer:

Rom. 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

1e. The problem:

1f. Our infirmity in prayer life:

2f. Our ignorance of proper requests:

3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

3c. The enrichment of the believer:

4d. Prayer:

2e. The process:

Rom. 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Eph. 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

The Savior likewise prays for the believer:

Jn. 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

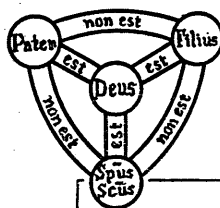
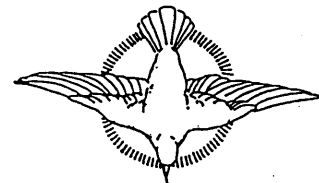
1 Jn. 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

3e. The product:

Rom. 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

1f. Assurance of present salvation:

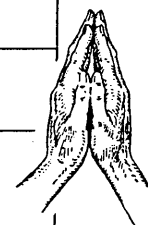
2f. Anticipation of future salvation:

**THE TRINITY AND PRAYER**

JOHN	ADDRESS	AUTHORITY	ANSWERS
14:13	<i>Father</i>	<i>Son</i>	<i>Christ</i>
15:16	<i>Father</i>	<i>Christ</i>	<i>Father</i>
16:23	<i>Father</i>	<i>Christ</i>	<i>Father</i>
16:24	<i>Father</i>	<i>Son</i>	<i>Father</i>
16:26	<i>Father</i>	<i>Son</i>	<i>Father</i>

CONCLUSION: Prayer is directed to the Father, in the name of the Son, by the power of the Spirit.

Manfred E. Kober, Th.D.



3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

3c. The enrichment of the believer:

4d. Prayer:

4e. The pattern:

1f. To the Father:

Mt. 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Eph. 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

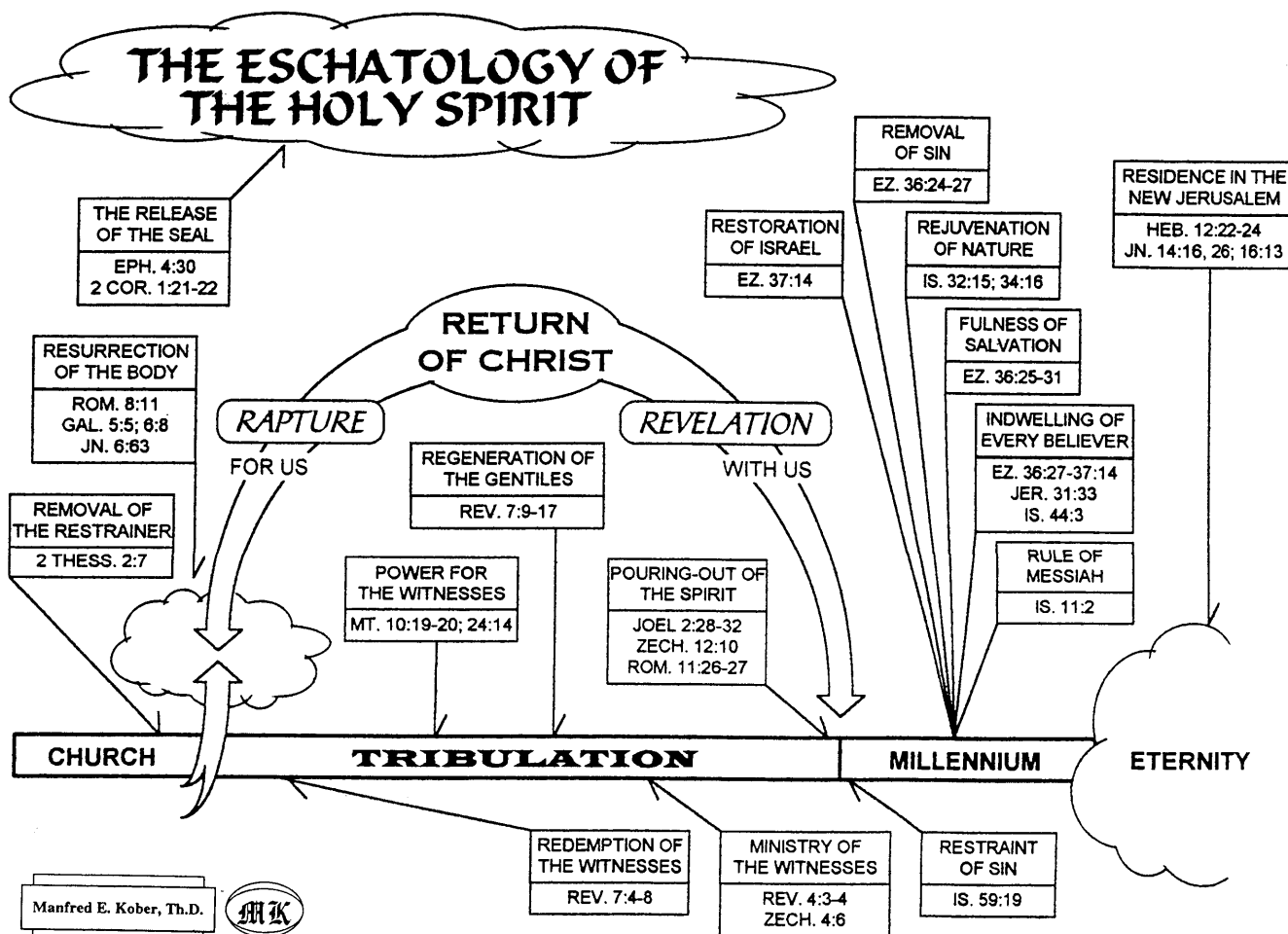
2f. In the name of the Son:

Jn. 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Jn. 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

3f. In the power of the Spirit:

Eph. 6:18-19 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,



Sources

Bellshaw, William G., "The Confusion of Tongues," Bibliotheca Sacra (April 1963), pp. 145-153.

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Johnson, S. Lewis Jr., "Introduction"; Hodges, Zane, "The Purpose of Tongues", Bibliotheca Sacra, (July, 1963), pp. 224-233.

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 Toussaint, Stanley D., "First Corinthians Thirteen and the Tongues Question"; Dollar, George W., "Church History and the Tongues Movement". pp. 309-321.

Principles: things we know definitely about tongues:

1. It can be proved that tongues were foreign languages.

Only in Acts 2:8 are tongues explained, and they are called foreign languages. In I Cor. 14 the word "unknown" (tongue) should be left out and instead just "language" should be read.

2. There is such a thing as limitation on gifts.

Spiritual gifts are limited as to extent.

The question of I Cor. 12:29-30--"do all speak in tongues?" demands a NEGATIVE answer, thus, not everyone could be expected to speak in tongues.

Spiritual gifts are limited as to time.

Apostleship and prophecy were foundational gifts and no longer exist in the church today (Eph. 2:20). Certain other gifts, called "signs, wonders, miracles and gifts of the Holy Spirit" were present among the first generation Christians to confirm the gospel but NO LONGER existed when the epistle to the Hebrew was written (Heb. 2:3-4). The gift of tongues may well be included among them.

3. Tongues will cease.

The only thing unclear is WHEN this will occur. The most important passage on the cessation of tongues is I Cor. 13:8ff. The context speaks of spiritual gifts (ch. 12, ch. 14, 13:8-13). The verbs for the first and third gifts of v. 8 are identical: prophecies and knowledge shall be rendered inoperative (future passive of **καταργέω**). Tongues are said to cease of themselves (future middle of **παύω**). For the spiritual gifts of knowledge and prophecy on the one hand and tongues on the other hand, different verbs and voices are used. This is not due to Paul's desire to avoid repetition, for the word is used again in verses 10 and 11. The thought, based on the grammatical interpretation is this: God Himself will render prophecy and knowledge inoperative. When this shall have happened, tongues shall have ceased of their own accord. But WHEN are prophecy and knowledge removed? Eph. 2:20 teaches that apostleship and prophecy are the foundation of the church. TONGUES would die out by the time the foundation of the church has been laid. The "perfect" of I Cor. 13:10, therefore, has reference to the completion of the N.T. canon of Scripture and the maturing of the church. The context does not refer to Christ but to the finished product, the Church and the canon. But even if "that which is perfect" refers to the return of the Lord, the argument for the cessation of tongues is thereby not weakened. Tongues will have ceased when the "perfect" has come. When will they cease of their own accord? When their purpose is fulfilled. It is instructive that verses 9 and 12 omit tongues.

4. The original purpose of tongues has ceased.

Tongues were a sign for unbelieving Israelites, I Cor. 14:20-23. Verse 22 refers to Isa. 28:11-12. The first century, first generation Jews, needed to be convinced that the gospel came from God. The Jews thought that Christ was a blasphemer. Paul and others proclaimed that He was the Messiah (Acts 18:5).

5. There are more important gifts than tongues.

Paul says that there are more important and less important gifts, I Cor. 12:28, "first, second, third" etc. Tongues appear last on his list.

6. The baptism of the Spirit does not need to be accompanied by tongues.

According to I Cor. 12:13, all Corinthians were baptized, but Paul indicates that not all Corinthians speak in tongues (I Cor. 12:30; 14:5).

7. Women are not to participate in speaking in tongues.

Whatever else I Cor. 14:34 means, it must relate to the subject of the chapter, the gift of tongues. 'The same verbs for "keeping silence" and "speak" are found in v. 28. It means complete silence, not just no interruption of the worship service. The observance of this rule and the next two would automatically eliminate most modern tongues meetings.

8. The gift is to be exercised by two or three people, but no more than that number (I Cor. 14:27).

9. An interpreter must be present when someone is using the gift. Otherwise the speaker is to keep silent (v. 28).

10. The reference to tongues in I Cor. 14 is to the public assembly.

There is nothing about private worship mentioned. vv. 4-5 do not switch to the home.

11. Christ-likeness does not require speaking in tongues.

He never did. Furthermore, the fruit of the Spirit does not include tongues (Gal. 5:22-23).

Manfred E. Kober, Th.D.

Angelology

HOLY ANGELS



DEMONS



SATAN



Manfred E. Kober, Th.D.



Angels And Bible Doctrines

①



Scriptures

Prominent Company

Genesis 3:1-Revelation 22:8

②



God

Praising Creatures

Job 38:6-7

③



Christ

Perpetual Messengers

Hebrews 1:14

④



Holy Spirit

Personal Spirits

Luke 15:10



ANGELS

⑤



Man

Providential Protectors

Luke 16:22

⑥

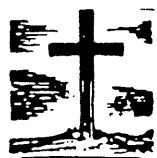


Sin

Perfect Beings

Matthew 25:41

⑦

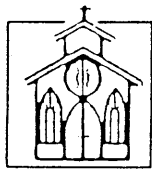


Salvation

Peaceful Observers

1 Peter 1:12; 1 Corinthians 4:9

⑧



Church

Powerful Ministers

Hebrews 1:14

⑨



Last Things

Proclaiming Heralds

Revelation 8-9

ANGELOLOGY CONTENTS

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ANGELOLOGYA. The Doctrine of Angels.

1b. Introduction:

1c. The current emphasis on angels:

2c. The biblical evidence for angels:

1d. The time:

2d. The writers:

2b. The existence of angels:

1c. The teaching of Scripture:

2c. The teaching of Christ:

1d. He assumes their existence:

Mt. 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

2d. He acknowledges their existence:

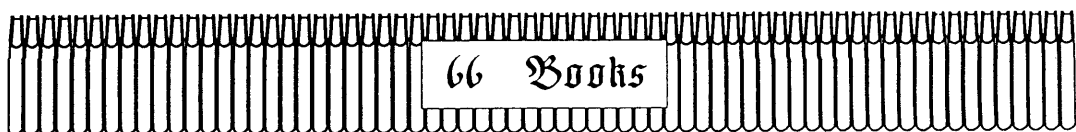
Mt. 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Mt. 13:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

cf. v. 39,49

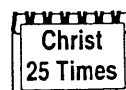
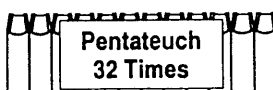
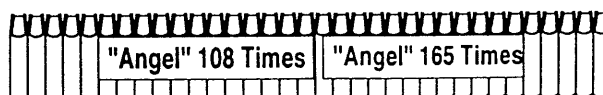
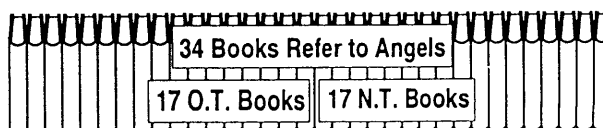


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Bible 273 Times

8 or 9 Writers



Manfred E. Kober, Th.D.



1A. The Doctrine of Angels.

2b. The biblical evidence for angels:

2c. The teaching of Christ:

3d. The alternatives to accepting Christ's teachings concerning angels: (1) Either He was deceived or (2) He deceived the people or (3) He accommodated Himself to the thought of His time or (4) angels are an embellishment by the early church or (5) Christ believed in angels because, after all, He had created them.

3b. The creation of angels:

1c. The fact:

Col. 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Ps. 148:2 Praise ye him, all his angels: praise ye him, all his hosts.

Ps. 148:5 Let them praise the name of the LORD: for he commanded, and they were created.

Neh. 9:6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

2c. The time:

Job 38:6-7 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 7 When the morning stars sang together, and all the sons of God shouted for joy?

4b. The nature of angels:

1c. They are personal beings:

1d. Their intellect:

1 Pet. 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

2d. Their emotions:

Lk. 2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Lk. 15:10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

3d. Their will:

Is. 14:12-14 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High.

Jude 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Mk. 5:10-12 And he besought him much that he would not send them away out of the country. 11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

1A. The Doctrine of Angels.

4b. The nature of angels:

2c. They are spirit beings:

Heb. 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

1 Cor. 15:39-40 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

3c. They are sexless beings:

Mk. 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

1d. They do not reproduce:

2d. They are always referred to as masculine:

Gen. 18:2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

(Zech. 5:9 is a possible exception)

4c. They are immortal beings:

Lk. 20:36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

5c. They are powerful beings:

2 Pet. 2:11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

6c. They are distinct beings:

Ps. 8:4-5 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Heb. 12:22-23 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

7c. They are an innumerable company:

Heb. 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Rev. 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Rev. 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

If the number of presently unfallen angels according to Rev. 5:11 is to be taken literally as approximately 400 million (actually 404 million) and one third of the original angels fell with Satan, then the original number of angels must have been at least 600 million. It appears that presently the unfallen angels outnumber the demons 2:1.

5b. The organization of angels:

1A. The Doctrine of Angels.

5b. The organization of angels:

1c. Archangel: Michael

Jude 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Dan. 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

1 Thess. 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

2c. Chief princes:

Dan. 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

3c. Ruling angels:

Eph. 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

Col. 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

4c. Cherubim:

Gen. 3:22-24 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the LORD

God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Ez. 10:1-20

5c. Seraphim:

Is. 6:1-3 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

6c. Guardian angels:

Heb. 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Mt. 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

6b. The names of angels:

1c. General names:

1d. Sons of God:

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

1A. The Doctrine of Angels.

6b. The names of angels:

1c. General names:

2d. Watches:

Dan. 4:23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

3d. Holy Ones:

Dan. 4:23

4d. Heavenly host:

Lk. 2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

5d. Princes:

Dan. 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Living creatures or beast:

6d. Living creatures or beasts:

Ez. 1:10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

Ez. 3:13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

Ez. 10:15-16 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar. 16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

Rev. 4:6-9 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. 7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. 8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

7d. Mighty angels:

Rev. 18:21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

Cf. Rev. 10:1

2c. Individual names:

1d. Michael:

Dan. 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Dan. 10:21 But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Dan. 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

1A. The Doctrine of Angels.

6b. The names of angels:

1c. Individual names:

1d. Michael:

Jude 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Rev. 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

2d. Gabriel:

Dan. 8:16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

Dan. 9:21 Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

Lk. 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

Lk. 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

3d. Lucifer:

Is. 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

4d. Tribulation angels:

Rev. 16

the angel of the waters

the angel of the fire

the angel of the abyss

4 beasts

Rev 4:6-9 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. 7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. 8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

7b. The abode of angels:

1c. The elect angels:

1d. They live in heaven:

Mt. 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Mk. 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

1A. The Doctrine of Angels.

6b. The names of angels:

7b. The abode of angels:

1d. They live in heaven:

Lk. 2:15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Cf. 2:1

Gal. 1:8-9 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

2 Cor. 12:2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

2d. They live in the second heaven:

2c. The evil angels:

1d. They live in the heavenlies:

Eph. 6:22 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

2d. Some are confined under chains waiting for judgment:

Jude 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

3d. Some are free to roam the earth:

Mk. 5:1-19

4d. Some of them are temporarily confined and will be loosed in the tribulations:

Rev. 9:11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Rev. 9:14-15 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Rev. 16:13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

5d. Their final abode:

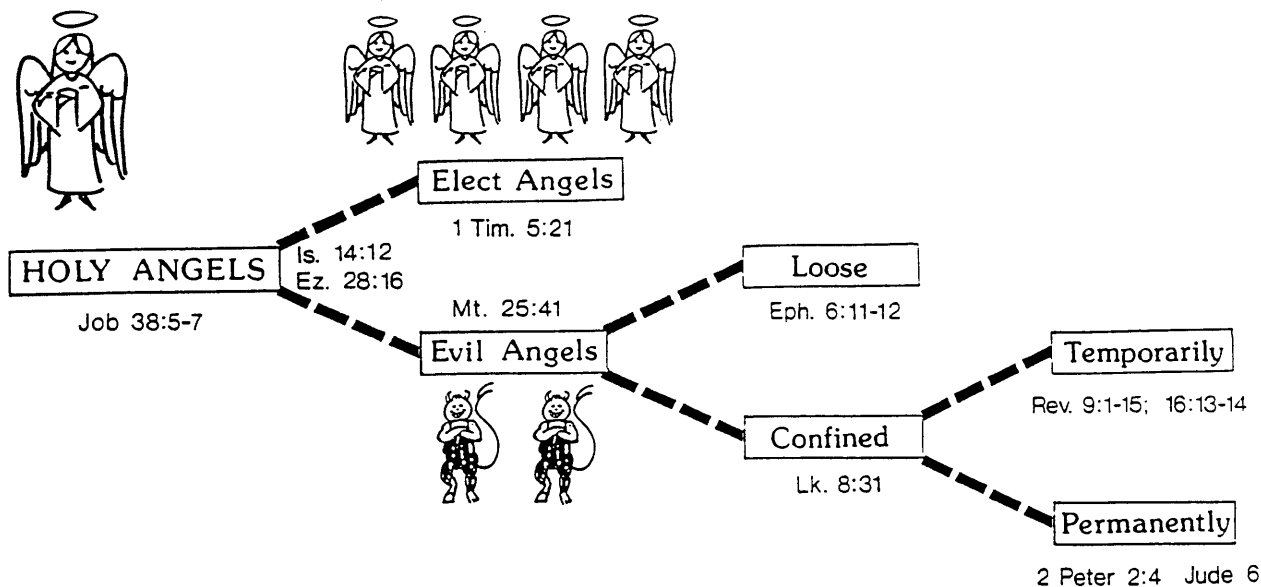
Mt. 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

7b. The abode of angels:

2c. The evil angels:

5d. Their final abode:

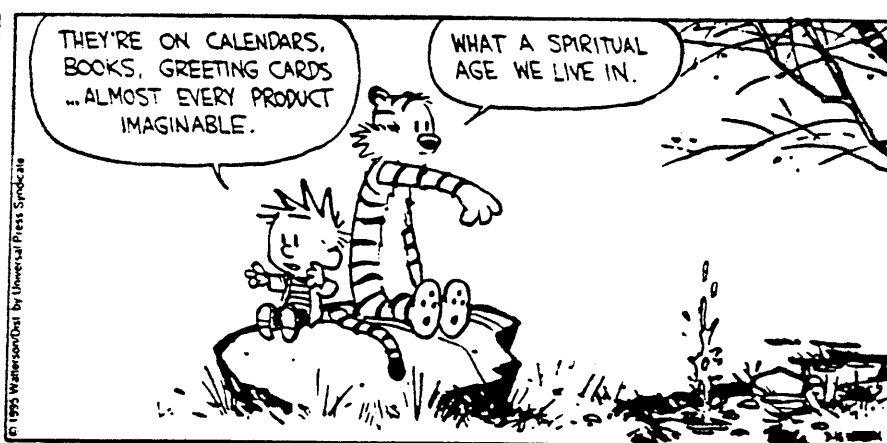
The Spirit World



Manfred E. Kober, Th.D.



CALVIN AND HOBBS



1A. The Doctrine of Angels.

8b. The power of angels:

1c. They are limited but their powers exceed those of men:

2 Pet. 2:11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

2c. They have unusual intelligence: They benefit from 12,000+ years of observation.

3c. They have supernatural strength:

Mt. 28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Ps. 103:20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

4c. They are able to move swiftly:

Dan. 9:21 Yea, whilst I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

5c. They are able to perform superhuman feats:

Acts 12

6c. Sometimes angels are able to control the forces of nature as well as effect them:

Rev. 14; 16

7c. They are able to eat:

Gen. 19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

Ps. 78:25 Man did eat angels' food: he sent them meat to the full.

9b. The ministry of angels:

1c. In relation to Christ:

1d. They predicted His birth:

Lk. 1:26-33

2d. They announced His birth:

Lk. 2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

3d. They protected Him as an infant:

Mt. 2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

1A. The Doctrine of Angels.

9b. The ministry of angels:

1c. In relation to Christ:

Holy Angels and the Heavenly Savior

REFERENCE	MT. 1:20	MT. 2:13	MT. 2:19	MT. 2:22
COMMAND	Marry Mary	Escape to Egypt	Proceed to Palestine	Go to Galilee
VIRTUE	Loyalty	Piety	Simplicity	Humility
TIME	During Sleep	During Sleep	During Sleep	During Sleep
AGENT	Angel	Angel	Angel	God (His angel)
LOCALITY	Nazareth	Bethlehem	Egypt	S. Israel
APPLICATION	Don't Judge	Don't Worry	Don't Question	Don't Overreact

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4d. They strengthened Him after His temptation:

Mt. 4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

5d. They were prepared to defend Him against His enemies:

Mt. 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

6d. They strengthened Him in Gethsemane:

Lk. 22:43 And there appeared an angel unto him from heaven, strengthening him.

7d. They rolled the stone away from the tomb:

Mt. 28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

8d. They announced His resurrection:

Mt. 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

9d. They were present at His ascension:

Acts 1:10-11 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Angels in the Life

and Ministry of Christ



13 Promised His Return
Acts 1:10-11

12 Preached His Resurrection
Mt. 28:5-6; Lk. 24:4ff

11 Pushed away the Stone from the Tomb
Mt. 28:2

10 Provided Sustenance after His Testing
Lk. 22:43

9 Prepared to Defend the Savior
Mt. 26:53

8 Proffered Help after His Wilderness Temptation
Mt. 4:11

7 Permitted the Holy Family to Settle in Galilee
Mt. 2:22

6 Proclaimed the Death of Herod
Mt. 2:19-21

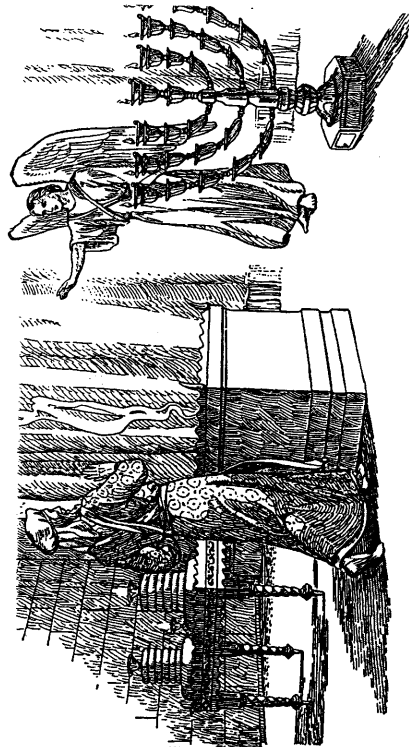
5 Protected the Holy Family
Mt. 2:13

4 Praised the Father at the Incarnation
Lk. 2:13-14

3 Prompted Joseph to Take Mary
Mt. 1:20-21

2 Prophesied the Incarnation
Lk. 1:26-38

1 Predicted the Birth of the Forerunner
Lk. 1:11-20



Manfred E. Kober, Th.D.

MAN

1A. The Doctrine of Angels.

9b. The ministry of angels:

1c. In relation to Christ:

10d. They will herald His return:

1 These. 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

2c. In relation to believers:

1d. They serve believers:

1e. They answer prayer:

Acts 12:7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

2e. They direct service:

Acts 8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

3e. They aid in revelation:

Acts 27:22-24 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. 23 For there stood by me this night the angel of God, whose I am, and whom I serve, 24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

Rev. 1:1 The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

4e. They give encouragement in times of danger:

Acts 27:23-24 For there stood by me this night the angel of God, whose I am, and whom I serve, 24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

5e. They care for the believer at death:

Lk. 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
Care for the believer's immaterial part.

Jude 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.
Care for the believer's body.

2d. They observe believers:

I Cor. 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

1e. They rejoice at the salvation of sinners:

Lk. 15:10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

2e. They see what redemption means in life:

I Cor. 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

1A. The Doctrine of Angels.

9b. The ministry of angels:

2c. In relation to believers:

2d. They observe believers.



3e. They are called as witnesses for proper Christian conduct:

1 Tim. 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

4e. They are interested in the worship of the church:

I Cor. 11:10 For this cause ought the woman to have power on her head because of the angels.

5e. They are to see decorum and propriety:

SIMILARITIES BETWEEN MEN AND ANGELS	 MEN	 DIFFERENCES BETWEEN AND ANGELS
CREATED IMMORTAL SERVANTS PERSONAL BEINGS INTELLECT EMOTION WILL	VISIBLE CORPOREAL CREATED FROM DUST RACE-RELATED EXPERIENCE AND POWER-LOWER POSITION: HIGHER FUTURE: MEN JUDGE ANGELS (1 COR. 6:2-3)	INVISIBLE INCORPOREAL (SPIRIT BODY 1 COR. 15) CREATED EX NIHILO COMPANY-UNRELATED HIGHER LOWER ANGELS SUBJECT TO MEN

3c. Their ministry in relation to unbelievers:

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1d. Infliction of physical punishment:

Acts 12:23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

2d. Separation of the righteous from the wicked:

Mt. 13:39ff The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

3d. Binding of Satan and his host:

Rev. 20:1-2 And I saw an angel come down from heaven, having the key of the *bottomless pit* and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

1A. The Doctrine of Angels.

9b. The ministry of angels:

4c. Their ministry to the nations.

1d. Michael is the guardian of Israel:

Dan. 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2d. Apparently other nations have angels assigned to them:

Dan. 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Dan. 10:20-21 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. 21 But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

3d. Angels will be involved in executing the judgments of the tribulation period:

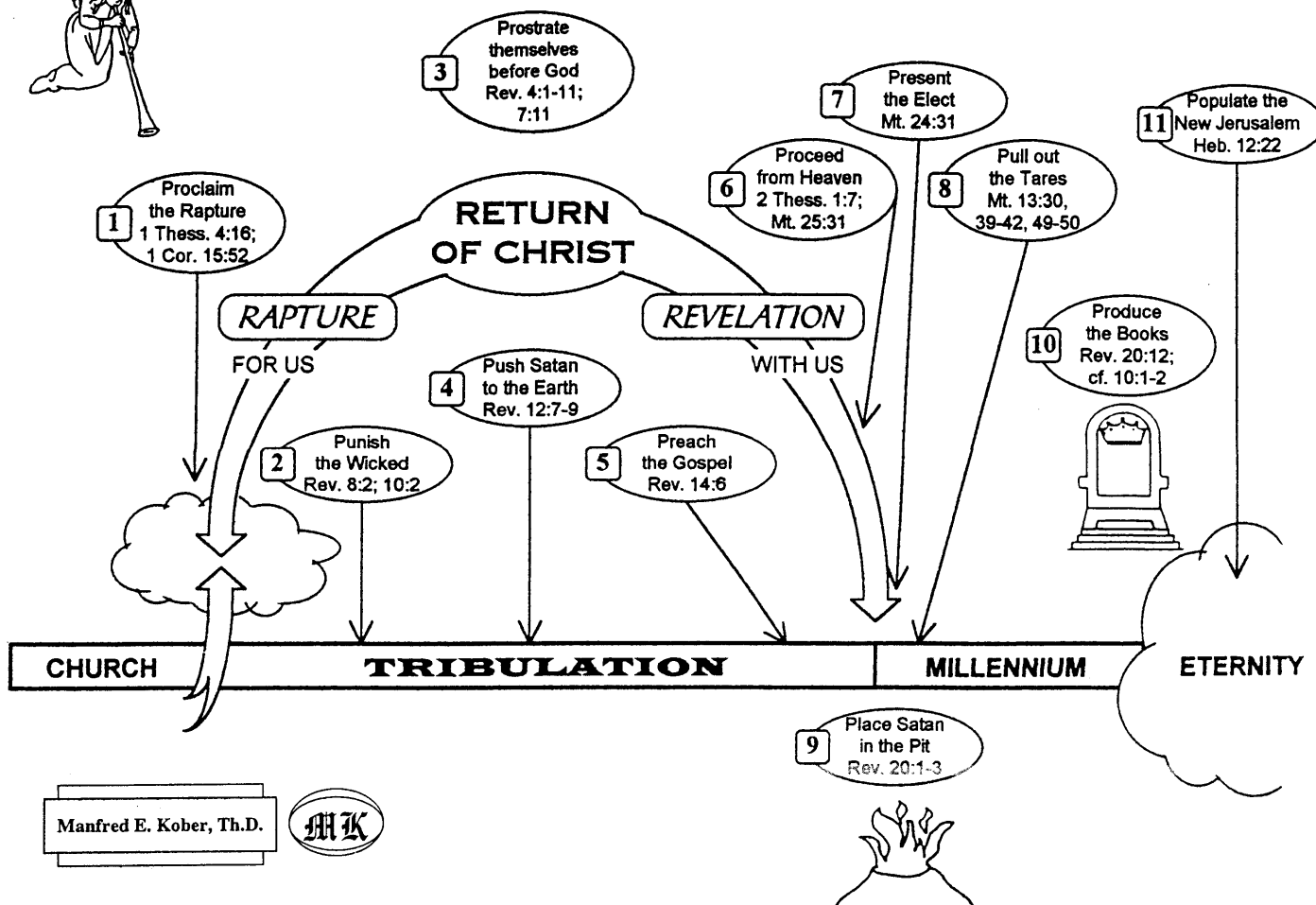
Rev. 8, 9, 16, 19

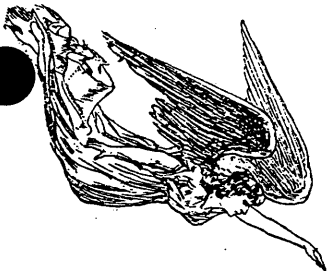
4d. Angels will gather Israel from the four corners of the earth at the second coming:

Mt. 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.



Eschatology of Angels





The Cosmic Conflict Behind The Celestial Curtain
or
Daniel's Intercession and Demonic Interference

Daniel 10



1. DANIEL REPENTS OF HIS SIN: 1-9, 12
2. GOD RECEIVES THE WORDS OF DANIEL: 12
3. AN ANGEL RESPONDS TO GOD'S COMMAND: 4-9, 12
4. A DEMON RESISTS THE ANGEL FOR THREE WEEKS: 13c
5. MICHAEL RENDERS HELP TO THE ANGEL: 13b
6. THE ANGEL REMAINS IN PERSIA FOR THREE WEEKS: 13c
7. THE ANGEL REVEALS FUTURE EVENTS: 14
8. THE ANGEL REMOVES DANIEL'S DUMBNESS: 15-16
9. THE ANGEL RESTORES DANIEL'S STRENGTH: 17-19
10. THE ANGEL RESTRAINS THE PRINCE OF PERSIA: 20a-b
11. THE PRINCE OF GREECE REPLACES THE ANGEL: 20c
12. MICHAEL RESCUES ANGELS IN DISTRESS: 21



MR

2A. The Doctrine of Satan.

1b. The existence of Satan:

1c. The evidence from Scripture:

1d. The evidence from the Old Testament:

2d. The evidence from the New Testament:

2c. The evidence from the Savior:

1d. The frequent references to Satan:

2d. The special revelation concerning Satan:

3d. The clear acknowledgement of the existence of Satan:

Mt. 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

Lk. 10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

Lk. 11:18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.



2b. The constitution of Satan:

1c. The personality of Satan:

1d. The traits of personality:

1e. Intellect:

2 Cor. 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

Lk. 4:1-12 Three times Satan quoted Scripture.

Gen. 3:1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

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

2e. Emotions:

Rev. 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

1 Tim. 3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

1 Pet. 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

2A. The Doctrine of Satan.

2b. The constitution of Satan:

1c. The personality of Satan:

1d. The traits of personality:

3e. Will:

Is. 14:12-17 The 5 "I wills" of Satan

2 Tim. 2:26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

2d. Personal pronouns:

Job 1

3d. Personal associations:

2 Cor. 11:14-15 And no wonder, for even Satan disguises himself as an angel of light. 15 Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds. (NASB)

Js. 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

4d. Moral responsibility:

Mt. 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

2c. The nature of Satan:

1d. Satan is a creature:

1e. He is described as a creature:

Ez. 28:14-15 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Col. 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

2e. He has creaturely limitations:

Jb. 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

3e. He can be resisted by the believer:

Js. 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

2d. Satan is a spirit being:

1e. He is incorporeal:

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

2b. The constitution of Satan:

2c. The nature of Satan:

2d. Satan is a spirit being:

2e. He is invisible.

3e. He is associated with other angels:

Mt. 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Rev. 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

3d. Satan is the highest creature:

1e. He belonged to the order of angels called cherubim:

Ez. 28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Eph. 6:11-12 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

2e. He was the highest created angel:

Ez. 28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

3e. He still has much power:

Jude 8-9 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

2 Cor. 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

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

4d. Satan is the antagonist of God:

1 Pet. 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:



3b. The designations of Satan:

1c. Names:

1d. Satan:

Zech. 3:1 And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

Rev. 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

2d. Devil:

Lk. 4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

Lk. 4:13 And when the devil had ended all the temptation, he departed from him for a season.

Rev. 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

3d. Lucifer:

Is. 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

4d. Beelzebub:

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

5d. Belial:

2 Cor. 6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

2c. Titles:

1d. Evil one:

1 Jn. 5:19 We know that we are of God, and the whole world lies in the *power of* the evil one. (ASV)

2d. Tempter:

1 Thess. 3:5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

3d. Prince of this world:

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

4d. God of this age:

2 Cor. 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5d. Prince of the power of the air:

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

2A. The Doctrine of Satan.

3b. The designations of Satan:

Angelology 18

2c. Titles:

6d. Accuser of the brethren:

Rev. 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

7d. Deceiver:

Rev. 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

8d. Anointed cherub who covers:

Ez. 28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

9d. Liar:

Jn. 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

10d. Murderer:

Jn. 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

3c. The representations:

1d. Old serpent:

Rev. 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

2d. Great dragon:

Rev. 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

3d. Angel of light:

2 Cor. 11:14 And no marvel; for Satan himself is transformed into an angel of light.

4b. The fall of Satan:

1c. Satan's original state: Ez. 28

Ez. 28:12-19 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. 19 All they that know thee among the people shall be astonished at thee: thou shalt be

4b. The fall of Satan:

1c. Satan's original **state**: Ez. 28

a terror, and never shalt thou be any more.

1d. The interpretations of the passage: King of Tyre.

1e. The passage speaks entirely of a human leader.

2e. The passage refers to a human leader (vv. 1-10)
and a satanic leader (vv. 11-19).

3e. The entire passage has both a human king and Satan in view.

2d. The description of Satan:

1e. His position: v. 12—"thou sealest up the sum"

2e. His habitation: v. 13—"thou hast been in Eden"

3e. His appearance: v. 13—"every precious stone was thy covering..."

4e. His duties: v. 14—"thou art the anointed cherub that covereth..."

5e. His sin: v 15—"thou wast perfect in thy ways till iniquity was found in thee."

6e. His punishment: vv. 15-19

2c. Satan's peculiar **sin**: Is. 14

Is. 14:12-17 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit. 16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; 17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

1d. The intention of the passage:

1e. The king of Babylon:

Is. 14:4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

2e. Reference to Lucifer:

Is. 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

2d. The intensity of the sin:

(1 Tim. 3:6) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. According to Delitzsch, pride is "the sin of sins."

2A. The Doctrine of Satan.

4b. The fall of Satan:

2c. Satan's peculiar **sin**: Is. 14

2d. The intensity of the sin:

1e. "I will ascend into heaven" --v. 13a

2e. "I will exalt my throne above the stars of God" --v. 13b

3e. "I will sit also upon the mount of the congregation" --v. 13c

1f. The mount:

2f. The congregation:

3f. The north:

Ps. 75:6-7 For promotion cometh neither from the east, nor from the west, nor from the south. 7 But God is the judge: he putteth down one, and setteth up another.

4e. "I will ascend above the clouds"—v. 14a

5e. "I will be like the most High"—v. 14b

5b. The judgments of Satan:

1c. Barred from the mountain of God:

Ez. 28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

2c. Judged in the garden of Eden:

Gen. 3:14-15 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

3c. Condemned at the cross of Calvary:

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

Jn. 16:11 Of judgment, because the prince of this world is judged.

4c. Driven from heaven during the tribulation period:

Rev. 12:7-13 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. 13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

5c. Confined to the bottomless pit:

Rev. 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a

2A. The Doctrine of Satan.

5b. The judgment of Satan:

5c. Confined to the bottomless pit:

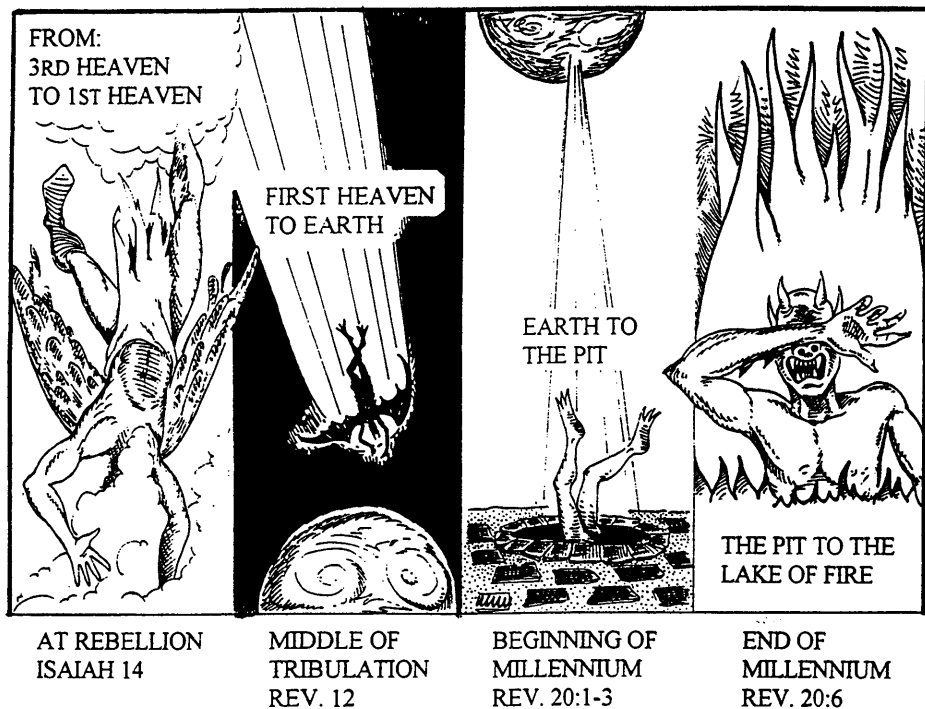
thousand years,

6c. Consigned to the lake of fire:

Mt. 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Rev. 20:10,14 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. 14 And death and hell were cast into the lake of fire. This is the second death.

THE FOUR FALLS OF SATAN



Manfred E. Kober, Th.D.



6b. The work of Satan:

1c. The plan of Satan:

1d. To thwart the plan of God:
Rev. 12

2d. To counterfeit the program of God:

2 Cor. 11:14 And no marvel; for Satan himself is transformed into an angel of light.

2c. The program of Satan:

1d. In relation to Christ:

2A. The Doctrine of Satan.

6b. The work of Satan:

2c. The program of Satan:

1d. In relation to Christ:

1e. To give Him a wound:

Gen. 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

2e. To make Him unfit for His work:

Mt. 4

Lk. 4

3e. To oppose His messianic mission:

Lk. 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luke 4:33-37 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. 37 And the fame of him went out into every place of the country round about.

4e. To eliminate the cross:

Mt. 16:22-23 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

5e. To make Him unwilling to die:

Mt. 26:36ff Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. . .

2d. In relation to the nations:

1e. Satan deceives the nations:

Is. 14:16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

Rev. 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

2e. Satan attempts to rule the nations through his demons:

Dan. 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Dan 10:20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

3e. Satan gathers the nations to the battle of Armageddon:

Rev. 16:12-14,16 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. 13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and

2A. The Doctrine of Satan.

6b. The work of Satan:

2c. The program of Satan:

2d. In relation to the nations:

3e. Satan gathers the nations to the battle of Armageddon:

out of the mouth of the false prophet. 14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . 16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

3d. In relation to the unsaved:

1e. He blinds their minds:

2 Cor. 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2e. He snatches the seed of the Word:

Lk. 8:12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

3e. He uses people to oppose the work of the gospel:

1 Thess. 3:5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

Acts 13:4-12

4d. In relation to believers:

1e. He tempts them to lie:

Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

2e. He accuses and slanders them:

Rev. 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

3e. He hinders their work for God:

1 Thess. 2:18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

4e. He tempts them to immorality:

1 Cor. 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

5e. He sows tares among believers in order to deceive:

Mt. 13:38-39 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

6e. He defeats them:

2 Cor. 2:11 Lest Satan should get an advantage of us; for we are not ignorant of his devices.

2A. The Doctrine of Satan.

6b. The work of Satan:

2c. The program of Satan:

4d. In relation to believers:

7e. He incites persecutions against Christians:

Rev. 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.



7b. The defense against Satan:

1c. The assistance from God:

1d. Keep from underestimating Satan:

Jude 8-9 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

2d. Keep from overestimating Satan: help is available for the believer's spiritual combat

1e. An indwelling power:

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

1 Jn. 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

7b. The defense against Satan:

1c. The assistance from God:

2d. Keeping from overestimating Satan:

2e. An intimate position:

Jn. 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

Heb. 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

3e. An interceding person:

Rom. 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Heb. 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Jn. 17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

2c. The attitude toward Satan:

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

1d. Be alert:

2d. Be aware:

1e. Of his aim:

2e. Of his procedure:

3e. Of his zeal:

3c. The armor of God: Eph. 6:11-18

1d. Avoid giving place to the devil:

Eph. 4:26-27 Be ye angry, and sin not: let not the sun go down upon your wrath: 27 Neither give place to the devil.

2d. Array yourself against the devil:

Js. 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

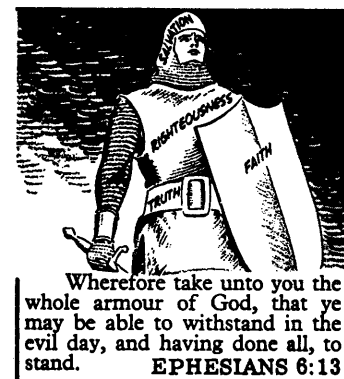
3d. Arm yourself with God's weapons: Eph. 6:10-18

1e. The armor:

Eph. 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

2e. The girdle:

Eph. 6:14a Stand therefore, having your loins girt about with truth,



7b. The defense against Satan:

3c. The armor of God: Eph. 6:11-18

3d. Arm yourself with God's weapons: Eph. 6:10-18

3e. The breastplate:

Eph. 6:14b and having on the breastplate of righteousness

4e. The sandals:

Eph. 6:15 And your feet shod with the preparation of the gospel of peace;

5e. The shield:

Eph 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

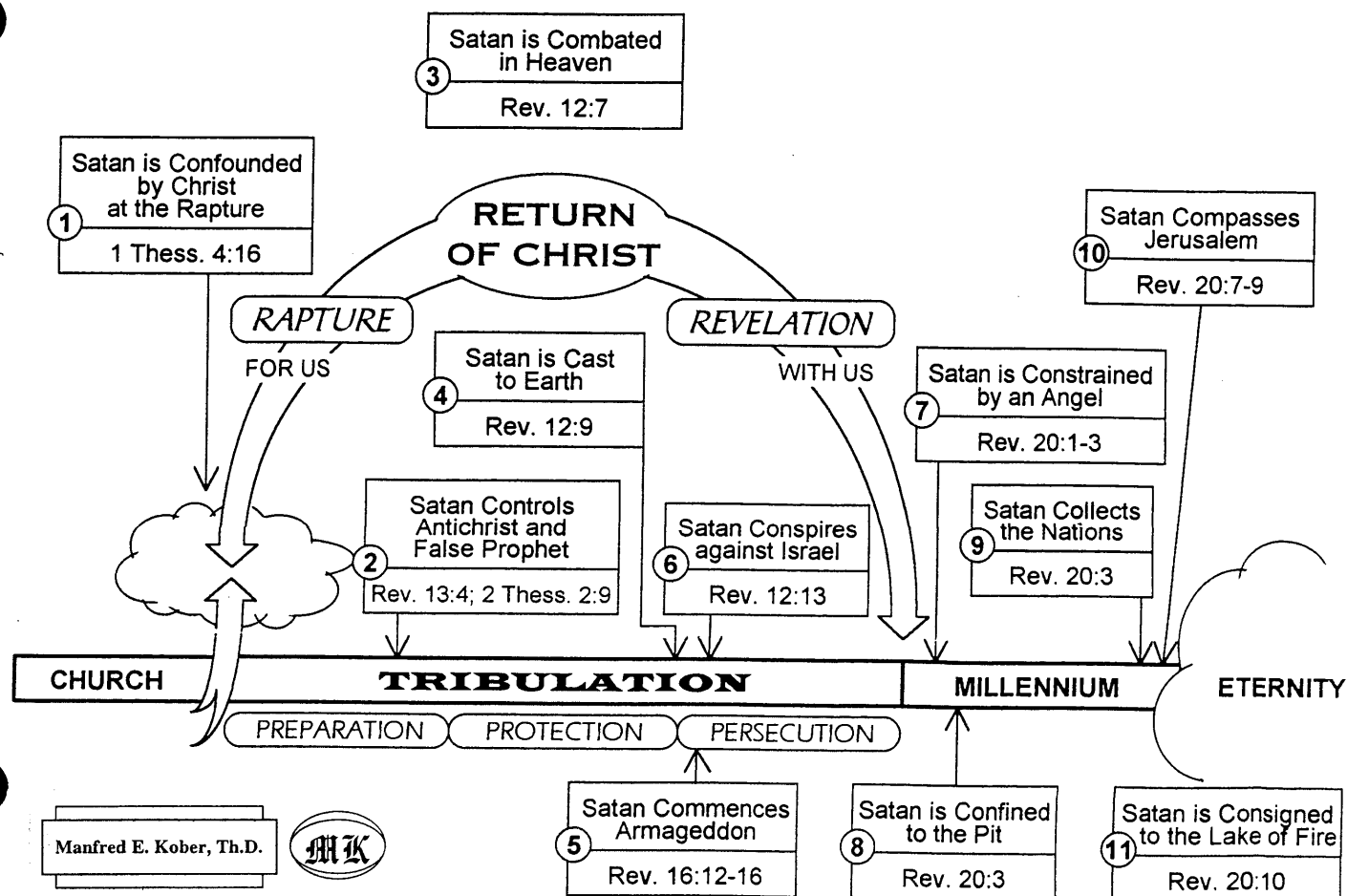
6e. The helmet:

Eph. 6:17a And take the helmet of salvation,

7e. The sword:

Eph. 6:17b and the sword of the Spirit, which is the word of God:

Eschatology of Satan



3A. The Doctrine of Demons.

1b. The identity of demons:

1c. Their origin:

1d. The depraved souls of departed evil men:

1e. The reason for this view:

2e. The reply to this view:

2d. The disembodied spirits of a pre-Adamic race:

1e. The reasons for this view:

Is. 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

Gen. 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

2e. The reply to this view:

Matt. 19:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

3d. The degenerate offspring of angels and antediluvian women:

1e. The reasons for this view:

1f. The term sons of God is used only of angels:

Jb 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Jb. 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

Jb. 38:7 When the morning stars sang together, and all the sons of God shouted for joy?

2f. Without this hypothesis there is no satisfactory explanation of 2 Pet. and Jude 6:

2 Pet. 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

Jude 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(However, the first estate of angels was unconfirmed creaturely holiness rather than a fallen state from which some angels defected even more in the sin of Gen. 6)

3f. The sin of 2 Peter and Jude deals with unnatural sexual relations.



3A. The Doctrine of Demons.

1b. The identity of demons:

1c. Their origin:

3d. The degenerated offspring of angels and antediluvian women:

1e. The reasons for this view:

4f. A special, singularly unique judgment follows the wickedness.

5f. This was the universal opinion of the early church, with only few exceptions.

2e. The reply to this view:

1f. Good angels are called sons of God but never evil angels.

2f. To prove that angels could have sexual relations with men, one must demonstrate that (a) they have a material body by nature, (b) they can reproduce without a material body or (c) they can assume or create a material body for themselves.

3f. The term “sons of God,” according to recent archeological discoveries, refers in Near-Eastern literature to a group of tyrants or noblemen who claimed divine origin for themselves and wanted to subjugate other tribes through indiscriminate intermarriage (as did Solomon centuries later).

4f. The judgment of Gen. 6 follows because of man's sin.

Gen. 6:3-7 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. 5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

4d. Fallen angels:

1e. Satan is an angel and is called the prince of demons:

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

2e. Satan has angels which apparently are identical with demons:

Mt. 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

3e. Satan has well-organized ranks of angels:

Eph. 6:11-12 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

4e. Some demons are confined already and some are loose to do Satan's work:

2 Pet. 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

3A. The Doctrine of Demons.

1b. The identity of demons:

1c. Their origin:

4d. Fallen angels:

4e. Some demons are confined already and some are loosed to do Satan's work:

Jude 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Rev. 9:1-11

2c. Their reality:

1d. Their attestation in Scripture:

"That the New Testament writers believed firmly in the existence of demons is capable of ample proof. They declare their existence (Jas. 2:19; Rev. 9:20), describe their nature (Luke 4:33; Luke 6:18), and their activity (1 Tim. 4:1; Rev. 16:14), mention their expulsion from human bodies (Luke 9:42), suggest their organization under Satan (Matt. 12:26; Eph. 6:12), and indicate their abode (Luke 8:31; Rev. 9:11), and point to their final doom (Matt. 25:41)" (Unger, *Biblical Demonology*, p. 36).

2d. Their acknowledgement by Christ:

1e. The biblical account:

"That Christ Himself shared the identical views of the biblical writers, though this fact is extensively denied, is subject to the same ample proof. He commanded His disciples to cast out demons (Matt. 10:10), cast them out Himself (Matt. 15:22, 28), rebuked them (Mark 5:8), had complete power over them (Mt. 12:29) and viewed His conquest over them as over Satan (Luke 10:17-18)" (*Ibid.*).

2e. The logical alternatives:

1f. Christ accommodated Himself to the superstitious beliefs of His age.

2f. Christ was deceived.

3f. Christ or the Evangelists were deceivers.

3d. The assent of the Jews:

Even Christ's enemies accepted the reality of demons and no one denied that He cast them out.

3c. Their names:

1d. The Bible usage:

In the AV the word "demon" itself does not occur but these beings are variously designated

1b. The identity of demons:

3c. Their names:

1d. The Bible usage:

by such terms as:

1e. "Devils"

Mt. 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

2e. "Spirits"

Mt. 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

3e. "Unclean spirits"

Mt. 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

4e. "Foul spirits"

Mk. 9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

5e. "Evil spirits"

Lk. 8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

2d. The derivation:

1e. Daimon:

1f. Frequency:

Once in the critical text:

Mt. 8:31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

Four times in the Textus Receptus:

Mk. 5:12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

Lk. 8:29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

Rev. 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Rev. 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

2f. Meaning:

From dao, meaning "knowing" or "intelligent"

demons: beings who have superior knowledge to that of humans.

3A. The Doctrine of Demons.

1b. The identity of demons:

3c. Their names

2d. The derivation:

2e. Daimonion:

1f. Frequency: 59 times as devil(s)

1 time as god (Acts 17:18 “a setter forth of strange gods. . .”)

2f. Meaning:

1g. To the pagans:

2g. To the Jews:

3e. Daimonizo:

4c. Their personality:

1d. Liberal denials:

Davies: so-called demonism is nothing more than “certain diseases superstitiously regarded as due to demonical influence.”

2d. The biblical description:

1e. Their intellect:

1f. They recognize Jesus:

Mk. 5:7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

2f. They realize their own doom:

Mt. 8:29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

3f. They know the plan of salvation:

Js. 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

4f. They prophesy (through people):

Acts 16:16-18 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: 17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

5f. They construct doctrinal systems:

I Tim. 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1b. The identity of demons:

4c. Their personality:

2d. The biblical description:

1e. Their intellect:

5f. They construct doctrinal systems:

2 Tim. 3:1-4 This know also, that in the last days perilous times shall come.² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,³ Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, ⁴ Traitors, heady, highminded, lovers of pleasures more than lovers of God;

The corruption of our culture is largely due to demonic deception.

2e. Their emotions:

1f. Their impassionate pleas ("besought"):

Mt. 8:31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

2f. To escape premature judgment:

Mk. 5:7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

Mt. 8:29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

3f. Their "trembling" in anticipation of judgment:

Js. 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

3e. Their volition:

Their choice of the alternative of entering the swine:

Mt. 8:31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

Lk. 8:32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

As Smith so succinctly remarks: "Diseases do not speak as did the demon who cried out, 'What have I to do with thee, Jesus, thou son of the most high God?' (Mk. 5:7)." "The New Testament Doctrine of Demons," *Grace Theological Journal*, X, April 1969, 38.

5c. Their nature:

1d. They are spirit beings:

1e. They are called spirit beings:

Mt. 17:18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Mk. 9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

cf. Lk. 9:39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

1b. The identity of demons:

5c. Their nature:

1d. They are spirit beings:

1e. They are called spirit beings:

Lk. 9:42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

Lk. 10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

Lk. 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

2e. They are described as spirit beings:

Lk. 4:33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

"the spirit of an unclean demon" is a genitive of apposition, lit. **"the spirit, namely an unclean demon."**

3e. They crave embodiment:

Lk. 11:23-26 He that is not with me is against me: and he that gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

This is never said of angels. Demons are depraved spirits who either seek the gratification of their sensual desires by embodiment, or who can best further their satanic program by embodiment.

(Jn. 13:27) And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

2d. They are intelligent beings:

Lk. 4:34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

They understand who Christ is and know of their own doom.

3d. They are powerful beings:

1e. They cause deformities:

Lk. 13:11-17 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

1b. The identity of demons:

5c. Their nature:

3d. They are powerful beings:

2e. They give supernatural strength:

Mk. 5:4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

Lk. 8:29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

4d. They are immoral beings:

1e. They are unclean spirits:

Lk. 4:33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

Lk. 4:36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

Lk. 6:18 And they that were vexed with unclean spirits: and they were healed.

Lk. 8:29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

Lk. 11:24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

2e. They are evil spirits:

Lk. 7:21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

Lk. 8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

The actions of the demonized seem to indicate that the unclean "spirit takes possession in some instances for the purposes of sensual gratification, and uses every type of uncleanness. This may explain the desire of the possessed to live in a state of nudity, to have licentious thoughts (Luke 8:27), and to frequent such places as tombs." (Unger, *Biblical Demonology*, p. 67).

2b. The activity of demons:

1c. Their activity in relation to Christ:

1d. Active opposition:

"The coming of Christ was a signal to a general counter-offensive on the part of the forces of hell. The Gospels give the impression that a multitude of evil spirits had gotten together in Palestine to oppose the Savior's ministry and to turn men's attention to themselves. There was indeed much at stake. After having unsuccessfully tempted Jesus in the

3A. The Doctrine of Demons

2b. The activity of demons:

1c. Their activity in relation to Christ:

1d. Active opposition:

wilderness, Satan, by mobilizing all his allies, tried to set up an obstacle before Him. This diabolical frenzy went on right up to the pages in the book of the Acts . . . and far beyond." (Rene Pache, *The Future Life*, p. 143).

2d. Immediate confession:

Lk. 4:34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

Wherever Christ went, demons acknowledged Him as the Messiah, so much so, that Christ had to silence them:

Mk. 1:34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

Lk. 4:41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

3d. Occasional promotion of God's purposes:

2 Cor. 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

(See also 1 Cor. 5:5-- The offending church member is to be delivered to Satan for the destruction of the flesh.)

1 Kings 22:22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

1 Sam. 16:14 But the spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

2c. Their activity in relation to men:

1d. Demonic oppression:

1e. Mental disorders:

Lk. 9:39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

Mk. 5:15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

2e. Physical diseases:

1f. Epilepsy:

Lk. 9:39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

2f. Dumbness:

Mt. 9:33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

3A. The Doctrine of Demons.

2b. The activity of demons:

Angelology 36

2c. Their activity in relation to men:

1d. Demoniac oppression:

2e. Physical diseases:

2f. Dumbness:

Lk. 11:14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

3f. Blindness:

Mt. 12:22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

4f. Deformity:

Lk. 13:11-12 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

5f. Infirmity:

Lk. 13:11-16 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

Acts 5:16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. distinguishes between demonic and non-demonic diseases:

“bringing sick folks, and them which were vexed with unclean spirits”

(see also Mt. 4:23-24)

3e. Personal injury:

Lk. 9:39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

Mk. 9:26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

Lk. 4:35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

Lk. 8:29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

Mk. 5:5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

4e. Moral attacks:

1f. Unclean thoughts and actions:

Lk. 8:27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

3A. The Doctrine of Demons.

2b. The activity of demons:

2c. Their activity in relation to men:

1d. Demonic oppression:

4e. Moral attacks:

1f. Unclean thoughts and actions:

Lk. 8:35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

Mk. 5:15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

2f. Immoral activities:

1 Tim. 4:1-3 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

2d. Demonic opposition:

1e. By means of promoting idolatry:

Acts 16:16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

1 Cor. 10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

Rev. 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

2e. By means of instigating jealousy, faction, and pride:

Js. 3:13-16 Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. 14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15 This wisdom descendeth not from above, but is earthly, sensual, devilish. 16 For where envying and strife is, there is confusion and every evil work.

3e. By means of using prophecy:

Acts 16:16-18 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: 17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

4e. By means of furthering apostasy:

1 Tim. 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1 Ki. 22:22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

Rev. 16:13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

3A. The Doctrine of Demons.

2b. The activity of demons:

2c. Their activity in relation to men:

2d. Demoniac opposition:

4e. By means of furthering apostasy:

1 Jn. 4:1-3 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

3d. Demoniac possession:

1e. The theological definition:

1f. Description of demon possession:

"Demon possession means a demon residing in a person, exerting direct control and influence over that person, with certain derangement of mind and/or body. Demon possession is to be distinguished from demon influence or demon activity in relation to a person. The work of a demon in the latter is from the outside; in demon possessing it is from within. By this definition a Christian cannot be possessed by a demon since he is indwelt by the Holy Spirit. However, a believer can be the target of demonic activity to such an extent, that he may give the appearance of demon possession" *Ryrie Study Bible*, KJV, p. 1838

2f. Definition of demon possession:

"Thus demon possession means the residing of a demon in a person, periodically or permanently, controlling and influencing the person's thought, feeling and action."

2e. The main characteristics:

1f. Demon possession involves the residing of a demon or demons in the person.

2f. Those who are thus afflicted express the mind and consciousness of the demon or demons indwelling them:

Mk. 1:23-26 And there was in their synagogue a man with an unclean spirit; and he cried out, 24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

Mk. 5:6-12 But when he saw Jesus afar off, he ran and worshipped him, 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. 8 For he said unto him, Come out of the man, thou unclean spirit. 9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

3f. Demonism is clearly and repeatedly distinguished from disease:

Acts 5:16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

3A. The Doctrine of Demons.

2b. The activity of demons:

2c. Their activity in relation to men:

3d. Demonic possession:

2e. The main characteristics:

3f. Demonism is clearly and repeatedly distinguished from disease:

Mt. 4:24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

4f. Demons possess children as well as adults:

Lk. 9:42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

5f. The fact that demons seek rest and find none once they had left a person implies that they cannot possess just anyone. Some willingness or yieldedness by the subject may be necessary.

(Mt. 12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Lk. 11:24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

6f. It is possible to be possessed by more than one demon:

Lk. 8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

Lk. 11:26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

Lk. 8:30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

cf. Mk. 5:13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

7f. Possession can be overcome permanently and instantly only by faith in the power of Christ::

Lk. 9:41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

Lk. 9:49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

Lk. 10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

3e. The Synoptic illustration:

Lk. 8:26-39

Mt. 8:28-34

Mk. 5:1-20

3A. The Doctrine of Demons:

2b. The activity of demons:

2c. Their activity in relation to men:

3d. Demonic possession:

3e. The Synoptic illustration:

All three Synoptics record what may be called the classic case of demon possession which reveals all the characteristics of possession. Dr. Kurt Koch, a German pastor and psychiatrist, has listed these marks in terms of modern psychiatry. He discusses the Marcan account:

- v. 2: possessed with an unclean spirit
- v. 3: accelerated motoric--no one can bind him
- v. 4: paroxysm--he breaks shackles and strikes himself with stones
- v. 6: disintegration--desire of help and fear of help
- v. 7: resistance--defense against Jesus
- v. 7: hyperesthesia--he recognized the deity of Jesus and His omnipotence
- v. 9: psychic variations--change of voice
- v. 12: occult transference--entrance into swine
(*Christian Counseling and Occultism*, p. 226).

4e. Possible identification of demon possession:

- 1f. Spurious admission of certain individuals: Persons who claim to be demon possessed usually are not.
- 2f. Strict aversion to godly activities: A demonized individual cannot endure Bible reading or prayer, whereas a mentally deranged person is generally calmed by these activities.
- 3f. Sudden agitation at the name of Christ: A demonized individual reacts violently to the name of Christ.
- 4f. Supernatural abilities of physical or mental nature: A demonized individual frequently displays supernatural strength or superhuman mental ability.
- 5f. Spiritual awareness in the Spirit-controlled saint: The indwelling Holy Spirit will alert the believer to a demonic presence. The Spirit causes "spiritual alarm bells" to go off in the believer when he is in the presence of demons.

5e. The human subjects:

It is best to use the biblical term "demonized," rather than demon possession.

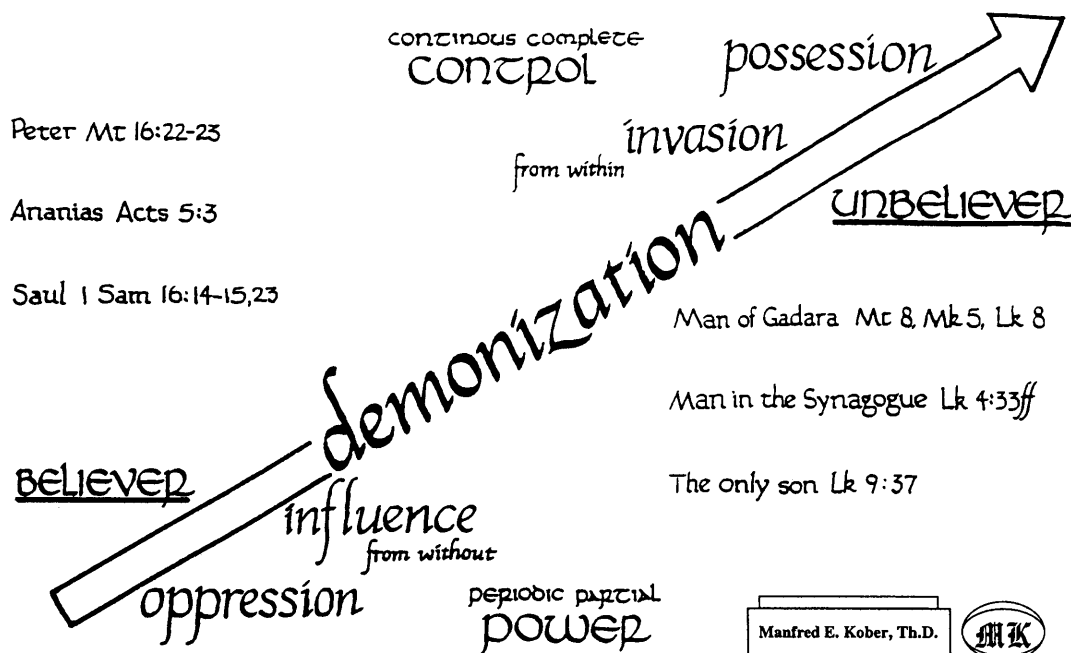
- 1f. The unsaved as subjects of demon possession or invasion:
- 2f. The saved as subjects of demon oppression or influence:

2b. The activity of demons:

2c. Their activity in relation to men:

3d. Demonic possession:

CAN A CHRISTIAN BE DEMON POSSESSED ?



6e. The cure of demon possession.

- 1f. Find the reason for demon possession: Demonization is the result of sin. The individual needs to confess that particular sin and turn in faith to the Savior who gives power to forsake the sin.
- 2f. Follow the recommendation of gifted individuals: The most important remedy for demon possession are the fervent, frequent prayers of "a circle or *band of faithful Christians*, who regard themselves responsible for the support of the pastor toward these afflicted." (Koch, p. 274, italics in the original.)

Both unbelievers and believers can be demonized. The believer has the triune God indwelling him and therefore has the power to overcome demonization. An unbeliever can be totally controlled by a demon so that the demon's voice and personality can dominate, something not likely for the believer.

7e. The special intensity:

- 1f. It has been more open at certain times.

3A. The Doctrine of Demons.

2b. The activity of demons:

2c. Their activity in relation to men:

3d. Demonic possession:

7e. The special intensity:

2f. It has been more overt in certain cultures.

3c. Their activity in relation to animals:

Mt. 8:28-34

Mk. 5:1-20

Lk. 8:26-39

The case of the Gadarene demoniac vividly demonstrates that demons can **indwell, terrify and destroy** animals.

3b. The destiny of demons:

1c. Their temporary overthrow:

1d. Christ's divine authority:

1e. The decisive confrontation with demons:

Christ came to destroy the works of the devil (1 Jn. 3:8), showed His Messianic authority by casting out many demons, was recognized by the demons themselves, and effected amazement and fear in people

Lk. 4:36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

Lk. 8:28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

Lk. 9:43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

Lk. 11:14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

2e. The divine claims of Christ:

Lk. 11:20-22 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong man armed keepeth his palace, his goods are in peace: 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

cf. Mt. 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

3e. The distinct contrast with exorcism:

W. W. Everts writes:

A greater contrast cannot be conceived than that between the foolish notions, and the superstitious practices, of the Jewish exorcists and the simple, direct command of our Lord as he cast them out. There are only two points in which he agrees with the Jews, once in adopting the Septuagint designation of demons dwelling in desert places and

3b. The destiny of demons:

1c. Their temporary overthrow:

1d. Christ's divine authority:

3e. The distinct contrast with exorcism:

again in finding large numbers of them, a legion at Gadara. Otherwise his position is absolutely opposed to theirs. The question was once asked, when hath this man wisdom? He certainly did not derive his knowledge of demons from the synagogue. The Jews met demons generally by night, Jesus always by day. They gave them bodies. He said, 'a spirit hath not flesh and bones.' They adjured them, he never used the word. They used them as servants, He treated them as criminals. They claimed that they propagated their kind. He declared that 'Angels neither marry nor are given in marriage,' and He spoke 'the devil and his angels.' They identified demons with diseases. He treated possession as a distinct affliction. Sometimes it is mentioned alone, at other times with other ailments. Possession is mentioned in the gospels more frequently than any other affliction. Forty-four verses in Matthew, 49 in Luke, and 61 in Mark are devoted especially to these cases. ("Jesus Christ, No Exorcist," *Bibliotheca Sacra*, LXXXI 1924, 357).

The Jews had countless rules on how to ward off demons: "Do not go into a ruin. . . . Behave decently at the toilet..... Do not sleep alone in your house. . . . Avoid even numbers..... Do not go out alone at night" (Strack-Billerbeck, *Kommentar aus Talmud und Midrasch*, IV, 533).

2d. Christ's delegated power:

Lk. 9:1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

Lk. 9:49-50 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. 50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

Lk. 10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

2c. Their present state:

1d. The confinement of some:

1e. The place:

1f. Tartarus:

2 Pet. 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

Jude 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2f. The abyss:

Lk. 8:31 And they besought him that he would not command them to go out into the deep.

3A. The Doctrine of Demons.

3b. The destiny of demons:

2c. Their present state:

1d. The confinement of some:

1e. The place:

2f. The abyss:

Rev. 9:1-11

2e. The purpose:

1f. The angels in Tartarus:

These angels who fell with Satan were perhaps ringleaders in the rebellion against God's authority.

2f. The angels in the abyss:

Rev. 9:1-12 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. 10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. 12 One woe is past; and, behold, there come two woes more hereafter.

2d. The freedom of some:

1e. Their activity:

These hordes of hell do Satan's bidding and are eager to attack receptive believers as well as unbelievers.

2e. Their abode:

Lk. 11:24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

Mt. 12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Isa. 13:21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

Rev. 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3A. The Doctrine of Demons

3b. The destiny of demons:

3c. Their millennial confinement:

Zech. 13:2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

The removal of demons from earth is coeval with that of Satan. While Satan is bound for 1000 years (Rev. 20:1-3) his demonic host will apparently also be confined during the Millennium

4c. Their ultimate doom:

1d. Demonic awareness:

Lk. 4:33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

2d. Christ's activity:

Lk. 11:22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Their doom is sealed. A stronger is here. Demons plead with Him, obey Him instantly and completely, and are filled with consternation in His presence. The ultimate doom is foreshadowed in every demoniac's deliverance.

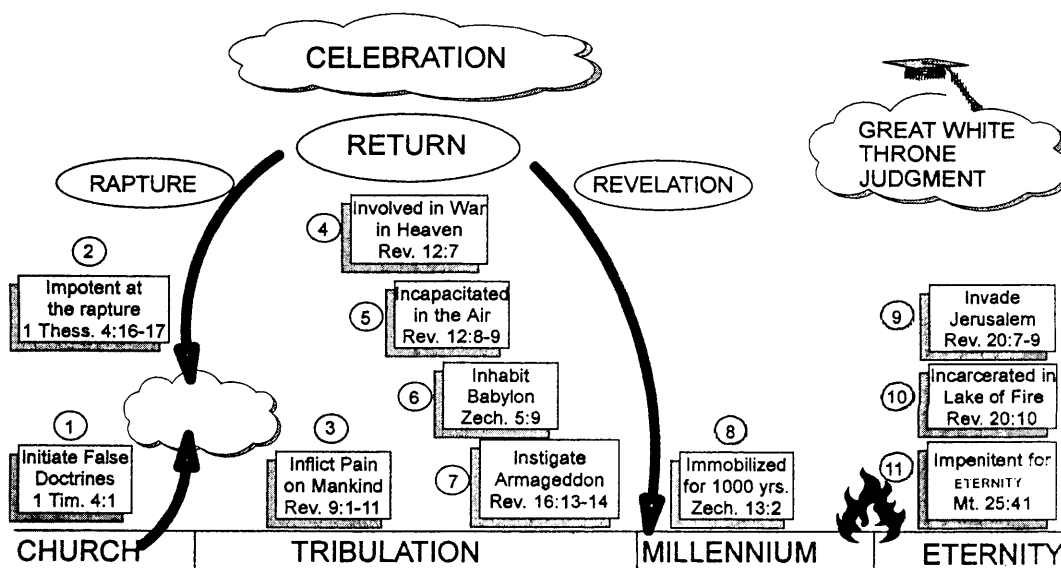
3d. The eternal abyss:

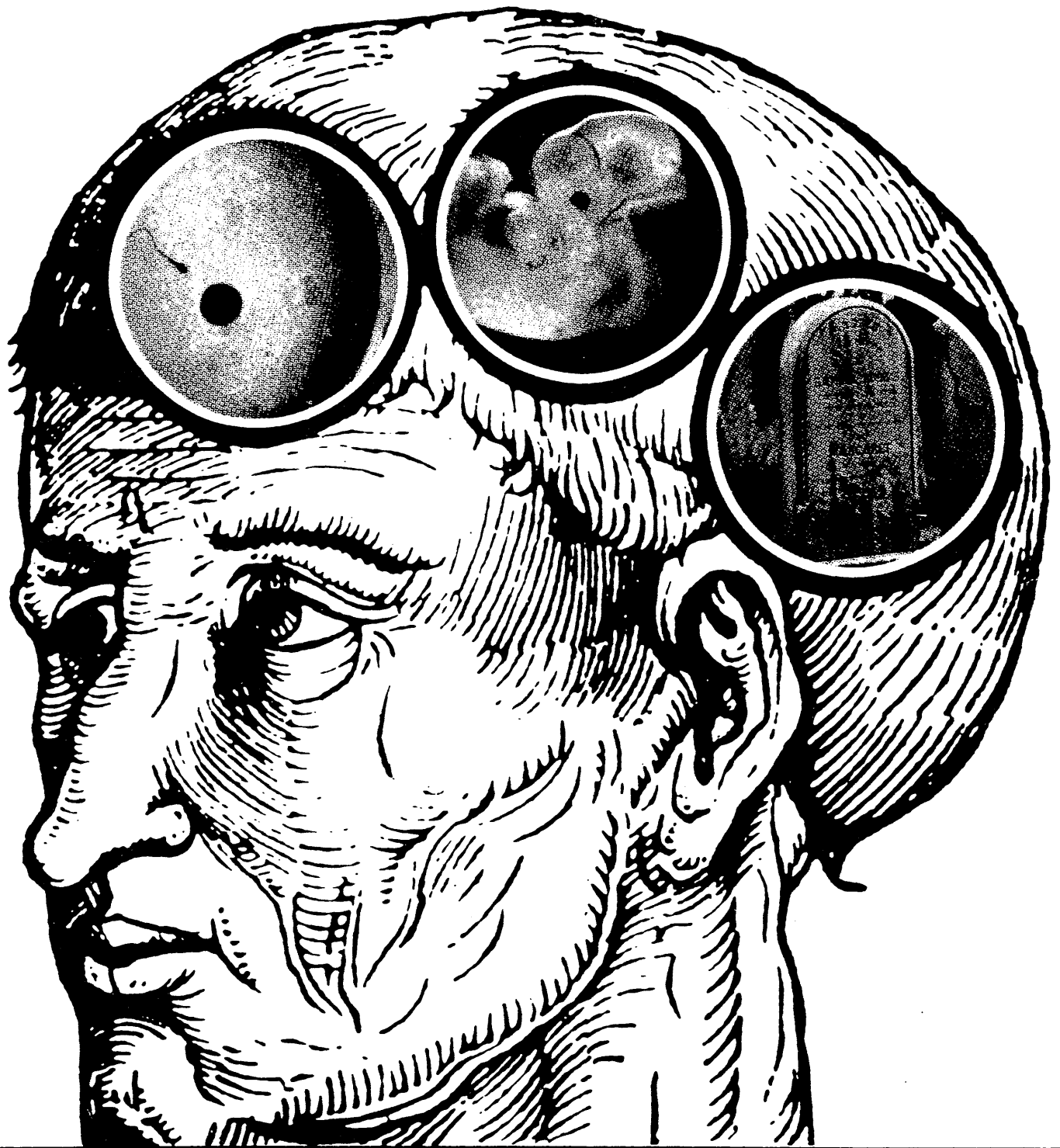
Mt. 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

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

Some demons will have temporary freedom at the end of the Millennium, but eventually all will be cast into the lake of fire which was prepared for this purpose. How sad that vast hosts of humans will join the devil and his demons in their everlasting conflagration, when they could be joining the Savior and the saints in the eternal city!

DEMONS IN ESCHATOLOGY



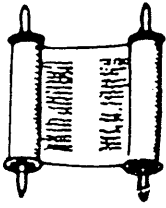


ANTHROPOLOGY

Manfred E. Kober, Th.D.



Anthropology and Bible Doctrines



BIBLE: DIVINE COMMUNICATION TO MAN



GOD: SOVEREIGN MASTER OF MAN



CHRIST: PERFECT EXAMPLE FOR MAN



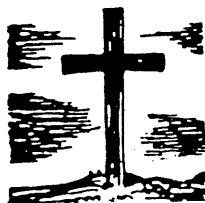
HOLY SPIRIT: INDWELLING PRESENCE IN MAN



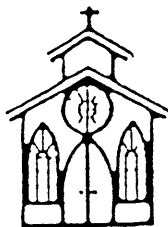
ANGELS: HEAVENLY MESSENGERS TO MAN



SIN: DREADFUL DILEMMA FOR MAN



SALVATION: PERFECT REMEDY FOR MAN



CHURCH: DESIGNATED COMPANY OF THE REDEEMED



LAST THINGS: GLORIOUS PROSPECTS FOR MAN

Manfred E. Kober, Th.D.



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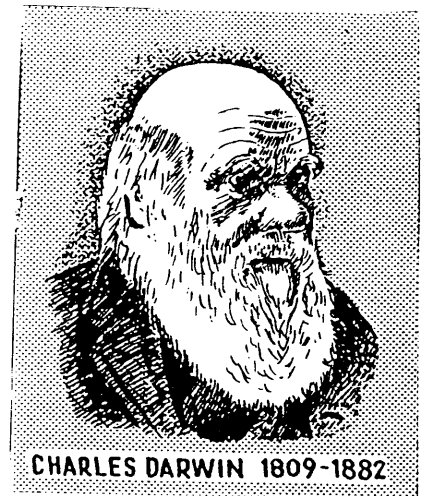
ANTHROPOLOGY

1A. The Origin of Man.

1b. The evolutionary theory:

1c. The life of Darwin:

- 1d. His background: Juvenile delinquent in Edinburgh. Playboy at Cambridge University.
- 2d. His beliefs: Planned to study for the ministry, then questioned O.T. miracles, then N.T. miracles, finally the existence of a personal God.
- 3d. His popularity:



1859--The Origin of Species was published (1848 Karl Marx, Das Kapital)

1900--The theory of evolution has become a dogma

1917--Evolution has been applied to other areas of life, e.g. an evolving belief in God, the evolution of the O.T. canon etc.

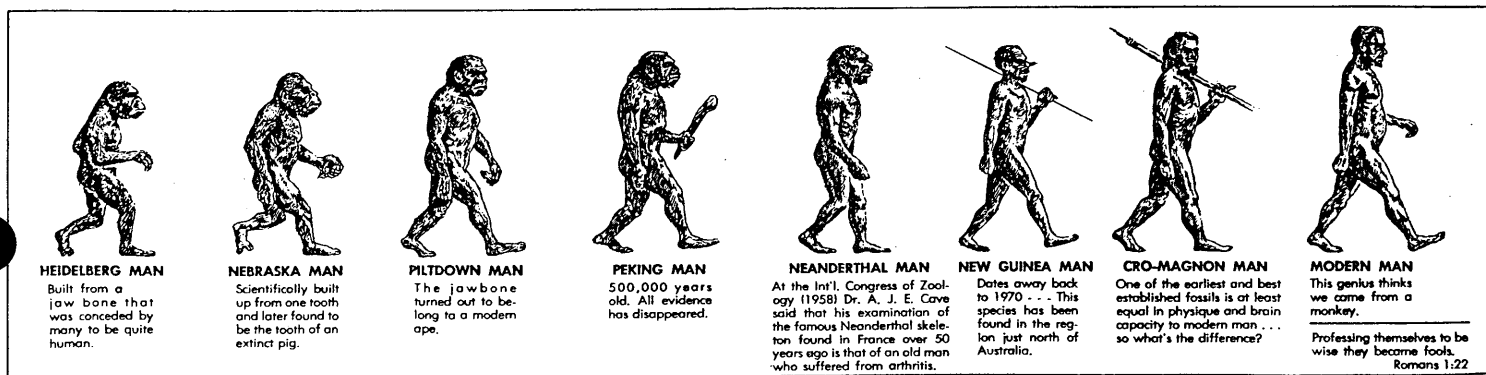
2c. The meaning of evolution:

1d. A change:

- 2d. A development: all living creatures have developed through natural processes from the first living cell.

3c. The bases of evolution:

- 1d. Carbon 14 dating:
- 2d. The human embryo:
- 3d. The fossil record:
- 4d. Pre-human men:



1A. The Origin of Man.

1b. The evolutionary theory:

3c. The bases of evolution:

4d. Pre-human men:

1e. The Piltdown man: In 1912 Charles Dawson presented a piece of a jaw, two molar teeth and a piece of skull as those of a "missing link." In 1953 the fraud that fooled the world's greatest scientists was exposed. The find supposedly 50 million years old was found to be 50 years old.

2e. The Java Man: A giant gibbon and not a man at all.

3e. The Neanderthal Man: In every way a modern man, with physical deformities.

4e. The Peking Man: In China in the 1920's fragments of skulls, jaws and teeth were found—which disappeared mysteriously during World War II.

5e. The Nebraska Man: A tooth presented at the Scopes trial as proof of evolution... actually the tooth of a pig.

6e. The Colorado Man: One tooth, identified as that of a degenerate human.

4c. The explanation for evolution:

1d. Mutations:

2d. Natural selection:

3d. Time:

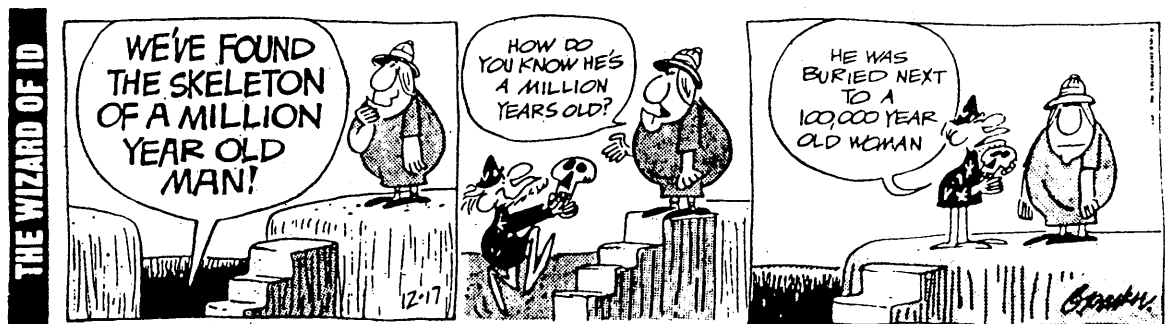
5c. The fallacies of evolution:

1d. Unscientific in its use of time.

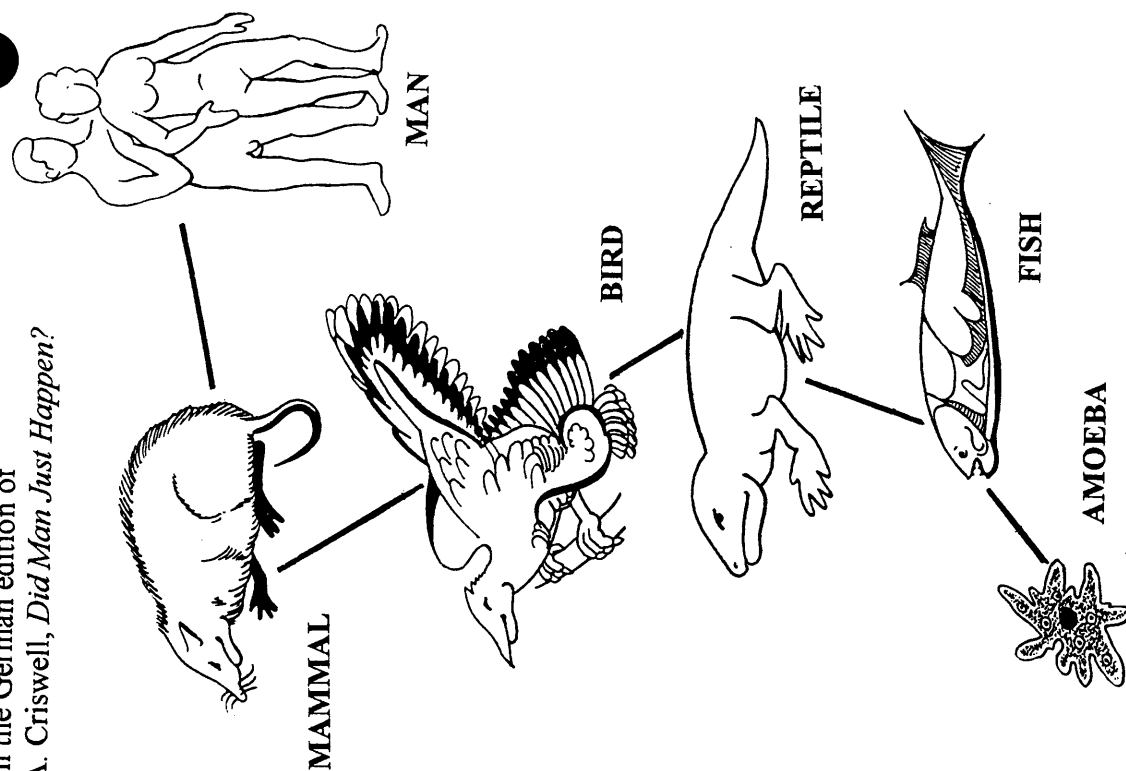
2d. Unsupported by fossil evidence: all the missing links are missing.

3d. Unscriptural in its approach to reality.

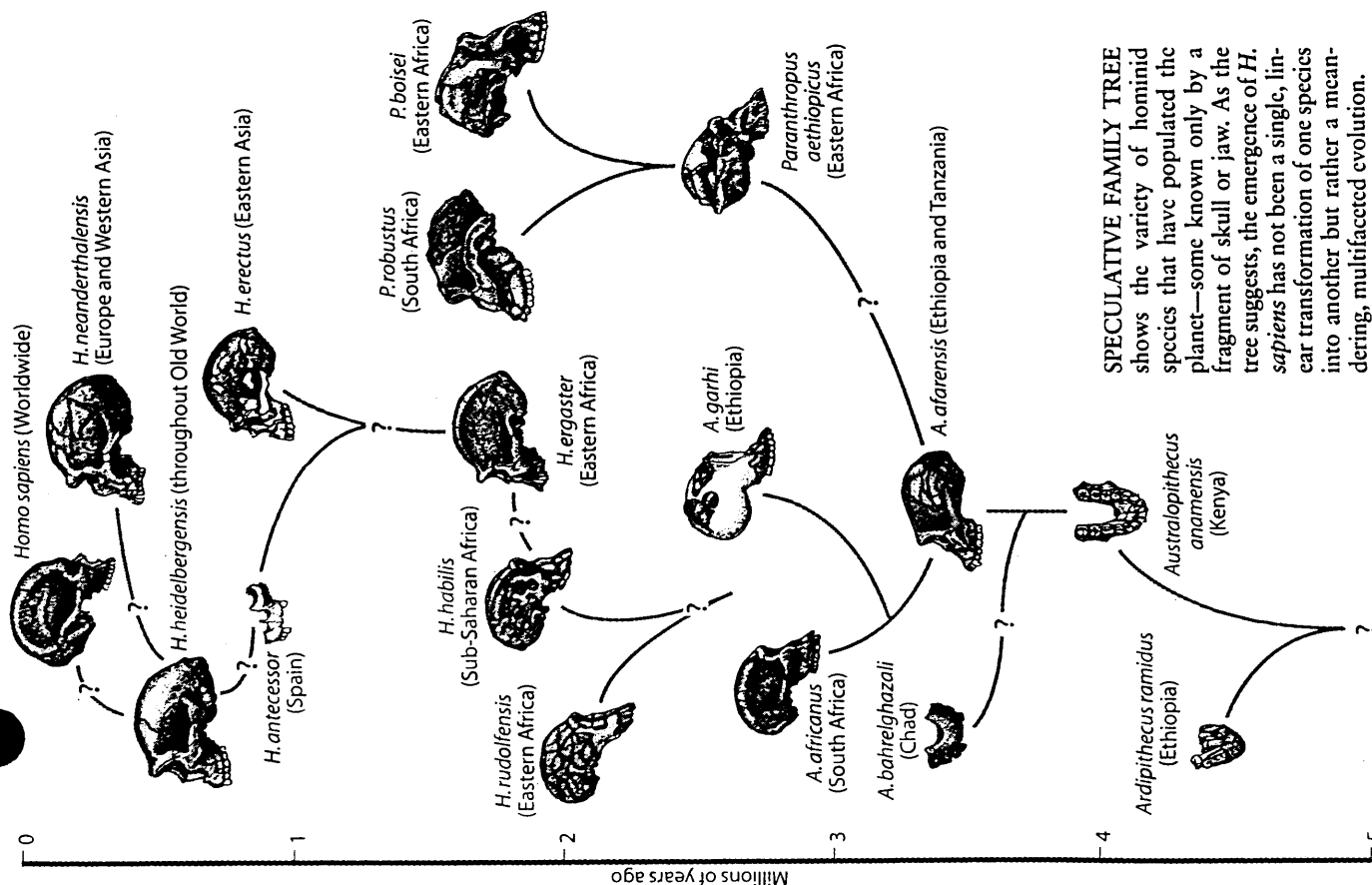
The best argument against evolution is that **there is no evolution**. Evidence for evolution can neither be found in the fossil record nor observed among living creatures today. All the billions of fossils found are **all** of highly complex forms of life. If evolution were true there would be billions of transitional forms in the fossil record. As it is, there is none. Besides, why don't we see living stages of evolution today?



From the German edition of
W.A. Criswell, *Did Man Just Happen?*



The adherents to the evolutionary hypothesis maintain that out of nothing came something. From this something developed the first amoeba, from the amoeba a fish, from the fish a reptile, from the reptile a bird, from the bird a mammal and from the mammal a man. These suppositions cannot be demonstrated with any scientific facts.



1A. The Origin of Man.

2b. Theistic evolution:

1c. The position of theistic evolution:

2c. The proponents of theistic evolution:

3c. The popularity of theistic evolution:

1d. A false intellectualism:

2d. A weakened biblicism:

4c. The problems of theistic evolution:

1d. It satisfies neither evolutionist nor creationist.

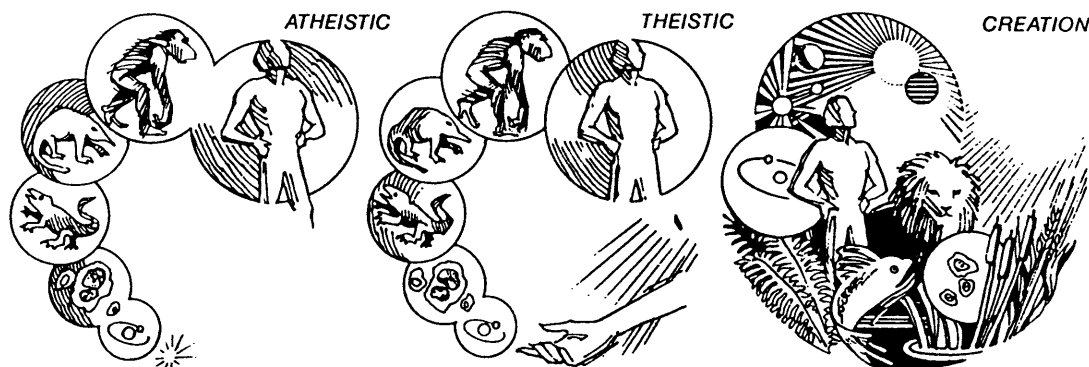
2d. It subordinates the Scriptures to modern science.

3b. Creationism:

1c. The four views concerning Genesis 1:

1d. The revelatory day theory:

~ WILLMINGTON'S GUIDE TO THE BIBLE ~



THREE VIEWS ON THE ORIGIN OF LIFE

BELIEF	ATHEISTIC MATERIALISM	THEISTIC EVOLUTION	SPECIAL CREATION
Source	Accidental arrangement of molecules	God through evolution	God in six literal days
Time	One billion years ago	One billion years ago	Less than 10,000 years
Method	Mutations	Mutations	Supernatural act from the hand of God
Purpose	No purpose	To glorify God	To glorify God
First Man	Some remote, sub-human male ape	Some remote, sub-human male ape	Adam
First Woman	Some remote sub-human female ape	Some remote sub-human female ape	Eve
View of Gen. 1-3; Rom. 5:12-21	Pure myth	Spiritual allegory	Historical fact
Proponent	Darwin and his followers	Those who would attempt to reconcile Moses and Darwin	Moses
Reason for View	Contempt for supernatural possibility	Mistaken view that evolution has been proven and must be	Literal interpretation of Genesis 1: 2

1A. The Origin of Man.

3b. Creationism:

1c. The four views concerning Genesis 1:

2d. The day-age view:

3d. Progressive creation:

4d. The literal 24-hour days view:

1e. The proof:

1f. The numerical adjective with the word day:

2f. The institution of the Sabbath day:

Ex. 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

3f. The reference to morning and evening:

2e. The positions:

1f. The gap theory:

2f. The original creation view:

3f. The non-original creation view:

2c. The evidence for creation:

1d. The fact of creation:

2d. The method of creation:

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

Gen. 1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

Gen. 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

3d. The antiquity of creation:

1e. Apparent age:

2e. Fossils:

3e. The date of creation:

3b. Creationism:

2c. The evidence for creation:

3d. The antiquity of creation:



4e. The testimony of the Scriptures:

Ex. 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

1 Chron. 1:1 Adam, Seth, Enoch, — the human line begins with Adam.

Ps. 8:3-6 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

Mt. 19:4-5 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? (See Gen. 3:20)

Mk. 10:6-7 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife;

Lk. 3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Rom. 5:12-21

3b. Creationism:

2c. The evidence for creation:

3d. The antiquity of creation:

4e. The testimony of the Scriptures:

1 Cor. 11:9 Neither was the man created for the woman; but the woman for the man.

1 Cor. 15:22 For as in Adam all die, even so in Christ shall all be made alive.

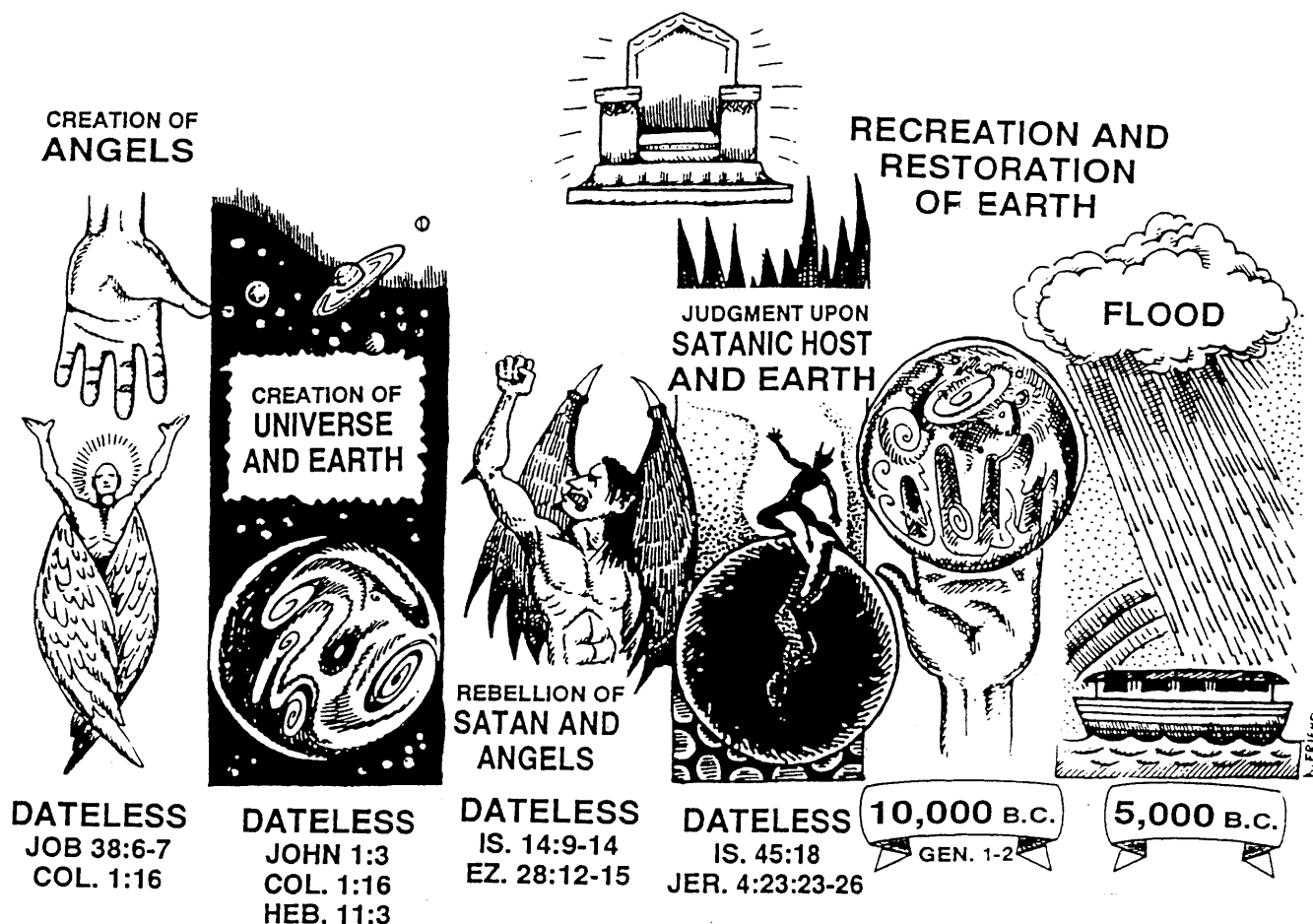
1 Cor. 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

2 Cor. 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

1 Tim. 2:13-14 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression.

Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

GOD'S CREATION AND RECREATION



2A. The Organization of Man.

1b. The material part of man:

1c. The designations for the body:

1d. Body:

2 Cor. 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

2d. Flesh:

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

1 Pet. 1:24-25 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Rom. 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

3d. Temple of the Holy Spirit:

1 Cor. 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

4d. Earthen vessel:

2 Cor. 4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

5d. Body of death:

Rom. 7:24 O wretched man that I am! who shall deliver me from the body of this death?

6d. Body of sin:

Rom. 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

1 Cor. 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

7d. Body of humiliation:

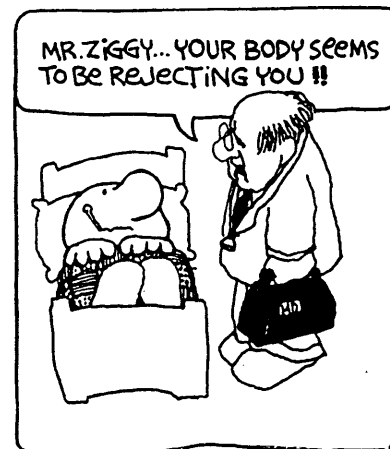
Phil. 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

2c. The destiny of the body:

1d. Everyone will have a resurrection body:

Jn. 5:28-29 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

ZIGGY



1b. The material part of man:

2c. The destiny of the body:

2d. The Bible speaks of two resurrections:

Jn. 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

3d. The church age saints are raised or translated at the rapture:

1 Cor. 15:51-55 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory?

Angels guards the believer's
body at death



DEUTERONOMY 34

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

Angels guide the believer's soul and
spirit to the presence of the Lord



ST. LUKE 16

22 And it came to pass, that the beggar died, and was carried by the angels into A'brā-hām's bosom: the rich man also died, and was buried;

1e. Humanness demands a body:

2e. The dead possess an intermediate body until their resurrection:

1f. Believers:

2 Cor. 5:1-8

At death the believer is not "unclothed" but rather receives a temporary body.

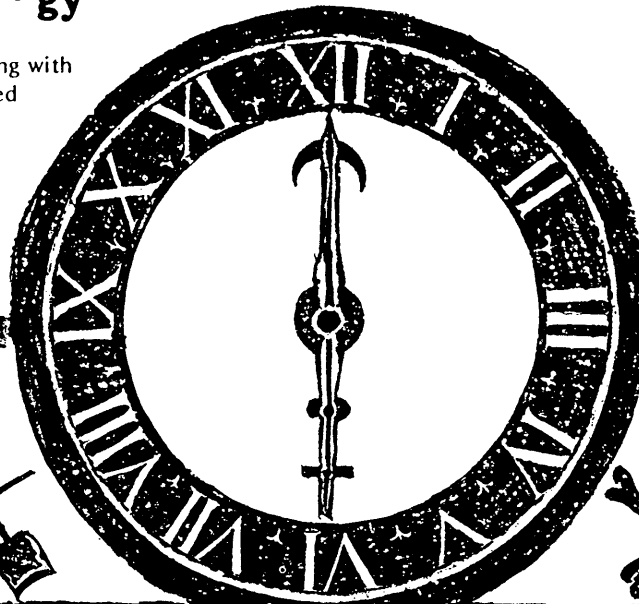
2f. Unbelievers:

Lk. 16:19-31

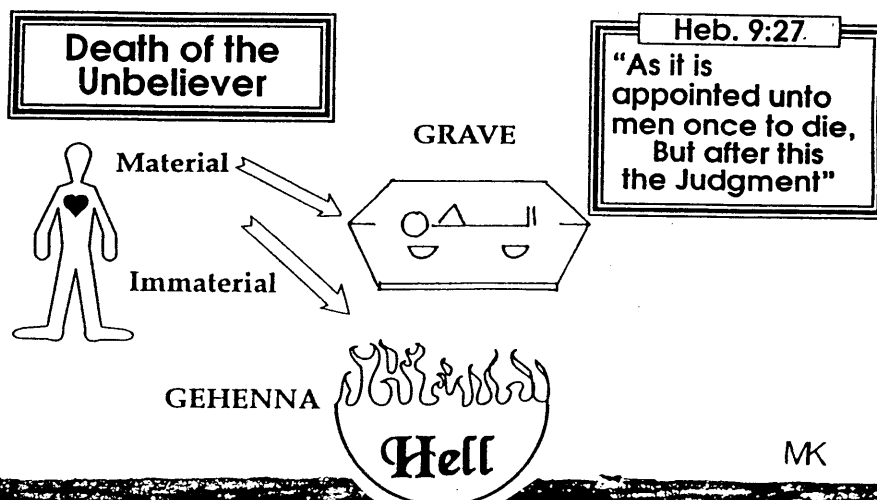
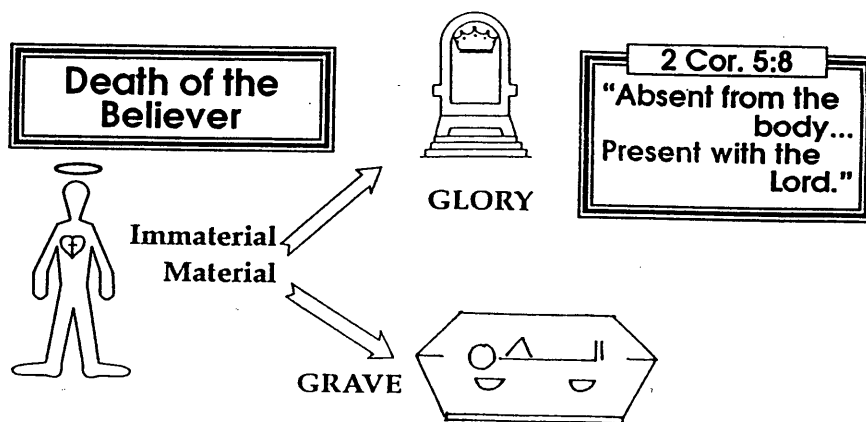
Both the unbelieving rich man in hell and the believer Lazarus in paradise are said to have physical features such as eyes, fingers, tongue, etc. Lazarus will be

Thań · ã · tol' · õ · gy

the branch of knowledge dealing with
the dying and the bereaved



Death for Saints and Sinners



MK

1b. The material part of man:

2c. The destiny of the body:

3d. The church age saints are raised or translated at the rapture:

2e. The dead possess an intermediate body until their resurrection:

2f. Unbelievers:

resurrected at the Second Advent, the rich man at the Great White Throne Judgment.

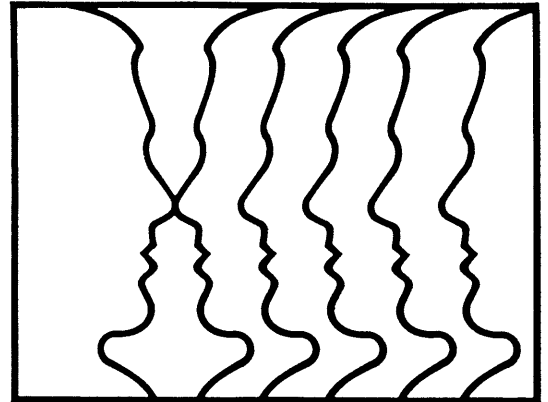
4d. All the unsaved will be raised after the Millennium:

Rev. 20:12-13 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

2b. The immaterial part of man:

In
The
Image
of
God



1c. The origin:

Gen. 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

2c. The designation: image of God (imago Dei):

Gen. 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

cf. Gen. 5:1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

Gen. 5:3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

3c. The nature of the image of God:

1d. The elements of the image of God:

1e. The regal aspect: **to rule for God**

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

2A. The Organization of Man.

2b. The immaterial part of man:

3c. The nature of the image of God:

1d. The elements of the image of God:

2e. The intellectual aspect: **to know God**

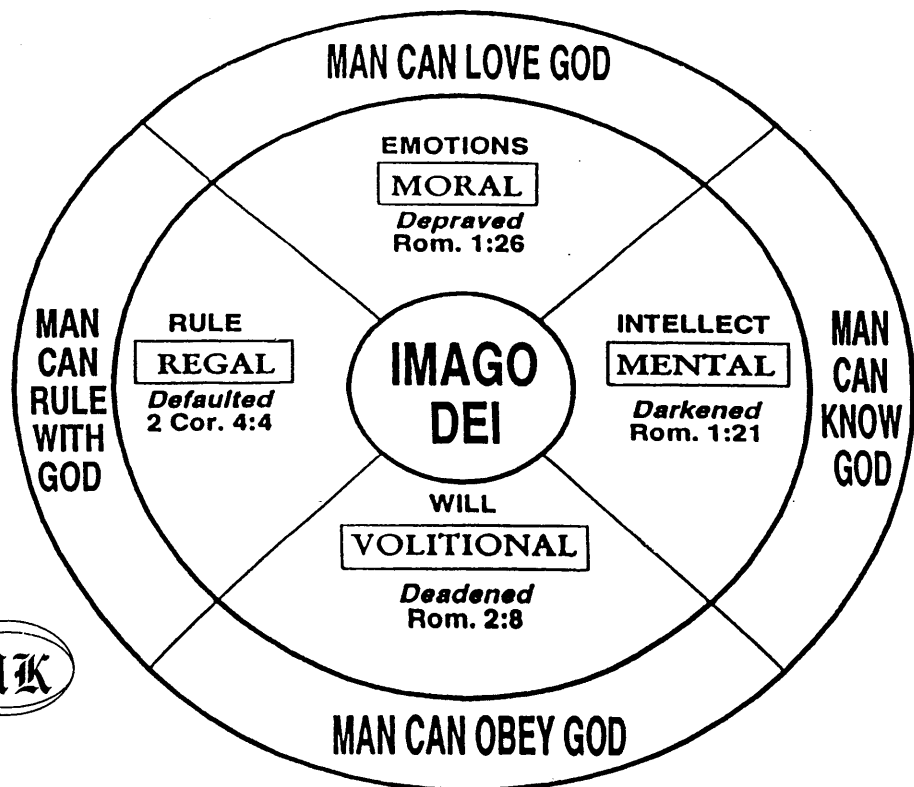
3e. The emotional aspect: **to love God**

4e. The volitional aspect: **to obey God**

MAN IN THE IMAGE OF GOD

Genesis 1:26-28

EPH. 2:1, "And you hath he quickened who were dead in trespasses and sins."



Manfred E. Kober, Th.D.



2d. The endurance of the image of God:

Gen. 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

1 Cor. 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

Js. 3:9 Therewith (the tongue) bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

4c. The transmission of the immaterial part of man:

1d. The **pre-existence theory**: Plato, Philo, Origen

Man's soul is derived from a preexistent world soul.

2A. The Organization of Man.

2b. The immaterial part of man:

4c. The transmission of the immaterial part of man:

2d. The **creation theory**: Hodge

God creates a human soul for each individual at the moment of conception.

3d. The **traducian theory**: Shedd

An individual inherits his soul, like other immaterial facets, from his parents.

5c. The characterizations of the immaterial part of man:

1d. The controversy concerning the immaterial part of man:

1e. Dichotomy: body and soul/spirit

2e. Trichotomy:

1 Thess. 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1f. Body:

Phil. 1:20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

2f. Soul:

Lk. 1:46-47 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour.

3f. Spirit:

2 Cor. 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

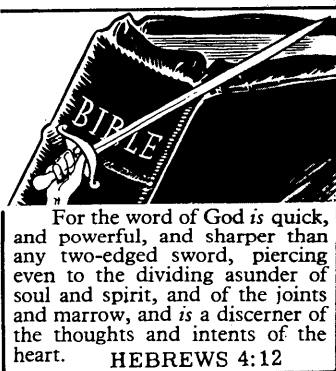
3e. Multichotomy:

Heb. 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

1f. In terms of make-up, man is dichotomous: material and immaterial

2f. In terms of function, man is multichotomous: body, soul, spirit, heart, conscience, mind etc.

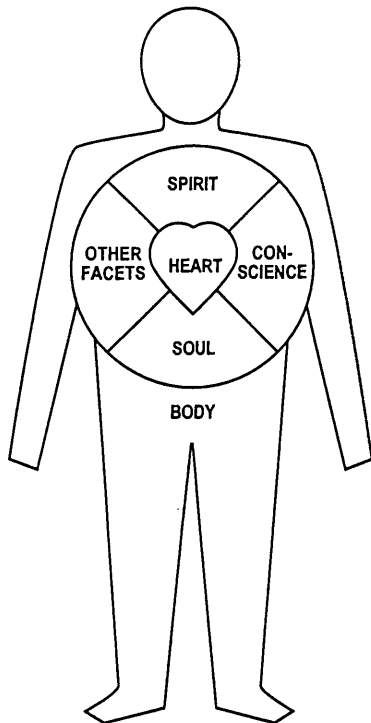
3f. Man is more than body, soul and spirit. The Scriptures list the heart along with other distinct capacities.



2b. The immaterial part of man:

5c. The characterization of the immaterial part of man:

Man: A Dichotomy or Trichotomy ?



MAN: A MULTICHOTOMY

AND THE GOD OF PEACE SANCTIFY
YOU WHOLLY; AND I PRAY GOD YOUR
WHOLE SPIRIT AND SOUL AND BODY
BE PRESERVED BLAMELESS UNTO THE
COMING OF OUR LORD JESUS CHRIST.
1 THESS. 5:23

FOR THE WORD OF GOD IS QUICK,
AND POWERFUL, AND SHARPER THAN ANY
TWOEDGED SWORD, PIERCING EVEN TO
THE DIVIDING ASUNDER OF SOUL AND
SPIRIT, AND OF THE JOINTS AND MARROW,
AND IS A DISCERNER OF THE THOUGHTS
AND INTENTS OF THE HEART.
HEBREWS 4:12

2d. The composition of the immaterial part of man:




As a general differentiation it has been observed that

--the body makes man **world-conscious**--the spirit makes man **God-conscious**--the soul makes man **self-conscious**

1e. Soul:

HUMANITY AND ETERNITY

MAN RECEIVES

AT HIS BIRTH 	IN HIS SOUL	ENDLESS EXISTENCE
AT THE NEW BIRTH 	IN HIS SPIRIT	ETERNAL LIFE
AT THE RESURRECTION 	IN HIS BODY	IMMORTALITY

2A. The Organization of Man.

2b. The immaterial part of man:

5c. The characterizations of the immaterial part of man:

2d. The composition of the immaterial part of man:

1e. Soul:

1f. Facts:

2f. Facets:

Nu. 6:6 All the days that he separateth himself unto the LORD he shall come at no dead body/soul).

Gen. 35:18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

Song 1:7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

Jn. 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

1 Pet. 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

3f. Features:

2e. Spirit:

1f. Facts:

2f. Facets:

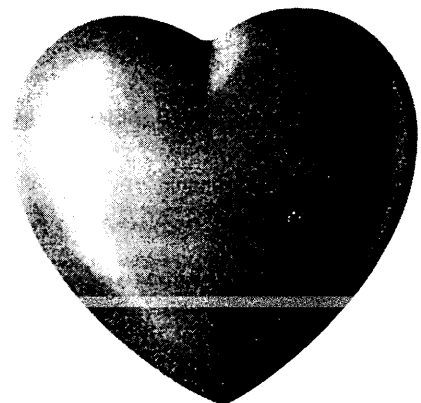
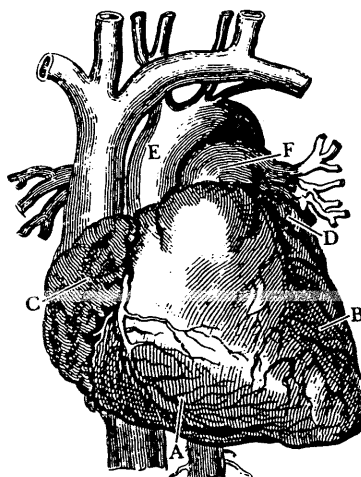
Gen. 8:1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

Js. 2:26 For as the body without the spirit is dead, so faith without works is dead also.

Lk. 1:46-47 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour.

3f. Features:

3e. Heart:



2A. The Organization of Man.

2b. The immaterial part of man:

5c. The characterizations of the immaterial part of man:

2d. The composition of the immaterial part of man:

3e. Heart:

1f. Facts:

2f. Facets:

1g. Intellectual life:

Mt. 15:19-20 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

2g. Emotional life:

Ps. 37:4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

Rom 9:2 That I have great heaviness and continual sorrow in my heart.

3g. Volitional life:

Ex. 7:23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

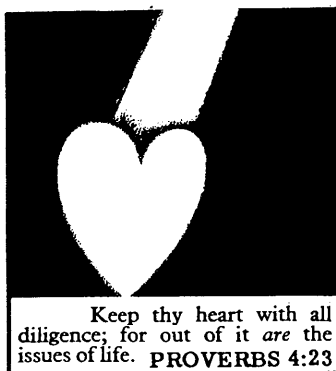
Heb. 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

4g. Spiritual life:

Rom. 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Eph. 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

3f. Features:



1g. The heart is listed as being separate from body, soul and spirit.

Heb. 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

2g. The heart is man's most important immaterial facet. It is the center, core and computer governing man.

Prov. 4:23 Keep thy heart with all diligence; for out of it are the issues of life.

Literally, "Above all things that are to be guarded, guard your heart, for out of it are the goings-forth of life." M. E. Kober

4e. Conscience:

2b. The immaterial part of man:

5c. The characterizations of the immaterial part of man:

2d. The composition of the immaterial part of man:

4e. Conscience:

1f. Facts: the conscience is a moral monitor in man.

2f. Facets:

The Willies



1g. For the unbeliever:

Rom. 2:15 Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

1 Tim. 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Jn. 8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

2g. For the believer: the conscience in relation to government, employers and brethren

Rom. 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

1 Pet. 2:19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

1 Cor. 8:7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

1 Cor. 8:10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

1 Cor. 8:12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

3f. Features:

The believer dare not violate his conscience, but neither must he let his conscience be his guide.

1 Tim. 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Tit. 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Heb. 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

2b. The immaterial part of man:

5c. The characterizations of the immaterial part of man:

2d. The composition of the immaterial part of man:

5e. Mind: the mental capacity to know truth

1f. For unbelievers:

Rom. 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Eph. 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Tit. 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Eph. 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

2 Cor. 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2f. For believers:

Rom. 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Mt. 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Eph. 5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

1 Cor. 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

6e. Will:

1f. The will of both unbeliever and believer may effect good actions.

Acts 27:43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

Tit. 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

2f. The will of both unbeliever and believer may effect evil actions.

1 Tim. 6:9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

James 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

3d. The concept of the two natures of man:

--"nature" refers to "capacity" whether in the believer or unbeliever as a personal being (with intellect, emotions, will)

2b. The immaterial part of man:

5c. The characterizations of the immaterial part of man:

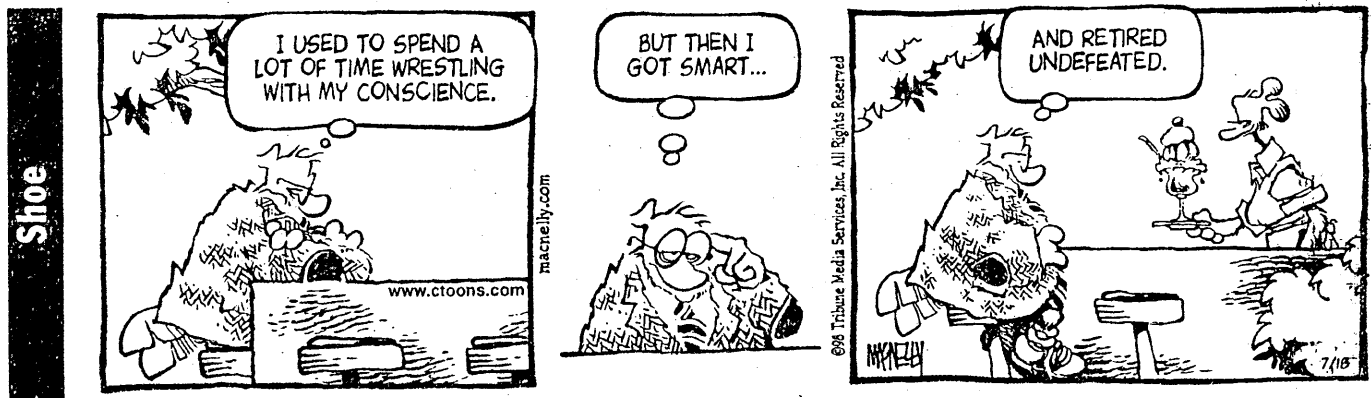
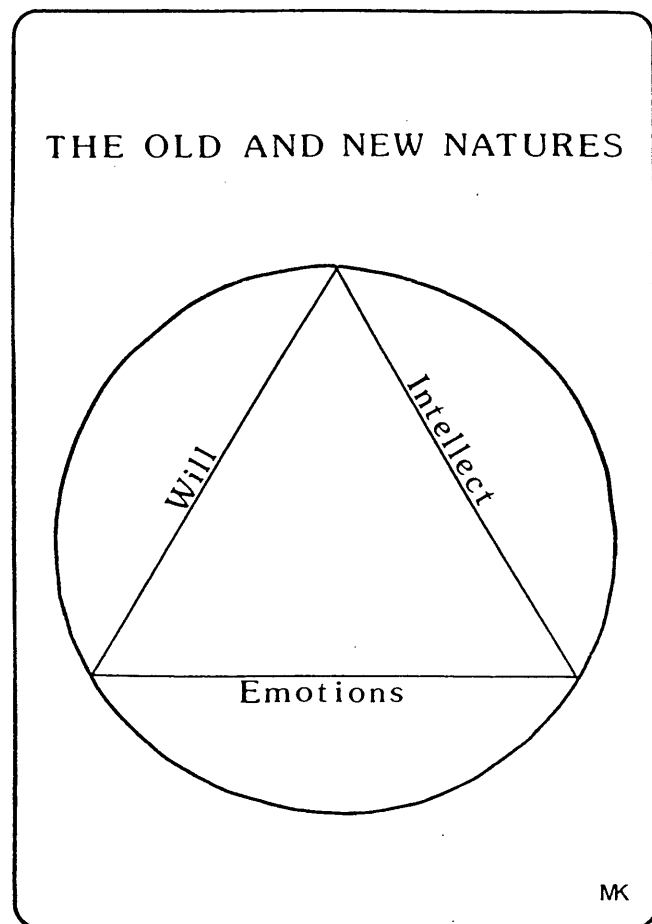
3d. The concept of the two natures of man:

1e. The old nature:

Sin darkened man's intellect, depraved man's emotions, deadened man's will and caused a default in man's rule.

2e. The new nature:

While the believer retains the old nature, he receives at the moment of salvation through the Holy Spirit a new capacity, so that he can **know**, **love** and **obey** God and in the future **rule** with Him (I Cor. 6:2-3).



3A. The Fall of Man.

1b. The truth of Genesis 3:

1c. The liberal view:

Gen. 3 is a sacred legend

2c. The Neoorthodox view:

Gen. 3 is actual but not factual, true but not historical. It is "a true myth."

The fall occurred in Urgeschichte, in supra-history, not in our time and space.

3c. The evangelical view:

Mt. 19:3-6 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Lk. 3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Rom. 5:12-21

Adam and Eve were historical individuals who failed God's test on a certain day, at an actual geographical locality.

2b. The test of Genesis 3:

1c. The importance of the test:

One small item became the whole test in a life and death matter for all of mankind to the revealed will of God.

2c. The course of the temptation:

1d. The lure of Satan:

(The problem was not the **apple** on the tree but the **pair**, under the tree!)

1e. Doubting the goodness of God:

Gen. 3:1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2e. Denying the word of God:

Gen. 3:4 And the serpent said unto the woman, Ye shall not surely die:

3e. Distorting the plan of God:

Gen. 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

4e. Disputing the wisdom of God:

Gen. 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

2b. The test of Genesis 3:

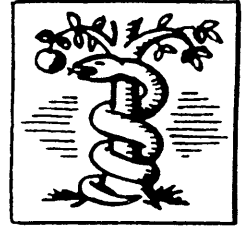
2c. The course of the temptation:

2d. The logic of Satan:

1e. The major premise: Restrictions are not good

2e. The minor premise: God's plan is restrictive

3e. The conclusion: God's plan is not good



3d. The logic of Eve:

Gen. 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

1e. It involved her domestic responsibilities:

She assumed the responsibility to prepare an attractive and varied diet for her husband.

2e. It involved her esthetic sensibilities:

"pleasant to the eye...desired to make one wise"--God appreciates beauty and admires wisdom, why should not I?

3b. The tragedy of Genesis 3:

1c. Penalties on the serpent:

Gen. 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

cf. Is. 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

2c. Penalties on Satan:

Gen. 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

1d. Enmity between the hosts of evil and the seed of the woman.

2d. Satan would give Christ a painful but not deadly wound.

3d. Satan would be given a fatal wound.

3c. Penalties on Eve and women:

Gen. 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

1d. Pain in childbirth:

3A. The Fall of Man.

2b. The test of Genesis 3:

2c. The course of the temptation:

2d. Submission to her husband:

1 Tim. 2:13-14 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression.

4c. Penalties on Adam and men:

Gen. 3:17-19 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

1d. Cursing of the ground:

2d. Unpleasant labor:

Work is part of paradise but the hardship of labor results from the fall.

5c. Penalties on the race:

Gen. 3:20-24 And Adam called his wife's name Eve; because she was the mother of all living. 21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

1d. Broken fellowship:

2d. Physical death:

3d. Spiritual death:

4d. Expulsion from Eden:

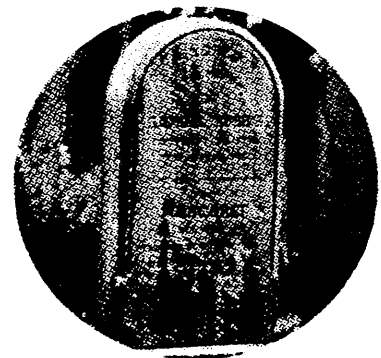
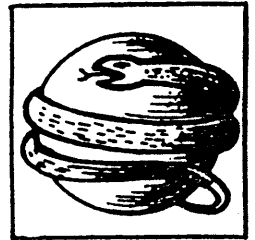
6c. Penalties on nature:

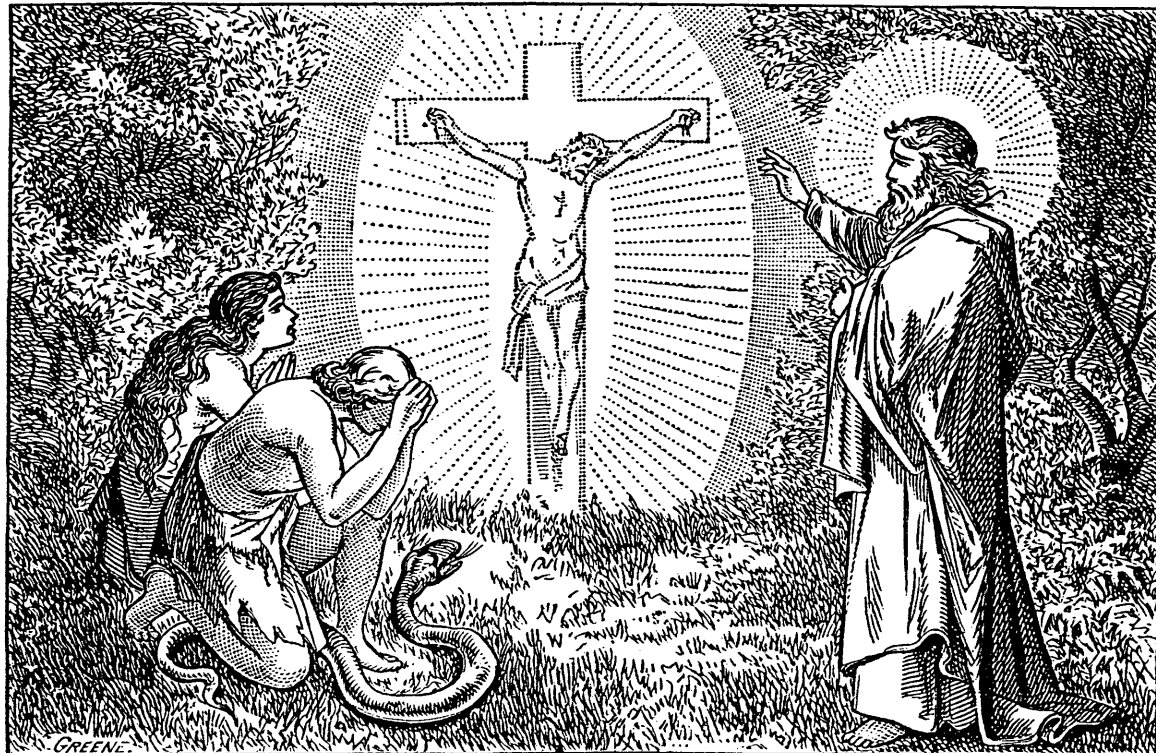
1d. Creation is an unwilling object of subjection:

Rom. 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

2d. Death in creation is a direct result of Adam's sin:

Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:



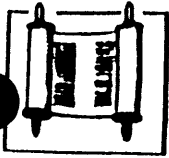


HAMARTIOLOGY



Manfred E. Kober, Th.D.

Hamartiology and BIBLE DOCTRINES



**THE INERRANT
RECORD
OF SIN**



**THE INFINITE
RECONCILER
FROM SIN**



**THE INCARNATE
REDEEMER
FROM SIN**

Hamartiology



**THE INDISPENSABLE
RESTRAINER
OF SIN**



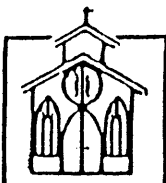
**THE INITIAL
REBELS
IN SIN**



**THE INDESCRIBABLE
RUIN
BY SIN**



**THE INDISPENSABLE
REMEDY
FOR SIN**



**THE IMPORTANT
REFUGE
FOR SINNERS**



**THE INEXORABLE
REMOVAL
OF SIN**

Manfred E. Kober, Th.D.



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HAMARTIOLOGY

1A. The Origin of Sin:

- 1b. In relation to God:
God is responsible but not accountable.
- 2b. In relation to Satan:
Ez. 28:15 "till iniquity was found in thee" Evil emerged by spontaneous generation.
- 3b. In relation to angels:
Jude 6 angels "which kept not their first estate"
- 4b. In relation to man:
Gen. 3:6 "she...did eat...and he did eat"



2A. The Definition of Sin:

- 1b. Common definitions:
 - 1c. Sin is ignorance:
Greek philosophy
 - 2c. Sin is an illusion:
Eastern mysticism, Christian Science
 - 3c. Sin is an eternal principle of evil:
Zoroastrianism, dualism
 - 4c. Sin is selfishness:
Liberalism
- 2b. The correct definition: "Sin is anything contrary to the character of God."
1 Jn. 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.
1 Cor. 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Sin is a deviation from any of God's standards.



3A. The Words for Sin:

- 1b. The terms for sin:
 - 1c. Old Testament words: **chata** -- 522 times; **ra^c** -- 444 times
8 O.T. words for sin
 - 2c. New Testament words: **hamartia** – missing the mark
12 N.T. words for sin

NEW TESTAMENT WORDS FOR SIN

GREEK WORD	ENGLISH TRANSLATION	KEY REFERENCE	N.T. USAGE	MORAL MEANING
ἁμαρτία <u>Hamartia</u>	sin	Romans 5:12 ¹² Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned:	272	
παράβασις <u>Parabasis</u>	transgression	Romans 4:15 ¹⁵ Because the law worketh wrath: for where no law is, <i>there is no transgression.</i> (Rom. 2:23; 5:14; Gal. 3:19; Heb. 2:2; 9:15; I Tim. 2:14)	7	
παράπτωμα <u>Paraptoma</u>	trespasses offense	Romans 5:15 ¹⁵ But not as the offence , so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace , <i>which is</i> by one man, Jesus Christ, hath abounded unto many.	22	
παρακοή <u>Parakoē</u>	disobedience	Romans 5:19 ¹⁹ For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (II Cor. 10:6; Heb. 2:2)	3	
ἀδικία <u>Adikia</u>	unrighteousness iniquity	Romans 1:18 ¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ; (Col. 3:25)	25	
ἀνομία <u>Anomia</u>	iniquity transgression	Romans 4:7 ⁷ <i>Saying</i> , Blessed <i>are</i> they whose iniquities are forgiven, and whose sins are covered. (I Jn. 3:4)	15	
ἀσέβεια <u>Asebeia</u>	ungodliness	Romans 1:18 ¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; (Rom. 11:26)	6	

Reasons for Condemnation	Scripture	Meaning	Transmission	Penalty	Remedy	Scripture
Personal Sins	Romans 3:12 ¹² They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.	Sins committed by individuals, willfully or by ignorance; missing the mark		Separation; Loss of fellowship	Forgiveness, Justification (Confession of sin for Christians)	Romans 5:1 ¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Romans 3:21 ²¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
Imparted Sin (Sin nature)	Psalms 51:5 ⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me. Ephesians 2:3 ³ Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.	The capacity to do those things, good or bad, which do not commend us to God	Mediate, from parents to children	1. Total depravity 2. Spiritual death	Redemption, Indwelling of the Holy Spirit	Romans 7:6 ⁶ But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
Imputed Sin (Guilt of sin)	Romans 5:12 ¹² Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:	Reckoning of Adam's sin to us	Immediate, directly from God to man	Physical death	Imputed righteousness of Christ	II Corinthians 5:21 ²¹ For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
Estate of Sin	Romans 3:9 ⁹ What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; Galatians 3:22 ²² But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.	Special condemnation in this dispensation	Immediate, directly from God to man	Condemnation; being lost	Standing in grace	Titus 3:7 ⁷ That being justified by his grace, we should be made heirs according to the hope of eternal life.

3A. The Words for Sin:

1b. The terms for sin:

3c. General conclusion: Sin is missing the **right** mark and hitting the **wrong** mark.

2b. The features about sin:

1c. Sin is primarily directed against God.

2c. Sin is the violation of a clear standard.

3c. Sin assumes a variety of forms.

4c. Sin leads to positive rebellion against God.

4A. The Nature of Sin:

1b. Personal sin:

1c. The meaning: Sins committed by individuals.

Rom. 3:23 For all have sinned, and come short of the glory of God;

2c. The penalty: Loss of fellowship.

3c. The remedy:

1d. Forgiveness:

2d. Justification:

Rom. 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

2b. The sin nature:

1c. The meaning: "The capacity to do those things, good, neutral, or bad, which do not commend us to God."

2c. The Scriptures:

Ps. 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

1d. The intellect: **darkened or blinded**

2 Cor. 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2d. The emotions: **depraved or defiled**

Eph. 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

Mr. Tweedy

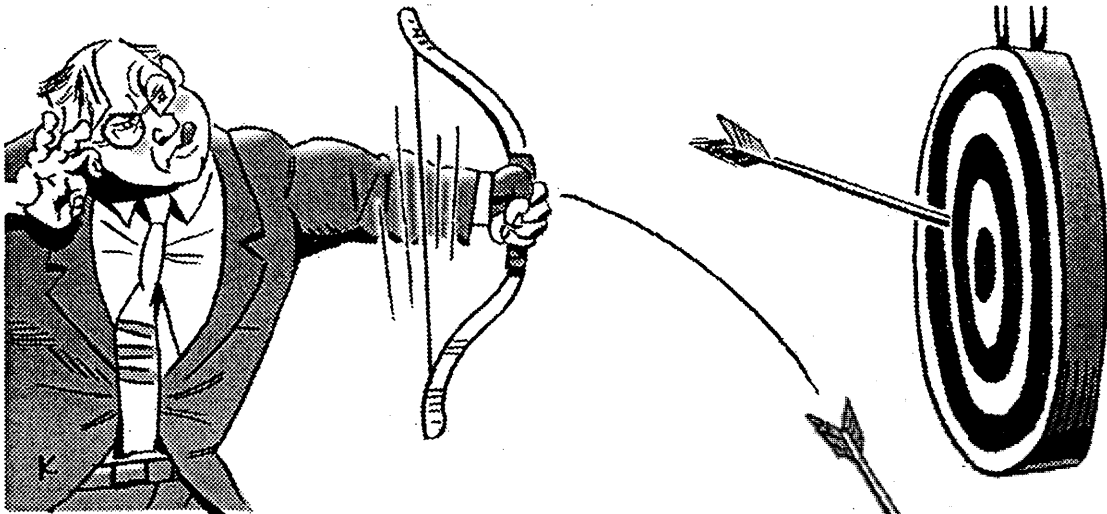
"It's too easy when it just sits there. Would you mind running back and forth with it?"

חַטָּא, *ḥaṭṭā'ah*, "a missing";

ἁμαρτία, *hamartía*, "a missing the mark";

SIN

חַטָּא, ἁμαρτάνω



Sin (properly חַטָּא, *ḥaṭṭā'ah*, *ἁμαρτία*, both originally signifying *to miss*) is any action, word, desire, purpose, or omission contrary to the law of God; a voluntary violation of, or failure to comply with, the divine law (Rom. iii, 20; iv, 15; vii, 7; James iv, 17). Whether such a law be revealed in the holy oracles, or in the constitution of our nature, the violation constitutes the transgressor a sinner (Rom. i, 19-32; ii, 11-15).

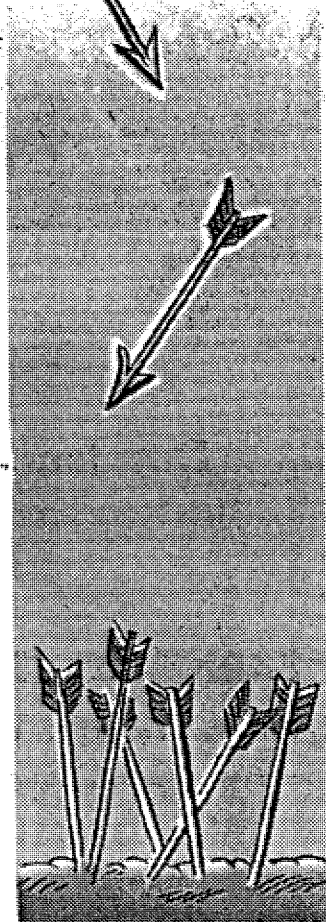
M'CLINTOCK, D.D.,

AND

STRONG, S.T.D.

Hamartia:

"The metaphor behind the word is missing the mark . . . this is not only a negative idea but includes the positive idea of hitting some wrong mark." Charles C. Ryrie



4A. The Nature of Sin:

2b. The sin nature:

2c. The Scriptures:

3d. The will: **deadened or enslaved**

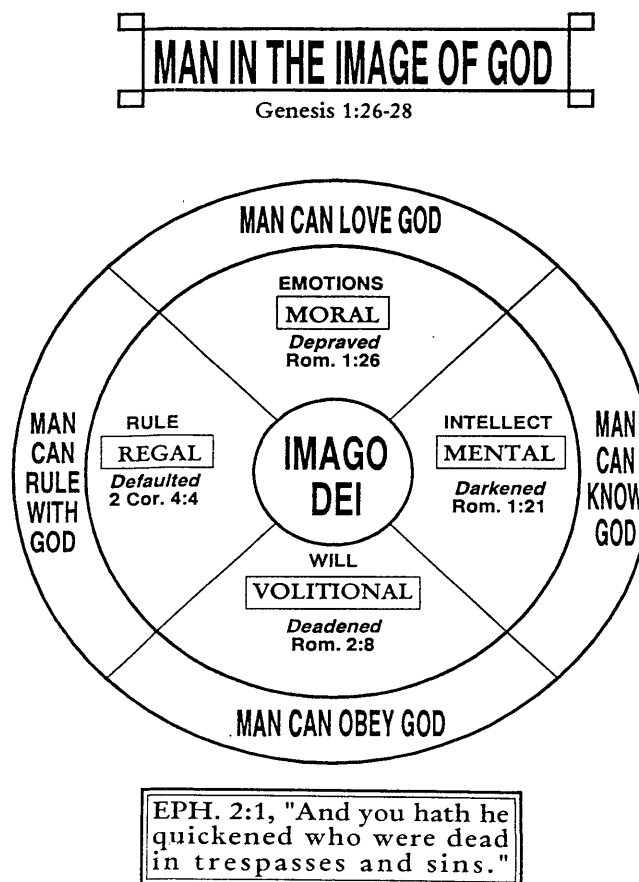
Rom. 1:28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

4d. The conscience: **desensitized or polluted**

1 Tim. 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

5d. The dominion: **defaulted or surrendered**

Heb.2:6-8 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is not* put under him. But now we see not yet all things put under him.



3c. The results:

1d. Total depravity:

1e. Negatively:

- not every man is as wicked as he can be
- not everyone will indulge in every form of sin
- not that man can do no good

Manfred E. Kober, Th.D.



4A. The Nature of Sin:

2b. The sin nature:

3c. The results:

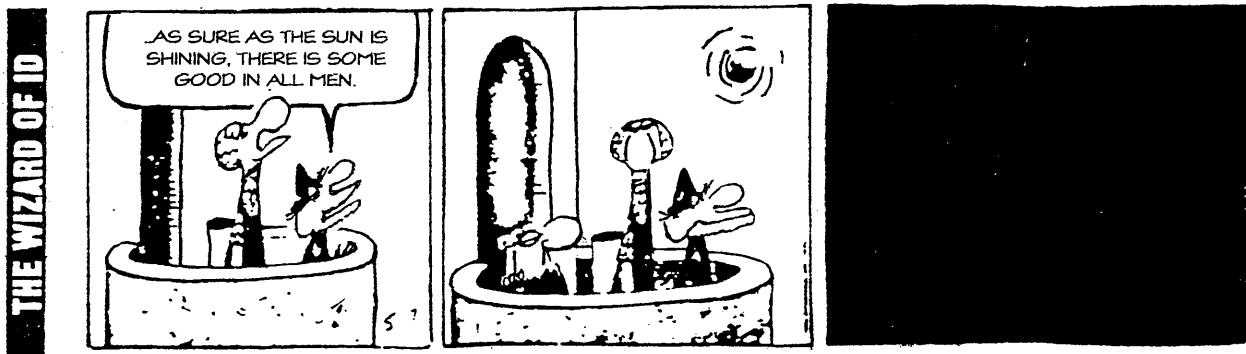
1d. Total depravity:

2e. Positively: "The unmeritoriousness of man in the sight of God."

Man fails the test of pleasing God.

The depravity is total in that -- it affects every individual

-- it affects every aspect of his being



2d. Spiritual death:

4c. The transmission: Parents to children:

Ps. 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

5c. The remedy:

1d. Redemption, which brings a new nature or new capacity to serve Christ.

2d. The indwelling power of the Holy Spirit to give victory over the judged sin nature.

3b. Imputed sin:

1c. The meaning: "The reckoning of Adam's sin to us."

2c. The fact:



1d. The guilt of mankind:

Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

2d. The headship of Adam:

1e. Federal headship: Adam acted as our representative.

2 Cor. 5:21; For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

4A. The Nature of Sin:

3b. Imputed sin:

2c. The fact:

2d. The headship of Adam:

1e. Federal headship: Adam acted as our representative.

Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

2e. Seminal headship: Each of us was actually, seminally there when Adam sinned.

Heb. 7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

It appears the both of these concepts have scriptural support.

3c. The transmission: directly reckoned to the sinner

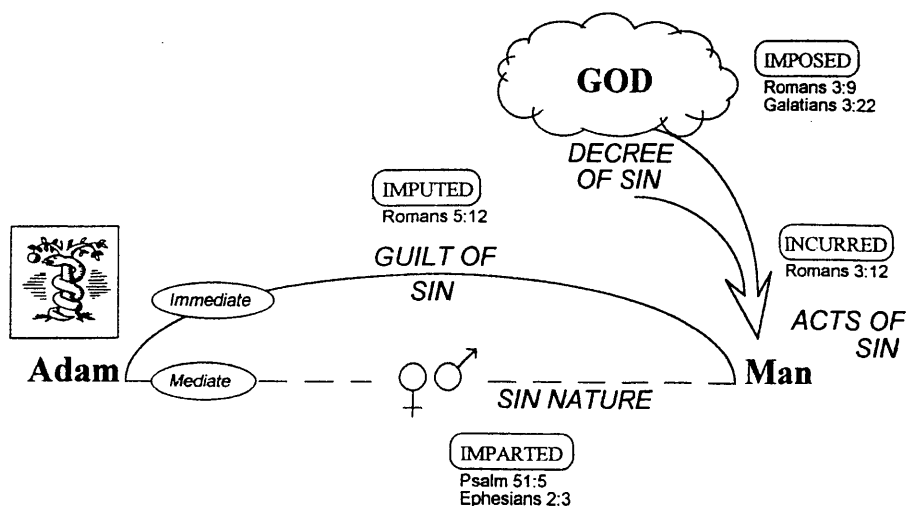
4c. The penalty: physical death

5c. The remedy: the imputed righteousness of Christ:

2 Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.



THE FOUR TYPES OF SIN



4b. Man's estate under sin:

1c. The meaning:

"An estate or a sentence which is peculiar to this age whereby men are concluded as under the decree of sin." This decree of sin is perhaps due to the involvement of post-Christian generations in the most heinous crime, the crucifixion of the Creator.

2c. The fact:

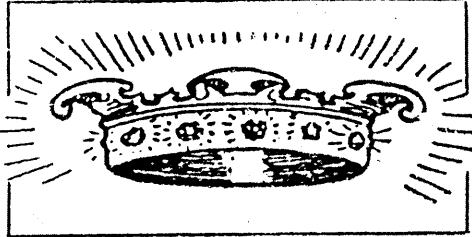
Rom. 3:9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Manfred E. Kober, Th.D.



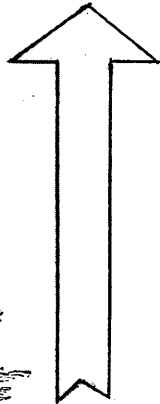
SEMINAL HEADSHIP

(HEBREWS 7:5-9)

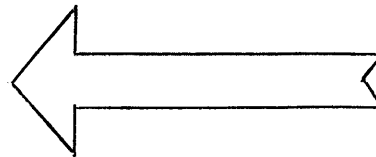
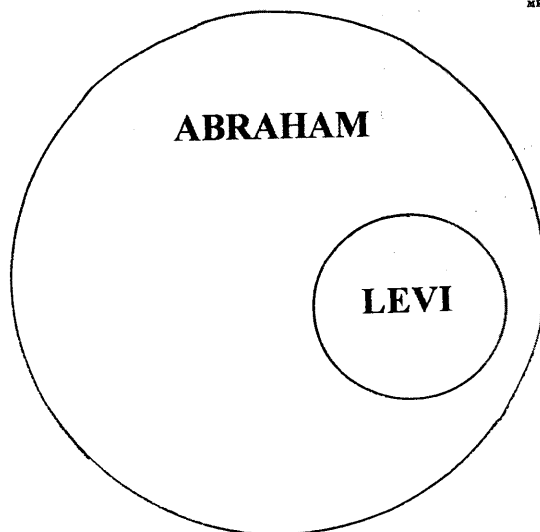


MELCHIZEDEK

Heb 7:5-9 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.



MELCHIZEDEK BLESSES ABRAHAM.



ISRAEL



4A. The Nature of Sin:

4b. Man's estate under sin:

2c. The fact:

Gal. 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

3c. The transmission: directly reckoned to the race since Calvary

4c. The penalty: condemnation, being lost

5c. The remedy: salvation, standing in grace

5A. The Believer and Sin:

1b. The purpose of temptation:

1c. To purify the believer's faith:

1 Pet. 1:6-7 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

v. 6 now: heaviness through many testings

v. 7 then: purity to the praise of God

2c. To teach the believer:

1 Pet. 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.

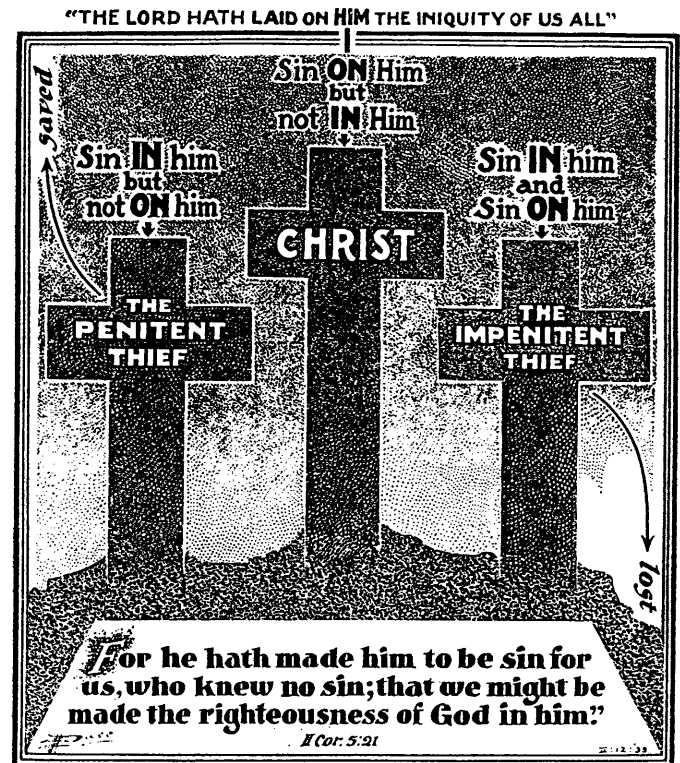
Phil. 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

Heb. 5:8 Though he were a Son, yet learned he obedience by the things which he suffered:

3c. To remind the believer that he still has an old nature:

Rom. 7:15-25 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Gal. 5:16-26 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye



5A. The Believer and Sin:

1b. The purpose of temptation:

3c. To remind the believer that he still has an old nature:

cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.

2b. The protection in temptation:

1c. The extent of protection: --God has to approve the temptation

--God sets the limits for temptation

Job 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

Job 2:6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

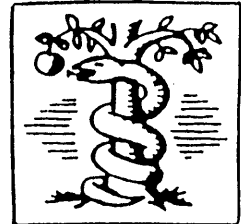
2c. The escape from temptation:

--God permits everyone to be tempted

--God always makes a way of escape

I Cor. 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it.

The Three Avenues of Temptation



AVENUES & ENEMIES	BIBLICAL ILLUSTRATIONS	
	EVE - Genesis 3	CHRIST - Mt.4, Mk.1, Lk.4
LUST OF FLESH (Internal Enemy) <small>The Flesh</small>	Good to Eat	Stones to Bread
LUST OF EYES (External Enemy) <small>The World</small>	Beautiful to Behold	Sees the Kingdoms
PRIDE OF LIFE (Infernal Enemy) <small>The Devil</small>	Desire to Make One Wise	Jump off Pinnacle of Temple

Manfred E. Kober, Th.D.



1 JOHN 2:16

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

3b. The problems in temptation:

1 Jn 2:16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

	<u>ENEMY</u>	<u>AVENUES</u>	<u>MT. 4; LK. 4</u>
1c. The world:	external	lust of the flesh	seeing the kingdoms
2c. The flesh:	internal	lust of the eyes	turning stones into bread
3c. The devil:	infernal	pride of life	jumping off the temple pinnacle

4b. The provision for temptation:

1c. The influence of the Word of God:

Ps. 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

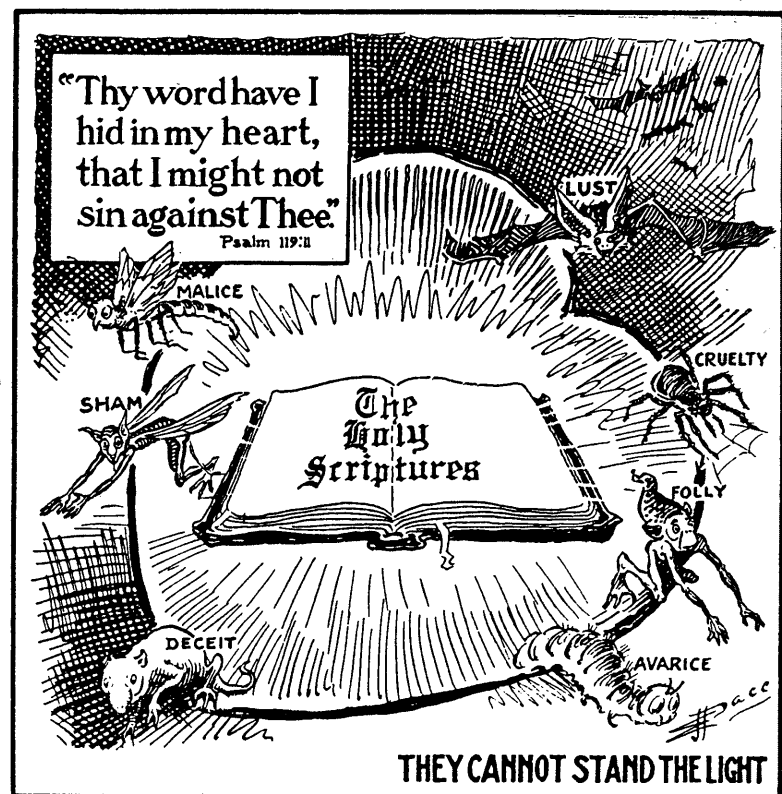
2c. The intercession of the Son of God:

Jn 17:15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

Lk 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

3c. The indwelling of the Spirit of God

John 7:37-39 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)



1d. Teaching: instruction in the truth

2d. Service: enablement for the task

3d. Conviction: demonstration of trespasses

4c. The imperatives for the child of God:

5A. The Believer and Sin:

4b. The provision for temptation:

4c. The imperatives for the child of God:

1d. Finish flirting with sin:

Js 4:7-10 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. 10 Humble yourselves in the sight of the Lord, and he shall lift you up.

2d. Flee:

1e. Idolatry:

1 Cor 10:14 Wherefore, my dearly beloved, flee from idolatry.

2e. Youthful lusts:

2 Tim 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Romans 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

3d. Follow:

1 Tim. 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

4d. Fight:

2 Tim. 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

5b. The prerequisites for victory:

1 Jn 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full. 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

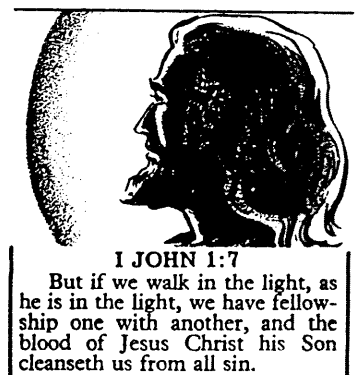
1c. The standard for the believer: light, i.e. God's holiness and purity

2c. The steps for the believer: walking in the light

6b. The pattern for victory:

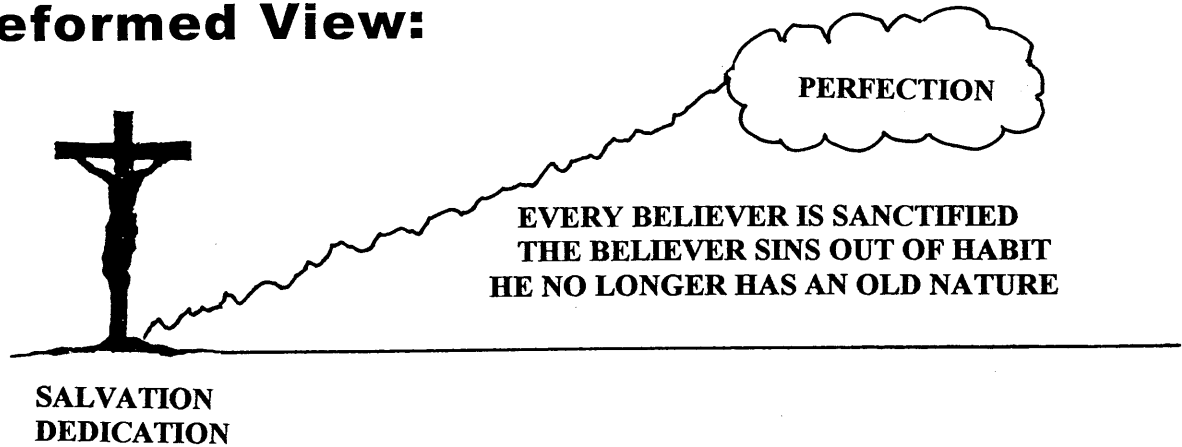
1c. The Reformed view:

- Lordship salvation view
- no carnal Christians
- no difference between salvation & dedication

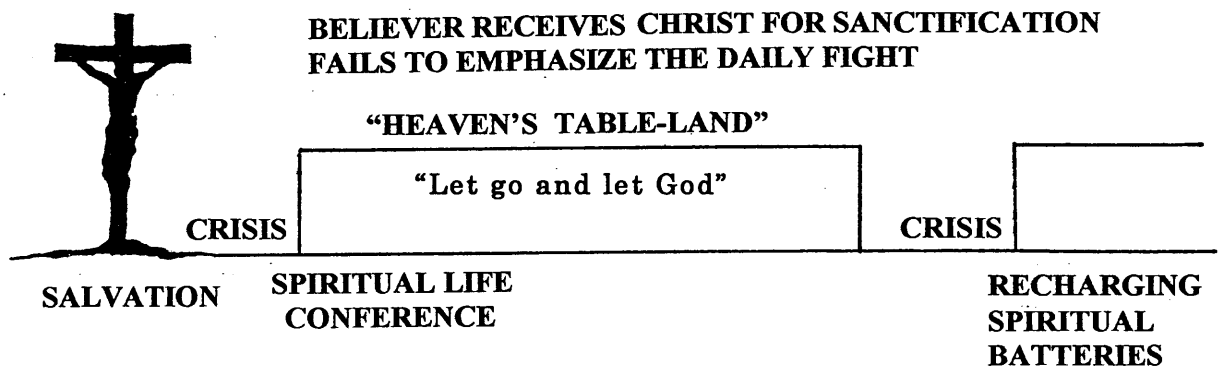


THREE VIEWS OF THE SPIRITUAL LIFE

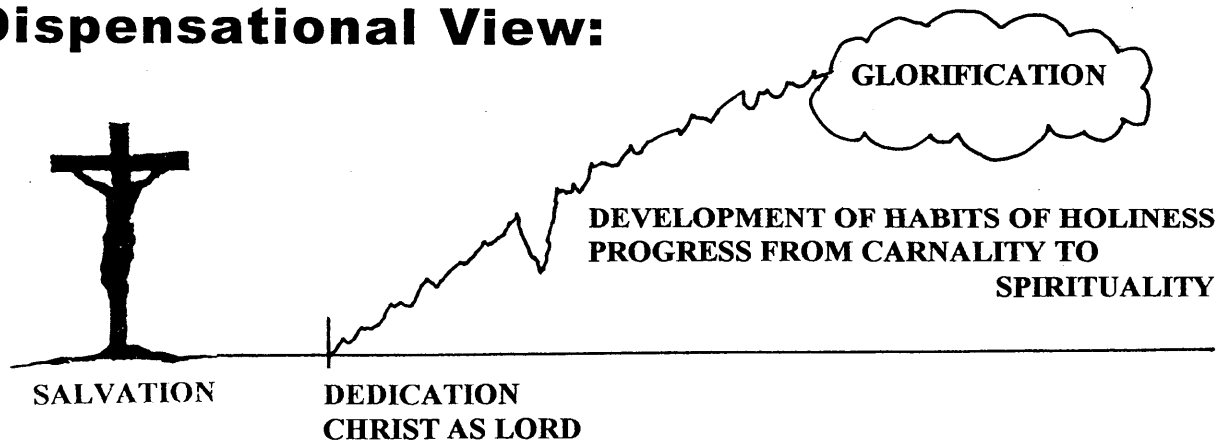
The Reformed View:



The Keswick View:



The Dispensational View:



5A. The Believer and Sin:

6b. The pattern for victory:

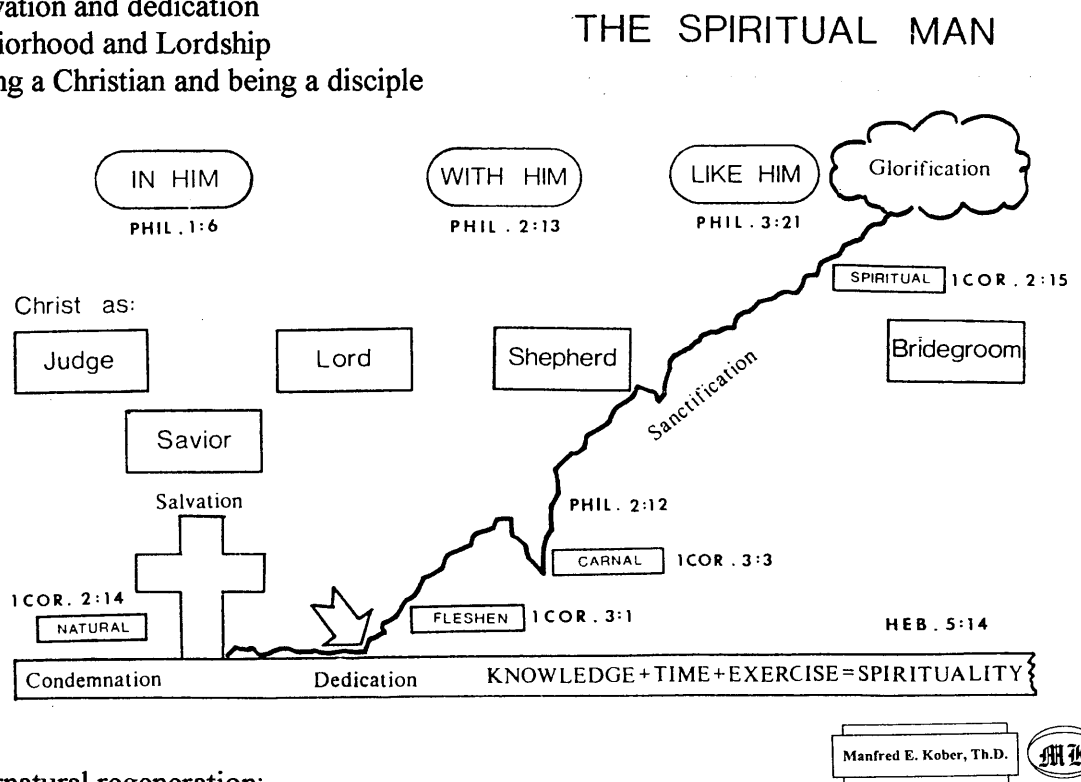
2c. The Keswick view:

- "Let go and let God!"
- "Life on the Highest Plane"
- crisis experience gives believer spiritual high

3c. The biblical viewpoint:

--differentiates between

- (a) Salvation and dedication
- (b) Saviorhood and Lordship
- (c) Being a Christian and being a disciple



1d. Supernatural regeneration:

Jn. 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

2d. Initial dedication:

Rom. 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

3d. Daily sanctification:

1 Jn. 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Col. 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

6A. The Particulars of Sins:

1b. As to the divine requirement:

1c. Sins of omission: not doing what one should

James 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

2c. Sins of commission: doing what one shouldn't

2b. As to the personal object:

1c. God:

Ps. 51:4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

Gen. 39:9 *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*

2c. Neighbor:

3c. Self:

3b. As to the directional compass:

1 Cor. 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

1c. Inward:

2c. Outward:

4b. As to ultimate responsibility:

1c. Self:

Matt. 27:4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

John 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

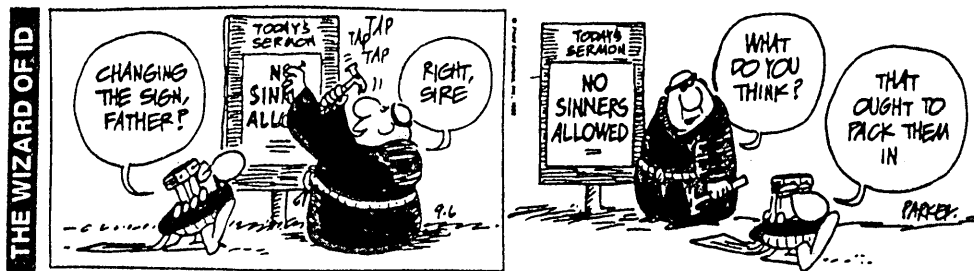
cf. Ps. 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.)

Judas was **predetermined** to be the betrayer and yet he recognized his culpability.

2c. Others:

1 Tim. 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

2 Jn. 11 For he that biddeth him God speed is partaker of his evil deeds.

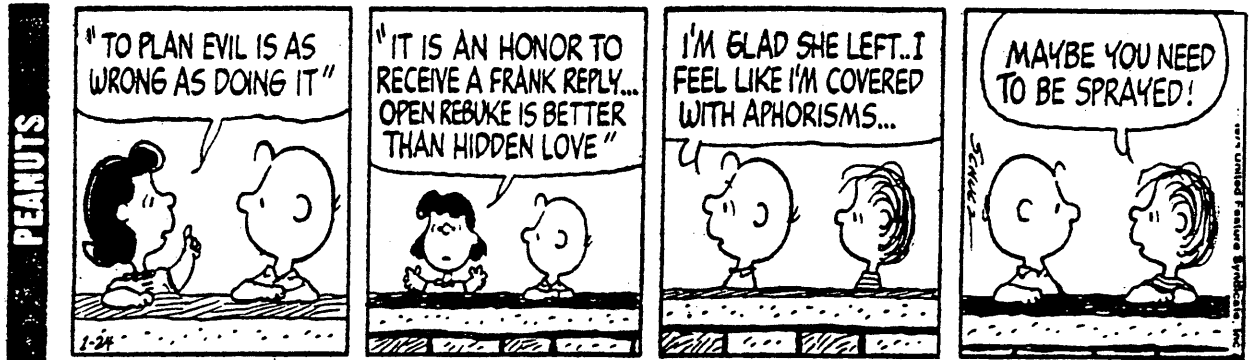
The Willies

6A. The Particulars of Sins:

5b. As to basic intention:

1c. Voluntary:

2c. Involuntary:



6b. As to special severity:

Proverbs 6:16-19 These six things doth the LORD hate: yea, seven are an abomination unto him: 17 A proud look, a lying tongue, and hands that shed innocent blood, 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief, 19 A false witness that speaketh lies, and he that soweth discord among brethren.

1c. A proud look: pride is "the sin of sins" (Delitzsch)

2c. A lying tongue:

3c. Hands that shed innocent blood:

4c. A heart that devises wickedness:

5c. Feet swift to commit mischief:

6c. A false witness:

7c. One who sows discord:

7b. As to the certain punishment:

1c. The judgment of believers:

6A. The Particulars of Sins:

7b. As to the certain punishment:

1c. The judgment of believers:

1d. Judged as **sinners** at the **cross**:

Rom. 6:1-6 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

2d. Judged as **sons** in this **life**:

Jn. 15:2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

Heb. 12:5-11 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

1 Cor. 11:30-32 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

3d. Judged as **servants** at the **judgment seat**:

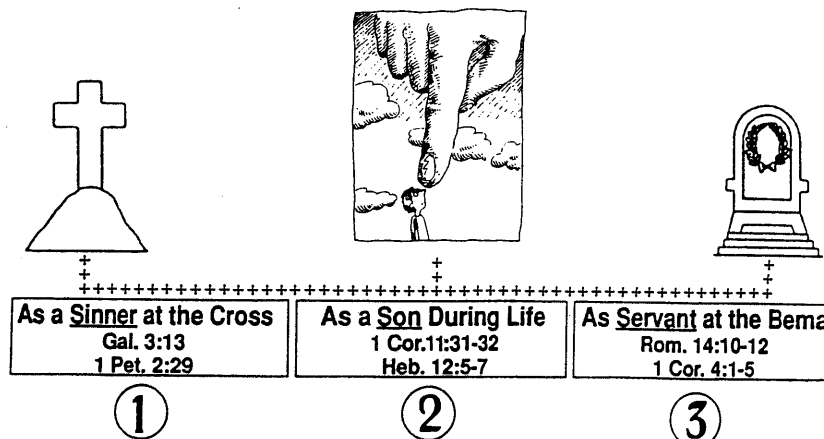
Rom. 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

2 Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

For the believer there is no punishment or judgment in the after life but chastisement and discipline in this life.

Rom. 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

The Believer's 3 Judgments



6A. The Particulars of Sins:

7b. As to the certain punishment:

2c. The judgment of the unsaved:

1d. Vengeance:

2 Thess. 1:7-9 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;)

Rom. 12:19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

2d. Judgment:

1e. Physical death:

2e. Spiritual death:

The Judgments of Unbelievers at the Second Advent of Christ

GROUPS	REFERENCES	PUNISHMENT
Antagonists of the believer	2 Thess. 1:7-8	Flaming vengeance of Jesus Christ
Armies at Armageddon	Rev. 19:21	Slain with a sword from Jesus' mouth
Antichrist and the False Prophet	Rev. 19:20	Cast alive into the Lake of Fire
Apostates	2 Peter 2:9 Jude 15	Judgment of God
Accursed of Israel	Ezek. 20:38	Purged out by God
Abominable among the Gentiles	Matt. 25:45-46	Everlasting punishment
Arch-enemy Satan and his host	Rev. 20:1-3 Zech. 13:2	Cast into bottomless pit Banished by God

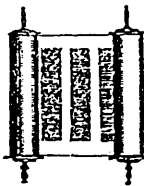
Rev. 20:12 "the book and the books"

Manfred E. Kober, Th.D.



The Heavenly Library

THE ELECT



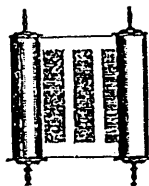
The Lamb's Book of Life

Every believer in
eternity past

Rev. 13:8 "Book of life"

Lk. 10:20 "Names are written
in heaven"Rev. 17:8 "From the foundation
of the world"Heb. 12:23 "Which are written
in heaven"Phil. 4:3 "whose names are in
the book of life"Dan. 12:1 deliverance for those
written in the book

LIVING INDIVIDUALS



The Book of the Living

Every person
at birth

Rev. 3:5 Believers never
blotted out

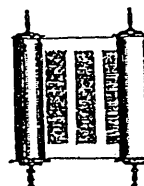
Ps. 68:28, Ex. 32:32-33

Sinners may be blotted out

Rev. 22:19 Sinners removed
from the book (KJV)

tree (western text)

WORKS



The Books of Works

Works done in this life

Rev. 20:12 Books of works

Mal. 3:16-17 "Book of remembrance"

Manfred E. Kober, Th.D.



6A. The Particulars of Sins:

7b. As to the certain punishment:

2c. The judgment of the unsaved:

2d. Judgment:

3e. Eternal death:

1f. The degrees of punishment in the future of the wicked:

1g. Spiritual Light:

Mt. 10:15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Mt. 11:20-23 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

2g. Earthly works:

Rev. 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

2f. The discussion of possibilities in the fate of the wicked:

1g. Annihilation:

2g. Universalism:

3g. Punishment:

conscious, eternal, physical

Mk. 9:43-48 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their **worm dieth not**, and the **fire is not quenched**. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the **fire that never shall be quenched**: 46 Where their **worm dieth not**, and the **fire is not quenched**. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their **worm dieth not**, and the **fire is not quenched**.

7A. The Unpardonable Sin or the Sin against the Holy Spirit: Mk. 3:22-30

Matt. 12:22-32 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the son of David? 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not

be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

1b. The context of the sin:

1c. The preaching of John and Christ:

Matt. 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Matt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

2c. The proclamation of the disciples:

Mt. 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Mt. 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Mt. 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

Mt. 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

3c. The proffer of the Savior:

Mt. 11:2-6 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 And said unto him, Art thou he that should come, or do we look for another? 4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me.

2b. The controversy concerning the sin: Mt. 12:22-29

1c. The cause of the controversy:

Mt. 12:22-23 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the son of David?

1d. The case of demonization:

2d. The cure of the demoniac:

3d. The consternation of the people:

4d. The conclusion of the populus:

2c. The charge in the controversy: Mt. 12:24-29.

1d. The response of the Pharisees: v.24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

1e. The accusation:

2e. The attitude:

7A. The Unpardonable Sin or the Sin against the Holy Spirit: Mk. 3:22-30

2b. The controversy concerning the sin: Mt. 12:22-29

1c. The preaching of John and Christ:

1d. The response of the Pharisees:

3e. The reply of the Savior: vs. 25-29

1f. The impossibility of their charge: vs. 25-26 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

2f. The imbecility of their charge: vs. 27-28 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

3f. The illogic of their charge: v. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house

3b. The character of the sin: Mt. 12:31-32.

1c. The definition of blasphemy:

--For the Pharisees it was direct and explicit abuse of the divine name

--For Christ it was the reviling of the name of God by attributing the Spirit's work to Satan

2c. The description of the sin: vs. 31-32.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

1d. The callousness of the sin:

2d. The circumstances of the sin:

1e. The circumstances then:

- Christ was physically present
- performing stupendous miracles
- in the power of the Spirit
- which were attributed to Satan

2e. The circumstances now:

The unique features of this sin cannot be duplicated today.

3d. The consequences of the sin:

4b. The cure for the sin:

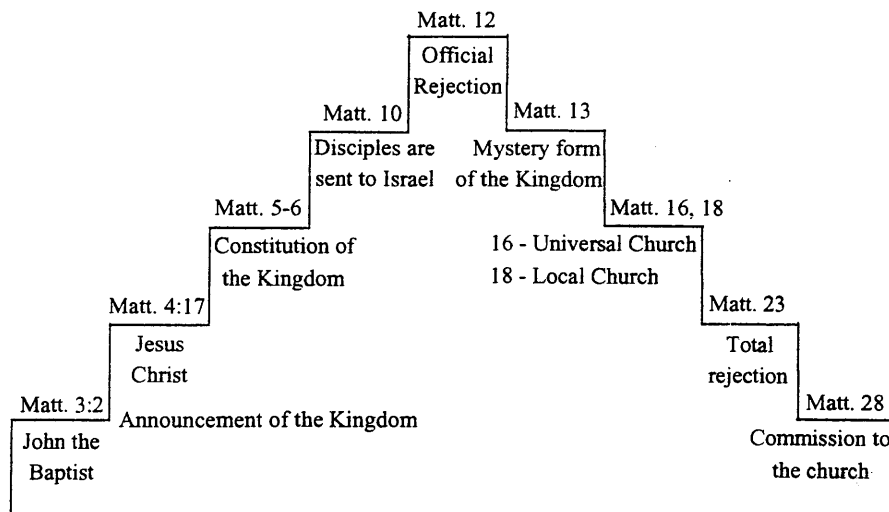
Mt. 12:30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

1c. The condition of their hearts:

2c. The call of the Savior:

(For an excellent treatment of this difficult problem, see the relevant chapter in *The Holy Spirit*, by Charles C. Ryrie.)

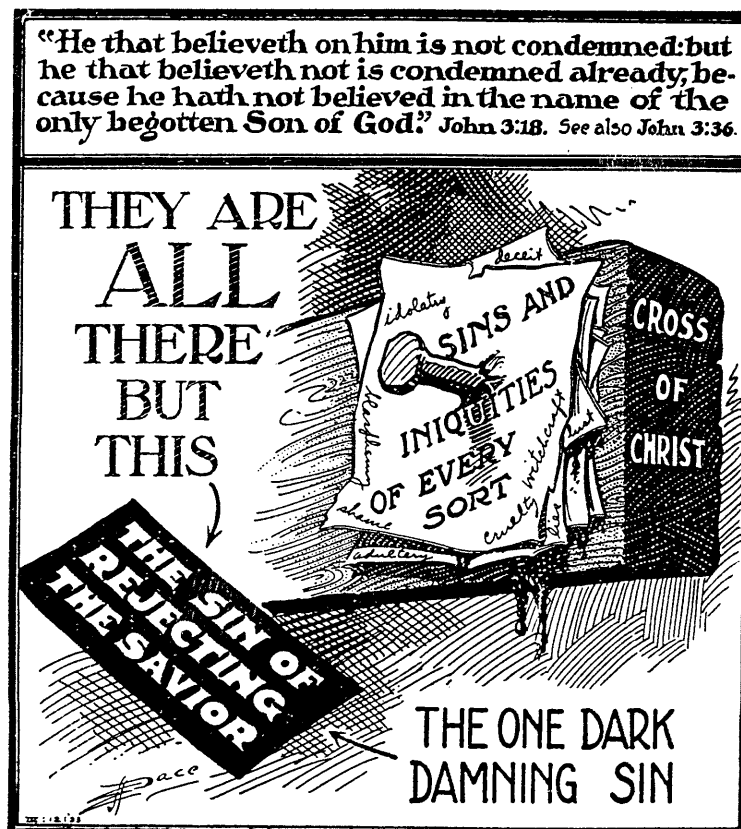
THE SIN AGAINST THE HOLY SPIRIT OR THE UNPARDONABLE SIN



Prerequisites for committing the unpardonable sin:

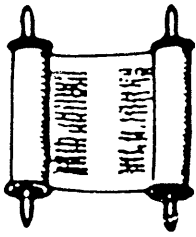
- 1) Presence of Christ
- 2) Stupendous miracles
- 3) In the power of the Spirit
- 4) Attribute miracles to Satan

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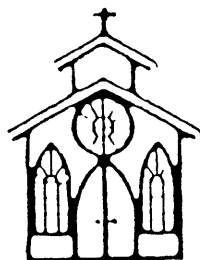
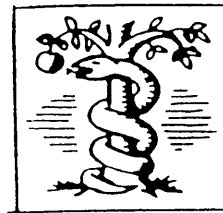
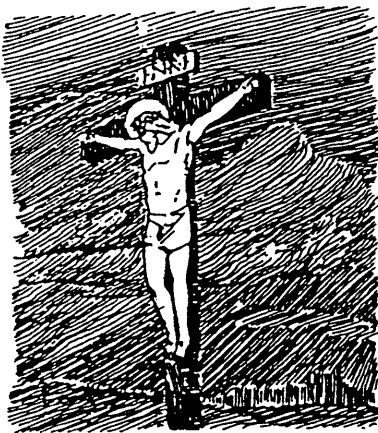
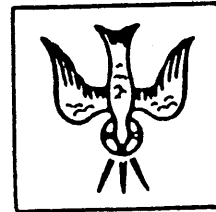
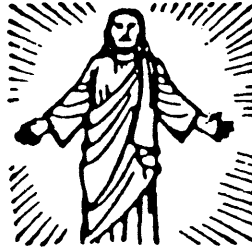


Soteriology



Salvation and

BIBLE DOCTRINES



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SOTERIOLOGY

1A. Introduction to Soteriology.

1b. The relation of Soteriology to other doctrines:

1c. To Bibliology:

- 1d. The Bible is the only reliable record of the possibility of salvation.
- 2d. The Bible's central theme is "Our God is a saving God."

2c. To Theology Proper:

- 1d. The Father worked out the plan of salvation.
- 2d. The Father selected those who should be saved.

3c. To Christology:

- 1d. Christ is the individual outside of whom there is no redemption.
- 2d. Christ paid the price of our redemption with His blood.

4c. To Pneumatology:

- 1d. The Spirit convicts man of his sin and need of salvation
- 2d. The Spirit is the agent of the new birth.

5c. To Angelology:

- 1d. Evil angels are an illustration of God's justice, His not being obligated to save anyone.
- 2d. Elect angels are servants of believers, the heirs of salvation.

6c. To Anthropology:

- 1d. Man is the object of God's salvation.
- 2d. Man is the recipient of every spiritual blessing.

7c. To Hamartiology:

- 1d. The seriousness of sin is indicated by its remedy.
- 2d. Sin's penalty, power and presence will eventually be removed.

8c. To Ecclesiology:

- 1d. The universal church is the world-wide company of the redeemed in *this dispensation*.
- 2d. The universal church is the saved and organized body of Christ in a given locality.



1A. Introduction to Soteriology.

1b. The relation of soteriology to other doctrines:

9c. To Eschatology:

1d. The future will bring about the Savior's ultimate triumph over sin and Satan.

2d. What the first Adam ruined the last Adam remedied.

2b. The need for salvation of man:

1c. The racial need:

Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

2c. The natural need:

Ps. 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

3c. The personal need:

Rom. 3:23 For all have sinned, and come short of the glory of God;

4c. The dispensational need:

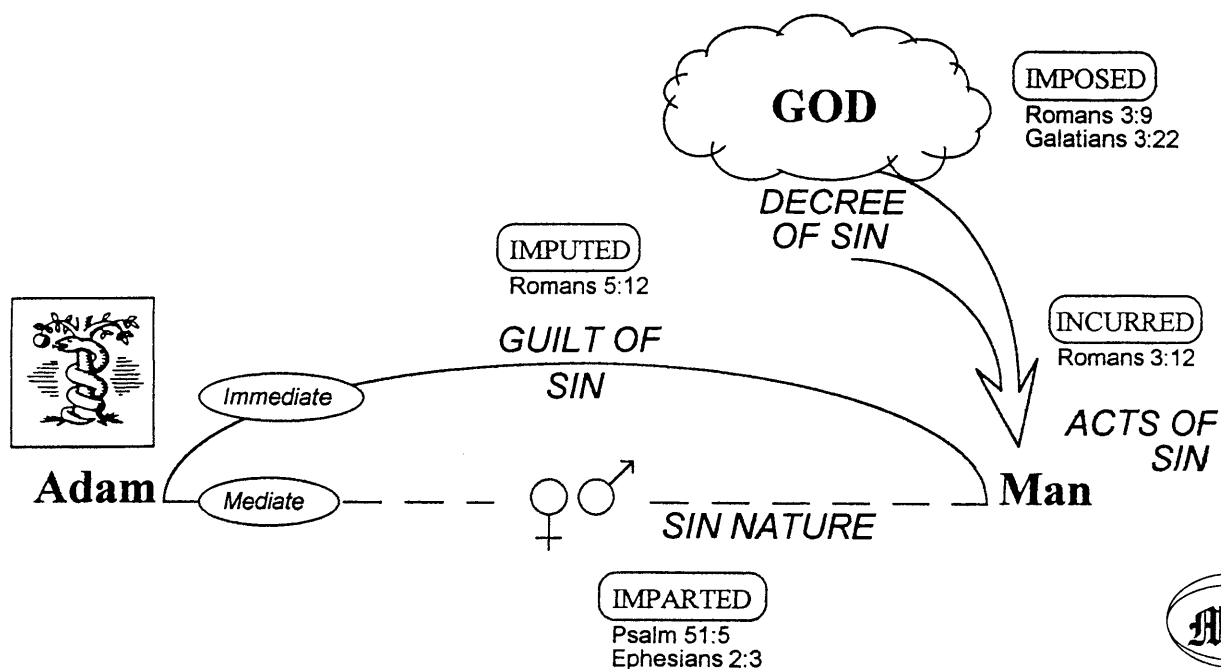
Rom. 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

5c. The ultimate need:

Jn. 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God

Jn. 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

THE FOUR TYPES — OF SIN —



1A. Introduction to Soteriology.

3b. The aspects of the sufferings of Christ:

1c. His sufferings in life:

1d. Due to His holy character:

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

2d. Due to His infinite compassion:

Mt. 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

3d. Due to His omniscient anticipation:

Mt. 16:21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

2c. His sufferings in death:

1d. The responsibility of God:

2 Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Is. 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

2d. The responsibility of Satan:

Gen. 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

3d. The responsibility of the people:

Acts 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

4d. The responsibility of Christ:

Jn. 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

While the Savior's death was designed by the Father and desired by Christ, the moral responsibility rests with Satan and sinners.

2A. Participation in Salvation:

1b. The accomplishments of the death of Christ:

1c. Substitution: "Christ died in the place of sinners."

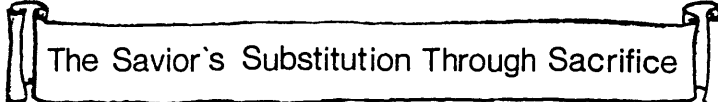
1d. The words for substitution:

2A. Participation in Salvation.

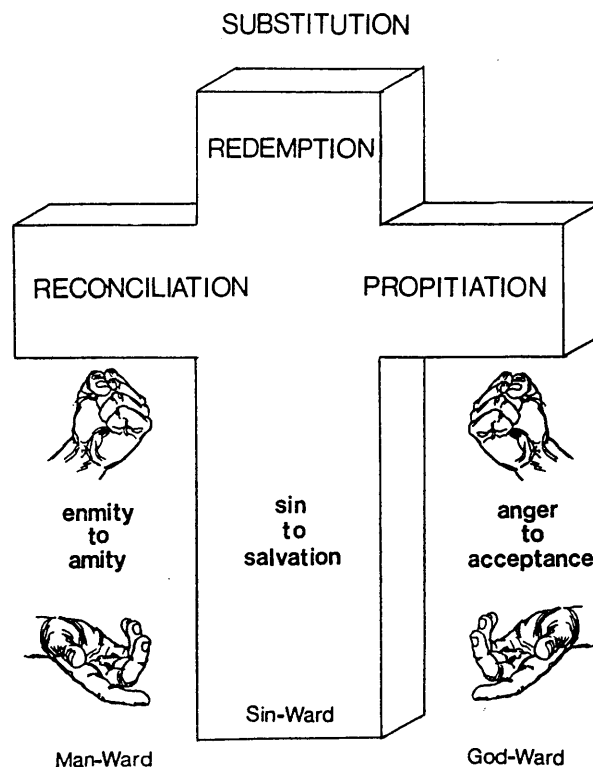
1b. The accomplishments of the death of Christ:

1c. Substitution: "Christ died in the place of sinners:

1d. The words for substitution:



The Savior's Substitution Through Sacrifice



MK

1e. **Anti**, "in the place of"--

Mt. 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for **(anti)** literally, in the place of) many.

Mk. 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for **(anti)** many.

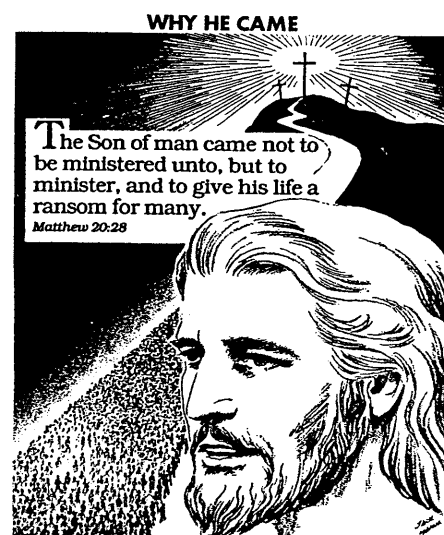
1 Tim. 2:6 Who gave himself a ransom for all, to be testified in due time.

2e. **Huper**, "for the benefit of," "in the place of"

1 Pt. 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

1 Cor. 5:21 2 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Phil. 13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:



2A. Participation in Salvation.

1b. The accomplishments of the death of Christ:

1c. Substitution: "Christ died in the place of sinners:

1d. The words for substitution:

2e. **Huper**, "for the benefit of," "in the place of"

Here **huper** is definitely used in the sense of substitution in a non-soteriological context.

Liberalism asserts that Christ did something **in us** or **for our benefit** but not **in our place**, as our substitute.

2d. The benefits of substitution:

1e. Negatively, Christ bore the penalty for sins and took them away.

2e. Positively, Christ imputed His righteousness to the saved person.

"My hope is built on nothing less/than Jesus' blood and righteousness.

2c. Redemption: "The transaction whereby the sinner is purchased from the slavemarket of sin and set free."

Redemption:

**The Purchase
From The
Slave Market
Of Sin**

1d. The words:

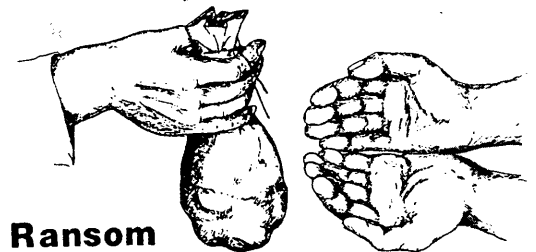
1e. **Agoradzo**, "to buy, purchase"

2 Pt. 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

1 Cor. 6:19-20 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Ransom: Christ paid the price.

**Ransom****Removal****Release**

2A. Participation in Salvation

1b. The accomplishments of the death of Christ:

2c. Redemption: "The transaction whereby the sinner is purchased from the slavemarket of sin and set free."

1d. The words:

2e. **Exagoradzo**, "to buy out of"

Gal. 4:4-5 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.

Gal. 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Eph. 5:16 Redeeming the time, because the days are evil.

Removal: Christ removed the sinner from the slavemarket of sin.

3e. **Lutroo**, "to loose, set free"

Heb. 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

1 Tim. 2:6 Who gave himself a ransom (antilutron) for all, to be testified in due time.

Release: Christ set the sinner free.

2d. The total meaning of redemption:

1e. Ransom: man is saved **from** something, the slave market of sin.2e. Removal: man is saved **through** something, the payment of a price.3e. Release: man is saved **to** something, freedom and service for Christ.

3c. Reconciliation: "Man's state of alienation from God is changed so that he is now able to be saved."

1 Cor. 7:11 But if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

2 Cor. 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Eph. 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

4c. Propitiation: "The death of Christ fully satisfied all of God's righteous demands upon the sinner."

Rom. 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

1 Jn. 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Lk. 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful (literally, propitiated) to me a sinner.

2A. Participation in Salvation.

1b. The accomplishments of the death of Christ:

5c. Judgment of the sin nature: "Making inoperative the reigning power of sin."

Rom. 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. (Sin nature)

1 Cor. 15:3-4 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: (Acts of sin)

6c. Ground of the believer's cleansing from sin

1 Jn. 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Our family **relationship** remains because of His death.

Our family **fellowship** is restored by our confession.

7c. The end of the Law

Rom. 10:4 For Christ is the end of the law for righteousness to every one that believeth.

Heb. 7:11-12 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law.

2 Cor. 3:7-11 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. 11 For if that which is done away was glorious, much more that which remaineth is glorious.

Rom. 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Rom. 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises;

During His life Christ **adhered** to the law (Mt. 5:17); in His death He **abrogated** the law.

8c. The basis of the removal of pre-cross sins

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Rom. 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

9c. The future national salvation of Israel

Rom. 11:27 For this is my covenant unto them, when I shall take away their sins.

10c. The ground for the deferring of righteous divine judgments upon sin

Rom. 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

1 Pt. 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

2A. Participation in Salvation.

1b. The accomplishments of the death of Christ:

10c. The ground for the deferring of righteous divine judgments upon sin

2 Pt. 3:9-15 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 15 And account [that] the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

11c. The millennial and eternal blessings upon the Gentiles

Mic. 4:1-2 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. 2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

Rev. 21:23-24 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

12c. The judgments of Satan and spoiling of his hosts

Col. 2:14-15 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

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

Jn. 16:11 Of judgment, because the prince of this world is judged.

13c. The ground of peace

1d. Individual:

Rom. 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2d. Racial:

Eph. 2:14-18 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.

3d. Universal:

Col. 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

14c. The purification of all things

2A. Participation in Salvation.

1b. The accomplishments of the death of Christ:

14c. The purification of all things

1d. In heaven:

Heb. 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

2d. On earth:

Rom. 8:21-23 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

2b. The appellatives for the death of Christ:

1c. Atonement: "A general term for salvation in the Old Testament which denotes the temporary covering over of sins. It is used in theology in the broad sense of the provision of salvation."

2c. Expiation: "The removal of guilt by the payment of penalty and the satisfaction of justice."

3c. Remission or forgiveness: "The removal of the penalty on the basis of the satisfaction of justice and an attitude of return to favor."

4c. Justification: "The judicial act of God whereby He **declares** the sinner righteous on the basis of Christ's death."

5c. Vicarious or substitutionary: "The suffering of one in the place of another so that the latter is freed of the obligation in the matter."

3b. The theories of the death of Christ:

1c. The Ransom Theory Origen (185-254)

Satan as a victor in war has a right to his captives. The only release is through the payment of a ransom.

2c. The Recapitulation Theory Irenaeus (130-200)

Christ recapitulates in Himself all the stages of human life and by His life reversed to course started by Adam. His obedience compensated for Adam's disobedience.

3c. The Commercial Theory Anselm (1033-1109)

The death of Christ was a satisfaction of God's honor rather than His holiness, justice or love.

4c. The Moral Influence Theory Abelard (1079-1141)

Christ's death is an object lesson of God's love which softens men's hearts and thus leads them to repentance.

5c. The Example Theory Socinus (1539-1604)

Christ died in the course of duty. He was a martyr to His teachings and His death demonstrates His sincerity which we should emulate.

2A. Participation in Salvation.

3b. The theories of the death of Christ:

6c. The Governmental Theory Grotius (1583-1645)

The death of Christ was required to show God's displeasure over sin. The setup of God's government required Christ's death, which as a token payment demonstrated how law regards sin.

7c. Modern theories Harry Emerson Fosdick (1878-1969)

Modern nonconservative views contain elements of the example and moral influence theories. Christ's death shows God's hatred of sin and love for mankind but was **not a substitutionary sacrifice** as the payment for sin.

8c. The Penal Substitution Theory Calvin (1509-1564)

Since man fell into sin by disobedience, Christ by obedience **in the sinner's stead** has paid the penalty which man had incurred.

Is. 53:5-6 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. . . and the LORD hath laid on him the iniquity of us all.

Mt. 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mk. 10:45 The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.

3A. The Preparation for Salvation.

For a discussion of the historical background and theological ramifications of election see, M. Kober, *Divine Election or Human Effort—Who Then Shall Be Saved?*

1b. The selection of the elect:

1c. The controversy concerning biblical election:

1d. The Augustinian-Pelagian controversy:

1e. Augustine: 354-430

1f. Man is totally depraved.

2f. Salvation is the result of God's sovereign act of grace.

3f. Election is unconditional.

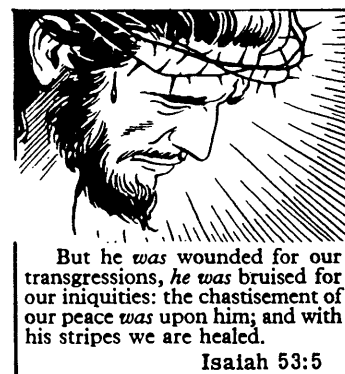
2e. Pelagius: early 5th century

1f. Man is merely weakened by the fall.

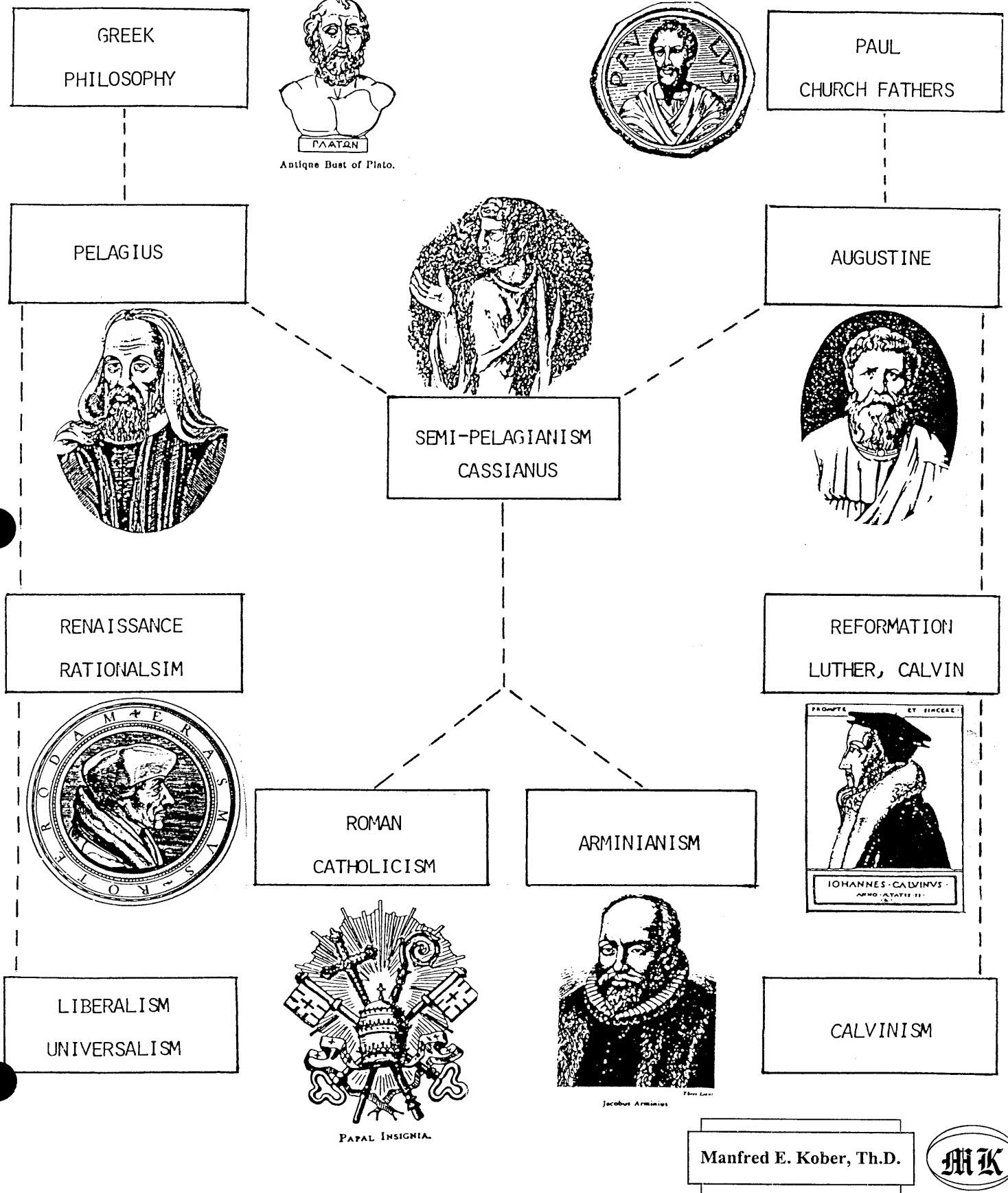
2f. Man retains his freedom of the will to choose aright.

3f. Grace is given to assist man toward his right choice.

3e. Cassianus: (360-435) (Semi-Pelagianism)



History of Soteriology



3A. The Preparation for Salvation.

1b. The selection of the elect:

1c. The controversy concerning biblical election:

1d. The Augustinian-Pelagian controversy:

3e. Cassianus: (360-435) (Semi-Pelagianism)

1f. Tries to reconcile **predestination** with **free will**.

(God elects man but does so on the basis of foreseen faith.)

2f. Rejected unconditional election, irresistible grace and infallible perseverance

2d. The Calvinistic-Arminian controversy:

1e. John Calvin (1509-1564)

1f. Logical systematization of Augustine's theology, who had outlined the apostolic doctrine of the N.T.

2f. Calvin emphasized in soteriology the concept of predestination.

2e. The Synod of Dort (1618-1619)

1f. The Remonstrants (Arminians) precipitated the controversy.

2f. Decided what a Calvinist and Arminians is.

3f. The 5 points of Arminius were answered.

3e. Arminianism:

1f. The person of James Arminius (1560-1609)

1g. Studied at Marburg and at Geneva under Beza.

2g. Began teaching in Leyden in 1603.

3g. Called for a synod with the purpose of ridding the Netherlands of the Calvinistic heretics.

2f. The points of Arminianism:

1g. Human depravity has not rendered man incapable of exercising his will.

2g. God's grace is resistible so that man can thwart God's purpose to save him.

3g. God's election is conditioned by His divine foresight of faith.

4g. Christ's atonement was exactly the same for everyone, rendering all men savable.

3A. The Preparation for Salvation.

1b. The selection of the elect:

1c. The controversy concerning biblical election:

2d. The Calvinistic-Arminian controversy:

3e. Arminianism:

2f. The points of Arminianism:

5g. Final salvation rests with man's continuance in faith.

4e. Calvinism:

1f. Total depravity or inability

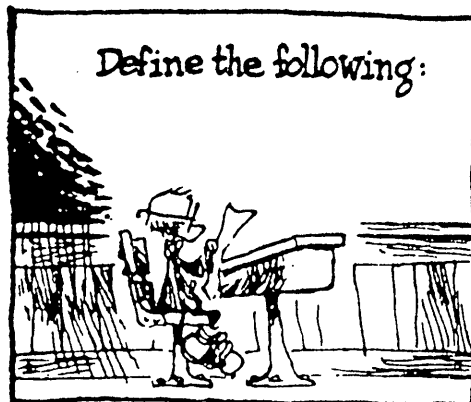
2f. Unconditional election

3f. Limited atonement or particular redemption

4f. Irresistible or efficacious grace

5f. Perseverance of the saints

SNOE



Calvinist.



5e. Moderate Calvinism:

Holds to the Calvinistic system except limited atonement

Christ's atonement is sufficient for all but efficient only for the elect.

6e. Modified Arminianism:

Holds to the Arminian system but accepts the concept of eternal security.

The Doctrines of Grace

OR THE FIVE POINTS OF
CALVINISM

T - U - L - I - P

GRACE

TOTAL DEPRAVITY

OBLIGATORY GRACE

UNCONDITIONAL ELECTION

SOVEREIGN GRACE

LIMITED ATONEMENT

PROVIDING GRACE

IRRESISTIBLE GRACE

EFFECTUAL GRACE

PERSEVERANCE OF THE SAINTS

LASTING GRACE



All the Reformers subscribed to the doctrines of grace but Calvin systematized them.



Luther



Zwingli



Melancthon



Calvin

3A. The Preparation for Salvation.

1b. The selection of the elect:

2c. The context of biblical election: The Lapsarian views

The efforts of theologians to show the logical relationship of the elective decree of God in relation to man's fall (Latin, lapse).

1d. The Supralapsarian View (Hyper-Calvinism)

- 1e. The decree to save some and reprobate the rest (**DOUBLE PREDESTINATION**)
- 2e. The decree to create both groups
- 3e. The decree to permit the fall of both groups
- 4e. The decree to provide salvation for the elect
- 5e. The decree to apply salvation to the elect

2d. The Infralapsarian View (Calvinism)

- 1e. The decree to create all men
- 2e. The decree to permit the fall of all men
- 3e. The decree to elect some and leave the rest to condemnation
- 4e. The decree to provide salvation to the elect only (**LIMITED ATONEMENT**)
- 5e. The decree to apply salvation to the elect

3d. The Sublapsarian View (Modified Calvinism)

- 1e. The decree to create all men
- 2e. The decree to permit the fall of all men
- 3e. The decree to provide salvation for all men (**UNLIMITED ATONEMENT**)
- 4e. The decree to elect some to salvation (unconditionally)
- 5e. The decree to apply salvation to the elect

4d. The Modified Sublapsarian View (Thiessen)

- 1e. The decree to create all men
- 2e. The decree to permit the fall of all men
- 3e. The decree to provide salvation for all men
- 4e. The decree to elect some to salvation (**conditionally, i.e., based on foreseen faith**)
- 5e. The decree to apply salvation to the elect

3c. The truth of biblical election:

1d. Declarations concerning election:

We can debate the doctrine but we cannot dodge it. Election is one of the key doctrines of the Word. It is closely linked to God's sovereignty, a major attribute but misunderstood by many.

2d. Declarations concerning divine sovereignty:

1e. God's general sovereignty:

Ps. 135:6 Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. (**sovereign in the universe**)

1b. The selection of the elect:

3c. The truth of biblical election:

2d. Declarations concerning divine sovereignty:

1e. God's general sovereignty:

Dan. 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? **(creatures)**

Ps. 115:3 But our God is in the heavens: he hath done whatsoever he hath pleased. **(heavens)**

Is. 14:24 The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. **(history)**

Prov. 16:4 The Lord hath made all things for himself. yea, even the wicked for the day of evil. **(wicked)**

Rom. 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. **(salvation)**

Rom. 9:21 Hath not the potter power over the clay; of the same lump to make one vessel unto honour, and another unto dishonour? **(men)**

Phil. 2:13 For it is God which worketh in you both to will and to do of his good pleasure. **(believers)**

Eph. 1.11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. **(all things)**

2e. God's choice in salvation:

Eph. 1:3-14--v. 4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

Rom. 9:6-24 v. 11 For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;

Rom. 8:28-30 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Jn. 6:35-65--vs. 37, 44, 65: 37All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day 65And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

1 Pt. 2:8-9 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

2 Thess. 2:13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

3A. The Preparation for Salvation.

1b. The selection of the elect:

3c. The truth of biblical election:

3d. The definition of election:

"The action of God in choosing certain personalities for certain purposes."

4d. Distinctions in election:

1e. Israel as a nation

Deut. 4:37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

1 Chron. 16:13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

2e. King Cyrus

Is. 45:1-4 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; 2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: 3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. 4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

3e. Christ

Is. 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.)

4e. Tribulation saints

Mt. 24:22, 24, 31 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

5e. Angels

1 Tim. 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

6e. Believers of the church age

Col. 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Tit. 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

5d. The defense of election:

1e. The evidence for election:

1f. Declarations are made concerning God's purpose to save certain individuals.

Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

2 Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

3A. The Preparation for Salvation.

1b. The selection of the elect:

3c. The truth of biblical election:

5d. The defense of election:

1e. The evidence for election:

- 2f. Declarations are made concerning God's foreknowledge of those individuals whom He has purposed to save.

Rom. 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

1 Pt. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

- 3f. Declarations are made that the Father has given certain persons to the Son to be His peculiar possession.

Jn. 6:37, 44 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Jn. 17:2, 6, 9 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

- 4f. Declarations were made that election includes the means as well as the end.

- 1g. Men everywhere are commanded to believe.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

- 2g. No one is saved without believing.

Rom. 10:11-14 For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

2e. The basis of election:

Only 3 bases for election are possible:

- man is good and thus deserving
- God foresaw man's faith
- God purposed to save

- 1f. Election is not based on the will of man.

Rom. 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

"him that willeth"--not by human volition

"him that runneth"--not by human effort

3A. The Preparation for Salvation.

1b. The selection of the elect:

3c. The truth of biblical election:

5d. The defense of election:

2e. The basis of election:

1f. Election is not based on the will of man.

Jn. 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"of blood"	--not by human means—physical process
"of the will of the flesh"	--not by human urge—emotional response
"of the will of man"	--not by human will—mental decision

James 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

2f. Election is not based upon the works of man.

2 Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Jn. 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

3f. Election is not based upon the choice of man.

Jn. 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Jn. 5:40 And ye will not come to me, that ye might have life.

4f. Election is not based upon the foresight of faith.

Eph. 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

5f. Election is based upon the love and wisdom of God.

Eph. 1:4-5 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him, in love having predestinated us..."
(possible translation)

Jude 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

3e. The purpose of election:

1f. The immediate goal: salvation

2 Thess. 2:13 2 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

3A. The Preparation for Salvation.

1b. The selection of the elect:

3c. The truth of biblical election:

5d. The defense of election:

3e. The purpose of election:

2f. The intermediate goal: holiness.

Eph. 1:4-5 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

THE FORMULA OF FAITH	
EPHESIANS 2	<p>8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι For by grace ye are having been saved</p> <p>διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, through faith; and this not of you,</p> <p>θεοῦ τὸ δῶρον· 9 οὐκ ἐξ ἔργων, ἵνα μὴ of [is] the gift; not of works, lest</p> <p>God</p> <p>8 For by grace are ye saved through faith; and that not of yourselves: <i>it is</i> the gift of God:</p> <p>9 Not of works, lest any man should boast.</p> <p>10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.</p> <p>τις καυχῆσθαι. 10 αὐτοῦ γάρ ἐσμεν anyone should boast. For of him we are</p> <p>ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ a product, created in Christ Jesus</p> <p>ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν unto works good, which ¹previously prepared</p> <p>ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. - ¹God in order that in them we might walk.</p>
correct view:	Grace + Faith = Salvation + Works
corrupt view:	Grace + Faith + Works = Salvation

1g. Good works

Eph. 2:10; For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Col. 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

2g. Humility and gratitude

Col. 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

3g. Christlikeness

Rom. 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

3f. The ultimate goal: God's glory

In Eph. 1 the work of the triune God in man's salvation is given: **the Father selects, the Son saves and the Spirit seals.** Each salvatory work of the Trinity concludes with a doxology:

Eph. 1:6, 12, 14 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved... 12 That we should be to the praise of his glory, who first trusted in Christ... 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

3A. The Preparation for Salvation.

1b. The selection of the elect:

4c. The terminology of biblical election:

1d. Election:

1e. The definition: "God's unconditional and pretemporal choice of those individuals whom He would save."

2e. The derivation: eklego from ek and kaleo

3e. The doctrine:

1f. It was a pretemporal choice.

2 Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

Rev. 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

2f. It originates with God:

1 John 4:19 We love him, because he first loved us.

Jn. 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Jn. 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

3f. It brings glory to God.

Each salvation work of the Trinity concludes with a doxology:

Eph. 1:6 (**The Father selects**) ... To the praise of the glory of his grace..."

Eph. 1:12 (**The Son saves**) ... to the praise of his glory."

Eph. 1:14 (**The Spirit seals**) ...unto the praise of his glory."

2d. Foreknowledge:

1e. The definition: "A loving **relationship** which God sustains to certain individuals by choosing them."

2e. The derivation: **proginosko**, a deep intimate knowledge or acquaintance

3e. The doctrine:

1f. Etymologically: This strong Greek word involves some relationship between the two agencies.

3A. The Preparation for Salvation.

1b. The selection of the elect:

4c. The terminology of biblical election:

2d. Foreknowledge:

3e. The doctrine:

2f. Biblically:

1g. Human knowledge:

Of persons:

Acts 26:5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

Of actions:

2 Pt. 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

2g. Divine knowledge:

Of Christ:

1 Pt. 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Of Israel:

Rom. 11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

Of saints:

Rom. 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

1 Pt. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3f. Lexigraphically:

Amos 3:2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

Jer. 31:1 At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

Gen. 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

4f. Grammatically:

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

“determinate counsel” and prognosis relate to God’s active predetermination not a passive previewing of the death of His Son.

3A. The Preparation for Salvation.

1b. The selection of the elect:

4c. The terminology of biblical election:

2d. Foreknowledge:

3e. The doctrine:

5f. Theologically:

1 Pt. 1:1-2 "to the elect...according to the foreknowledge of God"

Rom. 8:29 "for whom He foreknew, He also did predestinate"

1g. Not things or actions but persons are foreknown.2g. Foreknowledge involves not what man would do about God but what God would do in relation to man.

No one seeks after God:

Rom. 3:10-11 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God.

3g. God could not be simply foreseeing the individual's faith, since faith is a gift:

Jn. 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.2 Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,Eph. 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. 9 Not of works, lest any man should boast.Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.Rom. 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself]more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.**ARMINIANISM****CALVINISM**

<u>Foreknowledge</u>	
WHAT WE WOULD DO TO GOD	WHAT GOD WOULD DO TO US
FOREKNOWN ACTIONS	FORELOVED PERSONS (ACTS 2:23)
MY GIFT TO GOD	GOD'S GIFT TO ME (EPH. 2:8,9)
CONDITIONAL	UNCONDITIONAL
WE CHOSE GOD THEN HE CHOSE US	GOD CHOSE US THEN WE CHOSE HIM (ACTS 13:48)
WEAK, SICK	DEAD (EPH. 2:1)
PREVENIENT GRACE ON ALL	EFFICACIOUS GRACE ON SOME (ROM. 9:15)
WE HAVE TAKEN THE INITIATIVE	"SALVATION IS OF THE LORD" (JONAH 2:9)



3A. The Preparation for Salvation.

1b. The selection of the elect:

4c. The terminology of biblical election:

2d. Foreknowledge:

3e. The doctrine:

6f. Soteriologically:

The crucial difference between Calvinism and Arminianism (Semi-Pelagianism) is whether God's election is unconditional or whether it is based on foreseen faith.

3d. Foreordination: General term for determining beforehand

4d. Predestination: Marking individuals out beforehand (to be like Christ)

5d. Preterition: The by-passing of the non-elect.

6d. Retribution: Just punishment of the unrepentant wicked

7d. Reprobation: Judicial hardening of the unresponsive sinner

Is. 6:9-10

John 12:38ff

8d. Will: A reference to either God's wish or desire (**thelo**) or His will or decree (**boulomai**)

9d. Decree: The act of God by which He establishes the certainty of what He has planned.

5c. The problems of election:

1d. The opposition to sovereign election:

1e. The doctrine runs counter to human reasoning.

It is a truth which **cannot be received** by the unregenerate mind

1 Cor. 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

and **will not be received** by the carnal mind

1 Cor. 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

2e. The doctrine removes all human glory.

Jonah 2:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed.
Salvation is of the LORD.

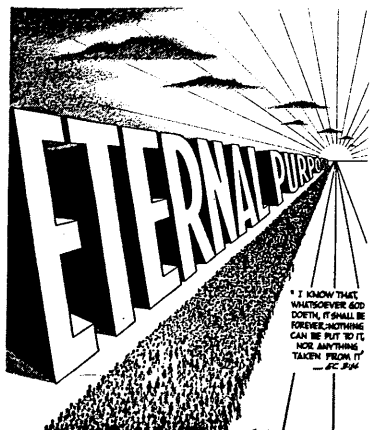
3e. The doctrine eliminates human work or effort.

Eph. 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

Foreordination (general)
Eph. 1:11

Foreordination (particular)
(non-volitional events)

Predestination
(volitional acts)



**ETERNITY
PAST**

IN TIME

**ETERNITY
FUTURE**

Election
(positive decree
of salvation)

Reprobation
(permissive decree
of damnation)
1 Pet. 2:8
Jude 4

**Rom. 8:28-30
Purpose**

Foreknowledge

Predestination

Election

Calling

Faith--Regeneration

Salvation

Justification

Sanctification

Glorification

Relationship

Goal

Method

Appeal

Change

Standing

Transformation

Perfection

Manfred E. Kober, Th.D.



3A. The Preparation for Salvation.

1b. The selection of the elect:

5c. The problems of election:

2d. The arguments against sovereign election:

1e. God is unjust: (anticipated by Paul in Rom. 9:14)

Answer: Rom. 9:15-16

--God is not unjust

--God is sovereign

2e. Man cannot be held responsible: (anticipated by Paul in Rom. 9:19)

Answer: Rom. 9:20-23

--Man is accountable

--God does not have to give a reason for His actions.

--Man has no right to reply to His Maker

3e. God is a respecter of persons:

Answer: Yes. There is a sovereign and all-wise selectivity.

Rom. 9:23; John 5:5 vs. John 5:21; Lk. 4:25-28

4e. God wishes all men to be saved.

Answer: His wish must be distinguished from His decree. Some things in God's decree are not His desire. 2 Pet. 3:9 The "any" here refers to those who will complete the church, the body of the elect for this dispensation.

5e. The gospel cannot be sincerely offered to all.

Answer: Only God knows who the elect are. Christ died, however, for all men.

6e. Election will discourage efforts to win the lost.

1f. No individual, elect or non-elect, can be saved apart from the Word of God.

Rom. 10:14-15

2f. All individuals can be saved if they exercise faith in the promises of the gospel.

Rom. 10:11-13

3f. Foreknowledge makes things as certain as predestination.

Even if foreknowledge were simply a knowledge beforehand, the Arminian would have to acknowledge that the number of the saved is fixed.

Does God foreknow how many individuals will be saved in your local church this year? Can anyone in addition to that number be saved?

4f. Paul did more to evangelize the world than anyone else.

(Whitefield and Spurgeon were evangelistic and staunchly Calvinistic)

3A. The Preparation for Salvation.

1b. The selection of the elect:

5c. The problems of election:

2d. The arguments against sovereign election:

6e. Election will discourage efforts to win the lost.

4f. Paul did more to evangelize the world than anyone else.

Answer: One's view of election should not affect personal evangelism.

The believer's witness is based on

--the fact of the Great Commission, Mt. 28:18-26

--the feeling of genuine compassion, Rom 9:1ff, 10:1ff

7e. Election encourages the sinner to do nothing about his condition.

Answer: Election looks at God's pretemporal action. The sinner is commanded to accept God's gracious pardon today (Heb. 3:13-15).

6c. The presentation of election:

Election to be Scriptural must always be preached in its biblical context, otherwise the results are unscriptural.

1d. Evangelistically:

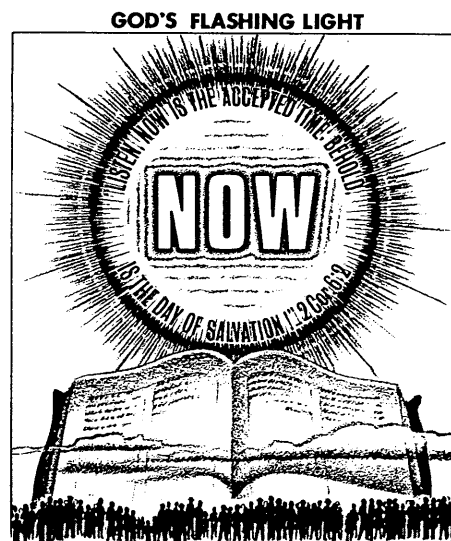
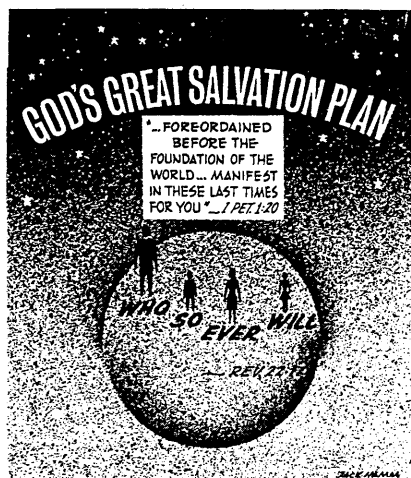
1e. The Bible never teaches election wholly apart from the universal offer of the gospel.

Jn. 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

2e. Election should not be discussed until the gospel has been offered to all.

Jn. 6:35-37 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Acts 13:44-48 And the next sabbath day came almost the whole city together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.



3A. The Preparation for Salvation.

1b. The selection of the elect:

6c. The presentation of election:

1d. Evangelistically:

3e. The doctrine of election is shrouded in part in impenetrable mystery.

Rom. 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

2d. Historically:

1e. The beliefs of Baptists:

Most Baptist groups have historically been Calvinistic. According to Hiscox, God's sovereignty is one of the Baptist distinctives.

2e. The position of the GARBC:

The term "Regular" refers to our Calvinistic heritage. Kenneth Good, Are Baptists Calvinists?

of 1400 GARBC churches surveyed, 856 replied. 76.16% of the pastors are Calvinistic, 14.6% Arminian, and 9.22% undecided. The GARBC doctrinal statement, like that of FBBC&TS, represents a modified Calvinistic position.

2b. The extension of the call:

Election is the eternal choice of God. His call is that act of divine grace by which God invites men to accept by faith the salvation provided by Christ.

1c. The views on man and salvation:

1d. Pelagianism:

I came by myself. Man has a plenary ability.

2d. Semi-Pelagianism:

I started to come and God helped me. Man's ability is sufficient to start him on the way to God.

3d. Arminianism:

God started to bring me and I cooperated. Every man receives at birth a gracious ability to come. This ignores total depravity.

God voted YES, Satan voted NO and I cast the deciding vote.

4d. Lutheranism:

God brought me and I did not resist.

5d. Calvinism:

God brought me all the way. (Jonah 2:9, "salvation is of the Lord")

Man has a total inability and cannot in any sense cooperate with God. God alone is the efficient cause of the salvation of the individual.

3A. The Preparation for Salvation.

2b. The extension of the call:

2c. The nature of the call of God:

1d. The general call:

Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Revelation 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

1e. This call may be resisted and rejected:

Mt. 22:1-6 And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them.

Heb. 4:6-7 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

2e. Men are held responsible and justly punished when they reject this call:

Mt. 22:7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Heb. 12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

2 Thess. 1:7-9 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

2d. The special call:

Romans 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

1 Cor. 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1e. The call does not violate man's freedom:

Jn. 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

2e. The reason for this efficacious call is God's eternal purpose toward us in Christ:

2 Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

3A. The Preparation for Salvation.

1b. The extension of the call:

2c. The nature of the call of God:

2d. The special call:

2e. The reason for this efficacious call is God's eternal purpose toward us in Christ:

1f. The call is not extended on meritorious grounds but upon the basis of grace.

2f. The call has no stigma of injustice for it is an holy calling.

3f. The call is not characterized by arbitrariness since God has His own good and sufficient purposes.

3e. The call which secures salvation is certain as to its final purpose:

1 Thess. 5:23-24 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also will do it.

Rom. 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

4e. The certainty of this effective call does not relieve the believer of his responsibility:

2 Pt. 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

1 Tim. 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Although God has determined that the goal of the believer's life is certain, this goal will be accomplished only through the means that God has determined. God ordains the means as well as the end.

3c. The extension of the call of God:

1d. The instrument of the call is the gospel:

2 Thess. 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

1 Thess. 1:5a For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance;

1e. The message of salvation is contained in God's special revelation and the message must be extended to all men.

2e. The message requires a response of faith or rejection.

2d. The efficacious power of the call unto salvation is in the Holy Spirit:

1 Thess. 1:5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

4A. The Procurement of Salvation.

1b. Repentance:

Mt. 3:1-2 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand.

Mt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mk. 6:12 And they went out, and preached that men should repent.

Lk. 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

2 Pt. 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

1c. The etymology of repentance:

1d. The Old Testament words:

1e. Nacham:

Ex. 32:14 And the LORD repented of the evil which he thought to do unto his people.

Ex. 13:17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

2e. Shubh:

Joel 2:12 Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

2d. The New Testament words:

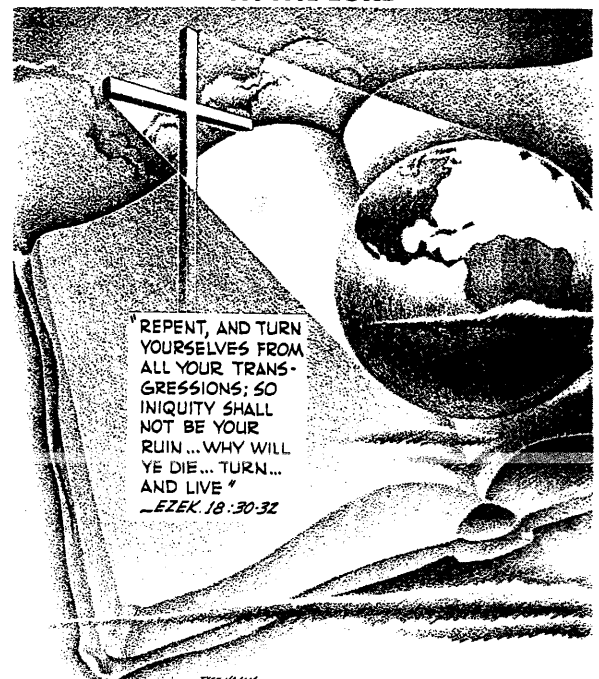
1e. Metamelomai:

(to become a care to one afterward"—a feeling of remorse which may or may not be genuine)

Mt. 21:32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Mt. 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

SAITH THE LORD



4A. The Procurement of Salvation.

1b. Repentance:

1c. The etymology of repentance:

2d. The New Testament words:

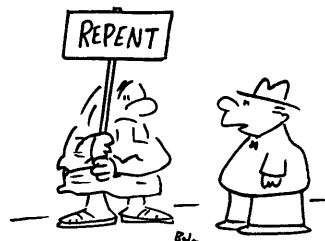
1e. Metamelomai:

2 Cor. 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Heb. 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

2e. Metanoia:

("to know after"—reflection and thus a changed mind)



Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

2 Tim. 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Acts 8:22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

2 Cor. 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

2c. The source of biblical repentance:

1d. Repentance is a gift of God:

Acts 11:18 And when they heard this, they quieted down, and glorified God, saying, "Well then, God has granted to the Gentiles also the repentance *that leads to life*." NASB

2 Tim. 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Acts 5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

2d. Repentance is effected through the use of means:

Lk. 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

2 Tim. 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

3c. The nature of biblical repentance:

1d. It is **not reformation**:

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Rev. 9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

4A. The Procurement of Salvation.

1b. Repentance:

3c. The nature of biblical repentance:

1d. It is **not** reformation:

Heb. 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

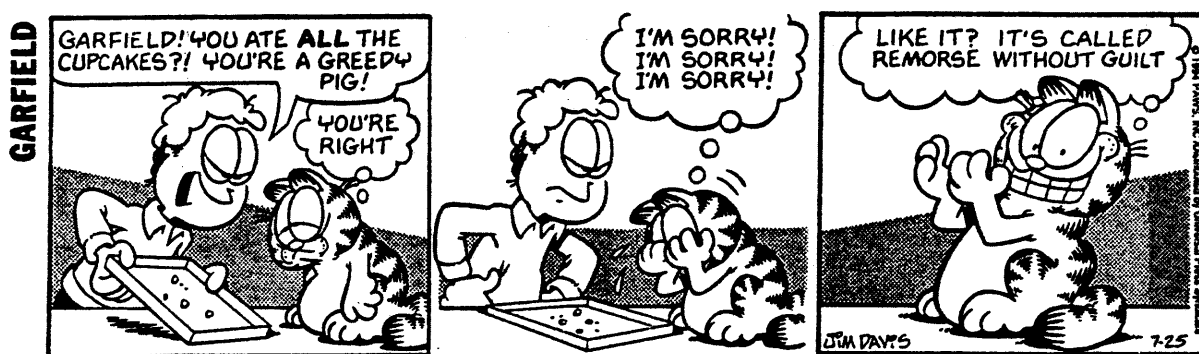
A turning away from evil practices and a desire to do better.

2d. It is **not** contrition:

Mt. 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Mt. 26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

An agony of soul or remorse because of past deeds.

3d. It is **not** penance:

Lk. 15:21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

Lk. 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Lk. 19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

An expression of sorrow by some act that is done to pay for sin.

4d. It is a change of mind:

1e. For the unbeliever:

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

1f. A change of mind concerning the sin of rejecting Christ.

2f. A change of mind concerning Jesus of Nazareth, the God-Man.

2e. For the believer: A change of mind concerning particular sins committed.

4A. The Procurement of Salvation.

1b. Repentance:

4c. The relationship of repentance and faith:

1d. Repentance is a necessary element in soteriological decision.

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Mk. 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Heb. 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

1e. Repentance is the negative aspect of human response:

2e. Faith is the positive aspect of human response:

2d. Repentance is simultaneous with faith in soteriological decision.

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

1e. The individual is not conscious of the two acts.

2e. There is no chronological, only a logical distinction.

3d. Repentance never exists apart from faith in soteriological decision.

2b. Faith:

Faith is fundamental in Christian creed and conduct. In faith all the other graces find their source.

2 Pt. 1:5-7 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity.

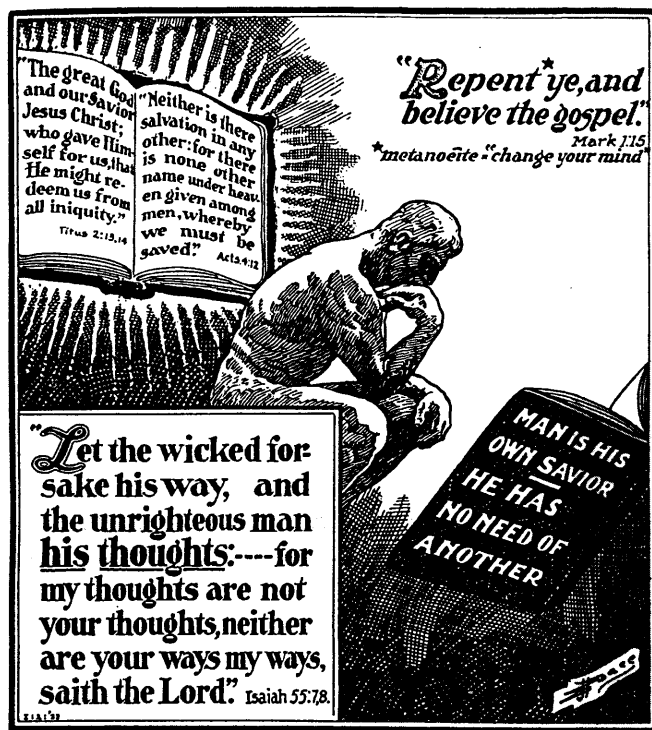
1 Cor. 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1c. The New Testament concept of faith:

Faith is a conviction based on confidence in a person and his testimony. It may also designate the confidence itself upon which such conviction rests.

1d. The general categories of meaning:

1e. Faith as an object:



THE THINKER

4A. The Procurement of Salvation.

2b. Faith:

1c. The New Testament concept of faith:

1d. The general categories of meaning:

1e. Faith as an object:

1f. The objective and systematized body of truth:

Jude 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Gal. 1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

1 Tim. 6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen. The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

2f. The principles of the gospel: "Faith of our Fathers..."

2e. Faith as an action:

1f. Intellectual assent to the truth:

Js. 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

2 Thess. 2:11 And for this cause God shall send them strong delusion, that they should believe a lie:

2f. Insincere acknowledgment of the truth:

Jn. 2:23-25 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man.

Jn. 8:30-31 As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

3f. Personal appropriation of the truth:

Heb. 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

2d. The specific elements of saving faith:

Faith is an activity of man as a whole. It involves an intellectual, emotional and volitional element or, as outlined by some theologians, **knowledge, assent and trust**.

1e. An intellectual element:

Rom. 10:17 So then faith cometh by hearing, and hearing by the word of God.;

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

2e. An emotional element:

4A. The Procurement of Salvation.

2b. Faith:

1c. The New Testament concept of faith:

2d. The specific elements of saving faith:

2e. An emotional element:

1 Thess. 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

3e. A volitional element:

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Phil. 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Rom. 10:8-9 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Some theologians refer the elements of saving faith as knowledge, assent and trust.

3d. The dispensational aspect of saving faith:

1e. The basis: always the blood of Christ

2e. The means: always faith

3e. The object: always God, who saves

4e. The agent: always the Holy Spirit

5e. The content:
differs from dispensation to dispensation

--limited revelation in the O.T., e. g. the situation of Rahab:

Josh. 2:11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

--complete revelation in the N.T.

1 Cor. 15:3-4 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:

THE PATTERN OF SALVATION THROUGH THE DISPENSATIONS

1. The Object of Salvation: God

2. The Basis of Salvation: Blood

3. The Means of Salvation: Faith

4. The Agent of Salvation: Holy Spirit

5. The Result of Salvation: A new nature

6. The Permanence of Salvation:
Eternal security7. The Content of Salvation:
Differs in each dispensation

Manfred E. Kober, Th.D.



4A. The Procurement of Salvation.

2b. Faith:

2c. The object of saving faith:

Faith is valid only if its object is valid.

1d. The written Word of God:

Jn. 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

1 Thess. 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

1 Pt. 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

2d. The historical facts concerning Christ:

1 Thess. 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Rom. 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

3d. Christ as only Savior:

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Jn. 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

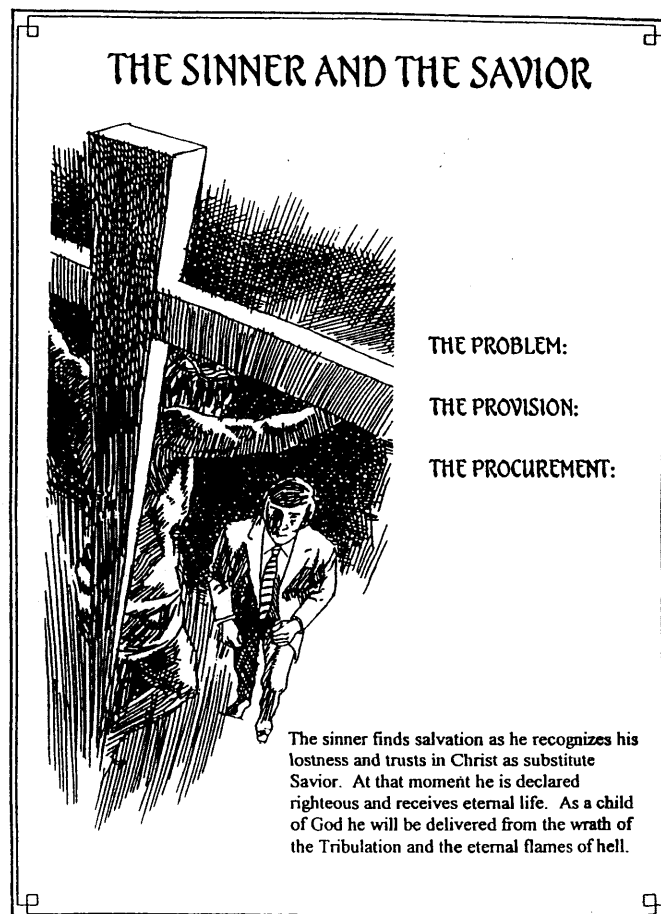
Saving faith is a response based upon proper motive and related to the proper person. The proper presentation of salvation must take into consideration these all important factors:

--the recognition of the human need for salvation

--the realization of the divine provision of salvation

--the response of personal faith unto salvation

Nothing could be more important for the believer than to present the entire gospel in a clear fashion. This sample presentation in less than 25 words includes all the important elements:



4A. The Procurement of Salvation.

2b. Faith:

2c. The object of saving faith:

3d. Christ as only Savior:

- | | |
|---------------------|---|
| (1) the problem | Friend: you are a sinner |
| (2) the provision | but Christ died for you and rose again. |
| (3) the procurement | Trust Him now and |
| (4) the promise | He will save you eternally |

3c. The source of saving faith:

To say that saving faith is wholly man's response is to introduce the element of merit into salvation.

1d. Negatively:

1e. Saving faith is not the product of sense experience:

1 Pt. 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

2 Cor. 5:7 (For we walk by faith, not by sight:)

Mt. 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

2e. Saving faith is not the product of historical evidence:

Acts 26:26-28 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

3e. Saving faith is not the product of human reason:

1 Cor. 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1 Cor. 2:4-5 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God.

2d. Positively:

1e. Saving faith is based on the testimony of God concerning His Son:

1 Jn. 5:7-12 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. 9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

2e. Saving faith is man's response to the message of God's Word:

Rom. 10:17 So then faith cometh by hearing, and hearing by the word of God.

3e. Saving faith is effected by the power and influence of the Holy Spirit:

1 Cor. 12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4A. The Procurement of Salvation.

3b. Conversion:

1c. The meaning of conversion:

1d. General meaning: "a change of direction, a turning away from something to something."

2d. Biblical meaning:

1e. Old Testament meaning: to turn or turn back

2e. New Testament meaning:

to turn back,

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

to turn away from,

Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

3d. Biblical definition: "Conversion is that voluntary change in the mind of the sinner in which he turns from sin to Christ."

2c. The nature of biblical conversion:

1d. Conversion appears in the Bible both as man's act and God's work:

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

2 Tim. 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

2d. Conversion is a turning with two distinct aspects:

Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Acts 9:35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Acts 14:15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

Acts 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

1 Thess. 1:9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

4A. The Procurement of Salvation.

3b. Conversion:

2c. The nature of Biblical conversion:

3d. Conversion may describe two types of Christian experiences:

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Luke 22:31-32 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

3c. The relation of conversion to repentance and faith:

Conversion is the general term and contains two elements:

1d. The negative element of repentance.

2d. The positive element of faith.

5A. The Perversions of Salvation:

More than two hundred times the New Testament bases salvation on faith: It would be difficult to find clearer salvation passages than Acts 16:31 and Eph. 2:8.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Eph 2:8-10 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

The correct formula of salvation, based on Eph. 2:8-10, is:

GRACE + FAITH = SALVATION + WORKS (see p. 19 also)

Faith is required for salvation but there is a question concerning the few verses where something seems to be added to faith.

1b. Baptismal regeneration:

1c. The meaning: Salvation of individuals is not merely by faith but requires submission of the individual to baptism by a duly authorized officer.

2c. The arguments for baptismal regeneration:

1d. The argument from Mark 16:15-16: And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

2d. The argument from Acts 2:38: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

5A. The Perversions of Salvation.

1b. Baptismal regeneration:

2c. The arguments for baptismal regeneration:

3d. The argument from 1 Peter 3:21: The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

3c. The objections to baptismal regeneration:

1d. The Scriptures represent baptism to be not the means but the sign of regeneration:

Eph. 2:8-10 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Col. 2:12 Buried with him in baptism, wherein also ye are risen with *him*, through the faith of the operation of God, who hath raised him from the dead.

2d. Spiritual change is never wrought by physical means:

Gal. 3:6-9 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham.

2b. Good works:

1c. False concepts:

1d. Roman Catholicism: Good works are necessary for salvation which may be lost and restored through penance.

2d. Arminianism: Faith is man's gift to God, amounting to human work.

3d. Liberalism: Man is not totally depraved and perfectibility is possible through good works.

4d. Cultism: Every cult teaches that good works are a requirement for salvation.

2c. The true view:

Rom. 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom. 4:2-5 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom. 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

1d. Justification is by faith alone.

2d. Salvation is based on the work of Christ.

2b. Good works:

2c. The true view:

3d. True faith always manifests itself in good works.

"Man is saved by faith alone but the faith that saves is not alone."--Calvin.

3b. Repentance from sin:

1c. Repentance is made by many an added condition to faith.

2c. The biblical view of repentance is that it involves a change of mind, **nothing more, nothing less.**

3c. Repentance can be a legitimate synonym for faith and is always present when true faith is exercised.

4b. The Lordship of Christ:

1c. The contemporary problem:

1d. The statement of the problem: "Must there be a commitment to Christ as Lord of one's life in order to be saved?" John MacArthur, The Gospel According to Jesus and Faith Works

2d. The reasons for the position:

1e. An attempt to eliminate shallowness in professions of faith.

2e. An attempt to counter "easy-believism."

3e. A failure to understand the various meanings of the designation "Lord".

4e. A failure to understand the concept of discipleship.

2c. The biblical answers:

1d. Shallowness in profession:

1e. The Lord Himself told us to expect that when the Word is preached:

Mt. 13:3-9, esp. v. 8 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.

(cf. Luke 8:4)

2e. There are numerous cases of unyielded believers in the New Testament:

Rev. 2:13-14 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

5A. The Perversions of Salvation.

4b. The Lordship of Christ:

2c. The biblical answers:

1d. Shallowness in profession:

2e. There are numerous cases of unyielded believers in the New Testament:

Rev. 2:19-20 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

1 Cor. 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

3e. Some who make a profession are not saved:

1 Jn. 2:18-19 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

2d. Lordship in salvation:

1e. The term "Lord" may mean "sir"

(Jn. 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?)

or "master"

(Lk. 6:46 And why call ye me, Lord, Lord, and do not the things which I say?)
but is usually the New Testament equivalent of **Yahweh**.

2e. Christ did not just claim to be the master, but He was killed because He claimed to be God:

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Luke 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

3e. It was concerning the deity of Christ that the Jews needed to change their minds:

Rom. 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

3d. Discipleship and salvation:

1e. A disciple is a learner:

Mt. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

2e. It costs nothing to be a believer; it costs everything to be a disciple:

Lk. 14:16-24,33 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I

5A. The Perversions of Salvation.

4b. The Lordship of Christ:

2c. The biblical answers:

3d. Discipleship and salvation:

2e. It cost nothing to be a believer; it costs everything to be a disciple:

have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper...33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

It cost nothing to enjoy the banquet of salvation: Lk. 14:16-24

It cost everything to follow Christ as a disciple: Lk. 14:15-33

3e. There are scriptural examples of uncommitted, unsundered, though genuine believers:
2 Pt. 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked:

Acts 10:14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

Acts 19:8-10; 18-19 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. 18 And many that believed came, and confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

MUST CHRIST BE LORD TO BE SAVIOUR?		
	Salvation	Discipleship
1. Cost	Nothing	Everything
2. Center:	Jesus as Savior	Jesus as Master
3. Commencement:	Salvation	Dedication
4. Conception:	Born	Made
5. Concept:	Deliverance from	Following after
6. Content:	Deliverance	Duty
7. Course:	Believe	Do
8. Consequence:	Forgiveness	Fruit
9. Confirmation:	Life	Love
10. Commandment:	Invitation	Imperative
11. Company:	Unbelievers	Believers

MK

4d. Salvation and "easy-believism":

Belief in Christ for salvation is not easy. The term "easy believism," no matter how it is used, is inappropriate.

5A. The Perversions of Salvation.

4b. The Lordship of Christ:

2c. The biblical answers:

4d. Salvation and “easy-believism”:

1e. The person of salvation:

We ask people to believe an individual whom they have never seen.

2e. The content of salvation:

A person who died 2000 years ago supposedly took care of my situation today.

3e. The record of salvation:

We are asked to stake our eternal destiny on the contents of a book written by His friends.

3c. The crucial issue: Since faith in Christ is God’s gift to us, we do not give anything to receive it.

1d. Belief in Christ is the only condition for salvation.

Since salvation is God's free gift to us, we do not give anything to receive it.

2d. Belief in Christ plus something else constitutes a false gospel:

Gal. 1:8-9 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Lordship salvation stands under the anathema of God.

(See M. Kober, *Lordship Salvation: Forgotten Truth or False Doctrine?*)

6A. The Perfecting of Salvation.

1b. The benefits of salvation:

1c. Complete acceptance by God:

Eph. 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Rom. 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom. 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

2c. A new position in Christ:

1d. Citizens of heaven:

Phil. 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

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

2d. A royal priesthood:

1 Pt. 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

6A. The Perfecting of Salvation.

1b. The benefits of salvation:

2c. A new position in Christ:

2d. A royal priesthood:

1 Pt. 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

3d. Members of God's family:

Eph. 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

1e. By spiritual birth:

Jn. 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

2e. By adoption:

Gal. 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

3e. By marriage:

Rev. 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

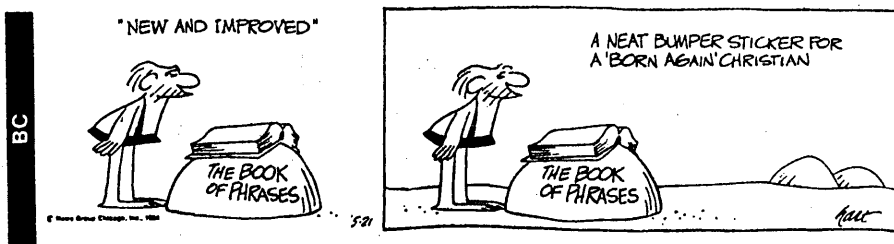
- (1) We are children by birth—we receive a divine nature
- (2) We are sons by adoption—we obtain divine rights
- (3) We are the bride by marriage—we experience divine affection

3c. A spiritual inheritance through Christ:

Col. 2:9-10 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power:

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

1 Pt. 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,



4c. Dynamic strength in the Christian life:

Rom. 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

2 Cor. 3:6-13 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. 11 For if that which is done away was glorious, much more that which remaineth is glorious. 12 Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

6A. The Perfecting of Salvation.

1b. The benefits of salvation:

4c. Dynamic strength in the Christian life:

The indwelling triune God:

Eph. 4:6 One God and Father of all, who is above all, and through all, and in you all.

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

1 Cor. 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

5c. The sanctification of the believer:

1d. Positional:

1 Cor. 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

cf. 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

2d. Progressive:

1 Pet. 1:16 Because it is written, Be ye holy; for I am holy.

3d. Perfective:

1 Jn. 3:1-3 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.

2b. The assurance of the believer:

Assurance is the knowledge that one's sins are forgiven and that eternal life is a present possession.

1c. The problem of assurance:

1d. Christian doubts:

Every believer is **saved** and **secure** but not every believer is **sure**.

2d. Cultic denials: "The believer's assurance of pardon for his sins is a vain and ungodly confidence."--Council of Trent.

2c. The possibility of assurance:

Job 19:25-26 For I know [that] my redeemer liveth, and [that] he shall stand at the latter day upon the earth:
26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

Rom. 8:38-39 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

6A. The Perfecting of Salvation.

2b. The assurance of the believer:

2c. The possibility of assurance:

1 Jn. 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

--Assurity is based on the **word** of God – some believers

--Security is based on the **work** of God – all believers

3c. The proof of assurance:

1d. The evidential reason from good works:

Js. 2:14-26 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

1 Jn. 3:7-14 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11 For this is the message that ye heard from the beginning, that we should love one another. 12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 13 Marvel not, my brethren, if the world hate you. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not [his] brother abideth in death.

2d. The internal witness of the Holy Spirit:

Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Heb. 10:12-18 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin.

3d. The explicit promise of the Son of God:

Jn. 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Jn. 6:37-40 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

6A. The Perfecting of Salvation.

2b. The assurance of the believer:

3c. The proof of assurance:

4d. The external testimony of the Word of God:

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

1 Jn. 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

1 Jn. 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Heb. 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

If the blood of Christ makes us **secure** in our salvation, the Word of God makes us **sure** of our salvation.

3b. The perseverance of the Savior:

1c. The central question:

Can a true believer ever lose his salvation by either sinning or ceasing to believe or in any other way?

Because Christ **preserves** the believer **perseveres**.

2c. The historical problem:

1d. The Pelagian-Augustinian controversy:

2d. The Arminianism-Calvinism controversy:

3c. The contemporary denials:

1d. Romanism: mortal sin removes man from grace

2d. Lutheranism: salvation is contingent upon man's continued activity of faith

3d. Arminianism: salvation depends on the will to believe and good works

4c. The crucial distinction:

1d. Assurity: what man knows.

2d. Security: what God does.

5c. The biblical proof:

1d. The work of **God the Father**:

1e. The purpose of the Father:

Rom. 8:29-39 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also

6A. The Perfecting of Salvation.

3b. The perseverance of the Savior:

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1d. The work of **God the Father**:

1e. The purpose of the Father:

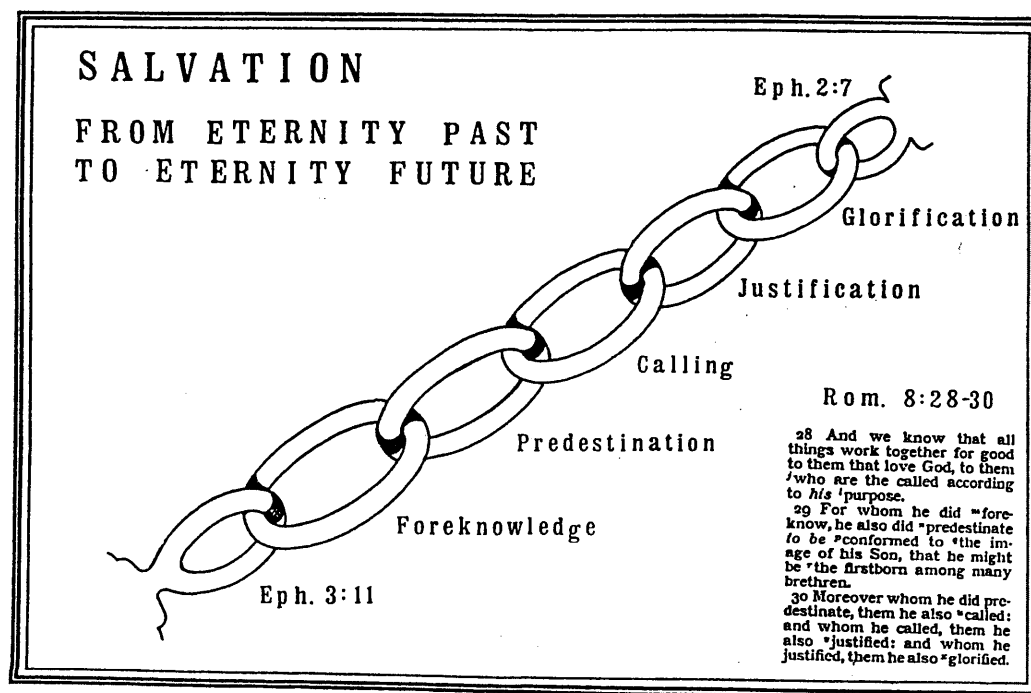
glorified. 31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

To glorify those whom He has made the special objects of His favor.

1f. There is no chance that God is against us: v. 32

2f. There is no charge because God is the justifier: vs. 33-34

3f. There is no change in God's love: vs. 35-39



2e. The power of the Father:

1 Pt. 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

2 Tim. 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

2d. The work of **Christ the Son**:

6A. The Perfecting of Salvation.

3b. The perseverance of the Savior:

5c. The biblical proof:

2d. The work of **Christ the Son**:

1e. The gift of the Son:

Jn. 10:28-29 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Jude 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Col. 3:3 For ye are dead, and your life is hid with Christ in God.

2e. The intercession of the Son:

Rom. 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Heb. 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

1 Jn. 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Jn. 17:11, 20 11And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are...20 Neither pray I for these alone, but for them also which shall believe on me through their word;

All prayer prayed in the will of God will be answered by the Father. The Son always prayed in the will of God, therefore this prayer will surely be answered.

3d. The work of the **Holy Spirit**:**THE SPIRIT AND THE SECURITY OF THE SAINT**

1e. The earnest:

2 Cor. 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

EPHESIANS 1

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

2e. The seal:

2 Cor. 1:22

Eph. 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

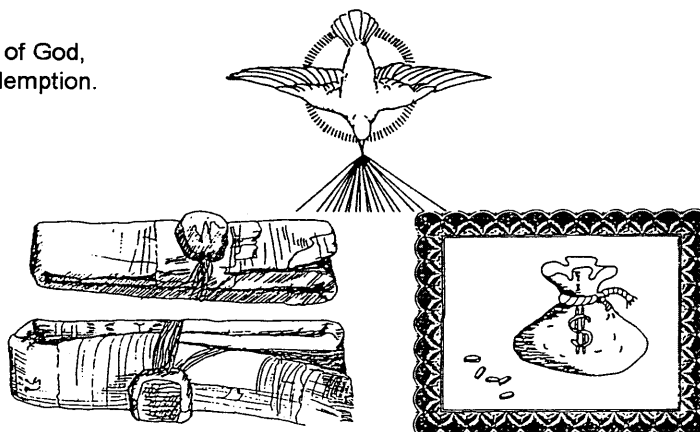
Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

4d. The effects of salvation:

1e. Regeneration: Jn. 3:1-7


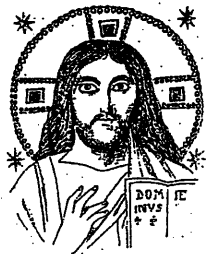
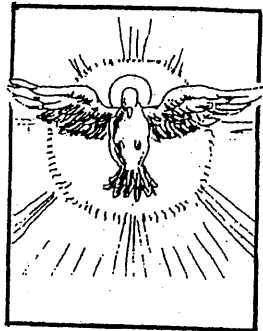
2e. Indwelling: 1 Cor. 6:19; Jn. 14:16

3e. Baptism: 1 Cor. 12:13

**THE SEAL****THE EARNEST**

THE SOVEREIGN GOD AND ETERNAL SECURITY

(SIX SUPPORTS FOR THE SINNER'S SECURE SALVATION)

MEMBERS OF THE TRINITY	THE WORK	SCRIPTURAL SUPPORT
THE FATHER 	THE FATHER'S PLAN THE FATHER'S POWER	<p>"... called according to his promise. For whom he did foreknow, he also did predestinate... Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Romans 8:28b-30</p> <p>Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 1 Peter 1:5</p>
THE SON 	THE SON'S PRAYER THE SON'S PROMISE	<p>Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John 17:24 (Rom. 8:34)</p> <p>And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. John 10:28-29</p>
THE HOLY SPIRIT 	THE EARNEST OF THE SPIRIT THE SEALING BY THE SPIRIT	<p>"...ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. 1:13b-14</p> <p>And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. 4:30</p> <p>Who hath also sealed us, and given the earnest of the Spirit in our hearts. 1 Cor. 1:22</p>

6A. The Perfecting of Salvation.

3b. The perseverance of the Savior:

5c. The biblical proof:

4d. The effects of salvation:

4e. Sealing: Eph. 4:30

5e. Adoption: Romans 8:15

All these supernatural works would have to be undone in the event that a believer could lose his salvation. There is not the slightest hint in Scripture that this is possible. But what of the few problem texts that seem to teach loss of salvation?

6c. The major objections to eternal security:

1d. A mistaken attitude:

Arminians suggest that security leads to sinful living, that the believer is saved no matter what his practice is. This overlooks (a) the believer's new nature, (b) family discipline and (c) future rewards.

2d. The misinterpreted passages:

See here, Robert Gromacki, *Is Salvation Forever?* (former title, *Salvation Is Forever*) pp. 113-169, "What About Those Problem Passages?"

1e. Passages referring to professors rather than possessors:

Mt. 7:21-23 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

2e. Passages referring to unsaved teachers in Christendom:

2 Cor. 11:13-15 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

2 Pet. 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

3e. Passages referring to doctrinal departure: apostasy

1 Tim. 4:1-3 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Gal. 5:1-4 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

6A. The Perfecting of Salvation.

3b. The perseverance of the Savior:

6c. The major objections to eternal security:

2d. The misinterpreted passages:

3e. Passages referring to doctrinal departure: apostasy

Heb. 6:4-6 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

(See M. Kober, *The Sin of Hebrews 6*)

4e. Passages referring to loss of rewards:

1 Cor. 3:13-15 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

5e. Passages referring to loss of service:

1 Cor. 9:26-27 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

6e. Passages which are dispensationally misapplied:

Ezek 3:18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Ezek. 33:8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

Mt. 12:31-32 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

• ECCLESIOLOGY



Manfred E. Kober, Th.D.



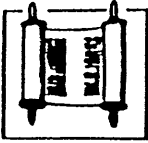
ECCLESIOLOGY AND

BIBLE

DOCTRINE

Bible

①



A UNIQUE PLACE OF THE CHURCH
EPH. 3:3-6

God

②



AN ETERNAL PURPOSE FOR THE CHURCH,
EPH. 1:1, 4-5

Christ

③



THE LIVING POTENTATE OVER THE
CHURCH, EPH. 1:21-23; COL. 1:18

Holy Spirit

④



THE INDWELLING PRESENCE IN THE
CHURCH, EPH. 2:22

Angels

⑤



THE HOLY PROTECTORS OF THE CHURCH
HEB. 1:14

Man

⑥



THE REDEEMED PARTICIPANTS IN THE
CHURCH, EPH. 5:25-27

Sin

⑦



ITS EVENTUAL PURGING IN THE CHURCH
EPH. 5:25-27

Salvation

⑧



THE INIMITABLE PRESENT FOR THE
CHURCH, EPH. 2:8

Last Things

⑨



THE ETERNAL PROMINENCE OF THE
CHURCH, EPH. 2:5-7

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1A. Introduction to Ecclesiology.

1b. The development of terminology:

1c. The English word: **church**

1d. Its usage:

- 1e. A local congregation:
- 2e. A denominational group:
- 3e. The universal body of Christians:
- 4e. A building used for religious worship:



2d. Its etymology:

1e. Greek: **kuriakos**

I Cor. 11:20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

Rev. 1:10 I was in the Spirit on the Lord'sday, and heard behind me a great voice, as of a trumpet,

Lk. 22:25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

Rom. 14:8-9 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

2e. Scotch: Kirk3e. German: Kirche4e. Saxon: Circe

THE ETYMOLOGY OF THE ENGLISH WORD "CHURCH"

GREEK

Kūros (Κῦρος) = "power", "might"

Kúrios (Κύριος) = "Lord"

Kuriákos (Κυριάκος) = "belonging to the Lord"

Scotch	German	Saxon	English
Kirk	Kirche	Circe	Church

"A group of individuals belonging to the Lord"

2c. The Jewish term: **synagogue**

Js. 2:2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

2 Thess. 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

1A. Introduction to Ecclesiology.

1b. The development of terminology:

2c. The Jewish term: **Synagogue**

Heb. 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*. and so much the more, as ye see the day approaching.

3c. The Greek term: **ekklesia**--"a called out assembly"

1d. An assembly of townspeople, called out by a herald:

Acts 19:32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

Acts 19:39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

Acts 19:41 And when he had thus spoken, he dismissed the assembly.

2d. Gathering of the Jewish people in their assembling in the wilderness:

Acts 7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

3d. A group of Christians living in a certain place:

1 Cor. 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be saints*, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

1 Thess. 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

Rev. 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

4d. The church universal to which all believers belong:

Mt. 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Eph. 1:22-23 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, 23 Which is his body, the fulness of him that filleth all in all.

Col. 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

Heb. 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

2b. The definition of the church:

1c. A called-out assembly:

2c. The universal church:

1A. Introduction to Ecclesiology.

2b. The definition of the church:

3c. The local church: "An assembly of professing Christians who have been baptized and organized for the purpose of fellowship and service."

3b. The distinctiveness of the church:

1c. The church is distinct from Israel:

Rom. 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

2c. The church is not spiritual Israel continued and enlarged:

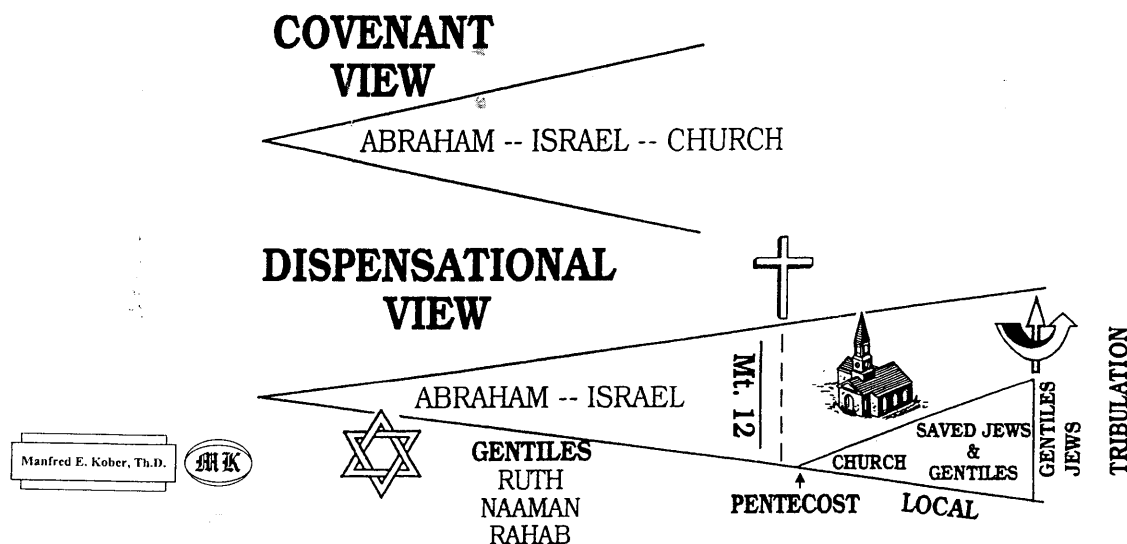
Heb. 12:22-23 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Mt. 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

3c. The church is distinct from the kingdom:

Nothing is more crucial to ecclesiology and eschatology than a proper understanding of the various facets of the kingdom of heaven and kingdom of God.

ISRAEL AND THE CHURCH



1d. Kingdom of heaven: sphere of profession

1e. General Sovereignty:

Dan. 4:26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

1A. Introduction to Ecclesiology.

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3b. The distinctiveness of the church:

3c. The church is distinct from the kingdom:

1d. Kingdom of heaven: sphere of profession

2e. Present age:

Mt. 13:1-54 mysteries of the kingdom

3e. Future age:

2 Tim. 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

2d. Kingdom of God: sphere of possession

1e. General Sovereignty:

1 Tim. 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Ps. 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

2e. Present age:

Rom. 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

3e. Future age:

Lk. 13:29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

Lk. 21:31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

4c. The church is not merely a particular group or merely a universal group:

While some deny the local church and others the universal church, the N.T. clearly teaches both (Mt. 16:18; 18:17)

2A. The Local Church.

1b. The church organization:

1c. The fact of it:

1d. Regular meetings:

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

2d. Leaders:

Beginning in Acts 6 and continuing through Titus

3d. Enrolling widows:

1 Tim. 5:9-10 Let not a widow be taken into the number under threescore years old, having been the wife of one man, 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed

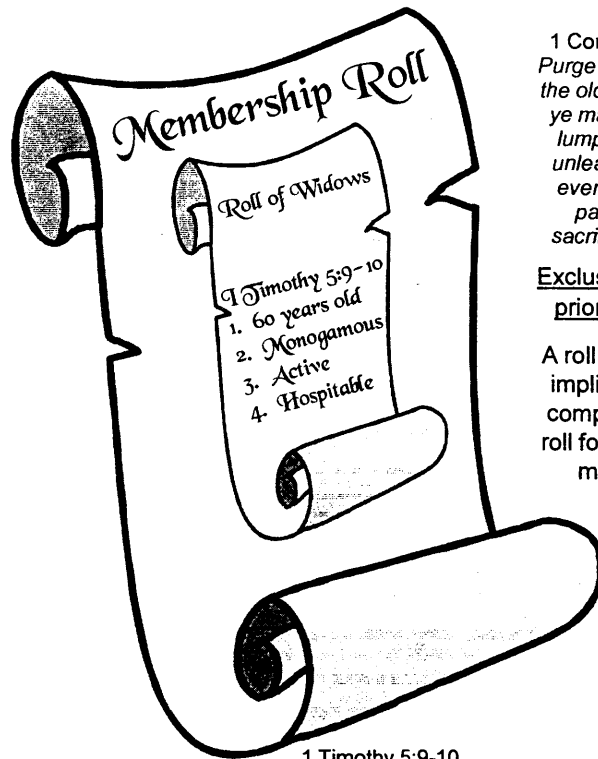
2A. The Local Church.

1b. The church organization:

1c. The fact of it:

3d. Enrolling widows:

every good work.



1 Corinthians 5:7
*Purge out therefore
 the old leaven, that
 ye may be a new
 lump, as ye are
 unleavened. For
 even Christ our
 passover is
 sacrificed for us:*

Exclusion implies
 prior inclusion

A roll for widows
 implies a more
 comprehensive
 roll for all church
 members

1 Timothy 5:9-10

Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

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4d. Churches raised money for other groups:

2 Cor. 8-9

cf. 2 Cor. 8:18-19 And we have sent with him the brother, whose praise is in the gospel throughout all the churches; 19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:

5d. Churches sent letters of commendation:

Acts 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

6d. Reference to rulers in the church:

Heb. 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

Heb. 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

1 Thess. 5:12-13 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

2A. The Local Church.

1b. The church organization:

Rulers in the Church

Hebrews 13:7,17

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

LAW OF CHRIST

- | | | |
|---------------------------|--------------|-----------------|
| | 1. Remember: | Backward look |
| | 2. Follow: | Forward step |
| | 3. Obey: | Outward act |
| 2c. The necessity for it: | 4. Submit: | Inward attitude |

1d. It arose to take the place of direct apostolic authority:

1e. Earlier apostles gave direction:

Acts 4:35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

Acts 5:1-11 But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried *him* out, and buried *him*. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. 10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. 11 And great fear came upon all the church, and upon as many as heard these things.

Acts 6:2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

Acts 8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

2e. Later their activities were left up to the direction of the local churches:

Acts 6:3-6 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

1 Cor. 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

1b. The church organization:

2c. The necessity for it:

1d. It arose to take the place of direct apostolic authority:

2e. Later their activities were left up to the discretion of the local churches:

Rev. 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

2d. The organization grew in response to new needs and problems:

Acts 6:1-6 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

Acts 15:6 And the apostles and elders came together for to consider of this matter.

Acts 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

3d. Church organization assumed definite and permanent form as the N.T. writings came into existence:

Js. 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

4d. The form of church organization was definite as to its basic principles, yet was sufficiently elastic to allow for necessary adaptation to various situations.

3c. The nature of it: Since the church is the center of God's program it is not surprising that He has given instructions concerning the officers, including names, qualifications and other duties.

2 Cor. 8:18-21 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches; 19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration* of your ready mind: 20 Avoiding this, that no man should blame us in this abundance which is administered by us: 21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

1d. Pastors:

1e. The distinctions:

Acts 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

1 Pt. 5:1-2 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

2A. The Local Church.

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1b. The church organization:

3c. The nature of it:


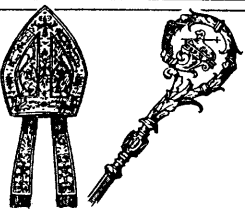

1d. Pastors:

1e. The distinctions:

1f. Pastor--function

2f. Bishop--duties

3f. Elder--person

	ποιμήν Poimen - Shepherd	ἐπίσκοπος Episcopos - Bishop	πρεσβύτερος Presbuteros - Elder
			
THE NATURE	DISTINCTION	DUTIES	DIGNITY
EMPHASIS	SHEPHERD	OVERSEER	MATURITY
FUNCTION	PROVIDER	PRESIDENT	PATTERN
RESPONSIBILITY	SUSTAINER	SUPERINTENDENT	STANDARD
PREREQUISITES	ATTITUDE - HOW HEB. 13:20-21 CHRIST THE GREAT <u>POIMEN</u>	AUTHORITY - WHY 1 PET. 2:25 CHRIST THE <u>POIMEN AND EPISKOPOS OF THE SOUL</u>	AGE - WHAT
DERIVATION	CULTURE	GREEK	HEBREW

Manfred E. Kober, Th.D.,

2e. Their qualifications:

1 Tim. 3:1-7 This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Tit. 1:5-9 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

1f. Blameless in life:

1 Tim. 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1b. The church organization:

3c. The nature of it:

1d. Pastors:

2e. Their qualifications:

2f. Exemplary in the home:

1 Tim. 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1 Tim 3:4 One that ruleth well his own house, having his children in subjection with all gravity;

3f. Orthodox in doctrine:

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

4f. Gifted in ability:

1 Tim. 3:2-3 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

5f. Mature in experience:

1 Tim. 3:2 A bishop then must be blameless, the husband of one wife.

1 Tim. 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

6f. Masculine in gender:

1 Tim. 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

3e. Their duties:

1f. Administrative:

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

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

2f. Pastoral:

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood

1 Pet. 5:2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3f. Educational:

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

2A. The Local Church.

1b. The church organization:

3c. The nature of it:

1d. Pastors:

3e. Their duties:

3f. Educational:

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

4f. Officiative:




Acts 15:6 And the apostles and elders came together for to consider of this matter.

Js. 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

5f. Representative:

Acts 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

Acts 15:27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

	ποιμήν Poimen - Shepherd	ἐπίσκοπος Episcopos - Bishop	πρεσβύτερος Presbuteros - Elder
TEXT	 Acts 20 1 Peter 5	 Acts 20 1 Peter 5 Titus 1	 Acts 20 1 Peter 5 Titus 1
TRIAD	Ministry	Mission	Maturity
THRUST	Function	Duties	Person
TASK	Provide Protect	Oversee Administer	Lead by example

4e. Their number:

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1f. Where "elders" are addressed, they are addressed in the plural:

Phil. 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Tit. 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

1b. The church organization:

3c. The nature of it:

1d. Pastors:

4e. Their number:

2f. It is impossible to prove that each church had several elders:

Rom. 16:5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

Col. 4:15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

3f. Where the qualifications for pastors and deacons are given, the bishop is in the singular and the deacons are in the plural:

1 Tim. 3:1-7 This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

1 Tim. 3: 8-13 Likewise *must* the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless. 11 Even so *must their wives be* grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

4f. Whatever the situation in the early church might have been, when the end of the first century is reached, each church had one pastor who was responsible for his flock:

Rev. 2 and 3

The “angels” are the pastors, God’s messengers to the churches.

cf. Js. 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?



1b. The church organization:

3c. The nature of it:

1d. Pastors:

2e. Their number:

5f. Whenever a pastor is mentioned by name, just one individual is in view.

<u>PASSAGE</u>	<u>PERSON</u>	<u>PASTORATE</u>
1 Tim. 1:3	Timothy	Ephesus
Acts 15:13	James	Jerusalem
Col. 4:17; Phile. 2	Epaphras	Colossae
Phil. 2:25	Epaphroditus	Philippi
Tit. 1:4	Titus	Crete

6f. The symbol of the pastor/shepherd would argue for one pastor per flock. As Christ is the Chief Shepherd, and the church is His flock, so the local pastor is the undershepherd with the local church as his flock.

7f. It is of interest that the Pastoral Epistles were not written to a plurality of pastors but to one individual: Timothy and Titus. Paul gives no hint that there were co-pastors functioning with Timothy and Titus. Had there been a plurality of pastors in these two churches, it would have been most insensitive of Paul not to send at least a greeting to the other elder(s)

(See further, M. Kober, *The Case for the Singularity of Pastors.*)

5e. Their ordination:

Ordination is the setting apart of a person divinely called to a work of special ministration in the church. It is not a conferral of powers but a recognition of powers conferred.

1f. The church must be persuaded as to the individual's call to the ministry:

1 Tim. 3:1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

1 Tim. 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

Acts 13:1-3 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

2f. The church must formally elect by vote to set apart an individual to a specific office:

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Acts 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

1b. The church organization:

3c. The nature of it:

2d. Deacons:

1e. Meaning:

Acts 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

2e. Qualifications:

1 Tim. 3:8-13 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless. 11 Even so must their wives be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

1f. The same high spiritual qualifications as a pastor.

2f. Mature men, approved in character, in their home, church, and community.

3f. They must know the content of the Christian faith.

3e. Duties:

Acts 6:2-4 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word.

1 Tim. 3:8-13 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless. 11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

1f. Assisting with temporal needs: Acts 6:2-3

2f. Performing of spiritual ministries: 1 Tim. 3:9

4e. Election:

Acts 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

1f. Election from those who have proper qualifications.

2f. The number is always plural.

3d. Deaconesses:

2A. The Local Church.

Ecclesiology, 14

1b. The church organization:

3c. The nature of it:

3d. Deaconesses:

1e. The evidence: Phoebe is called a deaconess, which seems to be an unofficial title.

Rom. 16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

The wives of the deacons may simply be a reference to their actual wives rather than a special class of deaconesses.

1 Tim. 3:11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

2e. Conclusion: The biblical argument for an **office** of deaconess rests on doubtful evidence.

4d. Trustees:

1e. They are not mentioned in the Bible.

2e. This is a perfectly legitimate order of officials.

3e. In New Testament times there were none needed because the homes were privately owned.

4e. They hold property in the name of the church as mandated by the government.

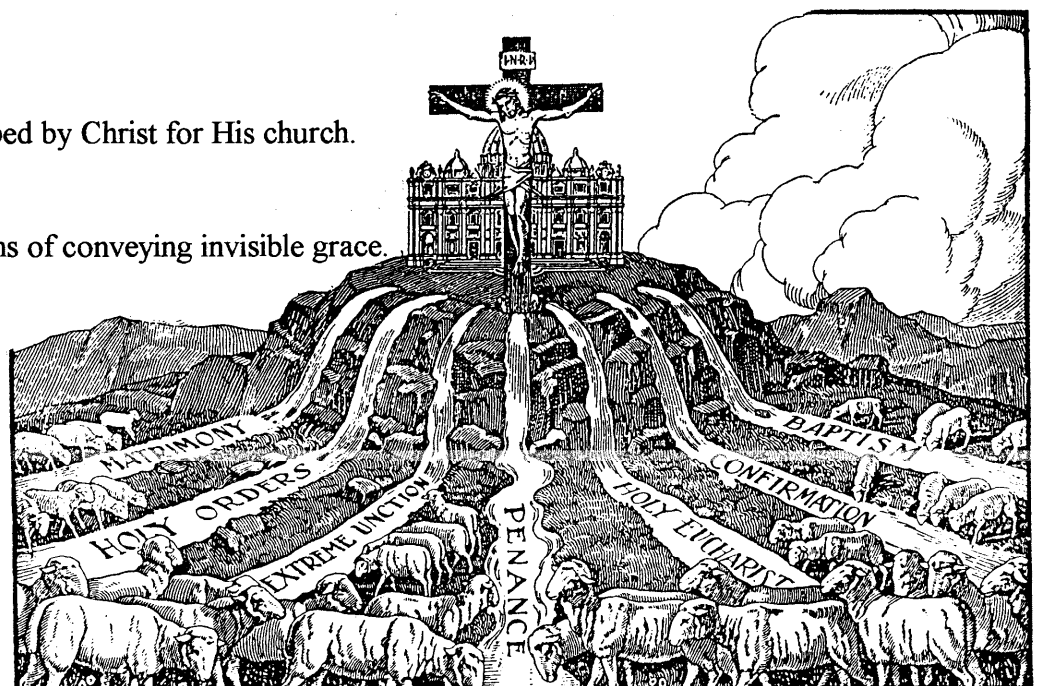
Rom. 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2b. The church ordinances:

1c. Definitions:

1d. Ordinance:
a rite prescribed by Christ for His church.

2d. Sacrament:
a visible means of conveying invisible grace.



The sacraments derive their efficacy from Christ, by Whose merits we possess them. They do not derive any merit from the person administering them. Therefore the sacraments give grace of

themselves, even when the priest or person administering them is unworthy, as long as the recipient has the proper dispositions. Good medicine is good regardless of the druggist or physician.

2b. The church ordinances:

2c. Distinctions:

1d. There must be a special time for the institution of the form:

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

2d. There must be a sovereign authorization from the head of the church:

1 Cor. 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.




Mt. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

3d. There must be the observance of it in the history of the early church.

Acts 2:41-42 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

4d. There must be instruction in the Epistles:

Rom. 6:16; Col. 2:12; 1 Cor. 10-11

	LORD'S SUPPER	BAPTISM	FOOT WASHING
TIME OF INSTITUTION	 Matthew 26:17-30 Luke 22:7-22	 Matthew 28:18-20	 John 10:1-20
AUTHORIZATION BY CHRIST	Luke 22:17-20	Matthew 28:18-20 Mark 16:15-16	John 13:14-17 ?
OBSERVANCE BY THE EARLY CHURCH	Acts 2:41 Acts 20:7	Acts 2:42 Acts 8:38; 10:47-48; 16:30-34; 19:5, etc.	NONE RECORDED
EXPOSITION IN THE EPISTLES	Romans 6:1-6 Colossians 2:12	1 Corinthians 10:16-17 1 Corinthians 11:17-34	NONE

Manfred E. Kefer, Ph.D.

3c. Description:

1d. Baptism:

The meaning: ritual baptism is the immersion of a believer in water as a public token of his previous entrance into the death, burial and resurrection of Christ.

2b. The church ordinances:

3c. Description:

1d. Baptism:

1e. The varieties of baptism:

1f. Proselyte of baptism:

This is the immersion by the Jews for Gentiles who believed in the God of Israel and wanted to be part of the nation.

2f. Baptism of John:

Mt. 3:5-6 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.

Mt. 21:25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

1g. A baptism unto repentance for the remission of sins.

2g. A baptism for the Jews, not the proselytes.

3g. A baptism repeated by Christian baptism when the individual trusted in Christ:

Acts 19:1-6 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

3f. Baptism of the disciples:

Jn. 4:1-2 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (Though Jesus himself baptized not, but his disciples,)

1g. This is evidently the same baptism as John's.

2g. It implied the disciples' identification with the message of John concerning the Messiah.

4f. The baptism of believers:

This was administered after the descent of the Holy Spirit on the day of Pentecost, and applies to church-age believers only.

2e. The institution of baptism:

Mt. 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

1f. Its divine authority:

Mt. 28:18 "all power is given unto me"

2A. The Local Church.

2b. The church ordinances:

3c. Description:

1d. Baptism:

2e. The institution of baptism:

1f. Its divine authority:

Baptism is an **order** not an **option**.

2f. Its essential elements:

All those redeemed bear testimony to the change through baptism by immersion.

3f. Its specific purpose:

Baptism upon confession of Jesus as Messiah

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Baptism in the name of Jesus Christ

Acts 10:48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Baptized into Christ which brings a special relationship between the believer and his Savior

Rom. 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

3e. The mode of baptism:

Baptists are at variance with Christendom on the matter of baptism by insisting that (1) **immersion** is the only proper mode of baptism, and (2) that baptism is essential for obedience. Other modes of "baptism" practiced in Christendom are **sprinkling**, **pouring**, and **trine immersion**.

1f. The vocabulary: **baptizo**--

"to dip, immerse, sink-- dip in or under water". That this is the primary meaning of baptism is agreed upon by all scholars regardless of denominational affiliation. It is universally recognized that the early church baptized by immersion.

VIEWS CONCERNING THE MODE OF BAPTISM

1. SPRINKLING A SIGN OF THE COVENANT

2. POURING A SYMBOL OF THE OUT-POURING OF THE SPIRIT

3. TRINE IMMERSION A PICTURE OF THE WORK OF THE TRINITY IN SALVATION

4. SINGLE IMMERSION A REPRESENTATION OF THE SINNER'S DEATH, BURIAL AND RESURRECTION OF CHRIST

2A. The Local Church.

2b. The church ordinances:

3c. Description:

1d. Baptism:

3e. The mode of baptism:



2f. The propositions:

--eis

Mk. 1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

--en

Mk. 1:5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

--en

Mk. 1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

--en

Jn. 1:26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

3f. The attending circumstances:

--up out of the water

Mk. 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

--much water

Jn. 3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

--they came to a river

Acts 8:38-39 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

4f. The figurative allusions:

--baptism a symbol of death

Lk. 12:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

--"buried and raised"

Col. 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

These passages affords the only explanation in the N.T. of the meaning of baptism.

5f. The authoritative command:

1g. No church has the right to modify or dispense with this command of Christ.

2g. To change the mode of the ordinance is to vacate the ordinance of its symbolic intention.

3g. The departure of approximately 80% of Christendom from the clear command to baptize by immersion demonstrates how denominations are frequently more interested in tradition than in truth.

2A. The Local Church.

2b. The church ordinances:

3c. Description:

1d. Baptism:

4e. The significance of baptism:

- 1f. A symbol of the believer's identification with Christ in His death, burial and resurrection.

--the basis for water baptism is spirit baptism

Rom. 6:3-4 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

--the participation of the individual in Christ's death, burial, and resurrection

Col. 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

- 2f. A symbol of the believer's recognition of his personal death, burial, and resurrection:

Rom. 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Rom. 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5e. The subjects of baptism:

**BAPTISM : SIGNIFICANCE and
SYMBOLISM COL. 2:12
ROM. 6:1-6**

- 1f. Those only are to be baptized who have been previously saved:

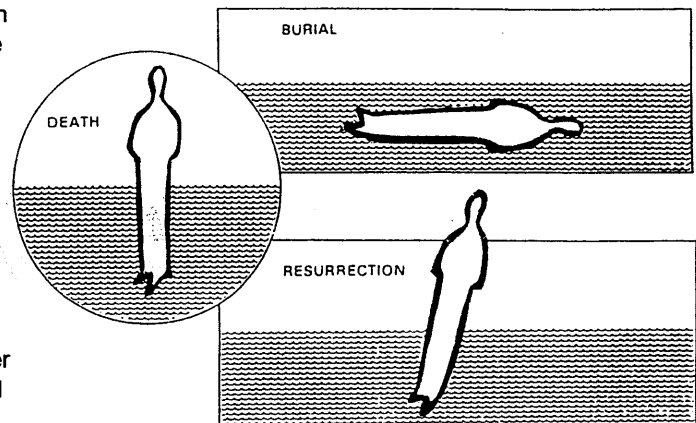
Mt. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

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

Acts 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Acts 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

- 2f. Those only are to be baptized who have previously experienced a spiritual change:
Acts 10:4ff



2A. The Local Church.

2b. The church ordinances:

Ecclesiology, 20

3c. Description:

1d. Baptism:

WHAT'S WRONG WITH OTHER APPROACHES TO
BAPTISM?

6e. The administration of baptism:

1f. The ordinances are given
to the local church.

2f. Baptism need not always
be performed by the pastor,
but may be performed by
someone designated by the church.

3f. Baptism is always to be followed by
church membership in the local church.

1g. The biblical examples of baptism
support this.

Other practices in relation to baptism, such as...

- sprinkling
- pouring
- trine immersion
- baptism before salvation
- making baptism optional

- 1) DESTROY THE SYMBOLISM
- 2) DISREGARD THE SCRIPTURES
- 3) DISOBEY THE SAVIOR

Two exceptions:

Acts 8:38 And he commanded the chariot
to stand still: and they went down both into
the water, both Philip and the eunuch; and
he baptized him.

No one has been biblically baptized unless...

- a. he has been immersed...
- b. after salvation...
- c. once.

Acts 16:33 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and
thy house.

These exceptions confirm the rule of baptism being followed by church
membership. In the case of the Ethiopian eunuch and the Philippian jailor,
there were no local churches established as yet.

2g. The symbolism of baptism demands it:

As the baptism of the Holy Spirit puts one into the body of Christ, the baptism
by water should add one to the local body of Christ, the local church.

2d. Communion:

Names:

Communion

1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The
bread which we break, is it not the communion of the body of Christ?

Lord's Supper

1 Cor. 11:30 For this cause many *are* weak and sickly among you, and many sleep.

Table of the Lord

1 Cor. 10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the
Lord's table, and of the table of devils

Eucharist, cup of blessing, thanksgiving

1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The
bread which we break, is it not the communion of the body of Christ?

2b. The church ordinances:

3c. Description:

2d. Communion:

Breaking of the bread

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1e. The ordination of the communion:

1f. Christ appointed an outward rite to be observed by His disciples:

Lk. 22:19-20 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

2f. The early church practiced this rite during the time of its assembly:

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

3f. The Apostle Paul enjoined the rite as a perpetual obligation until Christ's second coming;
1 Cor. 11:23-33

2e. The administration of the communion:

1f. The elements are the bread and the fruit of the vine:

Lk. 22:18-20 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

Mt. 26:26-29 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

The bread--the unleavened bread of the Passover
The wine--the sweet, fermented wine

2f. The communion is of both the bread and the cup:

1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Mt. 26:27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it.

2b. The church ordinances:

3c. Description:

2d. Communion:

2e. The administration of the communion:

2f. The communion is of both the bread and the cup:

Mk. 14:23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

1 Cor. 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

3f. The observance of this rite is to be commemorative, not sacrificial:

1 Cor. 11:24-25 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: **this do in remembrance of me.** 25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in **remembrance of me.**

The Roman Catholic Church, who makes the Mass of sacrificial value, blatantly contradicts the teaching of Heb. 10:10, that Christ by one sacrifice obtained our redemption.

4f. The communion is given as a special rite to the church:

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

5f. The responsibility for the proper administration of the ordinance rests upon the local church:

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

1g. Paul had received the ordinance from the Lord.

2g. The church may appoint anyone to administer it.

3e. The symbolism of the communion:

1f. Transubstantiation: **magic**

According to Roman Catholic dogma, the bread and wine are changed by priestly consecration into the very body and blood of Christ.

2f. Consubstantiation: **mystery**

The bread and wine remain the same, insisted Luther and teach Episcopalians, but, **in, with, and under** the elements are the body and blood of Christ.

2A. The Local Church.

2b. The church ordinances:

3c. Description:

2d. Communion:

3e. The symbolism of the communion:

THE SYMBOLISM OF COMMUNION

3f. Commemoration: **memorial**

1g. The words of institution suggest the commemorative character:
Mt. 26:26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Jn. 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

2g. The work of Christ is complete and need not be repeated:

Heb. 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Heb. 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

The communion is not a sacrificial, but a symbolic act

1. TRANSUBSTANTIATION: MAGIC



2. CONSUBSTANTIATION: MYSTERY



3. COMMEMORATION: MEMORIAL



4e. The significance of the communion:

1f. The communion symbolizes the death of Christ for our sin:

1 Cor. 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Mk. 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

Heb. 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

2f. The communion symbolizes the believer's participation in the work of Christ:

1 Cor. 11:24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

3f. The communion symbolizes the believer's death to sin:

1 Cor. 11:26-32 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's



2A. The Local Church.

2b. The church ordinances:

3c. Description:

2d. Communion:

4e. The significance of the communion:

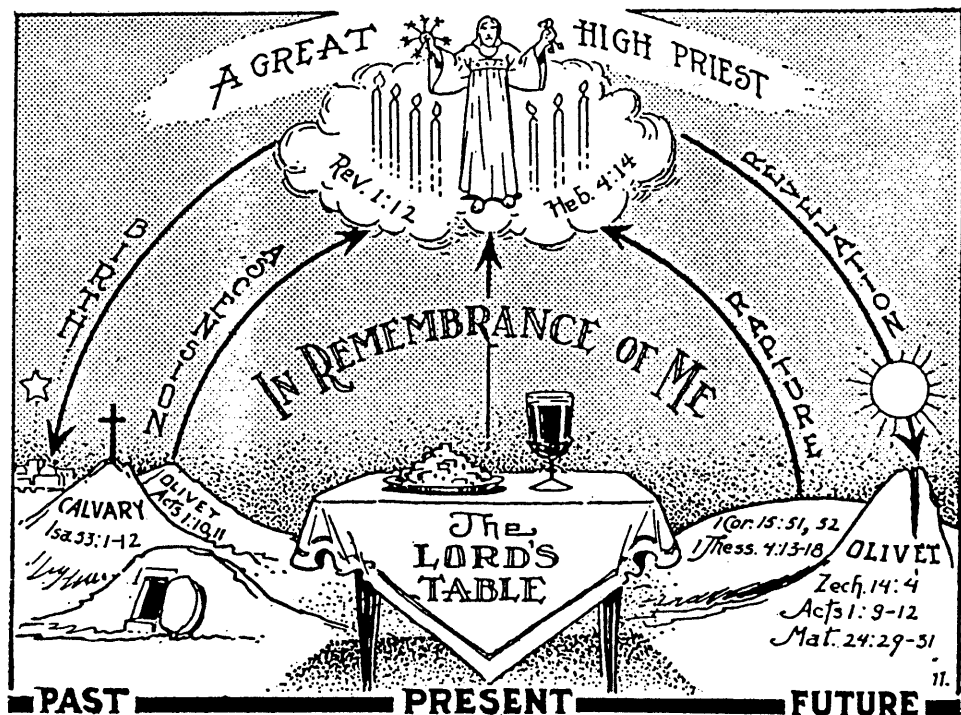
3f. The communion symbolizes the believer's death to sin:

death till he come. 27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many *are* weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

4f. The communion symbolizes the coming joy and perfection of the kingdom of God:

Mt. 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Lk. 22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.



"FOR AS OFTEN AS YE EAT THIS BREAD, AND DRINK THIS CUP, YE DO SHEW THE LORD'S DEATH TILL HE COME"

5e. The prerequisites for participation:

Acts 2:41-42 Then they that gladly received his word were baptized; and the same day there were added *unto them* about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

2b. The church ordinances:

3c. Description:

2d. Communion:

5e. The prerequisites for participation:

The rules concerning the participation in the Lord's Supper are based on specific instructions and inspired precedents.

- 1f. The prerequisites are those only which are expressly or implicitly laid down by Christ and the Apostles.

1g. Salvation:

1 Cor. 11:27-29 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Acts 2:41-42 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

2g. Baptism:

Acts 2:41-42 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Mt. 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

3g. Obedience:

1 Cor. 11:27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

- 2f. The prerequisites would not exclude the participation of a member of one church in the communion service of another church:

Acts 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

--open communion: anyone who is saved may participate

--closed communion: only members of a particular congregation or demonination may participate

--close communion: those who have been biblically baptized and walk obediently may participate

- 3f. The prerequisites are not to be enforced by a forcible debarring of the unworthy at the time of the communion.

2b. The church ordinances:

3c. Description:

2d. Communion:

5e. The prerequisites for participation:

3f. The prerequisites are not to be enforced by a forcible debarring of the unworthy at the time of the communion:

1g. Previous public instruction.

2g. Subsequent private admonition and then discipline.

▪ THE ORDINANCES ▪		
BAPTISM		LORD'S SUPPER
Matt 28:18-20 Galilee/before He ascended	INSTITUTION	Luke 24:14ff Upper Room in Jerusalem
Romans 6:1-6 Col. 2:12	EXPOSITION	1 Cor. 10 1 Cor. 11:23
once	REPETITION	frequently
water	SYMBOLS	bread & cup
Identification with Christ (death, burial, resurrection)	PICTURE	participation
union	MEANING	communion
"placed into"	ACTION	"partake of"
outward testimony	FOCUS	memorial
death with Christ	EMPHASIS	Christ's death for us
membership	RESULT	fellowship
can't be a church member if not baptized	WARNING	If celebrated with sin in our lives: debility, disease, death
for every believer	REQUIREMENT	for every baptized believer
Acts 2 / Acts 8 Acts 16	OBSERVANCE	1 Cor. 10,11 Acts 20:17

3b. Church order:

1c. As to government:

1d. Papal:

The whole power of government resides in the Pope. This power is delegated through a hierarchical system to the local church.

2d. Episcopal:

The whole power of the government resides in a body of bishops who delegate their powers to the lower orders of clergy.

2A. The Local Church.

3b. Church order:

1c. As to government:

3d. Presbyterian or federal:

The local church rests all authority in a selected body: the presbytery. The local church appoints these men to the synod, which is represented in the national body, the general assembly.

4d. Congregational:

No man or group of men should have authority. The church government should be in the hands of the members themselves.

1e. The local church government is biblical in constitution:

1 Tim. 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

1 Tim. 6:3-5 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

2e. The local church government is congregational in form:

1f. It judges members:

1 Cor. 5:1-13

2f. It elects its officers:

Acts 6:1-6 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

3f. It observes ordinances:

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

cf. 1 Cor. 11:17-19 "When you come together in the church...into one place...

4f. It has no higher human authority:

Mt. 18:17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

3b. Church order:

1c. As to government:

4d. Congregational:

3e. The local church government is democratic in representation:

1f. There are no inequalities:

Gal. 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Col. 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

2f. The responsibility for church government rests on all:

Phil. 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

Eph. 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

4e. The local church government is spiritual in function:

2c. Baptist distinctives:

Bible, the only authorityAutonomy of the local churchPriesthood of the believerTransformed membershipImmersion, the only mode of baptismSeparation of church and state

Two ordinances (baptism and the Lord's Supper) and two officers (pastor and deacons)

Soul liberty1d. Bible, the only authority:

1e. Verbal, plenary inspiration.

2e. Obedience even in the minutest matters.

2d. Autonomy of the local church:

1e. Democratic procedures:

Acts 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

The Local Church: Peripheral Or Primary?

It is the:

AAdministrator of the Two Ordinances**B**ody of the Risen Lord**C**enter of Biblical Edification**D**ischarger of the Great Commission**E**xecutor of Church Discipline**F**lock of the Chief Shepherd**G**round and Pillar of Truth

ARK

3b. Church order:

2c. Baptist distinctives:

2d. Autonomy of the local church:

2e. There is no higher court of appeal:

Mt. 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

3d. Priesthood of believers:

1e. It is every believer's privilege to approach God:

1 Pt. 2:1-10

2e. Each believer is consecrated to a holy life:

Rom. 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

4d. Transformed membership:

1e. The church is a holy company:

1 Pt. 2:5,9 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

2e. Regeneration is a prerequisite for church membership:

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

Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

5d. Immersion, the only mode of baptism:

1e. The meaning determines the mode:

Rom. 6:1-6 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection: 6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Col. 2:12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

2e. This is the pattern followed by the early church:

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

3b. Church order:

2c. Baptist distinctives:

5d. Immersion, the only mode of baptism:

2e. This is the pattern followed by the early church:

Acts 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Acts 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

Acts 16:33-34 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. 34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Acts 19:1-5 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6d. Separation of church and state:

1e. Baptists see that the church and state are two distinct institutions:

Mt. 16

Rom. 13

2e. The primary ministry of the church is spiritual:

Eph. 4:12-13 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

7d. Two ordinances: (baptism and the Lord's Supper) and two officers (pastor and deacons):

1e. Baptism is not essential for our salvation, but essential for obedience.

2e. The Lord's Supper is not optional, but an order:

--"this do" 1 Cor. 11:24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

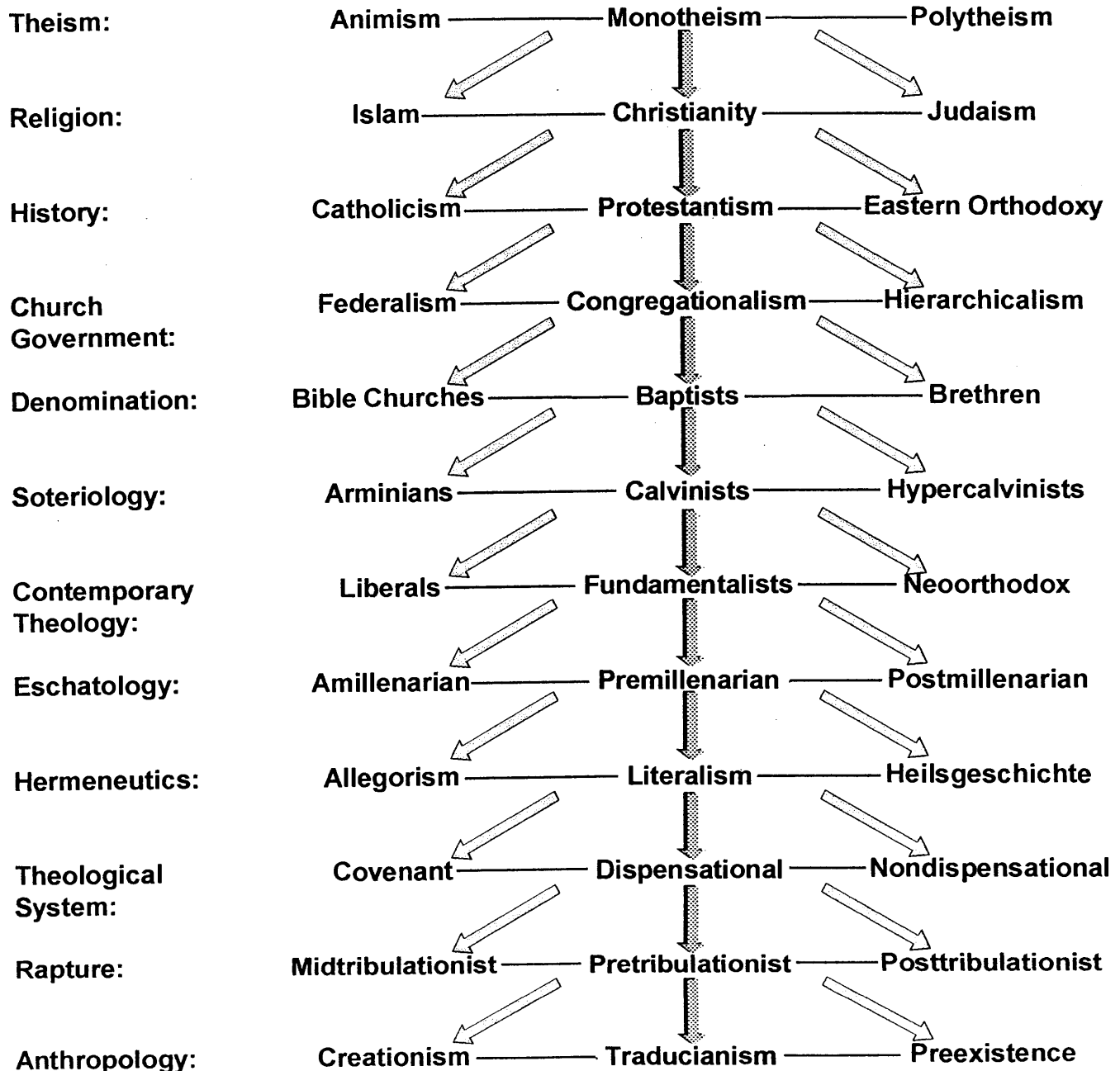
8d. Soul liberty:

1e. Baptists contend for the right of every believer to interpret the Bible for himself:

Rom. 14:5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

2e. Baptists contend for others to believe as they please. They fight error with truth, not with terror and persecution.

WHAT'S IN A NAME? ~OR~ WHY WE BEAR THE NAME "BAPTISTS"



Theological names or designations are shortcuts in theology to convey a set of principles or beliefs in one word. A person holding a certain position may not care for the term used to designate that view, but for the sake of convenience will employ it to avoid excessive explanation or verbiage. Occam's Razor is applicable here: multiplicity ought not to be posited without necessity.

2A. The Local Church.

3b. Church order:

2c. Baptist distinctives:

9d. Sovereignty of God:

Hiscox makes this an additional Baptist distinctive.

1e. Baptists historically have believed that God works all things as He wills:

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

2e. God works things righteously, not arbitrarily:

Gen. 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

3c. Discipline of the church:

1d. Biblical reasons for discipline:

1e. Immorality:

1 Cor. 5:1-13

2e. False doctrine:

1 Tim. 6:3-5 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

1 Tim. 1:19-20 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

2 Tim. 2:16-18 But shun profane *and* vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

3e. Disorderly walk:

2 Thess. 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

2 Thess. 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

4e. Divisive tendencies:

Rom. 16:17-18 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

3b. Church order:

3c. Discipline of the church:

1d. Biblical reasons for discipline:

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5e. An unrepentant attitude toward sin:

Mt. 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

2d. Ecclesiastical penalties for discipline:

1e. Private admonition:

1 Thess. 5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

2 Thess. 3:15 Yet count *him* not as an enemy, but admonish *him* as a brother.

Mt. 18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

2A. The Local Church.

3b. Church order:

3c. Discipline of the church:

2d. Ecclesiastical penalties for discipline:

1e. Private admonition:

The offended party has a spiritual responsibility to admonish the one overtaken in a fault.

2e. Public censure:

1 Tim. 5:20 Them that sin rebuke before all, that others also may fear.

Mt. 18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

2 Cor. 13:1 This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

If there are real grounds for accusation, the disciplinary action should be taken before the whole church.

3e. Social ostracism:

2 Thess. 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

2 Thess. 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

Withdrawal of close fellowship, not being put out of the church, but restrained fellowship.

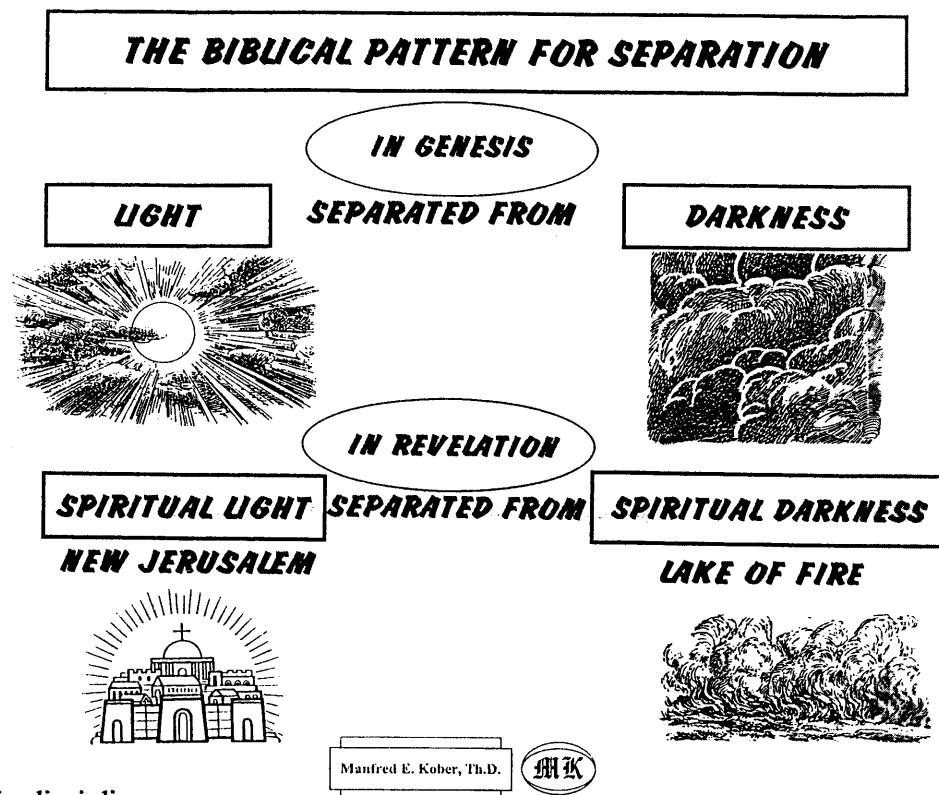
4e. Church excommunication:

1 Cor. 5:1-13

(see 2 Cor. 2:5-8 for the sinning brother's restoration)

1 Tim. 1:19-20 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

This applies only in serious doctrinal or moral problems, and includes loss of all Christian privileges in a corporate fellowship.



3b. Church order:

3c. Discipline of the church:

4d. Biblical attitudes in discipline:

2e. Uncompromising stand:

Tit. 1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

1 Tim. 5:20 Them that sin rebuke before all, that others also may fear.

3e. Love:

2 Thess. 3:15 Yet count *him* not as an enemy, but admonish *him* as a brother.

5d. Biblical methods in discipline:

Interestingly, the first biblical reference to the local church anticipated the spectacle of sinning saints.

Mt. 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

1e. The offended brother has a responsibility to seek a reconciliation:

Mt. 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

2e. If the private effort fails, witnesses are to be taken:

Mt. 18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Purpose: (1) It demonstrates sincerity of purpose.

(2) It gives the offending party a second opportunity to confess their wrong.

(3) It provides witnesses of the matter.

3e. If the sin continues, the matter is to be brought to the church:

Mt. 18:17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

1 Cor. 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

4e. Restoration should follow confession and forsaking of sin:

2 Cor. 2:6-8 Sufficient to such a man *is* this punishment, which *was inflicted* of many. 7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm *your* love toward him.

3A. The Universal Church.

Eph. 1:22-23 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, 23 which is his body, the fulness of him that filleth all in all.

Col. 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

1b. The commencement of the church:

1c. In relation to time:

1d. Positions concerning the commencement of the church:

1e. Covenant theology:

Somewhere in the Old Testament, around the time of Abraham.

2e. Southern Baptists:

John the Baptist, somewhere during the pre-cross ministry of Christ.

J. M. Carroll, *The Trail of Blood*

3e. Ultradispensationalism:

Some time after the conversion of Paul.

4e. Bullingerism:

At the close of the Book of Acts. Only the Prison Epistles refer to the church.

2d. Passages concerning the commencement of the church:

The scriptural proof is most convincing that the church began at Pentecost.

1e. Promise of the church:

Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

2e. Promise of baptism:

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

3e. Day of Pentecost:

Acts 2 The believers were filled with the Spirit.

4e. Baptism of Pentecost:

Acts 11:15-16 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

5e. Baptizing into the body:

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether we *be* Jews or Gentiles, whether we *be* bond or free; and have been all made to drink into one Spirit.

6e. Church is the body of Christ:

Eph. 1:22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the

1b. The commencement of the church:

1c. In relation to time:

2d. Passages concerning the commencement of the church:

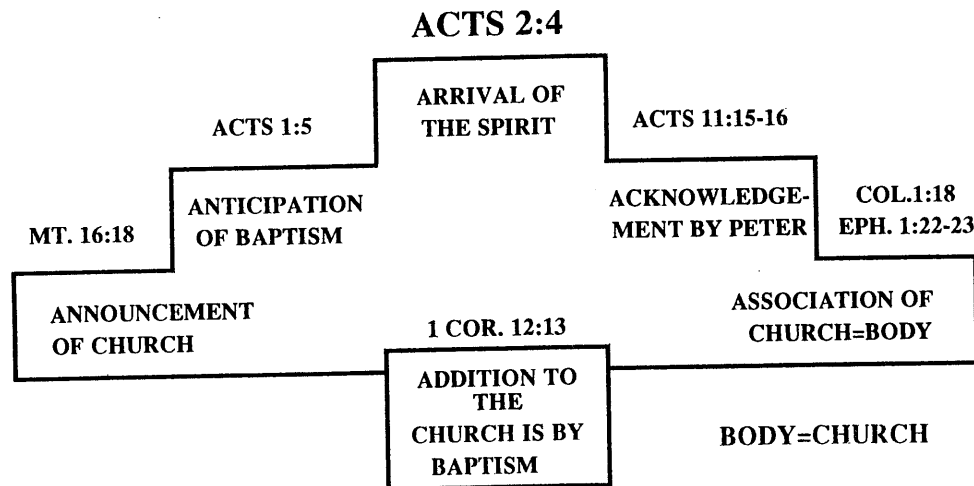
6e. The church is the body of Christ:

church,

Col. 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

Therefore, since the only way to enter the church is through the baptizing work of the Holy Spirit, and that occurred on the Day of Pentecost, the conclusion seems obvious that the church, the body of Christ, began on Pentecost.

THE COMMENCEMENT OF THE CHURCH



2c. In relation to Christ:

1d. He builds it:

MKOBER

Mt. 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

2d. He is the chief cornerstone:

1 Pet. 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

3d. He is the foundation:

1 Cor. 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

4d. He is the head:

Eph. 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

3A. The Universal Church.

1b. The commencement of the church:

3c. In relation to the Holy Spirit:

He is the agent of forming it:

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

4c. In relation to the Day of Pentecost:

1d. The Holy Spirit's baptizing work makes the body of Christ:

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

2d. In the Old Testament and Gospels, the Spirit nowhere baptizes.

3d. The church could not be started before Pentecost because it would be

- (1) lifeless
- (2) headless
- (3) functionless
- (4) giftless

2b. The construction of the church:

Mt. 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

1c. The Rock:

1d. The facts to be considered:

1e. Two different words are used:

1f. Peter--petros--masculine

2f. Rock--petra--feminine

2e. The usage of the words in the New Testament:

1f. Petros is used 16 times in the New Testament.

2f. Eleven times it refers to a ledge of rock.

3f. Five times it refers metaphorically to Christ.

2d. The interpretations that have been given:

1e. Roman Catholicism: "thou art Peter and upon Peter I will build my church"

2b. The construction of the church:

1c. The Rock

2d. The interpretations that have been given:

2e. Protestantism: "thou art Peter and upon this rock (myself) I will build my church"

3e. Protestantism: "thou art Peter and upon the confession that I am Christ I will build my church"



In 1 Pet. 2:4-8 **Peter admits that Christ is the Rock.** To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

cf. 1 Cor. 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

2c. The keys:

Mt. 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

1d. Considerations:

1e. The authority which the keys bestow is over things, not people.

2e. The translation of the passage is "whatsoever things you bind on earth shall have already been bound in heaven."

3e. What God initiates (the salvation of individuals), the Apostles announce.

2d. Interpretations:

The keys were given to Peter to open the gospel to the Jews (Acts 2), to open the gospel to the Gentiles (Acts 10), and to bind things on Gentile believers (Acts 15).

3b. The comparison or symbols of the church:



1c. The Shepherd and the sheep:

Jn. 10:14-16 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

2c. The Vine and the branches:

Jn. 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

3c. The Cornerstone and the stones of the building:

Eph. 2:19-21 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself

3A. The Universal Church:

3b. The comparisons or symbols of the church:

3c. The Cornerstone and the stones of the building:

being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

4c. The High Priest and a kingdom of priests:

1 Pet. 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

5c. The Head and the Body:

Eph. 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

1 Cor. 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

1 Cor. 12:27 Now ye are the body of Christ, and members in particular.

6c. The Last Adam and the new creation:

Rom. 5:14-15, 18 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

7c. The Bridegroom and the Bride:

Eph. 5:25-27 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

4b. The command to the church: to disciple all nations:

Mt. 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.


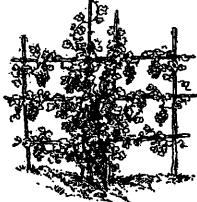




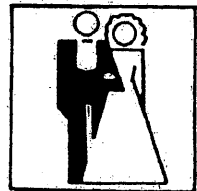
Mk. 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Lk. 24:47-49 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Jn. 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

Acts. 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

THE EMBLEMS OF THE CHURCH

	The Symbolism	The Significance	The Scriptures
①	THE SHEPHERD AND THE SHEEP 	CONCERN Utter Helplessness	John 10
②	THE VINE AND THE BRANCHES 	COMMUNION Unbroken Fellowship	John 15
③	THE CORNERSTONE AND THE STONES OF A BUILDING 	COOPERATION Unparalleled Interdependence	Acts 4:10-11; 1 Pet. 2:4-5; Eph. 2:19-20
④	THE HIGH PRIEST AND THE KINGDOM OF PRIESTS 	CONSECRATION Unprecedented Responsibilities	1 Pet. 2:9; Rev. 1:6; 20:6
⑤	THE HEAD OF THE BODY AND ITS MEMBERS 	COMMUNICATION Unflinching Obedience	Eph. 4:11-16; Col. 1:18
⑥	THE LAST ADAM AND THE NEW CREATION 	COMMENCEMENT Unsurpassed Exaltation	1 Cor. 15:22, 24; Rom. 5
⑦	THE BRIDEGROOM AND THE BRIDE 	COMMITMENT Unending Love and Adoration	Eph. 5:25-33; Rev. 19:7-9; 21:9

The Master's Mandate

Matthew 28:18-20

All authority has been given to me
in heaven and
on earth
Therefore
make disciples of all races
having gone
baptizing them
in the name of
the Father
the Son
the Holy Spirit
teaching them to observe
all things
whatsoever I have commanded unto you
And behold
I am with you
until the consummation of the age

Manfred E. Kober, Th.D.



The Master's Mandate: Matt. 28:18-20



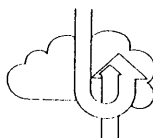
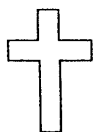
① THE PERSON

② THE PURPOSE



Make
Disciples
of all
Nations

④ THE PROMISE



③ THE PROGRAM



Going
with the Gospel



Baptizing
believers



Teaching
the truth

Manfred E. Kober, Th.D.



ST. MATTHEW 28

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

ST. MARK 16

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

ST. LUKE 24

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

ST. JOHN 20

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

ACTS 1

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

FUNDAMENTALISM

Positively

Declares the Truth

Negatively

Defends the Truth

Expounds the Truth	The System	Exposes Error
Upholds the Fundamentals	The Spirit	Uphraids Falsehood
Stands for Sound Doctrine	The Stand	Separates from Denials

The Fundamentals of the Faith are:

1. Inspiration of the Scriptures
2. Virgin Birth
3. Deity of Christ
4. Substitutionary Atonement
5. Physical Resurrection and Return

Manfred E. Kober, Th.D.

MEK

What the Bible Says About
A Godly Attitude Toward...

H | E | R | E | S | Y

TRY THEM

I John 4:1, "Beloved, believe not every spirit, but try the spirits, whether they be of God: because many false prophets are gone out into the world."

MARK THEM

Romans 16:17, "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them."

REBUKE THEM

Titus 1:13, "this witness is true. Wherefore, rebuke them sharply that they may be sound in the faith."

HAVE NO FELLOWSHIP

Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

WITHDRAW THYSELF

II Thessalonians 3:6, "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."

RECEIVE THEM NOT

I John 10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed is partaker of his evil deeds."

HAVE NO COMPANY WITH HIM

II Thessalonians 3:14, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."



ESCHATOLOGY

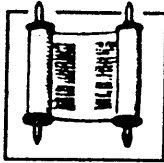
Manfred E. Kober, Th.D.



Eschatology and Bible Doctrine

Bible

①



Replete with predictive prophecy

God

②



Reveals matters past, present, future

Christ

③



Rules for the eternal eons

Holy Spirit

④



Restores the world's pristine beauty

Angels

⑤



Respond in worship to God

Man

⑥



Receives indescribable blessings

Sin

⑦



Removed from the future universe

Salvation

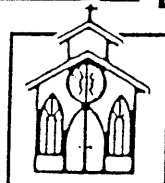
⑧



Realized in its final fullness

Church

⑨



Resides in Christ's presence

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ESCHATOLOGY

1A. The Primacy of Eschatology:

1b. The current interest in prophecy:

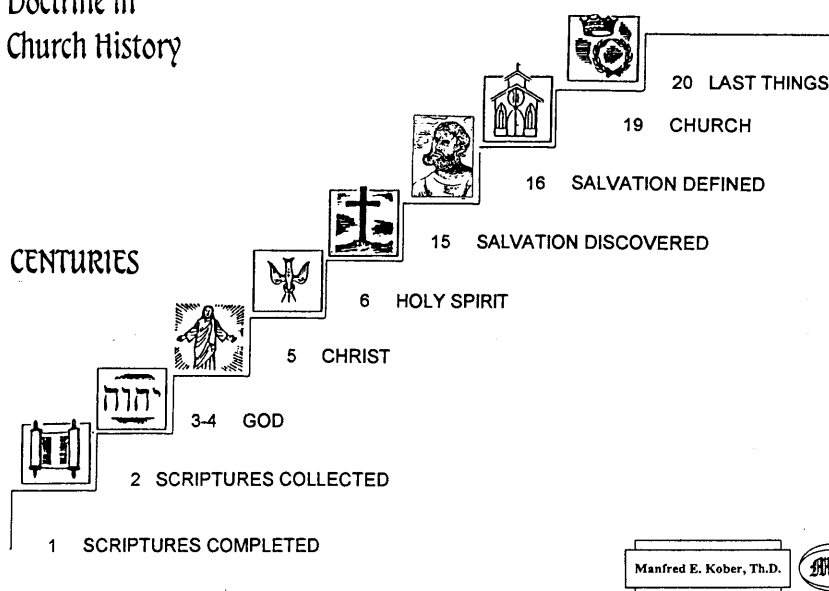
2b. The critical importance of prophecy:

3b. The correct interpretation of prophecy:

1c. The method of historico-grammatical interpretation:

2c. The law of chronological gaps: e.g. Is. 61:12; Dan. 12:1-2

3c. The principle of fulfilled prophecy:

Development of
Doctrine in
Church History2A. The Preliminaries of Prophecy:

1b. The cornerstone of eschatology:

1c. The Abrahamic covenant:

1d. The presentation of the Abrahamic covenant:

1e. The annunciation of the Abrahamic covenant:

Gen. 12:1-3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

2e. The confirmation of the covenant:

Gen. 13:14-17 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

3e. The amplification of the covenant:

Gen. 17:1-18

2d. The particulars of the Abrahamic covenant:

1e. Personal promises:

2A. The Preliminaries of Prophecy:

1b. The cornerstone of eschatology:

1c. The Abrahamic covenant:

2d. The particulars of the Abrahamic covenant:

1e. Personal Promises:

1f. Temporal blessings:

Gen. 13:5, 14, 17 5 And Lot also, which went with Abram, had flocks, and herds, and tents.
 14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: . . . 17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Gen. 15:7 And he said unto him, I am the LORD that brought thee out at Ur of the Chaldees, to give thee this land to inherit it.

Gen. 24:34-35 And he said, I am Abraham's servant. 35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

2f. Spiritual blessings:

Gen. 18:17 And the LORD said, Shall I hide from Abraham that thing which do;

Js. 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God.

2e. National promises:

1f. An innumerable posterity:

Gen. 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen. 13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Gen. 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be.

2f. An everlasting possession:

Gen. 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen. 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.



3e. Universal promises:

Gen. 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shalt all families of the earth be blessed.

Nu. 24:9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

1f. Blessings:

1b. The cornerstone of eschatology:

1c. The Abrahamic covenant:

2d. The particulars of the Abrahamic covenant:

3e. Universal promises:

1f. Blessings:

Gen. 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Gal. 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Is. 14:1-2 For the LORD will have mercy on Jacob, and will yet choose Israel and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. 2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land at the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

2f. Curses:

Deut. 30:7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

Mt. 25:40-41 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

3d. The perpetuity of the Abrahamic covenant:

1e. The ratification of the covenant:

Gen. 15:9-17 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. 11 And when the fowls came down upon the carcases, Abram drove them away. 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt be to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

2e. The reaffirmation of the covenant:

Gen. 26:2-4 And the LORD appeared unto him and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

Gen. 28:13-15 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

1b. The cornerstone of eschatology:

2c. The Davidic covenant:

1d. The promise to David:

2 Sam. 7:12-16 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne at his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

2d. The permanence of the covenant:

1e. Its restatement in the Old Testament:

Ps. 89:3,28-29,34-37 3 I have made a covenant with my chosen, I have sworn unto David my servant, 28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him. 29 His seed also will I make to endure for ever, and his throne as the days of heaven. 34 My covenant will I not break, nor alter the thing that is gone out of my lips. 35 Once have I sworn by my holiness that I will not lie unto David. 36 His seed shall endure for ever, and his throne as the sun before me. 37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

Is. 9:6-7 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Is. 14:1-2 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. 2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

Jer. 23:5-6 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Ez. 37:24-25 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

Hos. 3:4-5 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: 5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Amos 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

Zech. 14:4-9 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints

2A. The Preliminaries of Prophecy:

1b. The cornerstone of eschatology:

2c. The Davidic covenant:

2d. The permanence of the covenant:

1e. Its restatement in the Old Testament:

with thee. 6 And it shall come to pass in that day, that the light shall not be clear, nor dark: 7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. 8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. 9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

2e. Its repetition in the New Testament:

Lk. 1:32-33 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

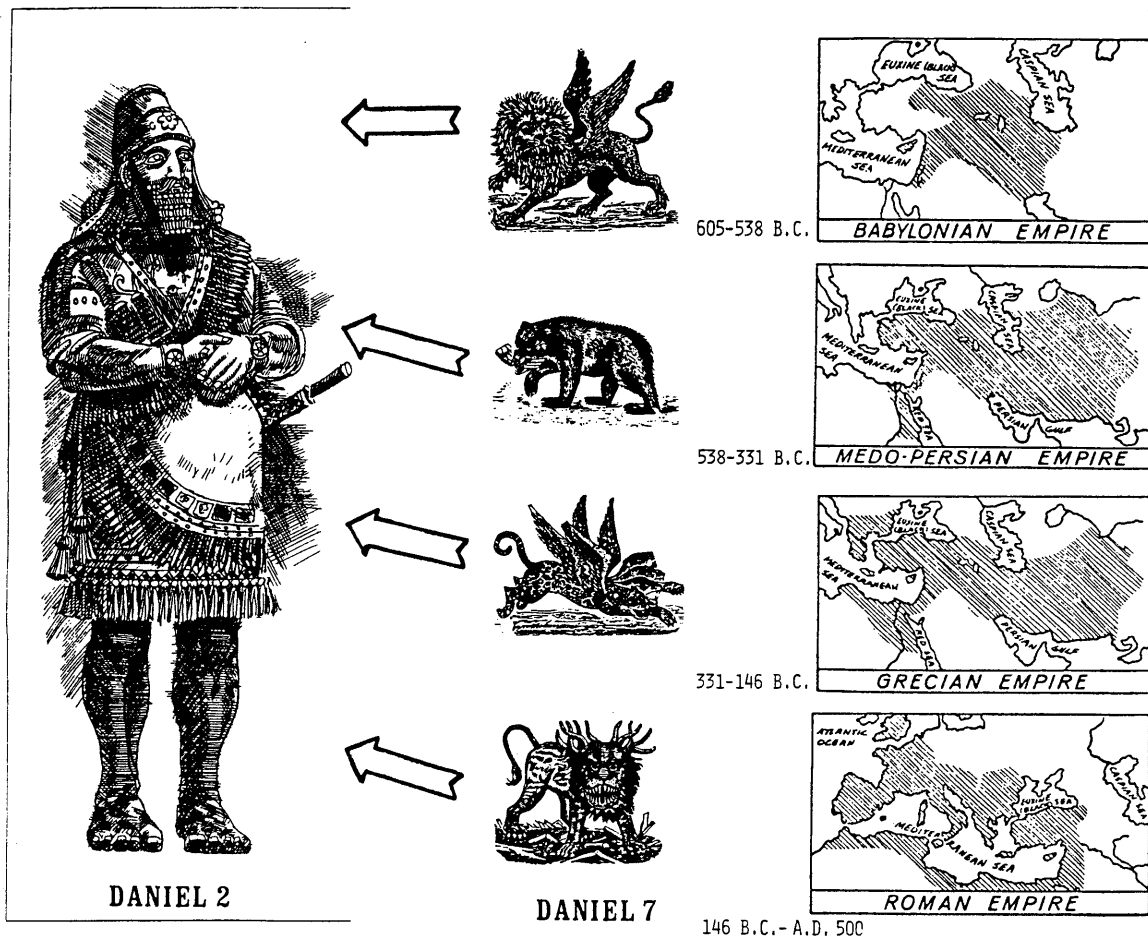
Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

2b. The course of eschatology:

1c. Nebuchadnezzar's spectacular image: Dan. 2

1d. The interpretation of the dream:

2d. The importance of the dream:



2A. The Preliminaries of Prophecy:
 2b. The course of eschatology:

2c. Daniel's stupendous vision: Dan 7

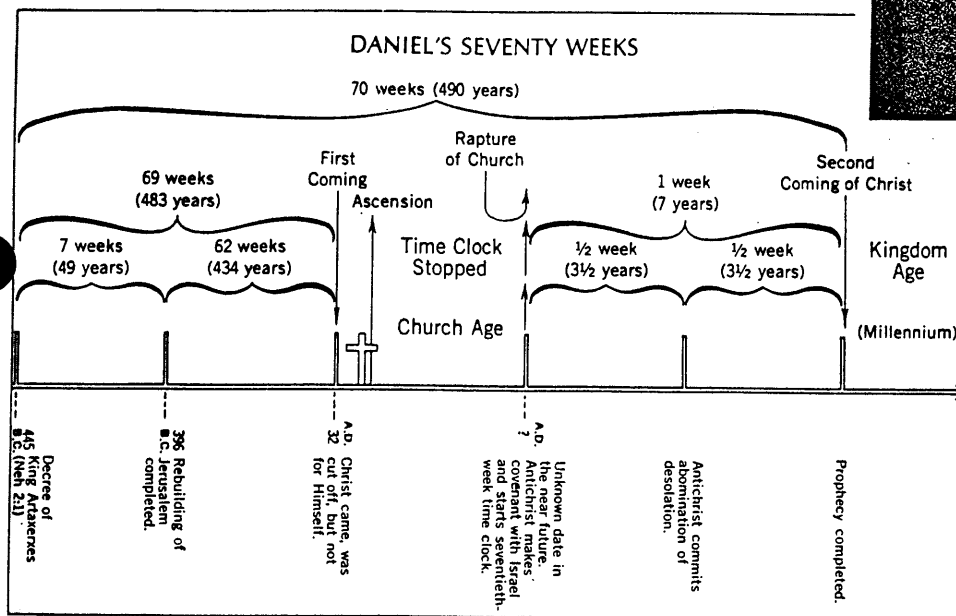
1d. The revelation of the 4 beasts:

2d. The representation of the 4 beast:

3c. Daniel's seventy weeks: Dan. 9

1d. The chronology of the weeks:

2d. The culmination of the weeks:



3b. The controversy in eschatology:

1c. Amillennialism: **pessimism**

1d. Its definition: the denial of the literal reign of Christ on earth

2d. Its divisions:

1e. Augustinian amillennialism:

A rule of Christ through the Holy Spirit sometime after Augustine's time

2e. Modern amillennialism:

2A. The Preliminaries of Prophecy:

3b. The controversy in eschatology:

1c. Amillennialism: pessimism

2d. Its divisions:

2e. Modern amillennialism:

After a period of apostasy, Christ returns, the dead are raised, everyone is judged and eternity begins.

3d. Its defenders: Oswald T. Allis, *The Church and Prophecy*.
Virtually all denominations, including Catholicism

4d. Its development:

Augustine spiritualized prophecy. Both Luther and Calvin followed Augustine's hermeneutics in eschatology.

5d. Its distinctives:

The charm of this position is its simplicity: one return of Christ followed by a general resurrection and judgement.

2c. Postmillennialism: **optimism**

1d. Its definition:

Christ returns after a period of human progress of uncertain duration.

2d. Its divisions:

1e. Secular postmillennialism:

Progress in culture and science will usher in a golden age.

2e. Christian postmillennialism:

A christianizing of the world will prompt a return of Christ

3d. Its defender:

Lorraine Boettner, *The Millennium*.

Christian reconstructionism: Gary North, Rousas Rushdoony

4d. Its development:

The optimism of the 19th century with its industrial progress led to the belief in a utopian tomorrow.

5d. Its distinctives:

The belief of most postmills was shattered by World War I and II. Postmillenarians believe, despite evidence to the contrary, that "the world is getting better every day in every way."

3c. Premillennialism: **realism**

1d. Its definition:

Christ will return physically to the earth to set up His literal millennial kingdom.

2A. The Preliminaries of Prophecy:

3b. The controversy in eschatology:

3c. Premillennialism: **realism**

2d. Its divisions:

1e. Covenant premillennialism:

Does not differentiate between Israel and the Church now but makes a distinction in the Kingdom.

2e. Dispensational premillennialism:

Sees a distinct divine purpose for Israel and the Church now as well as in the future.

3d. Its defenders:

Walvoord, Ryrie, Pentecost, *Things to Come*.

The GARBC is the largest dispensational premillennial denominational group in the USA.

4d. Its development:

Intense study of prophecy last century led to a recovery of the apostolic doctrine of a future millennium.

5d. Its distinctives:

The premillennial position is the natural result of literal interpretation.

	AMILLENNIALISM	PREMILLENNIALISM	POSTMILLENNIALISM
Definition	No earthly millennium. History ends with resurrection & judgment.	Christ returns to establish His promised earthly kingdom.	Christ returns after a utopian period.
Divisions	Augustinian Amillennialism	Covenant Premillennialism	Secular Postmillennialism
	Modern Amillennialism	Dispensational Premillennialism	Christian Postmillennialism
Defenders	St. Augustine, 354-430 Oswald T. Allis	Alford, Lange, Stier, Meyer, Fausset, Darby, Ryrie, Walvoord, Pentecost.	L. Boettner A. H. Strong Rousas Rushdoony
Development	Official R.C. and Reformed Position.	Apostles, Church Fathers (e.g., Papias, 80-163).	Joachim of Floris, 12th Century Daniel Whitby, 1638-1726
Distinctives	Negative Position. No future for Israel. Double hermeneutic.	Only position which allows literal fulfillment of Abrahamic, Palestinian and Davidic Covenants.	Christ rules over the Church today. The Church fulfills promises to Israel.

Manfred E. Kober, Th.D.

3A. The Panorama of Prophecy:

1b. The prospects for the church:

1c. The entrance into Christ's presence:

2 Cor. 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

1b. The prospects for the church:

1c. The entrance into Christ's presence:

1 Thess. 4:14-18 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

1d. The death of the believer:

"The Christian is in no sense removed from the possibility of physical death. in this he is like the unregenerate but only in this since his state after death is entirely distinct."

1e. The purpose of death:

1f. The body of the believer has not yet been redeemed:

Rom. 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

1 Cor. 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

(It is proper to speak of the **immortality** of the body and the **eternality** of the soul.)

2f. The prospect of death should produce sanctification in the believers life:

2 Cor 4:16-17 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

3f. The experience of death brings the creature into the presence of his creator and Savior:

Ps. 116:15 Precious in the sight of the LORD is the death of his saints.

2e. The promise in death:

1f. The sting of death has been removed for the believer:

1 Cor. 15:55 O death, where is thy sting? O grave, where is thy victory?

2f. The victory of death has been rendered powerless for the believer:

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

1 Cor. 15:55 O death, where is thy sting? O grave, where is thy victory'?

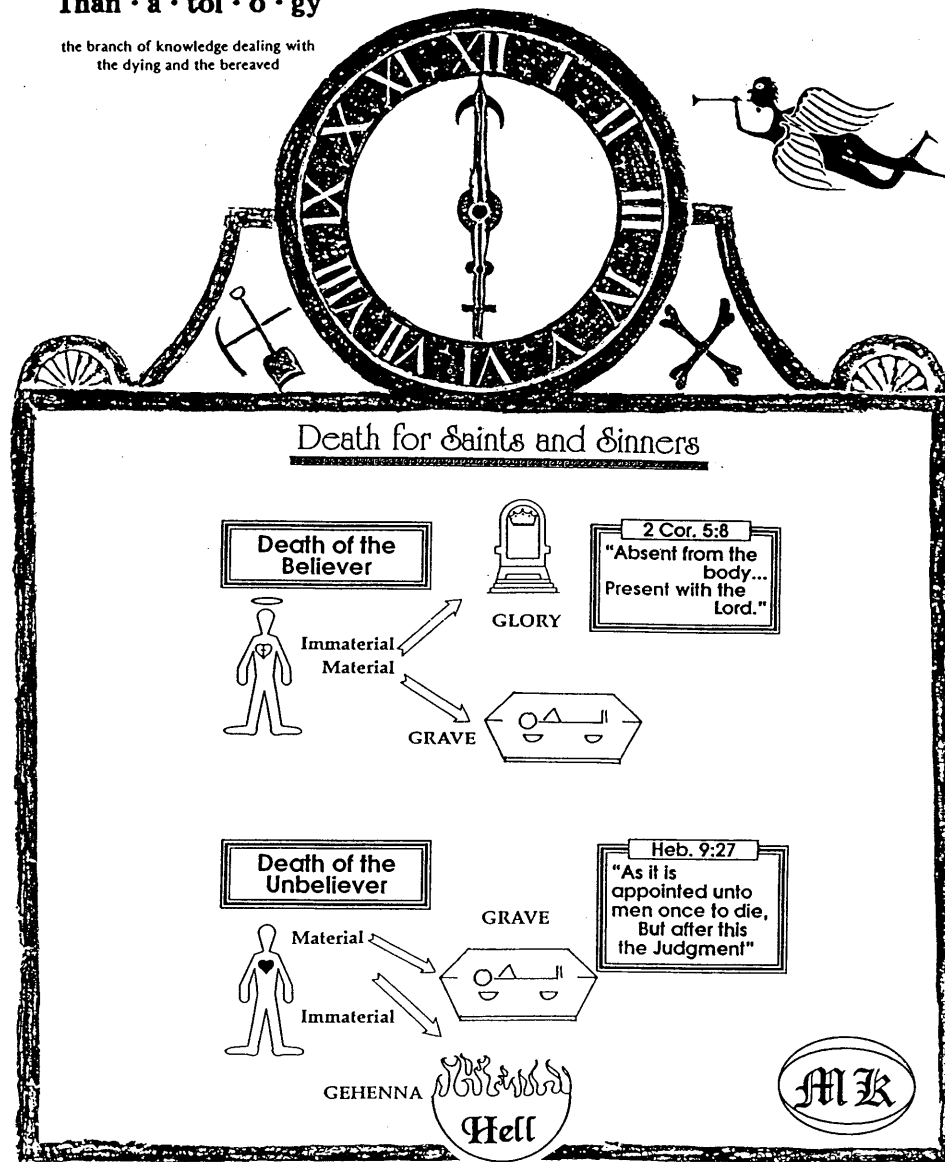
3f. The indwelling Spirit guarantees the believer's ultimate resurrection:

Rom. 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

1b. The prospects for the church:

1c. The entrance into Christ's presence:

1d. The death of the believer:

Than · ã · tol · ð · gythe branch of knowledge dealing with
the dying and the bereaved

3e. The provision for death:

1f. The guardian angel conducts the believer safely into the presence of God:

Lk. 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

2f. The believer will be immediately in the presence of his Lord:

2 Cor. 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

3A. The Panorama of Prophecy:

- 1b. The prospects for the church:
- 1c. The entrance into Christ's presence:
- 1d. The death of the believer:

DENNIS THE MENACE



"If it's this good here, I wonder what it's like in HEAVEN on a day like today?"

DENNIS THE MENACE



...SOUNDS LIKE A CAROUSEL...



4e. The particulars of death:

- 1f. Physical death is a termination of physical life by the separation of body and spirit:
Acts 7:59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

Acts 8:2 And devout men carried Stephen to his burial, and made great lamentation over him.

Js. 2:26 For as the body without the spirit is dead, so faith without works is dead also.

- 2f. Physical death introduces the spirit into a new state of conscious existence which is intermediate between death and resurrection:

2 Cor. 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Phil. 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Acts 7:59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

- 1g. Prior to the death of Christ:

Lk. 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

3A. The Panorama of Prophecy:

1b. The prospects for the church:

1c. The entrance into Christ's presence:

1d. The death of the believer:

4e. The particulars of death:

2f. Physical death introduces the spirit into a new state of conscious existence which is intermediate between death and resurrection:

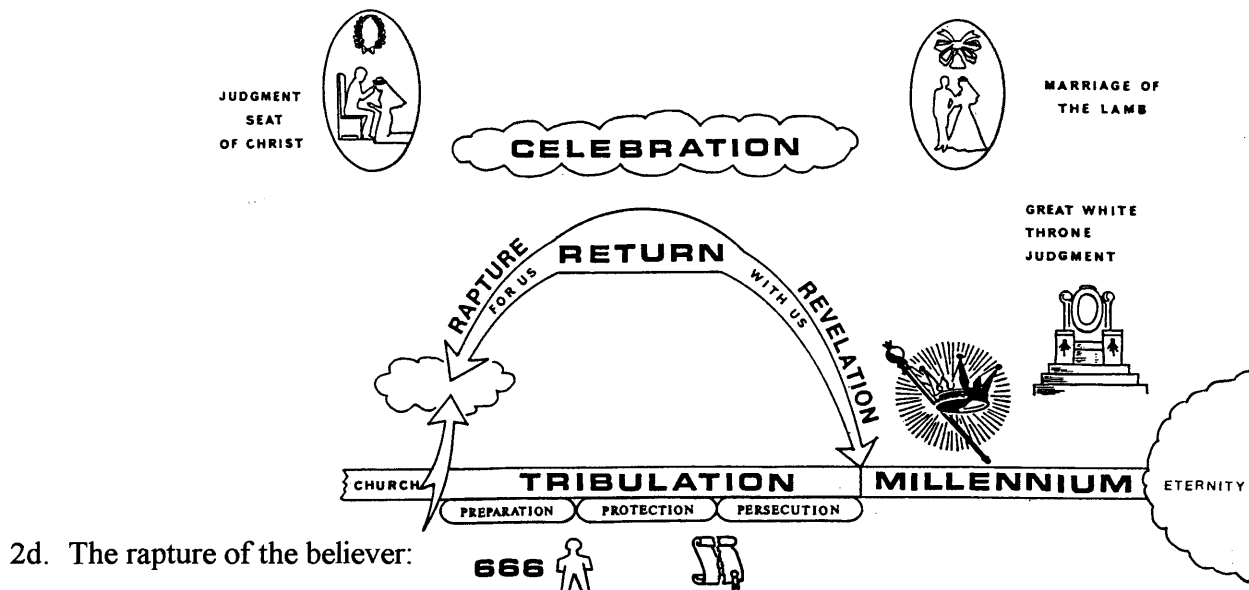
1g. Prior to the death of Christ:

1 Pet. 3:18-19 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 By which also he went and preached unto the spirits in prison;

2g. Subsequent to the death of Christ:

2 Cor. 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

2 Cor. 12:2,4 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.



2d. The rapture of the believer:

1e. The positions on the rapture:

Manfred E. Kober, Th.D.

1f. Posttribulationism: The rapture takes place after a period of tribulation.

1g. Its proponents:

2g. Its proofs:

3g. Its problems:

2f. Mid-tribulationism: The rapture takes place at the middle of the tribulation.

1b. The prospects for the church:

1c. The entrance into Christ's presence:

2d. The rapture of the believer:

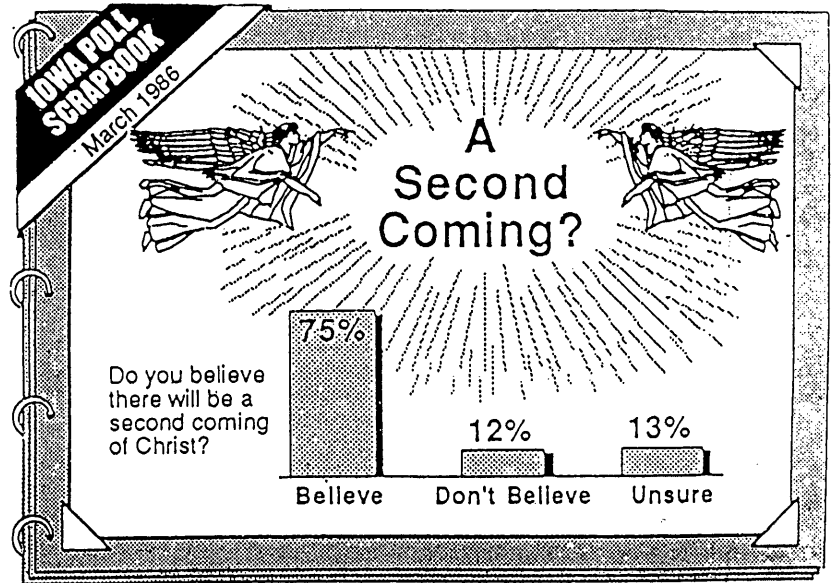
1e. The positions on the rapture:

2f. Mid-tribulationism: The rapture takes place at the middle of the tribulation.

1g. Its proponents:

2g. Its proofs:

3g. Its problems:



2A / THE DES MOINES REGISTER ■ Monday, April 4, 1988

3f. Partial rapture view: There are various group raptured before and during the tribulation, depending on their state of readiness.

1g. Its proponents:

2g. Its proofs:

3g. Its problems:

4f. The pre-wrath rapture: The rapture takes place before the last one-fourth of tribulation, when the wrath of God begins.

1g. Its proponents:

2g. Its proofs:

3g. Its problems:

1b. The prospects for the church:

1c. The entrance into Christ's presence:

2d. The rapture of the believer:

1e. The positions on the rapture:

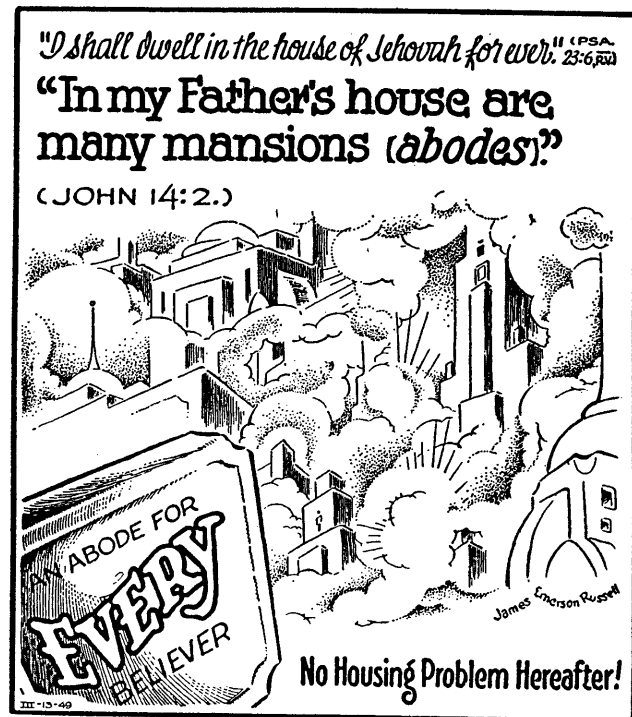
5f. Pretribulationism: Christ raptures the church before the tribulation.

2e. The proof for the pretribulation rapture:

1f. The believer is taken to the Father's house:

Jn. 14:1-7 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

If Christ returns only at the end of the tribulation, no believer would ever be in heaven because believers would meet the Lord in the air (1 Thess. 4:17) and immediately return with Him to earth (Rev. 19:11-14) to rule for 1000 years and all eternity (Rev. 20:4, 33:5). If the post-tribulation scheme is correct, Christ spoke an untruth in John 14 when He promised to summon believers to the Father's house in heaven.



2f. The believer is translated into the presence of Christ:

1 Cor. 15:51-58 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall

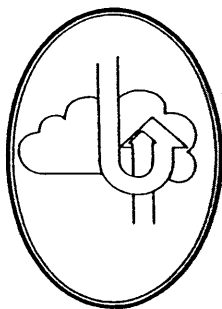
1b. The prospects for the church:

1c. The entrance into Christ's presence:

2d. The rapture of the believer:

2e. The proof for the pretribulation rapture:

2f. The believer is translated into the presence of Christ:



sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal *must* put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where *is* thy victory? 56 The sting of death is sin; and the strength of sin *is* the law. 57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

3f. The believer is to anticipate the Lord's any-moment return:

1 Thess 5:6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

Tit. 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

1 Cor. 1:7 So that ye come behind in no gift; waiting for the coming dour Lord Jesus Christ:

1 Jn. 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Of all the views on the rapture, *only pretribulationism* takes serious the idea of *imminency*.

4f. The believer is delivered from judgment:

1 Thess. 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Rom. 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

1 Thess. 1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

In each of the passages above the reference is not to eternal hell but to the wrath of the tribulation.

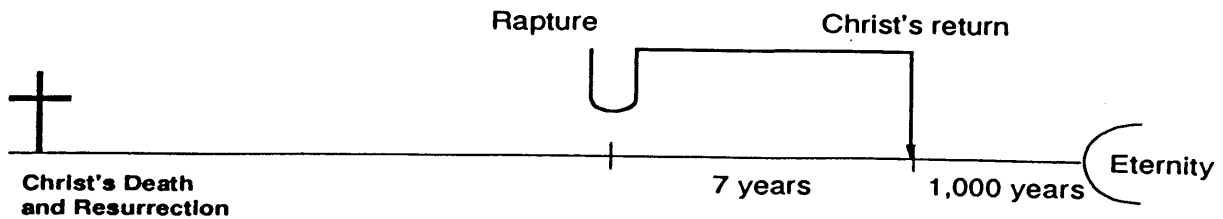
5f. The believer is kept from the time of tribulation:

Rev. 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

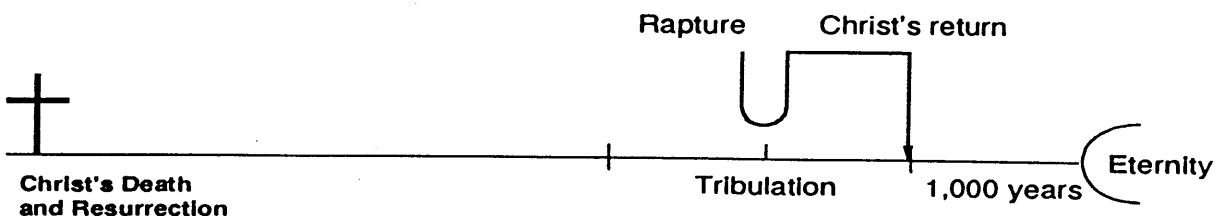
The promise is not for protection *in* or *during* the tribulation. Rather, the believer is promised deliverance "out of" the very time of tribulation. This passage is the best proof text for the pretribulation rapture.

The Five Rapture Positions

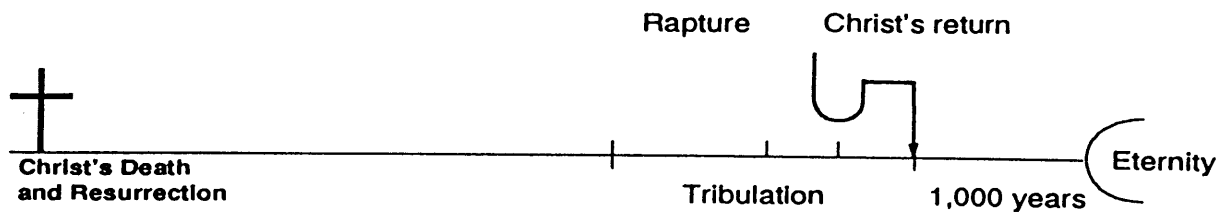
PRETRIBULATIONISM



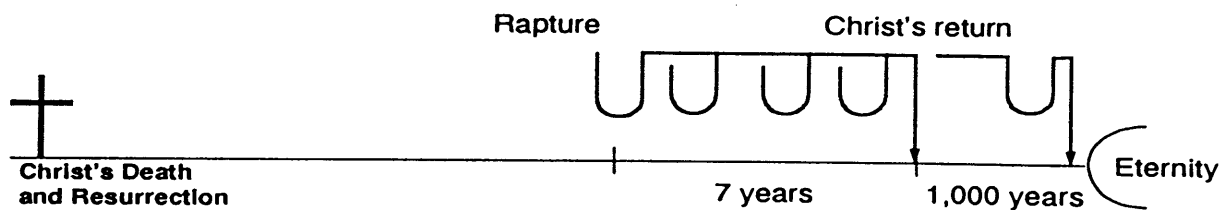
MIDTRIBULATIONISM



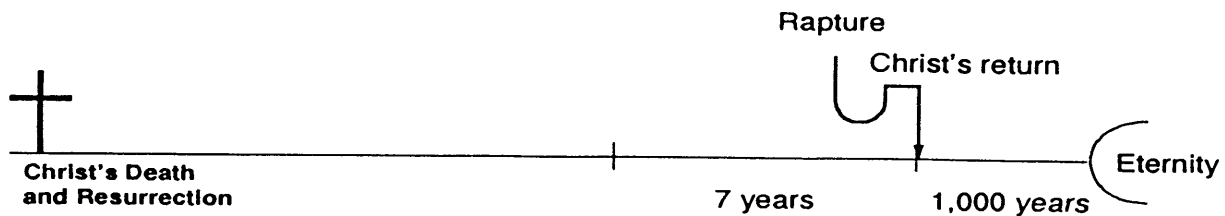
PRE-WRATH RAPTURE



PARTIAL RAPTURE



POSTTRIBULATIONISM



1b. The prospects for the church:

1c. The entrance into Christ's presence:

2d. The rapture of the believer

2e. The proof for the pretribulation rapture:

THE RAPTURE

NO SIGNS

CHRIST WILL COME

CERTAINLY

JN. 14:3

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also.

SUDDENLY

1 COR. 15:52

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

UNEXPECTEDLY

1 THESS. 5:2

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

PHIL. 3:20

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

THE REVELATION

MANY SIGNS

1.

ATMOSPHERIC SIGNS:

ZECH. 14:6-7

And it shall come to pass in that day, [that] the light shall not be clear, [nor] dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, [that] at evening time it shall be light.

2.

ASTRONOMIC SIGNS:

MT. 24:29-30

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

3.

AUTHENTICATING SIGNS:

ZECH. 12:10

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn.

6f. The believer is removed before the revelation of the wicked one:

2 Thess. 1 2:1-17

7f. The believer is to derive comfort from this glorious hope:

1g. A comforting hope:

1 Thess. 4:18 Wherefore comfort one another with these words.

1 Thess. 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

3A. The Panorama of Prophecy:

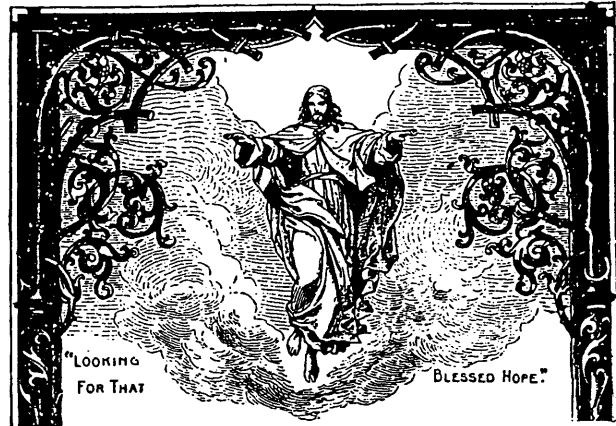
1b. The prospects for the church:

1c. The entrance into Christ's presence:

2d. The rapture of the believer:

2e. The proof for the pretribulation rapture:

7f. The believer is to derive comfort from this glorious hope:

**The Rapture: The Believer's Greatest Hope***A Comforting Hope*

"Wherefore comfort one another with these words."

I Thessalonians 4:18

A Blessed Hope

"Looking for that blessed hope and the glorious appearing . . ."

Titus 2:13

A Purifying Hope

"An every man that hath this hope in him purifieth himself, even as he is pure."

I John 3:3

A Sure Hope

"We have also a more sure word of prophecy, whereunto you do well that you take heed."

II Peter 1:19

2g. A blessed hope:

Tit. 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

3g. A purifying hope:

1 Jn. 3:3 And every man *that* hath this hope in him purifieth himself, even as he is pure.

4g. A sure hope:

2 Pet. 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

3e. The picture of the pretribulation rapture:

1 Thess. 4:13-18 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

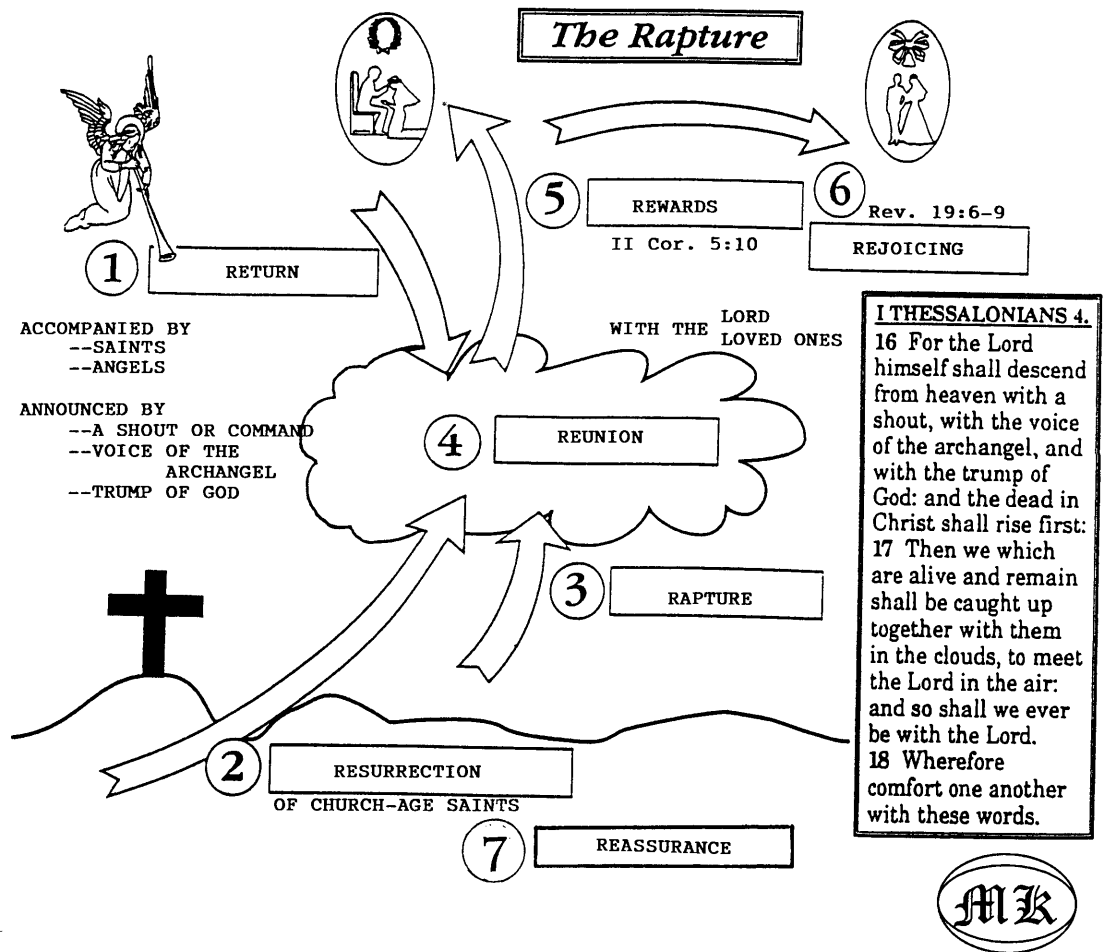
3A. The Panorama of Prophecy:

1b. The prospects for the church:

1c. The entrance into Christ's presence:

2d. The rapture of the believer:

3e. The picture of the pretribulational rapture:



1f. The return: v 15-16

2f. The resurrection: v.16

3f. The rapture: v.17

4f. The reunion: v.17

5f. The reassurance: v.18

2c. The enjoyment of Christ's presence:

1d. The judgment of believers:

2 Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to *that* he hath done, whether *it be* good or bad.

1 Cor. 3:9-15 For we are labourers together with God: ye are God's husbandry, ye are God's building. 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation,

1b. The prospects for the church:

2c. The enjoyment of Christ's presence:

1d. The judgment of believers:

3e. The symbols of the judgment seat of Christ:

1f. Athlete and umpire:

So run, that ye may obtain. 25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

The term "judgment seat" may have a negative connotation in English. However, the original Greek word *bema* simply refers to an elevated seat. In the context it clearly is the platform where the judges sat at athletic contest and where the athletes would be recognized and awarded. This explains the reference by Paul and Peter to the crowns, literally, victor's garlands.


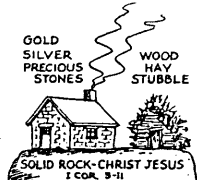

2f. Steward and master:

Rom. 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

3f. Building and builder:

1 Cor. 3:9-15 For we are labourers together with God: ye are God's husbandry, ye are God's building. 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

THE PICTURES OF THE JUDGMENT SEAT

The Picture	The Passage	The Purpose	The Prospect
<i>The Believer Is A:</i>		<i>Our Life Is A:</i>	
1. Servant	Romans 14:10-12	LOYAL STEWARDSHIP	PROMOTION
	But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God. So, then, every one of us shall give account of himself to God.		
2. Builder	1 Corinthians 3:11-13	LASTING STRUCTURE	PRAISE
	For other foundation can no man lay than that which is laid, which is Jesus Christ. Now if any man build upon this foundation gold silver, precious stones, wood, hay, stubble - every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.		
3. Athlete	1 Corinthians 9:24-26	LAWFUL STRIVING	PRIZE
	And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.		



3A. The Panorama of Prophecy:

- 1b. The prospects for the church:
- 2c. The enjoyment of Christ's presence:
- 1d. The judgment of believers:

4e. The standards of the judgment seat:

1f. A judgment according to motives:

1 Cor. 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Col. 3:23-24 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

2f. A judgment according to quality:

1 Cor. 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

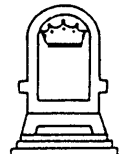
3f. A judgment according to faithfulness:

1 Cor. 4:2 Moreover it is required in stewards, that a man be found faithful.

5e. The satisfaction at the judgment seat:

1f. Special rewards:

**REWARDS FOR
THE BELIEVERS' WORKS**



**Judgment Seat of Christ
(The BEMA)**

2 Cor. 5:10 - 1 Cor. 3:11-4:5


**Wreath of
Incorruptibility**

1 Cor. 9:25
And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

The Victor's Garland


Wreath of Glory

1 Peter 5:2-4
2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;
3 Neither as being lords over God's heritage, but being ensamples to the flock.
4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Elder's Garland


Wreath of Life

Revelation 2:10
Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
James 1:12
Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Martyr's Garland


**Wreath of
Righteousness**

2 Timothy 4:8
Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

**For Those Who Love
His Appearing**


**Wreath of
Rejoicing**

1 Thessalonians 2:19-20
19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?
20 For ye are our glory and joy.

**Soul Winner's
Garland**

Manfred E. Kober, Th.D.



3A. The Panorama of Prophecy:

1b. The prospects for the church:

2c. The enjoyment of Christ's presence:

1d. The judgment of believers:

5e. The satisfaction at the judgment seat:

1f. Special rewards:

1g. Incorruptible crown:

1 Cor. 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

2g. Soulwinner's crown:

1 Thess. 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

3g. Crown of life:

Js. 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him

Rev. 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

4g. Crown of righteousness:

2 Tim. 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

5g. Pastor's crown:

1 Pet. 5:4 And, when the chief Shepherd shalt appear, ye shall receive a crown of glory that fadeth not away.

2f. Universal rewards: bestowed on every believer regardless of faithfulness and spirituality in his earthly life.

1g. Divine appointments:

1 Cor. 6:2-3 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life?

Rev. 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

2g. Divine affection:

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

Rev. 22:4 And they shall see his face; and his name shall be in their foreheads.

3g. Divine approval:

1 Cor. 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

1b. The prospects for the church:

2c. The enjoyment of Christ's presence:

1d. The judgment of believers:

5e. The satisfaction at the judgment seat:

3f. Particular rewards:

1g. Any routine activity can be done for the glory of God and will receive rewards.

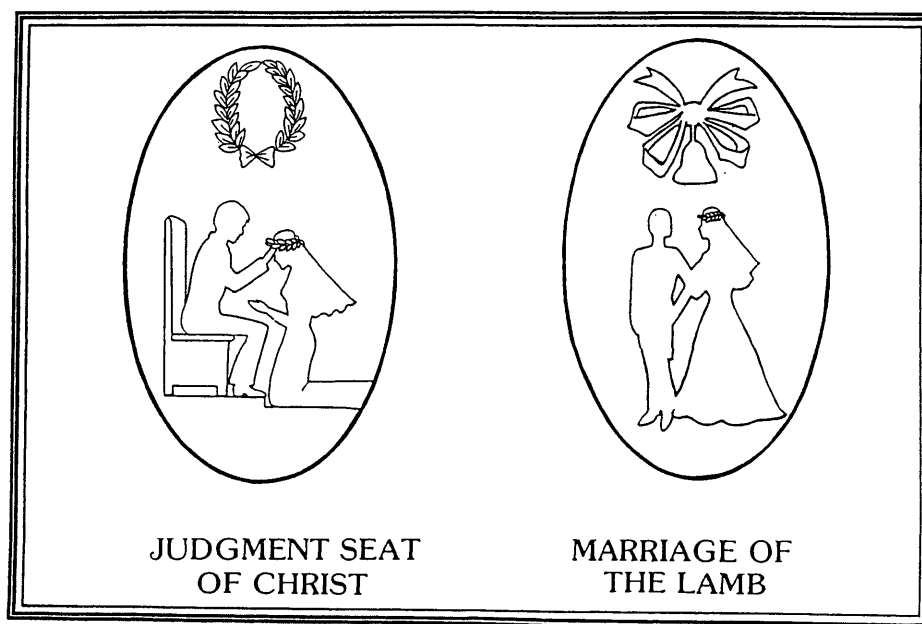
1 Cor. 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

2g. Any legitimate activity by any individual is promised a reward:

Col. 3:22-24 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: 23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

Eph. 6:5-8 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; 7 With good will doing service, as to the Lord, and not to men: 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

The prerequisites involve:

--Col. 3:22 "singleness of heart" —**kardia** (heart): pure motives--Col. 3:23 "heartily"—**ek pseuches** (soul): persistent enthusiasm--Eph. 6:7 "good will"—**nous** (mind): positive attitude**CELEBRATION**

3A. The Panorama of Prophecy:

1b. The prospects for the church:

2c. The enjoyment of Christ's presence:

2d. The marriage of the Lamb:

1e. The purpose of the marriage:

The Bridegroom and the bride (Church age saints) are officially and eternally united. From the time on, where Christ is, the believer will be, what Christ is doing, the believer will be doing.

2e. The period of the marriage:

Rev. 19:7-8 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

3e. The place of the marriage:

Rev. 19:14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

Ps. 45:14-15 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. 15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

1f. This dwelling place is now in heaven:

Heb. 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

2f. This dwelling place will descend to the earth at the end of the Millennium.

Rev. 21:9-10 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Rev. 21:12-13 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Rev. 21:22-24 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

Rev. 21:24-27 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

4e. The participants in the marriage:

1f. The immediate participants: Church age saints

Rev. 19:7-8 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed

1b. The prospects for the church:

2c. The enjoyment of Christ's presence:

2d. The marriage of the Lamb:

4e. The participants in the marriage:

1f. The immediate participants: Church age saints

in fine linen, clean and white: for the fine linen is the righteousness of saints.

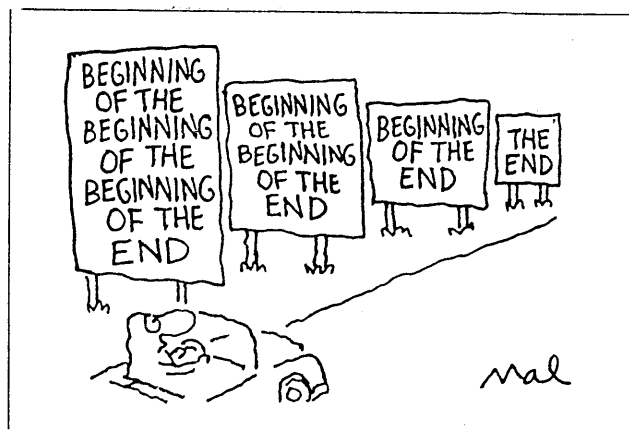
3f. The interested participants: tribulation martyrs and O.T. saints are witnesses
 Rev. 20:4-6 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev. 6:9-11 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

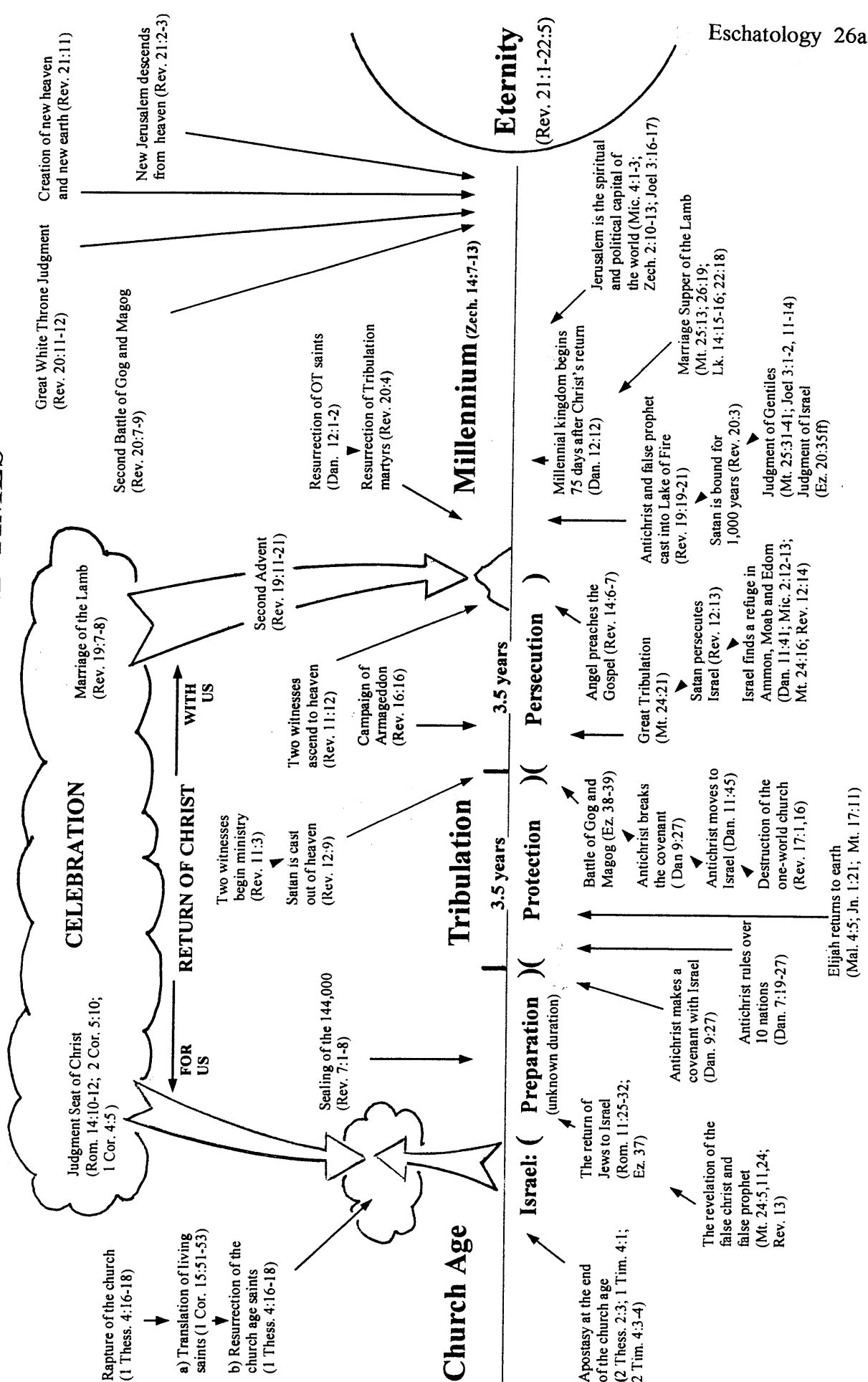
Rev. 7:9-14 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying,

Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Dan. 12:1-3 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.



EVENTS OF THE END TIMES

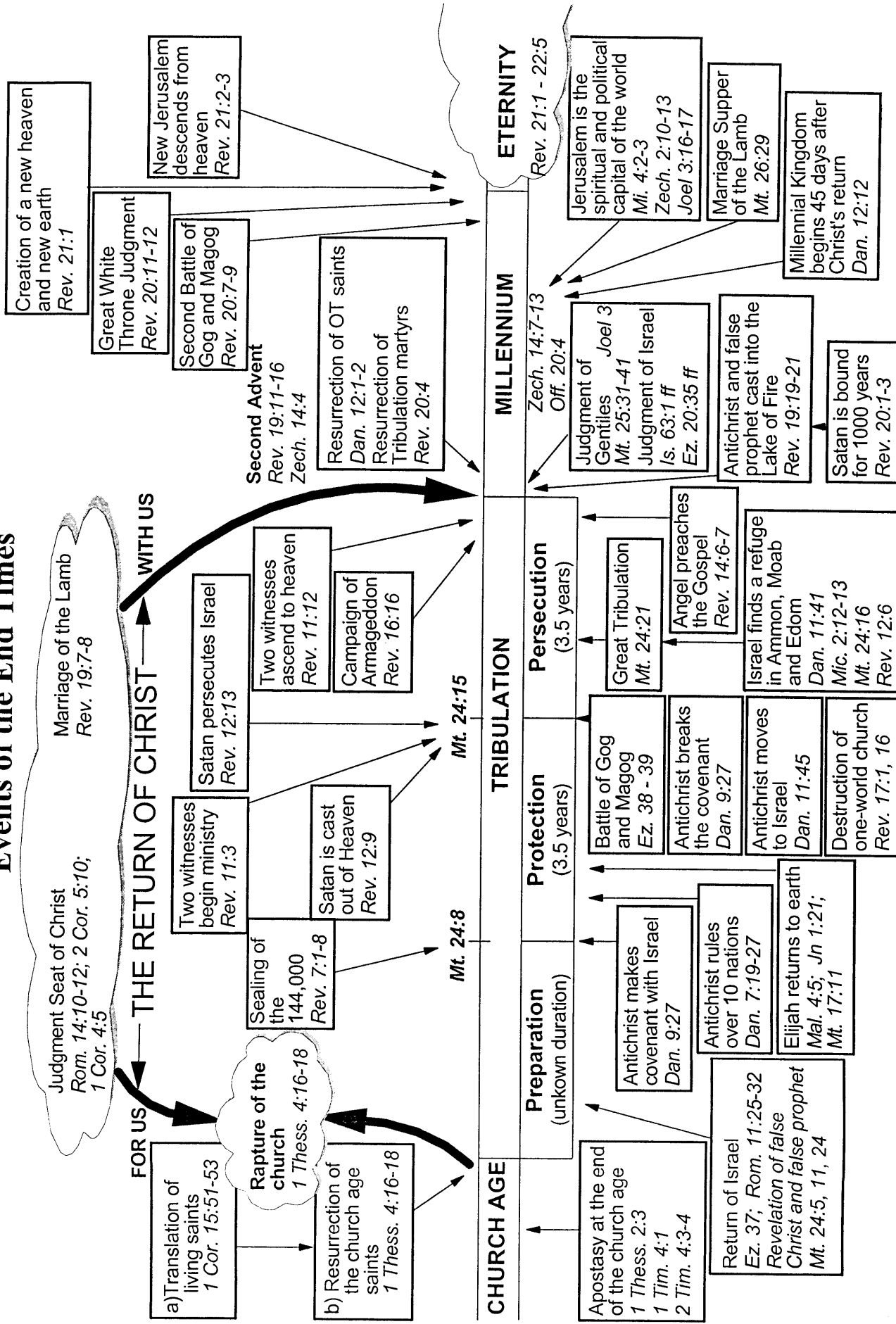


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Events of the End Times



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2b. The period of the tribulation:

1c. The designations for the tribulation:

1d. The time of Jacob's Trouble:

Jer. 30:7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

2d. Indignation:

Is. 34:2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3d. Great tribulation:

Mt. 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

4d. The great day of wrath:

Rev. 6:17 For the great day of his wrath is come; and who shall be able to stand?

Rev. 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

2c. The design of the tribulation:

1d. A period of purification for the nation of Israel:

Dt. 4:30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

Jer. 30:7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

2d. A period of separation of the apostates from Israel:

Is. 10:21-22 The remnant shall return, *even* the remnant of Jacob, unto the mighty God. 22 For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness.

Zech. 13:8-9 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein. 9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD *is* my God.

3d. A period of judgment for the gentiles of the world:

Rev. 6:15-17 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and who shall be able to stand?

Is. 24:1-11 Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. 2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. 3 The land shall be utterly emptied, and utterly spoiled: for the LORD

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

2c. The design of the tribulation:

3d. A period of judgment for the gentiles of the world:

hath spoken this word. 4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish. 5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. 6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. 7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh. 8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. 9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it. 10 The city of confusion is broken down: every house is shut up, that no man may come in. 11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

3c. The duration of the tribulation:

The period between the rapture and the Second Advent has a three-fold division:

	FOR ISRAEL	FOR THE WORLD
(1) Rapture until tribulation Mt. 24:8 "beginning of sorrows" Duration: uncertain	Preparation	Trouble
(2) Beginning to middle of tribulation Mt. 24:15 "abomination of desolation" Duration: 3 ½ years	Protection	Tribulation
(3) Middle to end of tribulation Mt. 24:30 "the Son of Man coming in the clouds" Duration: 3 ½ years	Persecution	Terror

1d. The period is preceded by a time of preparation:

1e. Chaos in the political realm:

1 Thess. 5:3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2e. Confusion in the religious realm:

Mt. 24:3-8 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these *are* the beginning of sorrows.

2d. The period is divided into two distinct sections:

Dan. 9:27 And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

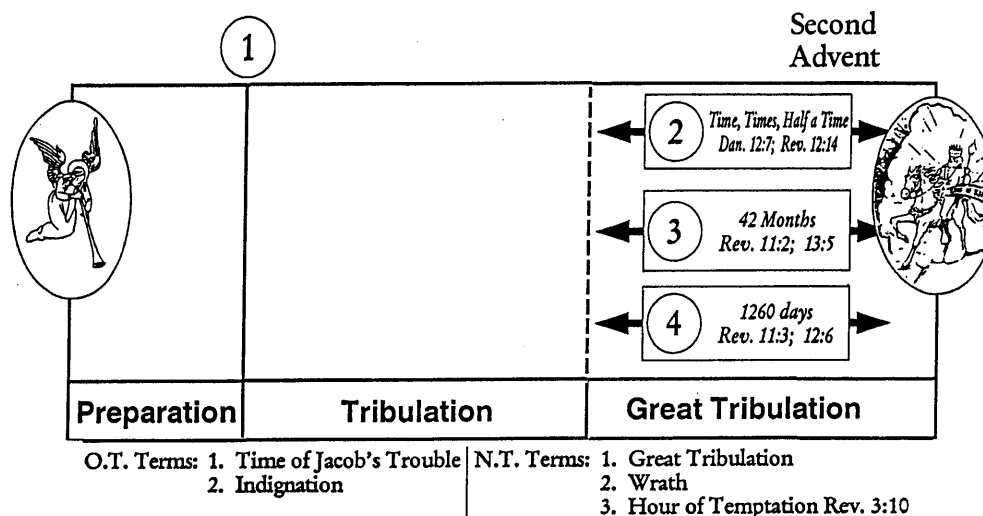
3A. The Panorama of Prophecy:

2b. The period of the tribulation:

3c. The duration of the tribulation:

2d. The period is divided into two distinct section:

Dan. 9:27 "Covenant for one week ...in the middle of the week cut off."



1e. The beginning to the middle:

2e. The middle to the end:

Dan. 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Rev. 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Rev. 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

Rev. 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Rev. 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Rev. 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

3c. The duration of the tribulation:

3d. The period is concluded by the return of Christ:

Mt. 24:29-30 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

4c. The developments of the tribulation:

1d. The person of the Man of Sin:

1e. His prominence:

1f. His names:

1g. Antichrist:

1 Jn. 2:18, 22 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

2 Jn. 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

2g. Man of Sin:

2 Thess. 2:3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

3g. The Little Horn:

Dan. 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

4g. The Prince:

Dan. 9:26-27 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

5g. The Willful King:

Dan. 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

6g. The Beast out of the Sea:

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

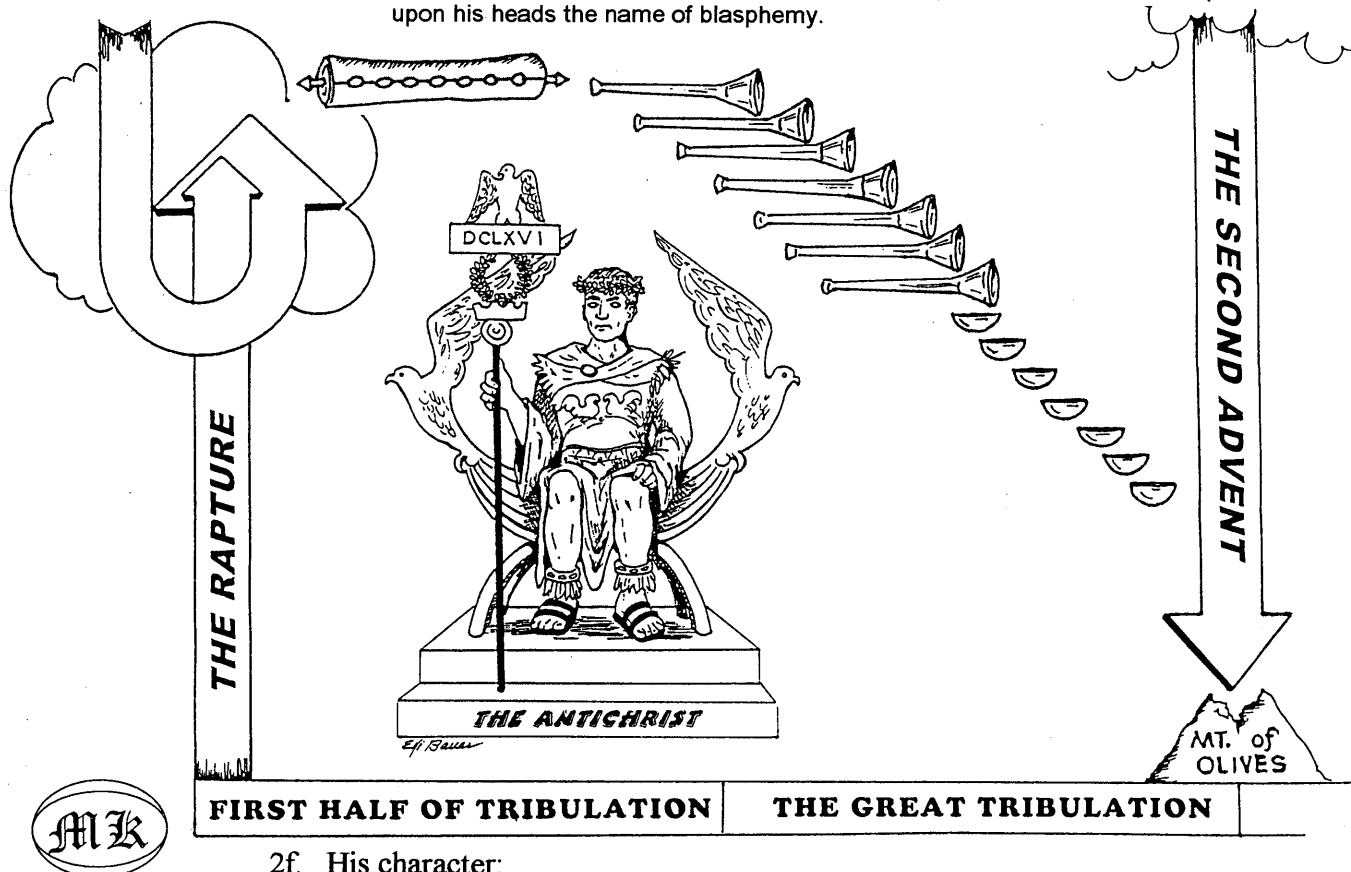
1d. The person of the Man of Sin:

1e. His prominence:

1f. His names:

6g. The Beast out of the Sea:

Rev. 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.



2f. His character:

He will be the most remarkable figure the world has ever seen except for Jesus Christ.

1g. He will be characterized by extraordinary personality and genius:

Dan. 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Dan. 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Rev. 13:3-5 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

1d. The person of the Man of Sin:

1e. His prominence:

2f. His character:

2g. He will be the very incarnation of religious error and moral evil:

Dan. 11:38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Rev. 13:1, 5, 6 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

2 Thess. 2:3, 8 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

3g. He will be the epitome of selfish ambition:

Dan. 7:25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Dan. 11:36-37 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. 37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

3f. His inauguration:

2 Thess. 2:7-8 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:



1g. The departure from the faith:

2g. The removal of the Holy Spirit: (in His restraining and indwelling at the rapture)

3g. The revelation of the Man of Sin:

2e. His power:

1f. His help from Satan:

Rev. 13:2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

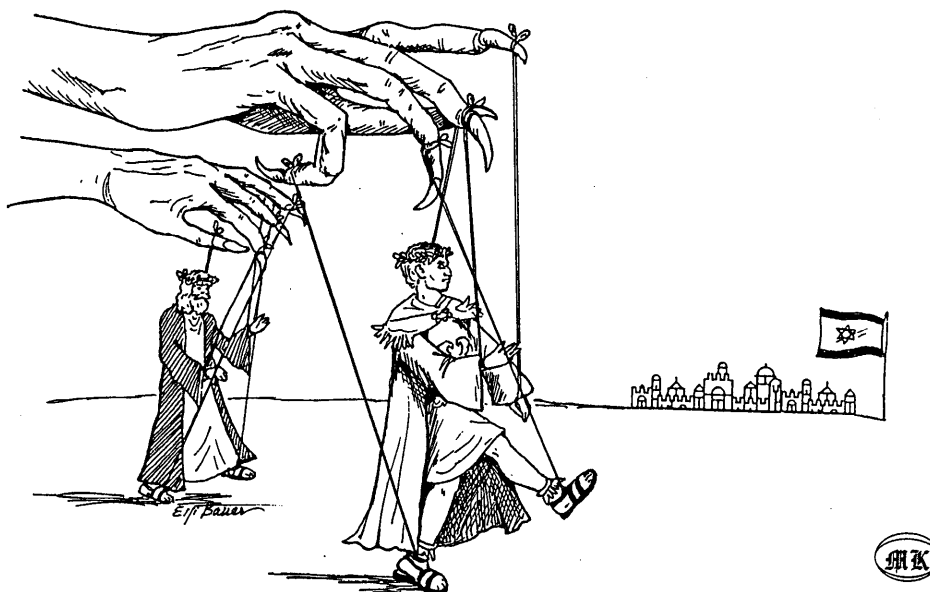
4c. The developments of the tribulation:

1d. The person of the Man of Sin:

2e. His power:

1f. His help from Satan.

2 Thess. 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

**MEPHISTOPHELES MANIPULATES THE MONSTERS**

"Whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. 2:9

2f. His wound unto death:

Rev. 13:3, 12 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

cf. Rev. 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

3e. His partner:

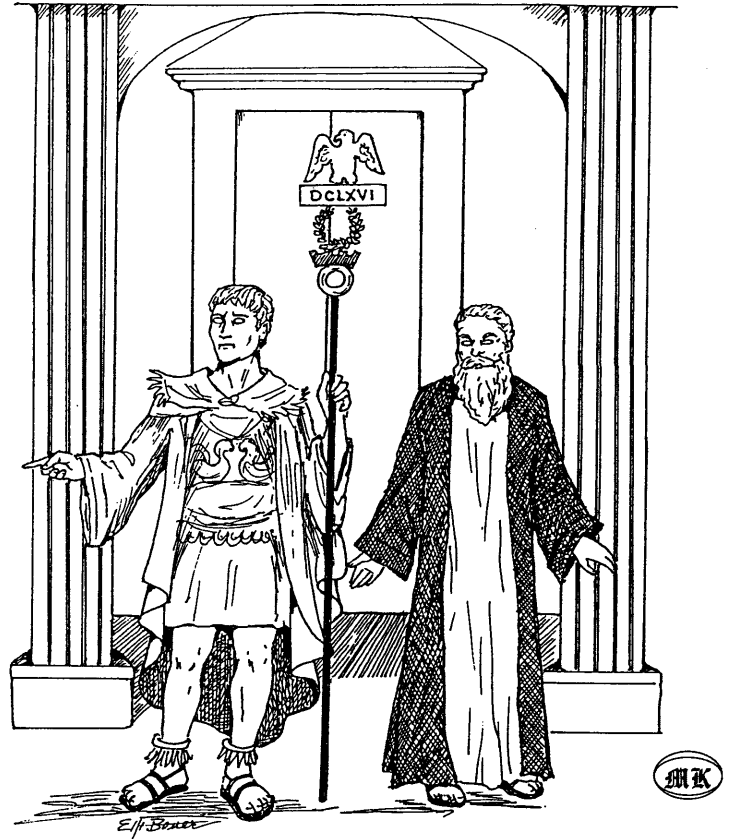
1f. The false prophet promotes the worship of the first beast:

Rev. 13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

2f. The false prophet performs authenticating miracles:

Rev. 13:13-14 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

- 3A. The Panorama of Prophecy:
 2b. The period of the tribulation:
 4c. The developments of the tribulation:
 1d. The person of the Man of Sin:
 3e. His partner:

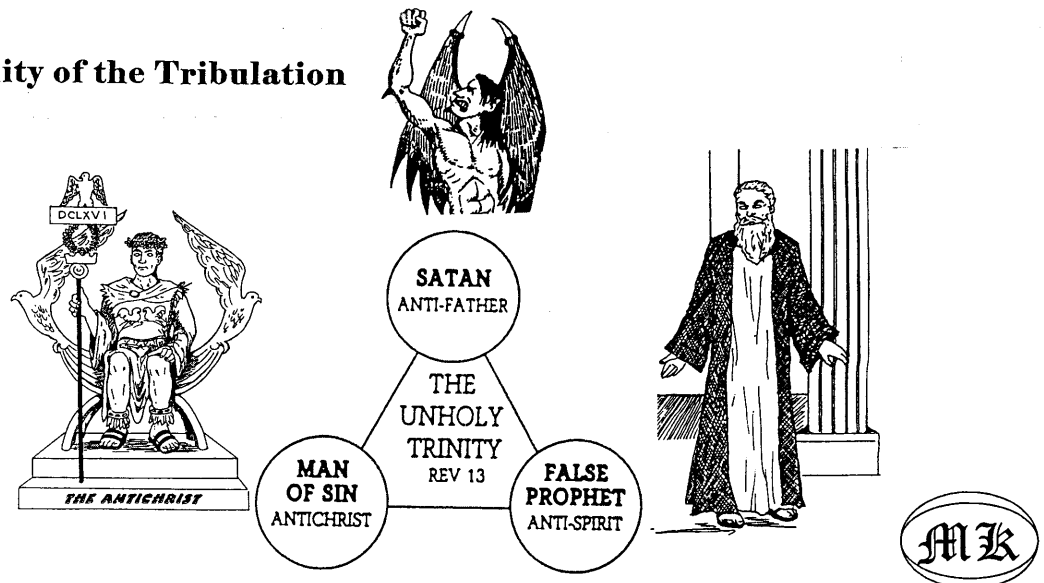


"...and the dragon gave him [antichrist] his power, and his seat, and great authority...and he [the false prophet] exerciseth all the power of the first beast before him..." Rev. 13: 2,12

- 3f. The false prophet perfects the satanic trinity:

The Dragon--Anti-Father
 The Beast--Antichrist
 The False Prophet--Anti-Spirit

The Counterfeit Trinity of the Tribulation



2b. The period of the tribulation:

4c. The developments of the tribulation:

1d. The person of the Man of Sin:

4e. His program:

1f. His program for Israel:

Dan. 9:25-27 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

1g. His covenant with apostate Judaism:

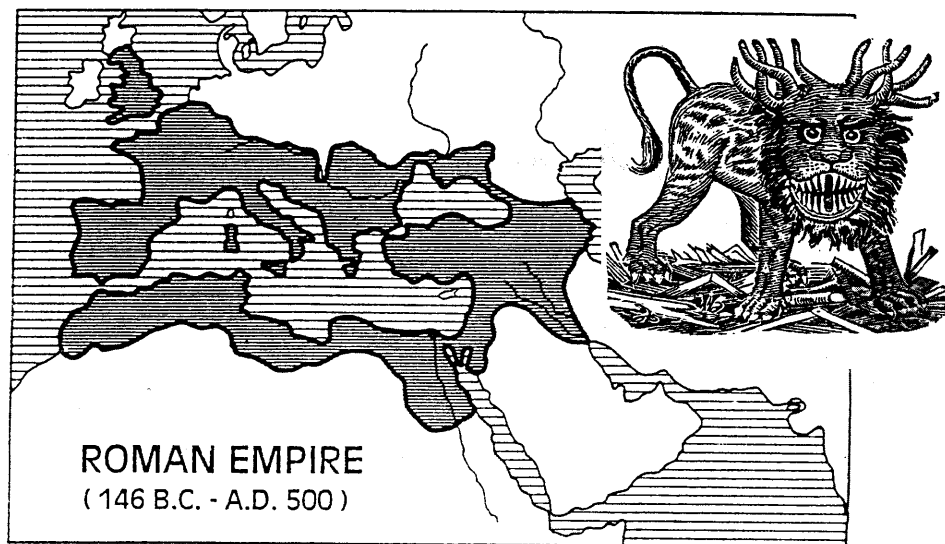
Ez. 38:8, 12 After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. 12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

Israel's peace appears to be the result of Antichrist's protection.

2g. His protection against the overflowing scourge:

Is. 28:14-15 Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem. 15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.

Dan. 11:36-45



2f. His program for the Roman Empire:

Dan. 7:19-22, 24 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet; 20 And of the

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

1d. The person of the Man of Sin:

4e. His program:

2f. His program for the Roman Empire:

ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. 21 I beheld, and the same horn made war with the saints, and prevailed against them; 22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. 24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and **he shall subdue three kings.**

Rev. 17:12-13 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind, and shall give their power and strength unto the beast.

1g. The subduing of three nations:

2g. The subjection of seven nations:

3f. His program for the world:

1g. Unrivaled autocracy:

Dan. 7:21-28 I beheld, and the same horn made war with the saints, and prevailed against them; 22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. 23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. 27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him. 28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Rev. 13:5-7 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

2g. Universal worship:

Rev. 13:4-5, 17 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who *is* able to make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

1d. The person of the Man of Sin:

4e. His program:

3f. His program for the world:

2g. Universal worship:

1h. His destruction of the apostate church:

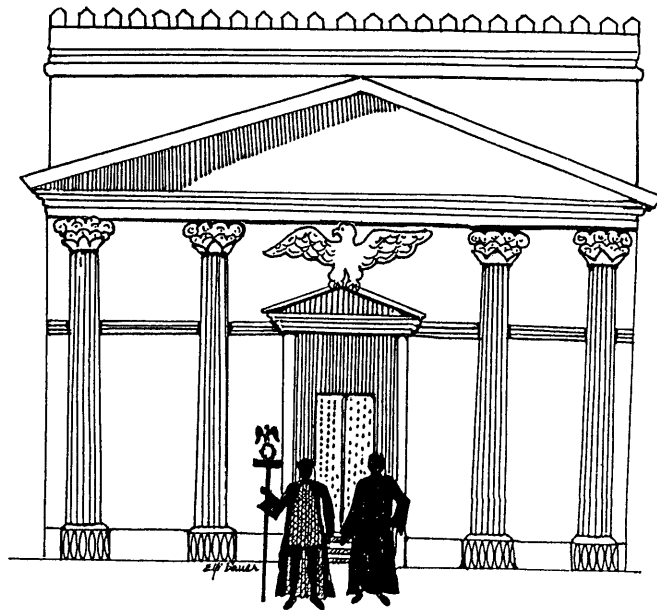
Rev. 17:16-17 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

2h. His persecution of the Jewish saints:

Rev. 12:14-17 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

3h. His demands for universal worship:

Rev. 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.



"[The false prophet performs] miracles which he had power to do in the sight of the beast [antichrist]." Rev. 13:14



5e. His punishment:

1f. His kingdom and subjects are judged:

Rev. 16:10-11 And the fifth angel poured out his vial upon the seat of the beast; and

2b. The period of the tribulation:

4c. The developments of the tribulation:

1d. The person of the Man of Sin:

5e. His punishment:

1f. His kingdom and subjects are judged:

his kingdom was full of darkness; and they gnawed their tongues for pain, 11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

2f. His commercial world system is doomed:

Rev. 18:1-3, 10, 19 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. 19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

3f. His armies are conquered by the Lord:

Rev. 19:11-21

Rev. 19:15,21 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Rev. 16:12-16 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. 3 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

4f. He and his prophet are consigned alive to the lake of fire:

Rev. 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

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

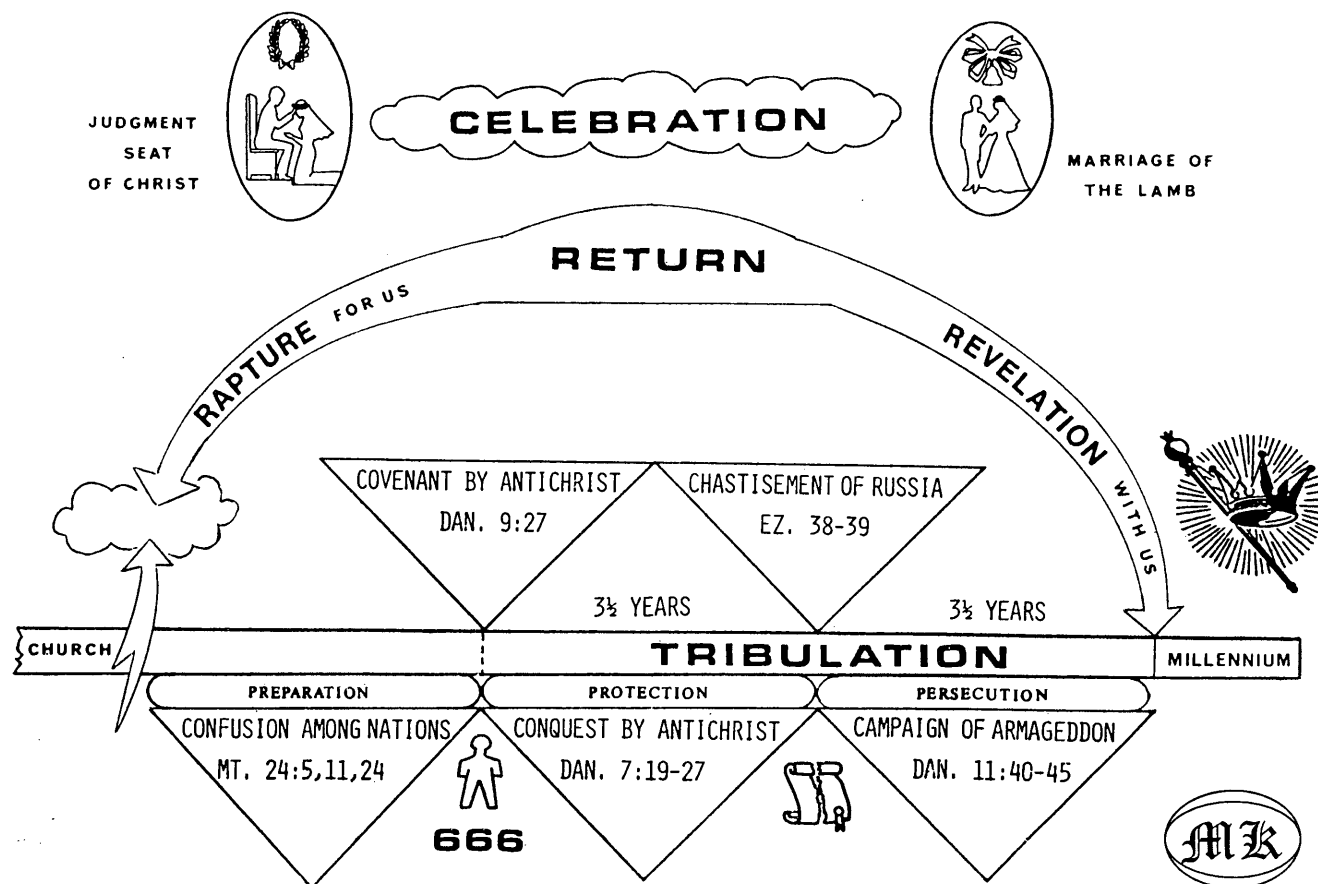
2d. The power struggle among the nations:

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

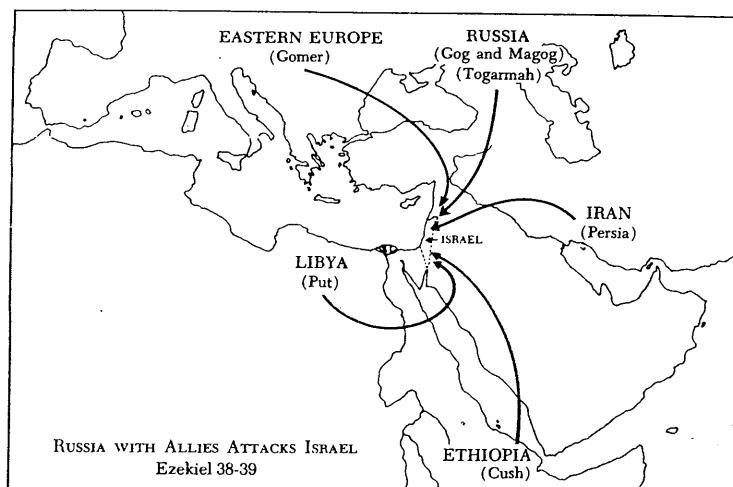
2d. The power struggle among the nations:



1e. The conflict of Gog and Magog:
Ez. 38-39

1f. The parties of the conflict:

Ez. 38:1-6 And the word of the LORD came unto me, saying, 2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, 3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal: 4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of *armour*, *even* a great company *with* bucklers and shields, all of them handling swords: 5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet: 6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: *and* many people with thee.



2b. The period of the tribulation:

4c. The developments of the tribulation:

2d. The power struggle among the nations:

1e. The conflict of Gog and Magog:

2f. The purpose of the conflict:

Ez. 38:11-14 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, 12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. 13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? 14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it*?

1g. Spiritually: unsaved and unconcerned

2g. Militarily: unprepared and unguarded

3g. Economically: unrivaled and unmatched

3f. The period of the conflict:

Ez. 38:8 After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.



4f. The punishment from God:

Ez. 38:19-23 For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; 20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. 21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother. 22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone. 23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

2b. The period of the tribulation:

4c. The developments of the tribulation:

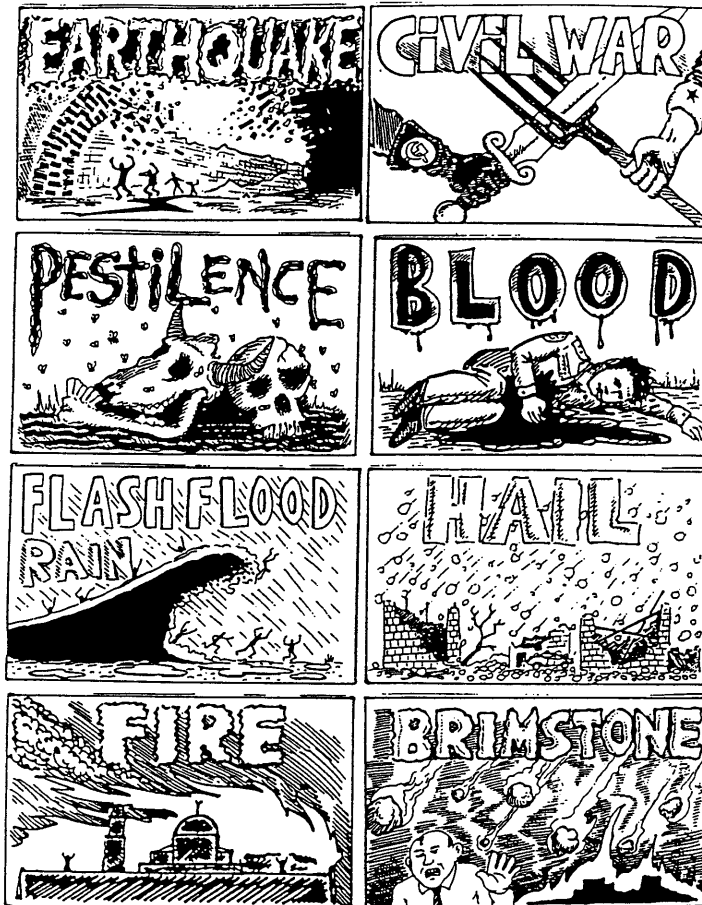
2d. The power struggle among the nations:

1e. The conflict of Gog and Magog:

4f. The punishment from God:

1g. The arsenal of heaven: 8 distinct judgments (38:18-21)

THE ARSENAL OF THE ALMIGHTY: EZEKIEL 38:18-23



2g. The aftermath of the holocaust: Ex. 39 -- the burning (v 9-10), the burial (v. 11-16), the banquet (v. 17-20)

The attack by and annihilation of the Russian invaders has made Gog and Magog a symbol for all times of those who would destroy Israel and are decimated in the process (Rev. 20:8)

2e. The campaign of Armageddon:

Dan. 11:40-45 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. 41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. 42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. 43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps. 44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

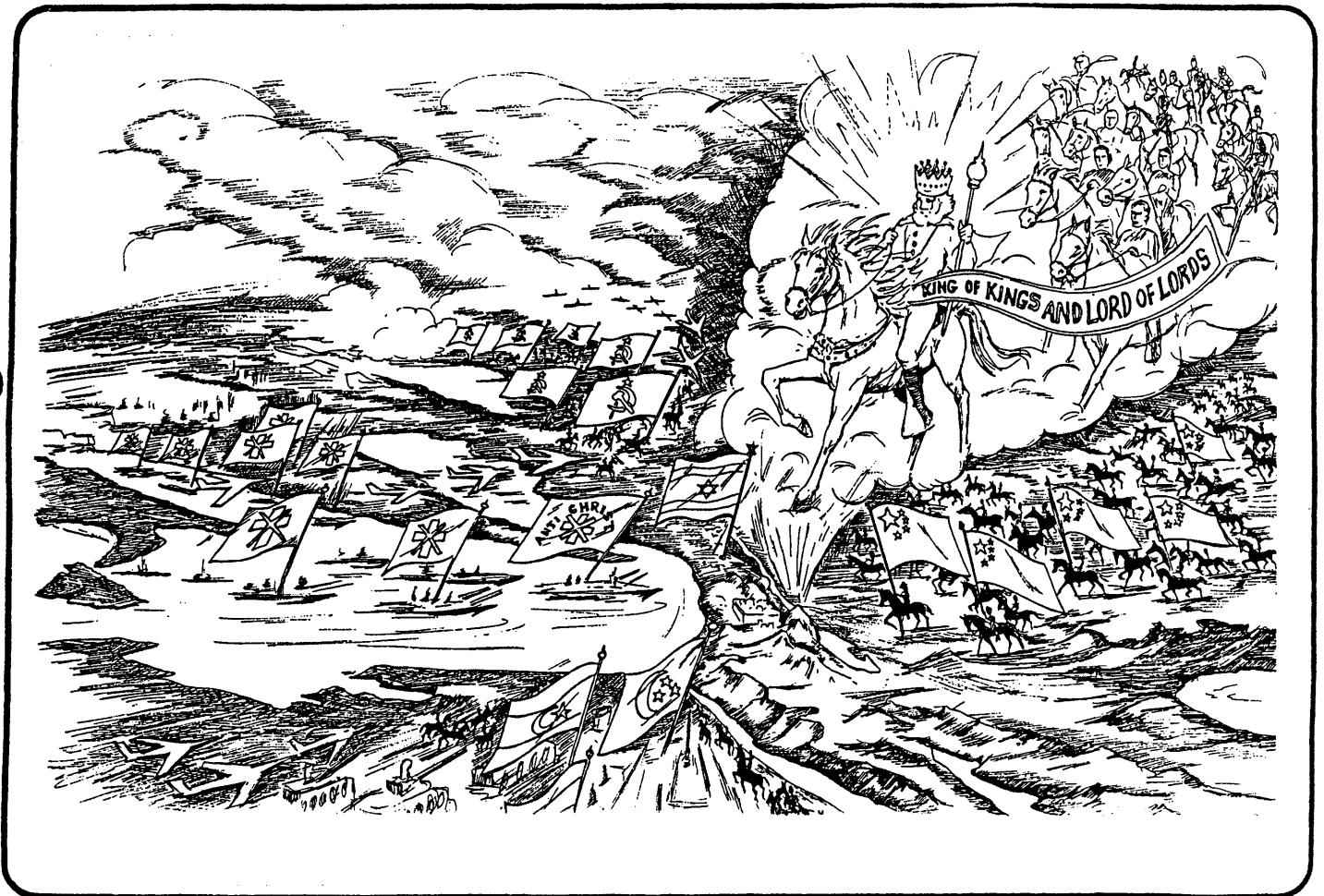
2d. The power struggle among the nations:

2e. The campaign of Armageddon:

with great fury to destroy, and utterly to make away many. 45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

1f. The occasion for the campaign:

2f. The order of events: (Dan. 11:40-45; Rev. 19:11 ff)



1g. The action by the king of the South:

2g. The attack by the king of the North:

3g. The assault by the Wilful King:

4g. The approach of the armies of the East: (Rev. 9:16 speaks of 200 million demorized horsemen.)

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

2d. The power struggle among the nations:

2e. The campaign of Armageddon:

4f. The objective of the campaign:

5g. The advent of the Lord and His armies:

Rev. 19:11-21

3f. The outcome of the campaign:

1g. The centers for the conflict:

Zech. 12:2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

Rev. 16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

2g. The carnage of the conflict:

Rev. 14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

Zech. 14:1-2 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

4f. The objective of the campaign:

1g. To punish the wickedness of man:

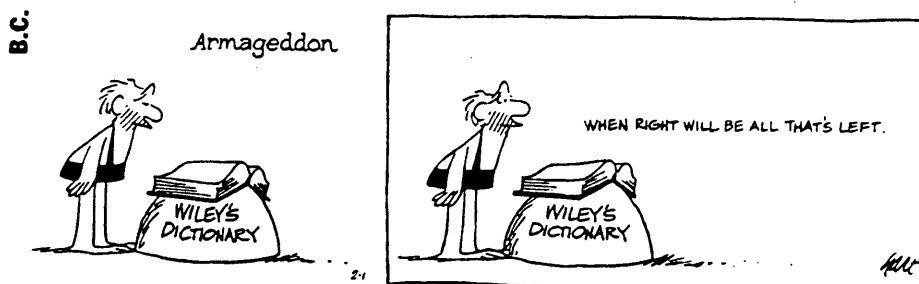
Is. 63:1-6 Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. 2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? 3 I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. 4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come. 5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. 6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

2g. To prostrate man before the King of kings and Lord of lords:

Rev. 14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

Rev. 19:17-18 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

- 3A. The Panorama of Prophecy:
 2b. The period of the tribulation:
 4c. The developments of the tribulation:



3d. The punishment of the world:

1e. The increase of human iniquity:

Mt. 24:12 And because iniquity shall abound, the love of many shall wax cold.

2 Thess. 2:7-8 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Jn. 2:18-- Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

2 Tim. 3:13-- But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

2 Thess. 2:7-- For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

1f. Mental deception:

2 Thess. 2:10-11 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie:

2f. Moral degeneracy:

Rev. 9:20-21 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

3f. Volitional impenitence:

2 Thess. 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

Rev. 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Rev. 16:9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

3d. The punishment of the world:

1e. The increase of human iniquity:

4f. Spiritual apostasy:

Rev. 13:4, 15-17 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? 15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

2e. The intervention of satanic power:

Rev. 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Dan. 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Dan. 10:20-21 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. 21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

Rev. 12:7-9 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

1f. The multiplication of demonic activity:

Rev. 9:1-11

2f. The energizing of the antichristian beast:

Rev. 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

3f. The persecution of the redeemed saints:

Rev. 6:9-11 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

Rev. 12:13-17 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

3d. The punishment of the world:

2e. The intervention of satanic power:

3f. The persecution of the redeemed saints:

serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

3e. The infliction of divine wrath:

Rev. 6:16-17 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and who shall be able to stand?

Rev. 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

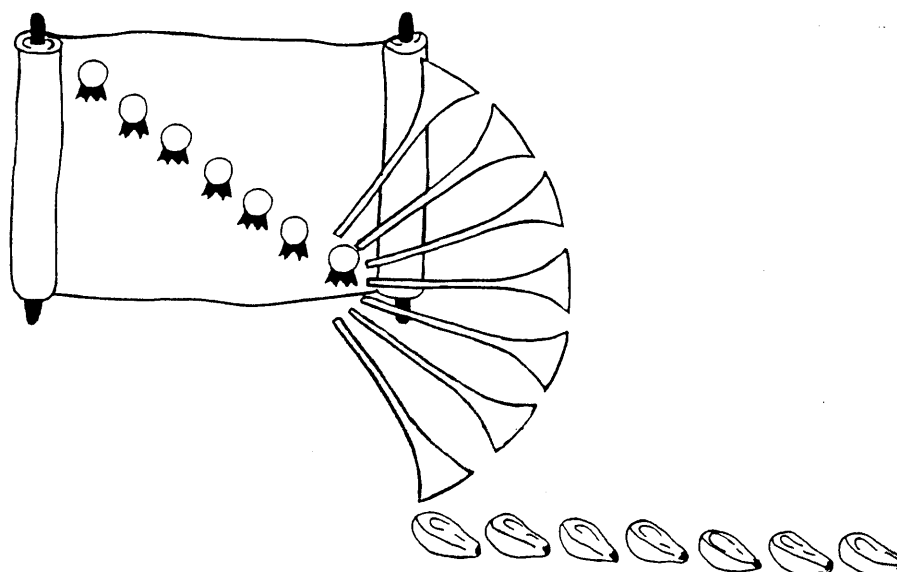
1f. The removal of the divine restrainer:

2 Thess. 2:7-8 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Rev. 6:1, 3, 5, 7 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 3 And when he had opened the second seal, I heard the second beast say, Come and see. 5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

2f. The roster of direct punishments:

Rev. 6-19



3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

3d. The punishment of the world:

3e. The infliction of divine wrath:

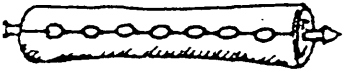
2f. The roster of direct punishments:

1g. The opening of the seven seals:

Rev. 6:1-17

THE SEAL JUDGMENTS

- 1 White Horse & Cold War
- 2 Red Horse & Open War
- 3 Black Horse & Famine
- 4 Pale Horse & Death
- 5 Martyrs in Heaven
- 6 Physical Disturbances
- 7 Rev. 8:1-6



1h. The first seal:

Rev. 6:1-2 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

2h. The second seal:

Rev. 6:3-4 And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

3h. The third seal:

Rev. 6:5-6 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

4h. The fourth seal:

Rev. 6:7-8 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

5h. The fifth seal:

Rev. 6:9-11 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

6h. The sixth seal:

Rev. 6:12-17 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and who shall be able to stand?

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

3d. The punishment of the world:

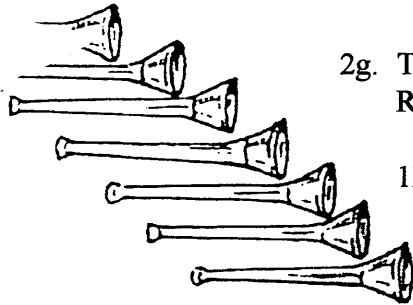
3e. The infliction of divine wrath:

2f. The roster of direct punishments:

1g. The opening of the seven seals:

7h. The seventh seal:

Rev. 8: 1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.



2g. The blowing of the seven trumpets:

Rev. 8:6-9:21

1h. The first trumpet:

Rev. 8:7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

THE TRUMPET JUDGMENTS

- 1 Catastrophes on Earth
- 2 Convulsions on Seas
- 3 Pollution of Waters
- 4 Darkening of Heavens
- 5 Torment of Humans
- 6 Death of 1/3 of Mankind
- 7 Rev. 11:15-19

2h. The second trumpet:

Rev. 8:8-9 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

3h. The third trumpet:

Rev. 8:10-11 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

4h. The fourth trumpet:

Rev. 8:12-13 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. 13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

5h. The fifth trumpet:

Rev. 9:1-12 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. 8 And they had hair as the

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

3d. The punishment of the world:

3e. The infliction of divine wrath:

2f. The roster of direct punishments:

2g. The blowing of the seven trumpets:

5h. The fifth trumpet:

hair of women, and their teeth were as *the teeth* of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. 10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue *hath* his name Apollyon. 12 One woe is past; *and*, behold, there come two woes more hereafter.

6h. The sixth trumpet:

Rev. 9:13-21 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. 16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

7h. The seventh trumpet:

Rev. 11:15-19 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. 19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

3g. The pouring out of the bowls:

Rev. 16:1-21

1h. The first bowl:

Rev. 16:2 And the first went, and poured out his vial upon the earth; and

3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

3d. The punishment of the world:

3e. The infliction of divine wrath:

2f. The roster of direct punishments:

3g. The pouring out of the bowls:

1h. The first bowl:

there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

2h. The second bowl:

Rev. 16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

3h. The third bowl:

Rev. 16:4-7 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

4h. The fourth bowl:

Rev. 16:8-9 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. 9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

5h. The fifth bowl:

Rev. 16:10-11 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, 11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

6h. The sixth bowl:

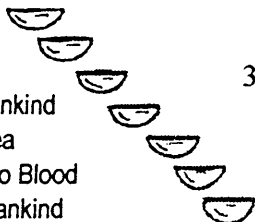
Rev. 16:12-16 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. 13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

7h. The seventh bowl:

Rev. 16:17-21 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains

THE BOWL
JUDGMENTS

- 1 Sores upon Mankind
- 2 Death in the Sea
- 3 Rivers Turned to Blood
- 4 Scorching of Mankind
- 5 Darkness and Pain
- 6 Euphrates Dries Up
- 7 Earthquake, Hail & Death



3A. The Panorama of Prophecy:

2b. The period of the tribulation:

4c. The developments of the tribulation:

3d. The punishment of the world:

3e. The infliction of divine wrath:

2f. The roster of direct punishments:

3g. The pouring out of the bowls:

7h. The seventh bowls:

were not found. 21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

4d. The preaching of the gospel:

1e. The means of salvation:

1f. The ministry of the Holy Spirit:

2 Thess. 2:7-8 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2f. The necessity of faith:

Heb. 11:1-4 Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Faith--

Rev. 13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Rev. 14:12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

The blood--

Rev. 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Rev. 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

The gospel --

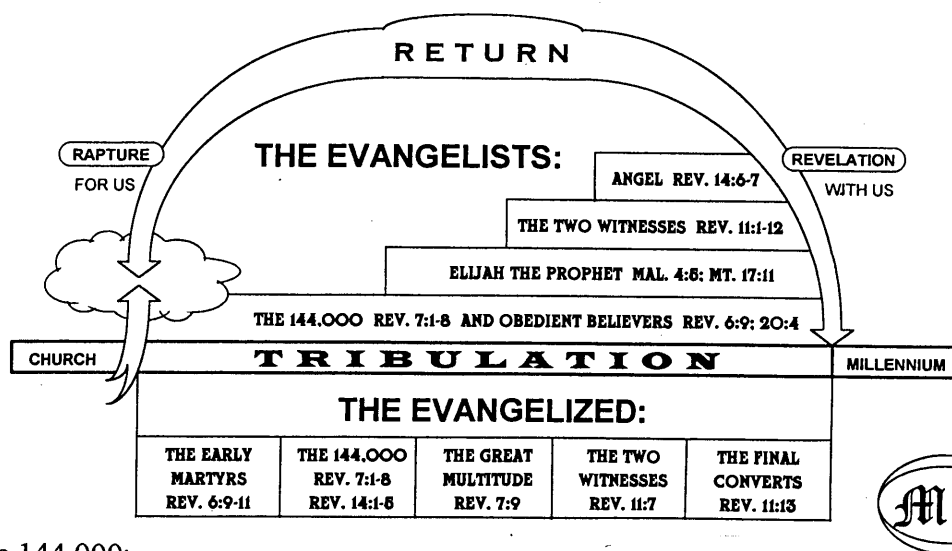
Mt. 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Rev. 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

2e. The messengers of salvation:

- 3A. The Panorama of Prophecy:
 2b. The period of the tribulation:
 4c. The developments of the tribulation:
 4d. The preaching of the gospel
 2e. The messengers of salvation:

SALVATION IN THE TRIBULATION



- 1f. The 144,000:
 Rev. 7; 14

1g. Their identity:

2g. Their activity:

- 2f. The two witnesses:
 Rev. 11:3-12

1g. Their ministry:

2g. Their martyrdom:

- 3f. The angel:

Rev. 14:6-7 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

1g. The commencement of his ministry:

2g. The content of his gospel:

- 4f. Elijah:

Mal. 3:1-3 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. 2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 3 And he shall sit as a refiner and purifier of

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4d. The preaching of the gospel

2e. The messengers of salvation:

4f. Elijah:

silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Mal. 4:5-6 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

1g. The prediction concerning Elijah:

Mt. 17:10-11 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

2g. The person of John the Baptist:

Jn. 1:19-21 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

Lk. 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

3e. The martyrs of the tribulation:

1f. The martyred remnant:

Rev. 14:1-4 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

Rev. 6:9-11 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

2f. The martyred multitude:

Rev. 7:9-17

4e. The multitudes of the redeemed:

2b. The period of the tribulation:

4c. The developments of the tribulation:

4d. The preaching of the gospel

4e. The multitudes of the redeemed:

1f. The living Jews:

Mt. 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Is. 27:13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Zech. 13:8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

2f. The living gentiles:

Mt. 25:31-34, 37 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

3b. The presence of the King:

1c. The return of Christ:

1d. The promises of the second advent:

"The bulk of the prophecies relating to the Second Advent began immediately after the division of the kingdom of Israel into 10 tribes and two tribes. The division marked the disintegration of national Israel, and, the prophets, looking for a hope for Israel and the world, saw it in the advent of the Messiah in both the first and second aspects of His redemption."

1e. The Old Testament promises:

1f. The first and second advent:

Is. 9:6-7 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Is. 61:1-2 The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

2f. The second advent:

Job 19:25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter day upon the earth:

3A. The Panorama of Prophecy:

3b. The presence of the King:

1c. The return of Christ:

1d. The promises of the second advent:

2e. The New Testament promises: In a total of 260 chapters, 318 references are made to the second coming, including the rapture and the revelation.

1f. The Savior predicted His return:

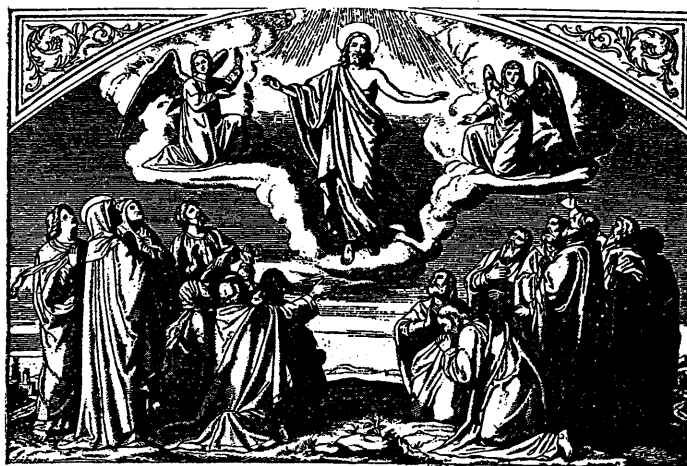
Mt. 26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Cf. Dan. 7:13-14 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

Mt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

2f. The heavenly messengers promised His return:

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



While the apostles were still looking up to heaven, two angels, clad in white robes, came and said to them: "This Jesus, whom you have seen ascending into heaven, shall come again."

3f. The first church council affirmed His return:

Acts 15:13-17 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

4f. The apostles declared His return:

3b. The presence of the King:

1c. The return of Christ:

1d. The promises of the second advent:

2e. The New Testament promises:

4f. The apostles declared His return:

Phil. 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

2 Thess. 1:7-8 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Js. 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

1 Pet. 5:3-4 Neither as being lords over *God's* heritage, but being ensamples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

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

2d. The particulars of the second advent:

1e. A personal advent:

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

2 Thess. 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2e. A physical advent:

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

Zech. 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

3e. A visible advent:

Mt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

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

4e. A glorious advent:

Mt. 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

3A. The Panorama of Prophecy:

3b. The presence of the King:

1c. The return of Christ:

2d. The particulars of the second advent:

4e. A glorious advent:

Mt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

2 Thess. 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

3d. The purpose of the second advent:

1e. The destruction of satanic world system:

Dan. 2:36-45

Rev. 19:19-21 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

2e. The restoration of national Israel:

Joel 3:14-16 Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision. 15 The sun and the moon shall be darkened, and the stars shall withdraw their shining. 16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

Rom. 11:25-32

3e. The establishment of the millennial kingdom:

Isa. 11:1-10 vs. 10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Rev. 20:4-6 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. 6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

4d. The progress of the second advent:

1e. The return of the Lord:

Rev. 19:11-21

Mt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

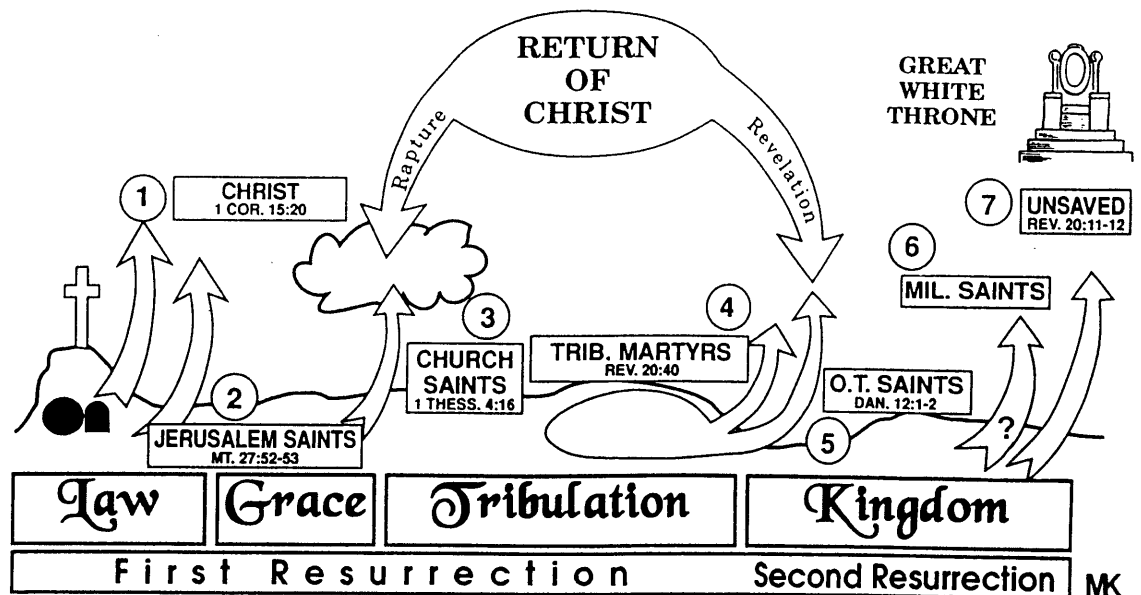
3b. The presence of the King:

1c. The return of Christ:

4d. The progress of the second advent:

2e. The resurrection of the dead:

The Resurrection unto LIFE and DAMNATION



1f. The resurrection of Old Testament saints:

1g. New Testament saints will be raised at the rapture:

1 Cor. 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

1 Thess. 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

2g. Old Testament saints will be raised at the revelation:

Dan. 12:1-2 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and **there shall be a time of trouble**, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, **some to everlasting life**, and some to shame *and* everlasting contempt.

Is. 26:16-19 LORD, in trouble have they visited thee, they poured out a prayer *when* thy chastening was upon them. 17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD. 18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world

3A. The Panorama of Prophecy:

3b. The presence of the King:

1c. The return of Christ:

4d. The progress of the second advent:

2e. The resurrection of the dead:

1f. The resurrection of Old Testament saints:

2g. Old Testament saints will be raised at the revelation:

fallen. 19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is* as the dew of herbs, and the earth shall cast out the dead.

2f. The resurrection of tribulation saints:

Rev. 20:4-5 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

3e. The regathering of Israel:

Mt. 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

4e. The reckoning of living Jews and Gentiles:

The Judgments of Unbelievers at the Second Advent of Christ

GROUPS	REFERENCES	PUNISHMENT
Antagonists of the believer	2 Thess. 1:7-8	Flaming vengeance of Jesus Christ
Armies at Armageddon	Rev. 19:21	Slain with a sword from Jesus' mouth
Antichrist and the False Prophet	Rev. 19:20	Cast alive into the Lake of Fire
Apostates	2 Peter 2:9 Jude 15	Judgment of God
Accursed of Israel	Ezek. 20:38	Purged out by God
Abominable among the Gentiles	Matt. 25:45-46	Everlasting punishment
Arch-enemy Satan and his host	Rev. 20:1-3 Zech. 13:2	Cast into bottomless pit Banished by God

3A. The Panorama of Prophecy:

3b. The presence of the King:

1c. The return of Christ:

4d. The progress of the second advent:

4e. The reckoning of living Jews and Gentiles:

1f. The judgment of Israel:

Mt. 24:32-25:30

1g. The time of the judgment:

Mt. 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

2g. The place of the judgment:

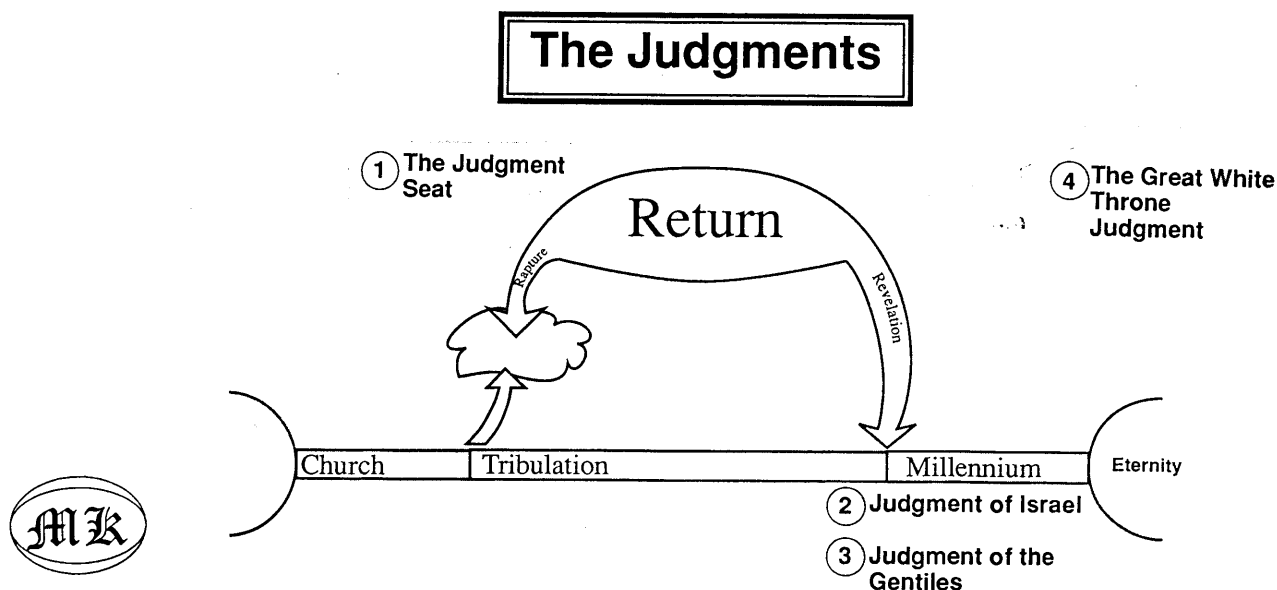
Ez. 20:34-38 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. 35 And I will bring you into the wilderness of the people, and there will I plead with you face to face. 36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. 37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: 38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD.

3g. The basis of the judgment:

Mt. 25:1-30

Mal. 3:2-5 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: 3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. 4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. 5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

Ez. 20:37-38 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: 38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD.



3A. The Panorama of Prophecy:

3b. The presence of the King:

1c. The return of Christ:

4d. The progress of the second advent:

4e. The reckoning of living Jews and Gentiles:

1f. The judgment of Israel:

4g. The result of the judgment:

Ez. 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

Mt. 25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Mt. 25:21, 23 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Zech. 13:8-9 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein. 9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, *It is* my people: and they shall say, The LORD *is* my God.

Rom. 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

2f. The judgment of the Gentiles:

Mt. 25:31-46

ST. MATTHEW 25

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

The Judgment of the Nations

3A. The Panorama of Prophecy:

3b. The presence of the King:

1c. The return of Christ:

4d. The progress of the second advent:

4e. The reckoning of living Jews and Gentiles:

2f. The judgment of the Gentiles:

1g. The subjects of the judgment:

Joel 3:1-2 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, 2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

2g. The place of the judgment:

Joel 3:2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3g. The basis of the judgment:

Joel 3:2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Mt. 25:40, 45 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

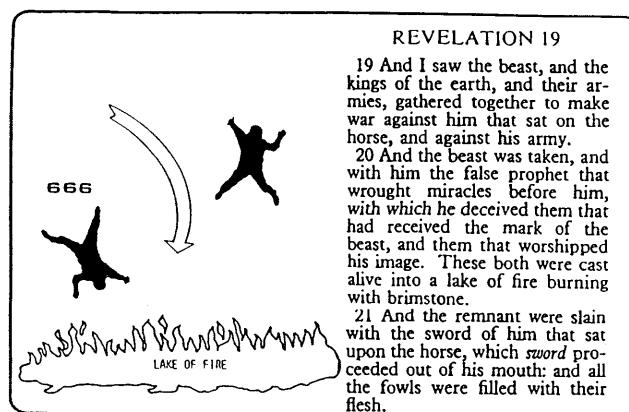
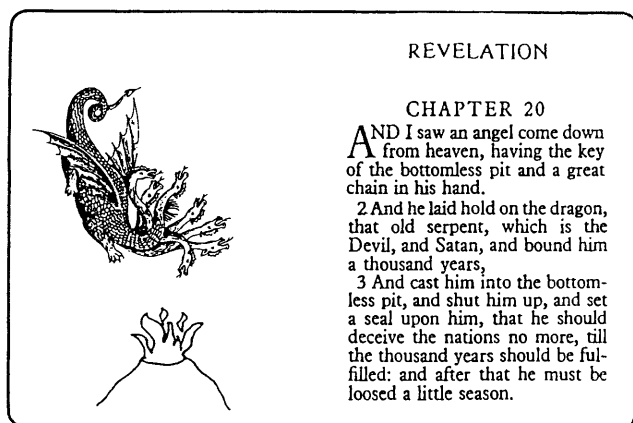
4g. The result of the judgment:

Mt. 25:34, 46 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

5e. The removal of Satan and his servants:

Rev. 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Rev. 20:1-3 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.



3b. The presence of the King:

1c. The return of Christ:

4d. The progress of the second advent:

5e. The rewards of the redeemed:

1f. Rewards for tribulation martyrs:

Dan. 12:13 But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

2f. Rejoicing for the friends of the bridegroom:

Mt. 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Heb. 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

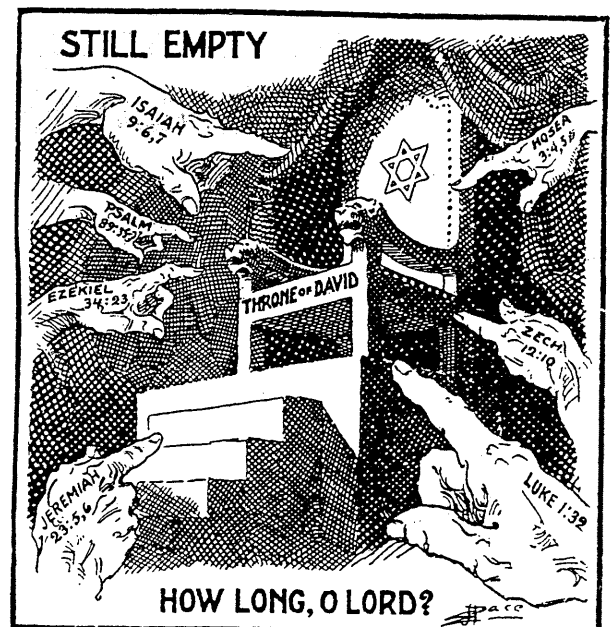
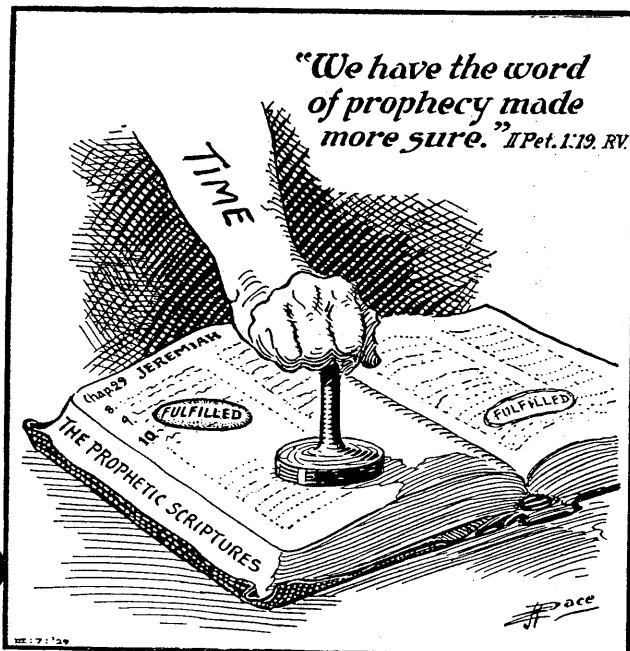
Heb. 11:39-40 And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.

3f. Reveling at the marriage supper:

Lk. 14:16-24

Mt. 12:1-14

2c. The reign of Christ:



3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

1d. The demand for a millennium:

1e. The Abrahamic Covenant:

Gen. 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

2e. The Davidic Covenant:

2 Sam 7:16-17 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. 17 According to all these words, and according to all this vision, so did Nathan speak unto David.

3e. The New Covenant:

Jer. 31:31-37 vs.33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

2d. The designations for the millennium:

1e. Kingdom of heaven:

Mt. 6:10 Thy kingdom come. Thy will be done in earth, as *it is* In heaven.

2e. Kingdom of God:

Lk. 19:11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

3e. Kingdom of Christ:

Rev. 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

4e. The regeneration:

Mt. 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

5e. The times of restitution:

Acts 3:18-24

6e. The times of refreshing:

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

7e. The fulness of times:

Eph. 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

8e. The world to come:

Heb. 2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

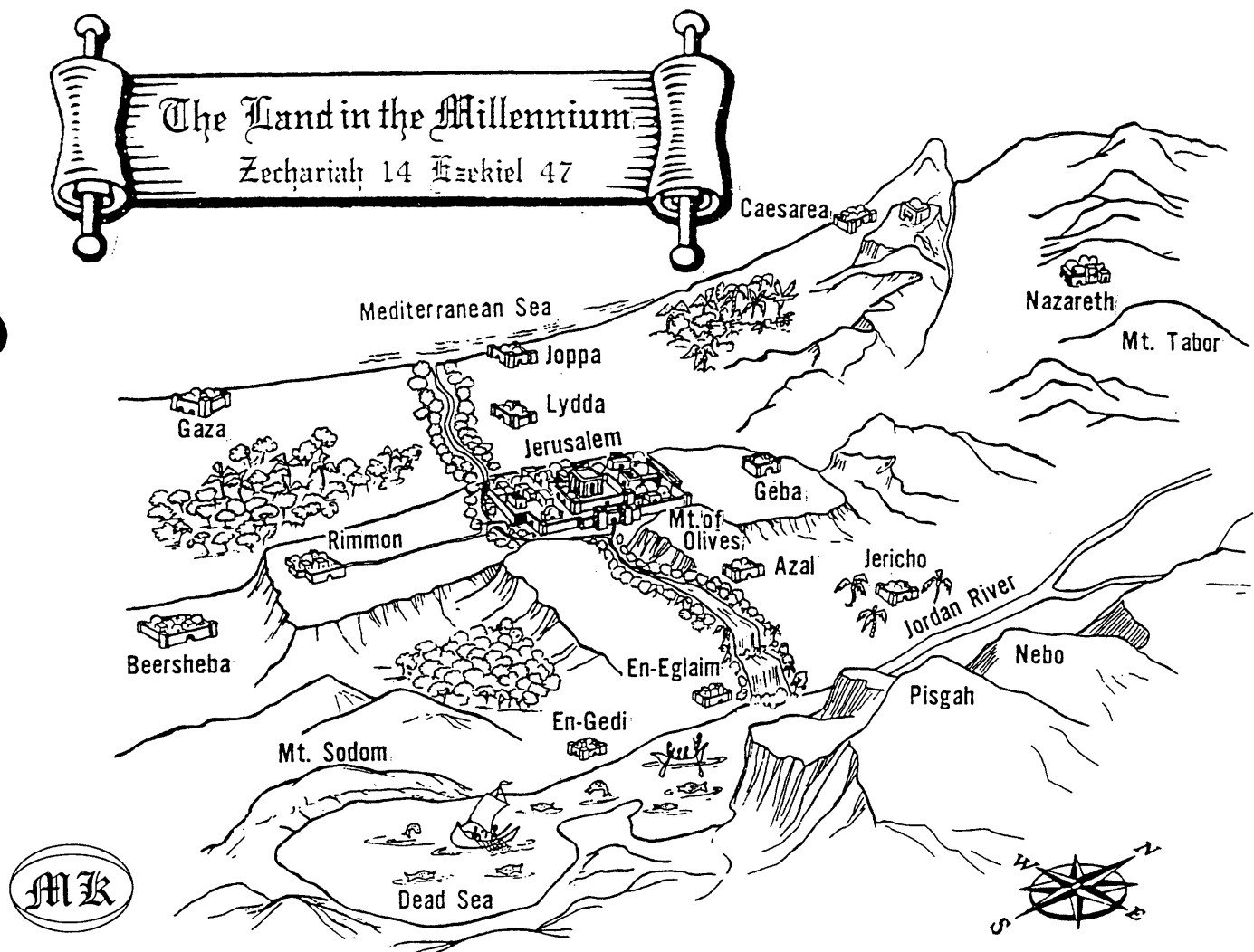
3d. The development of the millennium:

1e. The geographical changes in Israel:

1f. The removal of the mountains:

Zech. 14:4-11 esp. vs.10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.

Mic. 4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.



2f. The river of life:

Zech. 14:8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

1e. The geographical changes in Israel:

2f. The river of life:

Ez. 47:1-12

Ps. 46:4 *There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.*

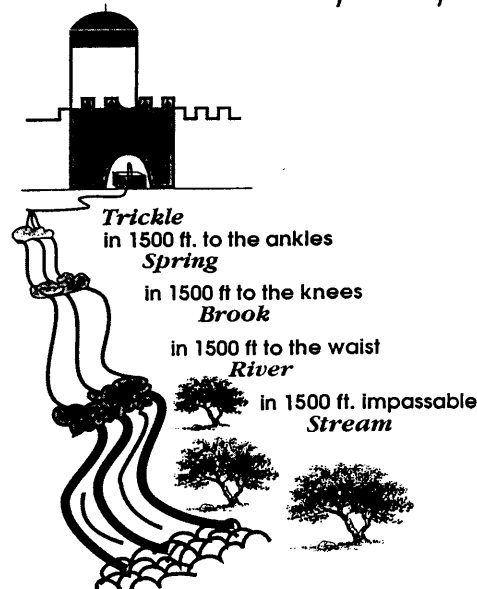
Joel 3:18 And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

1g. Its source:

Zech. 14:8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Ez. 47:1-2 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. 2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

The River of Life



What is the River of Ezekiel 47?

- ① "STREAM OF CHURCH HISTORY"
- ② "THE RIVER OF SALVATION HEALING THE DESERT OF SIN"
- ③ "A SYMBOL OF BAPTISM"
- ④ "A PICTURE OF SPIRITUAL LIFE"
- ⑤ "VITALITY FLOWING FORTH FROM HOLY GROUND"

2g. Its supernaturalness:

Ez. 47

3g. Its significance:

Ez. 47:9-12 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall

3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

1e. The geographical changes in Israel:

2f. The river of life:

3g. Its significance:

live whither the river cometh. 10 And it shall come to pass, *that* the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. 11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. 12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

3f. The regeneration of the land:

1g. The restoration of the Dead Sea:

Ez. 47:10 And it shall come to pass, *that* the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

2g. The remaining of the salt flats:

Ez. 47:11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

3g. The recovery of the desert areas:

Ez. 47:8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

2e. The governmental conditions:

1f. The rule of Christ:

1g. Certainty:

Rev. 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

Rev. 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.

2g. Character:

1h. In the fulness of the Spirit:

Is. 11:2-5 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

2e. The governmental conditions:

1f. The rule of Christ:

2g. Character:

2h. In equity and justice:

Jer. 23:5-6 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Mic. 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3h. In holiness:

Ps. 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Ps. 72:1-4 Give the king thy judgments, O God, and thy righteousness unto the king's son. 2 He shall judge thy people with righteousness, and thy poor with judgment. 3 The mountains shall bring peace to the people, and the little hills, by righteousness. 4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

Is. 65:20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

Zech. 14:16-21 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, *that have no rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. 20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

4h. In prosperity:

Jer. 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Is. 24:23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

5h. In peace:

3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

2e. The governmental conditions:

1f. The rule of Christ:

2g. Character:

5h. In peace:

Is. 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Is. 11:5-9 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

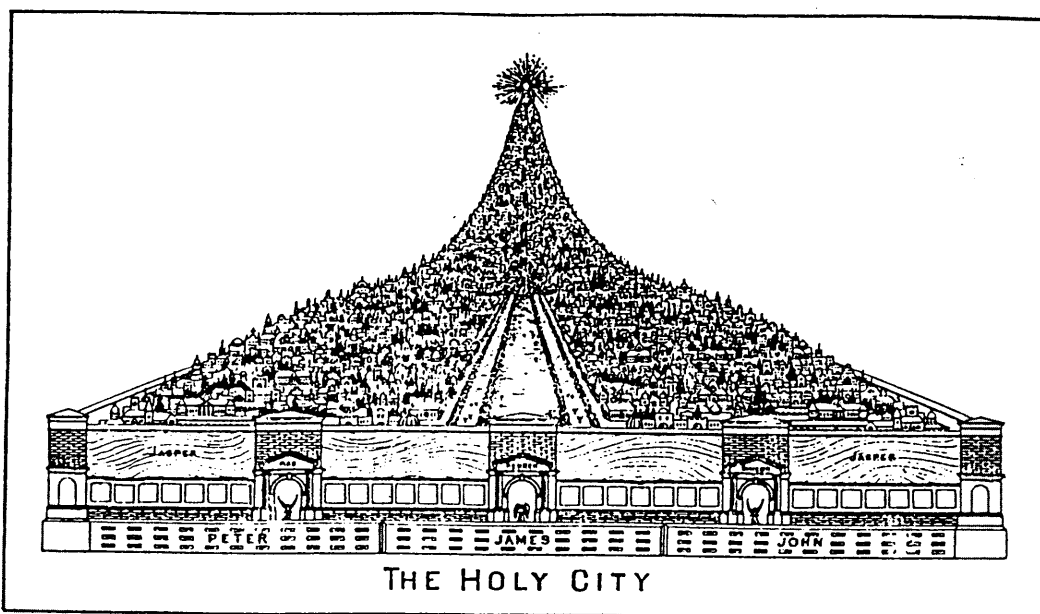
Is. 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

3g. Capitals:

1h. The heavenly Jerusalem:

Rev. 21:9-22 (perhaps a satellite city for 1000 years)

The Heavenly Jerusalem



Larkin, *Dispensational Truth*

2h. The earthly Jerusalem:

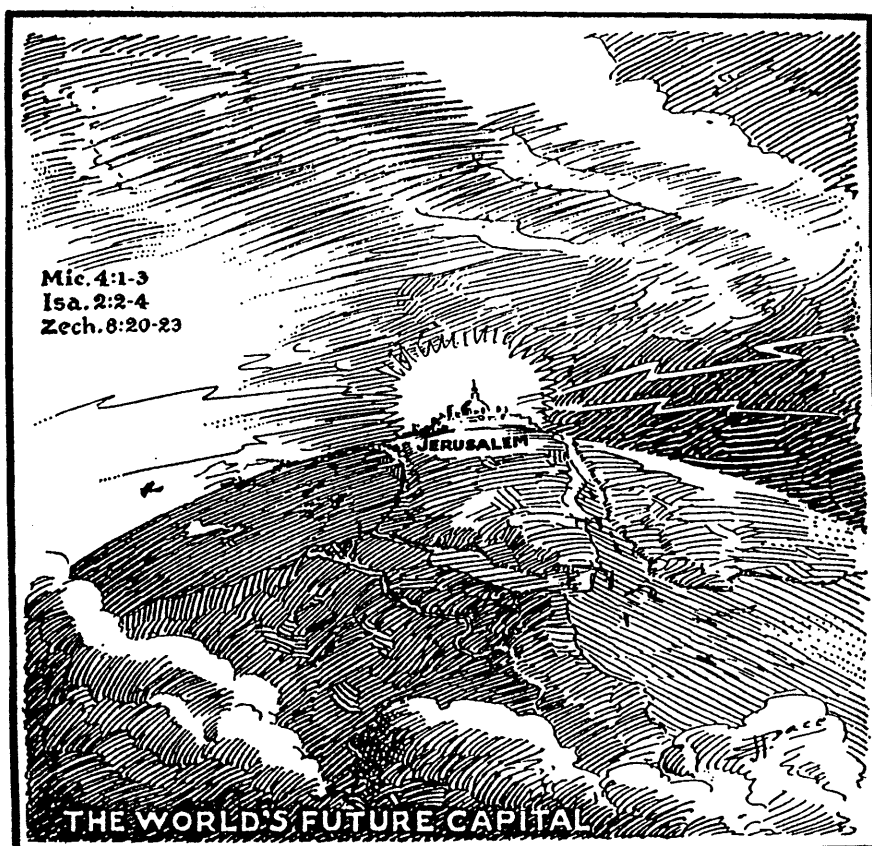
Zech. 8:8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

- 3b. The presence of the King:
- 2c. The reign of Christ:
- 3d. The development of the millennium:
 - 2e. The governmental conditions:
 - 1f. The rule of Christ:
 - 3g. Capitals:
 - 2h. The earthly Jerusalem:

Zech. 8:20-23 Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities: 21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. 22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. 23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that God is with you*.

Joel 3:17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

Jer. 3:17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.



- 2f. The rulers with Christ:

- 1g. David:

Is. 55:3-4 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David. 4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

2e. The governmental conditions:

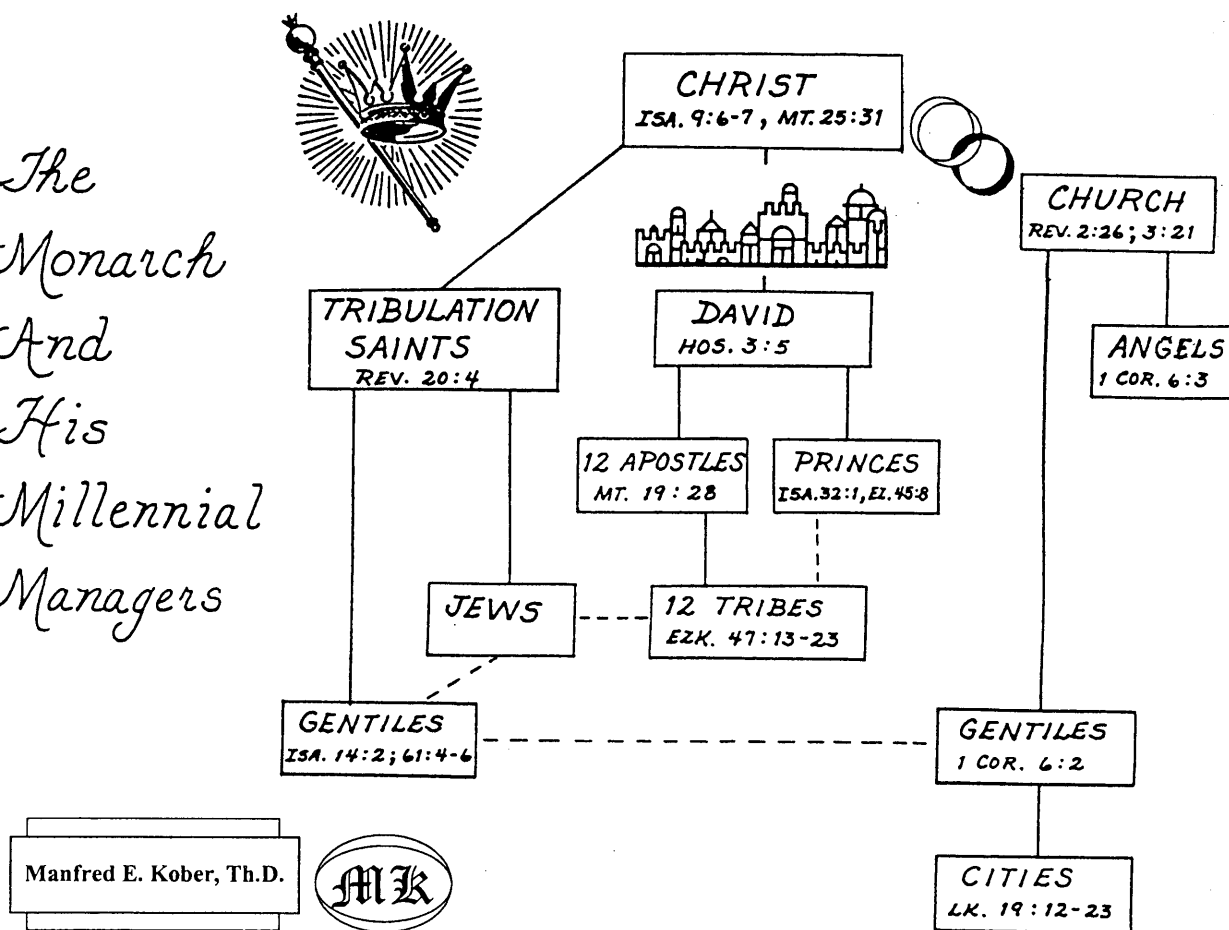
2f. The rulers with Christ:

1g. David:

Jer. 30:9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

Amos 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

*The
Monarch
And
His
Millennial
Managers*



2g. The church:

Rev. 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Rev. 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Rev. 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

2e. The governmental conditions:

2f. The rulers with Christ:

2g. The church:

2 Tim. 2:12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

Mt. 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

1 Cor. 6:1-3 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life?

Lk. 18:12-28

3g. Israel:

Ex. 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

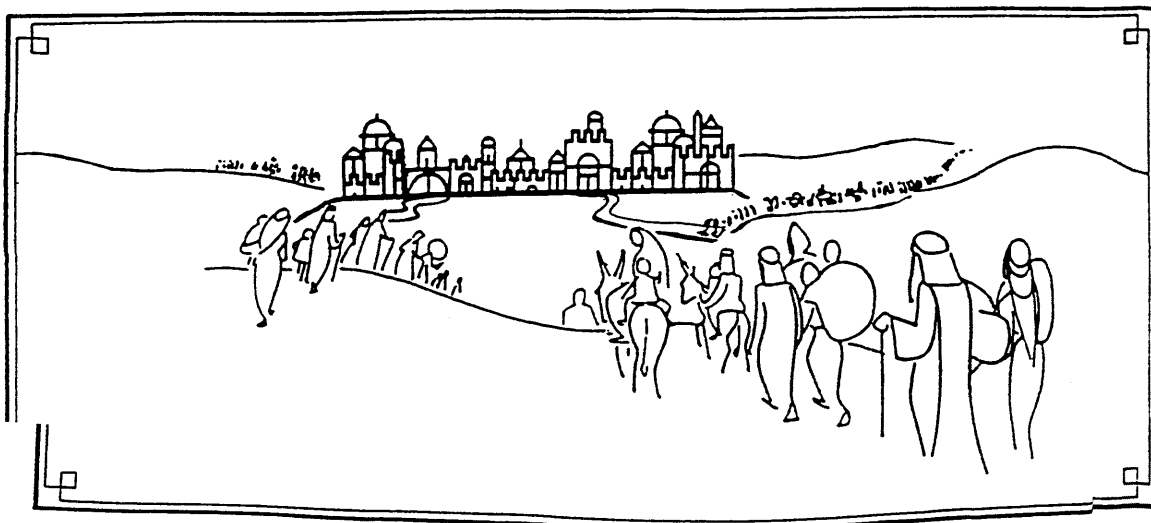
Is. 60:17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Is. 61:6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

3f. Subjects of the kingdom:

1g. Israel:

1h. Israel's restoration:



3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

2e. The governmental conditions:

3f. Subjects of the kingdom:

1g. Israel:

1h. Israel's restoration:

Amos 9:14-15 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Mic. 4:6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

Zech. 3:20 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Zech. 10:10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

2h. Israel's regeneration:

Rom. 11:26-27 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this *is* my covenant unto them, when I shall take away their sins.

Jer. 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Jer. 24:7 And I will give them an heart to know me, that I *am* the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

2g. The gentiles:

1h. Gentile salvation:

Is. 16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

Is. 18:7 In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

Is. 19:19-21 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. 20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

2h. Gentile servitude:

1i. To the Messiah--

3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

2e. The governmental conditions:

2f. The rulers with Christ:

2g. The gentiles:

2h. Gentile servitude:

1i. To the Messiah--

Zech. 8:22-23 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. 23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that God is with you*.

2i. To Israel--

Is. 14:1-2 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. 2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

Is. 16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

3e. The spiritual character:

1f. Spiritual blessings:

1g. Righteousness:

Mal. 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

Ps. 110:4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

Is. 10:21 The remnant shall return, even the remnant of Jacob, unto the mighty God.

Is. 26:2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

2g. Holiness:

Is. 4:3-4 And it shall come to pass, *that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:* 4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

Zech. 2:12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

Joel 3:17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

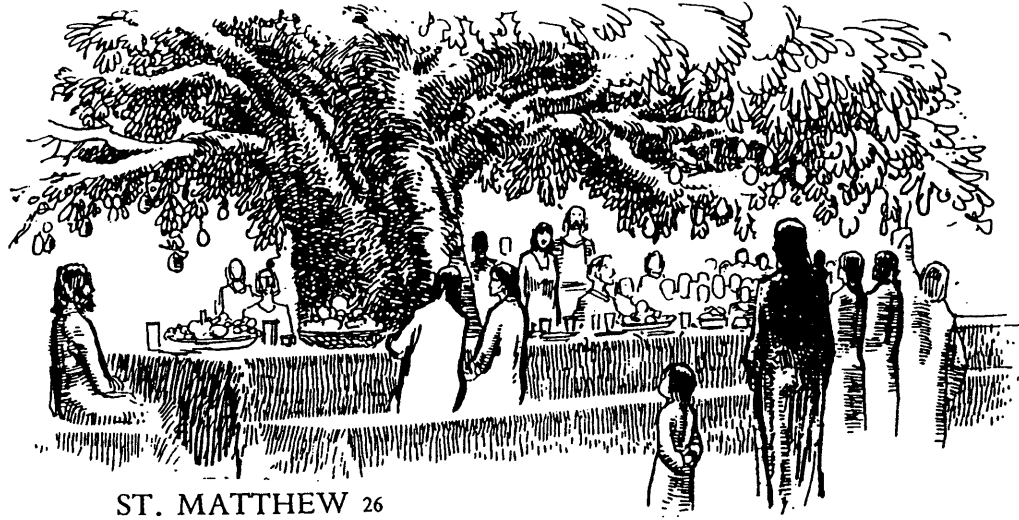
3d. The development of the millennium:

3e. Spiritual character:

1f. Spiritual blessings:

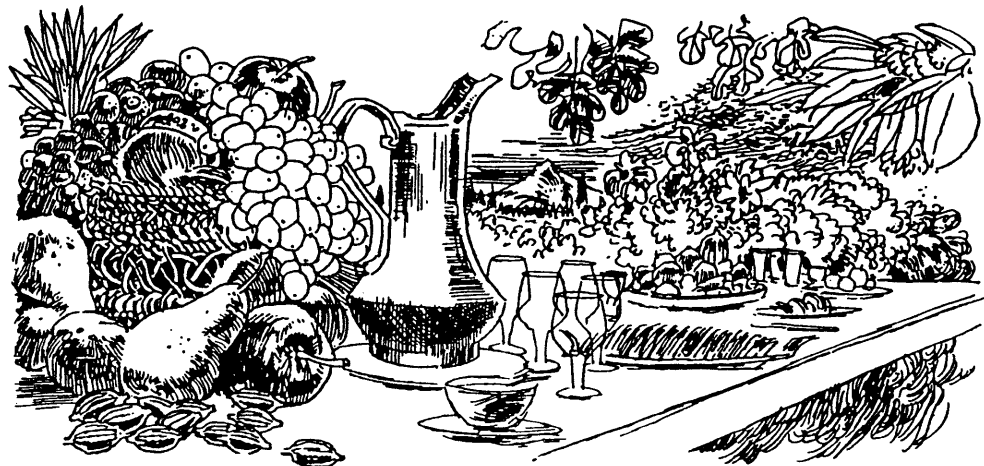
2g. Holiness:

Zech. 14:20-21 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.



ST. MATTHEW 26

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.



The Celebration

ST. LUKE 22

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;
30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

3e. Spiritual character:

1f. Spiritual blessings:

3g. Truth:

Zech. 8:8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

4g. The Holy Spirit:

Joel 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

Ez. 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

Ez. 37:14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

Jer. 31:33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

2f. Spiritual salvation:

1g. Salvation through Christ:

Zech. 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

2g. Unsaved in the Millennium:

Is. 65:20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

Zech. 14:16-18 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, *that have* no *rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

Rev. 20:7-8 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

3f. Spiritual worship:

1g. The millennial temple:

Ez. 40:1-46:24

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

3e. Spiritual character:

3f. Spiritual worship:

1g. The millennial temple:

1h. The interpretations:

1i. The temple is that built after the Babylonian captivity.

2i. The description is symbolic of the church.

3i. The temple is future, to be built in the millennium.

2h. The importance:

1i. To literal interpretation:

Ez. 40:4 And the man said unto me, Son of man, **behold** with thine eyes, and **hear** with thine ears, and **set thine heart** upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

2i. To millennial worship:

2g. The animal sacrifices:

1h. The church ordinances will no longer be observed:

1 Cor. 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death **till he come**.

2h. Animal sacrifices will be reintroduced in the tribulation:

Dan. 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

2 Thess. 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

3h. A new temple will be built in the millennium for memorial sacrifices.

4e. The physical conversion:

Rom. 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Is. 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Rev. 21:1-22:5

1f. Changes in creation:

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

4e. The physical conversion:

1f. Changes in creation:

1g. The curse will be lifted from creation:

Is. 35:1-2 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. 2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

Amos 9:13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

1h. An increase in solar and lunar light:

Is. 60:19-20 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. 20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

2h. An abundance of rainfall:

Joel 2:23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

3h. An end to deserts:

Is. 35:6-7 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. 7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

Is. 43:19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

Is. 41:19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:

Is. 51:3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4h. An elimination of dangerous and poisonous plants:

Is. 55:13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

2g. The curse will be lifted from the animal creation:

Is. 11:6-9 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

4e. The physical conversion:

1f. Changes in creation:

2g. The curse will be lifted from the animal creation:



PEACE

Is. 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

1h. Carnivorous animals become herbivorous:

Is. 11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

Is. 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

2h. Docility will characterize the animal kingdom:

Is. 11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

Is. 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

2f. Changes among men:

1g. The removal of sickness and death:

Is. 35:3-6 Strengthen ye the weak hands, and confirm the feeble knees. 4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Jer. 30:17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

2g. Supernatural protection and preservation of life:

Is. 62:8-9 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: 9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

Is. 65:23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

3g. Longevity:

Is. 65:20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

4e. The physical conversion:

2f. Changes among men:

4g. An end to social and religious oppression:

Is. 49:9-10 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. 10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Is. 14:3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

5g. The breaking down of language barriers:

Zeph. 3:9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

5e. The awesome climax:

Rev. 20:7-15



1f. The release of Satan:

Rev. 20:7-9 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. (the 2nd battle of Gog and Magog)

1g. The determination for one final battle:

2g. The deception of the nations:

3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

5e. The awesome climax:

2f. The rebellion of sinners:

Rev. 20:8-10 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

1g. The assembling of the armies in Israel:

2g. The attack on the saints in Jerusalem:

3g. The affection of the Lord for Jerusalem:

Ps. 78:68 But chose the tribe of Judah, the mount Zion which he loved.

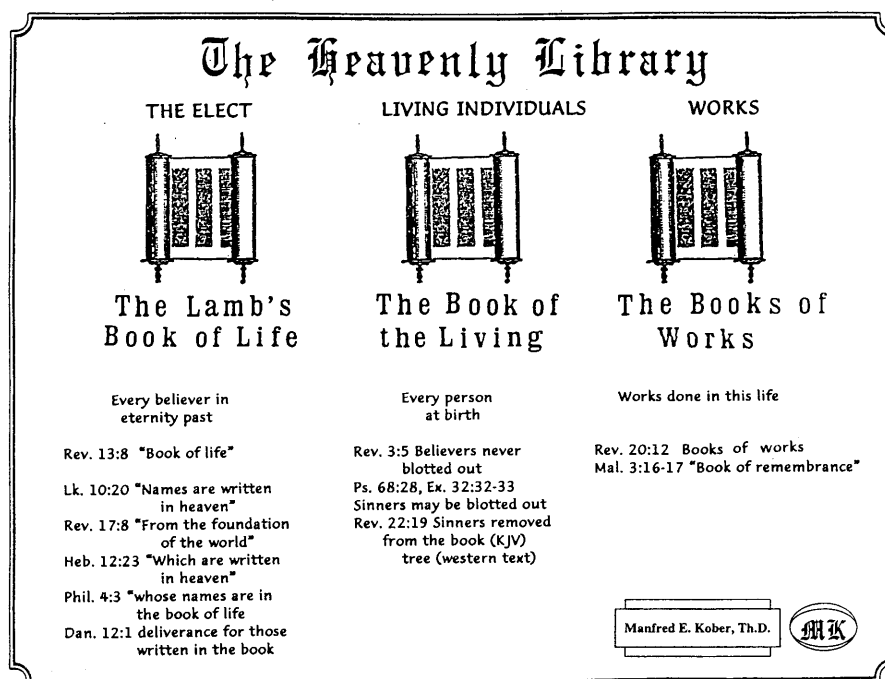
Ps. 87:2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

Zech. 2:12-13 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. 13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

3f. The removal of Satan:

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

Rev. 20:12 "the book and the books"



3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

5e. The awesome climax:

4f. The reckoning of sinners at the Great White Throne judgment:

Rev. 20:11-14 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death.

1g. The basis of the judgment:

1h. The books:

2h. The book of life:

2g. The nature of the punishment: **personal, physical**

Mt. 22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

Mk. 9:48 Where their worm dieth not, and the fire is not quenched.

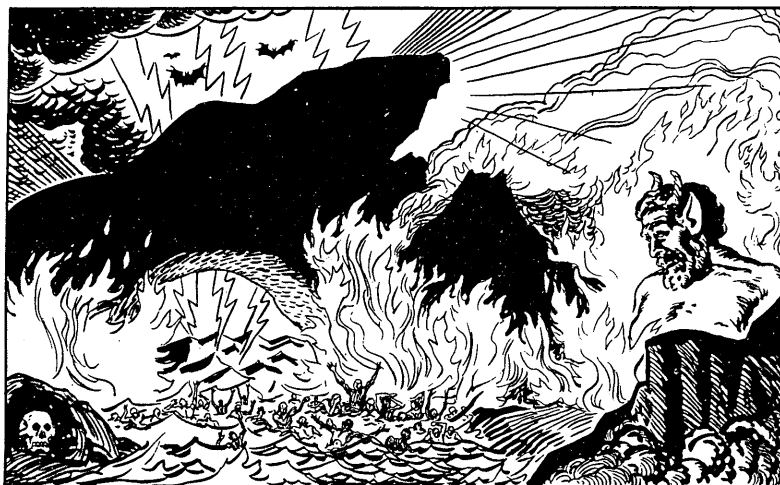
Rev. 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

3g. The duration of the punishment: **permanent**

Mk. 9:48 Where their worm dieth not, and the fire is not quenched.

Rev. 14:10-11 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

The Torments of Hell



3A. The Panorama of Prophecy:

3b. The presence of the King:

2c. The reign of Christ:

3d. The development of the millennium:

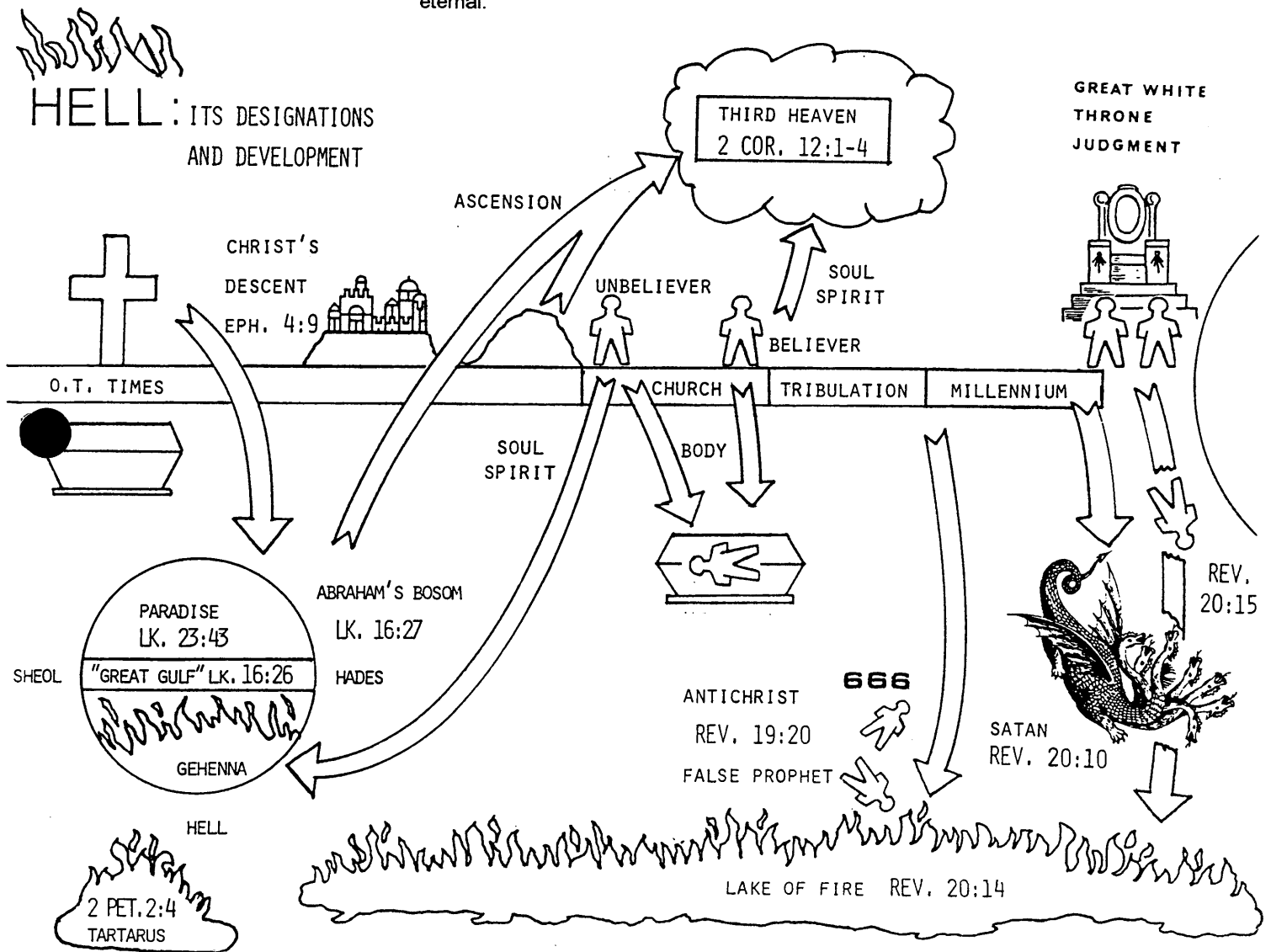
5e. The awesome climax:

4f. The reckoning of sinners at the Great White Throne judgment:

3g. The duration of the punishment: permanent

Rev. 19:20-20:10

Mt. 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.



4b. The perfection of the eternal state:

Manfred E. Kober, Th.D.



1c. The purging of the heaven and the earth:

Rev. 21:1-2 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

4b. The perfection of the eternal state:

1c. The purging of the heaven and the earth:

Is. 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Is. 66:22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

2 Pt. 3:10-13 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

1d. The reason for the purging:

2d. The removal of all impurities:

Rev 20:7-9 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Zech. 14:17-18 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, *that have* no *rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

Is. 66:24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

2c. The perpetuation of the eternal kingdom:

1d. The destruction of the last enemy of God:

1 Cor. 15:25-26 For he must reign, till he hath put all enemies under his feet. 26 The last enemy *that* shall be destroyed *is* death.

2d. The continuation of the millennial kingdom:

1 Cor. 15:24, 28 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, *that God may be* all in all.

3d. The finalization of the mediatorial kingdom:

Rev. 22:3-5 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name *shall be* in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Heb. 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

1e. Christ on the throne:

3A. The Panorama of Prophecy:

4b. The perfection of the eternal state:

2c. The perpetuation of the eternal kingdom:

3d. The finalization of the mediatorial kingdom:

2e. The church in the new Jerusalem:

3e. Israel in their land:

4e. The redeemed Gentiles on earth:

4d. The occupation of the saints through eternity:

Rev. 22: 1-5 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

1e. Enjoyment of the tree of life and the water of life:

Rev. 22: 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

2e. Service for the King:

Rev. 22: 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

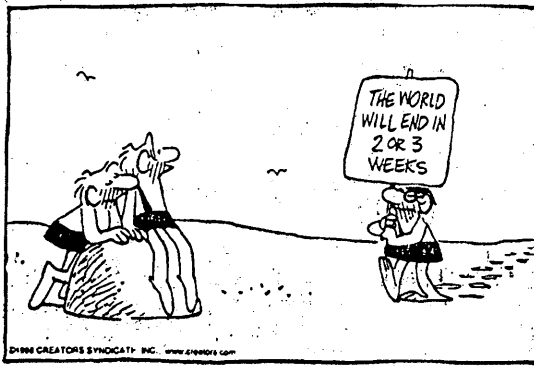
3e. Sovereignty with the Bridegroom:

Rev. 22: 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

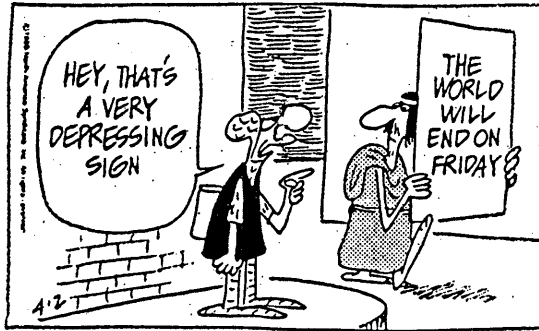
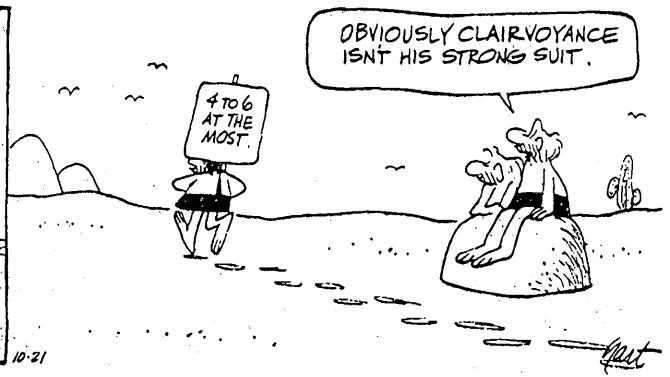
Rev. 22: 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Soli Deo Gloria

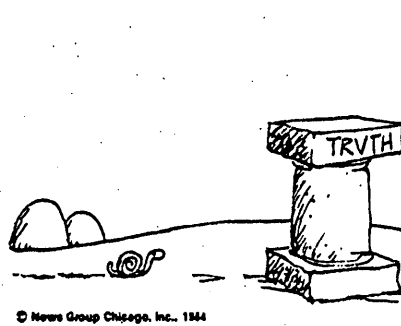
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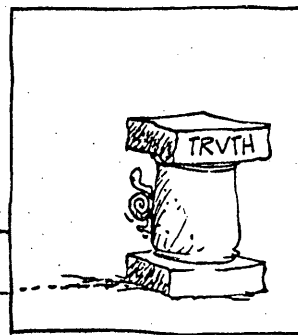
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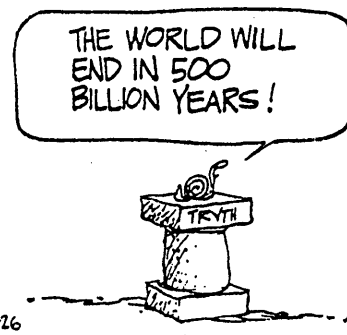
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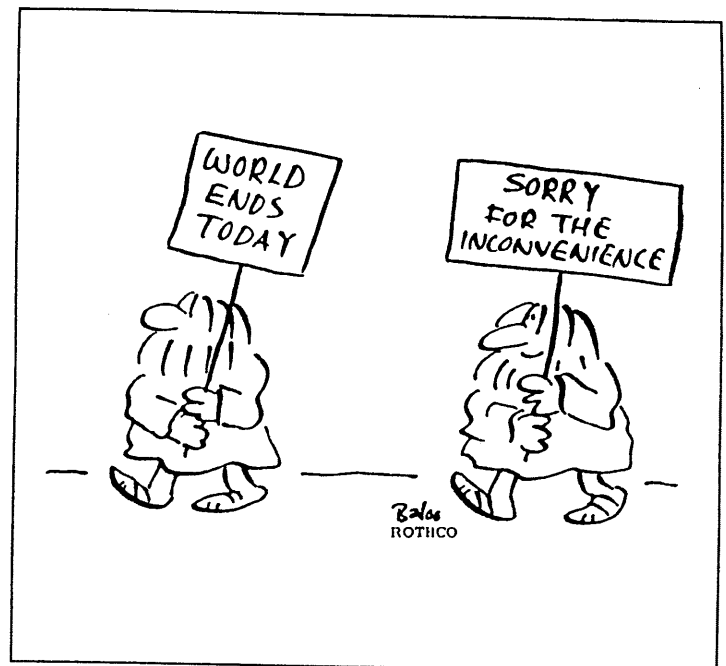
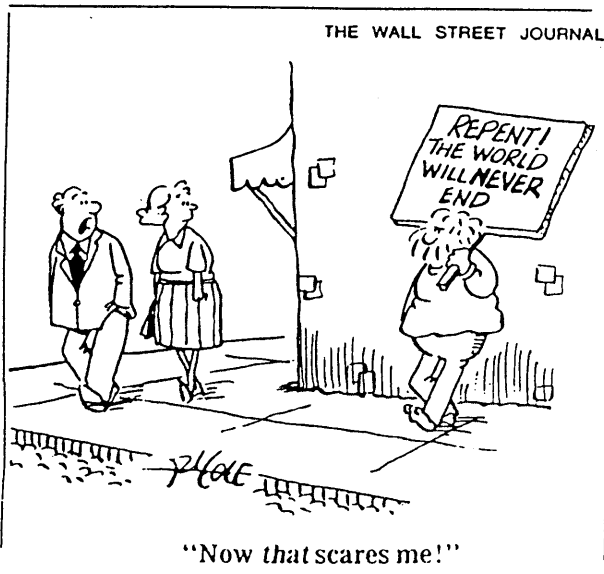


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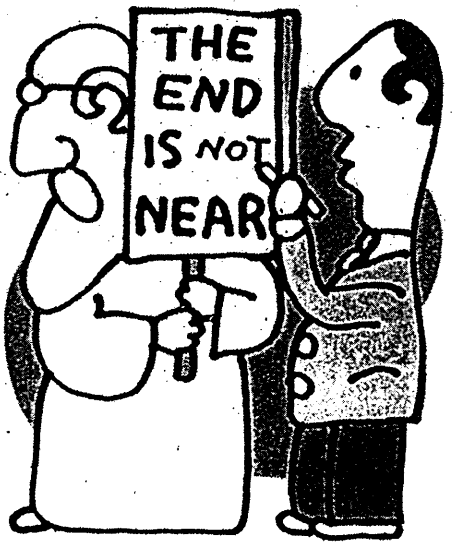
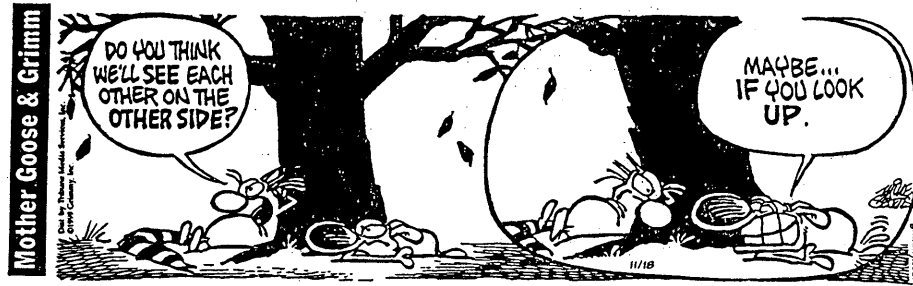


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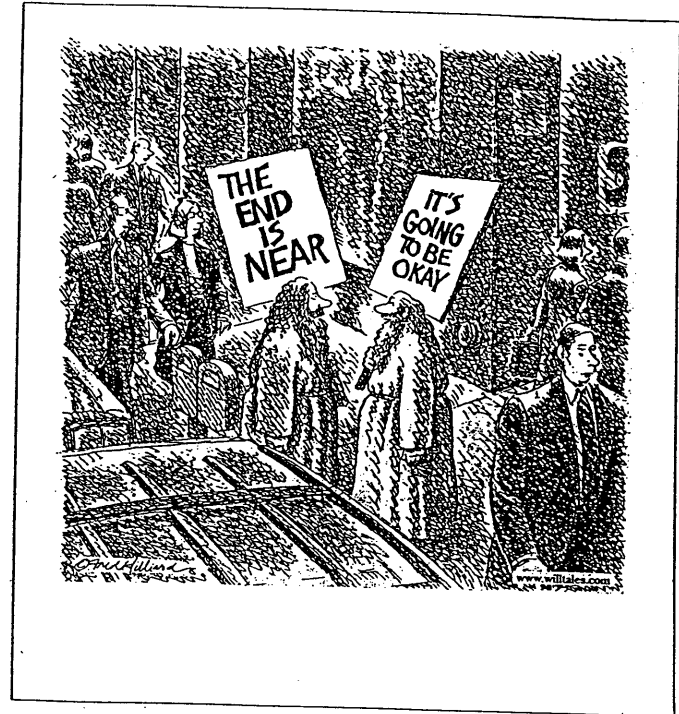
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