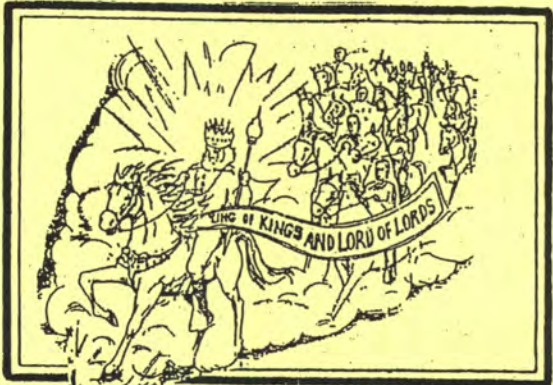
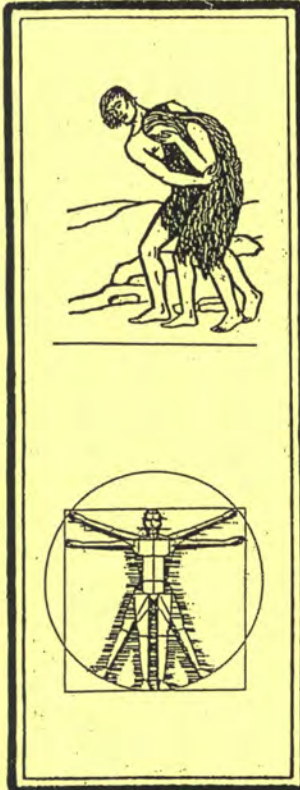
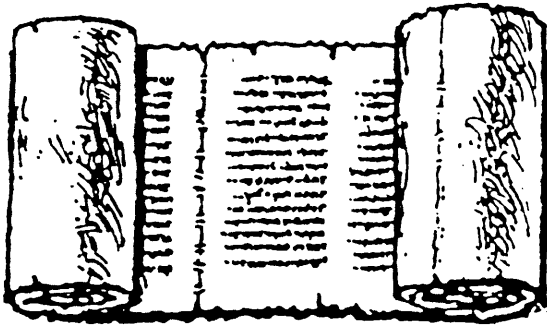
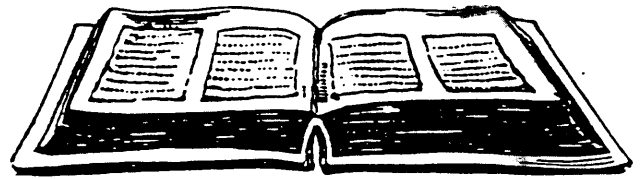


The Truth about Bible Doctrine

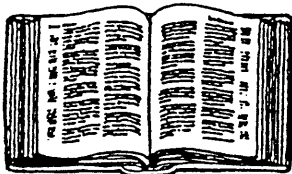
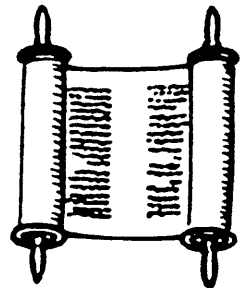
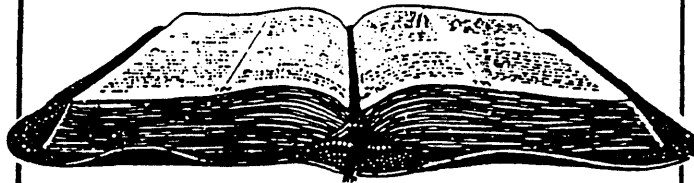
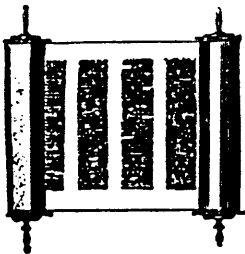


Manfred E. Kober, Th.D.
5907 Meredith Drive Des Moines, IA 50322
(800) 247-3456 Mkober@RDFilms.com

The Truth About the Bible



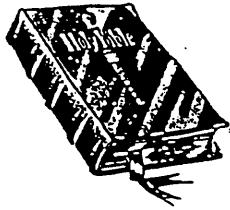
**AN INTENSIVE LOOK
AT THE
INSPIRED BOOK**



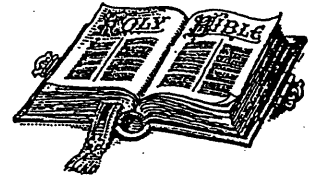
Manfred E. Kober, Th.D.

The Truth about the Bible

Spring 2005 Bible Conference



April 10, 11, 13, 14, 2005



Sun., April 10, 9:30 a.m. **THE BIBLE, THAT INCOMPARABLE BOOK**

10:30 a.m. **THE BIBLE, THAT INSPIRED BOOK**

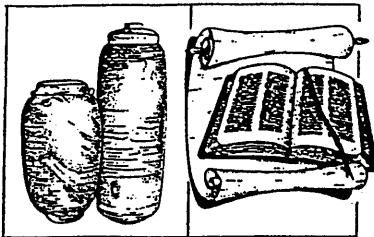
12:00 noon **Fellowship Dinner. . . please join us!**

6:30 p.m. **THE BIBLE, THAT INERRANT BOOK**

Mon., April 11, 6:30 p.m. **THE BIBLE, THAT INFALLIBLE BOOK**

Wed., April 13, 6:30 p.m. **THE BIBLE, THAT INDICTED BOOK**

Thu., April 14, 6:30 p.m. **THE BIBLE, THAT IMPERISHABLE BOOK**



COME AND HEAR

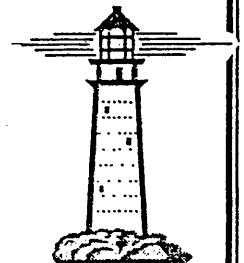
Manfred E. Kober, Th.D.

Bondurant Baptist Church

First and Main Streets
Bondurant, Iowa

Pastor Jim Douglass

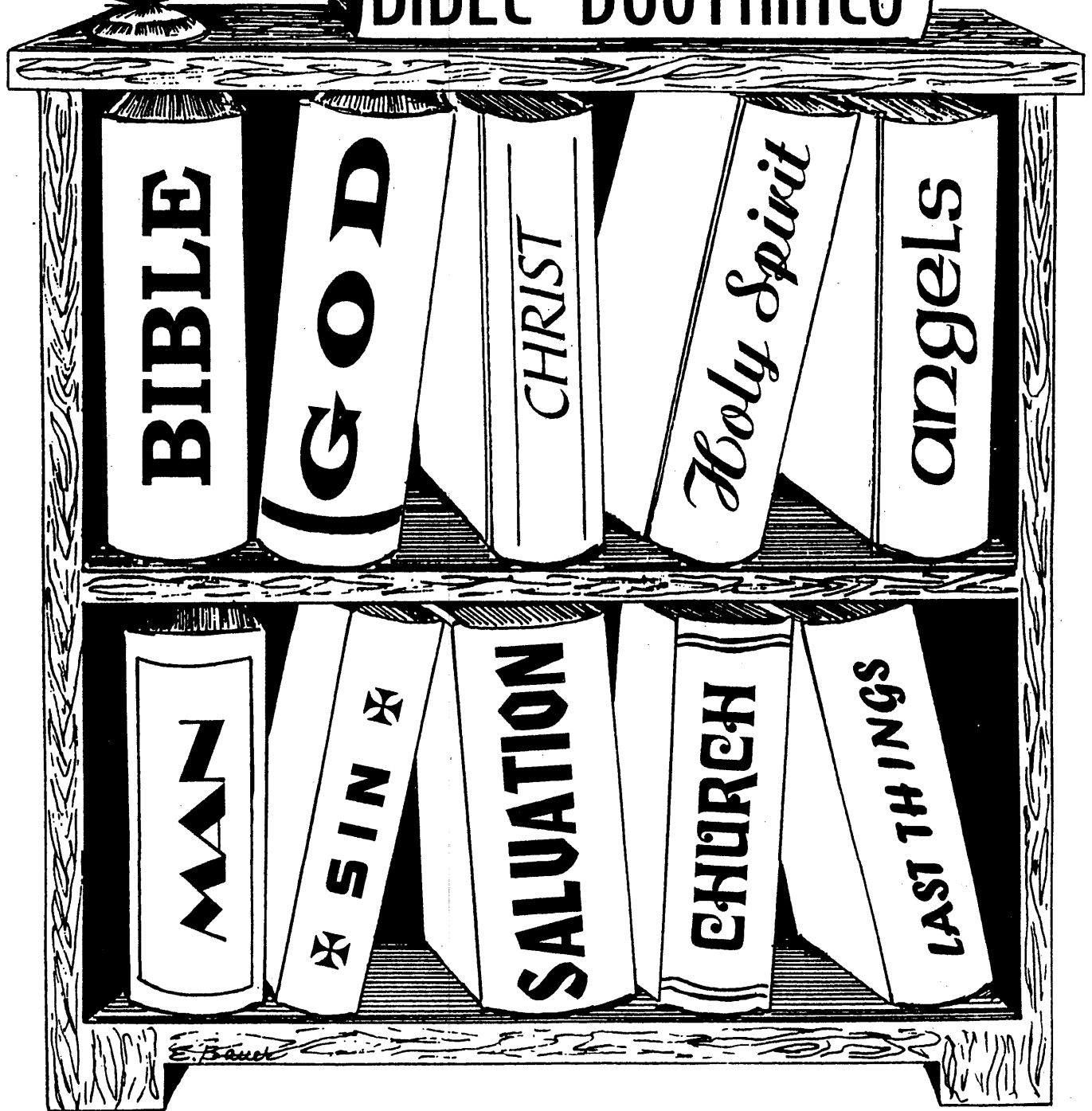
Tel.: (515) 967-3844



According to the Apostle Paul, the first benefit of Bible study is *doctrine* or *sound teaching* (2. Tim. 3:16). Doctrine gives content and conviction to one's beliefs. Join us for a study of the doctrine of *the Word of God*. Every other doctrine of the Bible depends on the accuracy of the Word of God. Come learn why the *Bible is true* and its critics are wrong.

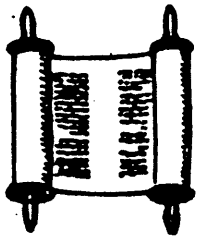


BIBLE DOCTRINES



Manfred E. Kober, Th.D.

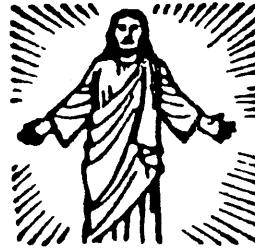




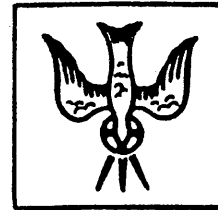
BIBLIOLOGY



THEOLOGY PROPER



CHRISTOLOGY



PNEUMATOLOGY



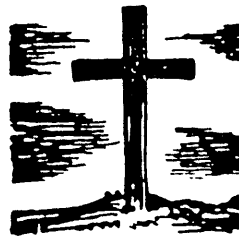
ANGELOLOGY

BIBLE DOCTRINES

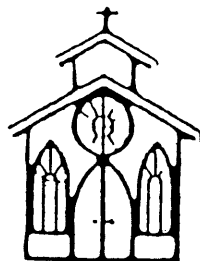
ANTHROPOLOGY



HAMARTIOLOGY



SOTERIOLOGY



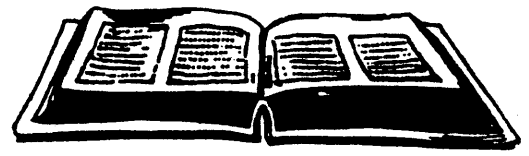
ECCLESIOLOGY



ESCHATOLOGY



The Doctrine of the Bible and the Doctrines of the Bible



GOD

EPH. 4:6

THROUGH THE BIBLE



CHRIST

LUKE 24:27

THROUGHOUT THE BIBLE



HOLY SPIRIT

II PET. 1:21

OF THE BIBLE



ANGELS

HEB. 1:14

OF THE BIBLE



MAN

EPH. 2:1

IN THE BIBLE



SIN

JER. 17:9

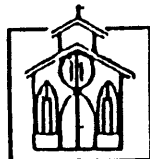
THROUGH THE BIBLE



SALVATION

JONAH 2:9

OF THE BIBLE



CHURCH

I TIM. 3:15

OF THE BIBLE

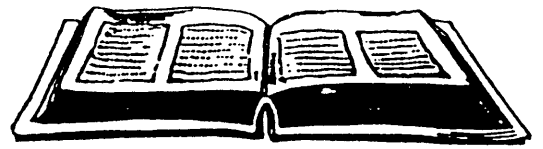


LAST THINGS

REV. 1:19

THROUGH THE BIBLE

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**



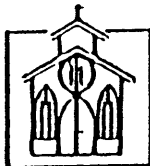
SIN

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



SALVATION

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



CHURCH

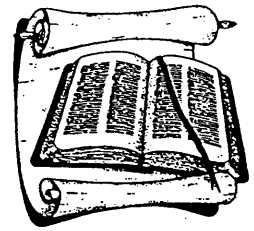
**FIRM DEFENDER OF THE BIBLE
I TIM. 3:15
PROCLAMATION**



LAST THINGS

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

THE BIBLE, THAT INCOMPARABLE BOOK



1A. THE UNIQUENESS OF ITS ORIGIN:

- 1b. Other books:
Publication of other books involves gathering the material, making an outline, writing, printing and distributing. If there are multiple authors to a book, there needs to be a plan, a collaboration of the contributors and editing of the finished product.

The Bible is composed of 6 books
written by about 3 authors in a period
of time covering about 1 600 years.

2b. The Bible:

- 1c. Its chronology:
It was written over a period of 1,500 years, involving over 50 generations.

2c. The composers:

Moses: a politician
Solomon: a king
David: a shepherd
Daniel: statesman
Nehemiah: a cup bearer
Peter: a fisherman
Luke: a physician
Matthew: a tax collector
Paul: a rabbi



3c. The context:

Moses wrote in a desert
Jeremiah wrote in a dungeon
David wrote in the wilderness and palace
Paul wrote in a prison
Luke wrote during his travels
John wrote in exile

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 UNIQUENESS OF ITS UNITY:

1b. The many topics:

History, theology, philosophy, cosmology, anthropology, prophecy, biography, travelogues.

2b. The one theme:



1c. The questions:

Who is God?

What is Man?

Is there a way for man to have communion with God?

2c. The quest:

The Bible has one overriding theme: **“Our God is a saving God.”**
It gives the answer to man’s basic questions and quest of a right relationship between man and his creator.

--He saved the world from a “formless and void” condition.

--He saved Noah, his family and the animals in the ark.

--He saved Israel from Egypt and its enemies.

--He saved the world through Jesus Christ.

--He will save the universe from all traces of sin in the new heaven and new earth.

3c. The many contributors:

No prior plan caused Matthew to picture Christ as **King**, Mark to write about Him as **Servant**, Luke as true **Man** and John as **Son of God**.



Symbols of the four evangelists who wrote the Gospels



3A. THE UNIQUENESS OF ITS RELEVANCE:

1b. Its antiquity:

The Bible is written primarily by individuals belonging to a small, national group which speak a language that hardly anyone speaks or reads.

2b. Its actuality:

The Bible is the only book read by men of every age group and every class of society. It fits in every period of world history and is cherished in times of war and in times of peace.

4A. THE UNIQUENESS OF ITS APPEAL:

Small children can learn the Bible stories. Scholars can marvel at the profound content.

5A. THE UNIQUENESS OF ITS DISTRIBUTION:

1b. The number of its translations and editions is unique.

2b. The Bible is one of the earliest books translated. Around 250 B.C. the entire O.T. was translated into Greek.

3b. Presently, 2,000 individuals work full time, 2,000 part-time on Bible translations.

4b. These are the numbers of Bible translations:

		<u>By 1970</u>	<u>By 1978</u>	<u>By 2002</u>
The whole Bible	249		268	392
New Testaments	329		453	1,012
Portions	<u>853</u>		<u>939</u>	<u>883</u>
Total	1,431	<u>1,660</u>	<u>2,287</u>	

How many different languages has the Bible been translated into?

Index of Questions

Statistical Summary provided by UBS World Report, March 2002

A summary, by geographical area and type of publication, of the number of different languages and dialects in which publication of at least one book of the Bible has been registered as of December 31, 2002.

Region	Portions	Testaments	Bibles	Total
Africa	213	279	149	641
Asia	223	228	119	570
Pacific	168	204	33	405
Europe	110	31	62	203
North America	40	26	7	73
Central & South America	127	244	21	392
Contracted Languages	2	0	1	3
Total	883	1,012	392	2,287

There are a total of 6809 languages spoken in the world.

95% of the world's population has at least parts of the Bible in their language.

Translating
Publishing
Outreach

International Bible Society
'A Great Site for Your Faith'

Bible Resources
Bible Search

Call to Prayer
Daily Scripture

Light Magazine
Ministry Projects

NIV Bible | TN
Guestbook

About the Bible

- 5b. The Bible has been read by more people, published in more languages, purchased in greater numbers than any other book.
- 6b. The Bible (O.T.) was the first written book, the first printed book, and is the most valuable book. The Gutenberg Bible today is worth over \$500,000.
- 7b. The publication of the New International Version (NIV) in 1978 set a record for first-time editions with 1.2 million copies. The Revised Standard Version (RSV) was published in 1952 with one million copies.

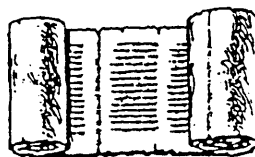
6A. THE UNIQUENESS OF ITS TRANSMISSION:

- 1b. More manuscripts are extant of the Bible than those of any other book.
- 2b. Of the N.T. some 5,000 Greek manuscripts are in existence and an additional 13,000 manuscripts of portions of the New Testament. Besides this, there are about 9,000 manuscripts of translations of the N.T.
- 3b. The ancient rabbis had lists of all the letters, syllables, words and lines of the O.T. They carefully checked and double-checked for accuracy of the copy.
- 4b. The Bible has survived despite unprecedented persecution. For centuries men have tried to destroy the Bible. Emperors and kings as well as religious leaders fanatically persecuted Christians and destroyed their holy book.
- 5b. Though the Bible is the most beloved book, it is also the most criticized book in the world (Notice our section on "The Bible, that Indicted Book"). Nonetheless, the Bible has stood the test of time and it is the critics who perished, not the Bible.

7A. THE UNIQUENESS OF ITS MORAL CHARACTER:

- 1b. There exists an unbridgeable moral chasm between the Bible on the one hand and other religious writings on the other.
- 2b. The portrait of man as being totally unable to come to God except through His grace (Eph. 2:8-10).

Well has Lewis Sperry Chafer said, *"The Bible is not such a book that man would write if he could, or could write if he would."*



A WONDERFUL BOOK.

Book of Books
Inspired of God
Beautiful in Expression
Light of Life
Enduring Eternally

MILLIONS HAVE FOUND IT SO

HOLY BIBLE

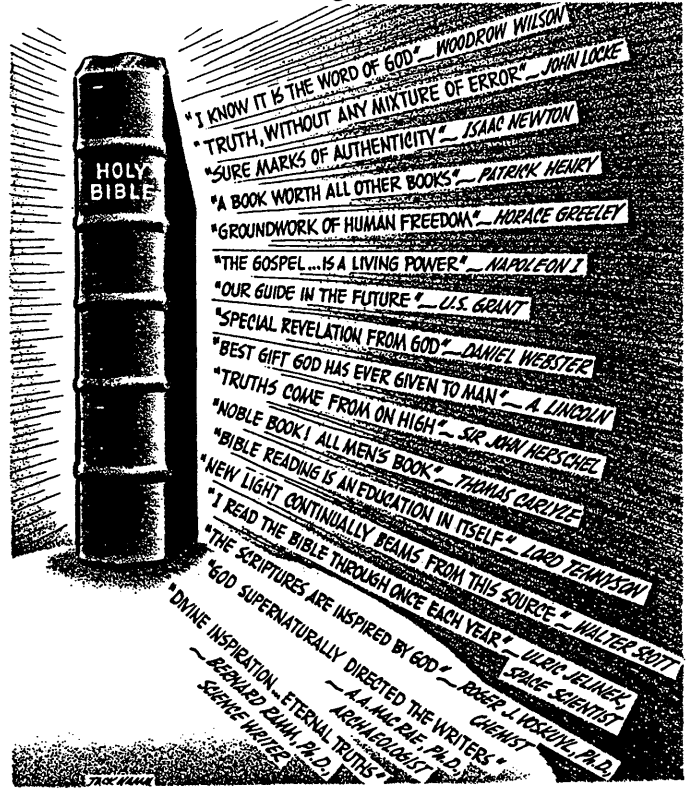
THE WORD OF GOD

IS CHARACTERIZED AS BEING:

1. **PERFECT**, *ie.*, COMPLETE AND WITHOUT FAULT,
 2. **SURE**, *ie.*, NOT VARIABLE,
 3. **RIGHT**, *ie.*, STRAIGHT,
 4. **PURE**, *ie.*, WITHOUT ALLOY
 5. **CLEAN**, *ie.*, WITHOUT IMPURITIES,
 6. **TRUE**, *ie.*, UTTERLY DEPENDABLE,
- PSALM 19: 7-9

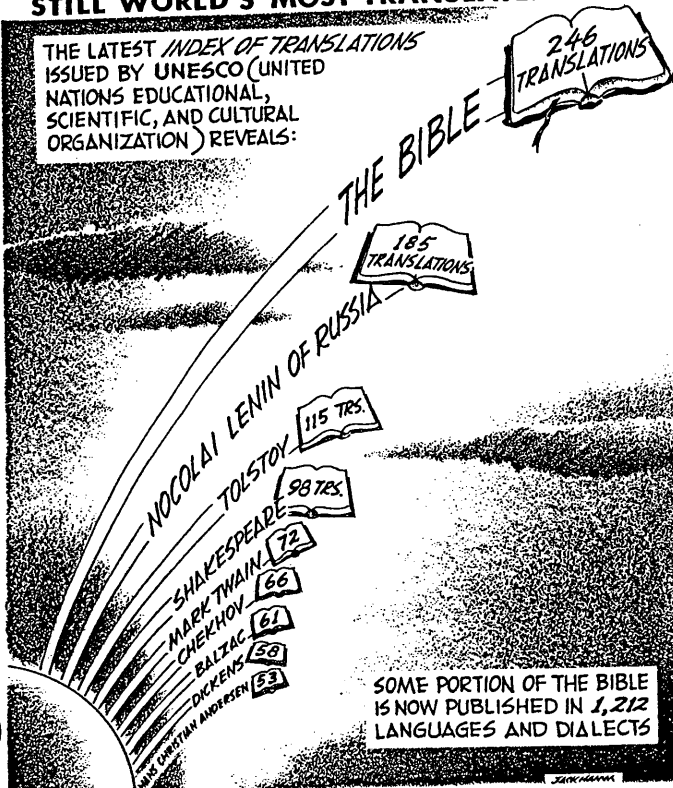
"**THY RIGHTEOUSNESS IS AN EVERLASTING RIGHTEOUSNESS, AND THY LAW IS THE TRUTH.**" — PSALM 119: 142

Revered Through The Centuries



STILL WORLD'S 'MOST TRANSLATED BOOK'

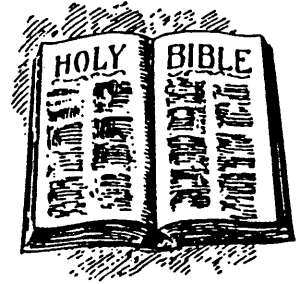
THE LATEST INDEX OF TRANSLATIONS ISSUED BY UNESCO (UNITED NATIONS EDUCATIONAL, SCIENTIFIC, AND CULTURAL ORGANIZATION) REVEALS:



Printed in Over a Thousand Tongues



THE BIBLE, THAT INSPIRED BOOK



1A. THE SIGNIFICANCE OF INSPIRATION:

1b. Inspiration is fundamental to other doctrines:

1c. It assures us of the truthfulness of the Bible.

2c. It stands to reason that if the Bible cannot be trusted concerning its testimony about itself, it cannot be trusted in other doctrines.

2b. Inspiration is basic to Christianity:

1c. The Christian faith differs from other religions in these areas:

1d. A resurrected Christ.

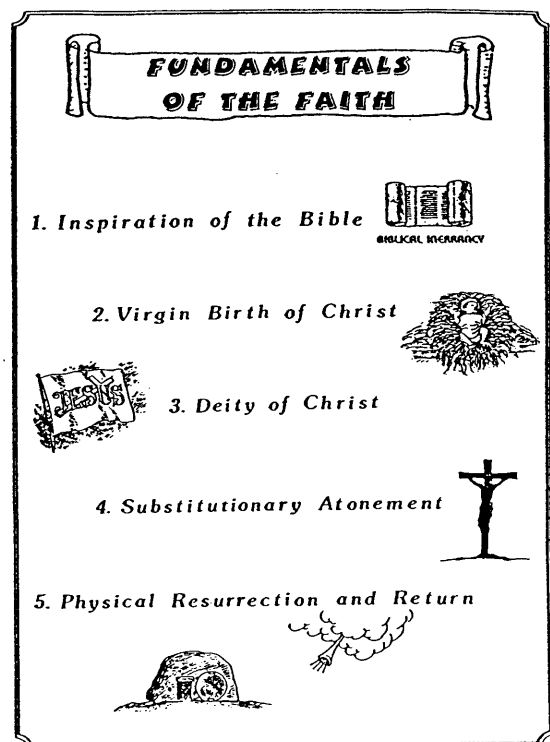
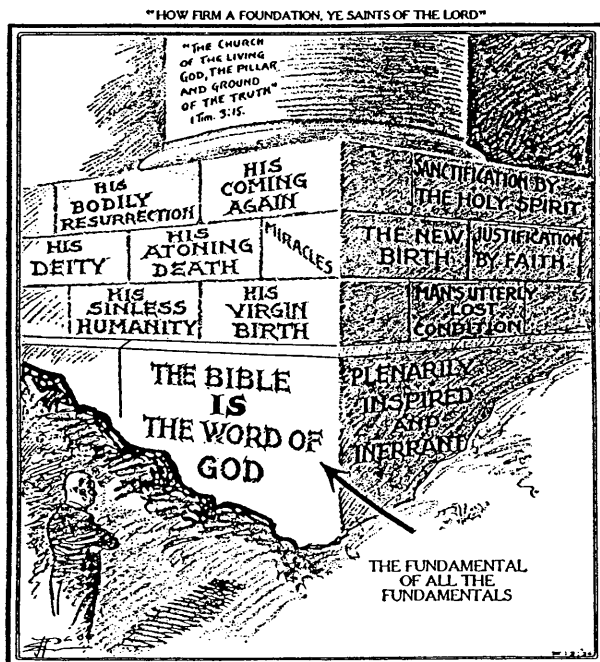
2d. An inspired Bible.

2c. If the Bible is not true, Christianity is an enormous hoax and Christians trust a false hope.

3b. Inspiration is one of the tests of orthodoxy:

1c. A person's view of the Bible affects all his other doctrines. A wrong foundation cannot help but lead to a wrong superstructure.

2c. The doctrine of inspiration is the first of the 5 fundamentals of the faith.



- 4b. Inspiration is the focus of conflict in 20th century theology:
- 1c. Most Christian schools have defected in the area of inspiration.
 - 2c. The Scriptures demand a faithful defense of the faith:

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.

2A. THE STAGES OF GOD'S SPECIAL REVELATION

The Bible claims to be the product of God in every stage and process.

- Preparation: appointed authors
- Revelation: authentic accommodation
- Inspiration: assured accuracy
- Illumination: adequate apprehension
- Preservation: abiding authority



- 1b. Preparation:
 - 1c. God prepared the instruments through which He would give His infallible communication:

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

Jer. 1:4-5 Then the word of the Lord came unto me, saying, 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.

- 2c. The biblical books give evidence of composition by men especially selected by God, demonstrating various human styles and vocabularies.

2b. Revelation:

1c. The definition of revelation:

“God’s disclosure to man of what man could otherwise not infallibly know.”

2c. The divisions of revelation:

1d. General revelation

1e. Creation:



Rom. 1:19-21 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 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: 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.

2e. Conscience:

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. The course of history:

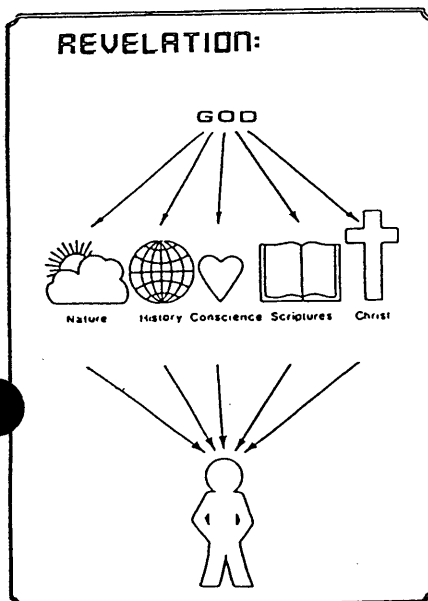
Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

2d. Special revelation:

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

1e. 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.





2e. The Savior:

John 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. The Scriptures:



1 John 5:9-11 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.

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.

And this is the record, that God hath given to us eternal life; and this life is in his Son.

3c. The differences between general and special revelation:

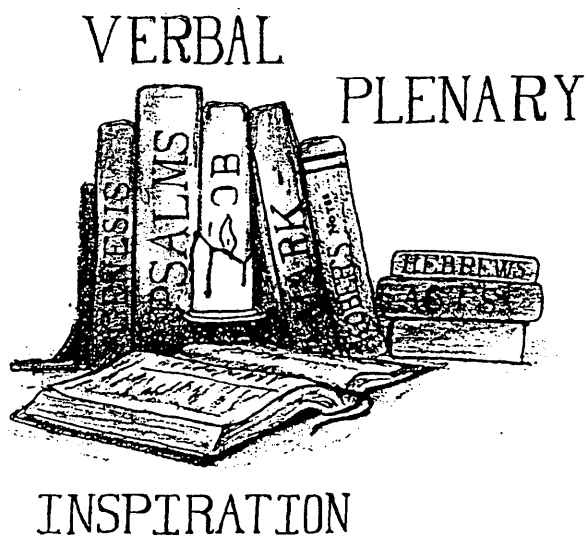
1d. General revelation is sufficient to bring man under **condemnation**. It demonstrates that there is an eternal, sovereign God and that man is morally responsible to Him.

2d. Special revelation is needed to bring man to **salvation**. It demonstrates that God provided a Savior and that this salvation is appropriated by faith.

3b. Inspiration:

1c. The definition of inspiration:

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 explanation:

1d. Inspiration relates to the absolute accuracy of written revelation in the original manuscripts.

2d. Inspiration secures the accuracy of the written record:

1e. Facts which have been revealed directly by God.

2e. Facts which have been drawn from human sources.

4b. Illumination:

1c. The definition of illumination:

"The ministry of the Holy Spirit which enables all who are in a right relationship to God to understand the Scriptures."

2c. The demand for illumination:

That which the Holy Spirit inspired must be made understandable to the human mind. Understanding God's Word demands regeneration and receptivity on the part of the individual.

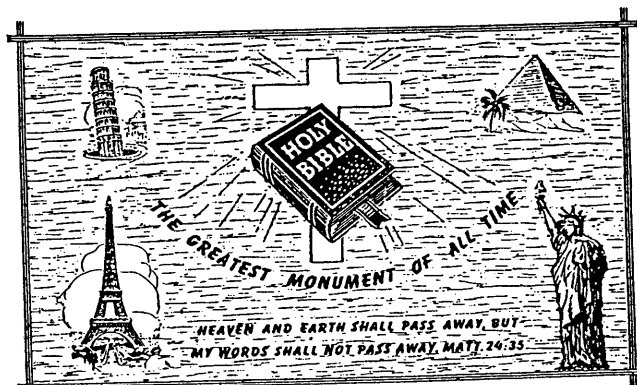
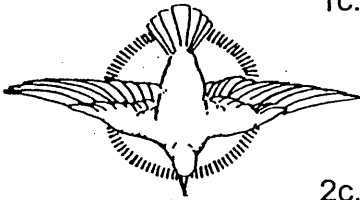
1 Cor. 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

5b. Preservation:

1c. The meaning of preservation:

The providence of God in guarding the Bible against substantial error.

2c. This providence of God is not complete because: (a) we do not have the original manuscripts, and (b) in the present manuscripts some scribal errors may be found.

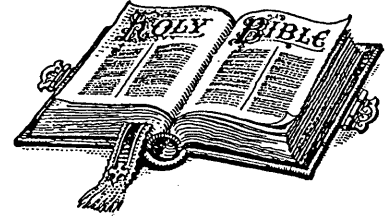


3A. THE SUGGESTIONS ON THE AUTHORITY OF GOD'S WORD:

- 1b. Rationalism: makes the Bible subject to reason.
- 2b. Romanism: makes the Bible subservient to tradition and extra-biblical books.
- 3b. Mysticism: the Bible is superceded by direct revelation.
- 4b. Neoorthodoxy: separates the Bible and the Word of God (Christ's).
- 5b. Cults: supplements the Bible with the writings of the founders.
- 6b. Neoevangelicalism: subscribes to biblical errors in non-revelatory matters.
- 7b. Orthodoxy: submits faith and practice to the Word of God.



THE BIBLE, THAT INERRANT BOOK



1A. THE EXTENT OF INSPIRATION:

Fundamentalists subscribe to a high view of Scripture which they label verbal plenary inspiration.

1b. Inspiration is **verbal**.

1c. The Spirit guided in the choice of the very words:

2 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.

2c. Inspiration involves the writer's thoughts as well as his verbal expressions.

3c. Verbal inspiration is not the same as mechanical dictation, at which the writer is simply a human dictaphone.

2b. Inspiration is **plenary**.

1c. The accuracy which verbal inspiration secures extends to every portion of the Bible.

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

2c. Not all the Bible is equally **relevant**, (c.g. 1 Chron. 1-9), but all the Bible is equally **inspired** (2 Tim. 3:16).

2A. THE EVIDENCE FOR BIBLICAL INSPIRATION:

1b. The divine initiative:

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:

1c. The evidence:

DOCTRINE

What Is Right

CORRECTION

How To Get Right



REPROOF

What Is Not Right

INSTRUCTION

How To Stay Right

THE SCRIPTURES

Their Divine Origin

2 TIMOTHY 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.

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

17 That the man of God may be perfect, thoroughly furnished unto all good works.

Their Human Origin

2 PETER 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:

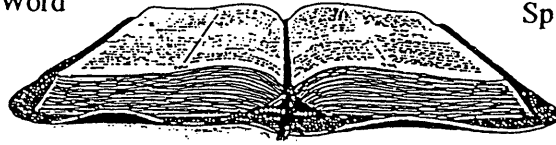
20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

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.

God-breathed Word

therefore

TRUE



Spirit-borne men

therefore

TRUE

1d. The entire Bible is **God-breathed**.

1e. The term *theopneustos*:

“Given by inspiration of God” is a single Greek term.

1f. Its etymology:

theos
pneuma

ALL SCRIPTURE IS INSPIRED BY GOD

↓
γραφῆ
graphē

θεος → θεοπνευστος ← πνευμα
theos theopneustos pneuma

2f. Its exactitude:

(God) (breathe)
↓
God-breathed = God-expired

Paul coined the term to convey the exact nature of biblical inspiration.

2e. Its truth:

1f. The Bible is the result of God’s breath.

2f. The term does not mean breathe into (as does inspiration) but breathe out of (expiration).

3f. Paul says that God breathed out the Bible.

2d. The **entire Bible** is God-breathed.

- 1e. The usage of the term Scripture argues for the entire Bible.

The term Scripture is used 55 times in the N.T. and always refers to some part of the Bible. At times it refers to the entire O.T. (Lk. 24:45; John 10:35).

- 2e. Paul considers the N.T. as Scripture as seen in his joining in 1 Tim. 5:18 both the O.T. and N.T. references (Deut. 25:4; Luke 10:7) and calls them Scripture.



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

- 3d. The entire Bible is **God-breathed**:

- 1e. God is true (Rom. 3:4) and truth itself (John 14:6).
 2e. If God is truth and true, God cannot utter any falsehood.
 3e. A God-breathed Bible must be a true Bible. The Savior stated categorically that God's word is truth (John 17:17).

Dr. Ryrie has put the matter succinctly "in the form of syllogism, a logical argument consisting of a major premise, a minor premise, and a conclusion."

Major premise: God is true (Romans 3:4).

Minor premise: God breathed out the Scriptures (2 Timothy 3:16).

Conclusion: Therefore, The Scriptures are true (John 17:17).

(*What You Should Know About Inerrancy*, p. 40)

2c. The effects of inspiration:

d. Specifically from 2 Tim. 3:16.

- 1e. The Bible is breathed out from God.
- 2e. The entire Bible is included.
- 3e. All the Bible, like God, is therefore without any errors or defects!



2d. Generally from the nature of a true revelation:

1e. Inerrancy: **truthfulness**

2e. Infallibility: **trustworthiness**

3e. Authority: supreme claim to allegiance and obedience

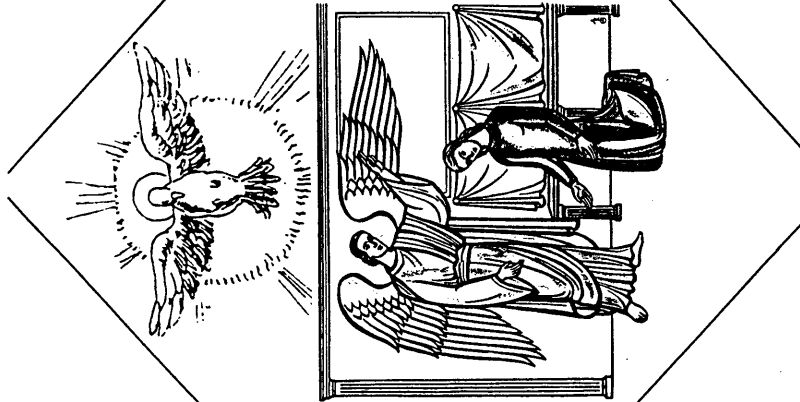
1f. The problem of spiritual authority:
If the Bible contains error, man's mind will sit as a judge over the Scriptures to determine what is and what is not true.

2f. The possibilities of spiritual authority:
(as listed by Pache, *The Inspiration and Authority of the Scriptures*, p. 132).

- 1g. the authority of the Lord and His written revelation;
- 2g. the authority of the church and its "infallible" pope;
- 3g. the authority of human reason, with its self-styled sovereignty.

THE TWO WORDS OF GOD

GOD

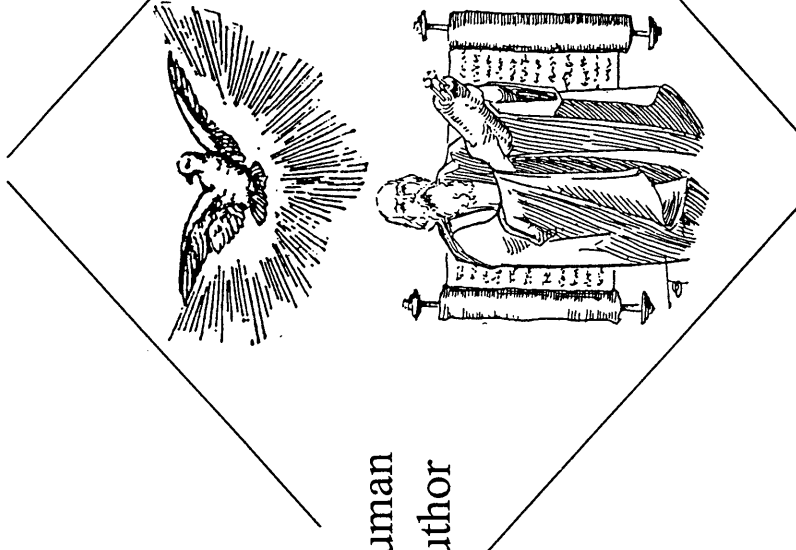


human
parent

superin-
tended
by Holy
Spirit

The Living Word
(without sin)

GOD



human
author

superin-
tended
by Holy
Spirit

The Written Word
(without error)



2b. The evidence from human instruments:

2 Pet. 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:

Knowing this first, that no prophecy of the scripture is of any private interpretation. 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.

- 1c. The certification of the prophetic word: vs. 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:

Peter claims that the written revelation is more certain than God's audible voice which James and John and he heard on the Mount of Transfiguration.

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

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

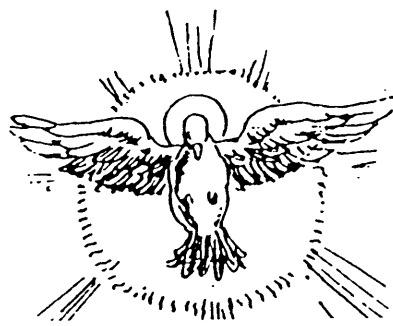
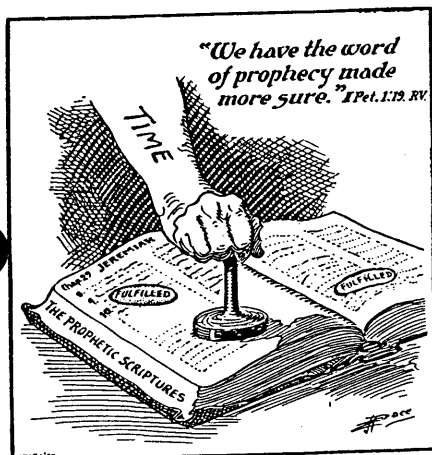
- 2d. The Scriptures are not the product of its writers' own thinking.

- 3c. 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.

- 1d. Peter emphatically denied that the Scriptures owe their origin to human initiative.

- 2d. Peter emphatically asserts that the source of the Scriptures is in God.

- 3d. Peter clearly states that the Holy Spirit is the determining influence in the production of the Scriptures:

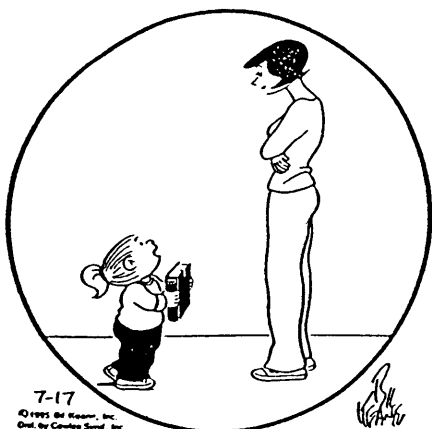
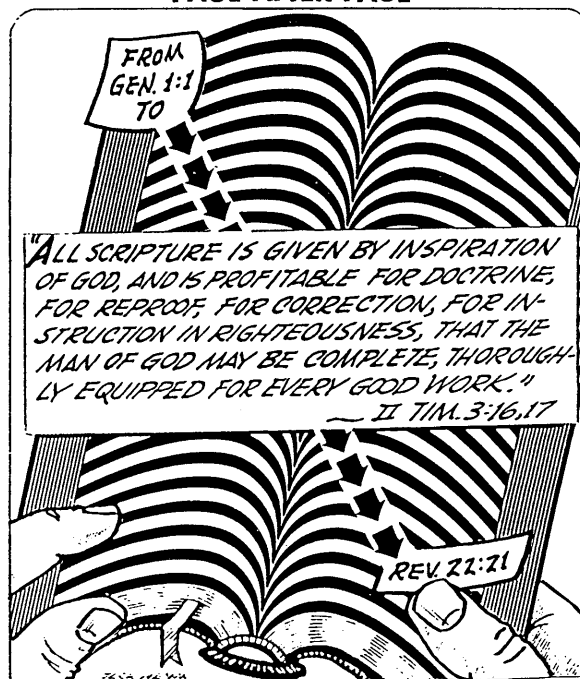


- 1e. What is borne is taken up by the bearer and conveyed by the bearer's power, not its own, to the bearer's goal, not its own.
- 2e. The action of moving is not continuous—the writers were moved from time to time.
- 3e. In the moving of the Spirit the individual's capacities are used in an infallible manner. His personality, vocabulary and training are used in the production of God's word.
- 4e. The Spirit becomes the co-author and controlling agent with each human writer of the Bible.
- 5e. In the New Testament, Old Testament passages written by human authors are assigned to the Holy Spirit as author: Mk. 12:36 cf. Ps. 110:1
- 6e. Sometimes the record reflects the author's style and emotions:
Rom. 9:1-3; 10:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.



Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

PAGE AFTER PAGE



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

3A. THE EFFECTS OF INSPIRATION: INERRANCY

1b. The significance of inerrancy:

1c. The denials of inerrancy:

1d. The liberals:

"Every Christian believes that the Bible is an inspired writing, but every sensible Christian knows that there are varying degrees of inspiration. The Book grew out of the religion of a people. Originally it was not so much a guide for their living as a statement of their experience. . . Many people are more troubled than helped by the miracle stories. That is unfortunate; they should fortify faith rather than weaken it. Many of them are interwoven with a belief in demonology and that is confusing. All of them were written a considerable time after the occurrence and that does not aid accuracy in detail." (Roy L. Minich, *What the Church Has to Offer*, p. 26, 28).

2d. The Neoevangelicals:

"The Bible is infallible, as I define that term, but not inerrant. That is, there are historical and scientific errors in the Bible, but I have found none on matters of faith and practice' (Stephen T. Davis, *The Debate about the Bible* (Philadelphia: Westminster, 1977, p. 115," cited by Ryrie, *What You Should Know about Inerrancy*, p. 29).

2c. The definition of inerrancy:

Webster's Unabridged Dictionary of 1913 defines inerrancy thusly:

in-er'ran-cy (-än-sī), *n.* [Cf. *L. inerrans* not wandering.]
Exemption from error; infallibility.

The absolute *inerrancy* of the Bible. *Century Mag*
in-er'rant (-änt), *a.* [*L. inerrans, -antis*, not wandering.
See *IN-* not; *ERR.*] 1. Inerratic. *Obs.*

2. Free from error or mistake; unerring; infallible.

An *inerrant* gift for tone color. *R. Burton.*

3c. The demands of inerrancy:

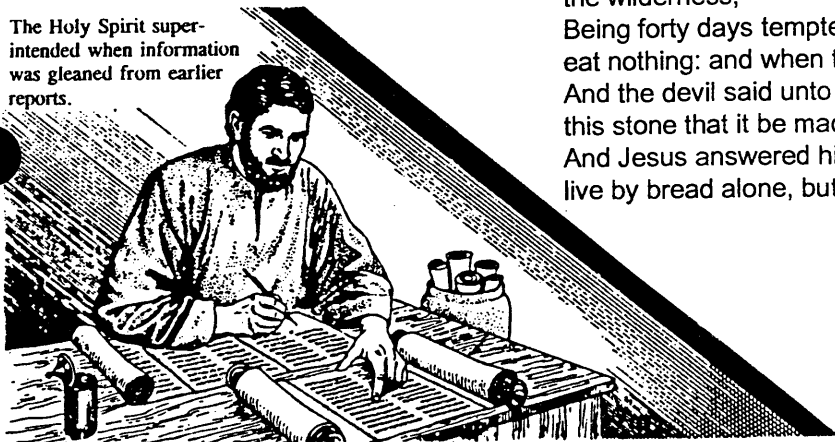
Inerrancy is one of the fundamentals of the Christian faith and needs to be taught and defended (Jude 3):

1. *Inspiration of the Bible*
2. *Virgin Birth of Christ*
3. *Deity of Christ*
4. *Substitutionary Atonement*
5. *Physical Resurrection and Return*

4c: The details of inerrancy:
Inerrancy includes:

- 1d. Divine writing: Deut. 9:10 And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly.
- 2d. Human research: Luke 4:1-4 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

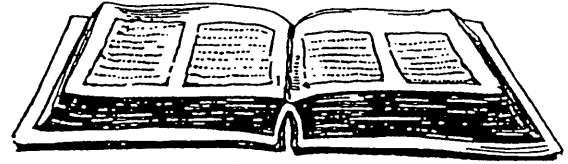
The Holy Spirit superintended when information was gleaned from earlier reports.



- 3d. Emotional outbursts: Rom. 9:1-3
- 4d. Heathen philosophy: Titus 1:12
- 5d. False statements
The content of Genesis 3:5 may be false, but the record is true. This is actually what Satan spoke.

THE BIBLE, THAT INFALLIBLE BOOK

1A. THE TESTIMONY OF THE SAVIOR:



1b. The Savior and the Infallibility of the Word:



1c. The Scriptures are infallible in every place:

John 10:34-35 Jesus answered them, Is it not written in your law, I said, Ye are gods?

If he called them gods, unto whom the word of God came, and the scripture cannot be broken:

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

2c. The Scriptures are inerrant in the minutest details:

Mat. 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.

'a letter' ↓
בְּרֵאשִׁית
↓
'a stroke'
88 Jot and tittle

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)

3c. The Scriptures are accurate in the very 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.

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

4c. The Scriptures are to be believed in their 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.

SUMMARY:

1. The Scriptures are completely infallible.
2. The very letters and distinguishing features are inerrant.
3. The tense of verbs is inspired.
4. the Scriptures are to be believed in their entirety.

2b. The Savior and the inspiration of the New Testament:

Christ not only believed in the total inspiration of the Old Testament, He also put His imprimatur on the New Testament.



1c. The inspiration of the Gospels:

John 14: 25, 26 These things have I spoken unto you, being yet present with you.

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.**



2c. The inspiration of the Epistles:

John 16:14, 15 He shall glorify me: for he **shall receive of mine, and shall shew it unto you.**

All things that the Father hath are mine: therefore said I that **he shall take of mine, and shall shew it unto you.**

3c. The inspiration of the prophetic portions of the N.T.:

John 16:12, 13 I have yet many things to say unto you, but ye cannot hear them now.

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.**

4c. The inspiration of the historical portion of the N.T.:

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.

3b. The Savior and the accuracy of the Old Testament:

1c. His recognition of the accuracy of the Old Testament:

Never once did Christ cast the slightest doubt on any Old Testament passage. He quoted it frequently in His ministry and used it effectively in His encounter with Satan during His temptation (Matt. 4; Luke 4).

2c. His references to Old Testament events:

- 1d. Some of the events quoted by Christ are supernatural.
- 2d. Some of the events quoted by Christ are controversial and attacked by the critics.
- 3d. Some of the events quoted by Christ are questioned by the skeptics.

The Lord felt the O.T. to be historical and reliable in every aspect as witnessed by the quotations reproduced below
(From Vine's *The Divine Inspiration of the Bible*, pp. 38-39)

We may view our Lord's testimony to the Inspiration of Old Testament Scripture in another way. He was constantly giving His endorsement to the historicity and Divine authority of Old Testament narratives, apart from the principle we have been considering. He obviously views as authoritative several passages which have been considered by higher critics as uninspired or even legendary. The Gospel narratives make clear that both Christ and those whom He was addressing invariably regarded the historical records as authentic. Let us examine these allusions.

Besides His references mentioned above, to Jonah's being three days and three nights in the belly of the great fish, to the provision of the manna in the wilderness, and to Abraham and Moses, He speaks of the following circumstances as facts, the historicity of which He Himself confirmed, and His hearers, both disciples and opponents, accepted without question:

	RECORDED IN	NEW TESTAMENT.
The creation of man...	.. Gen. 5. 2	.. Matt. 19. 4
The murder of Abel, ..	.. Gen. 4 ..	.. Matt. 23. 35
The times of Noah, ..	.. Gen. 7 ..	.. Matt. 24. 37
The Flood, ..	.. Gen. 7 ..	.. Luke 17. 27
The days of Lot, ..	.. Gen. 13	.. Luke 17. 28
The destruction of Sodom, ..	.. Gen. 19	.. Luke 17. 29

Evidences in Scripture.

The Word of God to Moses,	Exod. 3. 6	.. Matt. 22. 32
The rite of circumcision ..	Gen 17. 10	.. John 7. 23
The giving of the Law, ..	Exod. 20	.. John 7. 19
The commandments of the Law,	Exod. 20. 12-16	Matt. 19. 18
The ceremonial law <i>vs</i> leprosy,	Lev. 14	.. Mark 1. 44
The lifting up of the serpent of brass, ..	.. Num. 21. 9	.. John 3. 14
The profanation of the Temple by the priests, ..	.. see Num. 28. 9,10; 1 Chron 9. 30-32	Matt. 12. 5
David's eating of the shew- bread, ..	.. 1 Sam. 21	.. Matt. 12. 3
The glory of Solomon, ..	.. 1 Kings 10	.. Matt. 6. 29
The Queen of Sheba's visit to Solomon, ..	.. 1 Kings 10	.. Matt. 12. 42
The famine in the days of Elijah ..	.. 1 Kings 17	.. Luke 4. 25

The sending of Elijah to a widow in Sidon.	..	1 Kings 17	..	Luke 4. 25
The healing of Naaman by Elisha.	..	2 Kings 5	..	Luke 4. 27
The stoning of Zechariah.	..	2 Chron. 24. 21		Matt. 23. 35
Daniel's prophecy of the abomination of desolation.		Dan. 9. 27, etc.		Matt. 24. 15
Jonah's message to Nineveh.		Jonah 3. 5	..	Matt. 12. 41

This list is suggestive in more ways than one. The authority of the Lord's opinions as to the validity of Old Testament passages is set in contrast in several cases to Higher Critical views. On this see below.

Again, the list, coupled with His other references to the Old Testament, shows how His mind was stored with the Holy Scriptures. It was His habit to use them on all occasions, and to base His arguments upon them.

2A. THE TEST OF PROPHECY:

1b. The significance of prophecy:

1c. Its significance to the content of the Bible:

1d. One-fourth of the Bible at the time at which it was written was predictive prophecy.

1e. In the O.T., 17 out of the 39 books are prophetic.

2e. In the N.T., the book of the Revelation, entire chapters in the Gospels and lengthy passages in the epistles are devoted to prophecy.

2d. Approximately half of all biblical prophecies have been fulfilled.

2c. Its significance to the confirmation of the Bible:

Fulfilled prophecies of the Scriptures are incontrovertible evidence that the Bible is the inerrant Word of God.

One of the mightiest links in the great chain of evidence that sustains the doctrine of the inspiration of the Bible is that of prophecy and its fulfillment. Students in every age have been swayed by this unanswerable argument, and some of the greatest thinkers of the Christian centuries have been led into faith by this testimony. The reader may remember the famous case of Tatian, who was the author of the Diatessaron. This great philosopher and apologist of the second century writes in simple but graphic language of his own conversion. He tells us that after having taken his degree in philosophy, he purposed to devote his entire



life to the search for truth. He states that while he was giving his most earnest attention to that matter he came in contact with the Old Testament Scriptures. Finding them superlatively above the errors of men, he was led to put faith in those writings very largely “through the foreknowledge displayed of future events” by the writers of the Old Testament text. (Harry Rimmer, *Internal Evidence of Inspiration*, p. 183).

1d. The challenges of God:



Isaiah 41:21-23 Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. 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. 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.

Isaiah 41:26 Who hath declared from the beginning, that we may know? and beforetime, 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.

Isaiah 41:28 For I beheld, and there was no man; even among them, and there was no counseller, that, when I asked of them, could answer a word.

Isaiah 43:12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.

Isaiah 44:26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

Isaiah 46:9-11 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, 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: 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.

2d. The value of the challenge:

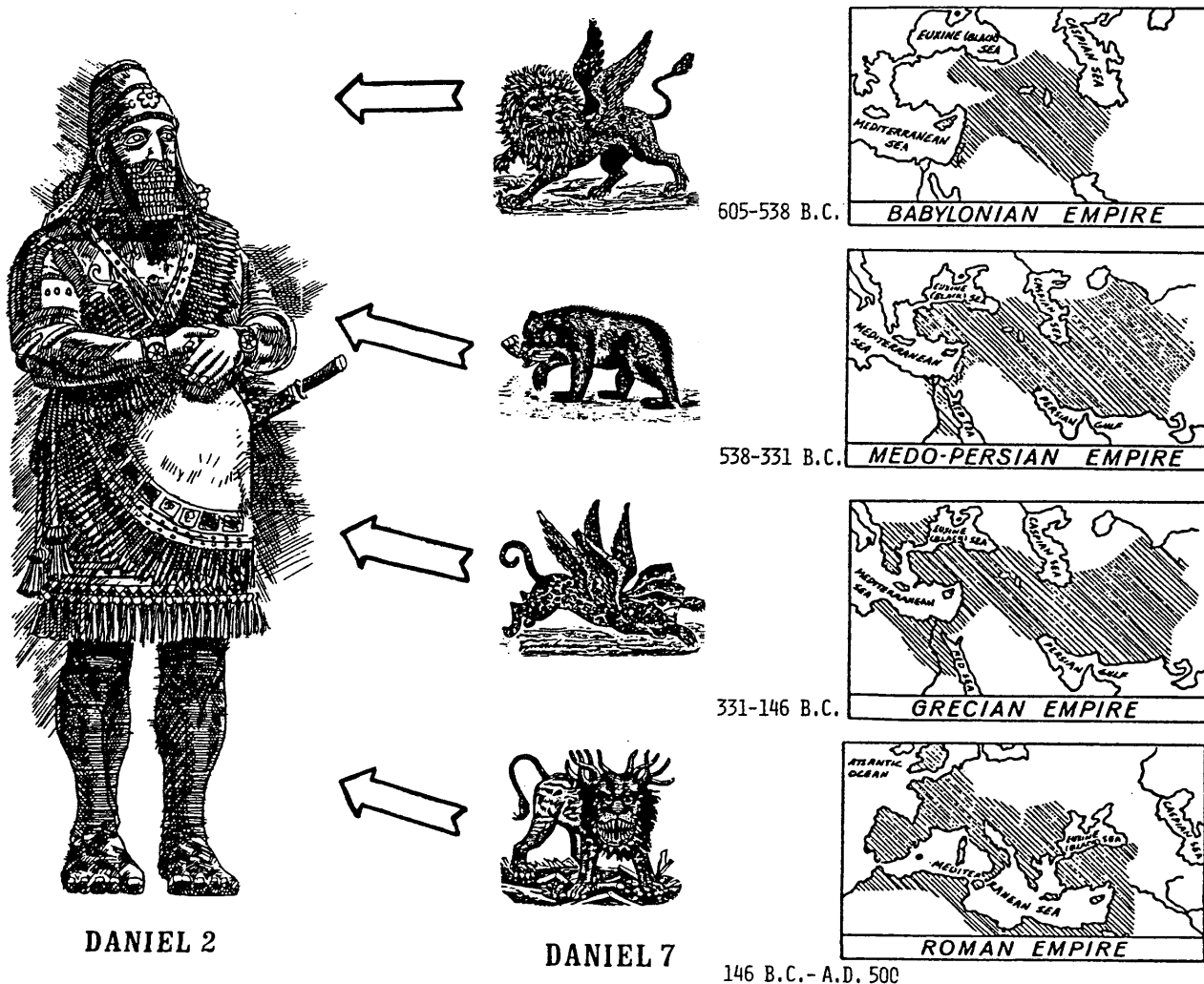
1e. Negatively, fulfilled prophecy is an infallible criterion by which to test pagan religions and pious imposters.

2e. Positively, fulfilled prophecy involves irrefutable evidence of the truthfulness of God's Word.

2b. The scope of prophecy:

1c. The program for the nations:

Dan. 2; Dan. 7



2c. The people of Israel:

- 1d. Sojourn in Egypt: Gen. 15:13-16
- 2d. Infidelity, captivity, dispersion, regathering: Deut. 28
- 3d. Seventy years of Babylonian captivity: Jer. 25:11; 29:10
- 4d. Israel's survival until the end of time: Jer. 31: 35-36

- 5d. Future regathering:
 - 6d. Possession of the land from Egypt to the Euphrates: Gen. 15:18
 - 7d. Future salvation: Zech. 12:10; Rom. 11:25-26
- 3c. The person of Christ:
- 1d. In the O.T., 333 specific predictions are made concerning Christ .
 - 2d. Many of these predictions were fulfilled at Christ's first coming.
 - 3d. The prophecies are specific in nature and literal in their fulfillment.

The following fulfilled prophecies concerning Christ are taken from Matthew's gospel: (Renè Pache, *The Inspiration and Authority of Scripture*, pp. 216-217).

- the miraculous birth (Matt. 1:22-23; Isa. 7:14)
- the location, Bethlehem (2:5-6; Micah 5:1)
- the descent into Egypt (2:15; Hosea 11:1)
- the massacre of the innocents (2:17-18; Jer. 31:15)
- the childhood at Nazareth, in Galilee (2:23; 4:12-16; Isa. 8:23; 9:1)
- the forerunner, John the Baptist (3:3; 11:10; Isa. 40:3)
- the healing of the sick (8:16-17; Isa. 53:4)
- the beloved Servant of Jehovah (12:16-21; Isa. 42:1-4)
- the hardening of the people (13:14-15; Isa. 6:9)
- the teaching by means of parables (13:35; Ps. 78:2)
- the hypocrisy of the Pharisees (15:7-9; Isa. 29:13)
- the coming of Elijah (17:10-11; Mal. 4:6; cf. Mark 9:12)
- the entry into Jerusalem, riding upon an ass (21:4-5; Zech. 9:9)
- the making of the temple into a den of robbers (21:13; Isa. 56:7; Jer. 7:11)
- the perfection of praise from the mouth of babes and sucklings (21:16; Ps. 8:2)
- the rejection of the head stone of the corner (21:42; Ps. 118:22)
- the Messiah whom David called Lord (22:43-44; Ps. 110:1)
- the thirty pieces of silver offered by the chief priests (26:15; 27:3-10; Zech. 11:12-13)
- the betrayal by Judas (26:24; Ps. 41:9)
- the smiting of the Shepherd and the dispersal of the sheep of the flock (26:31, 56; Zech. 13:7)
- the arrest, and the numbering of Jesus' soul with the transgressors (26:54, 56; 27:38; Isa. 53:7, 9, 12)
- the coming of the Son of man in the clouds (26:64; Dan. 7:13)
- the insults, spitting and smiting on the face of the Messiah (26:67; 27:30; Isa. 50:6; 52:14)
- the wine mingled with gall, the vinegar (27:34; John 19:29; Ps. 69:21)



the crucifixion, the piercing of the feet and the hands (27:35; Ps. 22:16)

the casting of lots for the garments (27:35; Ps. 22:14-18)

the railings during the death agony (27:39-44; Ps. 22:6-8)

“My God, why hast thou forsaken me?” (27:46; Ps. 22:1)

the burial in the tomb of the rich man (27:57-60; Isa. 53:9)

the resurrection (28:7; Isa. 53:10; Ps. 16:8-9)

the good news carried to all nations (28:19; Isa. 49:6)

Truly, the person and the work of Christ are inseparable in Holy Scripture!

4c. The provisions for the Church:

1d. Rapture: 1 Thess. 4:13-18

2d. Rewards at the Judgment Seat of Christ: 1 Cor. 3:11-4:5

3d. Rejoicing at the Marriage of the Lamb: Rev. 19:7-9

4d. Return with Christ: Rev. 19:11-14

5d. Reign with Christ in the Millennium: 1 Cor. 16:2-3

6d. Rule over the angels: 1 Cor. 6:2-3

7d. Residence in the New Jerusalem: Rev. 21; Heb. 12:22-23

3b. The specificity of prophecy:

1c. Representative prophecies concerning Christ:

Woychuck lists seven specific representative prophecies concerning Christ with their historical fulfillments:

(1) “Bethlehem,” the place of His birth was announced (Micah 5:2) 700 years before it occurred (Matt. 2:1);

(2) He rode “upon a colt the foal of an ass” (Matt. 21:4-11), as was foretold by Zechariah (9:9) 500 years before Christ;

(3) The purpose of His substitutionary death is clearly stated by Isaiah (ch. 53) 700 years in advance (I Peter 2:21-24);

(4) Isaiah (53:12) also predicted how He would be “numbered with the transgressors” (Mark 15:28);

(5) His very garments were disposed of (John 19:23-24) exactly as predicted 1000 years earlier (Ps. 22:18);

(6) Contrary to all custom, His bones were left unbroken (John 19:33) as had been anticipated for a whole millennium (Ps. 34:20); and

(7) His glorious resurrection (John 20), though not believed, was prophesied 1000 years in advance (Ps. 16:10).

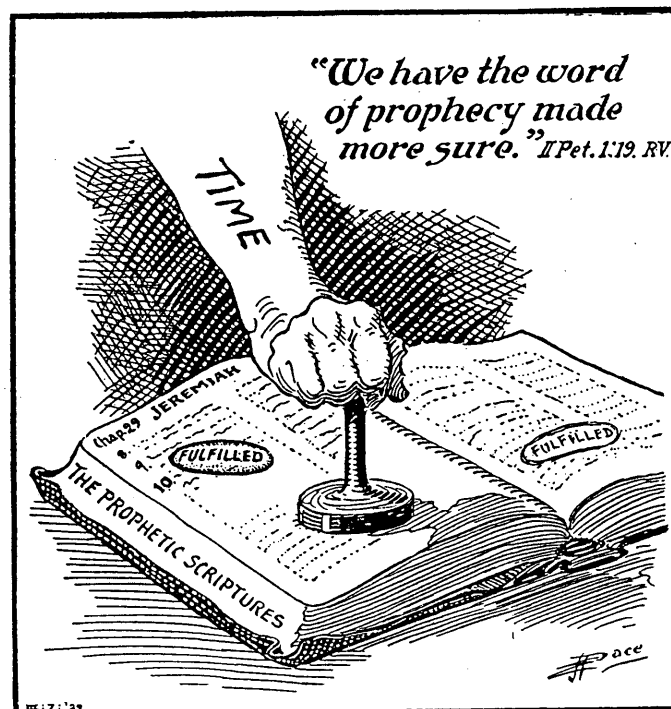
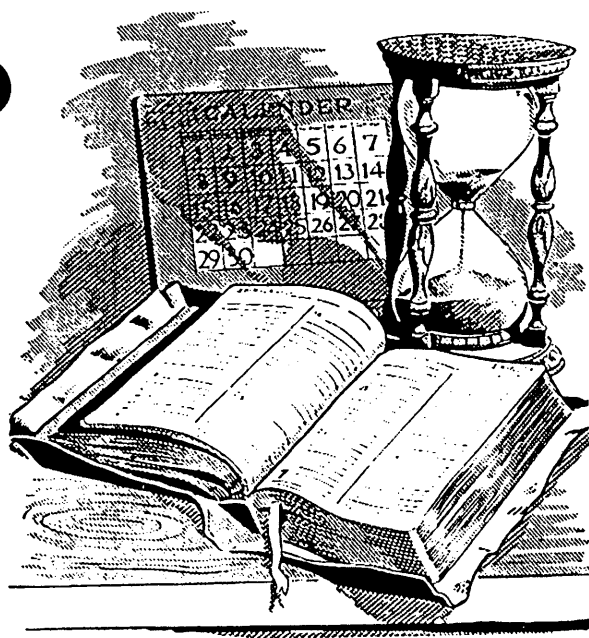
(The Infallible Word, pp. 66-67.)

2c. The probability of chance fulfillment:

Following the laws of mathematical probability of several occurrences, we arrive at the conclusion that the probability of chance fulfillment of the three hundred prophecies simultaneously in one person would be one chance out of a number that would be written as *one*, followed by at least a thousand zeros. Imagine a grain of sand marked so as to distinguish it from all the rest, and then being placed in a globe the size of our whole earth, filled with unmarked grains of sand. Stir the whole mass thoroughly, and then let a blind-folded man find the marked grain of sand. The chance that he would find it on his first attempt would be many quadrillion times more likely than the chance that the 300 prophecies could have been fulfilled simultaneously in the person of Christ apart from divine inspiration of the prophetic Scriptures.

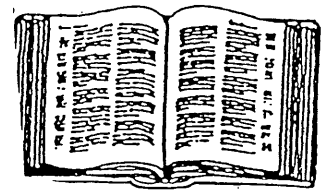
(The Infallible Word, pp. 67-68.)

Fulfilled prophecies, as veritable miracles of divine revelation, are the clear signature of the omniscient, eternal and truthful God. The exact, concise and literal fulfillment of prophecy is the strongest proof for the absolute veracity of God's eternal and supernatural Book.



When the Bible was written, one-fourth of it was prophetic. Half of the prophecies have been fulfilled, all of them completely and literally, attesting to the accuracy and dependability of God's Word.

THE BIBLE, THAT INDICTED BOOK



1A. THE SOURCE OF THE ATTACKS:

1b. Attacks outside Christendom:

1c. The secularist mentality:

The Bible has no relevance to modern man and should be abandoned.

2c. The humanist/atheist approach:

Man is self-sufficient and needs to be liberated from superstition and enslaving morés.

3c. The Islamic attack:

The Q'ran supercedes the Bible which has been misinterpreted by idolatrous infidels.

4c. The Communist philosophy:

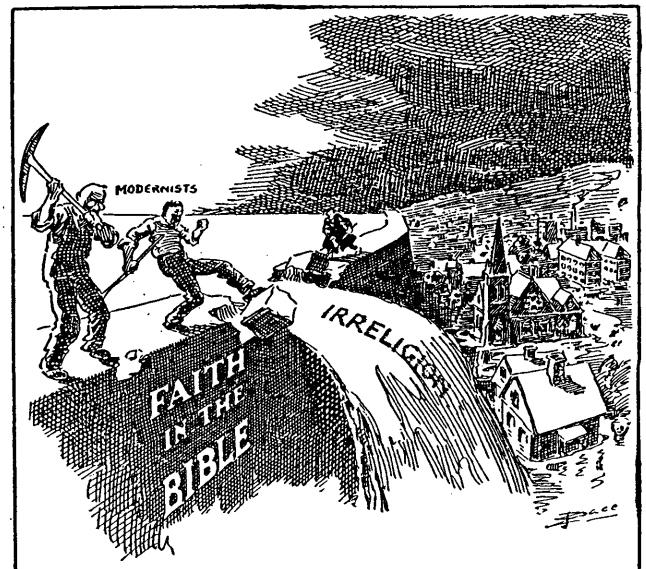
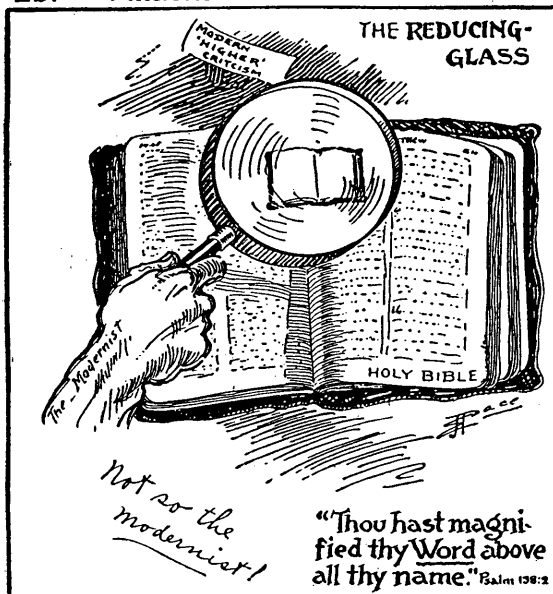
Religion is the opiate of the people. The transformation of the new man proceeds from the insights of Marx, Engels and Lenin, not from some superannuated book which enslaves the minds of men.

5c. The scientific attack:

The Bible presents a primitive worldview of antiquity which modern science has demonstrated as false and misleading.



2b. Attacks from within Christendom:



Worse than any Assyrian invasion

1c. The higher-critical approach to the Scriptures:

Since Descartes (1596-1650), European scholars, especially of France and Germany, have applied reason to explain away the supernatural elements of divine revelation.

--David Friedrich Strauss (1808-1874)

--Julius Wellhausen (1844-1918)

2c. The demythologizing of Rudolf Bultmann:

Modern science has shown that miracles are impossible. We need to go beyond the supernatural myths and explain the intention of the original writers (*Sitz im Leben*).

3c. The neo-orthodox approach:

The Scriptures are a human book. Humans err. Therefore, the Bible contains errors. These errors, however, do not detract from the true Word of God which is Christ.

Makers of the Modern Theological Mind

**EMIL
BRUNNER**

J. Edward Humphrey

Edited by Bob E. Patterson



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**KARL
BARTH**

David L. Mueller

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**RUDOLF
BULTMANN**

Morris Ashcraft

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4c. The neo-evangelical efforts:

In the 1950's a group of evangelicals expressed their dissatisfaction with fundamentalism in these areas:

- science: modern science has demonstrated that Genesis 1-2 cannot be taken literally.
Russell Mixer of Wheaton College espoused theistic evolution.
- separation: neo-evangelicals wished to infiltrate liberal mainline denominations, not to separate from them, in an effort to bring them to a more conservative position.
(Have their efforts during the past 50 years accomplished that?)
Billy Graham and cooperative evangelism
- Scripture: The Bible should not be defended in all areas. It is true in revelatory matters, but may contain error in non-revelatory areas.
Daniel P. Fuller, Fuller Theological Seminary

2A. **THE SCOPE OF THE ATTACKS:**

1b. Ethical attacks:

Dr. Walvoord has well-summarized the situation:

Many critics have been outspoken in their denunciation of Old Testament ethics. The destruction of entire cities and nations as commanded by God, including men, women, and children, the tolerance of slavery and warfare, and lack of express condemnation of other attitudes and actions that seem incongruous with a God who is holy, just, and good, are itemized with enthusiasm by those who find the Old Testament far below a proper standard of ethics. That there are problems in the area no one will deny, but the chief problem arises in the lack of human comprehension of divine righteousness and of the motivation which is evident in divine commands to exterminate wicked people whom God has tolerated for many generations.

(Merrill C. Tenney, ed., *The Bible, the Living Word of Revelation*, p. 193-194)

2b. Historical attacks:

1c. Comprehensive attacks:

The history of the Bible is supposedly in conflict with secular history.



- The Bible mentions individuals who apparently never lived:
Sargon II
Pontius Pilate
- The Bible refers to cities destroyed by Israel when, in fact, they were not:
Jericho
Ai
- The Bible refers to peoples who never existed:
Hittites
Horites



It should be remembered in light of countless refutations of the higher critics through archeology, that **absence of evidence is not evidence of absence**. Simply because archeologists have not discovered a certain place, person or people mentioned in the Bible does not mean that they never existed.

2c. Contemporary attacks:

Even evangelical denominations are yielding to higher critical theories. A case in point is the situation in the Christian Reformed Church. In their publication *The Banner*, of March 26, 2001, James VanderKam published an article, "When Archeology Conflicts With the Bible."

When Archeology Conflicts with the Bible

Without claiming to offer an overall solution, I'd like to offer a few points to keep in mind. The first is a very basic one: we should distinguish the biblical story (sometimes present in differing versions, as in Kings and Chronicles) from our interpretation of it, just as archeological data should be separated from our reading of it. Neither interpreters of the Bible nor archeologists should claim complete objectivity in their work. Throughout Christian history many theories have risen about how the biblical stories should be read (as allegories, as historically factual, as family and national lore, and so on). Likewise competing theories exist about how to do archeology and read the evidence.

report? One obvious difference, of course, is that the biblical writer placed it within a theological framework; the author wrote *not* in the first instance to give details about Jericho, its structure, and its history but to describe God's miraculous gift of that part of Canaan to God's people.

There is still reason for thinking that the biblical story rests on a historical foundation, though we may not know

and certainly cannot prove exactly how extensive that foundation may be. The work of archeologists helps students of the Bible because it reveals much about the lives of people in various places—what their homes were like, what sorts of work they did and the tools they used, what roads

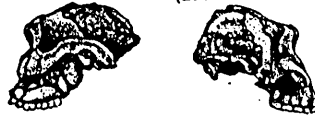
Second, we should recall that the biblical writers, though they worked under divine inspiration, wrote in the literary forms of their times, not in modern categories. It's easy to assume that if a biblical story says something happened, it did so in precisely the way the text says. But can we be sure?

Do we know, for example, that the ancient writer who described the conquest of Jericho in Joshua 6 was offering something like a modern newspaper

connected places, and the like.

P. robustus
(South Africa)

P. boisei
(Eastern Africa)



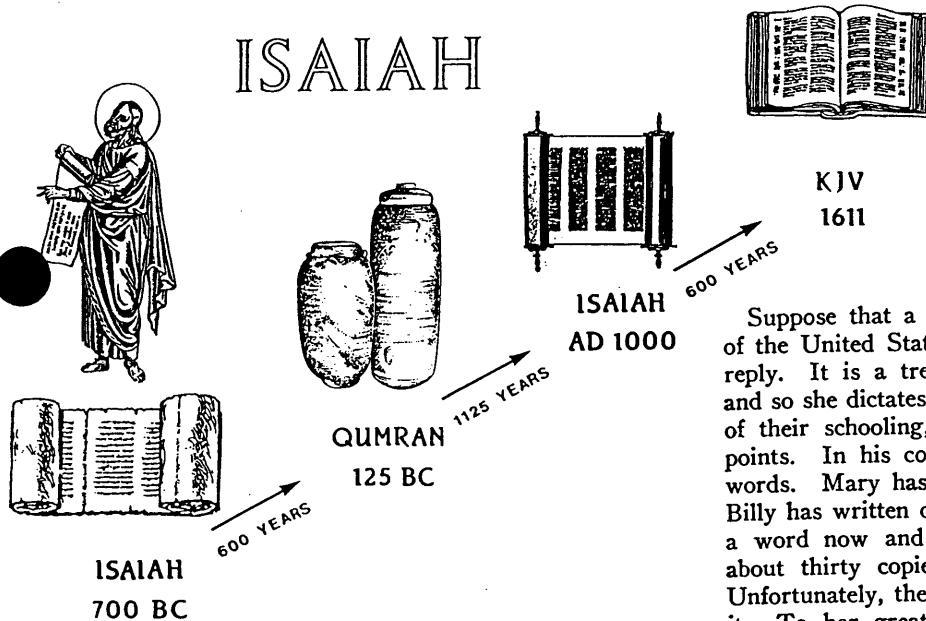
3b. Scientific attacks:

- 1c. The science of astronomy has demonstrated the myth of Gen. 1-7.
- 2c. The discovery of fossils points to a great antiquity of the human race.
- 3c. The modern worldview allows for no supernaturalism.

4b. The transcriptional attacks:

We do not have the autographa, making it impossible to know what errors crept into the biblical manuscripts since they were written.

This attack has been capably answered by Edward J. Young:



Suppose that a schoolteacher writes a letter to the President of the United States. To her great joy she receives a personal reply. It is a treasure which she must share with her pupils and so she dictates the letter to them. They are in the early days of their schooling, and spelling is not yet one of their strong points. In his copy of the letter Johnny has misspelled a few words. Mary has forgotten to cross her t's and to dot her i's. Billy has written one or two words twice, and Peter has omitted a word now and then. Nevertheless, despite all these flaws about thirty copies of the President's letter have been made. Unfortunately, the teacher misplaces the original and cannot find it. To her great sorrow it is gone. She does not have the copy which came directly from the President's pen; she must be content with those that the children have made.

Will anyone deny that she has the words of the President? Does she not have his message, in just those words in which he wrote it to her? True enough, there are some minor mistakes in the letters, but the teacher may engage in the science of textual criticism and correct them. She may correct the misspelled words, and she may write in those words which have been omitted and cross out those which are superfluous. Without any serious difficulty she may indeed restore the original.

It should be clear that errors are bound to appear in almost anything that is copied. If the reader will copy out five pages of his English Bible he will doubtless make the discovery, on reading over his work, that he has made some mistakes. This does not mean that there are mistakes in the Bible but merely that there are some mistakes of copying (copyist's errors, as they are called) in what the reader has written out.

Such is the case with the manuscripts of the Bible which are extant. They are remarkably close approximations to the original, and by means of the careful study of textual criticism it is more and more possible to approach that original. An example will make this fact clear. The Hebrew language, in which our

(*Thy Word is Truth*, p. 57)

3A. THE SERIOUSNESS OF THE ATTACK:

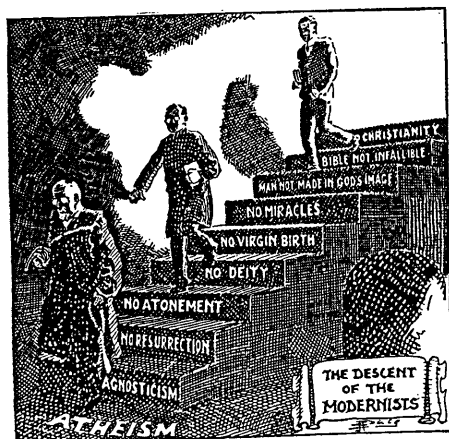
- 1b. The problem of doubting God's Word.
 - 1c. It disparages the veracity of the one true God, making Him a liar.
 - 2c. It denigrates the omnipotence of God Who wishes to reveal His word and will but is hindered by human error to do so.
 - 3c. It denies the credibility of the Savior Who claimed, "Thy word is truth" (John 17:17). And if Christ Himself erred in His view of Scripture, He cannot be the sinless Son of God and Savior.
- 2b. The presence of higher criticism in the Church.
- 3b. The procedure of the Bible believer:
 - 1c. He realizes that he may never be able to give a satisfactory solution to all the problems.
 - 2c. He relies on the God Who cannot lie to eventually provide the answer to apparent problems and contradictions.
 - 3c. He is reluctant to doubt the truthfulness of the Bible:

If one wishes to prove a contradiction in the Bible, three things must be established.

- 1) The translation is absolutely correct.
- 2) The critic's interpretation is the only possible interpretation.
- 3) A reconciliation of the text is absolutely impossible.

The Church Father Saint Augustine, wrote similarly to Jerome,

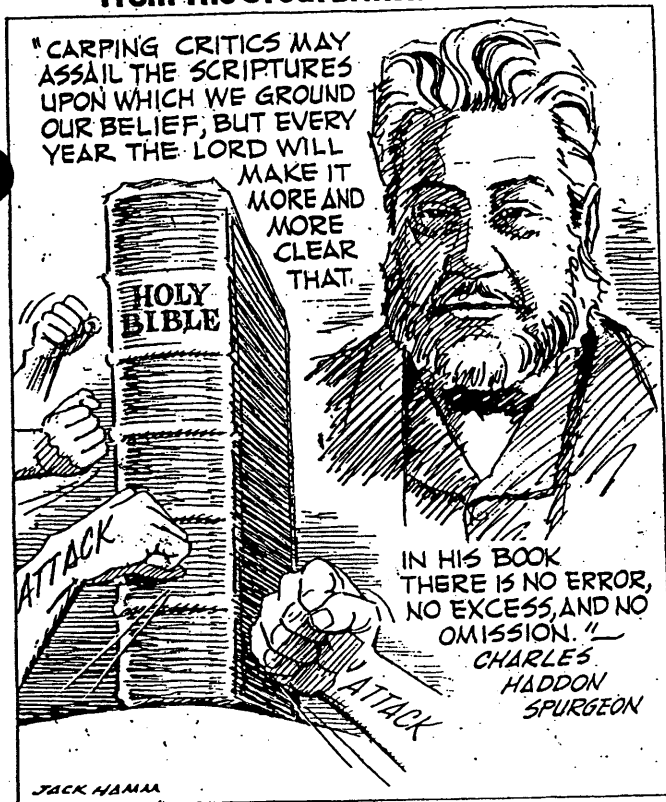
If, here or there, I stumble upon something which seems not to agree with the truth, I make no doubt that either the copy is faulty, or the translator did not express exactly the thought of the original, or that I do not understand the matter. (René Pache, *The Inspiration and Authority of Scripture*, p. 157).



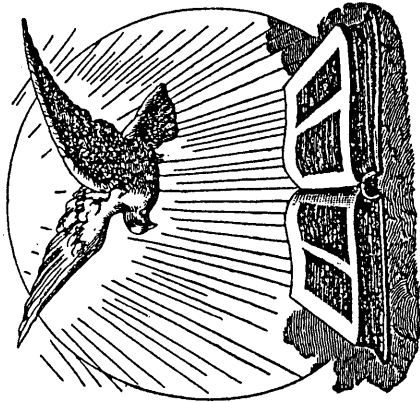
- 4c. He rests on the fact that the truth of God's Word is its own best defense. In the words of C. H. Spurgeon: "There is no need for you to defend a lion when he is being attacked. All you need to do is open the gate and let him out!"

For anyone who by faith accepts the biblical testimony concerning Christ and salvation, it is easy to accept its testimony concerning its own veracity. The believer is convinced of the truthfulness of God's Word through the inner witness of the Holy Spirit (Rom. 8:16) rather than through accumulation human proofs and intellectual arguments. He is convinced that God's Word is truth by a "demonstration of the Spirit and of power" (1 Cor. 2:4-5).

From The Great British Preacher



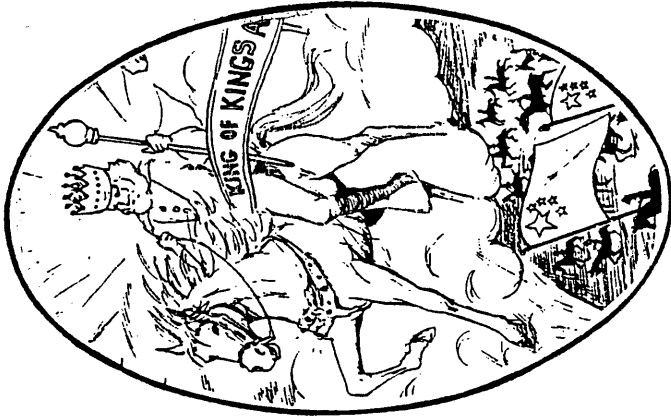
THE WORD OF GOD



1. THE WRITTEN WORD

John 10:35

If he called them gods,
unto whom the word of
God came, and the
scripture cannot be
broken.



2. THE LIVING WORD

Rev. 19:13

And he was clothed with
a vesture dipped in
blood: and his name is
called The Word of God.



3. THE PREACHED WORD

Acts 13:46

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.



Manfred E. Kober, Th.D.

THE BIBLE, THAT IMPERISHABLE BOOK



1A. THE INCEPTION OF THE BIBLE MAKES IT ETERNAL:

1b. Its existence in heaven:

1c. The significance of Psalm 119.

1d. The 119th Psalm is the longest "chapter" in the Bible.

2d. Of its 176 verses, all but six mention the Word of God.

3d. The Psalm is a paean of praise, thanksgiving and adoration to God for His eternal and immutable Word.

2c. The sublimity of Psalm 119:89:
For ever, O LORD, thy word is settled in heaven.

1d. Before the Word was communicated to man, it existed in heaven.

2d. The Word in man's hands is but a copy of the fixed and unchanging Word in heaven.

3c. The significance of other verses in Psalm 119:

Psalm 119:152
Concerning thy testimonies, I have known of old that thou hast founded them for ever.

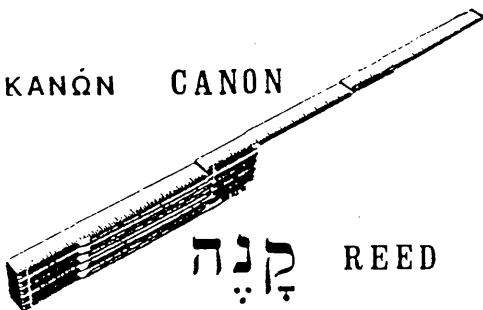
Psalm 119:160
Thy word is true from the beginning: and every one of thy righteous judgments endureth forever.

2b. Its existence among men:

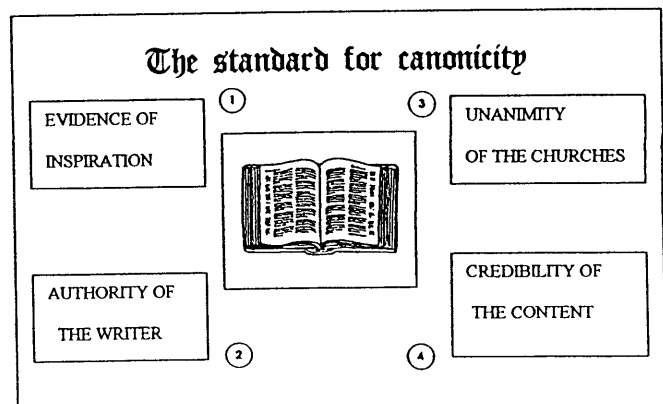
1c. In eternity past God's Word was fixed as to extent and content:

1d. The extent:
God has purposed eternally our present 66 books.

KANÓN CANON



The standard for canonicity



2d. The content:

God has purposed eternally the message of the Bible.

2c. In time man has been unable to subtract or add to the Scriptures:

1d. The Council of Trent attempted in 1545 to force the inclusion of the Apocrypha.

2d. God decreed that the books of the Apocrypha should not be part of the Bible. The Protestant Bible, the all time world's best seller, does not include them.

2A. THE INCORRUPTIBILITY OF THE BIBLE IS ASSUMED:

1b. The assertion of Peter:

1 Peter 1:23-25

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

For all flesh is as grass, and all the glory of man is as the flower of grass. The grass withereth, and the flower thereof fadeth away:

But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

2b. The O.T. source of Peter:

Isaiah 40:8

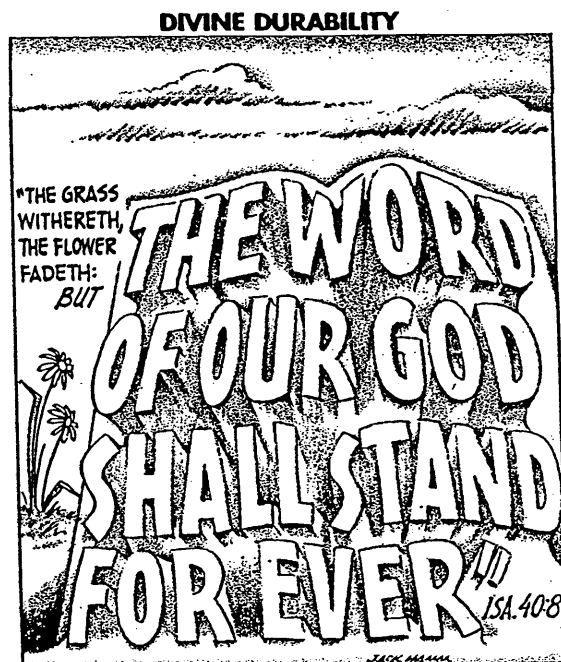
The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

3b. The intention of the Apostle:

1c. The Word of God abides forever.

2c. The Word of God abides forever incorruptible, inerrant, without mistake, contradiction or error.

3c. God made sure that His inerrant Word in heaven would come inerrant to earth and continue inerrant for all eternity.



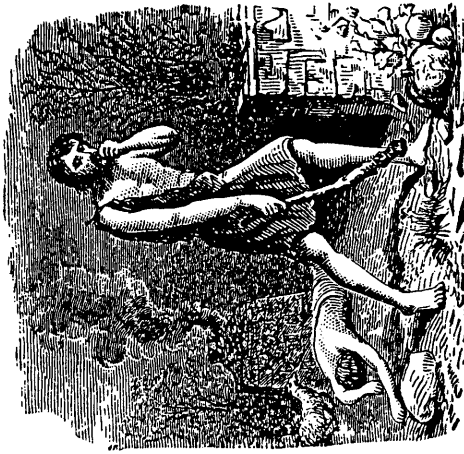
Christ and the Canon

Matthew 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.

Luke 11:51

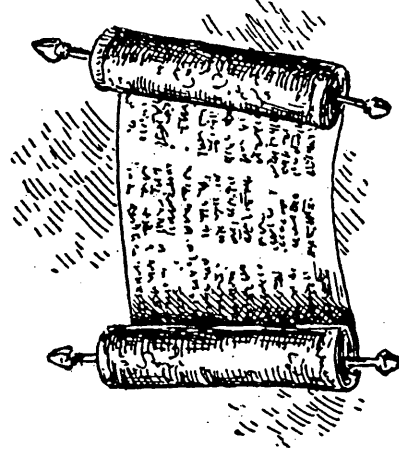
From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.



Murder of Abel.

Genesis 4:8

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.



THE STONING OF ZACHARIAH.

2 Chronicles 24:20-21

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. ²¹And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

4b. The implications of the doctrine:

- 1c. The same Holy Spirit who preserved the living Word from corruption continually protects the written Word from corruption.
- 2c. While other ancient manuscripts are available only as single copies or in fragmentary form, God's Word is extant in thousands of copies, including at least 5,000 copies of the Greek New Testament.

3A. THE INDESTRUCTIBILITY OF THE BIBLE IS ASSERTED:

1b. The deduction from the Bible:

1c. The immediate context of Isa. 40:8c

Isa. 40:6-8 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

2c. The literal rendering of Isa. 40:8

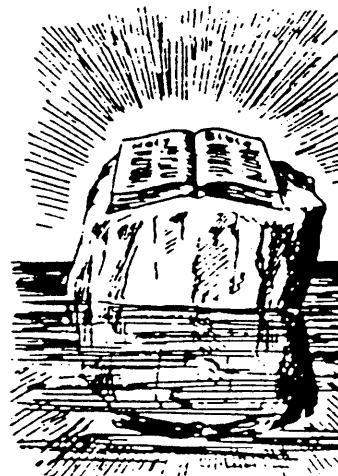
1d. The use of the word *yaqum*.

The Hebrew word means to rise, with the imagery of something that is crushed but made to stand again.

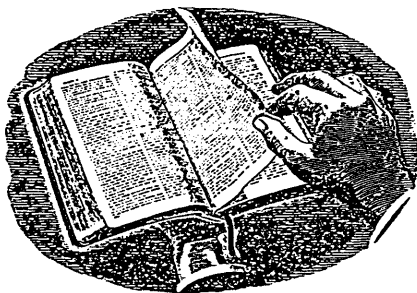
2d. The significance of the term:

W. A. Criswell shows the importance of this term:

The import of the prophet's word is that in contrast to the short-lived things of earth, the Word of God though crushed, persecuted, despised, or attacked with intent to destroy, shall rise, shall stand, shall abide forever.
(*The Bible for Today's World*, p. 115).



3c. The spiritual significance of Isa. 40:8:

**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

The comfort of the passage was very real to the Israelites living in Babylonian captivity. Throughout the ages, believers have been blessed by the recognition that the Word of God in general, and His promises in particular, stand forever. The words of the commentator Albert Barnes, penned in 1881, are, if anything, more relevant now in the post 9-11 period than even in his day.

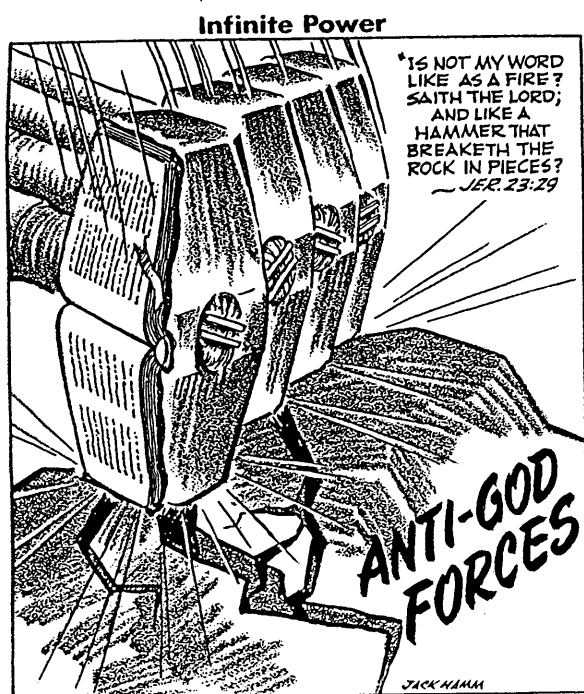
Here are Barnes' excellent comments:

But the word of our God. The phrase, "word of our God," refers either to his promise to be the protector and deliverer of his people in their captivity; or, in general, means that *all* his promises shall be firm and unchanging.

Shall stand forever. Amidst all revolutions among men, his promise shall be firm. It shall not only live amidst the changes of dynasties, and the revolutions of empires, but it shall *continue* for ever and ever. This is designed for support to an afflicted and oppressed people; and it must have been to them, in their bondage, the source of high consolation. But it is equally so now. Amidst all the changes on earth; the revolutions of empires; the vanishing of kingdoms, God is the same, and his promises are unfailing. We see the grass wither at the return of autumn, or in the drought; we see the flower of the field lose its beauty, and decay; we see *man* rejoicing in his vigour and his health, cut down in an instant; we see cities fall, and kingdoms lose their power and vanish from among nations, but God changes not. He presides in all these revolutions, and sits calm and unmoved amidst all these changes. Not one of his promises shall fail; and at the end of all the changes which human things shall undergo, JEHOVAH, the God of his people, will be the same (*italics in the original, Isaiah, pp. 63-64*).

2b. The demonstration from history:

Satan has used every means and every avenue to attack and destroy God's Word. In each case he has been marvelously unsuccessful!



1c. The pagan persecution of the Word:

In A.D. 303 Diocletian, Emperor of the Roman Empire, decreed that every Bible should be destroyed and every Christian slain. He thought that if he could destroy the Book of the Christians, their faith would cease to exist.

Constantine succeeded Diocletian and declared himself a Christian. In A.D. 312 he replaced pagan Roman symbols with the cross. The faith which Diocletian thought he had exterminated became the official religion of the Roman Empire within 9 years after Diocletian's decree.

2c. The ecclesiastical persecution of the Word:

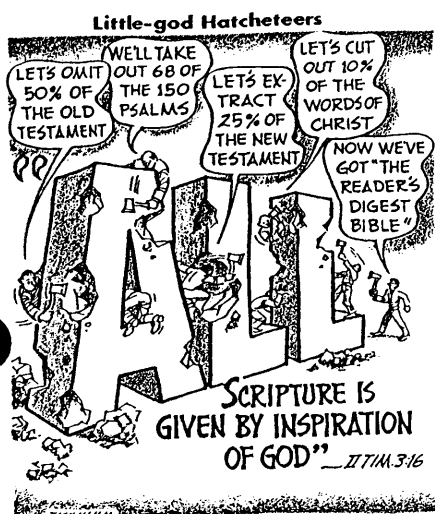


John Wycliffe translated the Bible into the vernacular of the people of England. Those found with Wycliffe's Bible had it tied around their necks and were burned at the stake. The Inquisition tried to kill Wycliffe. He died before they reached him but the inquisitors exhumed his body and burned it, scattering the ashes over the River Swift. The River Swift runs into the Avon, that into the Severn, the Severn into the sea, which, in turn, bathes the shores of the seven continents. Wherever the ashes of Wycliffe washed, the waters which carried the ashes bore ships containing his Bible.

3c. The rationalistic persecution:

1d. The deadliest attack on the Bible came from German rationalism, which attacked the Bible from within the Church, denying its supernatural elements and positing pagan myths, folklore, superstition and legends. The Bible was said to be no more valuable than ancient Egyptian writings or Hindu holy books.

2d. Added to the external rationalistic attacks the Bible have been internal attacks originating among evangelicals. Many leaders in the New Evangelical camp have championed a view of the Bible that we are to take a statement seriously but not literally. The Bible is important, but not inerrant. It is sufficient to teach us salvation, but not reliable in matters of creation and science.



Criswell refers to the familiar and false prediction of Voltaire:

So deadly and so merciless has been the poison of rationalism in the schools, in the universities, in the seminaries, in the pulpits, until it has seemed that the prophecy of Voltaire, the infidel who died in 1788, would come to pass. Voltaire said, "One hundred years from my day there will not be a Bible in the earth except one that is looked upon by an antiquarian curiosity-seeker." And it has sometimes looked as though there might come to pass what Hume, the infidel, envisioned. "I see the twilight of Christianity," he said. Yet one hundred years from the time of Voltaire's prediction, a first edition of Voltaire's work sold in the market in Paris for eleven cents. And on that identical day, the British Government paid to the Czar of Russia \$500,000 for the Codex Sinaiticus, a copy of the Word of God discovered by Tischendorf in the monastery on Mount Sinai! When Hume said, "I see the twilight of Christianity," he was much confused. He could not tell sunrise from sunset.

(The Bible for Today's World, p. 117)

How interesting that 50 years after Voltaire's death, his house was converted into a printer's shop where Bibles were printed!

ALL-TIME BEST SELLER

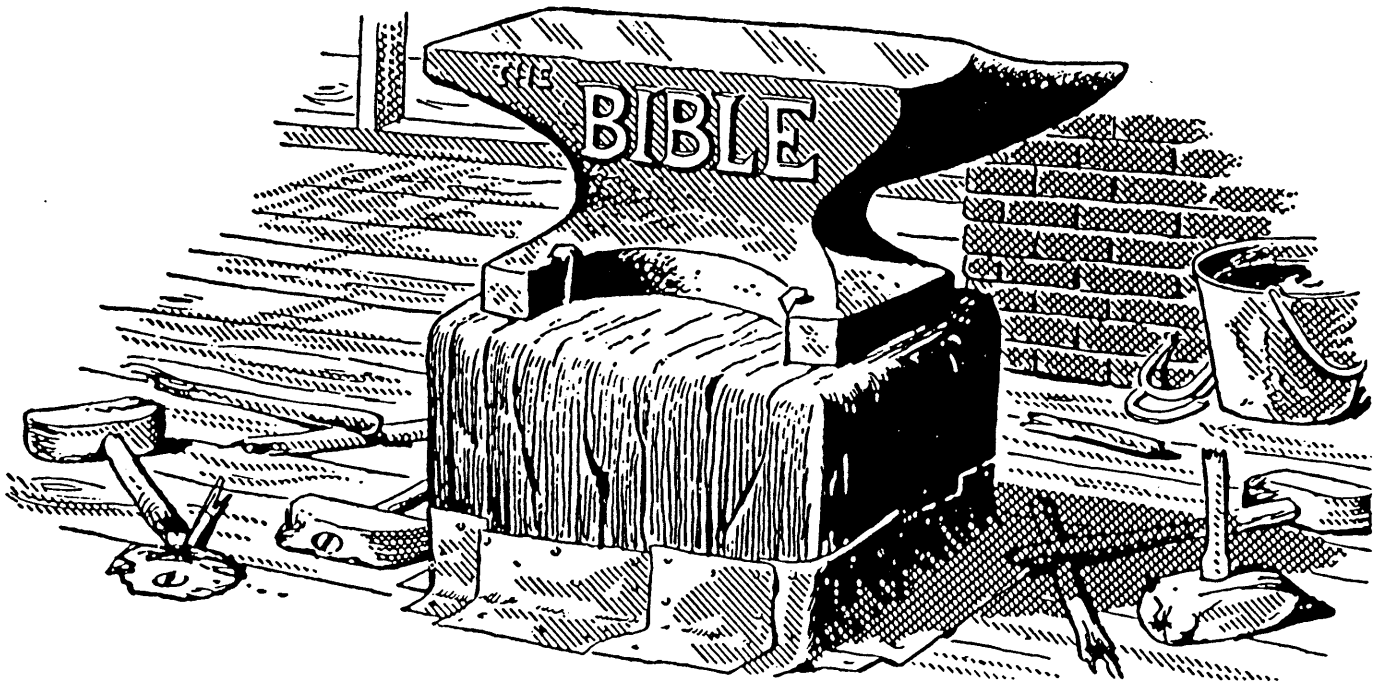


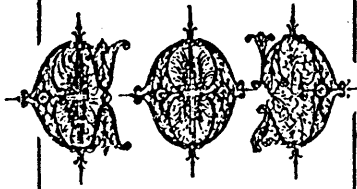
I paused last eve beside the blacksmith's door
and heard the anvil ring, the vesper's chime,
And looking in I saw upon the floor
Old hammers, worn with beating years of time.

"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."

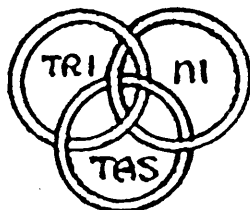
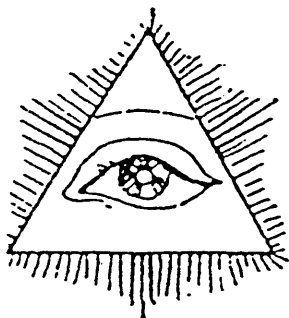
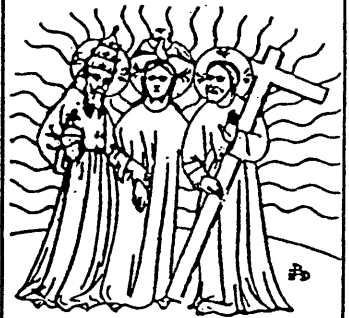
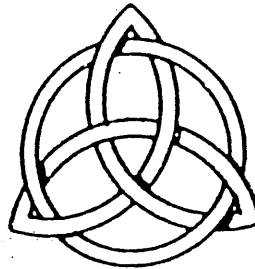
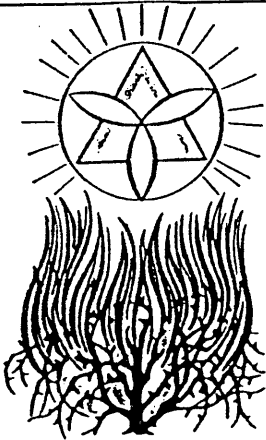
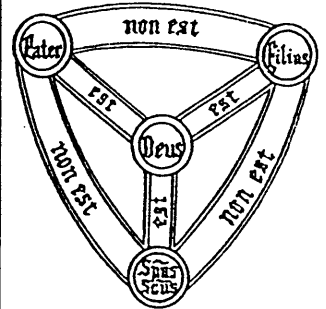
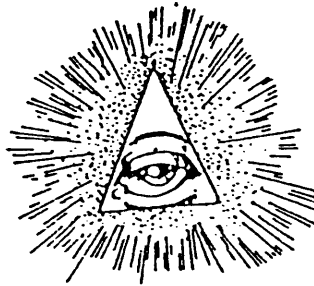
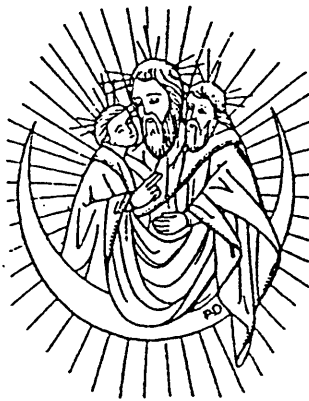
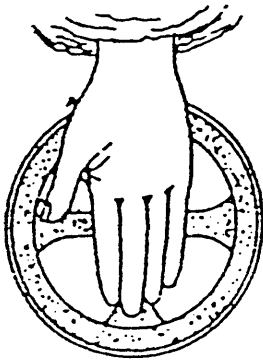
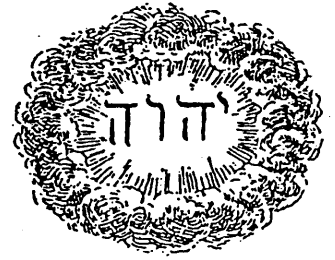
And so, I thought the Anvil of God's Word
For ages skeptics; blows have beat upon,
But though the noise of falling blows was heard
The Anvil is unchanged; the hammers gone.

- John Clifford





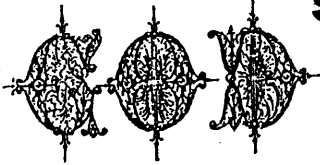
The Truth About God



Manfred
E.
Kober,
Th. D.

The Truth about God

Summer Sunday School Series



August 2003



9:00 A.M.

Sun., Aug. 3 THE PROOFS FOR THE REALITY OF GOD: His Eternal Existence

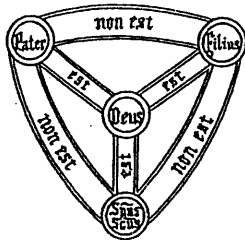
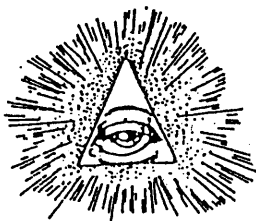
Sun., Aug. 10 THE PERVERSIONS OF THE DOCTRINE OF GOD: Dreadful Denials

Sun., Aug. 17 THE PERFECTIONS OF THE PERSON OF GOD: His Admirable Attributes

Sun., Aug. 24 THE PROMINENCE OF THE NAMES OF GOD: His Defining Designations

Sun., Aug. 31 THE Pervasiveness of the Activities of God: His Wonderful Works

In addition: THE PROBLEM OF THE TRINITY OF GOD: Transcendent Truth



COME AND HEAR

Manfred E. Kober, Th.D.

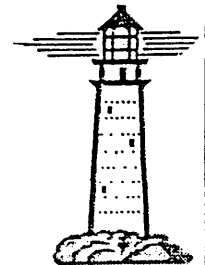
Calvary Baptist Church

Mount Pleasant, Iowa, 52641

Pastor Jeff Crawford

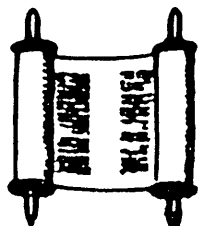
803 E. Mapleleaf Dr.

Phone: (319) 385-3718



According to the Apostle Paul, the first benefit of Bible study is **doctrine** or **sound teaching** (2. Tim. 3:16). Doctrine gives content and conviction to one's beliefs. Join us for a study of the **doctrine of God**. No questions are more basic for mankind than **Who is God?** And **What is God like?**

THE PLACE OF THEOLOGY PROPER IN THEOLOGY



2 TIMOTHY 3:16



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



JOHN 14:16, 15:20

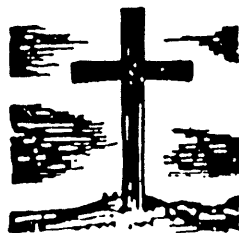


REVELATION 22:6

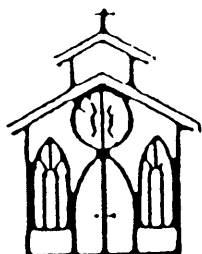
PSALM 37:39, 36:9



ISAIAH 53:6



EPHESIANS 1:3-6



1 PETER 1:5

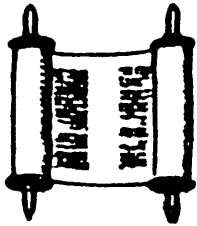


REVELATION 21:3-4

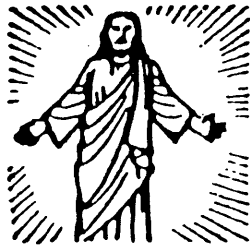
Manfred E. Kober, Th.D.



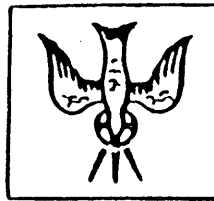
THE PLACE OF THEOLOGY PROPER IN THEOLOGY



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



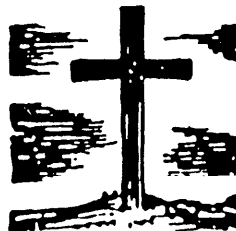
POTENTATE OVER
ANGELS
REVELATION 22:6



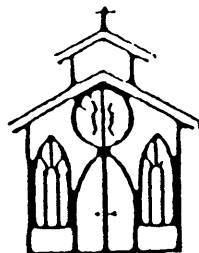
PRESERVER OF
MAN
PSALM 37:39, 36:9



PARDONER FROM
SIN
ISAIAH 53:6



PLANNER OF
SALVATION
EPHESIANS 1:3-6



PROTECTOR OF
THE CHURCH
1 PETER 1:5



PERFECTOR OF
CREATION
REVELATION 21:3-4

Manfred E. Kober, Th.D.



THE PROOFS FOR THE REALITY OF GOD: His Eternal Existence

The Doctrine of God, known as Theology Proper, asks and answers these four questions:

(1) Is There a God? (2) What is He like? (3) What does He do? (4) Can He be known?

1A. The Knowledge of God:



1b. The limitations of the knowledge of God:

1c. It is impossible for man to have 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?

2c. 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 give 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.

2b. The source of the knowledge of God:

1c. General revelation:

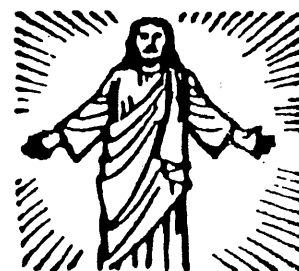
Rom. 1:19-20 Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Acts 14:17 Nevertheless he left no 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.

2c. Special revelation:

The Scriptures and Christ



3b. The presuppositions of the existence of God:

1c. This presupposition is not capable of logical demonstration:

The laws of logic are set up by finite man.

2c. This presupposition is not capable of rational argumentation:

The finite can only reason to the finite. It can never reach the infinite.

3c. This presupposition must be accepted by faith:

This faith is not a blind, irrational 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.

4b. The immediacy of the knowledge of God:

The knowledge of God is a first truth or innate idea which is immediately present in man by virtue of his birth.

George Park Fisher, an American Presbyterian theologian of well over a century ago, said the conviction that God exists arises in quite another way, "...belief in God is not in processes of argument. His presence is more immediately manifest. There is a native [that is, born-in] belief, arising spontaneously in connection with the feeling of dependence and the phenomena of conscience, however, obscure, undeveloped or perverted that faith may be" (*Grounds of Theistic and Christian Belief*, Scribners, 1902, p. 24).

2A. **The Existence of God:**

The Bible both assumes and demonstrates the existence of God.

1b. The evidence from the Scriptures:

1c. Biblical assumption:

Gen. 1:1 In the beginning, God created the heavens and the earth.

1d. The Bible simply begins with the assumption that God exists. In Genesis 1, the name of God appears 32 times

2d. Men do not need to be told that God exists. They have an intuitive knowledge of Him.

2c. 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.

3c. Prophetic declaration:

Is. 41:21-29 21 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 beforetime, 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.

4c. Apostolic proclamation:

Acts 4:17 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;

2b. The arguments from the natural order:

1c. The cosmological argument—an evidence from causation:

The argument begins with the fact of the universe and asks the question, How did it get here? Then it answers, The universe was created by an adequate cause. The name given to this Adequate or First Cause is God.

2c. The teleological argument—argument from design.

The major premise of this argument is that an orderly arrangement in a system implies intelligence and purpose. Since order and design can be observed in the universe, there must have been at the beginning of the universe an intelligence sufficient to design that order and purpose. A watch necessitates a watchmaker.

A recent forceful case for the existence of God based on the argument from design was made in *The Saturday Evening Post* (Nov/Dec 1999 and Jan/Feb 2000). Dr. David Foster, British mathematician, philosopher and scientist in his book, *Proving God Exists*, states...



Discoveries in molecular biology make a positive case for the existence of God. There are 20 different amino acids in proteins, and their sequential order is always the same. Calculations of improbability can be used as a measure of the complexity of a protein, including the specificity in the sequential order of amino acids. The improbability of the hemoglobin molecule (protein) can be represented by the infinitesimal number 10^{-654} . This number is the improbability of the unique sequence of amino acids occurring by random-chance shuffling. Since this number is virtually absolute zero, it means that such a molecule could never happen by chance. It confirms the Argument From Design at the molecular level, and so GOD MUST EXIST. (See the appendix for the Jan/Feb 2000 article.)

3c. The anthropological argument—an evidence from morality:

It can be observed that men of all races, in all places, and of every social condition, display a sense of right and wrong. The only adequate explanation is that a great Moral Being Who created man, planted in him a moral sense.

4c. The ontological argument—an evidence of infinity:

The medieval scholastic Anselm proposed that since all men possess the idea of a most perfect Being in their minds, where did this idea come from? An imperfect being can never arrive at an idea of a perfect Being, thus some perfect Being must have planted this idea in all men.

5c. The historical argument—an evidence from universality:

Since all men, everywhere, give evidence of a belief in some superior Being, that idea must have its source in a general revelation of God to all individuals at all times and in all places.

3A. The Importance of the Knowledge of God:

1b. The knowledge of God enables eternal life:

1c. Appropriation of the knowledge of God brings salvation:

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

2c. Acceptance of salvation from God brings authentic, endless life:

John 11:25-26 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this?

2b. The knowledge of God involves knowledge of ourselves:

1c. This knowledge is humbling:

Isaiah 6:5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

2c. This knowledge is reassuring and satisfying:

Gen. 1:26: Man's dignity and worth

Rom. 5:8: God's love and concern



3b. The knowledge of God gives us knowledge of this world:

1c. The reason for its existence:

Colossians 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:

2c. The description of its destiny:

Revelation 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

4b. The knowledge of God is the only way to personal holiness:

Jeremiah 9:23-24 23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: 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.

THE PERVERSIONS OF THE DOCTRINE OF GOD: Deplorable Denials

1A. The Description of God

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

1b. The centrality of the passage: Christ's doctrine of the Father

2b. The significance for the doctrine of God:

1c. God is 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 15 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. God is incorporeal:

The idea of spirituality necessarily excludes the ascription of anything like corporeity (bodily form) to God.

Sometimes human characteristics are attributed to God so that man might apprehend the infinite. When the Bible speaks of God's hands (Is. 65:2), His eyes (1Ki. 8:29) and His ears (Neh. 1:6), it does so that man might better understand Him. These expressions are called **anthropomorphisms** (human form attributed to God).



THE ANGEL SPEAKS TO HAGAR.



MOSES AT THE BURNING BUSH.

If God is immaterial, He cannot be seen, and yet God has temporarily assumed a visible form for the purpose of communion and fellowship. The person of the Godhead thus manifesting Himself was undoubtedly the pre-incarnate Christ:

John 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.

3c. God is a spirit-being:

He is free of all corporeal and spatial limitations.

4c. God is a personal being:

1d. He possesses intellect:

Psalms 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.

2d. He possesses emotions:

John 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.

3d. He possesses will:

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

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

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?

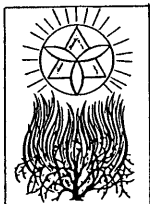
2A. **The Definition of God:**

1b. The problem of a definition:

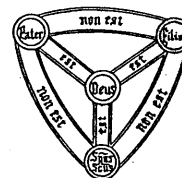
Since the biblical God is unique and incomparable, no exhaustive definition of God is possible:

Isa. 40:25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

2b. The attempt at a definition:

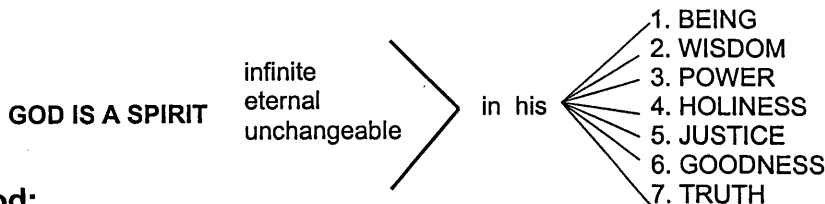


THE DEFINITION OF GOD



Westminster Shorter Catechism (Q. 4)

"God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth."



3A. **The Denials of God:**

1b. Atheism—the denial of existence:

The Scriptures consider atheism a moral rather than an intellectual problem.

Psa. 14:1; 53:1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

The Scriptures further recognize the possibility of a willful, and therefore culpable suppressing of the knowledge of God.

Rom. 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness

2b. Agnosticism—the denial of knowability:

There may be a God, but it is impossible to know for certain.

3b. Dualism—the denial of unity:

Based on ancient Zoroastrianism, there are two eternal forces, one good and evil, in constant conflict.

4b. Pantheism—the denial of transcendence:

God is not a being separate from His creation, but an integral part of everything in creation. God is everything. The modern ecological movement is pantheistic.

5b. Deism—the denial of immanence:

God created the world but then deserted it, leaving it to operate on its own laws. No direct revelation is possible, no prayers to that “absentee landlord” will be answered.

6b. Finitism—the denial of absoluteness:

God is not in sovereign control of His creation. This view is espoused, for example, by Rabbi Harold S. Kushner in his book, *When Bad Things Happen to Good People*, 1981. God would like to stop evil and suffering in this universe, but is impotent to do so.

7b. God-is-Dead Theology—the denial of eternity:

This view is also known as theodanatology. The position was espoused by Thomas J. J. Altizer, associate professor of religion at Emory University, Atlanta, Georgia. He boldly proclaimed, “Christian theology must proclaim the death of God. . . God has disappeared from history. . . He is truly dead. . . We must recognize that the death of God is an historical event; God has died in our time, in our history, in our existence.”

The same view is taught by Episcopal Bishop John A. T. Robinson in his book, *Honest to God*.

8b. Process theology – the denial of immutability and perfection:

Alfred North Whitehead, famed mathematician-philosopher developed this view in his book, *Process and Reality*, in 1929.

Charles Hartshorne developed further the concept that God is *in process*: “His life consists of an everlasting succession of divine events or occasions.” God is daily growing in knowledge of His being and of the future and is *in process* of becoming what He will eventually be. *In short*, this view espouses the evolution of God.

9b. The openness of God—the denial of His foreknowledge:

This seriously defective view of God, known as “openness theology” is espoused by evangelicals such as Clark Pinnock and Gregory Boyd. The main element of this theology is the conviction that God does not infallibly foreknow all that shall come to pass. God created each person with total freedom and God graciously waits for man to make a decision before readjusting His plan. This is called a “genuine give-and-take relationship.” It means that God may have to adjust His plans based on our choices.

How sad that evangelicalism enters the 21st century in total disarray concerning the bedrock of Christian theology, the doctrine of an all-knowing sovereign God.

10b. The feminization of God—the denial of His Fatherhood:

The “Christian” feminist movement generally holds to the view that God should not be spoken of in terms of a Father. Some refer to a mother-father god, others, in what is called “Re-Imagining God,” worship the Greek goddess of earth, Gaia, or the goddess of wisdom, Sophia. Mainline denominations have sponsored these worship conferences magnifying Gaia and Sophia. An even more radical departure is the insistence by some avant-garde theologians that Jesus Christ was actually a woman.

Gaia

Γαῖα



“Christ was also a woman” Dr. Edward L. Kessel argued in the September, 1983 *Journal of the American Scientific Affiliation*. The November 15, 1983 *CN* published the conclusion of this absurd ASA article. The ASA claims to be an “evangelical” group. However, it does allow for the theory of evolution and abortion. One of the articles in the *ASA Journal* backed the NIV translation of *Exodus 21:22-25* to support the murder of unborn infants.

The August, 1984 *Christian Challenge*, a conservative Episcopalian publication, included this item by Lester Kinsolving:

“WAS JESUS CHRIST REALLY A WOMAN?”

“According to Dr. Virginia Mollenkott, professor of English at New Jersey’s William Patterson College, there is ‘a lot of evidence’ that Jesus Christ was really a woman. Dr. Mollenkott is an Episcopalian who is a member of the National Council of Churches (NCC) committee that produced a highly controversial lectionary, which neutered most of the nouns and pronouns in a selection of recommended Bible readings.

“During a news conference at the NCC’s governing board meeting on November 10, Dr. Mollenkott said:

“You might be interested to know that in the most recent issue of the *Journal of American Scientific Affiliation*, which is an evangelical group of scientists, the lead article is by Edward Kessel, biologist, arguing that Jesus was born in parthenogenesis; that parthenogenetic births are always female; that in some cases, therefore, he would be willing to refer to Jesus as “she” — up until the last minute of sex reversal, in which case Jesus remains chromosomally female throughout life, but functions as a normal male and looks like a normal male.”

“When asked by this column if she agrees with this theory, Dr. Mollenkott replied:

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.

J. Sidlow Baxter



THE PERFECTIONS OF THE PERSON OF GOD: His Admirable Attributes

1A. The derivation of the attributes of God:

The God of the Bible is described in a multiplicity of ways, allowing man to form at least a partial composite picture of the infinite divine being. While the discussion at hand relates primarily to the first person of the Godhead, any of the perfections characterize the Son and the Spirit as well.

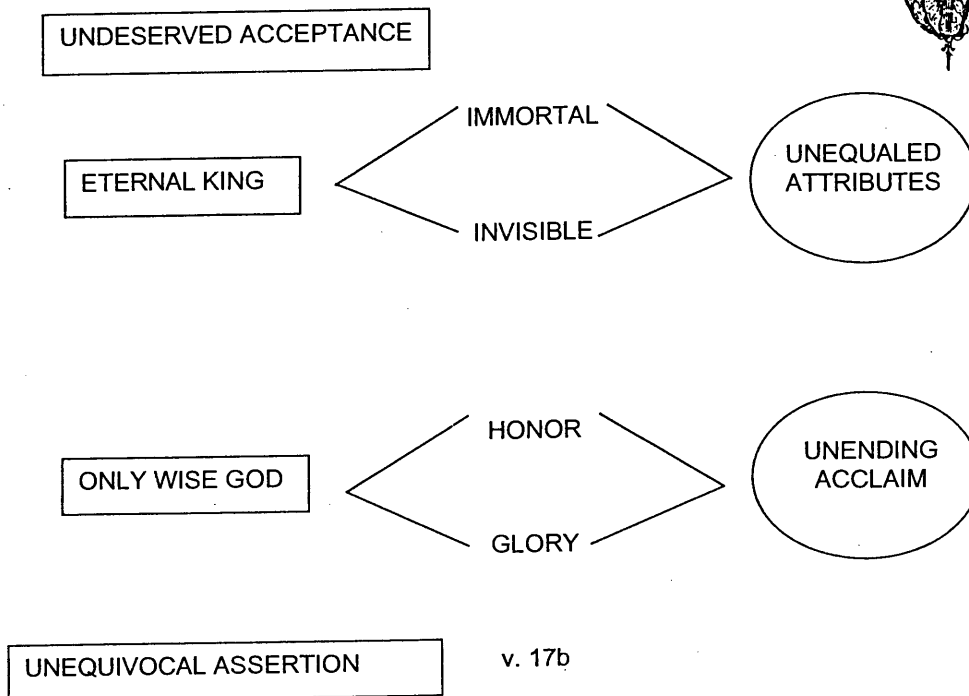
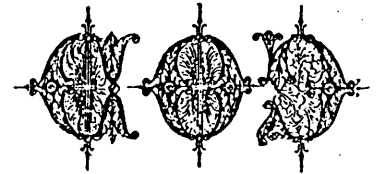
The passage of 1 Timothy 1:15-17 affords a classic case study of the enumeration and exaltation of the attributes of God. The Scriptures are replete with specific references to God's superlative attributes.

1 TIMOTHY 1:15-17

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. v. 15-16

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

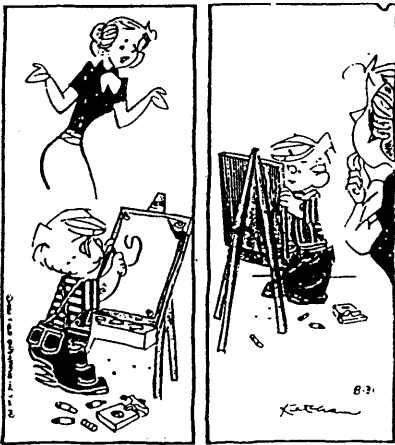


2A. The Classification of the Attributes:

- 1b. Incommunicable and communicable
- 2b. Absolute and relative
- 3b. Constitutional and personal
- 4b. Natural and moral

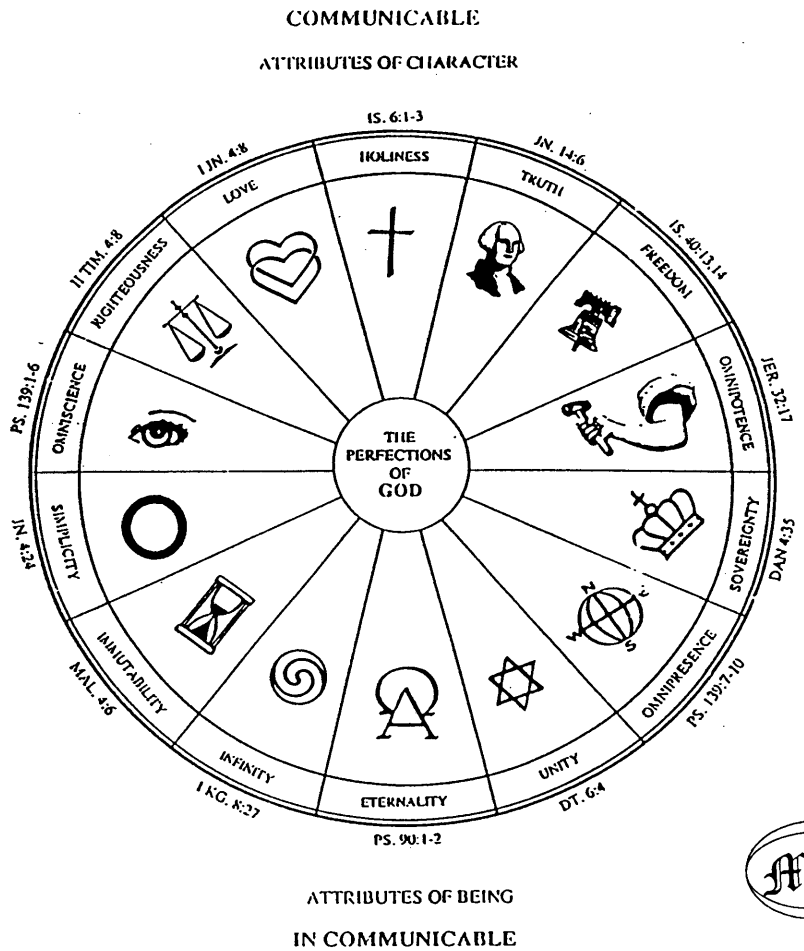
God is a spirit, and they that worship him must worship him in spirit and in truth.
JN 4:24

DENNIS THE MENACE



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

"They will now."



3A. The Descriptions of the Attributes:

- 1b. 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.
- 1c. Simplicity

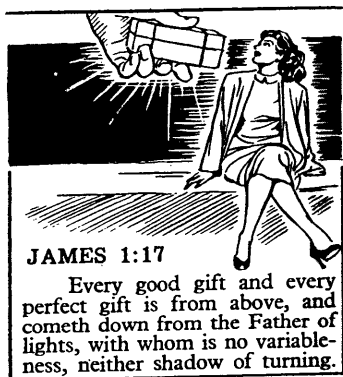
- 1d. Meaning: God is not compounded.
- 2d. Proof:
Jn. 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.
- 3d. Relevance:
- 2c. Unity:
- 1d. Meaning: Oneness.
- 2d. Proof:
Deut. 6:4 Hear, O Israel: The LORD our God is one LORD.
- 3d. Relevance:
- 3c. Infinity:
- 1d. Meaning: God is wholly without limits except those which are self-imposed.
- 2d. 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.
- 3d. Relevance:
- 4c. Eternity
- 1d. Meaning: God exists in one indivisible present, elevated above temporal limits.
- 2d. Proof:
Psalm 90:1-2 LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Isaiah 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.
- 3d. Relevance:

5c. Immutability:

- 1d. 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."



- 2d. Proof:
Malachi 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

James 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.

- 3d. Problem: Apparent changes in God.
1 Sam. 15:10-11 Then came the word of the LORD unto Samuel, saying, 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.

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

Jonah 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.

4d. Relevance:

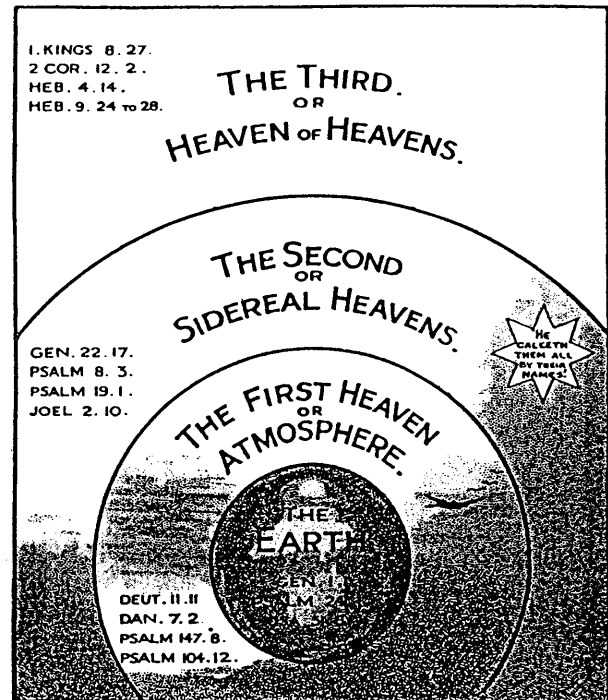
- 1e. He gives only good and perfect gifts.
- 2e. His counsels stand forever.
Psalm 33:11-12 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the LORD: and the people whom he hath chosen for his own inheritance.

James 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.

- 3e. His promises will be fulfilled.
2 Tim. 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.
- 4e. His covenant will be securely kept.
Malachi 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

- 5e. He will never condone sin.
- 6e. He will never be coaxed or lowered to man's level.
- 7e. He will never be unholy or unloving.
- 6c. Omnipresence:
- 1d. 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."

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

2d. Proof:

Psalm 139:7-10 Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; 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 every one of us: 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.

3d. Relevance:



TIME WILL NOT APPROVE NONSEX SUBSTITUTES



7c. Sovereignty:

1d. Meaning: Two ideas are involved in sovereignty: (1) God is the ultimate ruler who is in control of everything (2) He is number one in position and power.

2d. Proof:
Daniel 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.

3d. Relevance:

2b. Attributes of character (communicable attributes):

1c. Omniscience:

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

2d. Proof:

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

Psalms 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)



3d. Relevance:

1e. Eternal security:

2e. Human tragedy:

3e. Christian life:

2c. Holiness:

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

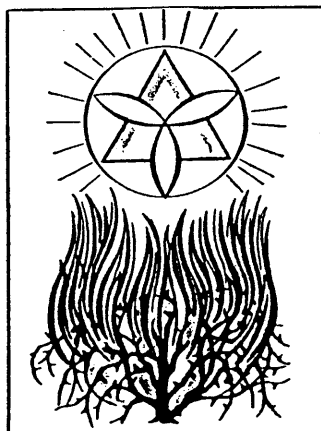
2d. Proof:

Isaiah 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.

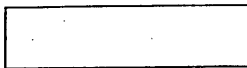
1 Pet. 1:15-16 But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.

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.

WHY HOLINESS IS GOD'S MAIN ATTRIBUTE



1. IT IS THE ATTRIBUTE

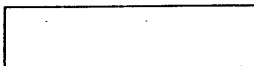


**BY THE
ANGELS.**

ISAIAH 6:2-3

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.

2. IT IS THE ATTRIBUTE TO BE



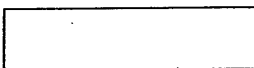
BY MAN.

1 PETER 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.

(LEV. 11:45-46)

3. IT IS THE ATTRIBUTE



**BY
MORTALS**

1 SAMUEL 2:2

There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.

(EX. 15:11)

4. IT IS THE ATTRIBUTE



**IN THE
MILLENNIUM.**

ZECHARIAH 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. 14 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.

"HOLY, HOLY, HOLY LORD."

FATHER, glorious with all splendor,
But with holiness most bright!
Son, in whom all sweet and tender
Dwelt on earth that blessed light!
Spirit, through whose grace the sweetness
Into sinful souls is poured!
In this strain what mighty meetness,
"Holy, holy, holy Lord!"

Holy One, who sin abhorrest,
Awful sin-consuming flame!
Holy One, our sin who borest,
Through our sin whose passion came!
Holy One, who takest sorrow
When we touch the thing abhorred!
Dare our lips this dread strain borrow,
"Holy, holy, holy Lord!"

Father, thine own Son who gavest
For the overthrow of sin!
Lamb of God, who sinners savest,
Through whose blood our peace we win!
Dove divine, who yearnest ever
Till our sin-bound souls have soared
Give us grace this strain to endeavor,
"Holy, holy, holy Lord!"

Father, thine elect who lovest
With an everlasting love!
Saviour, who the bar removest
From the holy home above!

Spirit, daily meetness bringing
For the glory there upstored!
List to thy glad people singing,
"Holy, holy, holy Lord!"

In this strain what fulness dwelleth!
How it makes the Godhead known!
Of thy deepest deep it telleth,
Everlasting Three in One!
Fullest praise thy saints thus bring thee,
Meetliest thus art thou adored;
This the song they ever sing thee,
"Holy, holy, holy Lord!"

Lord! with sin-bound souls thou bearest,
Struggling towards this strain divine;
Glad on mortal lips thou hearest
That thrice-awful name of thine.
But thou listenest, oh, how sweetly!
When from holy lips outpoured
Rings through heaven this strain full meetly,
"Holy, holy, holy Lord!"

Shall we, Lord, meet voices never
Bring to that eternal hymn?
Hallow us to help the endeavor
Of thy pure-lipped seraphim!
Hark! their own high strain we bring thee;
Listen to the full accord!
Sweet the song we ever sing thee,
"Holy, holy, holy Lord!"

THOMAS HORNBLLOWER GILL.

Manfred E. Kober, Th.D.



- 3d. 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 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).
- 3c. Justice or righteousness:
- 1d. Meaning: Moral equity or no respect of persons in His dealings with men.
- 2d. Proof:
Psalm 19:9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

Psalm 145:17 The LORD is righteous in all his ways, and holy in all his works.
- 3d. Relevance:
- 1e. 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.
- 2e. In connection with salvation:
God can be righteous because Christ paid the price for sins.
- 4c. Love:
- 1d. Meaning: "that which seeks the highest good in the object loved, which is the will of God."
- 2d. Proof:
1 Jn. 4:8 He that loveth not knoweth not God; for God is love.
- 3d. Relevance:
God's love includes, among other things, His mercy and grace.

MERCY

GOD DOESN'T GIVE US WHAT WE DESERVE

Man is pitiable: and thus in need of help

GRACE

GOD GIVES US WHAT WE DON'T DESERVE

Man is guilty: and thus in need of forgiveness

God's unmerited
illmerited
unmeritable favor

5c. Truth:

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

2d. 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, who thou hast sent.

3d. 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:

6c. Freedom:

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

2d. Proof:

Is. 40: 13-14 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? 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.

3d. 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.

7c. Omnipotence:

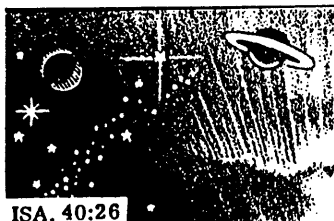
1d. Meaning: God is all-powerful.

2d. 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.

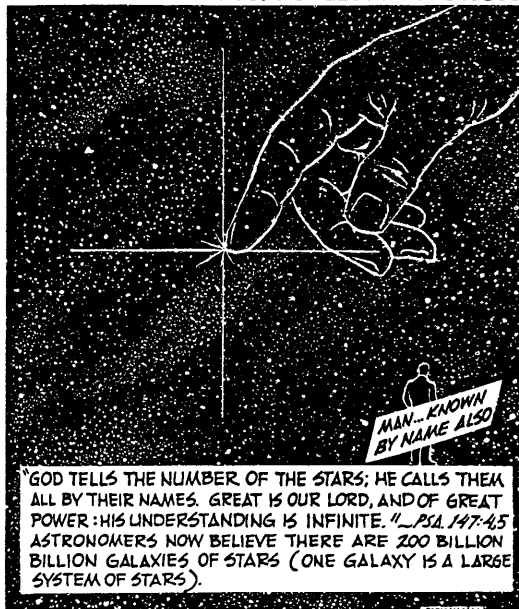
Is. 40:28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.



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



"GOD TELLS THE NUMBER OF THE STARS; HE CALLS THEM ALL BY THEIR NAMES. GREAT IS OUR LORD, AND OF GREAT POWER: HIS UNDERSTANDING IS INFINITE." —PSA. 147:45
ASTRONOMERS NOW BELIEVE THERE ARE 200 BILLION BILLION GALAXIES OF STARS (ONE GALAXY IS A LARGE SYSTEM OF STARS).

3d. Relevance:

1e. 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.

James 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:

2e. 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;

TO THE EVERLASTING FATHER.

"Alpha et Omega, Magne Deus!"

Hildebert, archbishop of Tours, was born at Lavardin, France, in 1057, and died at Tours, December 18, 1134.

FIRST and last of faith's receiving,
Source and sea of man's believing,
God, whose might is all-potential,
God, whose truth is truth's essential,
Good supreme in thy subsisting,
Good in all thy seen existing;

Over all things, all things under,
Touching all, from all asunder;
Centre thou, but not intruded,
Compassing, and yet included;
Over all, and not ascending,
Under all, but not depending;
Over all, the world ordaining,
Under all, the world sustaining;
All without, in all surrounding,
All within, in grace abounding;
Inmost, yet not comprehended,
Outer still, and not extended;
Over, yet on nothing founded,
Under, but by space unbounded;
Omnipresent, yet indwelling,
Self-impelled, the world impelling;
Force, nor fate's predestination
Sways thee to one alteration;
Ours to-day, thyself forever,
Still commencing, ending never;
Past with thee is time's beginning,
Present all its future winning;
With thy counsel's first ordaining
Comes thy counsel's last attaining;
One the light's first radiance darting
And the elements' departing.

Translated from the Latin of HILDEBERT DE LAVARDIN,
by HERBERT KYNASTON.

THE PROMINENCE OF THE NAMES OF GOD: His Defining Designations

1A. The Significance of Personal Names:

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.

In many instances of the Old Testament, no specific name of God is employed but *the name* of God is used. Abraham called on *the name* of the Lord (Gen. 12:8; 13:4). The Lord proclaimed His own *name* before Moses (Ex. 39:19; 34:5). The *name* of the Lord was not to be taken in vain (Ex. 20:7; Deut. 5:11).

2A. Primary Old Testament Names:

אל אלהים

1b. El, Elohim, Elyon:

1c. Frequency: Approximately 2,310 times. In Gen. 1 32 times.

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

3c. Usage:

1d. 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?

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:

2d. Used both of men and angels.

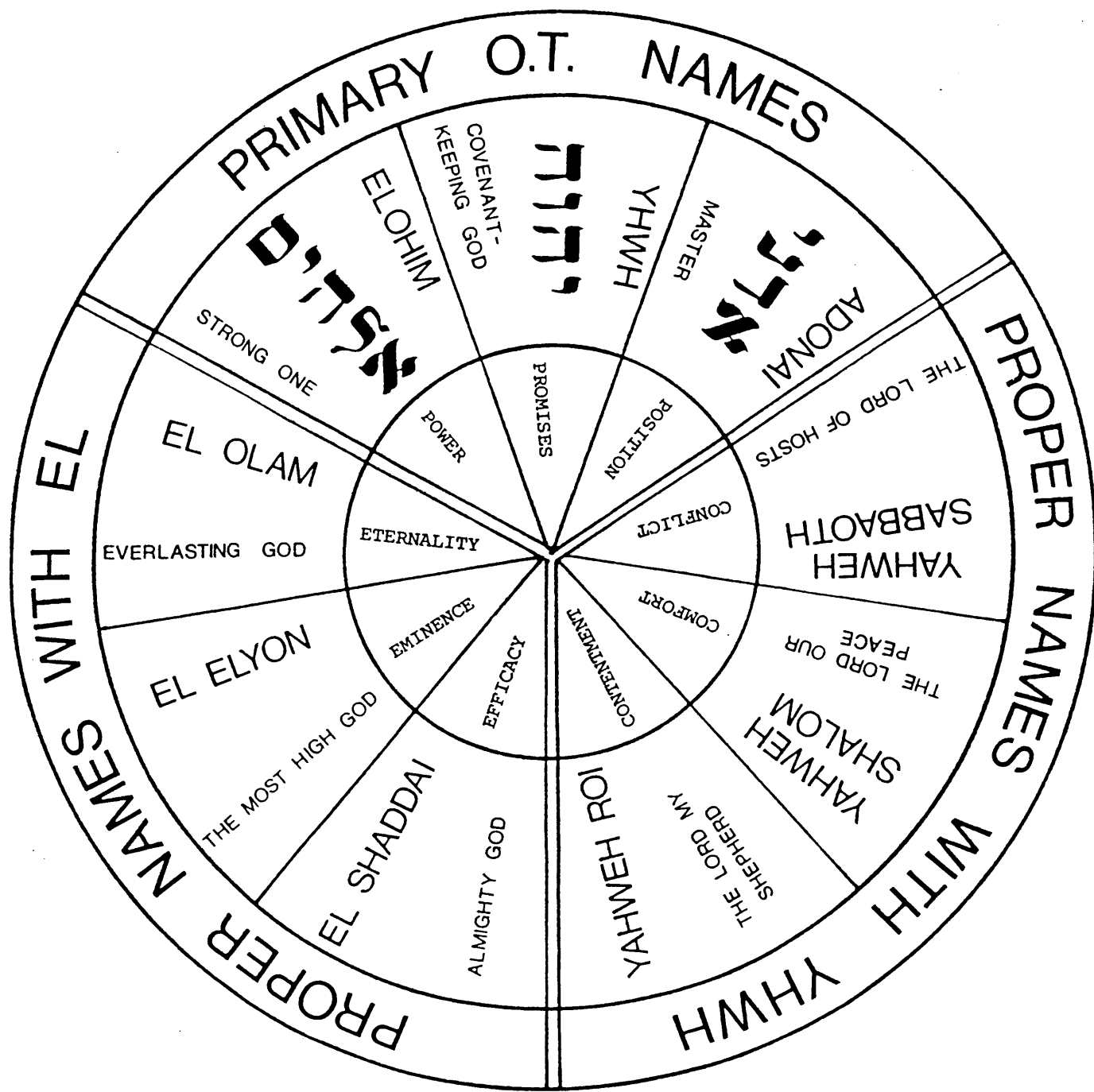
Ps. 82:6 I have said, Ye are gods; and all of you are children of the most High.

4c. Characteristics:

1d. 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.





NAMES OF GOD	PERFECTIONS OF GOD
1. Elohim	1. Omnipotence
2. El Shaddai	2. Love and grace
3. El Elyon	3. Omniscience (also the sovereignty of God)
4. El Olam	4. Eternity and immutability
5. El Roi	5. Omnipresence and omniscience

Manfred E. Kober, Th.D.



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.

- 2d. 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**.

2b. Jehovah:

- 1c. Frequency: Approximately 5,325 times.



- 2c. 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.



- 3c. 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.

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.

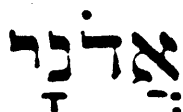
John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

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

4b. Adonai

- 1c. 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;



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

3c. 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?

Psalms 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.

4c. Characteristics:

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

2d. He expects that we obey Him.

3A. Compound Old Testament Names:

1b. Proper names compounded with El:

שֵׁדַי

1c. 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.

2c. 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

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

3c. El Olam—"the everlasting God"

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

2b. Proper names compounded with Yahweh:

- 1c. **Yahweh Sabbaoth**—"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.
- 2c. **Yahweh Shalom**—"the Lord our peace"
 Judges 6:24 Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites.
- 3c. **Yahweh Roi**—"the Lord my shepherd"
 Psalm 23:1 The LORD is my shepherd; I shall not want.

Psalm 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.

4A. **New Testament Names of God:**

- 1b. **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;
- 2b. **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.
- 3b. **Despotes**—absolute, sovereign dictator:
 2 Peter 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.

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:

- ① 1 Kings 1:7
7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah () helped him.
- ② 1 Kings 17:1
1 And Elijah () the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.
- ③ 1 Samuel 7:1
1 And the men of Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar () his son to keep the ark of the LORD.
- ④ Joshua 17:2
2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, () and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families.
- ⑤ 1 Chronicles 2:24
24 And after that Hezron was dead in Calebphratah, then Abiah () Hezron's wife bare him Ashur the father of Tekoa.
- ⑥ Numbers 1:9
9 Of Zebulun; Eliab () the son of Helon.
- ⑦ Genesis 15:2
2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer () of Damascus?

- ⑧ Ruth 1:2
2 And the name of the man was Elimelech, () and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah...
- ⑨ 1 Samuel 1:17
17 Then Eli () answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.
- ⑩ Zechariah 1:1
1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, () the son of Berechiah, the son of Iddo the prophet...
- ⑪ Genesis 12:8
8 And he removed from thence unto a mountain on the east of Bethel, () and pitched his tent...
- ⑫ Daniel 1:21
21 And Daniel () continued even unto the first year of king Cyrus.

Hebrew

ab	-	father
dan	-	judge
ezer	-	help
ebed	-	servant
melek	-	king
zedek	-	righteous
zacher	-	remember
beth	-	house
(i)	-	possessive, my

DANIEL 9

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;

DECODING THEOPHORIC NAMES

THE PRIORITY OF THE PLAN OF GOD: His Determining Decree

Theologians generally list under God's activities His comprehensive **plan** or **decree** for the universe, as well as His major works, including **creation**, **preservation**, and **providence**.

The events in the universe are neither a surprise nor disappointment to God. They are not the result of an arbitrary will but are the outworking of a definite plan and purpose of God.

1A. The Definition of the Decree of God:

"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.

2A. The Fact of the Divine Plan or Decree:

1b. Old Testament words:

1c. 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. 27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? Isaiah 14:26-27

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.

2c. 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;

2b. New Testament words:

1c. 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.

2c. 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.

3c. 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:

4c. 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 Pet. 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.

5c. 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;)

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:

6c. 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.

7c. 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,

3A. **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.

1b. **Stability of the universe:**

Psalm 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.

2b. **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;

3b. **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.

4b. **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;

5b. **Circumstances of each life:**

James 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.

6b. **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.

7b. **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.

8b. **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.

9b. **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:

10b. **Perdition of the ungodly:**

1 Pet. 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.

11b. **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.

12b. **Most trivial circumstances:**

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

4A. **The Basis of the Divine Decree:**

1b. **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.

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

2b. **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, ¹¹According to the eternal purpose which he purposed in Christ Jesus our Lord:

3b. **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! ³⁴For who hath known the mind of the Lord? or who hath been his counsellor? ³⁵Or who hath first given to him, and it shall be recompensed unto him again? ³⁶For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

5A. **The Distinctions of the Divine Decree:**

1b. **Efficacious decree: what God causes**

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

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.

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

Psa. 135:6-12 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. 10 Who smote great nations, and slew mighty kings; 11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: 12 And gave their land for an heritage, an heritage unto Israel his people.

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

Psa. 147:15-17 He sendeth forth his commandment upon earth: his word runneth very swiftly. 16 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?

2b. Preceptive will of God: **what God commands**

God desires certain actions for his creatures who are obligated to fulfill His desire, though they often fail.

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.

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

1 Pet. 1:13-15 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

3b. Permissive decree: **what God condones**

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

Acts 14:16 Who in times past suffered all nations to walk in their own ways.

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

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 4:24-28 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? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 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, 28 For to do whatsoever thy hand and thy counsel determined before to be done.

Gen. 46:3-4 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

6A. The Purpose of the Divine Decree:

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.

1Tim. 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.

Psalm 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 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.

cf. v. 12, 14

7A. Some Practical Observations:

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

1b. The doctrine of the decree of God does not violate human freedom.

1c. God has created 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.

2c. 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.

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.

Psa. 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

2b. The doctrine of the decree of God does not remove the necessity of human effort:

1c. 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.

2c. 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.

3b. The doctrine of the decree of God is the basis for Christian assurance:




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 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:

4b. The doctrine of the decree of God gives importance to all of life:

Everything is in God's decree. If everything is included in God's decree, everything is important to God and should be important to the believer.

THE WORKS OF GOD

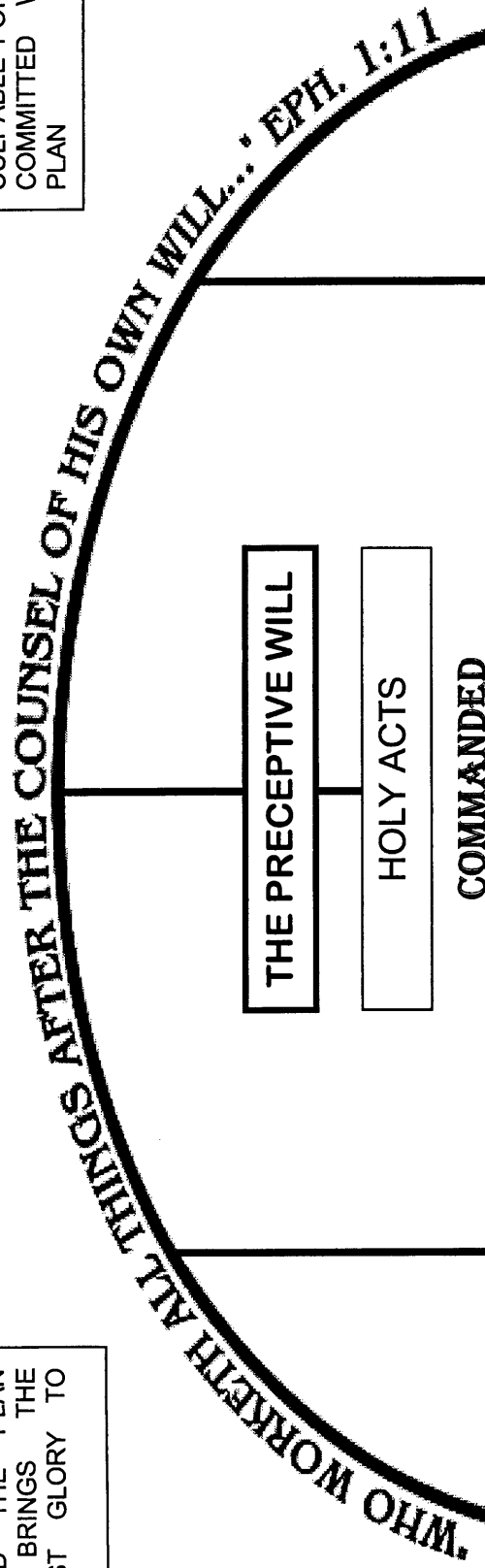
CREATION	PRESERVATION	PROVIDENCE
GOD'S BRINGING INTO EXISTENCE EVERYTHING OUTSIDE OF HIMSELF BY THE WORD OF HIS POWER	THAT CONTINUOUS WORK OF GOD BY WHICH HE MAINTAINS THE THINGS HE CREATED.	THE EXERCISE OF DIVINE CARE AND FORESIGHT IN PROVIDING FOR THE WORLD'S MOVEMENT TO A PREDETERMINED GOAL.
		
COMMENCEMENT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



GOD'S PLAN OR DECREE

GOD IS NOT MORALLY
CULPABLE FOR ANY SIN
COMMITTED WITH HIS
PLAN

GOD HAS SOVEREIGNLY
SELECTED THE PLAN
WHICH BRINGS THE
GREATEST GLORY TO
HIMSELF



THE PERMISSIVE WILL
SINFUL ACTS

CONDONED

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
Acts 2:23
(Acts 4:24-28; 14:16)

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

THE PRECEPTIVE WILL
HOLY ACTS

COMMANDED

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
Ephesians 2:10
(Philippians 2:13)

GOD DECREES CERTAIN ACTIONS FOR HIS CREATURES WHO ARE OBLIGATED TO FULFILL HIS DESIRE, THOUGH OFTEN FAIL

THE DECRETIVE WILL
DETERMINED EVENTS

CAUSED

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

(Psalm 135:6-12; 148:8)

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

Manfred E. Kober, Th.D.

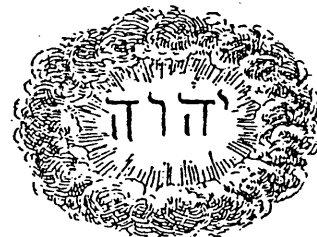
THE PROBLEM OF THE TRINITY OF GOD: A Transcendent Truth

*Although not itself a biblical term, "the Trinity" has been found a convenient designation for the one God self-revealed in Scripture as Father, Son, and Holy Spirit. It signifies that within the one essence of the Godhead we have to distinguish three "persons" who are neither three gods on the one side, nor three parts or modes of God on the other, but coequally and coeternally God. (Walter A. Elwell, Ed., *Evangelical Dictionary of Theology*, 1984, 1112).*

1A. The Unity of God:

monotheism

There are three monotheistic religions: Christianity, Judaism, Islam



1b. The errors concerning the unity of God:

1c. Polytheism: a plurality of gods.

2c. Tritheism: three gods

3c. Dualism: two eternal divine beings, one good, the other evil

2b. The evidence for the unity of God:

1c. 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.

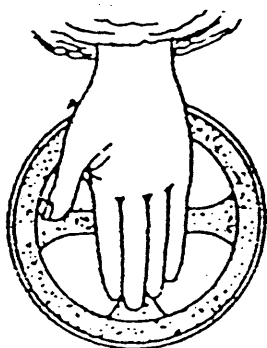
Ex. 15:11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

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

2c. Numerical oneness: **singularity**

Ex. 20:3 Thou shalt have no 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.



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

2A. The Trinity of God:

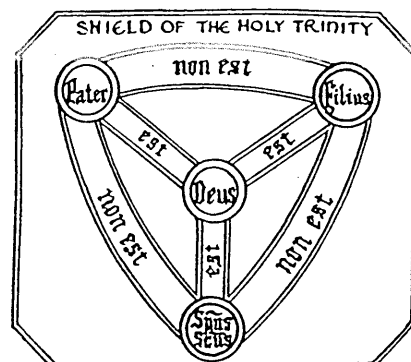
1b. The intimation of the Old Testament:

1c. The use of plural expressions:

1d. The plural noun ELOHIM:

2d. The term ELOHIM with plural verbs and pronouns:

THE HOLY TRINITY



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.

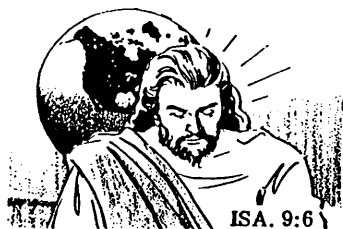
Gen. 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

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.

2c. The distinctions between the divine persons:

1d. 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.



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.

2d. 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:

Ex. 3:2-6 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. 6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Judges 13:21-22 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD. And Manoah said unto his wife, We shall surely die, because we have seen God.

3d. 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;

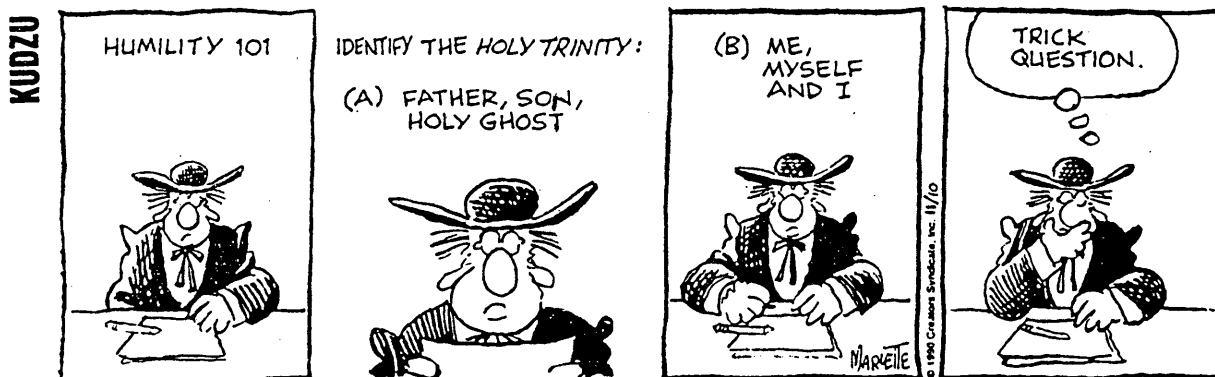
3c. The usage of threefold ascriptions:

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.



2b. The **revelation** of the New Testament:

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.

“This is the first clear expression of the concept of the Trinity.”--C. C. Ryrie

1c. The recognition of three persons as God:

1 Pet. 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.



1d. The Father is God:

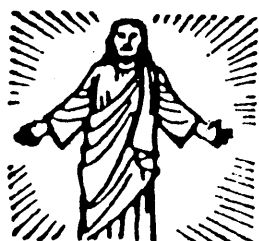
Jn. 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Eph. 4:6 One God and Father of all, who is above all, and through all, and in you all.

2d. The Son is God: (discussed under the doctrine of Christ)

1e. 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.

2e. 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 always, even unto the end of the world. Amen.

3e. His works:

Mark 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.

3d. The Spirit is God: (discussed in detail under the doctrine of the Holy Spirit)

1e. His names:

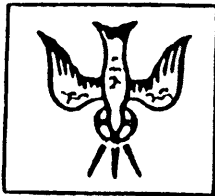
Acts 5:3-4 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast 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.

2e. 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 and death.

3e. 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 Pet. 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.

2c. The relationship between the three persons:

1d. 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 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

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.

2d. There exist certain distinctions of priority and subordination among the three persons:

1e. 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, by whom are all things, and we exist through Him.
NASV

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:

2e. Subordination: (never inferiority)

Phil. 2:6 Who, being in the form of God, thought it not robbery to be equal with God.

Psalms 40:7-8 Then said I, Lo, I come: in the volume of the book it is written of me, 8 I delight to do thy will, O my God: yea, thy law is within my heart.

(cf. Heb. 10:7)

3d. There is an eternal relationship within the trinity:

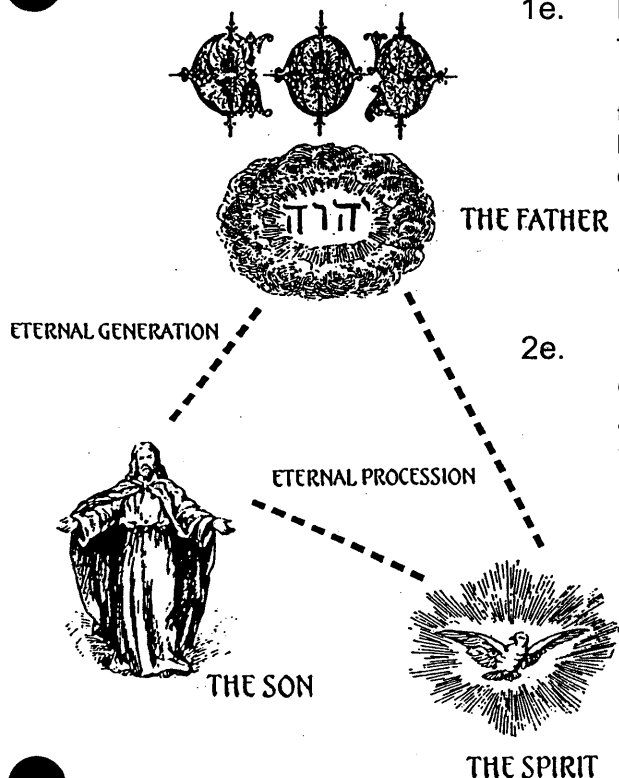
1e. Between the Father and Son: **eternal generation**, thus eternal sonship.

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.

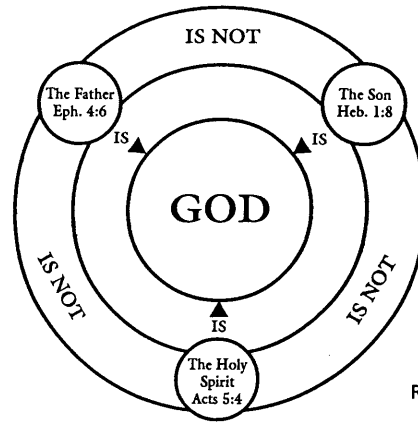
2e. Between the Spirit and the other two persons: **eternal procession**

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:



ST. 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:



Robert P. Lightner

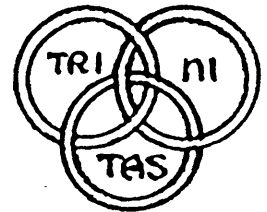
3A. The Trinity of God:

1b. The theological definition of the trinity 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

2b. The historical errors concerning the trinity of God:

- 1c. Tritheism:
- 2c. Sabellianism:
- 3c. Subordinationism:
- 4c. Unitarianism:



3b. The biblical evidence for the trinity of God:

1c. The trinity 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.

2c. The trinity 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: 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.

3c. The trinity 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.

4b. The important features of the trinity of God:

- 1c. There is in the divine being but one indivisible essence.
- 2c. In the divine being there are three personal distinctions.
- 3c. The whole undivided essence of God belongs equally to each of the three persons.
- 4c. The operation of the three persons in the divine essence is marked by a certain definite order.
- 5c. The Church confesses the triunity of God to be a mystery beyond the comprehension of man.

THE TRINITY INVOKED.

COME, thou almighty King!
 Help us thy name to sing,
 Help us to praise :
 Father, all-glorious,
 O'er all victorious,
 Come, and reign over us,
 Ancient of days !

Jesus, our Lord, arise ;
 Scatter our enemies,
 And make them fall :
 Let Thine almighty aid
 Our sure defence be made ;
 Our souls on thee be stayed
 Lord, hear our call.

Come, thou incarnate Word !
 Gird on thy mighty sword ;
 Our prayer attend :
 Come, and thy people bless,
 And give thy word success ;
 Spirit of holiness,
 On us descend !

Come, holy Comforter !
 Thy sacred witness bear,
 In this glad hour :
 Thou, who almighty art,
 Now rule in every heart,
 And ne'er from us depart,
 Spirit of power !

To the great One in Three,
 The highest praises be,
 Hence, evermore !
 His sovereign majesty
 May we in glory see,
 And to eternity
 Love and adore !

CHARLES WESLEY.

LITANY TO THE TRINITY.

JOHN MARRIOTT, a clergyman of the Church of England, was born near Lutterworth, in 1780, and died March 31, 1825. He was educated at Oxford, where he gained honors.

THOU, whose almighty Word
 Chaos and darkness heard,
 And took their flight ;
 Hear us, we humbly pray,
 And where the Gospel-day
 Sheds not its glorious ray,
 Let there be light !

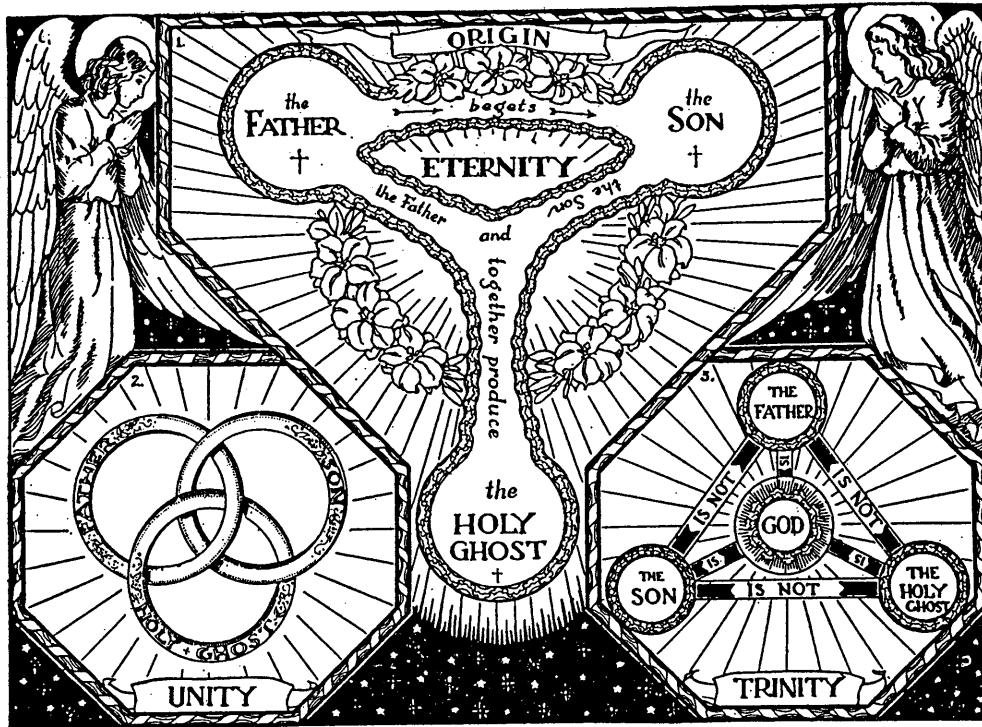
Thou, who didst come to bring
 On thy redeeming wing
 Healing and sight,
 Health to the sick in mind,
 Sight to the inly blind,
 Oh, now to all mankind
 Let there be light !

Spirit of truth and love,
 Life-giving, holy Dove,
 Speed forth thy flight !
 Move on the waters' face
 Spreading the beams of grace,
 And in earth's darkest place
 Let there be light !

Holy and Blessed Three,
 Glorious Trinity,
 Wisdom, Love, Might !
 Boundless as ocean's tide
 Rolling in fullest pride,
 Through the world, far and wide,
 Let there be light ! Amen.

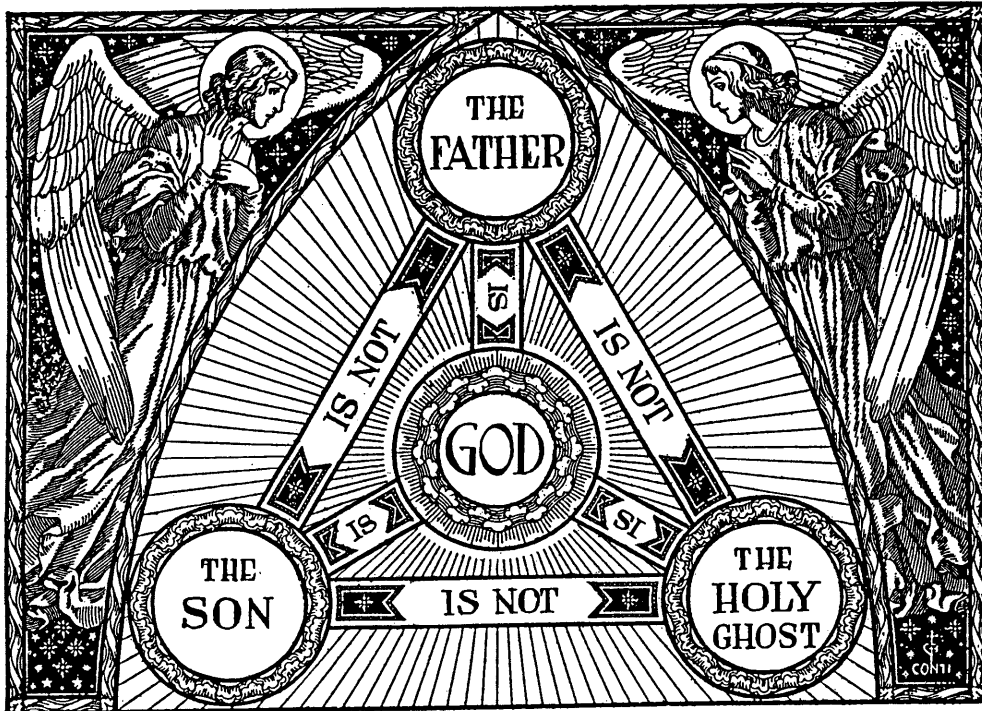
JOHN MARRIOTT.

1813.



"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

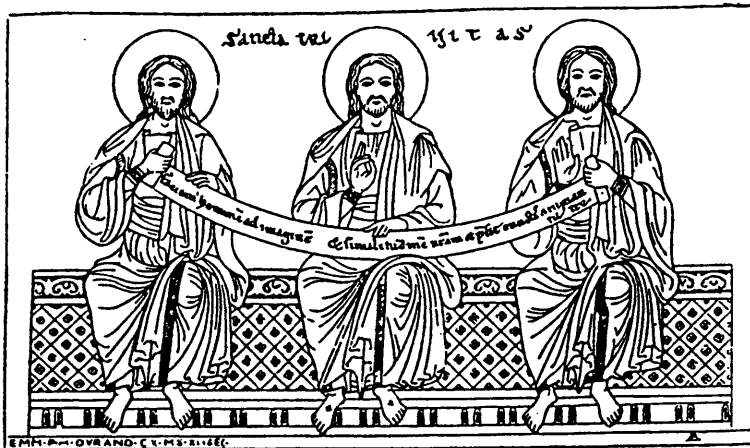


Figure 231. The Trinity as three identical men

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 the more emphasized when one body has three heads, or one head has three faces. Another

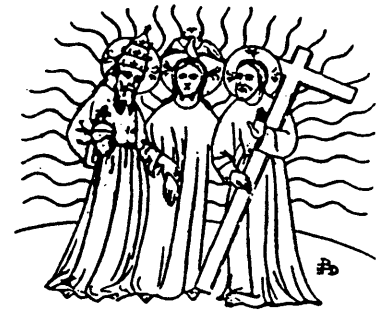


Figure 232. The Trinity as three men distinguished



Figure 233. The Trinity as one body, three heads



Figure 234. The Trinity as one head, three faces

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ADVENTURES OF THE MIND

PROVING GOD EXISTS

Part Two: The Case Against Atheism DR. DAWKINS' FIRST LOGICAL FLAW: "TARGET PHRASE"

Today there is a major battle in the world of ideas between religion and atheism. This new rise of atheism is due to new books, such as *The Blind Watchmaker* by Richard Dawkins of New College, Oxford, based on arguments that life can be explained entirely by Darwin's theory of natural selection. Dr. Dawkins puts forward a new theory of automatic evolution, which he calls cumulative selection. I next show that this theory is flawed.

The Processes of Organic Life

Dr. Dawkins applies his principle of cumulative selection to organic life, such as our own human bodies. But just what is the basic nature of organic life as understood by modern biological science? It is the concept that organic bodies depend upon their constituent cells and that such cells in turn depend upon their inhabitant protein molecules of great variety and organizing power. However, those proteins also depend upon a controlling programming system encapsulated in even smaller chemicals known as genes of DNA (deoxyribonucleic acids). It is all an astonishing system. Thus, when Dr. Dawkins writes about cumulative selection, he is essentially referring to such modifications in the DNA-gene chemical system which might improve the vital survivability of a particular species, such survivability process being governed by the natural selection of Charles Darwin.

Dr. Dawkins' Cumulative Selection Applied to Organic Life and Its Evolution

The basic data from which I shall argue that Dr. Dawkins makes a serious logical flaw is contained in his writing on page 27 of his book *The Blind Watchmaker*:

"It now breeds from this random phrase. It duplicates itself repeatedly, but with a certain chance of random error--mutation--in the copying. The computer examines the mutant nonsense phrases, the 'progeny' of the original phrase, and chooses the one which, however slightly, most resembles the target phrase."

I next explain how the logical flaw relates to the words "target phrase."

Explaining Dr. Dawkins' "Logical Flaw"

To exactly understand the nature of Dr. Dawkins' logical flaw, one must study the literary analogy that he uses as a model. This model system is based upon two features:

(a) Cumulative selection depends upon a succession of small steps of genetic improvement, each of which is of a random nature.

(b) Dawkins postulates a parallel model system involving the nature of literacy in which a meaningful statement in alphabetical letters can be developed (evolved) from a meaningless jumble of such letters (as in the game Scrabble). I agree that this is a legitimate sort of model.

Dr. Dawkins sets out two alternative arrays of alphabetical letters: WDLMNLT DJBKWIRZREZLMQCO, a random series, and METHINKS IT IS LIKE A WEAZEL—a meaningful statement from Hamlet. Dr. Dawkins assumes that the meaningful statement can be derived from the random set of letters by substitution or replacement one at a time, perhaps 40 times.

Of course it can, providing one knows the ultimate target phrase (METHINKS, etc.) at each step of substitution. That is not allowed in a random sorting system. But that is just the flaw which Dr. Dawkins employs. He permits himself to have seen and known the answer before he has started to answer the question.

At the risk of repeating myself, let us be quite clear about the nature of the Dawkins logical error. Dawkins' cumulative selection requires that the components of an organic system (organs and molecules) shall develop in such a direction and fashion as will enhance the survivability of the whole organic body and species. However, he assumes that the desirable endpoints of the development process (his "target phrase") are known before that process is started.

That, incidentally, is the concept of final cause, which is basic to all teleological processes in which a process proceeds to an ideal endpoint because that endpoint is known all the time and thus directs the process. Thus, Dawkins has done a very strange thing in that his writings elsewhere seem to outlaw any question of using final cause, but that is the very thing he adopts under the guise of "target phrase." Dr. Dawkins has simply reinvented God under a different name and through the back door.

DR. DAWKINS' SECOND LOGICAL FLAW: "IRREDUCIBLE COMPLEXITY"

In writing this section, I am indebted to a recent book by Professor M. J. Behe, a member of the biochemistry faculty at Lehigh University in Pennsylvania. The book is entitled Darwin's Black Box and states a number of ideas as follows:

(1) The first notion is that it strictly follows the ideas in William Paley's "Argument From Design" and comes to the conclusion that the creation of life requires an intelligent designer or God. This conclusion is similar to my own.

(2) In considering the Argument From Design, he shifts the field from observation of the ordinary and familiar (as I also do) to the molecular sphere, where observation is possible through the electron microscope.

(3) The idea of irreducible complexity is really very simple. If one has an operating system which includes a number of vital functional components, then such components taken individually are limited as to the reduction in their effectiveness, which can be tolerated before that reduction imperils the operation of the total system. A good example would be a three-legged table. Such a table with legs of equal length can be quite stable and preserve a level and useful table surface. But if one of the three legs is missing, the table will fall over. Furthermore, even the shortening of one of the three legs will cause the table to lean over and therefore invalidate the effectiveness of a level tabletop.

The power of this argument relates to Darwin's theory of natural selection. According to a modern version sometimes described as neo-Darwinism, evolution can take place in very small steps, each of which has the system in a state of effective and inheritable operation. Those modern scientists advocating neo-Darwinism, such as Dr. Richard Dawkins, typically take the example of the human eye and consider that although it might have started millions of years ago in the form of a light-sensitive single cell, nevertheless it could develop through successive small stages,

each of which conveys inheritable utility. Then, in due course, one can arrive at a full-fledged human eye. This "small jump" process of evolution was favored by Darwin, but Professor Behe considers it to be wrong (as I do) and cites against it the principle of irreducible complexity.

The Principle of Irreducible Complexity

Earlier I have given an example of this illustrated by a three-legged table, which will be of use only on three legs but of no use on two legs. Now I think my reader will agree that a three-legged table is "complex" compared with a two-legged table and that it is just that extra leg which enables it to function correctly. The question is whether such an analysis also applies to the world of organic nature and living things. But the fact is that irreducible complexity can be applied to any system. For example, consider a motorcar. A motorcar will not go unless it has an engine with a carburetor, an ignition system, a crankshaft, pistons, valves, and a camshaft. Take any one away or have one component behave in a substandard fashion, and the engine will not go; it is a victim of irreducible complexity!

It is obvious that this principle applies to all systems, whether man-made or of nature. Therefore, it will apply to the contents of micromolecular systems. Professor Behe goes on to illustrate his principle with examples taken from the field of molecular biology, and such I will not recount (they are very complicated). However, I will note that I was completely convinced by them.

The Impact of Irreducible Complexity on Darwinism

The conclusions in the previous issue were based on my earlier book *The Philosophical Scientists and related to the Argument From Design*. They stressed the complexity we find in the organic molecular world, a complexity which can be measured. The chance probability of the occurrence of the hemoglobin molecule, for example, can be represented by the infinitesimal number 10^{-654} .

That analysis impinged upon the subject of "Does God exist?" inasmuch as it tends to be against the possible truth of neo-Darwinism and its theory that the evolution of life could be the result of chance processes as distinct from a process calling for intelligent design. But my reader may not be convinced by that argument from the last issue, and so we next turn for support to the new principle of irreducible complexity as developed by Professor Behe. Darwin himself stated,

"If it could be demonstrated that any complex organ existed which could not possibly have formed by numerous, successive, slight modifications, my theory would absolutely break down."

It has broken down, since the principle of irreducible complexity shows that the early steps of a so-called multistep evolution are unable to evolve a multicomponent system and are noninheritable.

Let us consider in greater depth this remarkable principle of irreducible complexity. The following describes the working out of that principle and why it totally negates neo-Darwinism and

Darwin's statement that if multistep evolution is untenable, then his theory of natural selection is bankrupt.

(1) Refer to Fig. 1. This illustrates the idea of evolution's progress by a series of steps. Note, however, that the steps are divided into halves. There is a lower initial phase leading up to the critical level of irreducible complexity, and this is followed by an upper-level phase of steps.

(2) But note that the lower section of steps below the critical level are notional steps existing only in the imagination and are bogus in that they are nonselectable for evolution and because, by definition, they are below the critical level.

(3) The upper steps above the critical level (shown as real steps) would be selectable for evolution in principle but not in practice, since the lower steps are absent in reality and only present in the imagination.

(4) Thus, neo-Darwinism breaks down under the operation of the principle of irreducible complexity, and it can be said that neo-Darwinism can only operate in the field of imagination, but not in the real world.

So Darwin is hoisted by his own petard in having insisted that small-step evolution was basic to his theory of natural

selection. Darwin's small-step theory, therefore, must be consigned to oblivion, as must also the atheistic ideas of Dr. Dawkins.

GOD EXISTS! THE QUANTUM ARGUMENT FROM DESIGN

In the orientation of my ideas, I have been greatly impressed by one of Britain's recent great scientists, Sir Charles Sherrington. In his book *Man on His Nature*, he quotes Lord Bacon's famous definition of natural theology:

"... that spark of knowledge of God which may be had by light of nature and the consideration of created things."

In my view this is still the most fundamental and rational proof that God exists and is the basis of this present argument. But perhaps William Paley's original *Argument From Design* from 1802 will not satisfy a scientist because it is based on logical inference rather than fact. It is true that the inference is very striking, but in this modern age, only a belief based on facts will satisfy either the scientist or the man in the street.

The Source of My Quantum Ideas: Professor Sanger at Cambridge

When working on my book *The Philosophical Scientists*, I came up against a mental brick wall. This came about when (although a mere engineer) I was delving into molecular biology and was puzzled by some extraordinary biological facts which had religious significance, but no one, apparently, had drawn any theological or philosophical conclusions from them. Accordingly, I wrote off to Professor Frederick Sanger, who was head of the molecular biology laboratory at Cambridge, and I asked him if he knew of anyone who had written about the theological or philosophical significance of the new biological ideas.

Professor Sanger is an extraordinary man, being a double Nobel Laureate (and Order of Merit) and virtually "the father of molecular biology." He had been the first to identify the sequence of amino acids in a protein, pig insulin. However, he was very kind and considerate to me and told me that the most interesting book was *The Eighth Day of Creation* by H.F. Judson, who was a sort of journalist-naturalist. Indeed, it was a remarkable book, and Judson appears to have been the first to realize that a main feature of modern molecular biology is its specificity, its physical and numerical exactness. That fact is an engineer's paradise, for we engineers like everything to be specific and exact, so no wonder I latched onto Judson's book as though it were pure gold.

My reader may well wonder why I was so impressed by discovering specificity at the heart of molecular biology, so I will try to explain. When faced with a difficult subject, the main problem is how to avoid woolly or vague thinking. This can be avoided only if the data we employ is specific (i.e., clear and exact, like an accurate photo). This is what I was astonished to find at the heart of molecular biology. Not only was it all in focus as a subject, but also in terms of mathematical precision and integer numbers. In my earlier studies, I had never hoped to have such luck. But I had the luck, and so it was up to me to make the most of it. That I did in my book *The Philosophical Scientists* (1985).

God Exists! The Proof From the Quantum Argument From Design

Let me first declare my intent. It is to accept Paley's *Argument From Design* based upon my common sense and instinctive judgment (and not upon any scientific point of view) and then to add to this an exact, specific, numerical proof based strictly upon the science of molecular biology. That proof is:

(a) Development of the electron microscope has enabled us to look inside organic cells. The cells are the primary body units, and we have seen just what they contain and how the various functions interact with each other. The cells, formerly black boxes, became white boxes. What is transparently clear is that the bodily cells are full of extremely complex and exact (specific) chemical functions. This complexity, to which specific numerical levels can be attached, is far more complex and apparently "intelligent" than anything suggested by Paley related to the familiar macroscopic world. Design is everywhere in molecular biology, and thus the need for a molecular designer—a God who can operate at the molecular level—is clear. Thus we note an expansion of the *Argument From Design* into the field of molecular biology. But can we put figures to its specificity?

(b) The approach to specificity in molecular biology relates to the exact sequence of amino acids in a protein, and it was Professor Sanger who was the first to show the actual sequential order of the 20 different amino acids in the pig insulin protein.

This he did in 1955 and for it was awarded his first Nobel Prize three years later. It was Sanger who proved that the sequential order of the 20 different amino acids in proteins is always the same. Whilst that is a very improbable fact, nevertheless it is true; and thus calculations of improbability can be used as a measure of the complexity of a protein, including the specificity in the sequential order of its amino acids.

So next I turn to my own detailed investigations as reported in my book *The Philosophical Scientists* (see "Proving God Exists" in the previous issue for details), where I show that the improbability of the hemoglobin molecule (protein) can be represented by the infinitesimal number 10^{-654} . This number is the improbability of the unique sequence of amino acids occurring by random-chance shuffling. Since this number is virtually absolute zero, it means that such a molecule could never happen by chance. It confirms the Argument From Design at the molecular level, and so GOD MUST EXIST.

So in this modern, scientific age, we can improve upon and strengthen Paley's original Argument From Design by adding studies from the microscopic field of molecular biology where, to our astonishment, we can put numerical figures to the design argument. For that reason I add slightly to Paley's title, calling it the Quantum Argument From Design.

The Case Against the Atheists

The above is a simple positive case that GOD Exists, based on Paley's Argument From Design and brought up to date by the findings of molecular biology. These findings reveal zero probability of the occurrence of life by random chance as illustrated by the specific sequence of amino acids in proteins—thus the Quantum Argument From Design.

But that positive approach needs to be supported by a corresponding negative attack against atheism, particularly as presented by Dr. Dawkins in *The Blind Watchmaker*. Those views can be refuted in two ways (see the previous sections of this article for detailed refutation):

1. The "Target Phrase" Logical Flaw Dr. Dawkins' variety of small-step evolution he calls cumulative selection is flawed by his introduction of "target phrase" (equal to "final cause") throughout that process. Such teleological cumulative selection is illegitimate.
2. Irreducible Complexity The principle of irreducible complexity brought to our notice by Professor Behe in his book *Darwin's Black Box* makes it clear that small-step natural selection is impossible, since the earlier steps in such a process must be (by definition) below the critical level as to irreducible complexity and thus are noninheritable.

So the addition of these two antiatheistic proofs—both based upon good logic and without "belief" or "conviction"—to the two earlier positive proofs that God exists establishes the Quantum Argument From Design.

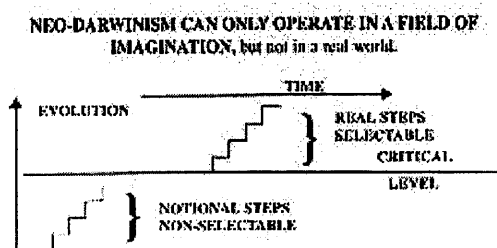


Fig. 1. Irreducible Complexity

PHOTO (COLOR): CHARLES DARWIN

By David Foster, Dr.

Adapted by Dr.

Though Dr. David Foster's diabetes now restricts him to doing little more than "shuffle around the house," the 91-year-old mathematician, scientist, and engineer notes, "I can still ponder." His latest pondering about the ultimate question has led to his eighth published book, *Does God Exist?* He answers that question in the affirmative, but hastens to add that his scientific evidence for a supreme being is based on "good logic" rather than on "speculation or belief." Nevertheless, he found being in the same issue with Dr. Billy Graham (Nov./Dec. '99 *SatEvePost*) a winning combination. "The only common enemy is atheism," he says. "I would tell my readers that my 'belief' is that of Lord Haldane: 'The universe is queer/And queerer than you can imagine.'"

The Amino Acid Sequence of Hemoglobin

To illustrate the foregoing, let us consider hemoglobin, which is the main protein in red blood. It is a string of 574 amino acids of the 20 varieties, and the number of each variety is as follows:

Legend for Chart:

A - Amino Acid Type
B - Number in Hemoglobin

A	B
Gly	36
Ala	68
Ser	31
Tyr	30
Pro	25
Val	56
Ile	1
Leu	69
Phe	28
Thr	14

Try	4
Cys	5
Mys	6
Asp	47
Glu	29
Gln & Asn	38
Arg	12
His	32
Lys	43

Page 5 of 8

Why Hemoglobin Content Couldn't Happen by Chance

The specificity of hemoglobin is described by the improbability of the specific amino acid sequence occurring by random chance. Such specificity is capable of exact calculation in the permutation formula:

$$P = N! / (n_1! \times n_2! \times n_3! \dots \text{etc.})$$

where... N is the total number of amino acids in hemoglobin (574); n_1 , etc., are the number of separate kinds of amino acids; and ! means that the given separate numbers are subjected to "factorial" expansion. Thus: $5! = 5 \times 4 \times 3 \times 2$.

In the case of hemoglobin, and substituting in the above formula the specific numerical value of the solution, $P = 10^{654}$. This is an immense number, 10 multiplied by itself 654 times.

Large Numbers From Science

To appreciate the immensity of the value of $P = 10^{654}$, one may consider some large numbers found by science:

- Number of seconds since life on earth began (2,500 million years ago) ... 10^{17}
- Number of seconds since the date of the Big Bang (5,000 million years ago)... 10^{18}
- Number of stars in the universe... 10^{22}
- Number of atoms in the universe ... 10^{80}

So we note that the permutations comprising hemoglobin improbability at 10^{654} are far larger than any of the numbers encountered in science.

The Numerical Improbability (Specificity) of Hemoglobin

What we have noted above is that there are 10654 different ways of arranging the amino acids in the hemoglobin protein in default of any specific organization program. But hemoglobin is specific in that its amino acids are only arranged in one specific sequential series. Thus we can state that the improbability of hemoglobin occurring by random selection can be represented by the infinitely small number 10^{-654} , which means 10 divided by itself 654 times: as near to zero as one could consider.

Miracles and Improbability

We have seen that the probability (specificity) of the hemoglobin molecules can be represented by the infinitesimal expression 10^{-654} . This raises the question as to whether such very low probabilities are of a miraculous nature when they occur in factual situations such as the protein hemoglobin—whether such extremely improbable events are relevant to the question "Does *God* exist?"

FROM THE
NOV/DEC
ARTICLE

standing of what it took to make the transition to a market system — little better than Mr. Gorbachev's.

The Gaidar Government also failed. Its primary

reformers.

The Odds on God

If He understands mathematical physics, He exists.

THE PHYSICS OF IMMORTALITY

Modern Cosmology, God and the Resurrection of the Dead.
By Frank J. Tipler.
528 pp. New York: Doubleday. \$24.95.

By George Johnson

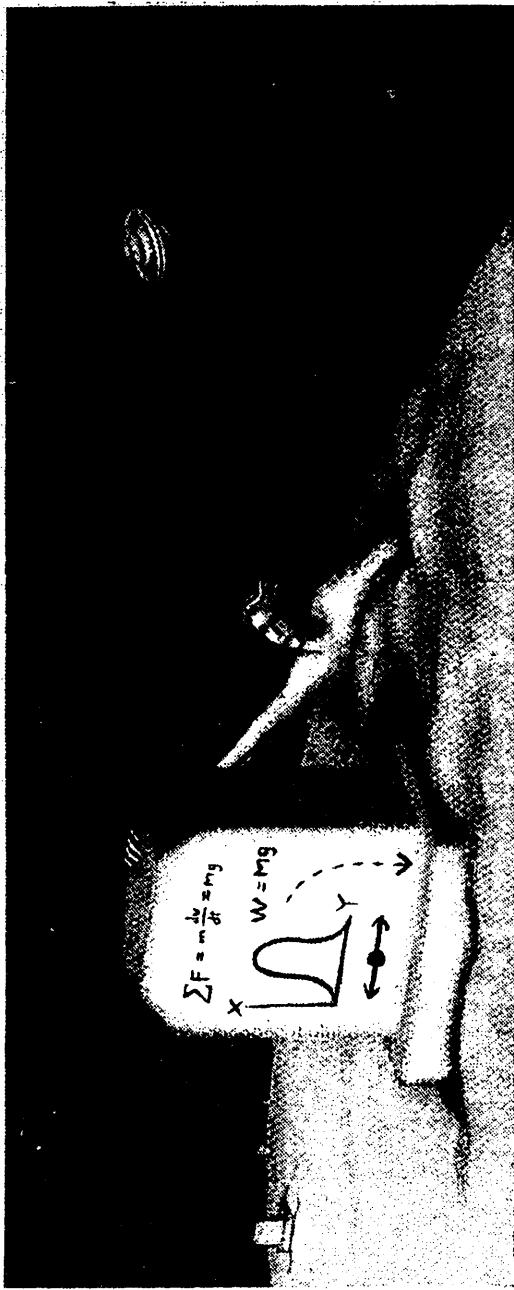
EVEN more than the separation of church and state, the separation between church and laboratory is supposed to be absolute. Science is to concentrate on describing how the universe works, leaving questions of who or what created it and why it exists to the dens of the metaphysicians. Once they agree to play by these rules, scientists the world over can worship different gods while contemplating the same equations.

The one area of science where this fire wall most often threatens to crumble is cosmology. Scientists almost all agree that the universe began with a "Big Bang." But what detonated the explosion? And why did the primordial mass unfold into this particular universe, with furnaces called stars cooking hydrogen into the carbon needed to make astronomers and theologians who can contemplate the meaning of it all?

If the expansion rate of the universe were a little slower, the Big Bang would have been stillborn. A little faster and there would not have been the leisure for any kind of matter to coalesce. If something called the fine structure constant (the square of the charge of the electron divided by the speed of light multiplied by Planck's constant) were slightly different, atoms would not exist. Our very existence seems to be either a miracle or a fluke.

Why should we be so lucky? Some cosmologists propose that there are actually an infinity of universes, each of which was created with slightly different initial conditions. Finding ourselves in one that happens to support life would be no more amazing than the fact

George Johnson is the author of "In the Palaces of Memory." His book "Fire in the Mind: Science, Faith and the Search for Order" will be published next year.



PAUL COZZOLINO

that cities tend to arise on the banks of rivers. There are still vast deserts where no life blooms. Followers of the so-called strong anthropic principle argue that life is not incidental but necessary, that a universe must have observers in order to exist.

Theoretical extravaganzas like these have become so commonplace that one expects popular books on cosmology to read like science fiction. Even so, it is startling to pick up a book by a respected cosmologist who promises to explain the miracle of human existence by providing no less than "a testable physical theory for an omnipresent, omniscient, omnipotent God who will one day in the far future resurrect every single one of us to live forever in an abode which is in all essentials the Judeo-Christian heaven."

Frank J. Tipler reassures us in "The Physics of Immortality: Modern Cosmology, God and the Resurrection of the Dead" that "if any reader has lost a loved one, or is afraid of death, modern physics says: 'Be comforted, you and they shall live again.'"

It's tempting to close the book at this point and dismiss it as a self-conscious effort to manufacture a best seller. Science offers new hope for the dead. But by the time I finished the first chapter, I was surprised to find myself succumbing to Mr. Tipler's strange charm. As farfetched as they seem, his ideas are propounded with such deadpan earnestness that it is hard not to keep on reading. What finally emerges is a wonderfully ambitious, painfully sincere tour de force — an attempt, sometimes brilliant, sometimes absurd, to

stretch scientific reasoning to its breaking point. "Either theology is pure nonsense, a subject with no content," Mr. Tipler writes, "or else theology must ultimately become a branch of physics."

In some regards, the effort brings to mind Roger Penrose's book "The Emperor's New Mind." Begin with a gut feeling of what you know must be true (Mr. Penrose: the brain cannot be a digital computer; Mr. Tipler: life is everlasting), then try to rationalize it with an elaborate superstructure of physics and mathematics. Ultimately the authors may succeed in convincing no one but themselves, but along the way the reader is taken on a thrilling ride to the far edges of modern physics.

MR. TIPLER'S argument begins with the familiar warning that the earth itself is doomed, fated to be burned to a cinder with the inevitable expansion of the sun. The only hope is to embark on a mammoth project to colonize other worlds. Robotic space vehicles equipped with antimatter engines can travel to the nearest star systems at nine-tenths the speed of light, the author calculates, homesteading the planets or, where there are no planets, constructing orbiting space stations. Using information from the Human Genome Project, the robots can create living inhabitants and simulate human minds with artificial intelligence.

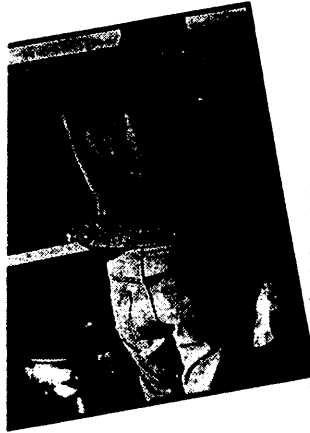
Once these outposts have been established, they

Continued on next page

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AGING...
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-Philadelphia Inquirer



KING
STORIES
EL DORRIS

delightful stories,
crafted, all with different
f, voices of women and
author of the nationally
/ Raft in Blue Water and

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-Washington Post

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New York Times Book Review

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-Los Angeles Times

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WHEREVER BOOKS ARE SOLD
R BOOKS

The Odds on God

Continued from preceding page

can be used as bases to build more robots to colonize more star systems, and from there still more automated expeditions can fan out. Through an exponential explosion of exploration, life will take over more and more of the universe.

Sounding sometimes like a dutiful Government accountant for the Office of Technology Assessment, Mr. Tipler estimates, in overwhelming detail, that the necessary expertise (including the ability to simulate the human brain) will be available by the middle of the next century. After that, we will take about 600,000 years to make the Milky Way as dense with life as the suburbs of Los Angeles. Then it's off to Andromeda, which can be taken over in three million years, then to the Virgo Cluster, which will require 70 million years to subdue. By the time 10,000,000,000,000,000,000 (10 billion billion, or 10 to the 19th power) years have passed, life will have seized control of the whole universe.

AND just in the nick of time. By the time the entire universe is colonized, Mr. Tipler estimates, the Big Bang will be running out of steam, and the universe will begin collapsing into what is sometimes called the "Big Crunch." This, it might seem, would spell doom for any kind of creature, real or artificial. But remember: life is now ubiquitous. It is no longer simply along for the ride. Having filled every nook and cranny of the cosmos, we can control its destiny.

The equations governing the expansion and contraction of the universe are chaotic, Mr. Tipler tells us, making them hypersensitive to the slightest nudge. Using the famous butterfly effect (a flapping of wings in Rio sets off a hurricane in Bangladesh), we can steer the course of the collapse with strategically placed explosions. If the universe contracts faster in some directions than in others, the result will be a vast reservoir of potential energy (in the form of temperature differentials) that can be tapped as we surf the waves of the great implosion.

What do we use the energy for? To bring about the Resurrection. By the time the universe is contracting, Mr. Tipler calculates, it will have enough computing power to perfectly simulate — to emulate — every creature that ever existed or could conceivably exist. As the universe continues to collapse to a final singularity of infinite density and infinite temperature (the Omega Point, he calls it, borrowing from the French theologian Pierre Teilhard de Chardin), all creatures great and small can be brought back to life inside computers, along with all their memories.

Even though there is a finite amount of time until the Omega Point — the final crunch — is reached, enough energy can be tapped to perform an infinite amount of information processing, Mr. Tipler says. Viewed from outside, the universe would seem finite in duration, but from within, the simulated life forms would have the subjective sense of lasting forever.

• • •

There you have it. Resurrection and life everlasting. Since this bounty flows from the Omega Point, we can think of it as God. "The Omega Point loves us," Mr. Tipler writes (precisely defining love by appealing to sociobiological theories of altruism and economic game theory). With its omnipotent computational powers, the Omega Point will create for each of us the best possible world. In fact, Mr. Tipler writes, "it would be possible for each male to be matched not merely with the most beautiful woman in the world, but merely with the most beautiful woman who has ever lived, but to be matched with the most beautiful woman whose existence is logically possible." And vice versa.

All this would be small comfort if the author were simply describing something that might happen if we only had the technological resolve to pull it off. After all, Congress won't even finance the

Superconducting Supercollider, whose abandoned tunnels are being considered for use as a commercial mushroom farm. But Mr. Tipler does not simply argue that it is conceivable life could take over the universe and bring about the Resurrection. He says that it is inevitable.

Why? Because life must take these steps in order to survive the Big Crunch and live forever. O.K. But why must life survive? Here the argument depends on Mr. Tipler's version of the strong anthropic principle, which he outlined in the book he wrote with John D. Barrow, "The Anthropic Cosmological Principle" (1986): There are an infinite number of possible universes that can conceivably exist, depending on how the knobs were set at the time of the Big Bang. But while all these universes can be said to exist logically, for them to exist physically, Mr. Tipler argues, they must contain observers to behold and appreciate them. Our universe obviously exists, so it must — by his definition — behave in a way that sustains life forever.

This rather circular argument might sound about as convincing as the attempts of medieval theologians to deduce the existence of God from first principles. As a reminder that we are to take this as science, not religion, Mr. Tipler declares that his theory has certain testable consequences. To allow for the kind of information processing necessary to sustain the computational Resurrection, such hypothetical particles as the long-sought Higgs boson and the top quark must have certain masses. The Omega Point Theory also predicts that the universe must be found to contain enough mass to collapse eventually and not go on expanding forever, as some cosmologists believe it will.

It's left for Mr. Tipler's fellow cosmologists to evaluate these claims. To make his book as accessible as possible, he has relegated the mathematical proofs of many of his assertions to a 123-page, equation-filled "Appendix for Scientists." It is here that he shows, for example, how an infinite amount of information can be processed in a finite amount of time. To really appreciate this section, Mr. Tipler concedes, one must have the equivalent of at least three Ph.D.'s — in global general relativity, theoretical particle physics and computer complexity theory. The author has a doctorate in the first of these fields; getting up to speed in the other two, he says, took 15 years. Mr. Tipler sounds like a trustworthy sort, and we can believe that he has done his calculations carefully. But finally we must trust in the wisdom of the high priests.

"THERE is nothing supernatural in the theory," he insists, "and hence there is no appeal, anywhere, to faith." But all of mankind's grand systems are ultimately built on a platform of belief. At some point we must stop calculating and take the Kierkegaardian leap. Even the few who can thoroughly understand the equations are being asked to assume, as a postulate of the theory, that a fundamental feature of the universe is the ability to sustain life forever. What makes Mr. Tipler so very sure?

His book is dedicated to his wife's grandparents, who were killed in the Holocaust. In the first chapter he tells how a visit to a Nazi death camp reinforced his conviction "that there is nothing uglier than extermination."

For a moment the curtains are pulled back and we see what motivates this herculean effort. "We physicists know that a beautiful postulate is more likely to be correct than an ugly one," he writes, taking another leap of faith. "Why not adopt this Postulate of Eternal Life, at least as a working hypothesis?"

Would finding the wrong mass for the Higgs boson or the top quark really overturn so unshakable a conviction? One imagines Mr. Tipler would find a way to tweak a variable here or add a postulate there, as he strains to find a rationale for the one thing he, and all of us, want so desperately to believe. □

PAUL HARVEY

Time for scientists to reconsider

OCTOBER 20— Over much of the world are fantastic ruins and improbable objects that cannot be explained by conventional theories of archeology, history or religion.

How could an ancient Sanskrit text contain an account of a journey in a spaceship with a graphic description of the force of gravity?

What possible explanation is there for a huge block of rock the size of a four-story house, weighing some 20,000 tons, complete with steps, ramps and decorations? What titanic forces could possibly have turned it upside down?

AND WHAT DO YOU SAY of the stone figures with human heads on tiny Easter Island in the South Pacific?

What would you say to the notion that the God of creation is thus challenging us?

For each generation, the Hand of Divinity appears to have parted the curtain a fraction farther on the mysteries of the infinite.

Or has He rather allowed us, with the refining of our intellect, to part that curtain for ourselves — thus to find our way back to Him?

Professor Frank Tipler was a typical scientist nitwit and an atheist. As a physicist, he could not accept as fact anything that he could not prove. But

when he began to calculate the ultimate end of the universe — wow!

He discovered God!

Using the most advanced and sophisticated methods of modern physics, he proved the existence of God.

His new book is called *The Physics of Immortality*. The first half of the book is in lay language for you and me. The second half of the book is in language detailed and technical for the purpose of intercepting critics among his colleagues.

Tipler has satisfied himself that every human being who ever lived will be resurrected from the dead. And he says it can be proven mathematically as surely as we can calculate the properties of the electron.

He has new tools: Computer speeds have increased by a factor of 1,000 over the past 20 years. Physics is no longer limited to the finite.

TIPLER NOTES THAT THE mathematical techniques to analyze the global structure of the universe did not exist until 25 years ago. So, almost all physicists have ignored the future of the physical universe. The God hypothesis was refuted or ignored.

There was a tacit consensus that only the present and the past are real and the future is incalculable. Tipler is not alone

in reconsidering some long-rejected theories. Copernicus knew that he was resurrecting a theory that had been rejected by astronomers for 2,000 years when he pronounced the sun-centered solar system.

Louis Pasteur encountered ridicule and open hostility when he introduced physical chemistry to medical science.

"It is time," says Tipler, "for scientists to reconsider the God hypothesis, to absorb theology into physics, to recognize that heaven is as real as is the electron."

If only as intellectual calisthenics, *The Physics of Immortality* is worth reading.

Tipler, at no small risk to his own reputation among his peers, is daring to say that the Omega Point Theory is a tested, physical theory for an omnipresent, omniscient, omnipotent God who will one day resurrect every single one of us to live forever in an abode that is, in all essentials, the Judeo-Christian Heaven."

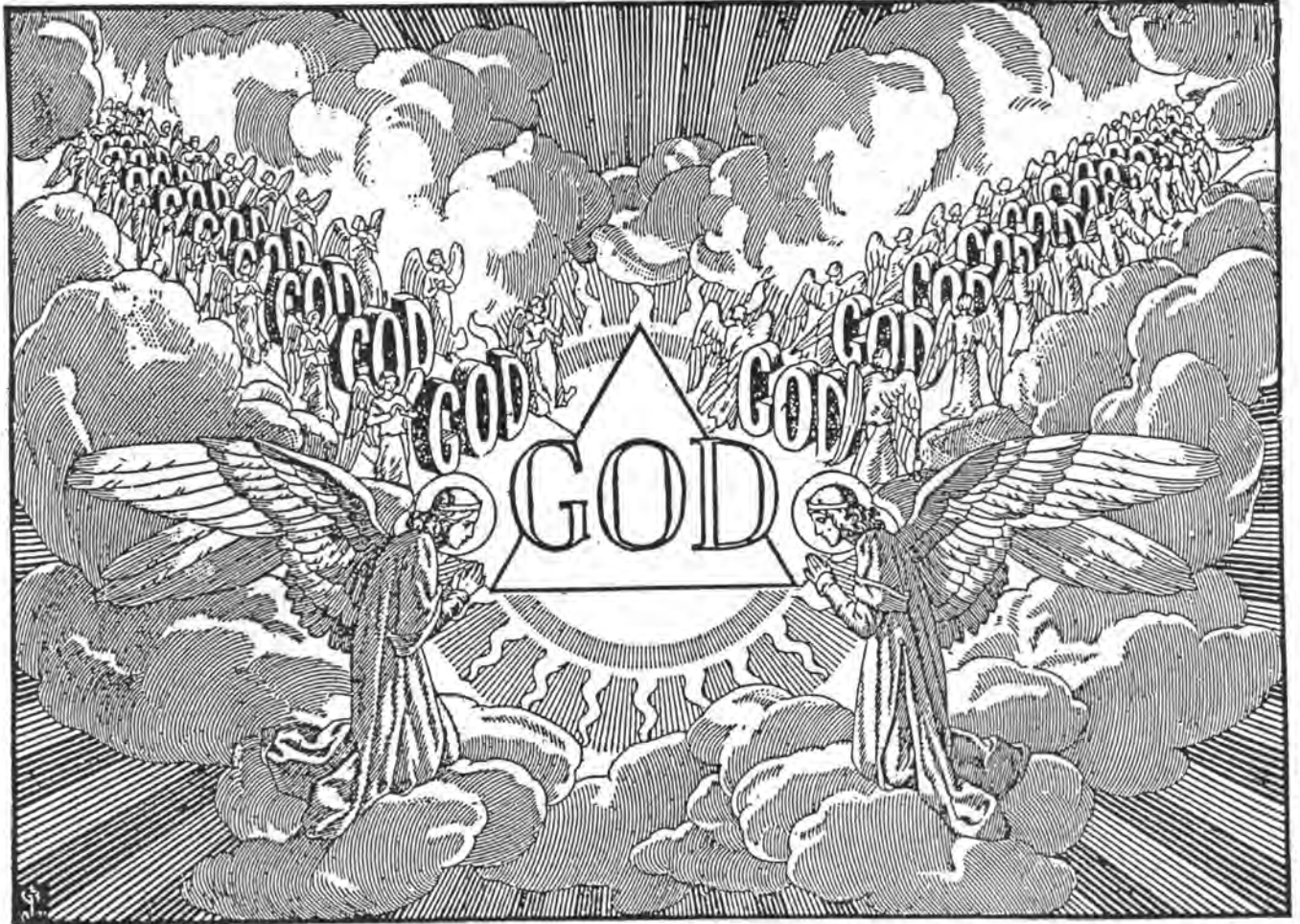
IS THE HUMAN RACE, following a high-tech bread crumb trail, finding its way home?

PAUL HARVEY
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CONSERVATIVE CHRONICLE VOL 9 NO. 43

OCT. 26, 1994 P. 27

Theology Proper



Manfred E. Kober, Th.D.

ARK

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



PERFECTOR OF
CREATION
REVELATION 21:3-4



PROTECTOR OF
THE CHURCH
1 PETER 1:5

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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.

1 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:



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: (theathanatology)

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 MENAGE



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

"They will now."

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."

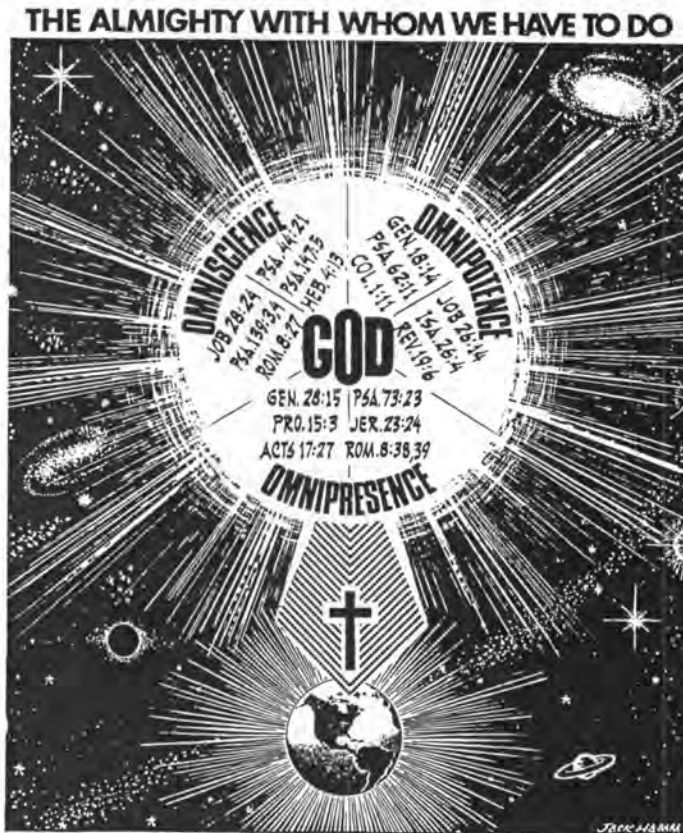
2A. The Nature of God:

3b. The attributes of God:

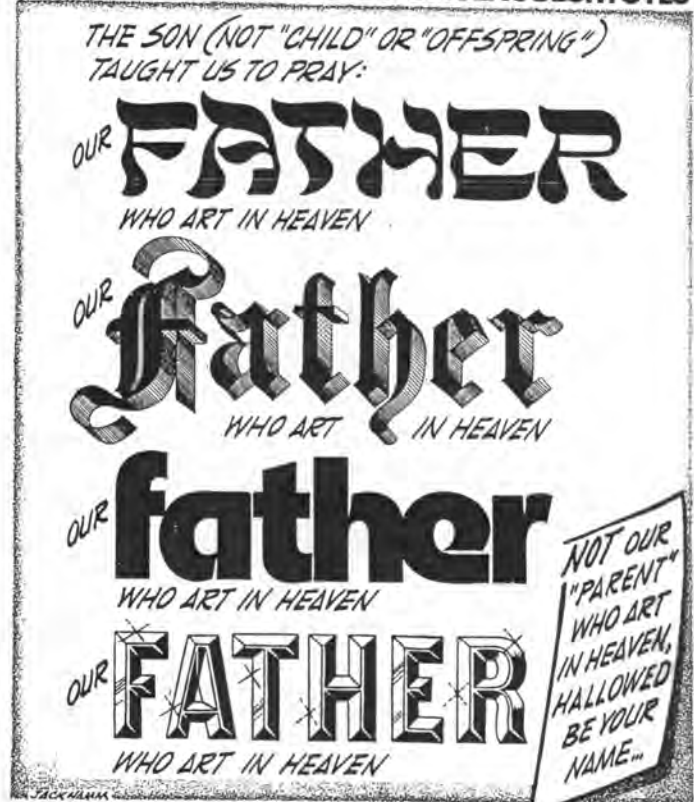
2c. The description of the attributes:

1d. Attributes of being (incommunicable attributes):

6e. Omnipresence:



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

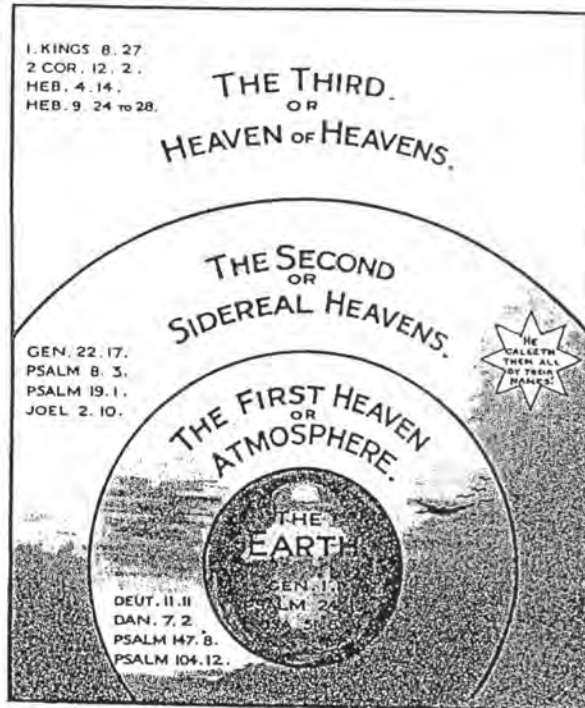
--there are varying degrees of His presence

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. Thyne, 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.

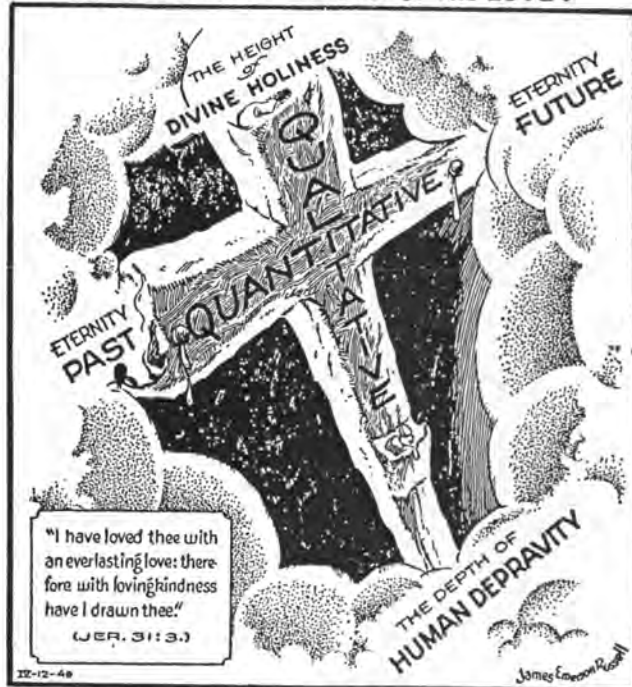
—**grace**: God gives us what we do not deserve—we are guilty and need forgiveness.

2A. The Nature of God:

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.

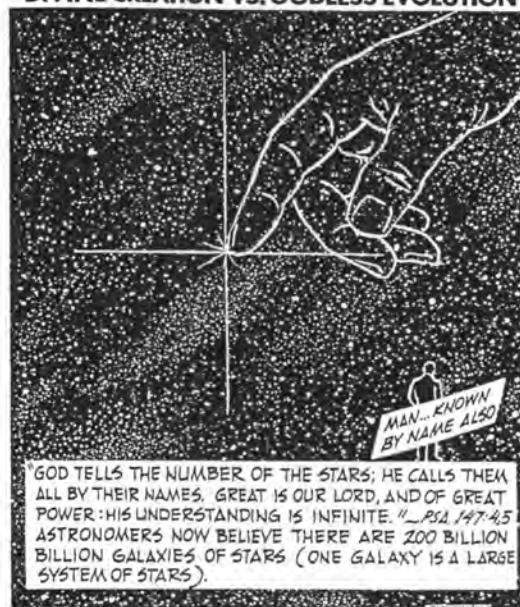
Is. 40:28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.



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



GOD TELLS THE NUMBER OF THE STARS; HE CALLS THEM ALL BY THEIR NAMES. GREAT IS OUR LORD, AND OF GREAT POWER: HIS UNDERSTANDING IS INFINITE. "PSA 147:4,5 ASTRONOMERS NOW BELIEVE THERE ARE 200 BILLION BILLION GALAXIES OF STARS (ONE GALAXY IS A LARGE SYSTEM OF STARS).

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:

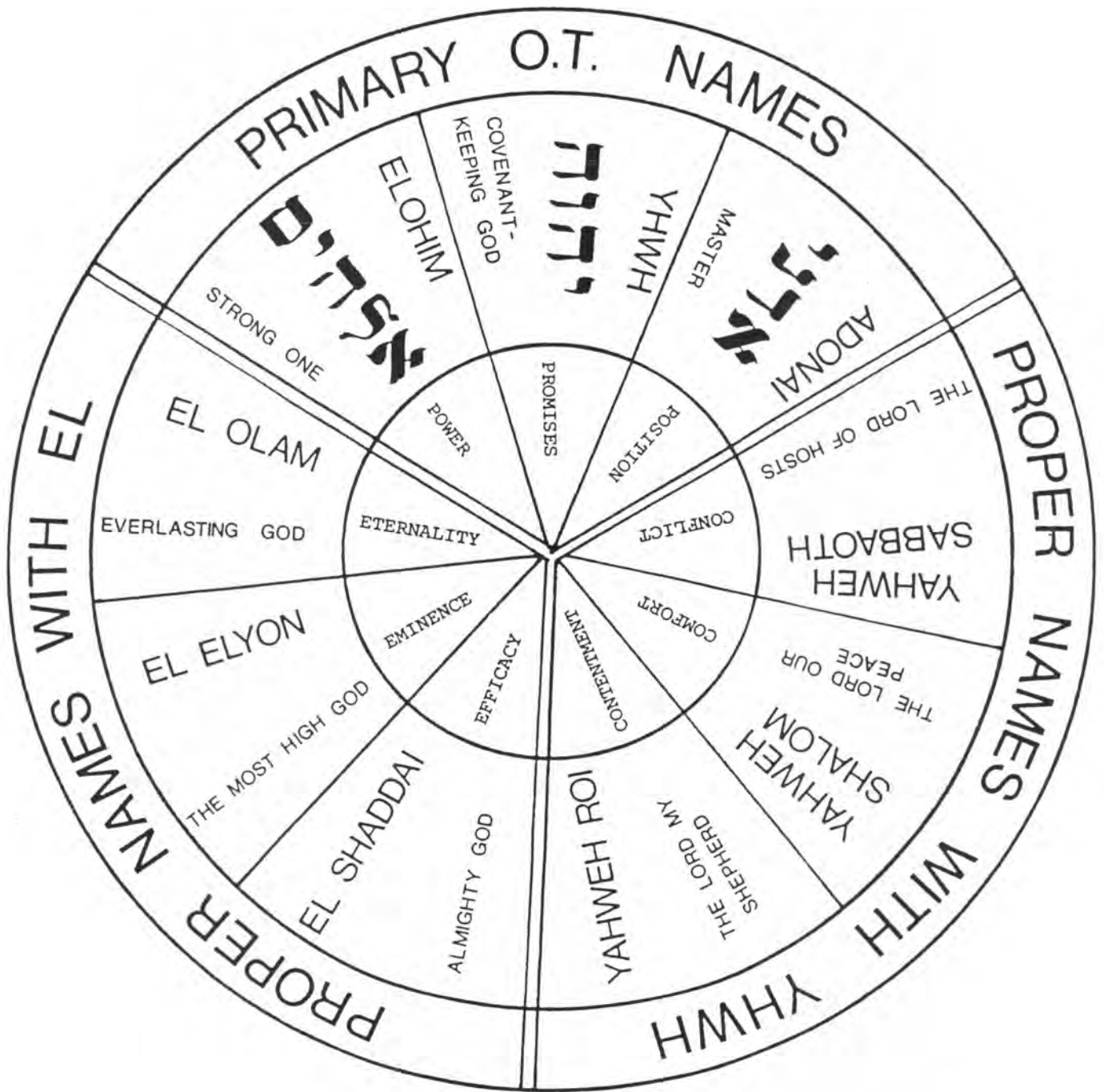
1d. Frequency: Approximately 2310 times. In Gen. 1 32 times

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.

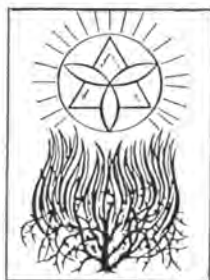
2d. Meaning:

(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

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.

ISA. 14:24



GOD'S PLAN OR DECREE

GOD HAS SOVEREIGNLY SELECTED THE PLAN WHICH BRINGS THE GREATEST GLORY TO HIMSELF.

GOD IS NOT MORALLY CULPABLE FOR ANY SIN COMMITTED WITHIN HIS PLAN.



THE PERMISSIVE WILL
SINFUL ACTS
CONDONED

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
Acts 2:23
(Acts 4:24-28; 14:16)

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

THE PRECEPTIVE WILL
HOLY ACTS
COMMANDED

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
Ephesians 2:10
(Philippians 2:13)

GOD DECREES CERTAIN ACTIONS FOR HIS CREATURES WHO ARE OBLIGATED TO FULFILL HIS DESIRE, THOUGH OFTEN FAIL

THE DECRETIVE WILL
DETERMINED EVENTS
CAUSED

When he made a decree for the rain, and a way for the lightning of the thunder:
Job 28:26
(Psalm 135:6-12; 148:8)

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



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.

4A. The Activities of God:

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

WILFRED E. KOBER, 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 sealeth 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.

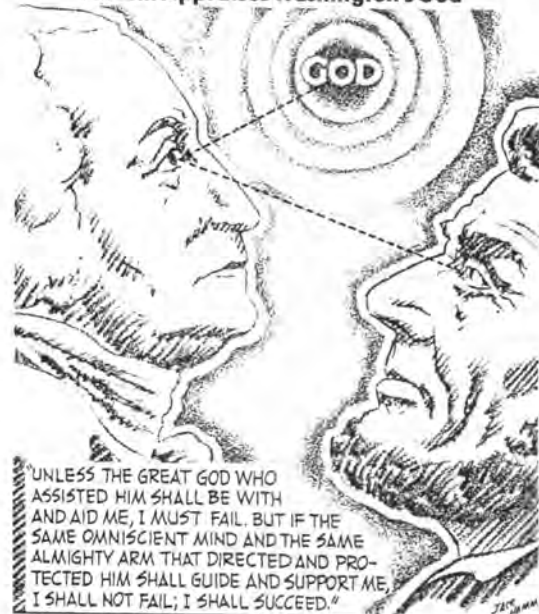
The God who made the sun and moon,
 Divided night from day,
 Directs my faltering, wayward steps,
 If I should lose my way.

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.

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.

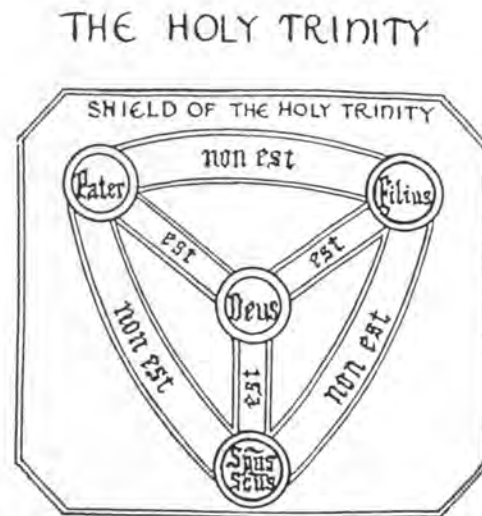
2d. The distinctions between the divine persons:

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:

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 trinity:

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 trinity 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 trinity of God:

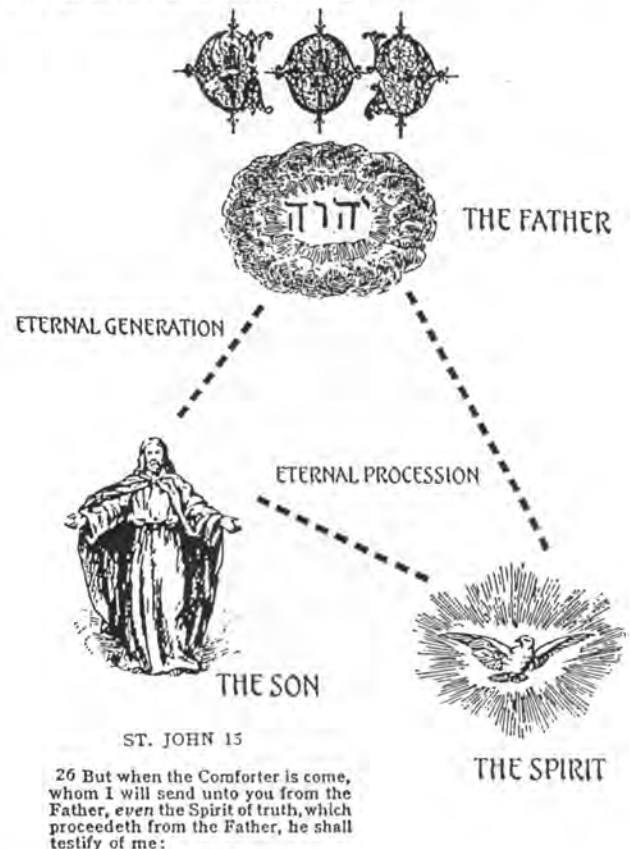
1d. Tritheism:

2d. Sabellianism:

3d. Subordinationism:

4d. Unitarianism:

3c. The biblical evidence for the trinity of God:



5A. The Trinity of God:

3b. The trinity of God:

3c. The biblical evidence for the trinity of God:

1d. The trinity 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 trinity 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 alway, even unto the end of the world. Amen.

3d. The trinity 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 trinity of God:

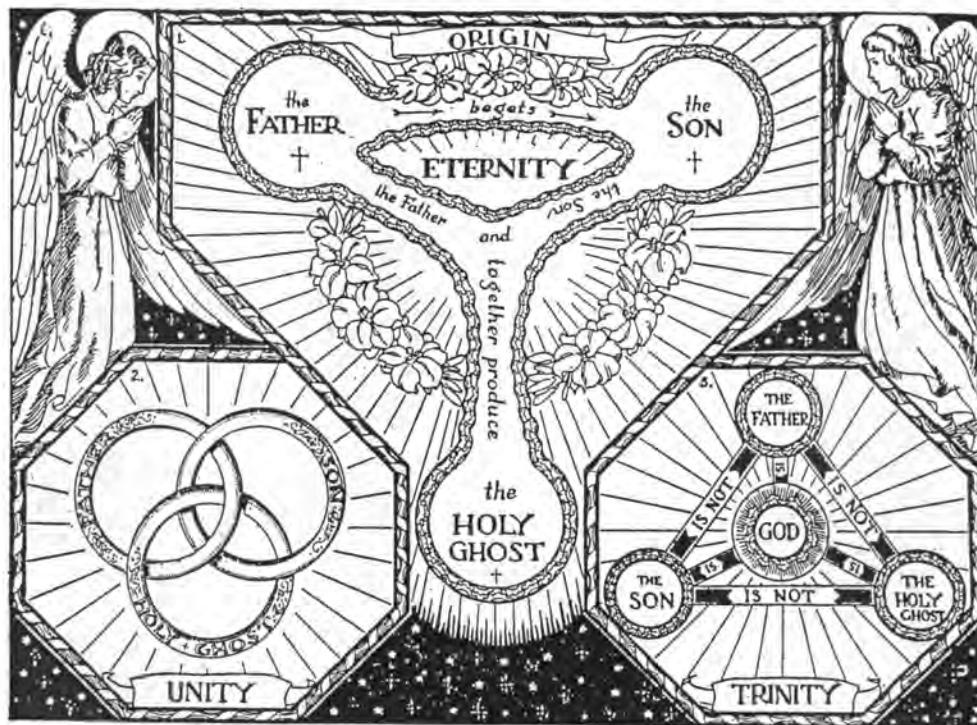
1d. There is in the divine being but one indivisible essence.

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 trinity 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).

22

MY CATHOLIC FAITH



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

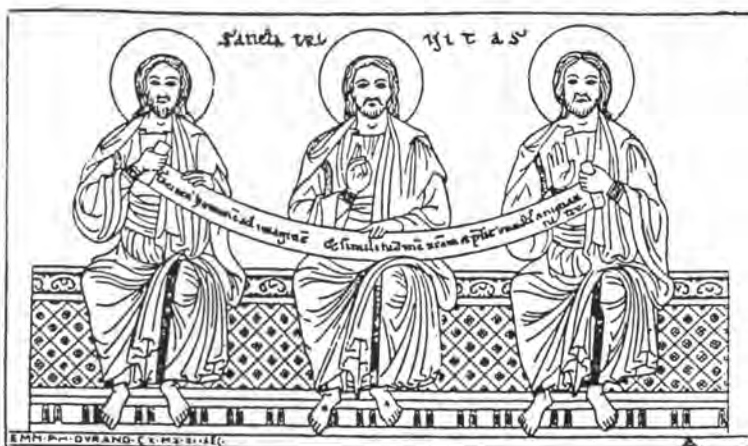


Figure 231. The Trinity as three identical men

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 the more emphasized when one body has three heads, or one head has three faces. Another



Figure 232. The Trinity as three men distinguished

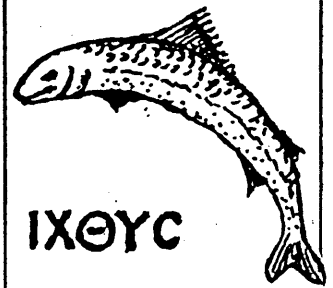
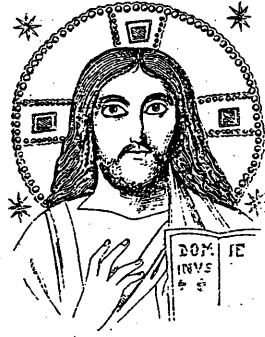


Figure 233. The Trinity as one body, three heads

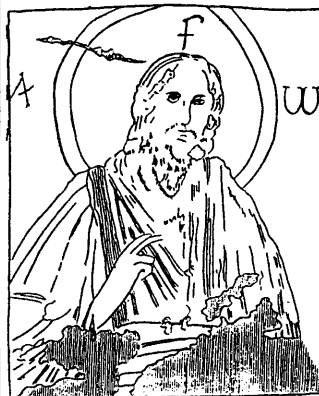
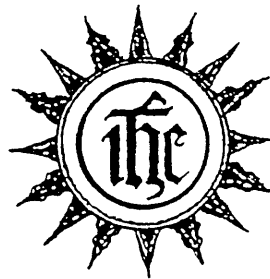
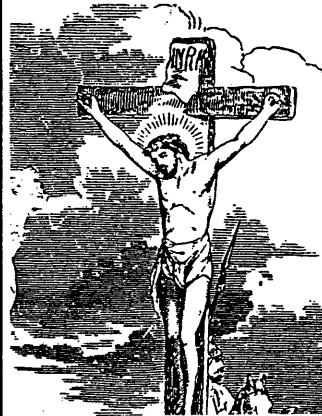
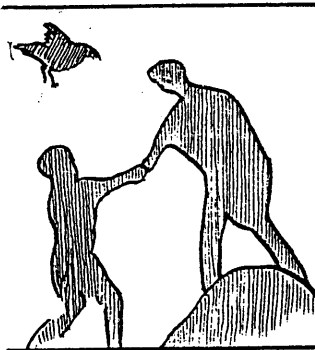


Figure 234. The Trinity as one head, three faces

The Truth About Christ



IXΘΥC



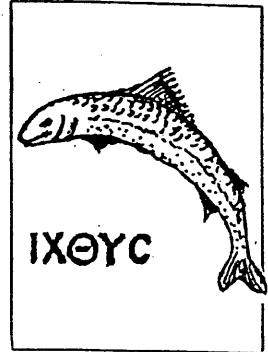
Manfred
E.
Kober,
Th. D.

The Truth about Christ



Spring 2003 Bible Conference

May 2-4, 2003



- Fri., May 2 7:00 p.m. THE UNIQUE PERSON OF CHRIST
- Sat., May 3 1:00 p.m. THE INCARNATION OF CHRIST
- 2:30 p.m. THE SAVIOR AND THE FUNDAMENTALS OF THE FAITH
- 4:00 p.m. CHRIST'S USE OF THE OLD TESTAMENT
- Sun., May 4 9:30 a.m. THE RESURRECTION APPEARANCES OF CHRIST
- 10:40 a.m. THE ASCENSION AND PRESENT SESSION OF CHRIST
- 12:00 p.m. **Fellowship Dinner**



**COME AND
HEAR**

Manfred E. Kober, Th.D.

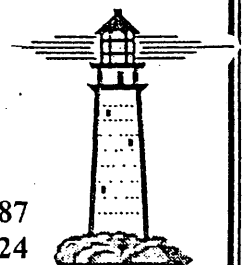
Wall Lake Baptist Church

(Bringing the Unchangeable Word of Life to a Changing World)

3527 Needham Ave. Box 446
Wall Lake, IA 51466

Ken McMillen
Pastor

Church 712-664-2087
Residence 712-657-8924



According to the Apostle Paul, the first benefit of Bible study is *doctrine* or *sound teaching* (2. Tim. 3:16). Doctrine gives content and conviction to one's beliefs. Join us for a study of the *doctrine of Christ*. Christ as the creator, redeemer and sustainer deserves our study as well as worship and praise.

THE UNIQUE PERSON OF CHRIST



- 1A. CHRIST IS THE BRIDGE BETWEEN BIBLE DOCTRINES
- 2A. CHRIST IS THE CENTER OF CHRONOLOGY
- 3A. CHRIST IS THE FOCUS OF O. T. PROPHECY
- 4A. CHRIST IS THE THEME OF THE OLD TESTAMENT

He was born in an obscure village, the child of a peasant woman. He grew up in still another village, where he worked in a carpenter shop until he was thirty. Then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never had a family or owned a house. He didn't go to college. He never visited a big city. He never traveled two hundred miles from the place where he was born. He did none of the things one usually associates with greatness. He had no credentials but himself. He was only thirty-three when the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies and went through the mockery of a trial. He was nailed to a cross between two thieves. While he was dying, his executioners gambled for his clothing, the only property he had on earth. When he was dead, he was laid in a borrowed grave through the pity of a friend. Nineteen centuries have come and gone, and today he is the central figure of the human race and the leader of mankind's progress. All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned, put together, have not affected the life of man on this earth as much as that...

ONE
SOLITARY
LIFE

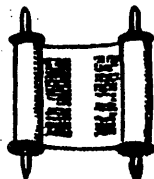
Phillips Brooks, 19th century preacher

Cited by John A. Witmer, *Immanuel—Experiencing Jesus as God-Man* (1998), 89.

1A. CHRIST IS THE BRIDGE BETWEEN BIBLE DOCTRINES:

Christianity is Christ. Jesus Christ has an integral relationship with every Bible doctrine. The Apostle Paul enjoins us to ascribe to sound doctrine (Titus 2:1) . By insisting we cling to the form of sound words, the Apostle Paul can say, "I know *whom* I have believed" (2 Tim. 2:13) rather than "I know *what* I have believed."

THE PLACE OF CHRISTOLOGY IN THEOLOGY



OF THE
SCRIPTURES:
LUKE 24:25



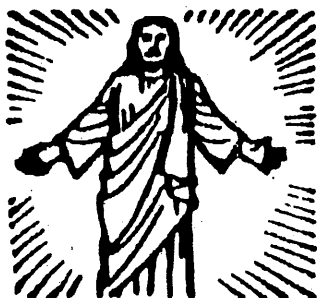
OF THE
FATHER:
HEBREWS 1:5



OF
THE SPIRIT:
JOHN 16:13-14



OF
THE ANGELS:
HEBREWS 1:14



OF
MAN:
GENESIS 1:26



OF
SIN:
HEBREWS 10:10, 14



OF OUR
SALVATION:
HEBREWS 2:10

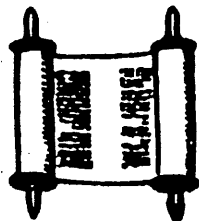


OF THE
CHURCH: MATTHEW 16:18;
EPHESIANS 2:20-22



OF
CREATION:
REVELATION 22:13

THE PLACE OF CHRISTOLOGY IN THEOLOGY



**CENTER OF THE
SCRIPTURES:
LUKE 24:25**



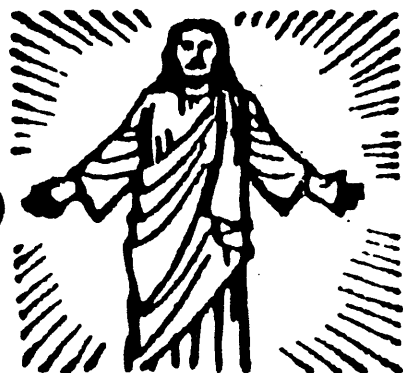
**CHOSEN OF THE
FATHER:
HEBREWS 1:5**



**CYNOSURE OF
THE SPIRIT:
JOHN 16:13-14**



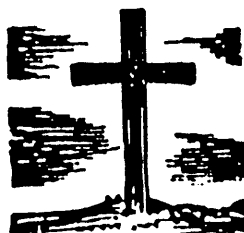
**COMMANDER OF
THE ANGELS:
HEBREWS 1:14**



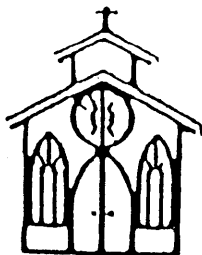
**CREATOR OF
MAN:
GENESIS 1:26**



**CANCELLER OF
SIN:
HEBREWS 10:10, 14**



**CAPTAIN OF OUR
SALVATION:
HEBREWS 2:10**



**CONSTRUCTOR OF THE
CHURCH: MATTHEW 16:18;
EPHESIANS 2:20-22**



**CONSUMMATOR OF
CREATION:
REVELATION 22:13**

2A. CHRIST IS THE CENTER OF CHRONOLOGY

Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

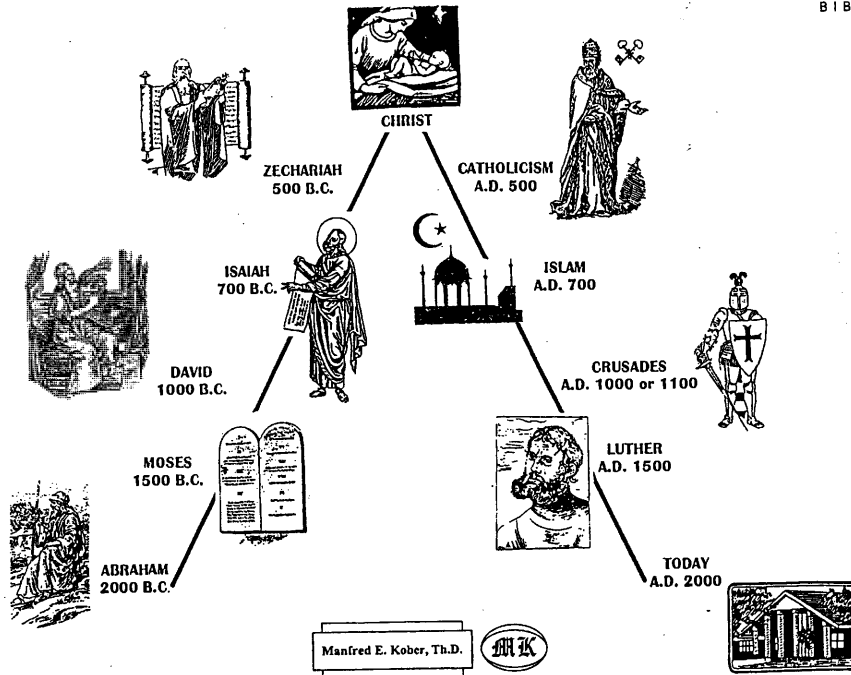
Christ came in the fullness of time and men reckon time in terms of His incarnation: B.C. (Before Christ) or A.D. (*Anno Domini*—the year of our Lord). Contemporary scholars who wish to avoid the reference to Christ have invented the designation B.C.E. and C.E. (Before the Common Era and the Common Era). Little is gained by this needless nomenclature. The Common Era is an obvious reference to the time commencing with Christ's incarnation.

A Note on Style

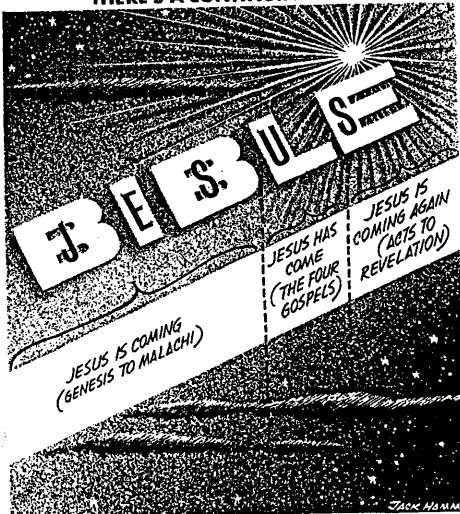
B.C.E. (Before the Common Era) and C.E. (Common Era), used by some of our authors, are the alternative designations for B.C. and A.D. often used in scholarly literature.

CHRIST THE CENTER OF CHRONOLOGY

BIBLICAL ARCHAEOLOGY REVIEW



THERE'S A CONTINUING STAR



Messiah Came According To God's Plan



3A. CHRIST IS THE FOCUS OF O. T. PROPHECY

One fourth of the Bible at the time of its writing was prophetic, half of which has been fulfilled. Some 333 O. T. prophecies relate directly to Christ. He came as the promised Savior and Sovereign, the God-man, the Desire of the Ages, to redeem His people and eventually rule over the world.

As O. T. revelation progressed, the predictions concerning the incarnation of Christ became ever more specific. No wonder Christ rebuked the Pharisees and Sadducees in Matthew 16:1-4 for not being able to discern the signs of the times and thus unable to relate these clear O. T. predictions to His unique person.

GENESIS 3:15

RACE

GENESIS 22:18

NATION

GENESIS 49:10

TRIBE

2 SAMUEL 7:12-13

FAMILY

ISAIAH 7:14

INDIVIDUAL



DANIEL 9:25-26

TIME

MICAH 5:2

PLACE



“The light of heaven is the face of Jesus ;
 The joy of heaven is the presence of Jesus ;
 The melody of heaven is the name of Jesus ;
 The harmony of heaven is the praise of Jesus ;
 The theme of heaven is the work of Jesus ;
 The employment of heaven is the service of Jesus.
 The fullness of heaven is Jesus himself ;
 The duration of heaven is the eternity of Jesus.”

4A. CHRIST IS THE THEME OF THE OLD TESTAMENT

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

Luke 24:25-27 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

To the two Emmaus disciples, Christ explained how every O. T. book anticipated Him, either by direct prediction, type, symbol, ceremony, or office.



JESUS MEETS THE DISCIPLES GOING TO EMMAUS.



THE DISCIPLES ASK JESUS INTO THEIR HOUSE.



THE DISCIPLES KNOW JESUS IN BREAKING THE BREAD.

ST. LUKE 24

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

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

26 Ought not Christ to have suffered these things, and to enter into his glory?

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

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

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.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 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.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

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.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 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.

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.

45 Then opened he their understanding, that they might understand the scriptures.

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

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.

CRUSHES SERPENT

Gen. 3:15



LION

SON OF DAVID

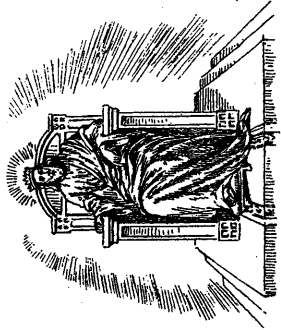
OLD TESTAMENT ANTICIPATION

MELCHIZEDEK

SOVEREIGN

SHEPHERD

ENTHRONED



CHRIST'S DEITY

CHRIST'S HUMANITY

HEEL BRUISED

GEN. 3:15

LAMB



SON OF ABRAHAM

AARON

SERVANT

SMITTEN

BETRAYED



THE INCARNATION OF CHRIST

1A. HIS HUMANITY:

1b. The proofs for His humanity:

1c. He had a human birth:

Luke 2:6-7 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7And 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.

John 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:**

Luke 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

2d. Christ's development **from age 12 to 30:**

intellectually, physically, spiritually, socially
Luke 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:

John 2:21 But he spake of the temple of his body.

2d. Soul:

John 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:

Luke 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:

Matthew 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.

John 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.

Matthew 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.
Matthew 4:2 And when he had fasted forty days and forty nights, he was afterward an hungred.

John 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.
John 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

John 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:
John 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:
Matthew 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

- 3d. Sorrow because of the hardness of the human heart:
John 11:35 Jesus wept.

- 4d. Anger because of the pollution of the temple:
John 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:

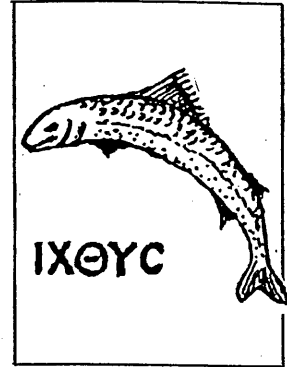
- 1d. Son of Man:
Luke 19:10 For the Son of man is come to seek and to save that which was lost.



Luke 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.

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-LITERATION	LITERAL TRANSLATION	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
Υἱός	<i>Huios</i>	Son	Υ = 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 references to
scripture, history and doctrine
By
THOMAS ALBERT STAFFORD
With an Introduction by
MURRAY FLEMING WYLLIE
Illustrated by the Author
AMERICAN-COLESBURY PRESS
New York, N. Y.



Ichthys (fish) and cross

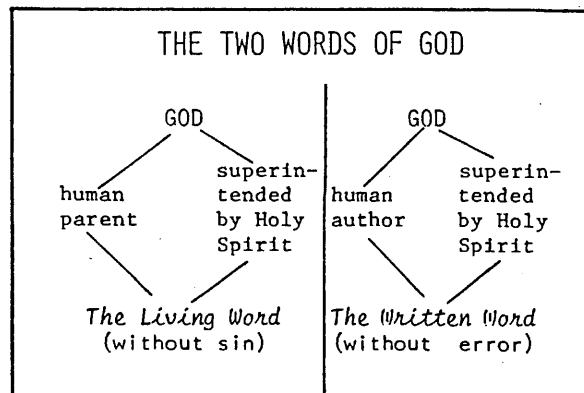
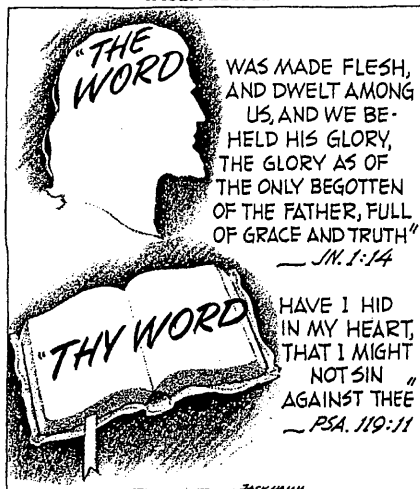
A Christian acrostic of the early centuries.

'Iesous = *Jesus*
CHRistos = *Christ*
THEou = *of God*
'Uios = *the Son*
Sōtēr = *Saviour*

"Ichthus" = fish

- 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.
- 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.

INSEPARABLE



2b. The possession of two natures:

1c. The designation for the union of the two natures:

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.”

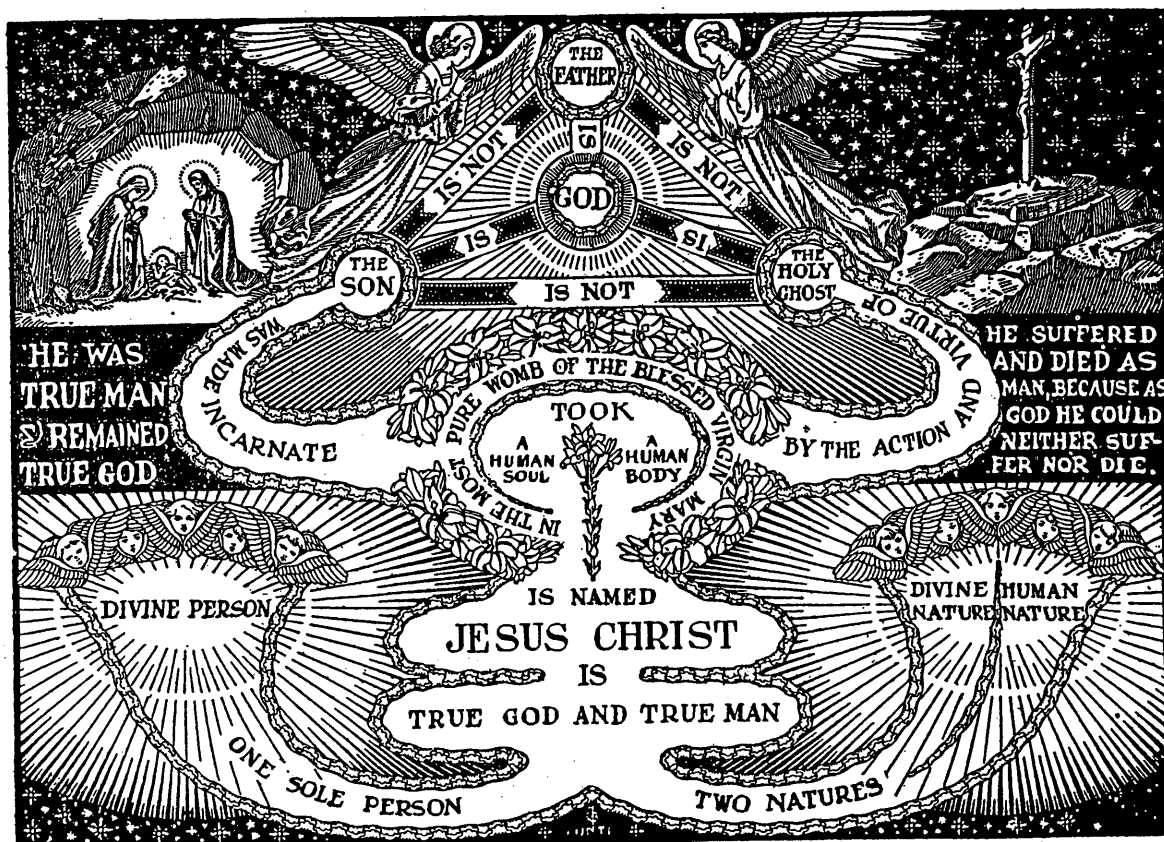
Christ is one person with two natures, one human, one divine.

3c. The defense of the hypostatic union:

Christ possesses perfect humanity and full deity.

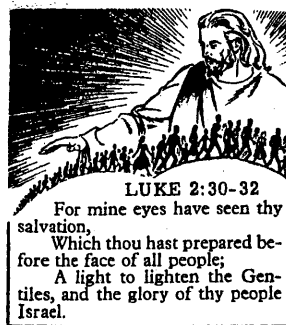
MY CATHOLIC FAITH

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.

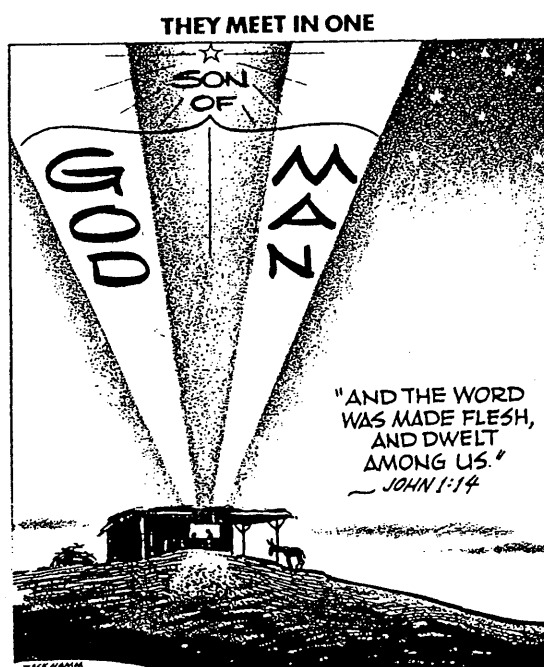


- 1d. One person is spoken of in terms of either one of the natures:
1 Corinthians 2:8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

John 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.

John 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**.



- 4c. The description of the hypostatic 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 involved 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.
- 3e. Actions are attributed to the human nature, such as hunger, weariness, thirst, sleep.

Exinanition (eksi:nāni:fən). Also 8 exhinanition. 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 *Montaigné* 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 *Diet. 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

VOLUME III
 D-E

BEING A CORRECTED RE-ISSUE
 WITH AN
 INTRODUCTION, SUPPLEMENT, AND BIBLIOGRAPHY

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- 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.

2A. HIS HUMILITY, OR THE SELF-EMPTYING OF CHRIST:

1b. The biblical term:

kenosis from *kenoo*, Philippians 2:7, to empty oneself, **exinanition**.

2b. The contemporary theories:

1c. Christ gave up all His divine attributes. "Emptied Himself of all but love..."

2c. Christ gave up some of His attributes.

3c. Christ gave up the use of the divine attributes.

3b. The scriptural *kenosis* theory:

Philippians 2:5-8 Let this mind be in you, which was also in Christ Jesus: ⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

1c. The eternal existence of Christ:

"He existed"—His eternality

"in the form of God"—*morphe*, His whole nature and essence

Christ was eternally very God

2c. The servant state:

1d. A veiling of His eternal glory: (Mt. 17:2 and Jn. 18:6 are exceptions)

John 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.

Matthew 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

John 18:6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

John 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.



THE TRANSFIGURATION.

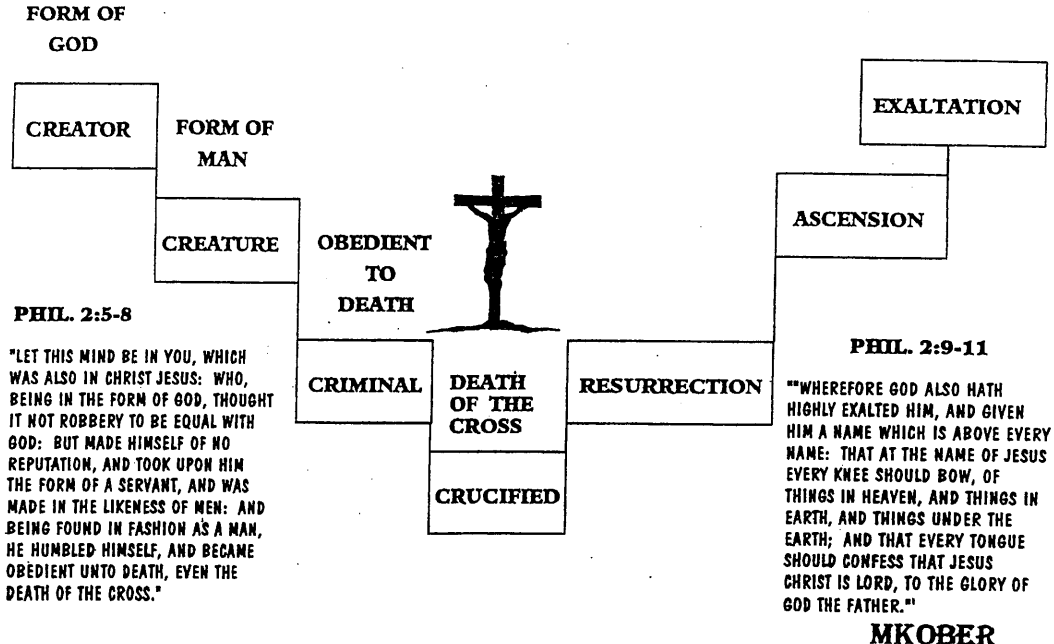
2d. A dependence on His divine Father:

John 8:26-29 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. ²⁷They understood not that he spake to them of the Father. ²⁸Then 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. ²⁹And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

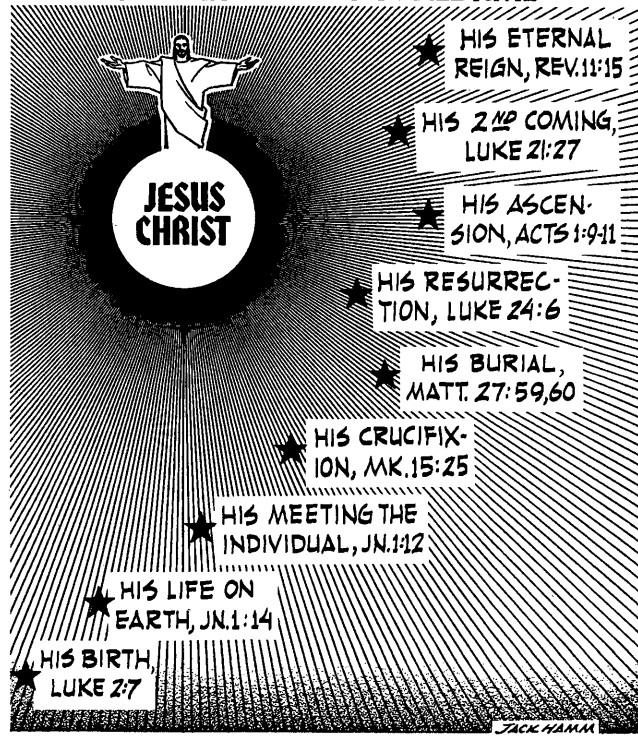
3c. A voluntary surrender of the independent exercise of **some** of His attributes **some** of the time.

THE SELF-EMPTYING OF CHRIST

PHIL. 2:5-11



GREATEST EVENTS OF ALL TIME



1e. Christ did not give up deity, but added humanity. He assumed a human nature and a human body.

2e. It would have been impossible for Christ to give up some of His attributes such as eternity and holiness.

3e. Christ voluntarily did not use some of His attributes such as omniscience and omnipotence.

Matthew 24:36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

Matthew 4:3-4 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.

4e. At other times Christ used these same attributes. Luke 5:22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

Cf. Matthew 14:19ff Christ's omnipotence in feeding the 5,000.

3A. HIS HOLINESS OR SINLESSNESS:

1b. The debate over sinlessness:

1c. Liberals:

Christ could have sinned and did not sin.

2c. Conservatives:

All agree that Christ did not sin but some assert that He could have sinned.

Richard DeHaan
Thomas Hewett, *Hebrews*
Charles Hodge

2b. The definition of sinlessness:

1c. The common meaning:

posse non peccare—It was possible for Christ not to sin.

2c. The correct meaning:

non posse peccare—Christ could not sin (*impeccability*)

3b. The question of impeccability:

1c. Can an impeccable person be tempted?



- 2c. Were the temptations real?
- 4b. The nature of impeccability:
- 1c. 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	untentable	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.

- 2c. The reality of the temptation:
Matthew 4:1-11 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. ² And when he had fasted forty days and forty nights, he was afterward an hungred. ³ And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. ⁴ But 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 an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; ⁹ And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. ¹⁰ Then 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. ¹¹ Then the devil leaveth him, and, behold, angels came and ministered unto him.
- 1d. The testing of the Savior:
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.

- 1e. 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"—Mark 1:12).

- 2e. The province of the testing:

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.

Literally "...having been tested according to all, according to likeness, apart from sin."

- 3e. The possibility of testing:

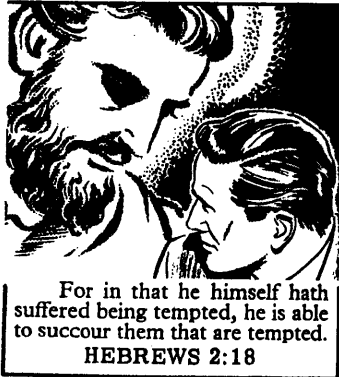
Christ had no sin nature, therefore was unable to sin. He still could be tempted because it is possible to attempt the impossible. (For example, one can attempt to sink a battleship with the oars of a rowboat.)

- 4e. The evidence for impeccability:

The lack of a sin nature argues for the inability to sin.

- 2d. The testing of man:

James 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.

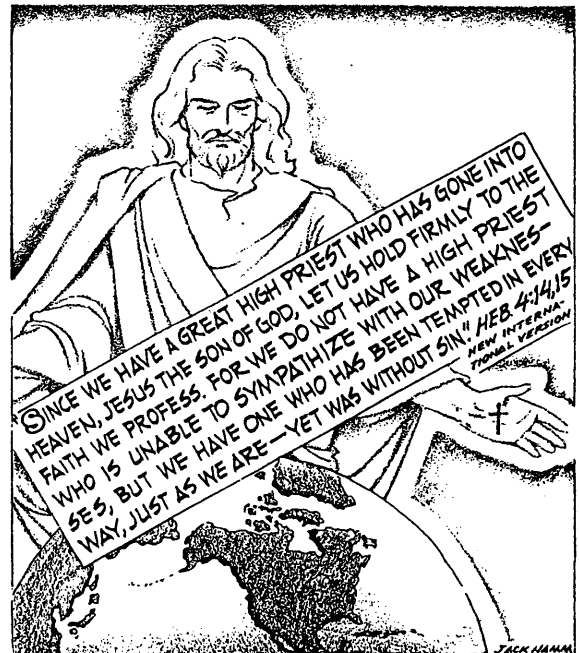


The Temptation of Jesus



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.



5b. The proof for impeccability:

1c. The statements of Scripture:

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.**

2 Corinthians 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 Peter 2:22 Who did no sin, **neither was guile found** in his mouth:

1 John 3:5 And ye know that he was manifested to take away our sins; **and in him is no sin.**

Luke 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.**

John 8:46 **Which of you convinceth me of sin?** And if I say the truth, why do ye not believe me?

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.

2c. The perfections of Christ:

Christ could not have sinned because of the following attributes:

1d. Immutability:

Hebrews 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Psalms 102:27 But thou art the same, and thy years shall have no end.

Hebrews 1:12 And as a vesture shall 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.

2d. Omnipotence:

Mt. 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

As Christ, He has the infinite power of the universe at His disposal and thus had infinite power to overcome any temptation.

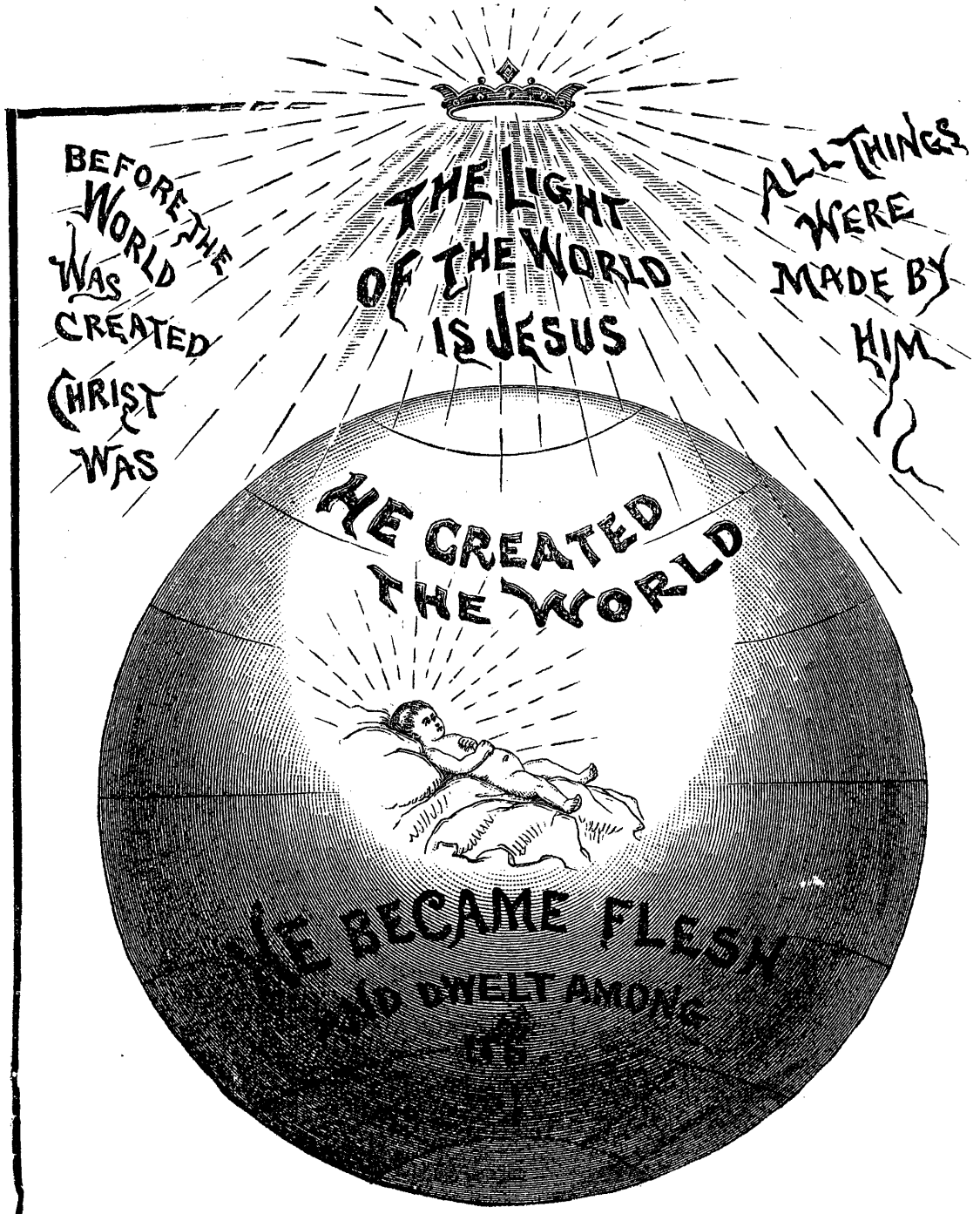
3d. Omniscience:

John 2:25 And needed not that any should testify of man: *for he know* what was in man.

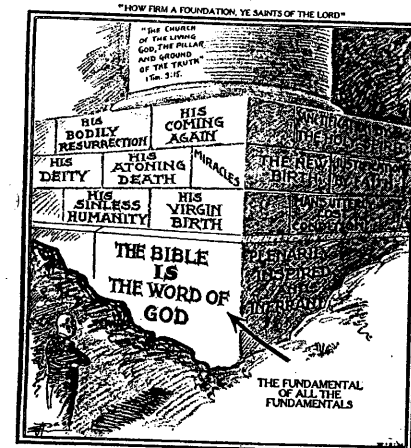
Mark 1:12 And immediately the Spirit driveth him into the wilderness.

Luke 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!



CHRIST AND THE FUNDAMENTALS OF THE FAITH



1A. THE HISTORICAL SIGNIFICANCE OF THE FUNDAMENTALS:

1b. The term *fundamentalist*:



"*Fundamentalist* is the name that came to identify most conservative American Christians after 1920. Even Bible-believing Christians who have disavowed the label tend to find themselves in common cause and faith with most aspects of fundamentalism. Today fundamentalists still view themselves as the legitimate heirs of historic New Testament Christianity. They see themselves as the faithful defenders of biblical orthodoxy and hold strongly to the basic tenets they were debating a century ago" (Couch, Mal, Ed., *The Fundamentals for the Twenty-First Century*, Edward E. Hinson, "The Historical Significance of *The Fundamentals*," p. 15 [emphasis in the original]).

"The term 'fundamentalist' was perhaps first used in 1920 by Curtis Lee Laws in the Baptist *Watchman-Examiner*, but it seemed to pop up everywhere in the early 1920s as an obvious way to identify someone who believed and actively defended the fundamentals of the faith. The Baptist John Roach Straton called his newspaper *The Fundamentalist* in the 1920s" (Elwell, Walter A., ed., *Evangelical Dictionary of Theology*, 1984, p. 433).

2b. The term *fundamentalism*:

"*Fundamentalism* takes its name from the publication of a series of volumes defending historic biblical Christianity. These were published originally in twelve volumes between 1910-1915 as *The Fundamentals: A Testimony to the Truth*. The project was financed by Lyman and Milton Stewart in response to a sermon preached by A. C. Dixon in 1909. The Stewart brothers invested two hundred thousand dollars to publish, promote, and distribute more than three hundred thousand volumes to pastors, missionaries, and Christian workers around the world" (Couch, p. 15).

"The series of twelve volumes called *The Fundamentals* (1910-15) provided a wide listing of the enemies—Romanism, socialism, modern philosophy, atheism, Eddyism, Mormonism, spiritualism, and the like, but above all liberal theology, which rested on a naturalistic interpretation of the doctrines of the faith, and German higher criticism and Darwinism, which appeared to undermine the Bible's authority. The writers of the articles were a broad group from English-speaking North America and the United Kingdom and from many denominations. The doctrines they defined and defended covered the whole range of traditional Christian teachings. They presented their criticism fairly, with careful argument, and in appreciation of much that their opponents said" (Elwell, p. 433).

2A. THE LIBERAL ATTACKS AGAINST FUNDAMENTALISM:

1b. The issue in the struggle:

"Even though people like Harry Emerson Fosdick professed to be Christian, fundamentalists felt they could not be regarded as such because they denied the

traditional formulations of the doctrines of Christianity and created modern, naturalistic statement of the doctrines. The issue was as much a struggle over a view of the identity of Christianity as it was over a method of doing theology and a view of history” (Elwell, p. 434).

2b. The opponent of fundamentalism:

The liberal Baptist pastor, Harry Emerson Fosdick, is the archetype antagonist against fundamentalism. Following are excerpts of his frontal attack against fundamentalism from a sermon entitled, “Shall the Fundamentalists Win?”

“Church struggles occurred in the Methodist Episcopal Church, the Protestant Episcopal Church, and even in the southern Presbyterian Church, but the grand battles were fought in the northern Presbyterian and northern Baptist denominations. Machen was the undisputed leader among Presbyterians, joined by Clarence E. Macartney. Baptists created the National Federation of the Fundamentalists of the Northern Baptists (1921), the Fundamentalist Fellowship (1921), and the Baptist Bible Union (1923) to lead the fight. The battles focused upon the seminaries, the mission boards, and the ordination of clergy. In many ways, however, the real strongholds of the fundamentalists were the Southern Baptists and the countless new independent churches spread across the south and Midwest, as well as the east and west.”


“In politics fundamentalists opposed the teaching of Darwinian evolution in public schools, leading up to the famous Scopes trial (1925) in Dayton, Tennessee. William Jennings Bryan, a Presbyterian layman and three times candidate for the American presidency, was acknowledged leader of the antievolution battle” (Elwell, p. 434)

FUNDAMENTALISM

Positively	Negatively	
Declares the Truth	Defends the Truth	
Expounds the Truth	The System	Exposes Error
Upholds the Fundamentals	The Spirit	Uprais Falsehoods
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



American Protestant Thought--The Liberal Era
ed. by William R. Hutchinson Harper Torchbooks,
1868.

CONSERVATIVE COUNTERATTACK

Liberals quite naturally achieved greater visibility through external combat than through torturous self-questioning; the confrontations of the 1920's between Fundamentalists and Modernists are therefore the most widely-known episodes of the Liberal Era. On the Modernist side attention became fixed upon Harry Emerson Fosdick, a Baptist serving a New York Presbyterian congregation. Fosdick was by no means the most extreme of the liberals. But he was the most eloquent and probably the most widely known. Since 1915, moreover, as Jessup Professor of Practical Theology, he had been helping to infect the innocents at Union Seminary. The fact that he displayed an old-time evangelical spirit, and also indulged in public criticism of the liberal movement, simply confirmed, for the Fundamentalists, that the Devil could quote Scripture. All in all this man was an admirable target.

Fosdick intended his famous sermon, "Shall the Fundamentalists Win?" (1922) as "a plea for good will." But the plea was fashioned in Fosdick's usual direct language, and its national distribution led to a serious controversy that ended, nearly three years later, with Fosdick's resignation of his Presbyterian charge. "If ever a sermon failed to achieve its object," he wrote later, "mine did."

Though it perhaps missed the mark as a "plea for good will," the sermon, and the struggle that followed, had enormous effects in nerving the liberal defense. Fosdick's message and demeanor encouraged countless younger men whose adherence to Christianity depended, as it did for Fosdick himself, on the availability of a liberal option.

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SHALL THE FUNDAMENTALISTS WIN?

by Harry Emerson Fosdick

This morning we are to think of the Fundamentalist controversy which threatens to divide the American churches, as though already they were not sufficiently split and riven. A scene, suggestive for our

SOURCE: *The Christian Work*, 112 (June 10, 1922), 716-22.

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172 COMPLICATIONS

cause there are no two denominations more affected by them than the Baptist and the Presbyterian. We should not identify the Fundamentalists with the conservatives. All Fundamentalists are conservatives, but not all conservatives are Fundamentalists. The best conservatives can often give lessons to the liberals in true liberality of spirit, but the Fundamentalist program is essentially illiberal and intolerant. The Fundamentalists see, and they see truly, that in this last generation there have been strange new movements in Christian thought. A great mass of new knowledge has come into man's possession: new knowledge about the physical universe, its origin, its forces, its laws; new knowledge about human history and in particular about the ways in which the ancient peoples used to think in matters of religion and the methods by which they phrased and explained their spiritual experiences; and new knowledge, also, about other religions and the strangely similar ways in which men's faiths and religious practices have developed everywhere. Now, there are multitudes of reverent Christians who have been unable to keep this new knowledge in one compartment of their minds and the Christian faith in another. They have been sure that all truth comes from the one God and is his revelation. Not, therefore, from irreverence or caprice or destructive zeal, but for the sake of intellectual and spiritual integrity, that they might really love their Lord their God, not only with all their heart and soul and strength, but with all their mind, they have been trying to see this new knowledge in terms of the Christian faith and to see the Christian faith in terms of this new knowledge. Doubtless they have made many mistakes. Doubtless there have been among them reckless radicals gifted with intellectual ingenuity but lacking spiritual depth. Yet the enterprise itself seems to them indispensable to the Christian Church. The new knowledge and the old faith cannot be left antagonistic or even disparate, as though a man on Saturday could use one set of regulative ideas for his life and on Sunday could change gear to another altogether. We must be able to think our modern life clear through in Christian terms, and to do that we also must be able to think our Christian faith clear through in modern terms.

There is nothing new about the situation. It has happened again and again in history, as, for example, when the stationary earth suddenly began to move and the universe that had been centered in

thought, is depicted in the fifth chapter of the Book of the Acts, where the Jewish leaders hale before them Peter and other of the apostles because they had been preaching Jesus as the Messiah. Moreover, the Jewish leaders propose to slay them, when in opposition Gamaliel speaks: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown; but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

One could easily let his imagination play over this scene and could wonder how history would have come out if Gamaliel's wise tolerance could have controlled the situation. For though the Jewish leaders seemed superficially to concur in Gamaliel's judgment, they nevertheless kept up their bitter antagonism and shut the Christians from the Synagogue. We know now that they were mistaken. Christianity, starting within Judaism, was not an innovation to be dreaded; it was the finest flowering out that Judaism ever had. When the Master looked back across his racial heritage and said, "I came not to destroy, but to fulfil," He perfectly described the situation. The Christian ideas of God, the Christian principles of life, the Christian hopes for the future, were all rooted in the Old Testament and grew out of it, and the Master himself, who called the Jewish temple his Father's house, rejoiced in the glorious heritage of His people's prophets. Only, He did believe in a living God. He did not think that God was dead, having finished His words and works with Malachi. He had not simply an historic, but a contemporary God, speaking now, working now, leading his people now from partial into fuller truth. Jesus believed in the progressiveness of revelation, and these Jewish leaders did not understand that. Was this new Gospel a real development which they might welcome or was it an enemy to be cast out? And they called it an enemy and excluded it. One does wonder what might have happened had Gamaliel's wise tolerance been in control.

We, however, face today a situation too similar and too urgent and too much in need of Gamaliel's attitude to spend any time making guesses at suppositious history. Already all of us must have heard about the people who call themselves the Fundamentalists. Their apparent intention is to drive out of the evangelical churches men and women of liberal opinions. I speak of them the more freely be-

HARRY EMERSON FOSDICK 173

this planet was centered in the sun around which the planets whirled. Whenever such a situation has arisen, there has been only one way out: the new knowledge and the old faith had to be blended in a new combination. Now, the people in this generation who are trying to do this are the liberals, and the Fundamentalists are out on a campaign to shut against them the doors of the Christian fellowship. Shall they be allowed to succeed?

It is interesting to note where the Fundamentalists are driving in their stakes to mark out the deadline of doctrine around the Church, across which no one is to pass except on terms of agreement. They insist that we must all believe in the historicity of certain special miracles, preeminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of the Scripture, which of course we no longer possess, were inerrantly dictated to men a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God can bring history to a worthy denouement. Such are some of the stakes which are being driven to mark a deadline of doctrine around the Church.

If a man is a genuine liberal, his primary protest is not against holding these opinions, although he may well protest against their being considered the fundamentals of Christianity. This is a free country and anybody has a right to hold these opinions or any others, if he is sincerely convinced of them. The question is, Has anybody a right to deny the Christian name to those who differ with him on such points and to shut against them the doors of the Christian fellowship? The Fundamentalists say that this must be done. In this country and on the foreign field they are trying to do it. They have actually endeavored to put on the statute books of a whole State binding laws against teaching modern biology. If they had their way, within the Church, they would set up in Protestantism a doctrinal tribunal more rigid than the Pope's. In such an hour, delicate and dangerous, when feelings are bound to run high, I plead this morning the cause of magnanimity and liberality and tolerance of spirit.

I would, if I could reach their ears, say to the Fundamentalists about the liberals what Gamaliel said to the Jews, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overturned; but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

That we may be entirely candid and concrete and may not lose ourselves in any fog of generalities, let us this morning take two or three of these Fundamentalist items and see with reference to them what the situation is in the Christian churches. Too often we preachers have failed to talk frankly enough about the differences of opinion which exist among evangelical Christians, although everybody knows that they are there. Let us face this morning some of the differences of opinion with which somehow we must deal.

We may well begin with the vexed and mooted question of the virgin birth of our Lord. I know people in the Christian churches, ministers, missionaries, laymen, devoted lovers of the Lord and servants of the Gospel, who, alike as they are in their personal devotion to the Master, hold quite different points of view about a matter like the virgin birth. Here, for example, is one point of view: that the virgin birth is to be accepted as historical fact; it actually happened; there was no other way for a personality like the Master to come into this world except by a special biological miracle. That is one point of view, and many are the gracious and beautiful souls who hold it. But, side by side with them in the evangelical churches is a group of equally loyal and reverent people who would say that the virgin birth is not to be accepted as an historic fact. To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Many people suppose that only once in history do we run across a record of supernatural birth. Upon the contrary, stories of miraculous generation are among the commonest traditions of antiquity. Especially is this true about the founders of great religions. According to the records of their faiths, Buddha and Zoroaster and Lao-Tsze and Mahavira were all supernaturally born. Moses, Confucius and Mohammed are the only great founders of religions in history to whom miraculous birth is not attributed. That is to say, when a personality arose so high that men adored him, the ancient world attributed his superiority to

hold it, lovers of the Book as much as they, are multitudes of people who never think about the Bible so. Indeed, that static and mechanical theory of inspiration seems to them a positive peril to the spiritual life. The Koran similarly has been regarded by Mohammedans as having been infallibly written in heaven before it came to earth. But the Koran enshrines the theological and ethical ideas of Arabia at the time when it was written. God an Oriental monarch, fatalistic submission to his will as man's chief duty, the use of force on unbelievers, polygamy, slavery—they are all in the Koran. The Koran was ahead of the day when it was written, but, petrified by an artificial idea of inspiration, it has become a millstone about the neck of Mohammedanism. When one turns from the Koran to the Bible, he finds this interesting situation. All of these ideas, which we dislike in the Koran, are somewhere in the Bible. Conceptions from which we now send missionaries to convert Mohammedans are to be found in the Book. There one can find God thought of as an Oriental monarch; there, too, are patriarchal polygamy and slave systems, and the use of force on unbelievers. Only in the Bible these elements are not final: they are always being superseded; revelation is progressive. The thought of God moves out from Oriental kingship to compassionate fatherhood; treatment of unbelievers moves out from the use of force to the appeals of love; polygamy gives way to monogamy; slavery, never explicitly condemned before the New Testament closes, is nevertheless being undermined by ideas that in the end, like dynamite, will blast its foundations to pieces. Repeatedly one runs on verses like this: "It was said to them of old time . . . but I say unto you," "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son;" "The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent;" and over the doorway of the New Testament into the Christian world stand the words of Jesus: "When He, the Spirit of Truth, is come, He shall guide you into all the truth." That is to say, finality in the Koran is behind; finality in the Bible is ahead. We have not reached it. We cannot yet compass all of it. God is leading us out toward it. There are multitudes of Christians, then, who think, and rejoice as they think, of the Bible as the record

some special divine influence in his generation, and they commonly phrased their faith in terms of miraculous birth. So Pythagoras was called virgin born, and Plato, and Augustus Caesar, and many more. Knowing this, there are within the evangelical churches large groups of people whose opinion about our Lord's coming would run as follows: those first disciples adored Jesus—as we do; when they thought about his coming they were sure that he came specially from God—as we are; this adoration and conviction they associated with God's special influence and intention in His birth—as we do; but they phrased it in terms of a biological miracle that our modern minds cannot use. So far from thinking that they have given up anything vital in the New Testament's attitude toward Jesus, these Christians remember that the two men who contributed most to the Church's thought of the divine meaning of the Christ were Paul and John, who never even distantly allude to the virgin birth.

Here in the Christian churches are these two groups of people and the question which the Fundamentalists raise is this, Shall one of them throw the other out? Has intolerance any contribution to make to this situation? Will it persuade anybody of anything? Is not the Christian Church large enough to hold within her hospitable fellowship people who differ on points like this and agree to differ until the fuller truth be manifested? The Fundamentalists say not. They say that the liberals must go. Well, if the Fundamentalists should succeed, then out of the Christian Church would go some of the best Christian life and consecration of this generation—multitudes of men and women, devout and reverent Christians, who need the Church and whom the Church needs.

Consider another matter on which there is a sincere difference of opinion between evangelical Christians: the inspiration of the Bible. One point of view is that the original documents of the Scripture were inerrantly dictated by God to men. Whether we deal with the story of creation or the list of the dukes of Edom or the narratives of Solomon's reign or the Sermon on the Mount or the thirteenth chapter of First Corinthians, they all came in the same way, and they all came as no other book ever came. They were inerrantly dictated; everything there—scientific opinions, medical theories, historical judgments, as well as spiritual insight—is infallible. That is one idea of the Bible's inspiration. But side by side with those who

of the progressive unfolding of the character of God to His people from early primitive days until the great unveiling in Christ; to them the Book is more inspired and more inspiring than ever it was before; and to go back to a mechanical and static theory of inspiration would mean to them the loss of some of the most vital elements in their spiritual experience and in their appreciation of the Book.

Here in the Christian Church today are these two groups, and the question which the Fundamentalists have raised is this, Shall one of them drive the other out? Do we think the cause of Jesus Christ will be furthered by that? If He should walk through the ranks of this congregation this morning, can we imagine Him claiming as His own those who hold one idea of inspiration and sending from Him into outer darkness those who hold another? You cannot fit the Lord Christ into that Fundamentalist mold. The Church would better judge His judgment. For in the Middle West the Fundamentalists have had their way in some communities and a Christian minister tells us the consequences. He says that the educated people are looking for their religion outside the churches.


Consider another matter upon which there is a serious and sincere difference of opinion between evangelical Christians: the second coming of our Lord. The second coming was the early Christian phrasing of hope. No one in the ancient world had ever thought, as we do, of development, progress, gradual change, as God's way of working out His will in human life and institutions. They thought of human history as a series of ages succeeding one another with abrupt suddenness. The Greco-Roman world gave the names of metals to the ages—gold, silver, bronze, iron. The Hebrews had their ages, too—the original Paradise in which man began, the cursed world in which man now lives, the blessed Messianic Kingdom some day suddenly to appear on the clouds of heaven. It was the Hebrew way of expressing hope for the victory of God and righteousness. When the Christians came they took over that phrasing of expectancy and the New Testament is aglow with it. The preaching of the apostles thrills with the glad announcement, "Christ is coming!"


In the evangelical churches today there are differing views of this matter. One view is that Christ is literally coming, externally, on the clouds of heaven, to set up His Kingdom here. I never heard

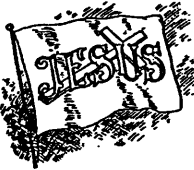
3A. THE THEOLOGICAL CONSENSUS OF FUNDAMENTALISM:


While there has always been some disagreement among fundamentalists as to the *sine qua non* of fundamentalist beliefs, there is general agreement on the five fundamentals reproduced in graphic form. Many fundamentalists also have included the any-moment return of Christ as one of the fundamentals.



**FUNDAMENTALS
OF THE FAITH**

1. *Inspiration of the Bible* 
BIBLICAL INERRANCY

2. *Virgin Birth of Christ* 

 3. *Deity of Christ*

4. *Substitutionary Atonement* 

5. *Physical Resurrection and Return*
 

4A. THE DOCTRINAL DEFENSE OF THE FUNDAMENTALS:

While we have discussed the verbal, plenary inspiration of the Scriptures elsewhere, as well as His substitutionary death and, within this monograph, His physical resurrection and return, we wish to give some extensive treatment of two of the fundamentals below, that of His deity and virgin birth.

1b. The Deity of Christ:

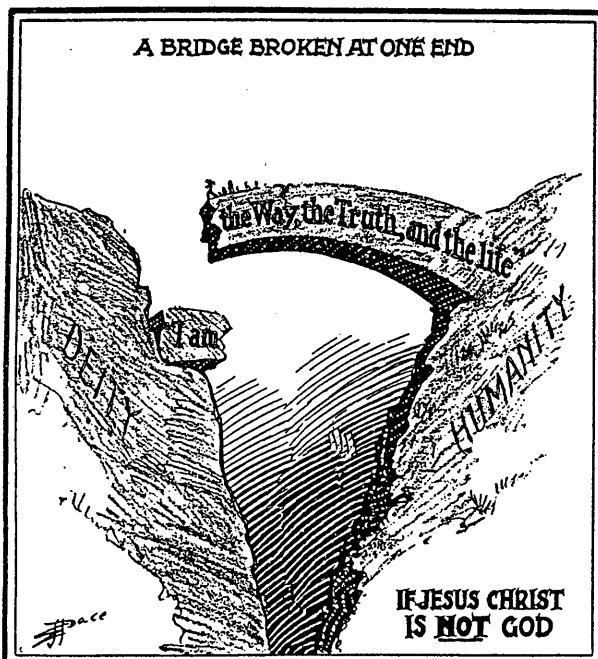
1c. Christ's assertions: Christ claimed to be God.

1d. Oneness with the Father: John 10:30 I and my Father are one.

John 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: Matthew 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: John 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.

- 2c. Christ's appellatives: Christ is called God.
John 20:28 And Thomas answered and said unto him, My Lord and my God.

Hebrews 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.





John 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.

Revelation 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:

1d. Eternality:

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

John 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.

Revelation 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.

2d. Omnipotence:

Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

3d. Omniscience:

Luke 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.

Luke 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:

Matthew 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

Matthew 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.

Ephesians 1:23 Which is his body, the fulness of him that filleth all in all.

John 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:

Mark 2:7-9 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?

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:
John 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.



THE RAISING OF LAZARUS.

4d. Judging:
John 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.

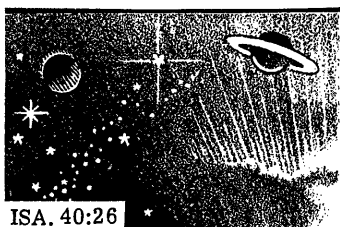
5d. Sending the Spirit:
John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

6d. Creating:
John 1:3 All things were made by him; and without him was not any thing made that was made.

Colossians 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 worshipped by men and angels.
Matthew 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Philippians 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;



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.

Hebrews 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:
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:

2 Corinthians 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.

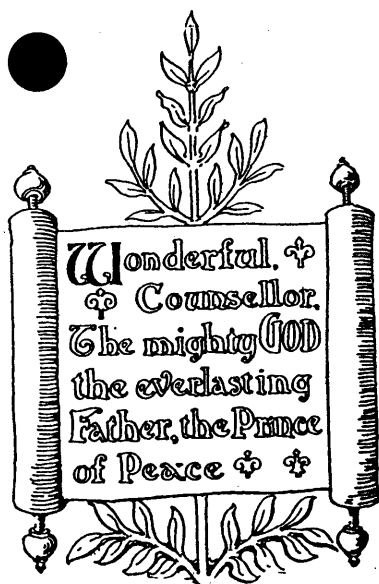
3d. He is of the same substance with the Father:
Hebrews 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4d. He possesses the fullness of deity in bodily form:
Colossians 2:9 For in him dwelleth all the fulness of the Godhead bodily.

2b. The Virgin Birth of Christ:

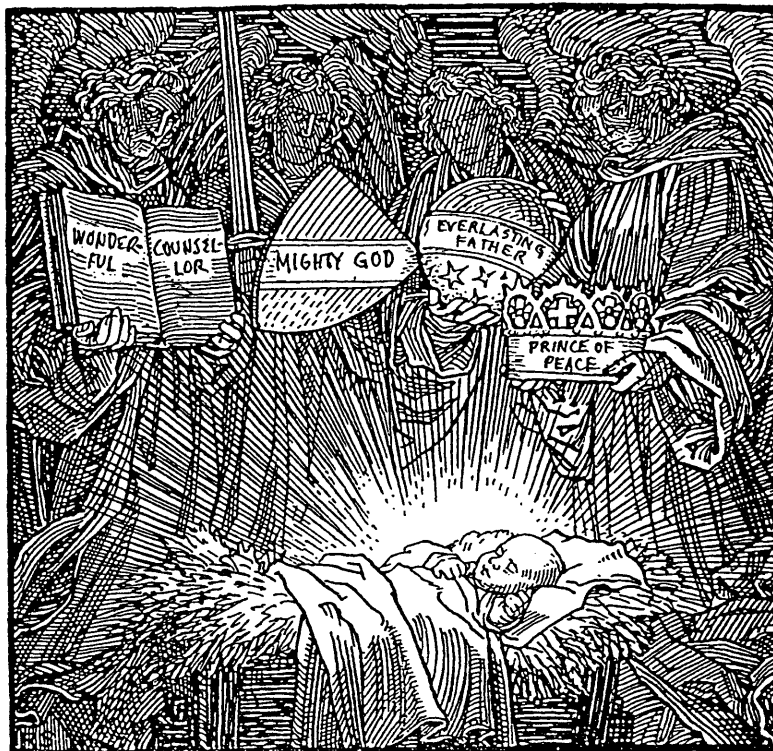
1c. The prediction of the God-man:

1d. As being both divine and human:



Isaiah 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":
 Isaiah 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:
 Isaiah 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 O.T. translates the word here *parthenos*, as does Matthew 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 woman shall conceive and bear a son, and shall call his name Imman'u-el.</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 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>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.

Isaiah 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.

Matthew 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:

Isaiah 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:

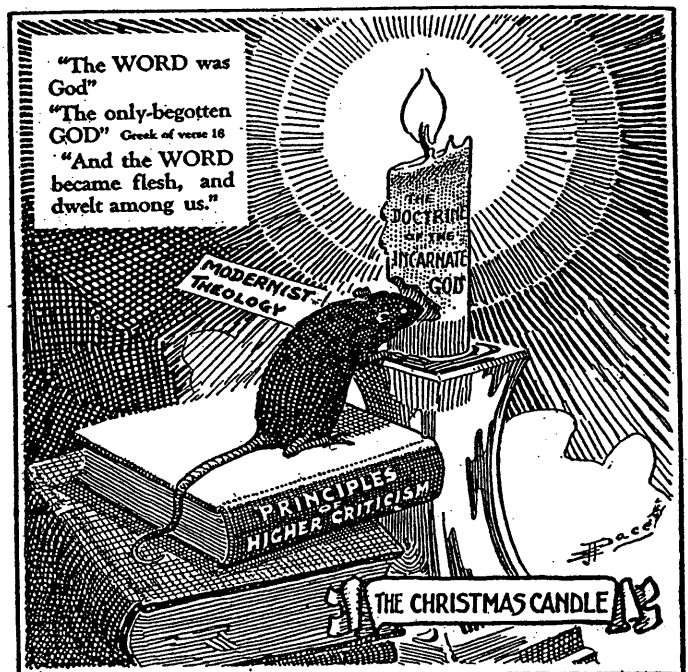
Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

3b. 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 man, 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: As has been noted, fundamentalists have considered the doctrine of the virgin birth one of the key doctrines of the Christian faith.



Die Weisen aus dem Morgenlande.



- 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).

- 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:
 Isaiah 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.

Matthew 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.

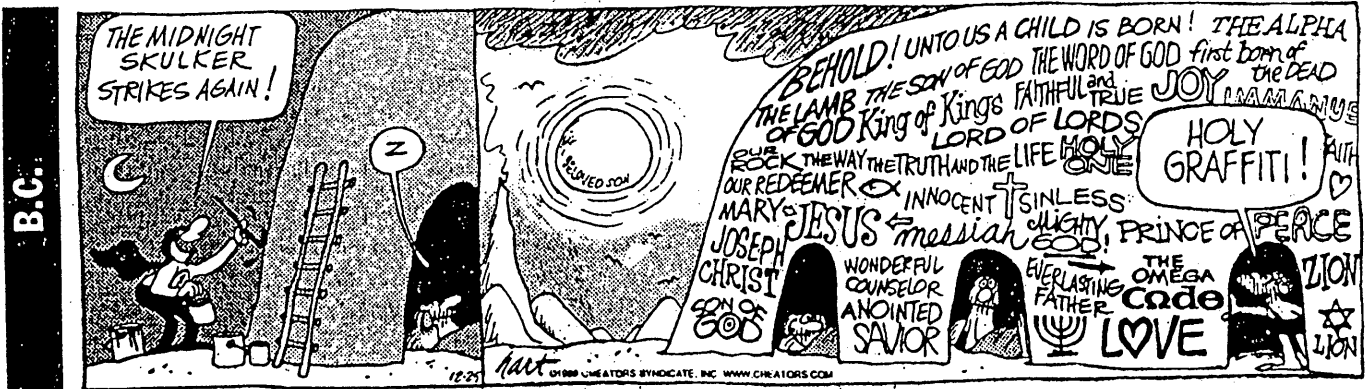
2d. He was born of Mary alone:
 Matthew 1:16 And Jacob begat Joseph the husband of Mary, **of whom** was born Jesus, who is called Christ.

"by whom" is feminine singular in the Greek, thus excluding Joseph.

3d. He was conceived of the Holy Spirit:
 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.

- 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



The fundamentals of the faith form the core of Christianity, and they center on Christ. A denial of any one of the verities of the faith is a repudiation of Christianity and thus of Christ. The obedient believer will follow the injunction of the half-brother of our Lord. Jude wrote:

“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” (Jude 3).

The Des Moines Register DM

Monday, November 5, 2001 Page 5B

Jesus scholar to discuss Bible

He says much of holy book must not be taken as historical fact

By PERRY BEEMAN
REGISTER STAFF WRITER

Jesus scholar Marcus Borg says much of the Bible is not historical fact, and many central Christian beliefs are based on biblical passages that shouldn't be taken literally.

The best-selling author brings his controversial message to Drake University tonight with his speech, "Taking the Bible Seriously, But Not Literally."

Borg undoubtedly will raise the curiosity and eyebrows of some Christians.

The 59-year-old Oregon State University religion professor considers himself a Christian. Nevertheless, he has decided after researching the historical Jesus that:

- Jesus was not born by virgin birth, but almost certainly had a human father.

- Jesus isn't the unique Son of God.

- Jesus didn't say or do much of what is attributed to him in the Bible.

Borg also says the Bible should not be considered to be the direct words of God. It is a document written by people using metaphors that carry great power in delivering the valuable messages of Christianity, he says.

"I don't see the Bible as intending to be straightforward reporting," Borg said. "The Christian church has always said the Bible is the Word of God. It has never said the Bible is the words of God."

"To say that the Bible is sacred in status and function is to say that for us as Christians, this is the most important book we know. That doesn't mean that the Bible comes directly or fairly directly from God."

Borg encourages people to be faithful, and to relish the messages of the Bible, without accepting what he considers metaphors as historical fact. The bottom line, he said in a telephone interview from his Oregon home, is: "The Bible is true and some of it happened."

Prominent theologian to speak at Drake

LECTURE: Jesus scholar Marcus Borg speaks at 7 tonight at Old Main's Sheslow Auditorium, Drake University, 25th Street and University Avenue. His presentation, "Taking the Bible Seriously, But Not Literally," is free and open to the public. A reception and book-signing in Levitt Hall will follow.

AUTHOR: The author of 11 books, Borg is considered one of the nation's most prominent theologians. His book "Meeting Jesus Again For The First Time" was a best-seller.

BACKGROUND: Borg was born in Fergus Falls, Minn., and grew up in Minnesota and North Dakota. He studied at Concordia College, Union Theological Seminary and Oxford University. He began to question his Norwegian Lutheran ministers' teachings about the historical Jesus in his growing years.



Borg

Of Jesus, he said: "In my judgment, he's one of the two most remarkable figures in history. The other, in my view, is the Buddha. Jesus is utterly remarkable, but not utterly unique."

Of Jesus' resurrection, he said: "The followers of Jesus really experienced him after his death. I think the central truth claims of Easter are: Jesus lives, and Jesus is Lord, one with God, at the right hand of God."

"I see those claims as true regardless of whether the tomb was empty."

Borg is a fellow with the Jesus Seminar, a controversial effort involving 200 scholars who have tried since 1985 to establish whether Jesus was who he claimed to be and said what the Bible attributes to him. The group's consensus was that many biblical passages can't be taken as historical fact.

For example, the Jesus Seminar found at one point that 16 percent of the studied sayings attributed to Jesus were historically accurate.

The scholars, voting on the accuracy of the Bible passage by passage, also decided that 18 percent of the Biblical acts attributed to Jesus seemed historically accurate.

Yet Borg says he believes Jesus lives and is central to religious life. "I see in Jesus the decisive revelation or disclosure or epiphany of God," Borg said. "We see what a life full of God looks like. He was filled with the spirit of God."

In his essay, "Me & Jesus — The Journey Home," Borg wrote: "I now see that the Christian tradition — including its claims about Jesus — is not something to be believed, but something to be lived in."

He concluded: "For me, to be a Christian is to be part of a community that tells these stories and sings these songs. It feels like home."

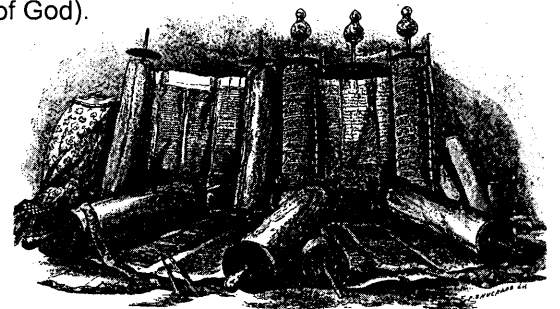
CHRIST AND THE OLD TESTAMENT IN HIS MINISTRY



INTRODUCTION: Two basic presuppositions—(1) The Old Testament of our day is the same which was studied and quoted by our Lord. (2) The New Testament and, in particular, the four gospels, are a true record of the words and works of Christ.

1A. CHRIST'S TEACHING ABOUNDS WITH O. T. REFERENCES:

- 1b. The O. T. is quoted profusely:
 - 1c. 1934 verses out of the 3779 verses in the gospels (A.V.) are the words of Christ.
 - 2c. 179 verses are literal O. T. words, or 10% of Christ's conversation.
 - 3c. There are over 70 references or quotations from the O. T.
 - 4c. Half of the references are from the Pentateuch, but also the Psalms, Isaiah, Jeremiah, Hosea, Zechariah and Malachi are quoted.
- 2b. The titles are used judicially:
 - 1c. Scripture and scriptures, Jn. 10:35; Lk. 4:21; Jn. 5:39.
 - 2c. Law and commandments, Lk. 24:44; Jn. 10:34; Mt. 5:17ff etc.
 - 3c. Law, prophets, and psalms (Lk. 24:44) used interchangeably.
 - 4c. It is written—gegraptai, Mt. 4:1-11; Mk. 1:12-13; Lk. 4:11-13.
 - 5c. Have ye not read?—anegnote.
 - 6c. That it might be fulfilled, Mt. 26:56; Jn. 17:12.
 - 7c. The Word of God (Jn. 10:35—law, Word of God).
- 3b. Christ knew the O. T. intimately.
 - 1c. Mary's Magnificat, Lk. 1:46-55.

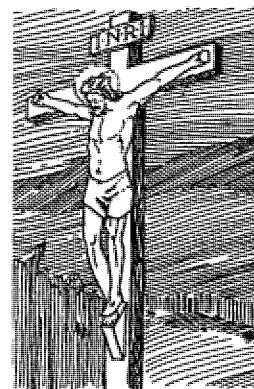


ROLLS OF MANUSCRIPT.

- 2c. In the temple at age 12.
- 3c. He came to fulfill the law and prophets, Mt. 5:17.
- 4b. Christ cited the LXX primarily.
- 5b. Christ interpreted the O. T. literally.
 - 1c. He rejected tradition, Mk. 7:8-9.
 - 2c. He restated the proper spirit of the O. T., Mt. 5:21-43.
 - 3c. He related Scripture with Scripture, Mt. 4:6-7; Deut. 6:16; Ps. 91:14; Mt. 19:3-8; cf. Deut. 24:2
 - 4c. He revealed the proper application:
 - 1d. In relation to Himself: Temptation, Deut. 8:3; 6:16; 6:13
 - 2d. In relation to others:
 - 1e. Worldliness in Noah's day, Lk. 17:27
 - 2e. Moral decay—"remember Lot's wife"—Lk. 17:32 cf. Gen. 19:26

2A. CHRIST APPLIES THE O. T. PERSONALLY:

- 1b. To express His faith:
 - 1c. Lk. 23:46 cf. Ps. 31:5 "into thy hands. . ."
 - 2c. Mt. 27:46 cf. Ps. 22:1 "my God, my God"
- 2b. To establish His claims:
 - 1c. Son of Man, Ps. 8:4; Dan. 7:13; Ez. 1:26
 - 2c. The Good Shepherd, Jn. 10:2-5, 10-16 cf. Gen. 49:24; Ps. 23:1; 8:1
 - 3c. Son of God, Mt. 22:41-45; Jn. 10:34ff cf. Ps. 110:1; 82:6; Ex. 22:28
- 3b. To explain His ministry:
 - 1c. Preach, heal, recover, etc., Lk. 4:17-19.
 - 2c. Cleaning of temple, Mt. 21:13
 - 3c. Teaching in parables, Mt. 13:13, 15 cf. Is. 6:9-10



3A. CHRIST APPROPRIATES THE O. T. IN HIS TEACHING TECHNIQUE:

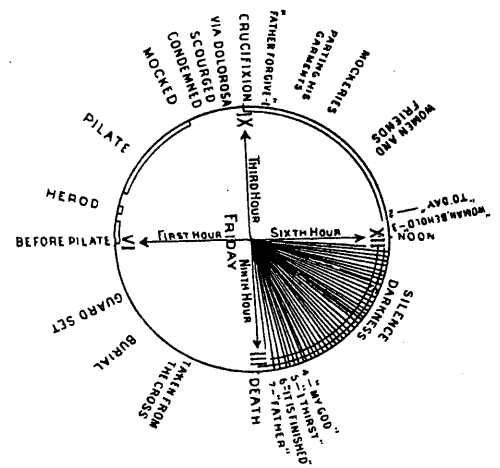
- 1b. Illustrative use.
- 2b. Didactic use.

- 3b. Hortatory use.
- 4b. Symbolic use: Elijah, Mk. 9:13. Serpent, Jn. 3:14. Jonah, Mt. 12.
- 5b. Parabolic use:
- 1c. Prodigal Son—best robe, Lk. 15:22 cf. Gen. 41:42; Zech. 3:4.
 - 2c. Parable of mustard seed—tree with large branches, Dan. 4:21.
 - 3c. Parable of sower—putting forth sickle, Joel 3:13.
 - 4c. Parable of vineyard—Mk. 12:1 cf. Is. 5:1-2. Israel is vineyard.
- 6b. Allusions:
- 1c. Non-resistance, Mt. 5:39-40 vs. Is. 50:6.
 - 2c. By finger of God casting out devils, Lk. 11:20 cf. Ex. 8:19.
 - 3c. Stones will cry out, Lk. 19:40 cf. Hab. 2:11.
 - 4c. The poor always with you, Mk. 14:7 cf. Deut. 15:11.
- 7b. Contrastive use: Solomon with a common flower, Mt. 6:29.



4A. CHRIST ACKNOWLEDGES THE NECESSITY OF O. T. FULFILLMENT:

- 1b. In His speech:
- 1c. His ministry, Lk. 4:18-21. Teaching from God, Jn. 6:45.
 - 2c. His parables, Mt. 13:14.
 - 3c. Words from the cross. Lk. 23: 34, 43; Jn. 19:27; Mt. 27:46; Jn. 19:28, 30; Lk. 23:46.
- 2b. In His acts:
- 1c. His going to Jerusalem, Lk. 18:31.
 - 2c. His riding on an ass, Jn. 12:12-15 cf. Zech. 9:9.
 - 3c. His arrest, Mk. 14:49.
- 3b. In His predictions:
- 1c. Judas lost, Jn. 17:12. Judas' enmity, Jn. 13:18.
 - 2c. Messiah rejected, Lk. 20:17; Mk. 12:10.
 - 3c. Disciples offended, Mt. 26:31, Mk. 14:27.



- 4c. His passion, Mk. 9:12; Mt. 26:54

5A. CHRIST ACCEPTED THE AUTHORITY OF THE O. T.:

- 1b. Christ's testimony to the inspiration of the O. T.:

- 1c. God is the divine author, Mt. 22:43-44; Mk. 12:36; Lk. 20:24.
 2c. The law is verbally inspired, Mt. 5:18.
 3c. Verbal, plenary inspiration is taken for granted, Jn. 10:35ff.



- 2b. Christ's testimony to the infallibility of the O. T.:

- 1c. Christ nowhere insinuates that the O. T. is erroneous in any detail.
 2c. Its historicity is absolutely true, e. g. Mt. 24:35ff; Mk. 2:24ff.
 3c. It is one infallible unit, Jn. 10:35.

- 3b. Christ's testimony to the authority of the O. T.:

- 1c. He appealed to it in matters of faith and conduct, Mt. 4:4, 7, 10.
 2c. He appealed to it in legal matters, Jn. 8:17—two witnesses.
 3c. He appealed to it in predictive matters, Lk. 24:25-27, 44ff; Jn. 5:45ff.
 4c. He appealed to it in matters of the soul's destiny, Lk. 16:29.

- 4b. Christ's testimony to the canon of the O. T.:

- 1c. The concept of the canon, Jn. 10:35. Scripture, law.
 2c. The extent of the canon, Mt. 23:35; Lk. 11:51 cf 2 Chron. 24:20-21. Blood of Abel (Gen.) to blood of Zecharias (2 Chron).
 3c. The divisions of the canon, Lk. 24:44; law prophets, psalms.
 4c. The limit of the canon, Mt. 15:2-3. Tradition transgresses the commandments.

6A. CHRIST ASSUMES A KNOWLEDGE OF SCRIPTURE IN OTHERS:

- 1b. He reminds them of O. T. truth:

- 1c. Creation of Adam and Eve, Mt. 19:4: "have ye not read?"
 2c. Christ is the Son of God, Jn. 10:34: "is it not written in your law?"
 1d. Christ's claim to be equal with God.
 2d. Claim recognized but repudiated.
 3d. Claim reasserted and established.

- 4d. Proof given by His mission and Scripture.
- 2b. He rebukes them for ignorance of the O. T.:
- 1c. They are foolish and slow of heart, Lk. 24:25ff.
- 2c. Nicodemus should have known, Jn. 3:10ff cf. Ez. 36:25-27.
- 3c. They read the O. T. blindly, Jn. 5:39ff.
- 4c. The source of all their error is O. T. ignorance, Mt. 22:29; Mk. 12:24.

7A. CHRIST ARGUED WITH HIS ENEMIES FROM SCRIPTURE:

- 1b. Appeal to its final authority, Mt. 4:4, 7, 10; Lk. 4:4, 8.
 "Three times our Lord quoted from a book which modern critics have done their best to discredit. If they are right, and the book had been the clumsy patchwork which they believe they have discovered it to be, is it credible that neither our Lord, the greatest of teachers, nor Satan, the keenest of critics, each with super-human powers of perception, should have known nothing about it? Is it credible that the one would have run the risk of so fatal a defeat, or that the other would have lost the opportunity of dealing so crushing a blow? Instead of this, with supernatural imbecility (if the critics are right) Satan himself resorted to Scripture, and was routed by the very authority to which he appealed." Fox, pp. 40-41.

The Temptation of Jesus



- 2b. Appeal to every part.
- 3b. Appeal to its examples, e.g. Mt. 12:1-8, plucking of grain. Appeal to David's act, 1 Sam. 21:4, and priestly practice, Nu. 28:10.
- 4b. Appeal to every element:
- 1c. Basic principles.
- 2c. Words, Jn. 10:34: "ye are gods."
- 3c. Tense, Mt. 23:31-32: "I am the God of Abraham."
- 4c. Word, Mt. 22:43: David called Him Lord.

- 1d. David had written the Psalm.
- 2d. He had done so under the inspiration of the Spirit.
- 3d. In doing so, he had foretold the coming of a Savior, as Son of God.

8A. CHRIST ANTICIPATES THE DENIAL OF HIGHER CRITICS:

1b. Christ's testimony to the historical character of the O. T.:

1c. Persons:



- 1d. Adam and Eve, Mt. 19
- 2d. Noah, Lk. 17:26
- 3d. Lot's wife, Lk. 17:32
- 4d. Abraham, Jn. 8:56-58
- 5d. Isaac, Mt. 8:11, Lk. 13:28
- 6d. Jacob, Mt. 8:11, Lk. 13:28
- 7d. Abel, Mt. 25:31
- 8d. David, Mt. 12:3
- 9d. Solomon, Mt. 12:42
- 10d. Elijah, Lk. 4:26
- 11d. Jonah, Mt. 12:40; Lk. 11
- 12d. Daniel, Mt. 24:15



2c. Authors: Moses, David, Isaiah, Daniel:

Daniel:

- 1d. Daniel is genuine, written by him.
- 2d. Daniel is historical—reference by Christ, Mk. 13:14.
- 3d. Daniel is prophetic.
 - 1e. Christ calls Daniel a prophet and cites a prophecy as yet to be fulfilled, Mt. 24:15.
 - 2e. Daniel's visions in chapters 2, 7 are the basis of Mt. 24, Mk. 11.
- 4d. Daniel is Messianic.

1e. The critical claim:

- 1f. Daniel concerns no Messianic person but persecution under Antiochus Epiphanes.
- 2f. In chapters 8 and 11 the history of Antiochus is predicted.
- 3f. Predictions fit into Antiochus' time.



4f. Christ's knowledge was limited.

2e. The conservative claim:

1f. Indirect proof: the whole O. T. speaks of Christ, Lk. 24:27, 4.

2f. Direct proof:

1g. Title "Son of Man," Dan. 7:13ff.

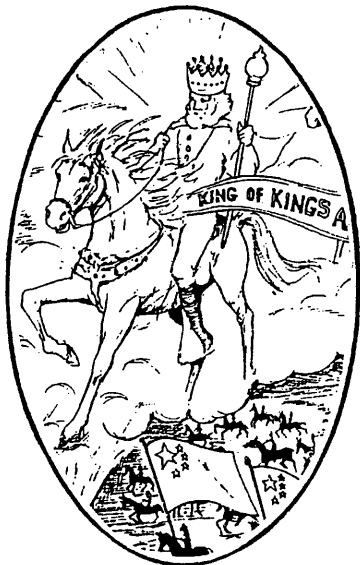
2g. Teaching about His coming, Mt. 10:23; 16:27; 19:28; 24:30; 25:31.

3g. Christ under oath, Mt. 26:64; D. 7:13.

4g. "The Revelation of Jesus Christ"
Dan. 7:13ff cf. Rev. 1:7, 13;15; 14:14
Dan. 10:5ff cf. Rev. 2:18

5g. Kingdom of heaven at hand, Mt. 4:17, true during Roman Empire, Dan. 2:44.

6g. Lk. 19:44, time of visitation cf. Dan. 9:24-27.



3c. Events:

1d. Creation of Adam and Eve, Mt. 19.

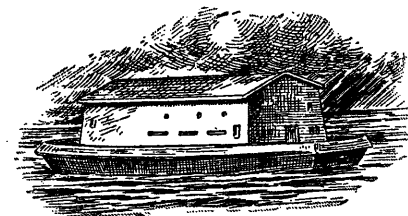
2d. Institution of marriage, Mt. 19:4-5.

3d. Flood, Mt. 24:37; Lk. 17:27.

4d. Destruction of Sodom and Gomorrah, Lk. 27:29.

5d. Manna, Jn. 6:49.

6d. Serpent in the wilderness, Mt. 4:7-10; Jn. 3:14.



"But what would the story of the miracle have been worth to Nicodemus or to the countless soul in all ages who have believed in the Son of Man 'lifted up,' or how could He have used it to convey so wondrous a truth, had it only sprung from the brain of tribal poet, or been invented by a clique of designing priests?" Fox, pp. 34-35.





LOT FLEES FROM SODOM.

4c. Places: Sodom, Gomorrah, Nineveh, Tyre, Sidon, Sarepta.

5c. Institutions:

Sabbath, marriage, cleansing of Leper Naaman, priests, twelve tribes, Levites, leaven, altar, law, vineyard, showbread, kingdom, prophets, widowhood, commandments, phylacteries.

CHRIST

THE LIVING WORD

IN THE WRITTEN WORD

2b. Christ's testimony to the predictive character of the O. T.:

1c. Daniel predicted unfulfilled events.

2c. All Scripture must be fulfilled, Mt. 3:15 "all righteousness."

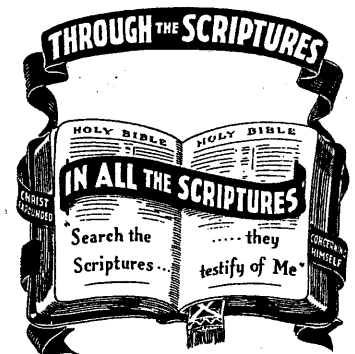
3c. The Revelation confirms the predictive character.

3b. Christ's testimony to the Messianic character of the O. T.:

1c. Lk. 24:27 Moses and all the prophets.

2c. Lk. 24:44 Moses, prophets, psalms.

3c. Jn. 5:39-44 Scriptures testify of Him.



CONCLUSION:

The entire life and ministry of Christ was an expression of his faith in and dependence upon the Scriptures. He tells us that His own preaching in Nazareth, going up to Jerusalem to die, teaching by parables, working miracles, the betrayal by Judas, denial of Peter, forsaking of Him by all, the seizure of him by the Jews, condemnation by Jews and Gentiles, put to death and rising from the dead—with many details of His life, work and suffering—were foretold and predetermined by Scriptures.

"The testimony of our Lord to the Old Testament and His claims to divinity are, it would seem, more closely associated than many in our days are prepared to acknowledge. I would therefore urge that, while we should welcome all the light that archaeological, linguistic and textual studies can throw upon the Old Testament, nevertheless, as Christians, we are bound to look at that unique literature primarily through the eyes of him who claimed to be the Light of the world, our lord and Savior Jesus Christ." Tasker, *The Old Testament in the New Testament*, p. 38.

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THE WORD OF GOD



1. THE WRITTEN WORD

John 10:35

If he called them gods,
unto whom the word of
God came, and the
scripture cannot be
broken.



2. THE LIVING WORD

Rev. 19:13

And he was clothed with
a vesture dipped in
blood: and his name is
called The Word of God.



3. THE PREACHED WORD

Acts 13:46

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.

Manfred E. Kober, Th.D.



THE RESURRECTION APPEARANCES OF CHRIST



1A. THE RECORD OF THE APPEARANCES:

This is found in Matthew, Mark, Luke, John, Acts and 1 Corinthians, in the following passages:

Mt. 28:1,9,10,11-15, 16-20; Mk. 16:9-11, 12, 13-14, 15-18, 19, 20; Lk. 24:13-32, 33-35, 36-43, 44-49, 50-53; Jn. 20:11-18, 19-25, 26-31; 21:1-25; Acts 1:3-8, 9-12; 1 Cor. 15:5,6,7.

This shows: (1) the records are distributed.
 (2) no evangelist gives a full account.
 (3) the records are not made with regard to chronological sequence.

2A. THE NUMBER OF THE APPEARANCES:

TIME	SEEN BY	SCRIPTURE	PLACE
Easter morning	1 Mary Magdalene	Mk. 16:9-11; Jn. 20:11-18	Jerusalem
Easter morning	2 Other women	Mt. 28:9-10	Jerusalem
Afternoon	3 Peter	Lk. 24:33-34; 1 Cor. 15:3	Jerusalem
Evening 4-6 PM	4 Two disciples	Lk. 24:13-33	Emmaus
8 PM	5 Ten apostles and others (Thomas absent)	Mk. 16:14; Lk. 24:36-43; Jn. 20:15-25	Jerusalem
Sunday past Easter	6 Eleven apostles (Thomas present)	Jn. 20:26-31; 1 Cor. 15:5	Jerusalem
Unknown	7 Seven disciples	Jn. 21:1-24	Sea of Galilee
Unknown	8 Eleven apostles and over 500 brethren	Mk. 16:15-18; Mt. 28:16-20; 1 Cor. 15:6	A mountain in Galilee
Unknown	9 James	1 Cor. 15:7	Jerusalem
Ascension Day	10 Eleven apostles	Acts 1:3-12; Mk. 16:19-20	Bethany
A.D. 35	11 Stephen	Acts 7:55	Jerusalem
A.D. 37	12 Paul	Acts 9:3-6; 1 Cor. 15:8	Damascus Road
Unknown	13 Paul	Acts 22:17-21; 23:11	Temple
c. A.D. 95	14 John	Rev. 1:10-19	Patmos

- 1b. Varied as to the type of individuals or groups:
one, group, two, ten, eleven, seven, eleven, over 500, one, eleven, one, one, one, one.
- 2b. Varied as to time:
 - 1c. the date
 - 2c. Time of day: morning, noon, afternoon, evening.
- 3b. Varied as to distances:
 - 1c. Jerusalem, Emmaus, Galilee, Bethany
 - 2c. Covering the distance to Emmaus.
- 4b. Varied as to empirical evidence: sight, hearing, touch, eating.



3A. THE MANNER OF THE APPEARANCES:

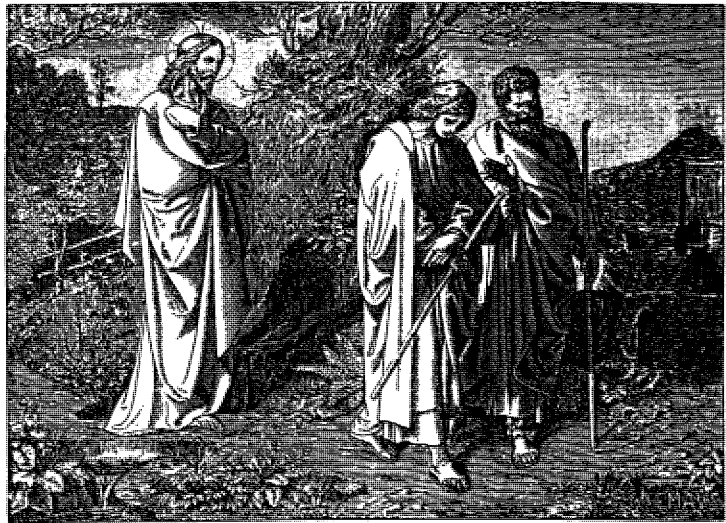
- 1b. The Problem:
 - 1c. More is concealed than revealed.
 - 2c. Our present ignorance of the properties of the resurrection body.
 - 3c. Christ's earthly body was already supernatural:
"Even before the Cross He had a certain power which is strange to us. He could pass through the midst of His enemies, and go on His way; he could convey Himself away; He could hide Himself, and leave the Temple (Lk. 4:30; Jn. 5:13; 8:59)." (Scroggie, *A Guide to the Gospels*, p. 613).
- 2b. The Passage:
 - 1c. Christ's appearance to Mary: John 20:14-17
(1) Christ was visible, (2) He wore a human guise, (3) Mary did not recognize Him, (4) He was commonly dressed, (5) He spoke to her in her language, (6) she did not know

His voice, (7) when He mentioned her name, something in His tone or smile revealed Him, (8) He could be touched, but declined to be, (9) as He was, He could ascend to heaven.

- 2c. Christ's appearance to the women: Matthew 28:9-10
 (1) He is visible, (2) He walks along the road, (3) He speaks to them, (4) He is at once recognized by them, (5) they clasp His feet.



- 3c. Christ's appearance to the Emmaus disciples: Luke 24:13-16, Mk. 16:12-13 (ff.32)
 (1) He was manifested in another form to them, (2) Jesus was visible and human, (3) He walked some miles with the disciples, (4) He entered their house and reclined at the table, (5) He took the bread, broke it, and distributed it, (6) as He did so, their eyes were opened, (7) He vanished out of their sight, (8) the marks of the nail could not have been visible to them either on the road or at the table, (9) "their eyes were holden." For genuineness of Mark 16:9-20, see Bibliotheca Sacra, December 1966, pp. 306-307.



JESUS MEETS THE DISCIPLES GOING TO EMMAUS.

- 4c. Easter night: Mark 16:14; Lk. 24:36-43; Jn. 20:19-20

1d. The **natural** elements:

(1) visible, physical body, (2) with marks of the nails in His hands and feet; (3) His reference to His "flesh and bones;" and (4) His eating honey and fish.

2d. The **supernatural** elements:

(1) Entering the room without opening the door; (2) His mistaken appearance as a spirit.

3b. The Peculiarity of the Appearances:

- 1c. Mysterious power of withdrawing Himself from recognition: Jn. 20:14; Lk. 24:16; Mk. 16:12.
- 2c. Supernatural quality of withdrawing Himself from sensible perception: Lk. 24:31, 36; Jn. 20:19, 26.
- 3c. Strange ability of withdrawing Himself from conditions of time and space, transcending physical limitations: Lk. 24:36; Jn. 20:16, 26; Lk. 24:5; Acts 1:9.
 - 1d. Closed doors
 - 2d. Ascension; into a new dimension
 - 3d. Distance



4A. THE PROOFS FOR THE APPEARANCES

1b. Common elements in the accounts:

- 1c. No stilted expressions by the Evangelists.
- 2c. No grotesque exaggeration of the account.
- 3c. No abnormal experience for Christ.

2b. Unintentional evidence for the appearances:

- 1c. He was not recognized at first: Lk. 24:16; Jn. 21:4
- 2c. He did not appear to His enemies.
- 3c. He told Mary not to touch Him but no reason is given: Jn. 20:17
- 4c. He emphasized Peter, "tell the disciples *and Peter*." Mk. 16:7
- 5c. He made Himself known simply by calling Mary's name: Jn. 20:18
- 6c. He greeted his disciples in Galilee with, "Have you anything to eat?" Jn. 21:5

3b. Pauline evidence for the appearances:

1 Cor. 15:5-6: "And that he was seen by Cephas, then by the twelve, After that he was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep."

- 1c. The nature of the passage:
 - 1d. It is apologetic in nature.
 - 2d. It is chronological in nature: (Greek words)
 - 3d. It is official in nature.

2c. The names in the passage:

1d. They are only men.

1e. Paul omits certain women whom he had not met and whom the Corinthians would not know.

2e. Evidence of women was inadmissible in a Jewish court. (Josephus, *Antiquities*, IV, viii, 15).

2d. They are only believers.

1e. He appeared to establish their faith.

2e. He said that to His enemies He would only appear in judgment.

3e. Appearance to unbelievers would have contradicted His use of miraculous power.

4e. The most qualified witnesses are friends, not strangers.

5e. Revelation does not supersede but imply faith.

3d. The nature of Paul's vision:

1e. His vision was as objective as that of the disciples.

1f. He uses the identical word "appeared" for them and himself.

2f. He witnessed an objective external fact.

2e. His vision was an **encounter**, theirs was a **recognition**.

3e. His vision concluded the objective post-resurrection appearances, "last of all he was seen of me also, as of one born out of due time" (1 Cor. 15:8).



5A. THE PURPOSE OF THE APPEARANCES:

1b. The purpose individually: to reclaim Peter, dispel Thomas' doubts, dry Mary's tears, teach the eleven.

2b. The purpose collectively:

1c. To instill faith.

2c. To instruct.

1e. To show the purpose of His work from the OT predictions.

2e. To teach them concerning Himself: Mt. 28:18

3e. To instruct them concerning their ministry: Act 1:8

- 4e. To teach them by miracle that their needs would be supplied: Jn. 21:6
- 5e. To confer on them authority: Mt. 26:16ff.
- 6e. To assure them of a future kingdom: Acts 1:6ff.

(Merrill F. Unger, *Unger's Bible Handbook*, p. 569)

- 3b. The purpose locally:
 - 1c. They were commanded to go to their homes in Galilee.
 - 2c. His appearances in Jerusalem were perhaps because of their apathetic state. He upbraided them for their unbelief: Mk. 16:14
 - 3c. Had they departed for Galilee immediately, as commanded, there would have been few, if any, Jerusalem appearances.

6A. THE THEORIES CONCERNING THE APPEARANCES:

1b. The Swoon Theory:

- 1c. The Rationale: Jesus was never really dead; He merely swooned from the pain and torture.
- 2c. The Representatives: Paulus, Schleiermacher
- 3c. The Refutation:
 - 1d. The testimony of the Apostles.
 - 2d. John records that Christ's side was pierced: Jn. 20:27
 - 3d. The disciples were not convinced of the resurrection. "Such a resuscitation could only have weakened the impression which He had made upon them in life and in death; at the most, could only have given it an elegiac voice, but could by no possibility have changed their sorrow into enthusiasm, or have elevated their reverence into worship" (A.B. Bruce, p. 367a).
 - 4d. The customs of the day demanded that the criminal be guarded until death.

2b. The Theft Theory:

- 1c. The Rationale: Friends stole the body.
- 2c. The Representatives: Pharisees, Joseph Klausner (*Jesus of Nazareth*). Luke gave Christ a drug and revived Him.
- 3c. The Refutation:
 - 1d. All the Roman soldiers couldn't possibly have been asleep.
 - 2d. The change and ministry of the disciples cannot be explained.
 - 3d. Christ would be a liar.



3b. **The Hallucination Theory:**

- 1c. The Rationale: The appearances of Jesus are the creation of excited nerves and ardent expectations.
 "Death is a thing so absurd when it strikes the man of genius or of a great heart, that people cannot believe in the possibility of such an error of nature. *Heroes do not die.* . . . That adored Master had filled the circle of which He was the centre with joy and hope—could they be content to let him rot in the tomb?" (Renan in A. B. Bruce, p. 387).
- 2c. The Representatives: Renan, Strauss
- 3c. The Refutation:
 - 1d. Time was needed for the development of such a state of mind.
 - 2d. This was not the disciples' frame of mind. Mk. 16:11-12, Jn. 20:25, disappointment and disbelief. Lk. 24:21-27, Emmaus disciples. Mt. 28:17, "some doubted." Mk. 16:11, "believed not." Lk. 24:11, "idle tales." Mk. 16:10, "mourned and wept."
 - 3d. Appearances to large groups.
 - 4d. Appearances extended over a long period of time.
 - 5d. The simple, unembellished account of the appearances.
 - 6d. Hallucinations would not have suddenly and simultaneously ceased with the ascension, within six weeks.
 - 7d. If Christ willingly permitted them to make this error, He is the author of error and forfeits our moral respect.

4b. **The Telegraph Theory**

- 1c. The Rationale: Jesus continued to live in His spirit and produced the manifestations which the disciples took for *bona fide* bodily appearances, to assure them of His immortality. "A sign of life from Jesus, a telegram from heaven was necessary, after the crushing overthrow of the Crucifixion, especially in the childhood of humanity." (Keim, in A.B. Bruce, p. 392).
- 2c. The Representatives: Keim and Canon Streeter.
- 3c. The Refutation:
 - 1d. The tomb was empty.
 - 2d. The telegrams were inaccurate because the disciples understood a bodily resurrection.
 - 3d. It takes a miracle to get rid of a miracle. A supernatural vision is just as great a miracle in the natural realm, which critics say can't happen.

5b. **The Myth or Legend Theory:**

- 1c. The Rationale: The emphatic teaching of the disciples gave rise to a misunderstanding in the Church, embodied in the tradition of the Gospels. Resurrection is an existential loudspeaker, brings to light faith.
- 2c. The Representatives: Weizsäcker, Brunner, Bultmann
- 3c. The Refutation:
 - 1d. The faith of the disciples was in the resurrection. They had seen Him.
 - 2d. The theory gives no true account of the appearances to the disciples.
 - 3d. The theory gives no probable explanation of the rise of the materialistic legends or the resurrection.
 - 4d. Paul defends his apostolic authority and adduces witnesses.

6b. **The Objective Encounter Theory:**

- 1c. The Rationale: Jesus returns from the dead in "an objective trans-subjective encounter."
 - 1d. The resurrection is no resuscitation of a corpse but "correspondence and personal identity." *Creation ex nihilo* (a creation out of nothing).
 - 2d. The empty tomb is no "ontological necessity" but a sign, pointer, not imperative but illuminative.
 - 3d. The resurrection is equated with the ascension, thus no appearances.
- 2c. The Representatives: (See my Master's thesis, "*The Resurrection of Christ in Contemporary German Theology*," Dallas Theological Seminary.) C. H. Robinson, Althaus, Künneth, Bornkamm, Pannenberg
- 3c. The Refutation:
 - 1d. The tomb was empty. Disposal of body demands a new miracle.
 - 2d. The appearances are meant to be both personal and corporeal. "The body was the same though different, different though the same" (*ISBE*, p. 2567).
 - 3d. What is the difference between an objective vision and an objective appearance?
 - 4d. The world-view is wrong. These questions are answered negatively: (1) is the record intended to be historical? (2) Were the witnesses in a position to know the facts? (3) Were the witnesses properly motivated in communicating the facts? (4) Were the witnesses accurate in their report?
 - 5d. There is no such thing as the resurrection of a spirit!

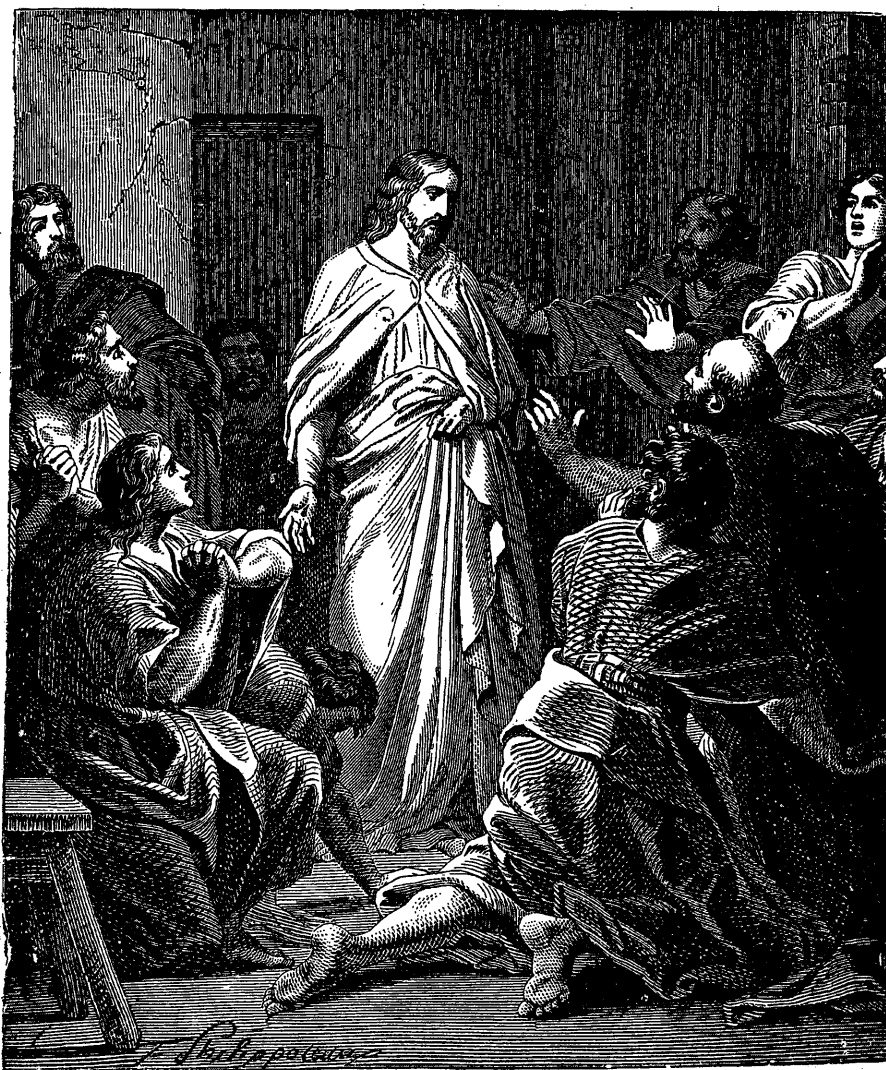


CONCLUSION:

Is the Christian faith based on facts or on a fraud, on a dream, deception, or delusion? Unbelief must deny the accuracy of the Gospel accounts, completely destroy the witness of Acts, set aside the evidential value of Paul, controvert the testimony of Hebrews, and reject all the testimony of the Fathers, commencing with Clement's *Corinthians*, A.D. 95.

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JESUS APPEARING TO THE APOSTLES.

THE ASCENSION AND PRESENT SESSION OF CHRIST



JESUS ASCENDS TO HEAVEN.

1A. THE CLIMACTIC ASCENSION OF CHRIST:

1b. The statements about the ascension:

1c. 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.

2c. References by Christ:

1d. Going to His Father:

Jn. 7:33 The 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.

2d. Ascending:

Jn. 6:62 What and if he 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.



3c. Reference 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? ⁷And 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. ⁸But 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. ⁹And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. ¹⁰And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; ¹¹Which 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.

4c. References in current theology:

- 1d. Liberalism denies the resurrection and ascension all together.
- 2d. 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.*)

2b. The situation at the ascension:

1c. 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.

Acts 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

2c. 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.

2. *The TIME must also be considered, when this fact took place.*

It was during broad day-light, while an impostor would have availed himself of darkness in order to effect his escape. Under such circumstances, the apostles might have credited an illusion; but illusion is impossible, when every object is illuminated by a strong light.

3. *Observe further the MANNER of Christ's Ascension towards heaven.*

(1.) It was not instantaneous and sudden, nor violent and tempestuous, but gradual, easy, and slow. Romulus was *said* to have been lost in a furious storm of thunder and lightning, and being suddenly missed by the Roman people, they were the more easily persuaded of his translation into heaven: which tale the patricians first invented, in order to cover the suspicion that, during the storm, they had seized the opportunity of assassinating him; though there is not the shadow of a pretence that any one saw his translation. On the contrary, Christ's ascension was public, gentle, and by degrees; so that the eyes of the beholders steadily followed him, rose with him as he advanced higher, and pursued him until lost in the immensity of the height of heaven. The spectators "looked steadfastly towards heaven as he went up," till the cloud had carried him out of their sight.



RISE, glorious Conqueror, rise
 " Into Thy native skies,—
 " Assume Thy right;
 " And when in many a fold
 " The clouds are backward rolled,
 " Pass through the gates of gold,
 " And reign in light.

" Victor o'er death and hell!
 " Cherubic legions swell
 " The radiant train;
 " Praises all heaven inspire;
 " Each angel sweeps his lyre,
 " And waves his wings of fire,
 " Thou Lamb once slain!"

Horne, *Introduction to the Scriptures*, (1839, 1970), I, 482.

3c. 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.

3b. The significance of the ascension:

1c. It marked the conclusion of His humiliation and limitation on earth.

- 2c. It marked the beginning of His exaltation to the right hand of the Father.
Ephesians 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,
- 3c. 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.
- 4c. It marked the beginning of His present ministry of being a High Priest.
Hebrews 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.
- 5c. It means His preparation of our future abode.
John 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.
- 6c. It gave Him headship over the church.
Colossians 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.
- 7c. It is related to the giving of gifts to the body.
Ephesians 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Ephesians 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;

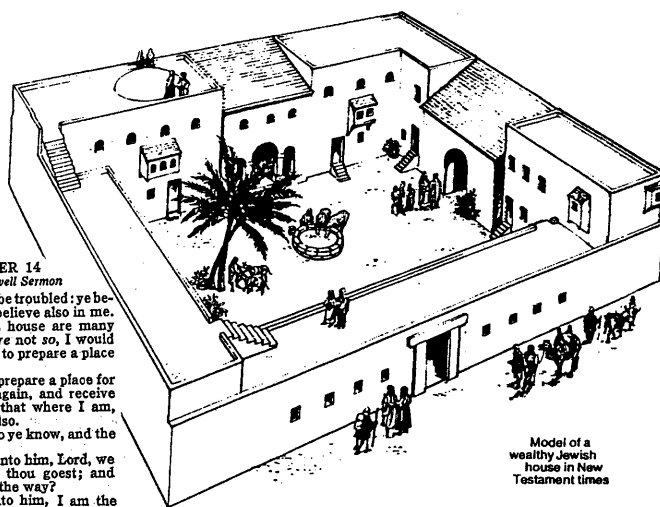
2A. THE CURRENT ACTIVITY OF CHRIST:

- 1b. The prayer for His people:
- 1c. His **intercession** for the people of God:
John 17:1-26 v. 7 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
- Hebrews 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.
- 2c. His **advocacy** for the people of God:
1 John 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:
- 2b. The preparation of His people's home:
John 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.

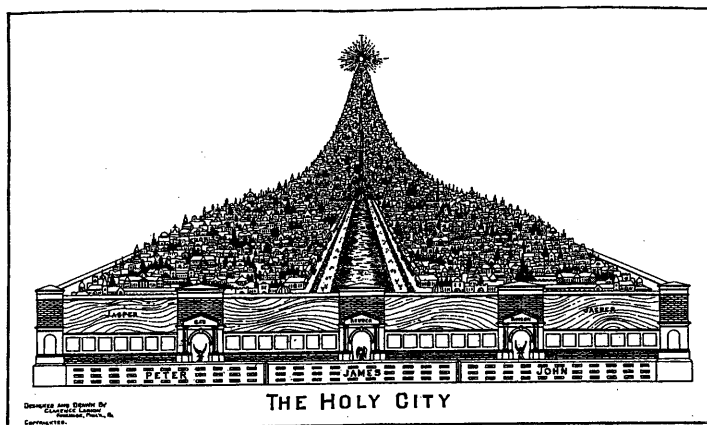
ST. JOHN 14

CHAPTER 14
Christ's Farewell Sermon

1 **L**ET 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 Jē'sus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.



Model of a wealthy Jewish house in New Testament times

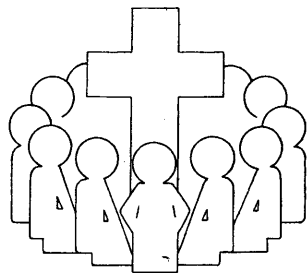
Clarence Larkin, *Dispensational Truth*, p. 148.

Rev. 21:1 – 22:6

3b. The perfecting of the Church which is His body:

- 1c. He gives gifts to men.
Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
- 2c. He indwells believers.
Galatians 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.
- 3c. He empowers believers.
Ephesians 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 usward 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.
- 4c. He nurtures and cherishes His own.

Ephesians 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:



- 5c. He unifies and directs the Church.
Ephesians 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:
- 6c. He completes the Church:
2 Peter 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.
- 4b. The answering of the believer's prayers:
John 14:14 If ye shall ask any thing in my name, I will do it.
- 5b. The giving of special help for particular needs:
Hebrews 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.
- 6b. The concern with the fruitfulness of His followers:
John 15:1-6 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away; and every 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.

3A. THE CONSUMMATING ACTIVITY OF CHRIST:

- 1b. His return for the living saints:
1 Corinthians 15:51-52 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 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.
- 2b. His raising of the dead saints:
1 Corinthians 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 Thessalonians 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.

3b. His rewarding of the believers:

1 Corinthians 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.



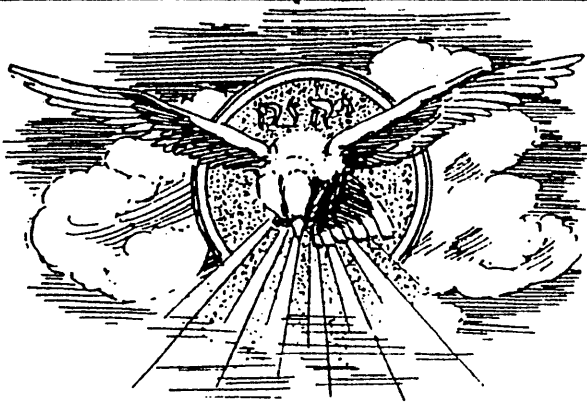
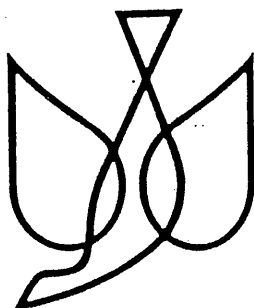
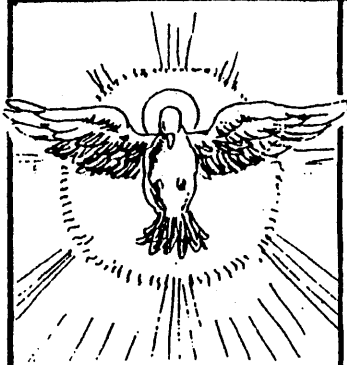
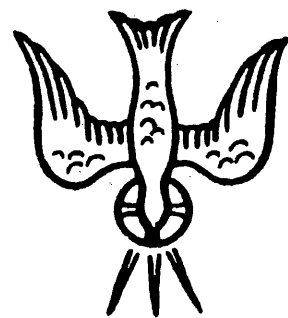
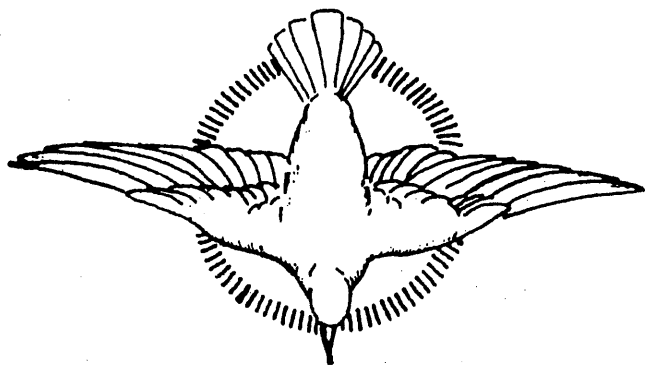
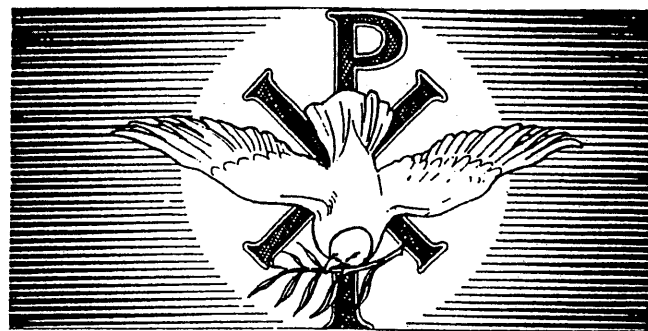
2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

4b. His return to earth:

Revelation 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.



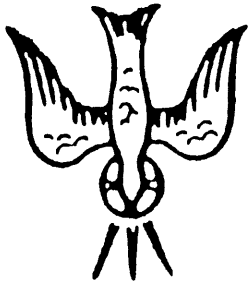
The Truth About the Holy Spirit



Manfred E. Kober, Th.D.



The Truth about the Holy Spirit

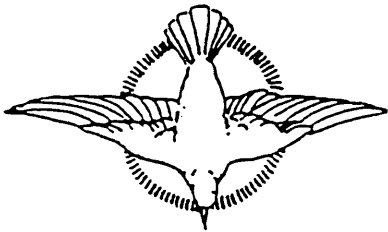


Fall 2003 Bible Conference

Nov. 21 - 23, 2003



- Fri., Nov. 21 7:00 p.m. **The Holy Spirit:** Diffused Power or Divine Person?
- Sat., Nov. 22 1:00 p.m. **The Spirit's Ministry:** A Need for Dispensational Distinctions?
- 2:30 p.m. **The Spirit and the Savior:** Did Christ Need a Comforter?
- 4:00 p.m. **The Spirit and His Gifts:** Why No Concord among Conservatives?
- Sun., Nov. 23 9:30 a.m. **Confusion in the Charismatic Camp:** Can Heretics Be Helped?
- 10:40 a.m. **Speaking in Tongues:** Scriptural Mandate or Serious Mistake?
- 12:00 p.m. *Fellowship Dinner*
- 6:00 p.m. *Pie Fest Praise Service*



**COME AND
HEAR**

Manfred E. Kober, Th.D.

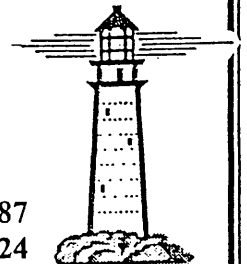
Wall Lake Baptist Church

(Bringing the Unchangeable Word of Life to a Changing World)

3527 Needham Ave. Box 446
Wall Lake, IA 51466

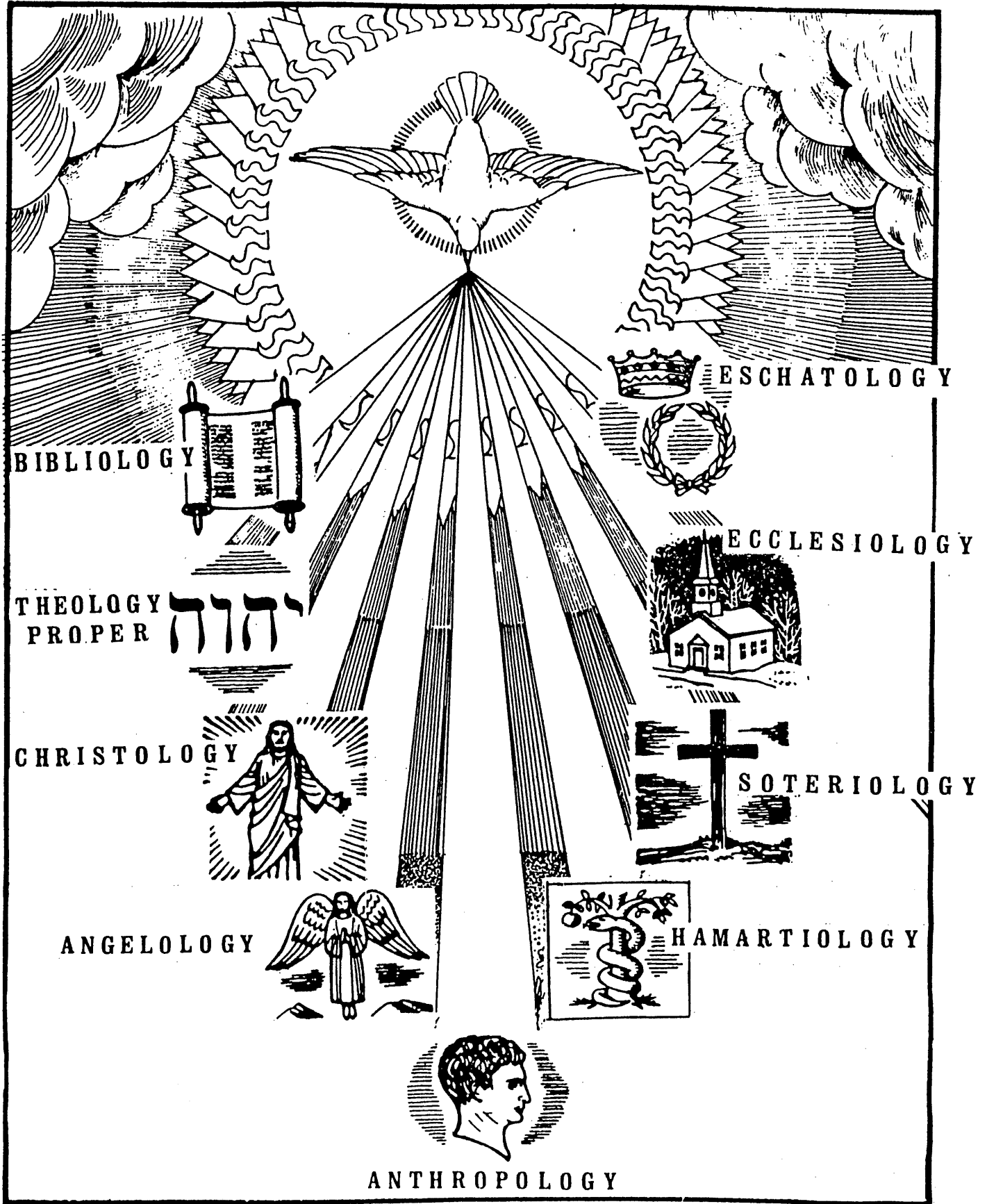
Ken McMillen
Pastor

Church 712-664-2087
Residence 712-657-8924

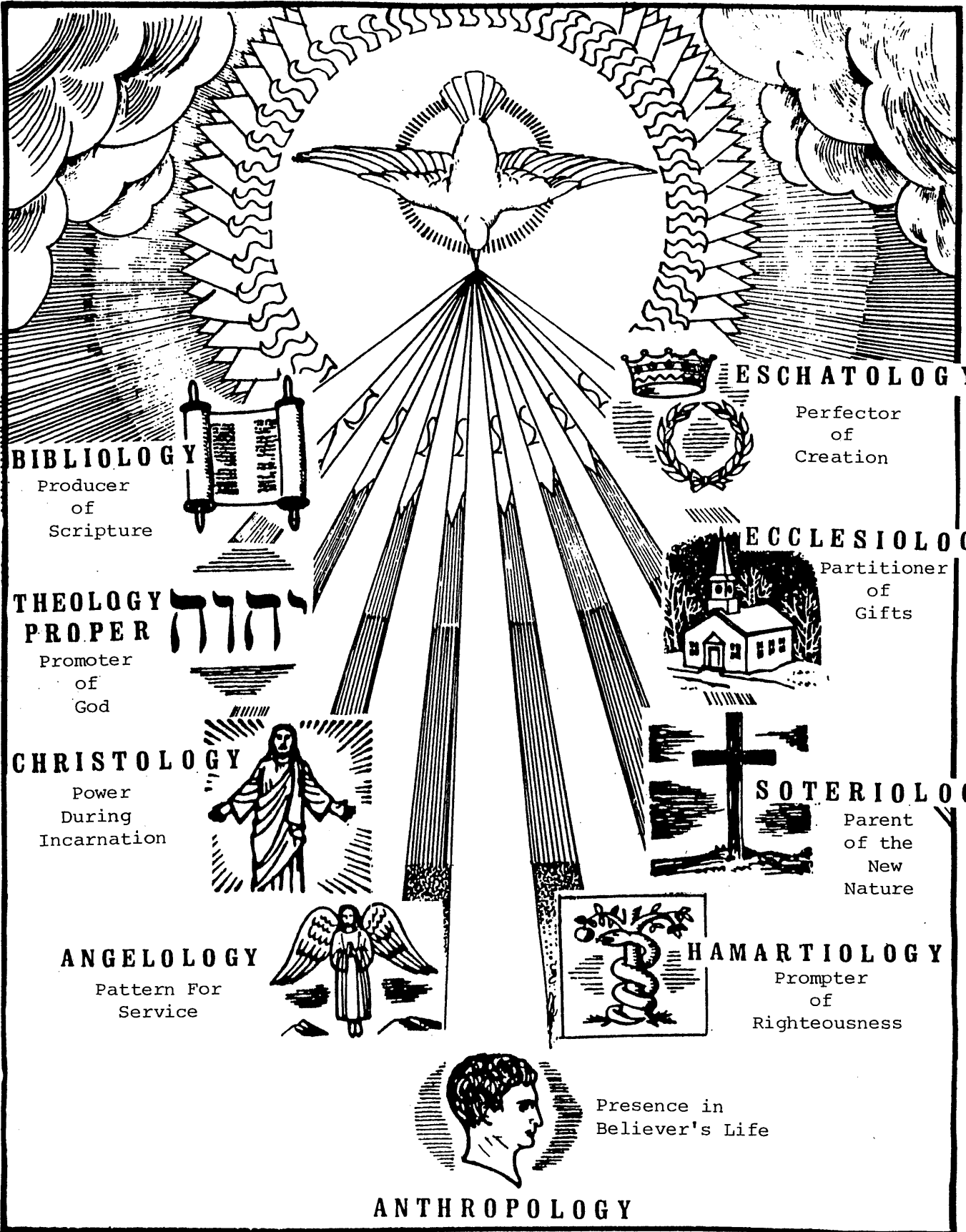


According to the Apostle Paul, the first benefit of Bible study is *doctrine* or *sound teaching* (2. Tim. 3:16). Doctrine gives content and conviction to one's beliefs. Join us for an interesting study of the *doctrine of the Holy Spirit*. He is the antidote for ever error, the power for every weakness, the victory for every defeat and the answer to every need.

PNEUMATOLOGY



PNEUMATOLOGY



THE HOLY SPIRIT: **Diffused Power or Divine Person?**

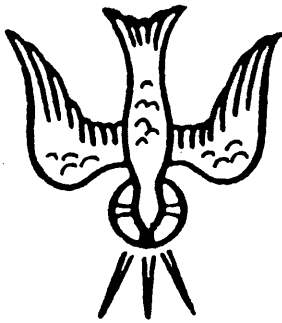
1A. The Problems Regarding the Holy Spirit:

1b. Misunderstanding:

Undoubtedly the least understood person of the Godhead is the Holy Spirit.

1c. In the history of the church:

Not until the fourth century did the church give attention to the personality of the Holy Spirit. Chafer and Walvoord comment on this significant fact:



The Spirit does not now speak from Himself or of Himself; rather, He speaks whatsoever He hears (John 16:13; Acts 13:2), and He is said to come into the world to glorify Christ (John 16:14). In contrast to this, Scripture represents both the Father and the Son as speaking from Themselves; and this, not only with final authority and by the use of the personal pronoun *I*, but presenting them as being in immediate communion, cooperation, conversation—the one with the other. All this tends to make less real the personality of the Holy Spirit who does not speak from or of Himself. Accordingly, in the history of the church, the personality of the Spirit was for some centuries slighted; only after the doctrine of the Father and the Son was defined as in the Nicene Creed (A.D. 325) was the Spirit recognized as a personality in the creeds of the church (*Major Bible Themes*, 1974, 87).

2c. In the situation today:

Modern individuals have difficulty grasping that personality can exist in other than human beings, assuming that personality only relates to finite beings not to the infinite.

2b. Misinterpretation:

Pneumatology, the doctrine of the Holy Spirit, has become in the 20th and 21st centuries a burning issue in evangelical Protestantism, especially in

matters of the gifts of the Spirit. Many churches have split over issues relating to the gifts of the Spirit. The charismatic movement has made inroads into every mainline denomination, and its over-emphasis on certain gifts has brought about splits in innumerable churches in the USA, in Europe, even in areas formerly under Communist control.

2A. The Personality of the Holy Spirit:

1b. Historical heresies:

1c. Monarchianism (also called Sabellianism or patripassianism):

Sabelius (d. after 260) tried to defend monotheism against suspected tritheism by denying three personal distinctions within the Godhead. As an ante-Nicene Unitarian, he taught that a divine person or *monad* projected itself progressively as Father, Son, and Holy Spirit. As Father it revealed itself as Creator and Law-giver. As Son it revealed itself as Redeemer and as Spirit in this age it manifested itself as the giver of grace. These are three different modes of the same person, thus the system is also known as modalism.

2c. Arius (256-336)

This parish priest of north Africa disseminated the view that Jesus, though the Son of God, could not be eternal. Since God was immutable and unknowable, He could not communicate His essence. Christ is the highest creation but there was a time when Christ was not. Arius considered Christ god-like (*homoiousios*) not, as the Council of Nicea in 325, of the same substance (*homoousios*) as the Father. Arius maintained that the Spirit was the first thing created by the Son, for all things were created by the Son.

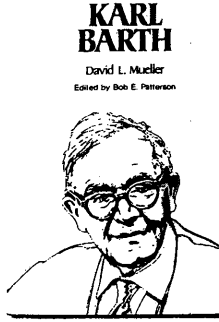
3c. Socinianism:

Socinus (1539-1604) was born in Scena, Italy, but moved to a strong anti-Trinitarian community in Poland in 1578. He taught that Christ had a human nature and did not become God until after His resurrection, when the Father delegated some of His divine power to the risen Jesus. He defined the Holy Spirit as "a virtue or energy flowing from God to men."

4c. Liberalism:

The liberals are Unitarian, maintaining that there is only one God. They prefer to speak of the divinity of Jesus but not His deity. The Holy Spirit is either denied or relegated to the energy of God in action.

5c. Neoorthodoxy:



Karl Barth (1886-1968) reacted against the liberalism that controlled the theological scene until the horrific First World War. Most neoorthodox theologians, in customary double-talk, espouse belief in the deity of the Holy Spirit on the one hand but deny His distinct personality on the other hand. Karl Barth himself talked about three modes or manifestations in the trinity but not in three persons.

2b. Contemporary cults:

1c. The Anglo-Israelism of Herbert W. Armstrong:

Armstrong frequently and vehemently denied the personality and deity of the Holy Spirit.

One thing more, the Holy Spirit is divine, spiritual love—the love of God flowing into you from God Almighty—through the living Christ! (Romans 5:5)
 But the theologians and “Higher Critics” have blindly accepted the heretical and false doctrine introduced by *pagan* false prophets who crept in, *that the Holy Spirit is a Third Person—the heresy of the “trinity.”* This limits God to “Three Persons.” This *denies* that Christ, through His Holy Spirit actually comes now *into* the converted Christian and does His saving work on the *inside*—“Christ in you, the hope of glory” (Colossians 1:27).
 (Booklet, *Just What Do You Mean Born Again?*, 310 [emphasis in the original]).

2c. Jehovah’s Witnesses:

This heretical cult denies the full deity of Christ:

. . .The Bible shows that there is only one God. . .

'greater than His Son.' . . . And that the Son, as the First-born, Only-begotten and 'the creation by God,' had a beginning. That the Father is greater and older than the Son is reasonable, easy to understand and is what the Bible teaches.

(*From Paradise Lost to Paradise Regained*, 1958, 164),

The followers of Charles Taze Russell also deny the personality and deity of the Holy Spirit.

. . . God's holy spirit is not a God, not a member of a trinity, not coequal, and is not even a person. . . It is God's *active force*, not Jehovah's power residing within himself, but his energy when projected out from himself. . . It is not a blind, uncontrolled force, such as the forces of 'nature,' lightning, hurricanes and the like, but . . . is at all times under his control . . . and therefore may be likened to a radar beam.

(*From Paradise Lost to Paradise Regained*, 1958, 432-433).

3c. Unitarianism:

For Unitarians, God is simply a life principle rather than an eternal, personal being. The existence of the Holy Spirit is blatantly denied and belief in it caricatured.

The Christian is so familiar with the idea of the Holy Spirit as acting upon the believer or upon the sacramental elements that he hardly stops to consider what is implied, namely, a survival of a highly animistic point of view. Invasion of our bodies or selves by a 'spirit' either of God or of Satan is incredible with many today except as a figure of speech, and a Christian apologetics in these terms is under great handicaps.

(Amos N. Wilder, *The New Testament Faith for Today*, 44).

4c. Mormonism:

In Mormonism, God the Father is actually Adam.

“When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. . . He is our father and our God, and the only God with whom we have to do” (Brigham Young, *Journals of Discourse*, 1:50).

Mormons are totally confused on the subject of the Holy Spirit. To them He is an immaterial spirit possessed of spiritual form and definite proportion.

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones but is a personage of spirit... Were it not so, the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him, and not tarry with him. . . (Joseph Smith, *Twenty-Eight Doctrines and Covenants*, 462.)

Mormonism postulates many gods, or polytheism. The Father, Son and Holy Spirit are merely three of these gods.

5c. Unity School of Chrisitanity:

Unity distorts every biblical doctrine including that of the trinity. God is degraded to a human attribute.

God

The author of Genesis was evidently a great metaphysician. He described Being as God, Lord God and Adam. We would express the same truth in the terms Mind, Idea, and Manifestation. . . But Mind, Idea, and Manifestation are one. Manifestation rests upon, and is sustained by the Idea, and the Idea is encompassed by the Mind that conceives it; therefore the Real of Adam is the Lord God, and the Omnipresent Fount of the Lord God is the One God. (Charles Fillmore, *Christian Healing*, 133).

The trinity is seen as a complex of functioning principles.

“The Father is Principle, the Son is that Principle revealed in a creative plan. The Holy Spirit is the executive power of both Father and Son carrying out the creative plan” (*Metaphysical Bible Dictionary*, Unity School, 692).

6c. Christian Science:

Mary Glover Baker Patterson Eddy totally spiritualizes the Godhead. The Holy Spirit actually represents her movement, divine science:

“Life, Truth, and Love constitute the triune Person called God, that is, the triply divine Principle, Love. . .the same in essence, though multiform in office; God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter” (*Science and Health*, 1910, 331).

7c: Seventh-Day adventism:

It is refreshing to find at least one cult, whatever its other doctrinal aberrations might be, clearly defending the personality and deity of the Holy Spirit:

Who is the Holy Spirit?

The Bible reveals that the Holy Spirit is a person, not an impersonal force. Statements such as “It seemed good to the Holy Spirit, and to us” (Acts 15:28) reveal that the early believers viewed Him as a distinct person. “He will glorify Me,” He said, “for He will take of what is Mine and declare it unto you” (John 16:14). Scriptures referring to the triune God describe the Spirit as a person (Matt. 28:19, 2 Cor. 13:14)

The Holy Spirit has personality. He strives (Gen. 6:3), teaches (Luke 12:12), convicts (John 16:8), directs church affairs (Acts 13:2), helps and intercedes (Rom. 8:26), inspires (2 Peter 1:21), and sanctifies (1 Peter 1:2). These

activities cannot be performed by a mere power, influence, or attribute of God. Only a person can do them.

The Holy Spirit is Truly God

Scripture views the Holy Spirit as God. Peter told Ananias that, in lying to the Holy Spirit, He had lied not “to men but to God” (Acts 5:3, 4). Jesus defined the unpardonable sin as “blasphemy against the Spirit,” saying, “Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come” (Matt. 12:31, 32). This could be true only if the Holy Spirit is God.

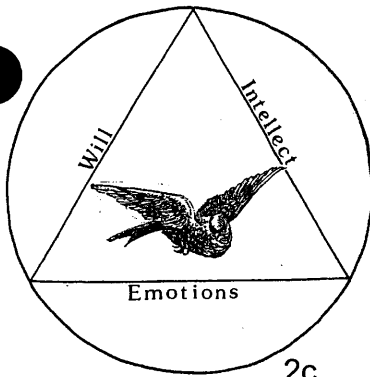
(*Seventh-day Adventists Believe. . .A Bible Exposition of Twenty-Five Fundamental Doctrines*, 1988, 59-60).

3b. The defense of the Spirit's personality:

The constituent elements of personality are intellect, emotions and will. Some describe a personal being as one possessing self-consciousness and the power of self-determination.

1c. 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.

2c.

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.

3c.

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 endeavored 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;

4b. The Holy Spirit performs the actions of personality:

1c.

He teaches:

John 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.

2c.

He leads:

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

3c.

He convinces:

John 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:

- 4c. He intercedes:
Romans 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.
- 5c. He appoints for specific 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.
- 6c. He commands and directs:
Acts 8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.
- 7c. He restrains:
Genesis 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.
- 5b. The Holy Spirit receives the ascriptions of personality:
- 1d. 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?
- 2d. He can be blasphemed:
Matthew 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.
- 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 outraged:
Hebrews 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?
- 5d. He can be grieved:
Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

6b. The Holy Spirit contradicts the accident of grammar:

The Greek word *pneuma* is neuter and would naturally call for a neuter pronoun (“the spirit, it” or “the spirit which”). In a few instances the neuter pronoun is used (Rom. 8:16, 26). However, often the masculine form of the pronoun is used, thus emphasizing the fact of the personality of the Holy Spirit.

1c. Masculine demonstrative pronouns:

John 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 shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

2c. Masculine relative pronouns:

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:

7b. The Holy Spirit appears in association with other persons:

1c. 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;

2c. The Spirit and Christ:

John 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

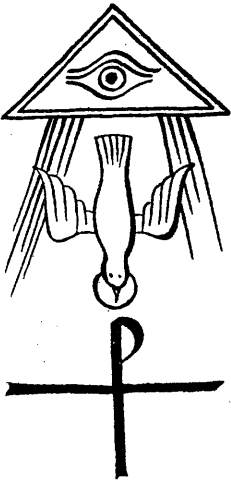
3c. The Spirit and the Father and Son:

2 Corinthians 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 Spirit and God’s power:

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.

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.



3A. The Deity of the Holy Spirit:

Historically, a belief in the personality and deity of the Holy Spirit has gone hand in hand. Those who accepted one accepted the other. Both of these are fundamental doctrines of the Christian faith and they stand and fall together.

1b. The Appellations of Deity:

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 Corinthians 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.

Romans 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.

Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

2b. The Attributes of Deity:

1c. Omniscience:

1 Corinthians 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.

2c. Omnipresence:

Psalms 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

3c. Omnipotence:

Job 33:4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

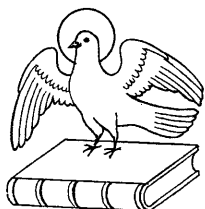
The expression Spirit, or Spirit of God, or Holy Spirit, is found in the great majority of the books of the Bible. In the OT the Heb word uniformly employed for the Spirit as referring to God's Spirit is רוּחַ, *rūah*, meaning "breath," "wind" or "breeze." The vb. form of the word is רוּחַ, *rūah*, or רוּחַ, *rūah*, used only in the Hiphil and meaning "to breathe," "to blow." A kindred vb. is רוּחַ, *rāvah*, meaning "to breathe," "having breathing room," "to be spacious," etc. The word always used in the NT for the Spirit is the Gr neuter noun πνεῦμα, *pneuma*, with or without the article, and for Holy Spirit, πνεῦμα ἅγιον, *pneuma hágion*, or τὸ πνεῦμα τὸ ἅγιον, *tó pneúma tó hágion*. In the NT we find also the expressions, "the Spirit of God," "the Spirit of the Lord," "the Spirit of the Father," "the Spirit of Jesus," "of Christ." The word for Spirit in the Gr is from the vb. πνέω, *pnéō*, "to breathe," "to blow." The corresponding word in the Lat is *spiritus*, meaning "spirit."

*The International Standard Bible
Encyclopedia, Vol. III, 1406*

4c. Truth:
1 John 5:6b And it is the Spirit that beareth witness, because the Spirit is truth.

5c. 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.

3b. The Actions of Deity:



1c. Creation:
Genesis 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.

2c. Inspiration:
2 Peter 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.

3c. Begetting Christ:
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.

4c. Regenerating:
John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

5c. Sanctifying:
2 Thessalonians 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:

4b. The Associations of Deity:

1c. 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:

Isaiah 6:8-9 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.

2c. With God:

Matthew 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.

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.

- 3c. With the Father and Son:
2 Corinthians 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.

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:

THE MASTER'S MANDATE, MATT. 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

4A. The Procession of the Holy Spirit:

- 1b. Its meaning: in His being the Holy Spirit is eternally related to the Father and the Son in that He proceeds from them.

- The Council of Constantinople (381) established the deity of the Holy Spirit.
- Synod of Toledo (589) established the procession of the Holy Spirit. The filioque clause ("and the Son") was added to the doctrinal statement to indicate that the Holy Spirit proceeds eternally from the Father and the Son.

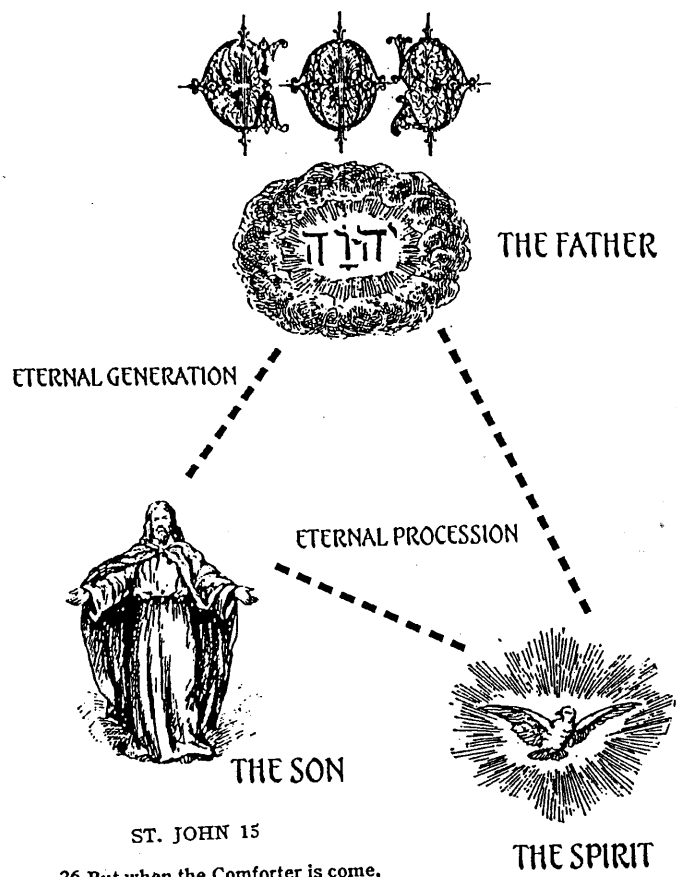
- 2b. Its proof:

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:

John 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.


- 3b. Its distinction from generation:

The Holy Spirit proceeds eternally from the Father and the Son. The Son is generated eternally by the Father. With these terms theologians attempt to explain the relationship of the members of the Trinity to each other.



ST. 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:

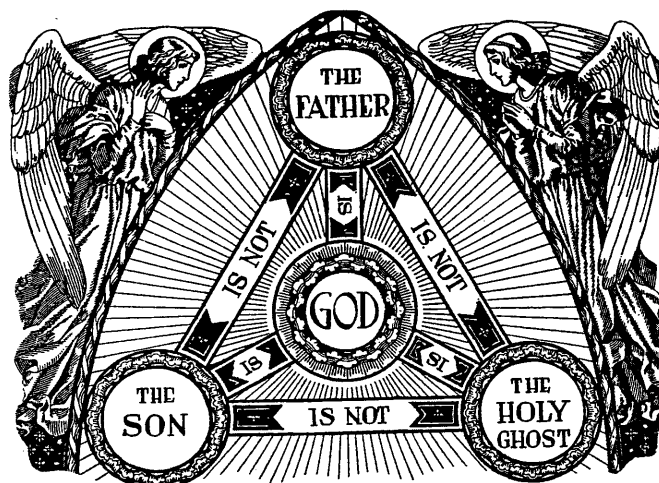
Manfred E. Kober, Th.D. 

5A. The Holy Spirit and the Trinity:

1b. The theological definition of the trinity 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

2b. The pictorial representation of the trinity of God:



THE SPIRIT AND THE SAVIOR: Did Christ Need a Comforter?

1A. THE ANTICIPATION OF THE SPIRIT IN THE MINISTRY OF CHRIST:

The OT predicted that the Spirit would rest upon the Messiah, enduing Him with wisdom, strength and knowledge for His earthly ministry.

Isaiah 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.

Isaiah 11:2-3 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:

The Gospel narratives reflect the fulfillment of Isaiah's prophecies. Christ had power in Himself (John 10:18) but He voluntarily submitted to the Spirit in His incarnate state.

This dependence on the Spirit was in part an aspect of His humiliation (Phil. 2:5ff) but it also reflects a biblical fact that whenever God is involved in a major work, such as creation, providence and redemption, all three members of the trinity are present.

In a general way, it is appropriate to say that in such a case
the **plan** is by the Father
the **performance** is by the Son
and the **power** is applied by the Holy Spirit.



2A. THE ACTIVITY OF THE SPIRIT IN THE BIRTH OF CHRIST:

1b. The agent of the virgin birth:

Both Matthew (a record keeper) and Luke (a physician) emphasize that the Spirit caused Mary's conception:

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.

Matthew 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.



Matthew 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.

The Holy Spirit overshadowed Mary. The term overshadow suggests "God's powerful presence will rest upon Mary, so that she will bear a child who will be the Son of God. Nothing is said regarding how this will happen, and in particular there is no suggestion of divine begetting" (Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, 1978, 71).

2b. The result of the virgin birth:

1c. Christ's incarnation:

As a person, Christ existed from all eternity as God. However, the eternal Son of God took on a human nature and a human body in the womb of Mary.

2c. Christ's perfect humanity:

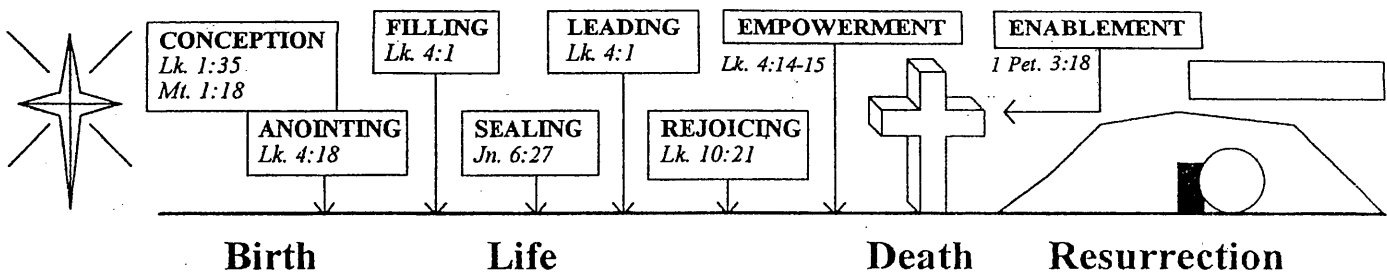
Although Christ had a fully human nature, it was totally free of sin. The conception by the Holy Spirit guaranteed its sinlessness.

3c. Christ's hypostatic union:

The miracle of the conception resulted in the perpetual union of the divine and human nature in one person.

and the

The Savior Spirit



3A. THE ACTIVITY OF THE SPIRIT IN THE LIFE OF CHRIST:

1b. Anointing by the Spirit:



The anointing probably occurred at Christ's baptism in fulfillment of Isaiah 61:1. The act of anointing conferred power. In Christ's case, the Holy Spirit Himself was the anointing.

Careful interpreters should differentiate between the anointing of individuals in the OT and of Christ and the anointing of the Church Age believer.

Anointing in the OT	Anointing of Christ	Anointing of the Believer
Ex. 35:30-35	Acts 4:27; 10:38	1 John 2:20., 27
Enablement for special tasks	Enablement for earthly ministry	Enablement for comprehending divine truth

2b. Filling with the Spirit:

Luke 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Isaiah 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.

Christ's forerunner John was filled while still in his mother's womb (Luke 1:15). Christ was filled since at least His baptism, involving control by the Spirit Who impelled Christ to go into the wilderness (Mark 1:12).

3b. Sealing:

John 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.



The aorist tense of the word sealing probably points to a specific time and that would be the baptism of Christ.

4b. Leading by the Spirit:

Luke 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.

John 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.

The Savior's continuous guidance by the Spirit enabled Him to perform the good pleasure of His Father, beginning with His temptation in the wilderness to establish His qualifications for His Messianic ministry.

5b. Rejoicing in the Spirit:

Luke 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.

On this rare occasion Christ was said to rejoice, and in doing so, He manifested the fruit of the Spirit.

6b. Empowering by the Spirit:

Matthew 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 Spirit's power, such as the healing of the woman with the issue of blood and the mass healing.

Mark 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?

Luke 6:19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

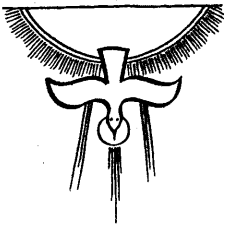
The significance of the ministry of the Spirit in the Savior's life:

Charles Ryrie has a most helpful summary of the unique ministry of the Spirit to the sinless Son of God:

1. In the first place, the ministries of the Spirit in anointing, filling, empowering, and leading were related to the development of Christ's human nature. Although His divine nature was immutable, His human nature was subject to development. For example, He grew physically and intellectually (Luke 2:52), and He learned obedience in the process of maturing (Hebrews 5:8). This development was in no way connected with overcoming sin, for He knew no sin, nor was it the development of a body that had been contaminated by sin. But there was genuine growth, and this was interrelated with various ministries of the Spirit.
2. The fact that Christ depended on the power of the Spirit emphasizes the depth of His condescension. That the God-man should have to be dependent on the ministry of the Spirit to Him shows something of the limitations of humanity.
3. All this is a vivid reminder of the believer's need of depending on the Holy Spirit in his life. If the Lord of glory did not do without the ministry of the Spirit, how can sinners, though redeemed, live independently of His power? Although our Lord possessed a sinless humanity, He relied on the Holy Spirit. We are far from sinless. So how much more do we need to depend on the ministries of the Holy Spirit in our lives? He depended; so must we. (*The Holy Spirit*, 63).

When Christ ascended, He sent to believers the Holy Spirit whom He called another comforter (*paraklete*). The term *paraklete* refers to one called along side to help. Christ in His human activity needed a *paraklete*. No less the believer needs one who enables him in all things.

While we sometimes say that Christ is all we need, in a very real sense it is the Holy Spirit Who meets every need.



HE IS:

- The antidote for every error, Ephesians 4:3
- The power for every weakness, Ephesians 5:18
 - The victory for every defeat, Ephesians 6:17-18
 - The answer for every need, Ephesians 3:16

4A. THE ACTIVITY OF THE HOLY SPIRIT IN THE DEATH OF CHRIST:

The only specific reference to the Spirit's ministry in the death of Christ appears to be Hebrews 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?

However, without a definite article may refer to Christ's eternal spirit Who yielded up His person as a voluntary offering, in contrast to the involuntary animal sacrifices.

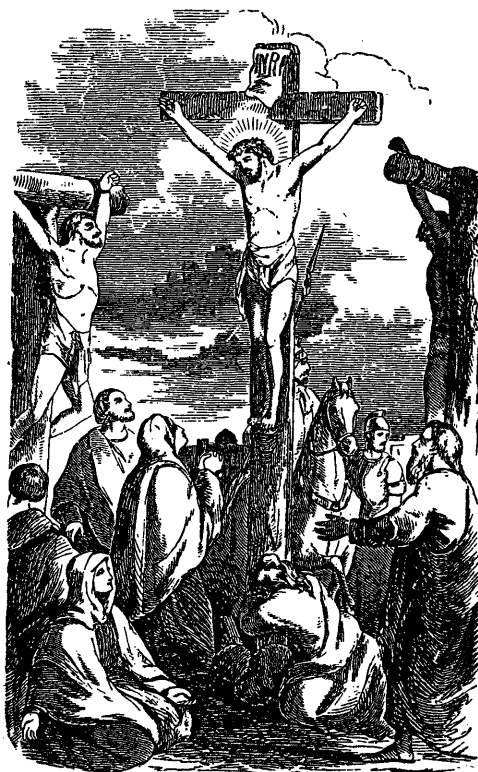
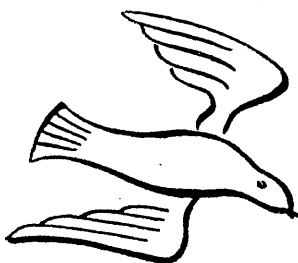
There is a better verse that relates the ministry of the Spirit to the death of Christ: 1 Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

The main verb is "died," followed by two aorist participles, "being put to death," and "made alive." Grammatically, the aorist participle never expresses action subsequent to the main verb. Thus, the action of the participle takes place at the time of the verb or prior to it. The Holy Spirit apparently was involved in some quickening ministry at the time at which Christ yielded up His physical life as an atonement for our sins.

An Example: I came to this church in my 1992 Audi, *filling* the car with gas and *eating* a lunch. The *filling* is actually antecedent to driving, the *eating* relates to the time of the driving. Neither action took place later.

5A. THE ACTIVITY OF THE HOLY SPIRIT IN THE RESURRECTION OF CHRIST:

While two passages like Rom. 8:11 and Rom. 1:4 seem to speak of the Spirit's relationship to the resurrection of Christ, neither passage is a clear reference. Even with a clear proof text lacking, it is certain that all members of the trinity were involved in the resurrection of Christ. It can safely be assumed that the same Holy Spirit who gave physical life to the eternal Son of God at His conception also aided Him as He surrendered that life on the cross and resumed His glorious body at the resurrection three days later. And as Christ's paraklete sustained the Savior in life and in death, the believer can expect no less from the divine Comforter, sent to us by the resurrected Lord.

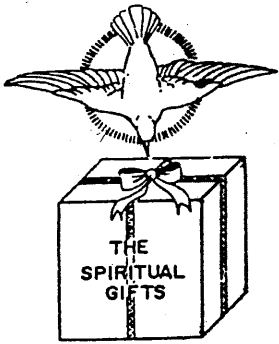


THE SPIRIT AND HIS GIFTS: Why No Concord Among Conservatives?

1A. THE CONCEPT OF SPIRITUAL GIFTS:

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.

1b. Biblical Terms:



Two Greek words describe spiritual gifts. The first one is *pneumatikos*, meaning “spiritual things” and emphasizing the origin and spiritual nature of the gifts. They are not natural talents but gifts bestowed supernaturally by the Holy Spirit upon the believer at the moment of salvation (1 Cor. 12:11).

The other word used to identify spiritual gifts is *charisma*, (from which we derive the word *charismatic*), meaning “grace gift.” The emphasis here is on the fact that the gift is bestowed as a result of God’s grace (Rom. 12:3,6).

2b. Theological definition:

Charles C. Ryrie defines a spiritual gift as “a God-given ability for service.” The gift ranges from the gift of salvation (Rom. 6:23) to the gift of God’s providential care (2 Cor. 1:11).

1c. What gifts are:

In the stricter sense, a *charisma* can be a spiritual gift to an individual (1 Cor. 12:11) or a spiritual gift to the church in the form of a uniquely equipped individual (Eph. 4:11-13).

2c. What gifts are not:

Paul Enns has a very helpful comparison of spiritual gifts and natural talents:

(*The Moody Handbook of Theology*, 1989, 270)

COMPARISON OF NATURAL AND SPIRITUAL ABILITIES		
Comparisons	Natural Talents	Spiritual Gifts
Source:	From God Through parents	From God Independent of parents
Possessed:	From birth	Probably from conversion
Purpose:	To benefit mankind on the natural level	To benefit mankind on the spiritual level
Process:	Must be recognized, developed, exercised	Must be recognized, developed, exercised
Function:	Ought to be dedicated by believers to God for His use and glory	Ought to be used to God’s glory

3c. The Scriptural lists of gifts:

THE NUMBER OF GIFTS				
1 Cor. 12: 8-10	1 Cor. 12:28-30	Rom. 12:3-8	Eph. 4:7-11	1 Pet. 4:10-11
1. Wisdom	1. Apostles	1. Prophecy	1. Apostles	1. Speaking
2. Knowledge	2. Prophets	2. Ministry	2. Prophets	2. Ministering
3. Faith	3. Teachers	3. Teachers	3. Evangelists	
4. Healing	4. Miracles	4. Exhortation	4. Pastor- Teachers	
5. Miracles	5. Healing	5. Giving		
6. Prophecy	6. Helps	6. Ruling		
7. Discerning of Spirits	7. Governments	7. Mercy		
8. Tongues	8. Tongues			
9. Interpretation	9. Interpretation			



2A. THE CONTROVERSY CONCERNING THE GIFTS:

1b. Position #1: **All gifts of the Spirit are still extant.**

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*, 30).

2b. Position #2: **All spiritual gifts have ceased.**

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, 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 Christians 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*, 9 [italics in the original]).

Gene Getz and those who argue for the cessation of all gifts stress the importance of maturity. The believer is not to seek for a gift but to make every effort to reach maturity in Christ.

3b. **Position #3: Every believer has only one gift.**



Some evangelical friends teach that every Christian has one and only one spiritual gift. Though some pastors and Bible teachers represent this position, very little has been written on it. 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 14:21ff.), prophecy (Eph. 3:5ff.), as well as several other gifts.

4b. **Position #4: Some spiritual gifts were temporary, some are permanent.**

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*, 138).

This is the general position of dispensational theologians such as John F. Walvoord, J. Dwight Pentecost, Charles C. Ryrie, Lehman Strauss and many others.

5b. **Position #5: Some spiritual gifts are still given today but they should not be emphasized too much.**

Some leading evangelicals adopt a neutral stand toward sign gifts. These gifts are possible today but one should not make too much of them.

1c. Billy Graham:

For example, Billy Graham writes with ambivalence about the gifts of healings, miracles, and tongues: "I personally cannot find any biblical justification for saying the gift of tongues was meant exclusively for New Testament times. . . 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*, 1978, 172,179).

2c. Harold Lindsell:

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*, 193).

3c. Hal Lindsey:

Popular author Hal Lindsey teaches that God still bestows today the genuine gift of tongues. In his popular book *Satan is Alive and Well on Planet Earth*, he writes: "I believe there is a genuine gift of tongues which God is giving today." His position is that tongues did cease in church history but are restored by God in these latter days (147, 140-141).

4c. John D. Jess:

John D. Jess, Bible teacher on "The Chapel of the Air" speaks of the "ridiculously extreme position that denies the gift of tongues altogether" and which claims that "the gift of tongues is no longer available to the church" (*Divide and Conquer*, 40).

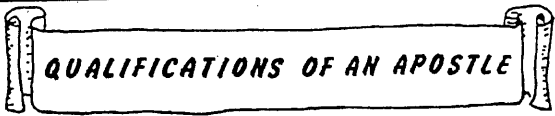
3A. THE CESSATION OF SOME GIFTS:

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.

1b. 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?



QUALIFICATIONS OF AN APOSTLE

ACTS 1

21 Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us,

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.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthi'as.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthi'as; and he was numbered with the eleven apostles.

**TO QUALIFY AS AN APOSTLE
THE PERSON MUST HAVE. . .**

- 1. Been with Christ since His baptism.**
- 2. Accompanied Him for three years.**
- 3. Witnessed His resurrection.**
- 4. Received a personal call.**

2b. 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.

3b. 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).

A fuller treatment of these two important points relating to the temporariness of some gifts will be discussed in the final outline.

Though Pentecostals consider us a "harmful class of 'unbelievers'" . . . who "dispensationalize or spiritualize or naturalize" the gifts (Horton, 196), biblical testimony bears out our position on temporary gifts.

4A. THE CONTINUATION OF SOME GIFTS:

Does every believer today have at least one gift? Based on the following considerations, this conclusion cannot be avoided.

1b. The indication from Scripture:

1 Cor. 12:7 But the manifestation of the Spirit is given to every man to profit withal.

Eph. 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

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

1 Pet. 4:10 As every man hath received the gift, even so minister the same one to another, as good steward of the manifold grace of God.

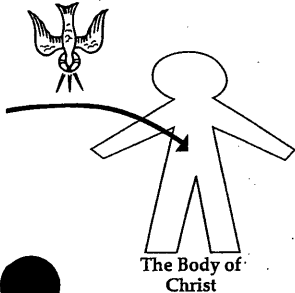
THE DISTRIBUTION OF THE GIFTS						
CORINTHIAN ACCOUNT A.D. 55		ROMAN ACCOUNT A.D. 57		EPHESIAN ACCOUNT A.D. 63	PETRINE ACCOUNT A.D. 66	
I COR. 12:8-10		I COR. 12:28-30		ROM. 12:3-8	EPH. 4:7-11	1 PET. 4:10-11
TEMPORARY:	8	6	1	2	0	
PERMANENT:	1	3	6	2	2	
1. Wisdom	1. Apostles	1. Prophecy	1. Apostles	1. Speaking		
2. Knowledge	2. Prophets	2. Ministry	2. Prophets	2. Ministering		
3. Faith	3. Teachers	3. Teaching	3. Evangelists			
4. Healing	4. Miracles	4. Exhortation	4. Pastor-Teachers			
5. Miracles	5. Healing	5. Giving				
6. Prophecy	6. Helps	6. Ruling				
7. Disc. of Spirits	7. Governments	7. Mercy				
8. Tongues	8. Tongues					
9. Interp. of T.	9. Interp. of T.					
	"A more excellent way. . . love"	"Let love be without dissimulation"	"Speaking the truth in love . . . edifying . . . in love"	"And above all things have fervent love"		
	I Cor. 12:31-13:1	Rom. 12:9	Eph. 4:15-16	1 Pet. 4:8		

2b. The implications of the baptism of the Holy 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 same 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.

3b. The inference from the metaphor of the body:

The Holy Spirit



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.

Ephesians 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Ephesians 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love

Without gifts the body is unfunctioning, uncooperative and unproductive. Without gifts there is no concord, care and concern.

1 Corinthians 12:25-26 That there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Merrill Unger has well stated:

The figure of the human body, as one entity with many members working together at the direction of the head and for the mutual good of the body is the way spiritual gifts. . . are to be exercised (1 Cor. 12:24-26). . . Each believer is given a spiritual enablement fitting him for church service in the body of Christ. No believer lacks such a gift of the Spirit to minister for the unity and efficiency of the one body (1 Cor 12:7, 11, 27). (*The New Testament Teaching on Tongues*, 1971, 85).

4b. The instructions of Peter:

As we have seen, 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 Peter 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.

In obedience to our ascended Lord may we employ our gifts to edify the saints and exalt our Savior.

(The above is an adaptation and expansion of the writer's article in the *Faith Pulpit* of April 1988, "Spiritual Gifts: Essential, Expedient or Extra-Biblical?")

THE SPIRIT'S MINISTRY: A Need for Dispensational Distinctions?

1A. THE SPIRIT'S MINISTRY IN RELATION TO THE MATERIAL UNIVERSE:

1b. The Spirit shared in the creation of the universe:

Psalm 104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

Isaiah 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 shewed to him the way of understanding?

2b. The Spirit is the source of energy and order in nature:

Genesis 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.

Bernard Ramm's comments on the implications of this passage are very much to the point:

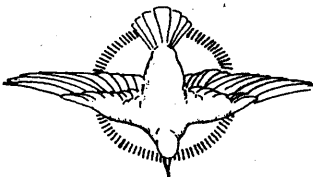
The presumption of the text seems to be that the Spirit not only broods over the primeval chaos but that he is the energizing presence of God in the other six days. God speaks his word, and the word becomes realized because the Spirit is present in the cosmos in order that the word be realized. . . Creation is more than the exertion of power! Production of machinery is more than the use of power machines. Behind each product is a blueprint. The Holy Spirit is not only the power of God in his cosmos, but as the wisdom of God he is the blueprint of creation. In traditional terms the Holy Spirit is the Spirit of teleology or design (*Questions About the Holy Spirit*, 1977, 65).

3b. The Spirit is responsible for the adornment of creation:

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

Ramm pays tribute to a neglected aspect of the Spirit's nature:

The Spirit of God is a producer of the beautiful. He can put into man's fingers and hands those talents which in turn will produce objects of beauty. This means there is something of beauty in the Spirit. Here is where the enrichment begins! Ordinarily we think of the Spirit in terms of power and immanence. That is a rather barren Spirit. But if we add to our understanding of the Spirit that he has a dimension of beauty in his nature, then we automatically enrich our understanding of the Spirit. (*Ibid.*, p. 64-65).



2A. THE SPIRIT'S MINISTRY IN DIVINE REVELATION AND INSPIRATION:

1b. Definitions:

- 1c. Revelation: Revelation is God's disclosure to man of what man otherwise could not infallibly know.
- 2c. Inspiration: (Charles Ryrie, *The Holy Spirit*, 1997, 42)
Ryrie defines inspiration as: "God's superintending human authors so that, using their own individual personalities, they composed and recorded without error His message to man in the words of their original writings in the Bible."

2b. Demonstration:

1c. The Holy Spirit is the author of revelation:

- 1d. The Spoken word: 1 Sam. 3:1-14
- 2d. Dreams: Gen. 20; 31; 40-41
- 3d. Visions: Gen. 15:1; Gen. 46:2
- 4d. Direct revelation: John 14:26
- 5d. The Person and ministry of Christ: John 1:18

2c. The Spirit is the agent of inspiration:

- 1d. The Old Testament witnesses to the fact that the Spirit wrote through the writers:
2 Samuel 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 establishes the fact that the men were moved by the Holy Spirit:
2 Peter 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. The Holy Spirit is the interpreter of Scripture:
1 John 2:20 But ye have an unction from the Holy One, and ye know all things.



1 John 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.

3A. THE SPIRIT IN RELATION TO OLD TESTAMENT SAINTS:

1b. The nature of His work:

1c. Selective indwelling

1d. The Holy Spirit was **in** certain ones:

Genesis 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?

Numbers 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;

2d. The Holy Spirit was **upon** many:

Judges 6:34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him.

Judges 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.

1 Samuel 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.

3d. The Holy Spirit is said to have **filled** some: (e.g. Bezaleel)



Exodus 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.

Exodus 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;

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

THE SPIRIT UNDER LAW	Dispensational Distinctions	THE SPIRIT UNDER GRACE
<p>INDWELLING IN THE O.T.:</p> <p>PARTIAL AND TEMPORARY</p> <p>JOHN 14:17c THE HOLY SPIRIT WITH YOU</p>	 <p><i>John 14:16-17</i></p> <p>16 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 re- ceive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.</p> <p>INDWELLING</p>	<p>INDWELLING IN THE N.T.:</p> <p>UNIVERSAL AND PERMANENT</p> <p>JOHN 14:17c THE HOLY SPIRIT IN YOU</p>
	<p>Manfred E. Kober, Th.D.</p> 	

2c. Restraint of sin:

Genesis 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.

3c. Enablement for service:

1d. Artistic workmanship:

Exodus 35:30-35 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; 31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; 32 And to devise curious works, to work in gold, and in silver, and in brass, 33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. 34 And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. 35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.



2d. Military leadership:

Judges 6:34-35 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abi-ezer 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.

3d. Supernatural strength:

Judges 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.

4d. Literary and musical expression:

2 Samuel 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.

5d. Prophetic ministry:

Ezekiel 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 shewed me.

4c. The limitations of His work:

1d. Limitation in extent:

The Holy Spirit came in sovereign power upon selected OT saints from time to time, to enable them to perform certain tasks, especially in relation to Israel.

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 the mouth, nor our 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 duration:

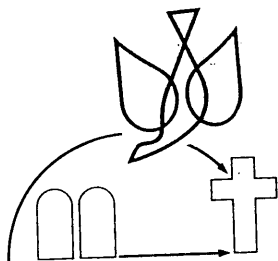
- 1e. The Holy Spirit came to and went from Samson:
Judges 13:25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

Judges 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.

- 2e. The Holy Spirit came to and went from Saul:
1 Samuel 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.

1 Samuel 16:14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

The filling, when it did come, was generally temporary. David feared that the Holy Spirit might be removed from him.



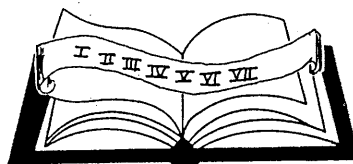
Psalm 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

Two prayers the New Testament saint does not need to pray are: (1) David's prayer in Psalm 51:11 for permanent residence of the Holy Spirit (2) "the sinner's prayer" of Luke 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." ("God be merciful," literally, "God be propitiated to me, a sinner.")

- 3b. The dispensational aspect of it:

Dispensational distinctions make it imperative to note that while the person of the Holy spirit does not change, His program does. God the Holy Spirit in the OT deals primarily with Israel. In the NT, He sustains a vastly different ministry to the Church. The illuminating diagram on the next page by Robert Lightner shows which ministries of the Holy Spirit ceased, which continue until today and which are new since the day of Pentecost. To say the Holy Spirit no longer creates or no longer gives direct revelation does not reflect on the power of the Holy Spirit.

God purposes for mankind different stewardships or economies. These dispensations involve God's revelation, man's responsibility, regrettably in each dispensation man's rebellion, but also God's redemption.



Israel under law experienced the Holy Spirit in a limited way. The believer under grace enjoys the Holy Spirit in a multitude of ways.

TABLE 3 Works of the Spirit Throughout History

Selected work of God the Spirit	O.T.	Continued in N.T.	New in N.T.	Continued Today
Creation	X			
Revelation of Scripture	X	X		
Inspiration of Scripture	X	X		
Restraint of sin	X	X		X
Enablement for service	X	X		X
Indwelling	X	X		X
Baptism			X	X
Filling	X	X		X
Sealing			X	X
Anointing			X	X
Regeneration (Nicodemus was expected to understand this from the Old Testament)	X	X		X
Sanctification	X	X		X

Robert P. Lightner, *Evangelical Theology*, 1986, 11.

3A. THE SPIRIT'S MINISTRY TO THE NEW TESTAMENT BELIEVER:

1b. A ministry of redemptive preparation:

1c. Common grace:

This is the unmerited favor of God displayed in His common care for men.

God's goodness (Ps. 145:9), sunshine and rain (Mt. 5:45), food from the earth (Acts 14:7), restraint of sin (Gen. 6:3) and conviction of sin (Jn 16:8-11) are among the presalvation ministries of the Holy Spirit.

2c. Efficacious grace:

Efficacious grace is the work of the Holy Spirit which effectively moves men to believe in Jesus Christ as Savior. The Holy Spirit brings man to the point of salvation and enables him to believe.

2 Thessalonians 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:

Romans 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.

2b. The ministry of redemptive application:

At the moment of salvation the believer receives five ministries of the Holy Spirit, which for the most part are totally new in this dispensation.



THE SPIRIT AND THE SAINT AT SALVATION



Titus 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;

REGENERATION

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.

BAPTISM

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?

INDWELLING

Eph. 4:30 And grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption.

SEALING

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:

SANCTIFICATION

The church age believer has every reason to rejoice in these blessings of salvation initiated by the Holy Spirit. They are non-experiential. The believer does not feel the Holy Spirit moving upon him but the Scriptures clearly assure the believers of these truths. It would be tempting to

discuss these five ministries in detail. However, time and space limit our discussion to three of these ministries.

1c. The baptism of the Holy Spirit:

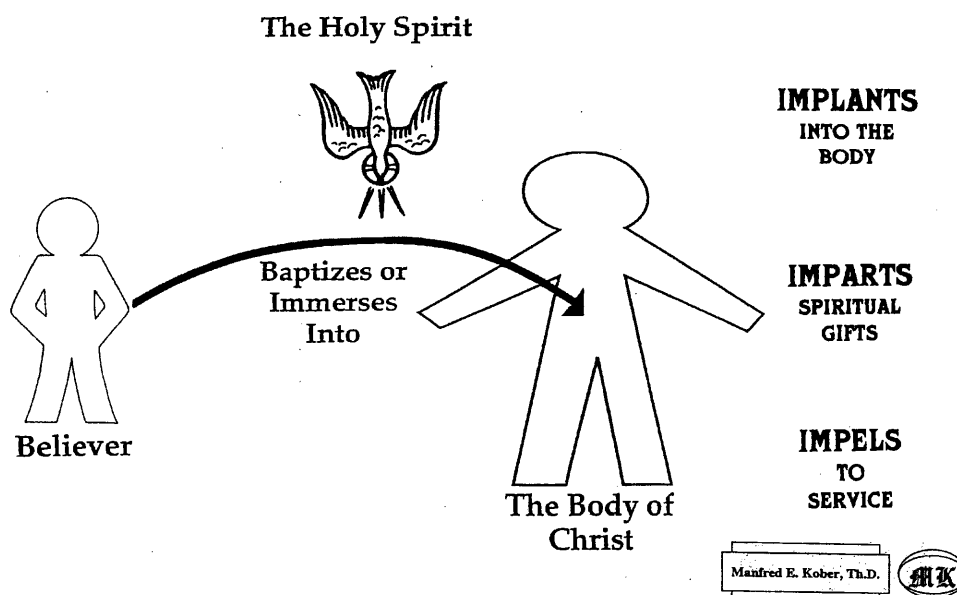
Merrill Unger understandably regrets the confusion over the baptism of the Holy Spirit:

No subject in all the range of Biblical theology is so neglected, on one hand, or misunderstood and abused, on the other, as this. The baptism of the Spirit is widely confused with regeneration and with the indwelling, sealing and filling ministries of the Spirit, as well as with water baptism and a so-called "second blessing" (*Unger's Bible Dictionary*, 1966, 124).

Unger gives a fine summary of the baptism of the Holy Spirit correctly understood:

The Spirit's baptizing work, placing the believer "in Christ" occurred initially at Pentecost at the Advent of the Spirit, Who baptized believing Jews "into Christ." In Acts 8 Samaritans were so baptized for the first time. In Acts 10 Gentiles likewise were so baptized, at which point the normal order of the age was attained. Now, according to the clear teaching of the Epistles, every believer is baptized by the Spirit into Christ, the moment he is regenerated. (*Ibid.*)

THE BAPTISM OF THE HOLY SPIRIT



2c. The indwelling of the believer:

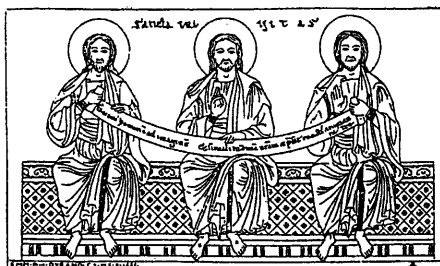
John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Christ promised that all believers would be indwelled by the Spirit and that the indwelling would be permanent. The only condition for receiving the gift is faith in Christ.

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.)

Additional NT revelation assures the believer that actually each member of the Trinity indwells the believer, as the graphic below illustrates:

The Believer Indwelled by the Triune God



The Trinity as three identical men

John 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 will come unto him, and make our abode with him.

THE FATHER
Ephesians 4:6
One God and one Father of all, who is above all, and through all, and in you all.



THE SON

Galatians 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.



THE SPIRIT

1 Corinthians 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?



3c. The sealing of the Holy Spirit:

1d. The description of the sealing:

The sealing ministry of the Holy Spirit is clearly taught in the following passages: 2 Cor. 1:22; Eph. 1:13; 4:30. According to 2 Cor. 1:22, the Holy Spirit is the seal while God the Father does the sealing: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

The sealing is the experience of all believers but only believers. Even the carnal Corinthians were sealed, a ministry initiated after the Day of Pentecost.

2d. The design of the sealing:

Ryrie has an excellent summary of the intent of sealing, that of eternal security:

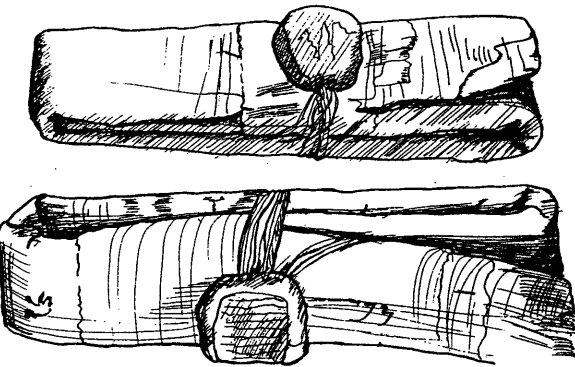
In the concept of sealing are the ideas of ownership, authority, and responsibility, but above all and including the other ideas is that of security. The primary meaning of sealing is security, and therefore the intent of God's sealing the Christian is to guarantee to him his security. This includes:

1. The certainty of possession by God.
2. The certainty of the promise of His salvation, for there is no power greater than God who could break the seal, and God Himself has promised never to break it.
3. The certainty of His purpose to keep us until the day of redemption.

Something that is sealed is secure.

Something that is sealed by God is as secure as God's promise, and in the case of the believer His promise is to keep that believer until the day of redemption, when he shall be fully and forever God's. So sealing is a promise and guarantee of eternal security.

(*The Holy Spirit*, 1977, 120).



Sealed papyri from the Jewish colony at Elephantine.

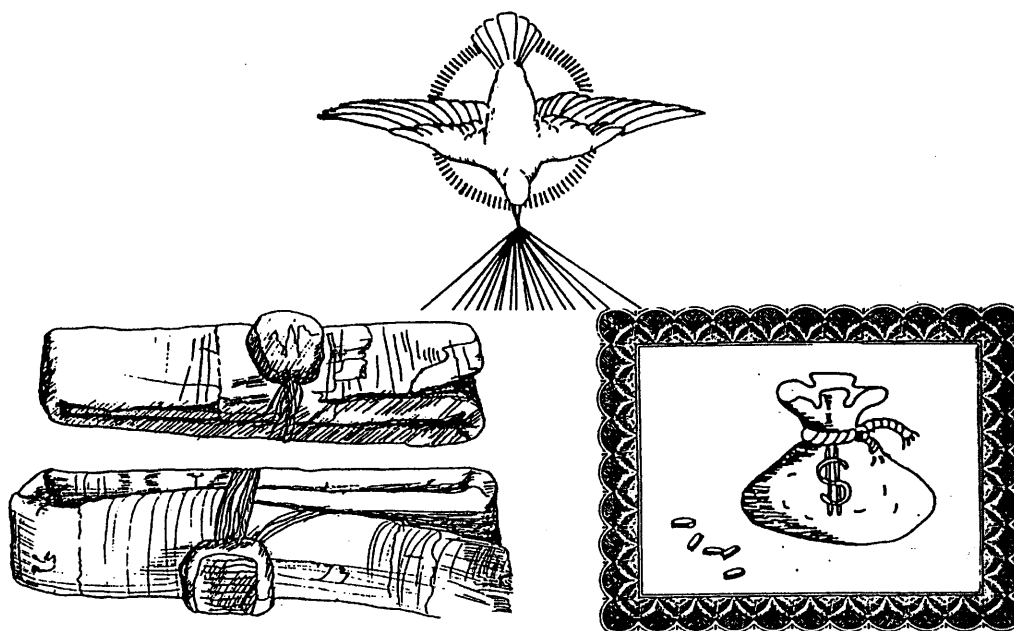
It should be noticed that in Ephesians 4:30, the sealing is made the basis for the exhortation not to grieve the Spirit. The sealing comes from the *Holy Spirit*, hopefully motivating

the believer to live consistent with the desires of that holy Person permanently protecting him until the day of redemption.

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,

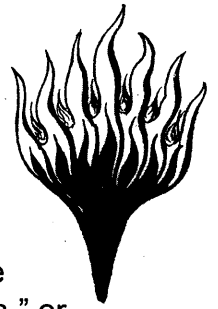
14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.



THE SEAL

THE EARNEST

CONFUSION IN THE CHARISMATIC CAMP: Can Heretics Be Helped?



1A. THE COMMENCEMENT OF THE CHARISMATIC MOVEMENT:

One startling religious phenomenon of the twentieth century is the rise of the Pentecostal and charismatic movement with its emphasis on the “charismata,” or spiritual gifts. The movement progressed in three distinct phases called “waves.” The first wave is that of traditional/classical Pentecostalism, the second wave that of the charismatic movement/neoPentecostalism and the third wave the signs and wonders movement. Ryrie has a good summary of the progression of these waves:

The first wave was the inauguration of the Pentecostal movement in the first part of the 20th century with its emphasis on receiving the baptism of the Holy Spirit as evidenced by speaking in tongues. The second wave is labeled the Charismatic Movement beginning in 1960 which emphasizes the fullness of the Spirit as evidenced in an openness to all spiritual gifts. The Charismatic movement in this case also penetrated mainline denominations and was not confined to Pentecostal churches. The third wave emphasizes power and deliverance through kingdom authority. . . The contemporary Signs and Wonders movement began largely through the ministry of John Wimber in the 1980's. Since the kingdom of God is now person and power, and since Christians must do what Jesus did when He was here on earth, we must expect the signs and wonders of the kingdom. Thus all the gifts of the Holy Spirit are present and active in the church today. The movement emphasizes the exercise of healings, words, of knowledge, and exorcism. Prophecy and tongues have a place in some cases, but these gifts of the Spirit are not so prominent as others (*The Holy Spirit*, 1977, 201-202).

Even though the movement had its beginning in the early 1900's, a rather recent date in terms of church history, by the end of this past century, Charismatics had infiltrated all mainline denominations and made strong inroads into Roman Catholicism and evangelical churches. Discerning evangelicals are concerned with a number of problem areas. Doctrinal and denominational differences are often ignored in light of the Charismatic's common experience of Spirit baptism and speaking in tongues. Because of their lack of biblical orientation, the Charismatics display a confusion in certain major areas of biblical theology. The one belief held in common among the Pentecostals and Charismatics is the belief that the supernatural spiritual gifts of New Testament times should be practiced today, including tongues, miracles, healings and prophecy.

(For a detailed discussion of the origin and nature of the Pentecostal-Charismatic Movements, see the January and February issues of the *Faith Pulpit* by George Houghton, Th.D. The web page address is www.faith.edu).

2A. THE CONFUSION ABOUT THE EXPERIENCE OF SPIRIT BAPTISM:

1b. The Charismatic view:

1 Corinthians 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.

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

A basic tenet of the charismatic movement is the insistence on a second work of grace with a resultant empowerment to perform supernatural feats. This distinctive belief of the Charismatics involves insistence on two baptism of the Holy Spirit, one at the moment of salvation for every believer and one subsequent to salvation, whereby the Holy Spirit baptizes the individual with power. As evidence of the second baptism, the individual is able to speak in tongues. As Basham, a charismatic evangelist, observes about this post-salvation experience: "The baptism in the Holy Spirit is the doorway into the supernatural realm of the Christian life." Basham agrees with another charismatic teacher that "speaking in tongues is the prayer part of the baptism of the Holy Spirit" (*A Handbook on Tongues, Interpretation and Prophecy*, 34).

2b. Biblical considerations:

We believe it is illegitimate to make Spirit baptism or tongues speaking a second work of grace, as if God had not given us all we need in Christ at salvation. Unger rightly observes that:

Misunderstanding of the baptism of the Spirit and the gift of tongues destroys a sense of the oneness of the believer (1 Cor. 12:12-31). This is one of the most serious errors of modern glossolalic movements. Like all error, especially that which concerns the basis of Christian unity, as the baptism of the Spirit does, unsound doctrine divides God's people, who ought first and foremost to recognize their unity in Christ. It was this positional unity of all true believers that Jesus prayed for in His high priestly prayer (John 17:20, 21) and which was realized in the newly-born church at Pentecost, the body of Christ (Acts 1:5; 5:14; 11:16). (*The New Testament Teaching on Tongues*, 1971, 84).

3A. THE CONFUSION ABOUT THE EXALTATION OF THE HOLY SPIRIT:

The charismatic movement elevates and exalts the third member of the Trinity. The Savior's teaching on the Church Age ministry of the Holy Spirit is clear:

John 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 shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

It is only reasonable that the Spirit-led believer would want to do what the Spirit Himself does, and that is to magnify Christ. How distorted the emphasis of the Charismatics is can be seen by a stroll through any charismatic bookstore. Sometime ago I browsed in just such a store in Des Moines. I counted fifty volumes directly dealing with the Holy Spirit and not a single doctrinal volume on the Lord Jesus Christ. No wonder this unbiblical emphasis leads to unbiblical practices.

George Zeller has an excellent illustration of the ministry and function of the Holy Spirit:

"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" (John 15:26). The Holy Spirit's ministry is to testify or bear witness of Christ, to point to Christ. The Holy Spirit does not draw attention to Himself, but to the Lord Jesus.



What do you see in the illustration above? Your first response would probably be to say, "A turtle!" But actually it is an arrow and a turtle. The arrow does not want to be seen. The arrow merely bears witness to the turtle and points to the turtle. The arrow is a witness. It draws attention away from itself and wants you to focus on the turtle.

The Spirit of God bears witness of Christ. He wants us to see Him and Him alone. When the Holy Spirit is at work in an assembly of believers, Christ will be exalted and magnified. If the main focus is on the Holy Spirit, then something is wrong. The Holy Spirit does not promote Himself.

"He shall glorify me: for He shall receive of mine, and shall show it unto you" (John 16:14). The main ministry of God the Holy Spirit is to GLORIFY THE SON. When the Spirit of God is at work in my life, what will be the result? The Lord Jesus Christ will become more precious to me and so will His Word, the Bible. The Spirit-filled person is the person who is filled with Christ--occupied with Him, delighted in Him, rejoicing in Him, resting in Him, trusting in Him. The Spirit of God's ministry is to make believers more and more Christ-like: "But we all, with open face beholding as in a glass the glory of the Lord, are changed [are constantly being changed] into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

23. Is it God's will for every sick person to be healed?

For a solidly scriptural treatment on the spiritual gifts and the charismatic movement see:

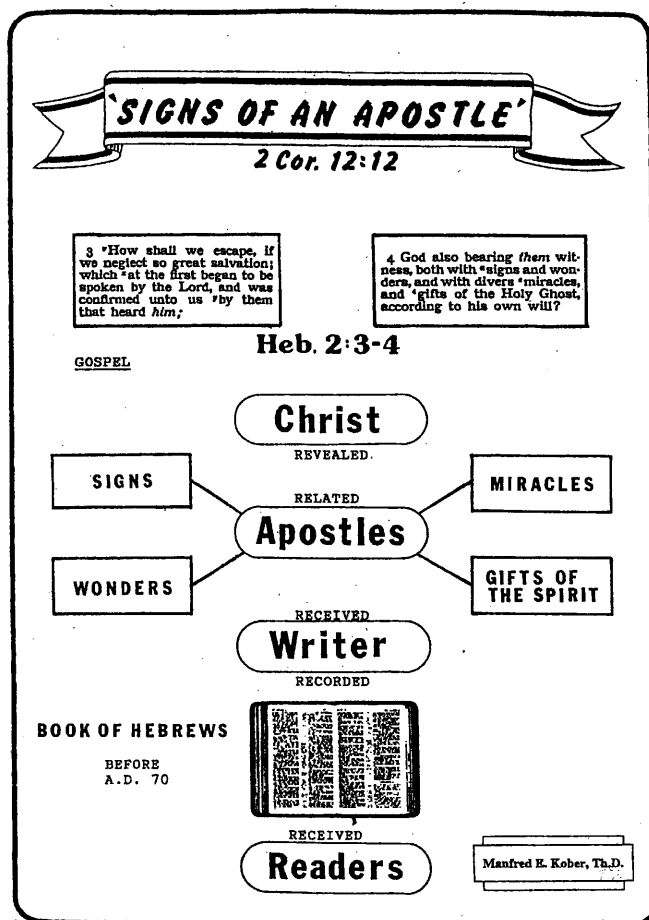
<http://middletownbiblechurch.org/doctrine/charis35.htm>

4A. THE CONFUSION ABOUT THE ENDURANCE OF GIFTS:

Our charismatic friends insist that since the person of the Spirit and His power have not changed, neither have His gifts. All His gifts are still bestowed today. This position is untenable, however, in light of the clear statement of God's Word that certain foundational and evidential gifts have ceased. Indeed, by the time the book of Hebrews was penned, just before A.D. 70, gifts identified as "signs and wonders and . . . divers miracles, and gifts of the Holy Ghost" had ceased (Heb. 2:3-4). The diagrams below will illustrate the importance of dispensational distinctions in the function and cessation of certain sign gifts:

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.



The early sign gifts did not occur apart from apostolic contact (Acts 8:14-17). As we will see subsequently, the gift of tongues, supposedly an evidence of the baptism in the Holy Spirit, can also be consigned to the period of the early church. Paul clearly shows the temporary nature of tongues in 1 Cor. 13:8. He teaches that at the time that prophecies and knowledge shall have been

rendered inoperative (passive form of katargeo) tongues would have ceased on their own account (middle form of pauo). When did prophecy cease? It ceased with the foundation of the church (Eph. 2:20) and the conclusion of the New Testament canon (Rev. 22:18-19). When God had established His church and completed His written Word, prophecies were no longer needed. At such a time tongues would already have ceased.

5A. THE CONFUSION ABOUT THE EXERCISE OF TONGUES

- 1b. Even if the gift of tongues were valid for the twentieth century, the Charismatics generally violate several clear guidelines for the proper exercise of that gift.
- 1c. When tongues were spoken in the early church:
1 Corinthians 14:27 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.
- 2c. The speaking had to be in sequence.
- 3c. An interpreter had to be present.
- 4c. Women were not to speak, whereas charismatic meetings are comprised frequently of a majority of women, many of whom give charismatic utterances.
- 1 Corinthians 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.
- 5c. Unsaved Jewish people had to be present in the meetings. The sole purpose of tongues was that they be a sign to unbelieving Israel.



6A. THE CONFUSION ABOUT THE ELEMENTS OF THE GOSPEL:

As stated earlier, the newest form of Pentecostalism, known as the Third Wave, or Vineyard Christian Fellowship, was founded by John Wimber. Like the Charismatics before him, he insists on the presence of all spiritual gifts in the church today. But he goes beyond that by emphasizing power evangelism. For the gospel to be rightly preached, miraculous signs should accompany the proclamation to convince the unsaved of the veracity and genuineness of the message. In a recent book one of his disciples writes of the healing mandate of the Great Commission. According to the Commission of Matthew 28:18-20, Jesus' "disciples are to teach their converts to do everything He commanded

them. Must not this include announcing the Kingdom, casting out demons and healing the sick?" (Don Williams in *The Kingdom and the Power*, 189).

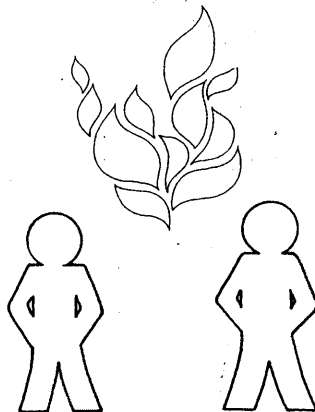
"Christians who do not pursue miraculous signs according to the biblical model of ministry are setting themselves up for Satanic deception" (*Ibid.*, 191). Who is deceived? The elements of the gospel are the death, burial and resurrection of Christ (1 Cor. 15:3-4). Through total trust in the substitutionary death of Christ we receive eternal life. The apostles preached this gospel, and God granted them supernatural signs confirming the divine origin and complete truthfulness of their message. As was noted above, as the apostles passed from the scene, so did these gifts. This is clearly indicated by the writer to the Hebrews (2:3-4) who reminds second generation Christians of the fact that when they first heard the gospel it was accompanied by various supernatural sign gifts—miracles no longer evident at the time of the writing of his epistle to the Hebrews. Wimber and his associates also stress the continuing gift of prophecy. However, they draw an unbiblical and thus improper distinction between apostolic prophecy which was inerrant and prophecy communicated through Christians then and now which may well contain errors of fact judgment.

We believe that it is unscriptural to insist that all spiritual gifts still exist today. And yet, while we maintain that certain establishing and evidential gifts have ceased, we hold that edifying gifts are still for today. It was noted earlier that the same Spirit who baptizes the believer into the body of Christ (1 Cor. 12:13) at that moment bestows on the believer a gift or gifts (1 Cor. 12:11). At the moment of salvation the Spirit immerses the believer into the body, implants him into a special place in the body, imparts to him a gift (or gifts), and impels him by His power to be active as a part of the body of Christ. 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.

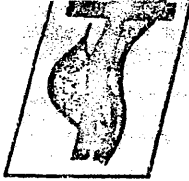
1 Peter 4:10-11

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

(The above is an expansion of *Faith Pulpit* article by the author, "Confusion in the Charismatic Camp," April 1994.)



An example of the Pentecostal view of the baptism of the Holy Spirit and spiritual gifts:




THE
BAPTISM
IN THE
HOLY SPIRIT

ACCORDING TO GOD'S WORD

*what
it is*

AND

*why you
need it*

HAVE YOU RECEIVED
THE HOLY GHOST 
SINCE YOU BELIEVED?

The apostle Paul asked this very important question of twelve saved disciples of Christ at Ephesus. (Acts 19:2) They were startled by the question and answered, "We have not so much as heard whether there be any Holy Ghost." Later in Acts 19:6 when they prayed together, "The Holy Ghost came on them; and they spoke with tongues, and prophesied." This should have been expected since in all four gospels we are told that Jesus will baptize with the Holy Ghost.

WHAT IS IT FOR?

Power for service, "But ye shall receive power after that the Holy Ghost has come upon you." (Acts 1:8) Power in witnessing, not only in words but in claiming healing, deliverance, in prayer, in understanding the Word and power to overcome sin and live a victorious life. (Romans 8:26; John 16:14; Luke 24:49; Acts 9:17-20) Even Jesus healed because He was filled with the Holy Spirit. (Acts 10:38) It is the power for your specific ministry.

MUST I SPEAK IN TONGUES?

Yes this is important! This is a gift from God; why would you refuse it? To refuse tongues is to refuse to yield yourself completely to God. If

you will not yield completely, you cannot be used completely. It is important that you speak in tongues.

WHO IS IT FOR?

Only for the 'born again' Christians. The Holy Spirit is not available to the world (the unsaved). (John 14:16-17) If you are not sure you are born again, be sure, before you seek the baptism. When you have truly become one of God's children, then "Your heavenly Father will give the Holy Spirit to them that ask Him." (Luke 11:13)

It is not only for the apostles, or Jews, or people who lived in the days of the apostles, but for all saved people in every age. (Acts 2:38-39) It is for all Christians that want a righteous life. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matthew 5:6)

A WORD OF ADVICE

Do not seek the baptism of the Holy Spirit if you do not honestly in your heart wish to be obedient to God and want Him to guide your life.

Once we learn to tune in to the leading of the Holy Spirit, we become a target for Satan, and he may try to confuse us by supernatural leadings. Most people have had some contact with the occult, that is, fortune telling, horoscopes, magic practices and games, spiritism, or false religious teachings. This occult involvement breaks the first commandment, is an abomination unto God and gives Satan legal access to our lives. (Deuteronomy 18:10-12) Anytime one seeks supernatural answers without going through Jesus Christ, Satan has the right to answer. If one seeks the baptism in the Holy Spirit without first renouncing the entire occult involvement, he opens his life further to mental, physical and spiritual oppression. If you are seeking the baptism in the Holy Spirit it is vital

that you confess your faith in Jesus, confess all involvement in occult sins, and promise to destroy all books and objects of the occult. (Acts 19:19) Renounce Satan and all his works in your life and command him to depart in Jesus' name.

We must pray for discernment, become educated in Satan's tactics, and realize that all things supernatural do not come from God. First John 4:1 tells us to "believe not every spirit, but try the spirits whether they are of God". Many persons have fallen to this deception as they in ignorance thought themselves immune to attacks because of the baptism. First Peter 5:8 written to Spirit filled Christians tells us to "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour". We do not state this to discourage anyone. We have no need to fear, simply be alert to resist Satan and he will flee. (James 4:7)

We also have the assurance of God's word in Luke 11:11-13 that if God is your heavenly Father (you are born again), you will not receive anything evil when you ask of Him, but He will give you the Holy Spirit.

HOW TO RECEIVE

You may wish to have Spirit filled Christians lay hands on you as Paul did in Acts 19:6 to the twelve believers at Ephesus, or you may wish to wait upon the Lord as the 120 did on the day of Pentecost in Acts 2, or just listen as Cornelius did in Acts 10:44-46. Praise God for His variety!

Raise your hands to the Lord, close your eyes and let your mind dwell on Jesus, be happy in Jesus, as you ask your Father in heaven for what He has promised you. Start praising His name, raise your voice to Him. He will not force you to speak in tongues. As the Lord places a strange word in your mind, speak it out boldly, your lips may stammer, but as you boldly repeat the word, the Spirit will give you more words. Sometimes

continue to speak forth in faith the Lord will give you a complete vocabulary with which to praise God.

THE NEW LANGUAGE

The new language which the Spirit has given us is not only a sign of the initial reception of the gift of the Spirit, but also of His continuing presence. You do not have to wait for a special 'anointing' or sense of presence of the Holy Spirit to pray in tongues. It can be used at will and should be used continually to build yourself up. God's gifts are given for a purpose. It is very important to pray in tongues. Practice this new language of the Spirit until it becomes as natural as breathing. As you do, you will experience a new peace and joy of knowing the presence of the Lord.

God's Word tells us that praying in the Spirit 'edifies' us, or builds us up in the Lord. (First Corinthians 14:4) God's Word tells us also that we build up our faith by praying in the Holy Ghost. (Jude 20) You will later find this is one of your weapons in repelling the attacks of Satan.

THE GIFTS OF THE SPIRIT

St. Paul lists in First Corinthians 12: nine gifts or manifestations of the Spirit. These are the supernatural tools or equipment for Christian service. Any Spirit filled Christian can manifest any of these gifts as the Spirit directs.

1. The Word of Wisdom is a supernaturally given revelation of God's direction and guidance for a specific situation. It tells us what God wants us to do about the situation.

2. The Word of Knowledge is a revelation of a piece of information which cannot be known in a natural way. It is God's diagnosis of a problem, a sickness, or other situation.

Spirit. He gives the gifts as He wills. He lets people know in a variety of ways when they are to exercise one of them. For the spoken gifts He will sometimes put in our mind the first few words. In the case of healing often the hands begin to feel anointed. To heal, work miracles, or cast out demons we must be willing to lay on hands, speak a word of command, or do anything else as He directs us.

THE FRUIT OF THE SPIRIT

Immediately when we receive the gift of the Spirit. He begins some house cleaning in our lives. Things which used to bother us no longer do so. Fears, irritations and resentments begin to fall away. We begin to see people differently, more as God sees them.

The Spirit will also show us some more obstinate wrongs in our lives, some sins we hardly realized were there. When He does this we have two alternatives. We can put up a fight, making life miserable for us, or we can turn these things over to Him to be removed and replaced with better things. If we choose the latter, He will continue this process with one thing at a time, just as fast as we will let Him, until we become mature persons, made over into His image.

We do not try to make ourselves over. We have already tried that unsuccessfully all our lives. The Holy Spirit is in the sanctifying business. He is the one who can clean up our lives. All we have to do is let Him.

OUR PROPER RESPONSE TO GOD'S LOVE

1. To accept for ourselves these manifestations of His love; forgiveness for our sins, healing for our bodies, minds, and spirits and deliverance from all forces of evil.

2. To act as His agents in bringing these manifestations of His love to others.

3. The Gift of Faith is an instantaneous complete assurance of God's willingness and ability to act in a given situation. Faith cancels doubt and this is essential to the gifts of healing and working of miracles.

4. Gifts of Healing are special anointings of the Holy Spirit which enable us to bring God's healing power to those who are sick.

5. The Working of Miracles is a special momentary gift of authority which enables us to perform miracles in the name of Jesus Christ.

6. Discerning of Spirits is a supernatural gift which enables us to discern the difference between the Holy Spirit, the human spirit, and evil spirits. It is not the discerning of character nor of faults.

7. The Gift of Prophecy is an anointing of the Holy Spirit to speak the words of God. It is always for our direction, upbuilding and encouragement. Sometimes it may be for predicting future events, if God wants us to know them.

8. The Gift of Tongues is a supernatural means of God's communication with His people. It is a message given in a language unknown to the speaker and is always used in conjunction with the gift of interpretation. The gift of tongues is not to be confused with the use of tongues as the sign of the Baptism in the Holy Spirit, or with tongues used in private prayer and intercession, or with some foreign language used as a means of communication between people.

9. The Gift of Interpretation of Tongues gives back in ones own language the meaning of what was said in the gift of tongues. These two gifts operating together are equivalent to prophecy.

The exercise of any of these gifts requires cooperation between us and the Holy

3. To love God in return, to praise Him in the Spirit as commanded by Christ, "God is a Spirit and they that worship him must worship him in spirit and in truth." (John 4:24) Use your tongues to praise Him daily in your spirit which now has a language to express it's love of Him.

The gifts are tools for manifesting the love of God. But on the other hand, love is necessary for the proper use of the gifts. St. Paul emphasizes this in First Corinthians 13 by saying that if we speak "with tongues of men and angels" and exhibit many of the other gifts, such as prophecy, word of knowledge, faith, miracles, etc., but do not use these in love, (to edify or help our neighbor) our ministry is worthless. God's gifts can be used or abused. We fulfill all of God's commandment to us when we use spiritual gifts to the glory of God and for the benefit of His creatures.

Write for other deeper life tracts.

Free as the Lord provides

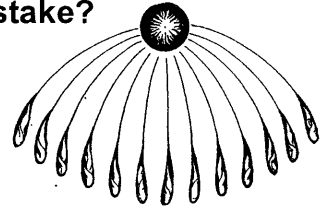
Full Gospel Assembly

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SPEAKING IN TONGUES: Scriptural Mandate or Serious Mistake?



1A. THE DEFINITION OF TONGUES:

1b. Biblical definition:

A God-given ability to speak in a foreign language without having learned it.

1 Corinthians 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 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.

2b. Charismatic definition:

J. I. Packer's observation is much to the point: "Charismatics see their tongues as God-given prayer language, perhaps angelic. But to those who would only ever address God intelligibly, and who know from professional linguistic scholars (who are unanimous on this) that glossolalia has no language-character at all" ("Charismatic Renewal," *Christianity Today*, March 7, 1980, 16-17).

William Samarin, professor of linguistics at the University of Toronto wrote a well-researched book, *Tongues of Men and of Angels, The Religious Language of Pentecostalism*:

Over a period of five years I have taken part in meetings in Italy, Holland, Jamaica, Canada and the United States. I have observed old-fashioned Pentecostals and neo-Pentecostals. I have been in small meetings in private homes as well as in mammoth public meetings. I have seen such different cultural settings as are found among Puerto Ricans of the Bronx, the snake handlers of the Appalachians and the Russian Molakans of Los Angeles...I have interviewed tongue speakers, and tape recorded and analyzed countless samples of Tongues. In every case, glossolalia turns out to be linguistic nonsense. In spite of superficial similarities, glossolalia is fundamentally not a language (Samarin, 1972, xii, 227)

Here below are two illustrations of speaking in tongues from Samarin, p. 253.

(c)

kolama siándo, laboka tohoríámasí, lamo siándo, laboka tahandoria, lamo siando kolámasí, labo siándo, lakatándori, lamo siambábá kátándo, lamá fia, lama fiandoriákó, labokan doriasandó, lamo siándoriako, labo siá, lamo siandó, labákán doria, lama fiá, lama fiandolokolámábábásí, lábo siandó, lama fiatándoria, lamokáyámasi, labo siandó.

(d)

mabasándo, kotándähokätambasí, lamáhka kandähöndo, lahambakahiamasí, máhama kättähándo, kóhómasi, makätahándo, kahámbsi, mósiáhanto, kohomba, mahápákähándohäi, lambosihándo, kohómbsa, lahambakati, yahamasí, mópásiyándo, kotáhándo, lamasi, papakándo, lámasia, lashohóndo, kotamba, babasi, lamasapónmotiakó, labasandó, másiándo, kátandori.

2A. THE DISTRIBUTION OF TONGUES

The following diagram will show that tongues are referred to in only one of the epistles, First Corinthians. As the New Testament progresses, tongues are no longer mentioned in the list of spiritual gifts, pointing to their infrequency or cessation.

THE DISTRIBUTION OF THE GIFTS				
CORINTHIAN ACCOUNT A.D. 55		ROMAN ACCOUNT A.D. 57	EPHESIAN ACCOUNT A.D. 63	PETRINE ACCOUNT A.D. 66
I COR. 12:8-10	I COR. 12:28-30	ROM. 12:3-8	EPH. 4:7-11	I PET. 4:10-11
TEMPORARY: 8	6	1	2	0
PERMANENT: 1	3	6	2	2
1. Wisdom	1. Apostles	1. Prophecy	1. Apostles	1. Speaking
2. Knowledge	2. Prophets	2. Ministry	2. Prophets	2. Ministering
3. Faith	3. Teachers	3. Teaching	3. Evangelists	
4. Healing	4. Miracles	4. Exhortation	4. Pastor-Teachers	
5. Miracles	5. Healing	5. Giving		
6. Prophecy	6. Helps	6. Ruling		
7. Disc. of Spirits	7. Governments	7. Mercy		
8. Tongues	8. Tongues			
9. Interp. of T.	9. Interp. of T.			
	"A more excellent way . . . love"	"Let love be without dissimulation"	"Speaking the truth in love . . . edifying . . . in love"	"And above all things have fervent love"
	I Cor. 12:31-13:1	Rom. 12:9	Eph. 4:15-16	I Pet. 4:8

3A. THE DESCRIPTION OF TONGUES:

1b. Tongues were foreign languages.

The only explanation for the nature of tongues in the Bible is given in Acts 2:

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.

2b. The gift of tongues was the least of all gifts:

1 Corinthians 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.

3b. The gift of tongues was not given to every one.

1 Corinthians 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?")

4b. The gift of tongues was of a temporary character:

Perhaps the strongest proof text for the cessation of tongues is found in 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." The passage revolves around three temporary gifts: prophecy, tongues and knowledge.

5b. Tongues have ceased:

The only thing unclear is WHEN this will occur. The context in 1 Cor. 13 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 *katargeo*). Tongues are said to cease of themselves (future middle of *pauo*). For the spiritual gifts of knowledge and prophecy on the one hand and tongues on the other had, 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 1 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.

1 Corinthians 13:8

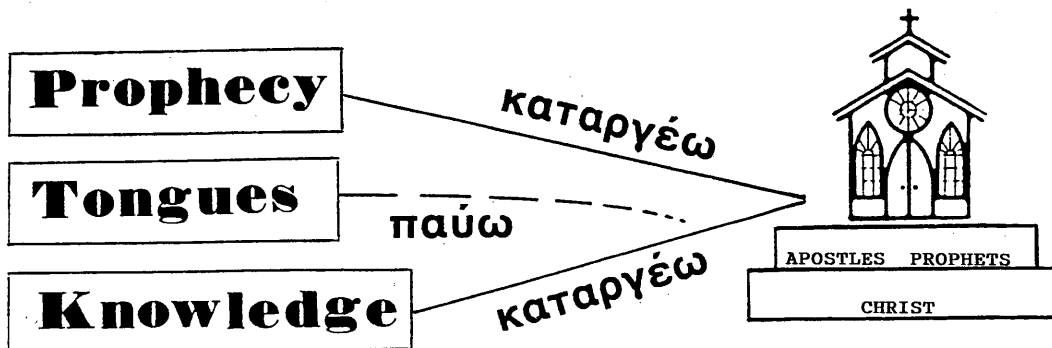
Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

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

Manfred E. Kober, Th.D.



1 Corinthians 13



EPH. 2:20

REV. 22:18-19

v. 9-10

PARTIAL
VS.
PERFECT

v. 11

CHILDISH
VS.
MATURE

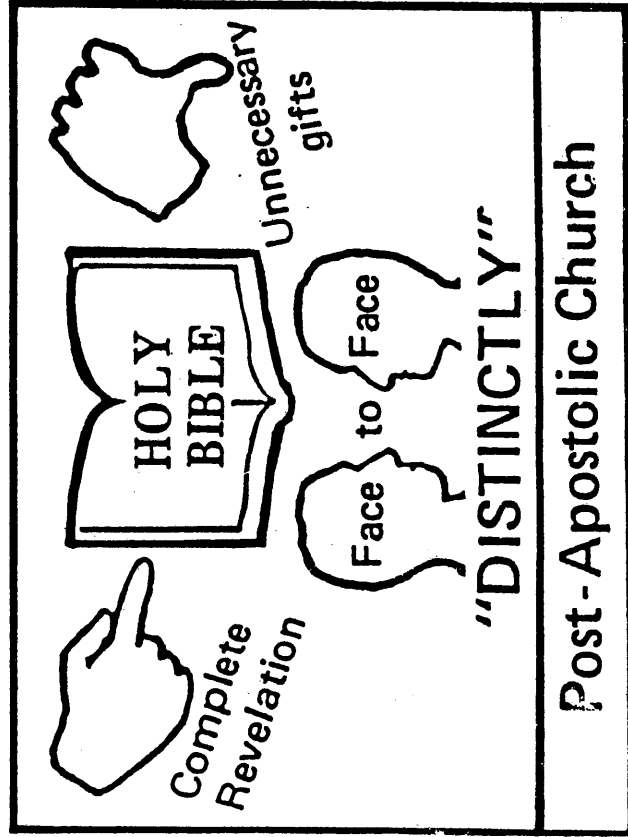
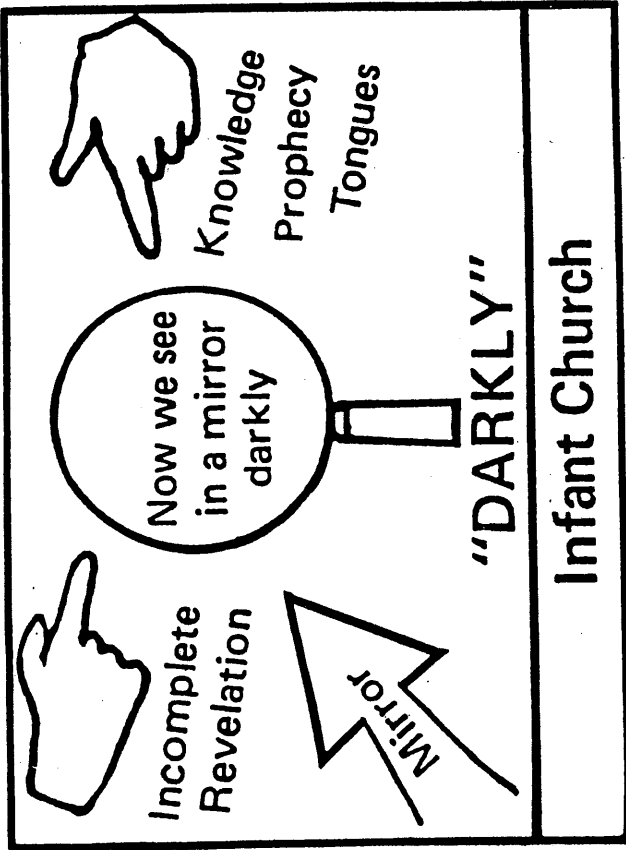
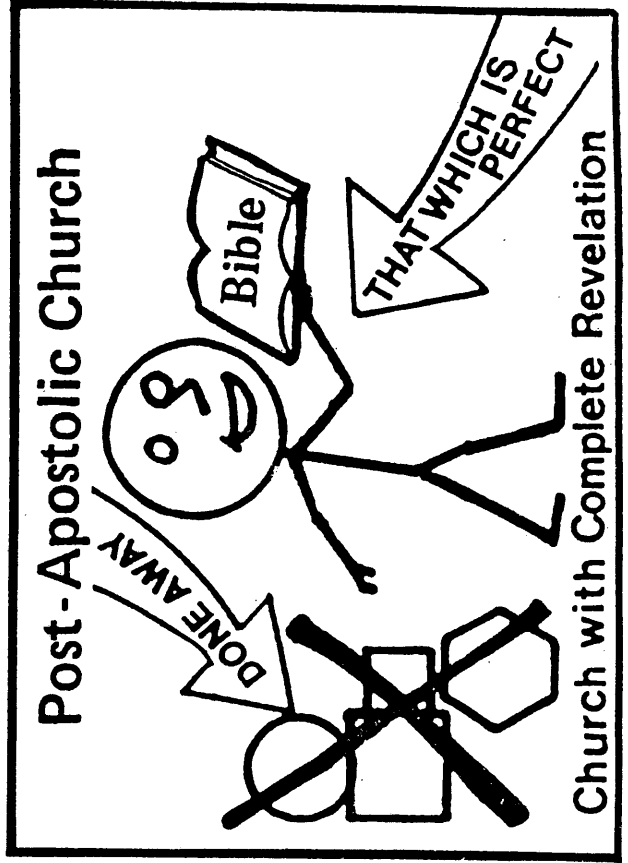
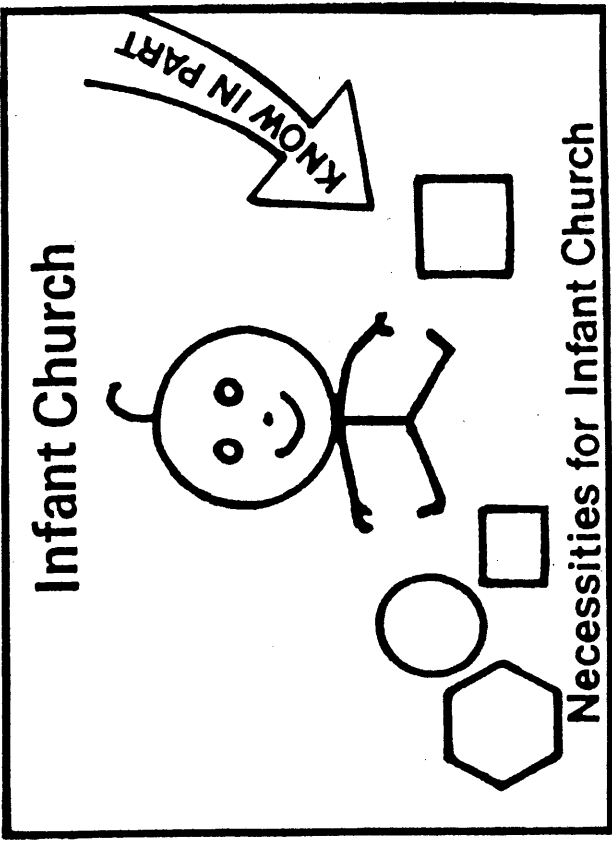
CHILD

v. 12

DARKLY
VS.
CLEARLY

MIRROR





- 6b. 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.

1 Corinthians 14:20-23 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. 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?

- 7b. The baptism of the Spirit does not need to be accompanied by tongues:

1 Corinthians 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 Corinthians 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.

- 8b. Christ-likeness does not require speaking in tongues:

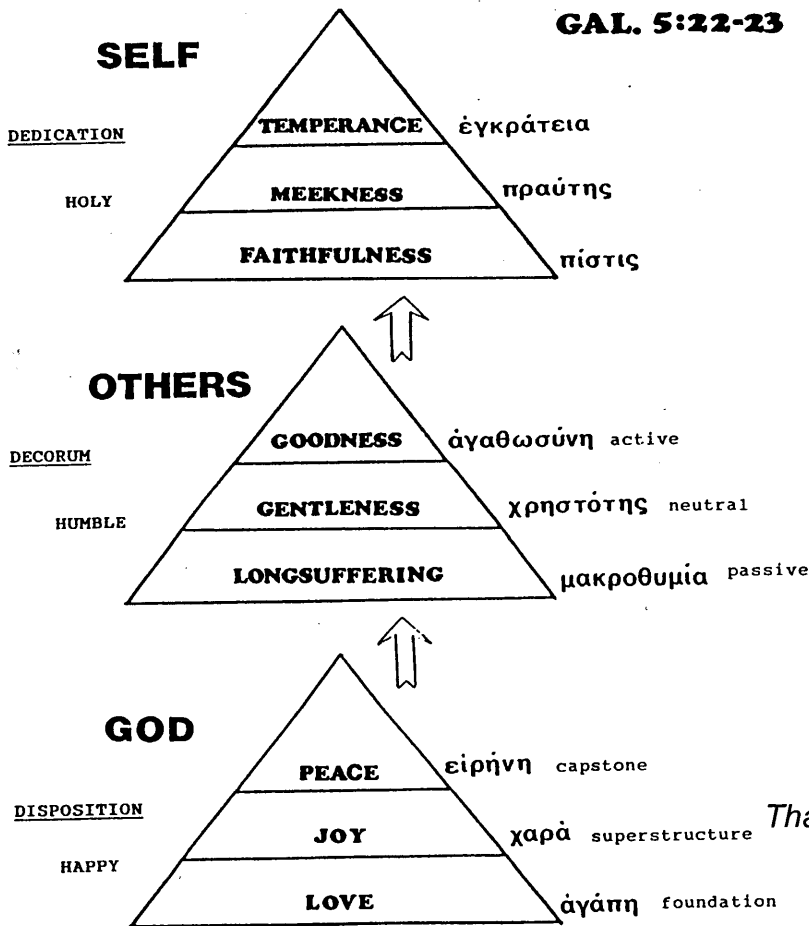
Christ never spoke in tongues nor did He ever request that the believer must do so.

Galatians 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.

The believer, instead of looking for some ecstatic utterance, should demonstrate that he has been baptized by the Holy Spirit by manifesting the fruit of the Spirit in his life. The fruit of the Spirit is a sign of spiritual maturity and in manifesting more and more of that fruit, he becomes more and more Christ-like.

CHRIST-LIKENESS OR THE FRUIT OF THE SPIRIT

GAL. 5:22-23



THE GREATEST TEST

Help me to walk so close to Thee
 That those who know me best can see
 I live as godly as I pray
 And Christ is real from day to day.
 I see some once a day, or year;
 To them I blameless might appear;
 'Tis easy to be kind and sweet
 to people whom we seldom meet.
 But in my home are those who see
 Too many times the worse of me.
 My hymns of praise were best unsung
 If He does not control my tongue.
 When I am vexed and sorely tried
 And my impatience cannot hide,
 May no one stumble over me
 Because Thy love they failed to see.
 But give me, Lord, through calm and strife
 A gracious and unselfish life;
 Help me with those who know me best,
 For Jesus sake, to stand the test.

--Barbara C. Ryberg

The Truth About Angels



Manfred E. Kober, Th.D.

The Truth about Angels



Spring 2004 Bible Conference

May 7 - 9, 2004



Fri., May 7 7:00 p.m. **Angels:** The Master's Mysterious Messengers

Sat., May 8 1:00 p.m. **Angels:** Their Splendid Service during End-time Events

2:30 p.m. **DEMONS:** Their Supernatural Ability and Satanic Activity

4:00 p.m. **DEMONS** and **UFO'S:** A Devilish Connection in the Last Days?

Sun., May 9, 9:30 a.m. **Satan:** From Holy Cherub to Hellish Counterfeiter

10:40 a.m. **A Mother's Day Message** from the Pastor

6:30 p.m. **Satan:** His Final Fling and Dreadful Doom



**COME AND
HEAR**

Manfred E. Kober, Th.D.



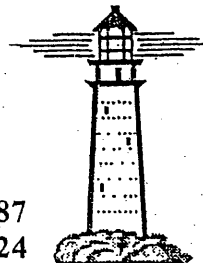
Wall Lake Baptist Church

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Ken McMillen
Pastor


Church 712-664-2087
Residence 712-657-8924




According to the Apostle Paul, the first benefit of Bible study is *doctrine* or *Sound teaching (2 Tim. 3:16)*. Doctrine gives content and conviction to one's beliefs. Join us for an interesting study of the *doctrine of angels*. Holy angels are the Master's mysterious messengers and special ministers to the saints. Satan and his demons are counterfeiting and contradicting the plan and purpose of God. In these last days the believer needs to be alert and prepared. These 6 sessions will help us greatly.

Angels And Bible Doctrines


①  Scriptures
Genesis 3:1-Revelation 22:8

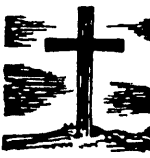
②  God
Job 38:6-7

③  Christ
Hebrews 1:14

④  Holy Spirit
Luke 15:10

 **ANGELS** ⑤  Man
Luke 16:22

⑥  Sin
Matthew 25:41


⑦  Salvation
1 Peter 1:12; 1 Corinthians 4:9


⑧  Church
Hebrews 1:14

⑨  Last Things
Revelation 8-9

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



ANGELS: THE MASTER'S MYSTERIOUS MESSENGERS

1A. INTRODUCTION:

1b. The current emphasis on angels:

People of both religious and non-religious orientation claim that angels have ministered to them. Individuals outside the church used to question the existence of angels. Now these very same people testify that angels appear to them and minister to them.

Ordinary people report their being helped by spirit beings who find and return lost objects, heal of incurable diseases, rescue from near fatal accidents, and save the lost on land and sea.




2b. The variety of approaches to angels:

- 1c. Liberals the existence of angels.
- 2c. Secularists to angels.
- 3c. Cults angels.
- 4c. New Agers angels.
- 5c. Neoorthodoxy angels as symbols.
- 6c. Neoliberalism angels.
- 7c. Fundamentalism angels.

3b. The biblical evidence for angels:

- 1c. The time: 1445 B.C. – A.D. 100



VARIETY OF BELIEFS

Which of the following do you believe in?

Angels	74%
Astrology	58%
ESP	50%
Witchcraft	29%
Bigfoot	22%
Ghosts	22%
Clairvoyance	21%
Loch Ness Monster	16%

—George Gallup, Jr., and Sarah Jones, 100 Questions and Answers: Religion in America (Princeton, N.J.: Princeton Religion Research Center, 1989), p. 34.

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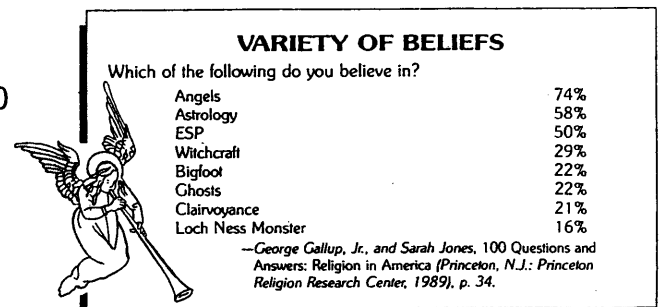


2b. The variety of approaches to angels:

- 1c. Liberals **deny** the existence of angels.
- 2c. Secularists **defer** to angels.
- 3c. Cults **distort** angels.
- 4c. New Agers **deify** angels.
- 5c. Neoorthodoxy **dismisses** angels as symbols.
- 6c. Neoliberalism **demythologizes** angels.
- 7c. Fundamentalism **deemphasizes** angels.

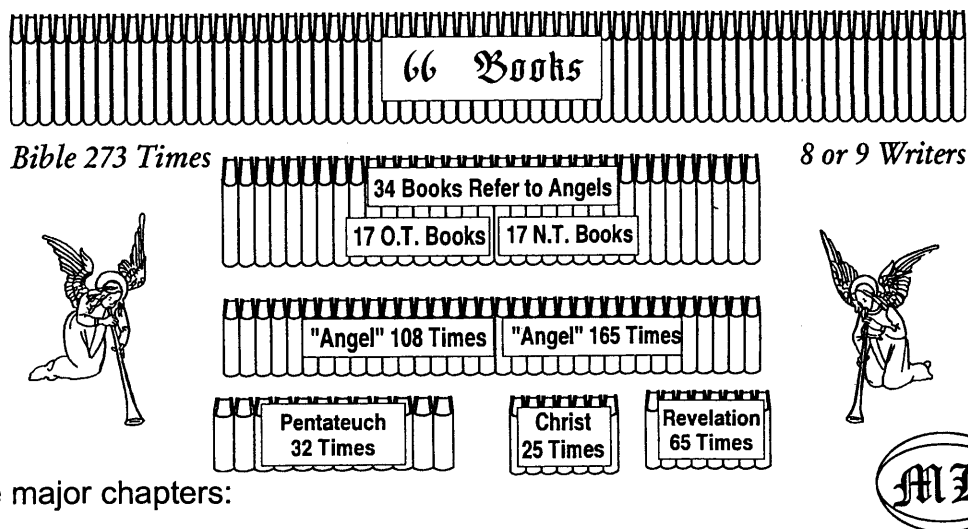
3b. The biblical evidence for angels:

- 1c. The time: 1445 B.C. – A.D. 100



- 2c. The writers:
From Moses (Gen. 3) to John (Rev. 22:6,8)

BIBLICAL REFERENCES TO ANGELS



- 3c. The major chapters:

- 1d. Genesis 3
- 2d. Genesis 19
- 3d. Job 1
- 4d. Daniel 10
- 5d. Luke 2
- 6d. Matthew 4, Luke 4
- 7d. Revelation 22

2A. THE EXISTENCE OF ANGELS:

- 1b. The teaching of Scripture:

The doctrine of angels is not a peripheral matter of biblical revelation but a core ingredient of divine disclosure. These spirit beings are seen as messengers for God and ministers to believers throughout the canon. They play a significant role at the epochal events in the universe. Angels

are present at the creation of the universe, the incarnation of Christ and the consummation of creation.

2b. The teaching of Christ:

1c. 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.

2c. 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?

Matthew 13:41 The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness.

Cf. v. 39, 49 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

3c. 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. Their primary designation:

1c. O.T. term:

malakh: messenger (also sons of God, heavenly beings, holy ones, etc.)

2c. N.T. term:

angelos: messenger (also heavenly host, Luke 2:13)

Consistently angels appear in human form, with the exception of the seraphim (Isaiah 6:2) and contrarily, angels never appear in subhuman forms such as animals, birds or material objects.

Heb. 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

4b. The definition of angels:

Angels are an order of supernatural spirit beings who act as God's messengers to men and agents who carry out His will.

3A. THE CREATION OF ANGELS:

1b. The fact of their creation:

1c. Christ created all things:

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

2c. Christ created all living creatures:

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.

3c. Christ created holy angels:

Ps. 148: 2,5

Praise ye him, all his angels: praise ye him, all his hosts. 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.

4c. Christ created Lucifer:

Ezek 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.

2b. The time of their creation:

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?

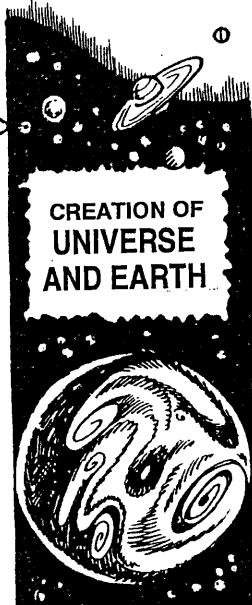
Angels were created at a point in time prior to the six days of creation of Genesis 1. Time began with their creation but since the date of their creation is unknown, it is best to say that angels were created in dateless past.

GOD'S CREATION AND RECREATION

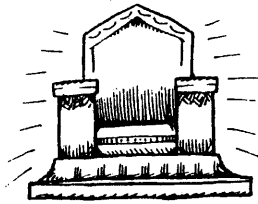
CREATION OF ANGELS



DATELESS
JOB 38:6-7
COL. 1:16



DATELESS
JOHN 1:3
COL. 1:16
HEB. 11:3



JUDGMENT UPON SATANIC HOST AND EARTH



REBELLION OF SATAN AND ANGELS

DATELESS
IS. 14:9-14
EZ. 28:12-15



DATELESS
IS. 45:18
JER. 4:23:23-26

RECREATION AND RESTORATION OF EARTH



10,000 B.C.
GEN. 1-2



5,000 B.C.

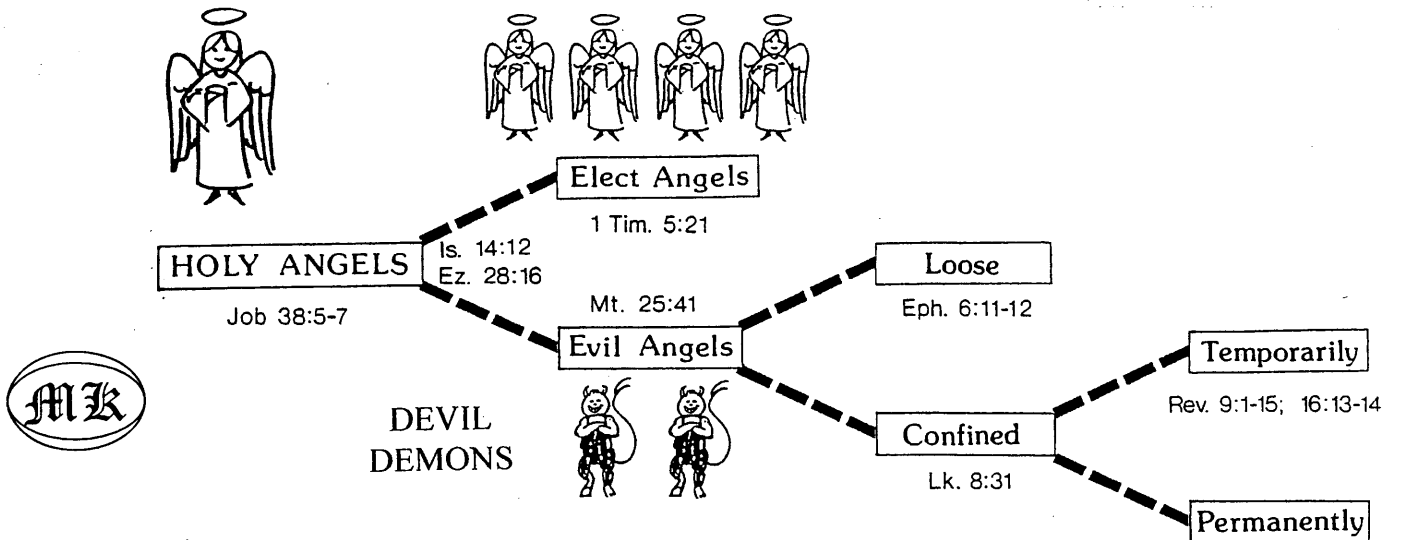


Their creation has certain implications namely, there are no baby angels. All angels are of the same age. Furthermore, angels are a company not a race. Humans are related, angels are not.

3A. THE DIVISION OF ANGELS:

1b. The divisions:

The Spirit World



2b. They are an innumerable company:

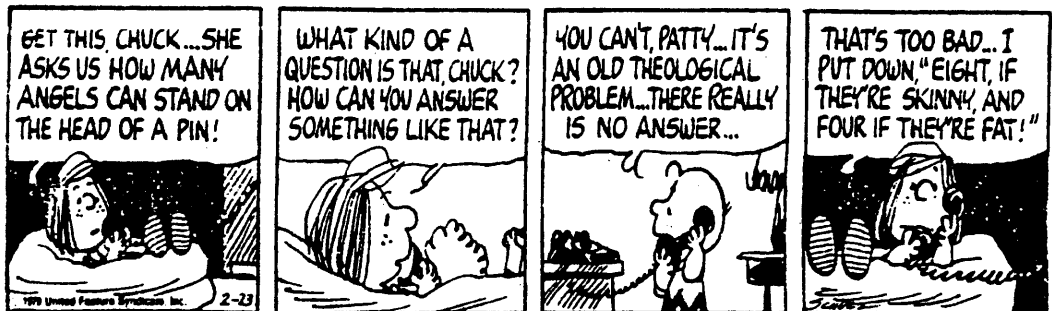
2 Peter 2:4 Jude 6

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.

Revelation 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.



Angelic Arithmetic

Myriad: 10,000

Chilia: 1,000

Myriads: at least 20,000

Chilias: at least 2000

20,000 x 20,000=400,000,000

2000 x 2000=4,000,000

Total number of **holy angels** (2/3 of all original angels): **404,000,000**

Total number of **fallen angels**: **202,000,000**

Total number of **original angels**: at least **606,000,000**



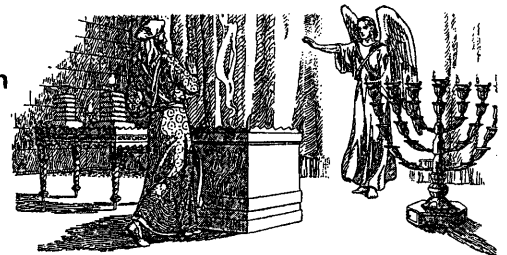
5A. THE MINISTRY OF ANGELS:

1b. In relation to the Savior:

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.

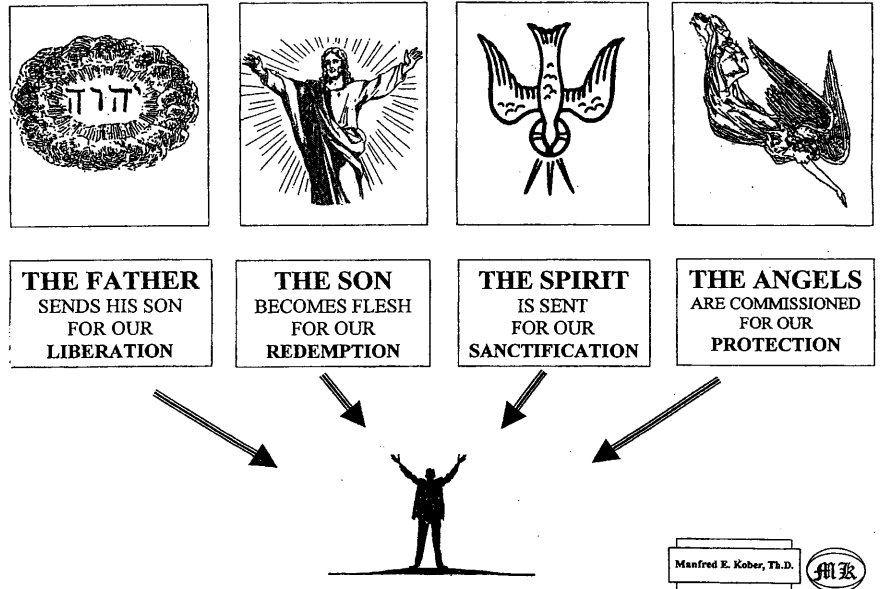


2b. In relation to believers:

1c. Their ministry to believers generally:

THE CELESTIAL COMPANY AND THE BELIEVER'S BENEFITS

Johann Gerhard, possibly the greatest theologian since Martin Luther, wrote very fittingly in *Meditationes Sacrae* (1627), "The heavenly Father sends His Son for our liberation; the Son of God becomes flesh for our salvation; the Holy Ghost is sent for our sanctification; the angels are sent for our protection. Thus the entire celestial company serves us and ministers its benefits to us."



2c. Their ministry to believers specifically:

1d. 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.

2d. 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.

3d. 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.

Revelation 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.

4d. 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.



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.



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;

5d. They care for the believer at death:

1e. Angels care for the believer's immaterial part.

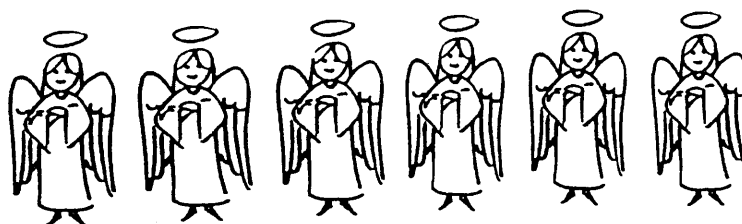
Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.

2e. Angels care for the believer's body.

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.



God, in His providential care for the believer, puts at the Christian's disposal the power of the triune God and the presence of His holy angels to care for him in life and in death; indeed, to usher him immediately into the presence of God at the conclusion of life.



ST. MATTHEW 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.

11 For the Son of man is come to save that which was lost.

**GUARDIAN ANGELS
FOR CHILDREN**

HEBREWS 1

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

**GUARDIAN ANGELS
FOR CHRISTIANS**

THE FUTURE AND ANGELS



Manfred E. Kober, Th.D.



THE FUTURE AND ANGELS

The doctrine of angels forms an integral part of God's supernatural revelation. The Bible begins and ends with references to these spirits known as beings (Gen. 3:1, 24; Rev. 22:16). All told, there are 273 references to angels in the Scriptures. They are mentioned 108 times in the Old Testament and 165 times in the New Testament. The activities of holy angels in the past related primarily to the revelation of God's truth and later their appearances clustered around the life and ministry of Christ. In addition, the Bible predicts important involvement of angels in God's final dealings with the church, the Jews, the Gentiles and this planet.

BIBLICAL REFERENCES TO ANGELS

66 Books

Bible 273 Times

8 or 9 Writers

34 Books Refer to Angels

17 O.T. Books

17 N.T. Books

"Angel" 108 Times

"Angel" 165 Times

Pentateuch
32 Times

Christ
25 Times

Revelation
65 Times



1A. The Angels Proclaim the Rapture.

The next event on God's prophetic calendar is the rapture of the church. The dead church age saints are resurrected and the living saints are translated. As the Bridegroom returns for His bride, three sounds will herald His coming: the shout, the voice of the archangel and the trump of God. It is difficult to discern the specific meaning of these three sounds. Undoubtedly these signals involve the angelic announcement that the Bridegroom is coming and a summons to the saints on earth to join Him.

1 Thessalonians 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:

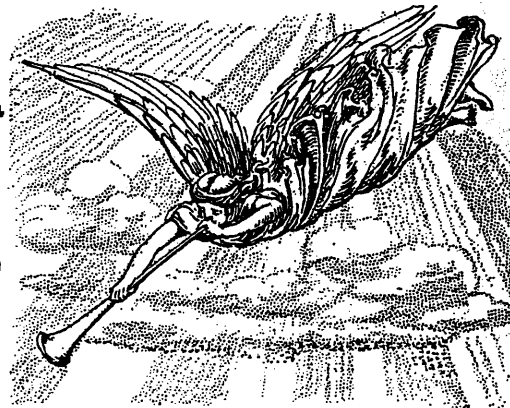
1 Corinthians 15:52

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.

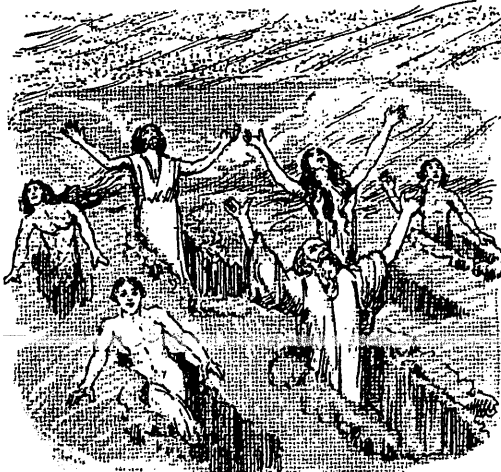
For the Lord himself shall



with a shout, with the voice of the arch-



and with the trump of God: and the dead in Christ shall



first: Then we which are alive and remain shall be



2A. The Angels Punish the Wicked.

When the long-delayed and well-deserved judgment comes upon a Christ-rejecting world, God will employ cosmic catastrophes, hordes from hell and angelic avengers. Beginning soon after the commencement of the Tribulation period, angels will be involved in the seal, trumpet and bowl judgments.

Revelation 8:2

² And I saw the seven angels which stood before God; and to them were given seven trumpets.

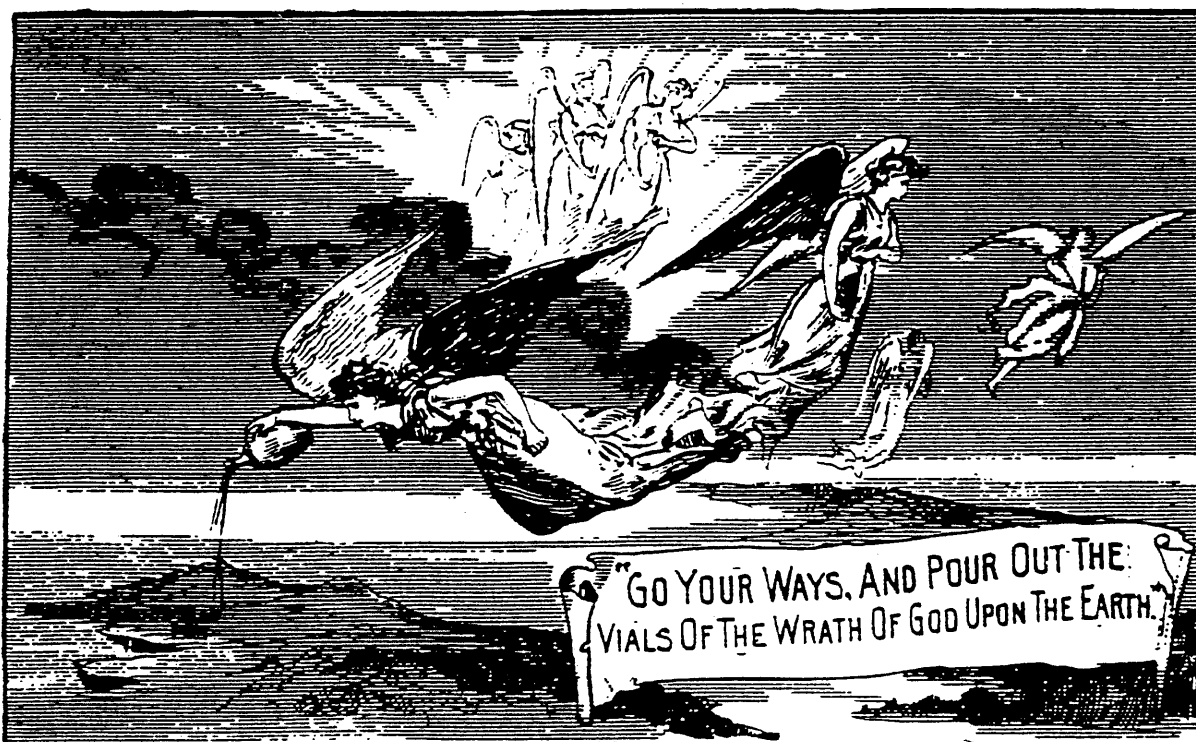
Revelation 8:13

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!

Revelation 10:1-2

¹ And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

² And he had in his hand a little book open: and he set his right foot upon the sea, and *his left foot* on the earth,



The Seven Last Plagues.

3A. The Angels Prostrate Themselves Before God.

Various times throughout the Tribulation the Apostle John is granted a glimpse into heaven where before the throne of God the 24 elders and angelic beings bow in adoration and worship. The angelic woes declared on earth (Rev. 8:13) are paralleled by the angelic worship in heaven.

Revelation 4:6-8

⁶ 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.

Revelation 7:11

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.



4A. The Angels Push Satan to Earth.

At the midpoint of the Tribulation Michael, the archangel, and a host of holy angels will engage Satan and his demons in combat. God's angels will be victorious and Satan and his subjects are forced to restrict their activity to earth for three and a half years. It is interesting to contemplate how this climactic cosmic conflict will take place between spirit beings who do not possess physical bodies. What are the weapons used? How is force applied?

Revelation 12:7-9

⁷And 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.



It was the archangel Michael who led the good angels: "And there was a great battle in heaven; Michael and his angels battled with the dragon,

and the dragon fought and his angels. And they did not prevail, neither was their place found any more in heaven" (Ap. 12:7, 8).

5A. An Angel Preaches the Gospel.

The time of the Great Tribulation will also be a time of unprecedented salvation. The testimony of the 144,000 witnesses, 12,000 from each of the 12 tribes of Israel, will be complemented by other witnesses on earth and an angelic messenger. The latter will preach the gospel to every nation and tribe on earth. His ministry will result in the salvation of vast multitudes. This angel extends God's last call of grace to a world that consistently rejects Him and openly defies Him.

Revelation 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,



6A. The Angels Proceed from Heaven.

The dramatic conclusion of the Tribulation involves the return of the conquering Christ with His heavenly host. The entourage includes the saints of heaven and the holy angels. It is difficult to imagine a more awe-inspiring scene. On earth the foreign armies are engaged at Armageddon (Rev. 16:16) and at Jerusalem (Zech. 14:1-3) in bloody conflict. Suddenly the Messiah appears triumphantly, accompanied by angelic hosts and the redeemed of all the ages described as a glistening white army on horseback.

2 Thessalonians 1:7

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

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:

Revelation 19:11, 14

¹¹ 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.

¹⁴ And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

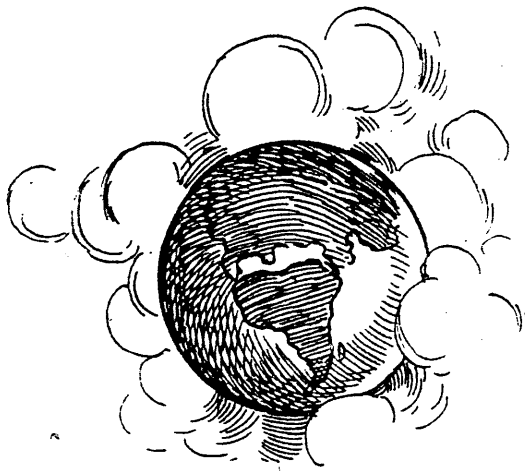


7A. The Angels Present the Elect.

Many of those redeemed in the Tribulation period will die a martyr's death. Others will find a refuge in remote areas of the world. In fact, the region of Ammon, Moab and Edom (Dan. 11:41) to the east of the Dead Sea is designated as an off-limit area for Antichrist where Jews will enjoy safety during the last half of the Tribulation. At His return, Christ will dispatch the angels to summon the elect from their various hiding places to a private audience with the messianic Monarch.

Matthew 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.



8A. The Angels Pull Out the Tares.

Both in the church age and Tribulation the wheat and tares, the believers and unbelievers, coexist side by side within professing Christendom. God is mindful of the fact that Satan has planted professors in the church to undermine the work of God. At the second advent a series of judgments will take place when believers and unbelievers are separated. Angels will aid the Savior in the removing of the impostors from the earth.

Matthew 13:30, 39-42, 49-50

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

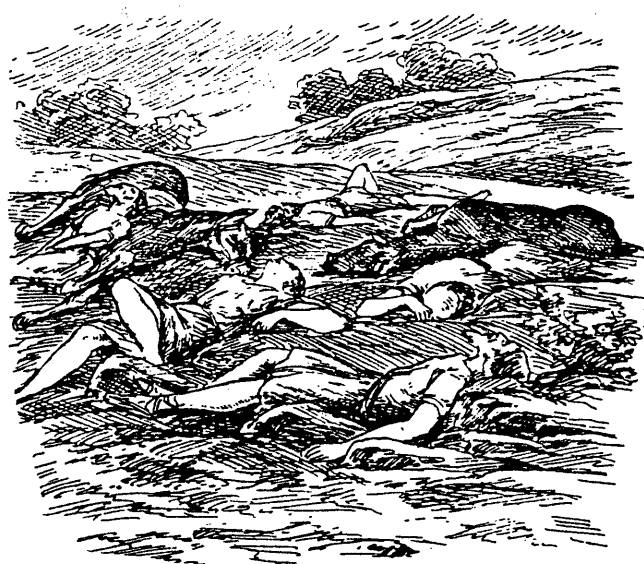
40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

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;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.



9A. An Angel Places Satan in the Pit.

As soon as Christ returns He will consign Antichrist and his false prophet to the Lake of Fire (Rev. 19:20). Perhaps at the same time an angel operating at the command and in the authority of God will bind Satan in the bottomless pit, rendering him inactive for 1,000 years in his work of deceiving the nations.

Revelation 20:1-3

¹ 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.



10A. The Angels Produce the Books.

After the 1000 years of Christ's reign, all the unsaved of all the ages appear before the Great White Throne in heaven. The book of life is opened to indicate that these individuals were never saved. Likewise, the books of works will be presented and the punishment of the unsaved will be based on the amount of wickedness committed during their lifetime. While angels are not specifically mentioned in connection with this judgment, it is reasonable to assume that angels are involved in opening the books here, much like an angel is involved earlier in presenting the book of judgment.

Revelation 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.

Revelation 10:1-2

¹ And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

² And he had in his hand a little book open: and he set his right foot upon the sea, and *his left foot* on the earth,



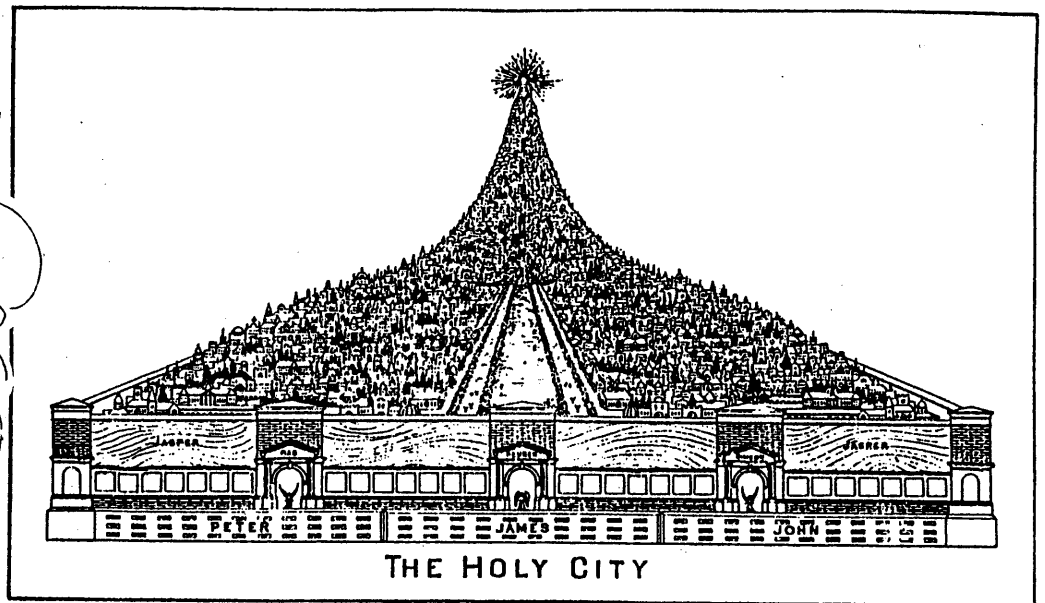
11A. The Angels Populate the New Jerusalem.

The believer's heavenly home, the New Jerusalem, promised by the Savior to His disciples in John 14:1-3, will also be the residence of the triune God and an innumerable company of angels. This everlasting residence of the redeemed will settle on the new earth after the old heavens and old earth have passed away.

Revelation 21:1-2

¹ 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.



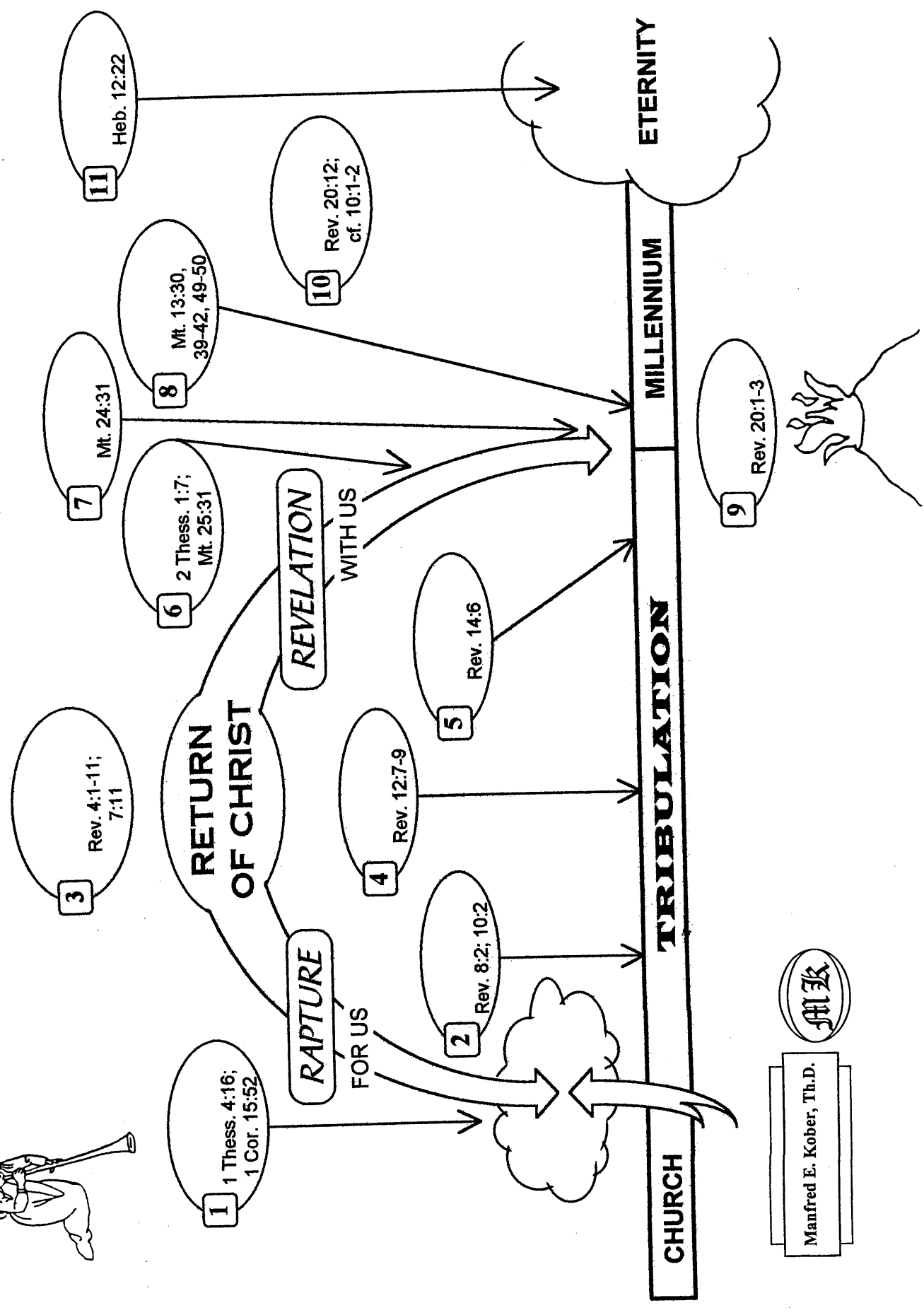
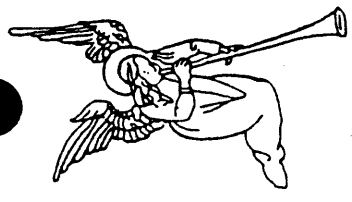
HEBREWS 12

²² But ye are come unto mount Zion, 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,

²⁴ And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

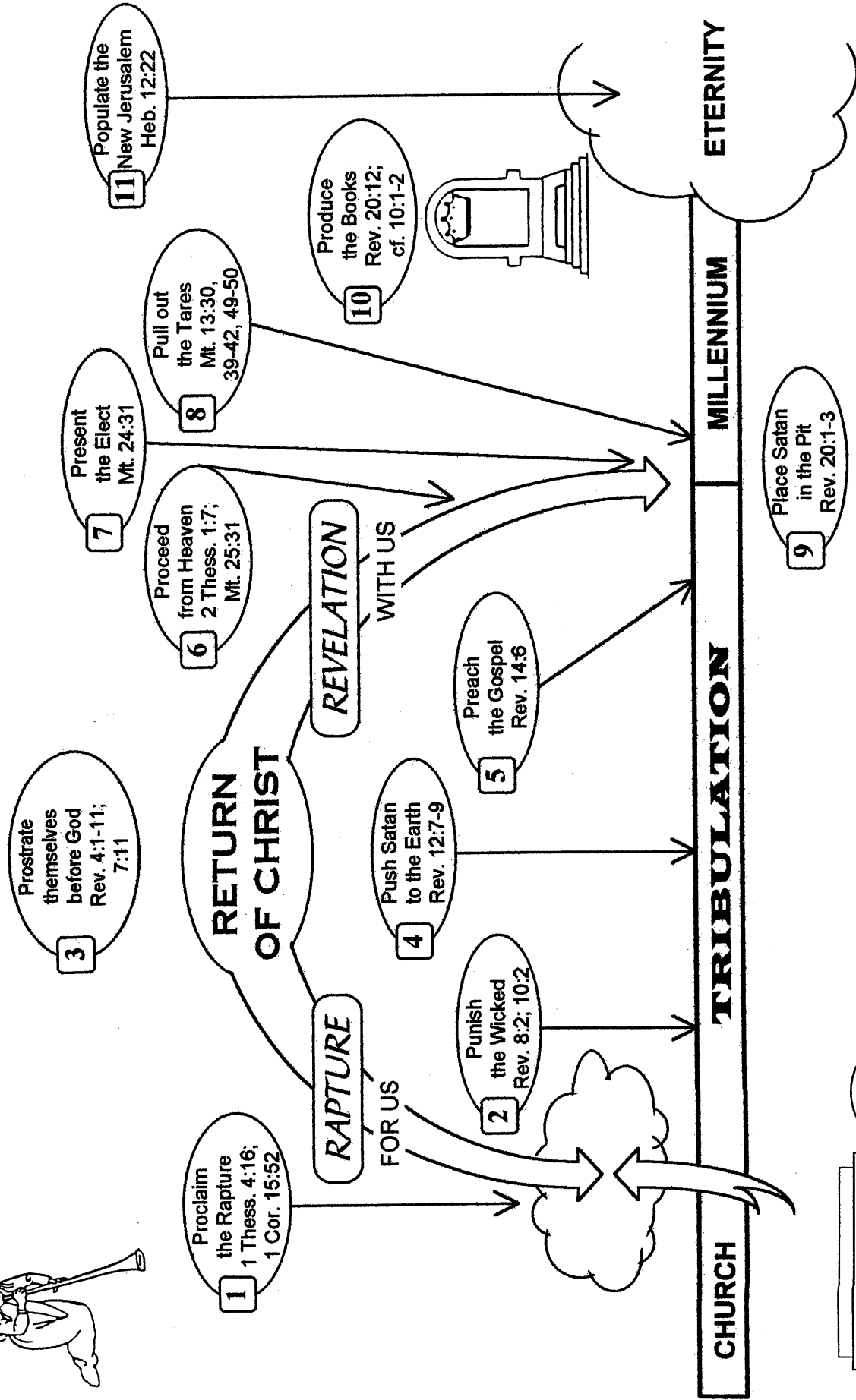
Eschatology of Angels



Manfred E. Kober, Th.D.



Eschatology of Angels



Manfred E. Kober, Th.D.



DEMONS: THEIR SUPERNATURAL ABILITY AND SATANIC ACTIVITY



1A. THE IDENTITY OF DEMONS:

1b. Their origin:



- 1c. The depraved souls of departed evil men:
Upon death the wicked immediately goes to a place of punishment.
Heb 9 27
- 2c. The disembodied spirits of a pre-Adamic race:
There is no evidence that the earth was populated with human-like beings before Adam and Eve.
- 3c. The degenerate offspring of angels and antediluvian women:
Whoever the "sons of God" of Genesis 6 were, they were not fallen angels. Only good angels are called sons of God.

The term "sons of God" according to recent archeological discoveries, refers in Near-Eastern literature to a group of tyrant or noblemen who claimed divine origin for themselves and wanted to subjugate other tribes through indiscriminate intermarriage (as did Solomon centuries later).

4c. Fallen angels

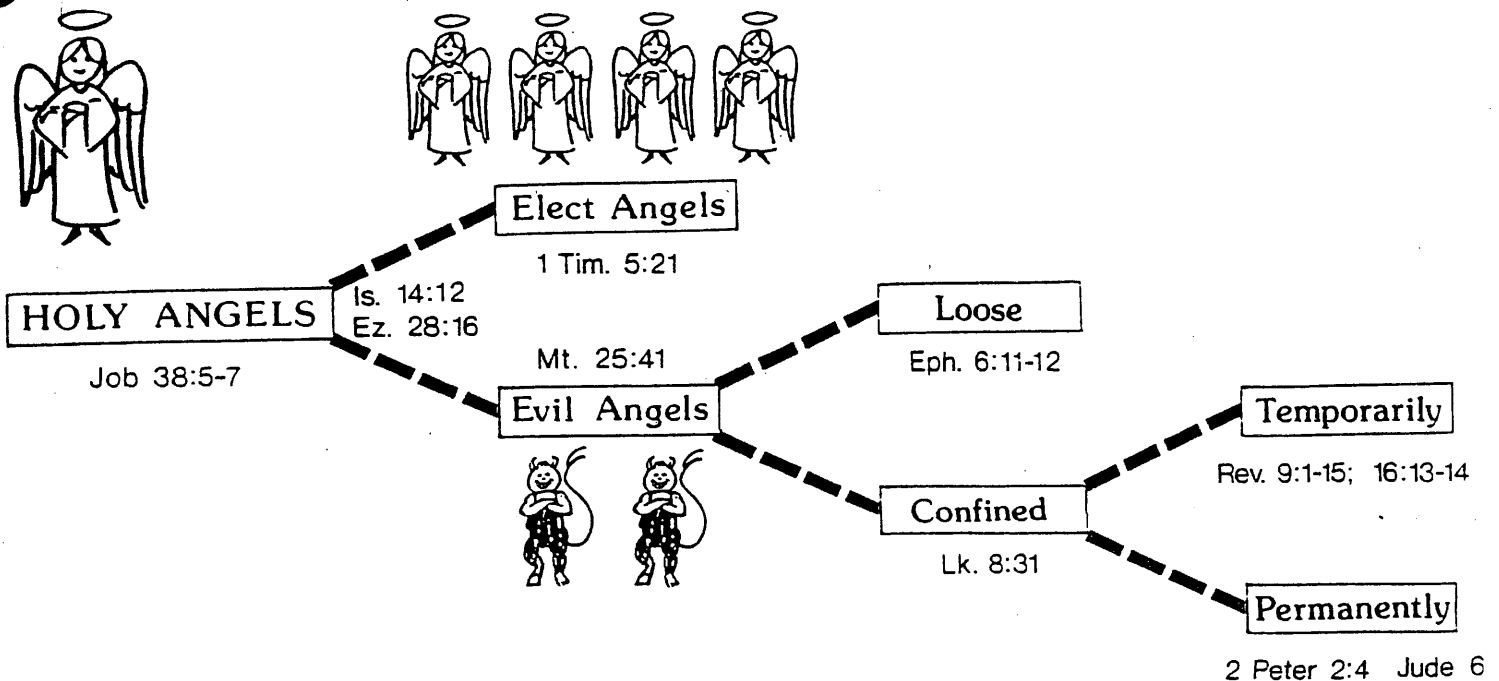
- 1d. Satan is an angel and is called the prince of demons:
Matthew 12:24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.
- 2d. Satan has angels which apparently are identical with demons:
Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.
- 3d. Satan has well-organized ranks of angels:
Ephesians 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.
- 4d. Some demons are confined already and some are loose to do Satan's work:

2 Peter 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.

Rev. 9-11

The Spirit World



2b. Their reality:

1c. 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 (1Tim. 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).

2c. Their acknowledgement by Christ:

1d. 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 (Mark 5:8), had complete power over them (Matt. 12:29) and viewed His conquest over them as over Satan (Luke 10:17-18)” (*Ibid.*).

2d. The logical alternatives:

- 1e. Christ accommodated Himself to the superstitious beliefs of His age.
- 2e. Christ was deceived.
- 3e. Christ or the Evangelists were deceivers.

3c. The assent of the Jews:

Even Christ’s enemies accepted the reality of demons and no one denied that He cast them out.

3b. Their names:

1c. The Bible usage:

In the AV the word “demon” itself does not occur but these beings are variously designated by such terms as:

- 1d. “Devils”

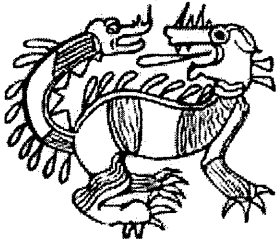
Matthew 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

2d. "Spirits"

Matthew 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:

3d. "Unclean spirits"

Matthew 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.



4d. "Foul spirits"

Mark 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.

5d. "Evil spirits"

Luke 8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils.

2c. The derivation:

1d. Daimon

1e. Frequency:

Once in the critical text:

Matthew 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:

Mark 5:12

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

Luke 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.)

Revelation 16:14

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world,

Dæmon, in Greek *δαίμων*, and its derivative *δαίμόνιον*, both rendered "devil" in the English version of the New Test.; in the original, however, they are carefully distinguished from the term *διάβολος*. See **DEVIL**. These two words, *δαίμων* and *δαίμόνιον*, are used as synonymous both by profane and sacred writers. The etymologies which the Greek authors themselves assign to them all point to some supposed characteristic of those *intelligent beings* to whom the words are applied. For example, Plato, in his *Cratylus* (i, 398, ed. Serran.), derives the word from *δαίμων*, "knowing" (of which, indeed, the form *δαίμων* is found in Archil. [B.C. 650]), in allusion to the superior intelligence and consequent efficiency ascribed to dæmons; Eusebius (*Præp. Evang.* iv, 5) from *δειμαίνω*, "to be terrified;" others, as Proclus (*in Hesiod.*), from *δαίω*, "to distribute," because dæmons were supposed to assign the lots or destinies of mankind (in which case it would be similar to *Μοῖρα*). The subject is greatly encumbered with superstition.

to gather them to the battle of that great day of God Almighty.

Revelation 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.

2e. Meaning
from dao, meaning "knowing" or "intelligent"
demons: beings who have superior knowledge to that of humans.

2d. Daimonion:

1e. Frequency: 59 times as devil(s)
1 time as god (Acts 17:18 "a setter forth of strange gods...")

2e. Meaning:

1f. To the pagans:

2f. To the Jews:

3d. Daimonizo:

4b. Their personality:

1c. Liberal denials:

Davies: so-called demonism is nothing more than "certain diseases superstitiously regarded as due to demonical influence."

2c. The biblical description:

1d. Their intellect:

1e. They recognize Jesus:
Mark 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.

2e. They construct doctrinal systems:
1 Timothy 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;

2d. Their emotions:



1e. Their impassionate pleas ("besought")
 Matthew 8:31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

2e. Their "trembling" in anticipation of judgment:
 James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

3d. Their volition:

Their choice of the alternative of entering the swine:
 Matthew 8:31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

Luke 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).

5b. Their nature:

1c. They are spirit beings:



1d. 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.

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.

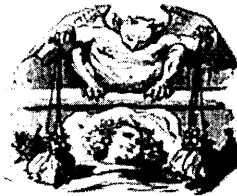
2d. They are described as spirit beings:

Luke 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.”**

3d. They crave embodiment:

Lk. 11: 23-26 He that is not with me is against me: and he that gathereth not with me scattereth. ²⁴When 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. ²⁵And when he cometh, he findeth it swept and garnished. ²⁶Then 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.

2c. 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.

3c. They are powerful beings:

1d. 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. ¹²And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. ¹³And he laid his hands on her: and immediately she was made straight, and glorified God. ¹⁴And 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. ¹⁵The 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? ¹⁶And 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? ¹⁷And 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.

2d. 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.)

4c. They are immoral beings:

1d. 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.

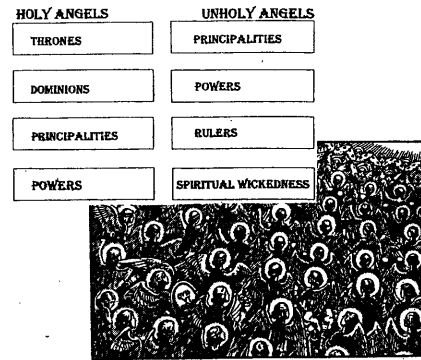
Lk. 8:29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

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.



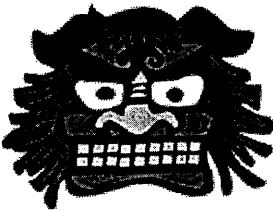
For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

COL. 1:16



EHP. 6: 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.

- 2d. 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).

2A. THE ACTIVITY OF DEMONS

- 1b. Their activity in relation to Christ:
1c. 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 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).

- 2c. 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.

3c. 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.

2b. Their activity in relation to men:

1c. Demonic oppression:

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.

2c. Physical diseases:

1d. 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.

2d. 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. ¹²And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

3c. 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.

4c. Moral attacks:

1d. 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.

2d. 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; ²Speaking lies in hypocrisy; having their conscience seared with a hot iron; ³Forbidding 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.

2c. Demonic opposition:

1d. By means of promoting idolatry:

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.

2d. By means of instigating jealousy, faction, and pride.

James 3:13-16 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. ¹⁴But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. ¹⁵This wisdom descendeth not from above, but is earthly, sensual, devilish. ¹⁶For where envying and strife is, there is confusion and every evil work.

3d. 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: ¹⁷The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. ¹⁸And 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.

4d. 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;

3c. Demonic possession:

1d. The theological definition:

1e. 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.

2e. 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."

2d. The main characteristics:

1e. Demon possession involves the residing of a demon or demons in the person.

2e. 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, ²⁴Saying, 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. ²⁵And Jesus rebuked him, saying, Hold thy peace, and come out of him. ²⁶And 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, ⁷And 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. ⁸For he said unto him, Come out of the man, thou unclean spirit. ⁹And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. ¹⁰And he besought him much that he would not send them away out of the country. ¹¹Now there was there nigh unto the mountains a great herd of swine feeding. ¹²And all the devils besought him, saying, Send us into the swine, that we may enter into them.

- 3e. 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.

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 lunatick, and those that had the palsy; and he healed them.

- 4e. 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.

- 5e. 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.

- 6e. 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.

7e. 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.

3d. The Synoptic illustration:
Lk. 8:26-39
Mt. 8:28-34
Mk. 5:1-20

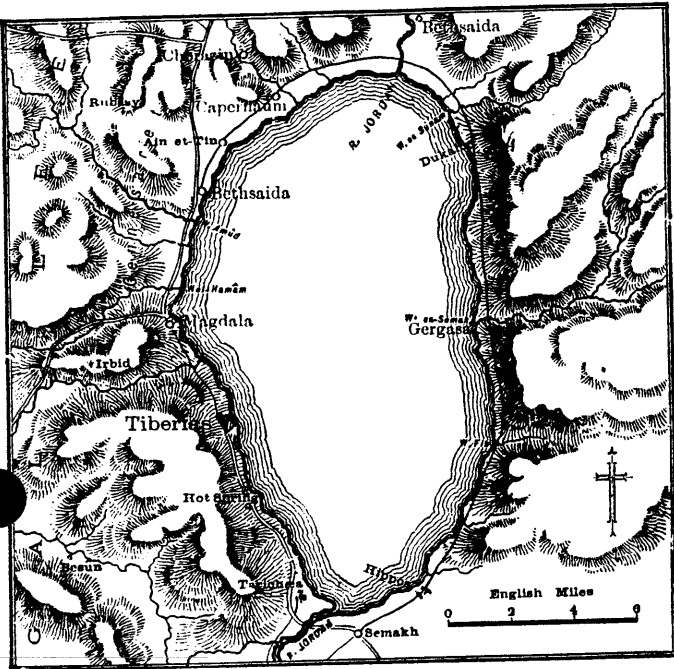
All three Synoptics record what may be called the classic case of demon possession which reveals all the characteristics of possession. Dr. Kurt Koch, a German pastor and psychiatrist, has listed these marks in terms of modern psychiatry. He discusses the Marcan account:

- 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.)

4d. Possible identification of demon possession:



THE HILL COUNTRY ROUND THE SEA OF GALILEE.



MAP OF THE LAKE OF GALILEE.

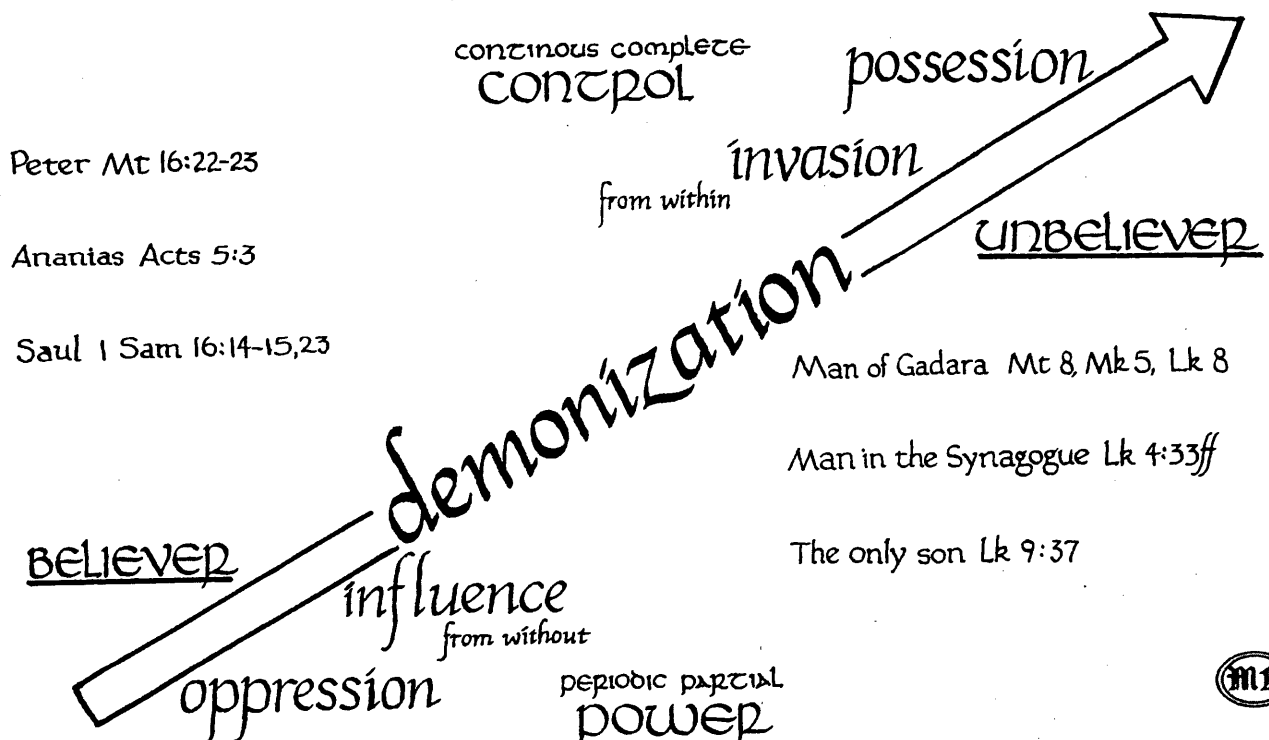


JESUS CASTS OUT THE EVIL SPIRITS.



- 1e. Spurious admission of certain individuals: Persons who claim to be demon possessed usually are not.
 - 2e. 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.
 - 3e. Sudden agitation at the name of Christ: A demonized individual reacts violently to the name of Christ.
 - 4e. Supernatural abilities of physical or mental nature: A demonized individual frequently displays supernatural strength or superhuman mental ability.
 - 5e. 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.
- 5d. The human subjects:
It is best to use the biblical term "demonized," rather than demon possession.
- 1e. The unsaved as subjects of demon possession or invasion:
 - 2e. The saved as subjects of demon oppression or influence:

CAN A CHRISTIAN BE DEMON POSSESSED ?





1A. Distinctives of demon possession: (Mark 5)

- 1b. Unclean _____: v. 2-3
- 2b. Unusual _____: v. 3
- 3b. Continuous _____: v. 4
- 4b. Abnormal _____: v. 5
- 5b. Paradoxical _____: v. 6
- 6b. Superior _____: v. 7
- 7b. Paralyzing _____: v. 10

2A. Discernment of demon possession:

- 1b. The individual who claims to be demon possessed is not.
- 2b. Display of supernatural power or intelligence
- 3b. Resistance to _____ and _____
- 4b. The believer's spiritual _____ is triggered by the _____

3A. Deliverance from demon possession:

- 1b. Determine the _____ which caused demonic possession.
- 2b. Confess any known _____.
- 3b. Secure the regular _____ of _____ believers.
- 4b. Rely on the superior power of the Holy Spirit.

6d. The cure of demon possession:

- 1e. 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.
- 2e. 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

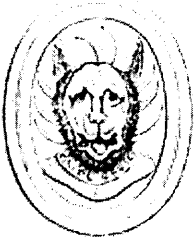
DEMON POSSESSION



- 1A. Distinctives of demon possession: (Mark 5)
 - 1b. Unclean habits: v. 2-3
 - 2b. Unusual ability: v. 3
 - 3b. Continuous movement: v. 4
 - 4b. Abnormal sounds: v. 5
 - 5b. Paradoxical behavior: v. 6
 - 6b. Superior intelligence: v. 7
 - 7b. Paralyzing fear: v. 8
- 2A. Discernment of demon possession:
 - 1b. The individual who claims to be demon possessed is not.
 - 2b. Display of supernatural power or intelligence
 - 3b. Resistance to Bible reading and prayer
 - 4b. The believer's spiritual alarm is triggered by the Holy Spirit.
- 3A. Deliverance from demon possession:
 - 1b. Determine the sin which caused demonic possession.
 - 2b. Confess any known sin.
 - 3b. Secure the regular intercession of mature believers.
 - 4b. Rely on the superior power of the Holy Spirit.

voice and personality can dominate, something not likely for the believer.

7d. The problematic evaluation of demon possession:



Alex Konya had an extremely helpful discussion of demon possession and exorcism. It seems to be worthwhile to reproduce the entire section from his excellent book.

Present-day "exorcisms" can be explained in four ways. First, problems may be falsely attributed to demon possession when, in fact, the source of such problems may be found elsewhere. The most common mistakes relating to false identification usually involve the failure to recognize mental derangement or the fallen nature of man. Certain kinds of mental disorders, for example, may manifest themselves in bizarre or violent behavior, terrible fears or hallucinations; yet the problem may be unrelated to demonism. Here are some Biblical examples of gross moral sin or bizarre behavior not due to demon possession: Lot's incest with his own daughters (Gen. 19:30-38); homosexuality and the rape of a woman by the Benjamites (Judg. 19:29,30); and the murder of seventy half-brothers by Abimelech (Judg. 9:1-5). These were terrible and even bizarre acts, but they apparently were the result of man's wicked sinful nature, not demon possession. Human depravity is terrible indeed, but it must not be confused with demonization.

Second, demons themselves may mislead by deliberately and voluntarily leaving their victims, thus creating a false impression of being cast out. Cases in point are the exorcists of Mathew 12:27 and other exorcists such as the sons of Sceva. There is no way apart from Scripture to determine if a demon's departure is faked or if he really is compelled to leave. Demons may voluntarily depart to further their own purposes or to promote false recognition in association with *any* ministry.

Third, many so-called Biblical exorcisms may in fact be more correctly understood to be prayers for *divine* compulsion to remove these evil spirits from their victims. Many protracted prayer-battles fall into this category. These experiences, which are sometimes valid, are incorrectly called "Biblical exorcism," when in fact they bear little resemblance to the demonic expulsions performed by Jesus and the apostles. We have no reason to believe that Jesus cannot sovereignly cast demons out even today, when earnest believers call upon Him to deliver the hapless victims of demonization. This is not, however, a display of casting out demons as it was in the New Testament. It is a different phenomenon.

Fourth, some present-day exorcisms may be explained by the power of suggestion. It is interesting to observe that certain types of "demon possession" sometimes seem to follow exorcists who warn about the dangers of these kinds of possessions. A sincere Christian counselor who works with the demonic mentioned in passing that most of his counselees had already suspected a demonic source to their problems when they came to him. This suggests a possible subliminal conditioning to finding a demonic source to problems among at least some counselees.

(*Demons, A Biblically Based Perspective*, pp. 91-92)

3b. 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.

8

DES MOINES TRIBUNE Mon., June 12, 1979

Berkowitz terms total 315 years in 13 shootings

NEW YORK, N.Y. (AP) — After a friend of one of his victims screamed, "You're gonna burn in hell," "Son of Sam" killer David Berkowitz was sentenced today to a total of 315 years for six murders and seven wounding. Under state law, he could be paroled in 30 years.

In rapid appearances before trial court judges from three New York boroughs, Berkowitz was given consecutive 25-year-to-life sentences for the six murders in the random shooting rampage that terrorized the city for a year.

He received additional sentences for the woundings.

Ira Jultak, one of Berkowitz's attorneys, said an appeal would be filed within 30 days on grounds that Berkowitz was not competent to be tried, enter a plea or be sentenced.

Berkowitz, 25, first appeared to be sentenced for the murder of his last victim, Stacy Moskowitz. After sentencing was pronounced in that case, Daniel Carrique, a friend of the

Moskowitz family, bolted from his courtroom seat and went screaming after Berkowitz.

However, guards in the court building, which was overflowing with heavy security measures, got to Carrique, and carried him from the courtroom. He was arrested and was to be charged with assault and obstruction of government administration, a court officer said.

Then, Justices Nicholas Tsoucalas of Queens and William Kapelman of the Bronx took the bench and completed the one-hour session. It brought, at least for a moment, an end to the rampage that began July 29, 1976, and ended Aug. 11, 1977, when he was arrested outside his suburban Yonkers apartment.

Berkowitz appeared somber and docile as he entered the courtroom manacled and wearing a blue suit and open shirt. He did not break into the wild outbursts that forced postponement of a similar session last month.

Justice Joseph Corso informed the



David Berkowitz
Attorneys plan appeal

court that a psychiatric examination filed last Thursday found Berkowitz competent to be sentenced.

Twice, Corso asked Berkowitz if he wanted to address the court. Berkowitz answered, "No," and "No, sir."

Corso then imposed sentence for the July 31, 1977, murder of Moskowitz, 20. Corso also sentenced Berkowitz to 25 years sentence for the wounding of Robert Violante, Moskowitz' date who lost one eye and most of his sight in the other eye when Berkowitz opened fire as they sat parked on a Brooklyn lovers' lane.

It was after both sentences were imposed that Carrique, a family friend who has accompanied Moskowitz' mother, Neysa, to the hearings, leaped to his feet and charged toward Berkowitz.

The guards lifted Carrique off the floor and carried him horizontally from the courtroom.

Outside the courtroom, Neysa Moskowitz said of Berkowitz, "I want him dead."

She said she was not satisfied with the sentence and called for the restoration of capital punishment in New York State.

Berkowitz signed himself "Son of Sam" in notes sent to a newspaper columnist before his capture. The reference evidently was to a neighbor of Berkowitz's, Sam Carr, through whose dog Berkowitz said he got messages ordering him to kill.

Judge Kapelman asked Berkowitz whether he or the demons had entered the guilty pleas. "They had some influence," Berkowitz said. "That's what the demons want."

Kapelman said he desired "that this defendant remain in jail for life, until the very day of his death."

The final matter was disposition of Berkowitz's claim that he set 2,000 fires in New York City between 1974

B2 s Mon., Apr. 13, 1981 Seattle Post-Intelligencer

Could a Demon Make Him Do It?

It is a case within a case. In addition to the Warrens, who have an arguable commercial interest in the matter, it involves clergy of the Catholic Church, a family that seems utterly convinced of the devil's presence in their house and a defense attorney who intends to force evidence of that influence onto the court. "The courts have dealt with the existence of God," says Martin Minella, the attorney. "Now they're going to have to deal with the existence of the devil."

The case arises at a time when there is a growing belief across the nation in various forms of the occult. The publishing and movie industries in the last several years have become factories of books and films about the supernatural. A national Gallup Poll taken 15 months ago for the journal Christianity Today showed that 34 percent of adults believe that "the devil is a personal being, who directs evil forces and influences people who do wrong."

That is essentially the defense being offered here for

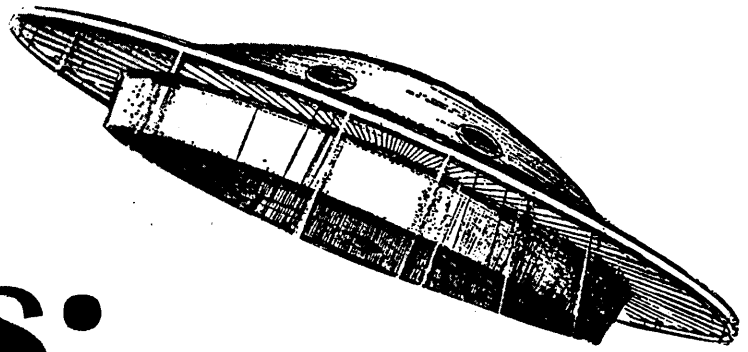
Johnson. A compact, muscular youth with wispy blond hair, he has no prior criminal record, and it appears that the only witnesses to the slaying are his two younger sisters and his 28-year-old girlfriend, Deborah Glatzel. The slaying reportedly took place after Johnson, Glatzel and Bono, all friends, had returned from lunch. An argument ensued and Bono was stabbed.

Glatzel is saying that the killing was literally the devil's work — that Johnson had become possessed while trying to help free her younger brother from being possessed. There are others who are saying the same, and they have what they say is evidence.

"Look at this one," Glatzel said one recent day. She pushed a color snapshot across the table. It showed her brother, an obese and mop-haired boy of 12, lying on his back on the floor with a sloppy expression on his face. Kneeling over him, pressing a crucifix from a chain around his neck onto the boy's forehead, was Johnson, whom she calls Cheyenne. The next photograph seems to show Johnson trying to hold the boy down, and the crucifix, with its chain broken, is lying on the floor.

Those and a stack of other photographs and tape recordings, Glatzel and the boy's mother say, were made in the months since last July, as four Catholic priests, the Warrens, the boy's family and Johnson all worked to free the boy from what the family had come to regard as possession by the devil.

"He would kick, bite, spit, swear — terrible words," his mother, Judy, said. Worse, she said, he experienced strangling attempts by invisible hands which he tried to pull from his neck, and powerful forces would flop him rapidly head to toe like a rag doll. "And he can't even do a sit-up," she said. "He's too fat."



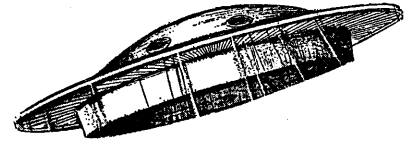
UFOs:

A DEMONOLOGY CONNECTION?

Manfred E. Kober, Th.D.

UFO'S: A DEMONOLOGY CONNECTION?

1A. THE PROOFS FOR UFO'S



1b. Visual evidence:

1c. Kenneth Arnold: June 24, 1947, Mt. Rainier:

The age of the flying saucer began for Americans on June 24, 1947. Pilot Kenneth Arnold was flying a private plane near Mt. Rainier, Washington when he observed a chain of nine peculiar-looking objects flying from north to south at approximately 9,500 feet. Describing the objects that evening to a newspaper reporter, Arnold said that they "flew like a saucer would if you skipped it across the water." That was the origin of the term "flying saucers." Since then there have been tens of thousands of reports of strange objects in the sky.

2c. Arthur Godfrey:

Godfrey was one of the major entertainers two generations ago. Each Monday he piloted his plane from Virginia into New York City. He reports being accompanied on several occasions by strange non-aircraft-like crafts flying intermittently on his right then left wingtips. He refused to speculate what the unidentified objects might have been.

3c. Betty and Barney Hill, Portsmouth, NH:

The experience of the Hills has been considered for many years by believers as a classic close contact of the UFO sightings. The Hills, both middle-aged at the time of the incident, were partners in a mixed marriage: she was white, he was black. In September 1961 they returned by car from a vacation in Canada to their home in Portsmouth, New Hampshire. Somehow the trip took about two hours longer than it should have taken. Beset by a number of emotional problems subsequently, both testified separately under hypnosis that they encountered a UFO parked on the lonely country road. The human-like creatures from the craft took Betty and Barney on board and gave them a series of physical tests before releasing them. Through mental telepathy they were told that they would not recall the incident.



4c. Jimmy Carter and the Governor of Ohio:

While Governor of Georgia, before becoming President of the USA, Jimmy Carter testified in October 1969 that he witnessed a UFO. As a former nuclear scientist, he could not explain the sighting.

5c. Astronaut James McDivitt:

On a Dallas radio show, he gave testimony that he and the other astronauts, while flying over Australia, viewed a strange craft which was also tracked by radar from western to eastern Australia. He did not believe that it was of human origin.

6c. The Roswell incident:

Sometime during the first week of July 1947, a local New Mexican rancher near Roswell discovered a considerable amount of debris scattered over a large area of his ranch. After he notified the authorities, military personnel from nearby Roswell Army Airfield closed out the area and retrieved the wreckage. On the morning of July 8, 1947, Colonel William Blanchard, Commander of the 509th Bomb Group, issued a press release stating that the wreckage of a "crashed disk" (UFO) had been recovered. The UFO discovery made headlines in over 30 US afternoon newspapers that same day.

Within hours the Air Force rescinded the first press release and charged the initial investigators with an enormous blunder of identifying a weather balloon and its radar reflector as the wreckage of a "crashed disk."

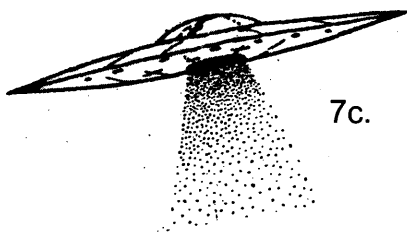
In recent years the government has given two additional and contradictory explanations in an effort to explain away the reported UFO incident.

For a detailed report see <http://www.cufos.org/ros2.html>

7c. The Rendlesham Forest incident:

In December 2002 the British government, after a lengthy cover-up, released the eyewitness accounts by US Air Force officers at a military base near Rendlesham Forest, near Ipswich in Suffolk, southeastern England, who saw a brilliantly lit object land in the forest in December 1980.

A report by the American Deputy Base Commander, Lieutenant Colonel Charles Halt of the US Air Force, is reproduced in the appendix. The news release about the Rendlesham Forest UFO sighting can be read at <http://www.ufoevidence.org/documents/doc664.htm>



8c. Sightings by responsible personnel:

On the night of November 17, 1989, the crew of a JAL 747 cargo plane reported seeing an object near them at the altitude of 30,000 feet, over Alaska, "two times bigger than an aircraft carrier." (See the *Newsweek* report in the appendix.)

9c. Sightings around the world:

Numerous UFO sightings are reported in countries around the world. In 1991 the Belgian Ministry of Defense released radar tapes from two Belgian Air Force F-16s that had been scrambled to pursue a UFO detected by four ground-based radar stations. The object was also seen by numerous citizens and by police.

2b. Pictorial evidence:

1c. Photographs:

2c. Films:

3b. Material Evidence:

1c. Crafts or parts of crafts:

2c. Occupants:

3c. Landing traces:

Encounters with UFOs are sometimes cataloged the following way:

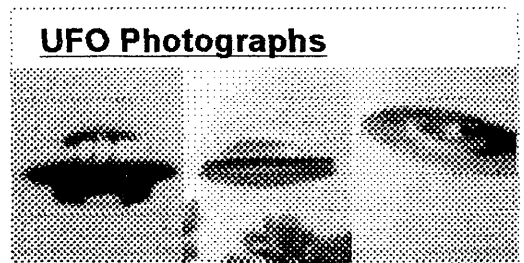
- 1—Close encounters of the first kind: less than 500 feet from the observer.
- 2—Close encounters of the second kind: record of a visit or encounter with the UFO.
- 3—Close encounters of the third kind: presence of animated creatures.

2A. THE POPULARIZING OF UFO'S:

1b. John Fuller: *The Interrupted Journey, Incident at Exeter*

2b. Charles Berlitz: *The Bermuda Triangle* (See book review in the appendix.)

3b. Erich von Däniken: ("von Däniken is not a scholar but an autodictat")
Chariots of the Gods



DDP
Erich von Däniken: 

(Clifford Wilson has capably answered this book with his engaging *Crash Go the Chariots.*)

Gods from Outer Space
The Gold of the Gods
In Search of Ancient Gods, etc.

Chariots of the Gods: Unsolved Mysteries of the Past
 by Erich Von Daniken,

4b. J. Allen Hynek, the late Director of NW University Dearborn Observatory:

5b. Films:

- 1c. Star Wars
- 2c. Close Encounters of the Third Kind
- 3c. Return from Witch Mountain
- 4c. Star Trek
- 5c. E.T.
etc.

Area 51 / S4 / Dreamland
 Category : Government Conspiracies

One of the most well known Government Cover-ups of the present day - the existence of an alleged top secret military base in North America, known as "Area 51" or "Area S4". Situated 95 miles north of Las Vegas near dried up "Groom Lake", the base is surrounded by mystery and intrigue, and is believed by some to be used by the US Military to reverse-engineer captured Alien Technology.

3A. THE POSSIBILITIES CONCERNING UFO'S

- 1b. Scientific hoax
- 2b. Natural phenomena
- 3b. Interplanetary crafts
- 4b. Intergalactical objects
- 5b. Earthbound civilizations
- 6b. Secret weapons
- 7b. A real mental vision as a substitute for God
- 8b. Ultradimensional beings

The Area 51 Legacy

In the past the base was used as a testing ground for previously top secret military projects such as the U2, F117A and SR-71.



However in recent years, incredibly fast and advanced airborne craft have been sighted by hundreds of witnesses over the Area51 test ground "AreaS4", which clearly exceed all of humankind's current technological abilities.

This, along with reports of Alien Bodies and other strange Extraterrestrial artifacts witnessed by those who have worked at the base, has now lead many to believe that Area51 houses much more than a few new test aircraft.

4A. THE PERCEPTION OF UFOS:

It is an extremely interesting and telling *Life* magazine poll, published in *Life* in its March 2000 issue, indicates that about half of America's population believe that UFOs are real and about 6 per cent of America's population claims to have seen UFOs.

LIFE UFO POLL

1. Do you think there is intelligent life somewhere in the universe, other than on Earth, or not?

Yes	54%
No	32%
Not sure*	14%

4. In your opinion, are UFOs real or just the product of people's imaginations?

Real	43%
Imaginary	42%
Not sure*	15%

5. Have you or anyone you know ever seen a UFO, or haven't you?

Yes, personally	6%
Yes, someone I know	13%
No	79%
Not sure*	2%

5A. THE PROBLEMS CONCERNING UFOS:

1b. The Astronomical problems:

1c. Distances to the stars:

There are 100 billion stars in the Milky Way Galaxy.
There are 100 billion galaxies in the universe.
There are one million planets supposedly inhabited.

2c. Difficulties of space travel:

The nearest star, Proxima Centauri, is 4.3 light years away. One light year equals 6 trillion miles. At the speeds of 17,500 MPH it would take about 170,000 years for a craft from our nearest star to reach us.

If UFOs are interested in earth's technology developed in the last 40 years, they must have had an advanced knowledge of that for 169,960 years.

Theoretically it could be, of course, that a civilization more advanced than ours would have developed means of transportation faster than the speed of light.

Many clear-thinking scientists discount the possibility of space travel:

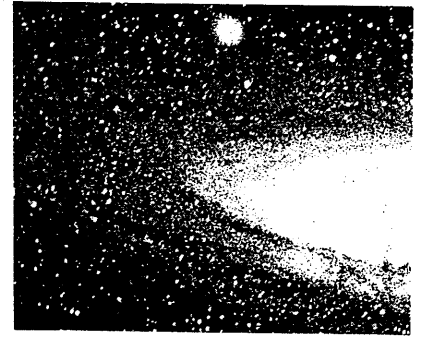


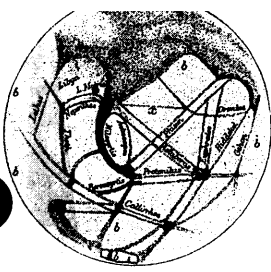
Interstellar travel, it seems to us, will be enormously difficult for any community, no matter how advanced. The probability of its occurrence in sparsely populated parts of the galaxy is remote. The idea that Earth is under more or less constant, or even sporadic, surveillance by interstellar spacecraft, whose crews have gone to very great lengths to get here and who do not then reveal themselves to us, is, simply, preposterous.

(Menzel, Donald H. & Ernest H. Taves, *The UFO Enigma—the Definitive Explanantion of the UFO Phenomenon*, Doubleday & Company, Inc., 1977, p. 209.)

3c. Discoveries in space:

Space exploration on earth's planets such as Mars has indicated that there apparently is no life, though scientists have supposed





that most certainly rudimentary forms of life would be present at least on Mars. Recent Mars probes may have found evidence that water formerly existed on Mars, but their conclusion that therefore life may have evolved is unscientific, wishful thinking.

4c. Dismissals that life exists elsewhere:



Marsmensch, Marskanäle*

Two scientists, Peter D. Ward and Donald C. Brownlee, in their book *Rare Earth* (2000) say the conventional wisdom is wrong. Life does not exist in distant galaxies, only on this planet.

Drawing on new findings in astronomy, geology and paleontology, the two argue that humans might be alone, at least in the immediate neighborhood of the cosmos. Modern science is showing that earth's composition and stability are extraordinarily rare. Most everywhere else, the radiation levels are too high, the right chemical elements too rare in abundance, the hospitable planets too few in number and the rain of killer rocks too intense for life ever to have evolved into advanced communities (*New York Times*, Tuesday, February 8, 2000, P. D1).

2b. Biblical problems:

1c. The silence of Scripture:

While some have seen evidence of UFOs in passages such as Ezekiel 1, it is better to understand them as angelic beings. Furthermore, there are no references in the Bible to life on other planets.

2c. The questions of theologians:

If there are other life forms in the universe:

- 1—Are these extraterrestrial beings fallen creatures?
- 2—Did Christ die for them?
- 3—What is their destiny?
- 4—Where is the biblical support?



6A. THE PRINCIPLES OF THE BIBLE:

1b. The earth is a special creation of God: Isa. 45:18

For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: "I am the LORD, and *there is no other*."

2b. The sun, moon, and stars were created for man's benefit: Gen. 1:16-18

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

- 3b. The earth alone seems to be inhabited: Ps. 115:16

The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.

- 4b. The biblical doctrine of man shows him to be a direct creation from the hand of God:

Mt. 19:4 (Mark 10:6) And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female.

Man did not evolve through lower forms of life. And there is no evidence that life would evolve elsewhere.

- 5b. The Scriptures give a detailed revelation concerning all of God's creation:

- 1c. The division of Psalm 8

PSALM 8

Creation 1-3

Humiliation 4-5

Exaltation 6-9

--The universe is created by God (v.3)

--The universe is put under man's
dominion (v.6)

--The universe includes 3 and only 3 life
forms outside of God:

To the chief Musician upon Git'tith,
A Psalm of David.

- 0 LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.
- 2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.
- 3 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:
- 7 All sheep and oxen, yea, and the beasts of the field;
- 8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.
- 9 O LORD our Lord, how excellent is thy name in all the earth!

- 2c. The doctrine: God's creation & creatures

- 1d. Implications:

- 1e. Divine life:
2e. Angelic life:
3e. Human life:
4e. Lower life:

- 1f. Creatures of the air:
2f. Creatures of the land:
3f. Creatures of the sea:

- 2d. Inference:

- 1e. Since God never mentions any other creatures besides those, it stands to reason that there are no other living beings.

- 2e. There are only two eternal abodes for God's creatures.
- 1f. The Lake of Fire: For the Devil, his angels, and unrepentant sinners, (Mt. 25:41).
- 2f. The New Jerusalem: For God, the holy angels, and the redeemed of all the ages, (Heb. 12:22).

God will eternally reside with men on this earth. There are only two eternal places for God's creatures: the Lake of Fire and the New Jerusalem. Any additional beings from distant planets or galaxies do not fit into the biblical framework.

7A. A PROPOSAL CONCERNING UFOS:

- 1b. The evaluation of the data:
- 1c. The categorization of UFO sighting reports:

CATEGORY	NUMBER	PERCENTAGE
Astronomical	479	21.8
Aircraft	474	21.6
Balloon	339	15.4
Other	233	10.6
UNKNOWN	434	19.7
Insufficient information	240	10.9
TOTAL	2,199	100%

(Davidson, L., *Flying Saucers: An Analysis of Project Blue Book Special Report No. 14*, 4th Edition Rev., 1971).

- 2c. The conclusions thus far:
- 1d. UFOs are not crafts from this earth because their flight patterns and characteristics are beyond earth's present technology.

The so-called **alien visitations** and **alien abductions** should be treated separately from the well-attested sightings of unidentified crafts. The concept of extraterrestrial aliens may well be the product of **psychologically-challenged minds**

rather than real life experiences by individuals who see "something out there."

- 2d. UFOs are not crafts maneuvered by extraterrestrial civilizations because there is no scientific or biblical evidence life exists elsewhere in the universe.



Sir Arthur Conan Doyle had Sherlock Holmes say in "The Case of the Greek Interpreter": **"It is an old maxim of mine that whenever you have excluded the impossible, whatever remains, however improbable, must be the truth."**

If UFOs indeed exist, as evidence appears to indicate, and if they are neither of human nor of extraterrestrial origin, then the only possibility is that they be of divine or angelic origin. Since neither God nor the good angels would involve themselves in trite, trivial and sometimes terrifying maneuvers such as observed by radar and simultaneously by qualified observers (for instance our three Apollo astronauts); the only conclusion is that there is a demonology connection.

- 2b. The emergence of a demonology connection:

- 1c. Recent scientific publications stress the demonology connection of UFOs as a viable alternative.
- 2c. There is no life outside that revealed in the Bible: divine, angelic, human and animal.
- 3c. God and the holy angels would not be involved in UFO capers.
- 4c. Man is unable to produce the kind of crafts observed frequently.

**these crafts fly at times at 6000 mph without causing a sonic boom
 **these objects can make 90 or 180 degree turns at 3000 mph
 **UFO's can materialize then disappear at will

- 5c. The only being apparently capable of producing these phenomena called UFOs are demons:

- 1—To strike terror in the hearts of men in the latter days.
 2—To bring confusion to those who are religiously minded.
 3—To accomplish certain nefarious purposes of their commander:
 "The prince of the power of the air" Eph. 2:2

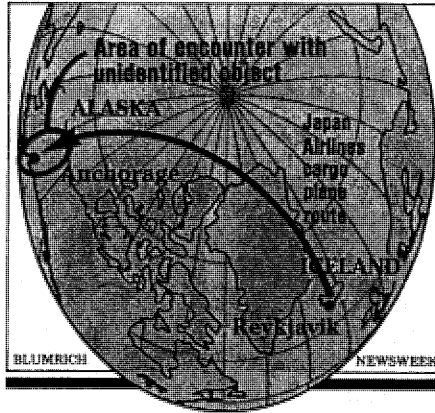


Strange Encounter Over Alaska

Was an FAA-confirmed sighting really a UFO?

It was big—bigger than anything known to fly, according to an experienced pilot who watched it from as little as eight miles off. It was fast—fast enough to keep pace with a 747 jet for half an hour as it flew over the empty Alaska wilderness. It was flanked by two smaller objects that maneuvered with it; together the three objects flashed a brilliant pattern of yellow, amber and green lights. And—if this sounds awfully familiar to connoisseurs of UFO tales—there is one thing that set this particular apparition apart: it may have shown up on radar.

Although the Federal Aviation Administration confirmed last week that some sort of sighting did take place aboard Japan Air Lines Flight 1628, much of what happened remains a mystery. The incident began on the evening of Nov. 17, with veteran pilot Kenjyu Terauchi, 47, at the controls of the JAL cargo plane, which was en route to Anchorage from Reykjavik, Iceland, the middle leg of a Europe-to-Tokyo flight. The weather was clear as the jet crossed the Beaufort Sea off Alaska's north coast. Suddenly Terauchi and his two fellow crew-



men spotted flashing lights moving alongside them—about eight miles off, at the plane's altitude of 35,000 feet. Terauchi radioed FAA controllers and received permission to descend to 31,000 feet. After a minute the controllers asked if the lights were still there. "It is descending in formation," the pilot replied.

Terauchi said he glimpsed the full craft only once, in profile. "It was a very big one—two times bigger than an aircraft carrier," he reported. He sketched it as walnut-shaped, with a wide flat rim and bulges above and below. According to FAA spokesman Paul Steucke of the Anchorage regional office, Terauchi located the object

with his own on-board weather radar. Both Air Force and civilian flight controllers reported briefly seeing echoes of what might have been another craft nearby the JAL flight. But when radar tapes covering the period were replayed by FAA investigators, Steucke says, the reported echoes could not be found. The Air Force, he added, is now attributing the supposed radar sightings to "clutter."

'A mystery': Approaching Fairbanks, Terauchi steered his plane in a 360-degree circle, but the object stayed with him, finally disappearing as the 747 approached Anchorage. FAA officials interviewed the crew on the ground and found them, in Steucke's words, "professional, rational, well-trained people." The FAA confirmed the incident after inquiries from Japanese reporters, who heard about it from a relative of one of the crewmen. But it has closed its inquiry into the sighting. "It's a mystery," Steucke concedes, "but, really, we have nothing here to investigate. The controller saw what he saw . . . As far as what it could be, on the extreme side it could have been the proverbial unknown object, or possibly military aircraft from the United States, Canada or some foreign country." As for Terauchi, he told a UPI reporter that he believes the object he saw over the Alaska sky that night must have come from another planet with a civilization far more advanced than ours. Only that can explain, he says lightly, their interest in his cargo: cases of French Beaujolais wine.

26 NEWSWEEK : JANUARY 12, 1987

National UFO Reporting Center

Sighting Report

Occurred : 3/25/2004 19:00 (Entered as : 03/25/2004 19:00)
 Reported: 3/25/2004 5:47:27 PM 17:47
 Posted: 3/28/2004
 Location: Omaha, NE
 Shape: Formation
 Duration: 20 min

Air Traffic Controller receives a report from airline pilot of UFO's

I am an air traffic controller for Minneapolis Center. This evening at 1900 the pilot of an air carrier that was under my control reported two flights of two aircraft. There were no other aircraft in the vicinity at the time. He said they were 15 miles in front of him at 35,000 feet traveling away from him in a westerly direction. The UFO's stayed out in front of his aircraft for approximately 15 minutes until the pilot said that the UFO's were so far out in front of him that he could hardly see them anymore. After being relieved of my duties I reported it to my supervisor who put me in contact of the Military Air Defense. The person at the other end of the phone said that they saw no objects in the area of this aircraft.

((NUFORC Note: We have communicated multiple times with this witness, and FAA Air Traffic Controller, as well as with the Supervisor, alluded to above. They both confirm that no radar returns were visible on the Controller's radar screen at the time of the incident.

The case has been forwarded to the National Aviation Reporting Center on Anomalous Phenomenon (<www.narcap.org), whose Executive Director is Ted Roe, and whose Chief Scientist is Dr. Richard Haines, Ph.D., former Senior Research Scientist at NASA's Ames Research Center in San Jose, CA. The case is under active investigation, and audio and radar data will be requested from the FAA with a Freedom of Information Act request.

We express our sincere gratitude to the personnel in the FAA who saw to it that the information was forwarded to our Center!! PD))

<http://www.nuforc.org/webreports/035/S35822.html>

DEPARTMENT OF THE AIR FORCE
HEADQUARTERS 81ST COMBAT SUPPORT GROUP (USAF)
APO NEW YORK 07155



REPLY TO
ATTN OF: CD

13 Jan 81

SUBJECT: Unexplained Lights

TO: RAF/CC

1. Early in the morning of 27 Dec 80 (approximately 0300L), two USAF security police patrolmen saw unusual lights outside the back gate at RAF Woodbridge. Thinking an aircraft might have crashed or been forced down, they called for permission to go outside the gate to investigate. The on-duty flight chief responded and allowed three patrolmen to proceed on foot. The individuals reported seeing a strange glowing object in the forest. The object was described as being metallic in appearance and triangular in shape, approximately two to three meters across the base and approximately two meters high. It illuminated the entire forest with a white light. The object itself had a pulsing red light on top and a bank(s) of blue lights underneath. The object was hovering or on legs. As the patrolmen approached the object, it maneuvered through the trees and disappeared. At this time the animals on a nearby farm went into a frenzy. The object was briefly sighted approximately an hour later near the back gate.

2. The next day, three depressions 1 1/2" deep and 7" in diameter were found where the object had been sighted on the ground. The following night (29 Dec 80) the area was checked for radiation. Beta/gamma readings of 0.1 milliroentgens were recorded with peak readings in the three depressions and near the center of the triangle formed by the depressions. A nearby tree had moderate (.05-.07) readings on the side of the tree toward the depressions.

3. Later in the night a red sun-like light was seen through the trees. It moved about and pulsed. At one point it appeared to throw off glowing particles and then broke into five separate white objects and then disappeared. Immediately thereafter, three star-like objects were noticed in the sky, two objects to the north and one to the south, all of which were about 10° off the horizon. The objects moved rapidly in sharp angular movements and displayed red, green and blue lights. The objects to the north appeared to be elliptical through an 8-12 power lens. They then turned to full circles. The objects to the north remained in the sky for an hour or more. The object to the south was visible for two or three hours and beamed down a stream of light from time to time. Numerous individuals, including the undersigned, witnessed the activities in paragraphs 2 and 3.

Charles I. Halt
CHARLES I. HALT, Lt Col, USAF
Deputy Base Commander

Officials continue search, but no trace of small plane

Pilot sights UFO before his disappearance

MELBOURNE, Australia (UPI) — The search for a small plane launched a

2A The Ballas Harboring Netting

planes sighted an oil slick about 18 miles from the coast but officials said it

reported a UFO was following him at 4,500 feet.

He described his pursuer as having "a bright light and sort of metallic light on the

Tuesday, October 24, 1978 ... was no air traffic

Aussie pilot reports UFO, disappears ...

MELBOURNE, Australia (AP) — Authorities were trying to determine Monday whether an oil slick spotted in the sea south of Melbourne came from a light plane that vanished after its young pilot radioed that a large object hovering above him was not an aircraft.

Frederick Valentich, 20, was on a short solo flight from Melbourne to King Island across the Bass Strait when he disappeared Saturday evening.

Air traffic controllers on mainland reported he radioed at 7:06 p.m. that he could see four bright lights about 1,000 feet above him that appeared to be lights of a large aircraft. He said he did not see whether any in the area and not.

Two minutes later he radioed: "It is approaching toward me. I need some sort of guidance. I cannot estimate its speed."

At 7:09 he radioed: "It is not an aircraft. It's ... " and radio contact was lost briefly. He was asked to identify the object.

"It is flying past. It is a long shape. I cannot identify more than that. It's coming for me right now," he said. At 7:10 he said: "It seems to be stationary. I'm orbiting and the thing is orbiting on top of me also. It has a green light and a sort of metallic light on the outside."

A few minutes later he reported that his plane's engine was idling roughly and coughing.

His last words before he disappeared were: "I cannot estimate its speed."

Searchers give up on plane

MELBOURNE, Australia (UPI) — Authorities Wednesday called off a ground, air and sea search for a pilot who vanished after radioing that his light plane was being pursued by an unidentified flying object.

A Federal Transport Department spokesman said eight civil aircraft and an air force reconnaissance Orion plane had searched 1,000 square miles of ocean without success for Frederick Valentich, 20, and his Cessna 182.

The spokesman said ships and planes crossing Bass Strait between Victoria and the island of Tasmania would be asked to watch for wreckage.

Valentich was flying the single-engine aircraft from Melbourne's suburban Moorabbin airport to King Island, 130 miles south of Melbourne, when he told air traffic controllers he was being followed by a strange craft.

He asked the Melbourne flight service unit whether there were any other planes flying below 5,000 feet in the area. Melbourne said no.

or into a steep bank and saw the reflection of his own light in the water.

An air force plane taking part in an air and sea search for Valentich spotted an oil slick in the strait Sunday, and oil from the slick was analyzed to determine if it was aviation fuel.

Pilot reports UFO above, and then plane disappears

MELBOURNE, AUSTRALIA (AP) — Authorities Monday were trying to determine whether an oil slick spotted in the sea south of here came from a light plane that vanished after its young pilot radioed that a large object hovering above him was not an aircraft.

Frederick Valentich, 20, was on a short solo flight from Melbourne to King Island across the Bass Strait when he disappeared Saturday evening.

Air traffic controllers on the mainland reported that he radioed at 7:06 p.m. that he could see four bright lights about 1,000 feet above him that appeared to be the landing lights of a large aircraft. He asked whether they were in the area and not.

that his plane's engine was idling roughly and coughing. His last words before he disappeared were: "I cannot estimate its speed."

Air traffic controllers reported they then heard a noise on the radio. Valentich's parents said they identified flying object (UFO). They discounted a theory, raised by an unidentified flying object (UFO). They then turned the plane upside down. Will Analyst.

UFOs resembled copters, some witnesses said

PAGE 4

1975 UFO FLIGHTS OVER U.S. BASES PUZZLE AIR FORCE

By WARD SINCLAIR and ART HARRIS

© 1979 Washington Post

WASHINGTON, D.C. — During two weeks in 1975, several of the nation's supersensitive nuclear missile launch sites and bomber bases were visited by unidentified, low-flying and elusive objects, according to Defense Department reports.

The sightings, made visually and on radar by air and ground crews and sabotage-alert forces, occurred at installations in Montana, Michigan and Maine, and led to extensive but unsuccessful Air Force attempts to track and detain the objects.

Air Force and Defense department records variously describe the objects as helicopters, aircraft, unknown entities and brightly lighted, fast-moving vehicles that hovered over nuclear weapons storage areas and evaded all pursuit efforts.

In several instances, unidentified fighter planes aloft to chase the intruders were unsuccessful in their pursuit. The reports indicate whether the fighters were successful in chasing the intruders.

Yet another Air Force intelligence report indicated extensive interest in a 1976 incident over Iran, when two Iranian Air Force F-4 Phantom fighter planes were scrambled to

UFO

Please turn to Page 8A

UFO

Continued from Page One

encounter a brightly lighted object in the skies near Tehran.

The object was tracked by Iranian ground radar, seen independently by the crew of a commercial airliner and pursued by the F-4s, which, according to the report, experienced a breakdown of their electronic communications devices when they neared the object.

The information on the 1975 and 1976 sightings — records from the Air Force and the North American Air Defense Command (NORAD) — was turned over to Ground Saucer Watch (GSW), a Phoenix-based organization that monitors UFO reports.

GSW obtained the information through a Freedom-of-Information request to the Air Force.

A similar request to the CIA, made by both GSW and the Washington Post, resulted in the CIA's turning over almost 900 pages of documents related to its monitoring of UFO reports since the 1950s.

The CIA's position is that it has had no involvement with UFOs since 1953, when a special study panel concluded that they presented no threat to national security.

While memos from as recently as 1977 included in the 879 pages, a spokesman said the agency was "a passive recipient" even though none of the reports were analyzed.

Richard Zechel, a GSW investigator and director of another organization, the National Society Against UFO Secrecy, and William Spaulding, a Phoenix engineer and director of GSW, said the Defense Department, the Air Force and the National Security Agency (NSA) have refused to turn over certain other information that would shed more light on military encounters with unidentified flying objects.

Zechel, a former NSA employee who now lives in Wisconsin, said the 1975 incidents around the missile and bomber facilities would not have been revealed had it not been for a "leak" from a Pentagon source.

That tip, he said, led to the information request that produced the reports on the "flap," as a rash of UFO incidents are called, in the last days of October and the first two weeks of November 1975.

The Air Force and NORAD data provided detailed accounts of sightings of unexplained objects from Loring Air Force Base in Maine, Wurtsmith AFB in Michigan and Malmstrom AFB in Montana, all within a two-week period.

At those and other missile-launching sites in the northern tier of states, military personnel reported that the objects hovered over nuclear weapons storage areas, in some cases as low as 10 feet from the ground, and missile silos before they departed.

In one instance, on Nov. 7, 1975, at Malmstrom AFB, Capt. Thomas O'Brien, who had just left duty as a missile launch officer, said an aircraft resembling a helicopter approached the silo area.

He and his deputy heard what they thought was a helicopter rotor over the building where they were resting. The unidentified deputy looked out the window and saw "the silhouette of a large aircraft hovering about 10 to 15 feet above the ground" and about 25 feet from the launch-area fence.

He reportedly saw two red and white lights on the front, a white light on the bottom and another on the rear of the object, which reportedly left after a minute or so of hovering.

Military crews at two other nearby launch facilities reported moving lights in the air on the same evening, but said they heard no sounds.

NORAD commanders' activity logs during that period reported another sighting at another unidentified launch facility in which witnesses said they saw the object "issuing a black object from it, tubular in shape." Standard radar surveillance provided no clues as to the presence of anything other than known craft in the area.

More details appeared in reports of sightings on Oct. 30 and 31 over Wurtsmith AFB, where an "unidentified helicopter" flew around the base and hovered over weapons-storage bunkers.

Investigators subsequently determined no military, commercial or private helicopters known to be based in the area could have been around Wurtsmith at those times. The crew of a KC-135 tanker plane, already airborne, spotted the object near the base and attempted to give chase, but couldn't keep up with it.

Several sightings occurred at the Maine air base as well, where objects hovered over the weapons area. Radar and visual sightings were made, and another KC-135 was sent aloft to oversee pursuit efforts by a helicopter.

The object eventually disappeared toward the Canadian border, where Canadian air force jets were on alert. There was no indication whether the Canadian planes spotted the object.

ET, Is That You?



Bob Dix/Union Leader



CONCORD'S UFO — This artist's recreation of what motorist Roger Cross, left, said he saw along Route 3A/South Main Street in Concord Tuesday night shows a huge triangular object with pulsating bluish-white lights disappearing over the tree line near Broadway. Other reports, starting about 6 p.m., came from people in Claremont, Newport, Bradford, Salisbury, Penacook and Concord and were of a similar object at a higher altitude, according to Cheryl A. Powell, an investigator for Mutual UFO Network. Cross, of Concord, spent about two hours yesterday with Union Leader artist Bob Dix describing what he saw about 7:50 p.m. This view looks west-northwest from where Cross pulled his car over on South Main Street near the Interstate 93 overpass. He described the object as flying just above the treetops, "awesome in size," and making a sound "like increasing rain on a summer night on a canvas tent." There was no turbine or jet whine, he said. Cross concedes there wasn't a lot of time to take in more detail of the object in the dark, but it was like nothing he has ever seen before.

► **UFO SIGHTINGS:** Michigan authorities are probing sightings of low-flying, brightly lighted objects last week by dozens of residents from Grand Rapids to Lake Michigan. The National Weather Service also noted unusual radar trackings about the same time.

USA TODAY • THURSDAY, MARCH 17, 1994 • 3A

MICHIGAN

Interest soars in recent UFO sighting over lake

► *A UFO group sends a team to investigate the sightings, which were picked up on radar.*

By Michael G. Walsh
Grand Rapids Press News Service

MUSKEGON — A West Michigan UFO sighting is prompting worldwide interest because the phenomenon was not only seen by several people but also was picked up on radar.

Walter Andrus, director of the Texas-based international Mutual UFO Network, said the radar verification is extremely rare.

"That's why we're especially interested in this case," Andrus said. Several MUFON investigators were to be in West Michigan this weekend to probe Monday's sighting.

"What impressed us most is that it was picked up on weather radar, 20 miles out in Lake Michigan, moving east to west," Andrus said.

"We're interested in knowing if anyone in (West Michigan) saw it pass over, then

we'd have a real confirmation," he said. The case started about 10:15 p.m. Monday when a Holland police officer and others in Ottawa County noticed sets of red and green lights "oscillating" over Lake Michigan south of Holland.

At the same time, tower personnel at the Muskegon County Airport saw what they took to be aircraft flying in formation some 60 miles south, near South Haven.

Simultaneously, a National Weather Service operator picked up radar blips that found a fast-moving object near South Haven.

Leo Grenier, official in charge of operations at Muskegon's National Weather Service station, said the most interesting aspect of the phenomenon was the object's — or objects' — speed.

The radar blips zipped from South Haven to 10 miles west of the city, over Lake Michigan, in 10 seconds, Grenier said.

The speed is not beyond human ability. Modern military aircraft can fly even faster.

However, unlike known aircraft, the South Haven phenomenon could hover and was quiet. There were no sonic "booms" reported.

"To go out and hover over Lake Michi-

gan is not what aircraft would be able to do," Andrus said. "That's what becomes more interesting."

Unidentified flying objects are not a new phenomenon to West Michigan skies, but what they are remains a mystery.

A review of sightings over the past 40 years shows most occurred this time of year, of what people believed were spacecraft over Lake Michigan or remote areas of West Michigan.

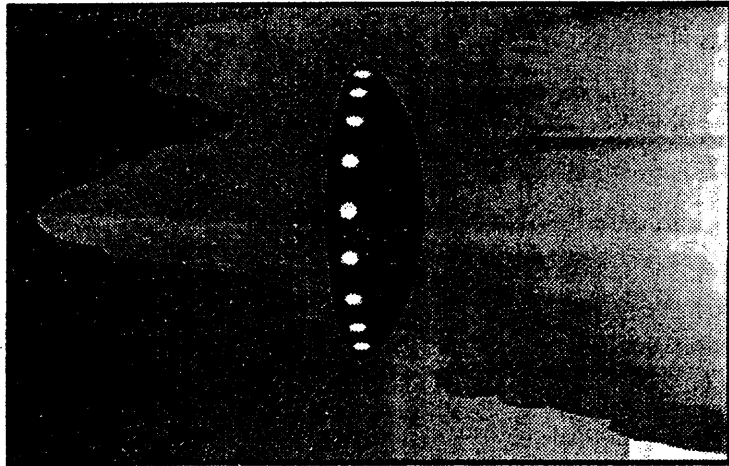
A few witnesses claimed they saw cylindrically shaped objects flying at incredible speeds. Most reported seeing mystic lights in the sky.

Andrus said 80 percent to 90 percent of reports MUFON receives "turn out to be something mundane after investigation."

Nonetheless, Andrus said, "we take our UFOs very seriously" and he has assigned a team to probe Monday's West Michigan sighting.

About one or two sightings take place in the region each year, according to Muskegon Chronicle files. However, between 1982 and 1993, none was reported.

Most of the reported sightings had natural explanations. A sighting last year, for example, turned out to be student pilots practicing their skills.



It sounds crazy, but this close encounter was too close for comfort

► *When this many people report UFO sightings you know it's more than just some hopped-up Trekkies playing games.*

For me, alleged sightings of UFOs have almost always conjured up the same humorous image — of the lon in "The Wizard of Oz" left alone in the forest to cower and stammer "I do believe in spooks, I do believe in spooks..."

Not anymore.

There's something out there. Up there. Maybe it's our own government and maybe it's not. But it's definitely not a bunch of fraternity brothers whooping it up in souped-up Cessnas.

I didn't see anything. But too many people living in West Michigan did reportedly witness — and concur in — sightings of strange somethings in the heavens last week.

"This series of reports is the most important — the hottest — we're working on at the moment," says Walter Andrus, international director of the Mutual UFO Network (MUFON) in Texas, which investigates UFO reports worldwide.

MUFON is especially anxious about last week's reports because the Tuesday-night sightings seem to coincide with unexplained radar trackings from the National Weather Service in Muskegon. What happened last Tuesday — and by some accounts, other weeknights last week — has folks from South Haven to Muskegon and as far inland as the Grand Rapids area humming that little tune from "Close Encounters of the Third Kind."

Perhaps the closest reported encounter of all was experienced by a Holland

detected something on its screens roughly an hour after the Graves reported their sighting. Radar data picked up a fast-moving phenomenon over Lake Michigan, which was promptly reported to the National UFO Reporting Center, a government-controlled agency.

Most interesting was the radar's tracking of the object, which showed a blip moving from South Haven to a point 10 miles offshore in just 10 seconds.

The calls keep coming in

Reports continue to filter in elsewhere from observers who saw something last week, especially Tuesday night. More than a few have contacted The Press from their homes in Kent, Allegan and Ottawa counties.

Bob and Norma Venema moved recently from Grand Rapids to the east side of Saugatuck, a stone's throw from Lake Michigan, over which others reported seeing something.

The Venemas, both 57, said they were facing west when they saw green and red lights moving north to south about 10:15 p.m. Tuesday. "We thought maybe they were some small airplanes practicing," says Norma, "but they were too close together. It was really strange... just so unusual."

In Wyoming, Erwin Rosenberg, 70, of Oregon St. SW, said he went out for some air about 10 p.m. Tuesday and while facing east noticed at least eight sets of "pulsating" lights positioned about the horizon and "blinking furiously."

He summoned his wife, Barbara, 54, who was inside practicing the accordion, and she stepped to the porch to see the same thing. "At first, we weren't going to call (The Press)," she said. "People kind of look at you like you're crazy."

But Erwin is convinced he saw



family who claim a craft hovered above their neighbor's farmhouse about 8:30 p.m. Tuesday, maybe 100 feet away. (The neighbors were in California at the time).

'It reminded me of Saturn'

"What we saw was not a whole craft, but the bottom of it, turning in a clockwise motion," Holly Graves, 36, said Monday. "It wasn't like an airplane or a flying machine I've ever seen."

Holly says she and husband Darrell, reacting to their 14-year-old son Joseph's screams, ran to the living room window of their home on Country Club Road.

There, they joined Joseph and younger sister Michelle, 10, in viewing a globe-shaped object of indiscernible size. It featured lights which didn't blink, but alternated from white to red. The craft also appeared to be tilted on its axis. "It reminded me of Saturn," Holly said.

"I just sat there looking at it. My adrenalin was really going and I said, 'Darrell, what is that?' He's really into aviation — he watches 'Wings' every night — and he said, 'That's no aircraft, so we called 911.'"

Holly said the craft remained aloft perhaps 10 minutes then moved south and out of sight before Holland police responded. "People might think we're nuts," says Holly, "but we're not."

The weather service in Muskegon



Holland residents Darrell and Holly Graves watched out their window as a craft hovered near a neighbor's house for about 10 minutes.

something out of the ordinary — and not a balloon or satellite or plane. As a war veteran, he says he's seen "flares and flak and grenades and all the phenomenon I'm a pretty regular fellow," he says, "and still in possession of my faculties. But I'd never seen anything like this."

Jane Woodall, who lives near Cutlerville, said she saw a "pointed" object in the skies this past Thursday or Friday. Near Allendale, Phyllis Davis said she and her son witnessed a half-dozen

strobe-like lights moving in unison, then apart from each other, giving off white and then bluish-green tint.

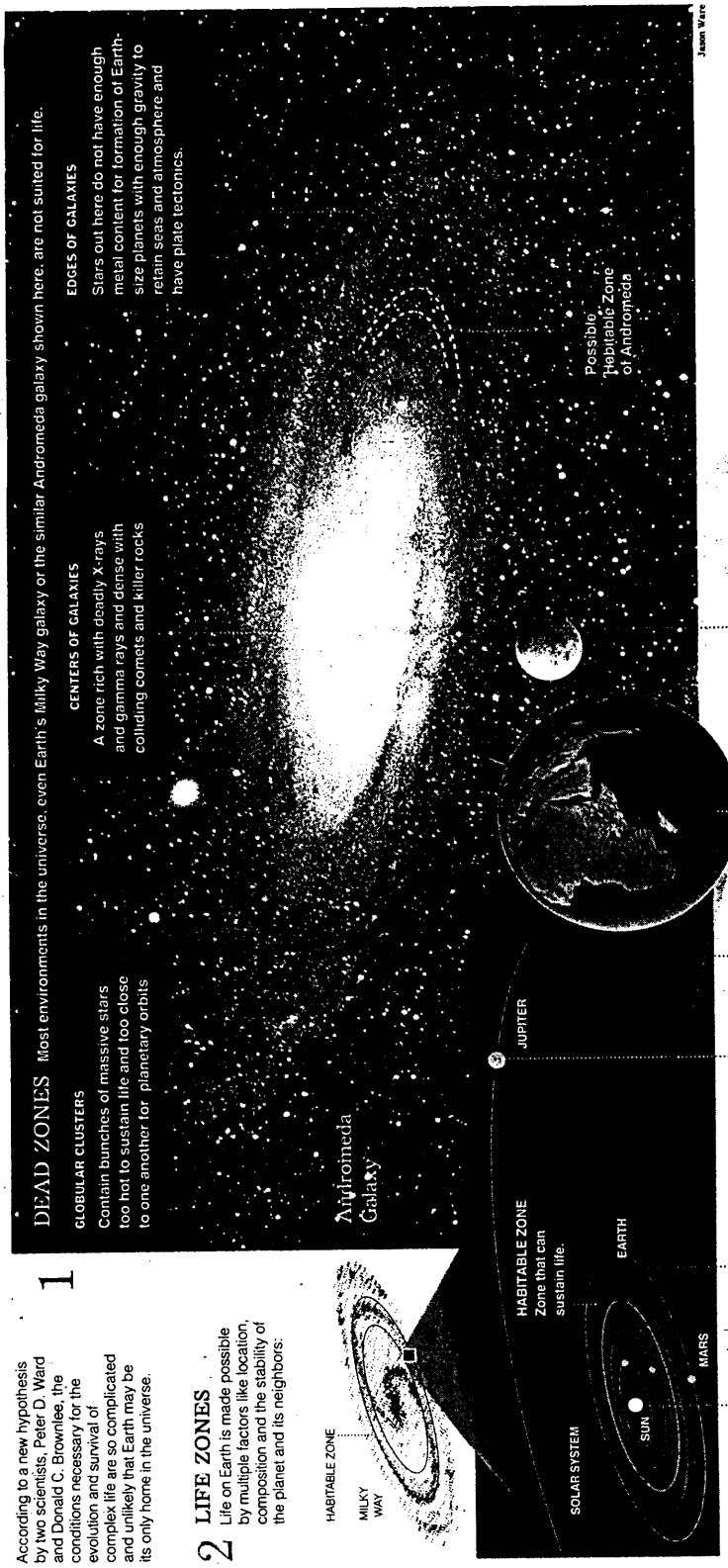
"To me, it looked like they were sending messages back and forth to each other," Davis said.

The Graves family, meanwhile, wishes it would have passed a single message from one member to another the night they watched something hover just 100 feet away: "Get the camera."

But nobody did. And the whole time they were being visited, there was a loaded 35mm Vivitar in the next room.

Maybe We Are Alone in the Universe, After All

The New York Times



1 According to a new hypothesis by two scientists, Peter D. Ward and Donald C. Brownlee, the conditions necessary for the evolution and survival of complex life are so complicated and unlikely that Earth may be its only home in the universe.

2 LIFE ZONES Life on Earth is made possible by multiple factors like location, composition and the stability of the planet and its neighbors:

DEAD ZONES Most environments in the universe, even Earth's Milky Way galaxy or the similar Andromeda galaxy shown here, are not suited for life.

GLOBULAR CLUSTERS Contain bunches of massive stars too hot to sustain life and too close to one another for planetary orbits

CENTERS OF GALAXIES A zone rich with deadly X-rays and gamma rays and dense with colliding comets and killer rocks

EDGES OF GALAXIES Stars out here do not have enough metal content for formation of Earth-size planets with enough gravity to retain seas and atmosphere and have plate tectonics.

HABITABLE ZONE Zone that can sustain life.

SOLAR SYSTEM SUN, EARTH, MARS, JUPITER

THE NEIGHBORS JUPITER-LIKE NEIGHBOR Clears out killer comets and asteroids.

THE PLANET LIQUID WATER Liquid water is essential for life. PLATE TECTONICS Build up land, enhance biodiversity.

THE ELEMENTS RIGHT COMPOSITION Oxygen (created by photosynthesis) and just enough carbon dioxide and other gases to preserve life without causing runaway greenhouse effect.

OTHER FACTORS BIOLOGICAL EVOLUTION Stable conditions during a long period allowed evolution of complex plants and animals. WILD CARDS Events like the shift of the continents or the ice ages also favored life.

Source: "Rare Earth," Peter D. Ward and Donald C. Brownlee, J. Veiloso/The New York Times

By WILLIAM J. BROAD

In the last few decades, a growing number of astronomers have promulgated the view that alien civilizations are likely to be scattered among the stars like grains of sand, isolated from one another by the emptiness of interstellar space. Just for Earth's own galaxy, the Milky Way, experts have estimated that there might be up to one million advanced societies.

This extraterrestrial credo has fueled not only countless books, movies and television shows — not to mention hosts of Klingons,

Wookies and Romulans — but a long scientific hunt that uses huge dish antennas to scan the sky for faint radio signals from intelligent aliens.

Now, two prominent scientists say the conventional wisdom is wrong. The alien search, they add, is likely to fail.

Drawing on new findings in astronomy, geology and paleontology, the two argue that humans might be alone, at least in the stellar neighborhood, and perhaps in the entire cosmos. They say modern science is showing that Earth's composition and stability are extraordinarily rare. Most everywhere else, the radiation levels are too high, the right chemical elements too rare in

abundance, the hospitable planets too few in number and the rain of killer rocks too intense for life ever to have evolved into advanced communities. Alien microbes may survive in many places as a kind of cosmic shower scum, they say, but not extraterrestrials civilized enough to be swash in technology.

Their book, "Rare Earth" (Springer-Verlag), out last month, is producing whoops of criticism and praise, with some detractors saying that the authors have made their own simplistic assumptions about the adaptability of life forms while others call it "brilliant" and "courageous."

"We have finally said out loud what so

many have thought for so long — that complex life, at least, is rare," said Dr. Peter D. Ward of the University of Washington, a paleontologist who specializes in mass extinctions and whose previous works include "The Call of Distant Mammoths" (Springer-Verlag, 1987). "And to us, complex life may be a fluke."

The book's other author is Dr. Donald C. Brownlee of the University of Washington, a noted astronomer, member of the National Academy of Sciences and chief scientist of NASA's \$166 million Stardust mission to capture interplanetary and interstellar dust.

"People say the Sun is a typical star," he said in an interview. "That's not true." Dr. Brownlee added: "Almost all environments in the universe are terrible for life. It's only the Garden of Eden places like Earth where it can exist."

Dr. Geoffrey W. Marcy of the University of California at Berkeley, a leading seeker of planets around other stars, 31 of which have been found so far, hailed "Rare Earth" as likely to spark a revolution in thinking about extraterrestrial life.

"It's brilliant," Dr. Marcy said in an interview. "It delineates many things I've been thinking about but does a much more

Continued on Page 4

By Jim Gallagher
© Knight Newspapers

WEIRD THINGS are happening in the Atlantic Ocean, just off the southeast coast of the United States. That's the area you fly through when you vacation in the Caribbean.

Some people, apparently, fly farther than they care to. They disappear — into thin air, it would seem. Or into another dimension. Or the clutches of extraterrestrial beings.

These are some of the possible explanations advanced by Charles Berlitz for the phenomenon known as the Bermuda Triangle, a three-sided section of the Atlantic with Bermuda, Miami and Puerto Rico at its apexes, in which mysterious disappearances have been occurring for years.

The most famous incident involved a flight of five Navy TBM Avengers, with a combined crew of nine men, which disappeared simultaneously while on a routine training mission in the area.

The aviators apparently lost their bearings rather suddenly and for no apparent reasons.

"Everything is wrong . . . strange," the flight leader radioed his ground control. "We can't be sure of any direction . . . even the ocean doesn't look as it should . . ."

As if that weren't enough, a twin-engine aircraft with a crew of 13 sent to rescue the nine Avenger fliers soon vanished as well. No wreckage was ever found, not even an oil slick.

A Naval Board of Inquiry studying the disappearances came up with no logical explanation.

"We don't know what the hell is going on out there," one member said.

"They vanished as completely as if they had flown to Mars," another one said. Berlitz is pretty sure they didn't fly to Mars, and he admits he, too doesn't know for certain "what the hell is going on out there." But he isn't afraid to speculate.

For Berlitz, whose book "The Bermuda Triangle" is fast becoming a best seller, the mystery of the Bermuda Triangle goes deeper than the bottom of the Caribbean.

It reaches back in time to ancient civilizations destroyed by cataclysm and out into space where intelligent life may exist.

From studying the radio communications of those who have not survived, Berlitz said he has determined that the appearance of the cloud occurs almost always.

He believes it may be an electromagnetic haze, which would explain the mechanical failures. He argues further that such a haze might very well transform matter into an invisible state.

FOR ALMOST three decades, he said, there have been reports that the U.S. Navy successfully conducted an experiment with magnetically induced disappearances in the Philadelphia naval shipyard. A ship and its crew, he said, was reported to have been made invisible, and then visible again.

He claimed an honorary close collaborator of his, J. Manson Valentine, curator of the Museum of Science of Miami, has spoken to some of those involved, although he admits he has never met any of them. According to Valentine, Berlitz said, some of the men died during the experiment and others became emotionally disturbed.

Some, he said, continued to disappear and appear again from time to time over the years. But the Navy never has verified that such an experiment took place.

If magnetism is involved, Berlitz said, it may emanate from a power source beneath the sea. In a previous book he suggested that the lost civilization of Atlantis is located beneath the Caribbean, where recent discoveries have included structures that appear to be manmade.

Perhaps, he suggested, there may be a power source in the area so powerful as to still be operative, or which might flare up every now and then.

Or, he continued, there may even be a civilization flourishing beneath the sea, one suddenly alarmed by pollution of their previously remote and protected environment.

While reserving judgment on this point, Berlitz did say that most sightings of unidentified flying objects and unidentified submarine objects — strange vehicles beneath the surface — have occurred in the triangle area.

OF ALL THE disappearances in the triangle, perhaps the most intriguing involve those in which entire crews have van-

ished, while their ships were left to float adrift. It is these occurrences that have given rise to the cosmic zoo theories, which propose that alien creatures are collecting humans for study in some other part of the universe.

What makes these theories more palatable, Berlitz said, is the fact that animals are always left behind, except for talking parrots — as if the alien creatures used speech as the mark of a human being.

Spokesmen for the FAA and the Miami Coast Guard unit refused to take the talk of a mysterious Bermuda Triangle seriously.

Both pointed out that the area includes more than 200,000 square miles, most of it water. Considering the great flow of air and sea traffic through the area, they said, the disappearances that do occur are not really unusual.

The Coast Guard spokesman added that planes or ships that sink in that area of the Atlantic would probably be sucked into deep currents and pulled north along the bottom of the ocean by the Gulf Stream.

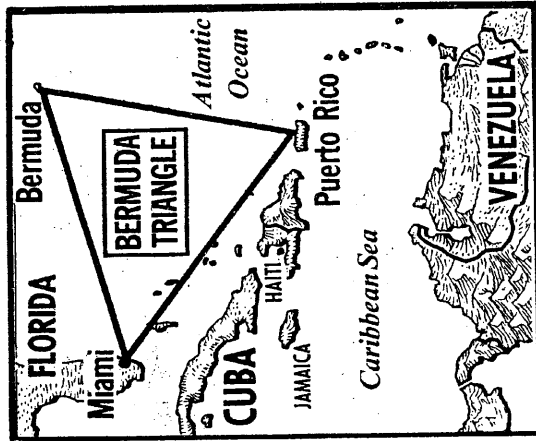
Much of the free-floating debris in the North Atlantic, he suggested, may be wreckage of disasters in the Bermuda Triangle. Other vehicles, he said, probably disappear in the sandy ocean bottom.

THE BERMUDA Triangle," he said, "is one of two areas in the world where compass needles point to true north, not magnetic north (the North Pole) as they do everywhere else.

"If this compass variation is not accounted for, you can be put off your course, by as much as 100 miles. You can be going out to sea and think you're going back to shore."

He attributed most of the disappearances to poor seamanship or poor airmanship. In the face of such official pooh-pooching, which he refers to as "cosmic Watergate," Berlitz persists.

"When we learn more about the Bermuda Triangle," he said, "we will learn more about man's past. There are indications that past civilizations destroyed themselves in some sort of nuclear conflagration. Isn't that what we're on the verge of doing again?"



It even involves a possible universe existing contiguous to ours — in the space between our atoms — another dimension into which we might slip and never return.

The Bermuda Triangle, he suggests, may be a roadway into this mysterious dimension.

IN MY OPINION," Berlitz said, "we are not yet advanced enough scientifically to understand what is happening, but we are making technological advances at such a rate that I think we will know the answer in the near future."

What we know now, Berlitz said, is the fact that ships and planes are disappearing in the area (also known as the Devil's Triangle) at an alarming rate. One boat a week and two planes a month is his estimate, a figure that a Federal Aviation Agency spokesman in Atlanta thought much too high, but which a Coast Guard spokesman in Miami said was "not out of bounds."

"I get letters every day from people telling me about their experience in the triangle," he said. Many, he said, have experienced strange happenings in the area but have not been lost: Compasses cease working, electrical systems are drained, planes glow with an eerie phosphorescence, greenish-white clouds appear out of nowhere.

SATAN: FROM HOLY CHERUB TO HELLISH COUNTERFEITER

1A. THE EXISTENCE OF SATAN:

1b. Modern denials:

Modern man generally believes in Satan but religious liberals deny the personality of Satan. A case in point is the denial by a study committee of the former Southern Presbyterian Church.

NEWS

Southern Presbyterians: Issues in Limbo

CHRISTIANITY TODAY
July 18, 1975

8

Council member Harrison Taylor said that the film *The Exorcist* was the "straw that broke the camel's back." Many commissioners told of young people from their churches who were involved with the occult and Satan worship.

After discussing the literal and the symbolic interpretations of Satan and demons and what is meant by "personal," the paper comes out for a symbolic interpretation of Satan as "the absence or negation of the good which God is. . . . It concludes: "In answer to the question whether we believe in a personal devil and demons, we can only answer with a flat, 'Of course not!'"



2b. The evidence from Scripture:

1c. The evidence from the O.T.

- 1d. Genesis 3
- 2d. Job 1
- 3d. Isaiah 14
- 4d. Ezekiel 28

2c. The evidence from the N.T.

- 1d. Matthew 4, Luke 4, Mark 1
- 2d. Matthew 16
- 3d. Acts 5
- 4d. Revelation 12
- 5d. Revelation 20



2A THE DES MOINES REGISTER ■ TUESDAY, NOVEMBER 7, 1985

■ A poll taken for *Newsweek* has found that two out of three Americans believe in Satan. Sixty-one percent of those who define themselves as Evangelicals (born-again or Evangelical Christians) said they had been personally tempted by the devil, who apparently doesn't bother strutting his stuff for ordinary folks. Only 37 percent of the general population said they had been tempted by the Evil One.

3b. The evidence from the Savior:

1c. The frequent references to Satan:

The words of Christ contained frequent references to Satan and his demons. Indeed, His entire earthly ministry was lived in conflict with the Deceiver and his demons.

2c. The special revelation concerning Satan:

1d. The temptation account: Mt. 4, Lk. 4, Mk. 1

2d. Satan's fall from heaven: Lk. 18:10

3d. The unpardonable sin: Mt. 12

3c. The clear acknowledgement of the existence of Satan:

Matthew 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

Luke 10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

Luke 11:18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

2A. THE CONSTITUTION OF SATAN:

1b. The personality of Satan:

1c. The demonstration of the personality of Satan:

1d. The traits of personality:

1e. Intellect:

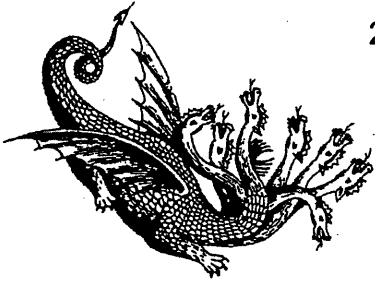
2 Corinthians 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Lk 4:1-12 During the temptation of Christ, Satan quoted Scripture (Deut. 8:3), implying intelligence.



Genesis 3:1 Now the serpent was more subtil 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?

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



2e. Emotions:
Revelation 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 Timothy 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 Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

3e. Will:

Isaiah 14:12-17 The 5 "I wills" of Satan

2 Timothy 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 "he"

3d. Personal associations:
2 Corinthians 11:14-15 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.

- 4d. Moral responsibility:
 Matthew 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 denial of the personality of Satan:

M'Clintock and Strong make a devastating case against modern theologians who consider Satan merely a negative force or a principle of evil.



This theory supposes the devil to be the *principle of evil*. Let it be applied in the interpretation of two or three passages of Scripture. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. iv, 1-11). Was Jesus tempted by a real, personal being? or was it by the principle of evil? If by the latter, in whom or what did this principle reside? Was it in Jesus? Then it could not be true that in him was no sin. The very principle of sin was in him, which would have made him the tempter of himself. This is bad hermeneutics, producing worse theology. Let it also be remembered that this principle of evil, in order to be moral evil, must inhere in some conscious moral being. Sin is evil only as it implies the state or action of some personal and accountable agent. Again: "He was a murderer from the beginning, and abode not in the truth: he is a liar and the father of it" (John viii, 44). With what propriety could these specific acts of guilt be charged upon an abstraction? An abstraction a murderer! a liar! Seriously to affirm such things of the mere abstraction of evil is a solemn fiction; while to assert them of a fallen angel who beguiled Eve by falsehood, and brought death upon all the race of man, is an intelligible and affecting truth.

(*Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, 1894, Vol. IX, p. 361)

2b. The nature of Satan:

1c. Satan is a creature:

- 1d. He is described as a creature:
 Ezekiel 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.

Colossians 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:

- 2d. He has creaturely limitations:
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.
- 3d. He can be resisted by the believer:
James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.
- 2c. Satan is a spirit being:
- 1d. He is incorporeal:
Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
- 2d. He is invisible.
- 3d. He is associated with other angels:
Matthew 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.
- Revelation 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.
- 3c. Satan is the highest creature:
- 1d. He belonged to the order of angels called cherubim:
Ezekiel 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.
- Ephesians 6:11-12 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 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. He was the highest created angel:
Ezekiel 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.

- 3d. 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 Corinthians 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.

Ephesians 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:

- 4c. Satan is the adversary and antagonist of God.

This fact is especially underscored by the designation Satan and devil.

- 3b. The names of Satan:

Sa'tan, the Scripture term for the chief of fallen spirits, and the arch-principle of evil. The doctrine of Satan and of satanic agency is to be made out from revelation, and from reflection in agreement with revelation. The obscurity of the subject need not deter us from a candid investigation of it.

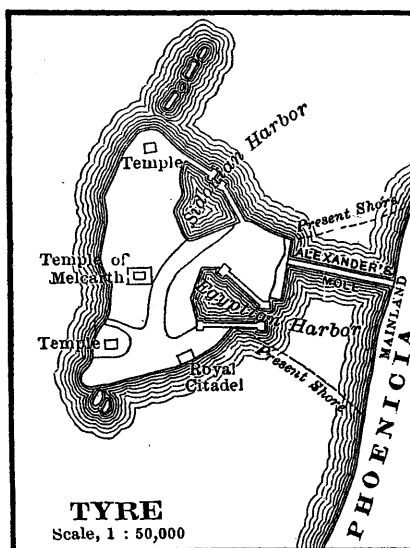
I. *Scripture Names or Titles of Satan.*—Besides *Satan*, he is called the *Devil*, the *Dragon*, the *Evil One*, the *Angel of the Bottomless Pit*, the *Prince of this World*, the *Prince of the Power of the Air*, the *God of this World*, *Apollyon*, *Abaddon*, *Belial*, *Beelzebub*. "Satan" and "devil" are the names by which he is oftener distinguished than by any other, the former being applied to him about forty times and the latter about fifty times. See each term.

Satan is the Hebrew word שָׂטָן, *satan'*, transferred to the English. It is derived from the verb שָׂטָן, which means "to lie in wait," "to oppose," "to be an adversary;" hence, the noun denotes an *adversary*, or opposer. The word in its *generic* sense occurs in 1 Kings xi, 14: "The Lord raised up an adversary (*satan'*; Sept. *σαταν'*) against Solomon," i. e. Hadad the Edomite. In the 23d verse the word occurs again, applied to Rezan. It is used in the same sense in 1 Sam. xxix, 4, where David is termed an adversary, and in Numb. xxii, 22, where the angel "stood in the way for an adversary (*satan'*) to Balaam," i. e. to oppose him when he went with the princes of Moab. See also 2 Sam. xix, 22; 1 Kings v, 4, xi, 25; Psa. cix, 6, where the Sept. has ἐπιβουλος, ἀντικαίμενος, διάβολος, etc.

M'Clintock and Strong

In Zech. iii, 1, 2, the word occurs in its *specific* sense as a proper name: "And he showed me Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right hand to resist. And the Lord said unto Satan, The Lord rebuke thee, O Satan." Here it is manifest, both from the context and the use of the article, that some particular adversary is denoted. In Job i, ii, the same use of the word with the article occurs several times. The events in which Satan is represented as the agent confirm this view. He was a distinguished adversary and tempter.

Devil (Διάβολος) is the more frequent term of designation given to Satan in the New Test. Both "Satan" and "devil" are in several instances applied to the same being (Rev. xii, 9), "That old serpent, the devil and Satan." Christ, in the temptation (Matt. iv), in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." Devil is the word διάβολος transferred from the verb διαβάλλω, "to thrust through," "to carry over," and, tropically, "to inform against," "to accuse." He is also called the accuser of the brethren (Rev. xii, 10). The Hebrew term Satan is more generic than the word *devil*, at least by its etymology. The former expresses his character as an opposer of all good; the latter denotes more particularly the relation which he bears to the saints, as their traducer and accuser.



3A. THE FALL OF SATAN:

1b. Satan's original **state**: Ezekiel 28

Ezekiel 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 traffick; 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 a terror, and never shalt thou be any more.

1c. The interpretations of the passage:

- Some assert the passage speaks entirely of a human leader, the king of Tyre. However, some of the

descriptive language, even allowing for oriental hyperbole, could not be true of a mere human individual.

- Some assert the passage refers to a human leader (vv. 1-10) and a satanic leader (vv. 11-19).
- Some assert that the entire passage has both a human king and Satan in view.

2c. The description of Satan:

- 1d. His position: v. 12 – “thou sealest up the sum”
Satan was the perfect example or model of a wise and beautiful creature. He was the acme of God’s creatures.
- 2d. His habitation: v. 13 – “thou hast been in Eden”
Satan may have had a relationship with the pristine Eden prior to his fall and the creation of man.
- 3d. His appearance: v. 13 – “every precious stone was thy covering...”
He was dazzling!
- 4d. His duties: v. 14 – “thou art the anointed cherub that covereth...”
He was privileged to be in the very presence of God.
- 5d. His sin: v. 15 – “thou wast perfect in thy ways till iniquity was found in thee.”
After a period of unconfirmed creaturely holiness, Satan became a rebel against God’
- 6d. His punishment: vv. 15-19

2b. Satan’s original sin: Isaiah 14

Isaiah 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?

2c. The intention of the passage:

1d. The king of Babylon:

Isaiah 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!

2d. Reference to Lucifer:

Isaiah 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!

The same word here translated "Lucifer," however, occurs also in Ezek. xxi, 12 [17], as the imperative of *yala'*, "to howl," "to lament," and is there rendered "howl." Some take it in the same acceptation in the above passage, and would translate, "Howl, son of the morning!" But to this the structure of the verse is entirely opposed, for the parallelism requires the second line to refer entirely to the condition of the star before it had fallen, as the parallel member, the fourth line, does to the state of the tree before it was cut down. Hence the former derivation is to be preferred, namely, "brilliant," "splendid," "illustrious," or, as in the Septuagint, Vulgate, the rabbinical commentators, Luther, and others, "brilliant star;" and if *Heylel*, in this sense, was the proper name among the Hebrews of the morning star, then "Lucifer" is not only a correct but beautiful interpretation, both as regards the sense and the application. That it was such is probable from the fact that the proper name of the morning star is formed by a word or words expressive of brilliance, in the Arabic and Syriac, as well as in the Greek and Latin (see Gesenius, *Commentar*, ad loc.). Tertullian and Gregory the Great understood this passage of Isaiah in reference to the fall of Satan; in consequence of which the name Lucifer has since been applied to Satan. (*Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, 1894, Vol. V, p. 542).

3c. The intensity of the sin:

According to the Apostle Paul, the root sin was that of pride.

1 Tim. 3:6

The German commentator Delitzsch refers to pride as "the sin of sins."

It is worth noting the observation of Renald Showers here,

The root of the word translated "pride" means "smoke." Just as smoke blinds people to their surroundings, so pride blinds people to reality. Pride makes people believe that they are greater than they really are.

When this exalted angel became proud of his magnificent being, his pride blinded him to ultimate reality. Through pride he began to believe that he could be like God, as evidenced by his assertion, 'I will be like the Most High' (Isa 14:14). His pride blinded him to the ultimate reality that there is only one God who actually exists and is the ultimate sovereign of the universe and everything in it. No creature can become like God. (*Those Invisible Spirits Called Angels*, 1997, p. 82.)

THE FIVE "I WILLS" OF SATAN

Isaiah 14

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."



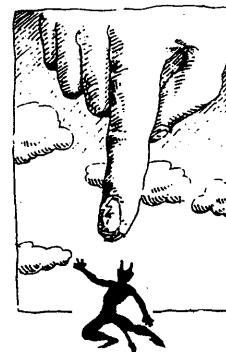
THE SIX "I WILLS" OF GOD

Ezekiel 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.

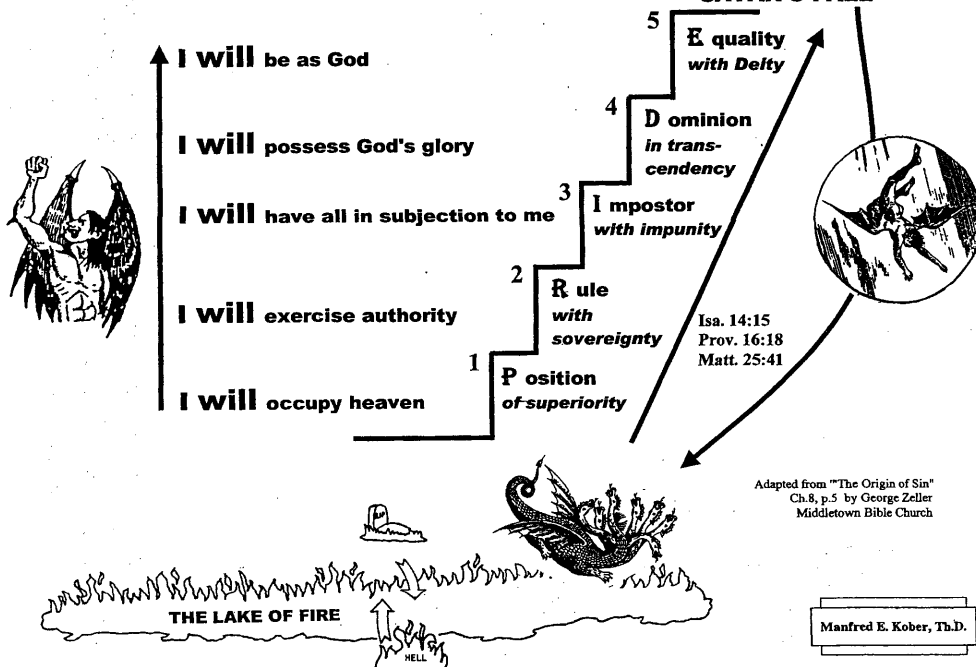
17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; 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.



ISAIAH 14

SATAN'S FALL



4A. THE JUDGMENTS OF SATAN:

- 1b. Barred from the mountain of God:
Ezekiel 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.
- 2b. Judged in the garden of Eden:
Genesis 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.
- 3b. Condemned at the cross of Calvary:
John 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

John 16:11 Of judgment, because the prince of this world is judged.
- 4b. Driven from heaven during the tribulation period:
Revelation 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.
- 5b. Confined to the bottomless pit:

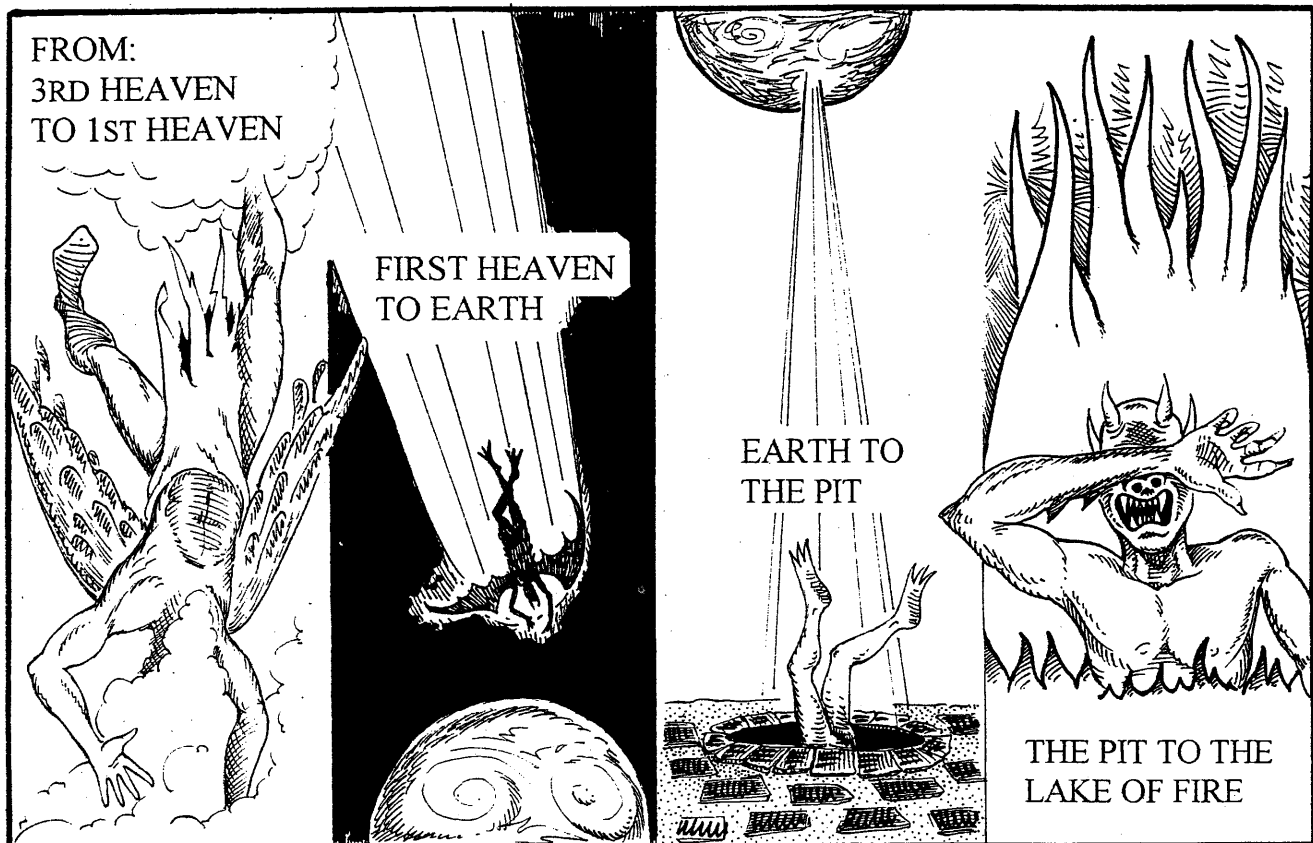
Revelation 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

- 6b. Consigned to the lake of fire:
 Matthew 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:

Revelation 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 above judgments include the four falls of Satan.

THE FOUR FALLS OF SATAN



AT REBELLION
 ISAIAH 14

MIDDLE OF
 TRIBULATION
 REV. 12

BEGINNING OF
 MILLENNIUM
 REV. 20:1-3

END OF
 MILLENNIUM
 REV. 20:6

Manfred E. Kober, Th.D.



THE FUTURE AND SATAN



Manfred E. Kober, Th.D.

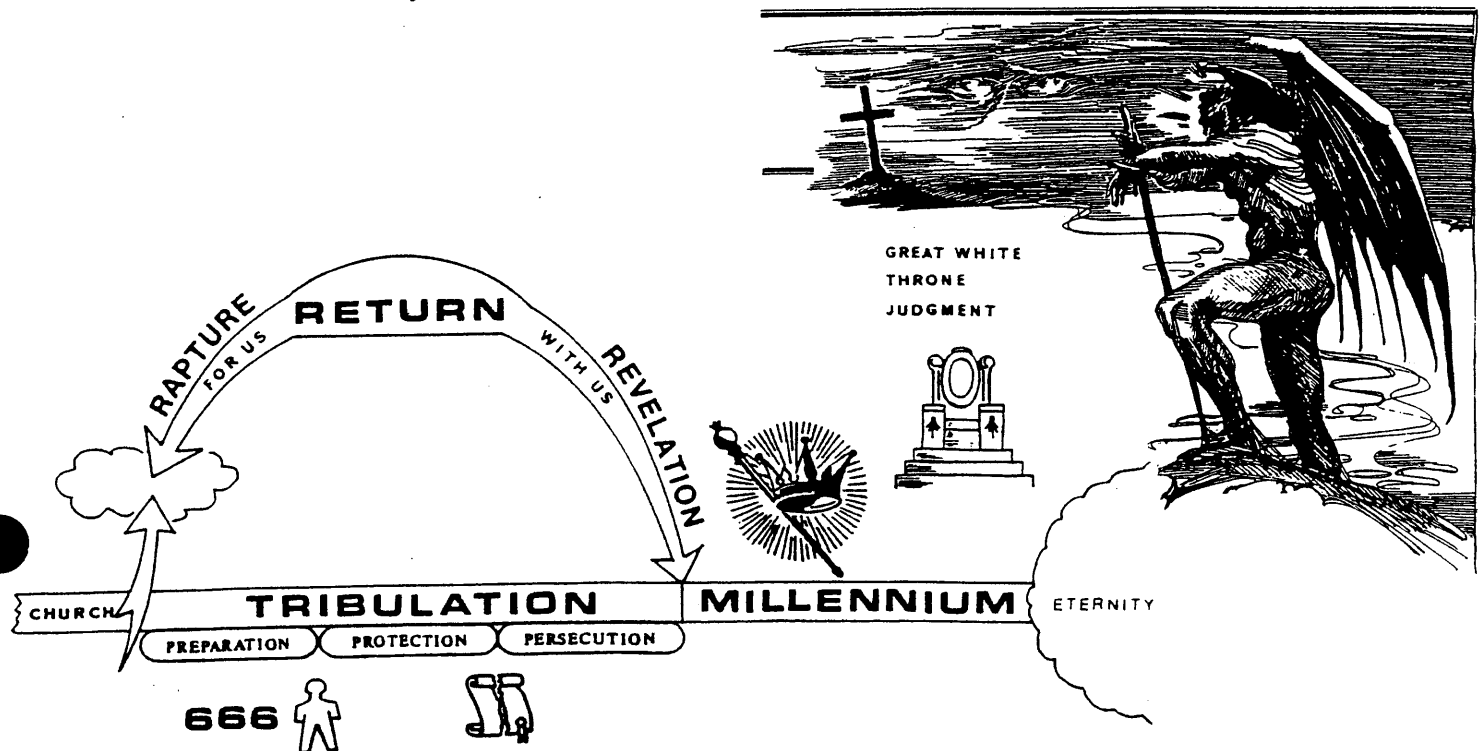


THE FUTURE AND SATAN

The existence of a personal devil is clearly taught throughout the inspired Scriptures. The opening verses of Genesis present him as a deceiver who entices our first human parents to sin (Gen. 3). At the conclusion of the biblical canon we find him attacking Christ and as a result he is consigned to the Lake of Fire. There are numerous references to Satan in God's Word. Satan is recognized by every writer of the New Testament. Nineteen of the 27 New Testament books mention Satan by one of the names. And yet, liberal theologians in mainline denominations deny his existence. To them he is merely a symbol of evil or a figure of speech. For example, a committee of the former Southern Presbyterian Church concluded a study on Satan and the demons with these words: "In answer to the question whether we believe in a personal devil and demons, we can only answer with a flat, 'of course not!'" (*Christianity Today*, July 18, 1975, p. 32).

The Christian would rather believe God who cannot lie that there is a Satan who is "the god of this age" (II Cor. 4:4) and "the prince of the power of the air" (Eph. 2:2). Christ, who is the incarnate Truth, must have personally related to His disciples the incidents of His desert temptations by Satan (Mt. 4; Mk. 1; Lk. 4).

As the Scriptures reveal the origin of the conflict between Satan and God, they also discuss the outcome of that cosmic conflict. Satan and his host feature prominently in end time events. The future in relation to Satan makes an interesting study. By a consideration of the eschatology of Satan one gains a graphic grasp of his fierce opposition to God and His people. But ultimately, one stands in awe at God's sovereign dealings with Satan. As the believer's fierce foe is permitted to have his final fling, God's suspended judgment will suddenly fall upon Satan as he is cast into the Lake of Fire. Satan's opposition to God has long been tolerated but in the end times it will be tamed and finally terminated.



1A. Satan is Confounded by Christ at the Rapture.

During this age Satan has been granted control over this evil world system as well as the atmosphere surrounding this planet. At the time of the rapture Satan's temporary dominion will be challenged by an invasion from the earth and one from heaven. When the shout, the voice of the archangel and the trumpet sound, the dead Church age saints will be translated into the presence of the Savior, accompanied by the transformed living saints.

Meanwhile, Christ will return from heaven with the angels as well as the saints who have gone before. The saints of earth and the Savior, along with the angelic spirits and saints of heaven will meet in the clouds. This is Satan's dominion until the middle of the Tribulation period. Perhaps the voice of the archangel will be a signal to the angelic host to form a vanguard as they protect the saints ascending from earth and the Savior descending from heaven. Satan is shown to be impotent as the momentous meeting takes place in the clouds. It appears that some restraint will have to be put on Satan because he invariably attempts to thwart the purposes of God, no matter how hopeless the possibility for success.

2 Corinthians 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.

Ephesians 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:

1 Thessalonians 4:16-18

¹⁶For 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:

¹⁷Then 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.

¹⁸Wherefore comfort one another with these words.



2A. Satan Controls Antichrist and the False Prophet.

The Savior predicted that in the interim after the rapture many false Christs and many false prophets would arise. However, when the Tribulation proper begins, two individuals have risen to the top, one a political, the other a religious leader. The former, also known as Antichrist (1 Jn. 2:18), will sign a treaty with the nation of Israel. This event marks the beginning of the Tribulation.

During the preparation period the many false Christs and prophets are somehow eliminated. Perhaps the single most important reason for the prominence of the Antichrist and false prophet (or the first and second beasts of Rev. 13) is the empowerment of the two individuals by Satan himself. Their ability to perform miracles will lead to their acceptance and acclaim by the masses.

Matthew 24:5,11,24

⁵For many shall come in my name, saying, I am Christ; and shall deceive many.

¹¹And many false prophets shall rise, and shall deceive many.

²⁴For 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.

2 Thessalonians 2:9

Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

Revelation 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?

Revelation 13:11-14

¹¹And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

¹²And 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.

¹³And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

¹⁴And 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. Satan is Combated in Heaven.

At the midpoint of the Tribulation the archangel Michael and his holy angels engage Satan in a battle in heaven. Michael, who leads the battle against Satan, is the special protector to the people of Israel (Dan. 10:13, 21; 12:1). He had been in conflict with Satan before (Jude 9) and seems to hold the same high rank among the unfallen angels as Satan does among the fallen angels. The occasion of the battle may be the effort of Satan to unseat Christ from His heavenly throne. Rev. 12:1-6 symbolically pictures the dragon's (Satan's) anger against the woman (Israel) as well as her manchild (Christ). Satan's attack against Christ to unseat Him and reestablish himself in the presence of God meets with total failure.

Revelation 12:7-8

⁷ 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.



WAR IN HEAVEN

4A. Satan is Cast to the Earth.

The defeat of the devil results in his losing his access to heaven. The telling phrase, "neither was their place found any more in heaven" (Rev. 12:8) suggests absolute and complete exclusion. In Revelation 12:12a a song in heaven is recorded as the angels rejoice because of the elimination of Satan from their surroundings. The devil's anger is heightened because he knows his time on earth is short, limited to the final 3 and one-half years of the Tribulation.

Revelation 12:8-9, 12

⁸And prevailed not; neither was their place found any more in heaven.

⁹And 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.

¹²Therefore 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.



5A. Satan Commences Armageddon.

John sees in his vision of the final campaign of the Tribulation period three unclean spirits like frogs coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet. The source of these demonic spirits is the unholy trinity of the Tribulation: Satan, the anti-Father, the beast who is the Antichrist and the false prophet, who is the anti-Spirit. These demons are dispatched by the counterfeit trinity to gather "the kings of the earth and of the whole world. . .to the battle of the great day of God Almighty" (Rev. 16:14).

Though the armies of the whole world are lured by the demons under the direction of Satan, they nevertheless fulfill God's plan, because John adds that "he (God) gathered them into a place called. . .Armageddon" (Rev. 16:16).

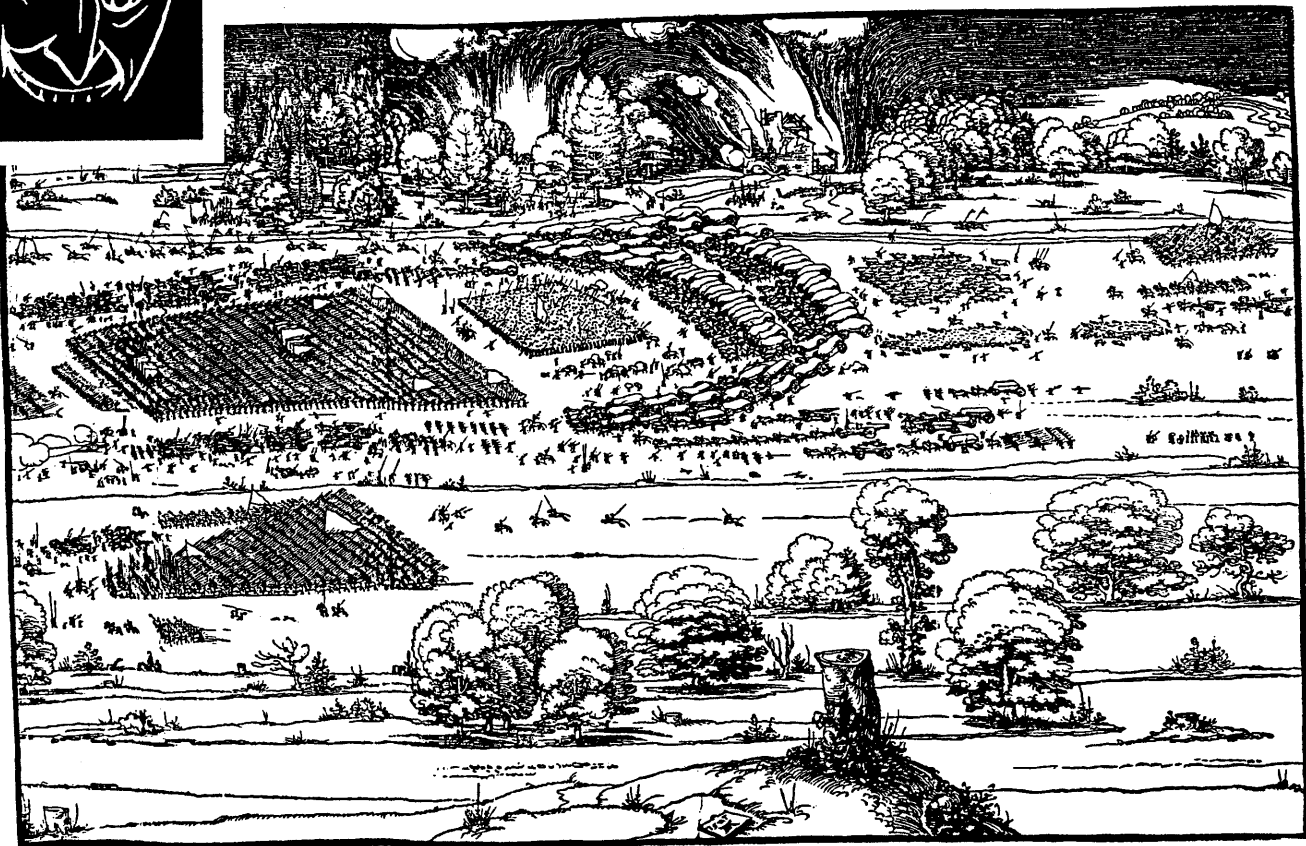
Revelation 16:13-16

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.

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.



6A. Satan Conspires Against Israel.

Once Satan is cast out of heaven he will especially persecute the godly remnant of Israel. Satan has always attempted to thwart God's purposes for the Jewish race but satanic anti-Semitism will reach its peak against Jewish believers during this period.

Israel is hated by Satan because she is the chosen of God and essential to God's overall purpose for time and eternity.

Israel will find refuge in the mountains to the East of the Dead Sea. Satan casts water as a flood out of his mouth to drown Israel but the earth helps Israel and swallows the flood.

As God sustained Elijah supernaturally at the brook Cherith and as He nourished Israel with manna during the 40 years it lived in the wilderness, God will in similar fashion preserve His people despite Satan's fierce and final efforts.

Revelation 12:13-16

¹³And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

¹⁴And 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.

¹⁵And 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.

¹⁶And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.



7A. Satan is Constrained by an Angel.

Satan, who is now on earth, having lost his place in heaven earlier (Rev. 12:9, 12) will be prevented from spreading havoc on earth by being bound for 1,000 years. God designates a lower angel to bind Satan who was formerly the most exalted creature among God's angelic beings. As "Lucifer, son of the morning" (Is. 14:12), he occupied a special place of prominence in guarding the throne of God as "the anointed cherub that covereth" (Ez. 28:14). What a disgraceful end for such an exalted angel!

John saw an angel with a chain draped over his hand who bound Satan. It is interesting to contemplate how a spirit being can be bound with a chain. Apparently God uses the language of appearance. There will be an actual constraint upon Satan, as confining as the chains that fell off Peter's hands (Acts 12:7; the same word, *halysis*, cf. Mark 5:3; Acts 28:20; 2 Tim. 1:16).

While the chain itself might not be a literal chain, the binding most certainly is actual and effectual.

Revelation 20:1

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.



8A. Satan is Confined to the Abyss.

The dramatic prophecy of Rev. 20:1-3 depicts an angel seizing Satan and binding him 1,000 years. Good reason exists for taking the number 1,000 literally. As if the Holy Spirit expected the denial of the millennial reign of Christ in the latter days, six times the term 1,000 years is repeated (20:2,3,4,5,6,7).

If language means anything, Satan is totally out of commission for 1,000 years (and so are the demons, Zech. 13:2). As a guarantee of Satan's inactivity, various steps are depicted for his confinement: (1) he is seized by an angel, (2) he is bound by a chain, (3) he is cast into the abyss, (4) a key is used to lock up the abyss, (5) a seal is set upon Satan, rendering him inactive for 1,000 years.

Revelation 20:1-3

¹And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

²And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

³And 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.

Zechariah 13:2

²And 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.



9A. Satan Collects the Nations.

On being released from his confinement, Satan loses no time in his nefarious schemes. Satan's incurable bent toward evil evidences itself in his campaign to deceive the nations of the entire earth.

Those who are deceived by Satan are the descendants of the Tribulation saints who survived the Tribulation and entered into the Millennium in their natural bodies. Outwardly, these individuals will conform to the rule of Christ the King. Inwardly, they will not believe in Christ as Savior. Though they have obeyed Christ as Sovereign, they have rejected Him as Savior. How tragic that individuals can live 1,000 years under the beneficent rule of the Savior in peace, prosperity and a perfect environment and still spurn the grace of God and live in enmity with God.

Revelation 20:7-8

⁷And when the thousand years are expired, Satan shall be loosed out of his prison,

⁸And 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.



10A. Satan Compasses Jerusalem.

Satan deceives the nations and recruits them for an all-out attack on Jerusalem. Incredibly, he will find willing combatants all over the world and launch a lightning attack against Jerusalem.

As during the first battle of Gog and Magog in the middle of the Tribulation period (Ez. 38:2), the immense invading army suffers immediate destruction. Satan directs his troops against Jerusalem to unseat the King on the throne of David and to displace the saints from the holy city. Satan must know the end result of his evil plan. How could he who is undoubtedly familiar with Revelation 20 still attempt to defeat Christ, knowing it would lead to his own doom? The sinfulness and irrationality of Satan is nowhere more evident than here.

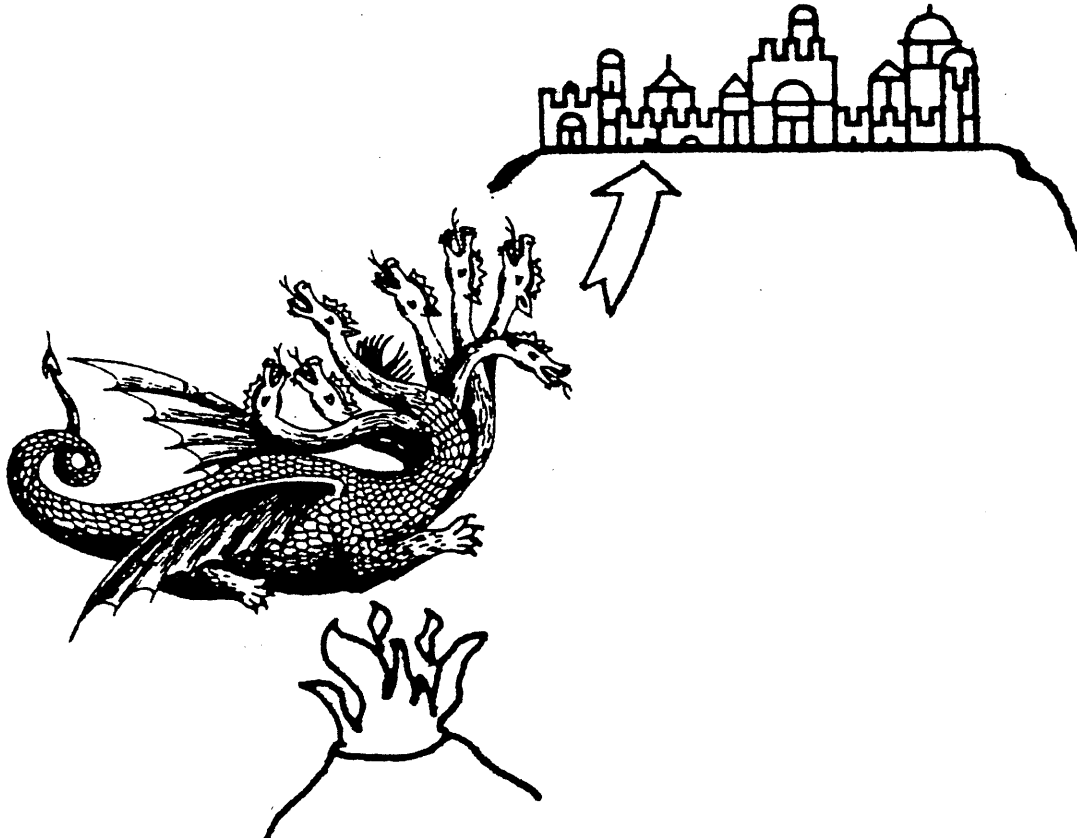
Satan must anticipate the results. Doomed to failure, his army will be destroyed by fire.

Revelation 20:7-9

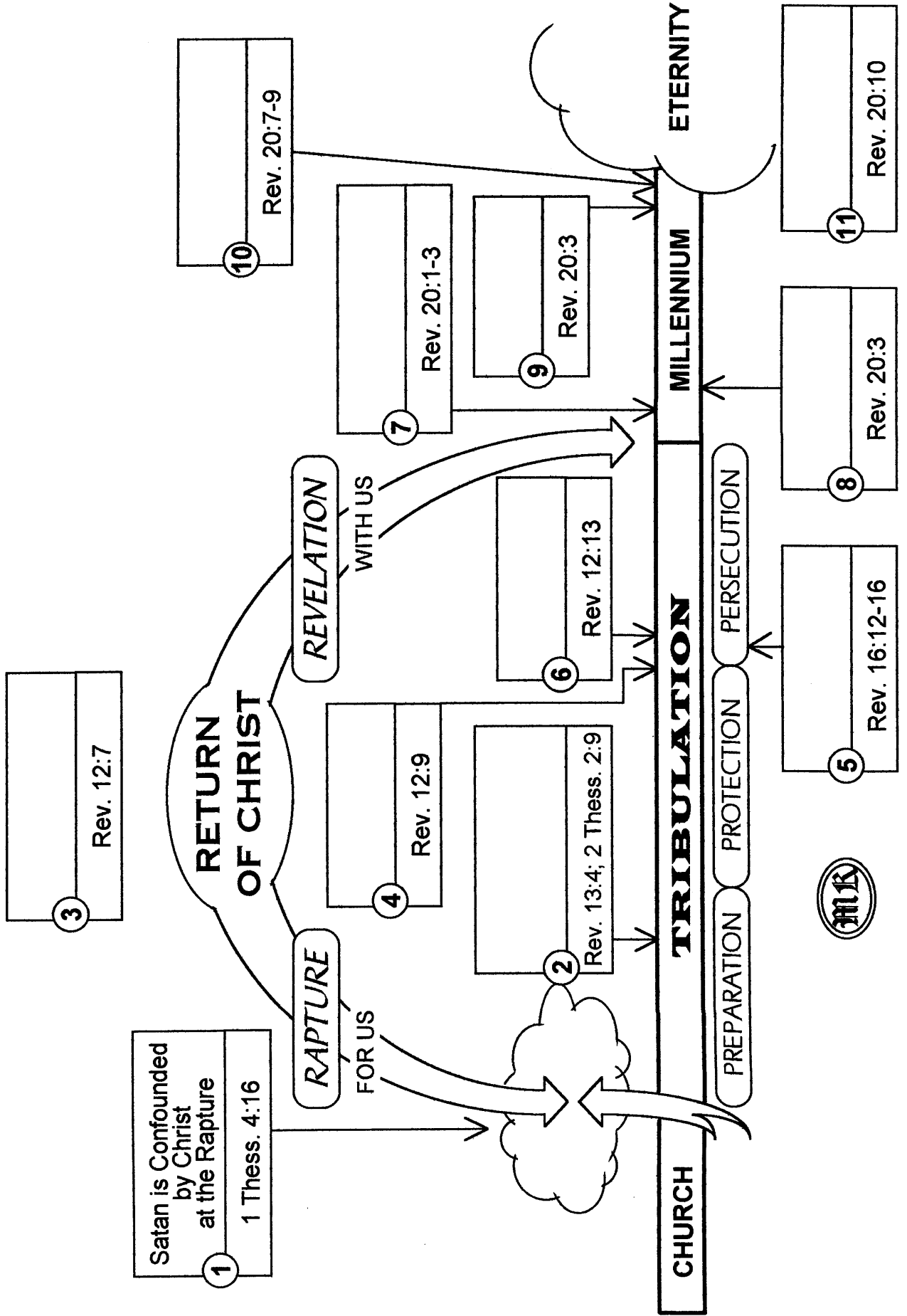
⁷And when the thousand years are expired, Satan shall be loosed out of his prison,

⁸And 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.

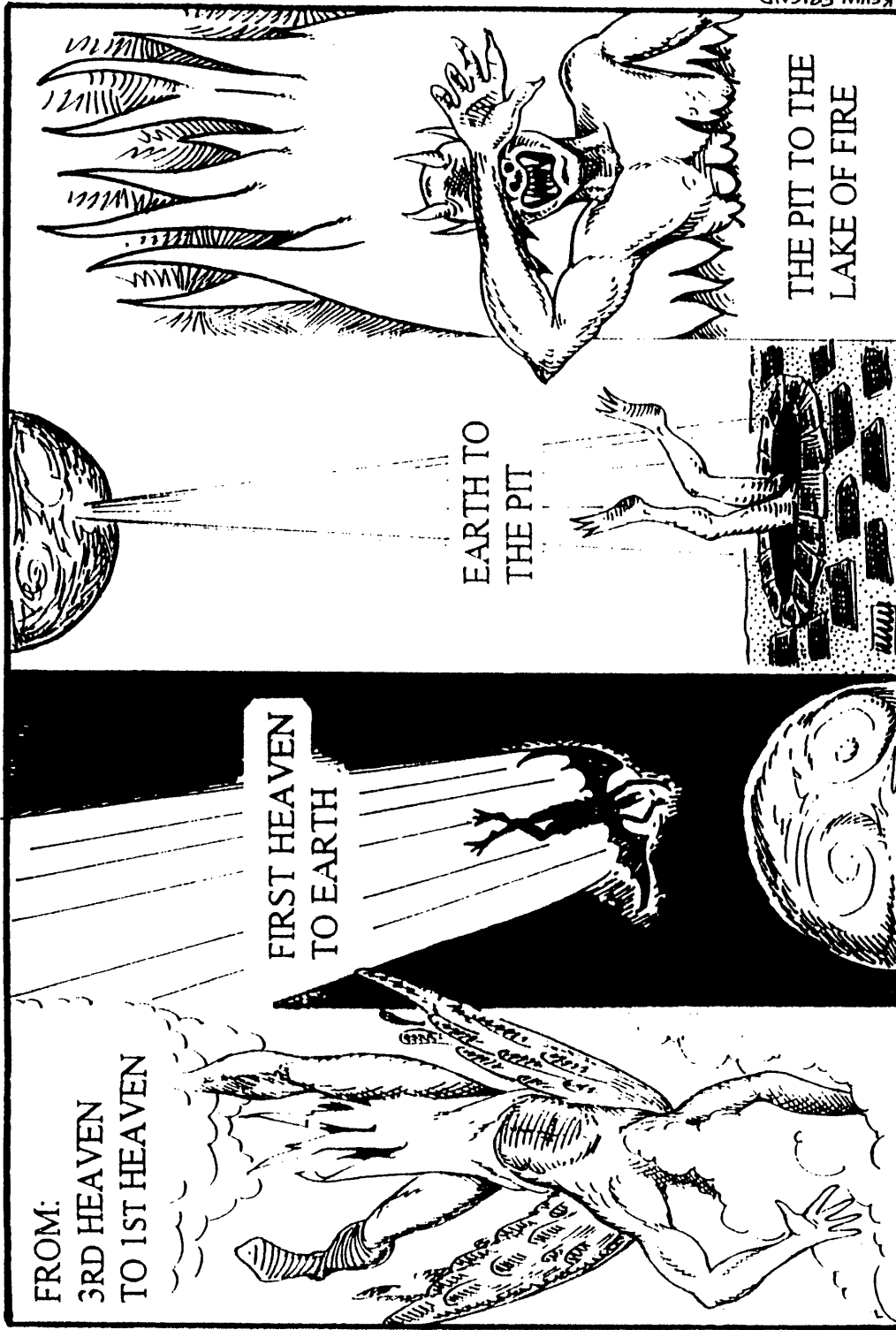
⁹And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.



Eschatology of Satan



THE FOUR FALLS OF SATAN



AT REBELLION
ISAIAH 14

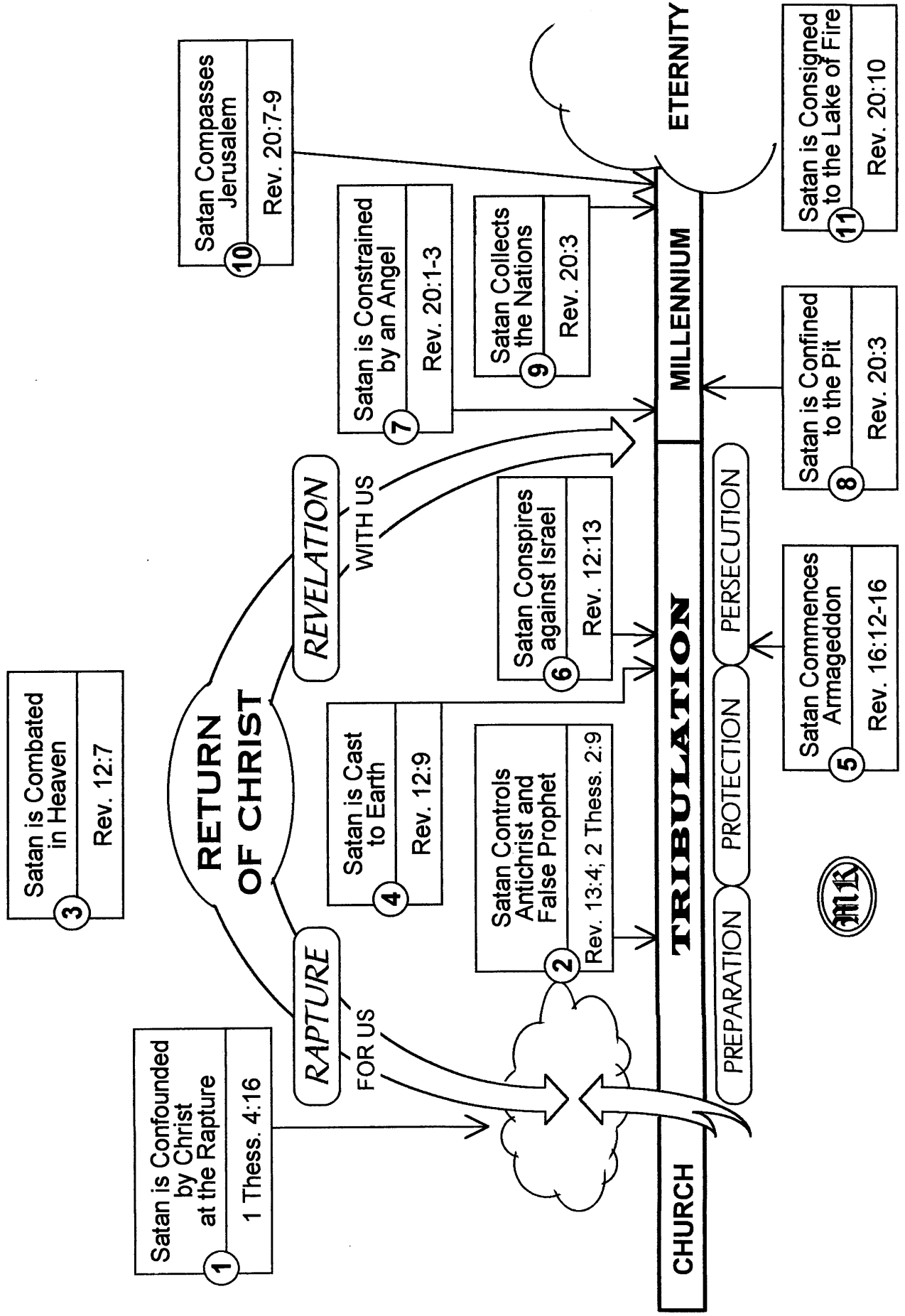
MIDDLE OF
TRIBULATION
REV. 12

BEGINNING OF
MILLENNIUM
REV. 20:1-3

END OF
MILLENNIUM
REV. 20:6

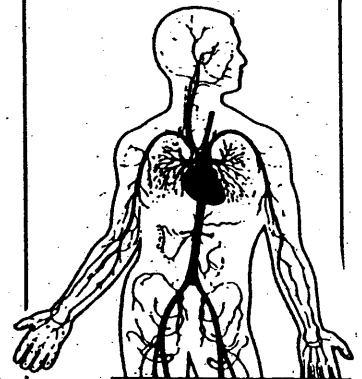
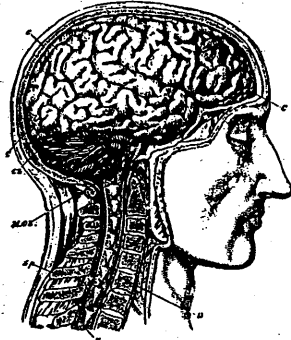
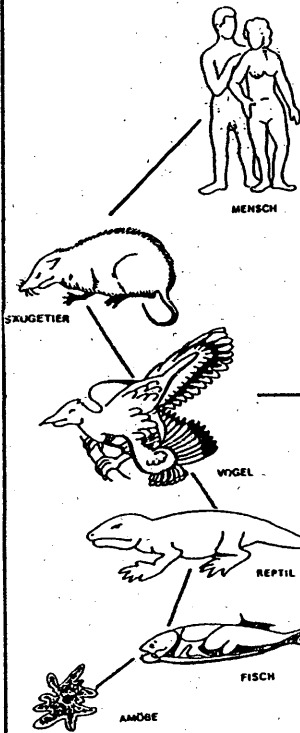
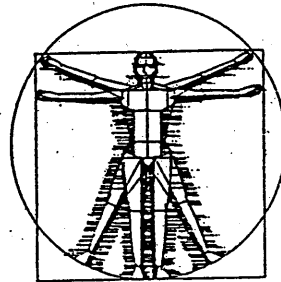
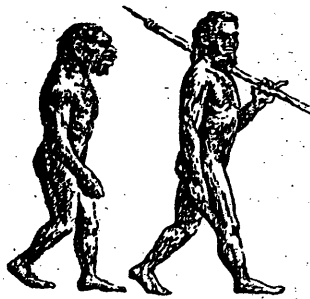
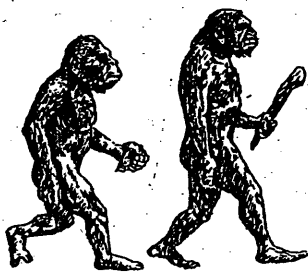


Eschatology of Satan





The Truth About Man



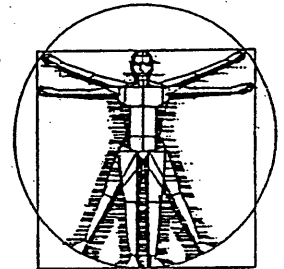
**Manfred
E.
Kober,
Th. D.**

The Truth about Man

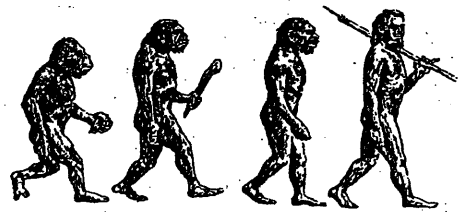
FALL 2004 BIBLE CONFERENCE



Nov. 12 - 14, 2004



- Fri., Nov. 12 7:00 p.m. **Man's Origin:** A Product of Scientific Evolution or Special Creation?
- Sat., Nov. 13 1:00 p.m. **Man's Body:** Dispensable and Earth-bound or Desirable and Eternal?
- 2:30 p.m. **The Image of God:** Meaningless Term or Magnificent Truth?
- 4:00 p.m. **Man's Body, Soul and Spirit:** Are Distinctions Desirable?
- Sun., Nov. 14 9:30 a.m. **The Believer's Two Natures:** Impossible Coexistence or Incessant Combat?
- 10:40 a.m. **The Intermediate State:** Punishment, Purgatory or Paradise?
- 12:00 noon *Harvest Dinner* (also refreshments after each session!)
- 6:30 p.m. **The Fall of Man:** Why the Catastrophic Consequences of Such a Minor Matter?



Come and Hear
Manfred E. Kober, Th.D.

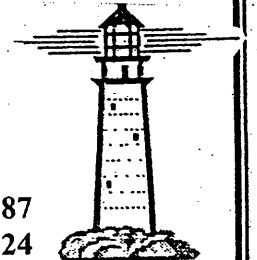
Wall Lake Baptist Church

(Bringing the Unchangeable Word of Life to a Changing World)

3527 Needham Ave. Box 446
Wall Lake, IA 51466

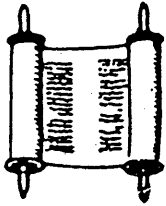
Ken McMillen
Pastor

Church 712-664-2087
Residence 712-657-8924



According to the Apostle Paul, the first benefit of Bible study is *doctrine* or *sound teaching* (2 Tim. 3:16). Doctrine gives content and conviction to one's beliefs. Join us for a study of the *doctrine of man*. Next to knowing God, it is important that we know *man*, his actual condition and urgent need for conversion.

Anthropology and Bible Doctrines



BIBLE: DIVINE

TO MAN



GOD: SOVEREIGN

OF MAN



CHRIST: PERFECT

FOR MAN



HOLY SPIRIT: INDWELLING

IN MAN



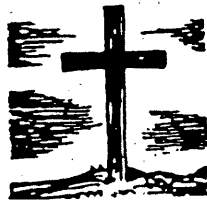
ANGELS: HEAVENLY

TO MAN



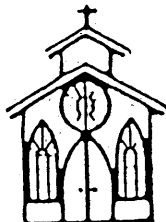
SIN: DREADFUL

FOR MAN



SALVATION: PERFECT

FOR MAN



CHURCH: DESIGNATED

OF THE REDEEMED



LAST THINGS: GLORIOUS

FOR MAN

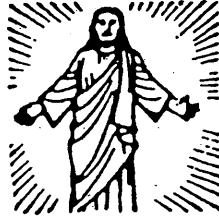
Anthropology and Bible Doctrines



BIBLE: DIVINE COMMUNICATION TO MAN



GOD: SOVEREIGN MASTER OF MAN



CHRIST: PERFECT EXAMPLE FOR MAN



HOLY SPIRIT: INDWELLING PRESENCE IN MAN



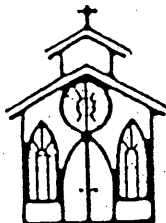
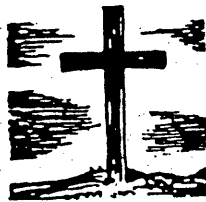
ANGELS: HEAVENLY MESSENGERS TO MAN



SIN: DREADFUL DILEMMA FOR MAN



SALVATION: PERFECT REMEDY FOR MAN



CHURCH: DESIGNATED COMPANY OF THE REDEEMED



LAST THINGS: GLORIOUS PROSPECTS FOR MAN

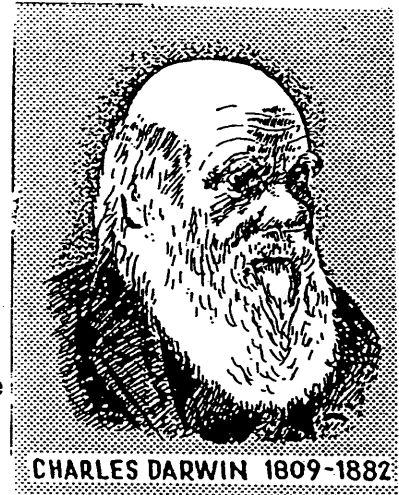
MAN'S ORIGIN: A Product of Scientific Evolution or Special Creation?

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.

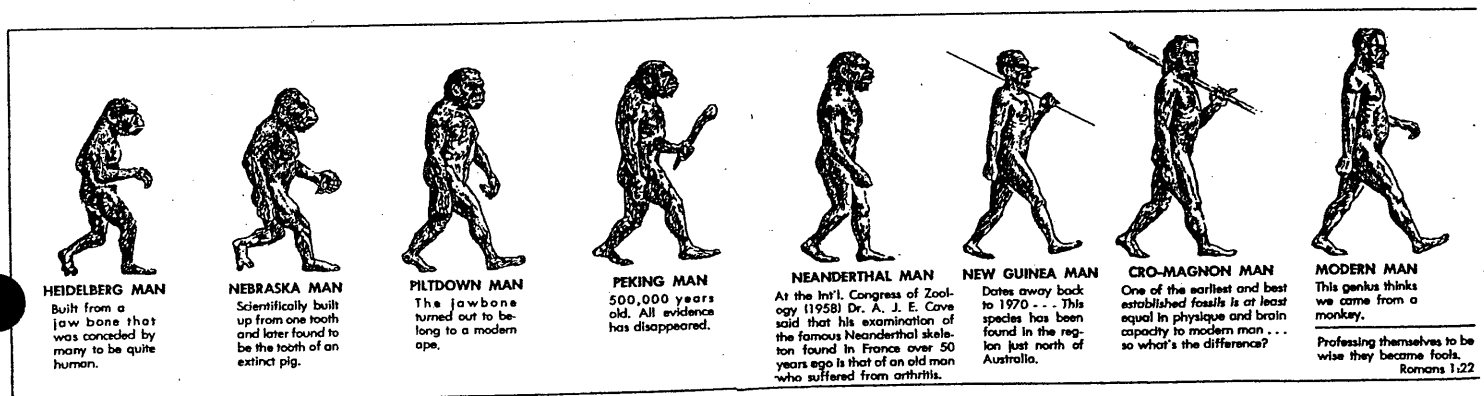
1917—Evolution has been applied to other areas of life, e.g. an evolving belief in God, the evolution of the O.T. canon, etc.

2c. The meaning of evolution:

- 1d. A change:
- 2d. A development: all living creatures have developed through natural processes from the first living cell.

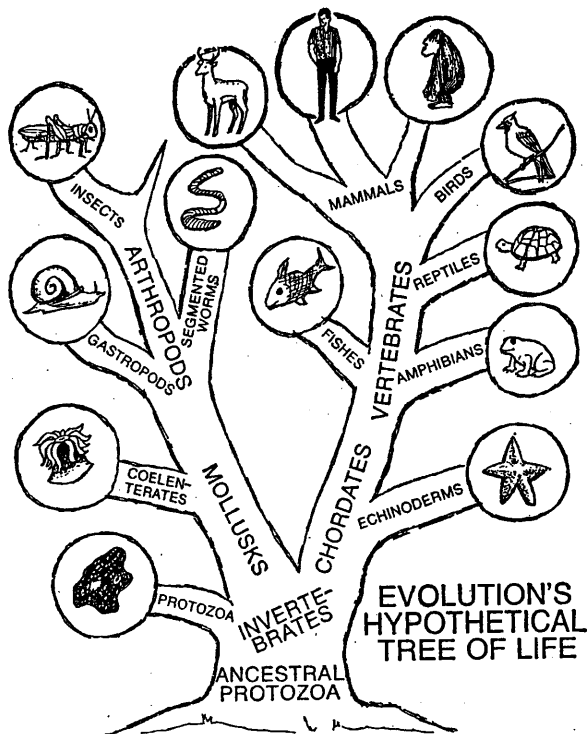
3c. The bases of evolution:

- 1d. Carbon 14 dating:
- 2d. The human embryo:
- 3d. The fossil record:
- 4d. Pre-human men:



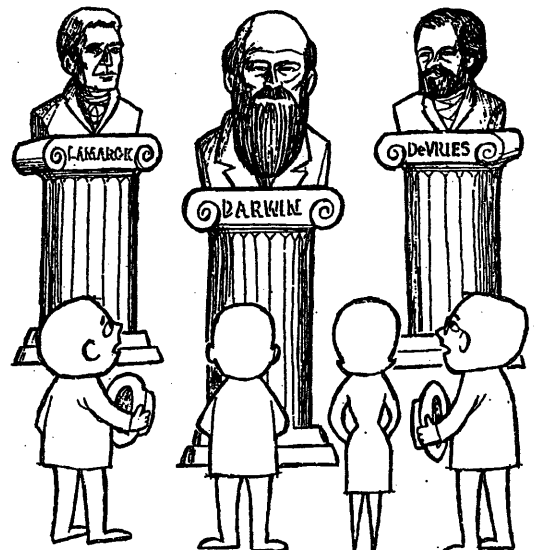
Who Says?

- 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 deformation.
- 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.



The evolutionist's theory is based on observation of known creatures (see circles on "tree" above) and then "connecting" these creatures on a hypothetical "tree of life," even though there is no satisfactory explanation of how this "tree" grew its different branches. The above is an example of the kind of diagram used through the first half of the 20th century in textbooks and encyclopedias.

EVOLUTION BECAME A "RELIGION"



The 19th century was a time of skepticism and rationalism when many men were ready to embrace completely the theory of organic evolution advanced by Lamarck, Darwin and DeVries. Of the three men, Darwin was by far the most influential due to his epic work, *The Origin of Species*. Darwin's book popularized the concept of evolution and gave men another explanation for the origin of life, which led to evolutionism, a type of religious humanism that substitutes natural selection for God.

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?

4d. Unable to harmonize objective evidence with the evolutionary hypothesis.

According to evolutionists, dinosaurs became extinct approximately 150 years ago. Modern man appeared on the scene approximately 1 million years ago. However, at the Paluxy River in Glen Rose, Texas, both in the river and along the banks of the river, are human footprints and brontosaurus footprints on the same level. The evolutionist's response is to totally ignore this evidence that in antiquity man and brontosaurus coexisted. The pictures may be found in several volumes, including A. E. Wilder Smith's *Man's Origin, Man's Destiny* (Wheaton, IL: Harold Shaw Publishers, 1968).



Fig. 8. Four-toed Brontosaurus tracks from the Cretaceous. Paluxy River, Glen Rose, Texas.
(Photo: Dr. C. L. Burdick)



Fig. 9. Tracks taken from the Paluxy River bed, Glen Rose, Texas, not far from the Brontosaurus tracks of Fig. 8.
(Photo: Dr. C. L. Burdick)



2b. Theistic evolution:

- 1c. The position of theistic evolution: God is involved in the evolutionary process
- 2c. The proponents of theistic evolution: Neoevangelicals who wish to be acceptable to secular scientists
- 3c. The popularity of theistic evolution:

The Options Of Origin

- 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.



UNIVERSE



MAN

evolved	evolved
created	evolved
evolved	created
created	created

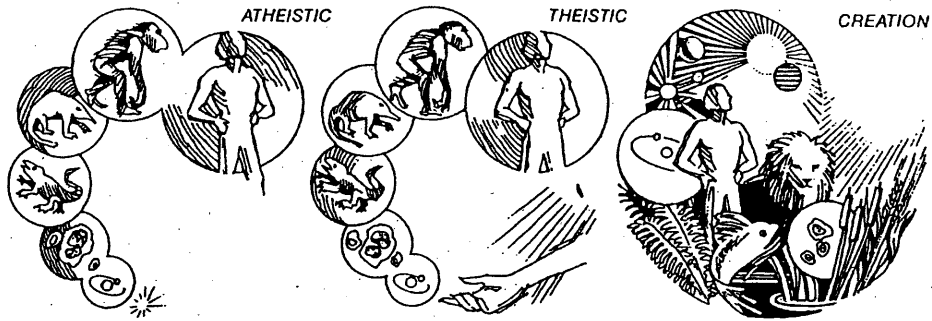
Howe quotes one popular evolutionist:

Divine creation is...the ultimate leap from inanimate clay to fully formed man...the who *point* of the theory of evolution by natural selection was that it provided a non-miraculous account of the existence of complex adaptations. For what it is worth, it is also the whole point of this book. For Darwin, any evolution that had to be helped over the jumps by God was not evolution at all. It made a nonsense of the central point of evolution (Richard Dawkins, *The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe without Design* [New York: W. W. Norton, 1986], 248-249).

(Frederick R. Howe, "Evolution and the Origin of Man," *Basic Theology: Applied*, Victor Books, 1995, pp. 122-123).

3b. Creationism:

- 1c. The four views concerning Genesis 1:
 - 1d. The revelatory day view:
The days of Genesis 1 are not days of creation but days of revelation, when God disclosed to Moses how He carried out His creative work.
 - 2d. The day-age view:
The periods of geology compared to the days of Genesis.
 - 3d. The progressive creation view:
This view allows for an ancient earth but sees man as a direct creation of God.



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

4d. The literal 24-hour days view:

1e. The proof:

- 1f. The numerical adjective with the word day:
According to strict rules of Hebrew grammar, whenever there is an ordinal or numerical adjective in front of the word day, it has to be a literal 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 among evangelicals who take Gen. 1 literally:

- 1f. The gap theory:
This view postulates a long period between Genesis 1:1 and 1:2. However, grammatically Genesis 1-3 are a unit and the first main verb of the Bible is the word "said" in Genesis 1:3.
- 2f. The original creation view:
This position is espoused by Morris and Whitcomb in their writings, such as *The Genesis Flood*. They argue for a recent earth as well as the recent creation of man. In other words, the entire universe was created in the creative week.
- 3f. The non-original creation view:

This position sees the earth as possibly very ancient but animals and mankind, including their fossils, of recent origin no earlier than 10,000 B.C.

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, Sheth, Enosh, - The human line begins with Adam.

Ps. 8:3-6 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?

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

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.

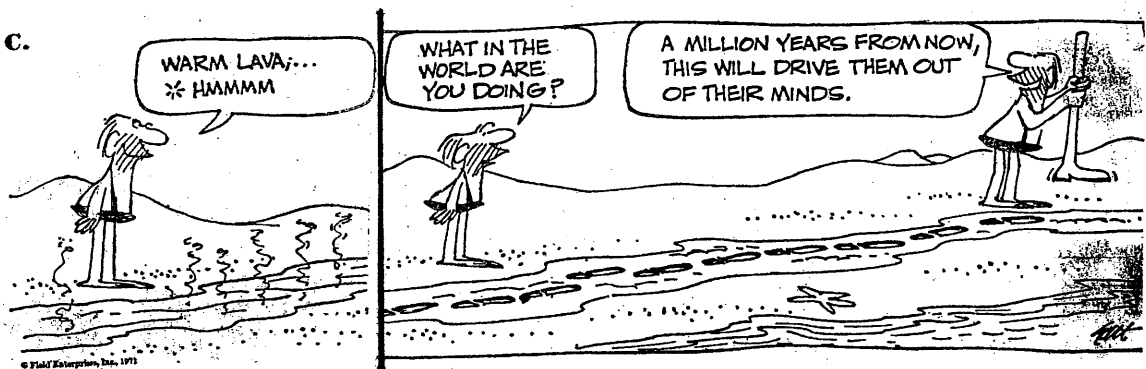
1 Cor. 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

2 Cor. 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, 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.

Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.

B. C.





2c. The evidence for creation:

1d. The fact of creation: Numerous times throughout the Scriptures God is said to be the Creator. Apparently the creation was instantaneous instead of protracted over a long period of time. Psa. 33:6,9 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. 9 For he spake, and it was done; he commanded, and it stood fast.

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:
Certainly, when Adam was created, he appeared to be an adult individual, although his actual age was just a matter of moments.

2e. Fossils:
According to the biblical record, Adamic sin brought death upon him and the animal kingdom, thus all fossils would have to date after Adam and his fall. Romans 5:12

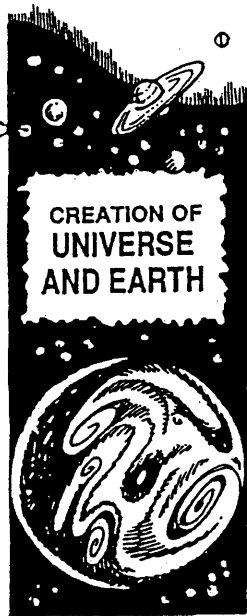
3e. The date of creation:
 While it is possible that the universe is ancient and the stars, the planets and the earth were affected by the satanic fall, man cannot be dated biblically prior to 10,000 B.C., allowing for all the time that the genealogies permit.

GOD'S CREATION AND RECREATION

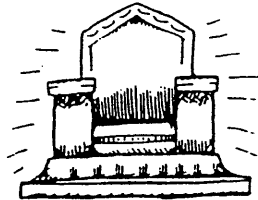
CREATION OF ANGELS



DATELESS
 JOB 38:6-7
 COL. 1:16



DATELESS
 JOHN 1:3
 COL. 1:16
 HEB. 11:3



RECREATION AND RESTORATION OF EARTH



REBELLION OF SATAN AND ANGELS

DATELESS
 IS. 14:9-14
 EZ. 28:12-15

JUDGMENT UPON SATANIC HOST AND EARTH




DATELESS
 IS. 45:18
 JER. 4:23:23-26



10,000 B.C.
 GEN. 1-2



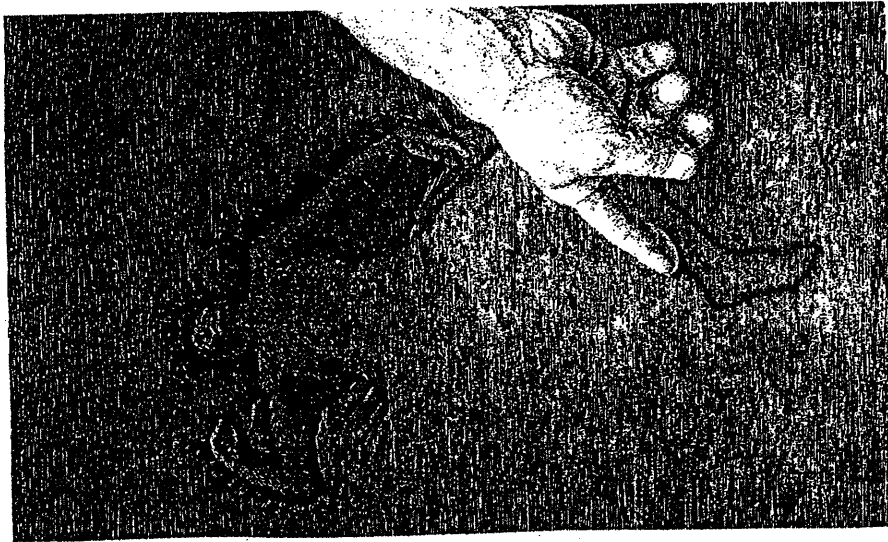
5,000 B.C.

Manfred E. Kober, Th.D. 

Creation of Eve



Creation of Adam



AND GOD SAID

Story by Martha S. Ricclet
Pictures by Dan Ricclet

WOLGEMUTH & HYATT, PUBLISHERS, INC.
1989

Iceman's Stone Age Outfit Offers Clues to a Culture

Tools, weapons and clothing are examined, as analysis rules out a hoax.

By JOHN NOBLE WILFORD

Still no one knows who he was or what he was doing high in the Tyrolean Alps that day some 5,300 years ago, the day he died. No one can be sure of the quirks of nature that somehow mummified the corpse, then entombed it in a glacier and preserved it and his possessions so long in a semblance of a life only lately departed.

Of one thing scientists are now certain about the naturally mummified Alpine Iceman, whom hikers discovered in September 1991 in the melting ice on the Austrian-Italian border at an elevation of 10,530 feet. In the first genetic analysis of the body, reported last week, they determined that he was European born and bred, closely related to modern northern and Alpine Europeans.

Hardly surprising, of course, for a man of that time when people seldom traveled far, but scientists said this finding should lay to rest lingering suspicions of a hoax. The possibility of an elaborate fraud, a Piltdown Man for the late Stone Age or Copper Age, has worried cautious scientists and prompted popular speculation. Could this be an Egyptian mummy planted in new surroundings? Or a pre-Columbian American mummy like those recently uncovered in the deserts of Peru and Chile?

An international research team, writing in the journal *Science*, said the genetic findings made "the possibility of fraud highly unlikely."

With the authenticity of the incredible Iceman thus more assured, scientists could feel more comfortable interpreting everything else about the discovery, especially the man's tools and weapons and the clothes he was wearing. These are the things archeologists concentrate on in trying to reconstruct the lives of long-ago people, and usually all they have to go on are grave goods, possessions selected for accompanying the dead and perhaps not representative of daily life. But here is a rare opportunity for looking at the practical equipment and clothing of one man in use at one moment of his life (and death).

Among the most recent results of their research is a descriptive inventory of Alpine fashions in those remote times. Scientists may not be able to account for the man's presence on the mountain crest — was he a farmer, hunter, trader, prospector, village outcast or, more probably, a shepherd? — but they know what he was wearing, down to his underwear and garters.

Much of the reconstruction of his apparel from the seven preserved articles of clothing has been conducted by Dr. Markus Egg, an archeologist at the Roman-Germanic Central Museum in Mainz, Germany. The results were reported in detail by Dr. Konrad Spindler in a new book, "The Man in the Ice," translated into English and published early this year in London by Weidenfeld & Nicholson. Dr. Spindler, an archeologist at the University of Innsbruck in Austria, is directing the international team of 147 scientists investigating the Iceman. A summary and assessment of the clothing studies was included in a comprehensive review of all the research published recently in the British

Fashions of Those Times

The garments and accouterments of the 5,300-year-old body found in the Alps suggest he wore the equivalent of L.L. Bean cold-weather gear and was well equipped to pursue an outdoor life. His layers of garments provided good insulation for feet, head and body; instead of a Swiss army knife, he had flint and copper tools and fire-starting equipment.

Bow
An unfinished six-foot yew long bow

Coat
Possibly sleeveless, made of alternating strips of different colored deer skins.

Birch bark container

Leather belt
Doubled as a waist pouch; held a flint scraper, flint awl, small flint flake and fungus used as tinder.

Leather loincloth

Leather garter

Skin leggings

Shoes
Calfskin, filled with grass held in place by an inner string 'sock'.

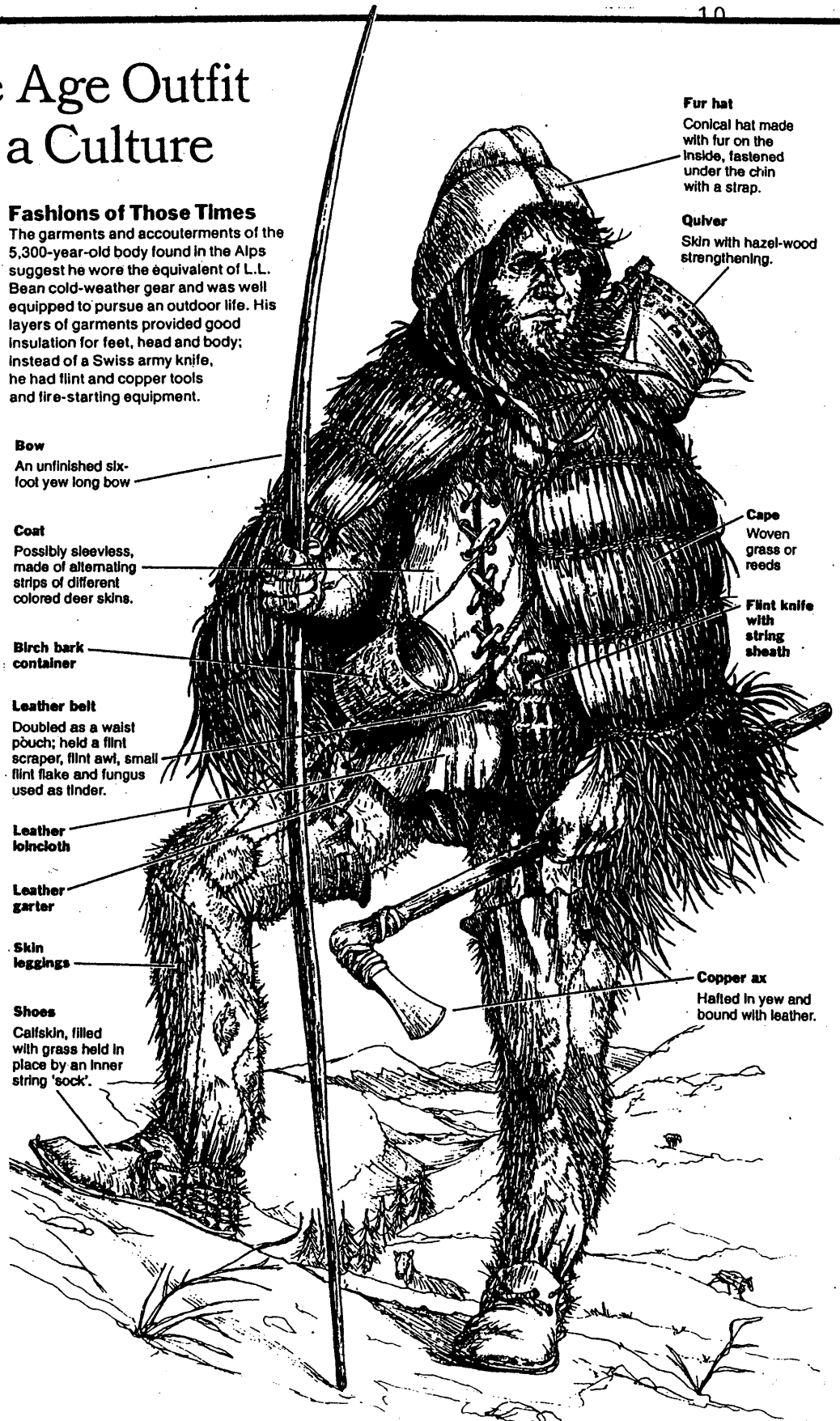
Fur hat
Conical hat made with fur on the inside, fastened under the chin with a strap.

Quiver
Skin with hazel-wood strengthening.

Cape
Woven grass or reeds

Flint knife with string sheath

Copper ax
Hafted in yew and bound with leather.



The New York Times; Illustration by Michael Rothman

Continued on Page B9

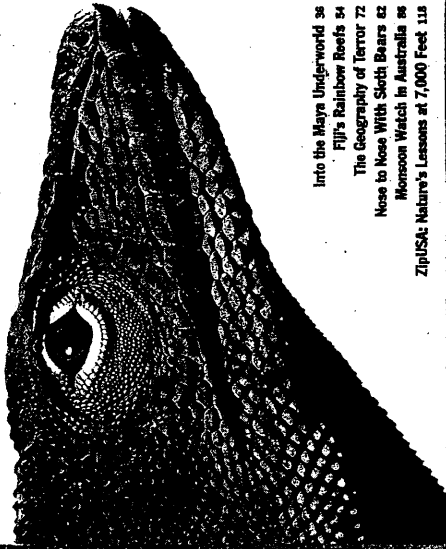
Cogent proof for the phenomenal know-how and skill of man 1300 years before Abraham!!

NATIONALGEOGRAPHIC.COM/MAGAZINE NOVEMBER 2006

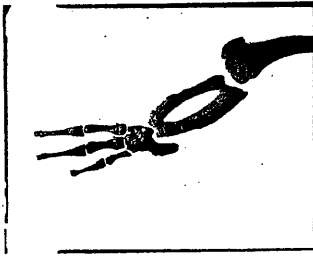
NEW
MAP OF
THE WORLD

NATIONAL GEOGRAPHIC

WAS DARWIN WRONG?



Into the Maya Underworld 38
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NO.

The evidence for Evolution is overwhelming.

Seeing me to the door, Gingerich volunteered something personal: "I grew up in a conservative church in the Midwest and was not taught anything about evolution. The subject was clearly skirted. That helps me understand the people who are skeptical about it. Because I come from that tradition myself." He shares the same skeptical instinct. Tell him that there's an ancestral connection between land animals and whales, and his reaction is: Fine, maybe, but show me the intermediate stages. Like Charles Darwin, the onetime divinity student, who joined that round-the-world voyage aboard the *Beagle* instead of becoming a country parson, and whose grand view of life on Earth was shaped by close attention to small facts, Phil Gingerich is a reverent empiricist. He's not satisfied until he sees solid data. That's what excites him so much about pulling whale fossils out of the ground. In 30 years he has seen enough to be satisfied. For him, Gingerich said, it's "a spiritual experience."

"The evidence is there," he added. "It's buried in the rocks of ages."

Evolution is a beautiful concept, MORE CRUCIAL to medical science, and to our

NOWADAYS to human welfare, understanding of the world than ever before.

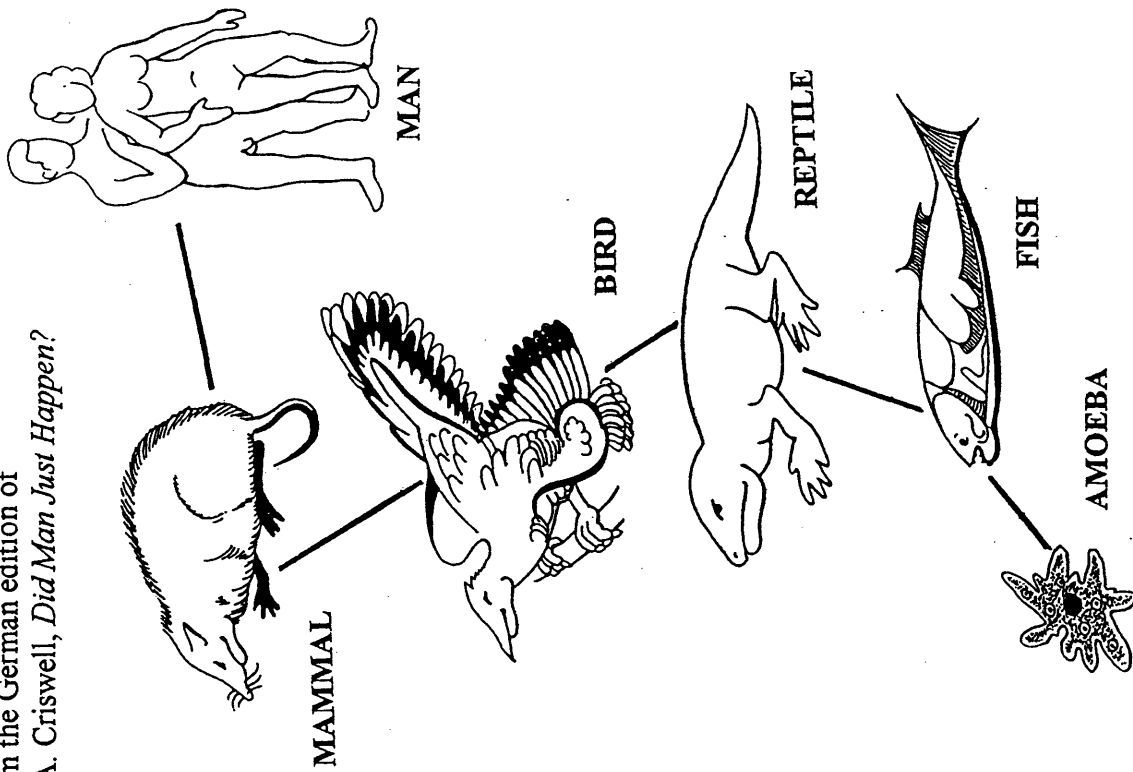
Evolutionary theory is such a dangerously of life that some people find it unacceptable, despite the

WONDERFUL AND FAR-REACHING view vast body of supporting evidence.

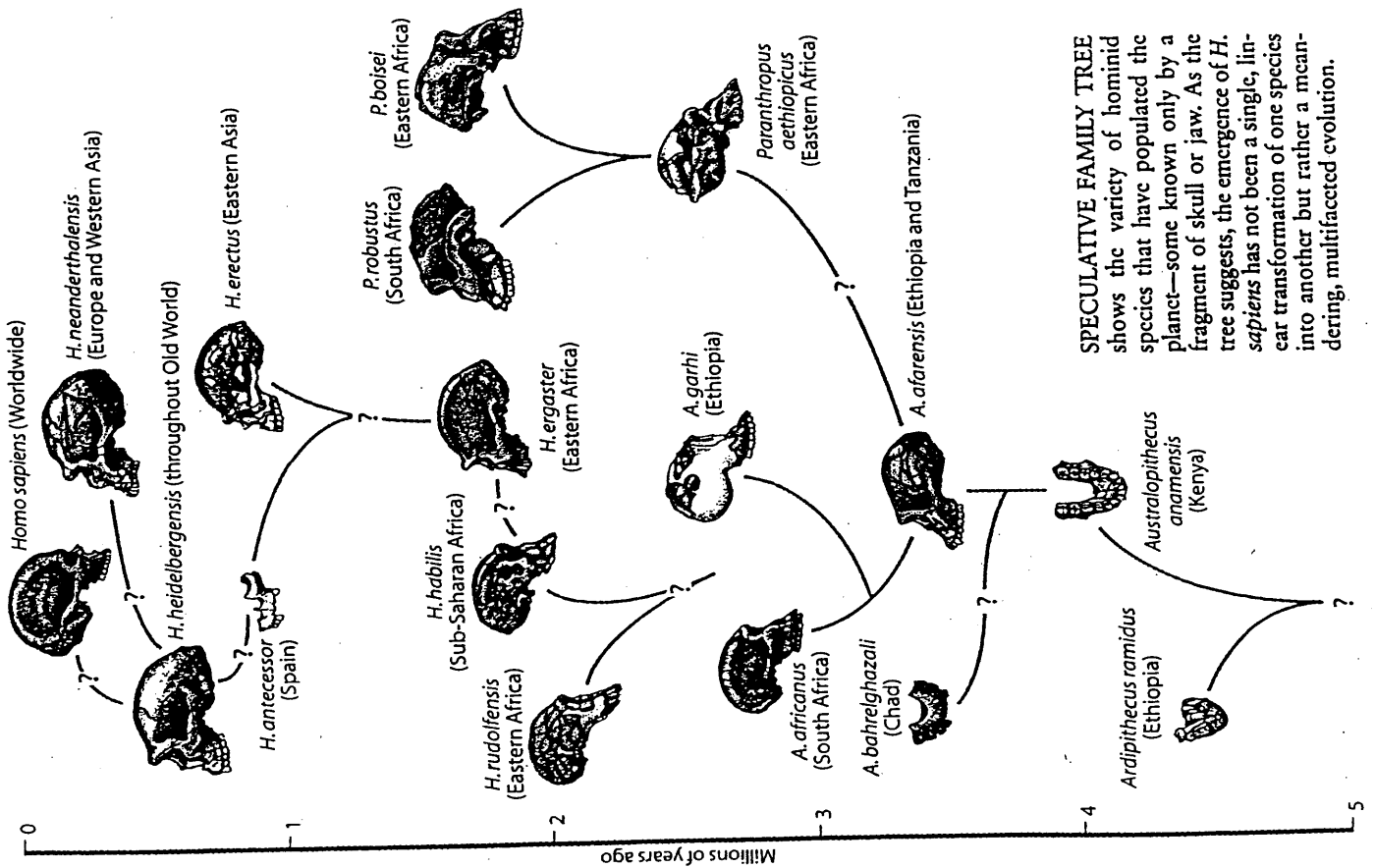
Skeptics of evolutionary theory ask: Can it be observed in the wild? Can it be measured in

CAN WE SEE EVOLUTION IN ACTION? the laboratory? The answer is yes.

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.



SPECULATIVE FAMILY TREE
shows the variety of hominid species that have populated the planet—some known only by a fragment of skull or jaw. As the tree suggests, the emergence of *H. sapiens* has not been a single, linear transformation of one species into another but rather a meandering, multifaceted evolution.

OVER THE COFFEE



**DONALD
KAUL**

A few of God's mistakes

The most compelling religious-scientific-ethical controversy of '99 was whether the theory of evolution should be taught to impressionable schoolchildren in place of the biblical story of creation. I'm speaking of 1899, of course.

By now, we should have pretty much settled the issue, don't you think?

I guess not. Recent polls indicate that if we held a vote on creationism vs. evolution, on the cusp of the 21st century, creationism would win. (This, along with the success of TV's "Who Wants to Be a Millionaire?" — the show that gives away large sums to people who can answer questions like: "How much spit does the average adult human produce in a single day?" — are the best evidence of the dumbing down of America.)

Creationists' efforts to discredit the teaching of evolution have grown increasingly subtle and sophisticated, and increasingly well-financed. Their attacks against Darwin's theory can even sound plausible, if you don't listen too closely.

But they never apply the same rigorous intellectual analysis to their own theory, "scientific creationism." I'd like to do that now.

The theory of evolution may not be perfect, nor does it explain everything, but a literal interpretation of the Bible produces nonsense. It fails to answer one of the essential questions it raises, to wit: If God is an omnipotent, all-powerful being who created man and woman and the Earth and all the heavens in a single burst, why did He do such a poor job of it? Here are just a few mistakes He made:

Backs — If you're going to create a creature that lasts 80 years or so, why supply it with a back that is only good for 50 or 60 years? If the creature is going to walk around on its hind legs, why give it the same back you give to animals that walk on all fours? This is bad design.

Earthquakes — You would think that if God were responsible for making Earth, he would have built it better, come up with something that didn't move around under foot.

Instead, we have a situation where people are allowed, even encouraged (by the greed gene the loving God implants in us all) to build tall buildings, temples, great cities, marvelous bridges and sewer systems, to say nothing of nifty mobile-home parks, then watch them tumble down whenever the tectonic plates under them give a lurch. What kind of Supreme Being does that?

Murder — If God created man in his own image, how come man is one of the very few animals who kills his colleagues? Wolves, generally considered savage beasts, do not do that. Two will fight until one gets the upper paw and wins dominance. Fight over. It does not go on to rip out its opponent's throat.

Men do. This most intelligent of species (and I wonder who figured that out) will kill friends, strangers, family members, even his children, very often for trivial reasons, like the clothes his victims are wearing or the color of their skin.

These people are made in God's image? That doesn't say much for God.

And that doesn't begin to deal with God's rather curious idea of genetics. For example:

Adam (made from clay) and Eve (made from Adam's rib) have sons Cain and Abel. Cain kills Abel and is banished to the outer world, where he has a son, Enoch. Enoch begets Irod, who begets Mehujael, who begets Methusael, who begets Lamech and so on.

I have a question. Where are they getting their wives? Where did Cain's wife come from, for that matter? She just appears in the text, nameless and without explanation. Was she his sister? His rib? We are never told. Imagine what the creationists would do with a missing link like that in evolution. The story is, at best, a case of sloppy workmanship; at worst, a tale filled with serial incest and a bad example for young people.

Let's face it, folks, if God did indeed create the heavens and the Earth and man in the literal manner of the Bible, He is a pretty poor excuse for a Supreme Being.

I refuse to believe that. Let creationists think that God is a bumbler if they wish, but I think they're selling Him short. Actually, they're making God in their image, rather than the other way round.

God, if any, is better than that. He or She has to be.

REGISTER COLUMNIST DONALD
KAUL can be reached at
kauld@news.dmrq.com

Dear Editor:

THE EVOLUTION OF DONALD KAUL

With almost predictable regularity, Des Moines Register columnist Donald Kaul weighs in with an attack on creationism. So in the Friday, September 3, 1999, Register he once again fired a fusillade against fundamentalists and creationists. He readily acknowledges that the majority of Americans subscribe to creationism rather than evolution. But he sees the public's preference for creationism as "the best evidence of the dumbing down of America." What does he see as the reason for the tenacious persistence of "scientific creationism"? It is the creationist's approach to the Bible. In Kaul's words, "A literal interpretation of the Bible produces nonsense." To what nonsense does Kaul refer? Why, of course, that the creationist supposedly has no answer to the essential question: "If God is an omnipotent, all-powerful being who created man and woman and the Earth [sic] and all the heavens in a single burst, why did He do such a poor job of it?" Kaul then lists "a few mistakes" made by a bungling God: the human back, devastating earthquakes and murder.

Attributing mistakes to God is a serious matter. The one true God revealed in the Bible is a holy, loving, all-powerful, all-knowing deity. Someone has correctly observed that the God of the Bible is too wise to make mistakes and too good to be unkind. In Kaul's column entitled "A Few of God's Mistakes," God is caricatured as both unwise and unkind. However, for God to make mistakes would make Him less than deity. Could it be that evolutionist Kaul is the one who is mistaken in his faulty interpretation and fateful ignoring of the biblical testimony?

Kaul criticizes God first of all for giving human creatures with a life span of at least 80 years a back that is only good for 50 or 60 years. He calls this "bad design." But is it really God who is to blame for man's debility, deformity, disease, or death? After the creation of the universe, earth, and man taught in Genesis 1, "God saw all that he had made, and it was very good" (Gen. 1:31). Kaul needs to find a copy of the Bible and read the third chapter of Genesis which gives the rest of the story which he conveniently ignores.

Something dreadful happened to God's original perfect creation. Adam and Even sinned against the revealed will of God. They were told that death would ensue-both physical and spiritual-if they ate of the forbidden fruit (Gen. 2:17). Human ailments, including a bad back, cannot and must not be attributed to a faulty divine design but a rebellious human action (Isaiah 1:3-5). No one would blame an engineer at the Ford Motor Company of poor design when the owner of a Lincoln Continental ignores the instructions and lets the car run out of oil, thus ruining the engine.

Mr. Kaul's second evidence for God's goofs is earthquakes. Says Kaul, "If God were responsible for making the Earth [sic], he [sic] would have built it better."

The question is not how a perfect God could create an imperfect world but how a perfect creation could become defect. Here again, Genesis 3 is ignored. The sin of Adam did not just affect him and his posterity but dragged all of nature into a state of ruination and judgment. Earthquakes belong to "this present evil world" (Galatians 1:4). Fortunately, God's redemptive work will eventually lift the curse from nature (Romans 8:21-22).

One final example proffered as an error by the eternal God is tersely stated: If God created man in His own image, how come man kills his fellow-man? "That doesn't say much for God." God is guilty of "sloppy workmanship." In fact, it is a poor case of scholarship on the part of Mr. Kaul to quote Genesis 1-2 on creation, to quote Genesis 4 on murder but to ignore Genesis 3. Here we are told that the image of God was defaced and distorted by human sin. This is the key passage to his legitimate questions: What about human suffering, natural catastrophes, and heinous crimes?

Kaul concludes that if God created "in the literal manner of the Bible, He is a pretty poor excuse for a Supreme Being." This is a deplorable defamation of deity. Over the past decades, Kaul has not given one solid proof for evolution but, in fact, there is evidence that Donald Kaul has evolved. His attacks against creationists as "religious cuckoos" have evolved into attacks on the creator Himself. His belligerency has now evolved into blasphemy. Mr. Kaul, would you kindly discuss the issues rather than denouncing creationists and defaming their and your creator?

{Dr. Manfred E. Kober has taught theology at the Faith Baptist Bible College and Theological Seminary in Ankeny for thirty years.}

ELLEN GOODMAN



They attacked scientific holes in evolution without applying the same criteria to the creation story.

Evolution, again, from a 'witless crone'

Is the argument about science, or meaning and value?

I probably shouldn't get back into this. But the last time I wrote about evolution and creationism I got an awful lot of folks praying for my soul. So I'm probably still safe.

Last month, when the Kansas school board decided to dump evolution off the science curriculum, I ried the survival of the fittest creationists. Giving credit where it's due, this is a movement with a remarkable staying power.

I was inundated with letters and with e-mails calling me a "godless atheist," an "agent of Satan" and — as a change of pace — a "witless crone." In the words of one reader, "I can only assume you are in an extremely challenged mental state or suffered a serious head injury."

A lot of the writers assumed that the best defense of creationism was a good offense against evolution. They attacked the scientific holes in evolution without, of course, applying the same criteria to the creation story. But never mind.

The strength of the creationist movement was never in its science. Indeed, there is one way to make sense of the tenacious and sincere fight against the teaching of evolution in the schools. It's to understand that the

anxiety about the *origin* of human life is really anxiety about the *meaning* of human life.

A reader from Gray, Maine, stated this view of the problem forthrightly, "The real issue is not creationism vs. Darwinism. The real issue is 'Does God exist?'" He then added, "We cannot sit idly by and let the children of our nation and world end up in the flames of hell because of evolutionists."

Someone from Dayton, Ohio, has his own logic, "If there is no God and the Bible is not His Word, then we are just 'animals.' So if we are just animals, why are we shocked at murders, rapes, robberies?"

And a woman from Pine River, Wis., echoed this sentiment: "Where does this plague of low self-esteem come from? Straight from the atheistic evolutionary view of man with which society has indoctrinated our young people."

Among my correspondents, there are missing links of logic, but not emotion. Many in the creation movement start with a stark and troubling choice. They state that you can believe in God or in evolution. Of course this would be news to many, many

religious leaders including, for example, the pope.

But creationists not only set up a false dichotomy — creationism or Godless atheism? — but then go on to assert that unless humans were directly created by God for a purpose, they will find no purpose in life.

Eugenie Scott, the executive director of the National Center for Science Education, has been fighting against creationist takeovers long enough to be respectful of the power of their appeal.

"Their view is that God created the whole universe for humankind and therefore humans are very special to God. What evolution tells us, regardless of whodunit, is that we're part of the same process that created liverworts and musk oxen," she said.

"The idea is out there that unless you believe you were specially created by God in our present form, life has no meaning. Unless you believe you were created by God, you have no reason to behave. You will go out and rape and pillage and mutilate."

Or as a writer from Meriden, Idaho, warned me ominously: "Hitler also believed the theory of evolution."

Now I am neither a theologian nor a

scientist. I resist the inquisitions faith that have become as routine as public life as inquiries into drug use.

But in the debate over school curriculum it seems clear that the porters of evolution often end up going about science, while the creationists are really arguing about meaning and value. Is it any wonder that the argument remains stuck?

If the choice between God or evolution is a false one, so is the notion only believers can find meaning or have morally. The world is full of glions with different stories of creation: It's full of people, secular and religious who search for and find meaning in their lives.

Until we get to the heart of this debate, we'll go on wrangling over teachers and textbooks. We can't let children religion in the schools. But can teach them about religion — role in American life, politics, history and the search for meaning. That's real place for a unit on creation. Take it, if you must, from a witless crone.

ELLEN GOODMAN writes for the *Des Moines Register* and *the Globe*.

Darwinists forcing choice

THE DES MOINES REGISTER ■ TUESDAY, SEPTEMBER 14, 1999 7

Columnist Ellen Goodman (Sept. 14) once again shows her frustration with the creationists. Goodman accuses creationists of proffering a dangerous dichotomy "that you can believe in God or in creation . . . creationists set up a false dichotomy — creationism or godless atheism."

One wishes that those who attack the creationists' position would check out what creationists and evolutionists really teach. If Goodman had done her homework, she would know that it was the popularizers of evolutionism that insisted that their view logically eliminates the idea of a creator deity.

Charles Darwin said, "I will give absolutely nothing for the theory of natural selection if it requires miraculous additions at any one stage of descent" (R.E.D. Clark, "Darwin: Before and After" [London: Paternoster Press, 1998], p.86). Julian Huxley likewise insisted that "to postulate a Divine interference with these exchanges of matter and energy at a particular moment in the Earth's history is both unnecessary and illogical" ("Evolution in Action" [New York: New American Library,

1964], p.20).

There is a dichotomy between evolution by blind chance and creation by a benevolent creator. But, Goodman notwithstanding, it is the Darwinists, not the creationists, who initiated what she calls this "stark and troubling choice."

—Manfred E. Kober,
308 Second St. S.E., Bondurant.

Evolution is supported by science

Aaron Gunsaulus in his July 23 letter, "Chimp/Human Ancestry Is Speculation," displays a lack of understanding for the process of scientific discovery and evolution. Gunsaulus attempts to make the case that human evolution is faith based and not supported by evidence. This is not the case.

Evolution is supported by biology, physics, chemistry, astronomy, zoology and other sciences. The evidence has only gotten stronger in the nearly 150 years since Charles Darwin's groundbreaking discovery was first published in "Origin of the Species."

This mounting evidence is especially true in genetic research. The 50th anniversary

of Francis Crick and James Watson's monumental work into the structure of DNA, a discovery that led to clear and indisputable evidence further linking humans and apes with a common ancestor, will be marked in 2003. We share 98.7 percent of our DNA with chimpanzees.

Anti-evolutionists love to point out that since we don't have all the answers, and our answers remain eternally tentative, then the whole idea is worthless. They further use the self-correcting, falsifiability aspect of science as though it were a "bad" thing. We make mistakes, and we correct them — this works in our individual lives as it does in science. Both realms of human endeavor benefit in

the process.

Science works by observation and experimentation, never letting up, continually striving for improved hypotheses, theories and knowledge that helps us understand our reality.

New information is constantly gathered, and it is still able to revolutionize our thinking, allowing science to be free from dogma and much more likely to be true.

Science may not have all the pieces of the puzzle, but there are enough to get a very clear picture of biological change through time. The verdict, at this time, is evolution by natural selection.

—Rob Beeston,
co-director, *International Darwin Day Program*,
Des Moines.

The Des Moines Register DM

Page 14A Thursday, August 1, 2002

Where are the monkey-men?

The headline for Rob Beeston's Aug. 1 letter to the editor says it all: "Evolution is supported by science." It did not say, "Evolution is supported by facts."

Despite the claims of Beeston and the International Darwin Day Program, evolution is a hypothesis, at best. Scientific facts can be observed and tested. If evolution were a fact, its defenders should be able to point to innumerable cases in nature of evolving organisms. Where are the half fish-half bird creatures? Where are the half monkey-half humans?

Most tellingly, among the billions of fossils discovered, not even one genuine transitional form has been found. It appears, as someone once noted, that evolution is a chain with all the links missing.

I have a suggestion for Beeston. Let him take his constituents on a field trip to Glen Rose, Texas. There, along the Paluxy River, indisputable human and dinosaur footprints are observable in the same rock strata. In fact, in some places the footprints overlap.

And yet, evolutionists maintain that dinosaurs became extinct about 150 million years ago, while modern man made his appearance 1 million years ago. These Texas discoveries pose a real dilemma for the disciples of Darwin.

—Manfred E. Kober,
Bondurant.

MAN'S BODY: Dispensable and Earth-bound or Desirable and Eternal?

1A. THE APPELLATIVES FOR THE HUMAN BODY:

1b. 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.

2b. 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.

3b. 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?

4b. 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.

5b. Body of death:

Rom. 7:24 O wretched man that I am! who shall deliver me from the body of this death?

6b. 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.

7b. 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.

2A. THE ATTITUDES TOWARD THE PHYSICAL BODY:

1b. The Greek philosophers:

Most philosophers followed Plato, who called the body "the prison house of the soul." The body was not just to be ignored but detested.

2b. The Stoics:

The Stoics maintained that the human body with its passions should be entirely ignored. The ideal state for man was to be unmoved by pleasure and pain.

3b. The contemporaries of Christ:

1c. The Pharisees:

The Pharisees believed in a future resurrection body.



2c. The Sadducees:
The Sadducees, as the rationalists of their day, denied the future life as well as the resurrection of the body.

4b. The Gnostics:
A number of biblical books were written against the Gnostics who denied the necessity of the body and advocated an asceticism that elevated the human mind to spiritual realms.

Col 2:20-23 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21(Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

3A. THE AFFIRMATION OF THE PHYSICAL BODY:

1b. The disclosure concerning the necessity of a body:

1c. In death the believer's body is said to be asleep:
The term "sleep" reminds the believer that he rests from his earthly labors and awaits the future awakening through the resurrection.

John 11:11; Mt. 9:24; Acts 7:60; 1 Thess. 4:14

1 Cor 15:18...20...51 Then they also which are fallen asleep in Christ are perished...But now is Christ risen from the dead, and become the firstfruits of them that slept...Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

Sleep is predicated of the body, not of the mind: Matt 27:52
And the graves were opened; and many bodies of the saints which slept arose.

2c. At death, an intermediate body adorns the spirit of the believer:
2 Cor. 5:1-8 The intermediate state is a subject for future discussion.

2b. The dedication of the body:
The human body permits the believer to function God-ward and man-ward:

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.

4A. THE APPROXIMATION OF THE RESURRECTION BODY:

1b. The believer's experience will conform to Christ's experience:
1 Cor. 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

2b. The believer's resurrection will conform to Christ's resurrection:

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.

3b. The believer's body will conform to Christ's body:

1 John 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.

5A. THE APPEARANCE OF THE RESURRECTION BODY:

1b. It will be a real body: Luke 24:15, 18 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass therein these days?

1c. Composed of material substance:

2c. Discerned by physical senses:

2b. It will be a recognizable body: Luke 24:31, 39 And their eyes were opened, and they knew him; and he vanished out of their sight...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.

1c. It will be similar to the former body:

2c. It will be superior to the former body:

Luke 24:16, 31 But their eyes were *holden* that they should not know him....And their eyes were *opened*, and they knew him; and he vanished out of their sight.

Mark 16:12 After that he appeared in *another form* unto two of them, as they walked, and went into the country.

John 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.



THE WOMEN AT THE SEPULCHRE.



THE DISCIPLES KNOW JESUS IN BREAKING THE BREAD.

- 3b. It will be a remarkable body: Mark 16:12 After that he appeared in *another form* unto two of them, as they walked, and went into the country.
- 1c. Able to change as the need arises:
- 2c. Adapted to the new environment: Lk. 24:39; 1 Cor. 15:39
- 4b. It will be a remade body: Phil. 3:21
1 Cor. 15:37-38 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:
38 But God giveth it a body as it hath pleased him, and to every seed his own body.
- 1c. The identity remains the same:
- 2c. The substance changes:

The resurrection body will be the old body changed, but not exchanged.
The resurrection will be the same and yet different; different and yet the same.

6A. THE ABILITY OF THE RESURRECTION BODY:



JESUS MEETS THE DISCIPLES GOING TO EMMAUS.

1b. Natural ability:

- 1c. Appearing:
- 2c. Talking:
- 3c. Walking: Lk. 24:15, 50
- 4c. Standing: Lk. 24:36
- 5c. Sitting: Lk. 24:30; 22:30
- 6c. Speaking: Lk. 24:17, 44
- 7c. Hearing: Lk. 24:19
- 8c. Eating and drinking: Lk. 22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.



JESUS WALKED ON AS THOUGH HE WOULD GO FURTHER.

- 1d. The problem of food:
Food is no longer necessary for the resurrection body whose new life principle is apparently not blood but the Holy Spirit.
- 2d. The possibility for food:
- 1e. Christ ate in His resurrection body before His disciples. Our bodies will be like His, not unlike His.
 - 2e. Bread: 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.
 - 3e. Fish and honey: Luke 24:42 And they gave him a piece of a broiled fish, and of an honeycomb.
 - 4e. Bread and fish: John 21:13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
 - 5e. Any food: Luke 24:41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?



THE DISCIPLES KNOW JESUS IN BREAKING THE BREAD.



JESUS APPEARS TO THOMAS.



JESUS APPEARS TO THE APOSTLES BY THE SEA OF GALILEE.

3d. The promise of eating and drinking:

- 1e. Christ promised that He would eat and drink with His disciples in the kingdom, which is often pictured as a banquet the Father makes for His Son:

Lk 22:18, 30 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come...30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

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.

Mk. 14:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

- 2e. By implication, the consumption of God's wonderful provisions in the eternal state is guaranteed. We will be able to participate of the fruit of the tree of life which bears a different fruit each month in the eternal or heavenly Jerusalem:

Rev. 22:1-2 And he shewed 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.

2b. Supernatural ability:

- 1c. Appearing and disappearing at will: Lk. 24:31, 36 And their eyes were opened, and they knew him; and he vanished out of their sight...36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.



JESUS ASCENDS TO HEAVEN.

- 2c. Defying gravity: Luke 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

3c. **Passing through solids:** Luke 24:12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
 Luke 24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.
 John 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.

4c. **Controlling men's minds:**
 Luke 24:16 But their eyes were holden that they should not know him.
 Luke 24:45 Then opened he their understanding, that they might understand the scriptures.

3b. **Spiritual ability:**

1c. **Showing compassion:** Lk. 24:17

2c. **Quieting fears:** Lk. 24:38

3c. **Promising the Holy Spirit:** Lk. 24:49

4c. **Giving blessing:** Lk. 24:50

4b. **Mental ability:**

1c. **Reasoning:** Lk. 24:27, 45

2c. **Remembering:** Lk. 24:45

3c. **Communicating:** Lk. 24:17,25,38,44

4c. **Insight into the feelings of others:** Lk. 24:17,25,38

5c. **Judging:** Lk. 22:30

7A. THE ATTRIBUTES OF THE RESURRECTION BODY:

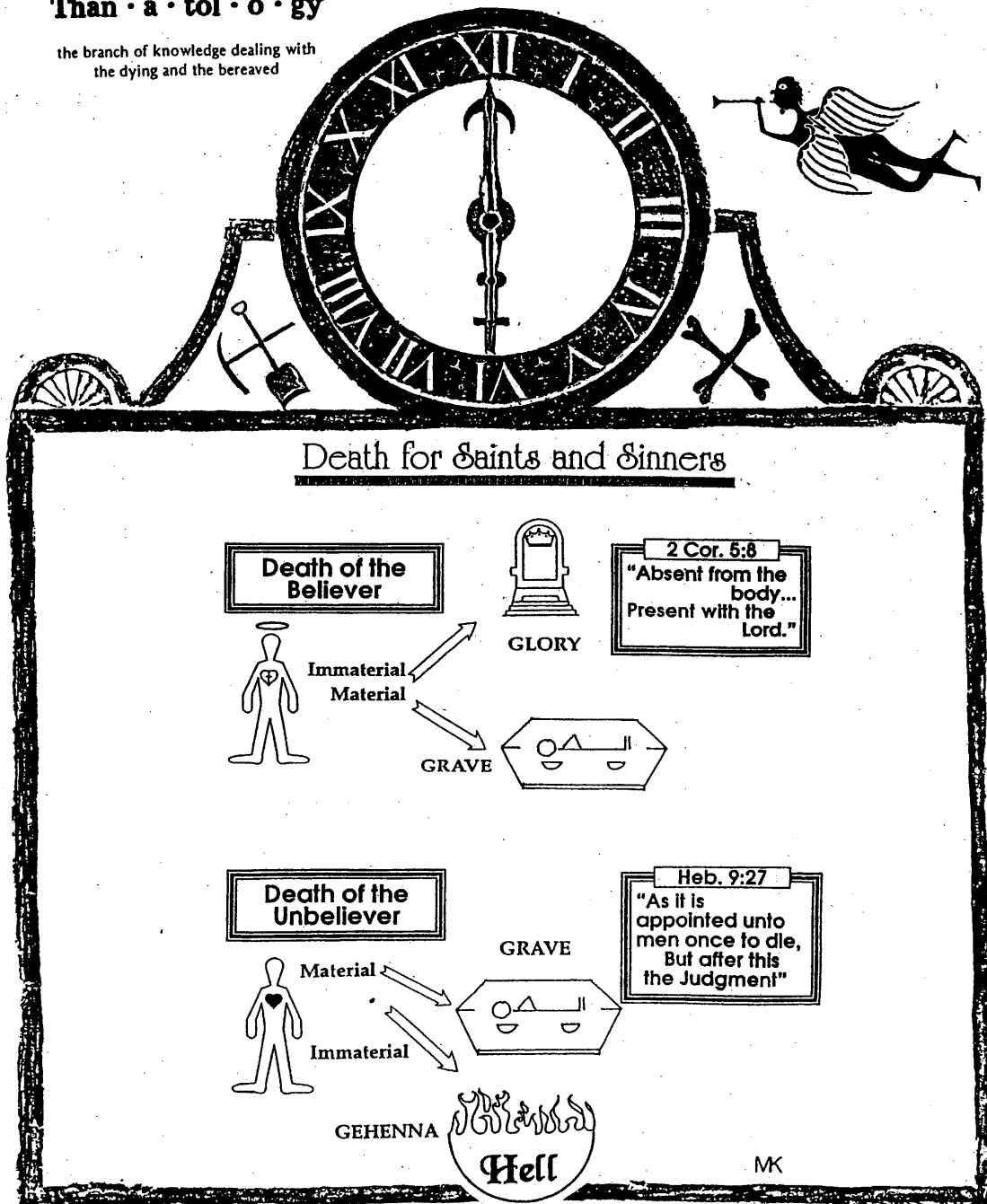
1 Cor. 15:42-49 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1b. **Its internal nature:** incorruptible, 1 Cor. 15:42

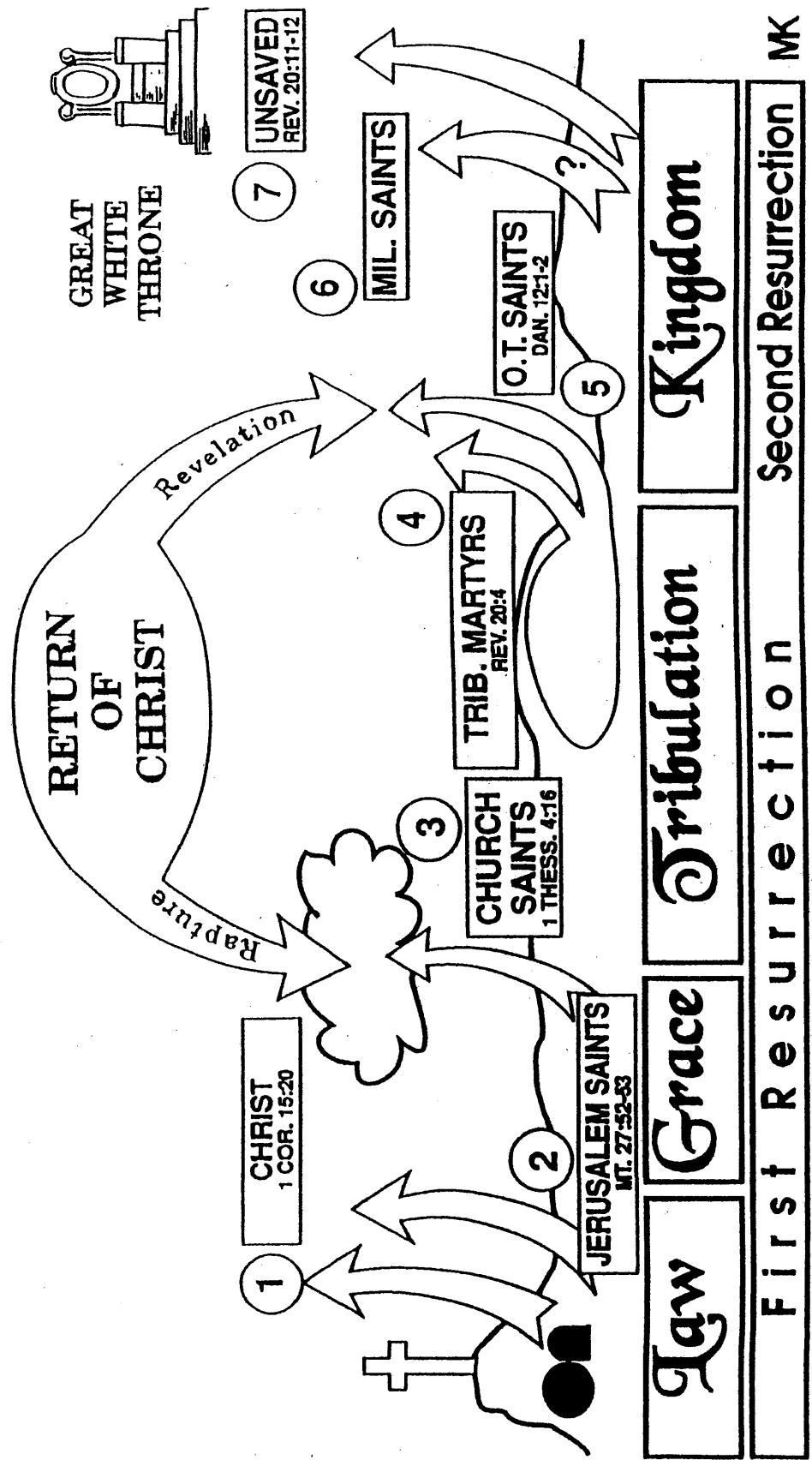
- 2b. Its eternal appearance: glorious, 1 Cor. 15:43a
 - 3b. Its inherent capacity: powerful in operation, I Cor. 15:43b
 - 4b. Its exalted destiny: spiritual, (v. 44); heavenly, (vs. 48-49); immortal, (v. 53)
 - 5b. Its infinite perfection: like Christ's, 1 Cor. 15:45-49
- 1c. No decay
 - 2c. No dishonor
 - 3c. No debility

Than · ã · tol' · õ · gy

the branch of knowledge dealing with the dying and the bereaved



The Resurrection unto LIFE and DAMNATION



THE STAGES OF THE HUMAN BODY

1. THE OF THE BODY

2. THE OF THE BODY

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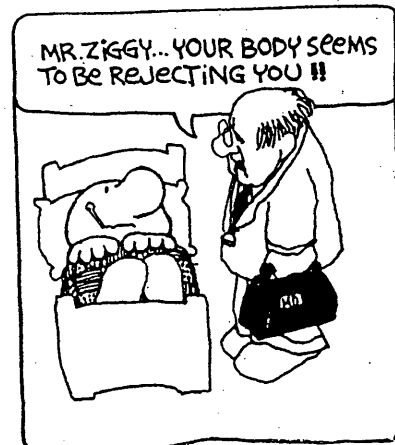
5. THE OF THE BODY

6. THE OF AN INTERMEDIATE BODY

7. THE OF THE BODY



ZIGGY



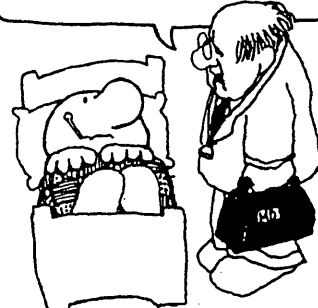
THE STAGES OF THE HUMAN BODY

1. THE FORMATION OF THE BODY
2. THE MATURATION OF THE BODY
3. THE DETERIORATION OF THE BODY
4. THE DIVESTATION OF THE BODY
5. THE DISSOLUTION OF THE BODY
6. THE SUBSTITUTION OF AN INTERMEDIATE BODY
7. THE RESURRECTION OF THE BODY



ZIGGY

MR. ZIGGY... YOUR BODY SEEMS
TO BE REJECTING YOU !!



THE IMAGE OF GOD: Meaningless Term or Magnificent Truth?

1A. THE EXPLANATION OF THE IMAGE OF GOD:

Genesis 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.

And the Lord God formed



of the dust
of the ground,
and breathed
into his



the breath of
life; and man
became a
living soul.

1b. The significant doctrine of the image of God:

Charles Ryrie has an excellent discussion of the significant terms of Genesis 1:26, 27, "image" and "likeness":

The Hebrew words in Genesis 1:26-27 are *tselem* and *demuth* (translated in the Vulgate by *imago* and *similitudo*). The equivalent New Testament words are *eikon* and *homoiosis*. Though some have attempted to make a distinction between the two words to teach two aspects of the image of God, no sharp distinction between them can be sustained linguistically. *Tselem* means a fashioned image, a shaped and representative figure, and image in some concrete sense (2 Kings 11:18; Ezek. 23:14; Amos 5:26). *Demuth* refers also to the idea of similarity but more in the abstract or ideal. (*Basic Theology*, Victor Books, 1986, p. 190).

Dr. Merrill F. Unger likewise has helpful comments on those controversial terms of "image" and "likeness":

Attempts have been made by modern as well as ancient writers to base important distinctions upon the use of the two words. But such attempts are regarded generally as instances of overrefined or fantastic exegesis. The double expression is for the purpose of giving strength and emphasis to the idea of godlikeness in man as set forth in these passages. Likeness added to image tells us that the divine image which man bears is one corresponding to the original pattern. (*Unger's Bible Dictionary*, Chicago: Moody Press, 1966, p. 516.)

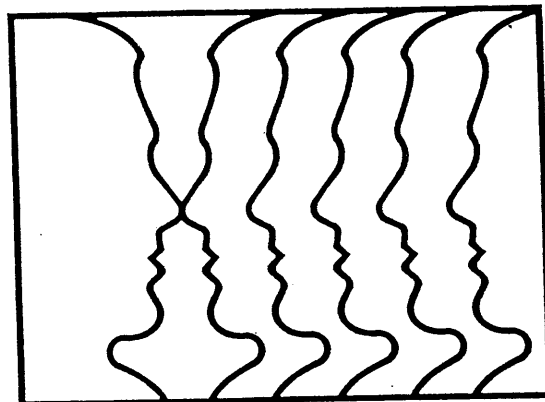
2b. The scriptural references to the image of God:

The conception of man as created after the image of God is justly held to be of great importance, and fundamental in theology. It is foremost among the Bible representations of man; it is bound up in the account of his creation; it appears in striking relation elsewhere. (*Unger's Bible Dictionary*, p. 516).

The term the image of God or similar expressions are used throughout the Bible:

Gen. 9:6
 Psa. 8
 James 3:9
 Eph. 4:24
 Col. 3:10
 Matt. 5:48
 Luke 6:36
 Acts 17:28, 29
 1 Pet. 1:15, 16
 2 Pet. 1:4

In
 The
 Image
 of
 God



2A. THE ELEMENTS OF THE IMAGE OF GOD:

Although there is little agreement among theologians what exactly the constituent elements of the image of God are, *Unger's Bible Dictionary* (p. 517) has a fine summary of some of the main elements:

- (1) *Spirituality*. Man's likeness to God is not, as some of the early Latin fathers fancied, a bodily likeness. "God is a Spirit." And the first great point of resemblance between man and his Creator is found in man's spiritual nature. His life is inbreathed from God—a distinguishing fact in his creation (see Gen. 1:7; Job 32:8). With this stands connected the fact of man's immortal nature and destiny, for God is "the Eternal Spirit." The general teaching of Scripture is that this feature survives.
- (2) *Personality*. God is a person; he is conscious of his own existence. He is the Supreme Intelligence. He is free. Man is also self-conscious; is endowed with intelligence, rationality, and freedom. And at this point, despite sin, still may be discerned in man wonderful vestiges of his inherent greatness and likeness to the divine.

- (3) *Holiness.* God is the Holy One. Man was created pure, with no inherent tendency to sin; not with such righteousness as must be developed and confirmed by habitual practice of good, but still with such positive qualities in his nature that he was "after the image and likeness" of the righteous and holy God.
- (4) *Love.* "God is love." The cardinal virtue, or moral excellence, proclaimed for man in the Scriptures is love. Man originally bore and again may bear the divine likeness in this respect. But here, as elsewhere, we see the necessity for restoration.
- (5) *Dominion.* God is sovereign. He created man to rule (see Gen. 1:26; Psa. 8:6, et al.) Whether the place assigned to man in the creation is to be considered a feature of his likeness to the divine, or, in the consequence of that likeness, is a question that has been much discussed. The latter is the more exact view, as reference is here to his position rather than to his nature. And yet man's royalty in the natural world is still so great that it must suggest his original complete fitness for it.

Ryrie concludes that the "image of God in which man was created included the totality of his being as living, intelligent, determining and moral" (*Ibid.*, p. 192).

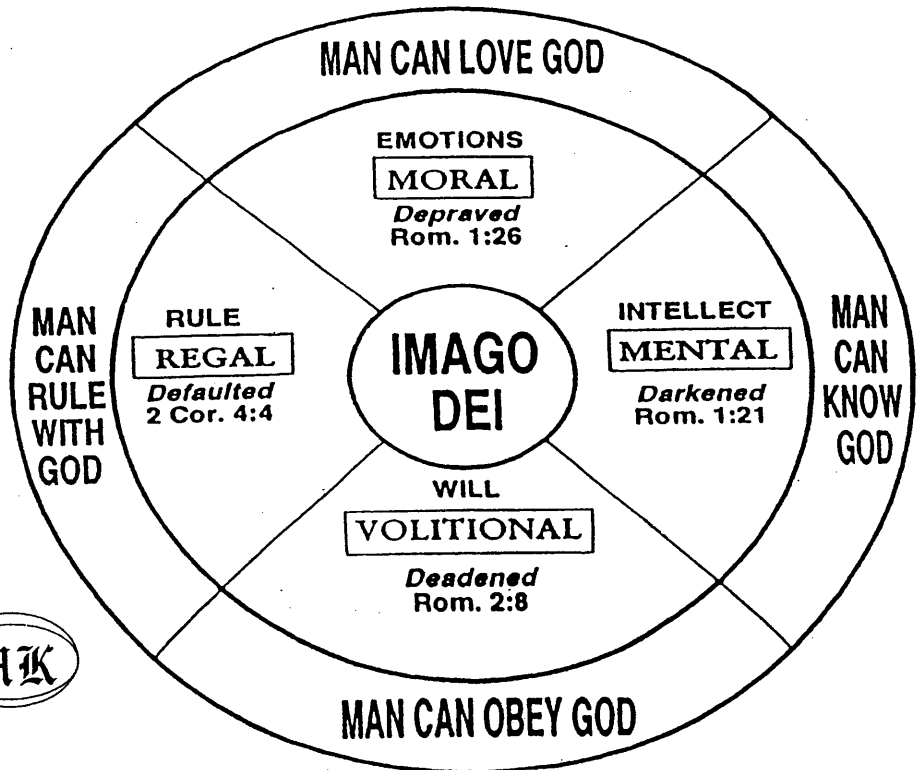
3A. THE EFFACING AND RESTORATION OF THE IMAGE OF GOD:

- 1b. The intellectual aspect: **to know God**
- 2b. The emotional aspect: **to love God**
- 3b. The volitional aspect: **to obey God**
- 4b. The regal aspect: **to rule for 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.



4A. THE ENDURANCE OF THE IMAGE OF GOD:

The Scriptures are clear that even the unsaved person possesses vestiges 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.

James 3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

A. Leitch has a fine discussion of how the fall affected the image of God and yet some of the elements man did not lose:

What he [Adam] lost in the Fall was original righteousness, and thenceforth the slant of his life was affected by sin, i.e., sin at the origin of every act. But there are elements in man that he did not lose—elements having to do with his image of God as a person or a personality—traits such as self-consciousness, self-determination, superiority over nature, creativity, and the like. It must be pointed out, however, that after the Fall these powers were impaired and could not be used together harmoniously. The restoration (a process) of these human powers plus original righteousness awaits the new creation, the new birth, the indwelling of Christ, so that a Christian may say with Paul, "It is no longer I who live, but Christ who lives in me" (Gal. 2:20). The hope of the Christian faith is the full attainment of that "new nature. . . after the image of its creator" (Col. 3:10). Merrill C. Tenney, Ed., *Zondervan Pictorial Encyclopedia of the Bible*, Vol. III, Grand Rapids: Zondervan Publishing House, 1975. P. 257.



Imago Dei

MAN'S BODY, SOUL AND SPIRIT: Are Distinctions Desirable?

1A. THE TRANSMISSION OF THE IMMATERIAL PART OF MAN:

When Adam begat Seth, he became the father of a son in his own likeness, according to his image: 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. Adam was created in the image of God and his children were generated in his image which, of course, still bore God's image even after the fall: 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. The transmission of man's being is through natural generation. The fact that our bodies come from our parents is undisputed, but how does the immaterial aspect of man pass from generation to generation? Traditionally several answers have been given to this question.

1b. The pre-existence theory: Plato, Philo, Origen, Hinduism

Man's soul is derived from a preexistent world soul. It goes through a series of transmigrations and is confined to physical bodies as punishment.

2d. The creation theory: Charles Hodge

God creates a human soul for each individual at the moment of conception or birth and immediately unites it with a body. The soul is sinful because of its contact with an inherited guilt through the body.

3d. The traducian theory: William G. T. Shedd

An individual inherits his soul, like other immaterial facets, from his parents. Shedd offers a three-fold proof for his view:

1) Scriptural:

Genesis 2:1-3 says that God ceased creating and rested on the seventh day.

2) Theological:

There is a problem with God creating a perfect soul (He could do no other) and then having it fall in the case of each individual.

3) Psychological:

Man as a union of soul and spirit argues for the psychical and physical developing together in the individual.

2A. THE CHARACTERIZATIONS OF THE IMMATERIAL PART OF MAN:

1b. The controversy concerning the immaterial part of man:

"When God created Adam He took the dust of the earth and breathed into it the breath of life to make a living person (Gen. 2:7). While there were two steps to the act of creating, the result was single, unitary living person. To be sure, the particles of the earth provided the material while God's breath effected life. Material and immaterial combined to produce a single entity. Within the material exists a variety of features—arteries, brain, muscles, hair, etc., and within the immaterial we also find a variety—soul, spirit, heart, will, conscience, etc. But without the unity of man's being, this

diversity could not function. (Charles C. Ryrie, *Basic Theology*, Wheaton, IL: Victor Books, 1986, p. 195).

1c. Dichotomy: body and soul/spirit

Man is a bipartite unity, composed of a variety of material and immaterial features.

2c. 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.

1d. 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.

2d. Soul:

Lk. 1:46-47 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour.

3d. 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.

3c. Multichotomy:

(This term was coined by this writer to convey the idea that man possesses a multiplicity of physical and spiritual features.) Along with body, soul, and spirit, one has to take into consideration the human heart. All four of these features are mentioned in Hebrews 4:12: For the word of God is quick, and powerful, and sharper than any two-edged 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.



For the word of God is quick, and powerful, and sharper than any two-edged 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

1d. In terms of make-up, man is dichotomous: material and immaterial.

2d. In terms of function, man is multichotomous: body, soul, spirit, heart, conscience, mind, etc. Man is rich diversity in unity.

3d. Man is more than body, soul and spirit. The Scriptures list the heart along with other distinct capacities.

4d. The Scripture indicates that man's heart is the most important immaterial capacity: Prov. 4:23 Above all else, guard your heart, for it is the wellspring of life. (NIV) The literal rendering of this verse is, "Above all things to be guarded, guard your heart, because out of it are the goings-forth of life."

Solomon gives very practical instructions how man's heart, which functions as the center of life, and one might say as the computer of his thoughts, actions, desires, purposes, etc. is guarded.

Prov. 4:24-27

24 Put away perversity from your mouth;
keep corrupt talk far from your lips.

25 Let your eyes look straight ahead,
fix your gaze directly before you.

26 Make level paths for your feet
and take only ways that are firm.

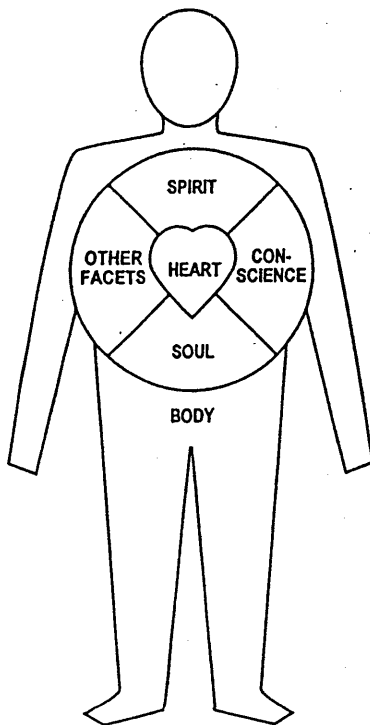
27 Do not swerve to the right or the left;
keep your foot from evil.

NIV

Through: 1) discretion in conversation—proper speech (v. 24).
2) determination of character—pure eyes (v. 25).
3) discretion in conduct—purposeful walk (v. 26-27).

Solomon himself departed from his own inspired advice when he was old in age (1 Kings 11), as he let his ungodly wives turn his heart from the Lord. However, Daniel (1:8) and Job (31:1) are illustrations of those who guarded their hearts in a God-pleasing way.

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

Manfred E. Kober, Th.D.



- 2b. 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**

1c. Soul:

1d. Facts:

Soul is the general rendering of the Hebrew *nephesh*, a breathing creature. The Greek counterpart is *pseuche* or breath.

2d. Facets:

Num 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 Ben-oni: 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?

John 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

1 Peter 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

3d. Features:

(Ryrie, p. 197

That life principle departs at the time of physical death (Gen. 35:18; Jer. 15:2). Yet the corpse is called soul (Lev. 21:22; Num. 6:6; 9:6). In the Old Testament "soul" does not exist apart from the body, emphasizing again the unity of man's being. "Rich and abundant though this use of *n.* (*nephesh*, soul) for life is, we must not fail to observe that the *n.* is never given the meaning of an indestructible core of being, in contradistinction to the physical life, and even capable of living when cut off from that life" (Hans Walter Wolff, *Anthropology of the Old Testament* [Philadelphia: Fortress, 1974], p. 20).

Soul also is the center of various spiritual and emotional experiences of mankind. These include sympathy (Job 30:25), despair (Ps. 43:5), bitterness (2 Kings 4:27), hate (2 Sam. 5:8), love (Song 1:7; 3:1-4), and grief (Jer. 13:17).

The New Testament reveals some similarities and differences in its use of the word soul (*psyche*). It denotes the whole individual person (Acts 2:41; 27:37, KJV). But it also can refer only to the immaterial part of man (Matt. 10:28). It also designates people in the intermediate state between death and the resurrection of the body (Rev. 6:9).

Soul seems to be a principal focus of redemption (though of course, the physical body also experiences the effects of redemption). Notice passages like Hebrews 10:39; 13:17; James 1:21; 1 Peter 1:9, 22; 2:11, 25.

To sum up: soul can mean the whole person, alive or after death; it can designate the immaterial part of a person with its many feelings and emotions; and it is an important focus of spiritual redemption and growth.

2c. Spirit:

1d. Facts:
The Hebrew word *ruah*, meaning breath or wind, is identical to the Greek word *pneuma* (wind, breath, vital principle).

2d. 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;

James 2:26 For as the body without the spirit is dead, so faith without works is dead also.

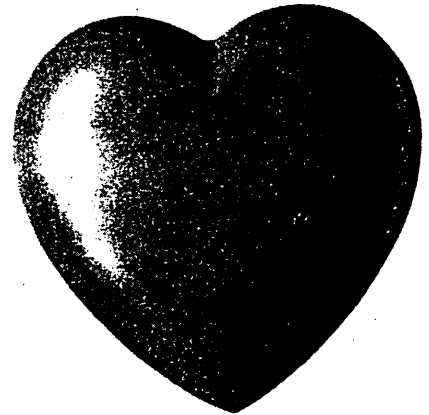
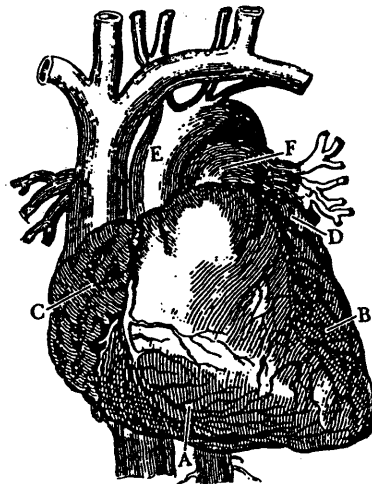
Luke 1:46-47 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour.

3d. Features:

Dr. Unger has some helpful distinctions between soul and spirit:

The term soul specifies that in the immaterial part of man which concerns life, action and emotion. Spirit is that part related to worship and divine communion. The two terms are often used interchangeably, the same functions being ascribed to each (cf. John 12:27; 1 Cor. 16:18; 2 Cor. 7:13 with Matt. 11:29; 2 Cor. 7:1 with 1 Pet. 2:11; Jas. 5:20 with 1 Cor. 5:5; 1 Pet. 4:5). The deceased are mentioned both as soul and sometimes as spirit (Gen. 25:18; 1 Kings 17:21; John 10:17; Acts 2:27; Rev. 24 with Matt. 27:50; John 19:30; Acts 5:5; Heb. 12:23). However, *soul* and *spirit* as synonymous terms are not always employed interchangeably. The soul is said to be lost, for example, but not the spirit (Merrill F. Unger, *Unger's Bible Dictionary*, Chicago: Moody Press, 1966, p. 1043).

3c. Heart:



1d. Facts:

As stated earlier, the heart is the most important immaterial feature of man.

Heart is a very comprehensive concept in both Old and New Testaments. Used about 955 times it stands for the center and seat of life, both physical and psychological. Only a relatively few occurrences refer to the physical organ (2 Sam. 18:14; 2 Kings 9:24). The greater number use heart to denote the inner man, the essence of the many facets of his personality. (Ryrie, p. 198)

2d. Facets:

1e. Intellectual life:

Matt 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.

2e. 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.

3e. Volitional life:

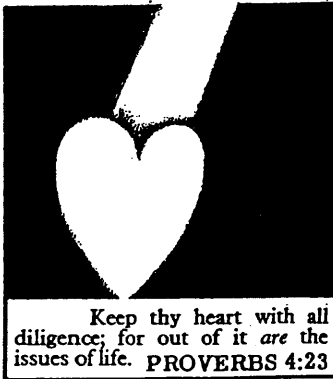
Ex 7:23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

4e. 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.






3d. Features

- 1e. 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 discerner of the thoughts and intents of the heart.
- 2e. The heart is man's most important immaterial facet. It is the center, core and computer governing man (Prov. 4:23).

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
		

4c. Conscience:

1d. Facts: the conscience is a moral monitor in man.

2d. Facets:

1e. For the unbeliever:

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;)

1 Tim 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

John 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.

2e. 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 Peter 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.

3d. 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;

Titus 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.

The Willies

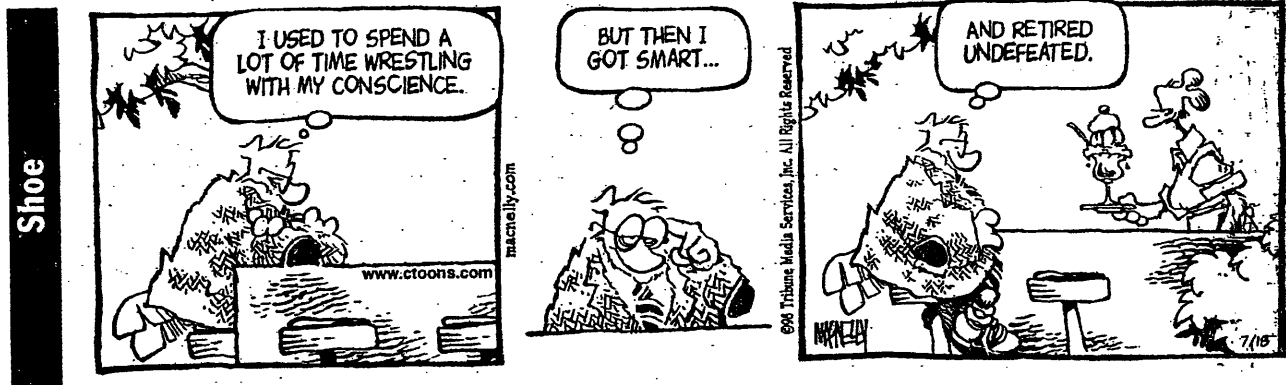


Robbery sorry, returns \$39 loot

OMAHA, NEB. (AP) — Omaha police Sunday were looking for a robber with a guilty conscience.

About three hours after robbing a Goodrich Dairy Store, the man returned to the store and handed an employe an envelope containing \$39 cash and a note that read: "I am sorry. Please inform the police that the money was returned."

Police said that although the money was returned, they still sought the man committing a robbery.



5c. Mind: the mental capacity to know truth.

1d. 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,

Titus 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.

2d. 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.

Matt 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.

6c. Will

1d. 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:

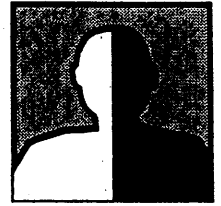
Titus 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

2d. 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.

THE BELIEVER'S TWO NATURES: Impossible Coexistence or Incessant Combat?



1A. THE CONCEPT OF THE TWO NATURES:

1b. The old nature:

1c. Definition:

The old nature is that capacity of fallen man which makes him unmeritorious in the sight of God.

Ryrie defines the nature of the flesh as "that capacity which all men have to serve and please self. . .the capacity to leave God out of our life. . .To live lives which exclude God in the Christian the flesh is that same capacity to leave God out of his life and actions." (*Balancing the Christian Life*, Chicago: Moody Press, 1994, p. 37.)

2c. Description:

1d. Everyone born into this world is a sinner because he is born with a sin nature.

2d. Paul says that we are *by nature* the children of wrath. This fallen nature results in all kinds of sinful acts.

Eph. 2:3 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.

3d. Sometimes the sin nature is referred to as *flesh*:

1e. The material body of a person:

1 Cor 15:39 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.

2e. The entire person:

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.

3e. The sin nature:

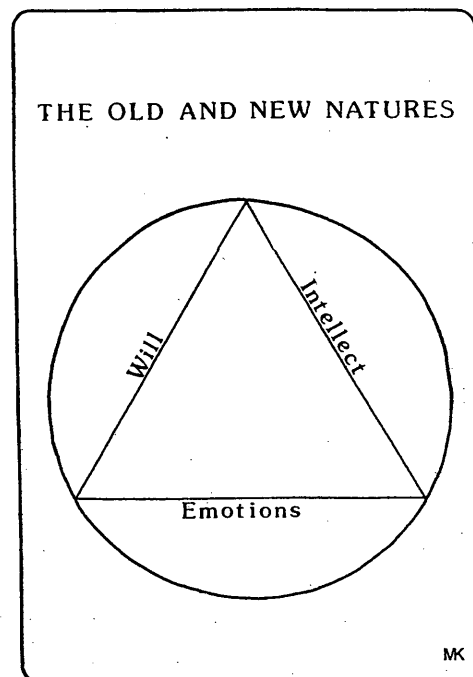
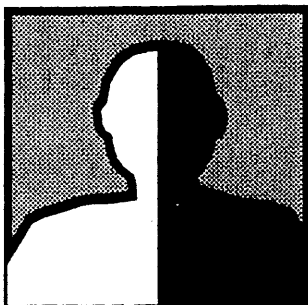
Rom 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

4d. Sometimes the sin nature is referred to as *the old man*.

5d. The old nature may prompt many actions which are not necessarily evil in themselves but which leave God out.

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.

Ryrie comments on this verse in his KJV Study Bible (p. 1603):
 "old man. i.e. our "old self"—all that a person is before salvation which is made "old" by reason of the presence of the new life in Christ, destroyed, i.e., made ineffective or impotent (as in 2 Thess. 2:8)."



2b. The new nature:

1c. Definition:

The capacity of an individual that permits him to serve God and practice righteousness.

2c. Description:

Ryrie incisively comments on the new nature in the believer:

Conversion begins with it a new capacity with which we may now serve God and righteousness. Before salvation we were servants of sin, but now we may be servants of righteousness (Rom. 6:18-20). The unsaved man has only one capacity, but the Christian has two. This means that the unsaved person has only one course of action—to serve sin and self, or to leave God out of his life—while the believer has an option. He may serve God, and as long as he is in a human body he may also choose to leave God out and live according to the old nature.

The new nature comes from God Himself (2 Peter 1:4). Paul calls it the new man in contrast to the old man: "that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of truth" (Eph. 4:22-25). There is a very close relationship between the new nature and the power of the Holy Spirit (Gal. 5:25), and there is constant conflict between the two capacities (Gal. 5:17; Rom. 7:15-25; 8:6). (Ryrie, *Balancing the Christian Life*, p. 37).

3c. The depiction of the two natures in the believer:

Again, Ryrie clarifies a very difficult and controversial theological concept, the function of the two natures in the believer:

These two capacities are not like two reels of tape on which are stored separate sets of actions which can be printed out on a computer. Actually the same action might belong to either nature. Recreation, for instance, is not an evil thing. And yet it might be engaged in as an evidence of the old capacity when it leaves God out; and it may on another occasion be a very important part of one's spiritual life. What distinguishes the old man from the new is not necessarily the action itself but the use of it. So both reels of tape may have a number of actions on them which are exactly the same. Indeed, probably, the majority of things we do in daily living could be from either capacity and therefore in the illustration appear on both tapes; but it is I in pushing the button on each action who determines from which tape it comes. And it is I, not half of me, who performs the action; for I, as the computer, print out the action in daily life. Recognizing this dual capacity in every single believer, it is also important to understand that each facet of the Christian's personality can be involved in actions which stem from the old and the new. (Ryrie, *Balancing the Christian Life*, pp. 37-38).



2A. THE COMMENCEMENT OF THE TWO NATURES:

1b. The commencement of the old nature:

Lewis Sperry Chafer has a helpful summary of the source of the fallen nature in man:

When Adam sinned his first sin he experienced a conversion downwards. He became degenerate and depraved. He developed within himself a fallen nature which is contrary to God and is ever prone to evil. His constitution was altered fundamentally and he thus became a wholly different being from the one God had created. . . No other human being than Adam has ever become a sinner by sinning. All others were born sinners. Distinction is made at this point between sin as an evil act and sin as an evil nature. By a sinful act Adam acquired a sinful nature, whereas all members of his family are born with that nature. (*Systematic Theology II*, 1957, p. 217.)

2b. The commencement of the new nature:

As indicated previously, at the moment of conversion the Holy Spirit imparts to the believer a new nature which allows him to do those things which please God.
Col. 2:11-12

1c. The Holy Spirit operates in the believer in the new nature.

2c. The new nature prevents the believer from habitually sinning and remains in the believer forever.

1 John 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.

3A. THE CONTROVERSY CONCERNING THE BELIEVER'S TWO NATURES:

1b. The problem:

1c. Does the believer at the moment of salvation lose the old nature?

2c. Is there evidence that the believer can gradually overcome the old nature and reach a state of sinless perfection in this life?

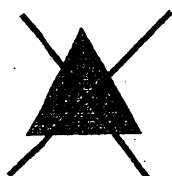
3c. Will the believer experience conflict within the old and new nature throughout his life?

2b. The positions:

The diagram below, in a general way, pictures the three main positions:

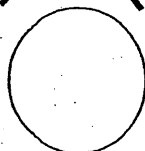
1c. Perfectionism:

This is the Arminian position that believes the old nature gradually recedes, eventually leading to sinless perfection.



2c. Eradicationism:

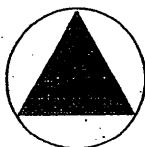
This is the Reformed position. The believer no longer has an old nature, though he still sins because of old habits.



3c. Dispensationalism:

1d. The position:

The dispensational view teaches that the old nature is neither diminished nor defeated. The believer can yield to either nature each day of his life until he is perfected in the presence of the Lord.



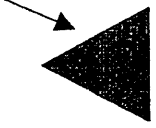
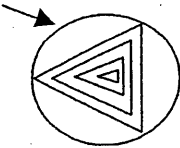
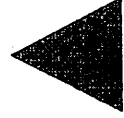
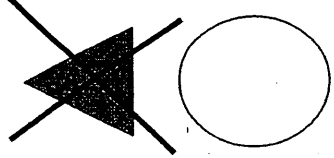

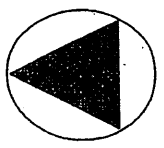
The dispensational (and biblical) approach therefore sees the two natures in constant conflict until the believer is perfectly sanctified in the presence of the Lord.



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.

Eph 5:26-27 That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

THE THREE MAJOR VIEWS ON THE BELIEVER'S TWO NATURES

THE 3 VIEWS		THE POSITION	THE PROponents	THE PROOF	THE PROBLEMS
UNBELIEVER	BELIEVER				
<p>OLD NATURE</p> 	<p>NEW NATURE</p>  <p>PERFECTIONISM</p>	<p>ARMINIANISM</p> <p>THE OLD NATURE GRADUALLY RECEDES, EVENTUALLY LEADING TO SINLESS PERFECTION.</p>	<p>WESLEYAN METHODISTS</p> <p>ASSEMBLIES OF GOD</p> <p>HOLINESS CHURCHES</p>	<p>Mt. 5:20</p> <p>Mt. 5:48</p> <p>Be ye therefore perfect, even as your Father is in heaven. is perfect.</p>	<p>EXPERIENTIALLY, EVEN THE MOST SPIRITUAL BELIEVER IS NEVER TOTALLY FREE OF SIN</p>
	 <p>ERADICATIONISM</p>	<p>REFORMED THEOLOGY</p> <p>THE BELIEVER NO LONGER HAS AN OLD NATURE, THOUGH HE STILL SINS BECAUSE OF OLD HABITS.</p>	<p>JOHN MACARTHUR</p> <p>CHARLES STANLEY</p>	<p>EPH. 4:24</p> <p>COL. 3:10</p> <p>And have put on the new man, which is renewed in the knowledge after the image of him that created him.</p>	<p>A DENIAL OF THE POSSIBILITY OF A CARNAL CHRISTIAN. (1 COR. 3:1-3.) SINS ARE A DAILY EXPERIENCE NOT AN OCCASIONAL LAPSE.</p>
	 <p>DISPENSATIONALISM</p>	<p>DISPENSATIONAL VIEW</p> <p>THE OLD NATURE IS NEITHER DIMINISHED NOR DEFEATED. THE BELIEVER CAN YIELD TO EITHER NATURE.</p>	<p>LEWIS SPERRY CHAFER</p> <p>J. DWIGHT PENTECOST</p> <p>JOHN F. WALVOORD</p> <p>CHARLES C. RYRIE</p>	<p>GAL. 5:17</p> <p>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 cannot do the things that ye would.</p>	<p>BELIEVERS MAY SO REVERT TO LIFE UNDER THE CONTROL OF THE OLD NATURE, THAT THEY GIVE NO ETERNAL EVIDENCE OF SALVATION.</p>

2d. The proponents:

The best books, in this writer's estimate, on the spiritual life are authored by three dispensational writers: Lewis Sperry Chafer, J. Dwight Pentecost and Charles C. Ryrie.

Lewis Sperry Chafer, *He That is Spiritual*

J. Dwight Pentecost, *Designed to Be Like Him* (old title, *Patterns for Maturity*)

Charles C. Ryrie, *Balancing the Christian Life*

1e. Chafer writes concerning the conflict in the believer:

Two general theories are held as to the divine method of dealing with the sin nature in believers. One suggest that the old nature is *eradicated*, either when one is saved, or at some subsequent crisis of experience and spiritual blessing, and the quality of the believer's life depends, therefore, on the *absence* of the disposition to sin. The other theory contends that the old nature abides so long as the Christian is in this body and that the quality of life depends on the immediate and constant control over the "flesh" by the indwelling Spirit of God, and this is made possible through the death of Christ. In both of these propositions there is a sincere attempt to realize the full victory in daily life which is promised to the child of God. . .

The Spirit delivers by an unceasing conflict. "The flesh [which includes the old nature] lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that [when walking by the Spirit] ye cannot do the things that ye [otherwise] would" (Galatians 5:17, cf. James 4:5). So, also, in Romans 7:15-24, and 8:2, the *source* of sin in the believer is said to be the sin nature working through the flesh, and the victory is by the superior power of the Spirit. . .

The teachings of the eradicationists are based on a false interpretation of Scripture concerning the present union of the believer with Christ in His death. That in the Bible which is held to be *positional* and existing only in the mind and reckoning of God, and which is accomplished once for all for every child of God, is supposed to mean an *experience* in the daily life of a few who dare to class themselves as those who are free from the disposition to sin (*He That is Spiritual*, p. 128-131).

2e. Pentecost writes clearly of a constant conflict in the believer:

A NEW CONFLICT

Because of the presence of both the old and a new capacity within the believer, there is a constant conflict going on within the child of God. This conflict is absent in the unbeliever because the unbeliever does not have a second, or new, capacity to war against the first. The unbeliever may have conflicts *within* this

one area, but he cannot have conflicts *between* the old capacity and the new. Because you and I, as new creatures in Christ Jesus have been given this new capacity, we are engaged in a constant warfare within this emotional realm to determine whether the old heart will manifest its fruit or the new heart will manifest its fruit. . . We will live with daily conflict not only in the area of the mind, as the old mind battles against the new and the new against the old, but also in the area of the heart, with the old against the new and the new against the old. And then, as we shall see in further studies, this same conflict goes on in the area of the will, the old against the new and the new against the old (*Designed to Be Like Him*, pp. 62-63).

- 3e. Charles Ryrie likewise writes of a daily, lifelong conflict for the believer:

There is a battle to be fought, and Paul gives directions concerning that also. The battle to believe the truth concerning what God has declared to be true about the crucifixion of the flesh is a continuous one (Eph. 6:13; Rom. 8:13; 1 Tim. 6:12). The battle also includes a fleeing from sin and sinful situations (Rom. 13:14; 1 Cor. 10:14; 2 Tim. 2:22) and a following after good ideals in the company of good companions (1 Cor. 15:33; 1 Tim. 6:11; 2 Tim. 2:22). For all the emphasis Paul placed on the work of God in sanctification, he did not neglect to spell out the human responsibility as well. Both aspects are necessary in victorious living. . .

The flesh, though crucified, is not eradicated, and the Devil and his hosts are constant and powerful foes of the Christian's warfare (Eph. 6:12-18). The rules to be followed in self-discipline are: condition the body (1 Cor. 9:24a), control the body (1 Cor. 6:12; 9:26), and capture the body (1 Cor. 9:27; 2 Tim. 2:5). The reward is approval by Christ at His judgment seat (1 Cor. 3:14; 9:27; 2 Cor. 5:10). Discipline is a good illustration of the combination of the divine and human in sanctification, for while it is an aspect of the fruit of the Spirit (Gal 5:23) it is also the fruit of human effort. (*Biblical Theology of the New Testament*, Chicago: Moody Press, 1959, pp. 206-207).

4A. THE CONVICTIONS OF JOHN MACARTHUR:

- 1b. MacArthur's prominent place among Bible expositors:
- 1c. MacArthur is perhaps the best-known evangelical Bible teacher in the USA.
 - 2c. His influence is felt throughout the world, especially in Europe.
 - 3c. MacArthur has preached numerous sermons, written several articles and published a number of books on the believer and sanctification.

- 4c. MacArthur unfortunately teaches a number of erroneous doctrines including the view that the believer no longer has an old nature.
- 5c. MacArthur further teaches that the concept of a carnal Christian was invented by dispensationalists.
- 6c. It is incumbent on believers to prove all things and to hold fast to that which is good (1 Thess. 5:21).
- 7c. When the believer is engaged in doctrinal conflicts, he must always speak the truth in love (Eph. 4:15).

2b. MacArthur's problematic positions:

What follows below are excerpts from this writer's monograph, *John MacArthur—Pastor's Dilemma*, dealing with some of the unbiblical positions and practices of this well-known Bible teacher.

1c. His dependence on covenant theology:

MacArthur's claim notwithstanding that he is a dispensational Premillennialist, a careful scrutiny of his doctrine of salvation has led a number of theologians to the conclusion that MacArthur is more of a covenant theologian than a dispensationalist. His concept of regeneration preceding salvation, his defense of Lordship salvation, and his denial of the two natures in the believer evidence his espousal of Reformed Theology, whether he is willing to acknowledge this or not. His positions endear him to Reformed theologians, such as J. I. Packer, R. C. Sproul, James M. Boice, and John Gerstner.

Zane Hodges correctly observes that, "MacArthur apparently holds the Reformed view that regeneration logically *precedes* saving faith" (*Absolutely Free!*, p. 219, italics in the original). MacArthur has spiritual sight logically preceding saving faith, for he says, "Spiritual sight is a gift from God that makes one willing and able to believe" (*The Gospel According to Jesus*, p. 75).

While recognizing that salvation is a "single, instantaneous" event, MacArthur does stress that regeneration comes before faith. He says that regeneration as "the work of the Holy Spirit that imparts new life to the sinner. . . must *logically* initiate faith and repentance" (*Faith Works*, p. 62. Italics in the original.)

Ernest Pickering agrees with Zane Hodges concerning MacArthur's tendencies toward Reformed theology. "It seems evident that MacArthur's thought has been greatly influenced by Reformed thinkers, and the enthusiasm with which some of them have received this volume would tend to support this observation" (*Lordship Salvation*, p. 2).

2c. His dismissal of the category of carnal Christian:

In his book, *The Gospel According to Jesus*, MacArthur makes the incredible charge that, "Contemporary theologians have fabricated an entire category for this type of person—"Carnal Christian" (p. 135). Notwithstanding the fact that numerous reviewers of his book have pointed out that the idea of carnality is of Pauline origin, not a dispensational invention, MacArthur, in his sequel book, *Faith Works—The Gospel According to the Apostles*, persists in his error by entitling a section, "The Myth of the Carnal Christian," Under this heading, MacArthur writes the following:

Almost all no-lordship theology leans heavily on the notion that there are three classes of humanity: unsaved people, spiritual Christians, and carnal Christians. This was one of the planks in the no-lordship platform that was laid by Lewis Sperry Chafer. Chafer popularized the carnal-Christian idea in his 1918 book, *He That Is Spiritual* (pp. 124-125).

3c. His denial of the two natures of the believer:

Following his Reformed mentors, MacArthur insists that at the moment of the new birth, the believer's old nature is abolished. Unlike Arminian theologians, he does not believe in sinless perfection. A believer still sins, but his sins are explained in terms of the vestiges of the old life, old habits which occasionally break into our life. MacArthur's denial of the old nature explains his disclaimer of the concept of the carnal Christian. Obviously, if the believer no longer battles an old nature, carnality is, in fact, an aspect of the believer's new nature.

In an article entitled "The Good-Natured Believer," MacArthur writes: "If you are a Christian, it's a serious misunderstanding to think of yourself of having both an old and new nature. We do not have a dual personality! Assuming the dual nature of the believer could easily lead one to excuse all kinds of sin by blaming them on the old nature" (*Masterpiece*, March/April 1990, p. 18).

In his more recent volume he writes:

...Christians sin because of the vestiges of sinful flesh, not because they have the same old active sinful nature. Certainly we sin, but when we sin it is contrary to our nature, not because we have two disposition—one sinful and one not. . . Sin has lost its dominating control over us. Obviously we all struggle with sinful propensities. Death to the sinful self does not mean death to the flesh and its corrupted inclinations. Because of the pleasures of sin and the weakness of our

remaining flesh, we often yield to sin (*Faith Works—the Gospel According to the Disciples*, pp. 116-117).

The believer's sins, it seems, are unfortunately more than vestiges of a former nature. The picture painted by Paul of the believer's struggle between the flesh and the spirit certainly suggest a daily struggle between the old and the new nature (Galatians 5:17).

So the certain consequence of our union in Christ's death to sin and His resurrection to life is that we will share in His holy walk. "If we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection." As our old self died, a new creation was born (cf. 2 Cor. 5:17). Bishop Handley Moule wrote, "It is a thing not to be thought of that the sinner should accept justification—and live to himself. It is a moral contradiction of the very deepest kind, and cannot be entertained without betraying an initial error in the man's whole spiritual creed."

In Christ we are not the same people we were before salvation. "Our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin" (Rom. 6:6). Elsewhere Paul wrote, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me" (Gal. 2:20). Our new life as Christians is not an amended old life but a divinely bestowed new life that is of the same nature as Christ's very own. It is what our Lord spoke of when He promised abundant life (John 10:10).

??----- Nor is Paul describing a dualistic, schizophrenic Christian. The old man—the unregenerate person that was "in Adam" (cf. 1 Cor. 15:22; Rom. 5:14-15)—is dead. We are to "lay aside" that crucified, dead, and corrupt old self (Eph. 4:22), and "put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth" (v. 24). It is true of every genuine believer that our old self is dead. "Those who belong to Christ Jesus have crucified the flesh with its passions and desires" (Gal. 5:24). If the old self *isn't* dead, conversion hasn't occurred. Paul reminded the Colossians that they had *already* "laid aside the old self with its evil practices, and . . . put on the new self who is being renewed to a true knowledge according to the image of the One who created him" (Col. 3:9-10).

As we shall note in chapter 8, Christians sin because of the vestiges of sinful flesh, not because they have the same old active sinful nature. Certainly we sin, but when we sin it is contrary to our nature, not because we have two dispositions—one sinful and one not. "Our old self was crucified with Him, that our body of sin might be done away with" (Rom. 6:6).

⁷Handley Moule, *The Epistle to the Romans* (London: Pickering & Inglis, n.d.), 160-61.

→
**Denial
Of the
Old
Nature**

That does not mean our sinful tendencies are annihilated. The Greek word translated "done away with" literally means "to render inoperative, invalidate." Sin has lost its dominating control over us. Obviously we all struggle with sinful propensities. Death to the sinful self does not mean death to the flesh and its corrupted inclinations. Because of the pleasures of sin and the weakness of our remaining flesh, we often yield to sin.

The tyranny and penalty of sin have been nullified, but sin's potential for expression has not yet been fully removed. Our human weaknesses and instincts make us capable of succumbing to temptation (as we shall see in chapter 8 when we study Romans 7:14-25). We are, in short, new creations—holy and redeemed but wrapped in grave clothes of unredeemed flesh. We are like Lazarus, who came forth from the grave still wrapped from head to foot in his burial garments. Jesus instructed those standing nearby to "unbind him, and let him go" (John 11:44).

So the apostle admonishes believers, "we should no longer be slaves to sin" (Rom. 6:6). The translation leaves the meaning somewhat ambiguous. Is Paul suggesting that it is optional as to whether we live as slaves to sin or not? Is he implying that we have a choice—that Christians can still be enslaved to sin? Verses 17-18 answer that question with no ambiguity: "Though you were slaves of sin, you *became obedient* from the heart to that form of teaching to which you were committed, and having *been freed* from sin, you *became slaves of righteousness*" (emphasis added). Every verb in those two verses underscores the truth that our slavery to sin is already broken by Christ and is henceforth a thing of the past. Verse 22 confirms it: "Having been freed from sin, you derive your benefit [lit., "fruit"] from God, and the outcome, eternal life."

So in verse 6, the phrase "should no longer be slaves to sin" means that believers *can* no longer be slaves of sin. A Christian lives in bondage to sin. Those who have died in Christ are freed from such slavery (v. 7). Paul even uses the analogy of marriage (v. 4), making the point that the first husband has died, and we are now obligated to him, but we have been freed and joined to a new husband—namely Christ, "that we might bear fruit for God" (v. 7).

Peter taught precisely the same thing: "Therefore, those who have suffered in the flesh arm yourselves also with the same suffering. He who has suffered in the flesh has ceased from sin, so that he will no longer be enslaved to the lusts of the flesh" (1 Pet. 4:1-2).

**FAITH
WORKS**
The Gospel
According to
the Apostles
**JOHN F.
MacARTHUR, JR.**

THE INTERMEDIATE STATE: Punishment, Purgatory or Paradise?

INTRODUCTION: What constitutes man's existence between death and the resurrection? Will he be bodiless, an unclothed spirit, or will he exist in a temporary, intermediate body? What is the nature of that body?

1A. THE EVIDENCE FOR THE INTERMEDIATE BODY FROM THE CONSTITUTION OF MAN

1b. The unity of man:

Scripture refers to man as having not just a body and mind, conscience, will, etc. Trying to classify all that constitutes man into two or three categories causes too many problems. Man must be thought of as a unit. Lacking any one element the existence is no longer man. Therefore, to exist as man in any environment or state of being, he must have a body whether it be physical, intermediate, or glorified.

2b. The function of man:

Man is composed of material and immaterial. The immaterial gives life to and directs the material. Without the material the immaterial can no longer function. The immaterial gives expression only through the material.

3b. The nature of man:

"We need to remember that the whole nature of man is redeemed and shall be up in glory. Man consists not only of spirit, but also of body and soul. He owns a personality, possesses a will, desires, capacity to love and be loved. . . There must be all the things necessary for a full and complete existence" (N. A. Woychuck, "Life in Heaven," *Bibliotheca Sacra*, October/December 1950).

2A. THE EVIDENCE FOR THE INTERMEDIATE BODY FROM SCRIPTURE:

1b. The intimation of the Old Testament concerning the intermediate body

1c. The general teaching:

The Old Testament affirms the conscious form of the intermediate state: Gen. 37:35; 2 Sam. 12:23; Prov. 1:12, 12:28; Isa. 14:10; Ezek. 32:21; 1 Sam. 28, Eccl. 12:7

2c. The central passage: 1 Samuel 28

1 Sam 28:12, 15, 16, 19, 20 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. . . And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?... Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.



1d. Presuppositions:

- 1e. It was Samuel who appeared, rather than a spirit:
 - The terror of the medium, who expected a spirit to come but instead saw Samuel.
 - Samuel talked directly with Saul.
 - The prophecy of Samuel was fulfilled the next day.
- 2e. Samuel appeared in the intermediate state:
 - The final resurrection had not taken place.
 - He was brought up directly from Sheol: "why hast thou disquieted me to bring me up!"
 - Samuel's physical resurrection will be with the rest of the O.T. saints at the second advent of Christ (Dan. 12:1-2).

2d. Contribution:

- 1e. The body had supernatural characteristics, for the witch said, "I see gods (elohim) ascending out of the earth," referring to Samuel.
- 2e. The body of Samuel was physical, recognizable and therefore had distinguishable similarities to his earthly condition. He was seen as an old man, clothed in accordance with his office of a prophet, features which were easily discernible by Saul.
- 3e. There was extended physical and vocal contact sustained between Saul and Samuel.
- 4e. According to 1 Samuel 28, the person in the intermediate state possesses a visible, physical (type) body, which makes possible physical, visual and vocal contact.



Druck von Georg Meißner in Leipzig.

Druck von Breitkopf und Härtel in Leipzig.

Saul bei der Wahrsagerin zu Endor.

Samuel sprach: was willst du mich fragen, weil der Geist von dir geziehen und dein Feind worden ist? Der Herr wird dir thun wie er durch mich geredet hat, und wird das Fleisch von deiner Hand reißen, und David deinem Nächsten geben.

I Samuelfs. Cap. 28. v. 16. 17.

2b. The New Testament revelation concerning the intermediate body:

The issue on the Sermon on the Mount, Matthew 5-7, as well as Matthew 17 on the transfiguration, centers on the future kingdom period and not on the intermediate state. On the other hand, the passage in Mark 12, dealing with the question of marriage in heaven, clearly concerns the post-resurrection state. Several passages offer insight into the intermediate state; the clearest one is Luke 16:19-31 which offers concise teaching both on the intermediate body and its relationship to the intermediate state.

1c. The account of the rich man and Lazarus: Luke 16:19-31

Luke 16:19-31 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 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; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.



LAZARUS CARRIED TO HEAVEN.

1d. Presuppositions:

- 1e. Christ's parables have correspondence to historic events, factual reality and real persons.
- 2e. Sound doctrine can be illustrated by parabolic truth.
- 3e. Dives (the rich man) and Lazarus were real persons who died, and the picture painted by Christ is that of the intermediate state and the intermediate body.

2d. Support for the historicity of the incident:

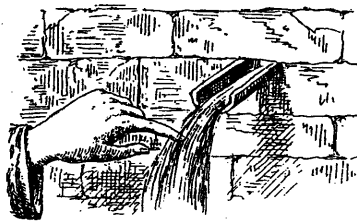
The account of Dives and Lazarus appears to be of historical nature:

- 1e. It is never called a parable.
- 2e. It starts with certainty, "tis."
- 3e. It names one of the characters, "Lazarus."
- 4e. Christ referred to a historical person, "Abraham," in his conversation with Dives.
- 5e. The early church favored this view.
- 6e. The account possesses definite characters, "five brothers."
- 7e. The vividness of the account supports this.

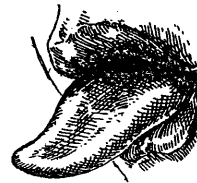
3d. Contribution:

- 1e. There is life both for the lost and saved beyond the grave.
- 2e. This after-life is lived in a conscious state as seen in the expression of the rich man.
- 3e. There is an eternal separation of the lost and saved.
- 4e. The intermediate body is vividly set forth for both saved and unsaved (Lazarus' possession of a finger implies that he also has an arm, a torso and a body. Dives' tongue implies that he has a mouth, a head and a body).

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may



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- 5e. The lost will carry with them memories of their earthly experience.
- 6e. Between death and resurrection men see, feel, talk and remember (Lazarus, as an O.T. saint, will be resurrected at the second advent. Dives, as an unbeliever, will be resurrected with all the unbelievers of all the ages at the Great White Throne Judgment [Rev. 20]).

4d. Conclusion:

The account of Luke 16 is the first conclusive argument in the progress of revelation from our Lord's lips regarding the existence of the nature of the intermediate body and the intermediate state. This body admits of a physical recognizable form which partakes of sight, feeling, speech and memory. This verifies the intimations of prior references such as Samuel conversing with King Saul.

3c. The appearance of Moses and Elijah on the Mount of Transfiguration:
Luke 9:27-36 (Mt. 17:1-8; Mk 9:2-8)

THE TRANSFIGURATION.

But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. 28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

1d. Moses represented the Law, Elijah the prophets. They conversed with Jesus concerning His "Exodus," Luke 9:31. The Exodus is not just a reference to His death, burial and resurrection, but also to His ascension to heaven.

2d. The physical nature of Moses and Elijah:

Peter, James and John probably intuitively recognized the two individuals who made a sudden and startling appearance from the intermediate state. The fact that Peter suggested tabernacles be built indicates his perception of them being physical beings, in need of shelter. Mt. Hermon, where the transfiguration took place, has an elevation of 9,000 feet. Even if they were on a lower spur of the

mountain, the temperatures would still be inclement. Peter attempted to prolong the marvelous experience of witnessing this exchange between Christ and these two Old Testament saints. He gave no thought for his own comfort but was interested only in giving a safe and protected environment to those who came to encourage Christ concerning the suffering and ascension which lay ahead.

4c. The teaching of 2 Corinthians 5:1-6:

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 If so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

1d. Presuppositions:

- 1e. The passage is to be interpreted normally.
- 2e. The body spoken of is the intermediate body.

2d. Support:

- 1e. This view has ancient as well as modern supporters—Ephraem, Herveius, Aquinas, Hodge, Stanley, Tasker, Pinter.
- 2e. This passage fits the scheme of the progress of revelation.
- 3e. The force of the passage indicates this “we know. . .we have. . .”
- 4e. The account accepts Paul’s earnest groanings and desires as genuine and attainable because God has provided an intermediate body that **“we shall not be found naked.”**
- 5e. It is more consistent in its anthropology: there is a body for now, a body for the future, and a body for the intermediate state.
- 6e. Arguments made by some that this is the resurrection body, rather than the intermediate body, do not nullify the existence of and reference to an intermediate body in Scripture. The passage asserts that this body is prepared by God, it is from heaven, and has existed from past eternity.
- 7e. Even the opponents of the intermediate body acknowledge that the language argues for a body after death, (e.g. Plummer).
- 8e. Lewis Sperry Chafer remarks:
 “The thought here expressed is that the redeemed do not desire a disembodied state, which state is inevitable if there be no intermediate body. The body described in this passage is said to be ‘from heaven,’ rather than from the grave. Being of heavenly origins, it belongs to those realities which are eternal.



That it belongs to things eternal does not require that it be employed forever. Certainly, the final body of glory is secured only at the coming of Christ. And, as certainly, the body of 2 Corinthians 5:1-8 is provided that there may be no moment of disembodiment. These two facts seem to compel the conclusion that there is an intermediate body." (*Systematic Theology Vol. II*, p. 156)

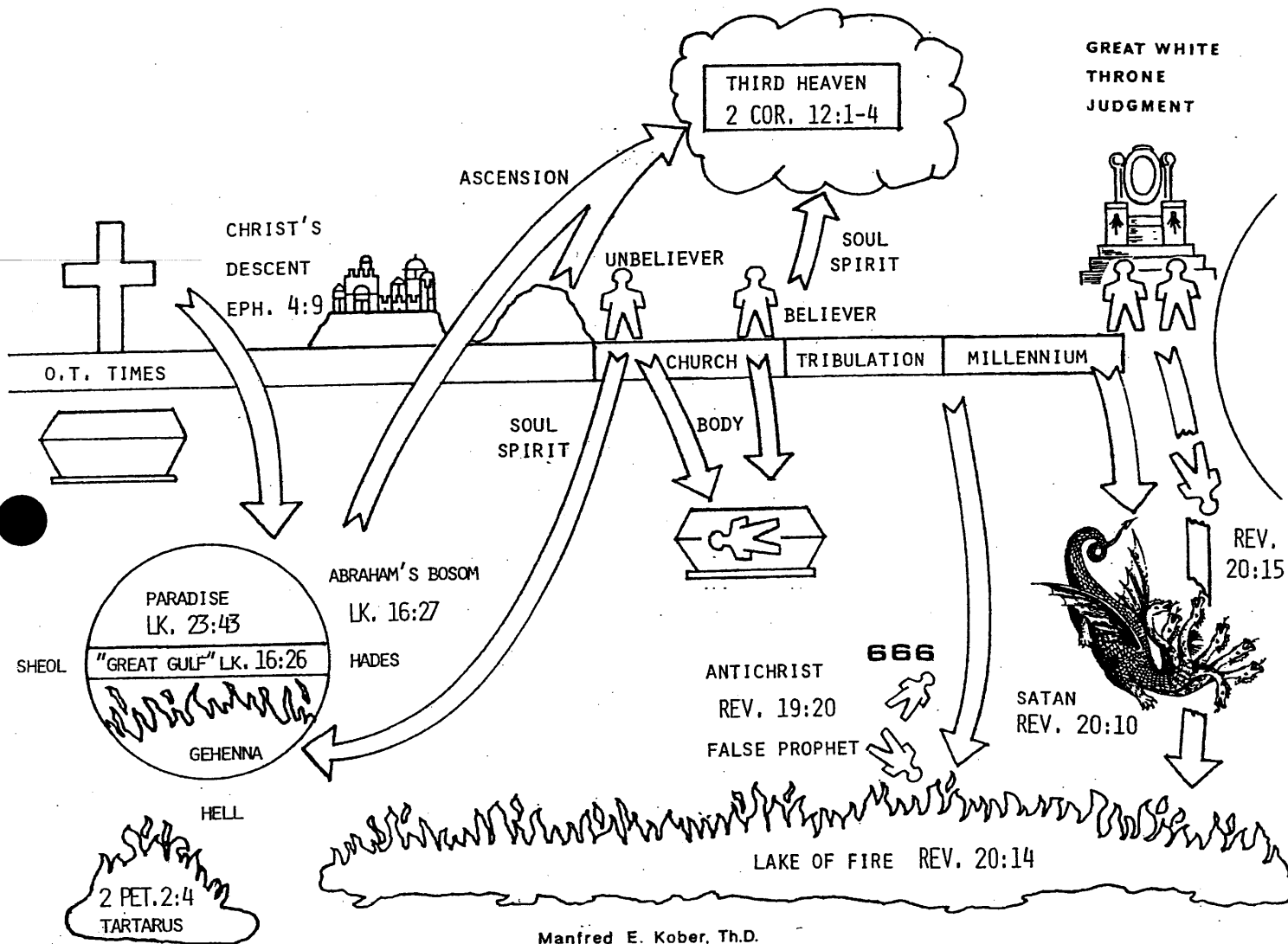
5c. The dead saints in heaven in Revelation 6:9-11:

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.



- 1d. **Presuppositions:**
This is not the Church in heaven, but the intermediate state for Tribulation saints.
- 2d. **Support:**
Many premillennial, pretribulational, dispensational commentators agree on this view.
- 3d. **Conclusions:**
The intermediate body is in a visible, bodily form in which the souls of the redeemed vocalize prayer and praise, remember their martyrdom, and occupy space. The fact that they wear white robes indicates the physical nature of their bodies.

THE INTERMEDIATE STATE, Hell and Heaven



THE FALL OF MAN: Why the Catastrophic Consequences of Such a Minor Matter?



1A. THE TRUTH OF GENESIS:

1b. The liberal view:

Gen. 3 is a sacred legend. It is a spiritual parable showing man's dilemma from a lostness or estrangement from God.

2b. 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. Ryrie quotes a well-known Neoorthodox theologian:

Unless we are invincible fundamentalists, we know that Gen. 3 is properly to be regarded as "a true myth"—that is, though Eden is on no map and Adam's fall fits no historical calendar, that chapter witnesses to a dimension of human experience as present now as at the dawn of history—in plain terms, we are fallen creatures, and the story of Adam and Eve is the story of you and me. (Archibald M. Hunter, *Interpreting Paul's Gospel* (Philadelphia: Westminster, 1954), 77, cited in Ryrie's *Balancing the Christian Life* (Chicago: Moody Press, 1994), p. 27.

3b. The evangelical view:

Evangelicals and fundamentalists generally take the account very literally and seriously, since there is abundant testimony elsewhere in Scripture about its historicity.

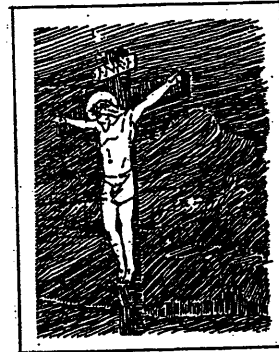
Mt. 19:3-6 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man 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.

Luke 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.

Adam and Eve were historical individuals who failed God's test on a certain day, at an actual geographical locality. The historicity of the event alone does justice to the theological implications. Ryrie has shown the significance of the parallelism between the first Adam and last Adam:

The New Testament abundantly affirms the historicity of that fall of Adam and the consequence of spiritual death. Our Lord considered Adam a historic person who actually lived at the beginning of human history (Matt. 19:4). That Satan beguiled Eve is affirmed by Paul in 2 Corinthians 11:3. That a transgression was committed is clearly stated in 1 Timothy 2:14, and this sin brought spiritual death to all the human race according to Romans 5:12: "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned." The parallelism of this passage (Rom. 5:12-21) is particularly striking. The apostle contrasts the one man Adam with Christ; his act of sin with our Lord's act of substitution; and the result of condemnation in Adam with justification for all who believe in Christ. This may be charted for clarity:



<i>One man</i> (Adam)	<i>One Man</i> (Christ)
<i>One act</i> (eating the fruit)	<i>One act</i> (dying in our place)
<i>One result</i> (condemnation for all)	<i>One result</i> (justification for believers)

If you remove the historicity of Adam from your theology (as Barthians and liberals do), then what is left of the parallelism? If you deny the actuality of the fall with its consequence of spiritual death, what have you done to the parallelism? Conversely, if you accept the historicity of Jesus Christ and the actuality of His death, then it follows that a real Adam who did a certain thing also lived. You cannot have one without the other.

If man is a created and a fallen being, as these two propositions assert, then a very specific kind of foundation is laid on which to build one's doctrine of spirituality. If by contrast, man is evolving and progressing morally, the biblical doctrine of spirituality becomes meaningless. In other words, if natural forces produced man and if whatever badness there may have been in primitive man is being erased through knowledge and progress, there is little, if any, place for supernaturalism. (*Balancing the Christian Life*, p. 29).

2A. THE TEST OF GENESIS 3:

1b. The significance of the test:

The fall of our first human parents was an epochal turning point in the history of the human race.

2b. 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.

3b. The state of man:

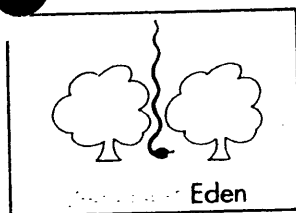
Man at creation was in a state of unconfirmed creaturely holiness, with the possibility to sin, but no evil tendency in his nature. Man was placed by God in a state of probation. In his freedom he was tested as to his obedience to divine law.

4b. The course of the temptation:

1c. The lure of Satan:

(The problem was not the **apple** on the tree but the **pair** under the tree!)

The temptation to disobedience came from an evil source outside of Eve and Adam. While in Genesis only the serpent is mentioned, in the New Testament the tempter is identified as Satan, who employed the serpent as his instrument (2 Cor. 11:3, 14; Rom. 11:20; Rev. 12:9).



1d. 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?

2d. Denying the word of God:

Gen 3:4 And the serpent said unto the woman, Ye shall not surely die.

3d. Distorting the plan of God:

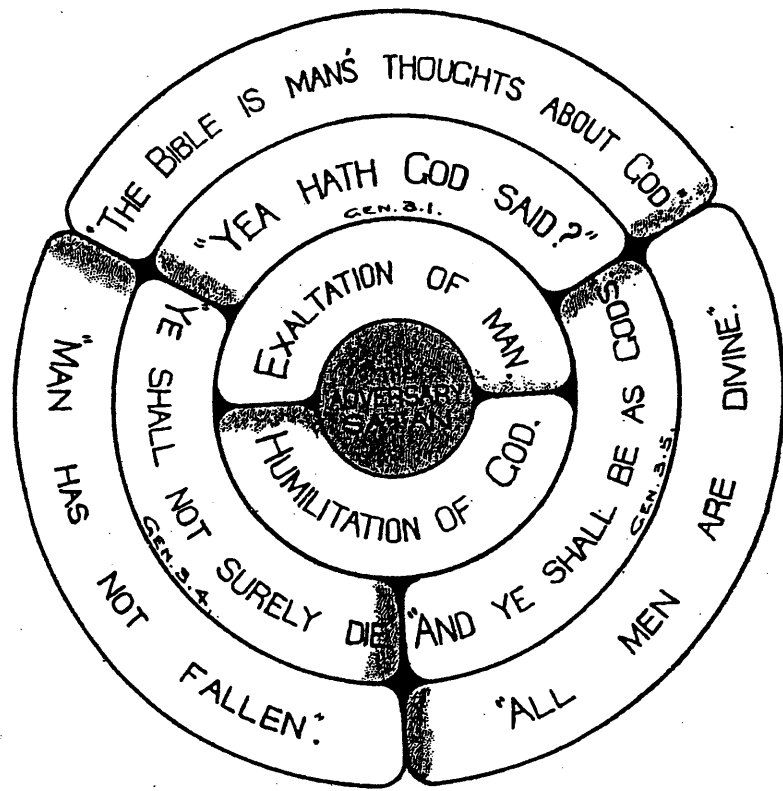
Gen 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

4d. 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.

Perilous Times.

The Seeds of Error.



Henry Clark, The Faith and the Book, p. 282.

3c. The logic of Satan:

- 1d. The major premise: Restrictions are not good.
- 2d. The minor premise: God's plan is restrictive.
- 3d. The conclusion: God's plan is not good.

4c. 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.

- 1d. It involved her domestic responsibilities:
She assumed the responsibility to prepare an attractive and varied diet for her husband.
- 2d. It involved her esthetic sensibilities:
"pleasant to the eye...desired to make one wise"—God appreciates beauty and admires wisdom, why should not I?



FALL OF ADAM.

3A. THE TRAGEDY OF GENESIS 3:

1b. 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.



2b. 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.

1c. Enmity between the hosts of evil and the seed of the woman.

2c. Satan would give Christ a painful but not deadly wound.

3c. Satan would be given a fatal wound.

3b. 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.

1c. Pain in childbirth:

2c. 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.

4b. Penalties on Adam and men:

Gen 3:17 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.

1c. Cursing of the ground:

2c. Unpleasant labor:

Work is part of paradise but the hardship of labor results from the fall.



- 5b. Penalties on the race:
 Gen 3:20-24 And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. 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: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 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.

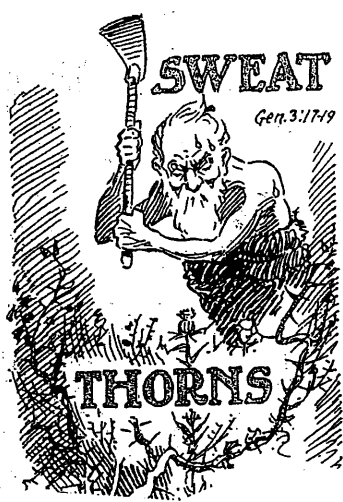
- 1c. Broken fellowship:
 2c. Physical death:
 3c. Spiritual death:
 4c. Expulsion from Eden.



To Adam he said: "Because you gave in to your wife and ate fruit of the tree which I told you not to eat, the earth will be cursed on your account. All the days of your life you shall win food from it with much toil. It will yield you thorns and thistles, and yet you must eat the fruits of the soil. You shall earn your bread with the sweat of your brow, until you go back to the earth from which you were taken. For you are dust, and unto dust you shall return."

And Adam named his wife Eve, which means *mother of all the living*.

- 6b. Penalties on nature:
- 1c. 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,
- 2c. 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.



4A. THE TRIUMPH OF THE LAST ADAM:

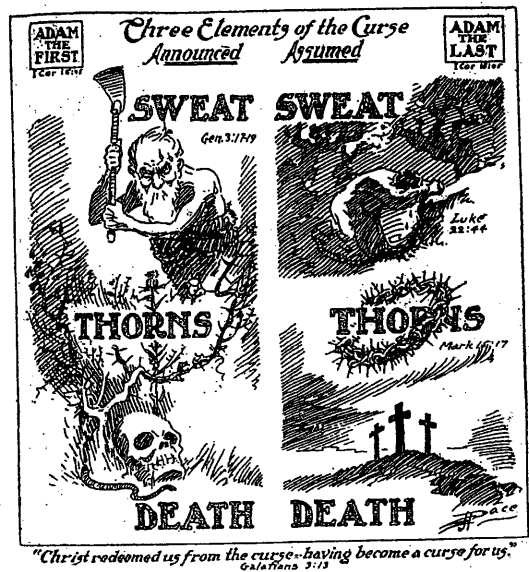
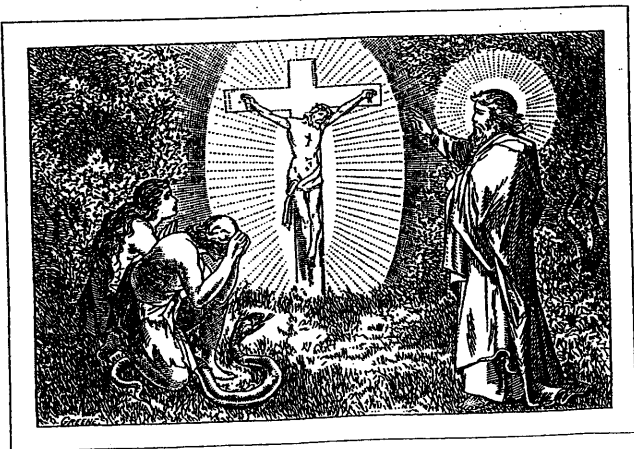
1b. The first Adam:

The tempted Adam and Eve doubted and disbelieved God and instead believed the tempter, bringing ruin to themselves, the human race, the animal kingdom, indeed, the entire planet.

2b. The last Adam:

The last Adam and creation:

- 1c. Through Christ's redemptive work applied to the individual in salvation at the time of the new birth, the personal penalty on man is reversed.
- 2c. At the time of the believer's resurrection, his body will be redeemed.
- 3c. In the millennial kingdom, the curse on nature will be removed.



Erich Sauer, the German Brethren theologian, rightly entitled his monumental work *The Triumph of the Crucified*. **What a wonderful Savior!**

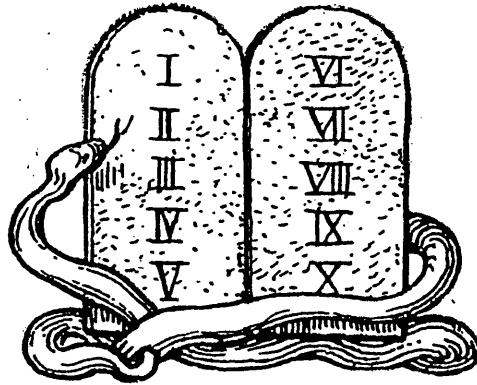
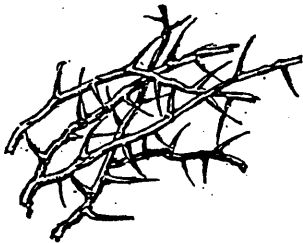
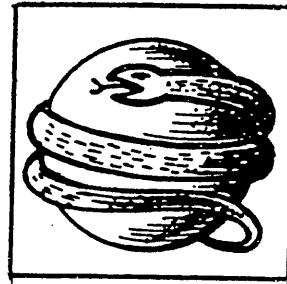


Der Sündenfall.

Die Vertreibung aus dem Paradies.



The Truth about **SIN**



Manfred
E.
Kober,
Th. D.

The Truth about **SIN**



Spring 2005 Bible Conference

May 13-15, 2005



Fri., May 13 7:00 p.m. **SIN and the Universe:** The Commencement of Creaturely Sin

Sat., May 14 1:00 p.m. **SIN and Man:** The Curse of Adam's Sin

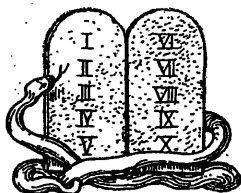
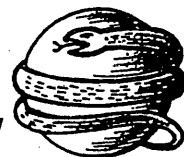
2:30 p.m. **SIN and Condemnation:** The Case for Human Redemption

4:00 p.m. **SIN and God:** The Catalog of Heinous Sins

Sun., May 15, 9:30 a.m. **SIN and the Last Days:** The Course of End-time Apostasy

10:40 a.m. **SIN and the Christian:** The Conquest of Personal Sin

6:30 p.m. **SIN and Perdition:** The Consummation of Divine Judgment



COME AND HEAR

Manfred E. Kober, Th.D.

Wall Lake Baptist Church

(Bringing the Unchangeable Word of Life to a Changing World)

3527 Needham Ave. Box 446
Wall Lake, IA 51466

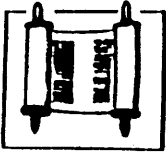
Ken McMillen
Pastor

Church 712-664-2087
Residence 712-657-8924



According to the Apostle Paul, the first benefit of Bible study is **doctrine** or **Sound teaching (2 Tim. 3:16)**. Doctrine gives content and conviction to one's beliefs. Join us for an interesting study of the **doctrine of sin**. It is impossible to understand the need for human redemption without knowing the depravity of sin, introduced by Satan into the universe and by Adam into the human race. Praise God He provided deliverance for man's dilemma!

Hamartiology and BIBLE DOCTRINES



THE INERRANT
OF SIN



THE INFINITE
FROM SIN



THE INCARNATE
FROM SIN

Hamartiology



THE INDISPENSABLE
OF SIN



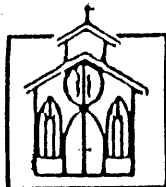
THE INITIAL
IN SIN



THE INDESCRIBABLE
BY SIN



THE INDISPENSABLE
FOR SIN



THE IMPORTANT
FOR SINNERS

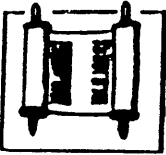


THE INEXORABLE
OF SIN

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**



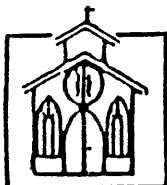
**THE INITIAL
REBELS
IN SIN**



**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.



SIN AND THE UNIVERSE: THE COMMENCEMENT OF CREATURELY SIN



1A. The Reality of Satan:

Presuppositions:

- 1b. Satan exists and denial of Satan leads to blasphemy of Christ, Mk. 1; Mt. 4; Lk. 4.
- 2b. Satan is a personal being, not just an impersonal force or influence.
- 3b. Satan is a created being.
- 4b. Satan originally had great moral and spiritual beauty.

Ez. 28:14-15 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.

- 5b. Satan had great authority and was something like a priest and mediator among the angelic beings.
- 6b. There was only one will in creation and that was God's will.
- 7b. The first sin was that of Satan.

2A. The sin of Satan: Is. 14:1-17

Isa 14:1-17

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.

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, 4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet: they break forth into singing.

8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, and the noise of thy viols: the

worm is spread under thee, and the worms cover thee.

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!

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?

1b. The identity of Satan:

1c. If Isaiah 14 is not a reference to Satan, there would be no change in the doctrine of Satan.

2c. If Isaiah 14 is a reference to Satan, we learn an enormous amount of detail about him.

3c. The evidence points toward Satan in Isaiah 14.

1d. What is said of the king of Babylon goes far beyond any historical person.

2d. That Isaiah 14 contains a typical picture of Satan agrees with sound biblical literary method.

1e. In Isaiah 40, Isaiah's comforting his people finds its fulfillment in John the Baptist's ministry.

Is. 40 2-4 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that

her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. 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. 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.

- 2e. In Genesis 3, the serpent, a real animal, is a type of Satan.

Revelation 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,

- 3d. The theme of Isaiah 14 is placed at the time of the end when Babylon is fallen, just prior to the second advent.

Isaiah 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.



- 1e. When Satan, represented by the king of Babylon, is bound, even hell is welcoming him.

Isaiah 14:9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

- 2e. Israel is prepared as a nation for the kingdom and sings this song in Isaiah 14.

- 4d. Satan in his unfallen state is called Lucifer, a designation unfitting for a wicked Gentile king.

LU'CIFER (לְיָהִל) [see below]: 'Εωσφόρος: *Lucifer*). The name is found in Is. xiv. 12, coupled with the epithet "son of the morning," and (being derived from לְיָהִל, "to shine") clearly signifies a "bright star," and probably what we call the morning star.⁶ In this passage it is a symbolical representation of the king of Babylon, in his splendor and in his fall; perhaps also it refers to his glory as paling before the unveiled presence of God. Its application (from St. Jerome downwards) to Satan in his fall from heaven arises probably from the fact that the Babylonian Empire is in Scripture represented as the type of tyrannical and self-idolizing power, and especially connected with the empire of the Evil One in the Apocalypse. The fall of its material power before the unseen working of the providence of God is therefore a type of the defeat of all manifestations of the tyranny of Satan.

- 1e: The Hebrew meaning from *halel* (לְיָהִל) —to shine, thus "shining one" or "Son of the Dawn."

Luke 10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

This application of the name "Lucifer" as a proper name of the Devil, is plainly ungrounded; but the magnificence of the imagery of the prophet, far transcending in grandeur the fall of Nebuchadnezzar to which it immediately refers, has naturally given a color to the symbolical interpretation of the passage, and fixed that application in our modern language. A. B.

2e. The Latin term: light-bearer

3e. The English term: "Morning Star"

5d. Sin arose in Satan by spontaneous generation.

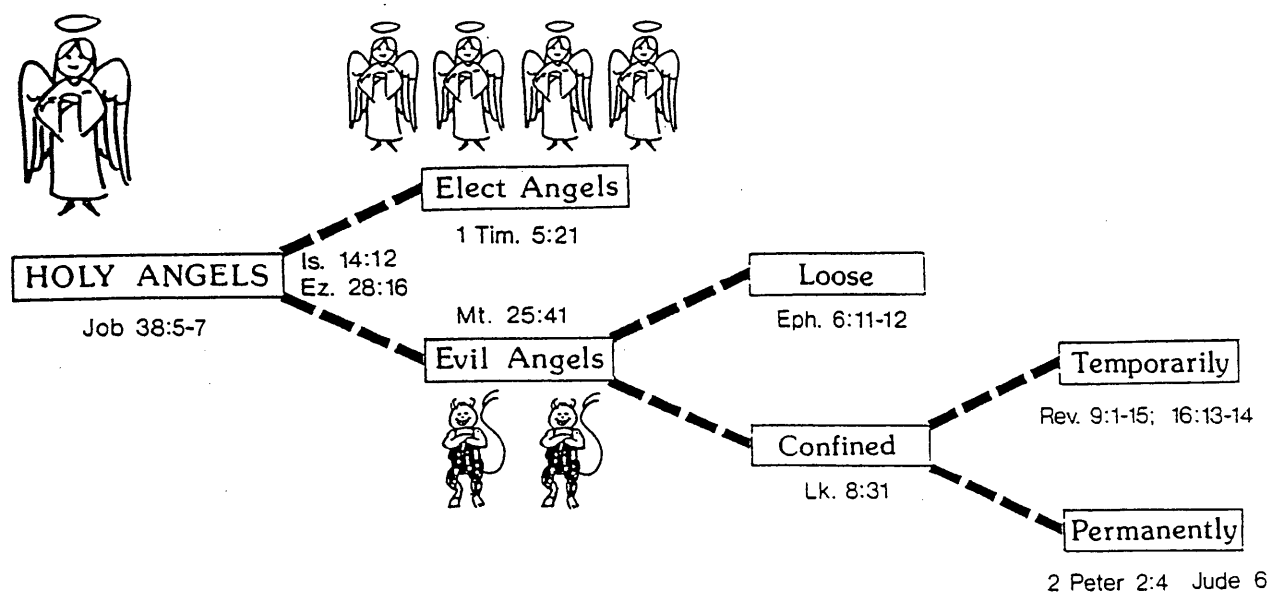
Ezekiel 28:15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

2b. The iniquity of Satan:

1c. The characteristics of sin: a declaration of independence.

Isaiah 14:13-14 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.

The Spirit World



2c. The progression of the sin:

- 1d. "I will ascend to heaven"—he wants to dwell in God's house.
- 2d. "I will exalt my throne above the stars of God"—he wants to rule above the stars, probably meaning that he wants to rule over the angels.
- 3d. "I will sit also upon the mount of the congregation, in the sides of the north he wants to take his place in God's government.
- 4d. "I will ascend above the heights of the clouds"—he wants to ascend above the glory of God.
- 5d. "I will be like the most High"—he will replace God, "El Elyon," the most High."

3c. The pattern of sin:

- 1d. Satan promised men in the garden that men would be like God.
- 2d. Its climax in antichrist:



2 Thessalonians 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.

Daniel 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.

- 3d. Men, too, want to be God, infected as they are with Satan's sin. A desire to rule our own destiny is an echo of the original sin, a perversity only cured by submitting in faith to Jesus Christ.

THE FIVE "I WILLS" OF SATAN

Isaiah 14

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."



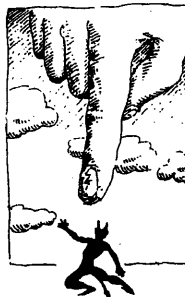
THE SIX "I WILLS" OF GOD

Ezekiel 28

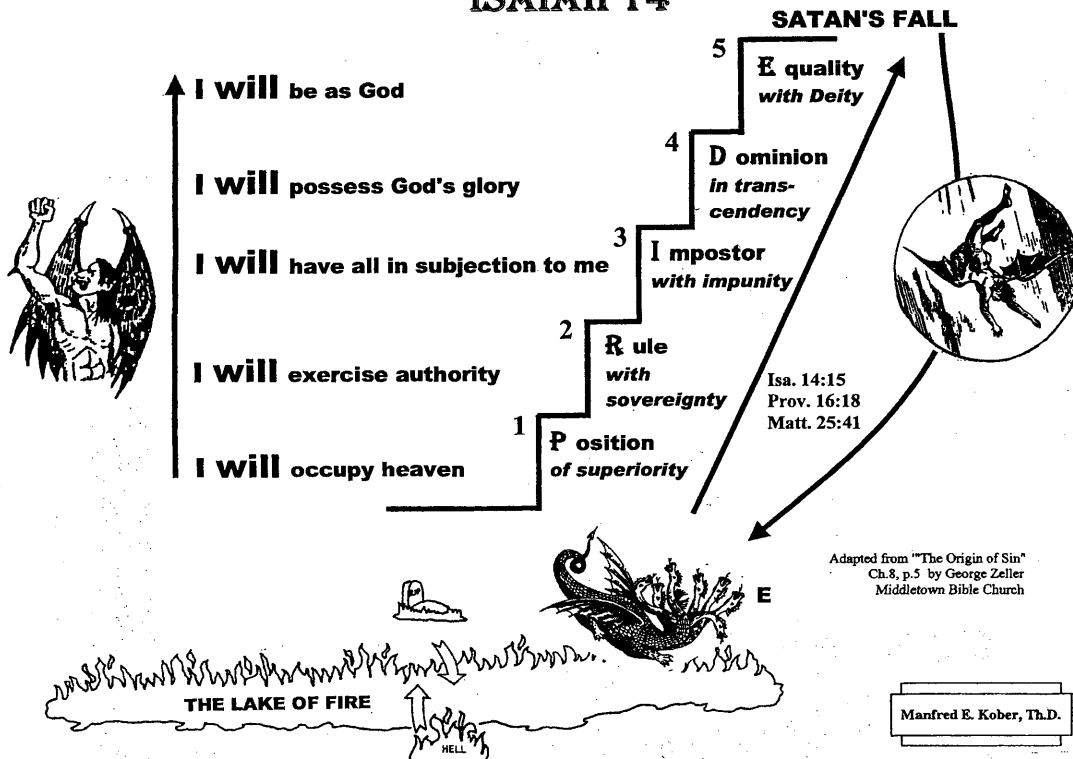
16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

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 traffick; 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.



ISAIAH 14



4c. The nature of the sin:



1d. Personally:

Satan's ego desired to usurp God's place.

The German philosopher Friedrich Nietzsche said, "Let me reveal my heart entirely to you, my friend. If there were gods, how could I endure it to be no god. . .but there are no gods."

2d. Theologically:

The sin of Satan was unbelief. He trusted in a false god and that god was himself.

The Holy Spirit would convince men of sin because they believe not on Christ—but rather, believed in themselves.

John 16:8-9

8 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.

3d. Psychologically, it was the sin of pride:

1 Timothy 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Satan thought of himself more highly than he should have and thought of God lower than he should have. If man does not trust in God, he trusts in himself.

Luke 18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

4d. Aesthetically: Satan was impressed with his beauty.

Ezekiel 28:12b, 17 Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in **beauty**. . . 17 Thine heart was lifted up because of thy **beauty**, thou hast corrupted thy wisdom by reason of thy brightness:

5d Practically: In its manifestation, sin is independence of God.

1e. Man is born in revolt against God.

Sidney Smith, the dean of the Faculty of Medicine at the University of Edinburgh, observed that "a child comes into the world aggressive, acquisitive and in all ways a potential criminal."

2e. In the heart of Satan, and that of Adam and antichrist, is unbelief and pride. Friedrich Delitzsch calls pride "the sin of sins."

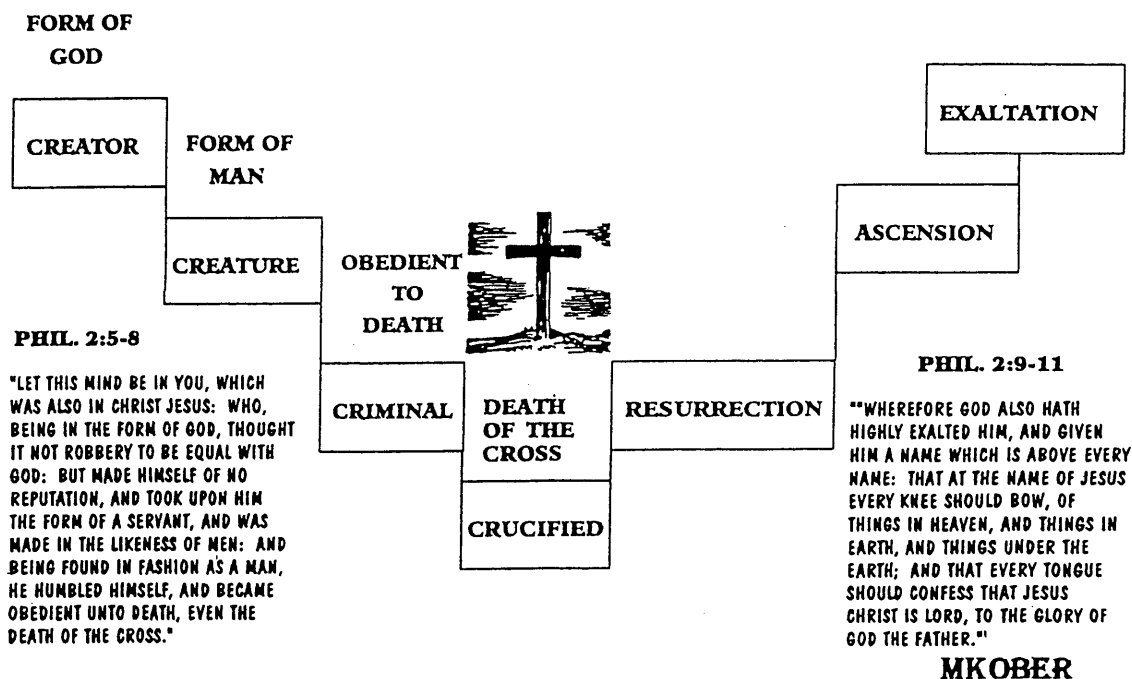
3e. The heart of God is seen in the heart of Christ, Who humbled Himself:

Phil. 2:5 Christ's exinanition or self-emptying was to condescend from creator to criminal, to be a substitute for man's sins.

"Let this mind be in you. . ."directs the believer away from his inveterate arrogance to self-abasement, so that God can highly exalt him in due time, as He exalted Christ.

THE SELF-EMPTYING OF CHRIST

PHIL. 2:5-11



SIN AND MAN: THE CURSE OF ADAM'S SIN



1A. Introduction: The Problem of Evil

- 1b. The power of evil is great and universal.
- 2b. Evil is a puzzling blight on creation (e.g. plane crashes, earthquakes, war, cancer, etc.)
- 3b. Evil touches the life of each individual.
- 4b. The enigma of evil on earth cannot be easily explained.

Berkouwer: "We are of the opinion that an explanation of sin is truly impossible."

2A. Historical Overview:

- 1b. The Church Fathers tended to disconnect Adam's sin from our sin (e.g. Pelagius: Adam set a poor example, nothing more.)
- 2b. St. Augustine: Man is both guilty of sin and polluted by sin.
- 3b. The Reformers followed St. Augustine in insisting that man is hopeless and helpless and in desperate need of divine grace.
- 4b. Arminius, a Semi-Pelagian, spoke of a pollution by sin which was overcome by prevenient grace in every individual.

5b. Modernism:



SCHLEIERMACHER, FRIEDRICH DANIEL

- 1c. Kant relegates sin to the supersensory realm.
- 2c. Schleiermacher sees sin as being only in the senses, feeling.
- 3c. Ritschl taught that sin originated in ignorance and can be overcome by education.
- 4c. Evolutionists insist that man developed into an ethical being with an indeterminate will.
- 5c. Karl Barth, founder of Neoorthodoxy, taught that man is basically evil. The fall, however, happened not in history but in suprahistory or Geschichte. The account of the fall in Genesis 3 is to be taken seriously but not literally. Man's sin is bound up in his creatureliness.

3A. The Biblical Account:

Genesis 3:1-7

1 Now the serpent was more subtil 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?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall

not surely die: 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. 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. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

THE TEMPTATION ACCOUNT



1b. The truth of Genesis 3:



- 1c. The liberal view: Genesis 3 is a sacred legend
- 2c. The neoorthodox view: Genesis 3 is actual but not factual, true but not historical. It is "a true myth." The fall occurred in Urgeschichte, in suprahistory, not in our time or space.
- 3c. The evangelical view: Adam and Eve were historical individuals who failed God's test on a certain day, at an actual geographic locality.

Matthew 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.

Luke 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

2b. The account of Genesis 3:



- 1c. Genesis 3 is ordinary historical discourse in Hebrew.
- 2c. The serpent is a real animal used by Satan in his evil designs.
- 3c. The tree of life was a source of life.
- 4c. The tree of the knowledge of good and evil imparts *sin* to Adam and Eve, who previously only knew *happiness*.
- 5c. Conclusion:
 - 1d. The human nature existed before the fall.
 - 2d. Sin is an intruder from without.
 - 3d. Sin is an integral part of human nature since the fall.
 - 4d. Man's problem is not his environment.
 - 5d. Sin is not man's psychological maladjustment.

3b. The course of the temptation:

- 1c. The lure of Satan: (The problem was not the apple *on* the tree but the *pair* under the tree!)

The first discussion of God is initiated by the devil. He did not come to Eve saying, I am an atheistic Madelin Murray O'Hare." Rather, he said, "Let's talk about theology."

- 1d. Satan doubted the goodness of God:

Genesis 3:1 Now the serpent was more subtil 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?

Modern day apostates do not come with point-blank denials of God.

Perilous Times.

The Seeds of Error.

2d. Satan denied the Word of God:

Genesis 3:4 And the serpent said unto the woman,
Ye shall not surely die:

Satan's questioning of the Word of God is followed by a denial as he utters the first lie spoken on this planet. Christ refers to this direct assault on God's truthfulness in John 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.

3d. Satan distorted the plan of God:

Genesis 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.

4d. Satan disputed the wisdom of God:

Genesis 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.

2c. The logic of Satan:

- 1d. The major premise: restrictions are not good
- 2d. The minor premise: God's plan is restrictive
- 3d. God's plan is not good.

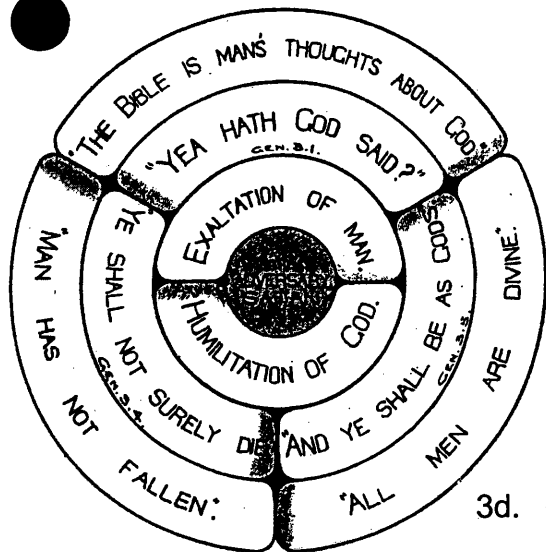
3c. The logic of Eve:

Genesis 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.

1d. It involved her domestic responsibilities:

She assumed the responsibility to prepare an attractive and varied diet for her husband.

2d. It involved her aesthetic sensibilities:



(Henry Clark, The Faith and the Book,
pp. 282-283)

“Pleasant to the eye. . . desire to make one wise.”
 God appreciates beauty and admires wisdom, Eve
 concluded. Why should not I?

4b. The avenues of temptation:

1c. Satan appealed to the lust of the flesh, the lust of the eyes
 and the pride of life in such a clever manner that Eve was
 deceived.


1 Timothy 2:14-15 And Adam was not deceived, but the
 woman being deceived was in the transgression. 15
 Notwithstanding she shall be saved in childbearing, if they
 continue in faith and charity and holiness with sobriety.

2c. Eve acted independently of her husband.

3c. Adam acted out of nature by following his emotions.

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.



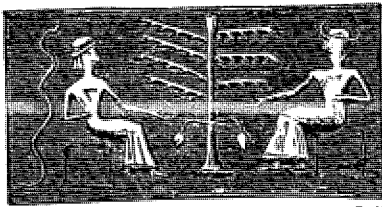
1 JOHN 2:16

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.

4A. The Signs of the Fall:

1b. Universal tradition:

Perhaps the oldest man-made picture found is the Mesopotamian
 “temptation seal,” dating back to about 3,500 B.C. and depicting a
 scene reminiscent of Genesis 3.



—Chaldean Tree of Knowledge.



The Sumerian-Babylonian poem about the "Mother of Sin":
 "The Maid, the Mother of Sin, sank into the dust,
 She looked with the look of death,
 The mistress cried the cry: "Sin!"
 (Alfred Jeremies, Das Alte Testament Im Lichte
 Des Alten Orients, pp. 99-100).

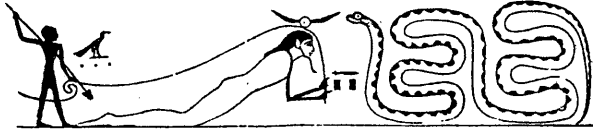


Fig. 16.—Horus Attacking Evil Serpent.



The Serpent Goddess

2b. The serpent in religion, history and prophecy points to the conditions and curse of Genesis 3.

1c The representation and adoration of a the serpent in ancient Egypt.

2c. The Egyptians and Canaanites worshipped the serpent, practicing, in fact, devil worship.

3c. In ancient Egypt the serpent is pictured with appendages.

The curse, which deprived the actual animal of these appendages, will not be lifted in the Millennium.

Isaiah 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.



3b. The existence of human government to curb evil:

Romans 13:4 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.

4b. The human conscience:

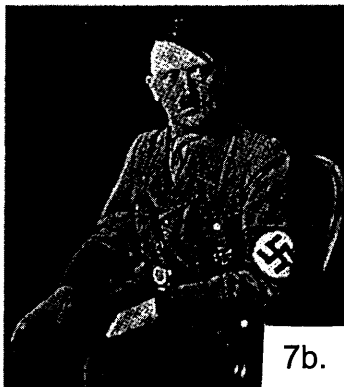
This moral monitor enables man to discern between good and evil.

Romans 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.

5b. The universal presence of evil:

Both biblical history (e.g. the need for a universal flood) and contemporary experience argue for the pervasiveness of sin.

6b. Horrendous examples of human sin:



The 300 million victims of atheistic communism and 5 million Jewish victims of Nazi fascism cannot be explained apart from human sin.

Mass murderers such as the BTK criminals, the Maceys, Daumers and Bundys demonstrate a complete degeneracy of the human nature.

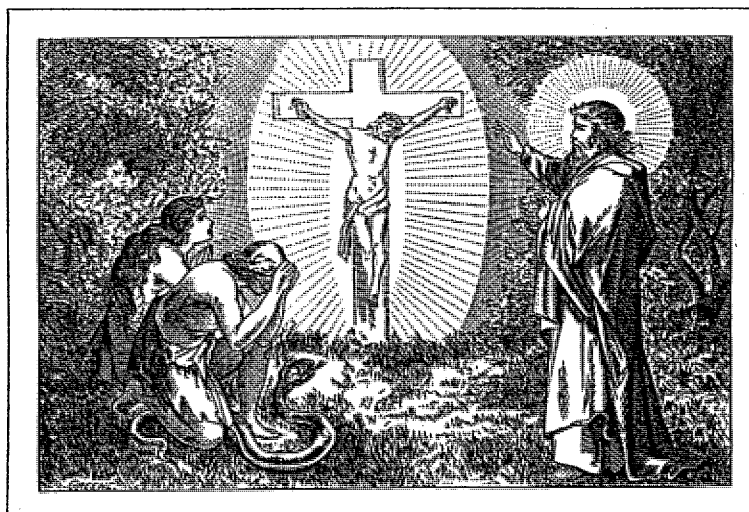
7b. The remedy through the cross:

The incarnation and crucifixion of the Son of God argues forcefully for the historicity of the fall. God's supreme **remedy** argues for man's spiritual **calamity**.

God gave His most precious gift, His only begotten Son, to redeem man from the curse of the sin, brought into this world by Adam. If there was no literal Adam, there was no need for the incarnation of the eternal Son of God. Paul's statement in Romans 5:12 argues forcefully for the historicity of the first Adam who introduced sin into the world, making necessary the incarnation of the Last Adam Who made redemption possible.

Romans 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

THE PERSON	ADAM	CHRIST
THE ACT	SIN	CROSS
THE RESULT	DEATH	LIFE



SIN AND CONDEMNATION: THE CASE FOR HUMAN REDEMPTION

1A. 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
- 5c. Sin is lack of self-esteem:
Robert Schuller
- 6c. Sin is an intermediate stage in man's evolutionary progress:
Evolutionists, communists



Self
Esteem
New Reformation
Robert H.
Schuller

2b. The correct definition for sin: "Sin is anything contrary to the character of God."

Sin is a violation of God's expressed law, but more than that, it is a violation of His absolute holy standard. Sin, therefore, is a departure from any of God's standards.

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.

2A. The words for sin:

1b. The terms for sin:

1c. Old Testament words:

1d. *chata* χ υ π 522 times
 τ $+$

The term means primarily to miss the mark.

Judges 20:16 Among all this people [there were] seven hundred chosen men lefthanded; every one could sling stones at an hair [breadth], and not miss.

2d. *ra* יר 444 times

This word "denotes *evil* of any kind, and coming from a root which means to *break* suggests, when applied to moral evil, the wreck and ruin of the moral nature" (Milton S. Terry, *Biblical Dogmatics*, 86, italics in the original).

2c. New Testament words:

1d. There are twelve New Testament words for sin. Please note a listing of the seven major words on a separate page.

hamartia ἁμαρτία

The Greek word expresses the same thought as the Hebrew word. The figure implied in these words suggests the moral standard which one has failed to reach. It is missing the right mark one tried to reach.

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. (Genesis 39:9)
- 2c. Sin is the violation of a clear standard.
- 3c. Sin assumes a variety of forms.
- 4c. Sin leads to positive rebellion against God.

Mr. Tweedy



"It's too easy when it just sits there. Would you mind running back and forth with it?"

3A. 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.



CYCLOPÆDIA

BIBLICAL,

THEOLOGICAL, AND ECCLESIASTICAL

LITERATURE.

PREPARED BY

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AND
JAMES STRONG, S.T.D.

VOL. IX.—RH

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1894.

Sin (properly חַטָּאת , *ámapría*, 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). The various words by which sin and wickedness are set forth in the Old Test. throw considerable light upon the real nature and tendency of the evil.

1. The proper and original idea of sin appears to be that it is *a coming short of our true destiny*, a "missing" the mark (חַטָּאת , *ámapráνω*). The end of man's being is to be like unto God, to have his will in thorough harmony with the divine will, and so to glorify God and enjoy him forever. God is love; and to love him and be beloved by him is true blessedness. The whole law is summed up in love, whence sin, which is contrary to love, is a failure in the purpose of our existence.

2. This leads us to the second idea of sin, namely, that it is *the transgression of God's law*. From the Christian theistic standpoint there is no doubt as to the existence of an eternal moral order. That which, according to this rule, ought to be done is good; that which ought *not* to be done is sin. The law being neither advice nor prayer, but a positive demand, our only relation to it can be either that of submission or transgression. Whether we look upon God's law as moral, that is, stamped upon our nature, or positive, that is, revealed to us from without, in either case it should be considered binding upon our hearts, and should be implicitly obeyed, because it proceeds from the holy and loving Author of our being. Duty is represented in Scripture as a path along which we should walk, and to sin is to transgress or to go out of the way of God's commandments; hence the use of the word עָבַר , to pass over.

3. Again, every transgression is represented in the Bible as *an act of rebellion* (פָּשַׁע and מַרְדָּה). God is the Ruler of his people, the Father of the human race. In both these capacities he demands obedience. To sin is to rebel against his paternal rule, to revolt from his allegiance. It is to act independently of him, to set up the will of the creature against the will of the Creator, to put self in the place of God, and thus to dishonor his holy name.

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:

There are four reasons why God is perfectly justified in condemning a sinner to hell. Any of these factors would suffice to put man in a lost condition. The total sinfulness of man magnifies the grace of God in providing redemption for man when He did not do so for fallen angels. There is no constraint on God to send a Savior but man must be in eternal gratitude to God for "so great salvation."

1c. The meaning: "The capacity to do those things, good, neutral, or bad, which do not commend us to God."

2c. The Scriptures:

Psalms 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**

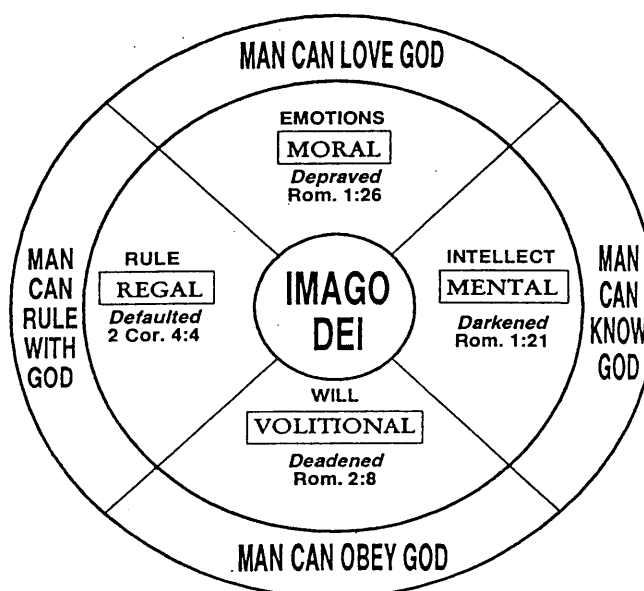
Eph. 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

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? 7 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: 8 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.

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."

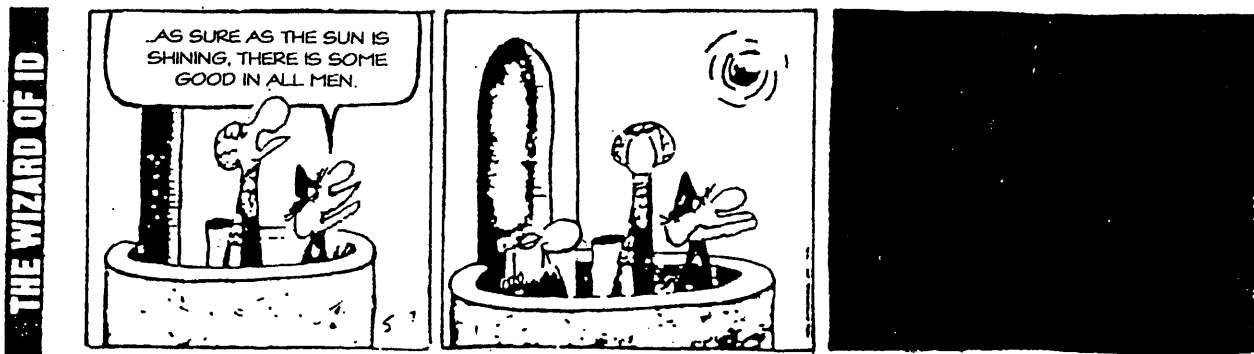
3c. The results:

1d. Total depravity

1e. Negatively:

- 1f. Not every man is as wicked as he can be.
2f. Not everyone will indulge in every form of sin.
3f. Not that man can do no good.

- 2e. Positively: "The unmeritoriousness of man in the sight of God" (Ryrie).
- 1f. Man fails the test of pleasing God.
 - 2f. 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:
Psalm 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.

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 that both of these concepts have scriptural support.

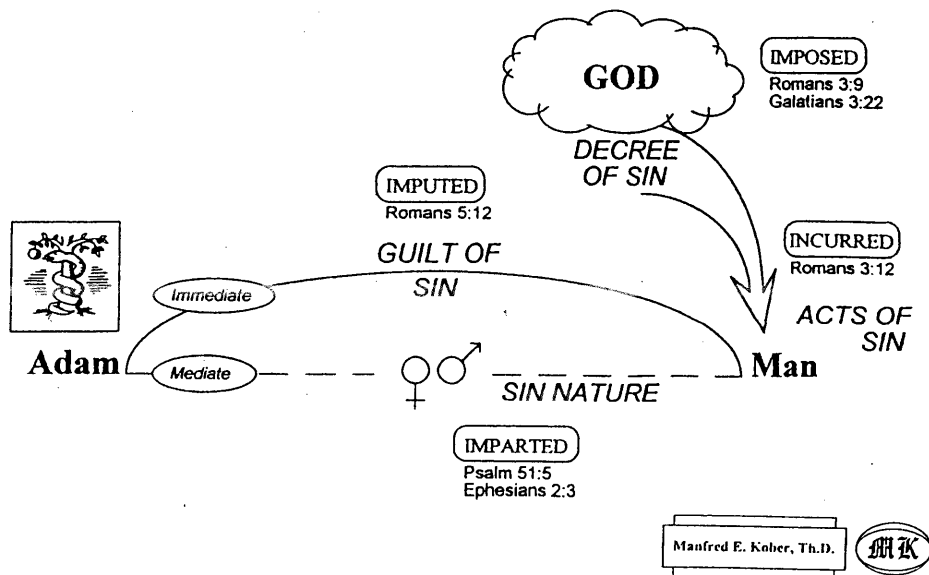
3c. The transmission: directly reckoned to the sinner

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:

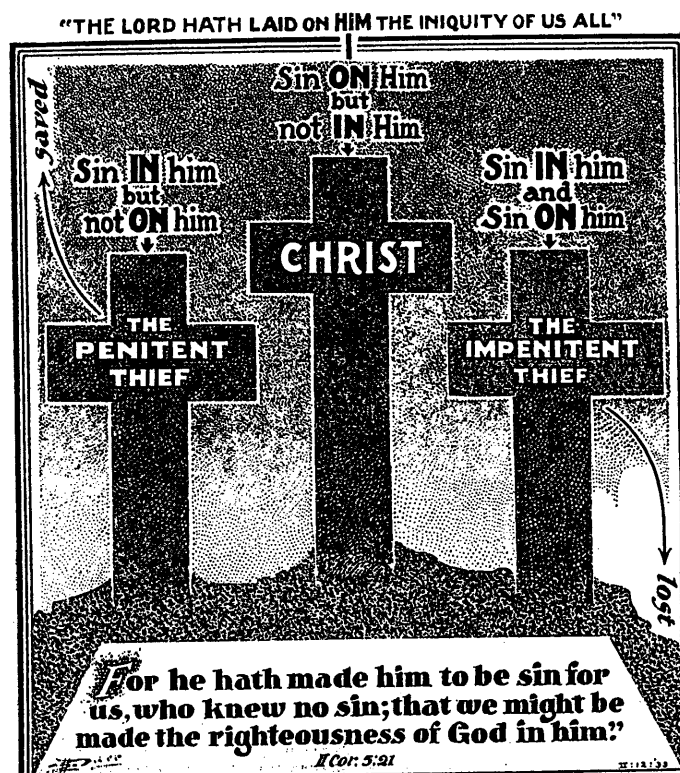
Rom 3:9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.

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



NEW TESTAMENT WORDS FOR SIN

GREEK WORD	ENGLISH TRANSLATION	KEY REFERENCE	N.T. USAGE	MORAL MEANING
<p>ἁμαρτία <u>Hamartia</u></p>	sin	<p>Romans 5:12</p> <p>¹²Wherefore, 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:</p>	272	
<p>παράβασις <u>Parabasis</u></p>	transgression	<p>Romans 4:15</p> <p>¹⁵Because the law worketh wrath: for where no law is, <i>there is no transgression.</i></p> <p>(Rom. 2:23; 5:14; Gal. 3:19; Heb. 2:2; 9:15; I Tim. 2:14)</p>	7	
<p>παράπτωμα <u>Paraptoma</u></p>	trespasses offense	<p>Romans 5:15</p> <p>¹⁵But not as the <i>offence</i>, so also is the free gift. For if through the <i>offence</i> of one many be dead, much more the <i>grace</i> of God, and the gift by grace, <i>which is</i> by one man, Jesus Christ, hath abounded unto many.</p>	22	
<p>παρακοή <u>Parakoē</u></p>	disobedience	<p>Romans 5:19</p> <p>¹⁹For as by one man's <i>disobedience</i> many were made sinners, so by the obedience of one shall many be made righteous.</p> <p>(II Cor. 10:6; Heb. 2:2)</p>	3	
<p>ἀδικία <u>Adikia</u></p>	unrighteousness iniquity	<p>Romans 1:18</p> <p>¹⁸For the wrath of God is revealed from heaven against all ungodliness and <i>unrighteousness</i> of men, who hold the truth in <i>unrighteousness</i>;</p> <p>(Col. 3:25)</p>	25	
<p>ἀνομία <u>Anomia</u></p>	iniquity transgression	<p>Romans 4:7</p> <p>⁷<i>Saying</i>, Blessed <i>are</i> they whose <i>iniquities</i> are forgiven, and whose sins are covered.</p> <p>(I Jn. 3:4)</p>	15	
<p>ἀσέβεια <u>Asebeia</u></p>	ungodliness	<p>Romans 1:18</p> <p>¹⁸For the wrath of God is revealed from heaven against all <i>ungodliness</i> and unrighteousness of men, who hold the truth in unrighteousness;</p> <p>(Rom. 11:26)</p>	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.

ENGLISH TERM	GREEK TRANSLITERATION	
Lovers of themselves	<i>philantoi</i>	
Lovers of money	<i>philargyroi</i>	
Boastful	<i>alazones</i>	
Proud	<i>hyperephanoi</i>	
Abusive	<i>blasphemoi</i>	
Disobedient to their parents	<i>apeitheis</i>	
Ungrateful	<i>acharistoi</i>	
Unholy	<i>anoisioi</i>	
Without love	<i>astorgoi</i>	
Unforgiving	<i>aspondoi</i>	
Slanderers	<i>diaboloι</i>	
Without self-control	<i>akrateis</i>	
Brutal	<i>anemeroi</i>	
Not lovers of good	<i>aphilagathoi</i>	
Treacherous	<i>prudotai</i>	
Rash	<i>propeteis</i>	
Conceited, puffed up	<i>tetyphomenoi</i>	
Lovers of pleasure	<i>philedonoi</i>	
Having a form of godliness but denying the power	<i>morphosin</i>	

He wants to launch a new reformation

By WILLIAM SIMERO
 Regular Religion Writer

It seems there is more than one way to launch a "reformation."

Martin Luther's 16th century way was to tack 95 statements to a church door, proposing scholarly debates on his concerns about beliefs and practices in the church of his day. That rather modest act exploded into a movement that shook the foundations of the church and radically changed the course of Christian history.

The Rev. DuSean Berkich, 46, says he wants to launch another reformation. He sees himself as a "voice crying in the wilderness" about his discovery of "an alarmingly fresh perspective" on Christianity.

Berkich is a 20th century man, so he has packaged two books and a cassette tape into a \$19.95 kit that is offered on a "10-day FREE trial" and can be ordered by dialing a toll-free 800 number. Instead of tacking up a notice suggesting a debate, he has launched a 100-city blitz on the interview and talk-show circuit. Des Moines was one of his stops last week.

The packaging is slick, the promoter is handsome, smooth, confident and immaculately groomed, and the product is a promised path to happiness and self-fulfillment, free of guilt and despair. To walk that path, all you have to do is to turn the old Christian dogmas upside down.

Berkich has a solidly conservative and evangelical background. He grew up in the Christian and Missionary Alliance Church and later became an Assemblies of God pastor. He said his "alarmingly fresh perspective" was developed during an intensive 13-year study of the Bible in which he found that Christians had pretty much muddled up everything over 2,000 years.

Traditional Christians will agree that his views are alarming. They may not find them fresh. As Berkich sees it:

- Man isn't a sinner needing to be forgiven by God. The need is to forgive God for producing a creation that includes some rather crummy things, such as the old enemy, Satan, and the reality of death. "God asks us to forgive Him for the difficulties of life and the sorrows of death," he says.

- Jesus died "to satisfy our grievances with God and to get us to change our minds about God from attitudes of suspicion and anger to trust and love."

- There is no hell either now or later and "in the end everyone is a winner and no one is a loser. The only difference among us is that some of us realize how worthwhile we are and some don't. In the end everyone will."

- The role of Jesus is that of the "mediator" of the world, leading us, one by one, to "forgive God" and be "reconciled" with Him. Jesus was never intended to be the "Savior of the world, but the Savior of Israel." In the



DuSean Berkich
 "Everyone is a winner"

future, "Jesus will reign until his work as mediator is finished." Then, as Berkich sees it, God will reign forever over a universe of folks who all have been persuaded to forgive, love and trust Him.

- The wrong turn that Christianity took was to turn Jesus' message to the Jewish people of his generation into a universal message to all people. "Christian Judaizers" of the first century started calling all people to live under the constraints of the Jewish law and therefore perverted Christianity.

Berkich calls this "the single greatest evil ever to be put upon mankind. It gave the Christianized world its powerful guilt complex, its deep inferiority complex. Their condemning message, like a creeping pollution, helped foul Christianized society with racism, sexual and economic prejudice and helped make it the armed camp of fear that it is today."

Berkich emphasized that he isn't criticizing either historical or modern Judaism, but the early Jewish-Christians, who he thinks fouled up what the purpose of Jesus was all about. They did that, he said, by making everyone feel they were sinners needing the forgiveness of a God they deep-down didn't like very well.

It is all a bit complicated. In a nutshell, Berkich is saying that a careful study of Apostle Paul's writings gets everything straightened out and causes one to see that everybody is fine in God's eyes and that God isn't trying to get anybody to repent of anything. He just wants them to forgive Him and to love Him. Then they will love themselves and will live good and productive lives. They will quit being miserable and guilt ridden and will quit doing the things miserable and

guilt-ridden people do — such as making atomic bombs, doing harmful things to each other or committing suicide.

His book outlining and defending his unorthodox reading of the Bible is called "How to Keep on Living" and the subtitle is "without fear, liking yourself, feeling worthwhile."

His kit also includes a reprint of a book called "Concordant Literal New Testament With Keyword Concordance," which has been around since the 1920s, and a cassette tape consisting of a fervent pep talk in which he presents the main ideas of his "alarmingly fresh perspective."

In an interview, it was suggested that the idea of "universalism," that in the end everyone is going to be saved and no-one will be damned, is not new. True, he allowed, but universalists generally have strayed from a biblical view of who Jesus is. He believes he has "uncovered" the true Biblical view.

It was also suggested that Christianity doesn't lack for preachers who stress self-development and optimism and who have little or nothing to say about negative things. The "Possibility Thinking" of the Rev. Robert Schuller of television and Crystal Cathedral fame was cited.

True enough, Berkich allowed, except that folks such as Schuller, Norman Vincent Peale and others, if pressed, would still come down on the side of the old creeds and the view of man as sinner, which Berkich believes are the causes of all our woes.

"Schuller sells the sizzle and not the steak. I want to sell the sizzle, but the steak also."

Starting where the orthodox people

do, by taking the Bible seriously and studying it carefully, he believes he has come up with an understanding of the real "meat" of the Bible.

After being pastor of several Assemblies of God churches, Berkich became pastor of the non-denominational All Faiths in Christ Church in Topeka, Kan., in 1968. The results of a Thursday night Bible study led Berkich and many church members to question traditional Christian teachings.

The church closed its doors, and 80 percent of its 500 members went to other churches. The rest stayed on with Berkich in what was to become what he calls a 13-year "sequestered study" to uncover what the Bible message, especially the Apostle Paul's writings, was all about. The 100 or so who stuck with him dwindled to about 60 who continued to support Berkich and his family while he studied in Lawrence, Kan., where he lives.

Finally, he wrote his book and is now ready to share his message with the world. He published the book earlier this year on his own after failing to persuade an established publisher to take it on. He said sales are going well, but he was vague about numbers. He said he has contacted 12 leading seminaries about presenting his views on their campuses, but he has had no takers.

He said his 100-city publicity tour is going well and creating a lot of interest and many telephone calls for his kit. For anyone interested, the number is 1-800-354-8858.

Press contacts on the tour are being arranged by a New York City agent. It seems you can't just tack up your ideas on a church door and expect to launch a reformation.

SIN AND GOD: CATALOG OF HEINOUS SINS: PROVERBS 6:16-19

The context of Proverbs 6:16-19:

WISDOM'S PRINCIPLES: PROVERBS 6:1-31

- 1A. How they goad us: 6:1-11
 - 1b. If we have become surety: 6:1-8
 - 2b. If we have become slothful: 6:6-11
 - 1c. A call to look: 6:6-8
 - 1d. The ant's wisdom: 6:6
 - 2d. The ant's world: 6:7-8
 - 2c. A call to listen: 6:9-11
- 2A. How they guide us: 6:12-19
 - 1b. The character of the sinner: 6:12-15
 - 2b. The catalog of sins: 6:16-21
 - 1c. An explanation about the Sovereign: 6:16
 - 2c. An enumeration of sins:
 - 1d. The disdainful look: 6:17a
 - 2d. The deceitful tongue: 6:17b
 - 3d. The deadly hand: 6:17c
 - 4d. The depraved heart: 6:18a
 - 5d. The delinquent foot: 6:18b
 - 6d. The dishonest witness: 6:19a
 - 7d. The deliberate meddler: 6:19b
- 3A. How they guard us: 6:20-35
 - 1b. From adversity: 6:20-23
 - 2b. From adultery: 6:24-35

(The general idea for the outline is derived from John Phillips, *Exploring Proverbs, I*, Loizaux, 1995. I am indebted to this volume for much helpful material.)

SIN AND GOD: CATALOG OF HEINOUS SINS: PROVERBS 6:16-19

1A. An Explanation about the Sovereign:

Proverbs 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him:

1b. The idiom:

“Six things. . .yea seven” is an idiomatic Hebrew expression. The prophet Amos used it in his diatribe against the sins of the nations (Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6).

Amos 1:3 Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron:

Job 5:19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

According to Delitzsch, the idiomatic expression shows that the seven are to be numbered separately, and the seventh is the *non plus ultra* of all that is hated by God (146), meaning that there is no sin more hated by God than the seventh sin.

2b. The implication:

1c. Implications in relation to God:

God has divine abhorrence. Some sins are more grievous than others. The human organs are listed in a descending order: eyes, tongue, hands, heart, feet, speaking lies, instigating strife.

The first three characteristics are related to each other as mental, verbal and active, as denoted by the members of the body by which these characteristics are manifested. As in the realm of virtues, meekness stands at its head; so pride stands at the head of the list of seven sins as “the sin of sins” (Delitzsch, *Proverbs*, 147).

2c. Implications in relation to Satan:

The seven grievous sins are all characteristics of Satan and stand in contrast to the sinless Son of God.

2A. The enumeration of the sins:

1b. The Lord hates the **disdainful look**—each time. “a proud look.” 6:17a

1c. The lexical meaning:



The term “haughty eyes” refers to a proud look suggesting arrogant ambition. We speak of a person as “looking down his nose at someone else.” In the Old Testament, the pompous Assyrian invader in Isaiah 10:12-14 as well as the proud king of Daniel 11:12 is described as being intolerably proud. God will not tolerate anyone who thinks of himself more highly than he ought (Prov. 21:4; Isa 2:11-17)

2c. Satan's example:

Satan's initial sin was that of pride. He cast his evil gaze on the throne of God and planned an even higher seat of glory for himself.

3c. Christ's example:

The Lord looked down from His lofty throne in compassion and grace upon poor fallen man made of the dust of the earth. He emptied Himself and became a human and a criminal for the sake of fallen man (Eph. 2:5ff). Ralph Wardlaw says that “the pride of religion is of all things the most *irreligious*. You know what I mean—the pride of the Pharisee when he stood in God's sanctuary before the very ‘beauty of holiness’ and prayed, ‘God, I thank thee that I am not as other men are.’ That this pride of self righteousness is an abomination in God's sight, His whole word tells us. And the verdict of Jesus in the parable referred to, testifies in the plainest terms” (*Lectures on the Book of Proverbs*, 178).



THE PHARISEE AND PUBLICAN.

2b. The Lord hates the **deceitful tongue**—"the lying tongue." 6:17b

1c. The lexical meaning:

The term literally means "a tongue of deception." It is used in Jeremiah 14:14 to portray false prophets who deceive people and in Psalm 109:2 to describe the deceiver who betrays—a passage that the disciples applied to Judas Iscariot in Acts 1:20.

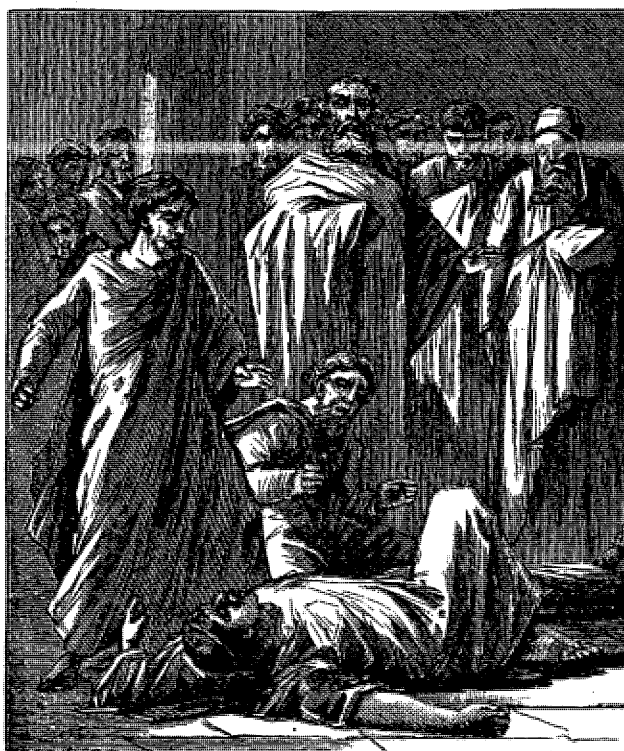
2c. Satan's example:

Satan is the father of lies (John 8:44). He came into the Garden of Eden to deceive. He is the author of all untruth, "the ultimate source of all religious, philosophical, scientific, social, economic and political error" (Phillips, 146).

3c. Christ's example:

The Lord Jesus is the Truth. He cannot lie. He told the truth to Caiaphas knowing it would cost Him His life in Matthew 26:62-66.

The case of Ananias and Sapphira is an illustration of God's estimate of lying, even in a believer. God set an example in the early church for discipline in two believers who lied with impunity.



DEATH OF ANANIAS.

3b. The Lord hates the **deadly hand**—"hands that shed innocent blood."
6:17b

1c. The lexical meaning:

The third description focuses on the hands as the instruments of murder. Genesis 9:6 prohibited shedding human blood because people are made in the image of God. But the shedding of "innocent blood" was an even greater crime. King Manasseh had filled the streets with innocent blood (2 Ki. 21:16; 24:4).

2c. Satan's example:

Christ referred to Satan as "a murderer from the beginning" (John 8:44). Little did Eve realize as she listened to the serpent's deceitful speech, that Cain, her firstborn son, would grow up to be a murderer. Since then, rivers of blood have flowed in crimson tides, due to Satanic motivation. In Rev. 14:20 a river of blood during the battle of Armageddon will extend for 200 miles in all the low places of Israel.

3c. Christ's example:

Instead of bringing death, Christ brought life. His hands were placed in blessing on the heads of little children, they gave sight to the blind, leprosy fled and the dead arose. In contrast to the hands shedding innocent blood He provided His precious blood that cancels all of human sins. His hands will forever bear the imprint of the Roman nails.

Cain is the first murderer and his judgment shows the severity of the crime; a crime so great, that after the flood, God demanded capital punishment to be meted out upon all those who take the life of another.



CAIN KILLS ABEL.

4b. The Lord hates a **depraved heart**—"a heart that deviseth wicked imaginations." 6:18a

1c. The lexical meaning:

The fourth phrase concerns the heart that "devises wicked schemes." According to Proverbs 4:23, the heart is man's most important immaterial capacity: "Above all things that are to be guarded, guard your heart, for out of it are the goings forth of life." (literal translation) Here in Proverbs 6:18a, the heart plots evil. God early on declared that the human heart was capable of this.

Genesis 6:5 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.

Adam lived for 930 years and watched human wickedness take deep root on the earth, a wickedness that encompassed every person from the youngest to the eldest in his attitude and actions. The Flood was the only remedy for that.

2c. Satan's example:

Satan gloats over the depravity of man. He is the one who approaches man through the three avenues of temptation and when man plots evil Satan delights in this wickedness. As Phillips well says, "The depraved heart is seen today, for example, in people who publish, peddle, and purchase pornography. They are an abomination in the sight of God."

3c. Christ's example:

In contrast to the wickedness of the human heart which is "deceitful above all things and desperately wicked" (Jeremiah 17:9), Jesus Christ is pure, holy and undefiled (Hebrews 7:26). He "knew no sin" (2 Corinthians 5:21). (Phillips, 146)



THE FLOOD.

5b. The Lord hates the **delinquent foot**—"feet that be swift in running to mischief." 6:18b

1c. The lexical meaning:

The fifth description uses the figure of "feet that are quick to rush into evil." This expression captures the enthusiastic and total involvement in activities that bring harm and hurt to all concerned.

2c. Satan's example:

It was Satan who ran to and fro upon the earth to cause trouble for Job. When Satan appeared before the God of heaven to give an account of himself, the Lord inquired where he came from. Satan replied, "From going to and fro in the earth, and from walking up and down in it" (Job 1:7). Clearly he did not do so to help people but to hurt them. Asked if he had taken note of Job and his integrity and his piety, Satan immediately began to slander and ridicule him. When God granted Satan permission to test Job, Satan wasted no time in ruining this man of God. Disasters came upon Job with lightening speed.

3c. Christ's example:

The Lord's feet were always employed in the helping and healing of others, back and forth across Israel from one coast to another, looking for the diseased, the downtrodden, the distressed and discouraged.

Job was an example of true piety where Satan acted with perfidy to injure Job.



JOB RECEIVING EVIL TIDINGS.

6b. God hates a **dishonest witness**—"the false witness that speaketh lies."
6:19a

1c. The lexical meaning:

Here the focus is on perjury, "a false witness," which is a direct violation of the Decalogue. This character pours out *lies*, the term also found in Psalm 44; Amos 2:4 and Micah 1:14.

It is interesting that two of the heinous sins are similar to each other, that of verse 17a "a lying tongue" and here in 19a "a false witness that pours out lies." The Bible contains several "God is" statements: God is life, God is light, God is truth. No sin can be more offensive to God than the distortion of the truth, especially as in the case of a false witness who purposely seeks to damage others.

2c. Satan's example:

Satan attempted to use false witnesses to secure the death of Christ. Christ's enemies were not interested in honest witnesses; they wanted witnesses who would distort Jesus' words, taken out of context. Matthew 26:60 says, "Many false witnesses came."

3c. Christ's example:

In contrast to the sin of a false witness, being instigated by Satan, the father of all lies, Jesus Christ came to bear witness of the truth. He is truth in the absolute sense. "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). He prayed that his own would also be set apart unto truth: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:17-19).



JESUS BEFORE THE HIGH PRIEST.

7b. The Lord hates a **deliberate meddler**—"he that soweth discord among brethren" 6:19b

1c. The lexical meaning:

The final description in the roster of sins is general. God hates one "who stirs up dissention." Dissention is attributed by the writer of Proverbs to contentious, quarreling people (21:9; 26:21; 25:24) who have a short fuse (15:18). The Apostle Paul, on the other hand, warns against envy, malice and strife as works of the flesh.

1 Timothy 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

2c. Satan's example:

Phillips has well underscored this evil effort of Satan: "Satan, the meddler stirred up Cain against Abel, Ishmael against Isaac, Esau against Jacob, and the sons of Jacob against Joseph" (Proverbs 1:48).

3c. Christ's example:

Phillips underscores the efforts of Jesus to make peace: "Jesus, on the other hand, is the healer of broken homes, the reconciler of estranged brethren, the Prince of Peace. He matched Peter the doer with John the dreamer; Simon the Zealot with Matthew the former traitor; down-to-earth Philip with guileless Nathaniel" (148).



JOSEPH SOLD BY HIS BROTHERS.

3A. Conclusion:

1b. Observations on the passage:

1c. These seven sins are against the second table of the Decalogue (The Ten Commandments).

2c. These sins, as all other sins, originate from the heart:

Matthew 12:34-35 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

Matthew 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

3c. The eyes, tongue, hands, heart and feet are in themselves good. But as organs they can be prostituted to a base purpose. Every part of our nature is susceptible to this prostitution.

4c. Pride is at the forefront of the sins which God hates. Like an infectious disease, it taints the sound parts and corrupts every virtue.

5c. Pride, lying and cruelty are the opposites of humility, truthfulness and charity.

6c. The avoidance of these sins should not be because of their punishment but because God hates them and we wish to please God.

7c. Since the believer still has the old nature, he is still capable of committing any or all of these sins.

1 Peter 4:15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

2b. Lessons from the passage:

1c. God's ultimate desire:

These seven sins God will not tolerate. He hates them. Then, conversely, He must love and desire (1) humility, (2) truthful speech, (3) preservation of life, (4) pure thoughts, (5) eagerness to do good things, (6) honest witnesses, and (7) peaceful harmony. (*The Expositor's Bible Commentary*, V, 936).

2c. The example of Jezebel:

Phillips gives an illustration of a person who is the living incarnation of these seven sins which the Lord hates:

In secular and sacred history we can find many people who were living incarnations of these seven things the Lord hates. The one who comes most forcibly to my mind is Jezebel. She had a *proud look*. Apparently she was a handsome woman, for she is famous for painting her face and adorning her hair. Indeed it seems she thought her looks would somehow influence the redoubtable Jehu (2 Kings 9:30). But she was sadly mistaken.

We can picture Jezebel's proud look when she asked Ahab if he was going to allow Naboth to keep his vineyard. We can see the flash in her eye as she said, "Dost thou now govern the kingdom of Israel?" (1 Kings 21:7) We can see the proud toss of her head as she said, "I will give thee the vineyard of Naboth." No stubborn citizen would stop this imperious daughter of a neighboring pagan king!

Jezebel also had a *lying tongue*—or what amounted to the same thing: she forged letters. "She wrote letters in Ahab's name," the historian said (1 Kings 21:8). Lies were a useful instrument of statecraft in Jezebel's reign.

Jezebel's *hands shed innocent blood*. They were dyed crimson. She "cut off the prophets of the Lord" (1 Kings 18:4) and would have murdered Elijah if she could have laid hands on him (19:1-2). Indeed her name is linked with the first recorded use of civil power in Israel against the true faith.

Jezebel's *heart devised wicked imaginations*. Her evil heart gave Israel over to an immoral idolatry far worse than the idolatry of Jeroboam (1 Kings 16:30-33). She was a devotee of the Phoenician goddess Astarte. And Jezebel's evil heart planned the murder of Naboth.

Jezebel's *feet were swift in running to mischief*. The awful relentless plan and purpose of Jezebel is underlined in the

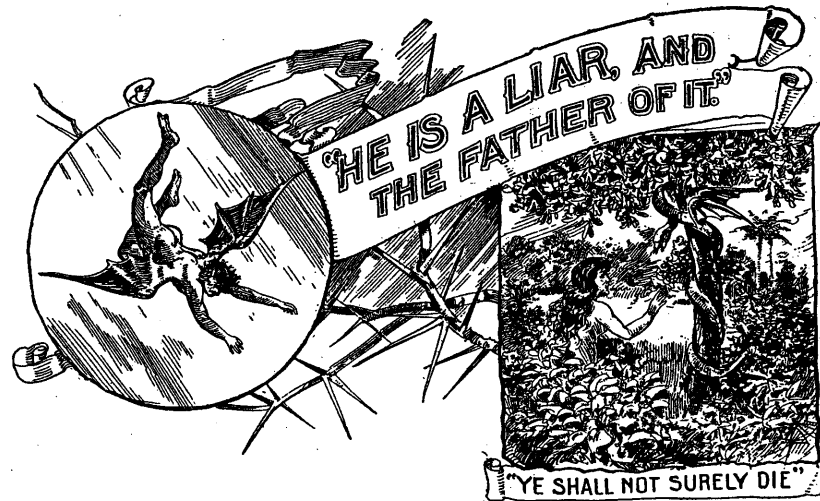


polysyndeton that carries on the story of Naboth. “*And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: And set two men, sons of Belial, before him, to bear witness against him...And then carry him out, and stone him, that he may die*” (1 Kings 21:9-10, italics added).

Jezebel demanded that *false witnesses* be used to doom poor Naboth. They were to accuse him of blaspheming God and the king (21:10,13).

To complete the picture of Jezebel, we note that she *sowed discord* in the land. When her son Joram hoped to come to some kind of terms with Jehu, Joram said, “Is it peace, Jehu?” Jehu answered, “What peace, so long as the whoredoms of thy mother, Jezebel and her witchcrafts are so many?” (2 Kings 9:22) It is no wonder that many centuries later when exposing the spiritual degeneracy of the church at Thyatira, the Lord referred to “that woman Jezebel” (Revelation 2:20). The behavior of that church was reminiscent of wicked Jezebel who embodied the things the Lord hates (Phillips, *Exploring Proverbs*, 148, 149, italics in the original).

GOD HATES AND DETESTS PROVERBS 6:16-19	GOD LOVES AND DESIRES
There are six things the Lord hates, seven that are detestable to Him:	
1. Haughty Eyes	1.
2. A Lying Tongue	2.
3. Hands that shed innocent blood	3.
4. A heart that devises wicked schemes	4.
5. Feet that are quick to rush into evil	5.
6. A false witness who pours out lies	6.
7. A man who stirs up dissention among brothers.	7.



THE SERPENT AND THE SAVIOR

5 "I will"s of Isaiah 14:13-14 2 Kings 9:22; Rev. 2:20	"A Proud Look"	Philippians 2:5ff; Matthew 11:29
John 8:44	"A Lying Tongue"	John 14:6; Matthew 26:62-66
John 8:44	"Hands that shed innocent blood"	John 11:25; John 14:6
Genesis 6:5	"An heart that devises wicked imaginations"	Hebrews 7:26; 2 Corinthians 5:21
Job 1:7	"Feet that be swift in running to mischief"	John 4:4-5
Matthew 26:60, Rev. 12:10	"A false witness that speaketh lies"	Rev. 1:5
	"he that soweth discord among brethren"	Matthew 11:28

GOD HATES AND DETESTS PROVERBS 6:16-19	GOD LOVES AND DESIRES
There are six things the Lord hates, seven that are detestable to Him:	
1. Haughty Eyes	1. Humility
2. A Lying Tongue	2. Truthful Speech
3. Hands that shed innocent blood	3. Preservation of Life
4. A heart that devises wicked schemes	4. Pure Thoughts
5. Feet that are quick to rush into evil	5. Eagerness to Do Good
6. A false witness who pours out lies	6. Honest Witness
7. A man who stirs up dissention among brothers.	7. Peaceful Harmony

**SIN AND THE LAST DAYS: THE COURSE OF
END-TIME APOSTASY:
2 TIM. 3:1-5**



1A. The Chronology of the Final Apostasy: 2 Timothy 3:1

This know also, that in the last days perilous times shall come.

1b. The definition of the last days:

The whole period of the church age, between the ascension of Christ and His return, though here clearly the last days of the age are meant.

2b. The description of the last days:

1c. In the last days perilous or dangerous times will set in, literally, would be imminent.

2c. Paul referred earlier to the danger of the last days: 1 Tim. 4:1-3

3c. The conditions described for the last days have the following characteristics:

1d. The premonitory symptoms are already appearing.

2d. These symptoms were apparent in Timothy's church in Ephesus: 1 Tim. 4:4-9

3d. These conditions have always been present in Christendom.

4d. The severity as well as the wide distribution of the conditions make the last times ever more perilous.

5d. The believer today should be surprised if there were not a widespread declension in doctrine and decorum.

6d. The nineteen symptoms amount to "mass corruption, of a breakdown of law and tradition" (Ryrie, *Study Bible*, 1719n).

7d. If Timothy was commanded to know these things (v. 1, *ginoske*, imperative) how much more should the believer today be on guard against the fearful symptoms of the last days.

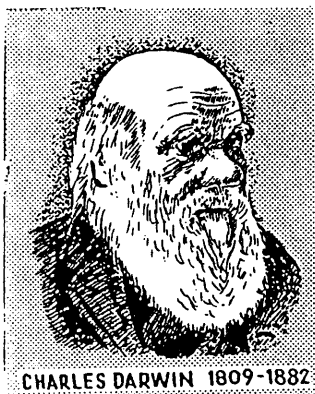
2A. The Concept of Apostasy:

1b. The definition of apostasy:

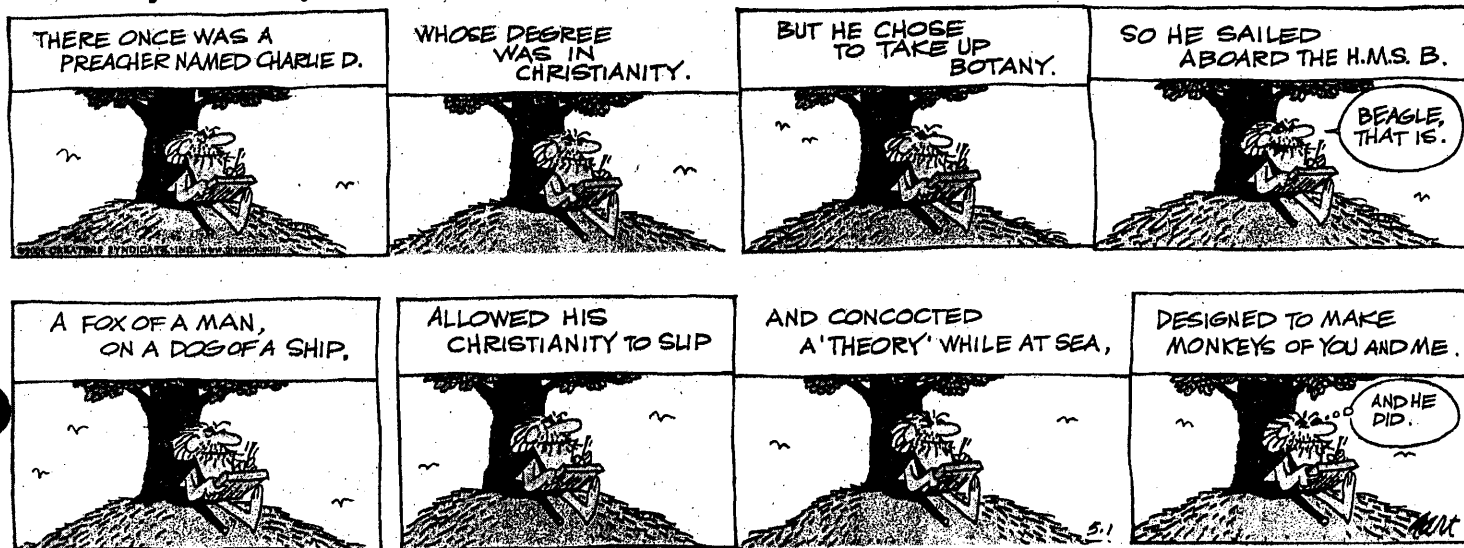
- 1c. Apostasy is a departure from a formerly professed position: The word *apostasy* is derived from *aphistemi*—to stand off from, fall away, apostatize.
- 2c. In a technical sense, apostasy is a sin committed by an unbeliever who used to profess the truth then turned his back on his formerly held position.

Several glaring contemporary examples come to mind:

- ❖ Ted Turner, who came from an evangelical home, attended church three times a week, and felt called to missions, now is one of the greatest scoffers of Christianity in our country.
- ❖ Robert Schuller, a pastor in the Reformed Church of America, subscribed to its conservative doctrinal position but then turned from that and now preaches a gospel that omits any mentioning of sin, insisting that the greatest sin that man can commit is that of lack of self-esteem.
- ❖ Charles Darwin, of 150 years ago, who studied for the ministry, then began to question the miraculous elements of the Old and New Testament, and then popularized the hypothesis of an illusion to explain life on this planet without any need for a Creator God.



B.C./ by Johnny Hart



her'e-sy (hĕr'ĕ-sī), *n.*; *pl.* -SIES (-sīz). [ME. *heresie*, *eresie*, OF. *heresie*, *eresie*, F. *hérésie*, L. *haeresis*, Gr. αἵρεσις a taking, a taking for one's self, a choosing, a choice, a sect, a heresy, fr. αἵρεῖν to take, choose.] 1. Religious opinion opposed to the authorized doctrinal standards of any particular church, esp. when held by a person holding the same general faith, and tending to promote schism or separation; lack of orthodox or sound belief; rejection of, or erroneous belief in regard to, some fundamental religious doctrine or truth; heterodoxy. Formerly, in countries having an established church, heresy was a crime, and consisted in refusal to accept any prescribed article of faith. The canon law names 82 different sorts. In England the writ "De heretico comburendo" was abolished by 29 Car. II. c. 9, and various toleration acts have practically abolished civil punishment for heresy.

Deluded people! that do not consider that the greatest heresy in the world is a wicked life. *Tillotson.*

2. An opinion held in opposition to the established or commonly received doctrine, and tending to promote division or dissension; — usually said in reproach.

New opinions

Divers and dangerous, which are heresies. *Shak.*

3. A characteristic opinion held by a person or a party; a particular body or style of doctrine; a sect.

After the study of philosophy began in Greece, . . . because every man took what opinion he pleased, each several opinion was called a heresy; which signified no more than a private opinion, without reference to truth or falsehood. *Hobbes.*

When I call dueling, and similar aberrations of honor, a moral heresy, I refer to the force of the Greek αἵρεσις, as signifying a principle or opinion taken up by the will. *Coleridge.*

her'e-tic (hĕr'ĕ-tĭk), *n.* [ME. *heretike*, *eretike*, F. *hérétique*, L. *haereticus*, Gr. αἱρετικός able to choose, heretical, fr. αἵρεῖν to take, choose. See HERESY.] One who holds to a heresy; esp., one who, having made a profession of Christian belief, deliberately and pertinaciously upholds a doctrine varying from that of his church, or rejects one prescribed by his church.

Syn. — HERETIC, SCHISMATIC, SECTARIAN (OR SECTARY), DISSENTER, NONCONFORMIST. A HERETIC is one who maintains heterodox, or rejects orthodox, opinions or beliefs; a SCHISMATIC is one who (often unjustifiably or contentiously) separates from, or (esp.) provokes division in, a church or communion; a SECTARIAN (frequent as adj.) is an ardent, often narrow-minded or bigoted, adherent of a sect; as, "There is sprung up an heretic, an arch one, Craumer"

HERESY

αἵρεσις

a-pos'ta-sy (-tā-sī), *n.*; *pl.* -TASIES (-sīz). [ME. *apostasia*, F. *apostasie*, L. *apostasia*, fr. Gr. ἀποστασία a standing off from, a defection, fr. ἀποστήναι to stand off, revolt; ἀπό from + στήναι to stand. See OFF; STAND.] An abandonment of what one has voluntarily professed; a total desertion or departure from one's faith, principles, or party; an apostate's act of renunciation; esp., the renunciation of a religious faith.

Apostasy. — This consists in the total renunciation of Christianity, by embracing either a false religion or no religion at all. The offense can only take place in such as have once professed the true religion. *Blackstone.*

(*Apostasy*) . . . is of three kinds: that from the Christian faith; that from ecclesiastical obedience; and that from a religious profession, or from holy orders. *Cath Dict.*

a-pos'tate (ā-pōs'tāt), *n.* [L. *apostata*, Gr. ἀποστάτης. See APOSTASY.] 1. One who has forsaken the faith, principles, or party, to which he before adhered; esp., one who has forsaken his religion for another; pervert; renegade. 2. *R. C. Ch.* One who, having taken sacred orders, renounces his clerical profession without lawful dispensation. **Syn.** — See PERVERT.

a-pos'tate (-tāt), *a.* Pertaining to, or characterized by, apostasy; faithless to moral allegiance; renegade.

So spake the apostate angel.
A wretched and apostate state.

Milton.
Steele.

APOSTASY

ἀποστασία

- 3c. In a non-technical sense, the term *apostasy* is used for individuals who depart from the faith.
- 4c. The sin of apostasy is in view here, as is apparent from the parallel passage of 1 Timothy 4 where Paul identifies the source of this latter day departure.
- 2b. The difference between apostasy and heresy:

Heresy is a sin committed by Christians. The Word means party or division. A heretic is a believer who introduces false doctrine, causing a division.

Examples, again, are numerous:

- ❖ Marvin Rosenthal, after preaching the pretribulational rapture view for forty years, now denies the believer's blessed hope. Many churches have split over this issue.
- ❖ John MacArthur teaches that an individual has to dedicate his life as a *sine qua non* for salvation. A person is saved only when he makes Christ the Lord of his life. This is a confusion of salvation and sanctification and falls under the curse of another gospel (Gal 1:8-9)
- ❖ Clark Pinnock earlier defended the inerrancy of the Scriptures and now subscribes to an ever greater array of gross errors, such as an errant Scripture, a finite God Who does not know comprehensively the future and the possibility of salvation for heathens apart from Christ.

C oncepts for C orruption in C hristianity		
	HERESY	APOSTASY
Greek Term	αἵρεσις	ἀποστασία
Lexical Meaning	CHOICE	ABANDONMENT
Cultural Significance	SEPARATED PARTIES	REMOVED POSITION
Proper Synonym	HETERODOXY	DEPARTURE
Scriptural Reference	TIT. 3:10 1 COR. 11:19; GAL. 5:20	ACTS 21:21 2 THESS 2:3 LK. 8:13; 1 TIM. 4:1; HEB. 3:12
Biblical Usage	OPPOSING ÒPINION TO THE TRUTH	TOTAL DESERTION FROM THE TRUTH
Tentative Definition	ESPOUSAL OF ERROR CAUSING DIVISION	A WILLFUL DEPARTURE FROM PROFESSED TRUTH

ἀφίστημι. "to fall away."		
ST. LUKE 8 13 They on the rock <i>are they</i> , which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.	I TIMOTHY 4 NOW the ^A Spirit ^s peaketh expressly, that in the latter times some shall ^d epart from the faith, giving heed to seducing spirits, and doctrines of ^A devils;	HEBREWS 3 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.
Apostatizing from the True Word	Apostatizing from the True Faith	Apostatizing from the True God
Believed and received the Word with joy but fell away	Fulfillment by Jude; no Holy Spirit (cf. Rom. 8:9b)	Evil heart of unbelief

3A. The Catalog of Future Apostasy:

2 Timothy 3:2-4 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.

In the perilous times of the last days, people will be:

- 1b. Lovers of themselves (*philantoi*, *hapax*, ie used only here in the N.T.)
The prominent position of this sin suggests that it is the root of the following vices.
- 2b. Lovers of money (*philargyroi*); 1 Tim. 6:10
The word means avaricious and is used only here and in Luke 16:14.
- 3b. Boastful (*alazones*)
Men will be imposters, braggarts (cf. Rom 1:30).
- 4b. Proud (*hyperephanoi*)
The term means literally, showing oneself above others. An inflated estimate of oneself, despising others and even treating them with contempt. Whereas boastful refers especially to words, proud relates to the thoughts.
- 5b. Abusive (*blasphemoi*)

The term does not refer to blasphemy against God but the reviling of others, a trait springing from their contempt.

- 6b. Disobedient to their parents (*apeitheis*), Rom. 1:30
Ralph Earle observes: "and it may well be questioned whether children and young people were ever more disobedient to their parents than they are today" (*The Expositor's Bible Commentary, XI*, 406). This sin involves the rejection of lawful authority, (as in Jude 8), a distinctive trait of the antichristian way of doing things and the vice appears to be the source of the sins that follow. This and the next three adjectives begin with *a-*negative, meaning without or lacking a designated virtue.
- 7b. Ungrateful (*acharistoi*), this term is used only here and in Luke 6:35. The lack of gratitude must be recognized as one of the greatest evils of our times.
- 8b. Unholy (*anoisioi*), this term is used only here and in 1 Tim. 1:9. The description is of an impious person who has no fellowship with God and lives a secular lifestyle apart from God.
- 9b. Without love (*astorgoi*)
A reference not only to a lack of affection, but a lack of natural affection (Rom. 1:31, heartless).
- 10b. Unforgiving (*aspondoi*)
Originally, the term meant "without a treaty or covenant," thus irreconcilable, implacable.
- 11b. Slanderers (*diaboloï*)
The word is usually translated "devil" (1 Tim. 3:6-7; 2 Tim. 2:26). But here it means false accusers. In contrast to *blasphemoi*, the open revilers, the *diaboloï* are prone to slander.
- 12b. Without self-control (*akrateis*, after hapax) This and the next two adjectives also begin with *a-* negative. The meaning is without self-control, especially in regard to personal lust, incontinent.
- To mind come the escapades of Jimmy Swaggart and Jim Bakker. Both individuals have brought enormous reproach upon the cause of Christ.
- 13b. Brutal (*anemeroi*)
The term literally means untamed, the exact opposite of civilized. The hippies and protesters of the 1960's are a classic case in point.
- 14b. Not lovers of good (*aphilagathoi*)

This word is only used here in all of Greek literature, though its meaning is clear from its composition: *a-* negative, *philos* (lover) and *agathos* (good).

- 15b. Treacherous (*prudotai*)
This means disposed toward betrayal. This and the next adjective begin with the prefix *pro-*, indicative of an aggressive tendency toward vice.
- 16b. Rash (*propeteis*)
Literally, the term means falling forward, headlong, thus reckless, foolhardy. These individuals are under the influence of their prejudices, acting not on higher principles but under the pressure of their circumstance.
- 17b. Conceited, puffed up (*tetyphomenoi*) (The term is used only here and in 1 Tim. 3:6 and 6:4.) The root word *typhos* is smoke; thus to be conceited is to be wrapped up in smoke. The individuals are besotted by pride and self-conceit. They are “beclouded wholly through vain self-delusion” (*Lange’s Commentary on the Holy Scriptures*, XI, 4).
- 18b. Lovers of pleasure (*philedonoi*) rather than lovers of God (*philo theoi*)
The prefix *phil-* here and in characteristics 1, 2, and 14 indicates persons who are “lovers of . . .” These individuals are *philedonai* rather than *philotheioi*, pleasure loving rather than God loving. Even today the amusements of the culture are for many professing Christians more important than the assembly of the church.
- 19b. Having a form of godliness but denying the power (*morphosin*, “outward shape”)
“Their condemnation is that they are living in the semblance of God’s fear but have repudiated its reality” (Alford, *Greek New Testament*, III, 381)

There is hardly discernable a formal rule of arrangement of this catalog of corruption, the last days underscoring, perhaps, the manifold nature of these manifestations of evil.

4A. The Cause of the Future Apostasy:

1b. The snare of the devil:

2 Timothy 2:26 And that they may recover themselves out of the *snare of the devil*, who are taken captive by him at his will.

The devil is able to control the allegiance and attitudes of believers.

2b. The doctrine of demons:

1 Timothy 4:1-2 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;

5A. Conduct Toward the Fearsome Apostasy:

1b. The admonition of believers who have fallen in error:

2 Timothy 2:24-25 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

2b. The avoidance of unbelievers who manifest the works of the devil.

2 Timothy 3:5 Having a form of godliness, but denying the power thereof: *from such turn away.*

3b. Alertness to the signs of the times:

2 Timothy 3:1, 13 This know also, that in the last days perilous times shall come. 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

2 Timothy 4:3-5 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables. 5 *But watch thou* in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

1c. Confront unsound doctrine with sound doctrine:

2 Timothy 4:2-3 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure *sound doctrine*; but after their own lusts shall they heap to themselves teachers, having itching ears;

2c. Communicate to others sound doctrine.

6A. Conclusion:

1b. The warning of Paul:

Paul is concerned about the perilous times in the last days.

2b. The burden of Paul:

- 1c. He warned about perilous times to come.
- 2c. He admonished Timothy and his flock to be alert, to confront this eschatological evil.

The obedient believer today:

- 1d. Discerns the signs of the times.
- 2d. Discriminates between believers and unbelievers where possible.
- 3d. Defends sound conviction while being adorned with godly conduct.

2 Timothy 3:10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience.

Apostolic Anticipation of Apostasy

Acts 20:29

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

1 Timothy 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;

2 Timothy 3:1

This know also, that in the last days perilous times shall come.

2 Peter 3:1-3

This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

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:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts



Manfred Kober

From: Olive Tree Views [admin@olivetreeviews.org]
Sent: Thursday, May 05, 2005 12:53 PM
To: MKober@RDFilms.com
Subject: What's Jack Van Impe's "Damascus Road" Experience?

Jack Van Impe and His "Damascus Road" Experience--Jan Markell
 Olive Tree Ministries, Inc.
 www.olivetreeviews.org

Semi-Weekly Review of the News - May 5, 2005

I very sparingly and cautiously name names and single out ministries that to me really deserve it. Most Christian leaders either remain silent on these issues or join in with praise today for teachings and movements that are questionable because "truth has fallen in the streets" (Is. 59). As a result, Christendom is ravaged today because we are in the generation of 2 Timothy 4:1-5: "The time will come when they will not endure sound doctrine, having itching ears; and they shall turn away their ears from truth and be turned to fables." It also says that in the latter days, some will "give heed to seducing spirits....." (I Timothy 4:1).

I do not know what has overtaken Dr. Jack Van Impe other than strong delusion. Here is a man who has much of the Bible memorized. While Jack's flamboyant style has been criticized over the years, I and many others have given him credit for presenting the truths of Bible prophecy when few others will touch the topic. When the Bush administration sought a chart of end-time events a few years ago, they sought out Dr. Van Impe and the information was passed on to Condoleeza Rice. This is fact, not rumor. Week after week for years, Jack has presented Premillennial Dispensational truth: A literal coming Millennium, literal antichrist, literal Tribulation, literal Battle of Armageddon, and at the center of all of this, national Israel and her important central role in the Bible--past, present, and future. He regularly denounces the newest fad in the church, "Replacement Theology"--the Church is the new Israel.

But starting on his April 16 show, Van Impe has praised Pope John Paul II, the Vatican, Catholic theology, Pope Benedict 16th, the Catholic Catechism, and Rome non-stop. It has been thus far a three-week infomercial. Jack and Rexella insist that as long as we agree on the virgin birth, the deity of Christ, the bodily resurrection, and substitutionary atonement, we can set aside all other disagreements and accept Catholicism. We can set aside the adoration of Catholics for Mary, papal infallibility, baptismal regeneration, exaltation of the Eucharist, the doctrine of good works, indulgences, purgatory (which makes a mockery of Christ's death on the cross), the power of the priesthood, and more. And then there is the Vatican's strong belief in Replacement Theology and their eschatological belief that the Catholic Church will prepare the way for Christ's return.

Van Impe stated on his April 16 show that he is no longer a "right-wing fundamentalist" but didn't say what he now was. He stated he has had a "Damascus Road experience" with Catholicism and has stopped short of announcing his conversion but one has to wonder if he has done that. Jack insists that Catholics are "fundamentalists" even though Jack now denounces fundamentalism and says that "fundamentalism deteriorated many years ago." He is speaking out of two sides of his mouth.

He is now reading on air from the Catholic Catechism, and the theme of three programs has now been unity, unity, unity (ecumenism), and that Protestants must have unity with Rome as he lauds "Evangelicals and Catholics Together (ECT)." The next step with ECT is going to be Protestants embracing Mormonism for what we agree on, disregarding our major differences. We can see this already forming.

Van Impe is also lauding the prophecy of St. Malacy as fact, that only one more pope remains and then the end shall come. This St. Malacy story is in the same category as Nostradamus and no one should look upon it seriously. No man knows the future with this kind of specifics. This gives prophecy-lovers a bad name, pegged as sensational, date-setters, etc.

Jack and Rexella have pushed their video on Pope John Paul II for three weeks as, "the

most important product we carry."

Though Van Impe has taught on Revelation for fifty years, he apparently cannot see that the events in Rome in the last two months are a foreshadowing of Revelation 13 and 17 with emphases on the one-world religion.

Van Impe also says he believes there is validity in the apparitions of Mary, when in fact, these "angels of light" have Mary declaring herself co-redeemer. Olive Tree Ministries carries a book and video/DVD on these apparitions that tell it like it is. See "Our Products" at www.olivetreeviews.org. You can order on the Web site or by mail. Overseas friends, please include \$10 for foreign shipping.

If the "elect can be deceived" (Matthew 24), I believe this has happened to Jack and Rexella Van Impe.

I encourage you to listen to my radio show with Mike Gendron on "Radio Archives" at the Web site. It's the April 23 radio show, both hours.

To listen to Van Impe yourself, go to his Web site, www.thegospel.org. Also visit my Web site and the category of "Spiritual Deception" to better understand the all-around deception among people of faith today.

Yes, I know many good Catholic people who are born again, and no, I do not have an answer for why they don't leave the Catholic Church. I am not interested in Catholic-bashing. As in my family background which is Judaism, faith can also be a culture from birth to the grave. Departing from it can be difficult at best and traumatic at worst, often losing loved ones who do not understand the decision to leave a life-long faith and lifestyle. Some stay in Catholicism to make a difference in their church. How effective this is I do not know.

While this email being sent to my list of 10,000 will result in many requesting removal, Olive Tree Ministries continues to stand for truth and always contends for the faith as outlined in the book of Jude.

Awaiting His return,
Jan Markell

Interview: Larry King and Billy Graham - April 2, 2005

(portion of transcript)

<http://transcripts.cnn.com/TRANSCRIPTS/0504/02/lkl.01.html>

KING: Did he tell you once that you and he were brothers?

GRAHAM: That's correct. He certainly did. He held my hand the first time that I met him about 19 - he's just been Pope for two years when I saw him first. Because when he was elevated to the papacy, I was preaching in his cathedral in Krakow that very day. And we had thousands of people in the streets. And watching the television today of Krakow has brought back many memories.

KING: You said that he was an Evangelist.

GRAHAM: He was, indeed. He traveled throughout the world to bring his Christian message to the world. And we see tonight the outpouring from the world that he touched. And I think he touched almost everybody in the whole world.

KING: What, Billy, in your thoughts -- you said you feel like it's a personal loss. What in the human sense was so special about him?

GRAHAM: I think it was his background in Poland. And I had finished preaching all over Poland, gotten to know many people, and I knew a little bit about where he came from.

And he was a suffering pope, too. He suffered as much as anybody you could ever imagine. His mother died when he was young. And he had that terrible assassination attack. And through it all, he taught us how to suffer. And I think in recent days he's taught us how to die.

KING: There is no question in your mind that he is with God now?

GRAHAM: Oh, no. There may be a question about my own, but I don't think Cardinal Wojtyla, or the Pope -- I think he's with the Lord, because he believed. He believed in the cross. That was his focus throughout his ministry, the cross, no matter if you were talking to him from personal issue or an ethical problem, he felt that there was the answer to all of our problems, the cross and the resurrection. And he was a strong believer.

about four years ago on radio stations KABC and KBRN by Father Vivian Benlima, then Director of the Office for Ecumenical and Interdenominational Affairs of the Archdiocese of Los Angeles, who just returned from a year's study at the Ecumenical Institute. It is the official teaching of the Roman Church.

The Billy Graham Evangelistic Association was the primary force for the founding of the Lausanne World Evangelism Conferences back in the 1980s. Especially in recent years these conferences have called on all churches, including the modernist ecumenical churches of the World Council of Churches and the Roman Catholic Church to cooperate with the evangelical churches in evangelizing the world for Christ. At Amsterdam '86, billed as a "school for evangelists" and sponsored by the Billy Graham Evangelistic Association, Graham revealed his ecumenical, inclusivist approach to worldwide evangelism. In the final press conference, Dr. Graham was asked by Dennis Costella, a news correspondent for *Foundation* magazine, how he could justify this melding together of such a disparate crowd of theologically disunited religious groups. Dr. Graham responded, "Evangelism is about the only word we can unite on. ... Our methods would be different and there would be debates over even the message sometimes, but there is no debate over the fact that we need to evangelize. ... I think there is an ecumenicity here that cannot [be gotten] under any other umbrella." Therefore, he averred, all the churches must be willing to disagree even on the question of what the Christian message to the world is.

More recently, in the spring of 1994, a group of both evangelical and Roman Catholic leaders signed a document called "Evangelicals and Catholics Together" (ECT). This document asserts that there is one Church (including both Protestant and Roman churches), that, therefore, they must work together in evangelizing the world for Christ, and agree that there will be no sheep-stealing, that is, proselytizing of members of one church to depart and join another church. ECT dismayed multitudes of Christians and elicited vigorous criticism from many Christian circles.

There can be little question that Dr. Billy Graham during almost forty years laid the major foundation for ECT. Where will the Billy Graham Evangelistic Association go in the future? Will the leadership that succeeds the founder continue down the same perilous path of compromising and diluting biblical truth until we arrive at total syncretism and universalism? May God forbid and warn His people!

* Robert E. Kofahl, Ph.D. and the Rev. Harold L. Webb certify the accuracy of the transcripts from *Paris I and II*, respectively, of the televised interview of Dr. Billy Graham by Dr. Robert Shuller.

evangelistic series in New York City sponsored by "a committee of twice-born men."

On his return to the States, Dr. Graham announced that he would come to New York in 1956 sponsored by the Ministerial Association of New York City. The committee of Bible-believing men sent a delegation to Dr. Graham begging him not to confuse the line between the gospel of grace and the false gospel of the modernist churches represented in the Ministerial Association. Graham turned a deaf ear to them, and came to New York with the requirement that all churches should be invited to participate in the campaign. In that campaign, the Billy Graham Association trained counselors sent from all sorts of churches, including the Roman Catholic Church. The policy was established of directing each inquirer during the campaign to his or her home church. Some Protestants were sent to modernist churches. Roman Catholics were directed back to the priest of the Roman church nearest to their home address. This policy of cooperation with the Roman Church continues to this day.

Dr. Graham has received honors from Roman Catholic circles, including an honorary degree from a Catholic college. In his last campaign in the British Isles, two leading prelates in the Roman Catholic Church in England sent out pastoral letters encouraging Catholics to attend the Graham meetings. One of these prelates explained to his parishioners that "Billy Graham knows our limits." That is, the Roman Church can count on him not to touch on any theological doctrines that contradict official Romanist teachings. Thus Dr. Graham will not explain that a sinner trusting in the Lord Jesus Christ for forgiveness of sins and eternal life must give up any trust he might have in any other object of faith; that he or she must trust in the Person, Jesus Christ, and Him alone, not trusting in Mary or saints, rejecting any trust in the sinner's good works or religious observances, relying totally on His perfect work of redemption, a substitutionary atonement on the cross, taking the sinner's place under the judgment of God and receiving in His body the total punishment for sin that the sinner deserves, and through repentance and faith receive the perfect righteousness of Christ, imputed by God to the believer, that makes the sinner forever acceptable to a holy God, and immediately a possessor of the gift of eternal life that cannot be forfeited or lost, kept by the power of God throughout all eternity. If Billy Graham were to preach this biblical and complete doctrine of salvation, he would at once lose the support of the Roman Catholic leaders. Multitudes of Roman Catholics would be warned and frightened from attending Billy Graham meetings.

The doctrine that Dr. Graham expressed to Dr. Shuller is exactly what the Pope and the Ecumenical Institute in Rome have been teaching for years. This is the idea that any pagan, practicing idolatrous worship, having no slightest knowledge of the Bible, the gospel of grace, or the Person and name and redeeming work of Jesus Christ—if he is a "good person" and if he is sincere in whatever he may believe—is automatically "redeemed by the blood of Christ." This false doctrine of salvation was clearly and explicitly asserted and defended in debate

Billy Graham Believes Catholic Doctrine of Salvation, Without Bible, Gospel, or Name of Christ

By Robert E. Kofahl, Ph.D

Television interview of Billy Graham by Robert Schuller. Part I, an approximately 7-minute-long broadcast in Southern California on Saturday, May 31, 1997. The following is an exact transcript of an excerpt close to the end of this broadcast.*

Schuller: Tell me, what do you think is the future of Christianity?

Graham: Well, Christianity and being a true believer—you know, I think there's the Body of Christ. This comes from all the Christian groups around the world, outside the Christian groups. I think everybody that loves Christ, or knows Christ, whether they're conscious of it or not, they're members of the Body of Christ. And I don't think that we're going to see a great sweeping revival, that will turn the whole world to Christ at any time. I think James answered that, the Apostle James in the first council in Jerusalem, when he said that God's purpose for this age is to call out a people for His name. And that's what God is doing today. He's calling people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing world, they are members of the Body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven.

Schuller: What, what I hear you saying that it's possible for Jesus Christ to come into human hearts and soul and life, even if they've been born in darkness and have never had exposure to the Bible. Is that a correct interpretation of what you're saying?

Graham: Yes, it is, because I believe that. I've met people in various parts of the world in tribal situations, that they have never seen a Bible or heard about a Bible, and never heard of Jesus, but they've believed in their hearts that there was a God, and they've tried to live a life that was quite apart from the surrounding community in which they lived.

Schuller: [R. S. trips over his tongue for a moment, his face beaming, then says] I'm so thrilled to hear you say this. There's a wideness in God's mercy.

Graham: There is. There definitely is.

*Television Interview of Dr. Graham by Dr. Schuller continued:
Part II was broadcast on Sunday, June 8.*

*The following is an accurate transcription of a segment.**

Schuller: You knew....Fulton Sheen. You knew these men. Your comments on both of these men [Fulton Sheen and Norman V. Peale].

Graham: The primary way of communicating is to live the life, let people see that you're living what you proclaim.... [comments on his friendship and conversations with Fulton Sheen] I lost a very dear friend, and since that time, the whole relationship between me and my work, and you and your work, and the Roman Catholic Church has changed. They open their arms to welcome us and we have the support of the Catholic Church almost everywhere we go. And I think that we must come to the place where we keep our eyes on Jesus Christ, not on what denomination or what church or what group we belong to.

*Some Historical Background for Understanding
Billy Graham's Shocking Profession of
Roman Catholic Style Universalism in 1997:*

Billy Graham's first great city-wide evangelistic campaign was held in Los Angeles in 1949. At that time he made a public promise that he would never have any theological modernists (theological liberals) on his platform. Dr. Graham's first evangelistic campaign in England was held in the summer of 1954. On that tour he was accompanied by Dr. John Sutherland Bonnell, the pastor of the First Presbyterian Church in New York City. Dr. Bonnell was also the president of the Ministerial Association of New York City, which was dominated by modernist ministers and churches. On Dr. Graham's British tour Bonnell was working to persuade him to hold a campaign in New York in 1956 under the auspices of the liberal Ministerial Association. During that time a group of Bible-believing pastors and laymen sent Dr. Graham in England a telegram asking him to hold an

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A Statement of Evangelicals and Catholics Together

The Communion of Saints

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I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.

— John 17

We believe in the communion of saints.

— Apostles' Creed

This statement on the communion of saints (*communio sanctorum*) is part of the ongoing project known as Evangelicals and Catholics Together, commonly called ECT. The project began in 1992 with a conference occasioned by growing and often violent conflicts between Catholics and evangelical Protestants in Latin America. In May 1994 we issued a statement, "Evangelicals and Catholics Together: The Christian Mission in the Third Millennium." In that statement we explained why it is necessary for us, as "brothers and sisters in Christ," to work with one another, and not against one another, in the great task of evangelization, and to support one another in facing up to the ominous moral, cultural, and spiritual threats of our time. The signers of the statement pledged themselves to such Christian solidarity and, while this initiative has not been without its critics, both Evangelical and Catholic, we are greatly heartened by the thousands who have joined in that pledge, both in this country and in other parts of the world.

Such solidarity, if it is to be true and enduring, must be grounded in nothing less than the gospel of Jesus Christ. This has been an insistent theme of ECT, reaffirmed every step of the way: the only unity that is pleasing to God, and therefore the only unity we can seek, is unity in the Truth. This theme was deepened and exemplified in the 1997 statement, "The Gift of Salvation." In that statement we together affirmed the way in which we understand justification by faith alone as a gift received by God's grace alone because of Christ alone. In that statement, we were able to say together:

We agree that justification is not earned by any good works or merits of our own; it is entirely God's gift, conferred through the Father's sheer graciousness, out of the love that He bears us in His Son, who suffered on our behalf and rose from the dead for our justification. . . . The New Testament makes it clear that the gift of justification is received through faith. "By grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Ephesians 2:8). By faith, which is also the gift of God, we repent of our sins and freely adhere to the gospel, the good news of God's saving work for us in Christ. By our response of faith to Christ, we enter into the blessings promised by the gospel. Faith is not merely intellectual assent but an act of the whole person, involving the mind, the will, and the affections, issuing in a changed life. We understand that what we here affirm is in agreement with what the Reformation traditions have meant by justification by faith alone (*sola fide*).

As early as the second century, Christians gathered for worship at the tombs of the martyrs, celebrating the power of God's grace in the lives of these faithful men and women. They prayed to God for spiritual and temporal favors to be granted through the intercession of the martyrs. Indeed, in the early Church and through the patristic era, the phrase *communio sanctorum* had primary reference to this enduring bond between the faithful on earth and the faithful who had gone before, especially those whose witness was crowned with martyrdom. While all Christians are properly called saints, the word "saint" soon became a title of honor referring to exemplary lives among the faithful, and most notably the lives of martyrs. Our own time is rightly understood as a time of the martyrs, and it is a most encouraging development that Christians today increasingly recognize and revere those members of the several ecclesial communities who, in the century past and still now, offer the ultimate witness to the lordship of Christ.

As Christians, we are wayfarers who look forward to joining one day "the assembly of the first-born who are enrolled in heaven" (Hebrews 12:23). Scripture indicates that the martyrs beneath the heavenly altar still await their full vindication (Revelation 6:10). They are one with us, and we are one with them, in yearning for the completion of God's plan of salvation in the final establishment of the Kingdom of Christ who is "the Alpha and Omega, the first and the last, the beginning and the end" (Revelation 22:13). In a world where many believe that this life is all there is, Christians are called to bear bold witness to the solidarity of the *communio sanctorum*, a solidarity secured by our communion with Jesus Christ—crucified, risen, and coming again—and with all, both the living and the dead, who are alive in Christ.

Catholics believe that there is a lively interaction, including an exchange of spiritual goods, between ourselves and those who have gone on to glory. This interaction is always in Christ and through Christ. Just as all Christians request the intercession of brothers and sisters on earth, so Catholics rely also on the intercession of the saints in heaven, of whom the Blessed Virgin Mary is foremost, and invoke their aid in prayers, recognizing that prayers to the saints are also prayers with the saints, directed to Christ and to the Father, and that all blessings are received from God. When the saints in heaven act, it is God who acts through them. This understanding is expressed in the Constitution on the Church (*Lumen Gentium*):

It is supremely fitting that we love those friends and fellow heirs of Jesus Christ, who are also our brothers and extraordinary benefactors, that we render due thanks to God for them and "suppliantly invoke them and have recourse to their prayers, their power and help in obtaining benefits from God through His Son, Jesus Christ, our Lord, who is our sole Redeemer and Savior." For by its very nature every genuine testimony of love which we show to those in heaven tends toward and terminates in Christ, who is the "crown of all saints." Through him it tends toward and terminates in God, who is wonderful in His saints and is magnified in them.

Evangelicals do not generally affirm the intercession of the saints in heaven, and do not ask for their intercession, since they do not find any explicit biblical warrant for such practice. They are sometimes puzzled, if not repelled, by the intense and various ways in which Catholics express communion with the saints. They caution, as do Catholics, against the dangers of abuse and superstition in connection with the cult of saints and of relics. Indeed, the formal Catholic procedures for beatifying and canonizing saints are intended, inter alia, to guard against superstition, miracle-mongering, and popular enthusiasms of a possibly heretical nature. While Evangelicals do not have such formal procedures, they have informal ways in which those who have lived exemplary lives of faith are recognized as deserving of particular honor. At the same time, however, some Evangelicals express concern that the Catholic doctrine of the "merits" of the saints implies that there is a basis of merit other than Christ the sole Redeemer, and are not convinced by Catholic assurances to the contrary. These are among the questions in need of further examination in our continuing conversation.

All Christians of all times have asked how God prepares believers for the beatific vision of the fullness of His glory. Holy Scripture does not present us with details about what happens to those who die in Christ—whether, as most Evangelicals believe, they enter immediately into the fullness of God's glory or, as Catholics believe, ordinarily undergo a period of further preparation. If sanctification is not complete here on earth, is it somehow completed between the time of death and the beatific vision? Catholics hold that one who dies in God's friendship while still suffering from certain sinful attachments and dispositions will be cleansed by "spiritual fire" in Purgatory. Evangelicals agree that our lives will be reviewed before the judgment seat of Christ, and all that is unworthy will be burned away. While Evangelicals find no biblical warrant for the doctrine of Purgatory, we together affirm with Paul, "If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire" (1 Corinthians 3:14-15).

← REALLY?

A detailed exploration of the doctrine of Purgatory and related questions is beyond the scope of this round of our conversation. Nor have we examined adequately suffrages for the dead, the question of indulgences, the role of Mary in Christian piety, or the sins of denominationalism against the communion that is God's present gift. Together, however, we do affirm that no true Christian, living or dead, can be outside the *communio sanctorum*, the fellowship of all who live in the crucified, risen, reigning, and returning Lord. Within the body of Christ, we know that we are to pray for one another and to offer up our sufferings for the sake of the Church (Colossians 1:24).

Living as we do in communion with those who have gone before us, we strive to realize in the pilgrim Church on earth a life together that more fully anticipates the communion of the Church in glory. It is our hope and prayer as Evangelicals and Catholics that by rightly using the means of grace afforded to us in the Church here on earth, we will be more fully conformed to Christ and thus be drawn into more perfect communion with one another and with the *communio sanctorum* triumphant, to the glory of the one and immortal God, the Father, the Son, and the Holy Spirit.

Evangelical Protestants

Dr. Harold O. J. Brown
Reformed Theological Seminary

Mr. Charles Colson
Prison Fellowship

Dr. Timothy George
Beeson Divinity School

Dr. Kent R. Hill
Eastern Nazarene College

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Dr. T. M. Moore
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Roman Catholics

Dr. James J. Buckley
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Dr. Peter Casarella
Catholic University of America

Avery Cardinal Dulles, S.J.
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Mundelein Seminary

Mr. George Weigel
Ethics and Public Policy Center

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University of Virginia



A Response to Harold Camping's Erroneous Teaching

By J. Ligon Duncan, Mark Talbot

Camping's Folly: A Response To Harold Camping's Erroneous Teaching On The Church from the Alliance of Confessing Evangelicals

By J. Ligon Duncan and Mark R. Talbot

In early 2002, religious news services began to report some strange claims by Harold Camping, the now-octogenarian co-founder and president of the Family Radio Network. Among others, *Christianity Today* and *World* magazines alerted their readers to the fact that Camping had begun announcing "the end of the church age" both in writing and on his "Open Forum" program on Family Radio. Meanwhile, impeccable evangelical ministries who broadcast their own products on Family Radio were finding their program content edited without authorization and with all of their references to the church deleted.

This is not the first time that Mr. Camping has landed himself in controversy. In 1992, he published a book arguing that 1994 would be the end of the world and mark the coming of Christ.¹ It wasn't. And so Mr. Camping gained the twin infamy both of being shown to be utterly confused in his eschatological exegetical method and of being the only self-described amillennialist known to have so publicly hazarded an opinion about the precise timing of Christ's return.

Camping's Claims

So here we are, ten years later, and Mr. Camping has produced another prophetic novelty. What is he saying now? In short, on his weekday evening radio talk show "Open Forum" and at the Family Radio website, Mr. Camping claims that God is no longer blessing and using local churches. In fact, the end of the church age has come. The institutional church is now under God's curse because of its apostasy. It should disband and its clerical ministries cease. Presumably, the sacraments should no longer be administered.² True Christians should no longer submit to the authority of any local church body; indeed, obedience to God now requires them to remove themselves from their local churches. God has taken the task of evangelization away from the church and given to organizations "like Family Radio." (When Mr. Camping says this, he does not even mention any ministries other than Family Radio!)

Although (as we shall see) Mr. Camping attempts to establish the truth of these claims from Scripture, he comes to this view partly from his analysis of the current church situation. He asks:

What is going on? Certainly something strange is happening. On the one hand we see churches everywhere becoming more and more apostate. Yet on the other hand we see a ministry like Family Radio becoming more and more useful to the Lord in sending the true Gospel into the world.

Virtually everyone of us, as we look at the church we attend, and as we look at the other churches in our city, deplore what we are seeing. The worship service has become increasingly a time of entertainment. The preaching seldom, if ever, warns of the immanence of Judgment Day. Church after church feature signs and wonders. Little or no money is available for mission work because of increasing obligations to pay for newer and finer buildings, and greater and greater pastor's salaries. Perhaps one of the most shocking experiences of the true believer within these churches is the rejection he will experience if he contends too strongly for greater purity in doctrine.

Indeed any spiritually minded believer must admit something drastic has happened and is happening in even the most conservative of the churches.

How can it be then that a ministry like Family Radio appears to be increasingly blessed as it is able to share the true Gospel with an increasingly large percentage of the world's population.

We do know that there are many prophecies in the Bible that indicate that as the history of the world draws to a close the congregations and denominations will be increasingly apostate. For example, Revelation 13 speaks of a time when Satan, called the beast that comes out of the sea, will rule in the churches through false Gospels. In this chapter these churches are called a false prophet that comes out of the earth. These churches have become altogether apostate.³

No matter whether or how far each of us agrees with Mr. Camping's assessment of the current scene, his argument is clear:

1. He believes that today's institutional church is completely apostate.
2. He believes that Family Radio is still a beacon of truth.
3. He believes that this situation is predicted and described in Scripture.
4. He believes that the only proper response to this situation is for Christians to leave their churches, huddle together on Sunday in informal groups, and listen to Family Radio.

The specifics of Mr. Camping's position continue to evolve, but many of them are found in his paper entitled "Has the Era of the Church Age Come to an End?" In outline form, they come to this:

1. Camping sees empirical evidence of the institutional church's apostasy and of God's blessing on Family Radio.
2. He appeals to apocalyptic literature in both the Old and the New Testament-Rev. 13; 2 Thess. 2:1-10; Dan. 8:10-14; Matt. 24:24-to explain the institutional church's apostasy. He claims that the Bible prophesies that the church will become apostate and that these prophecies have come true in our time. Satan is now ruling in the church; and false prophets and false Christs are afoot.
3. Yet it is necessary that the Gospel go out to all people before Christ can return (see Matt. 24:14). The institutional church was God's delivery system for the Gospel 1900 years. So how can the Gospel go out to all people if era of the institutional church is now at an end? Why, by means of Family Radio. Family Radio is obviously healthy and blessed. So while the institutional church delivered the Gospel for 1900 years, now technology is going replace it
4. But what about the Bible's glorious statements about the church's invincibility and permanency-statements such as Christ's promise at Matthew 16:18 that "I will build my church, and the gates of hell shall not prevail against it"? In his paper's second chapter, Camping attempts to undercut these promises by distinguishing between what he calls "the corporate external church" and "all those individuals who personally have become saved." God's curse is on the former. The latter are still "safe and secure." -Now, don't be confused by this! Christians have always distinguished between what the Reformers called "the visible and the invisible church" (although other Christians

did this in different ways and often with different terms). That is, Christians have always acknowledged that there is an invisible communion of the saints that transcends time and place and culture and even death. This—the church universal—consists of all who are God's children by grace, as they are found both in heaven above and on earth below. We also affirm that there is a visible church on earth consisting of believers and their children. Yet the Reformers did not attempt to pit the one against the other. They did not postulate a radical discontinuity between the visible and the invisible church. God intends for his church to be visible; and so a believer's connection to and membership in that visible church is vital. But Camping has sundered the visible church with its divinely given orders and ordinances (ministers, elders, deacons, sacraments, commission, government, discipline, etc.) from the invisible church with its individual members. According to him, the former has ceased while the latter continues.

5. In his second chapter, Camping begins to develop a torturous line of exegesis in order to prove that God has rejected what he calls "the corporate external church." The main feature of this exegesis is what Camping identifies as "the problem of high places." These high places were "places outside of Jerusalem" in Old Testament times "where false God's [sic] were worshiped." With appeal to passages like Leviticus 26:27-34, Camping argues that Old Testament Israel was rejected, destroyed, and exiled because of these high places. This came to pass when first the northern kingdom and then the southern kingdom fell.
6. Israel's fall, Camping claims, foreshadowed God's present judgment on "the corporate external church," which is "the New Testament Israel." In his third chapter, Camping identifies some of the corporate external church's current "high places." What are these high places? Camping observes that in "Old Testament days it took serious thought as to how to properly design and build a high place in order to make the overall worship scene more complete." In the New Testament era, it is the same. And so, in this era,

serious men have carefully thought about teachings they felt were pleasing to God. They reasoned together in solemn meetings such as church councils, consistories and synods. After prayerful consideration they adopted doctrines which were not always true to the Bible. Some of the erroneous conclusions were even written into and became a part of very prestigious confessions. This was so even though they had arrived at conclusions that were not taught in the Bible. Such conclusions that there can be divorce for fornication, baptismal regeneration, our faith is an instrument that God uses to bring us to salvation, a future millennium, women can pastor a church, universal atonement, our acceptance of Christ as a requirement for salvation, are typical of many doctrines solemnly adopted by churches. But these are high places, in that they have come from the exalted minds of men instead of coming from God.

Camping then declares that God has overlooked "these spiritual high places" in the church for over 1900 years, just as he overlooked Israel's high places for "many hundreds of years." But now God's patience has run out and so his judgment has fallen on "the corporate external church."

7. Finally, in his fourth chapter and with his contorted apocalyptic hermeneutic in overdrive, Camping scours Matthew 24, Mark 13, Revelation 11 and 13, Daniel 7 and 8, 2 Corinthians 10, 2 Thessalonians 2, and more to prove that we are now in the Great Tribulation and that a central part of that tribulation involves the institutional church's apostasy and the obligation of true believers to flee from it. His instructions are explicit here:

Now the big question. What are we to do now that we have this information concerning the church.

If the church age has come to an end, what are the believers to do who are members of churches.

Obedience to the command of Luke 21:20-24 can be accomplished in various ways. If

a person or family is a member of a church they can withdraw their membership and fellowship on sundays with whomever there may be who are of like mind. Such withdrawal may initiate a move by the church to excommunicate. For that individual that is not a trauma because he has become convinced that the church era has come to an end and the church no longer has any divine authority.

If the individual or family are simply attending a church and are not members they can stop attending that church but continue to fellowship outside of the church with individuals of like mind.

If a congregation decides to be obedient to this command they can reorganize their congregation from a church congregation, to become a fellowship of believers. The elders will no longer be elders. The deacons will no longer be deacons. The Pastor will no longer be pastor. In other words no individuals will have spiritual rule over the congregation.

The Alliance's Response

Claims and counsel like this is why we wrote some months ago that "The Alliance of Confessing Evangelicals has been gravely concerned about Mr. Camping's claims from their first airing. We, with Christians everywhere, affirm that the church is Christ's bride which he has promised to cherish and preserve until he comes again. We find Mr. Camping's claims regarding the end of the church age to twist the Scriptures in a way similar to that against which the apostle Peter warns at the end of his second letter; and so we admonish our fellow Christians, in Peter's words, to take care not to be carried away by these errors and thus lose their own stability (see 2 Pet. 3:16, 17)."⁴

Indeed, the Alliance has attempted to reason charitably with Mr. Camping about this. In April of 2002, the Alliance's Council appointed several representatives to meet with Mr. Camping and urge him to acknowledge his errors and turn back from his unbiblical course. This meeting took place in June of 2002, but-alas!-to no avail.

Some Central Errors and Issues in Camping's View

Mr. Camping's errors are too numerous and too serious to be fully answered in a short response.⁵ And so we shall only address some of the more significant issues.

First and foremost is the gross and obvious deficiency in his doctrine of the church. Ecclesiology -- or the study of what the Bible teaches about the church -- has not been evangelicalism's strong point over the last hundred years. Mr. Camping displays this weakness in spades. For him, the visible church, as the institutional form of the kingdom of God, is incidental to God's grand redemptive plan. It is a mere phase, a dispensable mode of operation, and a temporary instrument. This is a far cry from the Bible's true view, as we shall see later.

With that said, some specific features in Camping's presentation of his own view ought to be noted. Some of these features involve theological error. Others involve errors of analysis. And some are peculiar aspects of his approach that may be attractive to those who are inclined to value his opinion for various reasons.

1. A false analysis of the contemporary church situation

Is Camping's description of the contemporary scene correct? It is an understatement to say that his assertion that "we see churches everywhere becoming more and more apostate" is inaccurate. However critical we may be about the church -- and the Alliance has been very critical of the churches and denominations of evangelical Protestantism, lovingly so, we hope, but critical nonetheless-Camping's assessment of the current situation is still exaggerated as well as myopic. Both in our country and throughout the southern hemisphere it is possible to find many of God's people in God's churches

SIN AND THE CHRISTIAN: THE CONQUEST OF PERSONAL SIN

1A. The significance of sanctification:

Jude, the half brother of our Savior, begins his important epistle with the enumeration of three spiritual blessings, the first of which is sanctification:

Jude 1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.

The term sanctified denotes that the believer has been separated or set apart. The word "saint" comes from the same root word and means "a sanctified one"—one who has been set apart from sin unto Christ. It was the Father's plan from eternity past to set apart certain ones to be the special objects of His favor, to apply the merits of Christ's death to their sins and eventually make them totally holy like His Son.

2A. The stages of sanctification:

The Scriptures teach four stages of sanctification:

1b. Preparatory sanctification:

2 Thessalonians 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:

1 Cor. 7:12-14

2b. Positional sanctification:

1 Corinthians 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:

Rom. 1:7; 2 Cor. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:2

3b. Progressive sanctification:

1 Peter 1:16 Because it is written, Be ye holy; for I am holy.

4b. Perfective sanctification:

1 Thessalonians 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.

1 Jn. 3:1-3

Every genuine believer is a saint. Positionally he is seated with Christ at the heavenlies and some day, when he sees Christ face-to-face he will be sinlessly perfect. The Corinthian believers, despite all their immorality and carnality, are called saints (1 Cor. 1:2; 2 Cor. 1:1). How totally unbiblical is the Roman Catholic understanding of sainthood. Only the godliest of persons will some day achieve sainthood and that not until they are declared by the church to be in heaven. Note the excerpt from a Catholic catechism:



Veneration of Saints

2. A person who died in the grace of God and is already in heaven is a *saint*. In the strict sense of the term, a saint is one solemnly declared by the Church to be in heaven, and may be given public veneration.

Before a person is declared a saint, rigid proof is required of a life of heroic virtue. Inquiry is made into his life, virtues, and writings. The preliminary investigation is usually not made until at least fifty years after the person's death. The process goes through three stages which, if satisfactory, end in papal declarations for three degrees, with titles given of Venerable, Blessed, and Saint.

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3A. The schemes of sanctification:

1b. The Reformed view:

1c. The parole:

"Either He is Lord of all or not Lord at all."

2c. The persons:

Generally reformed theologians, such as Charles Stanley and James Kennedy. John MacArthur also holds this position.

3c. The principles:

1d. This is the Lordship Salvation view.

2d. To believe, one has to dedicate his life.

3d. There's no difference between salvation and dedication.

4d. There are no carnal Christians.

5d. The believer no longer has an old nature. He still sins, but he does so out of habit.

2b. The Keswick view:

1c. The parole:

“Let Go and Let God!”

2c. The persons:

Ruth Paxson, Alan Redpath and the British Keswick Conference; in a certain sense also, Watchman Nee.

3c. The principles:

1d. The view espouses life on the highest plane, “Beulah Land.”

2d. There is periodically a crisis experience.

3d. The believer receives a spiritual high.

4d. This high generally involves freedom from sin.

5d. At the next Keswick Conference, the believer’s spiritual batteries are charged again.

6d. Some teach that life on the highest plane can be permanent.

3b. The Dispensational view:

1c. The parole:

“Free from the Mosaic law, free to obey the Law of Christ.”

2c. The persons:

1d. Lewis Sperry Chafer, *He That is Spiritual*

2d. John T. Walvoord, *The Holy Spirit*

3d. J. Dwight Pentecost, *Designed to be Like Him*

4d. Charles C. Ryrie, *Balancing the Christian Life*

3c. The principles:

1d. There is a difference between salvation and sanctification, Saviorhood and discipleship.

- 2d. The believer aims for Christlikeness, glorification or perfective sanctification.
- 3d. The believer will always have the struggle between the old and the new nature.
- 4d. The old nature remains undiminished, though its power should be rendered inoperative.
- 5d. Every believer is already positionally perfect.

1 Peter 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:
- 6d. Even carnal believers are considered saints, i.e. positionally separated from sin unto God (1 Cor. 1:2)
- 7d. There are prerequisites for the overcoming of sin:
 - 1e. Supernatural regeneration:

John 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.
 - 2e. Initial dedication:

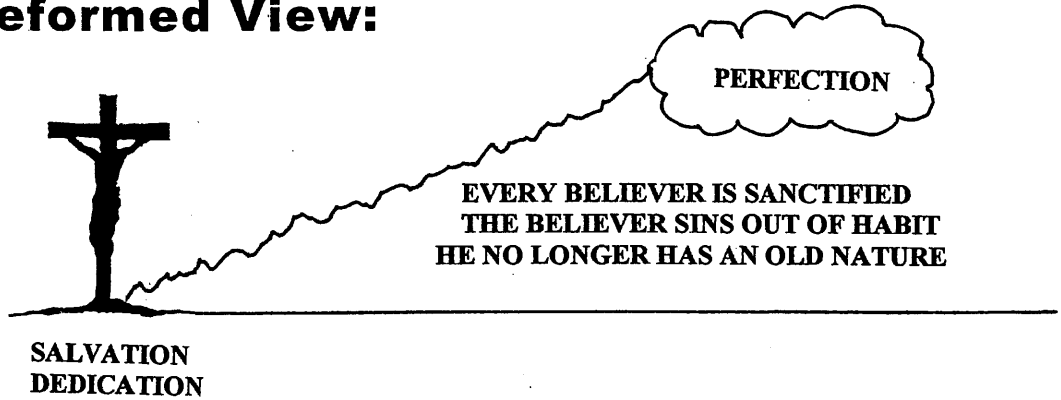
Romans 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.
 - 3e. Daily sanctification:

1 John 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.

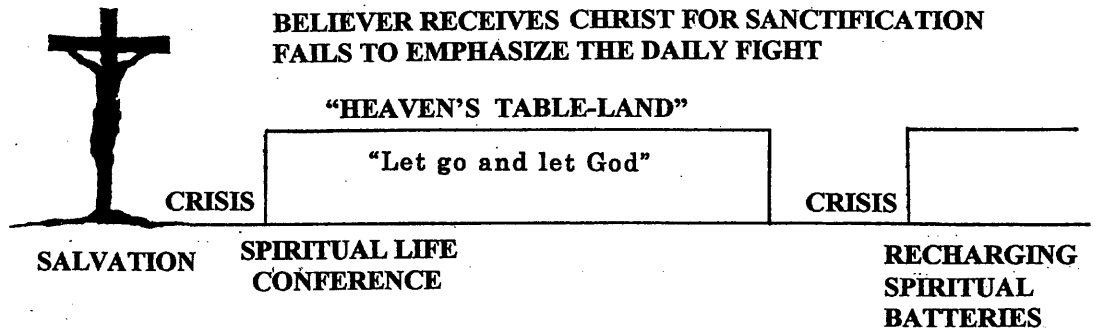
Colossians 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

THREE VIEWS OF THE SPIRITUAL LIFE

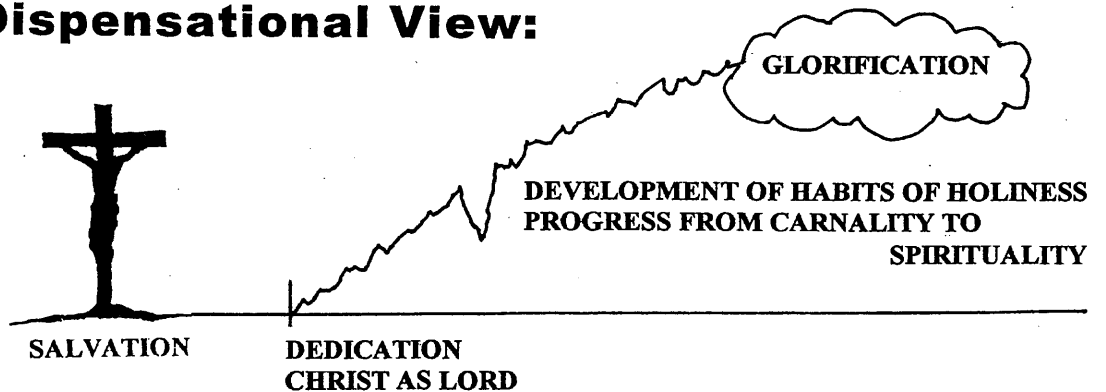
The Reformed View:



The Keswick View:



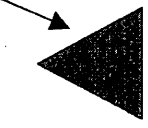
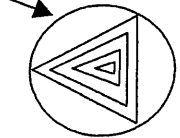
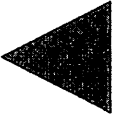
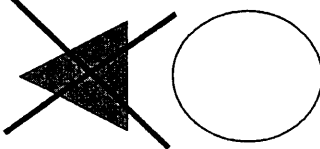
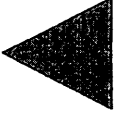
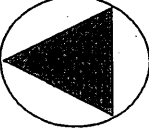
The Dispensational View:



Manfred E. Kober, Th.D.



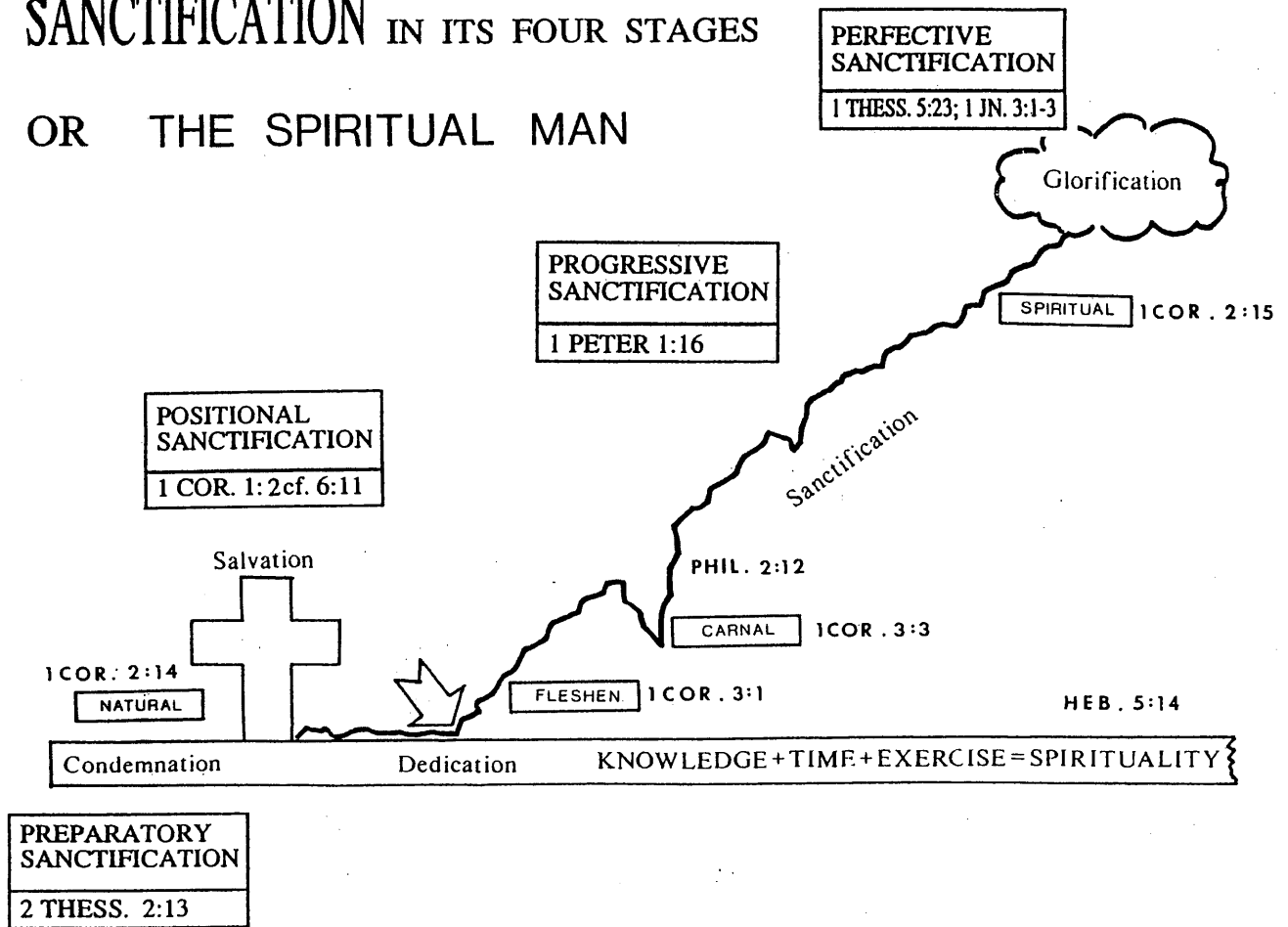
THE THREE MAJOR VIEWS ON THE BELIEVER'S TWO NATURES

THE 3 VIEWS		THE POSITION	THE PROponents	THE PROOF	THE PROBLEMS
UNBELIEVER	BELIEVER				
<p>OLD NATURE</p> 	<p>NEW NATURE</p>  <p>PERFECTIONISM</p>	<p>ARMINIANISM</p> <p>THE OLD NATURE GRADUALLY RECEDES, EVENTUALLY LEADING TO SINLESS PERFECTION.</p>	<p>WESLEYAN METHODISTS</p> <p>ASSEMBLIES OF GOD</p> <p>HOLINESS CHURCHES</p>	<p>Mt. 5:20</p> <p>Mt. 5:48</p> <p>Be ye therefore perfect, even as your Father is in heaven. is perfect.</p>	<p>EXPERIENTIALLY, EVEN THE MOST SPIRITUAL BELIEVER IS NEVER TOTALLY FREE OF SIN</p>
	 <p>ERADICATIONISM</p>	<p>REFORMED THEOLOGY</p> <p>THE BELIEVER NO LONGER HAS AN OLD NATURE, THOUGH HE STILL SINS BECAUSE OF OLD HABITS.</p>	<p>JOHN MACARTHUR</p> <p>CHARLES STANLEY</p>	<p>EPH. 4:24</p> <p>COL. 3:10</p> <p>And have put on the new man, which is renewed in the knowledge after the image of him that created him.</p>	<p>A DENIAL OF THE POSSIBILITY OF A CARNAL CHRISTIAN. (1 COR. 3:1-3.) SINS ARE A DAILY EXPERIENCE NOT AN OCCASIONAL LAPSE.</p>
	 <p>DISPENSATIONALISM</p>	<p>DISPENSATIONAL VIEW</p> <p>THE OLD NATURE IS NEITHER DIMINISHED NOR DEFEATED. THE BELIEVER CAN YIELD TO EITHER NATURE.</p>	<p>LEWIS SPERRY CHAFER</p> <p>J. DWIGHT PENTECOST</p> <p>JOHN F. WALVOORD</p> <p>CHARLES C. RYRIE</p>	<p>GAL. 5:17</p> <p>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 cannot do the things that ye would.</p>	<p>BELIEVERS MAY SO REVERT TO LIFE UNDER THE CONTROL OF THE OLD NATURE, THAT THEY GIVE NO EXTERNAL EVIDENCE OF SALVATION.</p>

SANCTIFICATION IN ITS FOUR STAGES

<p>PREPARATORY SANCTIFICATION</p> <p>2 THESS. 2:13</p>	
<p>POSITIONAL SANCTIFICATION</p> <p>1 COR. 1:2 cf. 6:11</p>	
<p>PROGRESSIVE SANCTIFICATION</p> <p>1 PETER 1:16</p>	
<p>PERFECTIVE SANCTIFICATION</p> <p>1 THESS. 5:23; 1 JN. 3:1-3</p>	

SANCTIFICATION IN ITS FOUR STAGES OR THE SPIRITUAL MAN



SIN AND PERDITION: THE CONSUMMATION OF DIVINE JUDGMENT



1A. The judgment of believers:

The certitude for the Christian: Paul begins the eighth chapter of the book of Romans with no condemnation and concludes the chapter with no separation.

Romans 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.

Romans 8:35-39 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.

1b. Believers are judged as **sinners** at the **cross**:

Romans 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.

2b. Believers are judged as **sons** in this **life**:

John 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.

Hebrews 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 Corinthians 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.

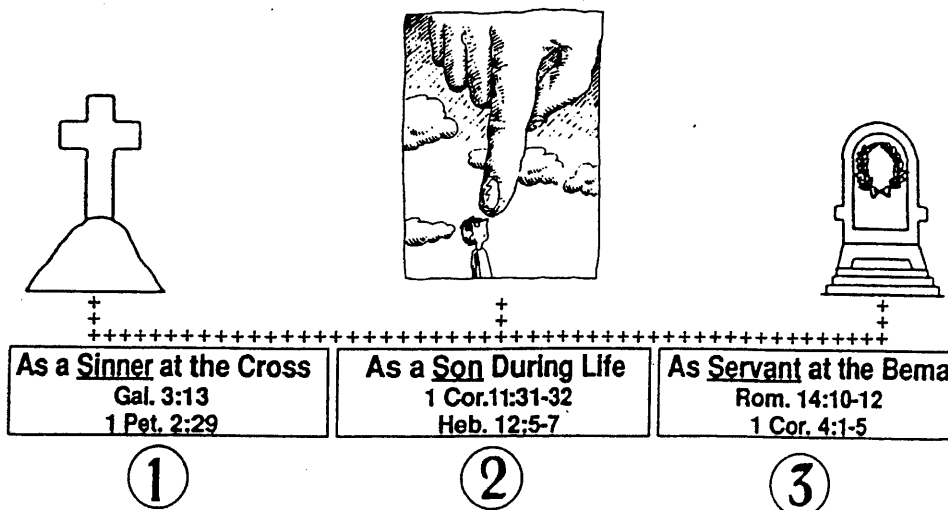
3b. Believers are judged as **servants** at the **judgment seat** (bema):

Romans 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 Corinthians 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 afterlife but chastisement and discipline in this life.

The Believer's 3 Judgments



2A. The judgment of the unsaved:

1b. Judgment during the Tribulation:

The Bible anticipates various times of judgment involving varied groups of sinners. Of course, the Tribulation period is already a time of judgment and by the end of the Tribulation period very few people will be left alive. "...therefore the inhabitants of the earth are burned and **few men left.**" (Is. 24:6)

2b. Judgments at the Second Advent of Christ:

1c. Antagonists of the believers:



2 Thessalonians 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:

Armies at Armageddon:

Revelation 19:21 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.

3c. Antichrist and the False Prophet:

Revelation 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.



4c. Apostates:

2 Peter 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Jude 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

5c. Accursed of Israel:

Ezekiel 20:35-38 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.

6c. Abominable among the Gentiles:

Matthew 25:45-46 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. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

7c. Arch-enemy Satan and his host:

Revelation 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.

Zechariah 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 Judgments of Unbelievers at the Second Advent of Christ

GROUPS	REFERENCES	PUNISHMENT
	2 Thess. 1:7-8	Flaming vengeance of Jesus Christ
	Rev. 19:21	Slain with a sword from Jesus' mouth
	Rev. 19:20	Cast alive into the Lake of Fire
	2 Peter 2:9 Jude 15	Judgment of God
	Ezek. 20:38	Purged out by God
	Matt. 25:45-46	Everlasting punishment
	Rev. 20:1-3 Zech. 13:2	Cast into bottomless pit Banished by God

At the conclusion of the Millennium, Satan once again marshals his hosts and all the unsaved across the planet, to revolt against the King and His subjects in Jerusalem. Fire from heaven will destroy him and his army.

Revelation 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.

3b. Judgment at the Great White Throne:

1c. The progress of the judgment:

Revelation 20:12-14 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.

2c. The issue of the judgment: the degrees of punishment in the future of the wicked.

1d. Spiritual light:

Matthew 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.

Matthew 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.



2d. Earthly works:

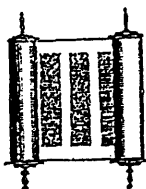
Revelation 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

3c. The books in the heavenly library:

1d. The Lamb's Book of Life:

Every believer's name has been entered into that Book in eternity past. This Book is produced at the Great White Throne judgment to indicate that these individuals were never saved.

THE ELECT



The Lamb's
Book of Life

Revelation 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.

Luke 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Revelation 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Hebrews 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,

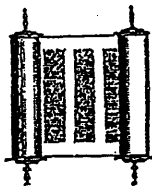
Philippians 4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Daniel 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. The Book of the Living:

Apparently into this volume is entered the name of every individual at birth.

LIVING INDIVIDUALS



The Book of
the Living

Revelation 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Psalms 68:28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

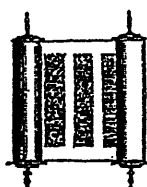
Exodus 32:32-33 Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. 33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Revelation 22:19 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.

3d. The Books of Works:

These books contain a list of works done in this life. The severity of eternal punishment is based on those volumes.

WORKS



The Books of
Works

Revelation 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.

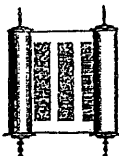
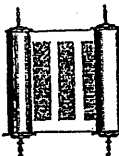
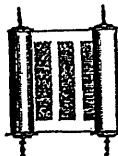
Malachi 3:16-17 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. 17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.


WIZARD OF ID

By PARKER and HART



The Heavenly Library

THE ELECT	LIVING INDIVIDUALS	WORKS
		
The Lamb's Book of Life	The Book of the Living	The Books of Works
Every believer in eternity past	Every person at birth	Works done in this life
Rev. 13:8 "Book of life"	Rev. 3:5 Believers never blotted out	Rev. 20:12 Books of works
Lk. 10:20 "Names are written in heaven"	Ps. 68:28, Ek. 32:32-33 Sinners may be blotted out	Mal. 3:16-17 "Book of remembrance"
Rev. 17:8 "From the foundation of the world"	Rev. 22:19 Sinners removed from the book (KJV) tree (western text)	
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		

Manfred E. Kober, Th.D. 

4c. The discussion of possibilities in the fate of the wicked:

1d. Annihilation:

Some groups teach that the wicked are destroyed at the end-time judgment, whereas the godly will enter the home of the blessed.

2d. Universalism:

The more extreme form is known as the "harrowing of hell," meaning that hell itself will be emptied and Satan and his demons will eventually be saved.

3d. Second Chance after Death:

There are those, especially in the evangelical camp, who presently subscribe to the idea that those who died without a knowledge of the Savior will have an opportunity to believe in the afterlife. Clark Pinnock and others suggest that everyone will have an opportunity in this life or the next life to be saved. Billy Graham has recently suggested that those pagans who are sincerely looking for God are in actuality members of the church, whether they know it or not. (Note the documentation at the end of this outline.)

4d. Punishment:



The punishment of the wicked will be conscious, eternal, and physical, as our Savior repeatedly makes clear. In fact, He spoke twice as much about hell as about heaven.



Mark 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.

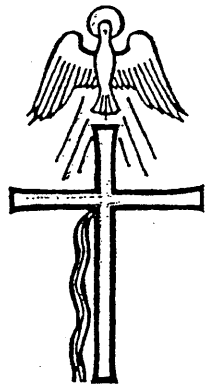
3A. Conclusion:

God never forgets about sin. Sin will always be punished. Either man accepts the punishment of God's Son as a substitute Savior or else he will bear the penalty for his own sins and suffer eternal loss.

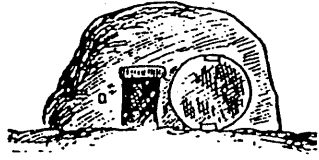
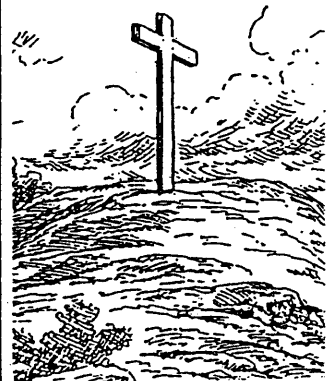
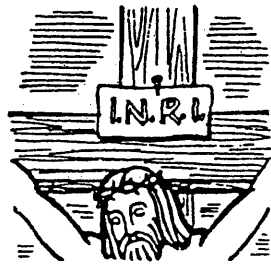
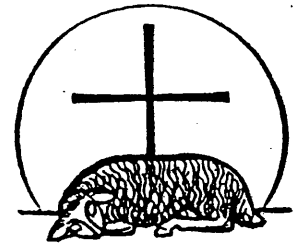
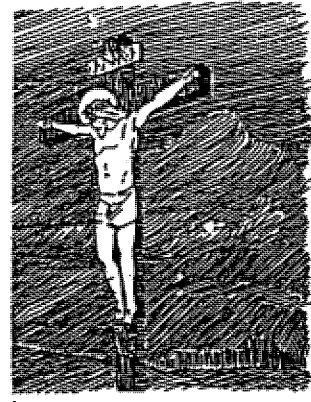
God holds out a pardon to each individual, but a pardon rejected is not a pardon at all and the sinner will die in his sins.



The Truth about Salvation



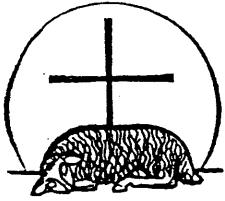
God's
Own
Son
Purchased
Eternal
Life



Manfred
E.
Kober,
Th. D.

The Truth about **Salvation**

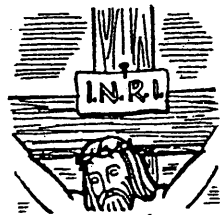
Fall 2005 Bible Conference



Sep. 23 - 25, 2005



- Fri., Sep. 23 7:00 p.m. **Salvation and Sin:** The Human Dilemma Necessitating Salvation
- Sat., Sep. 24 1:00 p.m. **Salvation and History:** The Historical Development of the Doctrine
- 2:30 p.m. **Salvation and God:** The Heavenly Design for Salvation
- 4:00 p.m. **Salvation and Progressive Revelation:** The Holy Distinctiveness of the Church
- Sun., Sep. 25 9:30 a.m. **Salvation and the Contemporary Theology:** Some Heretical Departures from Biblical Truth
- 10:40 a.m. **Salvation and the Gospel:** The Honest Delivery of the Message
- 12:00 p.m. **Fellowship Dinner** (ALSO REFRESHMENTS AFTER EACH SESSION!)
- 6:00 p.m. **Salvation and Eternity:** God's Heroic Determination for Man's Security



Come and Hear
Manfred E. Kober, Th.D.

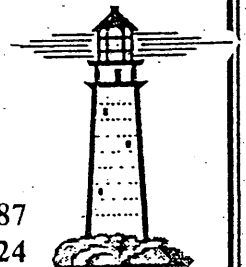
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Wall Lake, IA 51466

Ken McMillen
Pastor

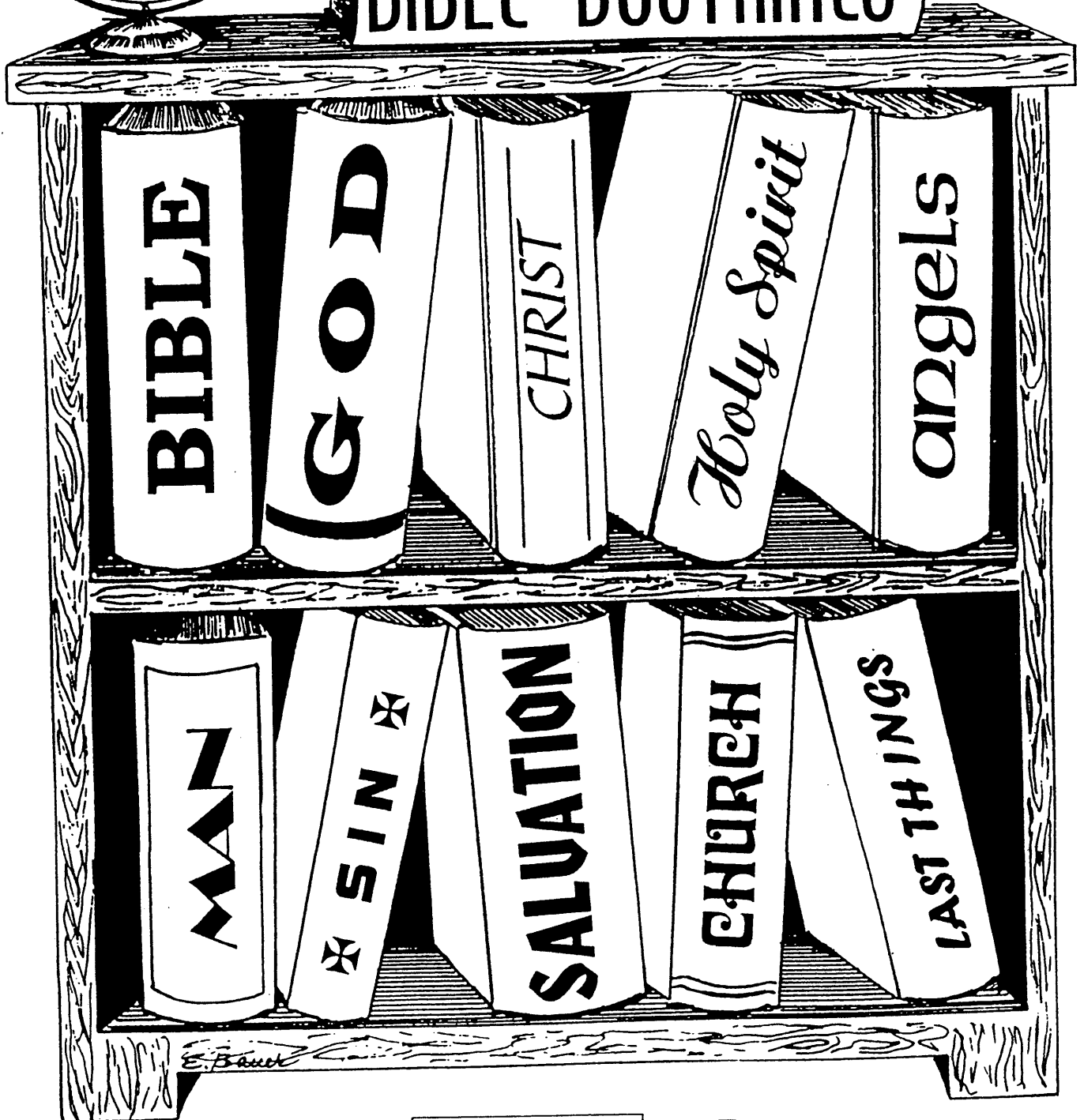
Church 712-664-2087
Residence 712-657-8924



According to the Apostle Paul, the first benefit of Bible study is *doctrine* or *sound teaching* (2. Tim. 3:16). Doctrine gives content and conviction to one's beliefs. Join us for an interesting study of the *doctrine of Salvation*. No doctrine is attacked more or twisted more than that of Christ's saving work in behalf of doomed sinners. What could be more crucial than a grasp of the biblical gospel? What could be more blessed than the assurance of salvation?



BIBLE DOCTRINES

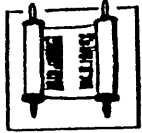


Manfred E. Kober, Th.D.



THE DOCTRINE OF SALVATION

The relation of the Doctrine of Salvation to the other nine major doctrines.



1A. To the Doctrine of the Bible:

- 1b. The Bible is the only reliable record of the
- 2b. The Bible's central theme is "Our God is a God."



2A. To the Doctrine of God:

- 1b. The Father worked out the of salvation.
- 2b. The Father those who should be saved.



3A. To the Doctrine of Christ:

- 1b. Christ is the individual outside of whom there is no
- 2b. Christ paid the price of our redemption with His blood.



4A. To the Doctrine of the Holy Spirit:

- 1b. The Spirit man of his sin and need of salvation.
- 2b. the Spirit is the agent of the



5A. To the Doctrine of Angels:

- 1b. Evil angels are an illustration of God's , His not being to save anyone.
- 2b. Elect angels are of believers, the heirs of salvation.



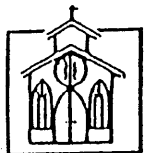
6A. To the Doctrine of Man:

- 1b. Man is the object of God's
- 2b. Man is the recipient of every



7A. To the Doctrine of Sin:

- 1b. The of sin is indicated by its remedy.
- 2b. Sin's penalty, power and presence will eventually be



8A. To the Doctrine of the Church:

- 1b. The universal church is the world-wide company of the redeemed in
- 2b. The local church is the and body of Christ in a given locality.

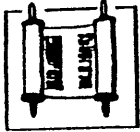


9A. To the Doctrine of the Future:

- 1b. The future will bring about the Savior's ultimate over sin and
- 2b. What the first Adam the last Adam

THE DOCTRINE OF SALVATION

The relation of the Doctrine of Salvation to the other nine major doctrines.



1A. To the Doctrine of the Bible:

- 1b. The Bible is the only reliable record of the possibility of salvation.
- 2b. The Bible's central theme is "Our God is a saving God."



2A. To the Doctrine of God:

- 1b. The Father worked out the plan of salvation.
- 2b. The Father selected those who should be saved.



3A. To the Doctrine of Christ:

- 1b. Christ is the individual outside of whom there is no redemption.
- 2b. Christ paid the price of our redemption with His blood.



4A. To the Doctrine of the Holy Spirit:

- 1b. The Spirit convicts man of his sin and need of salvation.
- 2b. the Spirit is the agent of the new birth.



5A. To the Doctrine of Angels:

- 1b. Evil angels are an illustration of God's justice, His not being obligated to save anyone.
- 2b. Elect angels are servants of believers, the heirs of salvation.



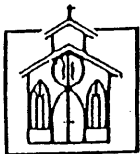
6A. To the Doctrine of Man:

- 1b. Man is the object of God's salvation.
- 2b. Man is the recipient of every spiritual blessing.



7A. To the Doctrine of Sin:

- 1b. The seriousness of sin is indicated by its remedy.
- 2b. Sin's penalty, power and presence will eventually be removed.



8A. To the Doctrine of the Church:

- 1b. The universal church is the world-wide company of the redeemed in this dispensation.
- 2b. The local church is the saved and organized body of Christ in a given locality.



9A. To the Doctrine of the Future:

- 1b. The future will bring about the Savior's ultimate triumph over sin and Satan.
- 2b. What the first Adam ruined, the last Adam remedied.

Salvation and Sin: The Human Dilemma Necessitating Salvation



1A. The Condition of the Unsaved Man:

The Bible paints a most depressing picture of the natural man. It does so to place the bright promise of divine salvation against the background of human sin. Thus God magnifies His grace and mercy toward the undeserving who are universally undone, as Paul so graphically describes in Romans 3:10-12:

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

The spiritual plight of man demands a sovereign work of God, if anyone is to be saved. Numerous passages stress man's dilemma. A few selected passages are listed below.

1b. The natural man is **dead**:

Ephesians 2:1, 5 And you hath he quickened, who were dead in trespasses and sins; 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

2b. The mind of the natural man is **darkened**:

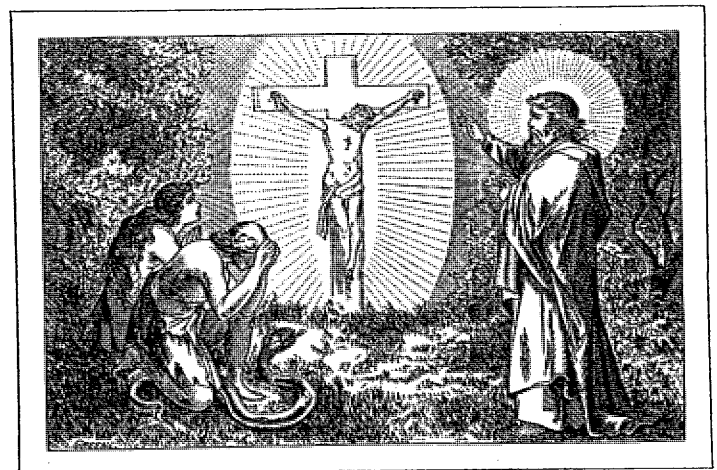
2 Corinthians 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

3b. The natural man is **deaf**:

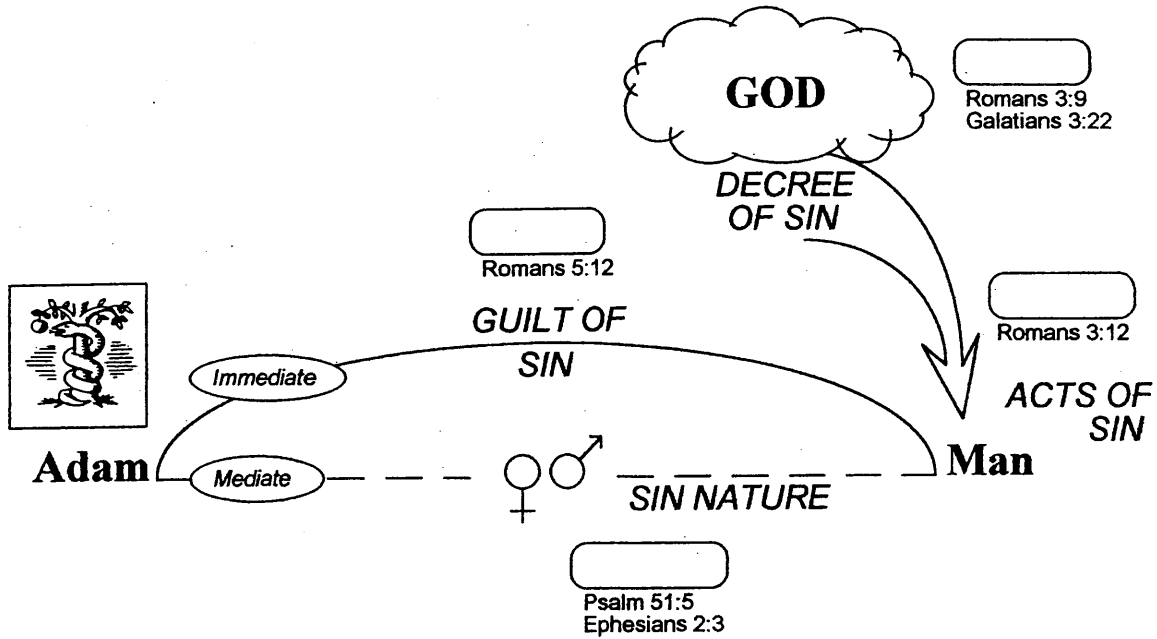
1 Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

4b. The natural man is **depraved**:

Romans 1:28-32 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; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.



THE FOUR TYPES OF SIN



Manfred E. Kober, Th.D.

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)	Psalm 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.

2A. The Condemnation of Man:

Despite God's provision of a Savior for each individual (Christ "tasted death for every man" Heb. 2:9), the natural man stands under a four-fold condemnation. Under the doctrine of sin (hamartiology) we discussed the four reasons why God justifiably can consign the sinner to hell, namely because of:

- ◆ His personal sins;
- ◆ His sin nature;
- ◆ The guilt of sin;
- ◆ A decree of sin.

1b. Personal sins:

Personal sins are those committed by individuals.

Romans 3:23 For all have sinned, and come short of the glory of God;

2b. The sin nature:

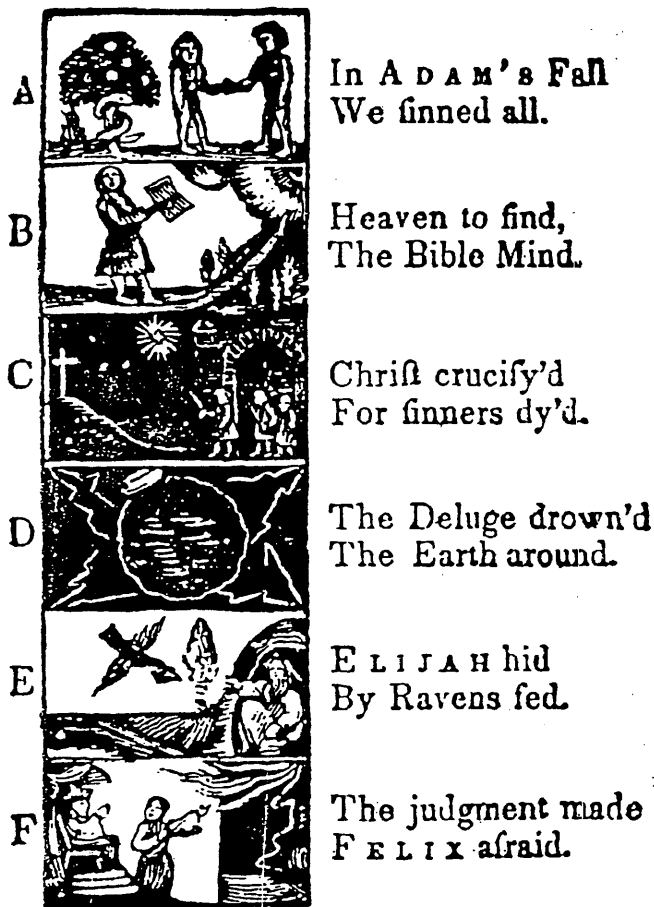
This is "the capacity to do those things, good, neutral or bad, which do not commend us to God" (C. C. Ryrie).

Psalms 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

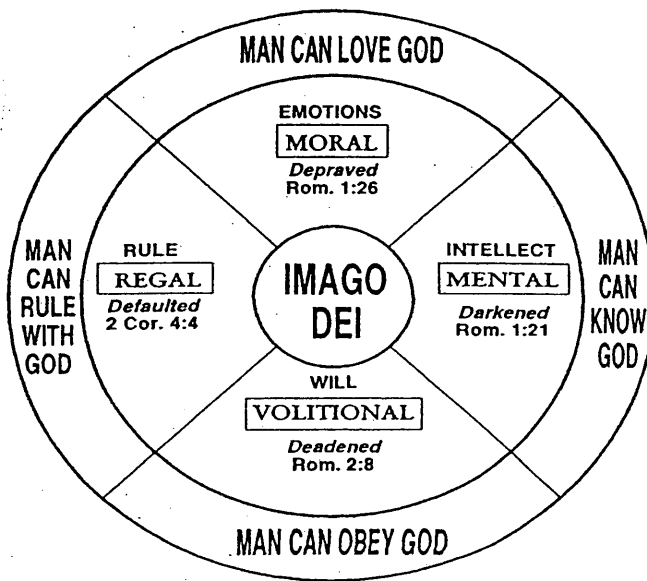
3b. The guilt of sin:

The sin of Adam is imputed to the sinner.

Children in early America were taught this truth in public school, as they learned to identify the letter "A" with Adam. The example from the *New England Primer* is very telling about the centrality of the Bible in public instruction some 100 years ago.



From the "New England Primer"



EPH. 2:1, "And you hath he quickened who were dead in trespasses and sins."

3A. The Corruption of Sin:

The sin nature in man leads to a condition which theologians refer to as total depravity.

1b. The description of total depravity:

1c. Total depravity does not mean:

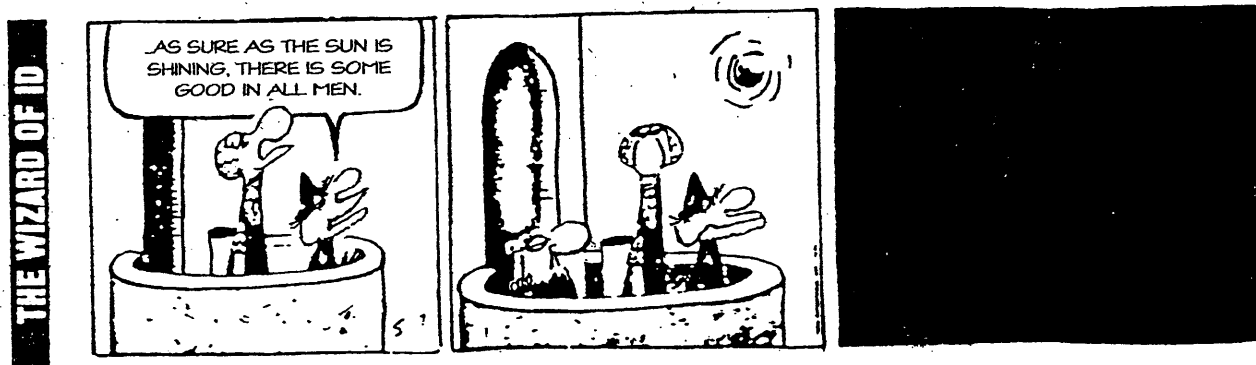
- 1d. That every man is as wicked as he can be.
- 2d. That everyone will indulge in every form of evil.
- 3d. That man can do no good.

2c. Total depravity is "the unmeritoriousness of man in the sight of God." (C. Ryrie)

It means that the depravity is total:

- 1d. It affects every individual
- 2d. It affects every aspect of his being.

Ryrie is correct in observing "Total depravity must always be measured against God's holiness. Relative goodness exists in people. They can do good works which are appreciated by others. But nothing that anyone can do can gain salvational merit or favor in the sight of a holy God." (*Basic Theology*, Wheaton, IL: Victor Books, 1986, 221).



2b. The denial of total depravity:

Mal Couch, President of Tyndale Theological Seminary in Ft. Worth, Texas, bemoans the fact that among evangelicals the biblical doctrine of man's total depravity is no longer held as firmly as it once was. His incisive comments are worth quoting at length:

As Evangelicals move further away from the solid study of the Word of God, there will come about an accelerated slippage away from the crucial doctrines of Christianity. This is presently taking place in our own camp with those who are now denying the doctrine of *Total Depravity*, including the fact that lost humanity is "dead in trespasses and sins" (Eph.

2:1,5). Modern humanism coming into our Evangelical circles wants to soften this vital truth. Many of our present day theologians attended what were at one time good seminaries. But those schools have now shifted!

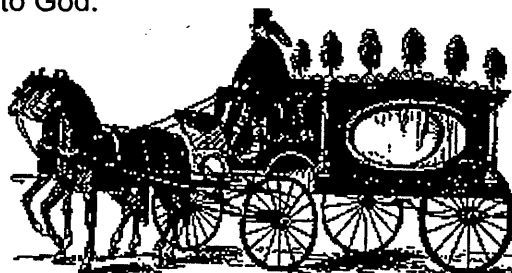
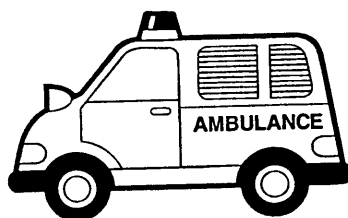
They are now replacing this doctrine of Depravity with warmed over old line Pelagianism and Arminianism that says, man can to some degree cooperate and help God out in the salvation process. In the history of theology, when God's sovereignty is emphasized and taught, the greatness of God goes up, and the truth of the depravity and lostness of humanity becomes more certain. When the Lord is dethroned, His omnipotence and sovereignty is lowered and the spiritual ability and moral "goodness" of humanity is elevated.

We are now into such a theological freefall brought on by the death of solid, spiritual, and Evangelical scholarship that is repudiating such doctrines as the spiritual deadness of mankind.

How foolish of some Evangelical so-called scholars to deny the captivity of the will, and in turn, deny that the lost are held captive being dead in trespasses and sins! They want to give the will some power, choice, and authority. Paul is making it very clear that the lost are no longer human as God intended before the Fall. He writes that "we existed in the past as natural (*phusei*) children "related to" wrath (*orges*), i.e., due God's wrath. . . ("Dead in Trespasses and Sins: Ephesians 2:1, 5, *The Conservative Theological Journal*, August 2005, Vol. 9, #27, 225, 232).

3b. The defense of total depravity:

In Ephesians 2 the Apostle Paul asserts that every man before redemption is dead in spiritual and moral ability. The natural man does not need, figuratively speaking, an ambulance but a hearse. In their dead state, humans are totally given over to sin without the power to return to God.



It is worthwhile to list the comments of several theologians below:

1c. Ernest Best:

"People are born dead and remain so until they come to believe (Calvin). Those who are dead in this way cannot come to life of their own accord; only God can make them live; so the passage goes on to speak of the way God gives life (vv 5, 6)" (*Ephesians*, Edinburgh: T & T Clark, 1998, 201).

2c. Harold W. Hoehner, NT professor at Dallas Theological Seminary: "Sin is the cause of the spiritual death of people and they remain in that dead condition until God acts. This verse describes the condition or state of a person before the gracious act of God. Dead people cannot communicate and have no power to bring life to themselves. It is the power of God that is directed toward us that gives us life" (*Ephesians*, Grand Rapids: Baker, 2002, 308).

4b. The implications of total depravity: Total depravity implies total inability.

As Couch correctly points out, "Man is incapable of changing his character or of acting in a way that is distinct from his corruption." (238)

Jeremiah 13:23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

Matthew 7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

John 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.

John 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.

Romans 8:7-8 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God.

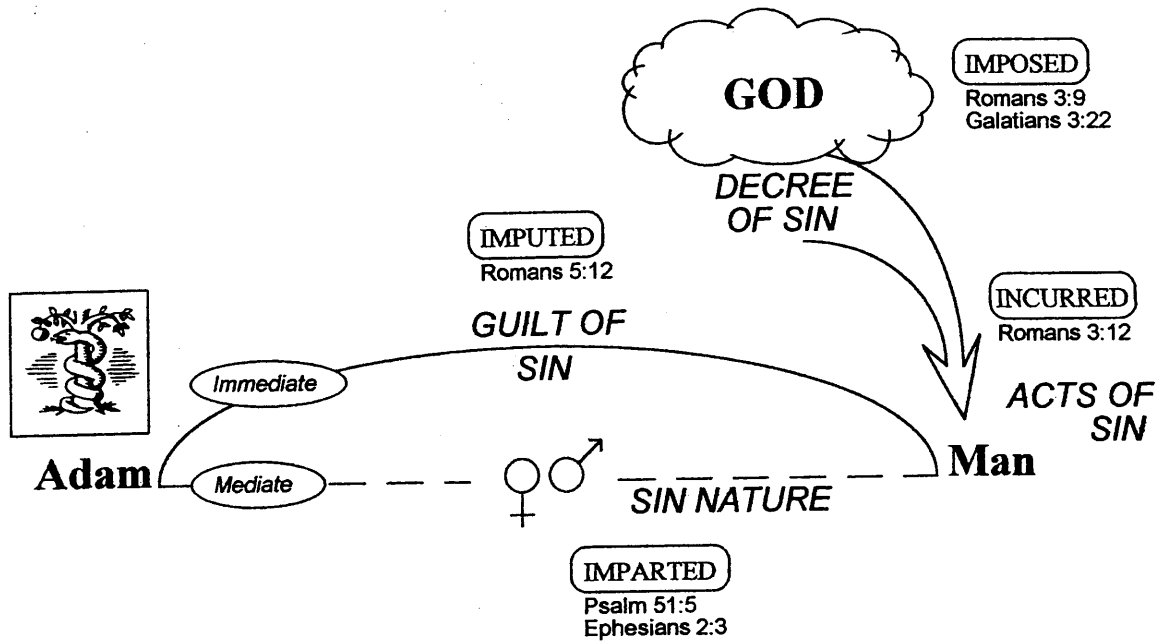
Jonathan Edwards demonstrates that the doctrine of total depravity and inability shows that:

his heart is wholly under the power of sin, and he is utterly unable, without the interposition of sovereign grace, savingly to love God, believe in Christ, or do anything that is truly good and acceptable in God's sight. . . .For the main objection against this doctrine is, that it is inconsistent with the freedom of man's will. . . .And moreover, it has been shown, that there is not, and never can be, either in existence, or so much as in idea, any such freedom of will, consisting in. . .self-determination. (*Freedom of the Will*, New Haven: Yale University Press, 1957, 432-433).

In response to man's need, God manifests His grace by the offer of the gift of salvation. Ryrie's observations are to the point:

The grace of God in the New Testament is His unmerited favor in the gift of His Son, who offers salvation to all and who gives to those who receive Him as their personal Saviour added grace for this life and hope for the future. Every facet of this broad conception of grace is rooted in the fact "that in the New Testament the 'grace of God' is 'the grace of the Lord Jesus Christ'" (*The Grace of God*, Chicago: Moody Press, 1975, 49).

THE FOUR TYPES OF SIN



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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.

Salvation and History: The Historical Development of the Doctrine

1A. The Divisions Among Theologians:

There are two basic ways of approaching the doctrine of salvation. One way is to stress the importance of man and his free will to choose for or against Christ; this school of interpretation is called *Arminianism*, named after James Arminius. The other way of approaching salvation is to stress the importance of God and His sovereign will in bringing men to Himself through Christ; this school of interpretation is called *Calvinism*, named after John Calvin. It is unfortunate that one must call himself an Arminian or Calvinist but for theological purposes every Christian is either one or the other. However, the issues involved in this historic controversy are indeed grave, for they vitally affect the Christian's concept of God, of sin, and of salvation.

2A. The Development of the Doctrine of Salvation:

1b. The apostolic doctrine:

The Apostle Paul describes mankind as utterly steeped in sin:

Romans 3:10-12 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

1 Corinthians 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.

Paul's view is in direct opposition to that of Greek philosophy, especially that taught by Plato. Plato believed that matter was evil, spirit good, therefore he called the body the "prisonhouse of the soul."

The body was regarded as a prison, because composed of malignant matter. Hence humanity was miserable by congenital constitution. The progress towards virtue and holiness was to be achieved by the subjugation of material antagonisms, by the renunciation of worldly aims and temptations, and by the purgation of mind and heart from sensual appetites and corporeal satisfactions (M'Clintock and Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, Vol. VIII, New York: Harper & Brothers, 1894, 287).

Plato taught that man, by his own effort, can pursue truth and spiritual morality.



69 St. Paul.
(Greek type, eleventh century.)



Antique Bust of Plato.

History of Soteriology

GREEK
PHILOSOPHY



Antique Bust of Plato.



PAUL
CHURCH FATHERS

PELAGIUS



AUGUSTINE



SEMI-PELAGIANISM
CASSIANUS



RENAISSANCE
RATIONALISM

REFORMATION
LUTHER, CALVIN

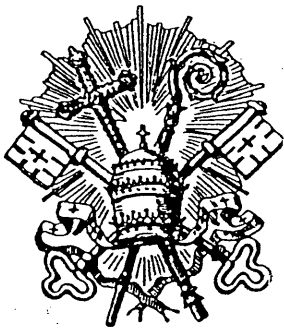


ROMAN
CATHOLICISM

ARMINIANISM



LIBERALISM
UNIVERSALISM



PAPAL INSIGNIA.



Jacobus Arminius

CALVINISM

Manfred E. Kober, Th.D.



2b. The historical development:

1c. The Augustinian-Pelagian controversy:

1d. Augustine: 354-430

Augustine followed the apostolic teaching of salvation, emphasizing the depravity of man and the sovereignty of God. Augustine taught that:



...even the beginning of faith was the gift of God. In that work he derives all good in man from the divine agency; from the words of Paul 'What hast thou that thou hast not received?' (I Cor. iv, 7), he infers that nothing can come from man himself. 'How can it be explained,' he asks, 'that the Gospel reaches one man and not another? And that even the same dispensations act quite differently on different persons? It belongs to God to furnish the means which lead every man to believe; consequently, the reason of the difference can only be that, according to his own decree, it seems good to withhold it from one and not from another. All men, in consequence of the first transgression, are exposed to perdition; in this state there can be no higher movement, therefore none at all, in them toward conversion. But God, out of compassion, chooses some to whom he imparts divine grace, *gratia efficax*, which operates upon them in an irresistible manner'. . .On the consequences of the fall of our first parents, St. Augustine taught that by it human nature was totally corrupted, and deprived of all inclination and ability to do good. (M'Clintock and Strong, Vol. I, 543).

Augustine's main thoughts can be stated thus:

- 1e. Man is totally depraved.
- 2e. Salvation is the result of God's sovereign act of grace.
- 3e. Election is unconditional.

2d. Pelagius: early 5th century

Pelagius, a strident opponent of Augustine, taught that man was not depraved but simply received a bad example from Adam and Eve. The Pelagians



...denied that Adam's sin was imputed to his posterity, and went so far as to reject original sin entirely; . . .they asserted the freedom of the will, and its capacity for good without supernatural grace. (M'Clintock and Strong, Vol. I, 543).

The Pelagians did not deny that Adam's sin did affect his posterity, but they held that it was only by setting them a bad example. . .men come, said the Pelagians, into the world in a state

of primitive purity. It has no taint of corruption about it, so that men may live on through a long life—nay, have so lived—in a state of perfect holiness such as Abel, Isaac and Jacob, etc. (M'Clintock and Strong, Vol. VII, 874).

The three main points of Pelagius may be itemized thus:

- 1e. Man is merely weakened by the fall.
- 2e. Man retains his freedom of the will to choose aright.
- 3e. Grace is given to assist man toward his right choice, but is not necessary.

3d. Cassianus: 360-435 (Semi-Pelagianism)

Cassianus held a mediating position. Whenever there are two theological extremes, a compromising position will soon appear.



Cassianus was a strong opponent of Augustine's doctrine of predestination, but at the same time, by recognizing the universal corruption of human nature, he opposed Pelagius just as strongly. He admitted the necessity of preventing and assisting grace, but held that, in most men, faith and good will, and the desire of conversion, wrought by natural strength alone, precede such grace, and prepare the mind to receive it; and that such first efforts of the natural man cannot indeed *deserve* the gift of grace, but assist to the obtaining of it. (M'Clintock and Strong, Vol. II, 140).

In summary, Cassianus attempted the following:

- 1e. He tries to reconcile **predestination with free will.**
(God elects man but does so on the basis of foreseen faith.)
- 2e. He rejected unconditional election, irresistible grace and infallible perseverance.

2c. The Calvinistic-Arminian controversy:

1d. John Calvin (1509-1564)

- 1e. He made a logical systematization of Augustine's theology, who had outlined the apostolic doctrine of the New Testament.
- 2e. Calvin strongly held to God's sovereignty in all matters, especially salvation.



Johannes Calvin

- 3e. Calvin emphasized in soteriology the concept of predestination.

To quote the authoritative theological work by M'Clintock and Strong once more:

Calvin defined man's depraved estate as follows: "All men are conceived in sin, and born the children of wrath, indisposed to all saving good, propense to evil, dead in sin, and the slaves of sin: and without the regenerating grace of the Holy Spirit, they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it." (M'Clintock and Strong, Vol. II, 44).

- 2d. The Synod of Dort (1618-1619) in the Netherlands

- 1e. The Remonstrants (Arminians) precipitated the controversy.
- 2e. The Synod defined Calvinism and Arminianism.
- 3e. At the Synod, the five points of Arminianism were answered.

- 3d. Arminianism:

- 1e. The person of James Arminius:



James Arminius

- 1f. He studied at Marburg in Germany and at Geneva under Beza.
- 2f. He began teaching in Leyden in 1603.
- 3f. He called for a synod with the purpose of ridding the Netherlands of the Calvinistic heretics.
- 4f. He died before the Synod actually met.

- 2e. The points of Arminianism:

- 1f. Human depravity has not rendered man incapable of exercising his will.
- 2f. God's grace is resistible so that man can thwart God's purpose to save him.
- 3f. God's election is conditioned by His divine foresight of faith.
- 4f. Christ's atonement was exactly the same for everyone, rendering all men savable.

5f. Salvation rests with man's continuing in faith.

4d. Calvinism:



Martin Luther

All the Reformers agreed on the sovereignty of God and His unconditional election.

While Arminius was semi-Pelagian in his approach to the nature of man and to the provision of salvation, Calvin systematized what all the other reformers believed as well; namely, that since man is totally unable to make any move toward God, God has to intervene sovereignly, if anyone is to be saved. In this he followed Augustine who, in turn, echoed the teaching of the apostles, especially that of the Apostle Paul.

Paul Enns has a helpful diagram listing the five points of Calvinism. It must be remembered that these points were a response to the teachings of Arminius and those of his followers at the Synod of Dort. They have often been given in the acrostic of **TULIP**.

Total depravity or inability
 Unconditional election
 Limited Atonement or particular redemption
 Irresistible or efficacious grace
 Perseverance of the Saints

FIVE POINTS OF CALVINISM	
Doctrine	Explanation
Total Depravity	As a result of Adam's fall, the entire human race is affected; all humanity is dead in trespasses and sin. Man is unable to save himself.
Unconditional Election	Because man is dead in sin, he is unable to initiate response to God; therefore, in eternity past God elected certain people to salvation. Election and predestination are unconditional; they are not based on man's response.
Limited Atonement	Because God determined that certain ones should be saved as a result of God's unconditional election, He determined that Christ should die for the elect. All whom God has elected and Christ died for will be saved.
Irresistible Grace	Those whom God elected and Christ died for, God draws to Himself through irresistible grace. God makes man willing to come to Him. When God calls, man responds.
Perseverance of the Saints	The precise ones God has elected and drawn to Himself through the Holy Spirit will persevere in faith. None whom God has elected will be lost; they are eternally secure.

(Moody Handbook of Theology, 1989, 480).

5d. Modified Arminianism:

This position, held by many contemporary individuals, espouses the Arminian system but accepts the concept of eternal security.

6d. Moderate Calvinism:

This view holds to the Calvinistic system except limited atonement. Christ's atonement is *sufficient* for all but *efficient* only for the elect.

JOHN



3A. The Defense of Unlimited Atonement:

Some insist that even Calvin accepted the unlimited theory of the atonement later in life, that Christ died not just for the elect but for all men. How else, for instance, can one explain his comments on 1 John 2:2 which read as follows:

Christ suffered for the sins of the whole world, and in the goodness of God offered unto all men without distinction, his blood being shed not for a part of the world only, but for the whole human race; for although in the world nothing is found worthy of the favor of God, yet he holds out the propitiation to the whole world, since without exception he summons all to the faith of Christ, which is nothing else than the door unto hope (A. H. Strong, *Systematic Theology*, Westwood, NJ: Fleming H. Revell Co., 1907, 778).

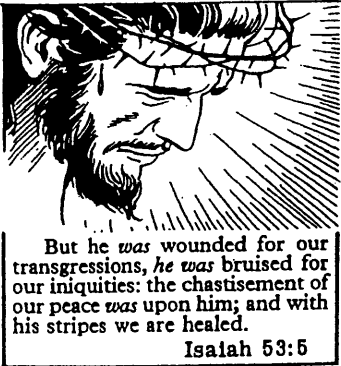
1b. Christ's death is universal:

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

- 2b. Christ's salvation is universal:
1 Timothy 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.
- 3b. Christ's redemption is universal:
2 Peter 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.
- 4b. Christ's reconciliation is universal:
2 Corinthians 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.
- 5b. Christ's propitiation is universal:
1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Advocates of the limited atonement are very adept in destroying the real meaning of these verses so that they can be made to apply to the elect. And then they proceed to challenge moderate Calvinists to show them a single verse in which the word all must definitely mean every person on earth. This challenge can easily be met. Thomas W. Jenkyn, in an old volume on the atonement, has a statement worth quoting:

The word "ALL" has often been most candidly and dishonorably tortured and wrested, to mean a generality of kinds and degrees, and not a universality of the mass of the human race. Prophecy, however, supplies us with one text at east, that has bid stubborn defiance to all theological tortures. It is Isa. 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." Some of the advocates of particular atonement have challenged their opponents to present one single text in which the word "all" means indisputable every individual of the human race. Here it is. The word "all" in the last part of the sentence means the "all" mentioned in the first part; and both mean the "every one," in the middle portion of the verse. If you apply to the word "all" in the first sentence, the torturous criticisms which are generally employed on the "all" in the last sentence, you offend equally against sound interpretation, theological fairness, and logical deduction. (*Extent of the Atonement*, Boston: Crocker and Brewster, 1833, 196).



In conclusion, if one approaches the passages of Scripture without prejudice, one must conclude that Christ died for all. This writer has found it useful to use two passages of Scripture in discussion with some of his friends who are limited redemptionists:

1. Isaiah 53:6 is crystal clear. Since everyone has gone astray, not just a part of mankind, and God has laid on Jesus Christ the iniquity of all those who have gone astray, that means everyone's iniquity was borne by the Savior.
2. In 2 Peter 2:1, we read of false teachers whose destiny is eternal perdition and yet they were bought or redeemed by the Savior.

These two passages convince this writer that the atonement of Christ is not limited to a few.

As this final diagram will show, while Christ's death of course was **efficient** for the elect, the special objects of His favor, it was **sufficient** for all men since He "tasted death for every man." Heb. 2:9.

THE EXTENT OF THE ATONEMENT:

**LIMITLESS
AND YET**

1 Tim. 2:6
6 Who gave himself a ransom for all, to be testified in due time.

SUBSTITUTION

Mt. 20:28
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.

2 Pet. 2:1

LIMITED

2 Cor. 5:19
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.

RECONCILIATION

2 Cor. 5:18
18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

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.

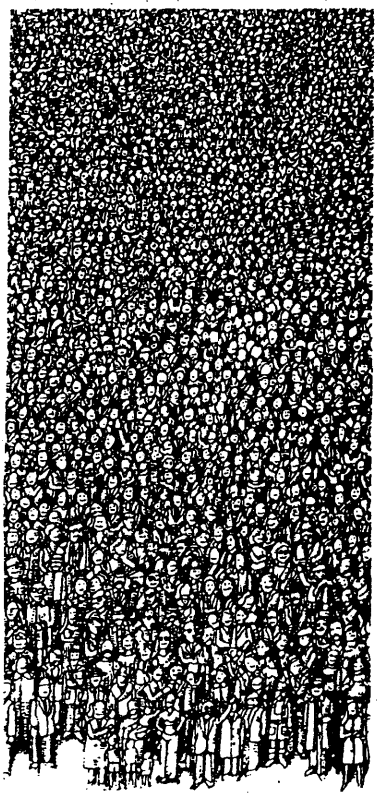
REDEMPTION

Acts 20:28
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 Jn. 2:2
2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

PROPITIATION

1 Jn. 2:2
2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.



Heb. 2:9
9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

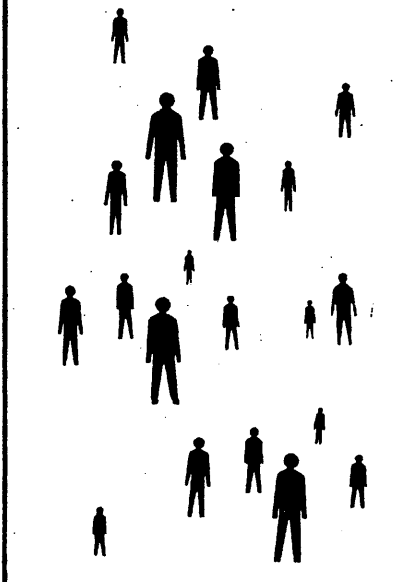
DEATH

Jn. 10:11
11 I am the good shepherd: the good shepherd giveth his life for the sheep.

Eph. 5:25
25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Is. 53:6
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.

1 Tim. 4:10
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.



SALVATION

1 Tim. 4:10
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.

Passages above the aspects of the atonement deal with its universal extent, passages below with the particular aspect. Christ's death was sufficient for all and efficient for the elect.

MANFRED E. KOBER, Th.D.

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

Salvation and God: The Heavenly Design for Salvation

The clear biblical teaching is that salvation is based on faith. Charles Ryrie correctly defines faith as...“confidence, trust, holding something as true.”

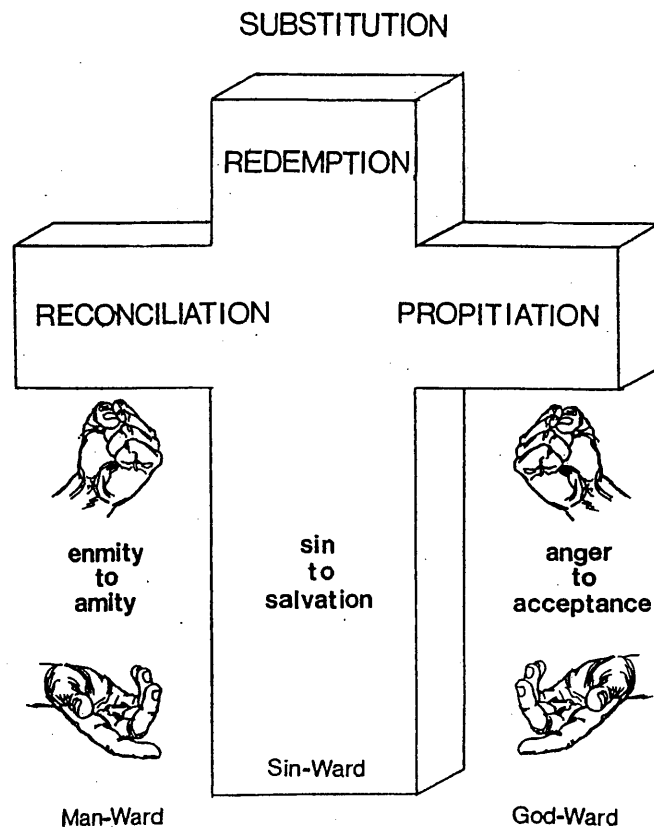
Dr. Ryrie continues, “Certainly, faith must have some content. There must be confidence *about* something or *in* someone. To believe in Christ for salvation means to have confidence that He can remove the guilt of sin and give eternal life. It means to believe that He can solve the problem of sin which is what keeps a person out of heaven.

. . .The New Testament always says that salvation is through faith, not because of faith (Ephesians 2:8). Faith is the channel through which we receive God’s gift of forgiveness and eternal life. God has arranged it so no one can ever boast, not even about his faith.. Does the New Testament use other words interchangeably with *believe*? Yes, it does. *Receive* is one (John 1:12); *call* is another (Romans 10:13). *Confess* is one (Romans 10:9, Hebrews 4:14); *ask* is another (John 4:10). *Come* is one (Revelation 22:17); *take* is another (Revelation 22:17). The person who asks or confesses or calls or receives or comes or takes, believes.

Of course, when one believes he commits to God. Commits what? His eternal destiny. . .So superior that He can remove sin” (So *Great Salvation*, New York: Victor Books, 1984, 118, 122-123 [italics in the original]).

There are several major accomplishments in the death of Christ which are of inestimable importance to the sinner redeemed by believing in the death and resurrection of Christ.

The Savior’s Substitution Through Sacrifice



1A. Substitution for the Sinner.

The Death of Christ was Substitutionary. Substitution means Christ died in the place of sinners.

1b. The meaning of substitution:

He died in the stead of sinners and in their place. A synonymous term for substitutionary is that of *vicarious* from the Latin word *vicarius* meaning, "one in the place of another." The death of Christ is vicarious in the sense that Christ is our substitute, bears the punishment rightly due to us as sinners. Our guilt is imputed to Him in such a way that He representatively bore our punishment.

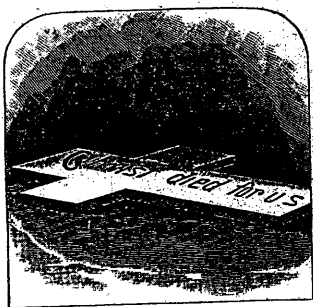
There are numerous passages emphasizing the substitutionary atonement in the place of mankind. Christ was a substitute in being made sin for others (2 Cor. 5:21); He bore man's sins in His body on the cross (1 Pet. 2:24); He suffered once for all to bear the sins of others (Heb. 9:28); He experienced agony, torture and death in the place of sinners (Isa. 53:4-6).

2b. The proof for substitution:

There are two Greek prepositions emphasizing the substitutionary nature of Christ's death:

1c. The preposition *anti*, translated "for," means Christ died "instead of" sinners (Mark 10:45; Matthew 20:28).

2c. The preposition *huper*, also translated "for," means Christ died "in behalf of" or "in place of" sinful man (Gal. 3:13; 1 Tim. 2:6; 2 Cor. 5:21; 1 Peter 3:18).

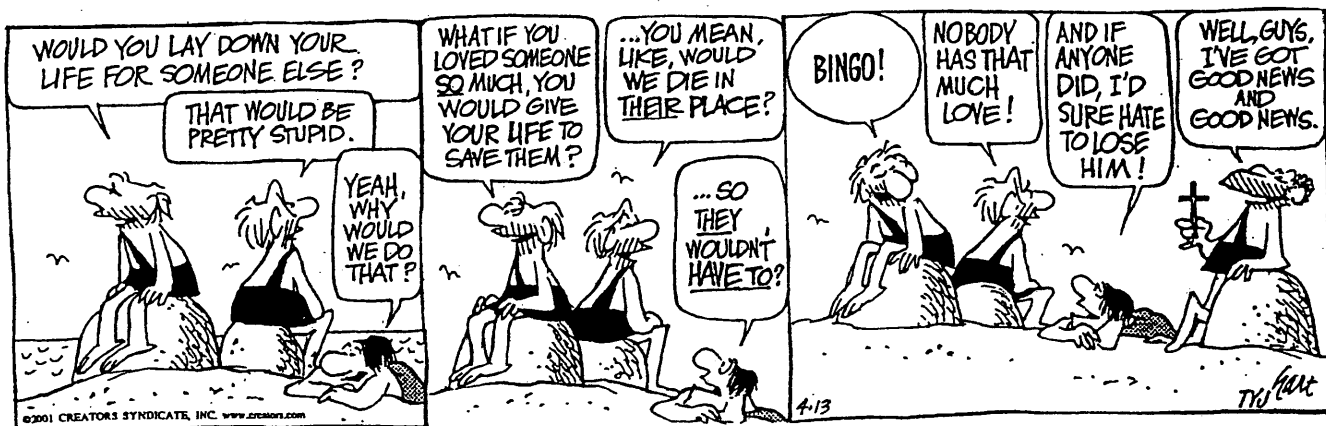


Huper is definitely used in the sense of substitution in this non-soteriological context:

Philemon 13 Whom I would have retained with me, that inthy stead [huper] he might have ministered unto me in the bonds of the gospel:

Liberalism asserts that Christ did something **in us** or **for our benefit** but **not in our place**, as our substitute.

B.C.

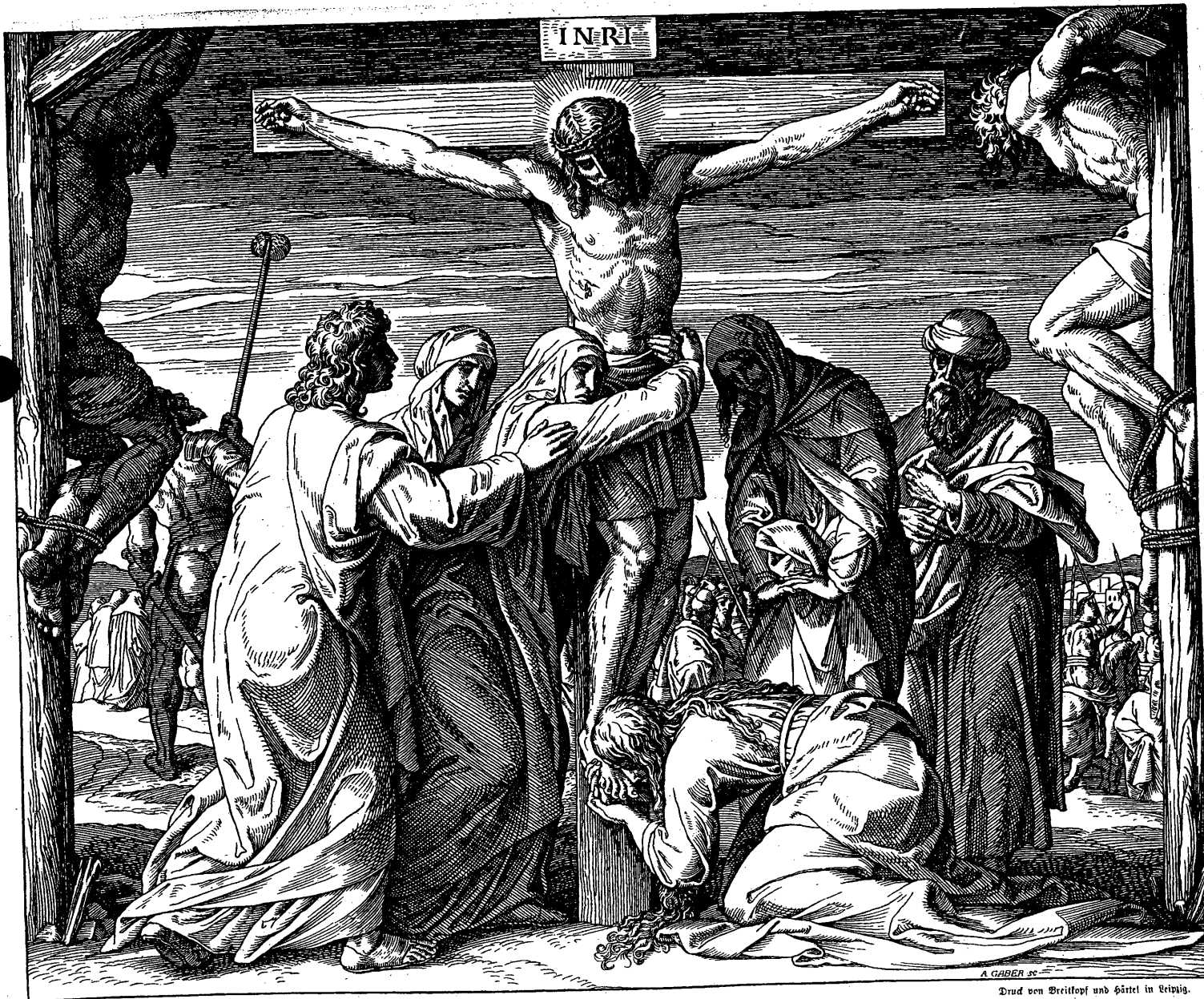


3c. The benefits of substitution:

1d. Negatively, Christ bore the penalty for sins and took them away.

2d. Positively, Christ imputed His righteousness to the saved person.

"My hope is built on nothing less/than Jesus' blood and righteousness."



Verlag von Georg Wigand in Leipzig.

Druck von Breitkopf und Härtel in Leipzig.

Jesu Tod am Kreuze.

Da nun Jesus den Essig genommen hatte, sprach er: es ist vollbracht, und neigte das Haupt und verschied.
Ev. Johannis. Cap. 19. v. 30.

2A. **Redemption from Sin:** Redemption may be defined as “the transaction whereby the sinner is purchased from the slave market of sin and set free.”

1b. The meaning of redemption:

The word *redemption* in the Greek is *agoradzo*, meaning “to purchase in the marketplace.” It is derived from the custom of selling slaves in the marketplace. The word graphically describes the believer’s purchase out of the slave market of sin and being set free from sin’s bondage. The purchase price paid for the believer’s freedom and his release from sin was the death of Jesus Christ (1 Cor. 6:20; 7:23; Rev. 5:9; 14:3-4).

2b. The proof of redemption:

There are two Greek verbs, virtually synonymous, which emphasize different aspects of redemption, *agoradzo* and *lutroo*.

1c. **Agoradzo**, “to buy, purchase” (2 Pt. 2:1; 1 Cor. 6:19-20; Acts 20:28)

Ransom: Christ paid the price.

2c. **Exagoradzo**, “to buy out of” (Gal. 4:4-5, Gal. 3:13)

Removal: Christ removed the sinner from the slavemarket of sin.

2c. **Lutroo**, “to loose, set free” (Heb. 9:12; 1 Tim. 2:6)

Release: Christ set the sinner free.

3b. The benefits of redemption:

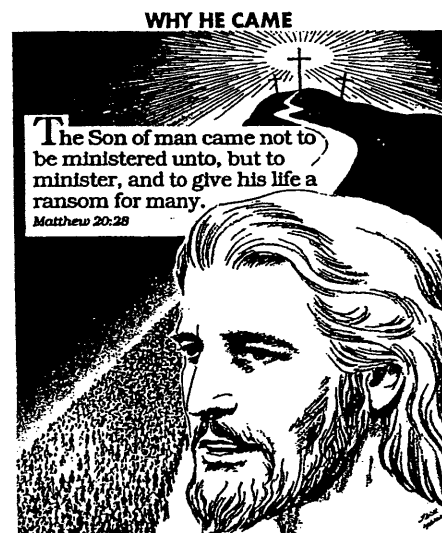
1c. Ransom: man is saved **from** something, the slave market of sin.

2c. Removal: man is saved **through** something, the payment of a price.

3c. Release: man is saved **to** something, freedom and service for Christ.

The meaningful truth of freedom in Christ is well expressed in the song “My Redeemer.”

I will sing of my Redeemer
And His wondrous love to me;
On the cruel cross he suffered
From the curse to set me free.
Sing, oh, sing of my Redeemer,
With His blood He purchased me;
On the cross He sealed my pardon,
Paid the debt and made me free.





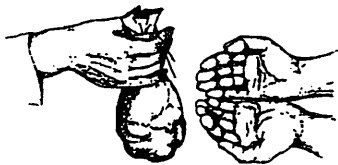
The Bible word 'redemption' involves the picture of a slave who is 'bought back' or ransomed. The slave market, where men and women were bought and sold, was a familiar sight in the Roman world at the time of Jesus.

Alexander, Pat ed. *Eerdmans' Family Encyclopedia of the Bible*. England: Lion Publishing, 1978. p. 123.

RAMIFICATIONS OF REDEMPTION

RANSOM

agoradzo



1 Cor. 6:19-20

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?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

REMOVAL

exagoradzo



Gal. 3:13

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:

Gal. 4:4-5

4 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.

RELEASE

lutroo



Tit. 2:14

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

1 Pet. 1:18-19

18 Forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot.



Prof. Manfred Kober, Th.D.
Faith Baptist Bible College &
Theological Seminary

3A. Reconciliation for Man:

Reconciliation: "Man's state of alienation from God is changed so that he is now able to be saved."

1b. The meaning of reconciliation:

Man was estranged from God and is now brought into fellowship with God. Sin had created a barrier between man and God and rendered man an enemy of God (Isa. 59:1-2; Col 1:21-22; James 4:4). Through Christ that enmity of man and wrath of God were removed (Rom. 5:10).

2b. The proof of reconciliation:

The word *reconciliation* comes from the Greek word *katalasso* meaning, "to effect a change, to reconcile." It is man who is reconciled to God. He needed to be restored. This reconciliation extends to the entire world but is appropriated through personal faith.

3b. The benefits of reconciliation:

2 Corinthians 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.

Ephesians 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Romans 5:10 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.

Colossians 1:22-23 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

4A. Propitiation for God:

1b. The meaning of propitiation:

Propitiation means "the death of Christ fully satisfied God's righteous demands upon the sinner." Because God is holy and righteous, He cannot ignore sin; through the substitutionary death of Christ, God is fully satisfied that His righteous demands have been met. Through union in Christ, the believer is now accepted in God and avoids the wrath of God.

2b. The proof for propitiation:

The Old Testament word *kaphar* means "to cover," involving a ritual covering for sin (Lev. 4:35; 10:17). The Greek word *hilaskomai* means "to propitiate," and is used twice in the New Testament. In Luke 18:13, the repentant publican prayed

for God to be propitiated, or that God would provide a covering for his sin. This is one prayer in the Bible that the believer no longer needs to pray. God has been propitiated. On the desk of the founder and first president of Dallas Theological Seminary was a sign with the simple words, **HE IS PROPITIATED**, a wonderful reminder of the work of a gracious Savior on the sinner's behalf.

In Hebrews 2:17, it is said that Christ has made propitiation for sin.

3d. The benefits of propitiation:

Romans 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 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Luke 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.

5A. Forgiveness of Sin:

Space and time prevent us from listing many other accomplishments in the death of Christ. Forgiveness has ramifications for the believer in his past, present and future.

1b. The meaning of forgiveness:

"Forgiveness is a legal act of God whereby He removes the charges that were held against the sinner because proper satisfaction for atonement for these sins has been made.



"Several Greek words are used to describe forgiveness. One is *charizomai*, which is related to the word grace and means to forgive out of grace. It is used of cancellation of a debt (Col. 2:13). The context emphasizes that our debt was nailed to the cross with Christ's atonement freely forgiving the sins that were charged against us." (Paul Enns, *The Moody Handbook of Theology*, Chicago: Moody Press, 1989, 325).

The most common word for forgiveness is *aphiemi*, meaning "to let go, release, send away." The noun form appears in Ephesians 1:7 where it stresses the marvelous fact that the believer's sins have been forgiven or sent away because of God's abundant grace revealed in the death of His Son. Forgiveness forever solves the dilemma of sin in the believer's life: it includes all sins past, present and future.

Colossians 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.

In a judicial way, all sins of the believer have been forgiven but to maintain fellowship with God, the believer needs to confess his sins daily.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

2b. The aspects of forgiveness:

Earl D. Radmacher, in his recent volume *Salvation* (2000.p. 75) has an helpful Overview of the various aspects of judicial and fellowship forgiveness:

Four Kinds of God's Forgiveness of Sin

1. *Initial Judicial Forgiveness*

Time: At the moment of belief in Christ
 Nature: Conditioned on faith alone
 Sins involved: All previous sins committed before justification
 Result: Eternal life

3. *Repetitive Judicial Forgiveness*

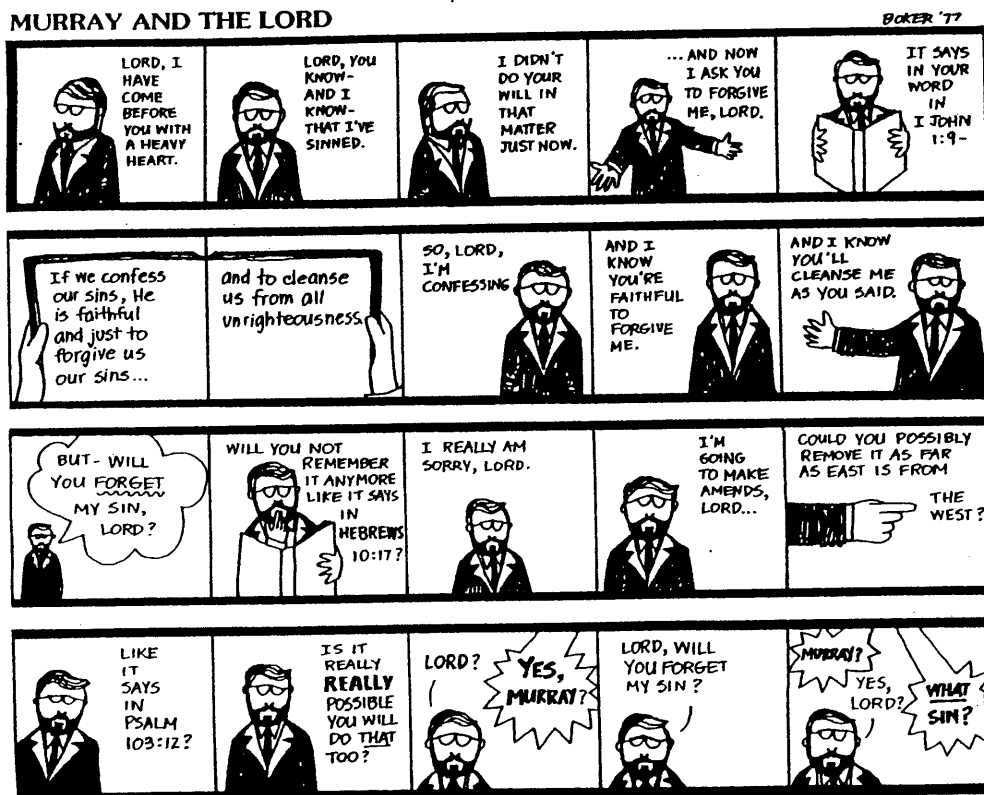
Time: At the moment a Christian sins
 Means: Jesus' work as the believer's Advocate
 Nature: Immediate and unconditional
 Sins involved: Sins committed in a believer's life

2. *Initial Fellowship Forgiveness*

Time: At the moment of belief in Christ
 Nature: Removal of estrangement
 Sins involved: All previous sins committed before justification
 Result: Fellowship with God begun (1 John 1:7)

4. *Repetitive Fellowship Forgiveness*

Time: When a Christian confesses his sin
 Means: Jesus' ministry as the believer's High Priest
 Nature: Conditioned on confession
 Result: Fellowship with God restored (1 John 1:9)



Salvation and Progressive Revelation: The Holy Distinctiveness of the Church

In a treatment of the progressive revelation concerning salvation, it might be helpful to discuss salvation in its past, present and future aspects. Eventually we want to answer the important question as to who, if anybody, will be saved in the tribulation.

Furthermore, we want to accent the similarities and differences of salvation for individuals in the Old Testament and in the New Testament age. Some aspects of salvation have never changed, others have. It is important to rightly divide the Word of truth on this important doctrine.

1A. Dispensational Distinctions in Salvation:

Dispensationalists have consistently taught that salvation is always through God's grace. Lewis Sperry Chafer, founder of Dallas Theological Seminary, has clearly enunciated the traditional dispensational position:

"Are there two ways by which one may be saved? In reply to this question it may be stated that salvation of whatever specific character is always the work of God in behalf of man and never a work of man in behalf of God. This is to assert that God never saved any one person or group of persons on any other ground than that righteous freedom to do so which the Cross of Christ secured. There is, therefore, but one way to be saved and that is by the power of God made possible through the sacrifice of Christ."

(L. S. Chafer, "Inventing Heretics Through Misunderstanding," *Bib. Sac.*, 102 (January, 1945), 1).

Only the content of salvation has been different from dispensation to dispensation. It is theologically incorrect to suggest that the average Israelite had the same knowledge of the finished work of Christ as the individual does in the New Testament era.

THE PATTERN OF SALVATION THROUGH THE DISPENSATIONS

1. The Object of Salvation :

2. The Basis of Salvation :

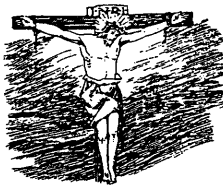
3. The Means of Salvation:

4. The Agent of Salvation:

5. The Result of Salvation:

6. The Permanence of Salvation:

7. The Content of Salvation:



- ◆ The *object* of saving faith has always been God.
- ◆ The *basis* of salvation has always been the blood.
- ◆ The *means* of salvation has always been faith.
- ◆ The *agent* of salvation has always been the Holy Spirit.
- ◆ The *result* of salvation has always been a righteous standing before God.
- ◆ The *permanence* of salvation has always been guaranteed by the power of God.
- ◆ The *content* of salvation is based on the amount of revelation given concerning redemption.

2A. Past Patterns of Salvation:

Covenant theologians insist that the Old Testament believer had essentially the same knowledge of the redeeming work of Christ as does the Church age saint. They accuse dispensationalists of teaching two ways of salvation, one of salvation by works in the Old Testament and one of salvation by faith in the New Testament.

Charles Ryrie agrees with what was noted under the last point and refutes the charge of two ways of salvation:

“The *basis* of salvation in every age is the death of Christ; the *requirement* for salvation in every age is faith; the *object* of faith in every age is God; the *content* of faith changes in the various dispensations. It is this last point, of course, which distinguishes dispensationalism from covenant theology, but it is not a point to which the charge of teaching two ways of salvation can be attached. It simply recognizes the obvious fact of progressive revelation. When Adam looked upon the coats of skins with which God had clothed him and his wife, he did not see what the believer today sees looking back on the cross of Calvary. And neither did other Old Testament saints see what we can see today. There have to be two sides to this matter—that which God sees from His side and that which man sees from his.” (Charles Ryrie, *Dispensationalism Today*, 1965, 123-124).

While it was historically impossible for Old Testament saints to have as their conscious object of faith the incarnate, crucified Savior, the Lamb of God (Jn. 1:29), their salvation was based on faith in God's provision for salvation. It is not always clear how much their salvation was based on faith in God's provision for salvation. It is not always clear how much God revealed to individuals concerning a substitute sacrifice for man's sin. However, the case of Abraham and Rahab may prove illuminating.

1b. Abraham's salvation:

In Genesis 15:6, Abraham's salvation is clearly asserted.

And he believed in the LORD; and he counted it to him for righteousness.



Whatever Abraham believed about God's promises that he would have a great seed (15:5) and that through his seed blessings to the whole world would come (Gen. 12:3), it is unlikely that Abraham clearly perceived the death, burial and resurrection of Christ as the Father's ultimate provision for salvation. Nevertheless, Abraham believed in Yahweh, the One who always keeps His covenant, and it was counted to him for righteousness. Abraham's faith resulted in the Almighty's judicial verdict of Abraham, "Not guilty!" Abraham's sins were forgiven because he trusted in the promises of God.

2b. The Salvation of Rahab:

Joshua 2 affords indisputable evidence that a Canaanitess, Rahab the harlot, was saved. How much did Rahab know concerning the future Savior? Apparently nothing at all. So how was she saved? By trusting in God who alone could deliver her.

Joshua 2:9-11

And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. 10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. 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.

She, like all the Canaanites, had observed the Israelites in their exodus from Egypt and during their 40 years of wilderness wanderings. From this she rightly concluded that the God of the Israelites who could deliver them from the hand of the Egyptian armies and the attacks of the Amorites was the only true God who could deliver those who trusted in Him. In slaying the Egyptian forces in the Reed Sea and the Amorites through Israel, a people totally unprepared for battle, Israel's God showed that He was more powerful than the pagan deities worshipped in Egypt and Transjordan. In fact, Rahab appears to have been convinced that there was only one true God and she wanted to have that God as her deliverer as well. No wonder her life was spared. Furthermore, she is listed as a woman of faith (Heb. 12:31; James 2:25) and she is included in the messianic line (Mt. 1:5).

3A. The Content of Salvation in the Church Age:

1b. The uniqueness of salvation for the church:

1c. Complete acceptance by God:

Ephesians 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.



Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

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.

2c. A new position in Christ:

1d. **Citizens of heaven:**

Philippians 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Colossians 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 Peter 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 shew forth the praises of him who hath called you out of darkness into his marvellous light:

3d. **Members of God's family:**

Ephesians 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:

John 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:

Galatians 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

3e. By marriage:

Revelation 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. The dynamic strength in the Christian life:

Rom. 6:14 For sin shall not have dominion over you: or 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. {giveth life: or, quickeneth} 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 excellet. 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: {plainness: or, boldness} 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.

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.

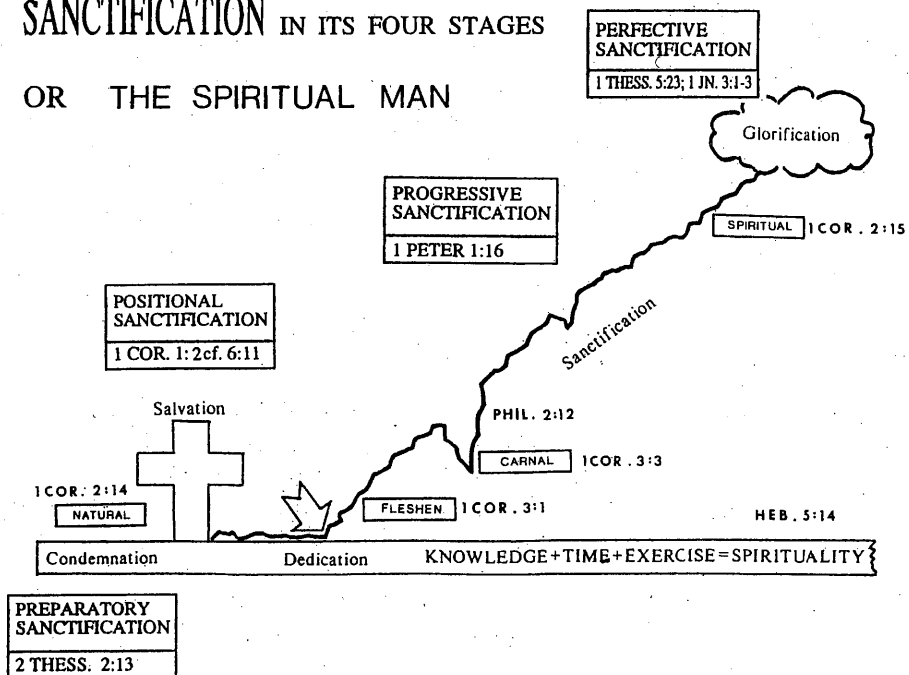
3d. Perfective:

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.

SANCTIFICATION IN ITS FOUR STAGES

OR THE SPIRITUAL MAN

6



4A. Future Facets of Salvation:

1b. Salvation in the Tribulation

1c. The Position of Dispensationalists:

Salvation is accomplished in the tribulation period as in any other period of biblical history. It is based upon faith and accomplished through the work of the Holy Spirit. Those saved will include both Jews and Gentiles. The message will be proclaimed by those saved during the Tribulation, as well as through heavenly messengers, and will include both the announcement of the kingdom and the truth of the cross. Those who reject Christ in the Church age may be able to receive Christ during the Tribulation, but are not as likely to respond to the message.

2c. The Presupposition Concerning the Church and the Holy Spirit:

1d. The Church will be removed from earth prior to the Tribulation period: Jn. 14:3; 1 Cor. 15:51-52; 1 Thess. 4:13-18.

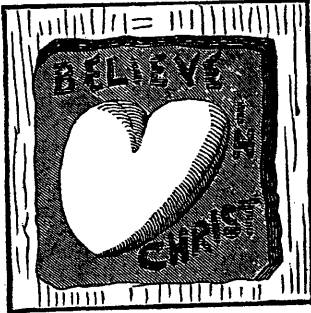
2d. The Holy Spirit as the restrainer will be removed prior to the Tribulation: 2 Thess. 2:7; Gen. 6:3

3c. The Principles Governing Salvation:

1d. The role of the Holy Spirit:

1e. The ministries of the Holy Spirit that are to be removed are primarily those that belong exclusively to the Church: baptizing (1 Cor. 12:13), and indwelling (Jn. 14:16). These ministries will be gone because the body to which they have been promised will be gone.

- 2e. The restraining ministry of the Holy Spirit will also be removed: 2 Thess. 2:7
- 3e. Ministries like convicting, regenerating, sealing and illuminating will be present during the Tribulation, otherwise, no one could be saved.

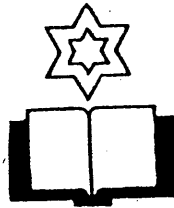


2d. The Nature of Salvation in the Tribulation:

- 1e. The message of Hebrews 11:1 through 12:2 clearly teaches that faith is the means of salvation in every period of human history: in the predeluvian (vs. 1-7), in the patriarchal (vs. 9-31), in the period of the judges (vs. 32a), during the times of the kings and prophets (vs. 32b-40), and in the Church age (12:1-2).

- 2e. It has been stressed previously that salvation in any dispensation has as

- 1f. The basis: the blood
- 2f. The means: faith
- 3f. The object: God
- 4f. The agent: the Holy Spirit
- 5f. The only difference is the content. What does a person have to know in order to be saved? In this dispensation, the content of the gospel: Christ's death, burial and resurrection (1 Cor. 15:3-4). In the Tribulation this will include the above as well as the good news of the kingdom (Rev. 14:6-7; Mt. 24:14; Mk. 3:10).

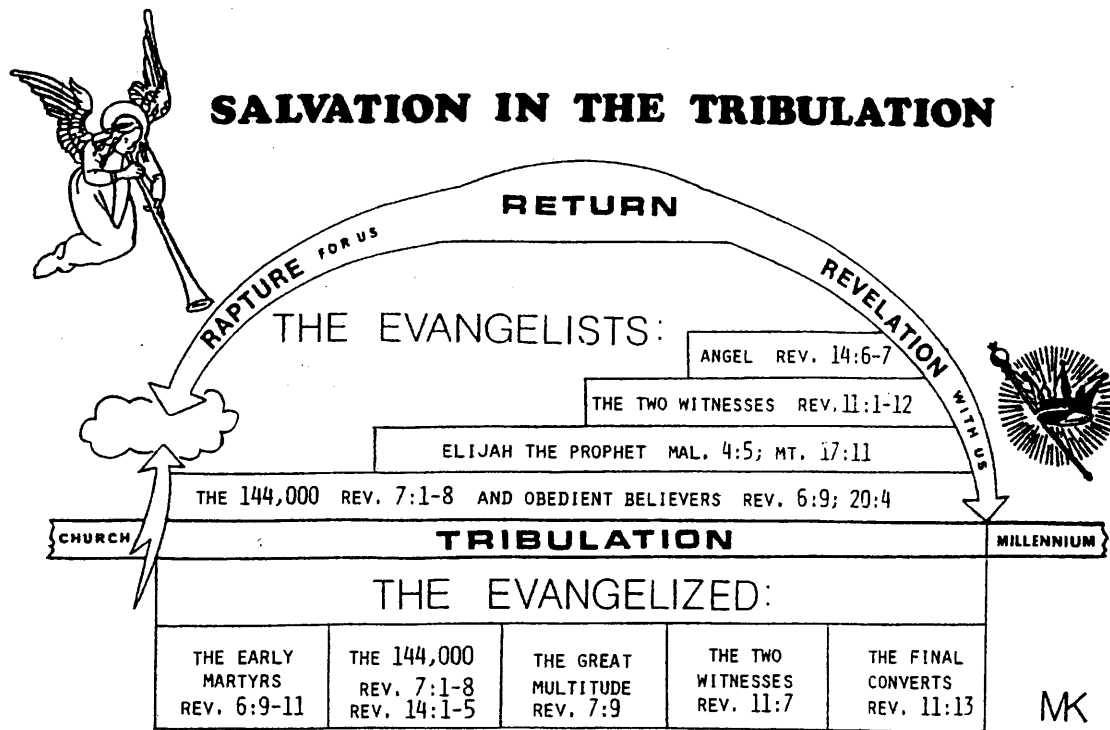


3d. The evangelists during the Tribulation:

- 1e. The 144,000: Rev. 7:9
- 2e. The two witnesses: Rev. 11:7
- 3e. The Angel: Rev. 14:6-7
- 4e. Elijah: Mal. 3:1; 4:5-6; Jn. 1:21; Mt. 17:11
- 5e. Obedient believers:
Rev. 6:9 "Slain for the Word of God and the testimony which they held"
Rev. 20:4 "Beheaded for the witness of Jesus and for the Word of God."

4d. The evangelized of the Tribulation:

- 1e. The early martyrs: Rev. 6:9-11
- 2e. The 144,000: Rev. 7:1-8; 14:1-5
- 3e. The great multitude: Rev. 7:9
- 4e. The two witnesses: Rev. 11:7
- 5e. The final converts: Rev. 11:13



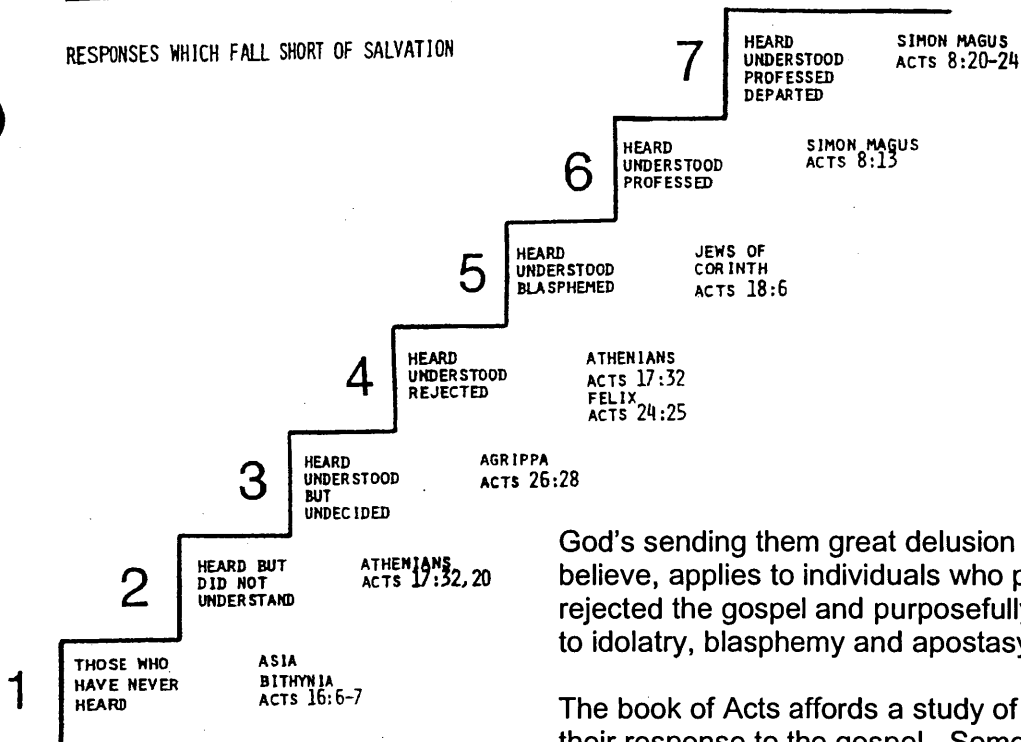
5d. The destiny of those who reject Christ in the Church Age:

1e. The biblical considerations:

Can individuals who have heard and rejected the gospel in the Church age be saved during the Tribulation? Many have given a negative answer to this important question. However, it can be demonstrated that some individuals at least will be saved in the Tribulation who rejected the gospel in the Church age. Soon after the rapture, 144,000 Jewish witnesses will be saved and sealed (Rev. 7:3-8). They would have been alive before the rapture. As part of their Jewish heritage they, as every Jew, would have heard about Christ and rejected Him as their Messiah, otherwise they would have been taken away in the rapture. The 144,000 thus comprise a group who have heard the gospel, rejected it and are still redeemed after the rapture.

Who are those individuals in the Tribulation who "believe the lie" (2 Thess. 2:10-11)? Most likely they are Church age individuals who heard the truth of the gospel, rejected it, but have gone beyond mere unbelief and blasphemed the gospel somehow. Thus they are judicially hardened. They are not simple individuals who have heard the gospel in this dispensation, but have refused to believe it. As Hiebert says, "Not only did they refuse 'the truth' (not truth abstractly but the saving truth of the gospel, as the added clause makes clear), but manifested a disposition of aversion to the truth, showing no desire to seek and possess the saving truth of God. Their unbelief was not so much a matter of the head as of the heart." (*The Thessalonian Epistles*, 318).

RESPONSES WHICH FALL SHORT OF SALVATION



God's sending them great delusion lest they should believe, applies to individuals who persistently have rejected the gospel and purposefully turned away from God to idolatry, blasphemy and apostasy.

The book of Acts affords a study of various groups and their response to the gospel. Some have never heard the gospel in the Church age. They belong to the group which defiantly can be saved after the rapture. Others have heard and not understood or heard and delayed a decision or heard and rejected, such as the 144,000. Salvation for these groups is possible. But there are individuals like some of the Corinthians (Acts 18:6) and Simon Magus (Acts 8:20-25) who heard, understood and blasphemed. These religious renegades will never be saved. Rejection and ridicule bring reprobation.



Another consideration is in order in answering the question of who can be saved after the rapture. The converts of the Tribulation do not simply come from countries unreached by the gospel in the Church age. In fact, as a result of the ministry of the 144,000 witnesses and the angelic messenger, people from "all nations, and kindred, and tongues" (Rev. 7:9; Rev. 14:6) will be saved. Certainly Western Europe and North American have heard the gospel and many individuals have rejected it. And yet, myriads of persons will be gloriously saved.

Of course, it will not be any easier to accept the Lord in the Tribulation than it is now in the Church age. The pleading of the Holy Spirit to each individual is "Today, if you will hear his voice, harden not your hearts" (Heb. 3:7; cf. 7:13,15). It is true that the possibility of salvation exists in the Tribulation. It is equally true that to defer a decision until then is presumptuous. Nobody knows when his allotted days shall be used up. May the Latin motto be our guide:

RARA HORA—BREVIS MORA
(The hours are few—Death is soon)

- 2e. The concluding principles:
- 1f. Believers in the Tribulation are not baptized into Christ and are therefore not Christians who comprise the bride of Christ. Rather, Tribulation saints are friend of the bridegroom (Mt. 25:1; Js. 2:23). As the bride is more intimate to the bridegroom, so Church age saints have a position of greater intimacy than Old Testament saints or Tribulation saints. What a blessedness to belong to the bride of Christ!
 - 2f. As has been stated, there is no guarantee that a person who rejects the gospel now will accept it at a later time. Furthermore, there is no guarantee that a person has the opportunity to live another hour, day, week, month or year.
 - 3f. To reiterate once more: the time to believe is now.
 - 1g. God pleads for salvation today: Heb. 3:7,8 "Today if you will hear His voice, harden not your hearts!"
 - 2g. God promises salvation today:
2 Cor. 6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now [is] the accepted time; behold, now [is] the day of salvation.)

2b. Salvation in the Millennium

No unsaved person is to enter the Millennium. At the second advent various judgments will remove unbelievers and only believers will remain to join Christ in His kingdom.

1c. The salvation of Israel:

Israel's conversion is effected at the second advent, for Paul writes: Romans 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.

God will give to His people an intuitive knowledge of Himself and will place His Spirit within every person.

Jeremiah 31:33-34 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.

Ezekiel 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

2c. The salvation of the gentiles:

When Christ returns, He will separate believing from unbelieving gentiles and those who believe will enter the millennial kingdom (Mt. 25:32-24).

Salvation in the kingdom will be possible as it is now and as it will be during the Tribulation, by calling on the name of the Lord for deliverance. Those who are born in the millennial kingdom will have inherited a sin nature and need personal redemption.

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.

Despite the most ideal circumstances in the millennial kingdom and evidences of the Savior's personal presence, vast numbers will still remain unsaved and Satan will deceive them after he is loosed from the abyss for a little season. Their number is described as "the sand of the sea."

Revelation 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.



Salvation and Contemporary Theology: Heretical Departures from Biblical Truth

The doctrine of salvation is central to the Christian faith. It is not surprising that Satan tries to destroy or at least to distort the true message of salvation. One can be incorrect in the doctrine of God, Christ, man, and future things without it affecting one's salvation, but if one is wrong on the essence of salvation, one is eternally lost.

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 Ephesians 2:8.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

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

The correct formula of salvation, based on Eph. 2:8-10, is:

GRACE + FAITH = SALVATION + WORKS

A distorted view of salvation is that good works need to be added to grace and faith. Certain good works such as baptism, works of kindness, and submission to Christ are prerequisites for salvation. Note the two different views concerning salvation, expressed by two different formulas in the diagram below:

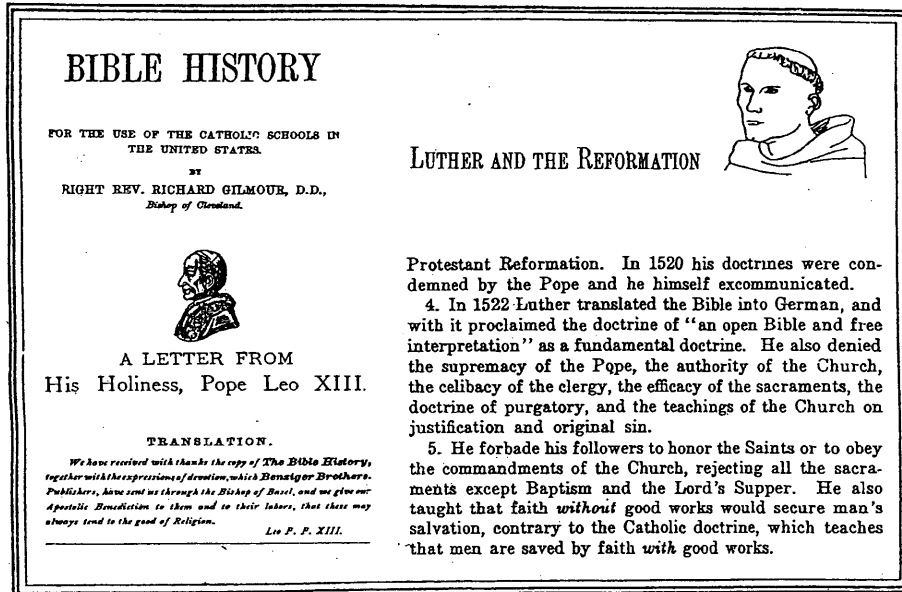
THE FORMULA OF FAITH

<p style="text-align: center;">EPHESIANS 2</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>	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; vertical-align: top;"> <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>τις καυχῆσθαι. 10 αὐτοῦ γὰρ 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 'previously prepared</p> <p>ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. - 'God in order that in them we might walk.</p> </td> <td style="width: 50%; vertical-align: top;"> <p>correct view: Grace + Faith = Salvation + Works</p> <p>corrupt view: Grace + Faith + Works = Salvation</p> </td> </tr> </table>	<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>τις καυχῆσθαι. 10 αὐτοῦ γὰρ 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 'previously prepared</p> <p>ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. - 'God in order that in them we might walk.</p>	<p>correct view: Grace + Faith = Salvation + Works</p> <p>corrupt view: Grace + Faith + Works = Salvation</p>
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1A. The Addition of Good Works:

1b. False concepts:

- 1c. Roman Catholicism: Good works are necessary for salvation which may be lost and restored through penance. Very telling is the official publication of the Roman church below, which clearly shows the difference between Protestantism and Roman Catholicism. The writer states that Luther, in addition to his many other errors, "taught that faith *without* good works would secure man's salvation, contrary to the Catholic doctrine, which teaches that men are saved by faith *with* good works." (italics in the original)



- 2c. Arminianism: Faith is man's gift to God, amounting to human work.
- 3c. Liberalism: Man is not totally depraved and perfectibility is possible through good works.
- 4c. Cultism: Every cult teaches that good works are a requirement for salvation.

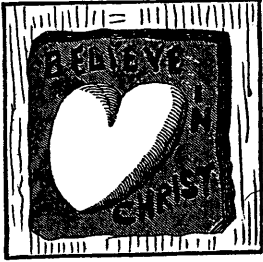
Incidentally, the characteristics of a cult are that they believe that membership to their group is necessary for salvation. They teach that good works are necessary to gain salvation, and they use the writings of their founders or teachers on an equal footing with that of the Bible. Where the two writings conflict, their religious books, such as the *Book of Mormon*, are given preference.

2b. The true view:

Rom. 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Romans 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.



Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

- 1c. Salvation is based on the work of Christ.
- 2c. Justification is by faith alone.
- 3c. True faith always manifests itself in good works.
"Man is saved by faith alone but the faith that saves is not alone." –Calvin

2A. The Lordship of Christ:

1b. The contemporary problem:

- 1c. 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*.
- 2c. The reasons for the position:
 - 1d. An attempt to eliminate shallowness in professions of faith.
 - 2d. An attempt to counter "easy-believism."
 - 3d. A failure to understand the various meanings of the designation "Lord."
 - 4d. A failure to understand the concept of discipleship.

2b. Lordship advocates:

- 1c. J. I. Packer:
Individuals must not just trust Christ as sin bearer . . . they must also deny themselves and enthrone him as Lord (*Evangelism and the Sovereignty of God*, 89).
- 2c. Walter Chantry:
"Practical acknowledgement of Jesus' Lordship, yielding to His rule by following is the very fibre of saving faith . . . Without obedience, you shall not see life! Unless you bow to Christ's scepter, you will not receive the benefits of Christ's sacrifice" (*Today's Gospel—Authentic or Synthetic?* 60).
- 3c. John R. Stott:
"It is as unbiblical as it is unrealistic to divorce the Lordship from the Saviorhood of Jesus Christ" (*Eternity*, Sept. 1959, 37).
- 4c. James Montgomery Boice:
Salvation through faith alone is "a defective theology." This kind of faith "is

directed to one who is a false Christ" (*Moody Monthly* Feb. 1986, 34, 36).

- 5c. A. W. Tozer:
He labels the view of salvation by faith alone "a notable heresy" and "a false teaching" (*I Call It Heresy!* 9, 19).
- 6c. John MacArthur:
Salvation is a transaction, "You give up all you have for all He has" (*Parables of the Kingdom*, 108).

"No one can come to Christ on any other terms than full commitment" (*The Gospel According to Jesus*. 197).

Below are some additional statements by MacArthur, taken from his book *The Gospel According to Jesus*, 1988, 28, 31, 135, 176:

No promise of salvation is ever extended to those who refuse to accede to Christ's lordship. Thus, there is no salvation except 'lordship salvation.'

Salvation is a gift, yet it costs everything.

Forsaking oneself for Christ's sake is not an optional step of discipleship subsequent to conversion: it is the *sine qua non* of saving faith.

So-called 'faith' in God that does not produce this yearning to submit to His will is not faith at all. The state of mind that refuses obedience is pure and simple unbelief.

- 3b. The crucial issue:

This writer has noted elsewhere:

It is difficult to conceive of amore crucial question in Christianity that this: What is the condition for salvation? What do I need to do to be saved? The answer that Paul gives to that question in Acts 16:31 is "Believe on the Lord Jesus Christ, and thou shalt be saved." Over one hundred times in the New Testament faith is mentioned as the only condition for salvation. Yet a controversy is raging in evangelical circles. Shrill voices are telling us that individuals are not genuinely saved unless they believe and submit. In other words, salvation is dependent on faith plus dedication. One cannot be a Christian, we are told, without being a disciple. ("Lordship Salvation: A Forgotten Truth or a False Doctrine?" Part II, *Faith Pulpit*, April/May 1989.)

- 4b. The biblical answers:

- 1c. Shallowness in profession:

- 1d. The Lord Himself told us to expect that when the Word is preached.
Matthew 13:3-9
3 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)

- 2d. There are numerous cases of unyielded believers in the N. T.:
 Revelation 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.

Revelation 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 Corinthians 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.

- 3d. Some who make a profession are not saved.
 1 John 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.

2c. Lordship in salvation:

- 1d. The term "Lord" may mean "sir"
 John 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"

Luke 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**.

- 2d. 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.

- 3d. It was concerning the deity of Christ that the Jews needed to change their minds.

Romans 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. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

- 3c. Discipleship and salvation:

- 1d. A disciple is a learner:

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:

- 2d. It costs nothing to be a believer; it costs everything to be a disciple:

Luke 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 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 costs **nothing** to enjoy the banquet of salvation. Lk 14:16-24
It cost **everything** to follow Christ as a disciple. Lk. 14:15-33

- 3d. There are scriptural examples of uncommitted, unsundered, though genuine believers:

2 Peter 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

COME
FOLLOW
ME



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	
2. Center:	Jesus as Savior	
3. Commencement:	Salvation	
4. Conception:	Born	
5. Concept:	Deliverance from	
6. Content:	Deliverance	
7. Course:	Believe	
8. Consequence:	Forgiveness	
9. Confirmation:	Life	
10. Commandment:	Invitation	
11. Company:	Unbelievers	

MK



4c. Salvation and "easy-believism":

Belief in Christ for salvation is not easy. The term "easy believism," no matter how it is used, is inappropriate.

1d. The person of salvation:
We ask people to believe an individual whom they have never seen.

2d. The content of salvation:
A person who died 2000 years ago supposedly took care of my situation today.

3d. The record of salvation:
We are asked to stake our eternal destiny on the contents of a book written by His friends.

4d. The crucial issue: Since faith in Christ is God's gift to us, we do not give anything to receive it.

5c. 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.

6c. Belief in Christ plus something else constitutes a false gospel:
Galatians 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.

Lordship salvation stands under the anathema of God.

3A. Salvation Without the Gospel:

1b. The Roman Catholic position:

An alarming development has taken place in recent decades both among Roman Catholics and so-called evangelicals.

It appears that the Catholic church believes that people can be saved without the gospel. John MacArthur, in his recent book *Hard to Believe* (2003) notes that the *Los Angeles Times* quoted Pope John Paul II saying, "All who live a just life will be saved, even if they do not believe in Jesus Christ and the Roman Catholic Church." The pope continued, "The Gospel teaches us that those who live in accordance with the Beatitudes, poor in spirit, the poor in heart, those who bear lovingly the sufferings of life will enter God's kingdom" (December 9, 2000).

John MacArthur espouses Lordship salvation even in his recent book, *Hard to Believe*: "Salvation is giving up your life and embracing His," p. 178; The gospel involves the understanding that Jesus Christ is Lord and that "He *needs* to be Lord" p. 187).

He is correct, however, in tracing the trends of Roman Catholicism:

**HARD TO
BELIEVE**

THE HIGH COST AND INFINITE VALUE
OF FOLLOWING JESUS

JOHN MACARTHUR



The pope is taking an inclusive view of salvation. Many people reject the biblical teaching that salvation comes only in response to faith in Jesus Christ. They insist that the heathen are saved if they just live good lives—if they're poor in spirit, pure in heart, and do what's right. As long as they are sincere, what they believe doesn't really matter.

This has been in the fabric of Roman Catholicism for centuries. That is why Catholic apologist Peter Kreeft, who wrote the book *Ecumenical Jihad* can say that there are Buddhists, Hindus, Confucianists, Muslims, atheists, and orthodox Jews in heaven: sincerity and goodness are the ticket to God's kingdom, not believing in the Christ of the gospel. Through innate goodness, they naturally reason themselves into a knowledge of God, please Him, and earn their salvation, whether they ever set eyes on a Bible in their lives or not. The pope, in his comment, simply affirmed what many Catholic theologians have long believed (*Hard to Believe*, 189-190).

2b. Billy Graham:

Regrettably, men like Billy Graham now also subscribes to the Roman Catholic doctrine of salvation apart from the gospel or Jesus Christ. Robert Kofahl has documented in the *Foundation* magazine, May-June 1997, pages 22-25, the strange position to which Dr. Graham prescribes. In an interview in answer to a question by Robert Schuller on his broadcast to the question, "Tell me, what do you think is the future of Christianity?" Dr. Graham says:

Well, Christianity and being a true believer—you know, I think there's the Body of Christ. This comes from all the Christian groups around the world, outside the Christian groups. I think everybody that loves Christ, or knows Christ, whether they're conscious of it or not, they're members of the Body of Christ. And I don't think that we're going to see a great sweeping revival, that will turn the whole world to Christ at any time. I think James answered that, the Apostle James in the first council in Jerusalem, when he said that God's purpose for this age is to call out a people for His name. And that's what God is doing today. He's calling people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing world, they are members of the Body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven.

(See a transcript of the television interview at the end of this outline. This author is in possession of this video, which may be ordered from Crystal Cathedral for a \$10 donation.)

Kofahl correctly deplores the turn toward Rome in recent years.

The doctrine that Dr. Graham expressed to Dr. Schuller is exactly what the Pope and the Ecumenical Institute in Rome have been teaching for years. This is the idea that any pagan, practicing idolatrous worship, having no slightest knowledge of the Bible, the gospel of grace, or the Person and name

and redeeming work of Jesus Christ—if he is a “good person” and if he is sincere in whatever he may believe—is automatically “redeemed” by the blood of Christ.

3b. Other evangelicals:

1c. John R. W. Stott:

John R. W. Stott is agnostic regarding the eternal fate of those who have never heard the gospel. He is against universalism but sees an implication in the “surprise” of the sheep and goats (Matt 25) that one is accepted or rejected by God based on good works (cited by Roland McCune, *Promise Unfulfilled*, 2004, 282).

2c. Leon Morris:

Morris also is agnostic about the fate of the heathens: “We do not know what the fate of those who have not heard the gospel will be” (“The Dreadful Harvest,” *Christianity Today*, May 27, 1991, 37).

3c. Charles Stanley:

In 2001, the noted Southern Baptist radio preacher, Charles Stanley, declared that God would not send to hell those who have never heard the gospel. “Would God send somebody to hell because they did not receive Jesus, whom they have never heard about, never had the privilege of knowing about? And my answer is: No, He would not” (“Reconciling God’s Love with His Justice,” In Touch Ministries, July 31, 2001).

It is best to insist with careful students of the Bible that Jesus Christ is the only way and without Him there is no salvation. Stanley Ellisen addresses the lostness of the pagans in biblical fashion. He covers the subject with four main points:

1. Salvation is exclusively in God through Jesus Christ.
2. Christ is the world’s only Savior.
3. Christ is a world-wide Savior.
4. God gives further light to those who respond positively to His revelation in nature.

“God has given all men the light of creation, providence, and conscience, each of which testifies to the existence, power, and glory of God. To those who acknowledge and seek Him, He sends the light of the gospel.” (Stanley E. Ellisen, “Are Pagans Really Lost?” *Conservative Baptist*, Spring 1983, 6-9).

Billy Graham Believes Catholic Doctrine of Salvation Without Bible, Gospel, or Name of Christ

By Robert E. Kofahl, Ph.D

Television interview of Billy Graham by Robert Schuller. Part I, an approximately 7-minute-long broadcast in Southern California on Saturday, May 31, 1997. The following is an exact transcript of an excerpt close to the end of this broadcast.*

Schuller: Tell me, what do you think is the future of Christianity?

Graham: Well, Christianity and being a true believer—you know, I think there's the Body of Christ. This comes from all the Christian groups around the world, outside the Christian groups. I think everybody that loves Christ, or knows Christ, whether they're conscious of it or not, they're members of the Body of Christ. And I don't think that we're going to see a great sweeping revival, that will turn the whole world to Christ at any time. I think James answered that, the Apostle James in the first council in Jerusalem, when he said that God's purpose for this age is to call out a people for His name. And that's what God is doing today. He's calling a people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing world, they are members of the Body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven.

Schuller: What, what I hear you saying that it's possible for Jesus Christ to come into human hearts and soul and life, even if they've been born in darkness and have never had exposure to the Bible. Is that a correct interpretation of what you're saying?

Graham: Yes, it is, because I believe that. I've met people in various parts of the world in tribal situations, that they have never seen a Bible or heard about a Bible, and never heard of Jesus, but they've believed in their hearts that there was a God, and they've tried to live a life that was quite apart from the surrounding community in which they lived.

Schuller: [R. S. trips over his tongue for a moment, his face beaming, then says] I'm so thrilled to hear you say this. There's a wideness in God's mercy.

Graham: There is. There definitely is.

*Television Interview of Dr. Graham by Dr. Schuller continued:
Part II was broadcast on Sunday, June 8.*

*The following is an accurate transcription of a segment.**

Schuller: You knew....Fulton Sheen. You knew these men. Your comments on both of these men [Fulton Sheen and Norman V. Peale].

Graham: The primary way of communicating is to live the life, let people see that you're living what you proclaim.... [comments on his friendship and conversations with Fulton Sheen] I lost a very dear friend, and since that time, the whole relationship between me and my work, and you and your work, and the Roman Catholic Church has changed. They open their arms to welcome us and we have the support of the Catholic Church almost everywhere we go. And I think that we must come to the place where we keep our eyes on Jesus Christ, not on what denomination or what church or what group we belong to.

*Some Historical Background for Understanding
Billy Graham's Shocking Profession of
Roman Catholic Style Universalism in 1997:*

Billy Graham's first great city-wide evangelistic campaign was held in Los Angeles in 1949. At that time he made a public promise that he would never have any theological modernists (theological liberals) on his platform. Dr. Graham's first evangelistic campaign in England was held in the summer of 1954. On that tour he was accompanied by Dr. John Sutherland Bonnell, the pastor of the First Presbyterian Church in New York City. Dr. Bonnell was also the president of the Ministerial Association of New York City, which was dominated by modernist ministers and churches. On Dr. Graham's British tour Bonnell was working to persuade him to hold a campaign in New York in 1956 under the auspices of the liberal Ministerial Association. During that time a group of Bible-believing pastors and laymen sent Dr. Graham in England a telegram asking him to hold an

evangelistic series in New York City sponsored by "a committee of twice-born men."

On his return to the States, Dr. Graham announced that he would come to New York in 1956 sponsored by the Ministerial Association of New York City. The committee of Bible-believing men sent a delegation to Dr. Graham begging him not to confuse the line between the gospel of grace and the false gospel of the modernist churches represented in the Ministerial Association. Graham turned a deaf ear to them, and came to New York with the requirement that all churches should be invited to participate in the campaign. In that campaign, the Billy Graham Association trained counselors sent from all sorts of churches, including the Roman Catholic Church. The policy was established of directing each inquirer during the campaign to his or her home church. Some Protestants were sent to modernist churches. Roman Catholics were directed back to the priest of the Roman church nearest to their home address. This policy of cooperation with the Roman Church continues to this day.

Dr. Graham has received honors from Roman Catholic circles, including an honorary degree from a Catholic college. In his last campaign in the British Isles, two leading prelates in the Roman Catholic Church in England sent out pastoral letters encouraging Catholics to attend the Graham meetings. One of these prelates explained to his parishioners that "Billy Graham knows our limits." That is, the Roman Church can count on him not to touch on any theological doctrines that contradict official Romanist teachings. Thus Dr. Graham will not explain that a sinner trusting in the Lord Jesus Christ for forgiveness of sins and eternal life must give up any trust he might have in any other object of faith; that he or she must trust in the Person, Jesus Christ, and Him alone, not trusting in Mary or saints, rejecting any trust in the sinner's good works or religious observances, relying totally on His perfect work of redemption, a substitutionary atonement on the cross, taking the sinner's place under the judgment of God and receiving in His body the total punishment for sin that the sinner deserves, and through repentance and faith receive the perfect righteousness of Christ, imputed by God to the believer, that makes the sinner forever acceptable to a holy God, and immediately a possessor of the gift of eternal life that cannot be forfeited or lost, kept by the power of God throughout all eternity. If Billy Graham were to preach this biblical and complete doctrine of salvation, he would at once lose the support of the Roman Catholic leaders. Multitudes of Roman Catholics would be warned and frightened from attending Billy Graham meetings.

The doctrine that Dr. Graham expressed to Dr. Shuller is exactly what the Pope and the Ecumenical Institute in Rome have been teaching for years. This is the idea that any pagan, practicing idolatrous worship, having no slightest knowledge of the Bible, the gospel of grace, or the Person and name and redeeming work of Jesus Christ—if he is a "good person" and if he is sincere in whatever he may believe—is automatically "redeemed by the blood of Christ." This false doctrine of salvation was clearly and explicitly asserted and defended in debate

about four years ago on radio stations KABC and KBBT by Father Vivian Benjlma, then Director of the Office for Ecumenical and Interdenominational Affairs of the Archdiocese of Los Angeles, who just returned from a year's study at the Ecumenical Institute. It is the official teaching of the Roman Church.

The Billy Graham Evangelistic Association was the primary force for the founding of the Lausanne World Evangelism Conferences back in the 1980s. Especially in recent years these conferences have called on all churches, including the modernist ecumenical churches of the World Council of Churches and the Roman Catholic Church to cooperate with the evangelical churches in evangelizing the world for Christ. At Amsterdam '86, billed as a "school for evangelists" and sponsored by the Billy Graham Evangelistic Association, Graham revealed his ecumenical, inclusivist approach to worldwide evangelism. In the final press conference, Dr. Graham was asked by Dennis Costella, a news correspondent for *Foundation* magazine, how he could justify this melding together of such a disparate crowd of theologically disunited religious groups. Dr. Graham responded, "Evangelism is about the only word we can unite on. ... Our methods would be different and there would be debates over even the message sometimes, but there is no debate over the fact that we need to evangelize. ... I think there is an ecumenicity here that cannot [be gotten] under any other umbrella." Therefore, he averred, all the churches must be willing to disagree even on the question of what the Christian message to the world is.

More recently, in the spring of 1994, a group of both evangelical and Roman Catholic leaders signed a document called "Evangelicals and Catholics Together" (ECT). This document asserts that there is one Church (including both Protestant and Roman churches), that, therefore, they must work together in evangelizing the world for Christ, and agree that there will be no sheep-stealing, that is, proselytizing of members of one church to depart and join another church. ECT dismayed multitudes of Christians and elicited vigorous criticism from many Christian circles.

There can be little question that Dr. Billy Graham during almost forty years laid the major foundation for ECT. Where will the Billy Graham Evangelistic Association go in the future? Will the leadership that succeeds the founder continue down the same perilous path of compromising and diluting biblical truth until we arrive at total syncretism and universalism? May God forbid and warn His people!

* Robert E. Kofahl, Ph.D. and the Rev. Harold L. Webb certify the accuracy of the transcripts from Parts I and II, respectively, of the televised interview of Dr. Billy Graham by Dr. Robert Shuller.

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



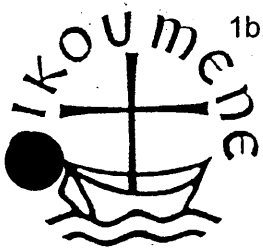
Salvation and the Gospel: The Honest Delivery of the Message

1A. Introduction:

Each time that I teach the doctrine of salvation, I give a quiz to test my students' understanding of the Gospel. I ask them to imagine that they are in a hospital room, calling on an unbeliever who is at death's door. The students have time for only twenty-five words to communicate the Gospel. After the 25th word, the patient has passed away. What would the students say in this situation? Are they able to express the Gospel so concisely that if the mortally ill person responds properly, he is saved? Do the students comprehend the Gospel sufficiently to put the saving message in these few words? We will return to the students and their quiz shortly.

Christ issued a comprehensive command to believers: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Let us note (1) what the Gospel is not, (2) what the Gospel is, and (3) how we can accurately communicate it.

2A. What the Gospel is not:



1b. The World Council of Churches

The World Council of Churches declared in Nairobi at its Fifth Assembly that the Gospel "always includes" "the responsibility to participate in the struggle for justice and human dignity, the obligation to denounce all that hinders human wholeness" (*Christianity Today*, January 2, 1972, 12). Is this the Gospel?

2b. Evangelist Leighton Ford

A few years ago, Evangelist Leighton Ford held a crusade in Des Moines. He was introduced to the audience as "the preacher of the two-legged Gospel." The Gospel, according to Ford, similar to the WCC position, must include the salvation of the individual as well as the salvation of society. Is this the Gospel?



3b. Robert Schuller

Robert Schuller, of Crystal Cathedral fame, asserts that "the Gospel of Christ must be proclaimed as salvation from shame to glory, from self-doubt and self-condemnation to self-confidence and self-affirmation." Schuller further maintains that "the Gospel of Jesus Christ can be proclaimed as a theology of self-esteem" (*Self-Esteem: The New Reformation*, 161, 47). Is this the Gospel?

4b. John MacArthur

John MacArthur, in his controversial book, *The Gospel According to Jesus*, writes that "the call to Calvary must be recognized for what it is: a call to discipleship under the Lordship of Jesus Christ" (30). "The gospel Jesus proclaimed was a call to discipleship. . ." (21). The essence of saving faith is "a complete resignation of self and absolute submission. . ." (153). Is this the Gospel?

Self
Esteem
New Reformation
Robert H.
Schuller

3A. What the Gospel is:

1b. The term "the gospel:"

The Greek word *euangelion*, translated as Gospel, means "good news." But the question needs to be asked: good news about what? The New Testament uses the term Gospel in several different ways:

1c. The Gospel can be good news about people.

Paul wrote that Timothy brought good news, literally a gospel, about the steadfast walk of the saints in Thessalonica.

1 Thessalonians 3:6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

2c. The Gospel of the kingdom:

The New Testament further makes reference to the Gospel of the kingdom. In the Gospel of Matthew the word *euangelion* is used primarily of the Gospel of the kingdom (Mt. 31-2; 4:17; 10:5-7), that is, the good news that the Messiah would arrive and set up His kingdom as predicted in the Old Testament. At Christ's first coming the nation of Israel officially rejected His bonafide offer of the kingdom. However, the gospel of the kingdom will be proclaimed once again during the tribulation period (Mt. 24:14), just prior to Christ's return to set up the Davidic, millennial kingdom.

3c. The Gospel of grace:



The third usage of the term *euangelion* is that of "the gospel of the grace of God" (Acts 20:24): "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

M'Clintock and Strong correctly observe that: this term is used "because of God's free love and goodness and when truly and faithfully preached, is accompanied with the influence of the divine Spirit." (*Encyclopedia of Biblical, Theological, and Ecclesiastical Literature*, III, 392).

This Gospel is described in detail in the epistles but is defined by Paul in 1 Corinthians 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; And that he was buried, and that he rose again the third day according to the scriptures:" What is the gospel which Paul preached and every believer is to proclaim? As one writer succinctly puts it: "The good news is that Christ died for sins and arose from the dead" (Cocoris, *Evangelism: A Biblical Approach*, 60). A helpful analysis of the elements of the Gospel in 1 Corinthians 15:3-4 is given by Ryrie. He notes that,

"The Gospel is the good news about the death and resurrection of Christ. He died and He lives—this is the content of the Gospel. The fact of Christ's burial proves the reality of His death. . . He actually died and died for our sins. . . The inclusion of a list of witnesses proves the reality of His resurrection" (*So Great Salvation*, 30).

The Gospel then is good news about Christ, that He died for us and that He was raised again. It is the "Gospel of the grace of God" in which He offers the sinner the gift of eternal life. The sinner simply needs to believe on the Lord Jesus Christ (Acts 16:31) and God will graciously grant eternal life and all the blessings this entails (Ephesians 1:3).

2b. The truth of the Gospel:

1c. In the ministry of the Apostle Paul:

Robert H. Mounce has well-stated the importance of the Gospel in Paul's ministry:



Paul's ministry was distinctively that of the propagation of the gospel. Unto this gospel he was set apart (Rom 1:1) and made a minister according to the grace of God (Eph. 3:7). His special sphere of action was the gentile world (Rom. 16:16; Gal. 2:7). Since Paul accepted the gospel as a sacred trust (Gal. 2:7), it was necessary that in the discharge of this obligation he speak so as to please God rather than man (I Tim. 2:4). The divine commission had created a sense of urgency that made him cry out, "Woe to me if I do not preach the gospel" (I Cor. 9:22,23). No sacrifice was too great. Eternal issues were at stake. Those whose minds were blinded and did not obey the gospel were perishing and would ultimately reap the vengeance of divine wrath (II Cor. 4:3; II Thess. 1:9). On the other hand, to those who believed, the gospel had effectively become the power of God unto salvation (Rom. 1:16). (*Baker's Dictionary of Theology*, 256).

2c. In the experience of the church:

Mounce well summarizes the importance of the Gospel in the ministry of the church:

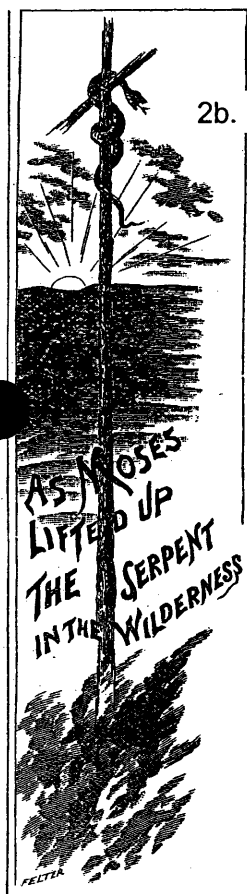
This gospel is power (Rom. 1:16). As an instrument of the Holy Spirit it convicts (I Thess. 1:5) and converts (Col. 1:16). It cannot be fettered (II Tim. 2:9). Although it is good news, it is strenuously opposed by a rebellious world (I Thess. 2:2). Opposition to the message takes the form of opposition to the messenger (II Tim. 1:11, 12, Philem. 13). Yet those who proclaim it must do so boldly (Eph. 6:19) and with transparent simplicity (II Cor. 4:2)—not with eloquence lest the cross of Christ be robbed of its power (I Cor. 1:17). To those who refuse the gospel it is both foolishness and a stumbling block (I Cor. 1:18ff.), but to those who respond in faith it

roves itself to be "the power of God unto salvation" (Rom. 1:16).
(*Baker's Dictionary of Theology*, 257).

3A. How to Present the Gospel:

1b. The centrality of the Gospel:

Nothing is more central o the Christian faith than the Gospel. Nothing is more crucial to the sinner's salvation than the Gospel. We dare not divide the Gospel into a social gospel to reform society and a saving gospel to redeem sinners, as the WCC and Leighton Ford are doing. We dare not divest the Gospel of the concept of human sin necessitating the death of Christ, as Schuller is doing. We dare not distort the Gospel by confusing salvation and sanctification and making submission to the Lordship of Christ a prerequisite for salvation, a "*sine qua non* of saving faith" (135) as MacArthur is doing.



2b. The communication of the Gospel:

Let us return once more to the theology quiz I have to my students (an idea originating in Dr. Ryrie's theology class). Some clever student will normally quote John 3:16, which, with its 25 words, is within our limit. However, this answer does not count. The assignment was that the student put the Gospel in his own words. Several students usually present their message something like this: "Jesus Christ gave His life for you. If you accept Him as your Savior He will save you." This answer is good but not good enough. I am afraid our failing friend does not have much of a chance. Lacking in this presentation is the first element of a clear Gospel presentation. The three ingredients of a complete and yet concise presentation of the gospel are (1) the human problem, (2) the divine provision and (3) the personal procurement. There is no salvation without the realization of the **human problem**. The recipient of the Gospel message needs to be made aware of his sinful and lost condition. Next he needs to be informed about the **divine provision**. The bad news is that man is lost and totally unable to come to God on his own merit. The good news is that God has provided a Savior. Christ died for sinners. He is their substitute, bearing the penalty for human sin. Finally, the unsaved individual must be told about the **personal procurement** of salvation. It is good to know that Christ tasted death for every man (Hebrews 2:9). But the fact that the Savior died for all does not imply that all are automatically saved. The sinner needs to appropriate personally this salvation. Biblically, the individual needs to believe or trust. He needs to receive the gift of salvation freely offered to all.

3b. The condensation of the Gospel:



After I analyze some of my students' answers in light of the three basic ingredients of the Gospel presentation, I present them with my idea how, in twenty-five words or less, the Gospel presentation can be made to include the human problem, the divine provision and personal procurement:

“Friend: You have sinned.
 But Christ died for sinners
 and rose again.
 Trust Him alone
 and He will save you eternally.
 Do it now!

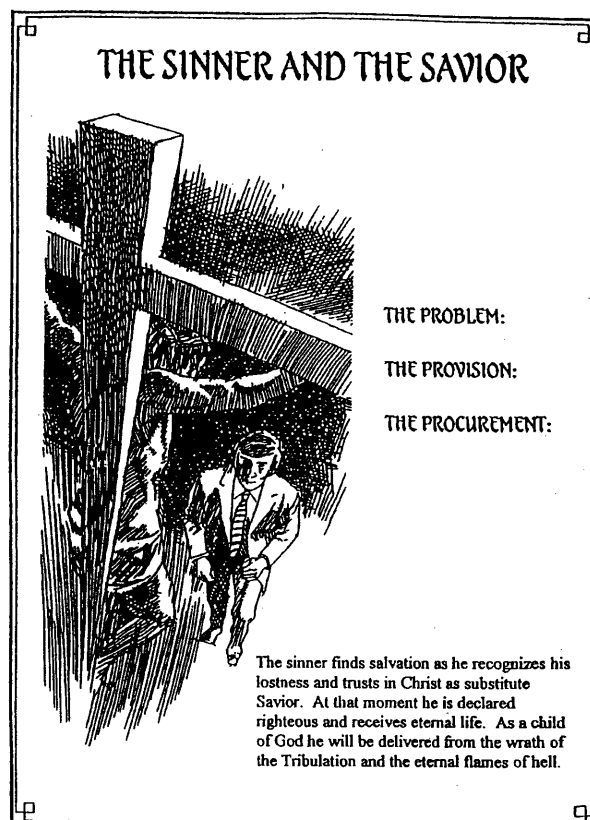
This, in a nutshell, is a valid Gospel presentation. It includes, as any offer of the Gospel should, information and an invitation. The sinner needs to know why he should be saved, who can save him and how he can be saved.

Do we really know the Gospel? Theological training, helpful as that may be, is not necessary for a clear and comprehensive communication of the Gospel. Sir Robert Anderson, with a fine balance, underscores the qualifications of those who would be Gospel witnesses:

What God wants in those whom He will put in trust with the gospel, is not that they shall be polished and educated gentlemen, much less that they shall be coarse and ignorant boors; not that they shall be skilled in dogmatic theology, much less that they shall be unlearned in doctrine; not that they shall be brilliant and eloquent, much less that they shall be ungifted and dull. All He seeks is a fitting instrument upon whom the power of Christ can rest, and empty earthen vessel that He can fill with His priceless treasure.” (*The Gospel and Its Ministry*, 6-7).

Our responsibility is to preach the Savior and proclaim pardon and peace to every creature. All of us can do this. All of us should do this. All of us should do it more. As we are faithful to the Master’s mandate we can expect the Spirit to empower us and the sovereign Lord to give the increase.

(The above material is an amplification of the author’s article “Do We Really Know the Gospel?” in the *Faith Pulpit*, February 1993.)





think . . .

death of an ordinary man could accomplish nothing for anyone else, but the death of the spotless Son of God accomplished everything by paying the price for the sins of the whole world (John 1:29). Now because of what Christ has done on the cross you have been made savable, for the holiness of God has been satisfied by the death of His Son, Jesus Christ, so now think . . .

About Yourself.

God has made you savable but are you saved? If you can't truthfully say "yes", then listen to how you can be saved. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). That is all God asks you to do, and 150 times in the New Testament He offers salvation to you on the simple, single ground of believing that what Jesus Christ accomplished was done for you.

But, you say, surely there is something that I must do? What could you do, my friend, that would build up enough merit to make you presentable to a holy, infinitely righteous God? If you worked all your

About God.

Do you realize, dear friend, that God is absolutely holy and do you know what this means? It means that God cannot look upon sin, and that He, because of His holiness, can never take a sinner stained with sin to His spotless heaven. Since "all have sinned, and come short of the glory of God" (Romans 3:23) there is no possibility of our going to heaven as we are. God is righteous and just, and since He is, He must demand death as the penalty for sin, "for the wages of sin is death" (Romans 6:23). You cannot escape these truths about God; but, thank God, there is another side to the picture, so won't you with me think . . .

About Christ.

The Lord Jesus Christ was sent to this earth by God's love to die on the cross for your sins. God's love was so great that it could not rest until He had paid the full price for your sins even though it meant the death of His own Son. The

life, still your sin, yes, even one sin, would be enough to keep you out of heaven. The Bible says that "by grace are ye saved through faith . . . not of works" (Ephesians 2:8,9).

God is satisfied with what Christ did on the cross in payment for your sin. The question is, are you satisfied? Oh, think earnestly about this question, and if you are not absolutely certain that you are saved, make it certain in your own heart right now by simply accepting the salvation which God has provided in the Person of the Lord Jesus Christ. Trust Him now as your Saviour. "Him that cometh to me I will in no wise cast out" (John 6:37).

Charles C. Ryrie

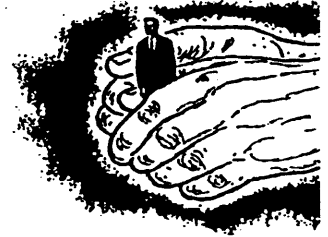
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Salvation and Eternity: God's Heroic Determination for Man's Security

1A. The Central Question:

Can a true believer ever lose his salvation by either Sinning or ceasing to believe or in any other way?



2A. The Historical Problem:

1b. The teachings of Calvin:

John Calvin (1509-1564), the Swiss Reformer, emphasized in his teaching the sovereignty of God. His followers set up the so-called 5 points of Calvinism or **T-U-L-I-P**:

1. Total depravity
2. Unconditional Election
3. Limited Atonement
4. Irresistible Grace
5. Perseverance of the Saints



In his famous *Institutes of the Christian Religion* (1536) he systematized biblical truth and taught forcefully the perseverance of the saints. The Westminster Confession of Faith expresses clearly the Calvinistic viewpoint: "they whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end and be eternally saved" (Chapter XVII, Section 1).

2b. The teachings of Arminius:

James Arminius (1560-1609) was trained in strict Reformed theology, but he weakened in his position while a professor at the University of Leiden in Holland. His system, known as Arminianism, taught that man is not totally depraved, that he cooperates with God in salvation and that a believer may lose his salvation. Arminius admitted: "I never taught that a true believer can either totally or finally fall away from the faith and perish; yet I will not conceal that there are passages of Scripture which seem to me to wear this aspect" (*Works*, I:254).

3A. The Contemporary Denials:

1b. The Roman Catholic position:

Mortal sin removes man from grace. Salvation depends on continued obedience.

2b. The Lutheran position:

Salvation is contingent upon man's continued activity of faith.

3b. The Arminian position:

Salvation depends on man's will to believe and his good works. Since man generates the faith to salvation, if he ceases to believe, he loses his salvation. (For an illustration of the Arminian position, see the last page of this outline.)

4A. The Crucial Distinction:

1b. Assurance:

Assurance is what man knows.

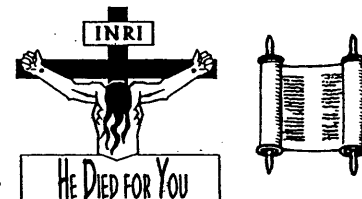
Every believer is saved, but not everyone is sure; every believer is secure, but not sure.

2b. Security:

Security is based upon what God does.

To put it differently:

- security is based on the *work* of God: the blood of Christ.
- assurance is based on the *word* of God: belief in Christ.



The Council of Trent (1546) declared that "The believer's assurance of pardon for his sins is a vain and ungodly confidence."

Cardinal Bellamy called assurance "a prime error of the heretics."

3b. Scriptures:

1c. Saints in the OT:

Job knew he was saved:

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:

2c. Saints in the NT:

John said we could be sure of our salvation:

1 John 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.

5A. The Biblical Proof:

Basically security is based on the grace of God and the fact that eternal life is a gift and it is eternal. When a person believes in Christ, he is brought into a relationship with the Godhead that assures his salvation is secure. Of course, this is true only of born again people. There are those who profess but do not possess life. Sometimes we can make a reasonably sure judgment as to whether an individual only professes or actually possesses eternal life. Sometimes we cannot. But the regenerated person's salvation is secure because of that relationship to God which he has through faith (Charles C. Ryrie, *Basic Theology*, 1986, 330).



Abundant proof may be adduced from the Scriptures for eternal security. We will be selective for the sake of time and space. We will highlight two works by each member of the Trinity which guarantee our salvation.

1b. The work of God the Father:

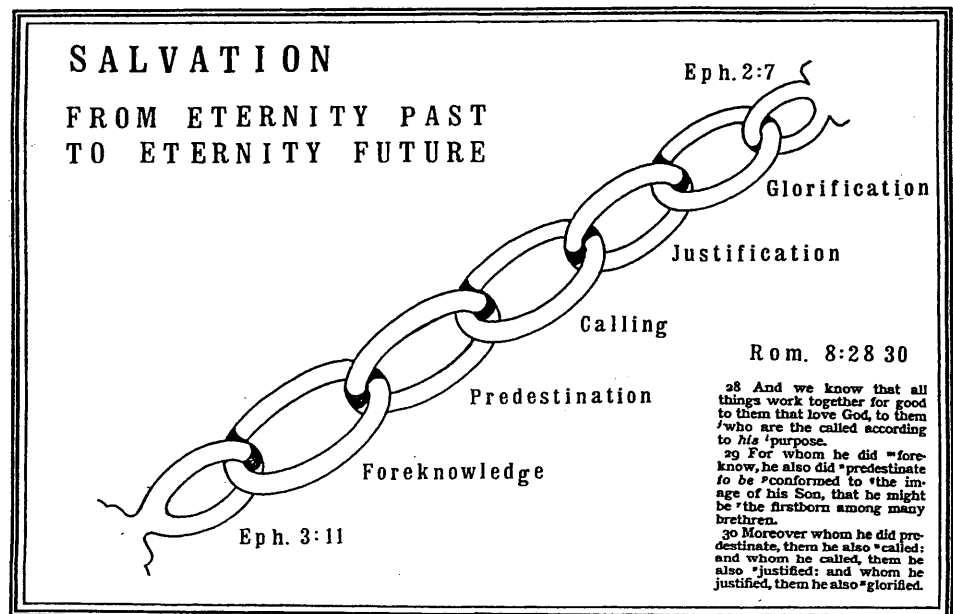
1c. The purpose of the Father:

It is God's purpose to glorify those whom He has made the special objects of His favor.

1d. The span of salvation:

It is interesting to note that one of the key passages on eternal security, Romans 8, commences with **no condemnation** and concludes with **no separation**.

Romans 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. 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. 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.



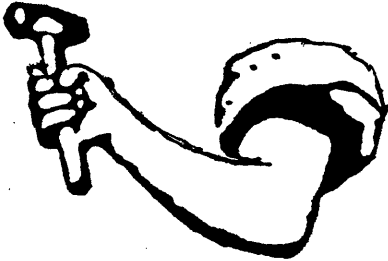
2d. The strength of security:

Romans 8:31-39 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.

- 1e. There is no chance that God is against us: v. 31.
- 2e. There is no charge because God is the justifier: vs. 33-34.
- 3e. There is no change in God's love: vs. 35-39.

2c. The power of the Father:



While "the perseverance of the saints" emphasizes man's part, it is actually God who perseveres. His infinite power keeps the believers secure.

1d. The power:

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

2d. The promise:

Even if the time should come in a Christian's life that he can no longer believe, God's promise is clear.

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

Other passages speak equally forcefully about God's keeping power. Jude says that "he is able to keep you from falling" (v. 24) and Matthew 18:14 teaches that God is not willing that even one should perish. The syllogism would be thus:

God is able to keep us (Jude 24).

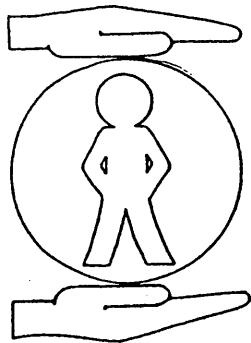
God wants to keep us (Matt. 18:14)

Therefore God will keep us (Perry Lassiter, *Once Saved. . . Always Saved*, p. 34).

2b. The work of Christ the Son:

1c. The promise of the Son:

Perhaps the strongest proof-text for eternal security is John 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. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Our Lord said that we are secure in His hand as well as in the Father's hand and that no one can remove the believer from the safe position. The "no one" would apply to the individual himself. An old, sweet Christian saint was asked whether she was not afraid that she might some day slip out of the Father's hand. "No," she replied, "because I am part of His hand."

2c. The prayer of the Son:



A two-fold aspect of Christ's prayer assures us of our salvation. Christ in his intercession prays in a preventive ministry (John 17) and in his advocacy prays in a curative ministry (1 John 2:1). Dr. Ryrie has well stated the case for the intercession of the Son:

"His prayer in chapter 17 illustrates the preventive aspect. There He prayed that we might be kept from the evil one (v. 15), that we would be sanctified (v. 17), that we would be united (v. 21), that we would be in heaven with Him (v. 24), and that we might behold His glory (v. 24). Because of His unceasing intercession for us He is able to save us completely and eternally (Heb. 7:25)." (*Basic Theology*, p. 331).

In verse 24, Christ prays that we would be with Him in heaven. In John 11:42 Christ assures us that His prayers are always heard by the Father. 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, that we will be with Him forever in glory will surely be answered.

Christ secured our salvation by His provision on the cross. When He cried, "It is finished" (John 19:30) He meant His death paid for sin in full. All we can do is accept His salvation, but we cannot add to His salvation. But Christ also secured our salvation, as we have seen by His prayers.

Hebrews 7:24-25 But this man, because he continueth ever, hath an unchangeable priesthood. 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.

As the unchanging and unchangeable Priest, Christ is praying for us. Therefore, He can save us to the uttermost—that is completely, totally, eternally!

3b. The work of the Holy Spirit:

Every believer has residing in him the Holy Spirit. Christ promised that He would abide with us forever (John 14:16). Two ministries of the Spirit especially relate to our eternal security, the earnest and the sealing of the Spirit.

**Shall
NEVER
Perish**

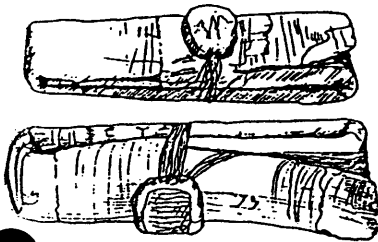
1c. The earnest of the Spirit (2 Cor. 1:22; 5:5; Eph. 1:14)

Charles Ryrie stresses well the significance of the earnest in relation to the believer's security:



The principal idea in the earnest is pledge. The presence of the Holy Spirit in the believer's heart is the pledged guarantee on the part of God that he will receive all the promised future blessings of his salvation. The fact that God gives the earnest of the Spirit binds Him to complete fully the salvation which He has begun in the heart. Even in human affairs, once earnest money has been given, the purchaser is pledged to go through with a transaction. What a sure guarantee is the presence of the Spirit, God's earnest, that He will never fail any of His promises connected with our salvation! (*The Holy Spirit*, 26)

2c. The sealing of the Spirit:



Ephesians 1:13-14 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.

2 Corinthians 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.

Lewis Sperry Chafer, commenting on these two passages, observes:

Nothing could be more final than this. The Spirit Himself is the seal. His blessed presence in every true child of God is the divine mark of ownership, purpose and destiny. The Spirit Who was sent to abide in us will not withdraw. He may be grieved, or quenched (resisted), but He abides. This He does as the divine guaranty that there shall be no failure in any purpose of God and the sealed one will reach his eternal glory and the eternal blessedness of 'the day of redemption.' (*Salvation*, 125)

6A. The Sinning Believer:

The Bible teaches eternal security, but sometimes a problem arises with this teaching. Some individuals get the impression that they can sin with impunity and immunity.

Dr. Lewis Sperry Chafer, founder and first president of Dallas Theological Seminary, in his excellent little volume on salvation, asks the question, "Does not the doctrine of security license people to sin?"

His response to that frequently asked question is worth repeating: Biblically, No; Experimentally, No. There is no greater incentive to holiness of life than to know one's own eternal position in Christ Jesus. It is, according to the Bible, God's superlative appeal for true Christian living. To the question, "Shall

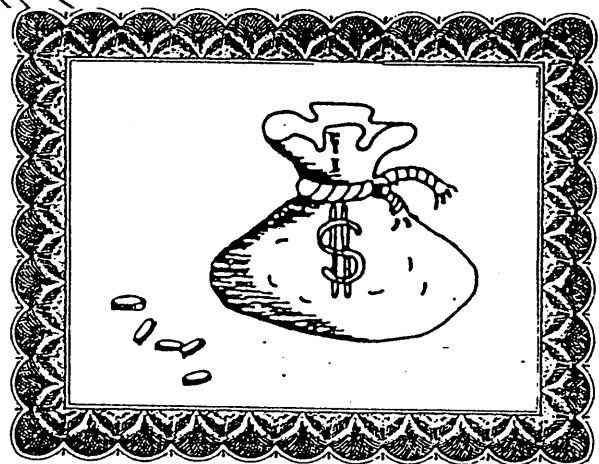
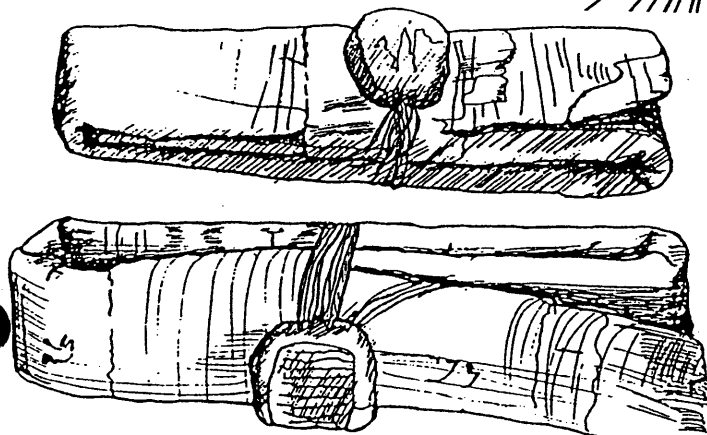
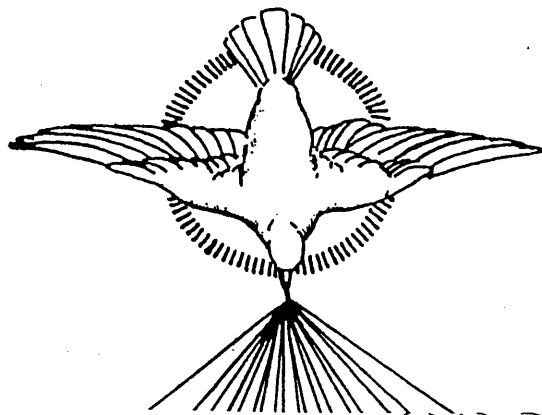
we continue in sin that grace may abound?" the unregenerate would answer "yes"; for that would be the voice of the fallen nature: but the regenerate will answer, "God forbid." To claim that teaching the doctrine of security will license people to sin is to ignore the mighty revelations of the believer's positions and the effect of these upon the life. It is to ignore the fact of the new divine nature which indwells each child of God. It is to ignore the new dispositions and tendencies flowing out of that new life. It is to ignore the imparted energy of God, "for it is God which worketh in you both to will and to do of his good pleasure." It is to challenge every revelation concerning God's plan of dealing with His child. (*Salvation: A Clear Doctrinal Analysis*, Grand Rapids: Zondervan, 1982, 81).

The Word of God is clear that a believer will never lose his salvation, but if he persists in sinning he will lose much nonetheless:

- 1b. He can lose fellowship (1 John 1).
- 2b. He can lose joy (Ps. 51:12).
- 3b. He can lose rewards (1 Cor. 3:11-12).
- 4b. He can lose his health (1 Cor. 11:30).
- 5b. He can lose his life (1 Cor. 11:30).


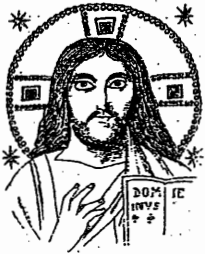

(G. Michael Cocoris, "The Doctrine of Eternal Security," *Biblical Research Monthly*, April/May 1982, 10.)

A believer cannot lose his salvation but that is not an endorsement or an encouragement to sin. Sin will lose fellowship but not relationship, rewards but not redemption.

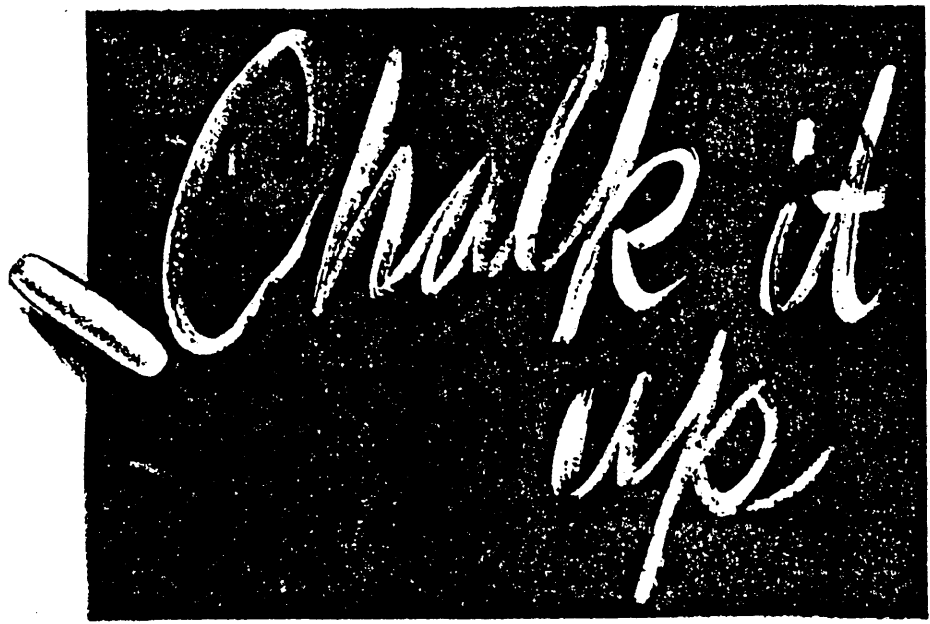


THE SOVEREIGN GOD AND ETERNAL SECURITY

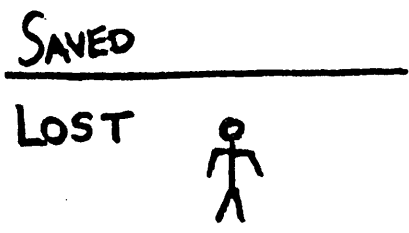
(SIX SUPPORTS FOR THE SINNER'S SECURE SALVATION)

MEMBER OF THE GODHEAD	THE WORK	SCRIPTURAL SUPPORT
<p style="text-align: center;">THE FATHER</p> 	<p style="text-align: center;">THE FATHER'S PLAN</p> <p style="text-align: center;">THE FATHER'S POWER</p>	<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>
<p style="text-align: center;">THE SON</p> 	<p style="text-align: center;">THE SON'S PRAYER</p> <p style="text-align: center;">THE SON'S PROMISE</p>	<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>
<p style="text-align: center;">THE HOLY SPIRIT</p> 	<p style="text-align: center;">THE EARNEST OF THE SPIRIT</p> <p style="text-align: center;">THE SEALING BY THE SPIRIT</p>	<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>

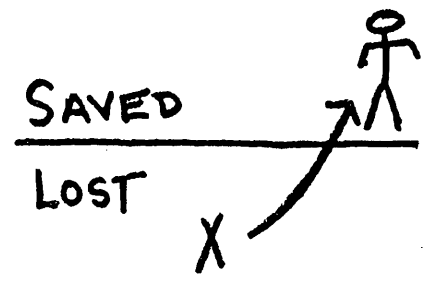




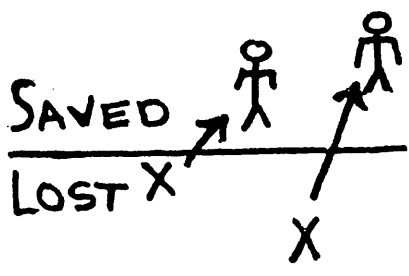
An Arminian illustration, teaching the possibility of losing one's salvation:



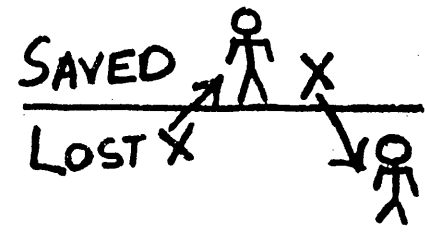
Idea 1: Each person in the world is lost apart from Christ.



Idea 2: The "new birth" experience is the crossing of the line from "lost" to "saved."



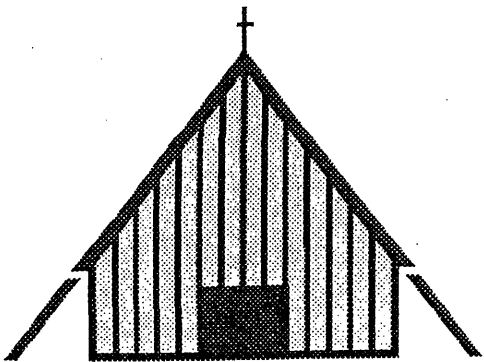
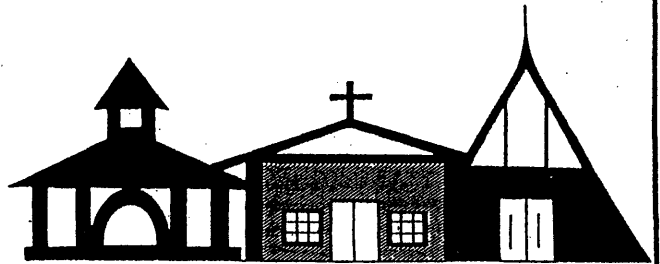
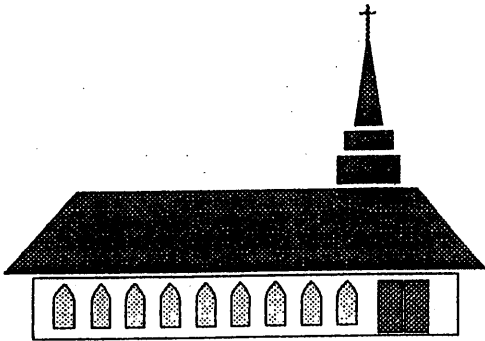
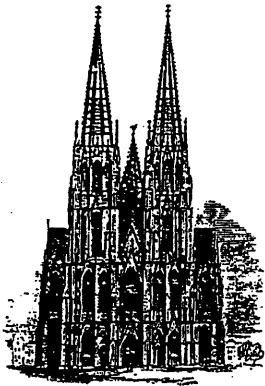
Idea 3: For some people the change is less conspicuous than for others.



Idea 4: A line that can be crossed can also be recrossed

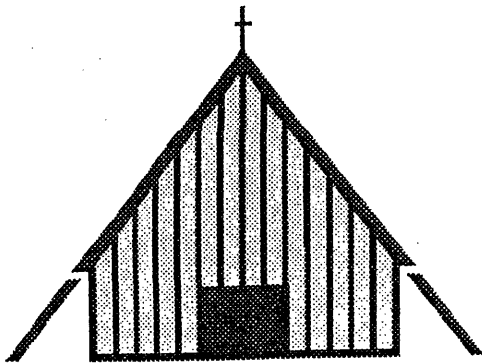
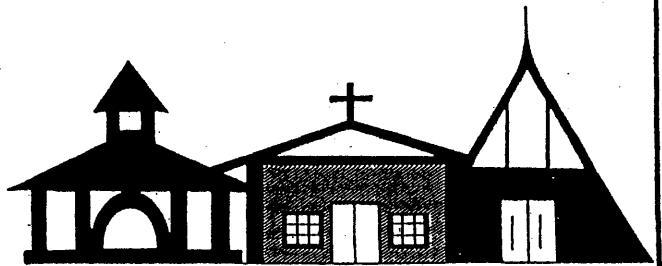
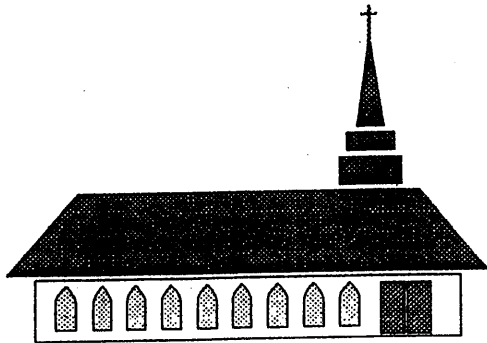
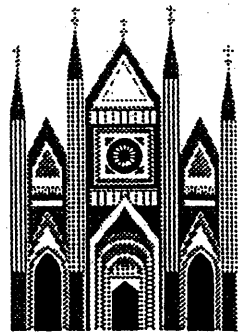
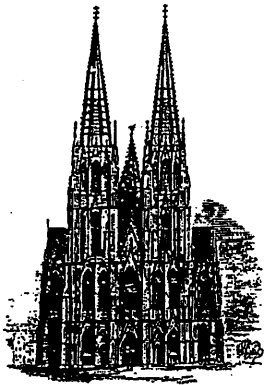


The Truth about the Church



Manfred E. Kober, Th.D.

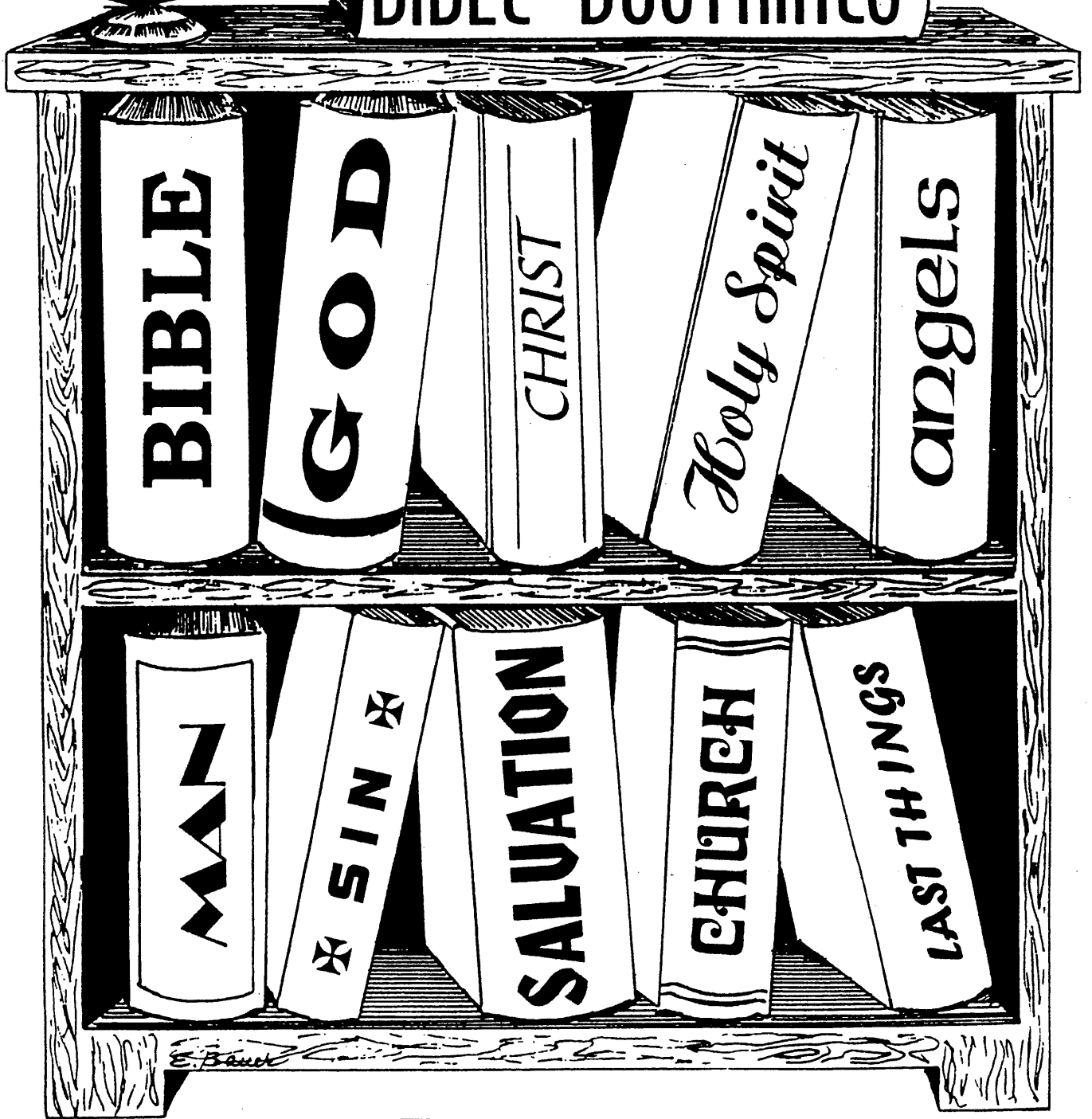
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BIBLE DOCTRINES



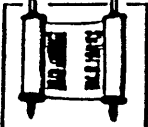
Manfred E. Kober, Th.D.




ECCLESIOLOGY AND

BIBLE


DOCTRINE

Bible ①  A UNIQUE OF THE CHURCH
EPH. 3:3-6

God ②  AN ETERNAL FOR THE CHURCH,
EPH. 1:1, 4-5

Christ ③  THE LIVING OVER THE
CHURCH, EPH. 1:21-23; COL. 1:18

Holy Spirit ④  THE INDWELLING IN THE
CHURCH, EPH. 2:22

Angels ⑤  THE HOLY OF THE CHURCH
HEB. 1:14

Man ⑥  THE REDEEMED IN THE
CHURCH, EPH. 5:25-27

Sin ⑦  ITS EVENTUAL IN THE CHURCH
EPH. 5:25-27

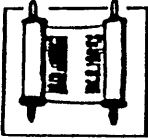
Salvation ⑧  THE INIMITABLE FOR THE
CHURCH, EPH. 2:8


Last Things ⑨  THE ETERNAL OF THE
CHURCH, EPH. 2:5-7

ECCLESIOLOGY AND


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DOCTRINE

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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

THE ETYMOLOGY OF THE WORD "CHURCH"

The Incredible History of a Common Word

1A. The development of the terminology:

It would be difficult to find a more interesting and less controversial word in the English language than that of "church." Below are some entries in standard reference works.

1b. The English word: **church**

1c. Its usage:

Smith's Bible Dictionary, 452.

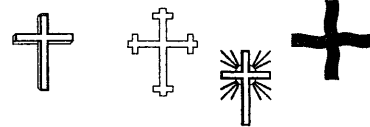
II. The word *ἐκκλησία* is no doubt derived from *ἐκκαλεῖν*, and in accordance with its derivation it originally meant an assembly called out by the magistrate, or by legitimate authority. This is the ordinary classical sense of the word. But it throws no light on the nature of the institution so designated in the New Testament. For to the writers of the N. T. the word had now lost its primary signification, and was either used generally for any meeting (Acts xix. 32), or more particularly, it denoted (1) the religious assemblies of the Jews (Deut. iv. 10, xviii. 16, *ap.* LXX.); (2) the whole assembly or congregation of the Israelitish people (Acts vii. 38; Heb. ii. 12; Ps. xxii. 22; Deut. xxxi. 30, *ap.* LXX.). It was in this last sense, in which it answered to *קְהָל יִשְׂרָאֵל*, that the word was adopted and applied by the writers of the N. T. to the Christian congregation. The word *ἐκκλησία*, therefore, does not carry us back further than the Jewish Church. It implies a resemblance and correspondence between the old Jewish Church and the recently established Christian Church, but nothing more. Its etymological sense having been already lost when adopted by and for Christians, is only misleading if pressed too far. The chief difference between the words "ecclesia" and "church," would probably consist in this, that "ecclesia" primarily signified the Christian body, and secondarily the place of assembly; while the first signification of "church" was the place of assembly, which imparted its name to the body of worshippers.

THE USAGE OF THE TERM "CHURCH"

1. A LOCAL CONGREGATION



2. A DENOMINATIONAL GROUP



3. THE UNIVERSAL BODY OF BELIEVERS



4. THE PLACE OF WORSHIP



1d. A local congregation: e.g. Wall Lake Baptist Church

2d. A denominational group: e.g. the Episcopalian Church

- 3d. The universal body of Christians: e.g. Christ is the Head of the church
- 4d. A building used for religious worship: e.g. the church building fund

Smith's Bible Dictionary even suggests a 10-fold usage for the term "church," 459.



2c. Its etymology

1d. Greek: **kuriakos**

The study of the origin of the word "church affords one of the more interesting and intriguing etymological studies of the theological term.

The word Church is employed to designate (1) the place in which Christians assemble to worship (possibly 1 Cor. xiv. 19); (2) a household of Christians (Col. iv. 15); (3) a congregation of Christians assembling from time to time for worship, but generally living apart from each other (Rom. xvi. 1); (4) a body of Christians living in one city assembling for worship in different congregations and at different times (1 Cor. i. 2); (5) a body of Christians residing in a district or country (2 Cor. i.); (6) the whole visible Church, including sound and unsound members, that is, all the baptized professors of Christianity, orthodox, heretical, and schismatical, moral or immoral; (7) the visible Church exclusive of the manifestly unsound members, that is, consisting of those who appear to be orthodox and pious; (8) the mystical or invisible Church, that is, the body of the elect known to God alone who are in very deed justified and sanctified, and never to be plucked out of their Saviour's hands, composed of the Church Triumphant and of some members of the Church Militant (John x. 28; Heb. xii. 22); (9) the Church Militant, that is, the Church in its warfare on earth — identical therefore with the Church visible; (10) the Church Triumphant, consisting of those who have passed from this world, expectant of glory now in paradise, and to be glorified hereafter in heaven. The word may be fairly used in any of these senses, but it is plain that if it is employed by controversialists without a clear understanding in which sense it is used, inextricable confusion must arise. And such in fact has been the case. F. M.

Smith's Bible Dictionary, 452.

THE ETYMOLOGY OF THE ENGLISH WORD "CHURCH"

CHURCH (Ἐκκλησία).—I. The derivation of the word Church is uncertain. It is found in the Teutonic and Slavonian languages (Anglo-Saxon, *Circ, Circe, Cyric, Cyricea*; English, *Church*; Scottish, *Kirk*; German, *Kirche*; Swedish, *Kyrka*; Danish, *Kyrke*; Dutch, *Karke*; Swiss, *Kirche*; Frisian, *Tzierk*; Bohemian, *Cyrkeu*; Polish, *Cerkiew*; Russian, *Zerkow*), and answers to the derivatives of Ἐκκλησία, which are naturally found in the Romance languages (French, *Église*; Italian, *Chiesa*; old Vaudois, *Gleisa*; Spanish, *Iglesia*), and by foreign importation elsewhere (Gothic, *Aikklésjô*; Gaelic, *Eaglais*; Welsh, *Eglwys*; Cornish, *Eglos*). The word is generally said to be derived from the Greek κυριακόν (Walafrid Strabo, *De Rebus Ecclesiast.* c. 7; Suicer, s. v. *κυριακόν*; Glossarium, s. v. "Dominicum;" Casaubon, *Exercit. Baron.* xiii. § xviii.; Hooker, *Eccl. Pol.* v. xiii. 1; Pearson, *On the Creed*, Art. ix.; Beveridge, *On the Thirty-Nine Articles*, Art. xix.; Wordsworth, *Theophilus Anglicanus*, c. 1; Gieseler, *Eccles. History*, c. 1; Trench, *Study of Words*, p. 75).

GREEK

Kūros (Κῦρος) = "power", "might"

Kúrios (Κύριος) = "Lord"

Kuriákos (Κυριακός) = "belonging to the Lord"

Scotch	German	Saxon	English
Kirk	Kirche	Circe	Church

"A group of individuals
belonging to the Lord"

1 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's day, 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.

2d. Scotch: *Kirk*

3d. German: *Kirche*

4d. Saxon: *Circe*

2b. 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,

Hebrews 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.

3b. The Greek term: **ekklesia** "a called out assembly"

CHURCH. The English word *church*, like the Scotch *kirk*, is supposed to be derived from the Greek *οικος κυριακος*, the *Lord's house*, and is usually employed in our version of the Scriptures as a translation of *εκκλησια*, an *assembly*. The original term, derived from *εκ*, *out of*, and *καλεω*, *to call*, denoted any kind of convocation or assembly of men *called out from among other men*. In this general sense it is applied in the Scriptures not only to a *lawful court of judicature*, Acts xix. 39, but also to a *disorderly multitude* brought together by Demetrius, v. 32, and making an uproar in the theatre. But its predominant import, as used by the sacred writers, is to denote a *religious society or congregation*, and in this sense its leading applications are the two following. It stands

1. For the whole collective body of the saints or peculiar people of God, redeemed out of every nation, kindred, and tongue, and usually denominated the **CHURCH CATHOLIC OR UNIVERSAL**.

2. For a *particular society* of Christians professedly devoted to God according to the rules of the Gospel, believing in Christ as their Saviour, subjecting themselves to him as their spiritual Lord and Ruler, voluntarily agreeing together to partake of the privileges, discharge the duties, and support the means of Christian faith, fellowship, worship, and discipline, and usually meeting together in one place for public religious exercises. Such a society may be called a *particular visible Gospel church*, of which there is frequent mention in the New Testament.

Another sense of the word occurs in popular use, and among ecclesiastical writers, viz. that of a particular denomination of Christians, distinguished by peculiar doctrines, ceremonies, modes of government, &c.: as the Romish church, the Greek church, the Episcopal church, the Presbyterian church. It is strenuously contended, however, by many, that there is no foundation in the Scriptures for this latter application of the term, inasmuch as the *thing* to which it is applied is not recognized as having an existence. "Properly there are," says Campbell, "in the New Testament but two original senses of the word *εκκλησια* which can be called different, though related. One is, when it denotes a number of people actually assembled, or accustomed to assemble together, and is then properly rendered by the English terms, congregation, convention, assembly, and even sometimes, crowd, as in Acts xix. 32, 40. The other sense is to denote a society united together by some common tie, though not convened, perhaps not convenable, in one place.

THEOLOGICAL DICTIONARY,

CONTAINING

DEFINITIONS OF ALL RELIGIOUS TERMS;

New American, from the latest London Edition.

REVISED, AND IMPROVED BY THE ADDITION OF MANY NEW ARTICLES, AND THE WHOLE ADAPTED TO THE PRESENT STATE OF THEOLOGICAL SCIENCE AND OF THE RELIGIOUS WORLD.

BY THE REV. GEORGE BUSH, A. M.

CORRECTED TO 1836.

Philadelphia:

PUBLISHED BY J. J. WOODWARD.

1c. 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.

- 2c. 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:

- 3c. 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 Thess1:1 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.

- 4c. 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,

2A. The definition of the church:

1b. A called-out assembly:

2b. The universal church:

3A. The distinctiveness of the church:

With the decline of classic dispensationalism and the rise of progressive dispensationalism, which makes the church simply an "outpost of the kingdom," it is important to mark the difference between the church, Israel and the kingdom. A most helpful discussion of the topic is found in *The Moody Handbook of Theology*, Paul Enns, 1989, pages 351-353.

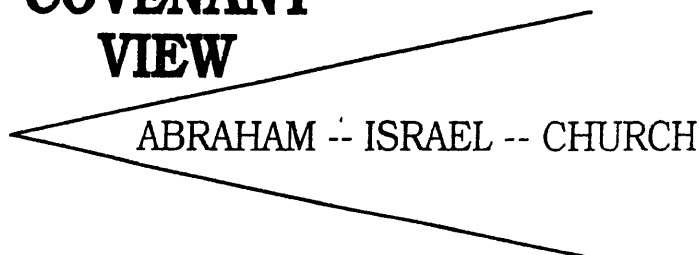
The issue of the distinctiveness of the church may be summarized thus:

1b. The church is distinct from Israel:

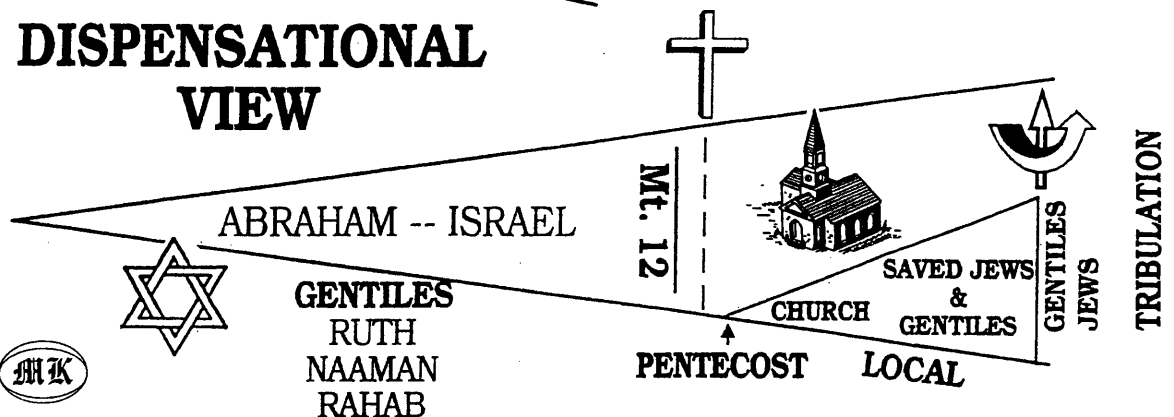
Rom. 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

ISRAEL AND THE CHURCH

COVENANT VIEW



DISPENSATIONAL VIEW



Manfred E. Kober, Th.D.



- 2b. 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.

- 3b. 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 the kingdom of God.

- 1c. Kingdom of heaven: sphere of profession

- 1d. 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.

- 2d. Present age:

Mt. 13:1-54 mysteries of the kingdom

- 3d. 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.

- 2c. Kingdom of God: sphere of possession

- 1d. 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.

2d. 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.

3d. 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.

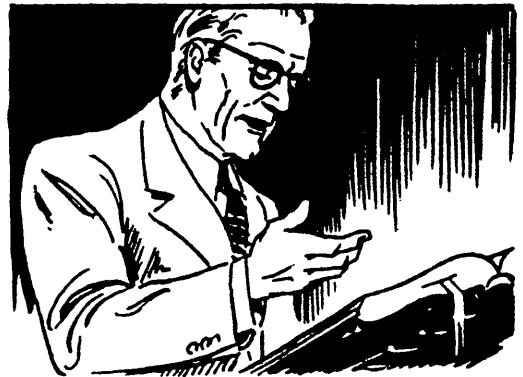
Lk. 21:31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

4b. 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).

	KINGDOM OF HEAVEN	KINGDOM OF GOD
General Sovereignty	Dan. 4:26	1 Tim. 1:17; Ps. 103:19
Present Age	Mt. 13:1-54	Rom 14:17
Future Age	2 Tim. 4:18	Lk. 13:29; Lk. 21:31

The Case for the Singularity of Elders

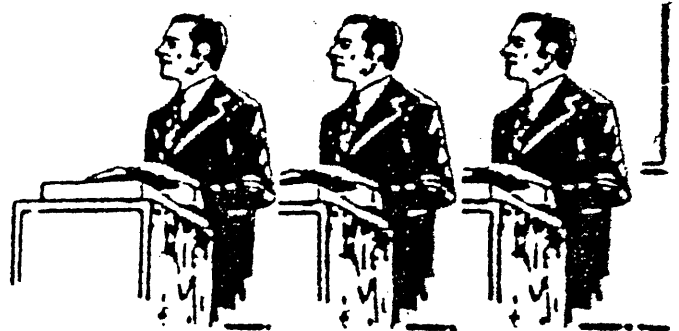


Manfred E. Kober, Th.D.

THE CASE FOR THE SINGULARITY OF ELDERS

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**THE EXECUTIVE OF THE LOCAL CHURCH:
Is the Singularity of Elders Biblical?
OR The Case for the Singularity of Elders**

Mary, one of my students, came into my office in tears. A girl friend with whom she had spent the weekend had told her how wrong she was to be a Baptist. Baptist, her friend insisted, are unbiblical because they only have one pastor per church, whereas the New Testament clearly stipulates a plurality of pastors for each church. Mary was confused. She thought her church was right, but her friend's arguments seemed so convincing. Could I help her?

Mary's friend is not alone in rejecting the single leader concept. With increasing frequency we see the acceptance of the calling for a plurality of elders within the local church. Dr. John MacArthur, Jr., writes: ". . .the biblical norm for church leadership is a plurality of God-ordained elders. Furthermore, it is the only pattern for church leadership given in the New Testament. Nowhere in Scripture do we find a local assembly ruled by majority opinion, or by one pastor."¹

So, also, in his book *Teaching and Learning*, Professor Ron Chadwick says: "Apparently each of the New Testament churches had a plurality of elders. While we would agree that the pastor is to be one of those elders, the New Testament is conveying to us that there be more than one elder for the church in each geographical location."²

He concludes, "Whether the elders in a given local church are the ordained, paid, professional staff or whether lay elders are also considered, the norm of the New Testament requires a plurality of leadership."³

I answered Mary the best I could by suggesting some of the following points on the number of pastors. As these helped her, perhaps they will help others who are questioning the correctness of our Baptist position.

While the New Testament appears to allow for plurality of pastors in each local church, it does not necessitate this. Furthermore, the position of a single pastor in each local church is not inconsistent with the evidence of the New Testament, as will be shown. In light of biblical testimony, the single pastor position seems to have the best support.

1. The argument from the qualifications of church officers.

It is a basic rule of biblical interpretation that when interpreting a matter of doctrine, the interpreter should first locate the key doctrinal passage and begin his exegesis there. The undisputed doctrinal passage on the number and qualifications of church officers is 1 Timothy 3. This passage must form the starting point for one's understanding of the issue. Here are given the qualifications for the only two church officers mentioned, bishops (pastors) and

deacons. Both the “office of a bishop: (1) and the “office of a deacon” (13) are mentioned in the singular. However, when these officers are related specifically to the local church, the bishop is mentioned in the singular (“a *bishop* must be blameless,” 2), while deacons are referred to in the plural (“Likewise must the *deacons* be grave,” 8, cf. 11-12).

Paul sees each church as having one bishop but several deacons. Were a plurality of bishops and deacons in view, one would expect verse 2 to read, “Let bishops be blameless, husbands of one wife,” in parallel construction with verse 13, which reads, “Let the deacons be the husbands of one wife.” Only forced exegesis can make this passage teach a plurality of bishops.

Since the Holy Spirit distinguishes between a plurality of deacons and a singularity of bishops functioning in the local church, it is natural to see some special significance in that and make the same distinction.

2. The argument from the messengers of the seven churches.

A good case for the singularity of pastors can be made from Revelation 2 and 3. The seven letters of the Apocalypse are addressed to seven “angels” (Rev. 2:1,8,12,18; 3:1,7,14). These “angels” (*angelos*—literally “messengers”) have been variously interpreted as actual angels or messengers sent to John on Patmos or renown prelatival bishops or the pastors who presided over the churches.

The word *angelos* can mean an angelic being or a human messenger. It is used in the latter sense, for example, in James 2:25, in reference to the two spies who came to Rahab the harlot, who “received the messengers.”

It is difficult to conceive of letters written to angels. In the first place, an angel gave these seven revelations from heaven (Rev. 1:1). Were they sent right back to heaven? Furthermore, the address of angels is not generally known. As Ellicott observes concerning the angel interpretation, “It is difficult to reconcile words of warning and reproof (as in chap. ii. 4,5) and of promise and encouragement (as in chap. ii. 10), with such a view.”⁴

There is also no evidence that messengers were sent to John from the churches. Besides, the message was sent to the messengers not by them (“Unto the angels of the church at Ephesus write. . .Rev. 2:1). Trench wonders why *angelos* was ever interpreted as the messengers sent to the churches:

But in answering a letter by a messenger, you write by, you do not usually write to him; nor is it easy to see where is the correspondency between such messengers, subordinate officials of the Churches, and stars; or what the mystery of the relation between them would be; or how the Lord should set forth as an

eminent prerogative of his, that He held the seven stars, that is, the seven messengers, in his right hand (Rev. 2:1). The scheme breaks down at every point, and among many lame and feeble shifts must needs be regarded as the lamest and feeblest of all. I again repeat my conviction that in these Angels we are to recognize the bishops of the several churches. So many difficulties, embarrassments, improbabilities attend every other solution, all which disappear with the adoption of this, while no others rise in their room, that, were not other interests, often no doubt unconsciously, at work, it would be very hard to understand how any could have ever arrived at a different conclusion.⁵

Albert Barnes, after a very thorough discussion of the various interpretations of the term *angelos*, states:

The conclusion then, to which we have come is, that the "angel of the church" was the pastor, or the presiding presbyter in the church; the minister who had the pastoral charge of it, and who was therefore a proper representative of it. He was a man who, in some respects, performed the functions which the angels of God do; that is, who was appointed to execute his will, to communicate his message, and to convey important intimations of his purposes to his people. To no one could the communications in this book, intended for the churches, be more properly entrusted than to such an one; for to no one now would a communication be more properly entrusted than to a pastor.⁶

The best interpretation sees the *angelos* as God's messenger to the church. The personal words of warning ("I have somewhat against you" 2:4); reproof ("Remember from whence thou art fallen" 2:5), censure ("I know thy works, that thou hast a name, that thou livest and are dead" 3:1; "I know thy works, that thou art neither cold nor hot" 3:15), and encouragement ("Fear none of these things" 2:10) best fit the pastor of each local church rather than an holy angel.

Church history tells us who some of these pastors were. For example, the church of Smyrna was pastored by the distinguished apostolic father, Polycarp. Polycarp was bishop of Smyrna at the time when Ignatius of Antioch passed through that city on his way to suffer martyrdom at Rome around A.D. 108. His ministry lasted nearly 50 years in Smyrna and he was martyred in A.D. 156.⁷

Polycarp was personally ordained by the Apostle John and the words addressed, probably to Polycarp's predecessor at Smyrna, concerning tribulation, martyrdom and a crown of life (Rev. 8:10) are wonderfully fulfilled in Polycarp's life. As Ellicott notes, "Polycarp is the living example of the language of the epistle."⁸

Whatever the situation might have been in the early church, at the end of the first century each church is seen to be headed by one responsible individual, the pastor, who according to these letters is charged with the oversight of the congregation and accountable to God for it.

Seiss explains why the word messenger is used for the pastor:

From this peculiarity in these Epistles, we may also trace something of the nature and responsibility of the ministerial office. It is not a lordship, but a service; not a service to be commanded of man, but of God. It is the business of the angel to hear for the Church, receive for the Church, and to answer for the Church, which has been committed to his care. He is its chief, its guardian, its watchman, the under-shepherd of the flock. He is to receive the word at the mouth of the Lord, and at the hands of His inspired servants, and to present it faithfully to his people, and to see that it is accepted, observed and obeyed according to the true intent of its divine Author.⁹

3 The argument from the nature of the pastorate.

Closely related to the matter of the number of pastors in the local church is the question of the names for the pastor and the nature of the pastorate. Biblically, the titles of pastor, bishop, and elder refer to the same office in the local church. The elders of Ephesus (Acts 17:20) are charged by Paul to be bishops whose function is to feed (shepherd, pastor) the flock (20:18). In 1 Peter 5:1-2, Peter exhorts the elders to feed (shepherd) the flock and take the oversight (bishopric). Paul admonishes Titus to ordain elders in each church (Titus 1:5) and stipulates that these individuals, also known as bishops (1:7), must meet certain qualifications.

The same spiritually mature individual (elder) who is entrusted with the responsibility to feed the flock through teaching (pastor) is given the responsibility to oversee the flock (bishop).

The term elder (*presbyteros*) speaks of the dignity of the office, the term bishop (*episcopos*) refers to the duties of the office, and the term shepherd (*poimen*) relates to the ministry of feeding and protecting.

Various problems exist because of the nomenclature for pastor used in the New Testament. Some churches have a pastor but also a board of elders. Since the terms pastor, elder and bishop are applied to the same persons, and therefore indicate the same office, it is best to reserve the name elder for the leader or pastor of the church and speak of his spiritual helpers by their biblical name of deacons. Charles Haddon Spurgeon, the prince of Baptist preachers, had elders in his church, but as Charles Wagner points out in his incisive analysis, "It should

be understood that Spurgeon considered his elders the way the Baptist church today would consider deacons."¹⁰

Others suggest that there should be teaching elders and ruling elders in every church. However, every pastor is to be a teacher (Eph. 4:11, pastor-teachers) and the office of the pastor involves both ruling and teaching. This ruling is to be done not in a dictatorial fashion but by example (1 Peter 5:3).

A passage commonly cited to show support for the teaching elder and ruling elder as two separate individuals is 1 Timothy 4:17, "Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine."

Homer Kent correctly remarks:

This verse does not give sufficient warrant for the Reformed view of two classes of leaders, those who ruled and those who taught. Every elder engaged in teaching (3:2). However, some would do so with more energy and excellence than others. The differentiation in this verse is between those who do the work perfunctorily and those who labor to the end of strength in performing their function.¹¹

It has been argued that the term elder is of Jewish derivation, where it was used of the governing body of the synagogue. Since each synagogue had a plurality of presbyters, the same system must have been adopted by the early Jewish-Christian congregation. Even if this controversial derivation could be shown to be correct, that "the existing structure of the synagogue with its plurality of elders is paralleled by the New Testament church organization," it should be pointed out, that even in the synagogue there was a "head of the synagogue" known as the *archisynagogos* (ruler of the synagogue). "The plurality in this case would not forbid the predominant leadership of one elder."¹²

4. The argument from the reference to individual pastors.

The New Testament repeatedly makes reference to local churches. In each case in which the pastor of the local congregation is mentioned by name, there appears to be one pastor/bishop/elder responsible for the congregation. There might have been a plurality of pastors in each church, but the evidence points to one dominant individual in each case:

PASSAGE

1 Tim. 1:3
 Acts 15:13
 Col. 4:17; Phile. 2
 Phil. 2:25
 Titus 1:4

PERSON

Timothy
 James
 Epaphras
 Epaphroditus
 Titus

PLACE

Ephesus
 Jerusalem
 Colossae
 Philippi
 Crete

It can be argued, of course, that not all of these individuals were pastors in the contemporary sense of the word. James was an apostle. Timothy and Titus were apostolic messengers appointed and sent by the Apostle Paul. However, in essence, they functioned as pastors. Epaphras most certainly was the pastor at Colossae. Paul wrote of him as “a most faithful minister of Christ” profitable for them in Colossae (Col. 1:7). That does not exclude other pastors in Colossae, but it is strange that they are not specifically mentioned as equals and coworkers in the same locality. When pastors are mentioned by name, they appear to be the leaders of the church. Wagner underscores the prominence which James enjoyed in Jerusalem:

In a consideration of the church and its development in Acts 15, James seems to come to the forefront and is perhaps the nearest thing in the early church to what we consider a pastor today. By no stretch of the imagination could he simply be considered a moderator. After several of the congregation speak, including Peter, Paul and Barnabas, James exerts his “pastoral leadership,” sums up the situation and makes a spiritual judgment (Acts 15:19-21).¹³

After citing other cases of James’ pastoral leadership, Wagner concludes:

It is no coincidence that James as a singular person is identified with the local church at Jerusalem. It must be conceded that while there were many elders in the church and while the apostles still had a degree of authority there, we begin to see signs of one man’s coming to the forefront in a place of leadership (not a dictatorial hierarchy) and being recognized as such.¹⁴

5. The argument from the recipients of the Pastoral Epistles.

Three of Paul’s epistles are known as Pastoral Epistles. First and Second Timothy and Titus are sent to apostolic delegates who are functioning as pastors in two churches. As Guthrie observes, “In I Timothy and Titus the apostle means to give his two close associates written instructions about methods of procedure in their respective churches for which they are temporarily responsible.”¹⁵ Second Timothy is likewise written to encourage Timothy in the task of pastoring. Timothy and Titus labored in a transitional period by apostolic commission rather than the calling of a local church. Nonetheless, they were pastor-teachers in

local churches. It should be noted that each pastoral epistle is addressed to one pastor only, rather than a plurality of pastors, which should have been the case if plurality were the norm. If each local church had several elders, one would expect Paul to give Timothy's and Titus' co-pastors if not equal time then at least special greetings. The situation of the Pastoral Epistles with complete lack of instructions or greetings to co-pastors can best be explained by suggesting a single pastor in these congregations.

6. The argument from the beginning of the Asiatic Churches.

Of the seven churches of Asia Minor addressed in Revelation 2-3, only the beginning of the church of Ephesus is known (Acts 18:18-19; 19:10). Paul spent three years at Ephesus. Many people of that city responded to the gospel (Acts 19:18) and from there the gospel spread throughout most of Asia (19:26).

Under the prolonged ministry of Paul "mightily grew the Word of God and prevailed" (19:20) so that "many that believed came and confessed and showed their deeds" (20:18). It is safe to assume that there were thousands of believers worshipping in dozens of house churches. Thus it is understandable how Paul could summon the elders of the church (Acts 20:17). The church would here be a reference to all believers in Ephesus, organized into house churches, each with its own elder. That this is not an unusual usage for the term church is seen from Acts 9:13 (NIV), "Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace."

It is correct that elders are addressed in the plural in certain localities such as Ephesus, Jerusalem (Acts 16:4) and Philippi (Phil. 1:1), but these are large cities where the Word of God had prospered and where there might well be several house churches. Or it might mean that some churches had a plurality of elders at first while others did not. Strong makes an interesting observation on this point:

In certain of the N. T. churches there appears to have been a plurality of elders (Acts 20:17; Phil. 1:1; Tit 1:5). There is, however, no evidence that the number of elders was uniform, or that the plurality which frequently existed was due to any other cause than the size of the churches for which these elders cared. The N. T. example, while it permits the multiplication of assistant pastors according to need, does not require a plural eldership in every case; nor does it render this eldership, where it exists, of coordinate authority with the church. There are indications, moreover, that, at least in certain churches, the pastor was one, while the deacons were more than one, in number.¹⁶

The evidence could be used both ways, in support of singularity or plurality. However, the doctrinal passage speaks of one bishop and several deacons in the local church and by the end of the New Testament this is precisely the situation

in the seven churches. Furthermore, when a plurality of elders is seen in a local church, it can be satisfactorily explained.

We know, for example, that Paul ordained elders in every church (Acts 14:23) and instructed Titus to do likewise (Titus 1:5). But were these elders to minister in the churches in which they were ordained or were they sent from there as missionaries?

We know how the church at Ephesus began, but what about Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea? Is it not reasonable to suppose that these churches were established by elders which Paul ordained in Ephesus? Some knowledge of the beginning of the church of Colossae is possible. Guthrie suggests that Epaphras, the founder of the church, was saved under Paul, ordained and sent by him:

From the reference to Epaphras it would seem reasonable to suppose that the church originated as a result of his ministry. In i. 7 Paul says, "As you also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ," which suggests that he was responsible for the instruction of these Christians. In iv. 12, 13 he is described as "one of you," i.e. he was a Colossian, and Paul testifies to his great zeal for his own people and for the neighbouring Christians in the Lycus valley. Although no definite statement is made to this effect there is strong probability that Epaphras was converted to Christianity as a result of Paul's ministry at Ephesus (cf. Acts xix.10).¹⁷

It is certainly possible that the elders which were ordained in every church by Paul, Titus and others stayed in these churches to minister as a plurality. It is more probable that they were sent from there, like Epaphras, to the surrounding area, to reach out in missionary and evangelistic work. Only thus can it be explained how these six churches of the Apocalypse were established. This method of evangelism explains how a few individuals could "have turned the whole world upside down" (Acts 17:6).

It should be observed that at times the term elder could be used in a non-technical sense such as it most certainly is in 1 Timothy 5:1 ("rebuke not an elder, but entreat him as a father") when in verse 17 it is employed in a technical sense.¹⁸ Perhaps the reference to elders in the church in James 5:14 is such a non-technical usage, referring to older, spiritually mature men. It could be a reference to the pastors in the entire locality or in the local church. In no case does the New Testament yield absolute proof of a plurality of elders in a given local church, nor does it therefore demand that each local church today must have a plurality of pastors to be scriptural.

7. The argument from the symbolism of the Chief Shepherd and the flock.

In 1 Peter 5:4 Christ is pictured as the Chief Shepherd who has charge over his flock. In John's Gospel he presents himself as the "good shepherd" (10:11) and speaks of the fact that there is just "one fold and one shepherd" (10:16). As Christ, the "one shepherd" is the only head over the universal church, "the one flock," so the pastor as the under-shepherd, is the only shepherd over the local church and solely responsible for it (1 Peter 5:2-3; 1 Peter 2:25).

If the symbolism holds true, and we are convinced it does, as there is just one universal shepherd there should be only one local shepherd. The symbolism does not prove the singularity of pastors but certainly points to it.

Many of our churches have a type of plurality of pastors with assistant pastors, pastors of visitation, evangelism, Christian education, youth, etc. Perhaps the terms are not the best and a pastor of evangelism, for example, might better be referred to as the director of evangelism. However, Baptist churches have historically had one man who bore the responsibility of the oversight, which would be true even in those churches that have assistant pastors for specific areas of ministry. This leadership by one man appears to be biblically sound and practically wise.

The frequent charge that a single leader becomes a dictator should be countered with the observation that a group of leaders can likewise abuse their power. The answer is not the multiplication of the number of leaders but to stress the nature of the leader. His task is not to lord but to lead by example (1 Peter 5:4). The issue is this: What is the biblical pattern for leadership in the local church? Even those churches who advocate a plurality of pastors have to conclude that people look up to one leader.

Stabbert and Johnson, who have written a most forceful defense of the plurality of elder position, suggest the practicality of one leader even amid a plurality:

It may be nice, where several pastors are working together, to have a chairman who can superintend the internal affairs of the board. As an equal and perhaps as one who has the specific gift of leading or administration (Rom. 12:8; I Cor. 12:28), he could keep the team functioning in an orderly manner and provide insights as to how they might work together more effectively.¹⁹

Even Gene Getz, the mentor of many of the assemblies with a plurality of elders, admits that in the assemblies which he started in Dallas, there is present a strong pastor/leader. He says of these assemblies that their success is due in part to:

. . . a strong leadership pastor/leader, the man in the pulpit, the one who sets the tone for the ministry. What upsets many people is the

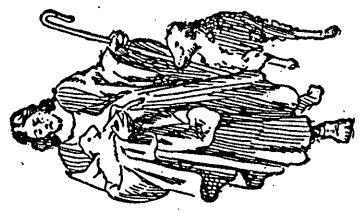
claim by some that certain successful churches don't have such a leader. I maintain they all do. He may be "laid back" in style, but he still leads.²⁰

When the major proponents of the plurality of elders view make such admissions, they are simply realizing the headship of one individual in the local church, a man called of God, His messenger to that church. The idea that a church functions better with one overseer is exactly what Baptists have historically believed and what they believe the Bible teaches. Christ as Chief Shepherd has called an under-shepherd for each flock. He leads them by example. He feeds them with the Word. He rules them, not as a dictator, but as a delegate from the Lord; and for his faithfulness, he deserves double honor on earth and has reserved an elder's crown in glory.

ENDNOTES

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- ² Donald P. Chadwick, *Teaching and Learning: An Integrated Approach to Christian Education* (Old Tappan, NJ: Fleming H. Revell Co., 1982) 115.
- ³ *Ibid.*
- ⁴ Charles John Ellicott, *A Bible Commentary for Students* (London and Edinburgh: Marshall Brothers, Std., n.d.), VIII, 539.
- ⁵ Richard Chenevix Trench, *Commentary on the Epistles to the Seven Churches in Asia* (New York: Charles Scribner, 1862), 82-83.
- ⁶ Albert Barnes, *Notes on the New Testament* (Grand Rapids: Kregel Publications, 1966), 1551.
- ⁷ M'Clintock and Strong, *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature* (New York: Harper & Brothers, Pub., 1894), VIII, 361.
- ⁸ Ellicott, *op. cit.*, 542.
- ⁹ J. A. Seiss, *The Apocalypse* (Grand Rapids: Zondervan Publishing House, 1964) 69.
- ¹⁰ Charles U. Wagner, ". . .and He gave some. . .Pastors" (Tacoma, WA: Northwest Baptist Seminary Press, 1977) 18.
- ¹¹ Homer A. Kent, *The Pastoral Epistles* (Chicago: Moody Press, 1958), 181-182.
- ¹² Merrill C. Tenney, *Zondervan Pictorial Encyclopedia of the Bible* (Zondervan Publishing House, 1975), II, 267.
- ¹³ Wagner, *op. cit.*, 5.
- ¹⁴ *Ibid.*
- ¹⁵ Donald Guthrie, *The Pauline Epistles: New Testament Introduction* (London: The Tyndale Press, 1963), 236.
- ¹⁶ Augustus H. Strong, *Systematic Theology* (New York: A.C. Armstrong and Son, 1896), 510.
- ¹⁷ Guthrie, *op. cit.*, 161.
- ¹⁸ A. T. Robertson, *Word Pictures in the New Testament* (Tennessee: Broadman Press, 1931) IV 583, 587.
- ¹⁹ Bruce Stabbert and Dennis Johnston, *Team Ministry a Case For Plurality in Church Leadership* (Monograph, 1977), 103.
- ²⁰ Larry Richards and Gene Getz, "A Biblical Style of Leadership?" *Leadership* (1981, Vol. II No 2), 77.

ποιμήν
Poimen - Shepherd



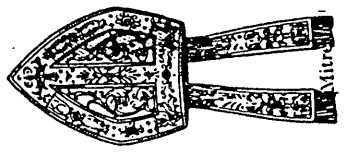
Acts 20
1 Peter 5

Ministry

Function

Provide
Protect

ἐπίσκοπος
Episcopos - Bishop



Acts 20
1 Peter 5
Titus 1

Mission

Duties

Oversee
Administer

πρεσβύτερος
Presbuteros - Elder



Acts 20
1 Peter 5
Titus 1

Maturity

Person

Lead by
example

TEXT

TRIAD

THRUST

TASK



**THE EXCELLENCY OF THE LOCAL CHURCH:
Dare We Forsake the Local Church?**

Is the Church Passé?



● **The Local Church: Peripheral Or Primary?**

It is the:

AAdministrator of the Two Ordinances

Body of the Risen Lord

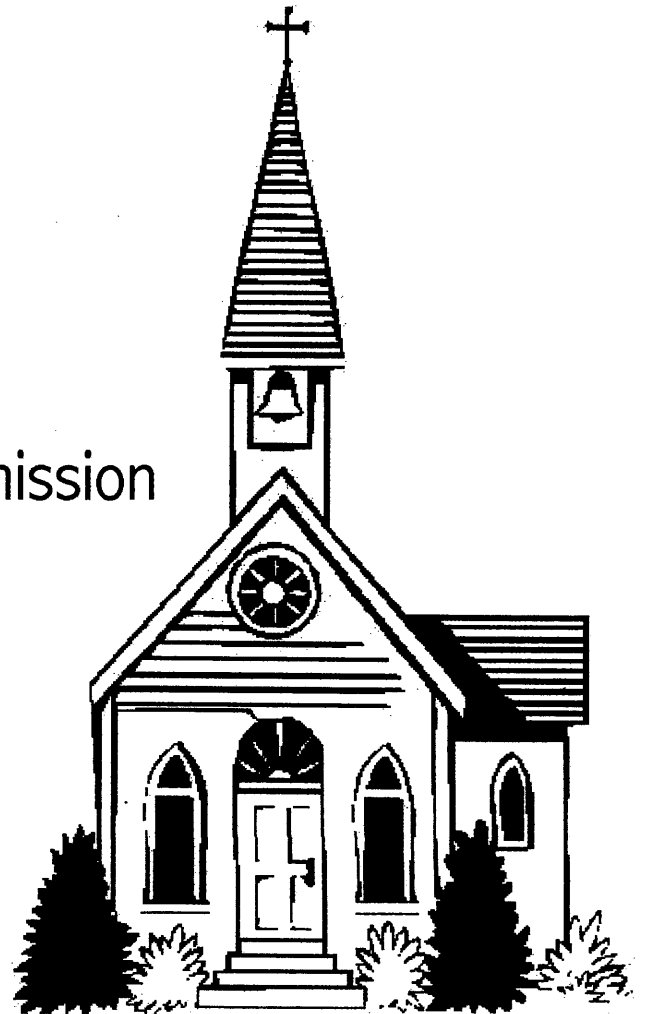
● **C**enter of Biblical Edification

Discharger of the Great Commission

Executor of Church Discipline

Flock of the Chief Shepherd

Ground and Pillar of Truth



ARK

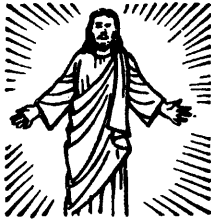


**THE
LOCAL
CHURCH:**

**THE
ADMINISTRATOR
OF THE
TWO
ORDINANCES**

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. 11:17, 18, 22, 33 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. ¹⁸ For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. ²² What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. Wherefore, my brethren, when ye come together to eat, tarry one for another.



JESUS

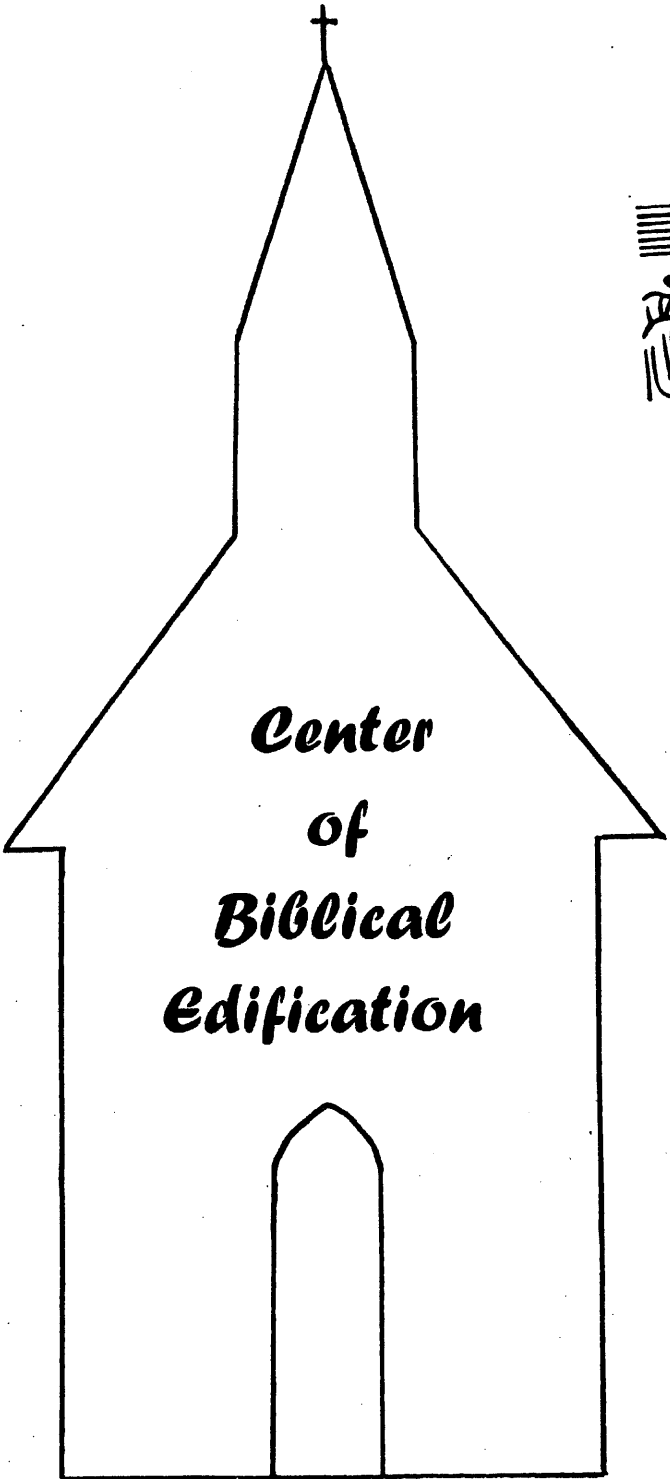


**THE
LOCAL
CHURCH:**

*Body
of the
Risen
Lord*

Eph. 1:22-23; 4:4-6 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.



*Center
of
Biblical
Edification*

**THE
LOCAL
CHURCH:**

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.



**Discharger
of the
Great
Commission**

**THE
LOCAL
CHURCH:**

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.



**THE
LOCAL
CHURCH:**

*Executor
of
Church
Discipline*

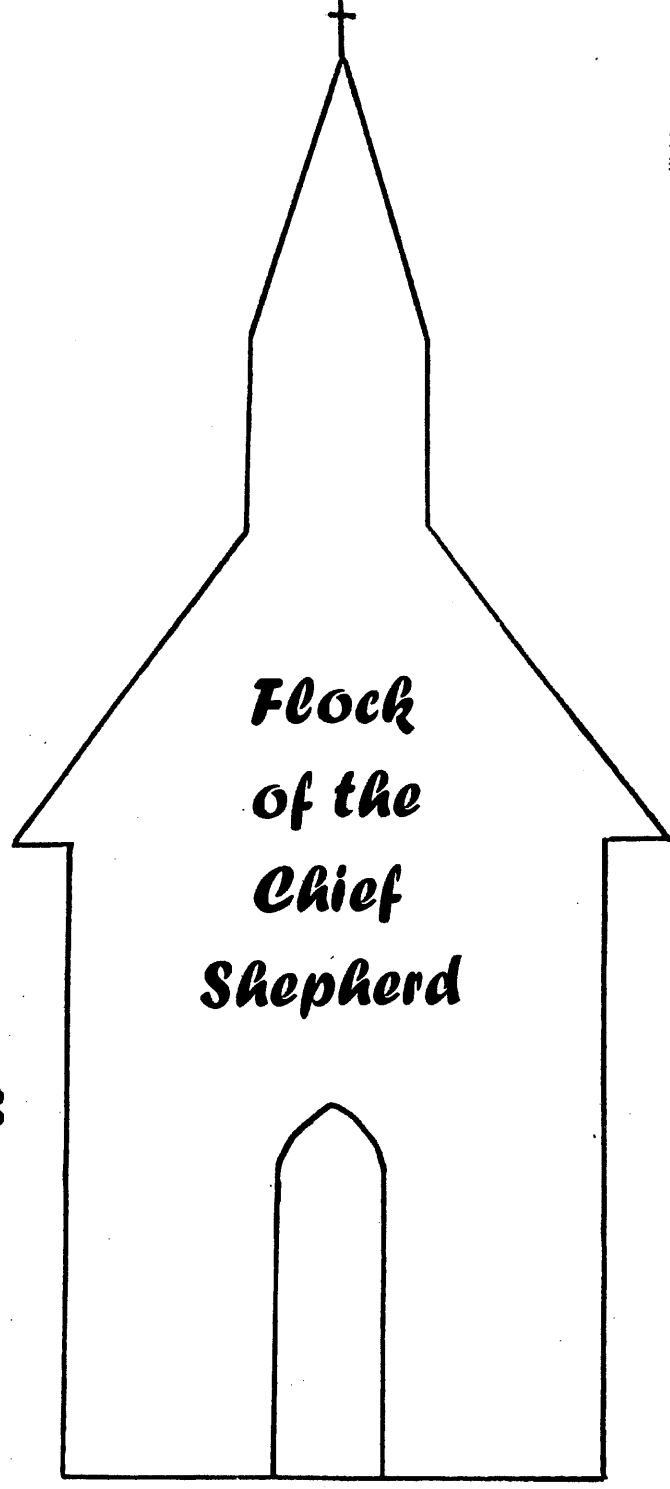
Mt. 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. ¹⁶ But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word 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.

THE FOUR STEPS OF CHURCH DISCIPLINE

from Matthew 18:15-20

The following steps of Church discipline are our guide for dealing with a brother who is walking in a disorderly conversation. The process has in view, restoration and is committed to involving as few people as necessary. It should, therefore, be entered into carefully and prayerfully.

Step #1	verse 15- "go and tell him his fault . . . alone"	IF "the brother hears you"	THEN "You have gained your brother."	ELSE Step #2
Step #2	verse 16- "take with you one or two more"	IF The brother hears you,	THEN The brother is restored.	ELSE Step #3
Step #3	verse 17- "tell it to the church."	IF The brother hears you,	THEN The brother is restored.	ELSE Step #4
Step #4	verse 17- "let him be to you like a heathen."	It is in this step, sadly, that a brother must be removed from fellowship, but always with the hope that he will see his sin and be repentant unto fellowship.		

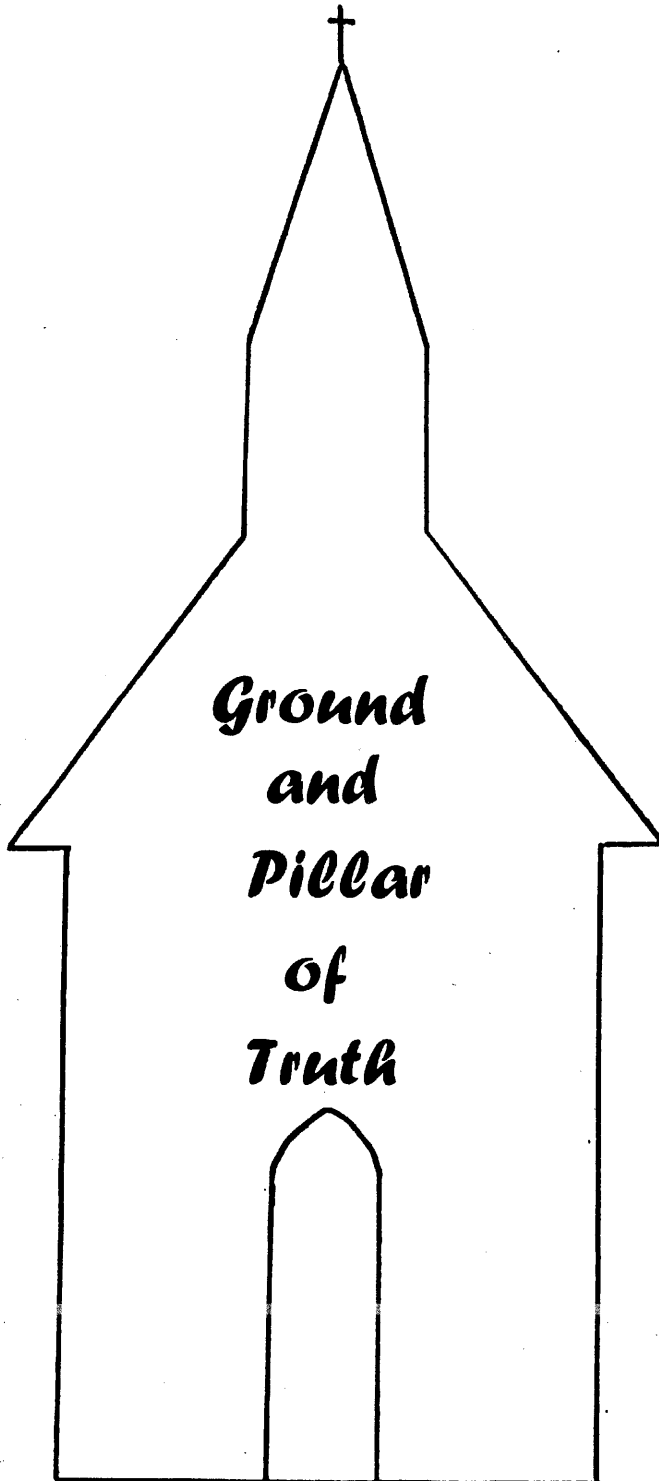


THE LOCAL CHURCH:

*Flock
of the
Chief
Shepherd*

1 Pet. 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

1 Pet. 5:1-4 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; 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.



THE LOCAL CHURCH:

*Ground
and
Pillar
of
Truth*

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.

FUNDAMENTALISM

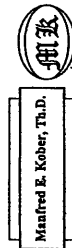
Positively
Declares the
Truth

Negatively
Defends the
Truth

Expounds the Truth	The System	Exposes Error
Upholds the Fundamentals	The Spirit	Upbraids 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.

*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

II 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."

THE BIBLICAL PATTERN FOR SEPARATION

IN GENESIS

SEPARATED FROM

LIGHT



DARKNESS

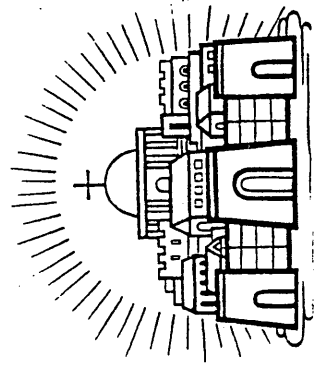


IN REVELATION

SEPARATED FROM

SPIRITUAL LIGHT

NEW JERUSALEM



SPIRITUAL DARKNESS

LAKE OF FIRE



Manfred E. Kober, Th.D.

THINGS WHICH BECOME SOUND DOCTRINE

1**INERRANCY OF THE BIBLE****2****TRIUNITY OF GOD****3****SINLESSNESS OF THE SAVIOUR****4****PERSONALITY OF THE SPIRIT****5****REALITY OF ANGELS****6****UNIQUENESS OF MAN****7****PERVASIVENESS OF SIN****8****COMPLETENESS OF SALVATION****9****DISTINCTIVENESS OF THE CHURCH****10****LITERALNESS OF THE FUTURE**

TEACHING TRUTH BY DECLARING DOCTRINES

1. Deliver the truth to others:

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. 2:2

2. Divide the truth from error:

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

3. Discern the truth in others :

But thou hast fully known my **doctrine**, manner of life, purpose, faith, longsuffering, charity, patience. 2 Tim. 3:10

4. Discover the truth in the Scriptures :

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

5. Declare the truth continually:

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and **doctrine**. 2 Tim 4:2

6. Demand the truth from teachers:

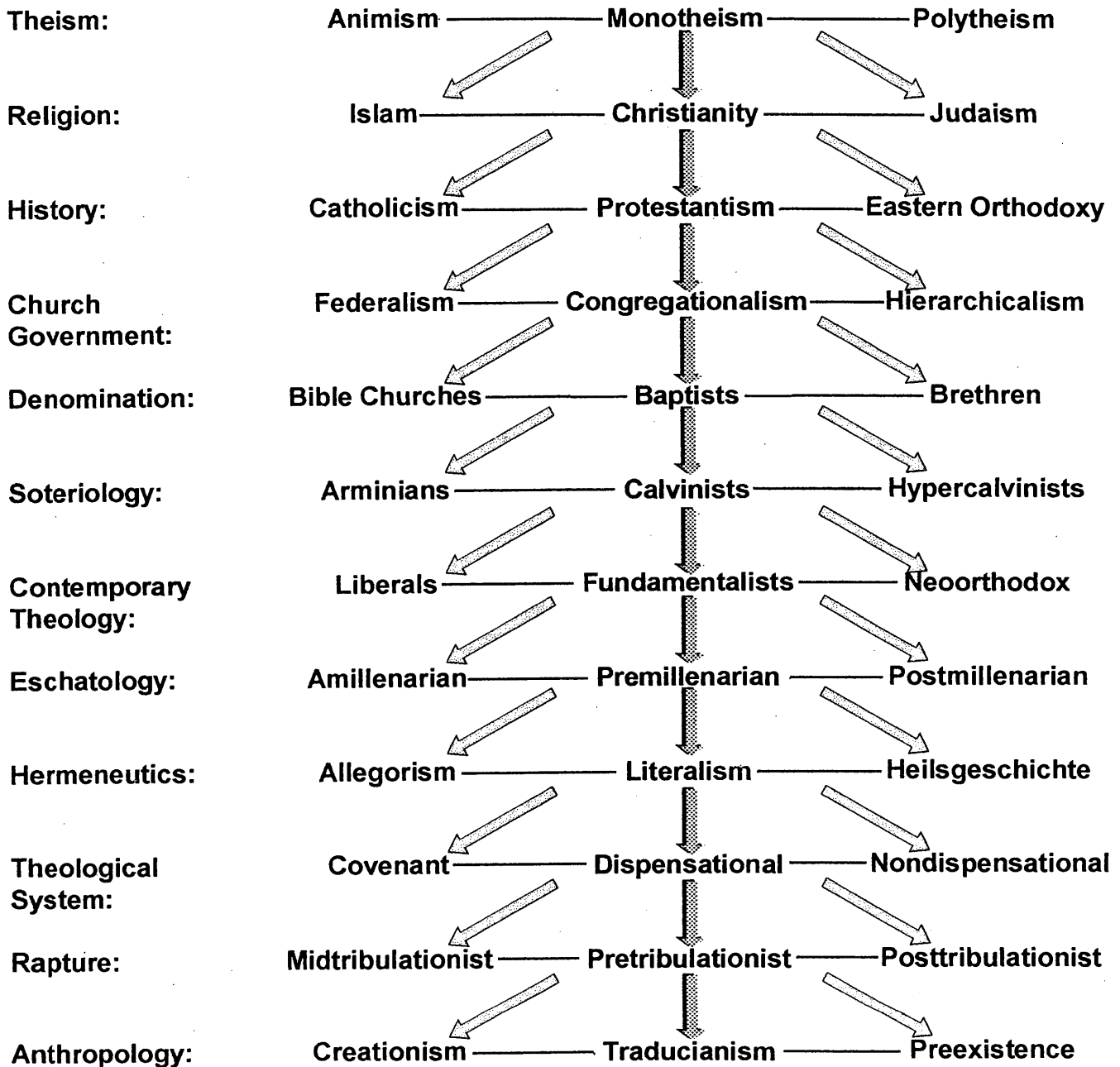
For the time will come when they will not endure sound **doctrine**; but after their own lusts shall they heap to themselves teachers, having itching ears; 2 Tim 4:3

7. Defend the truth forcefully:

I have fought a good fight, I have finished *my* course, I have kept the **faith**: 2 Tim 4:7



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.

Distinctives of the Evangelical Free Church of America

*"In essentials, unity. In non-essentials, charity.
In all things, Jesus Christ."*

— Chrysostom

1. The Evangelical Free Church of America is inclusive not exclusive.

The great heritage of EFCA people around the world includes the fact that fellowship and ministry opportunities in the local church are based solely on one's personal faith in Jesus Christ as Savior and Lord and trusting in Him alone for salvation. Membership requires commitment to sound doctrine as expressed in our Statement of Faith. However, a person is not excluded from membership because he or she does not agree on every fine point of doctrine. Within the EFCA, there is allowance for legitimate differences of understanding in some areas of doctrine.

2. The Evangelical Free Church of America is evangelical but not separatistic.

The EFCA was born out of a heritage of commitment to the authority and inerrancy of Scripture. We have deep convictions based on the authority of God's Word, but we do not draw battle lines over minor points. Nor do we make minor issues of doctrine a test of fellowship in the local church. We are evangelical. We believe in separated living and personal holiness, but we are not separatists.

3. The Evangelical Free Church of America is ecumenical in spirit though not in structure.

We believe in the spiritual unity of the Church though not necessarily in structural union. We join with other Christians and other denominations of like, precious faith in common goals and ministries to accomplish the Great Commandment and the Great Commission. But we believe that there is strength in diversity and that it is important to preserve our distinctives. We recognize that union

in structure does not guarantee unity of spirit. Our foremost concern is unity of spirit with our Lord, with each other and with other Christians.

4. The Evangelical Free Church of America believes in liberty with responsibility and accountability.

We believe in Christian liberty, but freedom always has its limitations. Responsible Christians do not abuse freedom. The apostle Paul wrote forcefully about Christian liberty in the Book of Galatians. He shattered the legalists with the doctrine of grace. But in First and Second Corinthians and Romans, the apostle also rebuked believers when liberty was abused. He declared boldly the principles of Christian liberty, but spoke with equal forcefulness about Christian accountability. The EFCA desires to preserve our freedom in Christ. We encourage our people to be responsible, godly men, women and young people who desire to live under the control of the Holy Spirit in obedience to the principles and precepts of God's Word, and in harmony with God's will for life as revealed in the Scriptures.

5. The Evangelical Free Church of America believes in both the rational and relational dimensions of Christianity.

We believe the Scriptures must be applied to our individual lives with warmth of heart, warmth of message and warmth of concern. We believe it is essential to have solid, biblical content in our doctrinal understanding of faith, but it is equally important to have a dynamic, vital relationship with God the Father through Jesus Christ the Son and to live by the power of the Holy Spirit. Sound Christian doctrine must be coupled with dynamic Christian experience. Ours is a ministry of love and spiritual reconciliation.

6. The Evangelical Free Church of America affirms the right of each local church to govern its own affairs.

The EFCA is committed to a congregational form of government as stated in Article 10 of our

By Any Other Name?

by
Kevin T. Bauder, D.Min.

A RUMINATIONS Publication

While driving through one of the Dallas suburbs the other day, I came across a church I had never seen before. The sign in front of the building read _____ Community Church, but at the bottom of the sign appeared tiny initials which identified this church with a well-known Baptist fellowship. Only hours later, I heard of another new Baptist church being formed in our neighborhood. Once again, the congregation planned not to use the Baptist name.

This trend away from the name *Baptist* has been growing for several years. It rests upon two premises: (1) people nowadays don't much like traditional churches, church names and especially denominations; and (2) the name itself isn't that important, as long as your beliefs and practices are good. Therefore (so the reasoning goes), it is worth abandoning the name in order to attract a wider hearing.

I dispute the second premise. Names *are* important, so important that if we didn't already have them we would be forced to invent them. Names are a kind of shorthand that identify us with something. When a man starts a business, for example, he chooses a name that will identify what the business does. When a woman is married, she takes her husband's name in order to identify herself as his wife. When we claim religious names like Baptist, evangelical, fundamentalist and even Christian, we are identifying ourselves with some historic body of belief and practice.

When we call our church a Baptist church, we are saying that we affirm certain doctrines which we believe to be essential to the functioning of a new Testament church. We are saying

that the New Testament is our final and sufficient authority in all matters of church faith and order. We are saying that only born again, baptized believers are qualified for church membership. We are saying that every believer ought to be baptized, and that single immersion in water is the only valid baptism. We are saying that each believer is a priest who exercises soul liberty before Christ. We are saying that churches are governed under Christ by congregations, not by monarchies, oligarchies or hierarchies. We are saying that church and state are separate institutions, and that the state may never use its authority either to establish or to impede the church. These are not tangential doctrines; these are doctrines that define what the church is and how it functions.

When a person asks me what kind of a church I attend, I could respond by reciting all these doctrines. But I don't have to. There is a label that has been used for centuries to describe people who believe just as I do. That label is *Baptist*.

Now, someone may say, "I believe the same way you do; I just don't want the name *Baptist*." Actually, that person does not believe the same way I do. True, he may agree to the same doctrines that I agree to, but more than doctrinal agreement is involved in identity of belief. What more, you ask? Identity of belief also demands identity of emphasis. It is one thing to agree that certain doctrines are *true*; it is a different thing to agree about *how important* those doctrines are.

If one reads the New Testament asking such questions as, What is the church? How is it constituted? What is it for? How does it operate?, the answers that one gets are exactly those teachings that set Baptists apart from other Christians. These teachings are not optional or incidental or secondary or non-essential. They are the substance of the New Testament's teaching on the church. These are the most important truths that distinguish us from other believers in the Lord Jesus Christ. If we value these teachings to the same degree that Scripture values them, then we shall want to be known for our belief in them. To put it bluntly, it is not enough simply to believe "baptistically" (whatever that could mean); we shall desire to be known as

Baptists. If we believe these doctrines and hold them to be important, then we are being dishonest if we attempt to pass ourselves off as just another Community Church.

I won't try to tell you that denominational names don't reveal people today: they do. I will simply observe that Scripture instructs us to be instant in season and out of season. In other words, we maintain our convictions and our message whether they are popular or unpopular. We can always draw a bigger crowd if only we will trade off some part of the truth. And when I say "trade off the truth," I don't necessarily mean that we deny the truth: we might simply deemphasize it.

Doubtless, someone will argue that most people don't know what the name *Baptist* means, anyway; so why bother? Why bother, indeed! There has never been a time when most people did understand what the name meant. Through much of our history, our opponents have sought to misrepresent the convictions which the name *Baptist* stipulates. We've always had to offer some explanations and make some defense of our principles. The ignorance of the masses has never provided a compelling reason to abandon precision in what we say, even when we are saying it about ourselves.

If we knew of a medical doctor who was suddenly calling himself a chiropractor or a homeopath, we would expect the whole medical community to object that he was lowering the standards of his profession. Chiropractic and homeopathy may be either good or bad, but they are different things from medicine. The medical man who calls himself a homeopath is trading away an accurate description of what he is for a description of something that he is not. In the same way, the "baptistic" church that calls itself a community church is lowering its standards and refusing to be known for precisely those beliefs which make it different from other churches. A New Testament church is emphatically *not* a "community church." The community church concept is grounded in an old congregationalist notion that includes unbaptized and even unregenerate members of the community within the parameters of the visible church. Nothing

could be more contrary to the New Testament's teaching on church membership, nor to historic Baptist belief and practice.

We did not invent the name *Baptist*. It was given to our spiritual ancestors by their enemies: enemies who imprisoned them, exiled them, whipped them, beheaded them, drowned them and burned them because people on both sides took doctrine seriously. The name was given in mockery to denote those who held to the same beliefs that Baptists hold today. It still stands for the great Biblical teachings which we hold dear.

I am a Baptist, and I am proud to be known as a Baptist. The name *Baptist* identifies me with a great heritage of Scriptural preaching. It places me in the mainstream of those who gave their lives for religious liberty. It connects me with men and women who would rather suffer and die than deny the truth of Scripture. And it proclaims to anybody who will listen that the truths for which they died are the same truths that I believe today.



Additional copies of "By Any Other Name?" may be ordered for ten cents apiece from:

RUMINATIONS

2112 El Capitan
Dallas, TX 75228

**THE EMERGENCE OF THE CHURCH:
Did the Church Really Start at Pentecost?**

- 1A. The Commencement of the Church:
- 1b. In relation to time:
- 1c. Positions concerning the commencement of the church:
- 1d. Covenant theology:
Somewhere in the O.T., around the time of Abraham.
- 2d. Southern Baptists:
John the Baptist, somewhere during the pre-cross ministry of Christ.
J. M Carroll, *The Trail of Blood*
- 3d. Ultradispensationalism
Some time after the conversion of Paul.
- 4d. Bullingerism:
At the close of the Book of Acts. Only the Prison Epistles refer to the church.

While the above are the four main positions about the commencement of the church, there are several other suggestions that have received credence among Christians:

**WHEN DID THE CHURCH BEGIN?
OR
THE CORRECT AND CORRUPT CONCEPTS
CONCERNING THE COMMENCEMENT OF THE CHURCH**



① ABRAHAM ② JOHN THE BAPTIST ③ MINISTRY OF CHRIST ④ PENTECOST ⑤ PAUL'S CONVERSION ⑥ PAUL'S IMPRISONMENT

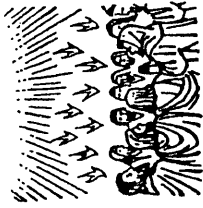
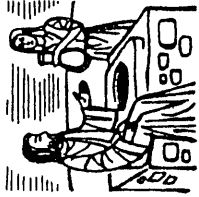
2,000 B.C.

- ①
- ②
- ③
- ④
- ⑤
- ⑥

WHEN DID THE CHURCH BEGIN?

OR

THE CORRECT AND CORRUPT CONCEPTS CONCERNING THE COMMENCEMENT OF THE CHURCH



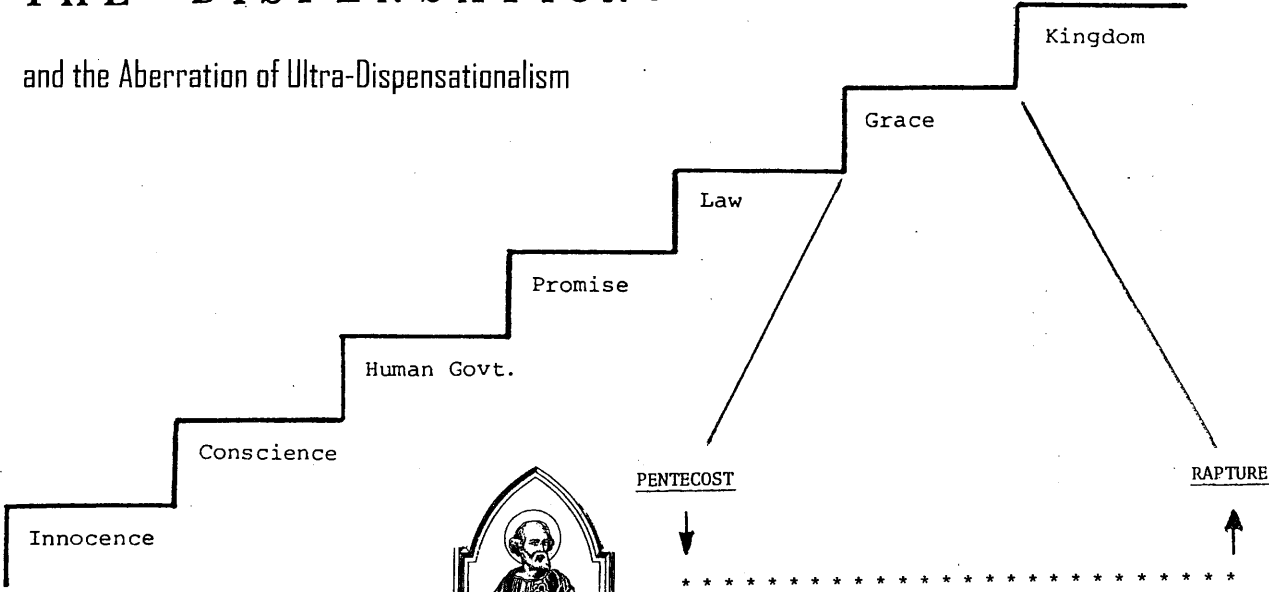
① ABRAHAM ② JOHN THE BAPTIST ③ MINISTRY OF CHRIST ④ PENTECOST ⑤ PAUL'S CONVERSION ⑥ PAUL'S IMPRISONMENT

2,000 B.C.

- ① Covenant Theology
- ② Southern Baptists
- ③ John R. Rice
- ④ Dispensationalists (GARBC)
- ⑤ Ultra-Dispensationalists
- ⑥ Bullingerites

THE DISPENSATIONS

and the Aberration of Ultra-Dispensationalism



PENTECOST

RAPTURE

 * JEWISH CHURCH * CHRISTIAN CHURCH *
 * BRIDE OF CHRIST * BODY OF CHRIST *
 * PETER * PAUL *



PENTECOST

RAPTURE



 * JEWISH CHURCH * CHRISTIAN CHURCH *
 * BRIDE OF CHRIST * BODY OF CHRIST *
 * PETER * PAUL *



- 2c. Passages concerning the commencement of the church: The scriptural proof is most convincing that the church began at Pentecost. It is most perplexing how such a matter, clearly taught in the Scriptures, can be of great controversy among genuine believers.

1d. Promise of the church:

During the ministry of Christ the church was still future because promised that He would build His 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.

2d. Promise of baptism:

At the time of Christ's ascension, He predicted the baptism of the Holy Spirit which efficaciously inaugurated the church. The disciples were to wait in Jerusalem for the fulfilled promise of the bestowal of the Holy Spirit.

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.



3d. Day of Pentecost:

On the Day of Pentecost the Holy Spirit came upon believers and filled them. Peter in Acts 11 also speaks of this occasion when they were baptized by the Holy Spirit.

4d. Baptism of Pentecost:

Acts 11:5-16 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.

5d. Baptizing into the body:

The body of Christ is formed by the baptism of the Holy Spirit which occurred on the Day of Pentecost.

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free; and have been all made to drink into one Spirit.

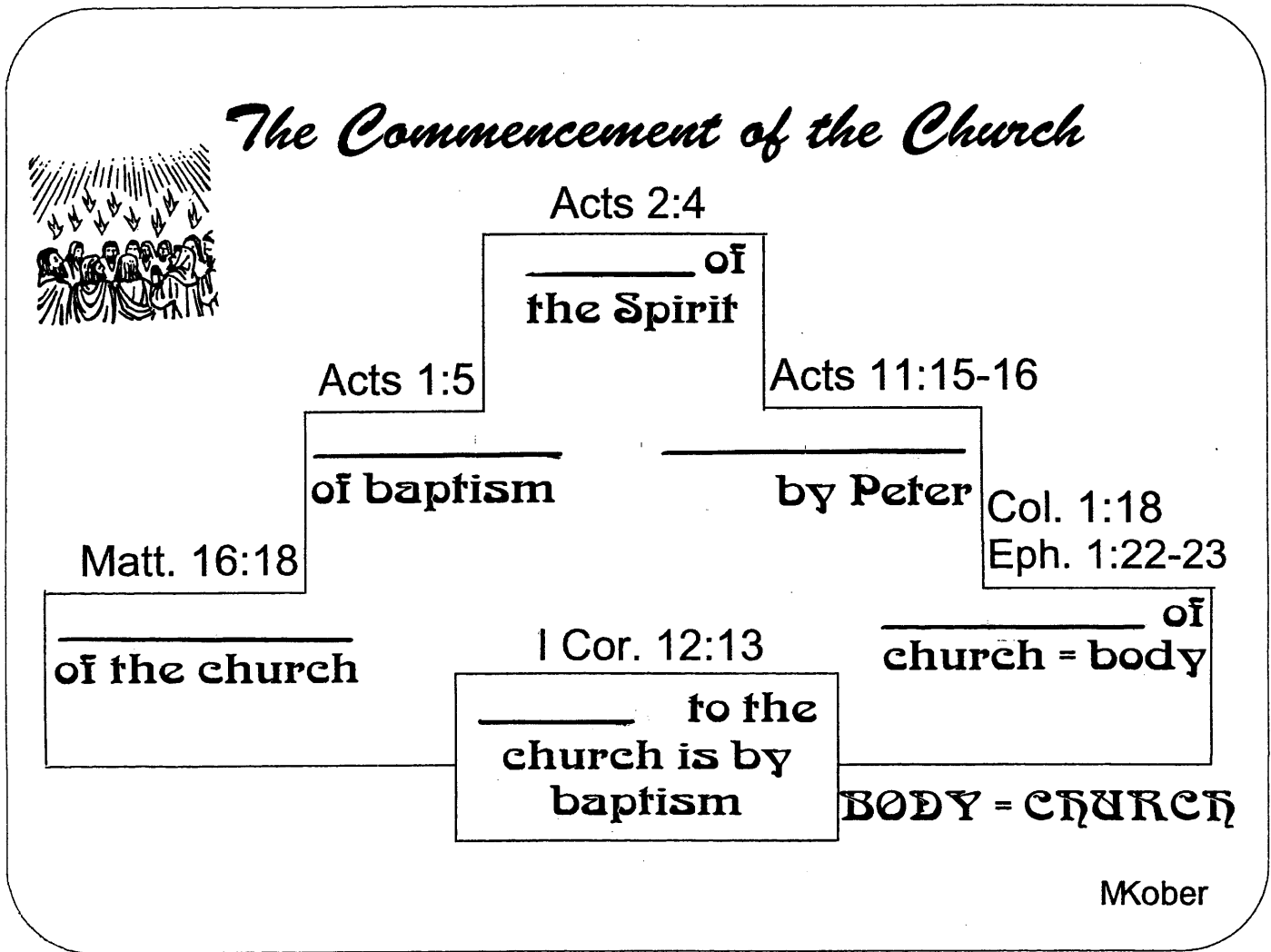
6d. Church is the body of Christ:

The church is clearly identified with the body of Christ by the Apostle Paul

Eph. 1:22 And hath put all things under his feet, and gave him to be the head over all things to 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.

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.



2b. In relation to Christ:

- 1c. He builds it:
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.

- 2c. 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.
- 3c. He is the foundation:
1 Cor. 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.
- 4c. 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.

3b. 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.

4b. In relation to the Day of Pentecost:

- 1c. The Holy Spirit's baptizing work makes the body of Christ:
1 Cor. 12:13
- 2c. In the Old Testament and Gospels, the Spirit nowhere baptizes.
- 3c. The church could not be started before Pentecost because it would be
(1) lifeless
(2) headless
(3) functionless
(4) giftless

2A. The continuation of the church:

Inexplicably, the major voice of Christianity has taught in recent years the heretical doctrine that the Church Age is over and we are now going through the Tribulation. Many of us are familiar with the Family Radio network, based in Oakland, California. The radio station is known for its superb Christian music but Camping's teaching ministry is marked by excessive speculation and spiritualizing. He wrote three publications before 1994, predicting that the rapture would be September of that year.

More recently, he has espoused the grievous error that the church age has ended and every believer must therefore depart from the local church. The Holy Spirit has departed from the church, so that no gospel can be effectively preached within the local church any longer, and salvation is therefore impossible in and through the local church.

Numerous voices have been raised to protest against Harold's horrible hermeneutics and doctrinal deviations, to no avail. Below are two short but adequate refutations of Camping's error concerning the end of the church age. His major book, entitled *The Church Age and Beyond*, can be ordered free of charge from him. His phone number is 1-800-534-1495.

c/o Family Stations, Inc.

Oakland, CA 94621

Dear Mr. Camping:

We write to you with great grief, but with a sense of necessity because of your persistence in teaching things contrary to that which is in accord with both the Word of God and the historic Christian faith. We call upon you, Mr. Camping, to repent of your repeated false teaching that "this is the end of the Church age", that God is now "guiding groups outside of the churches into truth for this 'latter rain' period", and even that "the Gospel has never been sent out with more purity than it is being sent out now" by groups like Family Radio, cf. Open Forum, July 11, 2001. This extends even to asserting that it is not necessary for believers to meet in churches, cf. Heb. 10:25, but that "through Family Radio we can have this kind of fellowship", cf. Open Forum, July 12, 2001.

The Scriptures are clear that Christ will build His church despite the power of the evil One, Matt. 16:18. His order is not just that the Gospel be preached to all the nations, but that disciples be made of all the nations by way of baptism and teaching, Matt. 28:18-20. This assumes the existence of the church, for without its ministers there will not be baptisms and the official teaching and preaching of the Word of God, cf. II Tim. 2:2. This order is to continue until the end of the age, Matt. 28:20. Further, there is to be glory given to God in the church unto all generations, Eph. 3:21. This cannot be fulfilled if, as you affirm, "it may be that now God is finished with the church."

We are deeply grieved that, once again you wantonly contradict established Christian teaching that has been held for nearly two millenia. "I believe the holy, catholic church" is part of the biblical confession known as the Apostles' Creed. Protestant confessions have unequivocally affirmed that despite the power of error and wickedness "there shall be always a church on earth to worship God according to his will." (Westminster Confession of Faith, XXV:V). These affirmations come from the clear teaching of the Word of God. For example, it is impossible to speak of how "it is necessary for one to conduct himself in the house of God, which is the church of the living God, the pillar and ground of the truth", II Tim. 3:15, if, at some point prior to Christ's return, God is "finished with the church" and it is no longer necessary for believers to be part of the Church. Such a teaching is both false and dangerous to the souls of those who are meant to receive the means of grace through the Church. It is public teaching that even contradicts part of the "Statement of Belief" of Family Radio, i.e. "We do affirm and declare our belief in the Christian faith and do set forth the following... Christ's great commission to the Church to go into all the world and preach the Gospel to every creature, baptizing and teaching those who believe." (emphasis ours). Further, it contradicts part of the stated purpose of Family Radio, which is to "help local churches by encouraging regular attendance, membership, and personal involvement.", cf. "Introducing The Ministry of Family Radio" brochure.

For the honor of Christ, and for the good of your hearers, we again earnestly plead with you, Mr. Camping, to publicly repent of this serious divergence from the historic Christian faith, and that you publicly retract such statements. We believe it is correct to say that your teaching has, at this point, become heretical, i.e. a self-chosen opinion that creates schism in the body of Christ, denies clearly revealed truth, and accepts and promotes error, cf. 'Heresy' in Baker's Dictionary of Theology, p. 268. It is a grief to us even to think that you may need to be regarded as one who must be rejected after a first and second admonition, cf. Titus 3:10f., because of warped teaching that endangers the souls of many.

We send this letter with prayer that you will respond in a manner that is faithful to the Word of God and to the teaching of the historic Christian faith.

Yours with deep concern,

Michael Montemarano, clerk

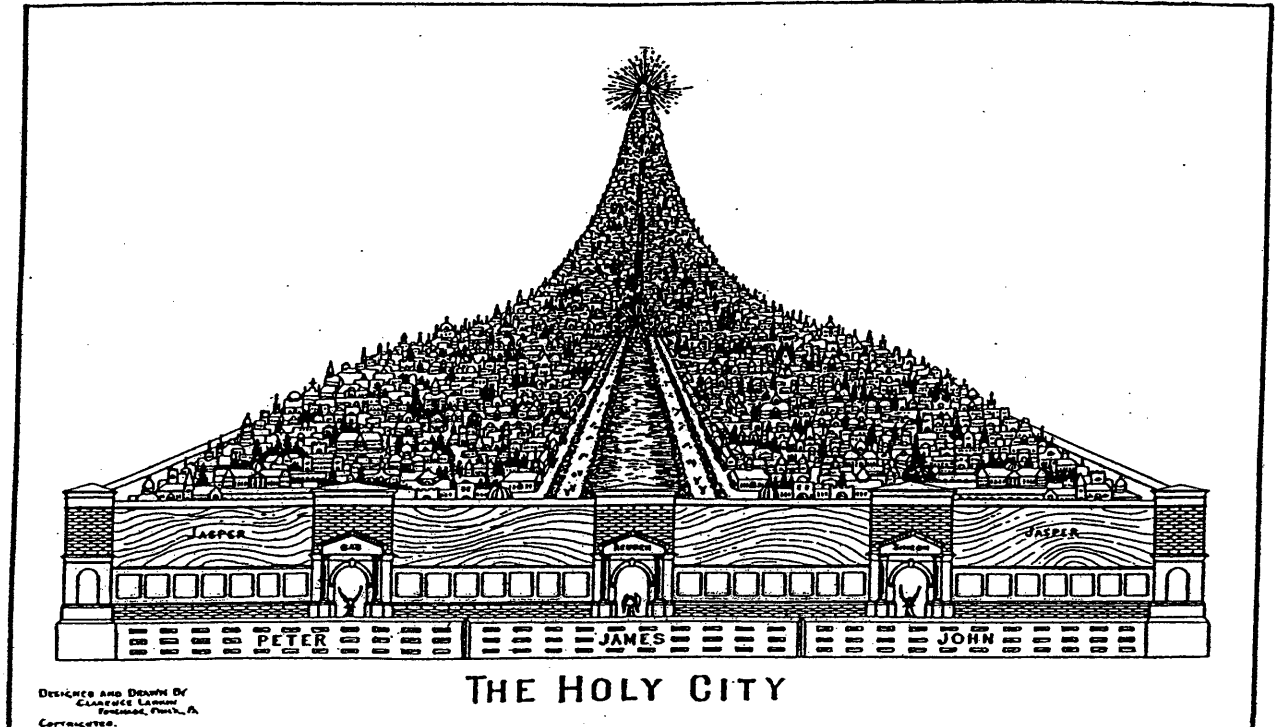
For the session,

Orthodox Presbyterian Church, Franklin Square, NY

3A. The consummation of the church:

It has been noted that the church definitely started on the Day of Pentecost. Upon its conclusion, when the last believer is added to the church on earth and the final building block is added to the city in heaven, the Savior will return and take us to His Father's house, where He is preparing presently the heavenly Jerusalem. The rapture is just the commencement for the believer and the glorious future that awaits fulfillment. The climax of the Church Age is the rapture, when the body of the redeemed will be gathered by the Savior and taken to the home He has prepared for us, His Bride. The church will continue to exist for all eternity as a separate entity, enjoying the presence of the Savior and the blessings He provides, in the company the Triune God, the redeemed through all the ages and the holy angels.

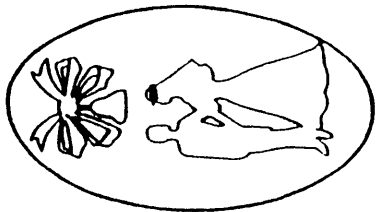
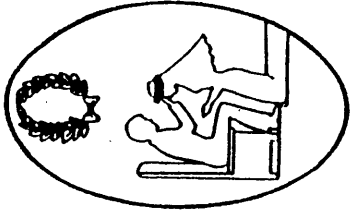
Heb. 12 22-23 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.



Clarence Larkin, *Dispensational Truth*, p. 148.

Rev. 21:1 – 22:6

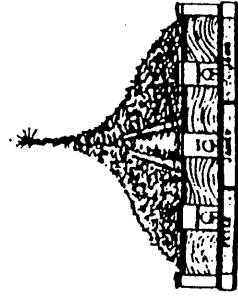
The Future and The Saint



3 1 Cor. 3:11-4:5

4 Rev. 19:7-8

CELEBRATION



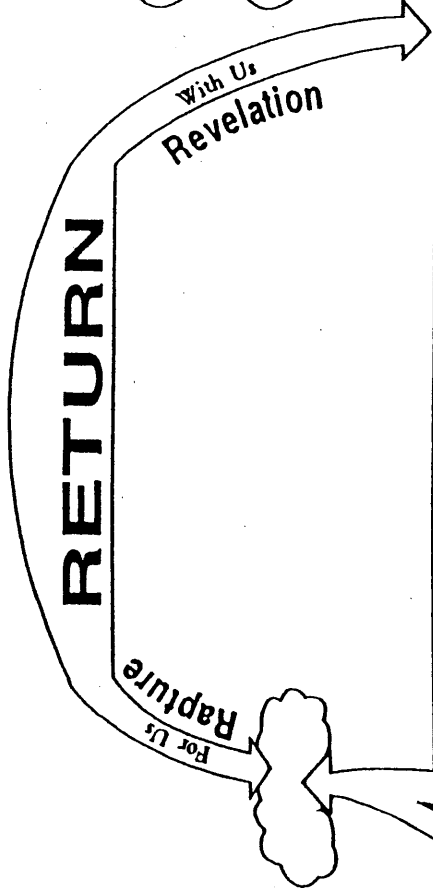
THE HOLY CITY
NEW JERUSALEM

1 Phil. 3:20

5 Rev. 19:4-16

7 Rev. 22:1-5

6 1 Cor. 6:2-3



Church
2 1 Thess. 4:13-18

Tribulation

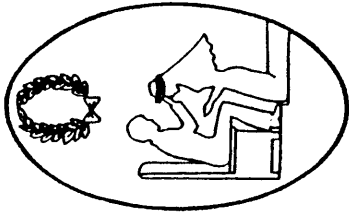
Millennium

Eternity

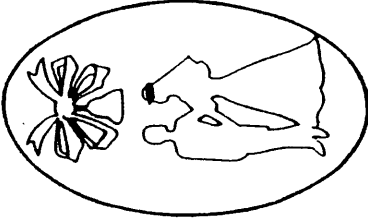
Manfred E. Kober, Th.D.



The Future and The Saint

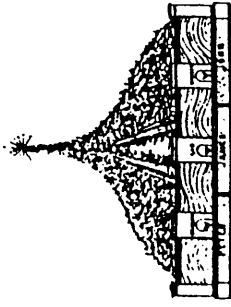


3 Rewards for the Believer
1 Cor. 3:11-4:5



4 Rejoicing at Marriage of the Lamb
Rev. 19:7-8

CELEBRATION

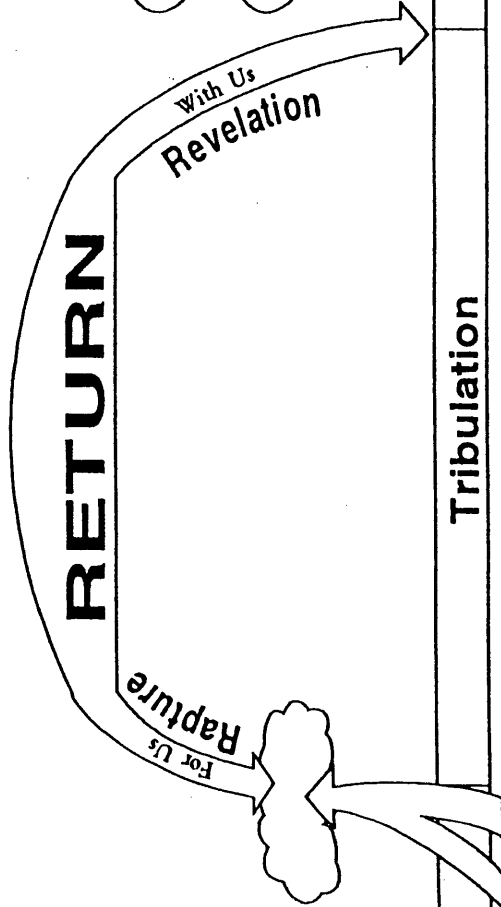


THE HOLY CITY
NEW JERUSALEM

7 Residence in the New Jerusalem
Rev. 20:1-5

5 Return with Christ
Rev. 19:4-16

6 Rule with Christ
1 Cor. 6:2-3



1 Readiness of the Saints
Phil. 3:20

2 Rapture of The Church
1 Thess. 4:13-18

Tribulation

Millennium



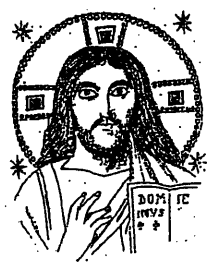
Eternity

Manfred E. Kober, Th.D.

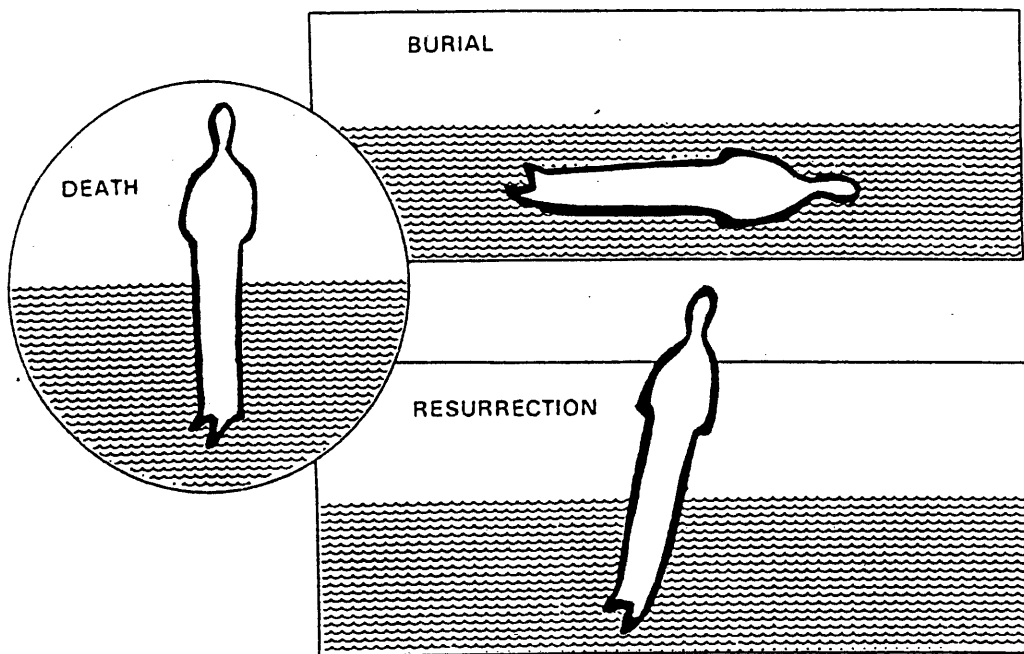


Three Entities Out of Place

(not yet in their final position)

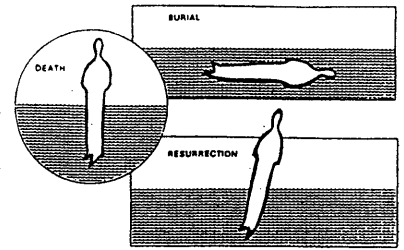
	Now	Then
<p>The Jew</p> 	<p>Scattered among the</p> <p>Ezekiel 37</p>	<p>Settled in the</p> <p>Jeremiah 31</p>
<p>The Church</p> 	<p>Separated from Her</p> <p>John 14:1-4</p>	<p>Secure with Her</p> <p>Ephesians 5:27 Rev. 19:7-9</p>
<p>The Savior</p> 	<p>Seated at the Father's</p> <p>Psalm 110:1 Rev. 3:21</p>	<p>Seated on the Throne of</p> <p>Psalm 2:7 Luke 1:32</p>

Baptism: A Personal Option or a Plenary Order?



Manfred E. Kober, Th.D.

Baptism: A Personal Option or a Plenary Order?



1A. INTRODUCTION

Christ gave to the church two ordinances which are to be kept until the rapture. These ordinances are outward rites appointed by Christ and administered by the Church as visible signs of the saving truth of the Gospel.

Because the ordinances are given by the One who has "all authority in heaven and on earth" (Matt. 28:18), one would expect the Church would obey them implicitly, yet in no area of the practice of the Church has there been greater division.

In contrast to Romanism, which holds to seven sacraments, Baptists have historically taught that there are two ordinances, baptism and the Lord's Supper. Especially in relation to the rite of baptism, those who are of Baptist persuasion distinguish themselves in maintaining, in contrast to other groups, that the only proper mode of baptism is immersion, that the only proper subjects of baptism are believers and that the mandate of baptism extends to every believer.

Since approximately four-fifths of Christendom does not practice baptism by immersion and since Baptists have frequently been castigated for their strict adherence to their tenets, it is well to set forth to each generation the biblical position of Baptists. The given limits of time and space force us to limit our discussion to the question of the mandate and mode of baptism. To put it differently: Is baptism commanded for every believer? Is immersion the only mode?

2A. THE MANDATE OF BAPTISM

1b. The command given by Christ:

1c. The mandate:

Just prior to His ascension, Christ gave one final mandate to His disciples:

Matt. 28:19

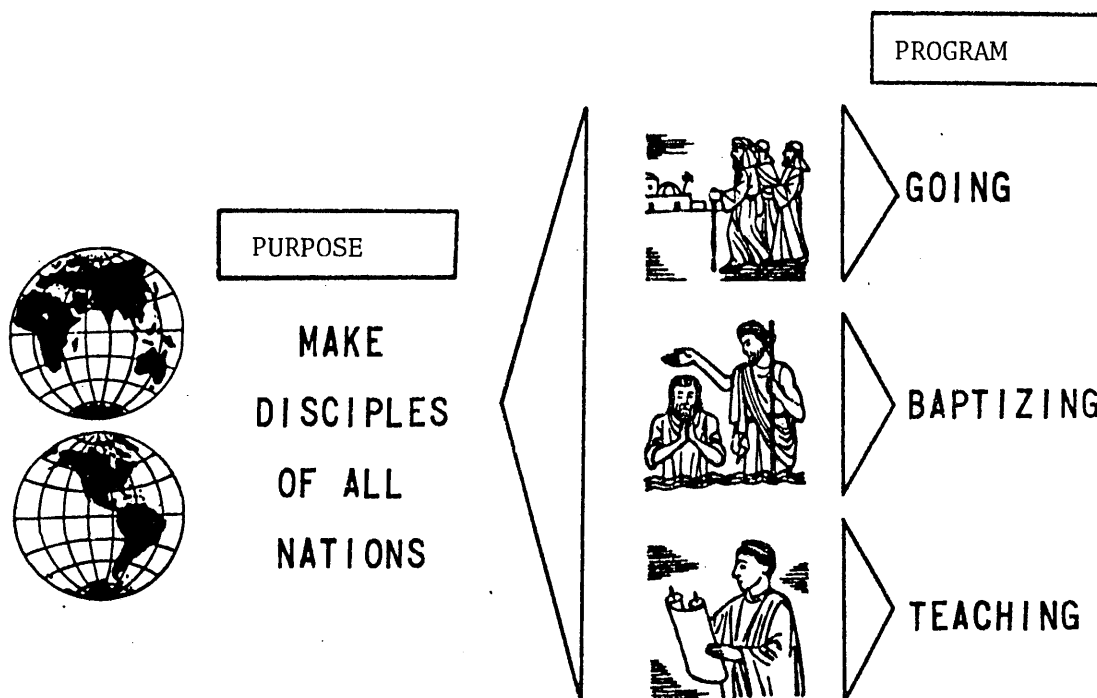
19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

2c. The meaning:

The literal rendering of the Master's mandate shows that there is one imperative, with three circumstantial participles, allowing us to formulate the command thus:



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



Christ's commission to the Church is to disciple all nations. This involves going with the Gospel, baptizing believers, and teaching Christian truth. Baptism thus comprises an integral part of the Great Commission. Those churches who make baptism optional for their church members are not fulfilling the Great Commission. A.H. Strong correctly observes that:

There is no intimation whatever that the command of baptism is limited, or to be limited, in its application,-- that it has been or ever is to be repealed; and, until some evidence of such limitation or repeal is produced, the statute must be regarded as universally binding (Systematic Theology [1896] p. 522).

2b. The command obeyed by the Church:

1c. The pattern of the early Church.

It is important to acknowledge not simply that Christ's teachings are inspired, but that the Church's practices are inspired patterns for us insofar as the Church followed the commands of Christ.

The sequence of the events in evangelism is significant:

Acts 2:41

41 ¶ Then they that gladly received his word were baptized: and the same day there were added unto them ^aabout three thousand souls.

42 And they ^bcontinued steadfastly in the apostles' doctrine and fellowship, and in ^cbreaking of bread, and in prayers.



Those who believed the Gospel were baptized and then they joined the fellowship of the church, which included doctrinal teaching, the Lord's Supper and prayer.

The picture derived from the history of the early Church is that baptism followed faith and baptism was administered to every believer immediately upon conversion:

The evidence for the importance and the immediacy of baptism in the early Church is overwhelming:

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 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 8:36-37 - "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

Acts 10:47 - "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

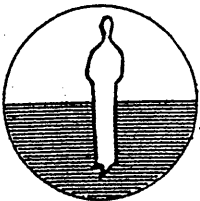
Acts 16:14-15- "And a certain woman named Lydia, a seller of purple of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

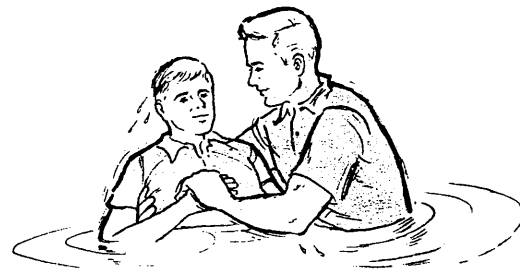
Acts 16:32-33 - "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

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 19:5 - "When they heard this, they were baptized in the name of the Lord Jesus."

(Relevant phrases are underscored for emphasis)





2c. The problem of the priority of baptism:

Several passages concerning baptism seem to suggest that baptism is a requirement for salvation. At least some suggest that the Bible teaches baptismal regeneration. However, when these verses are interpreted in light of the importance and urgency given to baptism in the early Church, they yield most naturally the teaching that the inward decision of faith was immediately followed by the outward demonstration of faith through baptism.

The personal identification with Christ's death, burial and resurrection was promptly followed by the public demonstration of that decision. Apparent problem passages such as the two below must be understood in that light.

Mark 16:16 - "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

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."

It was unthinkable for a Christian in the early church to believe without being baptized. To 1st century believers baptism was the immediate step of obedience once the inward decision had been made. Identification with Christ was demonstrated by immersion in water.

3b. The command practiced today:

Christendom is greatly divided on the meaning and mode of baptism:

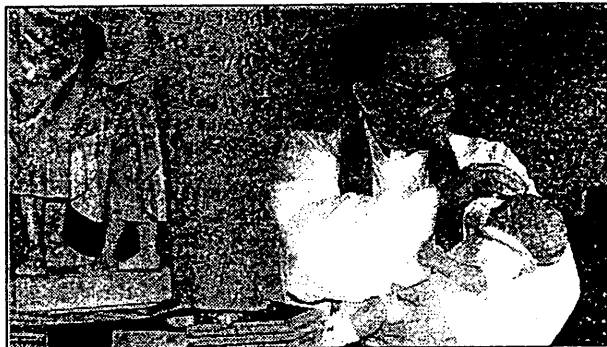
1c. The perversion of the meaning:

Many denominations ascribe not just sacramental but salvatory value to baptism. A sacrament is "a visible means of invisible grace." Numerous groups teach that at baptism salvation is obtained by the individual.

1d. The Lutheran Church generally espouses baptismal regeneration. The Dec. 23, 1987, issue of the Des Moines Register contains an advertisement for baptismal services at St. Johns Lutheran Church:

Baptism

God's Greatest Gift



Lutheran Christians Believe:

Baptism is the way God adopts us into the family. We become the sons and daughters of God.
Baptism is entirely a gift. We do nothing to deserve it.
Baptism is our new birth and when God saves us.
Baptism is when we receive the Holy Spirit.



Baptisms
Christmas Eve
7:00 p.m. Service

Infants: because it's a gift of family from God.
Adults: because it's the way we become a part
of Christ's church.

Call Church Office at 243-7691 to inquire about your baptism.

St. Johns Lutheran Church
Sixth Avenue and Keo Way, Des Moines, Iowa 50309

- 2 d. The Roman Catholic Church traditionally has taught that baptism saves by washing away all original sin. The popular manual on religion, My Catholic Faith, takes the standard approach:

127. The Sacrament of Baptism

WHAT IS BAPTISM?—Baptism is the sacrament that gives our souls the new life of sanctifying grace by which we become children of God and heirs of heaven.

Baptism is the very *first* sacrament we may receive. Unless we are baptized, we are forbidden to receive any other sacraments. Baptism has the three essentials of a sacrament: (a) it was instituted by Christ; (b) it is a sensible sign; and (c) it confers grace.

1. The sacrament of Baptism was *instituted* by Christ at His own Baptism, and commanded at His Ascension.

He said to the Apostles: "Go, therefore and make disciples of all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). The Apostles obeyed His command on the very day of Pentecost. In answer to the question of the multitudes, "What shall we do?" after Peter's first sermon, Peter said, "Repent,

and *be baptized* every one of you in the name of Jesus Christ, for the forgiveness of your sins" (Acts 2:38). About 3000 persons were baptized.

2. Christ instituted Baptism as the sacrament of *spiritual rebirth*, making the baptized members of God's family. Baptism infuses grace into their souls, making them supernaturally like to God.

As children of God they are given the right to enter heaven, and to gain merit by their good work. "Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5).

3. The *sacramental grace* of Baptism is a regenerative grace that helps those baptized to live well the supernatural life they have begun as children of God.

This sacramental grace entitles them to actual graces needed to live a Christian life.

St. Peter said: "Be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit" (Acts 2:38).

WHAT SINS DOES BAPTISM TAKE AWAY?

Baptism takes away original sin, and also actual sins and all the punishment due to them, if the person baptized be guilty of any actual sins and truly sorry for them.

1. Baptism is the only sacrament that can *remit original sin*. It cleanses us from all sin, original and actual, and remits all punishment due.

If an adult receives baptism with the proper dispositions, that is, with faith and contrition, his actual sins are taken away with original sin, as well as all temporal punishment due to his actual sins. Thus if an adult dies immediately after baptism, he goes *straight to heaven*, whatever the sins he may have committed. "He who believes and is baptized shall be saved" (Mark 16:16).

2. When Baptism takes away original sin, it gives our souls the new life of *sanctifying grace*. Thus by Baptism we are born again.

2c. The positions concerning the mode:

- 1d. Sprinkling:
Those who sprinkle generally see it as a sign of the covenant, taking the place of circumcision in the Old Testament.
- 2d. Pouring:
Churches practicing affusion see it as a symbol of the outpouring of the Holy Spirit.
- 3d. Trine Immersion:
Grace Brethren and others who practice trine immersion see it as a picture of the work of the triune God in our salvation.
- 4d. Single Immersion:
Baptists and others who practice this mode see it as a representation of and the sinners identification with the death, burial and resurrection of Christ.

3A. THE MODE OF BAPTISM

Despite contrary practice by much of Christendom, it can be shown that the only proper mode of baptism is immersion. A seven-fold proof can be adduced:

1b. The connection of baptism with proselyte baptism:

Proselytes ("newcomers") were individuals who had converted to Judaism. After a number of rituals in preparation for the admission to Judaism, such as circumcision, the final step, that of baptism was taken.

A detailed description of proselyte baptism is given by M'Clintock and Strong:

All this, however, was not enough. The convert was still a "stranger." His children would be counted as bastards, i. e. aliens. Baptism was required to complete his admission. When the wound caused by circumcision was healed, he was stripped of all his clothes, in the presence of the three witnesses who had acted as his teachers, and who now acted as his sponsors, the "fathers" of the proselyte (*Ketubh. xi; Erubh. xv, 1*), and led into the tank or pool. As he stood there, up to his neck in water, they repeated the great commandments of the law. These he promised and vowed to keep, and then, with an accompanying benediction, he plunged under the water. To leave one hand-breadth of his body unsubmerged would have vitiated the whole rite (*Otho, Lex. Rab. s. v. Baptismus*

(Cyclopaedia of Biblical, Theological and Ecclesiastical Literature, VIII, p. 661).

Proselyte baptism appears to be the antecedent of Christian baptism. As the proselyte identifies himself with Judaism, so the convert identifies himself with Christ and his message through total immersion. Baptismal pools (mikvoth) serving for ritual baths and proselyte baptism can be seen in large numbers in Israel.

2b. The meaning of baptizo:

When the Savior commanded the disciples to baptize converts, he employed the word baptizo, which is unmistakable in its meaning. It always means immersion. To speak of baptism and make it refer to something other than immersion is a contradiction in terms.

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baptism.
as he may
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iginal sin,
sanctifying
born again.

Various Greek words express the idea of washing, sprinkling, pouring, moistening. Instead, the word baptizo is used. Hiscox is correct in his summary:

Baptizo is found eighty times in the New Testament, and is a derivative from bapto. In nearly all it is used to designate this ordinance--and no other word is ever used for that purpose. Baptisma, a baptism, an immersion, is found twenty-two times, and baptismos, the act of baptizing, or immersing, four times, both formed from baptizo. . . this word means to dip, plunge, or immerse; and that, primarily and properly, it means nothing else. Our Saviour, in leaving a command universally binding on His disciples, meant doubtless to express it so plainly and so positively, that none could misunderstand Him. Therefore, this particular word and no other has been used, because it means just what He intended, and nothing else. (The New Directory for Baptist Churches, p. 396, italics in the original)

Any Greek lexicon will confirm that the basic meaning of the word baptizo is that of immersing. The prestigious Theological Dictionary of the New Testament gives the following definition:

βάπτω, βαπτίζω.

A. The meaning of βάπτω and βαπτίζω.

βάπτω, "to dip 'in or under" (trans.): Hom. Od., 9, 392; Aesch. Prom., 863: ἐν σφαγαίσι βάψασα ξίφος; "to dye," used in Josephus only in this sense, Bell., 4, 563; Ant., 3, 102; βάμμα, "dyed material," Ant., 3, 129; P. Par., 52, 10; 53, 5 (163/2 B.C.): βαπτά, "dyed or coloured clothes."

(I, 539)

The more conservative Dictionary of New Testament Theology has the same definition:

βαπτίζω βάπτω (*baptō*), dip; βαπτίζω (*baptizō*), dip, immerse, submerge, baptize; βαπτισμός (*baptismos*), dipping, washing; βάπτισμα (*baptisma*) baptism.

(I, 144)

Arndt and Gingrich, translators of Bauer's Greek-German Lexicon have the same definition:

βαπτίζω fut. βαπτίσω; 1 aor. ἐβάπτισα, mid. ἐβαπτισάμην; impf. pass. ἐβαπτίζομην; pf. ptc. βεβαπτισμένος; 1 aor. ἐβαπτίσθη; 1 fut. βαπτισθήσεται (Hippocr., Pla., esp. Polyb. +; UPZ 70, 13 [152/1]; PGM 5, 69; LXX; Philo; Joseph.; Sib. Or. 5, 478) dip, immerse, mid. dip oneself, wash (in non-Christian lit. also 'plunge, sink, drench, overwhelm', etc.), in our lit. only in ritual sense (as Plut.; Herm. Wr. [s. 2a below]; PGM 4, 44; 7, 441 λουσάμενος κ. βαπτισάμενος; 4 Km 5: 14; Sir 34: 25; Jdth 12: 7).

(p. 131)

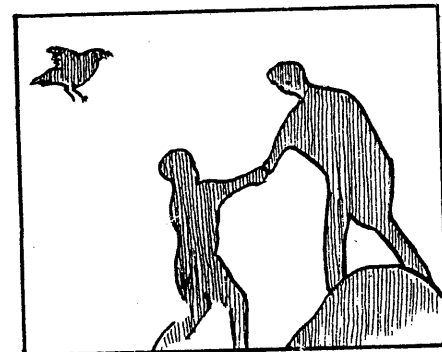


Figure 75. Catacomb depiction of the baptism

No one has made a more definitive study of the word baptizo than T. J. Conant. He published his findings in The Meaning, and Use of Baptizein in 1864. Conant insists that the word baptizein (to baptize) should always be translated by "immerse" in our Bibles, otherwise we are guilty of mistranslating. He concludes:

It is simply the rule, when one professes to communicate the words of another, to tell the truth as to what he has said. Any author, purposely mistranslated or obscured, is falsified by his translator. Just so far as this is done, the translation is a literary forgery; for it conceals while it professes to exhibit what the author has said, or it represents him as saying that which he did not say. When applied to the Word of God, the rule is one of paramount force. . . . The word baptizein, during the whole existence of the Greek as a spoken language, had a perfectly defined and unvarying import. In its literal use it meant, as has been shown, to put entirely into or under a liquid, or other penetrable substance, generally water, so that the object was wholly covered by the inclosing element.

(p. 187)

Baptists are completely correct in their understanding of the biblical term "to baptize." Hiscox makes an excellent point:

We again ask, why did the sacred writers, from all the words in the Greek language, select only and always that one which strictly means to dip or immerse, to express the act by which the sacred ordinance which Christ had commanded, and which His disciples administered, should be performed? The only consistent answer is, because baptism means immersion, and nothing else--and nothing but immersion is baptism. (p. 398)

The above proof should be conclusive that immersion is the proper mode of baptism. However, it can also be shown that the meaning of baptism determines the mode. The only mode which satisfies the biblical demands is that of immersion.

3b. The symbolic meaning of baptism:

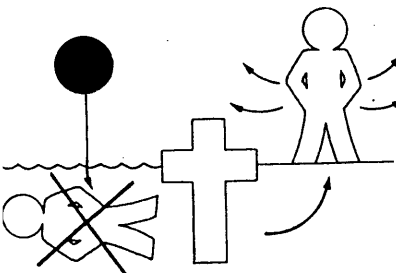
Only two New Testament passages clearly teach the meaning of baptism:

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.

Romans 6:3-4:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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.



If the meaning of baptism is the believer's identification with Christ in His death, burial and resurrection, then this is best pictured by immersion. On the other hand, if purification is the meaning, sprinkling would do. If the outpouring of the Holy Spirit is in view, then pouring could be the mode. If the work of the triune God is encompassed, then trine immersion would be appropriate. The meaning of baptism, however, clearly stated in these passages, is the believer's death with Christ.

Vanhetloo, commenting on these two crucial passages above, concludes:

There is obviously no way to understand what Paul says apart from recognizing that the symbolism of death, burial and resurrection was portrayed in the water immersion of converts. (Calvary Baptist Theological Journal, Spring 1987, p. 49)

4b. The circumstances surrounding baptism:

Dr. R. T. Ketcham, in his chart Baptism-Sprinkle, Pour or Immerse? has a helpful comparison, showing how the circumstances surrounding baptism argue for immersion.

A CHART OF CONTRASTS IMMERSION AND SPRINKLING UNDER THE LENS

By R. T.
Ketcham,
LL.D.

SCRIPTURAL STATEMENTS	SPRINKLING OR POURING	IMMERSION
<p>BAPTISM A WATER ORDINANCE</p> <ol style="list-style-type: none"> 1. "They come unto a certain water" (Acts 8:36). 2. "Because there was much water there" (John 3:23). 3. "They went down both into the water" (Acts 8:38). 4. "Were baptized of him in Jordan" (Matt. 3:6). 5. "When they were come up out of the water" (Acts 8:39). 	<ol style="list-style-type: none"> 1. Water must be brought to them 2. Requires but little water. 3. Do not go down into the water. 4. Do not baptize in at all. 5. Do not come up nor out. 	<ol style="list-style-type: none"> 1. They must go to the water. 2. Requires much water. 3. Must go down into the water. 4. Must baptize in. 5. Must come up and out.

5b. The use of the prepositions:

The verb baptizo is used with several prepositions forming a grammatical structure which argues most strongly for immersion:

1c. The preposition into (eis):

In Mark 1:9 the Jordan is the element into which the person enters in the act of being baptized:

Mark 1:9:

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in (literally "into") the Jordan.

2c. The preposition in (en):

Texts such as Mark 1:5, 8; Matt. 3:11; John 1:26, 31, 33; cf. Acts 2:2,4) the en is to be taken, not instrumentally but as indicating the element in which the immersion takes place.

Mark 1:5, 8:

They were baptized of him in the river. . . I baptized you with (literally "in") water, but he shall baptize you (literally "in") the Holy Ghost.

3c. The preposition out of (ek):

Mark 1:10:

Coming up out of the water.

Acts 8:38-39:

And they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water. . .

Sprinkling or pouring does not necessitate much water nor stepping into the water nor coming up out of the water. And yet denominations are so bound by their man-made traditions, that when the baptism of Christ is pictured in their publications, for example, He is seen in the river but water is simply poured over Him.



Taufe Jesu

Some artists totally contradict Scripture by picturing Christ not in the Jordan but by the Jordan.



6b. The testimony of Church history:

All ancient, recent and living biblical scholars are agreed on two matters relating to baptism: (1) that the word baptizo only means to immerse and (2) that immersion was the N.T. mode of baptism as well as that in the early Church.

One Catholic scholar, after studying the matter thoroughly, comes to the following conclusion:

Thirteen hundred years was baptism generally and regularly an immersion of the person under the water, and only in extraordinary cases a sprinkling or pouring with water; the latter was, moreover, disputed as a mode of baptism, nay even forbidden. (Brenner, cited by Conant, The Meaning and use of Baptizein, p. 164).

Hiscox, who has arrayed a massive volume of quotes from non-Baptistic sources about baptism, its meaning, mode, water supply for baptisms in Jerusalem, etc., observes:

For two hundred and fifty years after Christ we have no evidence of any departure from the primitive practice of immersion-- the first authenticated instance of such a departure being about the middle of the third century, or A.D. 250. (p. 437, italics in the original).

After the 3rd century, sacramental value was attributed to baptism. It was reasoned that if there was some saving value in baptism, the earlier a person was baptized, the greater the guarantee that the individual was saved. Baptismal regeneration and baptism of infants thus went hand in hand. For the very old, the sick and the young, sprinkling was deemed sufficient.

Keith L. Brooks has a helpful summary chart of quotes by theologians concerning the early mode of baptism. It is but a sample of the mountain of evidence in support of the biblical and Baptist position.

Testimonies to the Meaning of the Word "Baptizo"
From Bible Scholars of Various Denominations

★

St. Basil, A.D. 330. "How can we be placed in a condition of likeness to His death? By being buried with Him in baptism. How are we to go down with Him into the grave? By imitating the burial of Christ by baptism, for the bodies of the baptized are in a sense buried in water."

St. Ambrose, 378. "Thou saidst, I do believe and wast immersed—that is, thou wast buried."

St. Chrysostom, 398. "We, as in a sepulchre, immersing our heads in water, the old man is buried and sinking down, the whole body is concealed at once; then as we emerge the new man arises."

John Calvin. "The very word—baptize—means to immerse. It is certain that immersion was the practice of the early church."

Martin Luther. "Baptism is a Greek word and may be translated—immersion. I would have those who are to be baptized to be altogether dipped in the water."

John Wesley. "Burial with Him by baptism—alluding to the ancient method of immersion."

Tyndal. "Plunging into water signifieth that we die and are buried with Christ as concerning the old life of sin, and the pulling out again signifieth that we arise to walk in newness of life."

Didache, oldest known ecclesiastical manual. "The water to be preferred is living or running water * * but if thou hast not living water baptize in other water and if thou canst not in cold, then in warm."

Dean Stanley. "For the first thirteen centuries, the almost universal practice of baptism was that of which we read in the New Testament and which is the very meaning of the word 'baptize'—plunged, submerged, immersed into the water."

Dean Lightfoot. "As he sinks beneath the baptismal waters, the believer confesses the burial of his corrupt affections and past sins; as he emerges he rises quickened to new hopes and new life."

Chalmers. "There is no doubt that the administration of baptism in the apostles' days was by an actual submerging of the whole body under the water."

Dods. "The full significance of the rite would have been lost had immersion not been practiced."

Sanday. "Baptism expresses symbolically a series of acts corresponding to the redeeming acts of Christ. Immersion—death. Submersion—burial. Emergence—resurrection."

7b. The evidence from archeology:

Near Eastern countries abound with material evidence of the type of baptism practiced by the early Church. The visitor to Israel is especially impressed by the number and size of baptismal pools used in the early Christian centuries--pools which remind one immediately of one's baptismal pools in America's Baptist churches.

Early Christian artists pictured the mode of baptism as immersion. Both pictures below, the baptism of Jesus and that of a Christian convert, were found in the crypt of St. Lucina in the cemetery in Kallistus. The pictures date back to the 3rd century.



Taufe Jesu.



Taufhandlung.

(Beide Darstellungen nach Wandgemälden in der Krypta der heil. Lucina im Cömeterium des Callistus aus dem dritten Jahrh.)

Catholic scholar Bagatti gives an excellent overview of baptistries in early Christian churches in his volume, *The Church from the Gentiles in Palestine*. Many of these baptistries are six feet deep, ten feet long and four feet wide. Bagatti comments on the symbolic shapes of these baptistries:

The dating of the fonts follows that of the baptisteries, and so we can establish, roughly, a chronology of the form: at first rectangular, then hexagonal but low, round or oval and finally quadrilobate and cruciform. This last appears as the ultimate phase. The evolution of the concept is evident. "You have descended into the water three times", writes St. Cyril (*PG 33*), "then you went out, to symbolize the three days which Jesus spent in the tomb". The square or rectangular form of the basin should have recalled to the minds of the catechumens the remembrance of the tomb. With the cruciform basin are associated the death of Christ on the cross and the death of sin in the neophyte. It is the concept developed by St. John Chrysostom (*PG 60, 450*): "Baptism is the cross". The square form, however, was that in use during the first centuries by the Judaeo-Christians. (p. 249)



"Baptismal Ceremony, from a Pontifical of the Ninth Century." From *A Dictionary of Christian Antiquities*, William Smith and Samuel Cheetham.

The baptistry in the Church of the Annunciation in Nazareth is a typical 2nd century pool. An identical baptistry, likewise dating to the 2nd century, can be seen in the ruins of a Christian Church in the city park of Augsburg, Germany. Apparently Christians serving in the Roman army were permitted to have their own churches.

Grotto of the Annunciation
in Nazareth

Steps Leading Into Baptismal Pool

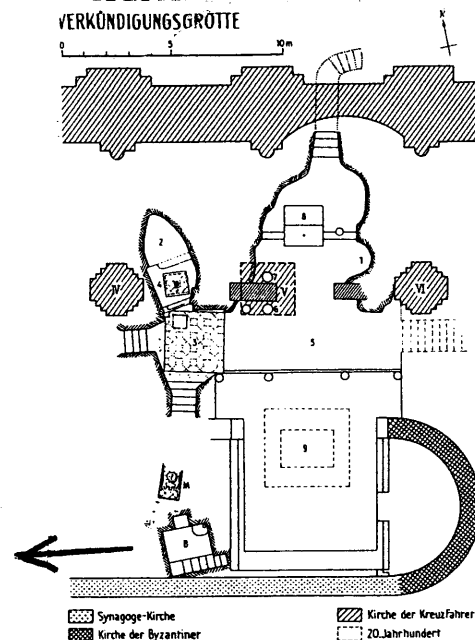
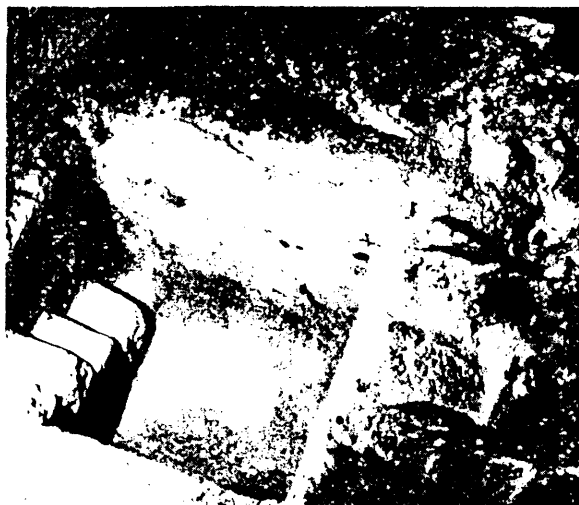


Abb. 67. Plan der Verkündigungsgrotte.

With such strong and varied evidence for immersion, why do many denominations pour or sprinkle? Baptism other than by immersion destroys the symbolism of that beautiful ordinance. Well does Hiscox remark:

Sprinkling, or pouring water on a candidate, has no force in the direction of this sacred symbolism. It cannot show the death, burial, or the resurrection of Christ; nor the disciple's death to sin, and his rising to a new life. If immersion, therefore, be abandoned, the entire force of the ordinance will be destroyed, and its design obliterated.

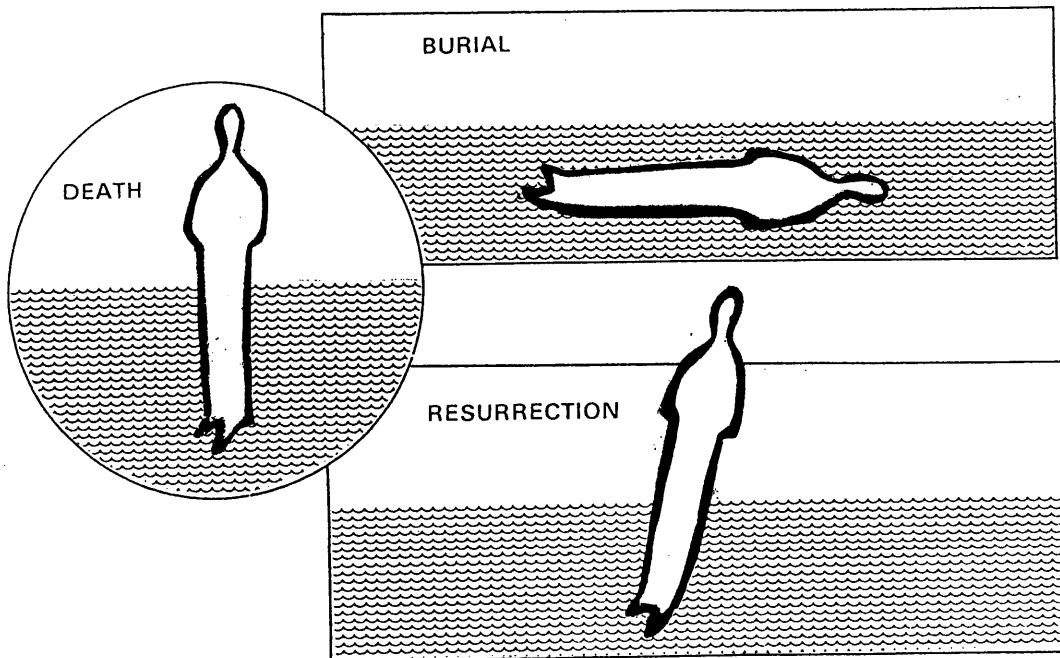
Sprinkling sets forth no great doctrine of the Gospel. Only when the disciple is buried beneath the water, and raised up again, do the beauty, force and meaning, which divine wisdom intended, appear in that sacred ordinance. (p. 430)

Other modes of baptism not only destroy the symbolism, but also demonstrate a lack of love for the Lord. A. E. Wilder-Smith, in a little booklet, Tauferkenntnis und Liebe zu Jesus Christus (Baptismal Understanding and Love for Jesus Christ), shows that basically the issue is one of love for the Lord. The Lord wishes the believer to reflect in the ordinance of baptism the individual's death, burial and resurrection with his Lord. In understanding this, the believer who really loves his Lord is obedient. Love for the Lord is evidenced by obeying His commandments: "This is the love of God, that we keep his commandments" (1 John 5:3). "If we keep our Lord's commandments, we will remain in His love" (John 15:10) (p. 11).

For the new believer, the first step of obedience is baptism. When Christ commanded that the believer be baptized, he used the term

that can only mean immerse. Disobedience to the Savior's commandment, once understood, demonstrates a lack of love. Biblically an individual has not been correctly baptized unless (1) he has been immersed (2) after salvation (3) once. As Christ died only once, so the believer in baptism is buried once in the waters of baptism. Many of us have come to this point in our lives after much thought, study and prayer. We had been sprinkled before, but never baptized. We thought we were obedient, but we were ignorant of the truth. Then the Holy Spirit revealed the importance of the issue to us and the love of God constrained us to take this step of obedience and testimony. How much do you love the Lord? "If you love me, keep my commandments" (John 14:15).

**BAPTISM : SIGNIFICANCE and
SYMBOLISM COL. 2:12
ROM. 6:1-6**



What Is Wrong With Other Approaches to BAPTISM ?

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

No one has been biblically baptized unless...

- a. he has been immersed...
- b. after salvation...
- c. once.



The Master's Mandate for Missions
Matthew 28:18-20



Manfred E. Kober, Th.D.



THE MASTER'S MANDATE FOR MISSIONS

1A. THE IMPORTANCE OF THE MANDATE:

1b. It is a climactic command:

It was given on at least four different occasions near the end of Christ's earthly ministry: Mt. 28:19-20; Mk 16:15; Lk. 24:47-49; Jn. 20:21-22; Acts 1:9

2b. It is a corrective command:

It involves a world-wide effort in contrast to the earlier commissioning of the disciples to Israel and not to the Gentiles. Mt. 10:5-7

If one were to look for a contradiction in the Scriptures, it would be the basic difference of Christ commanding in Matthew that none of the Gentiles or Samaritans should be evangelized but only the Jewish people. Then a few months later, He instructs His disciples to disciple all nations. Unless one has a clear dispensational understanding of Christ's earthly ministry and the subsequent church age, it would be impossible to harmonize these two commands from our Savior's lips to the same group of disciples

3b. It is a comprehensive command:

It involves every believer throughout the church age. Mt. 28:20

Various groups deny the applicability of the Master's mandate for today. One group is that of the ultradispensationalists, who suggest that the Jewish church began with Peter and the Christian church began with Paul. The Great Commission is directed to the Bride Church, but now we belong to the Body Church, to whom no such commands for worldwide evangelism are given.

2A. THE IMPERATIVE OF THE MANDATE: Mt. 28:19

1b. What the command is not:

1c. It is not going.

The text assumes that the disciple is in God's place of service.

2c. It is not evangelizing.

The proclaiming of the Gospel is only the first, howbeit, the most important step.

- 2b. What the command is: To make disciples.
The mandate is not merely to make converts but disciples. The disciple is a learner or one who follows a master and consistently adheres to his teachings.

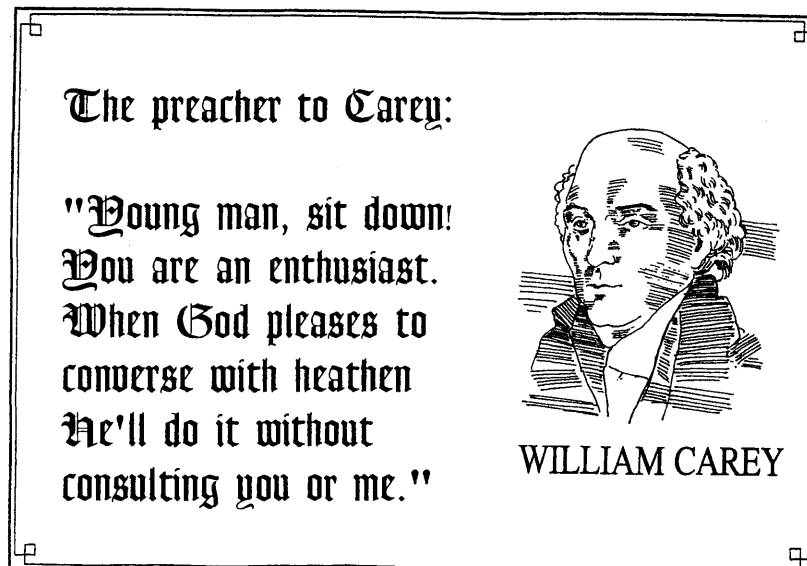
3A. THE INCLUSIVENESS OF THE MANDATE: Mt. 28:18-20

- 1b. The person: 28:18
- 1c. His right: He has all authority.
2c. His realm: In heaven and on earth.
- 2b. The purpose: To make disciples of all nations. v. 19a
- 3b. The program: v. 19b-20a

The only imperative in the Great Commission is to make disciples. This is modified or explained by three participles.

- 1c. Having gone with the Gospel.
2c. Baptizing believers.
3c. Teaching the truth of the Savior.
- 4b. The promise: v. 20b
- 1c. God's promise is His presence until the end of the age.
2c. God's program of making disciples must therefore likewise continue throughout the entire dispensation.

One is reminded of William Carey's rebuke by an ultra-Calvanistic preacher when Carey expressed his desire to evangelize the heathen of India.



4A. THE IMPLICATIONS OF THE MANDATE

1b. Theological implications:

- 1c. It implies the person has gone where God wants him.
- 2c. It includes the ordinance of baptism.
- 3c. It involves the whole counsel of God.

Vineyard fellowship Heb. 2:3-4

2b. Personal implications:

- 1c. The mandate is directed to individuals, not simply the clergy.
- 2c. The mandate is to be carried out through the local church.
- 3c. The mandate should be foremost in all theological training:
 - 1d. Bible colleges aid churches in carrying out the Great Commission.
 - 2d. Since these are the most important words which Christ ever spoke, they should be every believer's concern.
 - 1e. Not every believer is called to be a missionary.
 - 2e. Everyone is called to be a witness.

It is not true that every one is either a missionary or mission field. God extends a special call to missionaries but demands of all of us to magnify His name and make the Gospel known to every creature.



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 always, 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

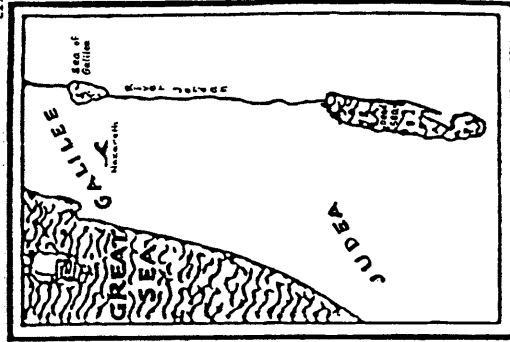
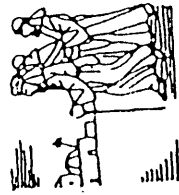
8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

ANALYSIS OF THE GREAT COMMISSION

TEXT	EMPHASIS	DESCRIPTION
MATTHEW 28:18-20	MAKE DISCIPLES OF ALL NATIONS	THE PURPOSE OF THE GREAT COMMISSION
MARK 16:15	PREACH THE GOSPEL TO EVERY CREATURE	THE EXTENT OF THE GREAT COMMISSION
LUKE 24:46-48	REPENTANCE AND REMISSION OF SINS WILL BE PREACHED	THE MESSAGE OF THE GREAT COMMISSION
JOHN 17:18, 20:21	AS THE FATHER SENT ME, SO I SEND YOU	THE EXAMPLE OF THE GREAT COMMISSION
ACTS 1:8	BE WITNESSES IN JERUSALEM, ALL JUDEA, SAMARIA, AND UTTERMOST PART	THE STRATEGY OF THE GREAT COMMISSION

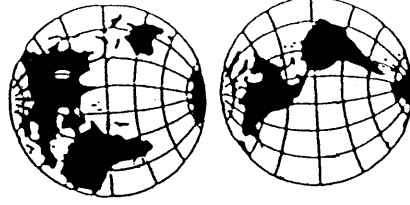
The Mission of the Twelve

- 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:
 6 But go rather to the lost sheep of the house of Israel.
 7 And as ye go, preach, saying, The kingdom of heaven is at hand.
 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
 9 Provide neither gold, nor silver, nor brass in your purses;
 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
 11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.
 12 And when ye come into a house, salute it.
 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.



Jesus Commissions the Eleven

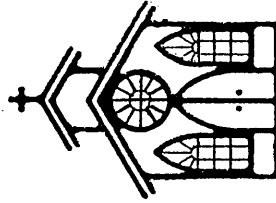
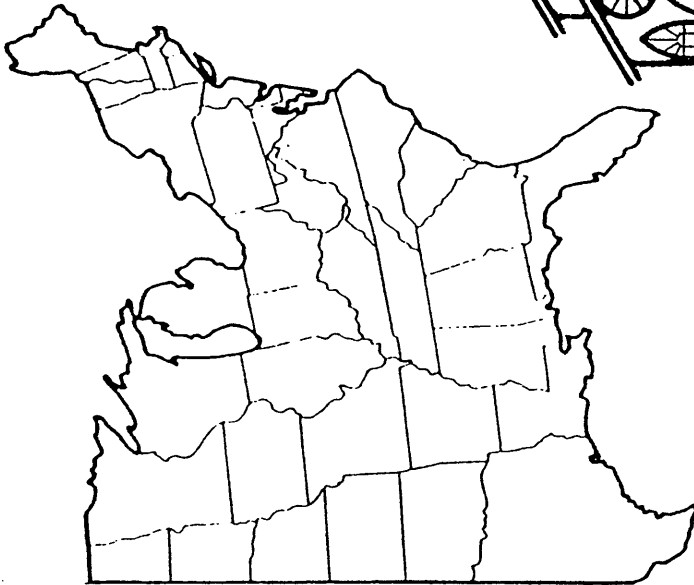
- 16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
 17 And when they saw him, they worshipped him: but some doubted.
 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
 19 Go ye therefore, and teach all 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 always, even unto the end of the world. Amen.



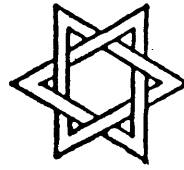
DISPENSATIONAL DISTINCTIVES

IN THE

MASTER'S MANDATE



ACTS 1

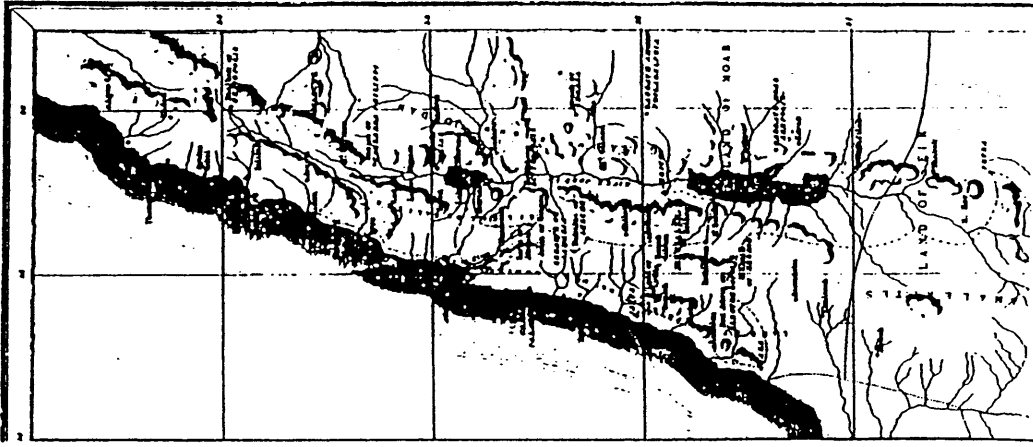


8 But ye shall receive power, after that the Hō'ly Ghōst is come upon you: and ye shall be witnesses unto me both in Jē-ry'sā-lēm, and in all Jū-dæ'á, and in Sā-mā'ri-á, and unto the uttermost part of the earth.

ISAIAH 60

ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.



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



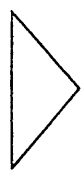
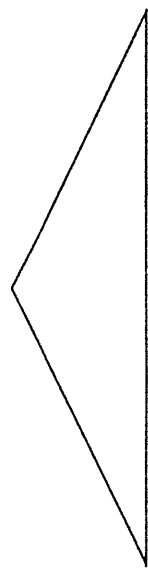
1 []

3 []

2 []



Make Disciples of all Nations



Going

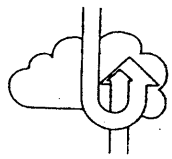
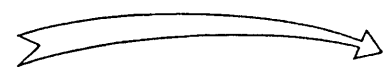
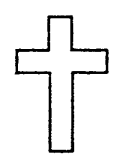


Baptizing



Teaching

4 []



Manfred E. Kober, Th.D.



Matthew 28

προσεκύνησαν, οἱ δὲ ἐδίστασαν. 18 καὶ
 they worshipped, but some doubted. And
 προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς
 approaching - Jesus talked with them
 λέγων· ἐδόθη μοι πᾶσα ἐξουσία ἐν
 saying: was given to me All authority in
 οὐρανῶ καὶ ἐπὶ [τῆς] γῆς. 19 πορευθέντες
 heaven and on the earth. Going
 οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζ-
 therefore disciple ye all the nations, baptiz-
 οντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς
 ing them in the name of the Father
 καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
 and of the Son and of the Holy Spirit,
 20 διδάσκοντες αὐτοὺς τηρεῖν πάντα
 teaching them to observe all things
 ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ
 whatever I gave command to you; and behold I
 μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως
 with you am all the days until
 τῆς συντελείας τοῦ αἰῶνος.
 the completion of the age.

DIAGRAM OF MATTHEW 28:19-20

therefore

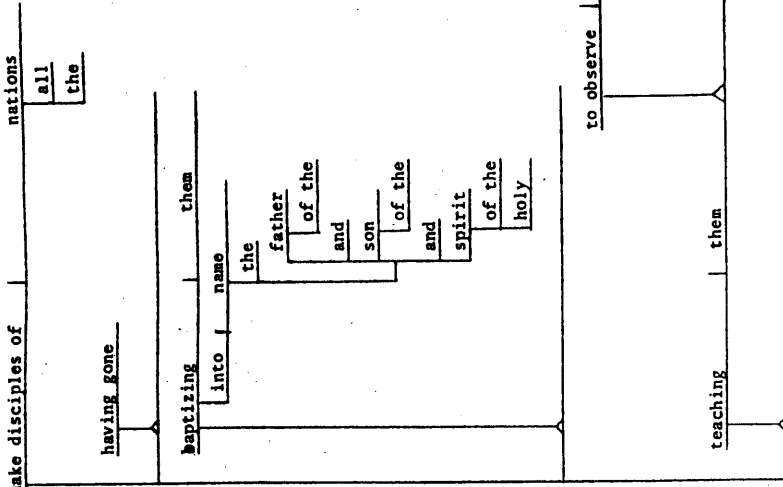
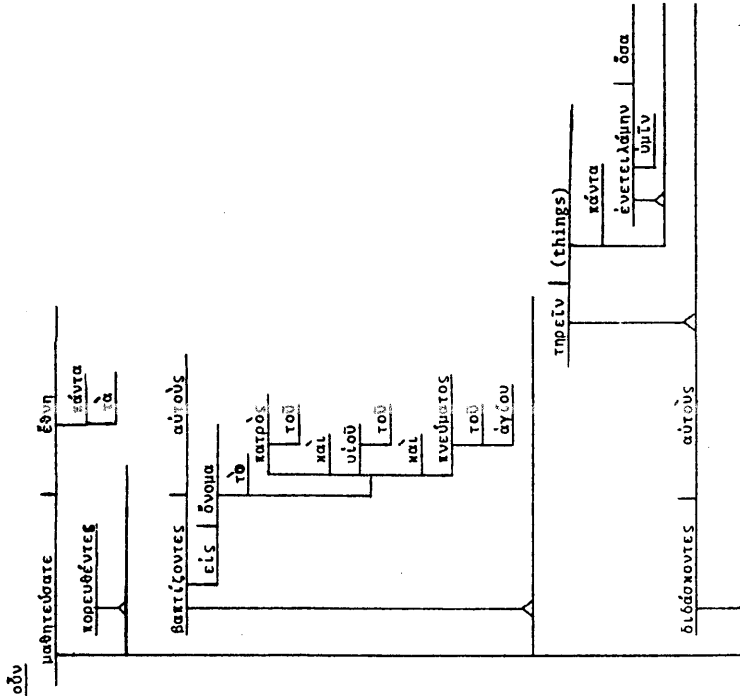
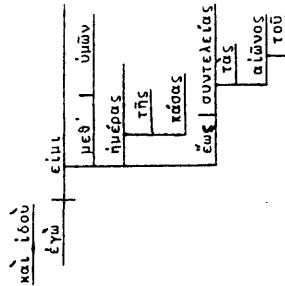
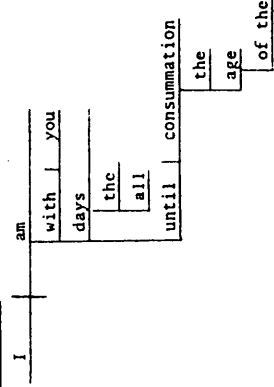


DIAGRAM OF MATTHEW 28:19-20



and behold



Manfred E. Kober

THE EMBLEMS OF THE CHURCH: Seven Symbols of the Savior and His Saints

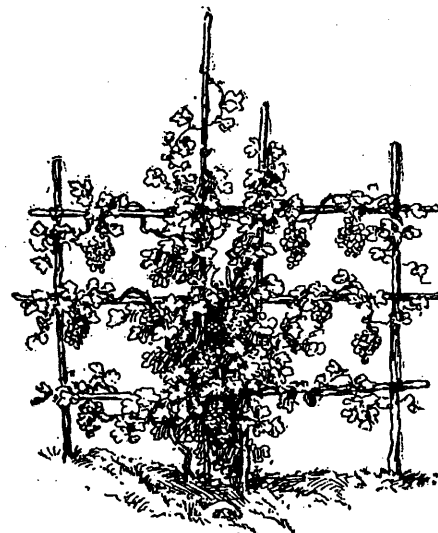
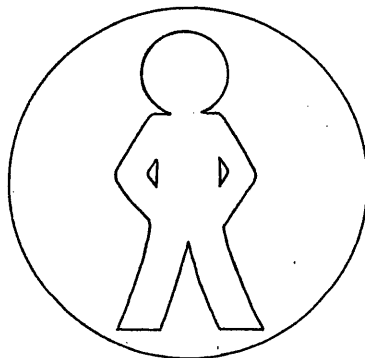
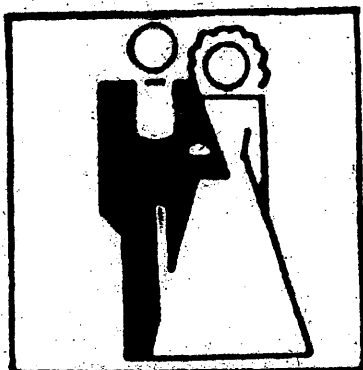
A topic of blessed contemplation for every believer is the high regard which the Savior has for each individual saint and the special position the saints collectively hold in His plan for the ages. The believers constitute the Bride of Christ. No one is more close to the Bridegroom than the Bride. All the other redeemed of the ages are simply the friends of the Bridegroom. The Bible lists these seven symbols or emblems of the church.

Much helpful material has been written on these seven figures of the church. For the believer who wishes to pursue the matter in a more intensive study, three works may be suggested.


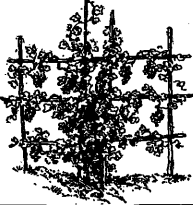




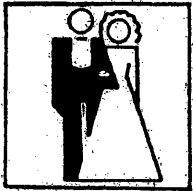
Lewis Sperry Chafer, *Systematic Theology*, 1948, Vol. 4, 54-143.

Paul Enns, *The Moody Handbook of Theology*, 1989, 349-351.


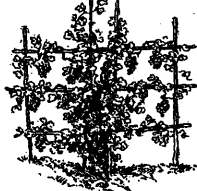




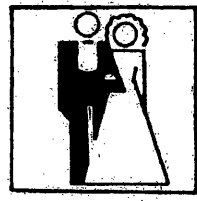
Earl D. Radmacher, *The Nature of the Church*, 1996, 221-316



THE EMBLEMS OF THE CHURCH

	The Symbolism	The Significance	The Scriptures
①	<p style="text-align: center;">THE SHEPHERD AND THE SHEEP</p> 	CONCERN	John 10
②	<p style="text-align: center;">THE VINE AND THE BRANCHES</p> 	COMMUNION	John 15
③	<p style="text-align: center;">THE CORNERSTONE AND THE STONES OF A BUILDING</p> 	COOPERATION	Acts 4:10-11; 1 Pet. 2:4-5; Eph. 2:19-20
④	<p style="text-align: center;">THE HIGH PRIEST AND THE KINGDOM OF PRIESTS</p> 	CONSECRATION	1 Pet. 2:9; Rev. 1:6; 20:6
⑤	<p style="text-align: center;">THE HEAD OF THE BODY AND ITS MEMBERS</p> 	COMMUNICATION	Eph. 4:11-16; Col. 1:18
⑥	<p style="text-align: center;">THE LAST ADAM AND THE NEW CREATION</p> 	COMMENCEMENT	1 Cor. 15:22, 24; Rom. 5
⑦	<p style="text-align: center;">THE BRIDEGROOM AND THE BRIDE</p> 	COMMITMENT	Eph. 5:25-33; Rev. 19:7-9; 21:9

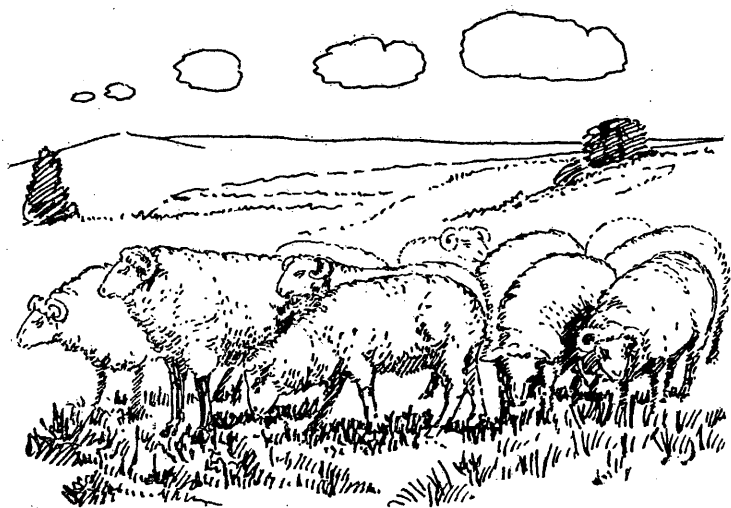
THE EMBLEMS OF THE CHURCH

	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

1A. The Shepherd and the Sheep

A beautiful, tender image depicting the relationship of believers to the Lord is found in John 10:16 where the church is called a flock (cf. Acts 20:28; 1 Pet. 5:3). Israel had a relationship to the Lord as sheep to a shepherd (Psalm 23) and was called a flock (Ps. 80:1; Jer. 13:17), but in the Old Testament that figure was restricted to Israel. The uniqueness about the church being a flock and Christ the Shepherd is that this flock is composed of both Jews and Gentiles. Jesus declared, "I have other sheep [Gentiles], which are not of this fold [Jews]; I must bring them also, and they shall hear My voice; and they shall become one flock [the church composed of Jews and Gentiles] with one Shepherd" (John 10:16).

The image emphasizes that members of the church as the sheep of Christ belong to Him. Jesus emphasizes that the flock is "My sheep" (John 10:26, 27) and that they are secure in His hand. Moreover, the sheep respond to the Shepherd's voice—there is intimacy for the Shepherd knows His sheep individually, and they recognize His voice and respond to Him.

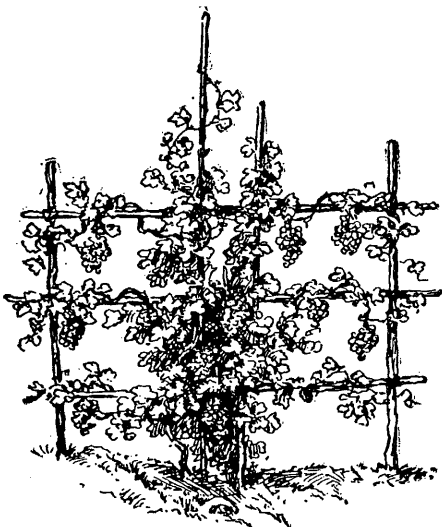


2A. The Vine and the Branches

In John 15 Jesus described the close relationship church age believers enjoy with Him as being one of branches related to a vine. Jesus is the true vine (John 15:1), while the Father is the farmer who tills the land in order that the branches may bear fruit (John 15:1). Church age believers are the branches that draw their life from the vine because they are "in Him" (John 15:4, 5). The branches receive their life-giving nourishment in their attachment to the vine; as they remain in the vine, they are able to grow and bear fruit.

This relationship describes both union and communion of church age believers with Christ. Christ's exhortation to the church is to "abide in me." "Abide" (Gk. *meno*) means essentially "to remain," "stay," or "live." In this context it means to *remain* or *continue* in the realm in which one finds himself. The exhortation to abide in Christ is an exhortation to continue believing in Him (cf. John 2:22, 24, 28).

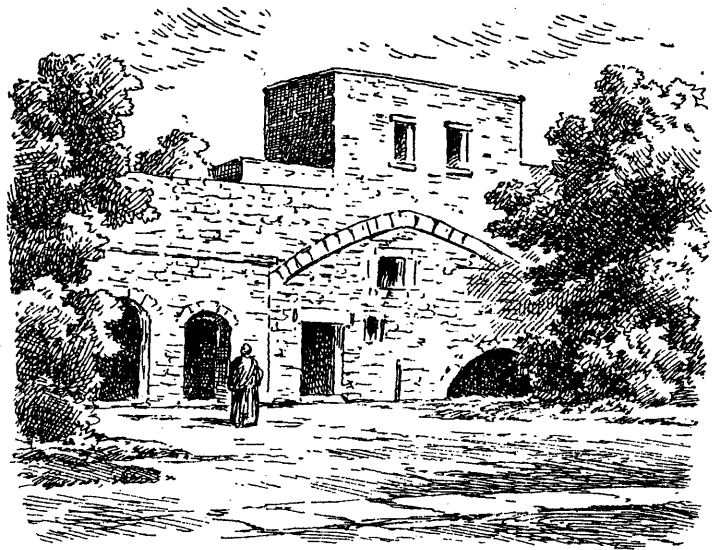
The purpose of the branches abiding in the vine is to produce fruit. Every branch that does not bear fruit he "lifts up" that it may bear fruit. The ones who continue with Christ will bear fruit (John 15:15). To enhance the fruit-bearing process the branches are pruned that they may bear more fruit (John 15:2). The figure of the vine thus demonstrates the vital relationship between the members of the church and Christ.



3A. The Cornerstone and the Stones of a Building

Paul has emphasized that Jews and Gentiles alike are one in Christ because God abolished the wall that separated Jew and Gentile (Eph. 2:11-18). Now Paul describes the oneness of the church under the figure of a building. The church, a union of Jews and Gentiles, is built upon the foundation of the apostles and prophets (Eph. 2:20). "The apostles" are collectively one of the foundational gifts, designed to equip the believers (Eph. 4:12) and bring the church to maturity (Eph. 4:13).

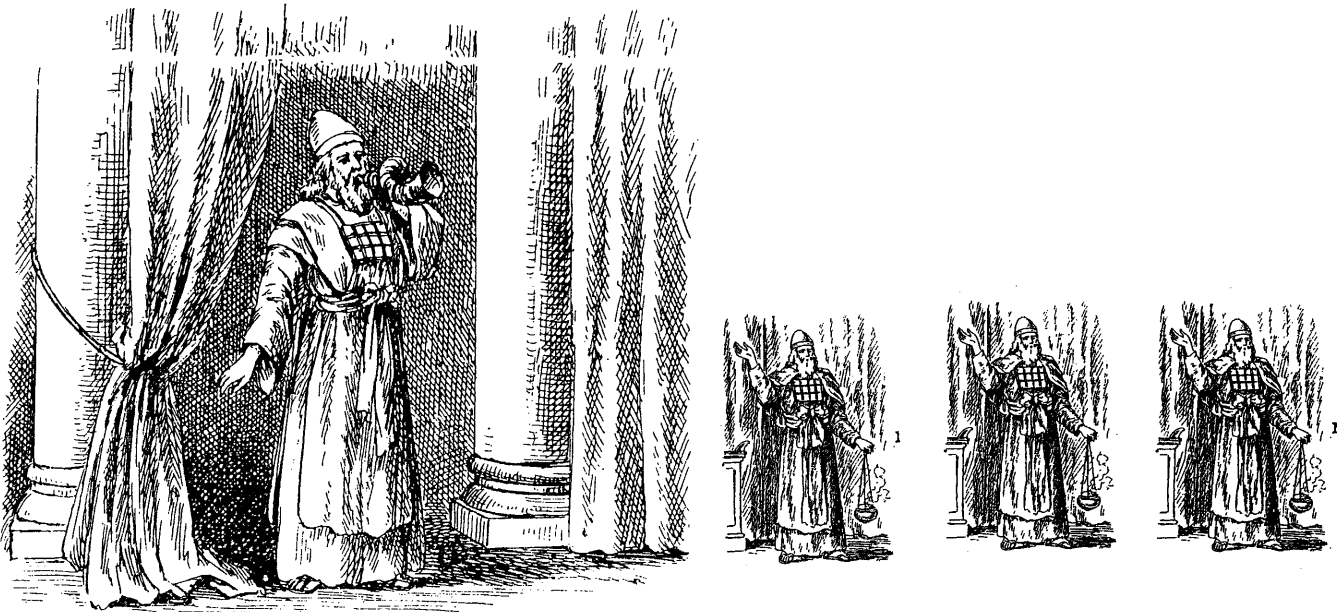
In the figure of the building, Jesus Christ is the cornerstone (Eph. 2:20; cf. 1 Cor. 3:11), which may refer to the primary foundationstone at the angle of the structure by which the architect fixes a standard for the bearings of the walls and cross-walls throughout. In Christ the whole building, the church, is being "fitted together" (Gk. *sunarmologoumene*; Eph. 2:21), emphasizing Christ's work of constructing His church. As a building "grows" when under construction, so the church, as a living organism, is growing as new believers are added to the "building" (cf. 1 Pet. 2:5).



4A. The High Priest and the Kingdom of Priests

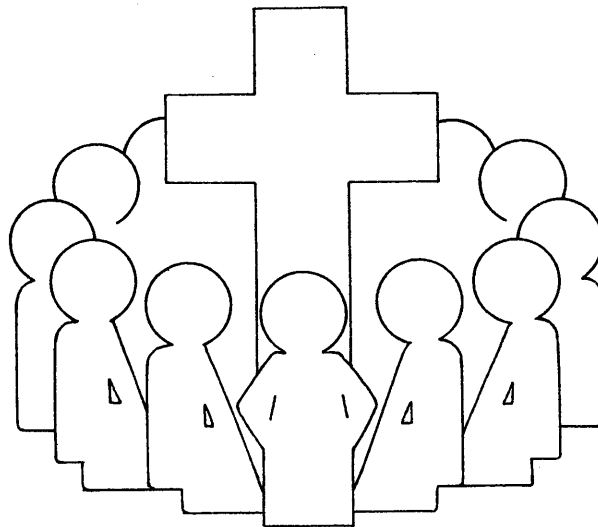
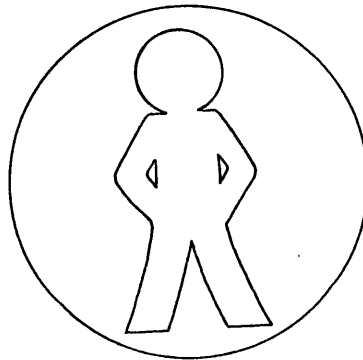
In 1 Peter 2:5 the apostle combines the figures of a building and a priesthood, state, "You also, as living stones, are being built up as a spiritual house for a holy priesthood." The statement is reminiscent of Exodus 19:5-6 where God declared that Israel was "a kingdom of priests." In the nation Israel, however, only those of the tribe of Levi could serve as priests, whereas in the church, every believer is a priest. Peter indicates all believers are priests for the purpose of offering spiritual sacrifices instead of animal sacrifices.

The uniqueness of the New Testament priesthood is further seen in 1 Peter 2:9 where Peter refers to a "royal priesthood." Church age believers are both kings and priests (cf. Rev. 1:6). In the Old Testament it was impossible to combine both offices for one could only be either of the Levitical line or the kingly line, the line of Judah. The entire church functions as a priesthood, whereas in Israel only the Levitical line had that privilege. All church age believers have access to God through Christ, the church's High Priest; in Israel individual believers could approach God only through the Levitical priests. All church age believers may approach God boldly at any time (Heb. 4:14-16), whereas Israelites could approach God only during the particular offerings (Lev. 1-7). These contrasts indicate that while both Israel and the church are called a priesthood, Israel and the church are distinct entities.



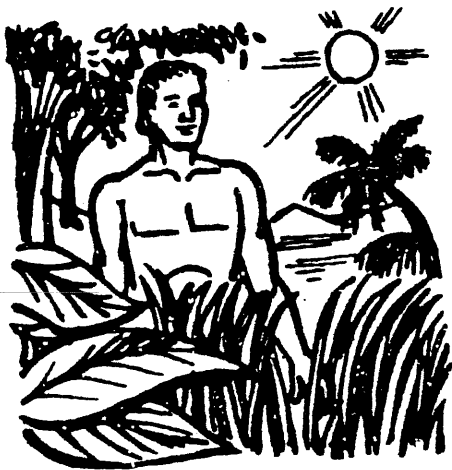
5A. The Head of the Body and Its Members:

A metaphor illustrating the unity and universality of the church is the word *body*. As the head has authority over the physical body and gives direction to it, so Christ is the head of the church, having authority over it and giving it direction (Eph. 1:22-23; Col. 1:18). The illustration of the body also emphasizes the unity of all believers in the church age because the church reconciles Jews and Gentiles into one body. There is no distinction; they are one in Christ (1 Cor. 12:13; Eph. 2:16; 4:4). Moreover, Christ nourishes the church by giving gifted leaders to the church that it might grow to maturity and be built up as one body in Christ (Eph. 4:12, 16; Col. 2:19). The participation in the elements of the Lord's Supper illustrates the oneness of the church as Christ's Body (1 Cor. 10:16-17).



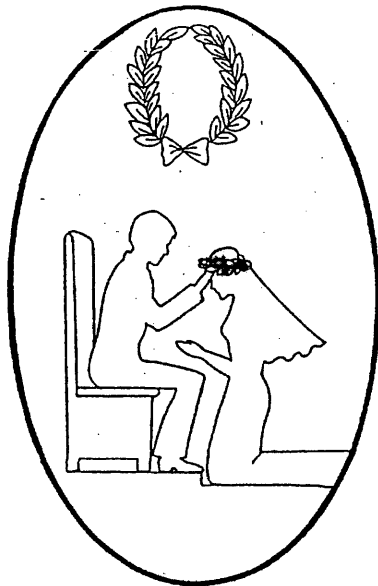
6A. The Last Adam and the New Creation:

This division of Ecclesiology which contemplates the true Church as a New Creation with the resurrected Christ as its federal Head introduces a body of truth unsurpassed both in its importance and its transcendent exaltation. Naturally several vast themes combine under this conception: (a) the resurrected Christ, (b) the New Creation, (c) two creations require two commemoration days, and (d) the final transformation. As before indicated, the New Creation, as a designation of the true Church, includes more than is comprehended in the idea of the Church as Christ's Body. In the New Creation reality, Christ is seen to be the all-important part of it, whereas, in the figure of the Body, that entity is viewed as a thing to be completed in itself and separate from, and yet to be joined to, the Head. The Body is an entire unit in itself, which is vitally related to Christ. Over against this, the New Creation is a unit which incorporates the resurrected Christ and could not be what it is apart from that major contribution—the Source of all the verity which enters into it.

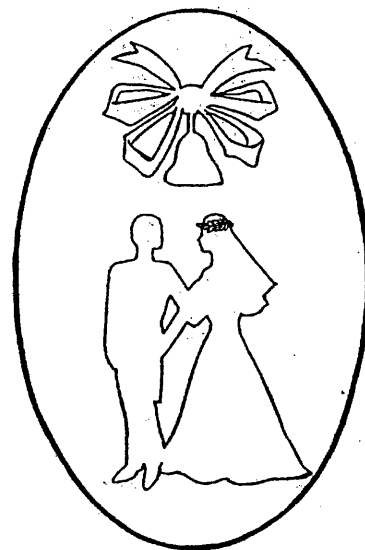


7A. The Bridegroom and the Bride:

The picture of the church as the bride of Christ is seen in Ephesians 5:23 where an analogy is drawn that compares the husband and wife relationship in marriage to Christ and His bride the church. The illustration is apt because it reveals the magnitude of Christ's love for the church (Eph. 5:2, 25). A second emphasis of the illustration is the exalted position of the bride. As in the Oriental wedding custom, at the engagement (betrothal) the bride receives the promise of future blessing with her husband. Similarly, the church today is an espoused bride, awaiting her husband's return from glory. The second stage of the Oriental marriage was the wedding itself, when the husband came to take the bride to be with him. In an analogous figure, the church awaits the return of Christ, when she will be espoused to her husband (John 14:1-3; 1 Thess. 4:16-17). In Oriental weddings, the wedding feast followed; similarly the church, as Christ's bride, awaits the husband's return (Rev. 19:7-9) and the glory of the millennial kingdom to follow.

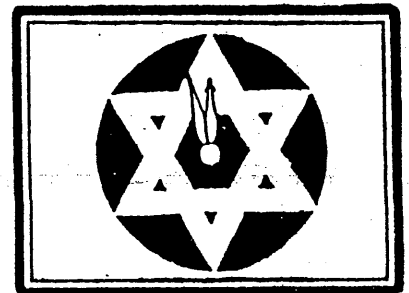
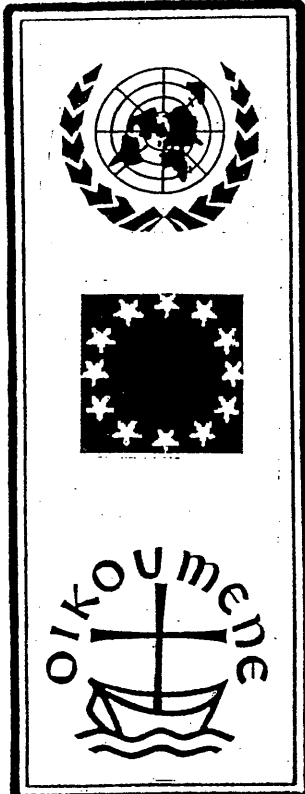
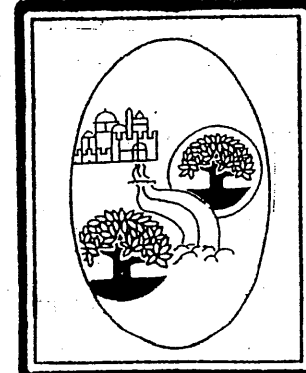


JUDGMENT SEAT
OF CHRIST



MARRIAGE OF
THE LAMB

The Truth About the Future



Manfred E. Kober, Th.D.

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(800) 247-3456 Mkober@RDFilms.com



Focus on the Future

THE FUTURE *and the Believer*

THE FUTURE *and the Nations*

THE FUTURE *and the Dead Sea*

THE FUTURE *and Planet Earth*

THE FUTURE *and the Unbeliever*

THE FUTURE *and Salvation*

THE FUTURE *and the Two Jerusalems*

Prof. Manfred E. Kober, Th.D.

The Truth about the Future



Fall 2006 Bible Conference



Nov. 10 - 12, 2006

Fri., Nov. 10 7:00 p.m. **THE FUTURE** and the Believer

Sat., Nov. 11 1:00 p.m. **THE FUTURE** and the Nations

2:30 p.m. **THE FUTURE** and the Dead Sea

4:00 p.m. **THE FUTURE** and Planet Earth

Sun., Nov. 12 9:30 a.m. **THE FUTURE** and the Unbeliever

10:40 a.m. **THE FUTURE** and Salvation

12:00 p.m. Fellowship Dinner

6:30 p.m. **THE FUTURE** and the Two Jerusalems

*Extensive
Prophecy
Manual
Provided*

Refreshments
after each
service



Come and Hear
Manfred E. Kober, Th.D.

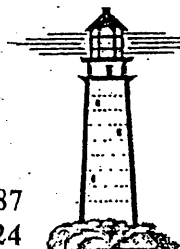
Wall Lake Baptist Church

(Bringing the Unchangeable Word of Life to a Changing World)

3527 Needham Ave. Box 446
Wall Lake, IA 51466

Ken McMillen
Pastor

Church 712-664-2087
Residence 712-657-8924

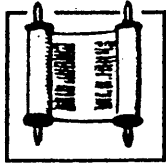


According to the Apostle Paul, the first benefit of Bible study is *doctrine* or *sound teaching* (2 Tim. 3:16). Doctrine gives content and conviction to one's beliefs. The capstone of Bible doctrine is prophecy. While skeptics deny and spiritualizers distort literal predictions, the Bible believer will depend on God's disclosure about the future, assuring him of God's control of his life and giving him help for the present and a hope for the future.

Eschatology and Bible Doctrine

Bible

①



Replete with

God

②



Reveals matters

Christ

③



Rules for the

Holy Spirit

④



Restores the world's

Angels

⑤



Respond in worship

Man

⑥



Receives indescribable

Sin

⑦



Removed from

Salvation

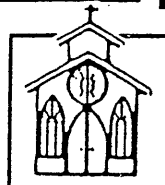
⑧



Realized in its

Church

⑨



Resides in Christ's

Eschatology

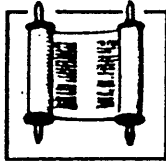
and

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

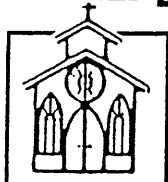
⑧



Realized in its final fullness

Church

⑨



Resides in Christ's presence

THE FUTURE AND THE BELIEVER

1A. The Readiness of the Saints:

- 1b. The Activity of the Believer: Lk. 19:13; 1 Thess. 4:9-12
- 2b. The Anticipation of the Believer: Phil. 2:20

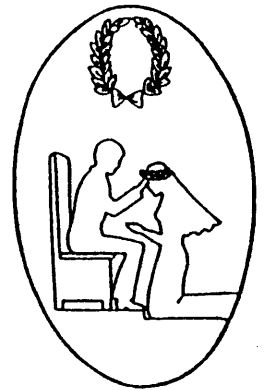


2A. The Rapture of the Church:

- 1b. The Promise of the Rapture: Jn. 14:1-6
- 2b. The Picture of the Rapture: 1 Thess. 4:13-18

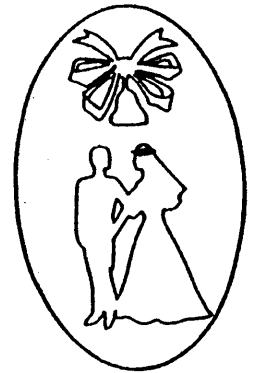
3A. The Rewards for the Believer:

- 1b. The Individuals at the Bema: 2 Cor. 5:10
- 2b. The Issues at the Bema: 1 Cor. 3:11-4:5



4A. The Rejoicing at the Marriage of the Lamb:

- 1b. The Presentation of the Bride: Rev. 19:7-8; Eph. 5:27
- 2b. The Presents for the Bride: Rom. 8:17; 1 Pet. 2:9



5A. The Return with Christ:

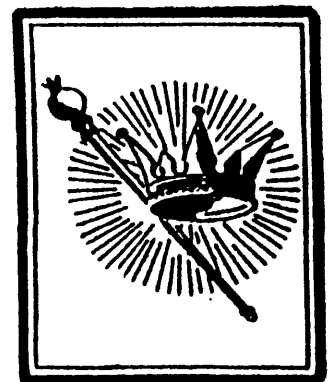
- 1b. The Descent on Horses: Rev. 19:11-16
- 2b. The Defeat of the Enemies: Rev. 19:15-21

6A. The Rule with Christ:

- 1b. Dining with the Saints: Mt. 26:29 (Mk. 14:25); Lk. 22:30
- 2b. Dominion with the Savior: 1 Cor. 6:2-3; Lk. 19:11-27

7A. The Residence in the New Jerusalem:

- 1b. Residing in the City: Rev. 20:1-5
- 2b. Ruling with Christ: Rev. 21:3-5





1A. The Readiness of the Saints:

1b. The Activity of the Believer:

The believer is to be active for the Lord. He lives as if the Savior were coming back today but he works as if the Lord were to tarry another 100 years.

Lk. 19:13

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."

1 Thess. 4:9-12

"But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do you own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

2b. The Anticipation of the Believer:

While the Christian carries out the Great Commission and his divinely assigned tasks, he should live with a spirit of eager expectancy. The fervent prayer of every dedicated believer should issue in the expectant, "Perhaps Today!"

Titus 2:13

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Phil. 3:20-21

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. 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."

2A. The Rapture of the Church:

1b. The Promise of the Rapture:

The first disclosure of the rapture involves a promise that Christ must leave His disciples to build their heavenly home. As soon as that home is ready, He will return to take them there.

Jn. 14:1-6

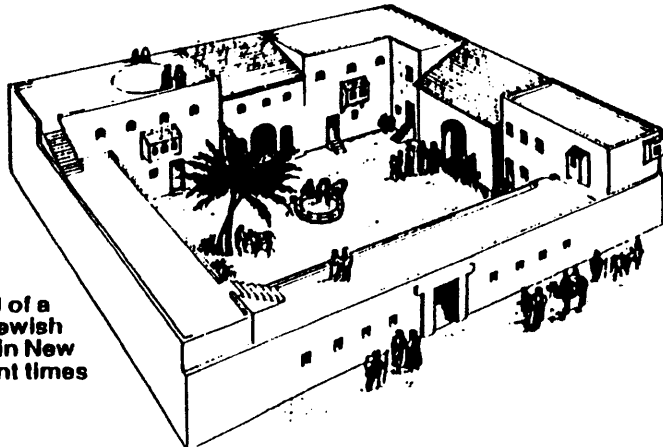
"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

2b. The Picture of the Rapture:

Twenty years after the Savior's first revelation of the rapture, Paul gives a detailed sequence of events surrounding Christ's return for His own. At that glorious event the Savior returns to the clouds, resurrects the dead saints and translates the living

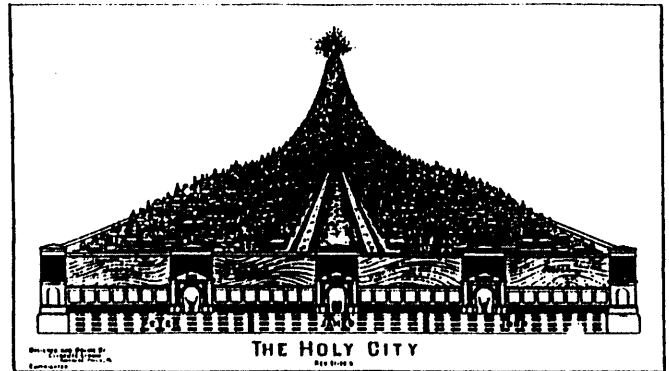


believers into His presence. This will occur before the Tribulation, giving cause for great comfort.



Model of a wealthy Jewish house in New Testament times

Berdmans' Family Encyclopedia of the Bible, page 214.



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. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 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. 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: 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. Wherefore comfort one another with these words."

1 Thess. 5:9

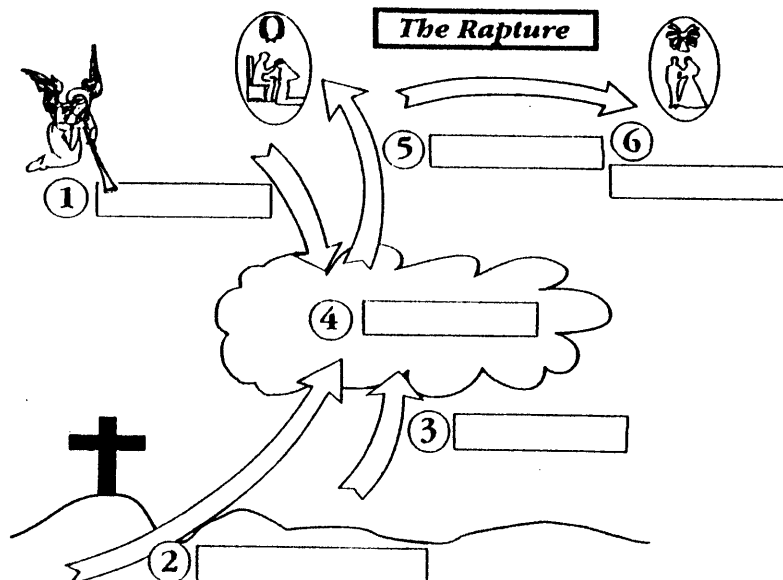
"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

1 Cor. 15:51-52

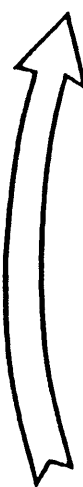
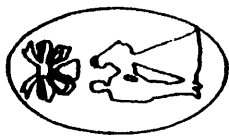
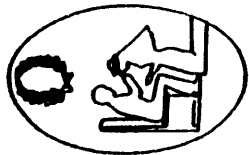
"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

I THESSALONIANS 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:
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.



The Rapture



6

5

Rev. 19:6-9

II Cor. 5:10

1

ACCOMPANIED BY
--SAINTS
--ANGELS

WITH THE LORD
LOVED ONES

ANNOUNCED BY

--A SHOUT OR COMMAND
--VOICE OF THE
ARCHANGEL
--TRUMP OF GOD

4



3

2

OF CHURCH-AGE SAINTS

7

7

I THESSALONIANS 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:

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 Rewards for the Believer:

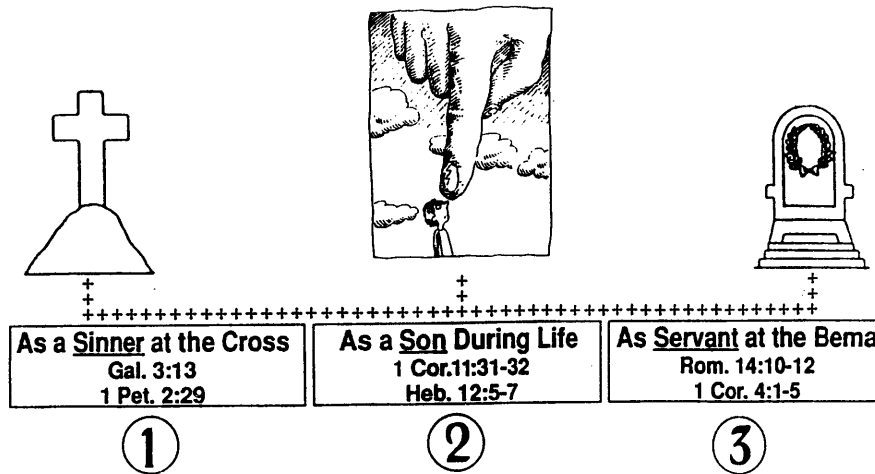
1b. The Individuals at the Bema:

The bema or judgment seat as an event intended specifically for the Church age believer will occur after the rapture in heaven. The bridegroom decorates the bride for the next event, the marriage of the Lamb.

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."

The Believer's 3 Judgments



2b. The Issues at the Bema:

Not the believers sin but his service is examined here. The Christian is judged as a sinner at the cross, as a son during this life and as a servant at the bema. God promised: "their sins and their iniquities will I remember no more" (Heb. 8:12; cf. Jer. 31:24).

1 Cor. 3:11-14

"For other foundation can no man lay than that 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. If any man's work abide which he hath built thereupon, he shall receive a reward."

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."



4A. The Rejoicing at the Marriage of the Lamb:

5

1b. The Presentation of the Bride:

The long separation between the Savior and the saints has ended. The bridegroom presents the bride without spot and wrinkle to the Father and Christ and His church are eternally joined.

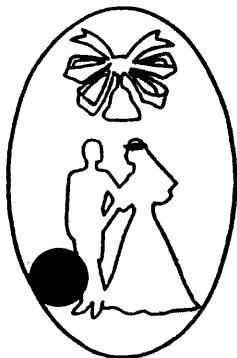
Rev. 19:7-8

"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. 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."

Eph. 5:27

"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."

2b. The Presents for the Bride:



From the moment of the blessed union on, the bride will eternally share in the prerogatives and prominence of the bridegroom. The Church age saint will share a uniquely intimate position. Where Christ is the bride will be, what He is doing the bride will do also.

Rom. 8:17

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

1 Pet. 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."

5A. The Return with Christ:

1b. The Descent on Horses:

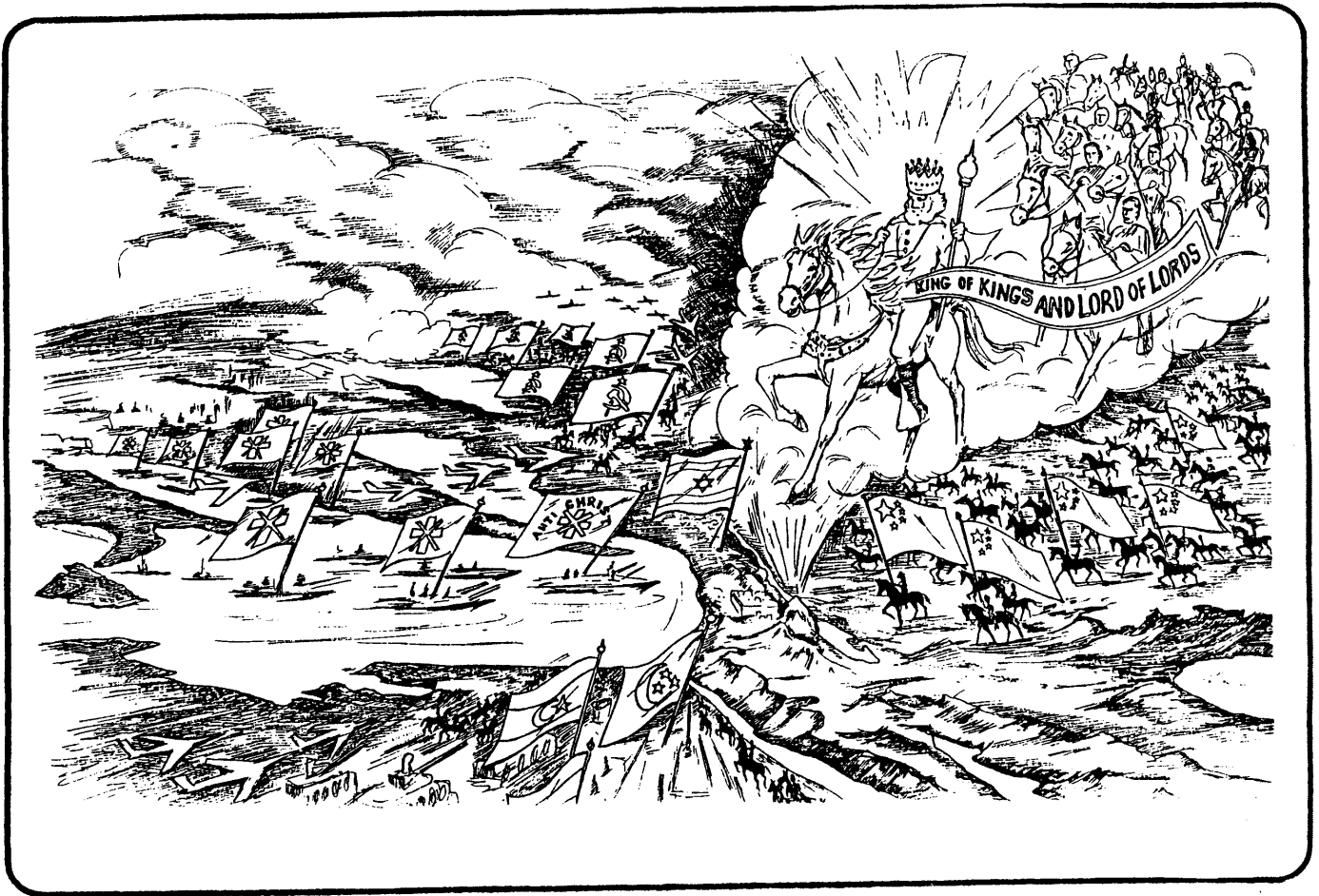
After a time of celebration in heaven the bride and bridegroom return to earth. John describes the spectacular scene of Christ and the church returning on horses to conclude triumphantly the time of the Tribulation on earth.

Rev. 19:11-14

"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. 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. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

Jude 14

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints."



2b. The Defeat of the Enemies:

As the King of kings returns with His armies, the invaders of Israel at Armageddon will direct their weapons against them. The saints will be protected as their leader destroys the armies of earth. One could well entitle a message on this passage, "The Day Half a Billion Soldiers Fought Against Me. . .and I Won!"

Rev. 19:15-21

"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. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. 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; 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. 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. 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. 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."

6A. The Rule with Christ:

1b. Dining with the Saints:

Christ promised His disciples that He would eat and drink with them in the kingdom. The believer's resurrection body, like that of Christ's, does not need food for sustenance, but can enjoy food (Acts 10:41). The meal at the beginning of the Millennium may well be the promised marriage supper of the Lamb (Rev. 19:9; cf. Lk.

14:15-24). The bridegroom and the bride are the focus of the festivities but all the saints of all the ages will be present for this consummate celebration.

Mt. 26:29

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day which I drink it new with you in my Father's kingdom."


Lk. 22:30

"That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

Rev. 19:9

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

2b. Dominion with the Savior:



Every believer, whether spiritual or carnal, will participate in Christ's rule. This rule is promised to every Church age believer (and Tribulation martyr, Rev. 20:4), as part of the benefits of salvation. The extent of ruling responsibility depends upon faithfulness in this life. Those who have been committed to the Savior and consistent in their service, apparently will receive greater responsibility.

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? Know ye not that we shall judge angels? how much more things that pertain to this life?"

Lk. 19:16-19

"Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, be thou also over five cities."

7A. The Residence in the New Jerusalem:

1b. Residing in the City: Rev. 21:1-5

At the conclusion of the Millennial kingdom the Lord will remove every trace of sin from the universe by creating a new heaven and new earth. The new Jerusalem which Christ is constructing for us presently in heaven will at that time descend to earth. The believer will dwell in that celestial city for all eternity. He will be joined by the triune God, the holy angels and the saints of all the ages.

Rev. 21:1-5

"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. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 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. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write: for these words are true and faithful."

Heb. 12:22-24

"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, To the general assembly and church of the firstborn, which are written in heaven,

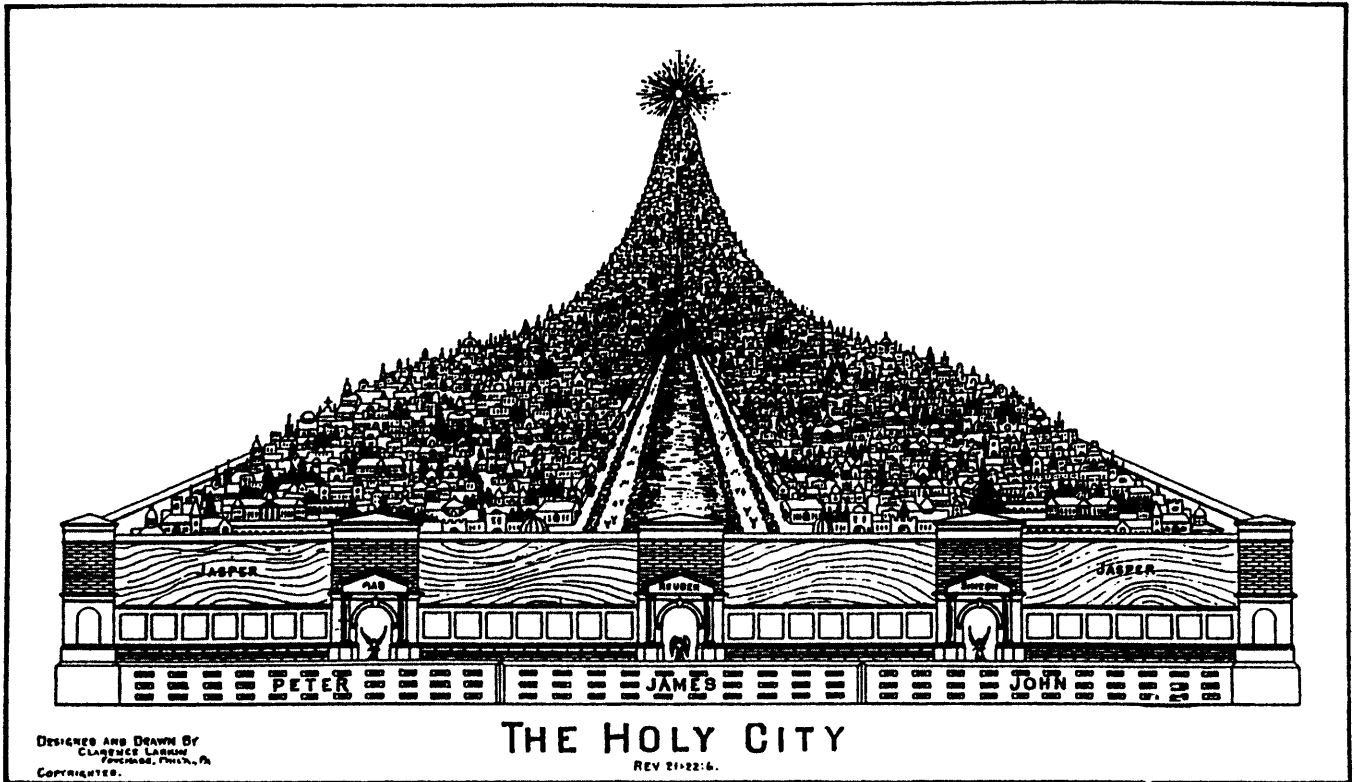
and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

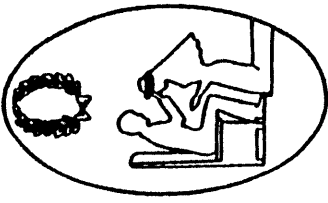
2b. Ruling with Christ:

Christ's reign in the Millennium will continue in the eternal state. The Church will share in that rule and will thrill at the privilege of serving Him by ruling with Him forever and ever.

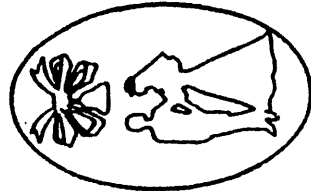
Rev. 22:3-5

"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: And they shall see his face; and his name shall be in their foreheads. 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."





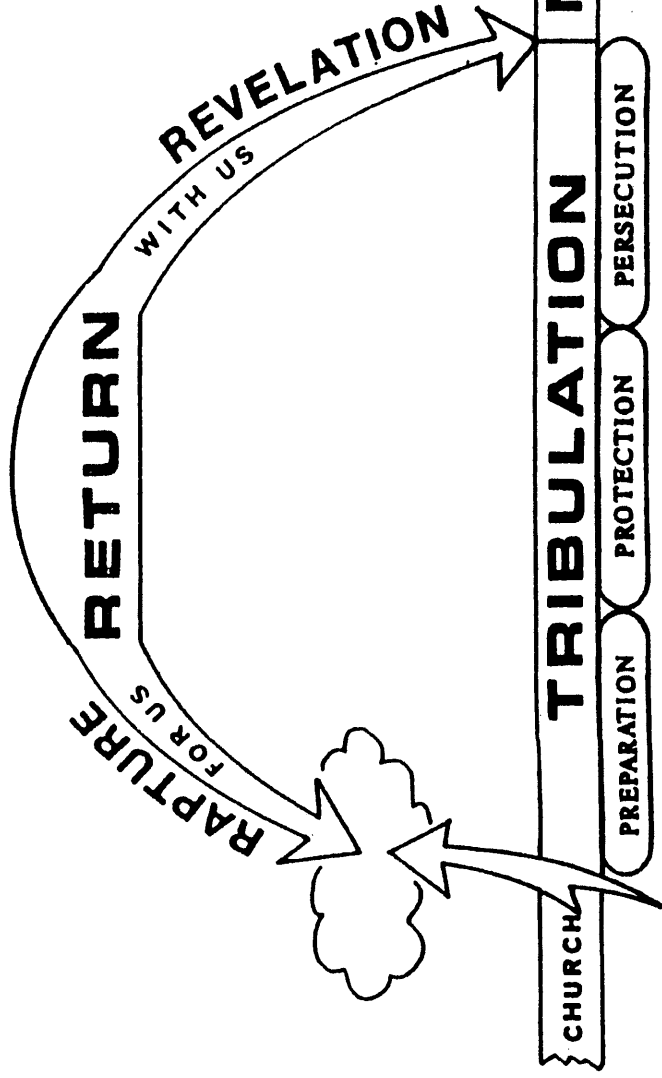
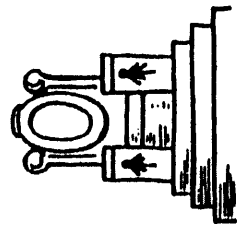
JUDGMENT
SEAT
OF CHRIST



MARRIAGE OF
THE LAMB

CELEBRATION

GREAT WHITE
THRONE
JUDGMENT

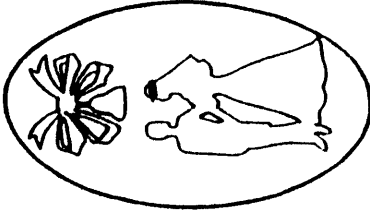
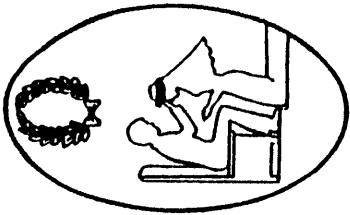


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The Future and The Saint

3

1 Cor. 3:11-4:5



4

Rev. 19:7-8

CELEBRATION

1

Phil. 3:20



RETURN

Rapture
For Us

5

Rev. 19:4-16

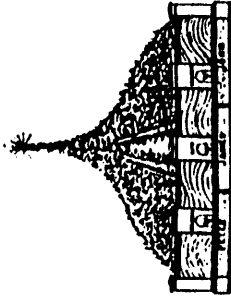


6

1 Cor. 6:2-3

7

Rev. 22:1-5



THE HOLY CITY
NEW JERUSALEM

Church

2

1 Thess. 4:13-18

Tribulation

Millennium

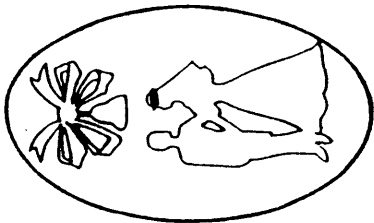
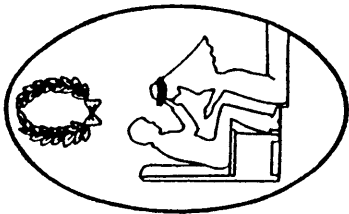
Eternity

Manfred E. Kober, Th.D.



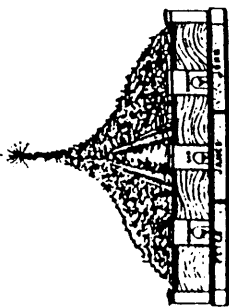
The Future and The Saint

3 Rewards for the Believer
1 Cor. 3:11-4:5



4 Rejoicing at Marriage of the Lamb
Rev. 19:7-8

CELEBRATION



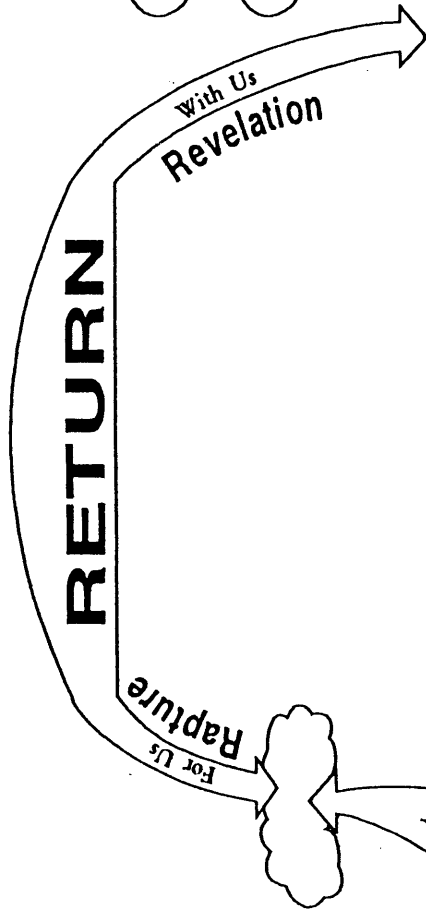
THE HOLY CITY
NEW JERUSALEM

1 Readiness of the Saints
Phil. 3:20

5 Return with Christ
Rev. 19:4-16

6 Rule with Christ
1 Cor. 6:2-3

7 Residence in the New Jerusalem
Rev. 20:1-5



2 Rapture of The Church
1 Thess. 4:13-18

Tribulation

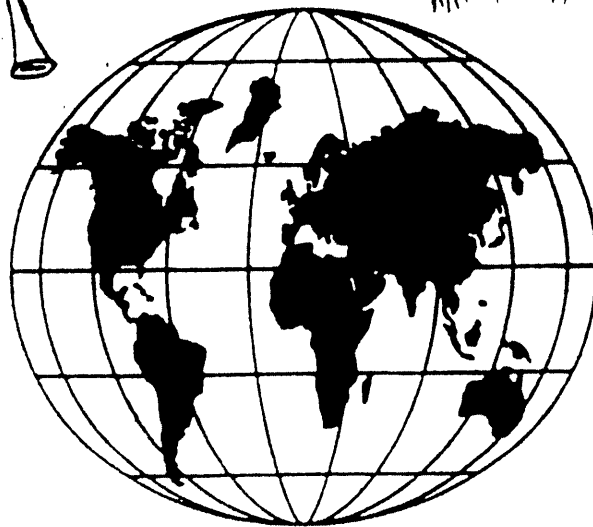
Millennium

Eternity

Manfred E. Kober, Th.D.



The Future and the Nations



Manfred E. Kober, Th.D.



THE FUTURE AND THE NATIONS

1A. The Deception by Satan until the Second Advent.

1b. The duration of the deception:

Since the dawn of human history Satan has sought to counterfeit the work of God and has attempted to usurp the rule of Christ. Through demonic princes he rules over nations. As the "god of this age" (2 Cor. 4:4) he is permitted to exercise authority over the world, deceiving the nations into accepting his substitute sovereignty until the Savior returns at the second advent.

Daniel 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.

Revelation 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.

Revelation 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.

2b. The departure from God.

Satan's deception has always led the nations of the world into confusion as to their true source of help and inspired them to collusion in his effort to thwart God's purpose in setting up His King upon the throne of David in Jerusalem. The case of Nebuchadnezzar's recognition and worship of the true God is a rare exception in the inspired annals of the nations.

Daniel 4:37

³⁷ Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

Psalm 2:1-4

¹ 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.



2A. The Disarray of the Nations After the Rapture.

1b. The emergence of false messiahs and prophets:

In the Olivet Discourse Christ warned those on earth immediately after the rapture that there would be a veritable parade of counterfeit princes and prophets on earth. After the pandemonium occasioned by the rapture, each major country appears to have individuals who claim that if the nations follow them, they would lead the work to political stability or religious certainty.

Matthew 24:5, 11, 24

⁵For many shall come in my name, saying, I am Christ; and shall deceive many.

¹¹And many false prophets shall rise, and shall deceive many.

²⁴For 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.

2b. The engulfing of the world by wars.

Christ predicted that the period beginning with the rapture and terminating with the second advent would experience even in its beginning stages wars and rumors of wars which are but "the beginning of sorrows." Every nation, including, no doubt, the United States, will be convulsed by wars and natural catastrophes.

Matthew 24:7-8

⁷For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

⁸All these *are* the beginning of sorrows.



3A. The Division into Two Major Power Blocs.

1b. The development into two major powers:

Ever since World War II and the meteoric rise of international communism there have been two major focal points of power on this globe: the western powers controlled by Washington and the eastern bloc headed by Moscow. It is interesting to note that whatever the present demise of the Soviet empire might mean, by the middle of the Tribulation period the world will again be divided into the western powers, controlled by Antichrist from Rome, and the eastern powers, constituted by Russia and her satellites.



During the first part of the Tribulation, a 10-nation confederacy will form under Antichrist's rule in Western Europe. The European Union of today may be the forerunner of the federation of 10 nations which will comprise the revived Roman Empire during the first half of the Tribulation.

Daniel 7:23-24

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.

2b. The dictatorship in Western Europe:

After the rapture, the center of the western power shifts from Washington, D.C. to Rome. A dictator with satanic enablement will consolidate his kingdom as he seeks to restore the glory of the old Roman Empire. His devout desire to rule the world will be granted once his major opponent, the Russian empire, will be eliminated by God Himself, as soon as the northern confederacy invades Israel (Ezekiel 38-39).



In Nebuchadnezzar's dream of Daniel 2 and Daniel's vision of Daniel 7 the prophetic picture of the world situation at the second advent sees Rome (not Russia, Red China or some other would-be world power) in control of the planet, to be supplanted by Christ's Kingdom.

Daniel 2:40,44

⁴⁰ And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

⁴⁴ And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Daniel 7:25-27

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.



4A. The Defeat of Russia and Her Satellites: Ezekiel 38-39

1b. The attack on Israel: Ezek. 38

At the midpoint of the Tribulation the campaign of Gog and Magog against Israel takes place. It is said to be at a time when Israel is at peace, dwelling safely without defenses, undoubtedly because of Antichrist's peace treaty with the Jewish people (Dan. 9:27).

The world will stand by in utter consternation as a concerted lightning strike against Israel (Ezek. 38:13) is carried out by Russia and her confederates, "Persia, Ethiopia, Libya... Gomer and Togarmah" (Ezek. 38:5-6). Only God's direct intervention will save His people. Gog, Magog and the accompanying armies will be decimated by 8 specific judgments (Ezek. 38:18-23).

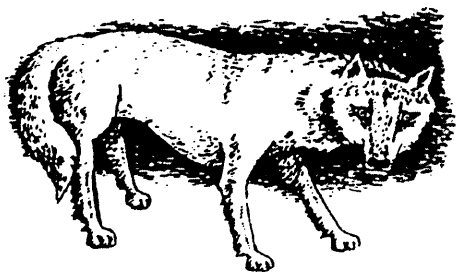
2b. The aftermath of the attack: Ezek. 39

The corpses of the invaders will be buried for seven months in a prepared mass grave east of the Dead Sea (Ezek. 39:11,12). The surrendered instruments of war will replace firewood for seven years (Ezek. 39:9).

When the nations of the world witness the defeat of God's enemies, many Jews (Ezek. 39:22) and gentiles (Ezek. 39:23) will come to God for deliverance lest they suffer a similar fate.

EZEKIEL 39

G O G AND M A G O G



17 ¶ And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bā'-shān.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.



5A. The Developments in Babylon: Rev. 18

1b. The commercial center of Babylon:

Revelation 17 speaks of a spiritual Babylon, suggesting a union of all the world's religions centered in Rome (Rev. 17:9). As the culmination of the ecumenical movement, it is fittingly described as a harlot because of its unfaithfulness to the Lord.

In Revelation 18 a commercial Babylon is mentioned. Some suggest that the reference here is also to Rome as the commercial center of the revived Roman Empire. It is better to see an actual rebuilding of ancient Babylon as the commercial center of the planet. This would suggest the political and spiritual power residing in Rome, whereas the commercial center will be rebuilt Babylon. Interestingly, Saddam Hussein has already begun the reconstruction of this ancient city.

2b. The complete conflagration of Babylon.

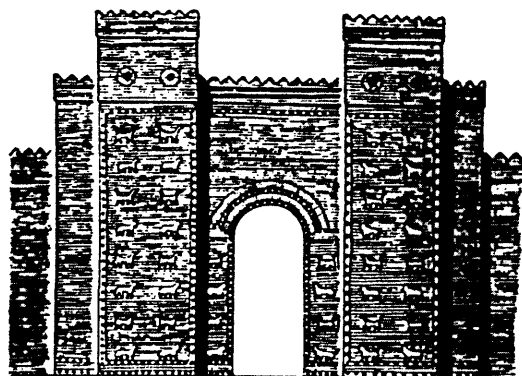
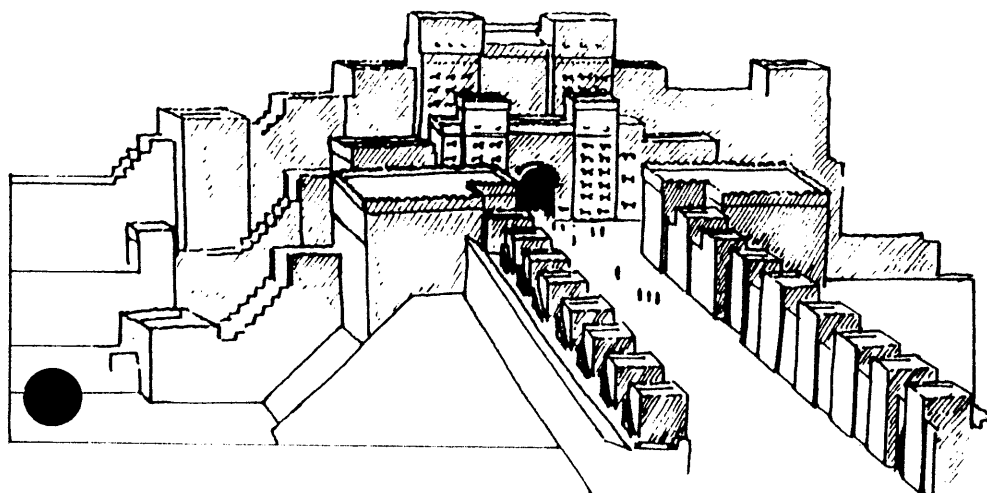
Prophecies relating to Babylon and picturing its total destruction have never been literally fulfilled (Is. 13-14; 21:9; 47; Jer. 50-51), making likely a future rebuilding and final ruination of the city and its commercial system at the second advent.

Revelation 18:8-10

⁸Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

⁹And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

¹⁰Standing 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.



6A. The Destruction of Armageddon.

1b. The convergence of every nation on earth.

The world government of Antichrist which was put together virtually without a fight at the beginning of the Tribulation will be the object of a desperate attack of all of the world's armies gathered to gain control of power. For some 3½ years the campaign rages, involving every major country on earth. The fighting will be especially fierce in the Valley of Armageddon in northern Israel and around the city of Jerusalem.

Revelation 16:13-16

¹³And 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.

¹⁴For 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.

¹⁵Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

¹⁶And he gathered them together into a place called in the Hebrew tongue Armageddon.

Zechariah 12:3

³And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Zechariah 14:1-3

¹Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

²For 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.

³Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

2b. The carnage at Jerusalem and Armageddon:

The destruction of Israel's invaders will result in the death of millions of men as well as their horses. The Holy Spirit predicts a river of blood in the low places of Israel, about four feet deep, for the distance of 200 miles. This would suggest that with liquid seeking its own level, a river of blood would inundate the Valley of Megiddo, flow down the Jordan Valley and finally issue into the Dead Sea.

Revelation 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.



7A. The Division of the Sheep and Goat Gentiles.

1b. The focus of the judgment:

At the second advent every soldier fighting in Israel will be destroyed. The Lord will bring death upon the invaders (Rev. 19:15, 21) before He ever returns to the Mount of Olives (Zech 14:4). The living gentiles who did not participate in the campaign of Armageddon and who are scattered around the world will be summoned to Israel to appear before the Judge in Jerusalem. There the Lord, seated on the throne of David, will divide the sheep gentiles from the goat gentiles, a graphic depiction of the separation of believers from unbelievers. Saved gentiles will give evidence of their genuine faith by aiding the hounded and persecuted Jews of the Tribulation period.



Matthew 25:33-40

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:

³⁵ For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

³⁶ Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

³⁷ Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

³⁸ When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

³⁹ Or when saw we thee sick, or in prison, and came unto thee?

⁴⁰ 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.

2b. The finality of the judgment:

The second advent will be a slow and deliberate event as at first the sign of the Son of Man appears in heaven, followed by the Savior and the saints. Once the Lord descends to earth, the time of salvation will have ended. The unbelieving gentiles are consigned to a place of torment described as "everlasting fire" (Mt. 25:41). The perpetual punishment will never be alleviated or abbreviated. If the state of the redeemed is eternal, so is the condition of the rebels. The identical word, everlasting, is used for both in Matthew 25:46.

Matthew 25:46

And these shall go away into everlasting punishment: but the righteous into life eternal.





8A. The Delights of the Millennium.

1b. The populating of the Millennial earth:

Gentiles who are saved in the Tribulation and survived the catastrophes and escaped martyrdom during that time will enter the Kingdom with their physical bodies. As national entities they will inhabit this planet. Numerous nations are mentioned by name in relation to the Millennium. These nations will apparently retain not just their national identity but their individual languages (Zech 8:23-4).

Isaiah 2:4

⁴And 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.

Isaiah 11:10

¹⁰And 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.

Isaiah 42:1

¹Behold 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.

2b. The pilgrimage to Jerusalem:

During the Kingdom gentiles from all over the world will converge on Israel to worship the King and present their gifts. Refusal to come to Jerusalem for certain feasts will result in judgment on those nations, such as drought and plagues.

Zechariah 8:22-23

²²Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

²³Thus 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*.

Isaiah 60:3,6

³And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

⁶The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

Zechariah 14:16-18

¹⁶And 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.

¹⁷And 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.

¹⁸And 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.



9A. The Design of Satan: Rev. 20:7-10

1b. The summoning of the gentiles:

The millennial malaise of Satan in the abyss will have no effect on his designs to usurp world rule. Ever since his original sin involving the five "I wills" of Isaiah 14 has Satan endeavored to replace the ruler of the universe. Despite doomed designs in the past and predicted punishment for future efforts, Satan refuses to give up his plans. As soon as he is released from the pit he will deceive the unsaved among the gentiles to help him carry out his satanic siege against Jerusalem. Drawn away from the Savior's sovereign rule by their rebellious old natures, gentiles as numerous "as the sand of the sea" will join Satan in one final effort to replace Christ.

2b. The sentencing of the attackers:

Before Satan can even carry out his battle plan against "the camp of the saints and the beloved city," fire from heaven will devour the duped gentiles and Satan will join Antichrist and the false prophet in the Lake of Fire. What an enigmatic scenario! How could Satan ever hope to succeed in his strategy against Jerusalem? How could he realistically expect to defeat an omnipotent, omniscient King and His glorified saints possessing immortal resurrection bodies?

Revelation 20:7-10

⁷ 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.

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.



10A. The Distribution of Nations on the New Earth.

1b. The descent of the New Jerusalem:

After the Millennial Kingdom a new heaven and a new earth will be created (Rev. 21:1-3) and the New Jerusalem, the eternal home of the saints, will descend to earth. Its immense size (1500 miles x 1500 miles x 1500 miles; Rev. 21:16-17) would cover with its base half the continental United States. It will be the home of the triune God, the holy angels and all the redeemed of all the ages (Heb. 12:22-24).

2b. The distinctions of the groups:

By implication Israel will be a distinct group even in the eternal state. Each of the twelve gates of the heavenly Jerusalem will have the name of one of the tribes of Israel written on it (Rev. 21:12). Perhaps outside the city various nations will inhabit the new earth but they will frequently come to the city to worship the King. The bride of Christ, comprised of the church age saints, will have the blessed privilege of joining Christ in His eternal rule which may well include sovereignty over the redeemed nations.

Revelation 21:23-26

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.

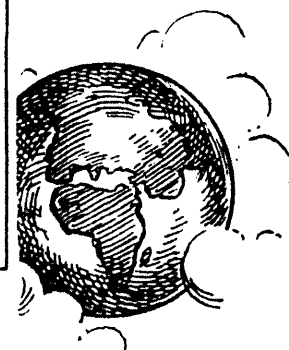
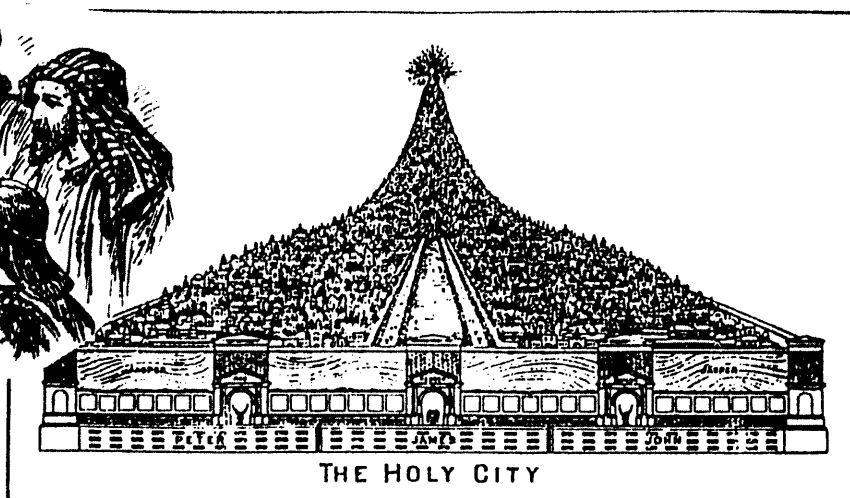
²⁵ And the gates of it shall not be shut at all by day: for there shall be no night there.

²⁶ And they shall bring the glory and honour of the nations into it.

Revelation 22:3,5

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:

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.





11A. The Destiny of the U.S.A.

It is possible to trace in general outline the future of our country. Though no direct reference is found in the prophetic Scriptures to the U.S.A., various features relating to the future of America can be discerned.

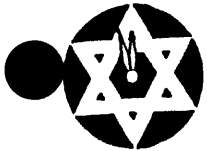
1b. Preservation until the rapture:



God's providential design for America has been to make it a missionary nation and a protector of Israel (Gen. 12:3). Until the rapture God protects and uses our nation to help Israel. Also until the rapture the United States is the main sending country for missionaries. After the rapture the 144,000 will be God's witnesses and Antichrist will be the protector of Israel.

2b. Pandemonium after the rapture:

With millions of American Christians gone our country will become a third-rate nation with its institutions collapsing and its societal structures in total shambles.



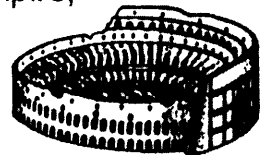
3b. Persecution of Israel:

America's pro-Israel stand will change dramatically after the rapture. All nations will persecute the Jews, resulting in the return of every last Jew to Israel (Ezek. 37; 39:28).



4b. Participation in the Roman Empire:

After the rapture the center of Western power will be Rome. The U.S.A. may well become a territorial extension of the revived Roman Empire, seeing that America's cultural and political roots lie in Europe.



5b. Perplexity at Gog and Magog:

The world's nations, including the U.S.A., will stand by in utter amazement when the hordes of Gog and Magog attack Israel (Ezek. 38:13; 39:21).



6b. The preaching of the 144,000 and an angel:

Through the 144,000 witnesses and the ministry of an angel, people in every nation and tribe on earth will hear the gospel during the Tribulation period. Americans thus will have a final opportunity to be saved (Rev. 7:9; 14:6).

7b. The punishments of the Tribulation:

Vast numbers of the world's people perish in the judgments of the Tribulation period. Through two judgments alone half the world's population and, presumably, half of America's population perishes (Rev. 6:8; 9:15).

8b. Participation in Armageddon:

All the world's armies will be gathered at Armageddon to fight against Antichrist's forces and finally against the descending Christ. American armies will be represented and they, like all the other armies, will be destroyed by Christ (Rev. 16:16; Rev. 19:19; Zech. 12:3; 14:1-2).

9b. Presentation in Jerusalem:

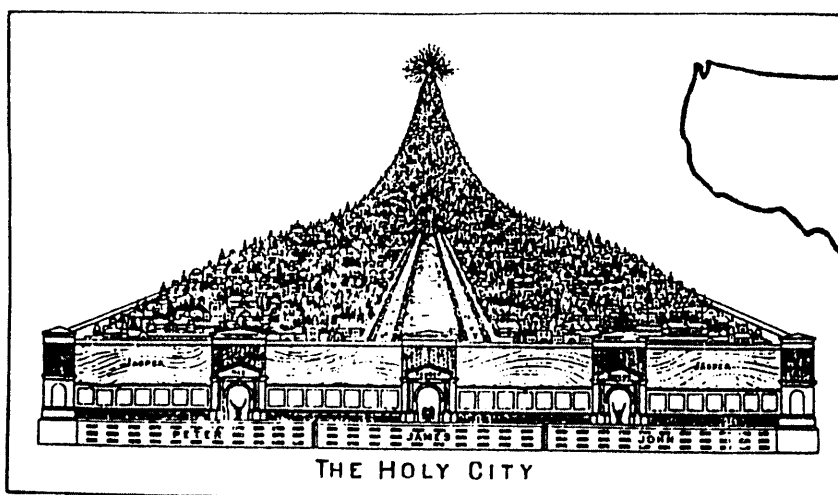
Saved Americans who survive the Tribulation period will join other nations on a yearly pilgrimage to Jerusalem to worship the Savior and to present gifts to Him (Is. 60:6-9; Zech. 14:16-17).

10b. Prosperity in the Kingdom:

Spiritual and physical well-being will characterize the world's nations, including the United States. God's Spirit will be poured out on all flesh (Joel 2:28, 32). All the desert areas of the earth will be healed, including America's deserts and "Bad Lands" (Is. 35:6). God's peace, like a mighty river, will flow from Jerusalem to all the nations, including the U.S.A. (Is. 66:12).

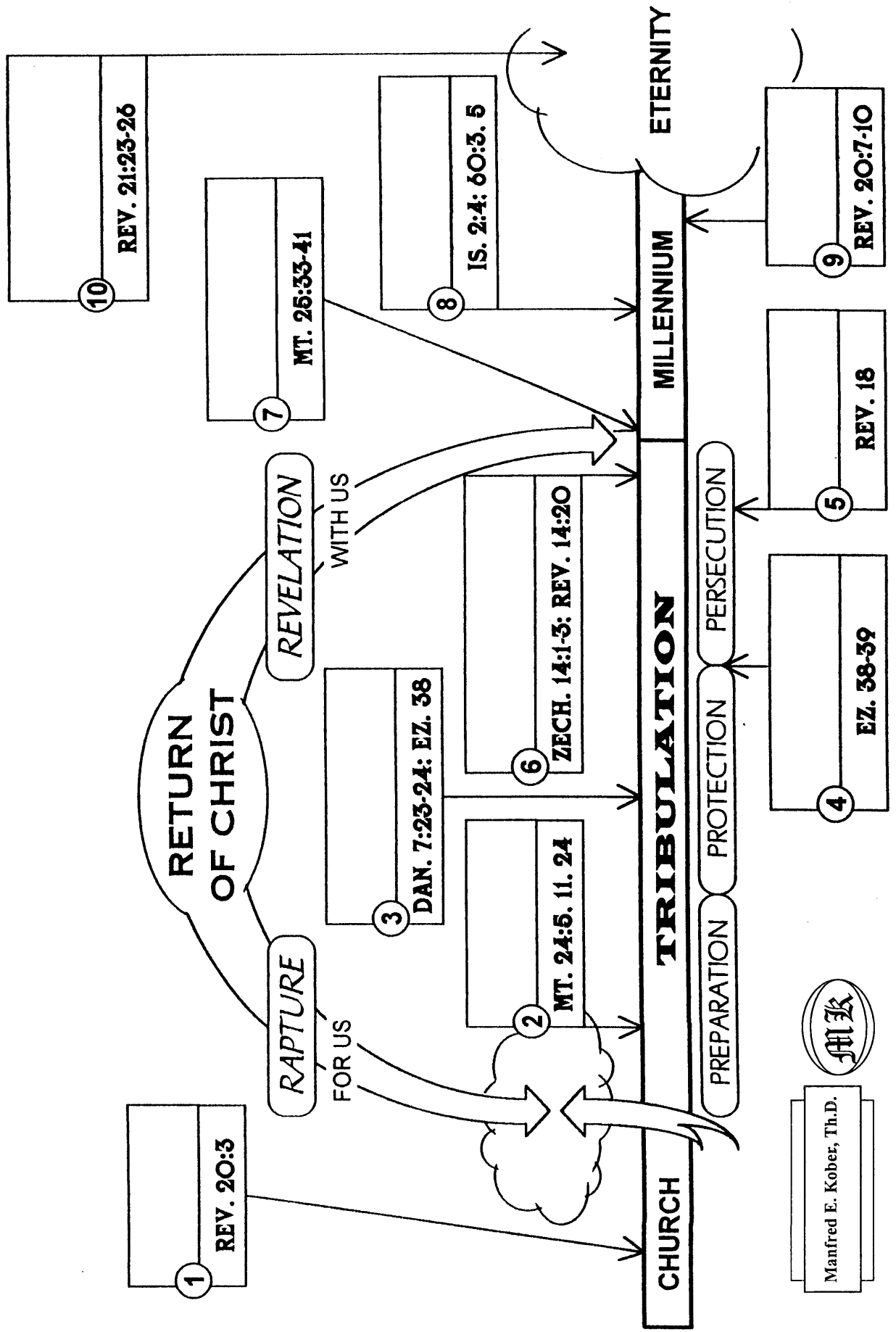
11b. Prominence in the New Jerusalem:

Americans will be among the nations to seek out the Lord in the capital of the universe, responding to His rule and reveling in His glory (Rev. 21:24).



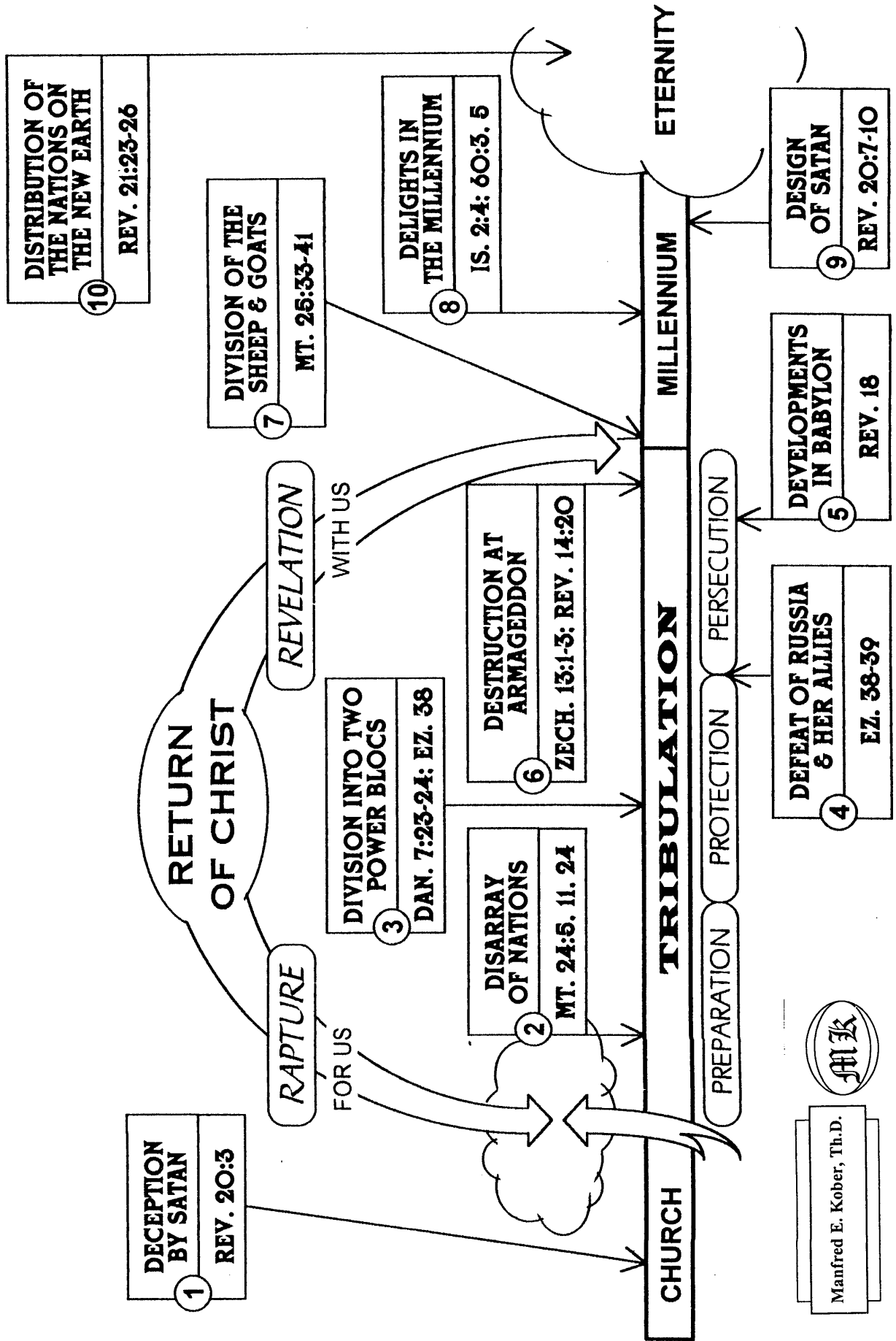
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The Future and the Nations

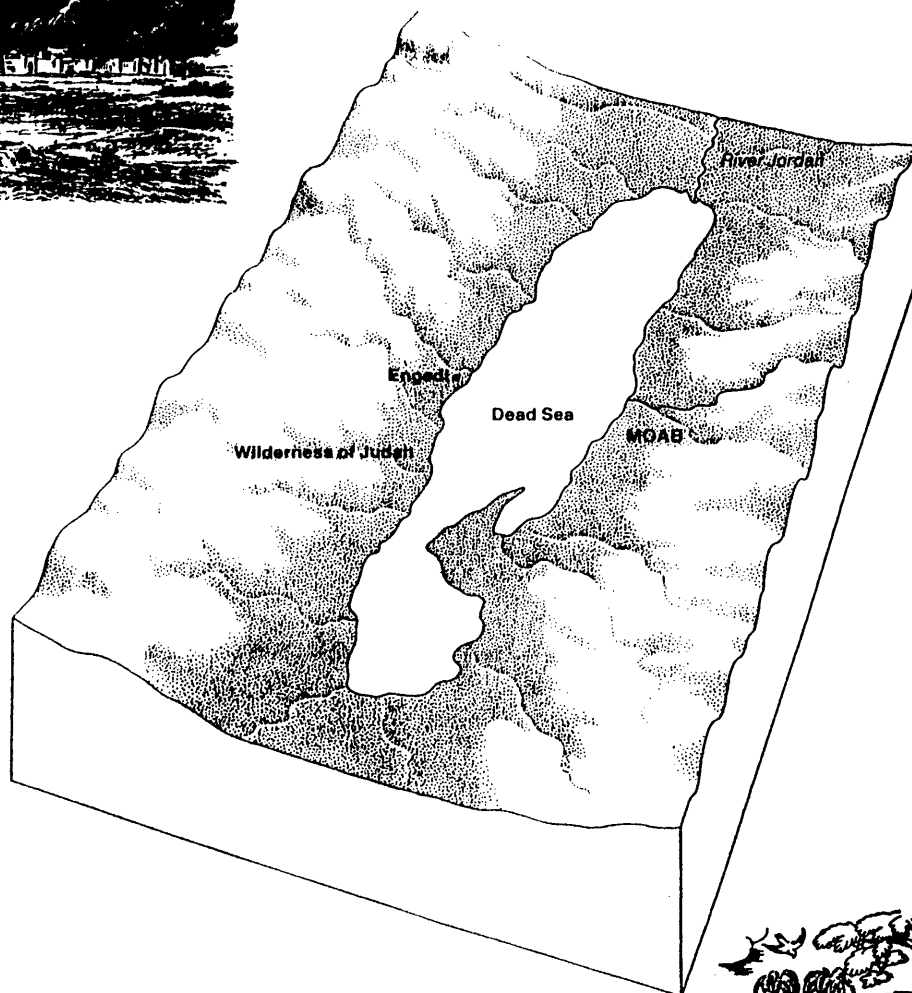


Manfred E. Kober, Th.D.

The Future and the Nations



THE FUTURE AND THE DEAD SEA: MYSTERIOUS IN HISTORY--MAGNIFICENT IN PROPHECY



Manfred E. Kober, Th.D.



THE FUTURE AND THE DEAD SEA: MYSTERIOUS IN HISTORY--MAGNIFICENT IN PROPHECY

INTRODUCTION

1. The designations for the Dead Sea

The customary name for the unique, mysterious body of water located at the mouth of the Jordan River is Dead Sea, first used by Pompeius Trogus (1st cent. B.C.). Actually the Dead Sea is not a sea at all but a land-locked lake. In the Old Testament it was called the Salt Sea (Gen. 14:3; Numb. 34:12 et. al.), the Sea of the Plain (Deut. 3:17; 4:49 et. al.), and the eastern sea (Ezek. 47:18; Joel 2:20). Some early writers such as Josephus (Jos. War 4, 7, 2) also referred to it as the Asphalt Sea or Lake Asphaltitis.

2. The desolation of the Dead Sea

A pilgrim to the Dead Sea in 1861 relates his feelings, feelings which are rather common for first-time visitors:

As the visitor approaches the place, if all knowledge of his locality and its previous history could be obliterated, he would still instinctively feel that he was in close proximity to the theatre of some appalling or portentous event. All around him is a sterile desert of sand, and beneath his feet the salty incrustations crackle and break at every step. No signs of human habitation--no song of bird--no footfall of beast--no hum of insect--a silence, profound and awful as the chamber of death is there! (D.A. Randall, *The Handwriting of God in Egypt, Sinai, and the Holy Land*, II, 241).

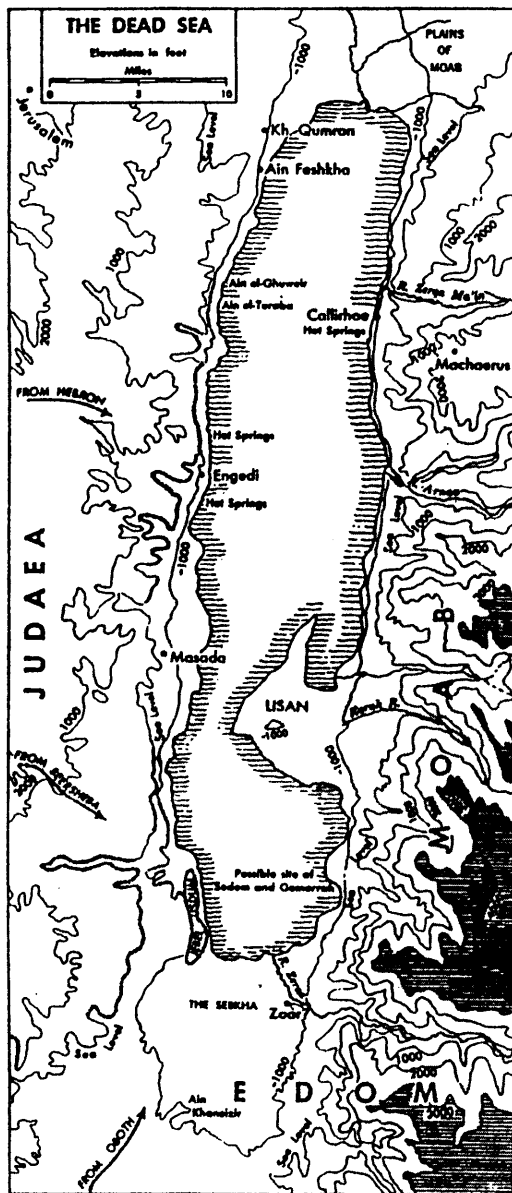
3. The distinctiveness of the Dead Sea

Everyone who visits the Dead Sea is overwhelmed by it. A traveler in 1867 gives the following features that make the Dead Sea unique:

The Dead Sea is doubtless the most remarkable body of water in the world. Among its chief features of interest are: first, the extraordinary depression of the basin which it occupies--the surface of the sea being over thirteen hundred feet below the level of the Mediterranean, and the bottom of the sea over thirteen hundred feet below the surface; secondly, the saltiness and buoyancy of its water--the salt amounting to more than twenty-six pounds in every hundred of the water, and the buoyancy being such that persons may sit or lie in the water with their heads high above the surface; thirdly, the fact that it has no outlet, and voids the water

poured into it from all sides only by evaporation; fourthly, its steaming atmosphere--due chiefly to its deep depression between high bluff shores and the consequent intense heat and rapid evaporation; fifthly, the wild and desolate character of these mountain shores; and sixthly, the general absence of life in and around it--no living thing, save a few low and minute organizations, inhabiting its waters, little verdure anywhere appearing on its banks, and few haunts of beasts or abodes of men keeping station near its shores.

The silence, the desolation, the stern sublimity, the dread mystery, which reign around and hang over this water, have long made it a recognized and appropriate image of death, and procured for it the name of "The Dead Sea." (N. C. Burt, *The Land and Its Story*, pp. 118, 119).



THE DEAD SEA IN HISTORY

1A. It was situated in a fruitful plain.

Before God destroyed the cities of the plain because of their indescribable wickedness, the Dead Sea apparently was a freshwater lake situated in a lush valley with abundant vegetation along its shores and numerous streams feeding into it. In the days of Abraham (2000 B.C.) its area was reminiscent of the Nile delta of Egypt and the Garden of Eden with the four streams of paradise.

Genesis 13:10-11

¹⁰And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

¹¹Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

2A. It was sacked by foreign princes.

In the days of Abraham four Mesopotamian kings headed by Chedorlaomer invaded Palestine, punishing five petty city states which they had subdued some fourteen years previously. When Abraham heard that his nephew Lot had been captured, he and his confederates pursued after the marauding Mesopotamians and rescued the captured Canaanites, including Lot.

Genesis 14:1-3, 8, 11-12

¹And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

²That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

³All these were joined together in the vale of Siddim, which is the salt sea.

⁴And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

¹¹And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

¹²And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

3A. It was surrounded by fatal pits.

The Valley of Siddim, in which the present Dead Sea is located, was full of pits of bitumen or asphalt. Indeed, large chunks of asphalt still keep popping to the surface of the Dead Sea, explaining its ancient name, Lake Asphaltitis.

Genesis 14:10

¹⁰And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

4A. It was settled by fierce perverts.

The inhabitants of the cities of the plain, chief among them Sodom and Gomorrah, were indescribably wicked. The outrage of their grievous sin registered before the infinitely holy Creator. Their depth of shameless depravity in the area of homosexuality, and sexual perversion involved every male citizen from the youngest to the oldest in Sodom and, by clear intimation, the other cities of the Pentapolis.

Genesis 13:13

¹³ But the men of Sodom were wicked and sinners before the LORD exceedingly.

Genesis 18:20

²⁰ And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

Genesis 19:4-5

⁴ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

⁵ And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

5A. It was scorched by fiery punishment.

About 1900 B.C., the salt, asphalt and abundant free sulphur of the area were mingled miraculously, apparently by an earthquake. The violent explosion hurled the red-hot salt, asphalt, and sulphur into the air, literally raining fire and brimstone over the whole plain.

Genesis 19:24-27

²⁴ Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

²⁵ And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

²⁶ But his wife looked back from behind him, and she became a pillar of salt.

²⁷ And Abraham gat up early in the morning to the place where he stood before the LORD:

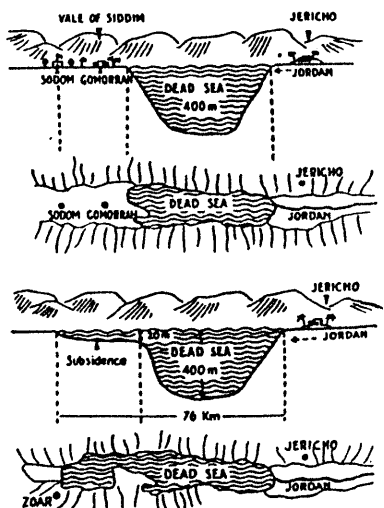


Fig. 12. The Dead Sea (a) in 2000 B.C. before the end of Sodom and Gomorrah, (b) in 1900 B.C. after the disaster.

12. Lot flieht aus Sodom.



I. Diefle Kap. 19, Vers 15—17, 24—26.

6A. It is skirted by fertile places.

Despite the desolation of the Dead Sea regions subsequent to the conflagration chronicled in Genesis 19, there have always been a number of fertile areas along its shores. One of the most delightful sites on the Dead Sea is the ancient oasis of Engedi, where a gushing stream of fresh water, forming a 300-foot-high waterfall, drops down from the mountains of Judea and has sustained for millennia human, animal and plant life.

Song of Solomon 1:14

¹⁴My beloved *is* unto me as a cluster of camphire in the vineyards of Engedi.

Joshua 15:62

⁶²And Nibshan, and the city of Salt, and Engedi; six cities with their villages.

7A. It has served as a formidable protection.

When David fled from King Saul, he found refuge in the area of the Dead Sea, in various fortresses. The desolation of the area with its numerous ravines and caves made it a safe area. David hid in the fortress (the word "Masada" is derived the Hebrew word for fortress) and in Engedi but also used the Dead Sea as a barrier between himself and Saul.

1 Samuel 22:3-4

³And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

⁴And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

1 Samuel 23:14

¹⁴And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

1 Samuel 23:29

²⁹And David went up from thence, and dwelt in strong holds at Engedi.

1 Samuel 24:1-2

¹And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of Engedi.

²Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

8A. It symbolizes the final perdition of sinners.

Both Peter and Jude point to the destruction of the cities of Sodom and Gomorrah as "an ensample unto those that after should live ungodly." The terrifying fire of 1900 B.C. is "set forth for an example (of the sinners') suffering the vengeance of eternal fire"

I Peter 2:6

⁶And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

Jude 7

⁷Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

One writer has movingly depicted the symbolism of divine judgment evident to all visitors to the Dead Sea:

No doubt but God here made use of natural agencies for the execution of his stern and fearful judgments; but the execution was none the less terrible, and none the less an act of direct and Almighty power on that account. The overthrow was accompanied by exhibitions of the most awful and terrific kind. The vale was full of bituminous pits. These inflammable substances were kindled, and fire broke forth from the ground. By the power of volcanic action they were ejected into the air, and came raining down from the uplifted and quaking hills. Here Sodom and Gomorrah, Admah and Zeboim met their astounding and deserved overthrow! It was an utter and irreparable ruin. No one can stand here and look on this impressive scenery, and not feel the conviction that this sea is a creation of the wrath of God. The hand of the Almighty has been here, and he has left his imprint on this barren plain, these scorched and blackened hills are monuments placed here by the Almighty, upon which all succeeding generations may read, traced as with letters of fire, the Handwriting of his judgments, the certainty of his displeasure against sin. (*The Handwriting of God in Egypt, Sinai, and the Holy Land*, p. 250-251).



THE DESTRUCTION OF SODOM AND GOMORRAH.

THE DEAD SEA IN PROPHECY

All those who visit the southern end of the Dead Sea are overwhelmed by the scene of desolation and death before their eyes. The burned mountains round about, the stench of sulphur in the air, and the deadly silence all around impress on the visitor the evidence of the divine destruction which occurred here 4000 years ago.

Students of the prophetic Word, however, can stand on the shores of the Dead Sea and visualize the miraculous transformation of the deadest place on earth into a lake of fresh water, teeming with millions of fish. Along its shores, fishermen will spread their nets. Lush vegetation will grace the countryside.

1A. The scene of mass burial

Before the healing of the Dead Sea waters at the Second Advent of Christ, its eastern shore will see a mass burial of enormous proportions. In a valley preappointed and already named by Ezekiel, millions of corpses at the battle of Gog and Magog will be buried here. When Russia and her satellites invade Israel at the mid-point of the Tribulation, swift divine judgment will result in the death of the invaders. Their mortal remains will be interred in the valley of Hamon-gog east of the Dead Sea.

Ezekiel 39:11-13

¹¹And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of Hamongog.

¹²And seven months shall the house of Israel be burying of them, that they may cleanse the land.

¹³Yea, all the people of the land shall bury *them*; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

2A. A shield for persecuted Jews

Until the rapture, the U.S.A. appears to be Israel's protector. At the beginning of the Tribulation, Antichrist signs a covenant of protection with Israel. After three and one-half years he breaks the covenant. As he moves his military headquarters to Israel, he desecrates the temple, forcing the Jews to escape for their lives. At that time, the mountains to the east of the Dead Sea, covering the area of Ammon, Moab and Edom, will be a refuge for Israel. Antichrist and Satan, who empowers him, will be furious as the Lord establishes the Jordan River and the Dead Sea as a barrier beyond which Israel is safe from their imaginations.

Daniel 11:41

⁴¹He 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.



Matthew 24:15-16

¹⁵When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

¹⁶Then let them which be in Judaea flee into the mountains:

Revelation 12:6, 14-17

⁶And 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.

¹⁴And 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.

¹⁵And 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.

¹⁶And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

¹⁷And 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.

3A. The supply of salt

When the curse is lifted from nature soon after the Second Advent of Christ, the Dead Sea will be transformed into a freshwater lake. The only area not totally healed will be the salt flats at its southern shore. This area to the east and south of Mt. Sodom, a salt mountain 300 feet high and five miles long will be given to salt throughout the Millennium. Perhaps the salt will be refined as table salt, suitable for the preparation of food. Then too, as salt was required for certain Old Testament sacrifices, similarly, some memorial sacrifices in the millennial temple will require salt. Finally, it may be that the Lord will leave a small area of the Dead Sea to show how effective His healing power was on the deadest of all earthly areas. For 1000 years, mankind will have an impressive picture of the ruination of sin juxtapositioned to the redemption of nature through the Savior.

Ezekiel 47:11

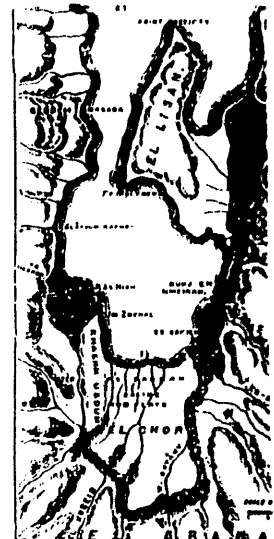
¹¹But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

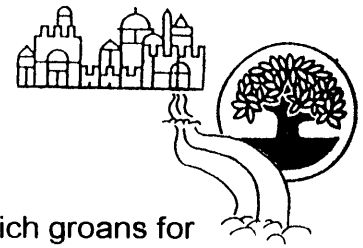
Ezekiel 43:21

²¹Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.



'But his wife (of Lot) looked back from behind him, and she became a pillar of salt'.





4A. A source of fresh water

The healing power of the Savior in His physical creation which groans for deliverance from the curse of sin (Romans 8:19-21) is magnificently illustrated by Ezekiel's millennial vision. He is shown a living stream, emerging from the presence of the Lord, flowing eastward and healing the desert and the Dead Sea. The presence of the Lord occasions both spiritual and physical life.

Ezekiel 47:8

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.*

5A. A sea of marine life

The Dead Sea, now eight times saltier than the ocean, will be completely salt free. The waters of the Dead Sea will be filled with a great number and great variety of fish, as the waters of the Mediterranean. The Dead Sea today, barely sustaining microorganisms, will become a fisherman's delight.

Ezekiel 47:9-11

⁹ 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 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.

6A. A setting for a fishing industry

As a result of the magnificent and multiplied marine life in the former Dead Sea, a fishing industry will emerge, especially on the northwestern shore, from "En Gedi to En Eglaim" (perhaps the present-day En Feshka near Qumran). Fisherman will spread out their nets.

Ezekiel 47:10

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.*

7A. A spectacle of living streams



Repeatedly, the Holy Spirit predicts for the millennial land of Israel a new river emerging from the temple in Jerusalem, one branch flowing westward into the Mediterranean, the other cascading eastward downhill, healing the desert and rejuvenating the Dead Sea. Along its banks, in the present wilderness of Judea, a miraculous tree will grow, producing a different fruit each month. Its leaves will provide healing for the nations. However, this microcosm of the changes in the

millennial land of Israel will be multiplied a thousand times over when not just all the rivers of Judah will flow with water, many of them issuing into the Dead Sea, but in wilderness areas all over the world, there will be "streams in the desert."

Zechariah 14:8

⁶And 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.

Ezekiel 47:7-8

⁷Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.

⁸Then 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.

Psalms 46:4

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

¹⁹And 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.

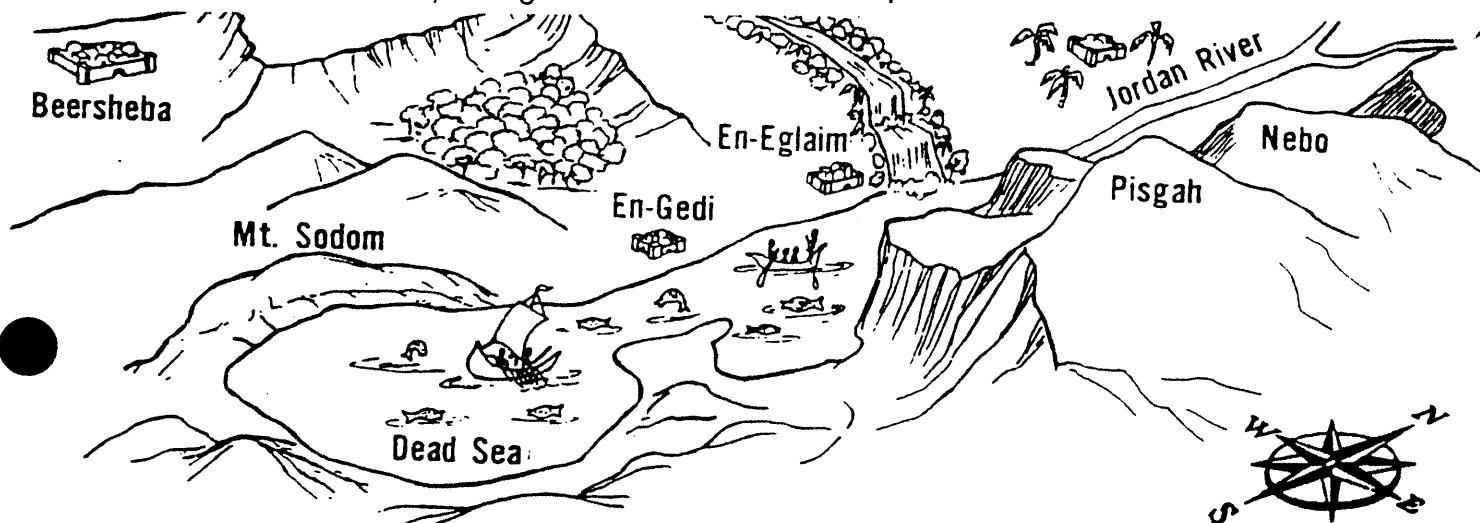
Joel 2:23

²³Be 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*.

8A. A symbol of divine redemption

The prophetic promise of life on the millennial earth envisions an abundance of spiritual as well as physical life.

Christ's final redemptive work involves the regeneration of man and creation. It is through Adam's disobedience that "sin entered into the world and death by sin" (Romans 5:12). The result of Adam's sin and its effect on creation are nowhere more graphically manifest than in the condition of the Dead Sea. Its total transformation and rejuvenation through the Lord of Life employing the Spirit of Life affords a splendid symbol of the transforming power of God. If God can beautify such a dreadful scene of death and destruction, how glorious will be the redemption of the rest of creation!



The Land in the Millennium

Zechariah 14 珽珽 47



Manfred E. Kober, Th.D.

The Dead Sea in History

1 **SITUATED IN A FRUITFUL**
GEN. 13:10-11

2 **SACKED BY FOREIGN**
GEN. 14:1-3, 8, 11-12; 13:13

3 **SURROUNDED BY FATAL**
GEN. 14:10

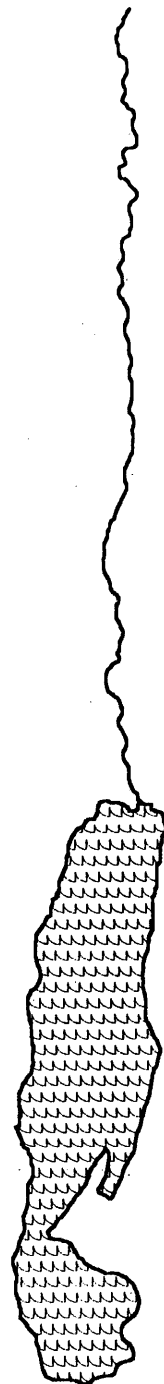
4 **SETTLED BY FIERCE**
GEN. 18:20; 19:4-5

5 **SCORCHED BY FIERY**
GEN. 19:24-29

6 **SKIRTED BY FERTILE**
SONG OF SOL. 1:14; JOSH. 15:62

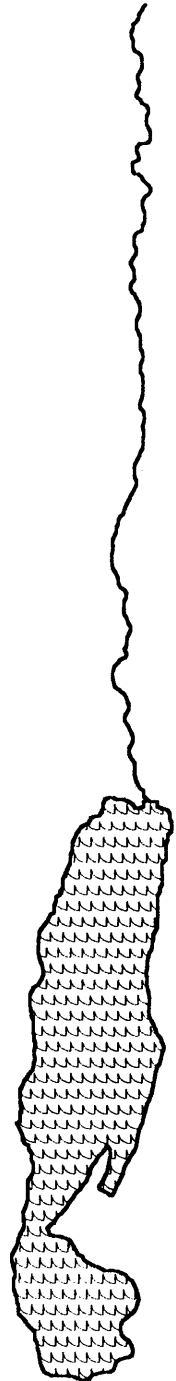
7 **SERVES AS FORMIDABLE**
1 SAM. 22:3-4; 23:14, 29

8 **SYMBOLIZES FINAL**
2 PET. 2:6; JUDE 7

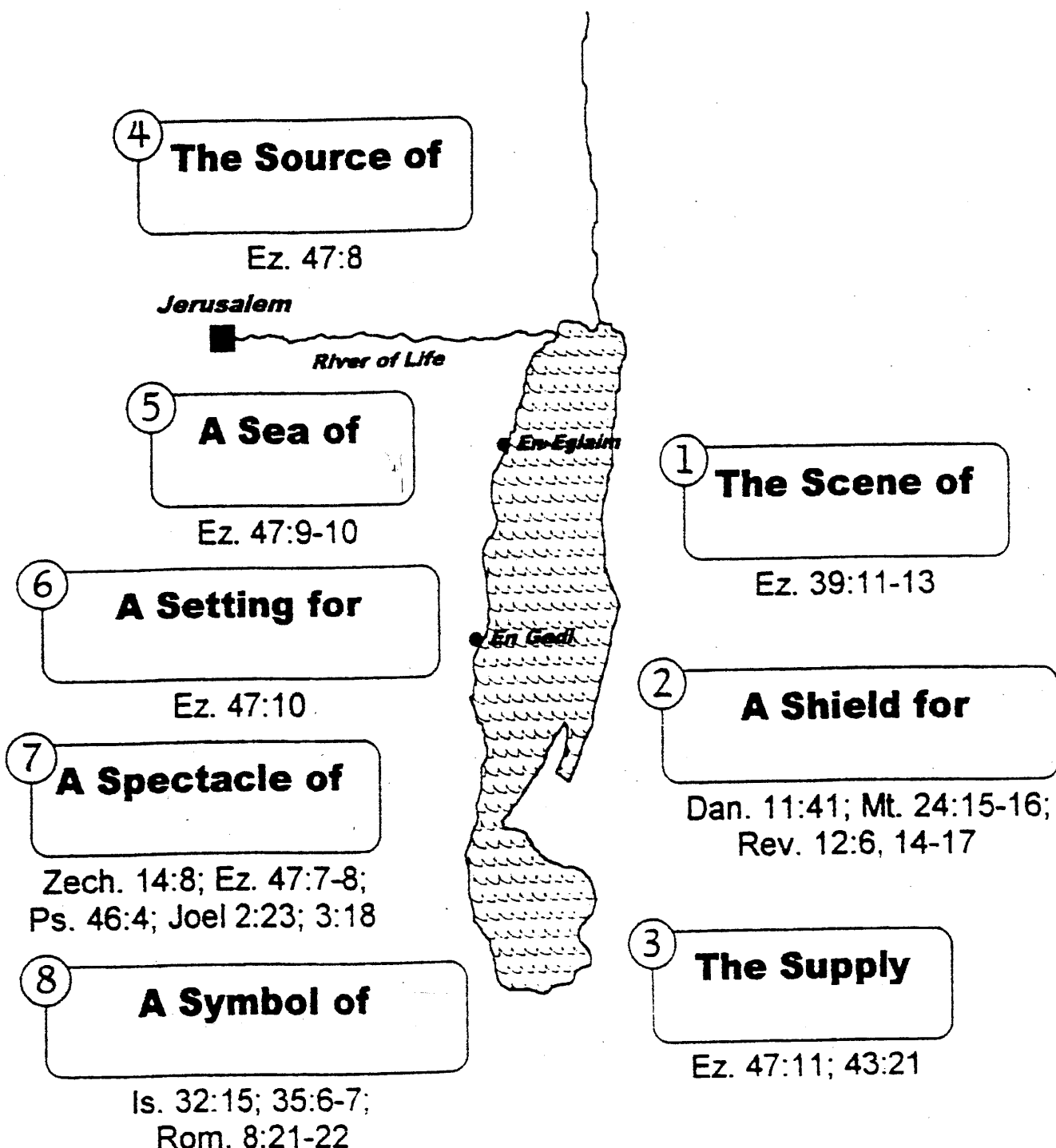


The Dead Sea in History

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GEN. 13:10-11
- ② **SACKED BY FOREIGN PRINCES:**
GEN. 14:1-3, 8, 11-12; 13:13
- ③ **SURROUNDED BY FATAL PITS:**
GEN. 14:10
- ④ **SETTLED BY FIERCE PERVERTS:**
GEN. 18:20; 19:4-5
- ⑤ **SCORCHED BY FIERY PUNISHMENT:**
GEN. 19:24-29
- ⑥ **SKIRTED BY FERTILE PLACES:**
SONG OF SOL. 1:14; JOSH. 15:62
- ⑦ **SERVES AS FORMIDABLE PROTECTION:**
1 SAM. 22:3-4; 23:14, 29
- ⑧ **SYMBOLIZES FINAL PERDITION:**
2 PET. 2:6; JUDE 7



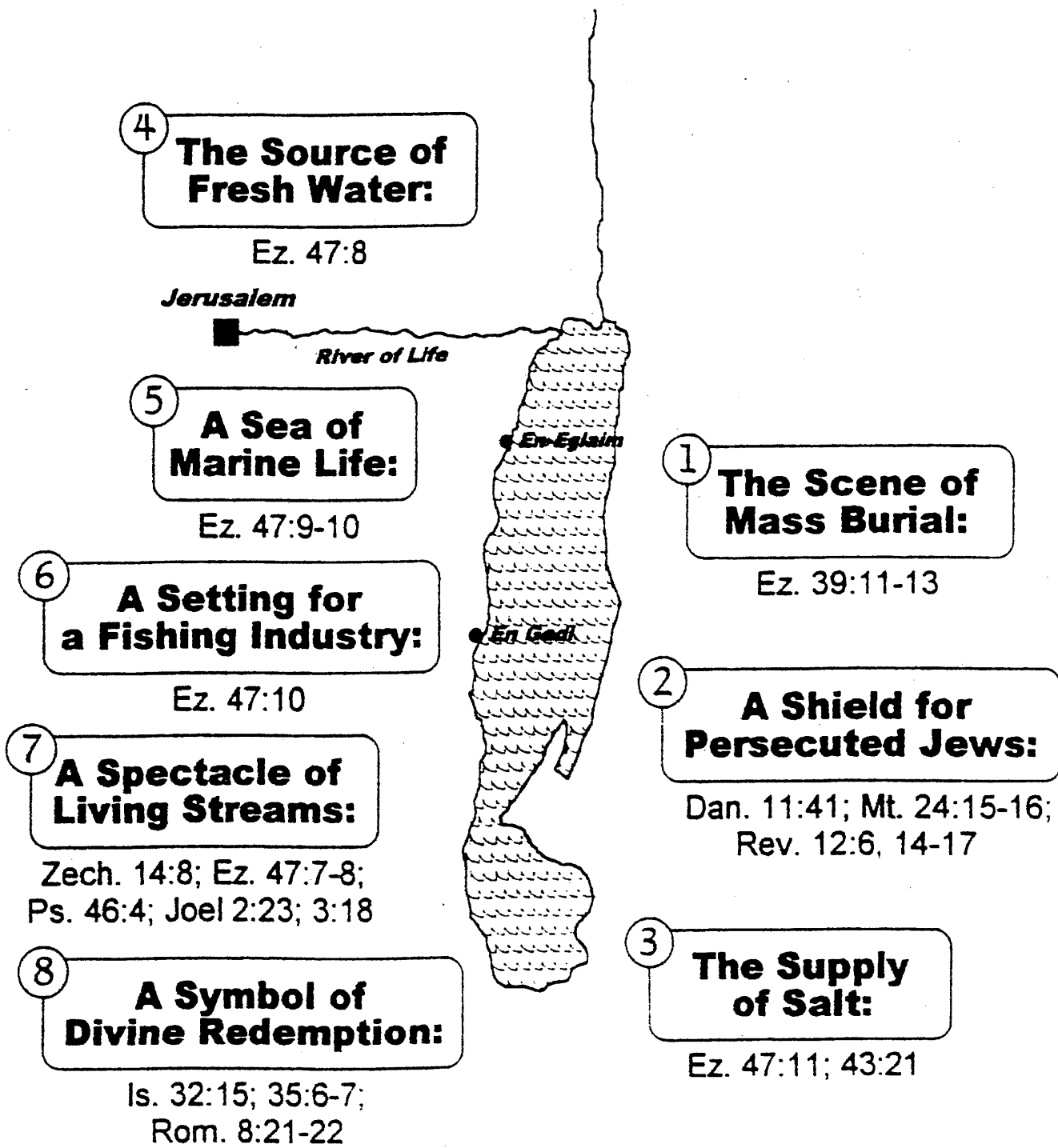
The Dead Sea in Prophecy



Manfred E. Kober, Th.D.



The Dead Sea in Prophecy



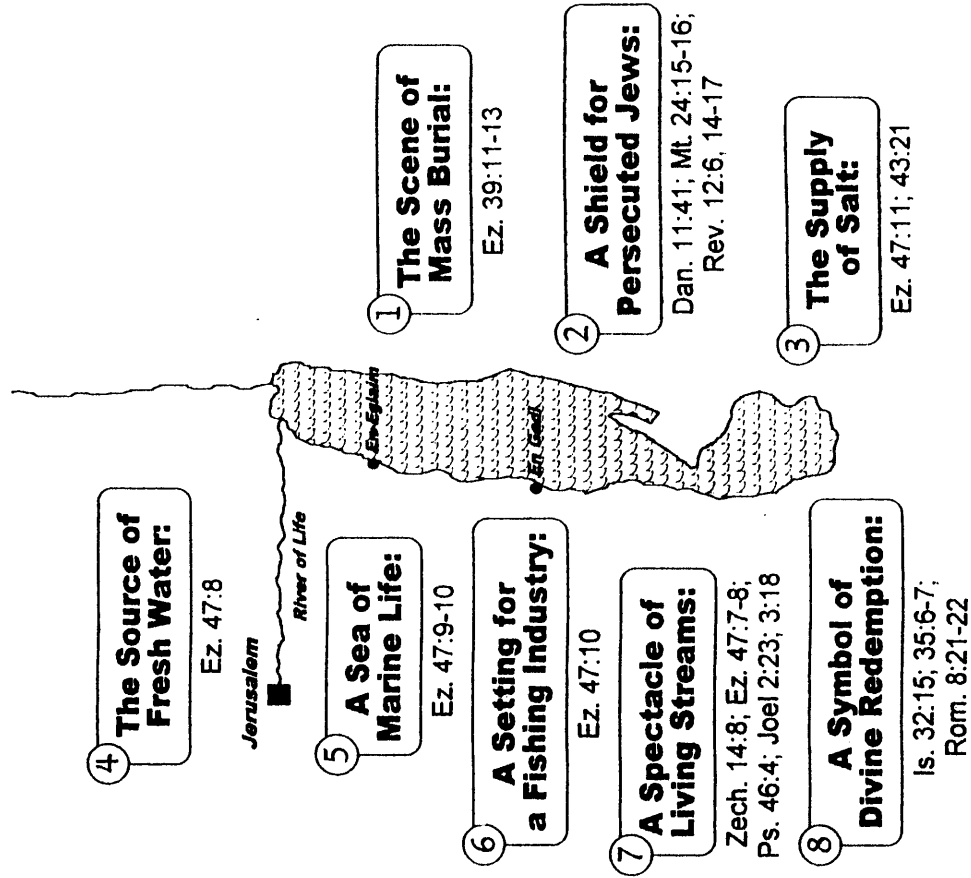
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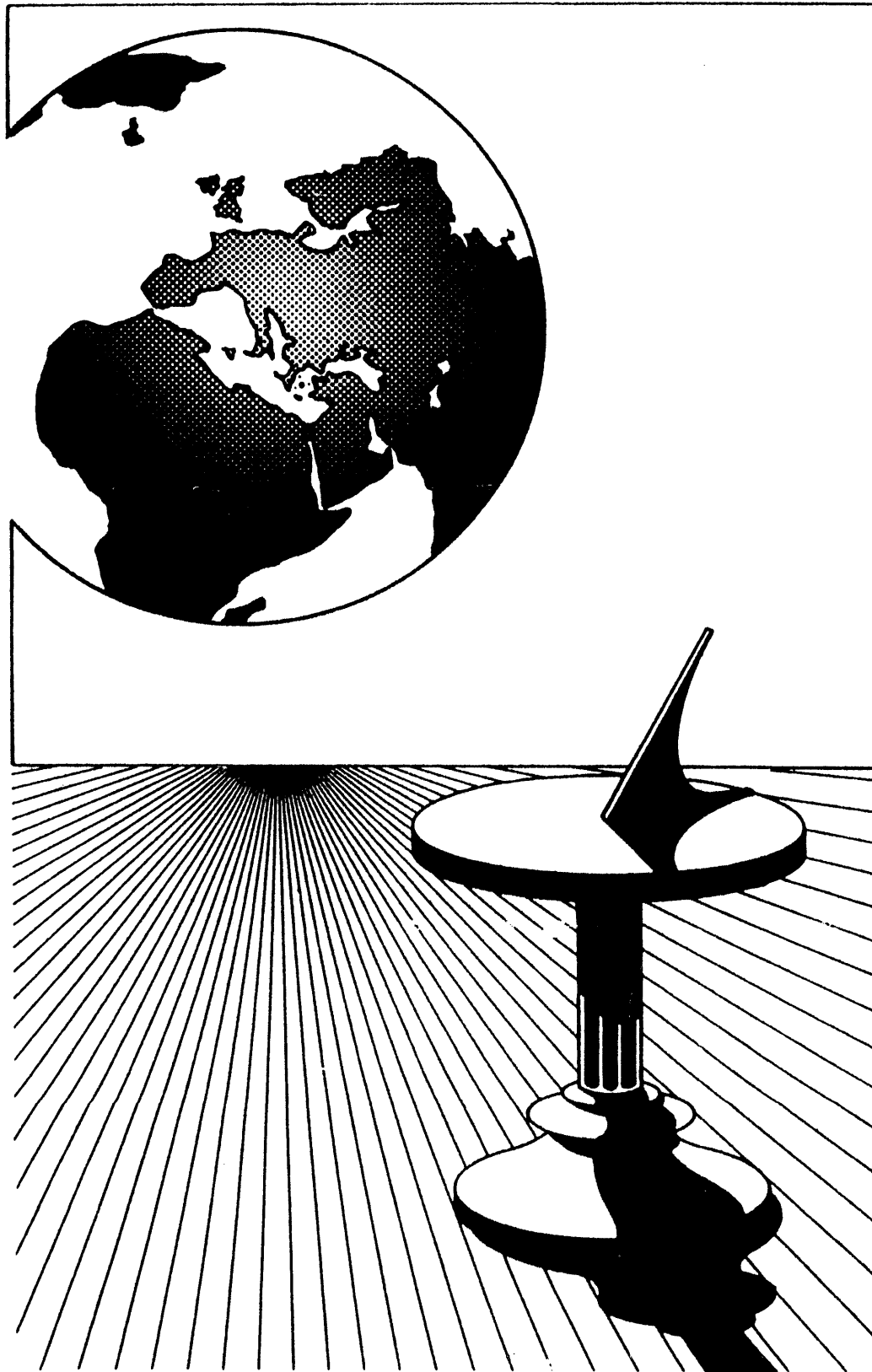
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The Dead Sea in Prophecy



*THE FUTURE AND THE EARTH:
A GREAT PLANET WITH A GLORIOUS FUTURE*



Manfred E. Kober, Th.D.



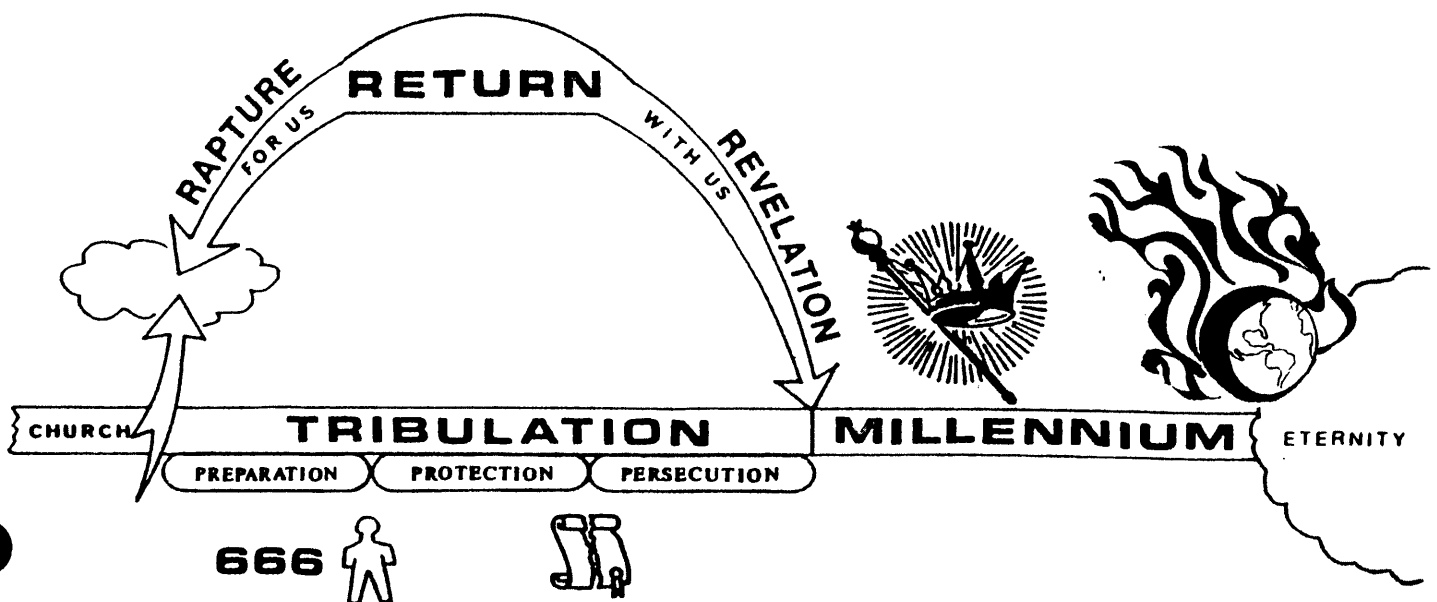
THE FUTURE AND THE EARTH

One-fourth of the Bible is prophetic truth, written in the future tense. It is impossible to study the Bible without studying the future. Both believers and unbelievers inquire about the future of the world. How great the desire for knowledge of the future is can be seen by the phenomenal sales of Hal Lindsay's *The Late Great Planet Earth*. Stanley A. Ellisin's *Biography of a Great Planet* likewise traces biblical revelation concerning our fragile planet.

The public is bombarded by the secular media with one scenario after another how the world will end. Some say the world will end in fire, some in ice. Some suggest a nuclear holocaust, some a depletion of natural resources.

The study of our planet is rightly related to the study of the doctrine of God. His works of creation, preservation and providence certainly relate to this planet. Knowing the Creator and His revealed plan gives confidence that the events of the world are under the sovereign control of Him Who "worketh all things after the counsel of His own will" (Eph. 1:11). While God has chosen not to disclose everything concerning our planet, much prophetic information relates directly to this earth. Some of it is bad news, much of it is good news. Those who have never yet trusted personally in Christ as Savior will find dreadful news in the Scriptures concerning this world. Those who have their sins forgiven and are members of the family of God rejoice in the good prospects for our great planet.

God's detailed disclosure concerning the future of this earth begins with the rapture, involves the effects of the Tribulation period, the changes in the Millennial Kingdom, the dissolution of the old earth and the creation of a new heaven and a new earth.



1A. The Ravages of Nature:

- 1b. Natural catastrophes and raging wars will plague the earth after the rapture in an unprecedented manner.



Even in the interim period between the rapture and the Tribulation various calamities will befall the planet as a precursor of what is to come:

Matthew 24:6-7

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.

- 2b. Famines, pestilence, earthquakes, lack of rain and wild beasts will ravage the planet:

Revelation 6:6

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.

Revelation 6:8

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.



Revelation 11:6

These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

2A. The Reprisals of the Heavens:

- 1b. Cosmic disturbances in the heavens will result in consternation on earth:

Revelation 6:12-13

¹² 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.

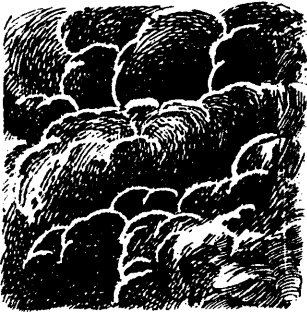
Revelation 8:12

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.

Joel 2:30-31

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.



Joel 3:15

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

Matthew 24:29

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:

Revelation 18:8

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

2b. Atmospheric judgments will result in the decimation of natural and human life:

Ezekiel 38:22

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.

Revelation 8:7-8

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.

8 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;

Revelation 16:21

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. (The weight of a talent is 100 pounds).

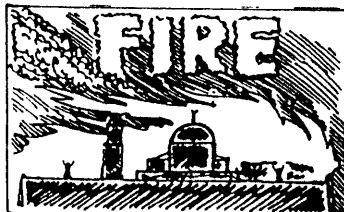


3A. The Ruination of the Land:

2b. Judgments through subterranean convulsions will occasion fire and brimstone:

Revelation 9:2

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.



Ezekiel 38:22

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.

Supernaturally demonic and naturally destructive forces will be unleashed.

2b. Vast areas will be inundated and hopelessly polluted by rivers of blood:



Isaiah 34:2-3,6

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.

³ Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

Isaiah 34:

⁶ The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

Revelation 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.

Based on the fact that liquid seeks its own level, the river of blood resulting from the carnage at Armageddon will most likely extend the length of the Valley of Armageddon from the Mediterranean to the Jordan River and downstream to the southern end of the Dead Sea.



One of the armies, comprised of the Asiatic invaders, numbers 200 million (Rev. 9:16; Dan. 11:44). It has been calculated that the blood of 200 million slain individuals would result in a stream of blood 1/8 of a mile wide, 4 feet deep and 200 miles long. The blood of the slain horses is not included in these calculations.

4A. The Rejoicing at the Second Advent:

1b. Songs of joy and gladness will fill the air at the Second Advent and throughout the Millennium.

Isaiah 35:5-6

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.



Isaiah 35:10

And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

2b. Creation will offer paeans of praise as the earth receives her Creator:

Isaiah 55:12

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

Isaiah 49:13

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

5A. The Rejuvenation of Nature During the Millennium:

Christ's presence as King and Savior will involve the redemption of nature from the Adamic curse.

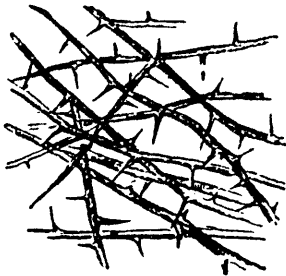
Romans 8:20-22

²⁰ For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

²¹ 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.

1b. The restoration of paradisaical conditions:



Isaiah 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.

Isaiah 65:20,25

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.

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.

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.



2b. The regeneration of the desert areas:



Ezekiel 47:8-9

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.

⁹ 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 live whither the river cometh.

Isaiah 35:6-7

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.

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.

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*.



6A. The Renovation of the Universe and Planet Earth:

1b. The dissolution of the present planet:

2 Peter 3:7,10-11

⁷ But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

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.

Revelation 20:11

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.



2b. The creation of a new heaven and earth:

Revelation 20:1

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Revelation 21:5

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.



7A. The Revelation of the New Jerusalem on the New Earth:

1b. Its descent out of heaven after the Millennium:

Revelation 21:2-3

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.

2b. Its description on the new earth:

1c. It will be the residence of the Triune God, the holy angels and all the redeemed of all the ages:

Revelation 21:3

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.

Hebrews 12:22-24

²² But ye are come unto mount Zion, 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,

²⁴ And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

2c. The new Jerusalem will come to rest on a spectacular new planet:

Revelation 21:16,17

¹⁶ And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

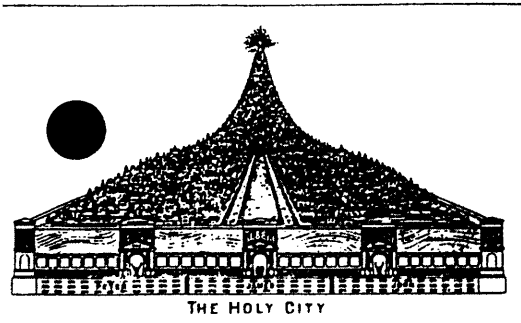
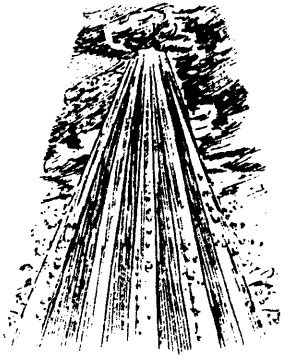
¹⁷ And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

8A. Some Ramifications for the Earth and Its Inhabitants:

1b. Awe in light of God's punishments.

God will not let sin go unpunished.

2b. Appreciation of God's providence.



God actively moves the world toward its predetermined climax.

3b. Appropriation of God's provisions:

God protects His children from the coming Tribulation and He has predetermined a wonderful future for the believer on this earth and the next.



4b. Admonition to the perishing:

God encourages people to flee from the coming catastrophe by trusting Christ as Savior.

5b. Acknowledgment of God's preservation:

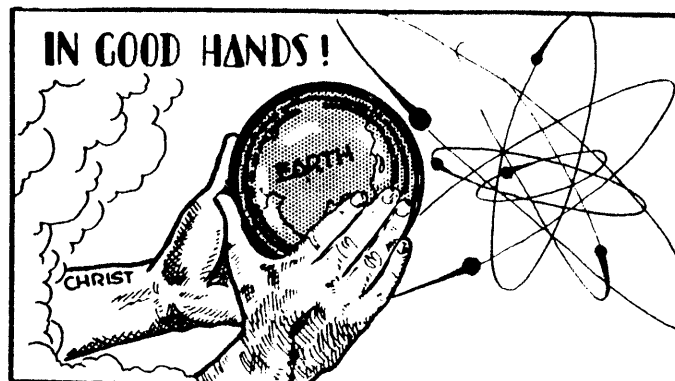
God will not permit an accidental destruction of this planet.

It is obvious that current scenarios about the prospects for this planet are patently false. Mark Twain opined that it is always dangerous to make predictions, especially those about the future. Man unaided by divine revelation cannot possibly predict the future or the end of our planet.

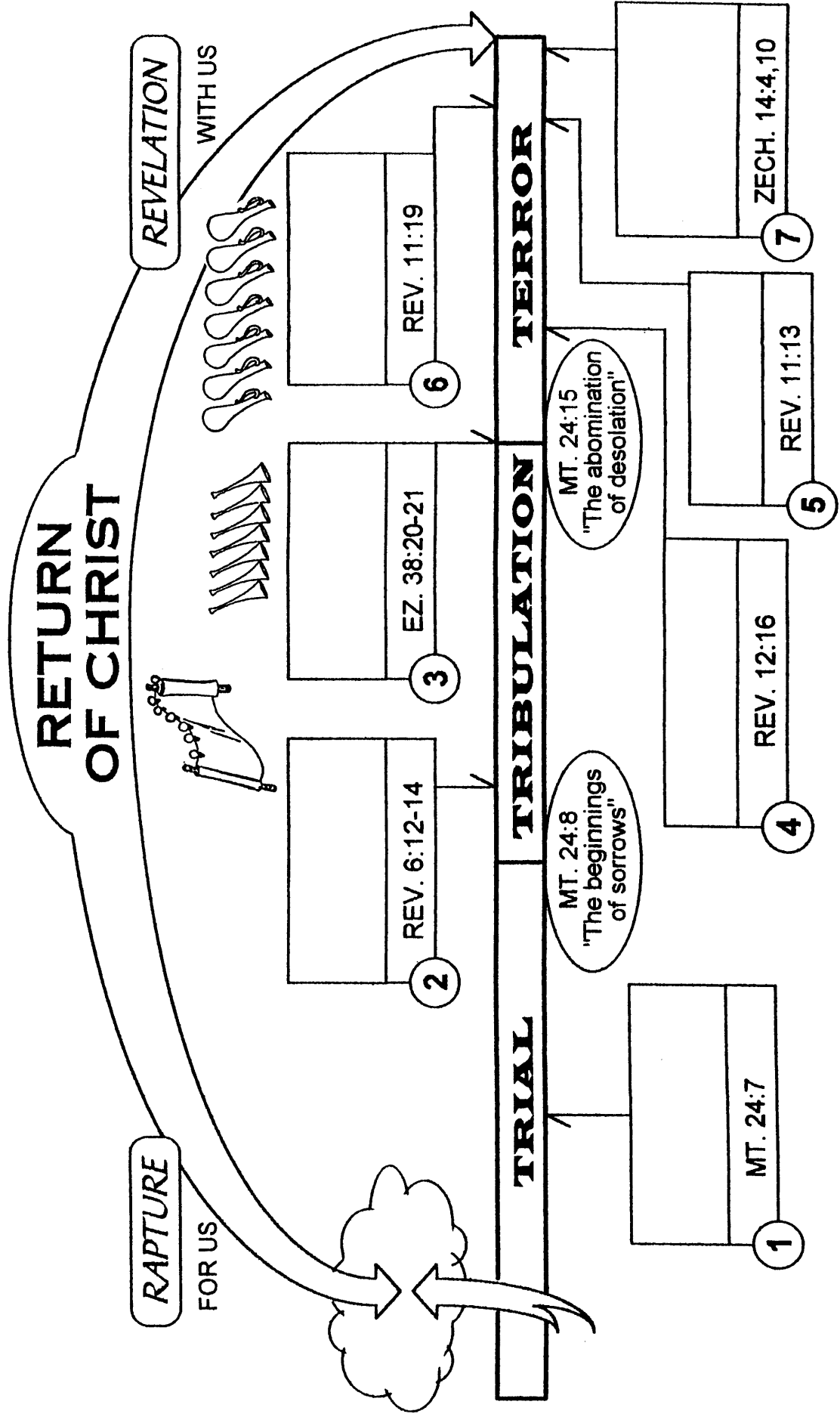
The Scriptures reveal a God Who created the world for a special purpose and preserves the world in accordance with that purpose. A careful reading of God's predictions for this planet should give individuals confidence that the world's finale is not

- ◆ a nuclear holocaust
- ◆ an ecological catastrophe
- ◆ an accidental war
- ◆ an ozone depletion
- ◆ a heating up or cooling down of our planet and its inhabitants

Rather, this planet, after experiencing God's long-delayed and well-deserved judgments during seven years of Tribulation, will experience 1,000 years of regeneration and rejuvenation and a final glorious recreation to make it the suitable eternal residence of the Triune God, His holy angels and the redeemed of all the ages.

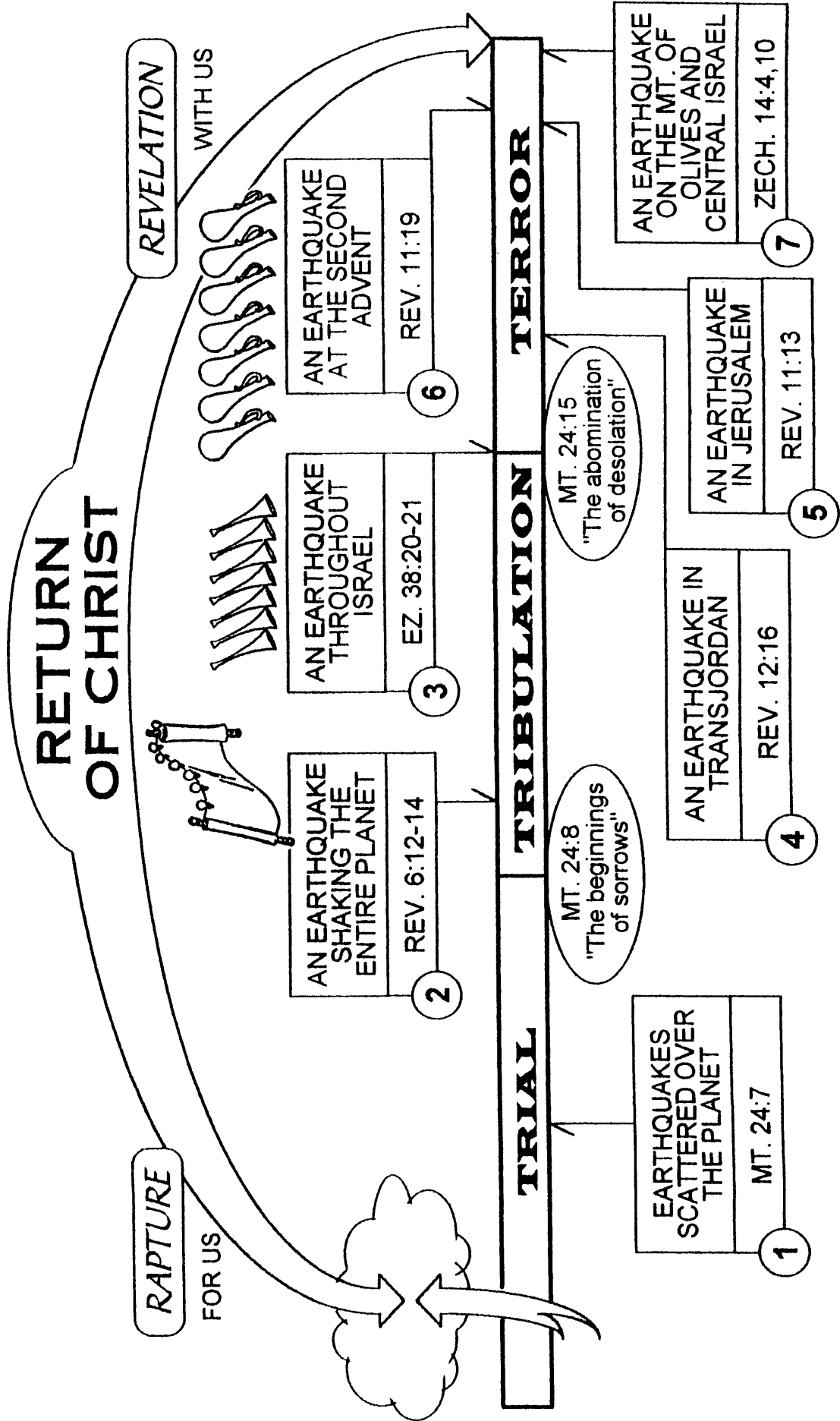



EARTHQUAKES IN THE TRIBULATION



Manfred E. Kober, Th.D.

EARTHQUAKES IN THE TRIBULATION




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THE WORKS OF GOD

CREATION

GOD'S BRINGING INTO EXISTENCE EVERY THING OUTSIDE OF HIMSELF BY THE WORD OF HIS POWER



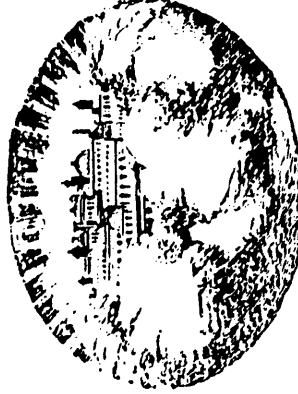
PRESERVATION

THAT CONTINUOUS WORK OF GOD BY WHICH HE MAINTAINS THE THINGS HE CREATED.



PROVIDENCE

THE EXERCISE OF DIVINE CARE AND FORESIGHT IN PROVIDING FOR THE WORLD'S MOVEMENT TO A PREDETERMINED GOAL.



COMMENCEMENT

GOD AS POWERFUL SOURCE

NO EVOLUTIONARY DEVELOPMENT

CONTINUATION

GOD A PERSONAL SUSTAINER

NO ECOLOGICAL DISASTER

CONSUMMATION

GOD AS PURPOSEFUL SOVEREIGN

NO FATALISTIC DESTINY

The End: Still Nigh

UNITED NATIONS panel on climate change is due to meet soon, but the *New York Times* already knows what it will say: The sky is falling. East Coast beaches will disappear; floods, fires, droughts, and pestilence will arrive; and we'll suffer more lethal heat waves like this summer's because the average surface temperature of the globe has risen by about 1° Fahrenheit over the last century, "with the steepest rise taking place in the last forty years," says the *Times*.

But don't move to the mountains yet. Most of the measured global temperature increases occurred before 1940, not after. According to a report of the George C. Marshall Institute, there has been "no statistically significant" warming trend over the past fifty years. Satellite measurements have been conducted consistently worldwide since 1979, and, according to the latest issue of *World Climate Report*, "there is no warming trend" registered in them.

Robert Davis, a climatologist at the University of Virginia, even questions whether a warming trend would have some of the effects the *Times* posits. Global-warming models predict milder winters, and greater warming at the Poles and at night than at the Equator and during the day. Climate science suggests that the average strength of storms would actually decrease under such conditions, because extreme weather events are driven by large temperature differences. "I'm afraid it's a rather dull conclusion that won't sell many newspapers," Dr. Davis adds.

He needn't worry. If one scare scenario doesn't work, the *Times* can always move to another. Twenty years ago, its headlines warned: "Major Cooling Widely Considered to Be Inevitable." Some say the world will end in fire, some say in ice. The *Times* says both.

FLASHPOINT, August 1995

Billy Graham Says, "Save the Earth, Not Babies!"

Billy Graham has told columnist Cal Thomas that saving babies by fighting abortion is not "a big thing" to him (*World* magazine, Feb. 18, 1995). But, says the famed evangelist, he is concerned about saving Mother Earth. To him, *that's* a big thing. Indeed, Graham is so upset about the environmental harm being done to planet Earth that he recently vowed to begin actively speaking out on this issue.

The Reverend Graham has long maintained that the pro-life movement is irrelevant since "No one really knows when life begins" (*Right to Life of Greater Cincinnati* newsletter, Jan. 1992). Again and again, he has refused to become involved in speaking out against abortion. "It's not an issue I wish to pursue," Graham arrogantly informed CNN talk show host Larry King in 1993. "I try to stay away from these things that are so emotional," Graham told the *Philadelphia Inquirer* newspaper in 1992.

Neither is homosexuality a hot button for Billy Graham. "It's not a big sin," the evangelist recently told startled reporters at a national press conference. On the *Larry King Show* (Dec. 1994), Graham justified this by explaining that homosexuals and lesbians are just "born that way."

But apparently, while the popular North Carolina Baptist evangelist doesn't want to expend his energies battling abortion, homosexuality, pornography, New Ageism in public schools, the New World Order, and other rampant evils, he does not feel the same way about environmentalism. Interviewed recently on Cal Thomas' television program on Cable TV's *CMBC network*, Graham



Save Mother Earth, not unborn babies, is Billy Graham's plea.

insisted that protecting the environment is more important than protecting the unborn. Here's the exchange between Billy Graham and Cal Thomas (also see *World* magazine, Feb. 18, 1995, p. 10):

Mr. Thomas: "You've been reluctant to speak out on the top social issue of our time, abortion. Why?"

Mr. Graham: "I think the top social issue of our time may be ecology (the environment). I think that's more dangerous... and I'm going to start speaking out on that."

So, to Billy Graham, the murder of 40 million babies through abortion since 1963—in the U.S.A. alone—is not "a big thing" he needs to deal with. Admittedly, Graham is a politically astute liberal. He well knows that fighting abortion is politically incorrect, and he realizes that, were he to support the saving of unborn babies, the famous evangelist would not make the next published list of "America's Ten Most Admired Men."

Graham also knows, however, that saving Mother Earth is politically correct. After all, every good liberal wants to save the environment and kill the unborn babies—all at the same time!

What might God have to say about Graham's pandering to stanic baby-killers? In Psalm 94:16, God implores: "Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?" Now comes Billy Graham, one of the most liked and most popular men on Earth, to whine and cry out, "Not me, Lord, not me!"

THE CHRISTIAN NEWS
September 11, 1995 Page 27

1A. The Removal of the Restrainer: 2 Thess. 2:7-8

- 1b. The Rapture of the Church
- 2b. The Release of Human Corruption

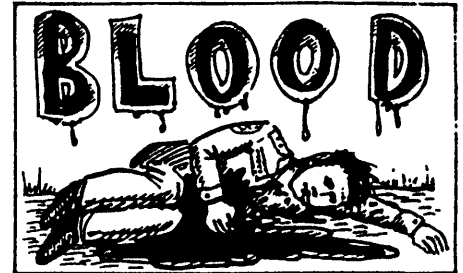


2A. The Revenge from Heaven: Rev. 4-19

- 1b. The Horrors from Heaven
- 2b. The Hordes from Hell

3A. The Rule of Antichrist: Dan. 7:7-28

- 1b. His Consolidation of Power
- 2b. His Conquest of the Planet



4A. The Rebellion Against God: Dan. 11:36-45; Rev. 16:16

- 1b. The Approach of the Armies
- 2b. The Aftermath of Armageddon

5A. The Reckoning at the Second Advent: Rev. 19:11-21

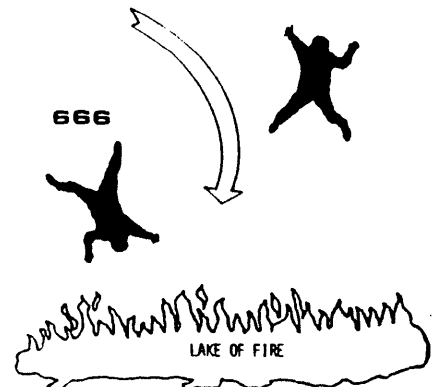
- 1b. The Destruction of the Soldiers
- 2b. The Death of Sinners

6A. The Rendering of Judgment at the End of the Millennium: Rev. 20:7-15

- 1b. The Removal of the Rebels
- 2b. The Resurrection at the Great White Throne

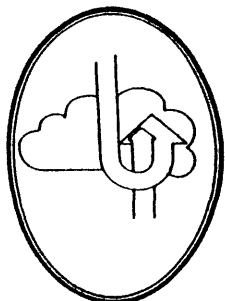
7A. The Relegation to the Lake of Fire: Rev. 20:10, 14-15

- 1b. The Doom of Satan
- 2b. The Destruction of Sinners



1A. The Removal of the Restrainer: 2 Thess. 2:7-8

1b. The Rapture of the Church:



Prior to the well-deserved and long-delayed judgment of God on a Christ-rejecting world, the Church will be removed. The promise for every believer is that he is exempt from the judgments of the tribulation period. He is delivered "from the wrath to come" (1 Thess. 1:10), is "saved from wrath" through Christ (Rom. 5:9), is not appointed "unto wrath but to obtain salvation" (1 Thess. 5:9) and will be kept out of the very time of temptation which will come upon the unbelievers in the whole earth (Rev. 3:10).

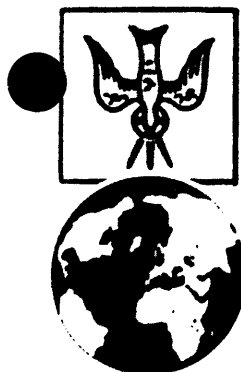
Rom. 5:9

"Much more then, being now justified by his blood, we shall be saved from wrath through him."

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."

2b. The Release of Human Corruption:



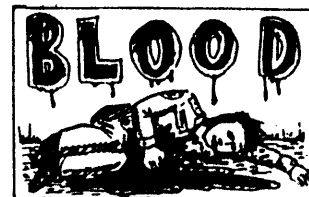
Presently the restrainer keeps back human iniquity. The one who restrains is the third person of the trinity, the Holy Spirit (Gen. 6:3). He is the one who keeps back evil and corruption on the earth until the tribulation. Through His indwelling ministry in the Church He restrains human sin and satanic rule. With the removal of the Church this ministry of the Holy Spirit will cease, although the Spirit is still present in other ministries such as His regenerating work (Rev. 7:9-10).

2 Thess. 2:7-8 (NIV)

"For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming."

2A. The Revenge from Heaven: Rev. 4-19

1b. The Horrors from Heaven:



The climactic conclusion of the world as we know it will involve the pouring out of divine judgments predicted in Rev. 4-19. Three series of judgments are foretold, the seals, the trumpets and the vials, spanning approximately the seven years of the tribulation and increasing in speed and severity. A large percentage of the world population will perish in these judgments: Rev. 6:8; 9:15; and 8:9.

Rev. 6:8

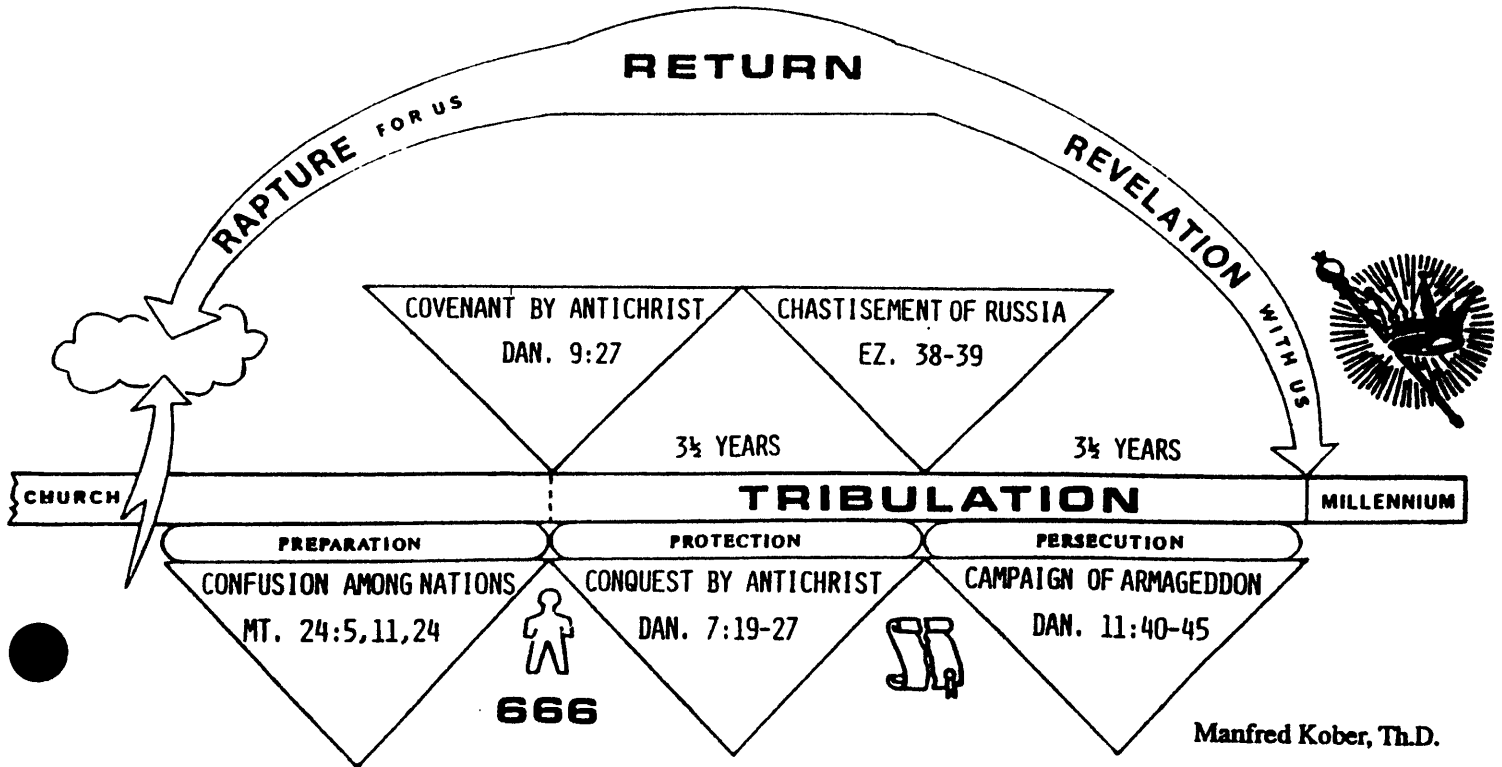
"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

Rev. 9:15

"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. 8:9

"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."



2b. The Hordes from Hell:

Along with experiencing devastating heavenly judgments, unbelievers will be exposed to demonic forces which will plague mankind. Demons will torment men for five months (Rev. 9:2-3). Three demonic spirits are loosed and will bring about the death of a third of mankind (Rev. 9:15). Satan will attempt to destroy Israel for 3 1/2 years (Rev. 12:1-17).

Rev. 9:2-3

"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. 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."

Rev. 9:15

"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. 12:12,17

"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.

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."

3A. The Rule of Antichrist: Dan. 7:7-28

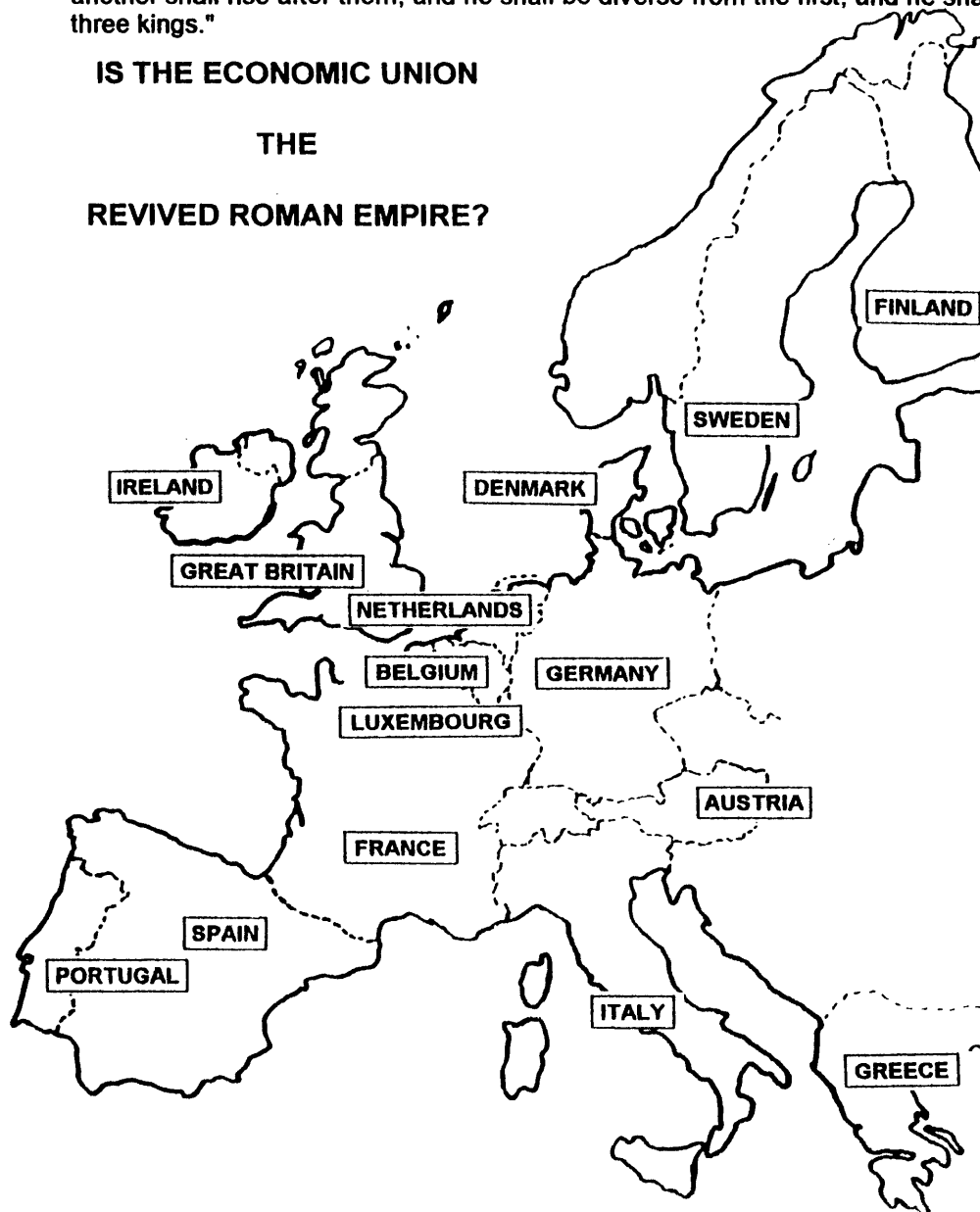
1b. His Consolidation of Power: Dan. 7:19

During the first half of the tribulation period the Roman Prince, known as Antichrist (1 Jn. 2:18), will attempt to regain the territory formerly held by Rome. He will head a confederacy of ten nations, three of whom he will subdue. Apparently seven will voluntarily submit to his rule.

Dan. 7:23-24

"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. 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."

**IS THE ECONOMIC UNION
THE
REVIVED ROMAN EMPIRE?**



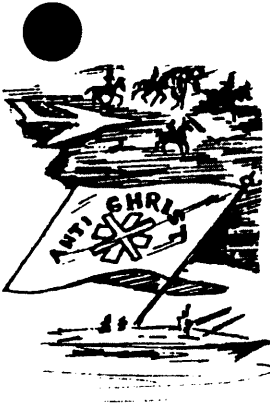
After Antichrist has gained control of 10 nations, he will extend his reign over the whole earth for the last half of the tribulation. With the destruction of his major opponents, the kings of the North, Gog and Magog (Ez. 38-39), he will be a world ruler until he is supplanted by Christ.

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."

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. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 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."

4A. The Rebellion Against God: Dan. 11:36-45; Rev. 16:16

1b. The Approach of the Armies:

As Antichrist rules from Rome over the world, armies invade Israel, his protectorate. He successfully counters the invasion from the south, north and east. Egypt, Russia and an army of 200 million Asiatics are defeated by the one who has satanic intelligence to counter any move against him (2 Thess. 2:9; Rev. 13:2,4). For strategic and spiritual reasons he moves his military headquarters from Rome to Jerusalem (Dan. 11:45).

Rev. 13:2,4

"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.

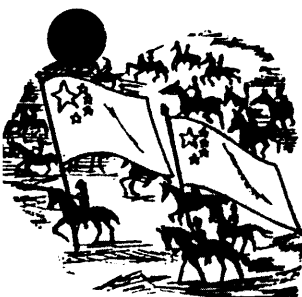
And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?"

Dan. 11:45

"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."

2b. The Aftermath of Armageddon:

The Campaign of Armageddon will be waged in Israel during the last 3 1/2 years of the tribulation. Evidently, Satan, employing demonic help defiantly brings every army from around the world to Israel (Rev. 16:16). The final battle during that campaign takes place in the valley of Armageddon (today's Plain of Esdraelon) in northern Israel. At the same time armies will conquer and destroy Jerusalem in the south. The carnage defies the imagination, as hundreds of millions of soldiers on horseback are engaged in fierce combat (Rev. 9:16). An ensuing river of blood, four feet deep and 200 miles long (Rev. 14:20) will most likely flood the valley of Armageddon and the adjoining Jordan Valley, turning the Dead Sea literally into a sea of blood.



1b. The Destruction of the Soldiers:

As the King of kings returns with the saints from heaven, the armies which are fighting against each other at Armageddon (Rev. 16:16) and around Jerusalem (Zech. 14:1-3) will turn their weapons against Christ and His army. Christ's sword of judgment will destroy every single soldier. Only Antichrist and the false prophet will be cast alive into the lake of fire.

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. 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. 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."

2b. The Death of Sinners:

Not only will every soldiers die but every unsaved individual will be put to death after a climactic judgment for Jews and Gentiles.

1c. The Death of the Jews: Ez. 20:33-38

Christ will bring His nation from their hiding place in Ammon, Moab and Edom (Dan. 11:41) and in judgment remove the unbelievers or rebels (Ez. 20:38). Two-thirds of Israel will die (Zech. 13:8).

Ez. 20:38

"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."

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."

2c. The Death of the Gentiles: Mt. 25:31-46

In a separate judgment near Jerusalem Christ will separate the believers (sheep) from the unbelievers (goats). The unbelievers will be punished by death (Mt. 25:46). In short, after Christ's judgments at the second advent no unbelievers will remain alive!

Mt. 25:31-34

"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: 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: And he shall set the sheep on his right hand, but the goats on the left. 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."

Mt. 25:46

"And these shall go away into everlasting punishment: but the righteous into life eternal."



Rev. 16:16

"And he gathered them together into a place called in the Hebrew tongue Armageddon."

Rev. 9:16

"And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them."

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."

THE TERRIBLE TOLL OF THE TRIBULATION

The Fourth Seal, The Pale Horse

Rev. 6:8

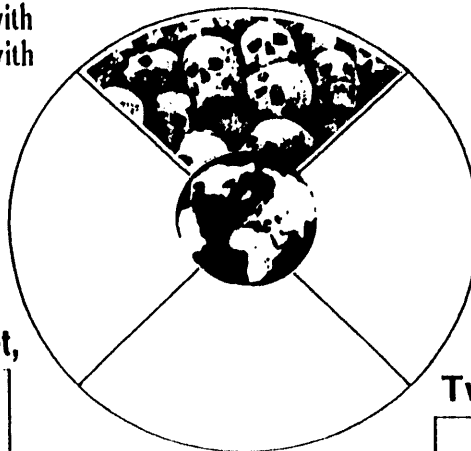
8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.



The Second Trumpet, A Burning Mountain

Rev. 8:9

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.



The Sixth Trumpet, Four Demons

Rev. 9:15

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.



Two Witnesses, Earthquake

Rev. 11:13

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.



The Judgment of the Nations



6A. The Rendering of Judgment at the End of the Millennium: Rev. 20:7-15

1b. The Removal of the Rebels: Rev. 20:7-9

Believers who survive the tribulation will enter the Millennium with their natural bodies and sinful natures. Their children will also have a sin nature and need redemption. Unfortunately, at the end of the 1000 year reign of Christ many unconverted will join Satan in his rebellion against Christ and his bride in Jerusalem. As at the second advent, 1000 years previously, fire will destroy the rebels.

Rev. 20:7-9

"And when the thousand years are expired, Satan shall be loosed out of his prison, 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. 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."

2b. The Resurrection at the Great White Throne: Rev. 20:11-15

At the conclusion of the Millennium all the unsaved of all the ages from Cain to Caiaphas to Castro will be resurrected. The book of life will be opened to indicate that they never believed. The book of works will be opened to determine the severity of their punishment.

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. 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."

7A. The Relegation to the Lake of Fire: Rev. 20:10, 14-15

1b. The Doom of Satan: Rev. 20:10; Mt. 25:41

Satan and his demonic host will be cast into the lake of fire where Antichrist and the false prophet have been for 1000 years.

Rev. 20:10

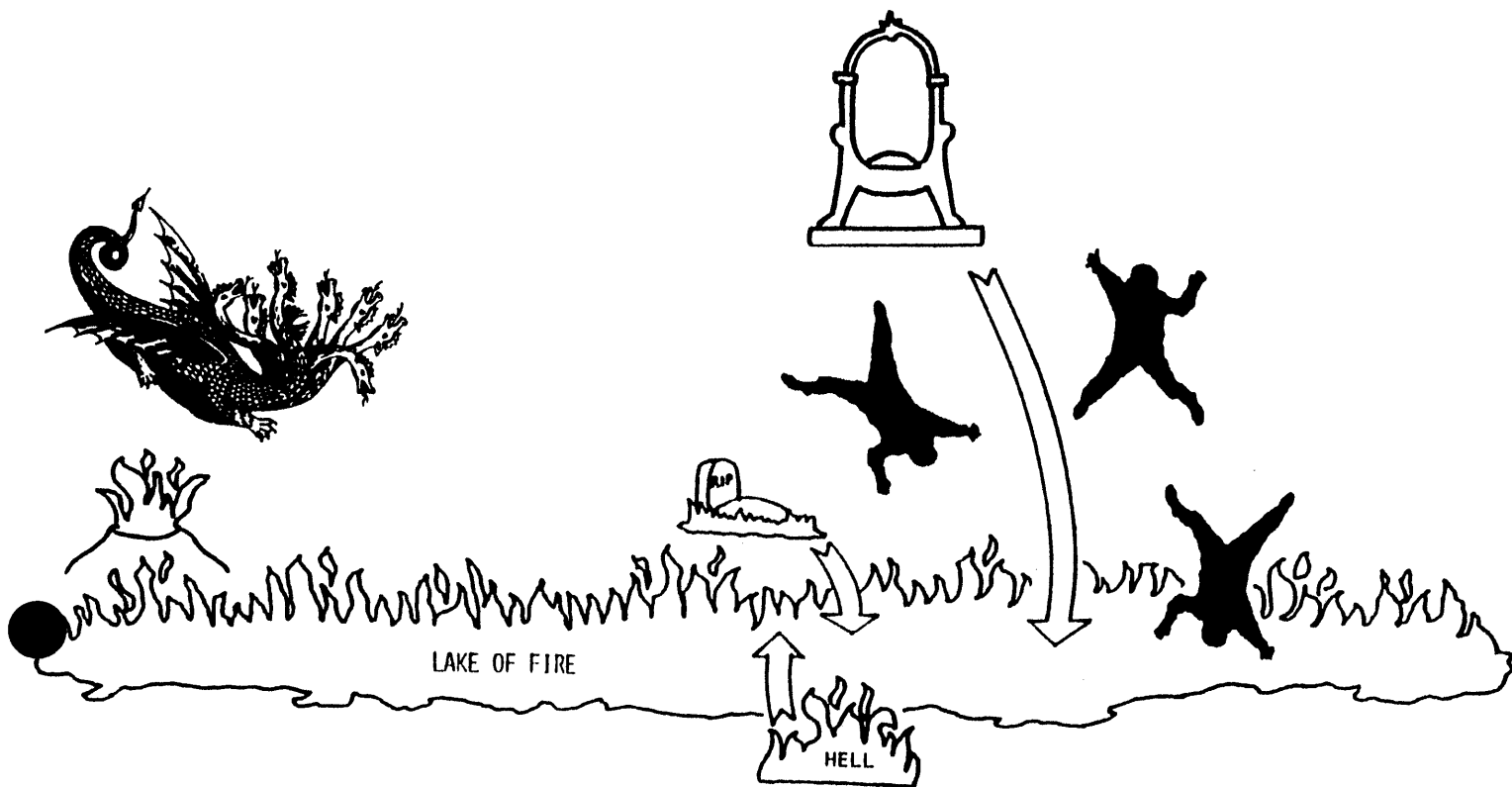
"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

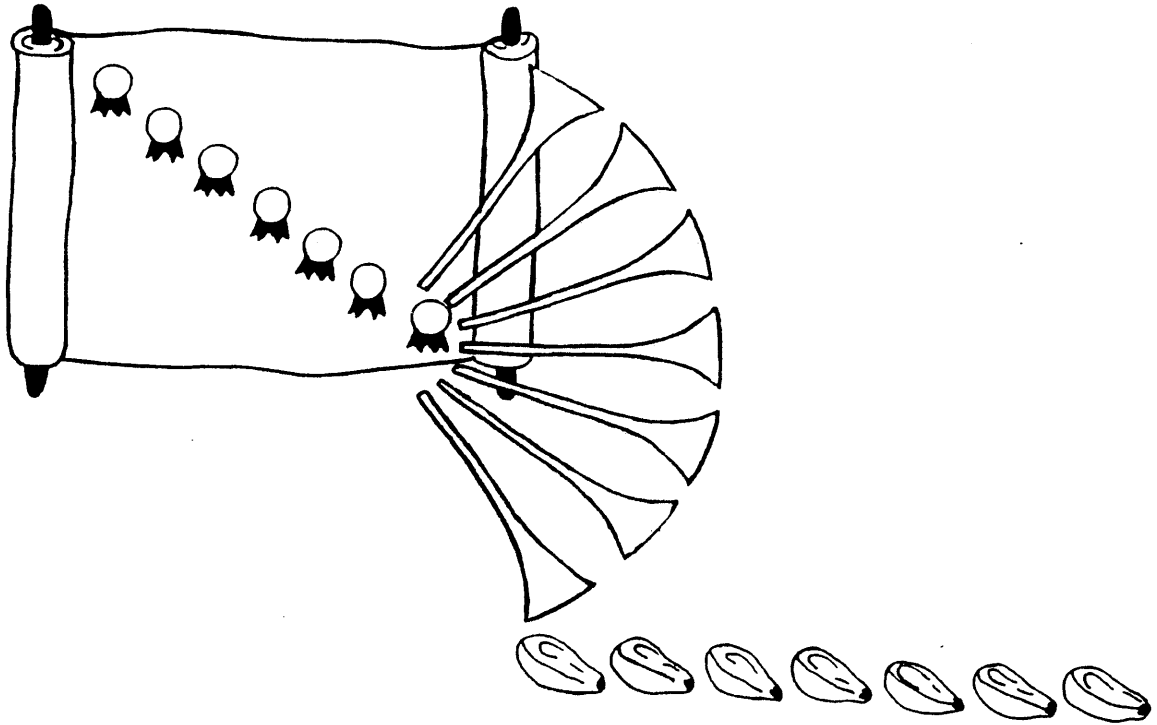
2b. The Destruction of Sinners: Rev. 20:14-15

How sad that sinners will join the destiny and destination of Satan! Hell was never meant for men but for the devil and his angels (Mt. 25:41). How sobering that salvation spurned does not result in annihilation but in eternal, conscious physical punishment (Mk. 9:42-48)! How splendid that there is a way of escape through Christ: "But as many as received Him to them did He give the authority to become the children of God, namely to them that believed on His name" (Jn. 1:12).

Rev. 20:14-15

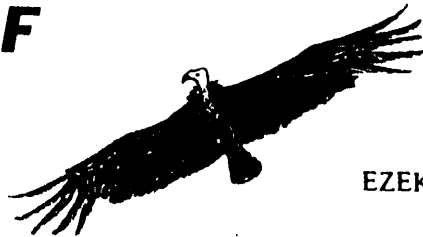
"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."





THE BATTLE OF

⚔ ⚔ ⚔ AND ⚔ ⚔ ⚔

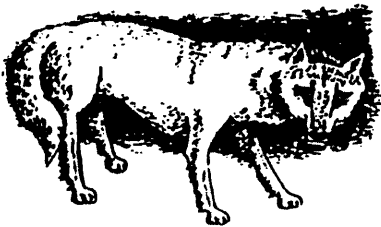


EZEKIEL 39

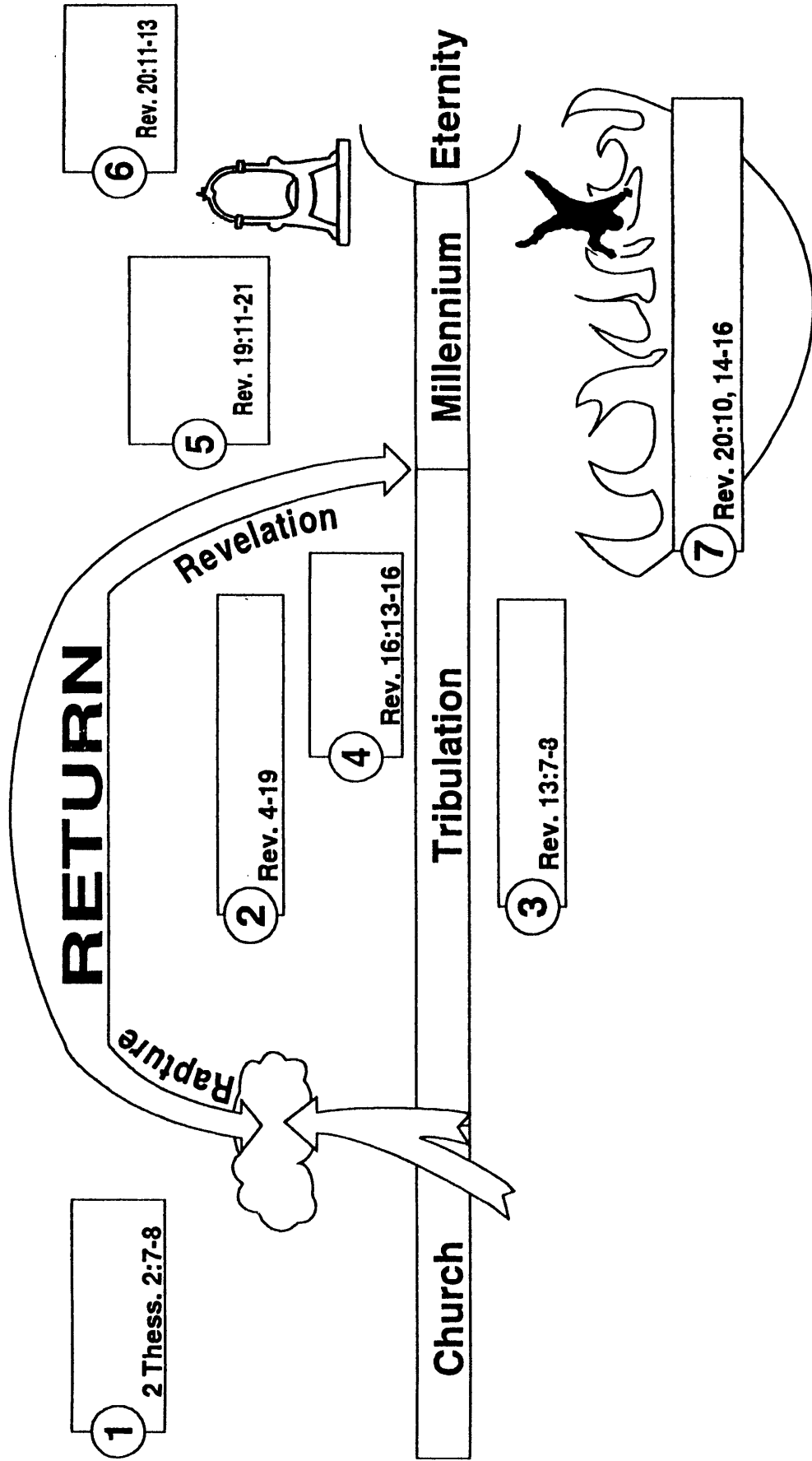
17 ¶ And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bā'-shān.

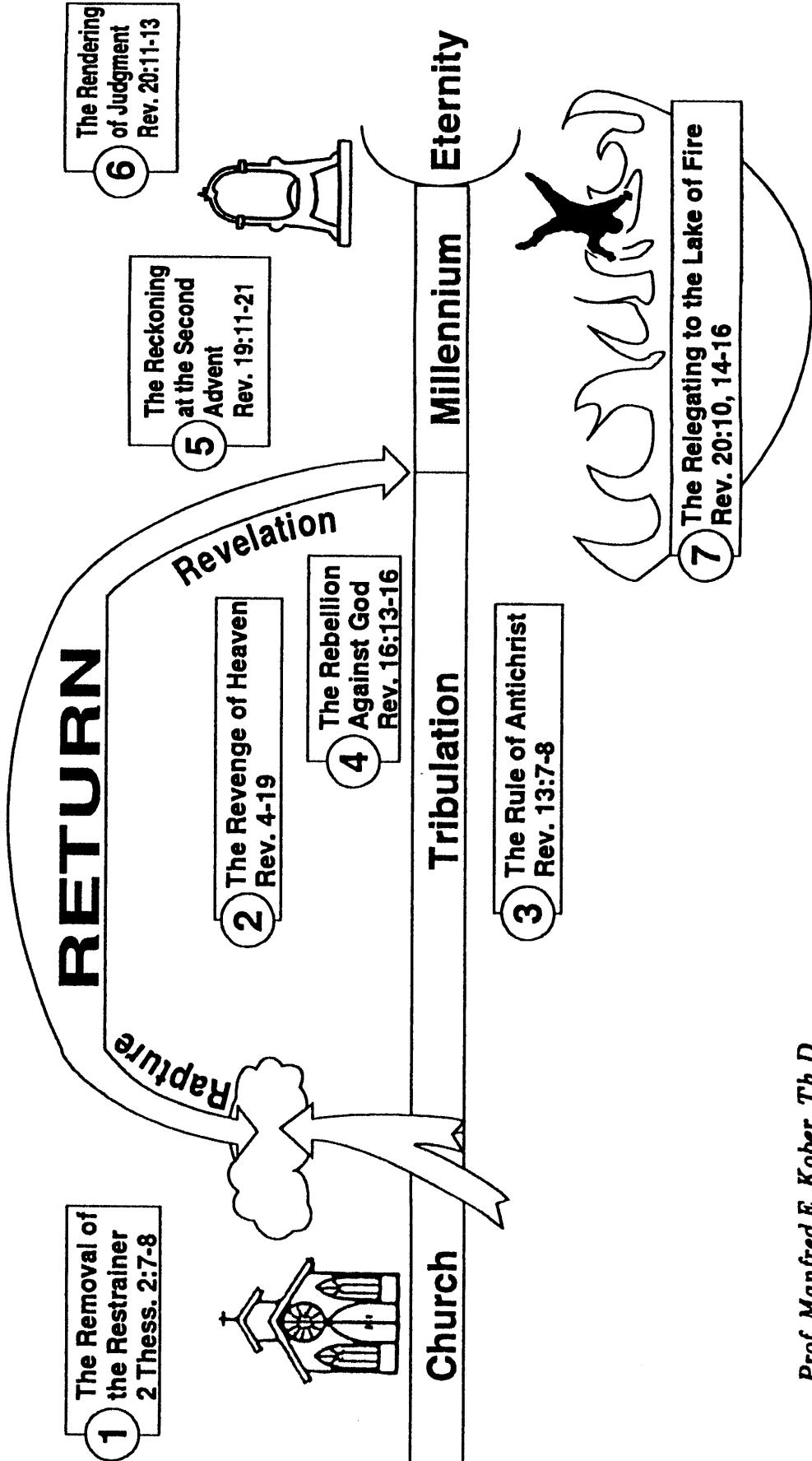
19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.



The Future and the Sinner

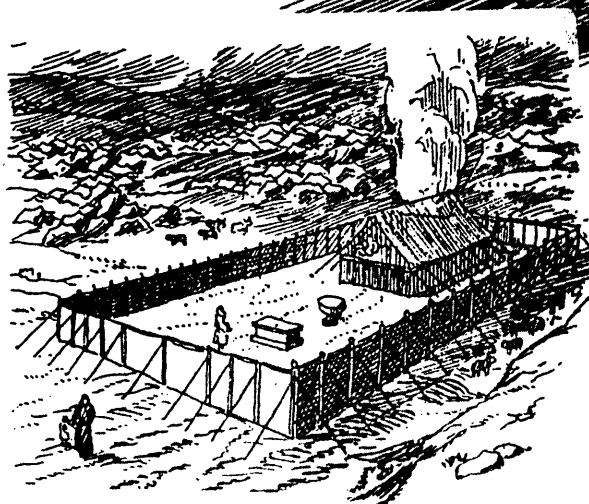


The Future and the Sinner



Prof. Manfred E. Kober, Th.D.

THE FUTURE AND SALVATION



Manfred E. Kober, Th.D.

THE FUTURE AND SALVATION

In a treatment of the future aspect of salvation, it might be helpful to discuss first of all salvation in its present and past aspects to accent the similarities and differences of salvation between individuals in the Old Testament and New Testament age. Some aspects about salvation have never changed, others have. It is important to rightly divide the Word of truth on this important doctrine.

1A. Dispensational Distinctions in Salvation:

Dispensationalists have consistently taught that salvation is always through God's grace. Lewis Sperry Chafer, founder of Dallas Theological Seminary, has clearly enunciated the traditional dispensational position:

"Are there two ways by which one may be saved? In reply to this question it may be stated that salvation of whatever specific character is always the work of God in behalf of man and never a work of man in behalf of God. This is to assert that God never saved any one person or group of persons on any other ground than that righteous freedom to do so which the Cross of Christ secured. There is, therefore, but one way to be saved and that is by the power of God made possible through the sacrifice of Christ."

(L. S. Chafer, "Inventing Heretics Through Misunderstanding," Bib. Sac., 102 (January, 1945), 1).

Only the content of salvation has been different from dispensation to dispensation. It is theologically incorrect to suggest that the average Israelite had the same knowledge of the finished work of Christ as the individual does in the New Testament era.

THE PATTERN OF SALVATION THROUGH THE DISPENSATIONS

1. The Object of Salvation :

2. The Basis of Salvation :

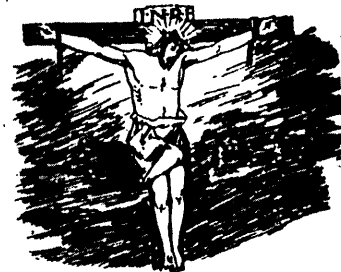
3. The Means of Salvation:

4. The Agent of Salvation:

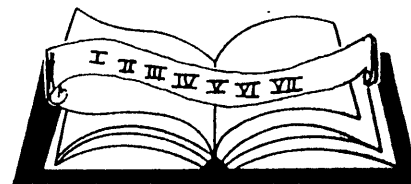
5. The Result of Salvation:

6. The Permanence of Salvation:

7. The Content of Salvation:



- ◆ The object of saving faith has always been God.
- ◆ The basis of salvation has always been the blood.
- ◆ The means of salvation has always been faith.
- ◆ The agent of salvation has always been the Holy Spirit.
- ◆ The result of salvation has always been a righteous standing before God.
- ◆ The permanence of salvation has always been guaranteed by the power of God.
- ◆ The content of salvation is based on the amount of revelation given concerning redemption.



2A. Past Patterns of Salvation:

Covenant theologians insist that the Old Testament believer had essentially the same knowledge of the redeeming work of Christ as does the Church age saint. They accuse dispensationalists of teaching two ways of salvation, one of salvation by works in the Old Testament and one of salvation by faith in the New Testament.

Charles Ryrie agrees with what was noted under the last point and refutes the charge of two ways of salvation:

“The *basis* of salvation in every age is the death of Christ; the *requirement* for salvation in every age is faith; the *object* of faith in every age is God; the *content* of faith changes in the various dispensations. It is this last point, of course, which distinguishes dispensationalism from covenant theology, but it is not a point to which the charge of teaching two ways of salvation can be attached. It simply recognizes the obvious fact of progressive revelation. When Adam looked upon the coats of skins with which God had clothed him and his wife, he did not see what the believer today sees looking back on the cross of Calvary. And neither did other Old Testament saints see what we can see today. There have to be two sides to this matter--that which God sees from His side and that which man sees from his.” (Charles Ryrie, Dispensationalism Today, 1965, pp. 123-124)

While it was historically impossible for Old Testament saints to have as their conscious object of faith the incarnate, crucified Savior, the Lamb of God (Jn. 1:29), their salvation was based on faith in God’s provision for salvation. It is not always clear how much

1:29), their salvation was based on faith in God's provision for salvation. It is not always clear how much God revealed to individuals concerning a substitute sacrifice for man's sin. However, the case of Abraham and Rahab may prove illuminating.

1b. Abraham's salvation:

In Genesis 15:6 Abraham's salvation is clearly asserted:

And he believed in the LORD; and he counted it to him for righteousness.

Whatever Abraham believed about God's promises that he would have a great seed (15:5) and that through his seed blessings to the whole world would come (Gen. 12:3), it is unlikely that Abraham clearly perceived the death, burial and resurrection of Christ as the Father's ultimate provision for salvation. Nevertheless, Abraham believed in Yahweh, the One who always keeps His covenant, and it was counted to him for righteousness. Abraham's faith resulted in the Almighty's judicial verdict of Abraham, "Not guilty!" Abraham's sins were forgiven because he trusted in the promises of God.

2b. The Salvation of Rahab:

Joshua 2 affords indisputable evidence that a Canaanitess, Rahab the harlot, was saved. How much did Rahab know concerning the future Savior? Apparently nothing at all. So how was she saved? By trusting in God who alone could deliver her.

Joshua 2:9-11

⁹ And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

¹⁰ For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

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.

She, like all the Canaanites, had observed the Israelites in their exodus from Egypt and during their 40 years of wilderness wanderings. From this she rightly concluded that the God of the Israelites who could deliver them from the hand of the Egyptian armies and the attacks of the Amorites was the only true God who could deliver those who trusted in Him. In slaying the Egyptian forces in the Reed Sea and the Amorites through Israel, a people totally unprepared for battle, Israel's God showed that He was more powerful than the pagan deities worshipped in Egypt and Transjordan. In fact, Rahab appears to have been convinced that there was only one true God and she wanted to have that God as her

deliverer as well. No wonder her life was spared. Furthermore, she is listed as a woman of faith (Heb. 12:31; James 2:25) and she is included in the messianic line (Mt. 1:5).

3A. The Contemporary Content:

It has been noted that the basis of salvation is always the death of Christ, that the means is always faith, the object is always God but the content of salvation is different today than it was in the Old Testament. The Church age believer today has God's full revelation. The content of the message of salvation which needs to be proclaimed and believed today is spelled out in 1 Cor. 15:3-4:



³For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

⁴And that he was buried, and that he rose again the third day according to the scriptures:

In the Church age individuals are saved as they recognize their problem of sin, as they realize God's provision of a Savior and as they personalize that procurement of a Savior by trusting in Him who died, was buried and raised again as their substitute.

4A. Future Facets of Salvation:

1b. Salvation in the Tribulation

1c. The Position of Dispensationalists:

Salvation is accomplished in the tribulation period as in any other period of biblical history. It is based upon faith and accomplished through the work of the Holy Spirit. Those saved will include both Jews and Gentiles. The message will be proclaimed by those saved during the Tribulation, as well as through heavenly messengers, and will include both the announcement of the kingdom and the truth of the cross. Those who reject Christ in the Church age may be able to receive Christ during the Tribulation, but are not as likely to respond to the message.

2c. The Presupposition Concerning the Church and the Holy Spirit:

1d. The Church will be removed from earth prior to the Tribulation period: Jn. 14:3; 1 Cor. 15:51-52; 1 Thess. 4:13-18.

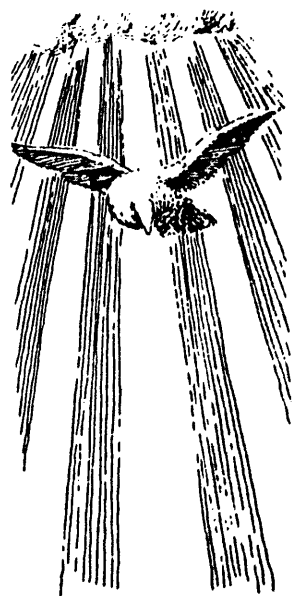
2d. The Holy Spirit as the restrainer will be removed prior to the Tribulation: 2 Thess. 2:7; Gen. 6:3



HOLY
SPIRIT

3c. The Principles Governing Salvation:

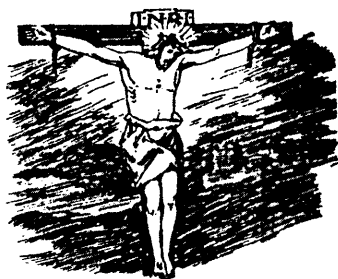
1d. The role of the Holy Spirit:



- 1e. The ministries of the Holy Spirit that are to be removed are primarily those that belong exclusively to the Church: baptizing (1 Cor. 12:13), and indwelling (Jn. 14:16). These ministries will be gone because the body to which they have been promised will be gone
- 2e. The restraining ministry of the Holy Spirit will also be removed: 2 Thess. 2:7
- 3e. Ministries like convicting, regenerating, sealing and illuminating will be present during the Tribulation, otherwise, no one could be saved.

2d. The Nature of Salvation in the Tribulation:

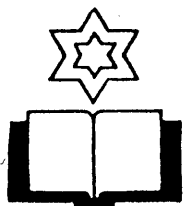
- 1e. The message of Hebrews 11:1 through 12:2 clearly teaches that faith is the means of salvation in every period of human history: in the predeluvian (vs. 1-7), in the patriarchal (vs. 9-31), in the period of the judges (vs. 32a), during the times of the kings and prophets (vs. 32b-40), and in the Church age (12:1-2).
- 2e. It has been stressed previously that salvation in any dispensation has as



- 1f. The basis: the blood
- 2f. The means: faith
- 3f. The object: God
- 4f. The agent: the Holy Spirit
- 5f. The only difference is the content. What does a person have to know in order to be saved? In this dispensation the content of the gospel: Christ's death, burial and resurrection (1 Cor. 15:3-4). In the Tribulation this will include the

above as well as the good news of the kingdom (Rev. 14:6-7; Mt. 24:14; Mk. 3:10).

3d. The evangelists during the Tribulation:

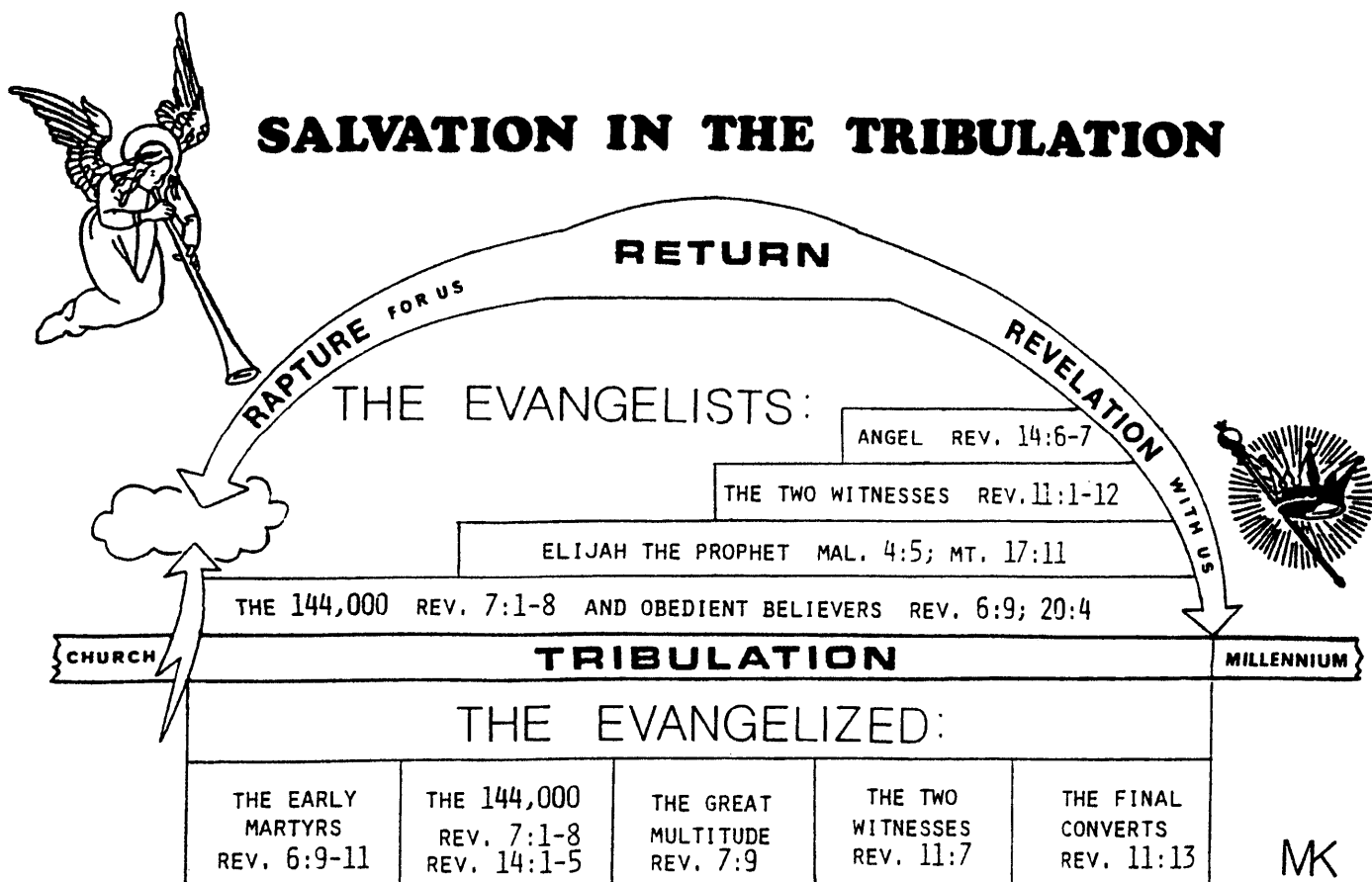


- 1e. The 144,000: Rev. 7:9
- 2e. The two witnesses: Rev. 11:7
- 3e. The Angel: Rev. 14:6-7
- 4e. Elijah: Mal. 3:1; 4:5-6
Jn. 1:21; Mt. 17:11
- 5e. Obedient believers:
Rev. 6:9 "Slain for the Word of God and the testimony which they held"
Rev. 20:4 "Beheaded for the witness of Jesus and for the Word of God"

4d. The evangelized of the Tribulation:

- 1e. The early martyrs: Rev. 6:9-11
- 2e. The 144,000: Rev. 7:1-8; 14:1-5
- 3e. The great multitude: Rev. 7:9
- 4e. The two witnesses: Rev. 11:7
- 5e. The final converts: Rev. 11:13

SALVATION IN THE TRIBULATION



5d. The destiny of those who reject Christ in the Church age:

1e. The biblical considerations:

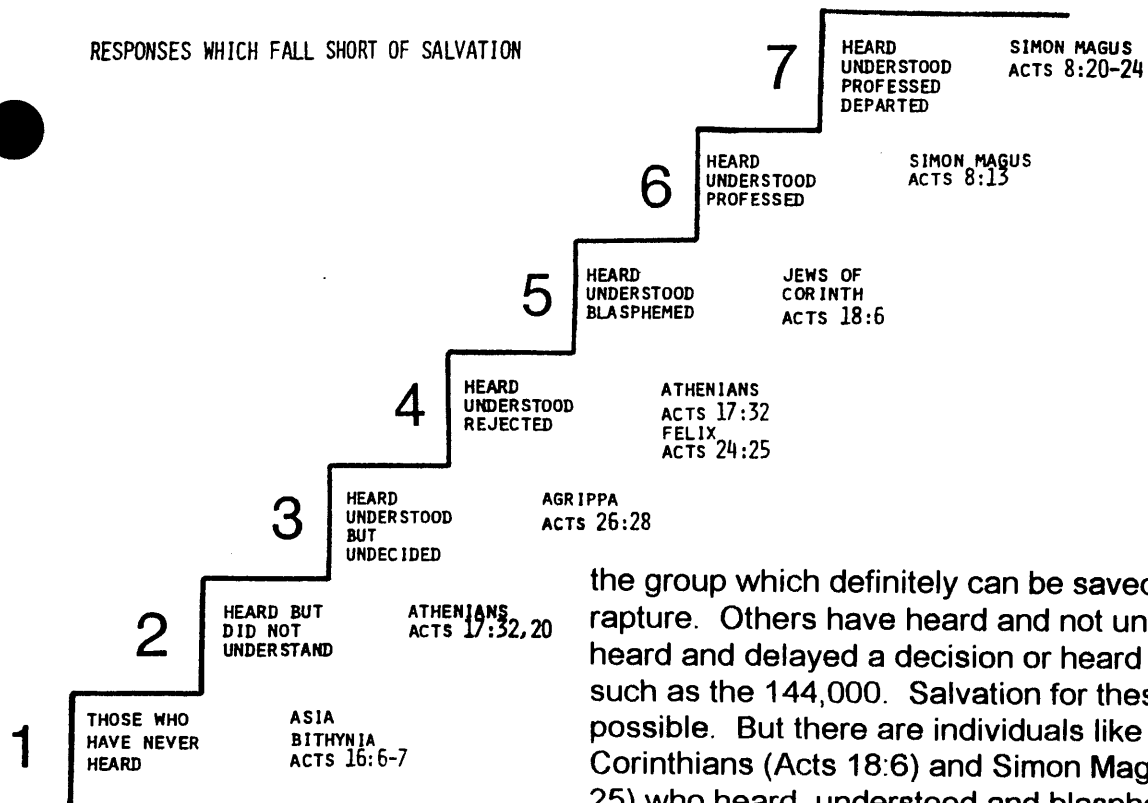
Can individuals who have heard and rejected the gospel in the Church age be saved during the Tribulation? Many have given a negative answer to this important question. However, it can be demonstrated that some individuals at least will be saved in the Tribulation who rejected the gospel in the Church age. Soon after the rapture, 144,000 Jewish witnesses will be saved and sealed (Rev. 7:3-8). They would have been alive before the rapture. As part of their Jewish heritage they, as every Jew, would have heard about Christ and rejected Him as their Messiah, otherwise they would have been taken away in the rapture. The 144,000 thus comprise a group who have heard the gospel, rejected it and are still redeemed after the rapture.

Who are those individuals in the Tribulation who "believe the lie" (2 Thess. 2:10-11)? Most likely they are Church age individuals who heard the truth of the gospel, rejected it, but have gone beyond mere unbelief and blasphemed the gospel somehow. Thus they are judicially hardened. They are not simply individuals who have heard the gospel in this dispensation, but have refused to believe it. As Hiebert says, "Not only did they refuse 'the truth' (not truth abstractly but the saving truth of the gospel, as the added clause makes clear), but manifested a disposition of aversion to the truth, showing no desire to seek and possess the saving truth of God. Their unbelief was not so much a matter of the head as of the heart." (The Thessalonian Epistles, p. 318)

God's sending them great delusion, lest they should believe, applies to individuals who persistently have rejected the gospel and purposefully turned away from God to idolatry, blasphemy and apostasy.

The book of Acts affords a study of various groups and their response to the gospel. Some have never heard the gospel in the Church age. They belong to

RESPONSES WHICH FALL SHORT OF SALVATION



the group which definitely can be saved after the rapture. Others have heard and not understood or heard and delayed a decision or heard and rejected, such as the 144,000. Salvation for these groups is possible. But there are individuals like some of the Corinthians (Acts 18:6) and Simon Magus (Acts 8:20-25) who heard, understood and blasphemed. These religious renegades will never be saved. Rejection and ridicule bring reprobation.



Another consideration is in order in answering the question of who can be saved after the rapture. The converts of the Tribulation do not simply come from countries unreached by the gospel in the Church age. In fact, as a result of the ministry of the 144,000 witnesses and the angelic messenger, people from "all nations, and kindred, and tongues" (Rev. 7:9; Rev. 14:6) will be saved. Certainly Western Europe and North America have heard the gospel and many individuals have rejected it. And yet, myriads of persons will be gloriously saved.

Of course, it will not be any easier to accept the Lord in the Tribulation than it is now in the Church age. The pleading of the Holy Spirit to each individual is "Today, if you will hear his voice, harden not your hearts" (Heb. 3:7; cf. 7:13,15). It is true that the possibility of salvation exists in the Tribulation. It is equally true that to defer a decision until then is presumptuous. Nobody knows when his allotted days shall be used up. May the Latin motto be our guide:

RARA HORA--BREVIS MORA

(The hours are few--Death is soon)

2e. The concluding principles:

- 1f. Believers in the Tribulation are not baptized into Christ and are therefore not Christians who comprise the bride of Christ. Rather, Tribulation saints are friends of the bridegroom (Mt. 25:1; Js. 2:23). As the bride is more intimate to the bridegroom, so Church age saints have a position of greater intimacy than Old Testament saints or Tribulation saints. What a blessedness to belong to the bride of Christ!
- 2f. As has been stated, there is no guarantee that a person who rejects the gospel now will accept it at a later time. Furthermore, there is no guarantee that a person has the opportunity to live another hour, day, week, month or year.
- 3f. To reiterate once more: the time to believe is now.
 - 1g. God pleads for salvation today: Heb. 3:7,8
"Today if you will hear His voice, harden not your hearts!"
 - 2g. God promises salvation today:
2 Cor. 6:2
For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.

2b. Salvation in the Millennium

No unsaved person is to enter the Millennium. At the second advent various judgments will remove unbelievers and only believers will remain to join Christ in His kingdom.

1c. The salvation of Israel.

Israel's conversion is effected at the second advent, for Paul writes:

Romans 11:26-27

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:

²⁷ For this is my covenant unto them, when I shall take away their sins.

God will give to His people an intuitive knowledge of Himself and will place His Spirit within every person.

Jeremiah 31:33-34

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.

Ezekiel 11:19

¹⁹ And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

2c. The salvation of the gentiles

When Christ returns He will separate believing from unbelieving gentiles and those who believe will enter the millennial kingdom (Matt. 25:32-34).

Salvation in the kingdom will be possible as it is now and as it will be during the Tribulation, by calling on the name of the Lord for deliverance. Those who are born in the millennial kingdom will have inherited a sin nature and need personal redemption.

Joel 2:32

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.

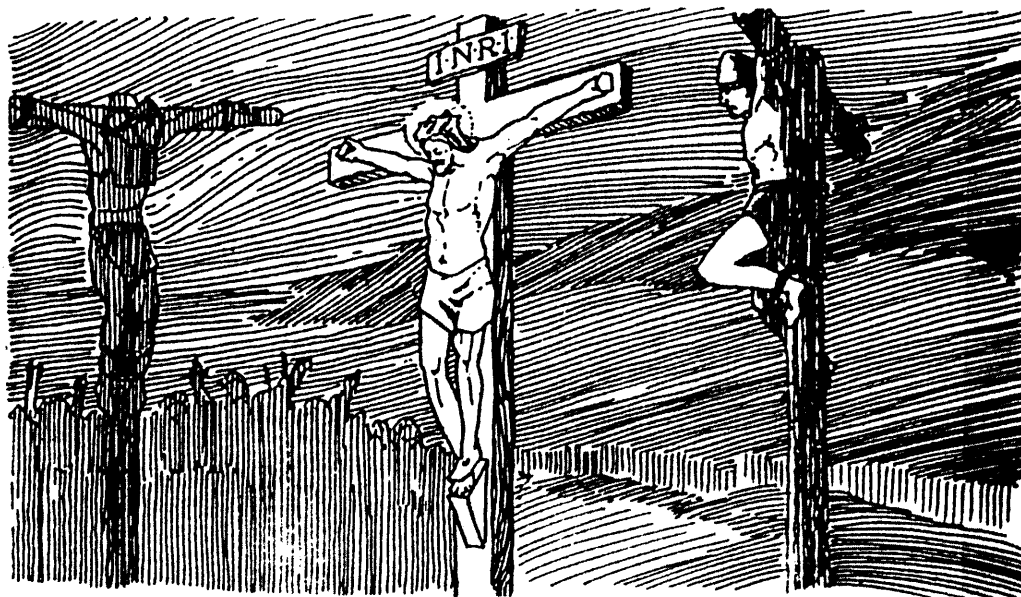
Despite the most ideal circumstances in the millennial kingdom and evidences of the Savior's personal presence, vast numbers will still remain unsaved and Satan will deceive them after he is loosed from the abyss for a little season. Their number is described as "the sand of the sea."

Revelation 20:7-9

⁷ And when the thousand years are expired, Satan shall be loosed out of his prison,

°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.

°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 SINNER AND THE SAVIOR



THE PROBLEM:

THE PROVISION:

THE PROCUREMENT:

The sinner finds salvation as he recognizes his lostness and trusts in Christ as substitute Savior. At that moment he is declared righteous and receives eternal life. As a child of God he will be delivered from the wrath of the Tribulation and the eternal flames of hell.

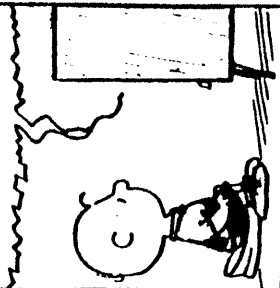
PEANUTS

featuring

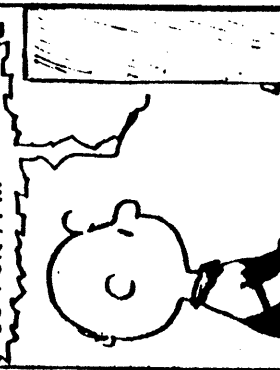
"Good ol' Charlie Brown"

by SCHULZ

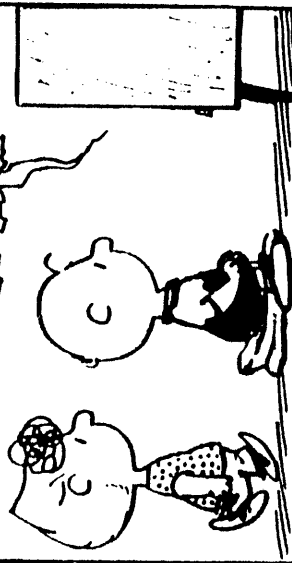
ALL RIGHT, GOLF FANS, THIS IS IT... THE OLD PRO HAS TO MAKE THIS ONE...



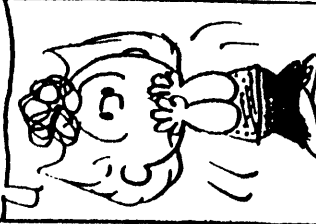
HE'S DOWN TO THE LAST PUTT, AND HE CAN'T PLAY IT SAFE... HE HAS TO GO FOR IT...



THERE'S NO TOMORROW!



THERE'S NO TOMORROW?!



THERE'S NO TOMORROW!!



THEY JUST ANNOUNCED ON TV THAT THERE'S NO TOMORROW!!!



THERE'S NO TOMORROW!! THEY JUST ANNOUNCED IT ON TV!

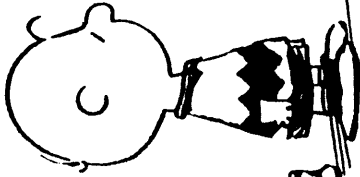
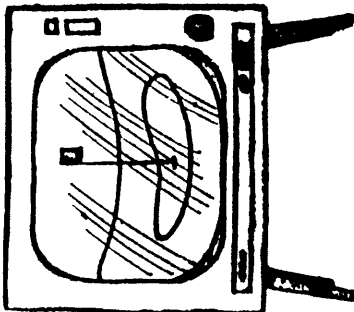
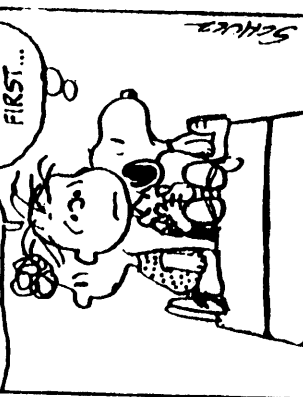


PANIC! PANIC! RUN! HIDE! FLEE! RUN FOR THE HILLS! FLEE TO THE VALLEYS! RUN TO THE ROOF TOPS!



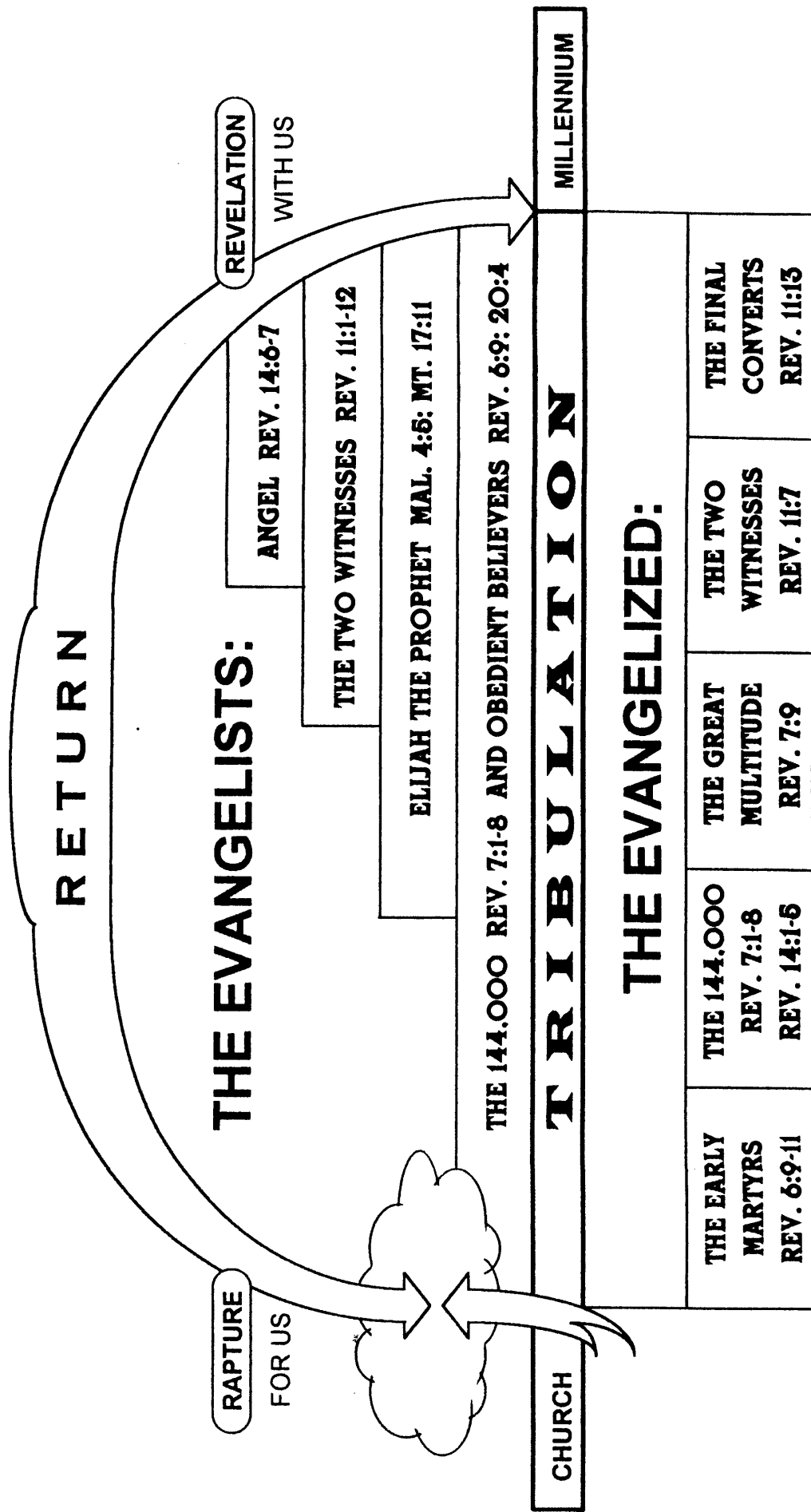
SOMEHOW I NEVER THOUGHT IT WOULD END THIS WAY!

I THOUGHT ELLIAH WAS TO COME FIRST...



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SALVATION IN THE TRIBULATION

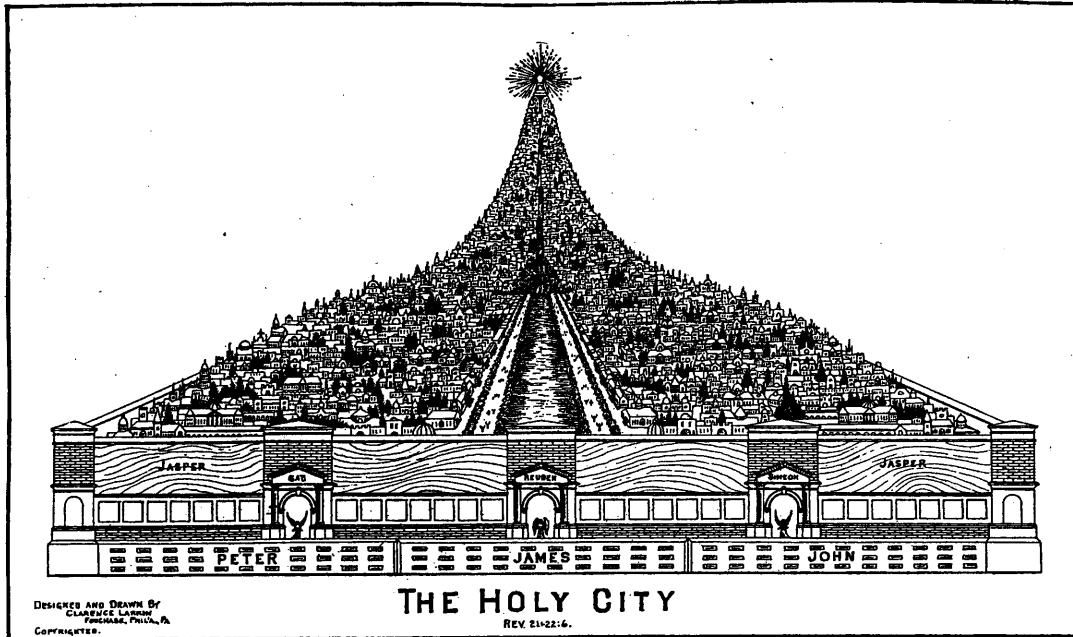


Manfred E. Kober, Th.D.

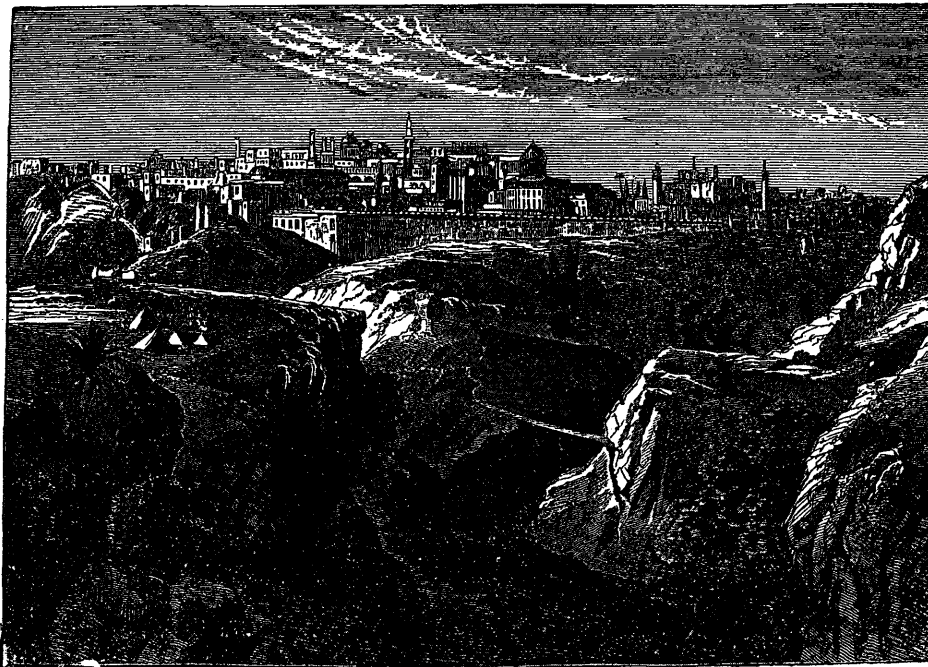


THE FUTURE AND THE TWO JERUSALEMS

The Heavenly Jerusalem



The Earthly Jerusalem



Manfred E. Kober, Th.D.

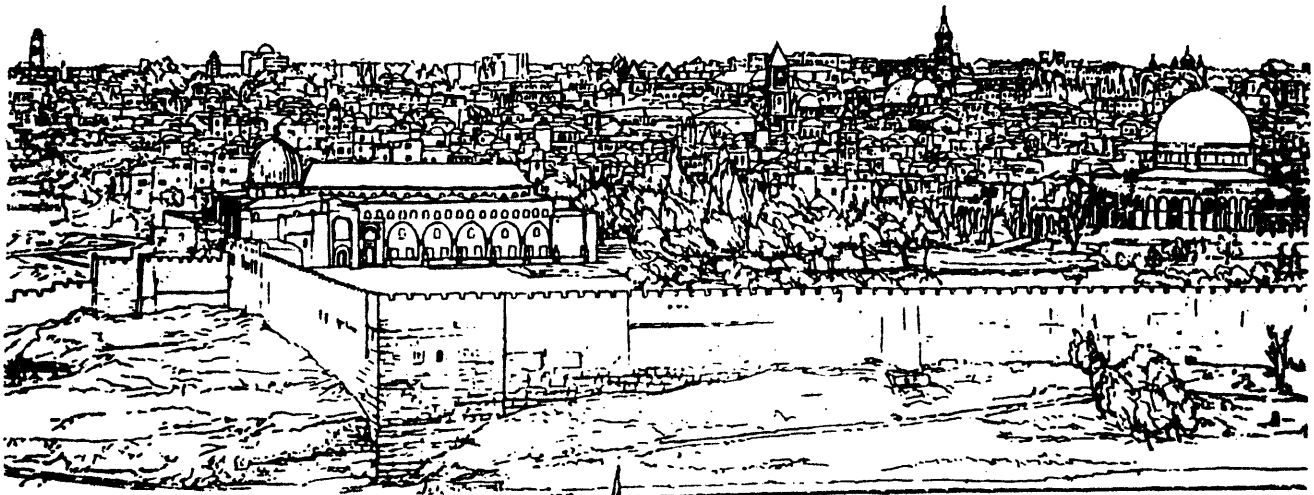
THE FUTURE AND THE TWO JERUSALEMS

God's magnificent plan from eternity to eternity focuses in a special way on this planet. The innumerable galaxies, constellations and stars of the universe serve to glorify God (Psalm 19:1) and to be of benefit to man (Gen. 1:15-17). Central to this planet are God's chosen people. Other nations gain significance only as they are rightly related to Israel (Deut. 32:7-10).

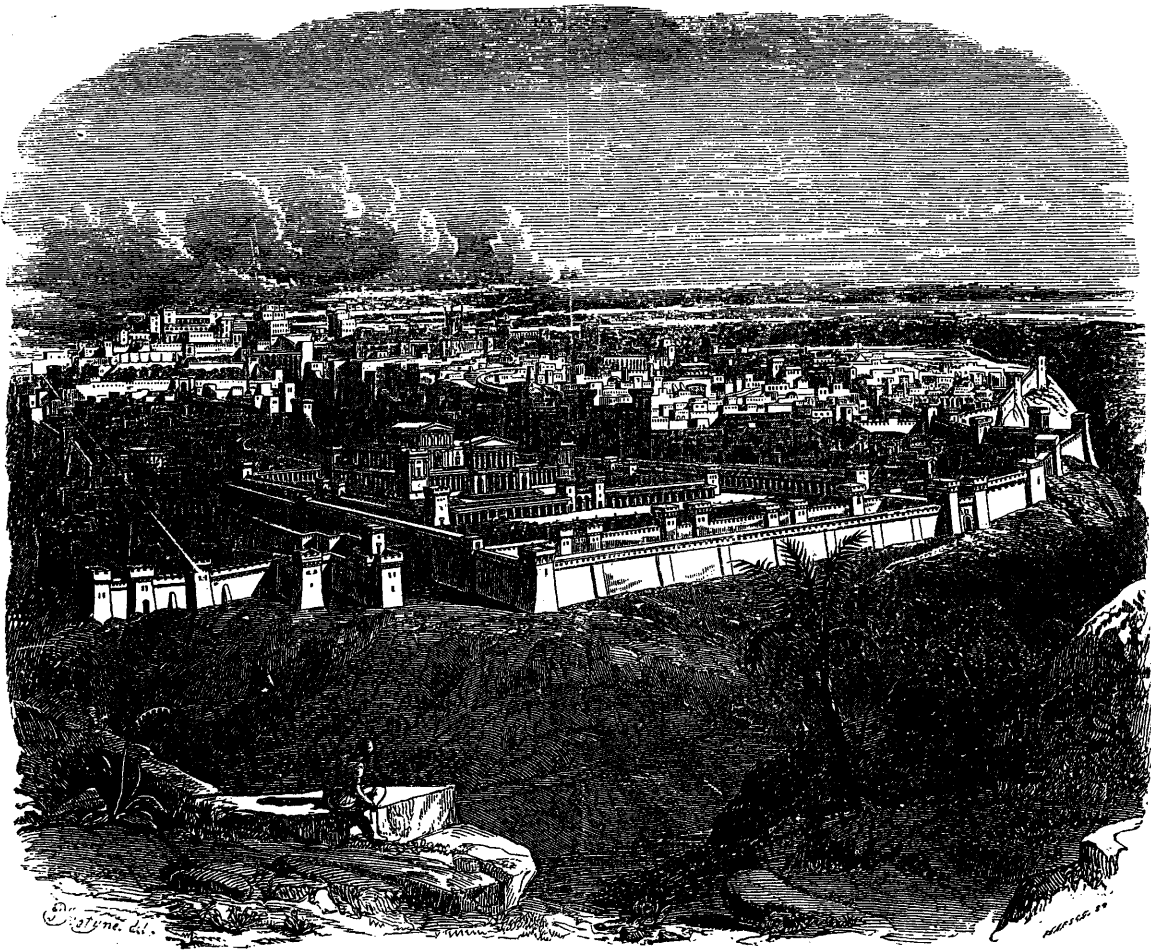
Geographically, Israel is the center of the earth (Ez 5:5; 38:12, literally, "the navel of the earth"). In the center of Israel lies the city of Jerusalem. The present center of Jerusalem is the Church of the Holy Sepulcher built at the site of Calvary. In its central sanctuary stands a strange convex bird-bath-like stone configuration which has been there since Crusader days. Its designation is "The Navel of the Earth." Christ died at the very center of the earth! But God's redeeming work is not completed. Future redemption will include the deliverance of Creation from the curse of sin (Rom. 8:21-22). Christ will sit on the throne of David in the Millennial Kingdom. As Sovereign, He will rule the world. As Savior He will redeem the world.

Jerusalem, the city of peace, has witnessed more total destructions than any other city. Despite future spoliation, a glorious future awaits the magnificent city. It will be at last the world's capital for 1,000 years.

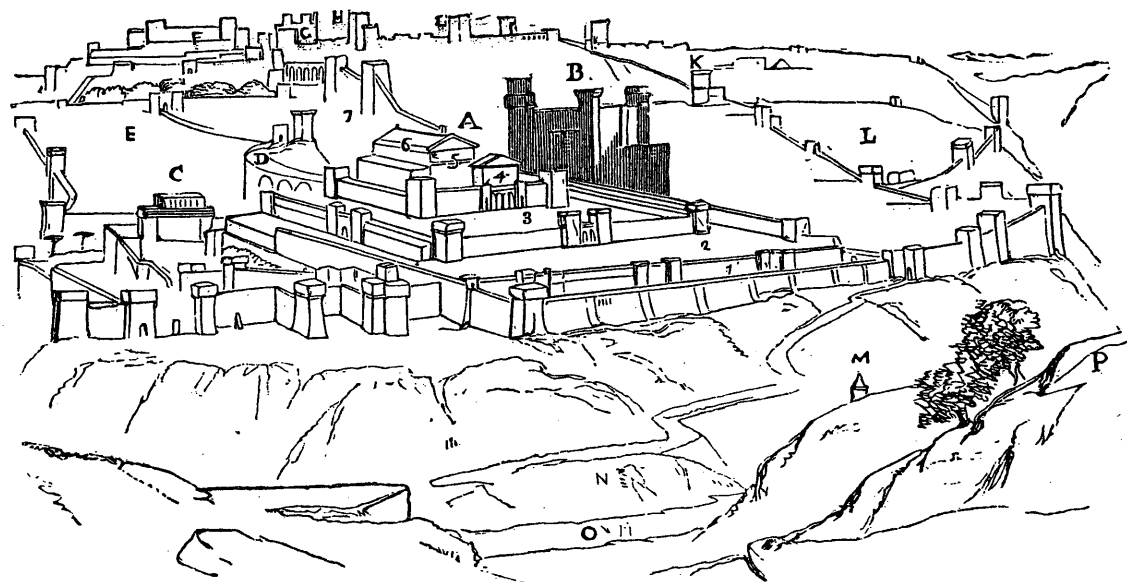
S · H I E R V S A L E M ·



Frequently neglected in prophetic studies is the revelation concerning another Jerusalem, a heavenly city, also referred to as Mount Zion, the future city of the living God. As the eternal home of the redeemed of all the ages, it is described in intricate detail in Rev. 21-22. It will be helpful to juxtaposition the earthly and heavenly Jerusalem in a single study. May we appreciate God's revelation concerning the travails and triumph of Jerusalem, the earthly capital, and the revelation concerning the grandeur and glory of the eternal city.



JERUSALEM IN THE TIME OF OUR LORD.



KEY TO VIEW OF JERUSALEM.

- | | | |
|--|--|--|
| <p>A The Temple built by Herod.
 B The Fortress and Palace of Antonia.
 C The Old Palace of Solomon, and the King's Gardens.
 D Herod's Bridge over the Valley of the Tyropæon.
 E Mount Zion, or The Upper City.
 F Herod's Palace and Gardens.
 G Tower of Hippicus.
 H Tower of Phasælus.</p> | <p>I Tower of Mariamme.
 K Tower of Hananeel and of Hezekiah.
 L Bezetha.
 M Tomb of Absalom.
 N Valley of Jehoshaphat.
 O The Brook Kidron.
 P Mount of Olives.</p> | <p>2 The Second Court, or Sanctuary and Court of the Women.
 3. The Inner Court, wherein stood the Altars of Burnt Sacrifice.
 4. The Gate called Beautiful.
 5. The Court of the Priests.
 6. The Holy of Holies.
 7. The Valley of the Tyropæon, dividing Zion from Acra, or the Lower City.</p> |
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TEMPLE.

- 1. The Outermost Court.

THE EARTHLY JERUSALEM

1A. Jerusalem will be populated by returning Jews.

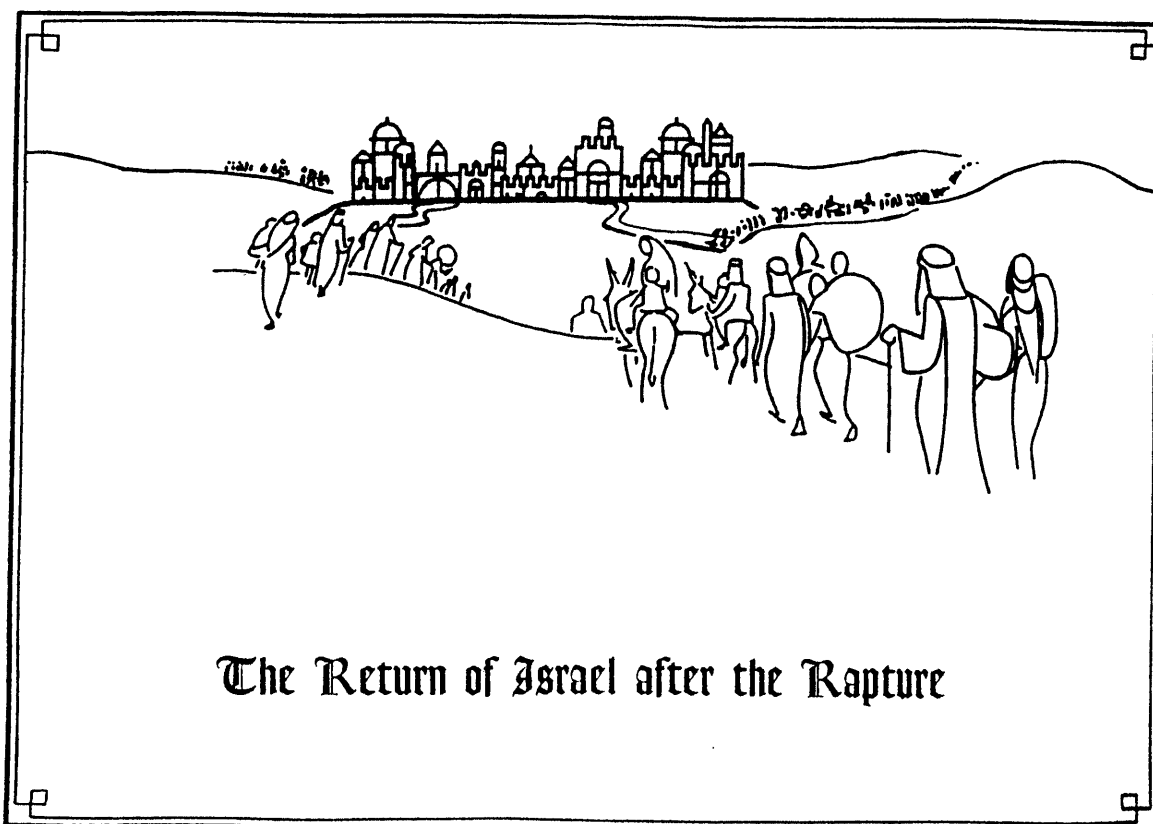
After the rapture all the world's Jews will experience severe persecution and will hastily return to the land of Israel. Millions of Jews will take up residence in the land of their ancestors and Jerusalem will be its capital.

Ezekiel 37:21

²¹ And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

Ezekiel 39:28

²⁸ Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.



2A. Jerusalem will be protected by Antichrist.

With America's protection withdrawn from Israel after the rapture of the believers, Israel will turn to the powerful Roman prince for protection. He will make a covenant of peace with Israel, giving that nation a complete sense of security. They will live in unprotected settlements in apparent safety, realizing

little the impending attack by Russia and ensuing abomination of desolation by Antichrist.

Daniel 9:27

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.

Ezekiel 38:14

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*?

3A. Jerusalem will be delivered at Gog and Magog.

At the mid-point of the Tribulation, the armies of Gog and Magog and their allies will invade Israel in a Blitzkrieg action that startles the rest of the world. In a spectacular outpouring of 8 specific judgments God will protect the land and people of Israel and utterly destroy the invaders.

Ezekiel 38:18

¹⁸ And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face.

Ezekiel 39:4

⁴ Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured.

4A. Jerusalem will be invaded by Antichrist.

With Antichrist's major opponent eliminated, but an eastern army of 200 million challenging his rule (Rev. 19:16), he moves his military headquarters from Rome to Jerusalem, desecrates the altar and desolates the temple, driving the Jews from their place of worship.

Daniel 9:27

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.

Daniel 11:45

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.

Matthew 24:15-16

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:)

¹⁶ Then let them which be in Judaea flee into the mountains:

5A. Jerusalem will be evangelized by the two Witnesses.

Apparently during the last three and a half years of the Tribulation, two unnamed Witnesses appear on earth. When Antichrist kills them, their bodies will lie on display in the streets of Jerusalem. Then suddenly, after three days, they will be resurrected and ascend to heaven.

Revelation 11:3, 7-8, 11-12

³And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

⁷And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

⁸And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

¹¹And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

¹²And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

6A. Jerusalem will be shaken by an earthquake.

As the two witnesses are raptured to heaven a violent earthquake shakes Jerusalem, destroying one-tenth of the city and violently crushing 7,000 individuals.



Revelation 11:13

¹³And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

7A. Jerusalem will be destroyed at the campaign of Armageddon.

During the last 3 1/2 years of the Tribulation a series of attacks will be launched against Israel by the major armies of the world. Although the campaign is named after the main battlefield of Armageddon in northern Israel, while armies rampage there, another focal point of conflict will be Jerusalem, as enemy armies conquer Jerusalem one final time. This violation of the holy city prompts God to intervene directly.

Zechariah 12:1-3

¹The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

²Behold, 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.

³And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Zechariah 14:1-3

¹Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

²For 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.

³Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.



8A. Jerusalem will be rescued by the Messiah.

The destruction of Jerusalem in the final days of Armageddon elicits a response from heaven. The times of the Gentiles come to an end. The Son of David returns from heaven, accompanied by vast hosts of saints and angels. He destroys Israel's invaders before He ever descends to the Mount of Olives. Triumphantly He enters the Eastern gate, captures Antichrist and the false prophet, deposits them in the Lake of Fire (Rev. 19:20) and assumes His rule over the world.

Zechariah 12:4-5

⁴In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

⁵And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

Zechariah 14:3-4, 11-12

³Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

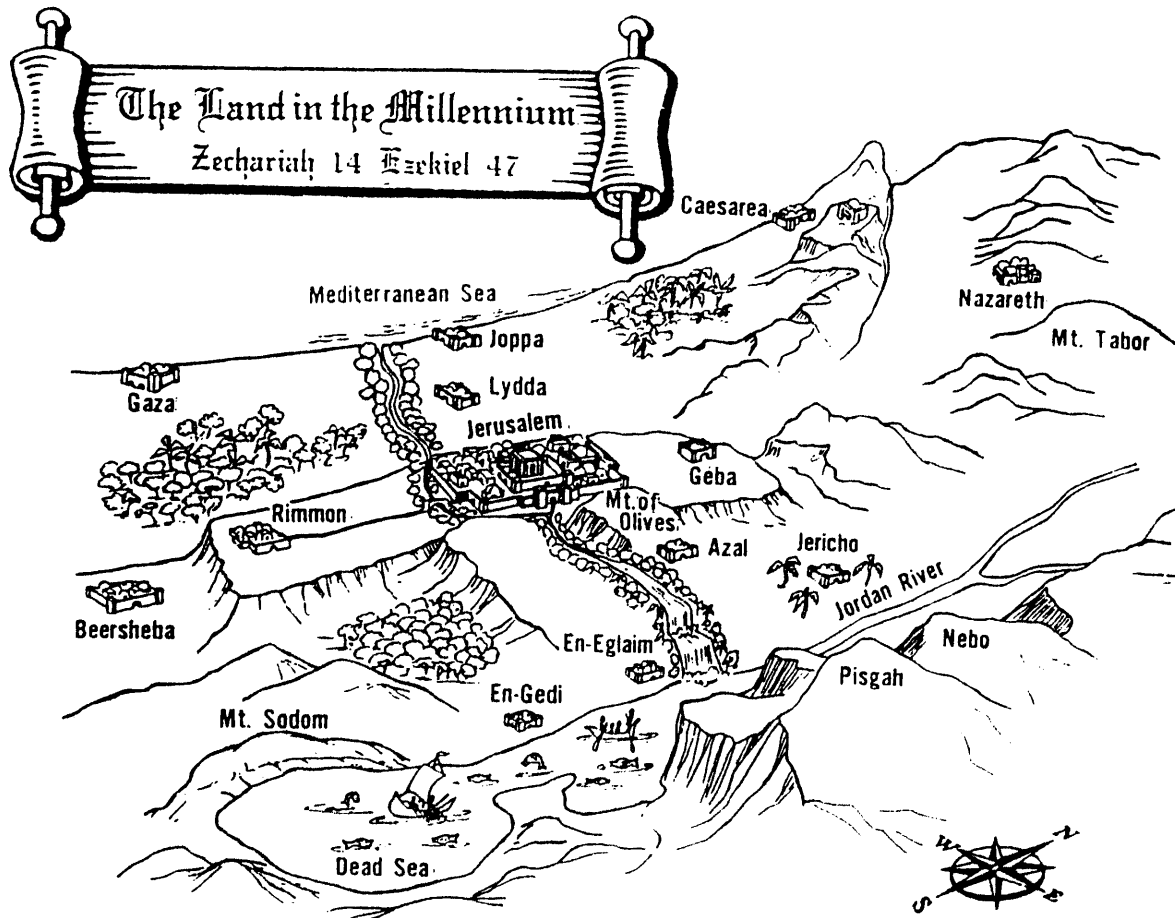
⁴And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and *there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

¹¹And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

¹² And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

9A. Jerusalem will be elevated above the surrounding area.

Topographical changes at the second advent involve a deep east-west valley in the Mount of Olives (Zech. 14:4) and an elevation of Israel's central mountain range into a plateau, positioning Jerusalem as the world's capital above the surrounding area.

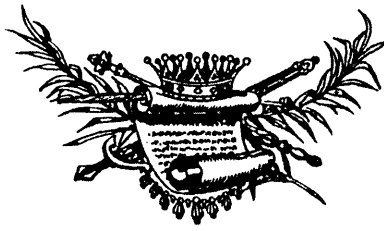


Zechariah 14:10

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.

10A. Jerusalem is exalted as the world's capital.

Jerusalem at last will be what God intended it to be. The Prince of Peace will rule the world from here during the Millennial Kingdom, bringing peace and prosperity to the entire world.



Isaiah 24:23

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.

Isaiah 27:13

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.

Isaiah 62:1-7

¹ For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

² And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

³ Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

⁴ Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

⁵ For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

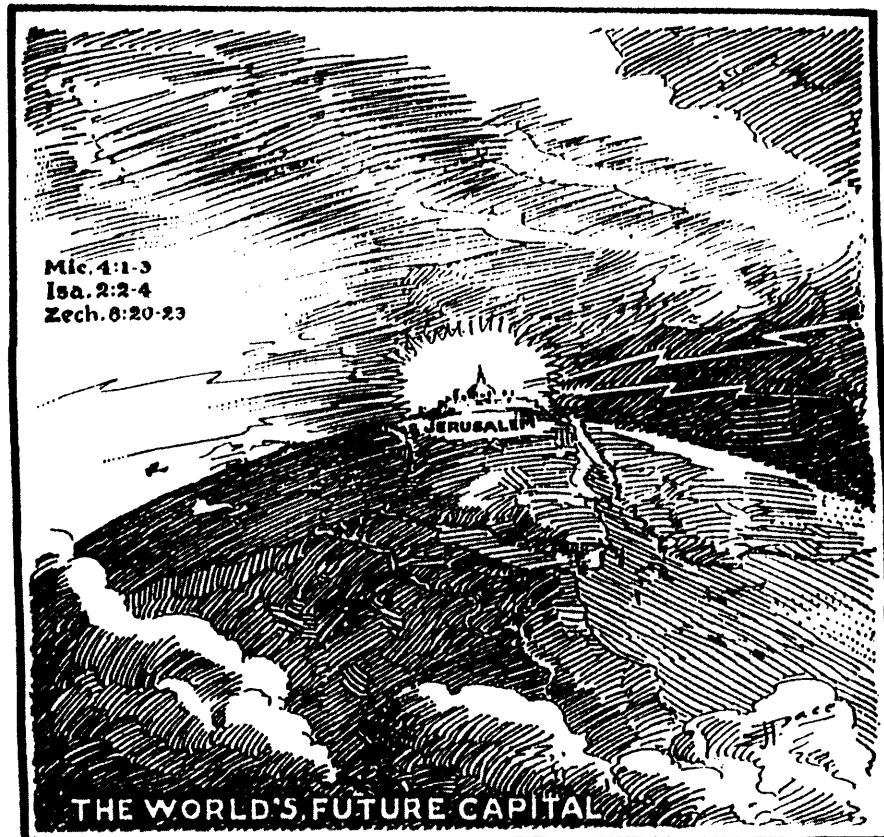
⁶ I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

⁷ And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Micah 4:1-2

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.

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.



11A. Jerusalem will be visited yearly by the nations.

Jerusalem will be the center of world government as well as worship. Annually the Gentiles will ascend to Jerusalem at the feast of tabernacles to worship the King and to be blessed by His presence. This presages a thriving seasonal tourist business. Little revelation is given about the means of transportation although travel by horse seems to be clearly indicated by terms such as "the horses' harnesses" (Zech. 14:20).

Zechariah 14:16-21

¹⁶ 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 see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

12A. Jerusalem will be attacked by Satan and his host.

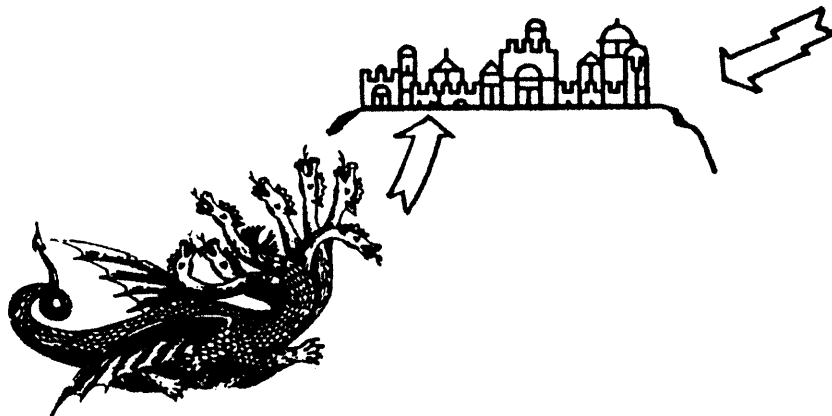
A final danger threatens Jerusalem at the end of the Millennial Kingdom. As Satan is loosed from the pit for a little season, he is able to deceive the unsaved Gentiles who will join him in a final desperate effort to supplant Christ from His throne and to destroy the saints that are gathered with Him in Jerusalem. A fiery judgment destroys the hellish hordes and the devil is deposited into the Lake of Fire.

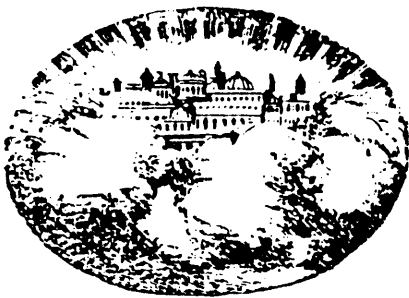
Revelation 20:7-9

⁷ 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 HEAVENLY JERUSALEM

Much of the believer's future blessedness has been concealed. And yet, much has been revealed. The inspired canon of Scripture concludes with the arresting description of the believer's final home, the heavenly Jerusalem. While its full revelation is not given until John penned the book of the Revelation around A.D. 100, its anticipation can be documented as early as 1000 B.C. when Abraham foresaw the city, the cynosure of Creation. Presumably he passed on that information to his descendants.

1A. Prophetic Anticipation of the City.

It is interesting to contemplate how much the patriarchs may have known about the future. In one area they appear to be well-informed. Somehow God disclosed to them that their ultimate home would be a city whose builder was God. On this earth they were nomads without a permanent home, but they lived in hope of a future final city. Their eventual home made their earthly hardships more bearable.

Hebrews 11:8-10, 16

⁸By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

⁹By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

¹⁰For he looked for a city which hath foundations, whose builder and maker *is* God. (KJV)

¹⁶But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

2A. Promised Availability of the City.

The night before His crucifixion the Savior encouraged His disciples with the revelation that during His absence from them He would prepare their eternal home.

John 14:1-3

¹Let not your heart be troubled: ye believe in God, believe also in me.

²In 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.

³And 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.

3A. Present Activity on the City.

Almost two millennia have passed since the Lord ascended to heaven. During His absence He has been preparing our future home. When the last building block is added to the city in heaven and the last believer is joined to the Church

on earth, the Savior will return and rapture the Church, His bride, to that promised home.

John 14:3

³And 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.

4A. Prospective Accessibility to the City.

At the rapture the believers are summoned to a reunion with their Lord and loved ones in the air (1 Thess. 4:13-18). From the atmospheric heaven we will ascend to the third heaven where the city awaits its residents. Central will be the Bride of Christ, but the triune God, the holy angels and all the redeemed will reside in the city at last completed.

Hebrews 12:22-24

²²But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

²³To 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,

²⁴And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

5A. Postmillennial Appearance of the City.

At the conclusion of Christ's millennial reign, after all the unbelievers of all the ages have been judged at the Great White Throne Judgment and are consigned to the Lake of Fire, a new heaven and a new earth will be created. John predicts the descent of the magnificent city, brilliant in its array "as a bride adorned for her husband."

Revelation 21:2-3, 10

²And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

³And 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.

¹⁰And 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,

6A. The Prominent Array in the City.

As the city descends to earth, having perhaps been suspended above our planet as a satellite city during the Millennium, a heavenly announcement will call attention to the fact that God will dwell with His people, comforting them and initiating that eternal rest and rejoicing they longed for.

The city, measuring 1500 miles x 1500 miles x 1500 miles will be inhabited by all the redeemed men, the holy angels as well as the triune God. It is not so much

that man will live with God for eternity but that God is pleased to dwell with man forever. This is one of the marvels of God's condescension.

Hebrews 12:22-23

²²But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

²³To 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,

Revelation 21:3, 11

³And 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.

¹¹Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

7A. Perpetual Abiding in the City.

Even in the eternal state, there are national and racial distinctions. The kings of the earth and Gentile nations, perhaps occupying the area outside the city, will revel in the access to the Lord of glory as they pay their homage to Him.

For the Bride of Christ, the proximity to the Savior involves meaningful activity and blessed fellowship, expressed in the words, "his servants shall serve him . . . they shall see his face. . . and they shall reign forever and ever."

Revelation 21:22-24

²²And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

²³And 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.

²⁴And 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.

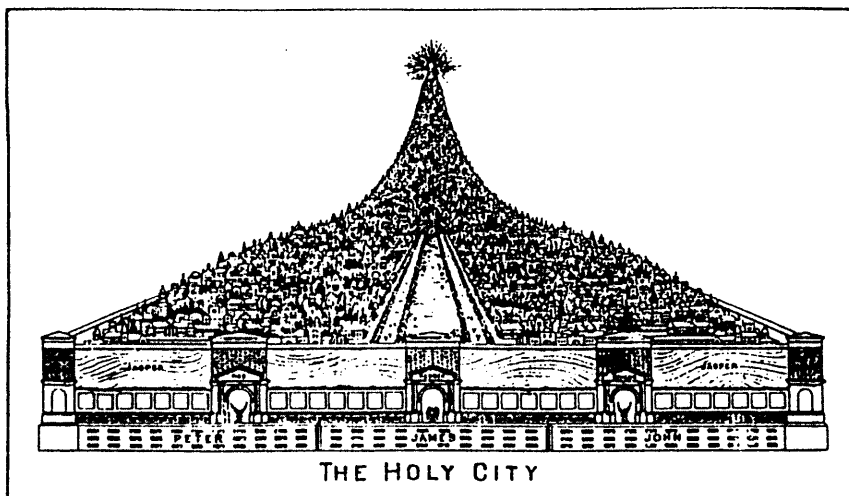
Revelation 22:3-5, 19

³And 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:

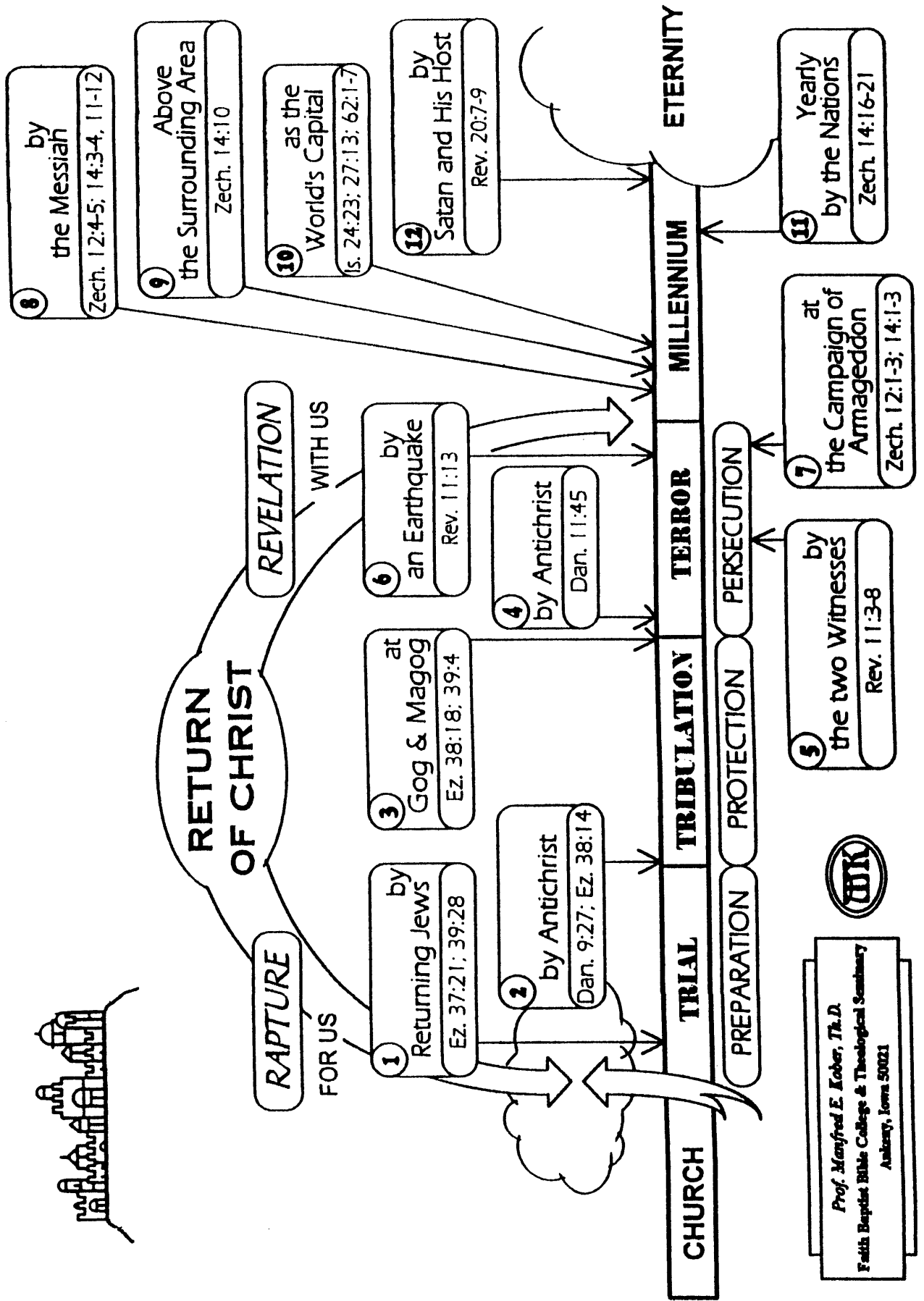
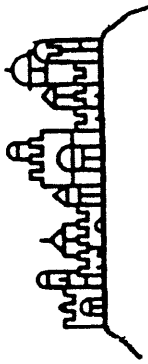
⁴And they shall see his face; and his name *shall be* in their foreheads.

⁵And 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.

¹⁹And 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.

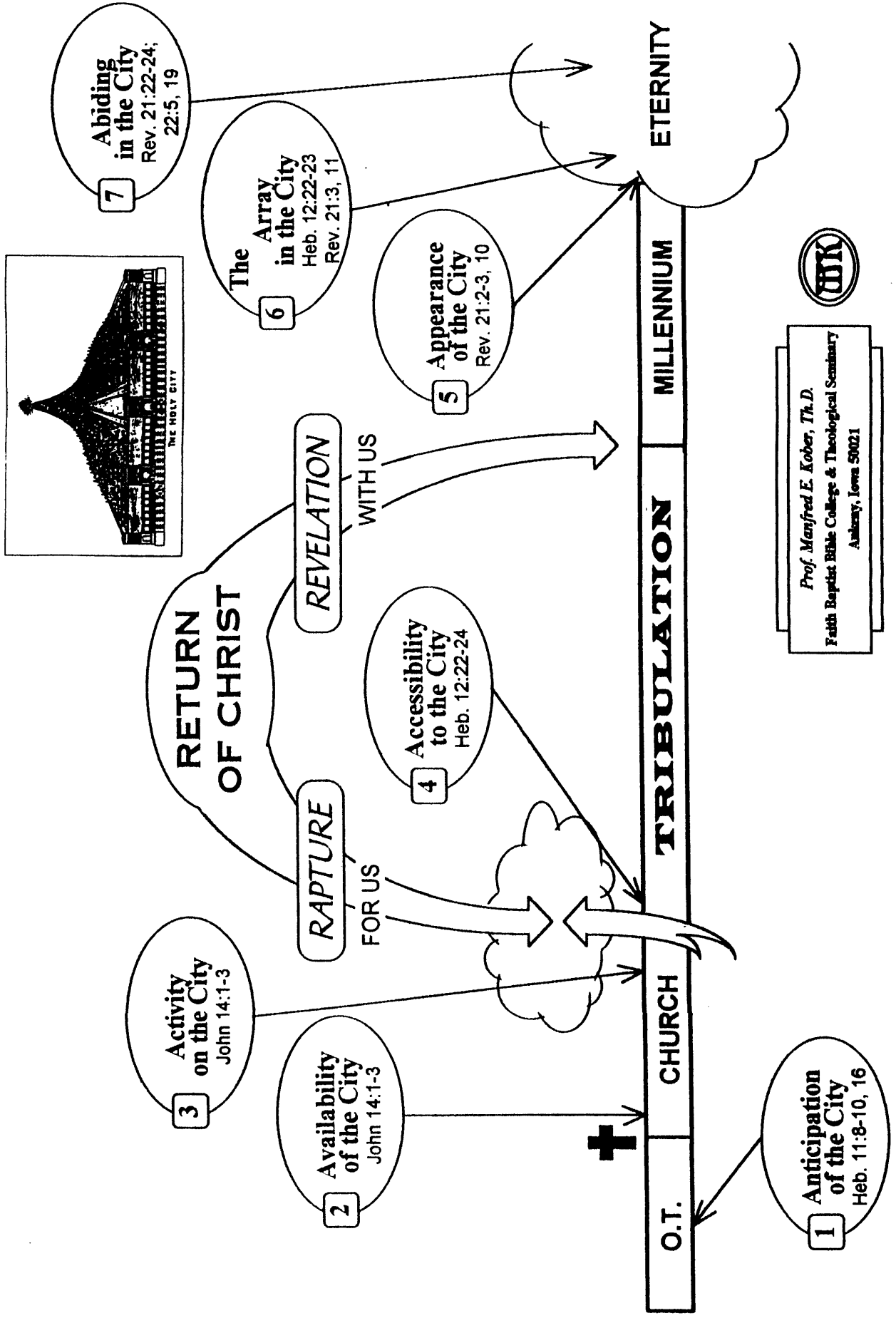


The Earthly Jerusalem



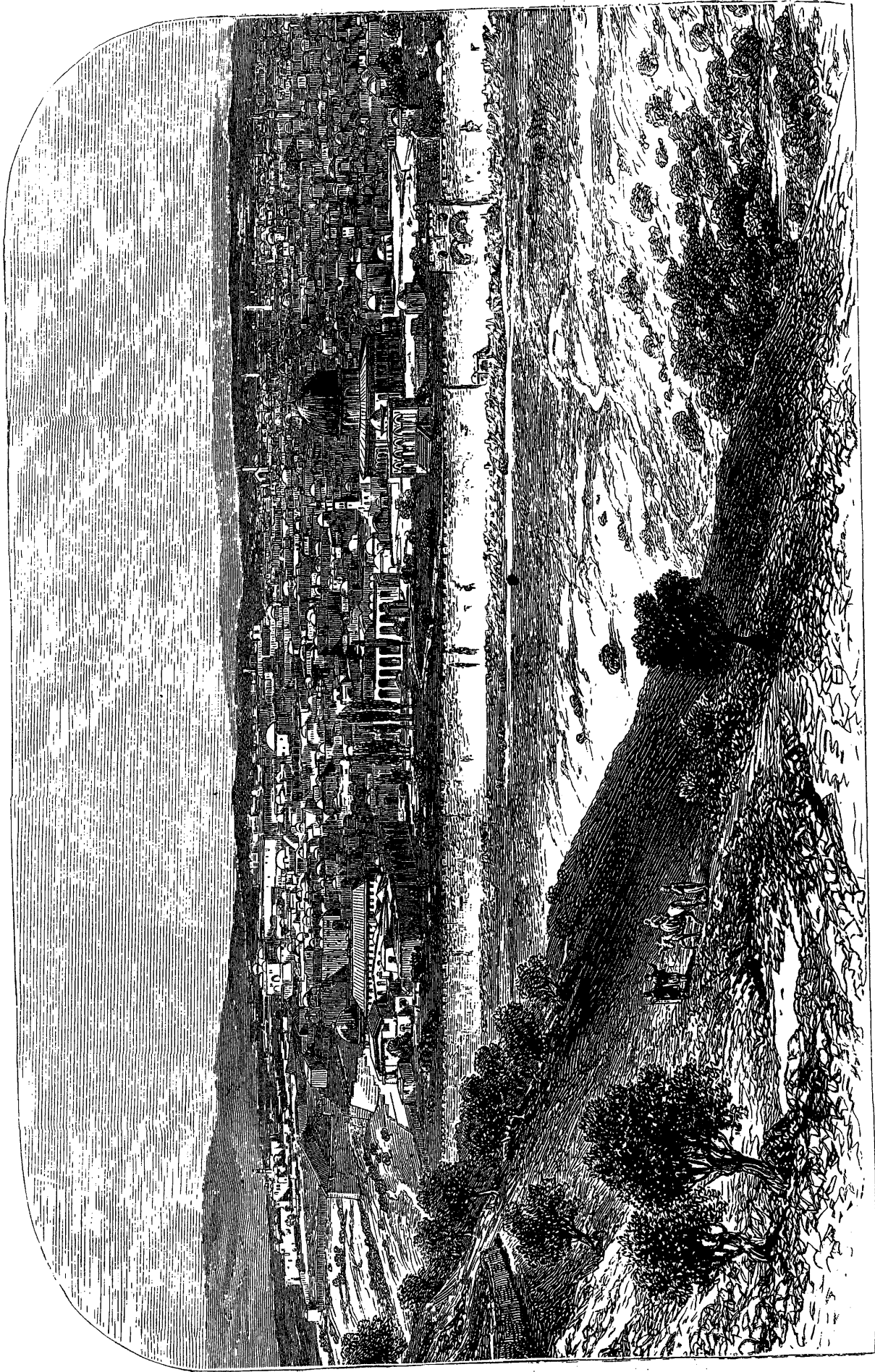
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The Heavenly Jerusalem



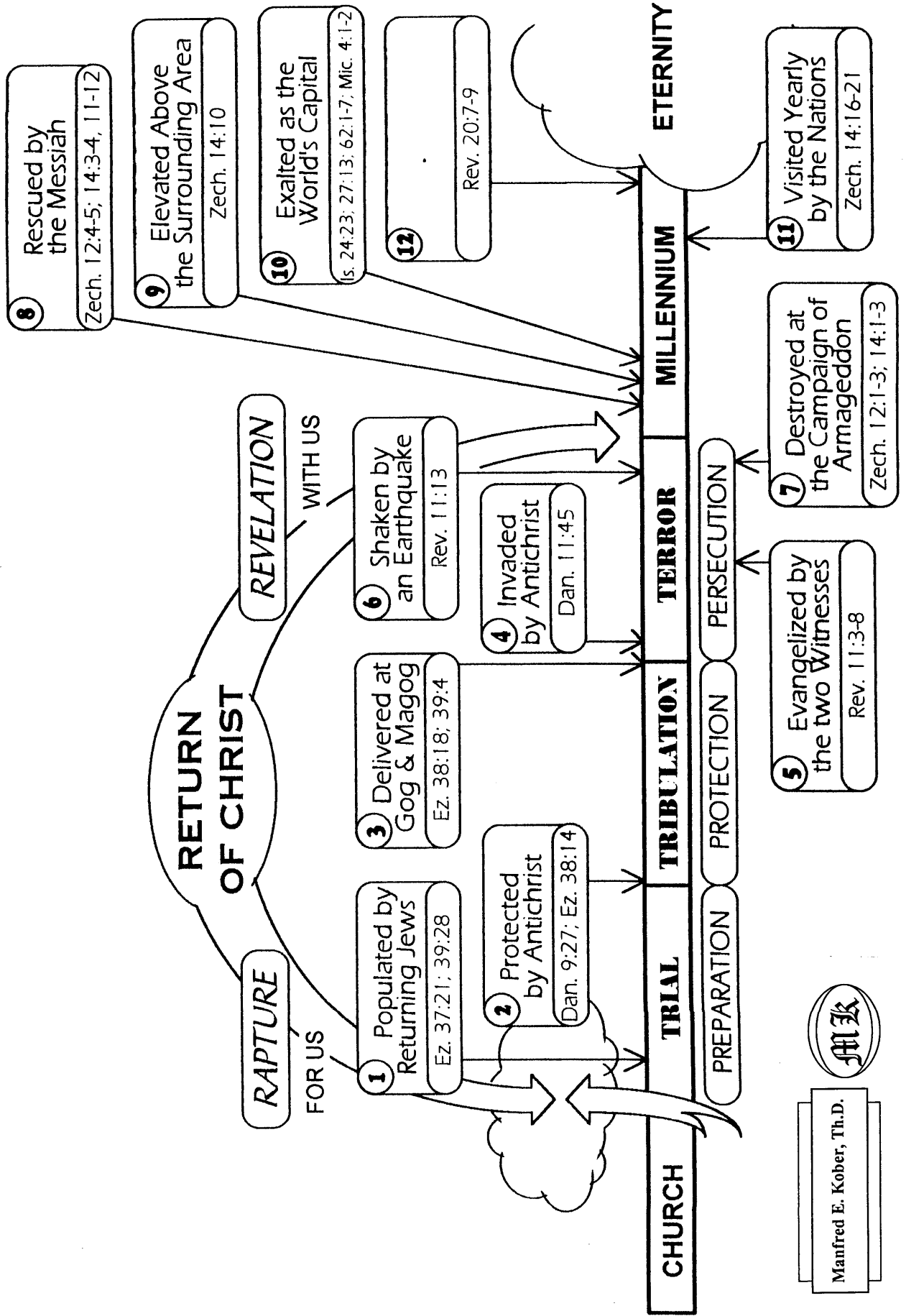
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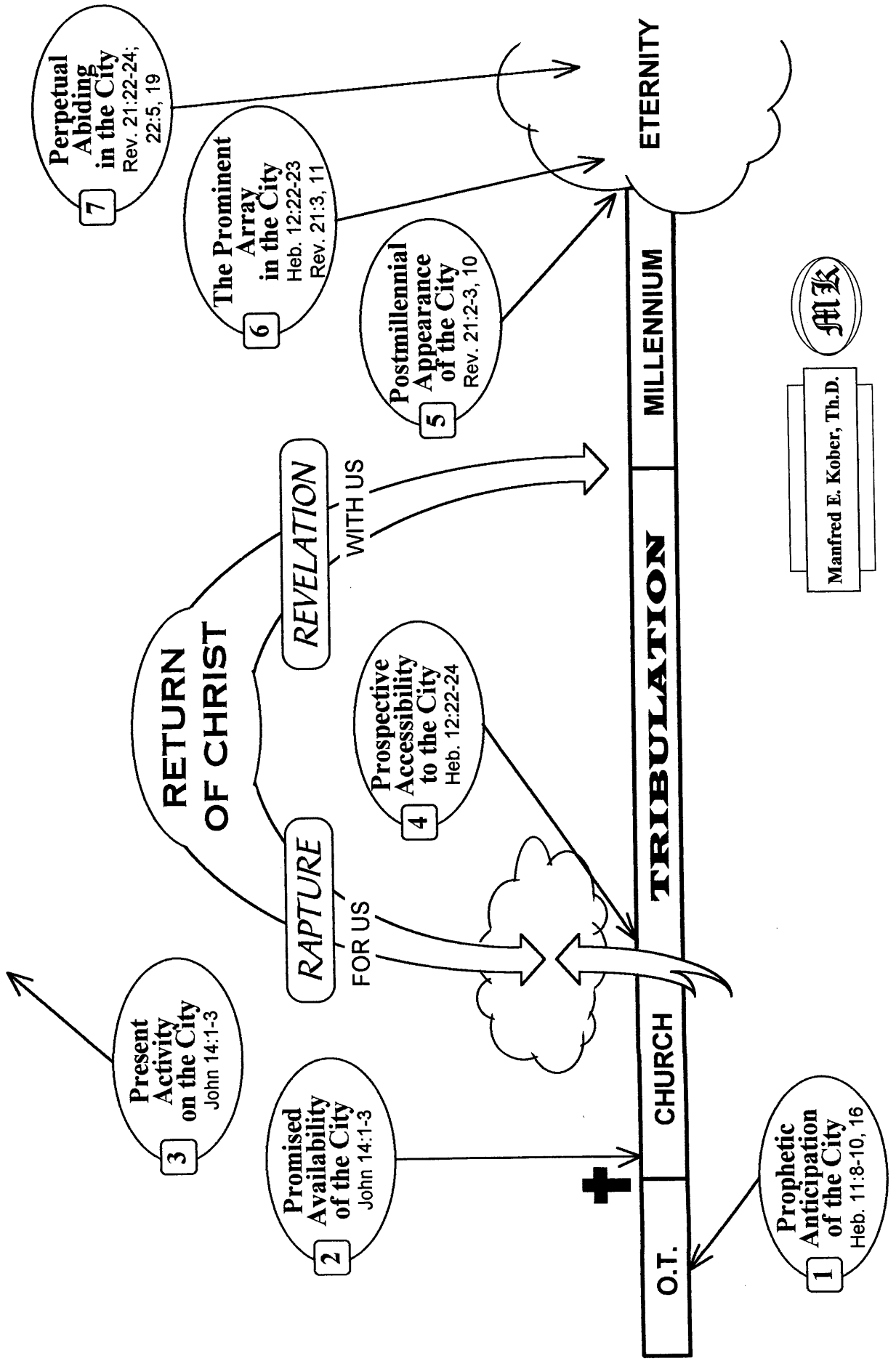
JERUSALEM FROM THE MOUNT OF OLIVES.

The Earthly Jerusalem



Manfred E. Kober, Th.D.

The Heavenly Jerusalem



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