

DAVID F. MILLER

Christian Theology



CHRISTIAN THEOLOGY TH301-303; 401-403

WESTERN BAPTIST COLLEGE

(No part of the class notes may be reproduced without the written permission of David F. Miller, Chairman of the Division of biblical studies, Western Baptist College, 5000 Deer Park Drive Southeast, Salem, Oregon 97302.)

DAVID F. MILLER, B.A., B.D., TH.M., TH.D.

TABLE OF CONTENTS

I.	Prolegomena	Page	1
II.	Bibliology	Page	16
III.	Theology Proper	Page	36
IV.	Christology	Page	42
V.	Pneumatology	Page	48
VI.	Anthropology and Hamartiology	Page	57
VII.	Soteriology	Page	61
VIII.	Angelology	Page	78
IX.	Ecclesiology	Page	84
X.	Eschatology	Page	96

APPENDIX

CHRISTIAN THEOLOGY

I. THE INTRODUCTION TO BIBLICAL DOCTRINES - PROLEGOMENA

The word "prolegomena" is derived from the Greek words πρό, which means before, and λέγειν, to speak. It is a term which refers to the forward or introductory remarks to the body of Christian doctrine which is contained in Scripture. These remarks of introduction are summarized in the meaning, material and method of theology.

A. The Meaning of Theology

1. The Definition of Theology

The word "theology," according to its etymological features, is a compound of two words, namely, θεός, meaning "God," and λόγος, meaning "speech," "word," "discourse" or "expression." Theology then is namely a discourse or speech upon one specific subject, that is, God. Since no discourse about God is complete without a study of His works, theology encompasses the subjects of men, spirit beings, and salvation, to name a few.

The word "theology" is not found in Scripture but is a term which is scriptural in character (Romans 3:2; 1 Peter 4:11).

This course is entitled Christian Theology. This does not mean that strictly Christian truth will be studied. It means truth will be studied which is for Christians.

2. The Distinctions of Theology

a. Natural Theology. Natural theology is a science of God which is based upon what one can know from nature. A limited amount of knowledge concerning God can be gleaned in this manner (Psalm 19:1-5; Romans 1:20).

b. Revealed Theology. Revealed theology is a science of God which is unveiled in Scripture (1 Corinthians 2:10).

c. Biblical Theology. This science of Scripture investigates the historical progress of doctrine as contained in Scripture.

d. Systematic Theology. Systematic theology is a science of Scripture which systematizes into a whole the teachings of Scripture.

e. Practical Theology. This system of theology deals with the actual function of the truth of God's Word in the lives of believers.

f. Other Theology. There are other distinctions in theology such as historical, dogmatic, Old and New Testament theology.

B. The Material of Theology

1. The Source

The ultimate source of all truth concerning God's person and purpose is the written Word of God, the Bible. The Bible is an infallible book which is the believer's sole authority for faith and practice.

Its teachings have not been systematized so that the student of theology must study and search in order to arrive at certain conclusions. God designed the Bible in this manner so that through study and help from the Spirit, certain truths would be made clear.

2. The sources

Believers have been illumined by the Spirit to the teachings of Scripture for hundreds of years. Many of these believers have communicated their insights through the medium of books. Such books form sources of information concerning the meaning of God's inspired Word.

However, not all writers are in complete agreement. Differences exist as to systems of interpretations, millennial views, traditions and evangelical groups (see following chart). Nevertheless, truth is to be found and is to be studied by believers.

In order to help the student of Christian theology, certain books have been selected which will prove profitable to his understanding of the subject. These books have been listed for the average student now taking the class.

BASIC THEOLOGICAL POSITIONS

SYSTEMS OF INTERPRETATIONS	COVENANT	DISPENSATIONAL
MILLENNIAL VIEWS	AMILLENNIALISM	PREMILLENNIALISM
TRADITIONS	CATHOLIC	ANABAPTIST
EVANGELICAL GROUPINGS	YOUNG EVANGELICAL	REFORMED
	ESTABLISHED EVANGELICAL	SEPARATIST FUNDAMENTALIST
		OPEN FUNDAMENTALIST
		MILITANT FUNDAMENTALIST

a. Systematic Theology

Baker, Charles F. A Dispensational Theology

A good survey of theology from the ultra-dispensational viewpoint. The author attended Dallas Theological Seminary.

Bancroft, E. Christian Theology

Bancroft taught theology at Baptist Bible Seminary in Johnson City, New York. His work was designed to be a compilation of the best writings on the whole area of theology. One cannot help noticing his many verbal quotes from A. H. Strong. Bancroft used the bulk of Strong's material while trying to escape his errors. Specifically, verbal inspiration and premillennialism are adhered to.

Bavinck, Herman. Our Reasonable Faith

The late professor of the Free University of Amsterdam has given to us a survey of Christian doctrine. He writes within the Reformed faith.

Berkhof, Louis. Systematic Theology

Berkhof is a representative of conservative reformed theology. He follows covenant theology and is amillennial. His work is well-organized and thorough.

Buswell, J. Oliver. A Systematic Theology of the Christian Religion 2 vols.

Buswell is a Presbyterian who has written from the pre-millennial point of view. The material is not too well organized but is nevertheless a refreshing volume to read.

Chafer, Lewis S. Major Bible Themes

This work is helpful on an elementary level. The unrevised edition is confusing in the area of trinitarianism. The more helpful work is the edition revised by John F. Walvoord.

Chafer, Lewis S. Systematic Theology. 8 vols.

This excellent piece of work by Chafer is evangelical, premillennial, and dispensational. It is the best theology work when looked at totally. Chafer does not hold to immersion as the mode for baptism. The section on ecclesiology as it relates to the local church is weak.

Henry, Carl F.H. (ed.) Basic Christian Doctrines

Competent evangelical scholars have combined to survey the spectrum of systematic theology. The articles are brief with a short bibliography after each section. The work is interdenominational and international in stature.

Hodge, A.A. Outlines of Theology

Material in this volume is organized in relation to a catechetical approach. It is not as full as Hodge's Systematic Theology but is helpful, clear and concise, Hodge was a Presbyterian.

Hodge, Charles. Systematic Theology. 3 vols.

A good piece of work was done by Hodge in what is probably the leading complete Presbyterian theology. Hodge is Calvinistic, Presbyterian and postmillennial. He is recognized as a covenant theologian.

Ryrie, Charles C. A Survey of Bible Doctrine

A good concise book for the beginning theology student. He is Baptist, dispensational and premillennial.

Shedd, William G.T. Dogmatic Theology. 3 vols.

Shedd was a Congregationalist who held to covenant theology. He is amillennial and Calvinistic. It is a good standard theology with an excellent section on the natures of Christ.

Strong, Augustus H. Systematic Theology

Strong's is probably the best overall Baptist theology. However, he has some serious problems. He rejected verbal inspiration, ascribed to higher criticism concerning the authorship of the Pentateuch, believed in theistic evolution, held that Christ inherited guilt, taught that some could be saved though they had never heard of Christ, and taught postmillennialism. He is moderately Calvinistic.

Thiessen, Henry. Lectures in Systematic Theology

The former chairman of the faculty at Wheaton College Graduate School has done a helpful work in understanding theology. He teaches that God foreknew what men would do in response to His common grace and elected those whom He foresaw would respond positively.

b. Biblical Theology

Payne, J. Barton. The Theology of the Older Testament
Covenant-premillennial.

Ryrie, Charles C. Biblical Theology of the New Testament

Brief but well-outlined. Dispensational.

Sauer, Erich. The Dawn of World Redemption

-----.The Triumph of the Crucified

Two companion volumes dealing with a survey of historical revelation.

c. Prolegomena

Henry, Carl F.H. (ed.) Contemporary Evangelical Thought
A collection of essays for evangelical theology.

Horder, William. A Layman's Guide to Protestant Theology
Movements in theology among Protestants.

Quebedeaux, Richard. The Young Evangelicals
Present evangelical groupings.

Ramm, Bernard. A Handbook of Contemporary Theology
Has brief definitions of present-day terminology.
Helpful in understanding neo-orthodoxy and liberalism.

Ryrie, Charles C. Dispensationalism Today
Has sections dealing with covenant theology, ultra-dispensationalism.

d. Bibliology

(1) General

Harris, R. Laird. Inspiration and Canonicity
A good section on how the New Testament books were recognized as canonical.

Lindsell, Harold. Battle for the Bible
Has some good sections on inerrancy.

Pache, Rene. The Inspiration and Authority of Scripture

Pinnock, Clark. Biblical Revelation
Uses logic and history to support inspiration.

Saucy, Robert L. The Bible: Breathed from God
Popularly done, but covers well the area of bibliology.

Walvoord, John F. (ed.) Inspiration and Interpretation
A selection of essays on different views of Scripture.

Warfield, Benjamin B. The Inspiration and Authority of the Bible
A classic, though only for serious study.

Young, Edward J. Thy Word is Truth
He appeals to internal evidence for a high view of inspiration and inerrancy.

(2) Text

Bruce, F.F. The Books and the Parchments

Deals with the history of the text, canonicity, versions.

Geisler, Norman L. and Nix, William E. A General Introduction to the Bible

Contains material on inspiration, canon, and transmission.

Greenlee, J. Harold. Introduction to New Testament Textual Criticism

Helpful in understanding the background of textual criticism.

(3) Hermeneutics

Mickelsen, A. Berkely. Interpreting the Bible

Deals with contemporary problems.

Ramm, Bernard. Protestant Biblical Interpretation
Standard textbook.

Ryrie, Charles C. Dispensationalism Today

Has section on hermeneutics.

Schultz, S. and Inch, M. Interpreting the Word of God

A very helpful addition to the questions of interpreting Scripture.

Tan, Paul Lee. The Interpretation of Prophecy

Excellent text on interpretation.

(4) Dispensationalism

Barndollar, W. The Validity of Dispensationalism

An apologetic.

Chafer, Lewis S. Dispensationalism

Concise with some interpretive problems.

Ehlert, A. A Bibliographic History of Dispensationalism

An important tracing of its history.

Ryrie, Charles C. Dispensationalism Today

Standard text.

(5) Theocratic Kingdom

Ellison, Stanley. Biography of Planet Earth

A good overview of biblical history.

McClain, Alva J. The Greatness of the Kingdom
A classic premillennial development of the scheme of history.

Walvoord, John F. The Millennial Kingdom
A defense of premillennialism.

e. Theology Proper

Bavinck, Herman. The Doctrine of God
Reformed.

Boettner, Loraine. Studies in Theology
Has section on the trinity.

Chafer, Lewis S. Systematic Theology, Vol. 1
Good on decree.

Henry, Carl F.H. Notes on the Doctrine of God
Brief.

Lightner, Robert P. The First Fundamental; God
Excellent. Now out of print; to come out under a new title.

Packer, J.I. Knowing God
Deep and profitable.

Pink, Arthur. The Sovereignty of God
Strict Calvinist.

f. Christology

Gromacki, Robert G. The Virgin Birth
Excellent treatment of many Christological areas.

Walvoord, John F. Jesus Christ Our Lord
Best present-day treatment of the subject.

g. Pneumatology

Bellshaw, William G. "The Confusion of Tongues." Bibliotheca Sacra (April 1963)

Cate, B.F. The Nine Gifts of the Spirit
Brief, but a good summary.

Dillow, Joseph. Speaking in Tongues
Excellent treatment, especially on the purpose of tongues.

Gromacki, Robert G. The Modern Tongues Movement
A thorough examination fo present-day tongue speaking in light of Scripture.

Hodges, Zane C. "The Purpose of Tongues." Bibliotheca Sacra
(July 1963)

Hoekema, A. Holy Spirit Baptism
A good discussion of the difference between tongues and the baptism of the Spirit.

Lightner, Robert P. Speaking in Tongues and Divine Healing
A good summary and discussion of difficult verses.

McRae, William. The Dynamics of Spiritual Gifts
A good summary of the gifts.

Pace, Rene. The Person and Work of the Holy Spirit
Helpful, easy treatment.

Pentecost, Dwight. The Divine Comforter
An easy-to-read summary of the work of the Spirit.

Ryrie, Charles C. The Holy Spirit
Penetrating insight done briefly.

Toussaint, Stanley D. "First Corinthians Thirteen and the Tongues Question." Bibliotheca Sacra (October 1963)

Unger, Merrill. The Baptizing Work of the Holy Spirit
A helpful treatment.

_____. New Testament Teaching on Tongues
A good treatment. Takes the view that the "perfect" thing of 1 Corinthians 13 refers to the New Testament canon.

Walvoord, John F. The Holy Spirit
The best modern-day treatment of the subject.

Whitcomb, John. Does God Want Christians to Perform Miracles Today?
A brief but excellent discussion of the purpose of miracles.

Wood, Leon J. The Holy Spirit in the Old Testament
New areas are developed;

h. Hamartiology-Anthropology

Chafer, Lewis S. Systematic Theology. Vol. 2
He has a good section on the imputation of sin.

Davidhaiser, Bolton. Evolution and Christian Faith
A helpful presentation.

Klotz, J.W. Genes, Genesis and Evolution

A scholarly presentation of the creationist position.

Ryrie, Charles C. Balancing the Christian Life

Deals with the nature of man in section one of the book.

Walvoord, John F. "Thirty-Three Words for Sin in the New Testament."
Bibliotheca Sacra (January-September, 1943)

Waltke, Bruce K. "The Genesis Account in Genesis 1:1-3."
Bibliotheca Sacra (January 1975-January 1976)

Whitcomb, John C. The Genesis Flood

A defense of catastrophism versus uniformitarianism.

_____. The Early Earth

Excellent on creation versus theistic evolution. A six-day creation position.

_____. The World That Perished

Popular presentation of the flood and its ramifications.

i. Soteriology

Boettner, Loraine. The Reformed Doctrine of Predestination.
Holds to the strict Calvinist position.

Chafer, Lewis S. Salvation

A beginning study of soteriology.

_____. Grace

Good treatment of what is involved in grace.

Erickson, Millard J. Salvation: God's Amazing Plan

Gromacki, Robert G. Salvation is Forever

An introductory survey of the biblical doctrine of security.

Horne, C. Salvation

A helpful book on soteriology. It takes a strict Calvinist view.

Lightner, Robert P. The Death Christ Died

An excellent treatise of the moderate Calvinist position.

Morris, Leon. The Apostolic Preaching of the Cross

A good discussion of the meaning of terms.

Packer, J.I. Evangelism and the Sovereignty of God

A clear position of both God and man's part in salvation.

Pinnock, Clark. Grace Unlimited

A book opposing a Calvinistic interpretation.

Pentecost, Dwight. Things Which Become Sound Doctrine

A study of the doctrines of salvation such as justification, security, etc.

Ryrie, Charles C. The Grace of God

A good section on liberty, legalism.

Strombeck, J. Shall Never Perish

Brief but standard presentation on security.

Van Gilder, H.O. Election and . . .

Past president of Western. A lucid treatment.

Walvoord, John F. Jesus Christ Our Lord

See sections on redemption, propitiation and reconciliation.

j. Angelology

Barnhouse, Donald G. The Invisible War

An introduction to the conflict with Satan.

Bellshaw, William G. "The New Testament Doctrine of Satan."

Grace Journal (Fall 1968)

Chafer, Lewis S. Satan

Good treatment. Same as in his Systematic Theology.

Dickason, C. Angels, Elect and Evil

A good book with valuable information.

Gaebelein, Arno C. The Angels of God

An older presentation.

Graham, Billy. Angels, God's Secret Agents

A brief, concise work.

Pentecost, Dwight. Your Adversary the Devil

A good treatment as he is sensitive to the conflict of Satan and God.

Unger, Merrill. Biblical Demonology

A standard text in this area.

_____. Demons in the World Today

He reconsidered the matter of demon possession in this work. A good study.

k. Ecclesiology

Duty, Guy. Divorce and Remarriage

Repetitive in many cases but does examine the meanings of words.

Ellison, S. Divorce and Remarriage in the Church

An easy to read survey of a problem area.

Getz, Gene, Sharpening the Focus of the Church

Some good challenges to rethinking a philosophy concerning the church.

Jackson, Paul. The Doctrine and Administration of the Local Church

A helpful book. Has sample letters and forms in it.

Lloyd-Jones, D. Martyn. The Basis of Christian Unity

An exposition of John 17 and Ephesians 4.

Murray, John. Divorce

An exegetical study of the subject of divorce. Excellent.

Peters, George. "Divorce." Moody Monthly (May 1970)

Radmacher, Earl D. The Nature of the Church

A treatment on the universal church.

Ryrie, Charles C. The Place of Women in the Church

A contribution to a difficult area.

Saucy, Robert. The Church in God's Program

The best single treatment. Good on officers. Also, the mode of baptism is good, though his conclusion is poor. Takes a different view on the meaning of communion.

Schaeffer, Francis. The Church at the End of the Twentieth Century

Discusses present direction of the church. An important re-evaluation of where the church is presently.

Stedman, Ray C. Body Life

The purpose of the church when assembled is correctly developed here. The last chapter of the body life service is the poorest part.

-----."Giving Under Grace." Bibliotheca Sacra
(July 1950- April 1951)

Walvoord, John F. The Church in Prophecy

Dispensational.

Van Gilder, H.O. The Church Which is His Body

A defense of the universal church.

1. Eschatology

Allis, Oswald T. Prophecy and the Church

Amillennial A presentation against dispensational premillennialism.

Armerding, C.E, and Gasque, W. Ward. Dreams, Visions, and Oracles

Largely an anti-dispensational approach. Mostly an amillennial approach.

Boettner, Loraine. The Millennium

Postmillennial.

Clouse, R. (ed.) The Meaning of the Millennium

A debate on the four major views relating to the millennium.

Cohen, Gary. Understanding Revelation

Deals with the chronology of the book of Revelation. Good conclusions.

English, E. Schuyler. Re-Thinking the Rapture

Sees ἀποστασί α in 2 Thessalonians 2 as the rapture.

Erickson, M. Contemporary Options in Eschatology

A good survey of the millennial and tribulational views.

Gromacki, B. Are These the Last Days?

A beginning book, yet helpful for students of prophecy.

Gundry, Robert. The Church and the Tribulation

Most recent defense of posttribulationism.

Hoehner, H. "Chronological Aspects of the Life of Christ."

Bibliotheca Sacra (January 1975)

McClain, Alva J. Daniel's Prophecy of the Seventy Weeks

A clear, succinct treatment of Daniel 9.

Pache, Rene. The Return of Jesus Christ

Premillennial.

----- . The Future Life

A companion to above work. Deals with heaven, hell, etc.

Pentecost, Dwight. Things to Come

A complete work of prophetic themes.

----- . Prophecy for Today

Good discussions of pertinent prophetic subjects.

Ryrie, Charles C. The Basis of the Premillennial Faith
Standard presentation of premillennialism.

Sauer, Erich. From Eternity to Eternity
A survey of God's program from the beginning to the end.

Walvoord, John F. The Blessed Hope and the Tribulation
The book is a collection of articles refuting the
posttribulation position, especially the position of Robert
Gundry.

_____. Daniel

_____. Israel in Prophecy

_____. Nations in Prophecy

_____. The Rapture Question

Gives briefly pretribulational arguments.

_____. Revelation

Weber, Timothy P. The Future Explored
A moderate premillennial survey.

Wood, L. The Bible and Future Events
A good summary of eschatology.

C. The Method of Theology

1. Seen In the divisions of theology

- a. Bibliology - a discourse on the Bible
- b. Theology Proper - a discourse on God
- c. Christology - a discourse on Christ
- d. Pneumatology - a discourse on the Spirit
- e. Hamartiology - a discourse on sin
- f. Anthropology - a discourse on man
- g. Soteriology - a discourse on salvation
- h. Angelology - a discourse on spirit beings
- i. Ecclesiology - a discourse on the church
- j. Eschatology - a discourse on future events

2. Seen in the demands of theologians

a. Saved. The first demand for a theologian concerns his salvation. Because of some important changes which take place when one is saved, a Christian has a new perspective toward understanding the Bible. The unsaved do not welcome the truths of Scripture. The reason is because they view them as foolishness (1 Corinthians 2:14).

b. Spiritual. A theologian must be more than merely saved. He must be spiritual. Being spiritual means that a believer is in a growing grown-up relationship to the Spirit of God. A spiritual Christian is not a babe (1 Corinthians 3:1), but one who has matured (1 Corinthians 2:15).

A believer becomes spiritual by being continually controlled by the Holy Spirit. When a believer ceases to be Spirit-controlled, one is unable to mature. Immaturity results in a sluggish and slow understanding of God's truths (Hebrews 5:11). In this state, one has to be taught the ABC's of the Word. A spiritual believer, in contrast, has the benefit of divine teaching (1 John 2:27). The appalling ignorance of many students of Scripture is apparently due to the fact that not all believers are spiritual; that is, not all have a grown-up relationship with the Holy Spirit.

c. Studios. Scripture states that believers are to "study to show themselves approved unto God, a workman that needs not be ashamed" (2 Timothy 2:15). Though the term "study might best be rendered "to make haste, to exert one's self, give diligence," study is necessary if he is to be approved before God. Such study will involve being a laborer, a workman. The result should be the straightforward exegesis of God's Word.

Being prepared, the student is now ready to enter into a study of Scripture itself. The first doctrine to be investigated is that of Bibliology.

II. BIBLIOLOGY

A. The Origination of Scripture

The Bible is very clear as to how the Scriptures were conceived. Their origination is viewed both negatively and positively.

1. Seen negatively

a. Not from man's desire. Peter says, "For the prophecy came not in old time by the will of man. . ." (2 Peter 1:21). This is the reason for his previous statement that "no prophecy of the Scripture is of any private interpretation" (2 Peter 1:20). Here two words are significant. In the first place, the word "interpretation" should be translated so as to speak of one's "unloosing" or "endeavor." Second, the term "is" comes from a word indicating "to come into being." In other words, prophecy of Scripture did not originate by man's endeavor. As previously indicated, the reason is because prophecy came not by man's desire.

b. Not from man's design. Scripture did not originate either by man's design. This fact is proven by the apostle Paul in his statement of 1 Corinthians 2:9. He writes, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." In this passage, Paul is not speaking about heaven as might appear but about the origin of Scripture. The following context demonstrates this. Thus Scripture is viewed as not coming by man's senses (eyes hath not seen, nor ear heard) nor by man's understanding (entered into the heart of man). Scripture did not come into being by man's design.

2. Seen positively

Viewed positively, Scripture has its origin in God (2 Timothy 3:16). This conclusion is further developed under the sections of revelation and inspiration of Scripture.

B. The Revelation of Scripture

1. The Examination of the Term

With respect to the term "revelation," the basic meaning is that of "unveiling." In the context of special revelation, usually the term speaks of making truth known.

2. The Examination of the Text

Scripture indicates that the writers of God's Word were the recipients of revelation. As Paul stated, "But God hath revealed them unto us by his Spirit" (1 Corinthians 2:10). The word "us" in this context is not applicable to all believers. Instead, it primarily has reference to the apostle Paul and by application to the writers of Scripture. To them specifically did God make known the truth which He had prepared for them that love Him.

3. An Exposition of the Topic

Two areas need investigation concerning the subject of revelation. One involves the methods of revelation, the other the manner of revelation.

a. The Methods of Revelation

(1) Vocal communication. God often spoke directly to man by the use of actual words which resembled a human voice (1 Samuel 3:1-14).

(2) Dreams. A dream was another method of revelation which took place while one was asleep (Daniel 2:1-2).

(3) Visions. Visions are closely related to dreams, though this method seemed to be operative when one was fully awake (Ezekiel 1:28).

(4) Trances. A trance was closely associated with visions and seems to involve supernaturally-imposed sleep (Acts 10:10; 11:5).

(5) Inner Communication. God is also able to speak directly to the hearts of men. In this method, no actual words are heard (Philippians 3:15).

(6) Appearances of God. Often God appeared and spoke face to face. In this method, God used actual words (Exodus 3:1-4:17).

(7) Written communication. Previously written Scripture could also serve as one of the methods of revelation (Matthew 4:14-16).

b. The Manner of Revelation

(1) It is progressive. Truth is unveiled in Scripture progressively. Thus not all of God's message was revealed to Adam nor is all of it contained in the Old Testament. In failing to understand progressive revelation, one has the tendency to read back his knowledge into certain scriptural passages. To do this is to fail to understand the meaning of many important parts of Scripture.

To illustrate the principle of progressive revelation, one might consider whether or not faith in the person of Jesus Christ was a matter of Old Testament revelation. While at first one might say "yes", the fact is that it was not. Paul stated in Galatians three that before the faith (note the definite article, emphasizing the previously mentioned faith—the faith in Jesus Christ) came, the Jews were kept under the law (Galatians 3:22-23). They were shut up unto the faith which was to be afterwards revealed. Thus it is quite clear that the Old Testament Jew was not given the same object of faith during the period of the Old Testament as the believer has today.

To further substantiate the point of progressive revelation, one also needs to consider the significance of the New Testament mysteries. A mystery is a previously unknown truth (Romans 16:25). Thus very clearly is the fact that the Bible contains progressive revelation.

(2) It is permanent. That the New Testament revelation is permanent is seen in several passages. One is Hebrews 1:1-2 which contrasts God having spoken in the past by the prophets with God having spoken presently in his Son. Since the Son pre-authenticated only that which is written in the New Testament, any additional revelation cannot be of God since the Son has not spoken with respect to it. Any question that the Son speaking refers to the New Testament is cleared up from Hebrews chapter two. Here the Old Testament, that message brought by angels, is contrasted with the greater surety and inviolability of the "so great salvation; which at the first began to be spoken by the Lord, and was confirmed

unto us by them that heard Him" (Hebrews 2:3). In addition, this revelation was authenticated by the working of signs, wonders, and miracles.

Also supporting this conclusion are the verses of Jude 3, Revelation 22:18, and 1 Corinthians 13:8.

C. The Inscripturation of Scripture

1. The Diverse Process of Inscripturation

After Paul discussed the origination and revelation of Scripture in 1 Corinthians 2, he states the process of writing the Scripture. This process is described in verse thirteen. Here it is stated that the Holy Spirit was comparing or fitly joining together spiritual things with spiritual (A.V.). Because one of the words is in the neuter gender and another apparently is to be understood as masculine, this verse should read, "'comparing spiritual things (truths revealed by the Spirit) with spiritual words (words chosen by the Spirit)." In all that was written in Scripture, this process was involved. The Spirit took the truths of God and fitted them to the words of the writers, that is, with their style and vocabulary. This process brought into written form the truths which God wanted revealed to the hearts and minds of believers.

This process is similarly illustrated in the work of the Spirit in guiding prophetic messages (2 Peter 1:21). In this case, the Spirit moved (bore along) the prophets who spake from God.

2. The Diverse Positions of Inscripturation

There are numerous theories which have been espoused concerning the fact that the Bible is confluent (product of two agents, human and divine).

a. The Dictation Theory

This theory emphasizes the divine authorship to the exclusion of the human authorship. It is disproved because of the various styles of the different authors.

b. The Partial Inspiration Theory

In this theory, inspiration extends only to the doctrinal teachings and precepts. This view separates the two authorships of Scripture.

c. The Conceptual Theory

This view suggests that God imparted ideas but left the human writers free to express themselves in their own language. Scripture never speaks of just concepts being given; the words constitute the medium of the message.

d. The Intuition Theory

This theory speaks of men who had spiritual insight. It ignores divine authorship.

e. The Illumination Theory

This theory merely speaks of the intensifying and elevating of the religious perceptions of Christians. This illumination is in a greater degree than that which every believer possesses by the Spirit. In this view, the Bible contains the Word of God, and the men only were inspired.

f. The Dynamic Theory

In this view, a supernatural work of God is involved. But here inspiration is said to belong, not only to the men who wrote the Scriptures, but to the Scriptures, too.

g. The Limited Inspiration Theory

This position holds that inerrancy is limited to the principal revelation of the Bible, namely, salvation. Errors do exist in historical matters.

h. The Neo-orthodox Theory

The Bible in neo-orthodoxy is a witness to the Word of God. The Bible has errors, since it is the product of fallible writers.

D. The Inspiration of the Scripture

1. The Etymology of the Word

The word "inspiration" is derived from two words, *θεός*, which means "God," and *πνέω*, meaning "breathe." The word means "God-breathed."

2. The Exegesis of the Word

a. The Research of Exegesis. The word "inspiration" only occurs twice in Scripture. However, 2 Timothy 3:16 is the only occurrence in its technical sense. Though the English word has led some to state that the writings were breathed into, the word does not mean inspiration or inspiring. A better word would be outspiration. In other words, God breathed out Scripture so that we have the very words of God, But since the word is so well established in theological usage, it cannot be readily changed.

Also of importance is the fact that the Greek word is a verbal adjective. Thus the word has the characteristics of an adjective. We could say, "Every Scripture has the character of being God-breathed, and has the character of being profitable. . .". Further, the word suggests result, rather than process as evidenced by the $\tau\omicron\varsigma$ ending. Thus Paul states that all Scripture, in its state of completion, is breathed out by God.

b. The Result of Exegesis

(1) Its theological definition. Inspiration is the quality of God-breathedness which inheres in the inscripturated Word. Inspiration results then from the divine act in which the Spirit of God supernaturally bore along the writers of Scripture. Inspiration guarantees an accurate and infallible inscripturation of divine truth which God wanted revealed.

(2) Its translating difficulties. Many translations have had difficulty in rendering the first portion of 2 Timothy 3:16. The absence of the copula, which is not at all unusual in Greek, has created a problem for some translators.

(a) Authorized Version. "All Scripture is given by inspiration of God. . ." This phrase includes the words "given by." These words imply a process which has suggested to some that the writers were inspired instead of just the writings. But inspiration only deals with the product, thus the words "given by" have been inserted without justification.

(b) American Standard Version. "Every Scripture inspired of God. . ." A misleading impression is created by this translation, for it intimates that some Scripture

may not be inspired. The Greek construction is rather simple since two adjectives are joined by the conjunction: "inspired and profitable." And these adjectives both either belong to the subject or to the predicate. But the translators violently sunder them and turn the conjunction into an "also." The New English Bible translates this phrase in the same manner.

(c) Accepted Versions. The New American Standard Version translates this phrase, "All Scripture is inspired by God." (See also the R.S.V.). The New International Version also rightly says, "All Scripture is God-breathed."

3. The Effect of the Word

a. In Relation to the Bible

(1) Seen in Verbal Inspiration. When one understands that every Scripture was breathed out by God so that the Word is God's own creative production, one recognizes that everything produced is inspired. Thus, not only is each thought breathed out, but each word and even each letter. Thus the term "verbal" speaks of the depth of inspiration, not the mode. In other words, verbal inspiration is not to be confused with the theory of dictation.

Verbal inspiration is attested to by numerous passages which state that the writers used the words of God. The messages of former prophets are described as "the words which the Lord hath cried by the former prophets" (Zech- ariah 7:7). Paul said, as seen previously, that the things of God (divine truths) were given "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Corinthians 2:13).

(2) Seen in Plenary Inspiration. In contrast to verbal inspiration Which deals with the depth of Scripture, the term "plenary" deals with the width of Scripture. In other words, plenary inspiration concerns every part of Scripture .

Though 2 Timothy 3:16 states that all Scripture is God-breathed, one must remember that Paul was referring primarily to the Old Testament Scriptures. Some of the books of the New Testament were still to be written when Paul penned this truth to Timothy. But in examining the New Testament, one can see that it is likewise inspired since it is equally produced by God.

To establish that the New Testament is inspired, one must examine Christ's pre-authentication of it. He pre-authenticated the historical records (John 15:27), the epistles (John 14:26), and the prophetic sections (John 16:13).

b. In Relation to Believers. Not only is Scripture inspired, but it is profitable. Scripture is profitable for doctrine, reproof, correction, and instruction (2 Timothy 3:16).

(1) Its Profit

(a) For Content. The word "doctrine" speaks of teaching, that is, teaching material. The content of the Word provides the believer with the sole authority for faith and practice.

(b) For Conviction. The term "reproof" is a strong word which means that one will be brought to the place of conviction by means of rebuke.

(c) For Correction. The word speaks of restoration to the right path.

(d) For Conduct. The last term refers to the whole training and education of one's life.

(2) Its Purpose. The Bible is profitable in the area of content, conviction, correction, and conduct for a definite purpose. The purpose results in the child of God being complete for every good work. The word "perfect" in this passage speaks of the believer's special adjustment for life.

E. The Translations of Scripture

1. Their Investigation

The Christian is confronted today with many translations of the Bible. These tools can be of help to the Christian in his attempt to understand the Word. The following list and comments should help guide in our use of them.

a. Authorized Version. This version, commonly known as the King James Version, was formally a revision of the 1602 edition of the Bishop's Bible. This translation was done in 1611 and established itself as the English Bible. Present day translations, however, have several changes. The spelling has been modernized, and other alterations have been introduced. One obvious misprint has persisted in most editions since the first one of 1611 in Matthew 23:24 where "strain at a gnat" should be "strain out a gnat." Many of the earlier translations were carelessly printed. Thus the "Wicked Bible" of 1641 left out the word "not" in the seventh commandment. As to the Greek text, the Authorized Version is in considerable agreement with the *textus receptus*.

b. The Revised Version. An official revision of the Authorized Version appeared in 1881. This revised translation was known as the English Revised Version. The elegance and beauty of the A.V. disappeared in the course of the revision. This revision followed the findings of the critical text which, for the most part, has influenced all modern-day translations.

c. The American Standard Version. Twenty years later, the Americans published their own edition of the Revised Version. This work was done in 1901 and is generally regarded as a very accurate translation. The adverse criticism is that it lacks style and is too wooden and stiff. The rendering of 2 Timothy 3:16 seems unfortunate. '

d. The Revised Standard Version. A revision of the 1901 version was undertaken by American scholars in 1952 with the result being the Revised Standard Version. Archaisms were removed, but the language is not the American idiom of the mid-twentieth century but good literary English of a quality which is seen as a standard in England and America. The translation is not as exact as the A.S.V. and was done by liberals. It is generally not used by fundamentalists.

e. The New English Bible. This translation is not a revision of earlier versions. It was finished in 1970 and is a clause-by-clause translation, not a word-for-word. The N.E.B. makes the R.S.V. seem old-fashioned. This version, like the R.S.V., is generally unacceptable to the fundamentalists.

f. The New American Standard Bible. This translation is a new edition of the A.S.V. It was completed in 1971. It is generally considered to be an accurate text. The translation of Greek tenses has been done in such a way that the English student can determine what tense is involved.

g. New Translation in Modern Speech. Dr. R.F. Weymouth translated the Scriptures in 1902. It pays attention to the accuracy of Greek tenses.

h. The Moffatt Translation. This version first appeared in the New Testament in 1913, the Old Testament in 1924. He takes great liberties with the text. For instance, he transposes Genesis 2:4a and makes it the first sentence of the Bible. Matthew 1:16 views Joseph as the father of Jesus without textual basis. His liberal theology is seen in John 1:1 where he states that the "Logos was divine."

i. The Bible: An American Translation. This translation was done by E.J. Goodspeed. He shows little respect for verbal inspiration and shows with Moffatt an anti-Messianic bias in some Old Testament passages. In Acts eight, he sees the eunuch sitting in his car.

j. The Expanded Translation of the New Testament. Kenneth S. Wuest, an instructor in Greek at Moody Bible Institute, attempts to bring out philological and theological nuances more fully than most translations. It emphasizes accuracy rather than style.

k. The Amplified Bible. Synonyms are added to help in understanding the various shades of meaning in the Greek. Thus the translation is for study purposes primarily. Much interpretation seems to be left with the reader, since several varying ideas are seen in some of the listed synonyms. Some comments are questionable, as in Mark 2:1 and Hebrews 2:16.

l. The New Testament in Modern English. J.B. Phillips' works were revised in 1966, bringing about a meaning-for-meaning paraphrase. He did not believe in verbal inspiration. In 1 Corinthians 14:22, he suggests that Paul may have been mistaken in writing of this section. His original editions deleted some material, such as the genealogies of Matthew one and Luke three.

m. The Modern Language Bible. This translation was formerly known as the Berkeley Version of the New Testament (1945). It was edited by Gerrit Verkuyl of Berkeley, California. This translation is the work of private groups who were more conservative than the translators of the R.S.V. On the whole, the work is praiseworthy.

n. The New Testament in Plain English. This work by C.K. Williams was done in 1952. He makes use of a vocabulary over half as large again as the "Basic" Bible, for fitting modern terms into ancient narrative, see "the Jewish police" (John 18:12); "handcuffs" (Acts 26:29).

o. The Williams' Translation. Charles B. Williams first published his translation in 1937. It is accurate in bringing over the significance of the Greek tenses. Some of the editions rendered "cured" in James 5:16 by the "cursed"!

p. Good News Bible. This translation, formerly known as Good News for Modern Man, was prepared by the American Bible Society. It does not conform to traditional vocabulary or style. It does benefit the reader of limited vocabulary. Some of the translations which leave much to be desired are John 1:1; Philippians 2:6; Colossians 2:9; and 1 Peter 2:2. The Old Testament was completed in 1976.

q. King James II Version. This work re-edited the Authorized Version, because the other translations are supposedly based upon faulty texts. Jay Green is the translator.

r. The Living Bible. The Living Bible first appeared as Living Letters, Living Gospels, etc. The work was done by Kenneth Taylor in order to paraphrase the Bible for his family. Some serious questions exist concerning its accuracy. Also, some of its interpretations are questionable, such as in Hebrews 5:7 and 13:10.

s. The New International Version. This version completed in 1978 is the work of over one hundred scholars. This is the largest number of translators, editors, and stylists ever to work on any version of the English Bible. It is a complete new translation and is not a revision in any sense. It is distinctive because of the following reasons:

(1) It is the work of over 100 scholars, (2) it is a faithful rendering of the Greek text, (3) it is done in currently idiomatic English that all can understand, (4) it is neither woodenly literal nor loosely paraphrased, and (5) its translators all hold to the inerrancy of Scripture.

t. The New King James Bible. This work is a new edition of the King James in which some of the words, punctuation, and grammar have been changed to make it more accurate and easier to read. The work is a product of an international team of 119 scholars, editors, and church leaders. The translation adds quotation marks and capitalizes the pronouns for God.

u. The Jerusalem Bible. This work is a Roman Catholic translation. The notes reveal a rejection of inerrancy. It was done in 1966 and includes the apocrypha.

v. The New World Translation. This work of the Jehovah Witnesses shows their distinctive theological interpretation. In John 1:1, Jesus is viewed as a god. Colossians one inserts in brackets an idea which suggests that Jesus did not create all things.

w. The New Testament: Revised Standard Version Catholic Edition. This ecumenical Bible was published in 1965. It has been officially approved by Roman Catholics.

x. The New Testament in the Language of Today. William F. Beck, a Lutheran scholar, has produced a refreshing translation in simple, precise English.

y. The Cotton Patch Version. The author is Clarence Jordan, who has a Ph.D. in New Testament from Southern Baptist Theological Seminary. He moves the locale of Paul's letters below the Mason-Dixon line and makes the Apostle a hard-hitting, warm-hearted converted Southerner. Jews and Gentiles are seen as whites and negroes.

z. The New American Bible. A predominantly Roman Catholic version in contemporary idiom is The New American Bible. It is the result of twenty-five years of labor by fifty-one scholars. In the Old Testament, it is a revision of the Con

fraternity Version. It is more conservative than the Jerusalem Bible or the RSV Common Bible. The apocrypha is included.

aa. New Testament: A New Translation. William Barclay has his own translation characterized by a Scottish trust.

bb. Centenary Translation of the New Testament. Helen Barrett Montgomery's translation is the only one done by a woman. It marked the first hundred years of the American Baptist Publication Society.

cc. New Testament in English. Ronald Knox is both British and Roman Catholic. He has a vigorous style of English.

dd. The New Scofield Reference Bible. The Scofield notes of 1909 were revised in 1967. Men who helped revise it were John Walvoord, Charles Feinberg, Allan MacRae, E. Schuyler English, Frank Gaebeline, Alva McClain, Clarence Mason, William Culbertson, Wilbur Smith, and Wilbur Ruggles. It retained its dispensational interpretation and is used with the Authorized Version.

ee. The Ryrie Study Bible. This study Bible is an attempt to make the Word of God clearer and more personally meaningful. It is available in either the A.V. or the N.A.S.B. Each book contains an introduction and outline. Also included is an index of the principal subjects treated in the notes. In addition, there is a harmony of the Gospels and maps. Ryrie's notes are dispensationally oriented.

ff. Salem Kirban Reference Bible. Ten features are said to aid the reader in this study of the King James Version. Included are devotional notes of Charles Spurgeon, explanations of difficult passages by Gary Cohen, and commentary studies by Salem Kirban. The translation has a number of symbols in the margin which indicate the time sequence of the passage. Also included are prophetic charts, maps and full color pictures.

F. The Illumination of Scripture

1. In relation to the natural man

The natural man is the unsaved man who does not welcome the truths of God. To him, truths are foolish, for he cannot experientially know them (1 Corinthians 2:14). Since the Word of God is investigated by means of the Holy Spirit, the natural man is considered blind in understanding Scripture.

2. In relation to the carnal-weak man

The carnal-weak believer is one who has not matured in his Christian life (1 Corinthians 3:1). No blame should be placed upon him, since this is where a Christian begins. When one is carnal-weak, that is, a babe, one cannot understand Scripture as one who is grown up in the Christian life.

3. In relation to the carnal-willful man

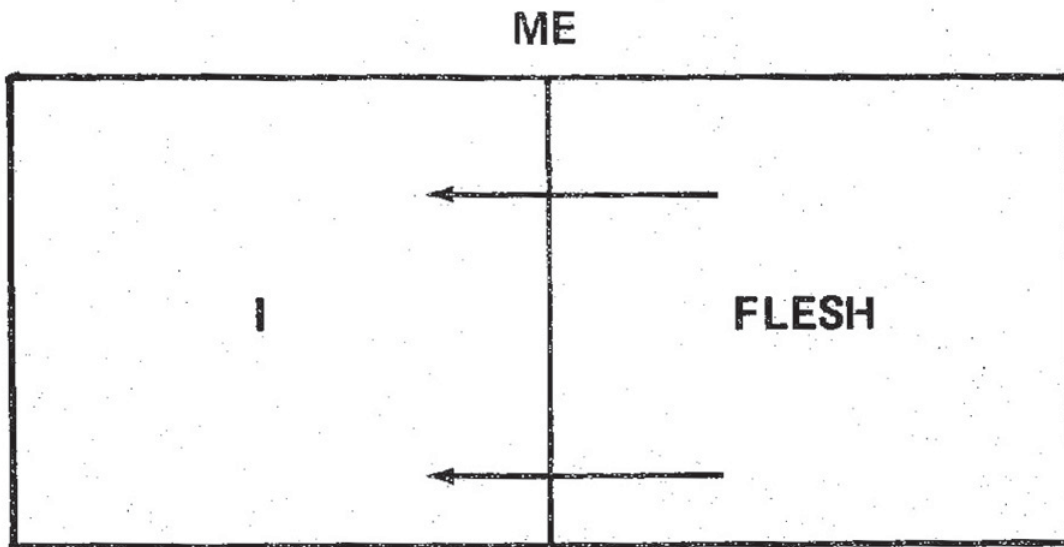
The carnal-willful believer is one who has refused the milk of the Word (1 Peter 2:2). Thus blame should be placed upon one in this condition (1 Corinthians 3:2-3). Because of this state, the carnal-willful believer cannot understand Scripture correctly (Galatians 5:19-20). Usually this condition results in being taught again the basic Christian truths of the Christian life (Hebrews 5:12).

But why do believers often persist in becoming carnal-willful? The answer lies in understanding the enemies of the Christian.

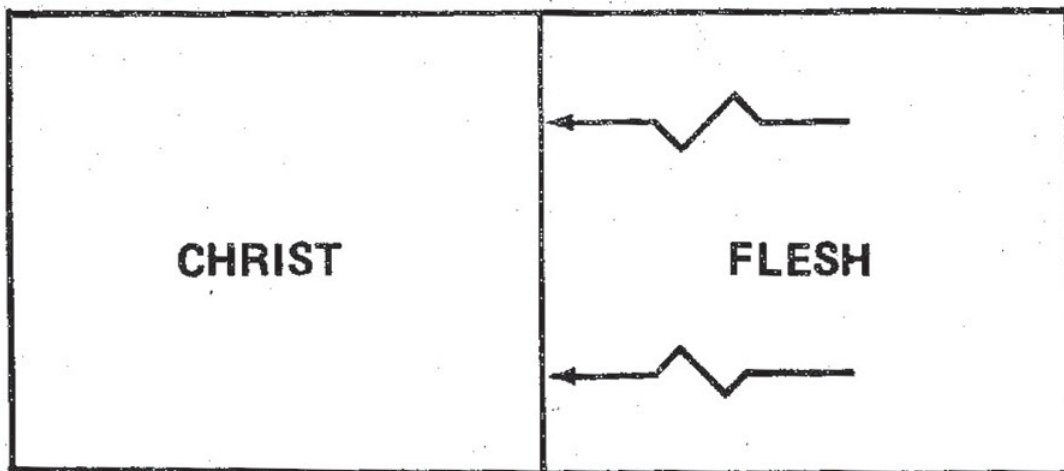
One enemy is the flesh (Satan and the world will be discussed later). It is commonly called the old nature, the Adamic nature, and the sin nature. The flesh is the believer's capacity to serve self. Thus this capacity twists my emotions, will, and mind. The result is that I do not please God.

The only hope over the flesh involves death. Because of my union with Christ in His death and resurrection (Romans 6:3-4), death has occurred. It is spiritual death. In other words, I have been separated from my old nature, not physically, but positionally.

RECKONING MY POSITION



NEWNESS OF LIFE



Now this fact is to be lived. This involves accounting my position to be true (Romans 6:11). More specifically, this involves putting off certain things such as immorality, impurity, passion, evil desires, covetousness (Colossians 3:5), anger, wrath, malice, slander, filthy language, and lying (Colossians 3:8-9). It also involves putting on certain things, such as compassion, kindness, humility, gentleness, longsuffering, forbearance, forgiveness, and love (Colossians 3:12-14).

4. In relation to the spiritual man

The spiritual Christian has discernment (1 Corinthians 2:15). He has profound perception and spiritual understanding (1 Corinthians 14:37). To become spiritual involves time (1 Corinthians 2:15; Hebrews 5:12) and being filled with the Spirit (Ephesians 5:18).

Often spirituality is confused with being filled with the Spirit. This concept is usually based upon the meaning of the term, that is, $\psi\chi\omicron\varsigma$, meaning having characteristics of, and $\pi\nu\epsilon\upsilon\mu\alpha$, meaning spirit, so that the word would mean one who has the characteristics of the Spirit. But spirituality must be defined in the manner employed by its use. Thus spirituality will be seen to involve a mature and growing relation to the Spirit.

G. The Interpretation of Scripture

1. The Methods

a. Allegorical. The allegorical method of interpretation regards the literal words only as a vehicle for arriving at the hidden, more spiritual, and more profound sense of Scripture. An example of this method could be seen in interpreting the journey of Abraham from Ur of the Chaldees to Haran as the imaginary trip of a Stoic philosopher who leaves sensual understanding and arrives at the senses (Tan, The Interpretation of Prophecy).

b. Literal. The literal method of interpretation is that which gives to every word the same meaning it would have in normal usage, whether employed in writing, speaking, or thinking. This is sometimes called the principle of grammatical-historical interpretation since the meaning of each word is

determined by grammatical and historical considerations. The principle might also be called normal interpretation since the literal meaning of words is the normal approach to their understanding in all languages. (Ryrie, Dispensationalism Today)

In this method, symbols, figures of speech, and types are all interpreted normally. Thus such figures are not contrary to the literal method of interpretation.

2. The Method

a. Its reason. Since the allegorical method of interpretation rests in the mind of the interpreter, in contrast to the literal method which gives a basic authority by which interpretations may be tested (by grounding interpretation in fact, grammar, etymology, and history), the literal method is correct. This method is the normal approach in all languages and is the only sane and safe check on the imaginations of men.

b. Its result. A consistent use of the literal method of interpretation will result in dispensationalism. To be sure, the nondispensationalist also uses the literal method of interpretation in much of Scripture, but he does not use it everywhere. In the area of prophecy, the nondispensationalist uses the allegorizing or spiritualizing method of interpretation. To the degree that one departs from the literal method of interpretation, he will either be amillennial or covenant premillennial. The amillennialist uses the allegorizing method in the entire area of prophetic truth while the covenant premillennialist uses it only partially.

(1) a philosophy of the Bible

(a) The definition of dispensationalism. A dispensation or stewardship is a responsibility given to various men at different times. Each dispensation provides a test by which something is learned about mankind. Scripture calls the present time (Ephesians 3:2) and the millennium a dispensation (Ephesians 1:10).

(b) The dispensations of dispensationalism

1a. Innocency. Adam and Eve were the subjects during this first period. Both were innocent, or, as yet, untried. The test for this first dispensation is given in Genesis 2:16,17. Salvation was not offered in this

dispensation, for none was needed. The test ended in failure and the result brought a curse on creation (Genesis 3:17-18), a change to the serpent (Genesis 3:14) and multiplied sorrow for the woman (Genesis 3:16), The man must now eat bread by the sweat of his face (Genesis 3:17-19).

2a. Conscience. A definite change takes place after the fall of man, and men are governed by their conscience. During this time, God only intervenes twice into human affairs (Genesis 4:14,16; 5:24). In the boastful poem of Lamech (Genesis 4:19-24), a period of history is described when men followed their own violent impulses without any fear of immediate judicial retribution. The conscience stood alone as the method by which man governed his actions. God stated, "My Spirit shall not always strive with man," thus stating that the end of man's probation would occur after a hundred and twenty years. Judgment came with the flood.

During this dispensation, Cain was actually protected by God despite the fact that Cain had committed murder (Genesis 4:15). A principle is seen in this action in that God deals differently with men at different times. If one does not see these evident distinctions, the Bible can only become a mass of confusion.

3a. Human Government. After the flood it became necessary to set up some other form of control upon the lawless impulses of men. It was for this purpose that human government was instituted by divine decree. The decree laid down by God is the basic principle of all human law and government (Genesis 9:6). Organized government, whether simple or highly complex, exists for only one reason - the protection, conservation, fostering, and improvement of human life.

Under this rule, the people were to scatter and fill the earth (Genesis 9:1). The people built a city and tower which was to provide a world center for the human race. The tower was a symbol of world unification.

Men resorted to external unity, and the first urge of sinful man toward the "one world" idea of government is recorded.

Judgment resulted in that language was confused (Genesis 11:9). This judgment led to the formation of different groups and, ultimately, nations.

4a. Promise. The dispensation of promise begins with God's call to Abraham and ends prior to the giving of the Mosaic law. During this time, God turns from the nations and deals with one man from whom the Jewish nation came. The test involved a life which was to be lived in the light of the promise which guaranteed a land for these people. After many years, the dispensation of promise ended, but the promise still exists. Paul stated that the law came, but the promise to Abraham was not nullified (Galatians 3:17). This promise is the basis of acquiring land during the millennium. This promise is the first step in understanding the last dispensation and premillennialism.

5a. Law. The law was given to Moses and was to govern only Israel (Romans 2:12-14). The law had three parts consisting of the commandments to govern the moral life of the people (Exodus 20:1-17), the judgments which governed the civic life (Exodus 21:1-24:11), and the ordinance which governed Israel's religious life (Exodus 24:12-31:18).

The law served as a child-tutor and lasted until Christ (Galatians 3:19-24). The judgments upon Israel after the close of the dispensation include the destruction of Jerusalem in A.D. 70, the world-wide dispersion of Israel, and the future time of Jacob's trouble (Jeremiah 30:1-11).

6a. Grace. During the church era, the stewardship is the dispensation of Grace (Ephesians 3:2). During this time the believer regulates his life on the principle of grace, which has higher standards than were found under law. Today the believer is empowered, taught, disciplined, rewarded and is growing by grace. This dispensation ends at the rapture of the Church. Judgment of the professing church is accomplished in the tribulation (Revelation 17:16).

7a. Kingdom. The dispensation of the fullness of times is called the millennium because it runs for a thousand years. During this time, the kingdom which was prophesied in the Old Testament will be realized.

The Davidic covenant promised David a posterity as well as a throne and kingdom which would be everlasting (2 Samuel 7:12-16).

Jesus Christ was the ultimate fulfiller of the Davidic covenant (Luke 1:31-33). Thus Christ came to offer His kingdom to Israel. John the Baptizer prophesied that the kingdom from the heavens was at hand (Matthew 3:1-2) and many were baptized to show their

identification with the kingdom. The baptism of John was not Christian baptism, but baptism related to John's message.

Christ also preached the gospel of the kingdom (Matthew 4:17). This kingdom gospel spoke of Christ's death and resurrection as well as His literal coming to earth to reign as king. Christ's requirements for the kingdom are found in this section (Matthew 5:22,28,32,34,39,44).

Twelve disciples were chosen by Christ to spread the kingdom message (Matthew 10:7). These twelve were commissioned to go only to the Jew (Matthew 10:5-6). Later the seventy heralded the same message (Luke 10:1-9).

The offer of the Davidic kingdom to Israel was rejected, thus Christ began to change His message (Matthew 11:20-21). Christ showed by means of parables that the literal kingdom would change its form. The literal kingdom would be postponed and a new form of the kingdom would result. During the life of Christ, the kingdom had changed its form (Matthew 13:24 - "is likened" should be translated "has been likened"). This new form would involve the period in which the kingdom was postponed. This period began during Christ's earthly ministry and extends through the dispensation of grace and to the end of the tribulation. During this new form of the kingdom, often called the mystery form (Matthew 13:11), the church plays a large part. The kingdom will be introduced in the future, so that the Church has not fulfilled the Old Testament promises (Matthew 24-25). This truth is further substantiated in Acts 15:14-16.

Scripture speaks of numerous kingdoms. One kingdom is God's universal kingdom which includes His rule over all creation (Psalm 145:13). The kingdom of heaven is a rule from the heavens over the earth. This kingdom was offered by Christ and postponed until the return of Christ to the earth.

The kingdom of God is the rule of God over the saved and is limited to only those who are born again (John 3:3,5). This kingdom is a rule within the kingdom of heaven and will be in operation during the millennium. All who enter the millennial kingdom must be born again in order to enter the kingdom of God.

(c) The defense of dispensationalism

Dispensationalism is often attacked by men whose arguments should be known. Attacks generally

come from those who do not hold to a grammatical, historical, literal principle of interpretation. Two frequent arguments are:

1a. Men are always saved by grace, thus why should we call the present time the dispensation of grace in contrast to any other period?

This argument is a straw man which is used to try to destroy dispensationalism. When one remembers that a dispensation is a life rather than a means of salvation, one refuses to destroy dispensationalism on a misrepresentation.

2a. Some state that there is no time element in the term dispensationalism, thus it is not a period of time.

As already stated, the word dispensation means primarily an administration, economy or stewardship. However, time is implied in this word. One cannot have an administration without time involved, though time is not the emphasis of the word.

(2) A philosophy for the believer

A literal interpretation of Scripture will also lead a person to a premillennial view of Scripture. This view of the Bible gives life now a proper goal. Someday a time will be realized when some of the worthwhile dreams of humanity will at last come true upon the earth. This premillennial philosophy of history lays a biblical basis for a truly optimistic view of history.

III. THEOLOGY PROPER

A. The Revelation of God

1. Revelation from Nature

a. Its Definition. Natural revelation is that limited amount of knowledge concerning God which can be known from creation.

b. Its Destiny. Natural revelation declares the glory of God (Psalm 19:1). In so doing, creation shows a correct opinion of God as indicated by the meaning of the word "glory." The opinion that is made known is that God is powerful and that He does exist.

This truth is verified in the New Testament (Romans 1:20). Here it is revealed that creation shows the invisible things of God, namely, His everlasting power and Godhood. The term "Godhood", should not be confused with the term "Godhead" in Colossians 2:9 which speaks of God's essence. Instead the term in Romans refers to God's attributes, that is, His power, design, etc. Thus what is stated here is that creation displays a supreme Being who has everlasting power and divine attributes. This revelation is God's means whereby He has determined to make room for all men to repent (2 Peter 3:9). As such, men are rendered without excuse before God (Romans 1:20).

2. Revelation from Scripture

a. Concerning His Deity

(1) The Essence of God. The essence of God is God's substance or basic substratum which speaks of what God is. His essence is not material and as such is spiritual in nature (John 4:24). This essence is maintained as one so that there is one and only one divine essence (John 10:30). This oneness is usually referred to as the unity of God. Further, the essence is omnipresent (Psalms 139:7-9). This means that God is everywhere present. Such a doctrine is not to be confused with Pantheism which states that God is in everything. Omnipresence also should be distinguished from indwelling. Indwelling does not multiply the essence but does emphasize it.

BIBLICAL THEISM

ESSENCE OF GOD

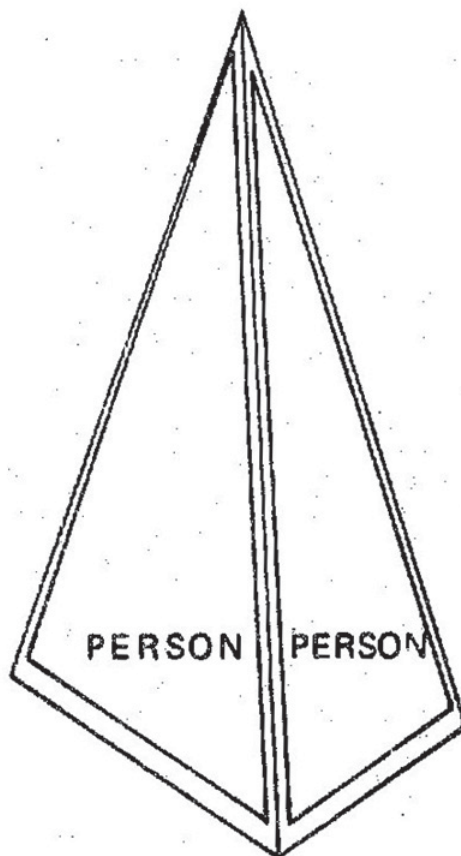
SPIRIT
SIMPLE -- ONE
OMNIPRESENT

ATTRIBUTES OF GOD

INTELLECT
OMNISCIENT
EMOTION
LOVE
HOLINESS
JUSTICE
TRUTH
WILL
OMNIPOTENT
FREE

NATURE OF GOD

IMMUTABLE
INFINITE
ETERNAL
SOVEREIGN



(2) The Attributes of God. Attributes as defined here are those distinguishable qualities that belong to the personality of God. Such attributes are eternal qualities of God which function in the divine essence. As to God's emotions, God is love (1 John 4:8). Love is that perfection of God which seeks good for the object loved. This love will go to the point of self-sacrifice if necessary (John 15:9). God is also true (Romans 3:4). This means that God is consistent with Himself. As such, He is perfectly reliable and sees things as they really are. In addition, God is holy which means He is morally pure (1 Peter 1:16). Lastly, He is just (2 Timothy 4:8). To be just means that He is equitable, that is, He acts right. As to God's intellect, God is omniscient. As to His will, He is omnipotent. God is able to do what He wills to do.

(3) The Nature of God. The nature of God is defined in this study as the sum total of both God's essence and attributes. His nature can be described as being firstly immutable (James 1:17). This means that God is unchangeable. God shows no variableness in His essence and attributes. Secondly, God is free so that He is completely independent. God has never been under any obligation to do what He does (Isaiah 40:13-14). Thirdly, God is infinite (Psalms 145:13). He has no bounds nor limits. Fourth, God can be described as sovereign. He is the supreme ruler of the universe (1 Chronicles 29:11-12). Lastly, God is eternal (Psalms 90:2). He is without beginning or end.

b. Concerning His Decree

(1) A Definition. The decree of God is God's purpose or plan by which He has rendered certain all events.

(2) A Discussion

(a) Its Purpose. God's decree has as its primary purpose the glory of God (Ephesians 1:6,12,14). As previously noted, to bring glory of God is to give correct opinion of God.

Since God's purpose is doxological, it is not primarily soteriological or dispensational. These programs are only aspects of God's overall program.

(b) Its Provisions. Scripture teaches that God is sovereign over all that has ever existed and that everything is within His plan. Thus, whatever was to transpire in time, whether good or evil, was decreed by God.

Though this truth is exceedingly complex, either creation is the outworking of God's plan or God is not sovereign over the universe.

In trying to understand God's decree, one must recognize that God decreed in different ways. In the first place, He decreed determinatively. Examples include the death of Christ, our salvation, and future judgments. In the second place, God planned permissively. Examples are Adam's sin, unbeliever's crimes, and student's failing marks in college!

Certain problems arise as a result of this teaching. One concerns whether or not man is free. While seemingly fatalistic in nature, the decree allows for the free actions of men. Another problem pertains to whether or not such a plan would make God responsible for evil. But God never assumes any portion of the responsibility. Though still decreed by God, the blame of sinful acts is not assumed by God.

The knowledge that God is sovereign over all His creation and that He has, in fact, planned it all is beneficial to the believer. The believer can know that nothing takes God by surprise. God is indeed sovereign over all and is therefore worthy of worship and trust.

B. The Relationships of God

1. The Tri-unity of God

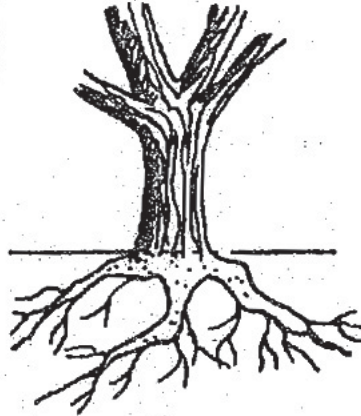
a. Old Testament Intimations. Though the Trinity is not a doctrine of Old Testament revelation, the intimations of the trinity are numerous.

One is the plural name "Elohim." Other intimations can be seen in the plural names used of God (Ecclesiastes 12:1; Isaiah 54:5), plural pronouns used of God (Genesis 1:26; 3:22), and plural verbs in connection with God (Genesis 20:13; 3

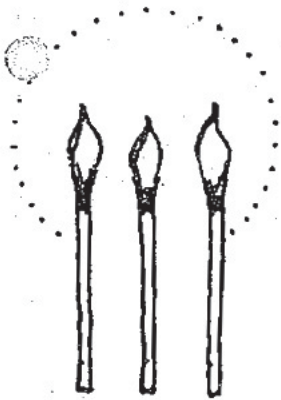
ILLUSTRATIONS OF THE TRINITY



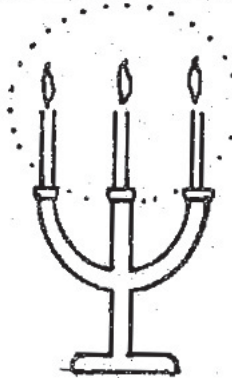
**ONE
MAN**
(3 Roles)



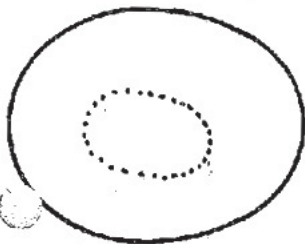
**ONE
TREE**
(3 Parts)



**ONE
LIGHT**
(3 Matches)



**ONE
CANDLE**
(3 Lights)

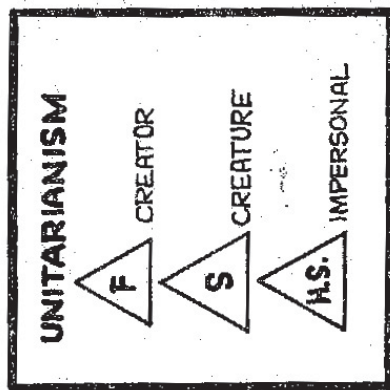
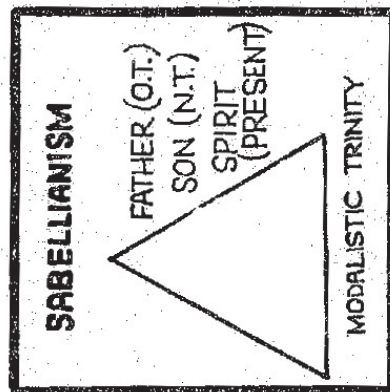
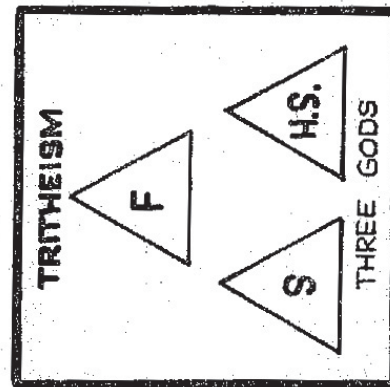


**ONE
EGG**
(3 Elements)



**ONE
PLANT**
(3 Aspects)

FALSE VIEWS OF THE TRINITY



A significant intimation is seen in the compound form of the word "one" (echad). In Deuteronomy 6 :4 the word is used to indicate that the Lord our God is one compound unity.

b. New Testament Revelation

(1) Three Persons are associated with God.

(Ephesians 1:3-14; 4:4-6; John 1:29-34; Matthew 3:16-17; John 14:16-17,26; 15:26; 16:7-15; 28:19-20; 2 Corinthians 13:14; 1 John 5:1-12).

(2) Three Persons are designated as God.

(a) The Father. The Father is clearly recognized as God in the New Testament epistles (1 Corinthians 8:6; Ephesians 4:6). Further, the word "God" when preceded by the definite article is normally a reference to the Father (James 1:5; 1 Corinthians 12:6; Acts 2:32).

(b) The Son. There are numerous supports for the establishing of the deity of Jesus Christ. This is evidenced in the claims of Christ Himself (Matthew 4:4-7; John 8:58), the claims of others (John 20:27-29), and the claims of explicit Scriptural statements. Some of these statements are as follows:

1a. John 1:1. This verse indicates that in the beginning the Word was. Here the imperfect tense speaks of continuous action in the past suggesting Christ's eternality. Further, the verse also states that the Word was God. Because the definite article is absent, the Word is emphasized as having the very character of God.

2a. John 1:18. Here the critical texts accept the reading of the word "God" so that Jesus is viewed as the only begotten God.

3a. 2 Peter 1:1. The construction of this verse establishes also the deity of Christ. Peter

wrote,". . .God even our Saviour Jesus Christ." This construction is what one might call Granville Sharp's rule. The rule states that when two words are joined by καί ("and" in the English) of the same case, and an article occurs before the first noun only, the two words speak of a common notion. Here Jesus is joined with God indicating the deity of Jesus.

4a. Other Verses. (See Romans 9:5; Titus 2:13; Hebrews 1:8; Colossians 2:9; 1 Timothy 3:15-16).

(c) The Spirit. The Holy Spirit is also to be understood as God because of the titles that He has (cf. Romans 8:9) and specific Scripture such as Acts 5:3-4,9; 1 Corinthians 3:16; and 2 Corinthians 3:17-18.

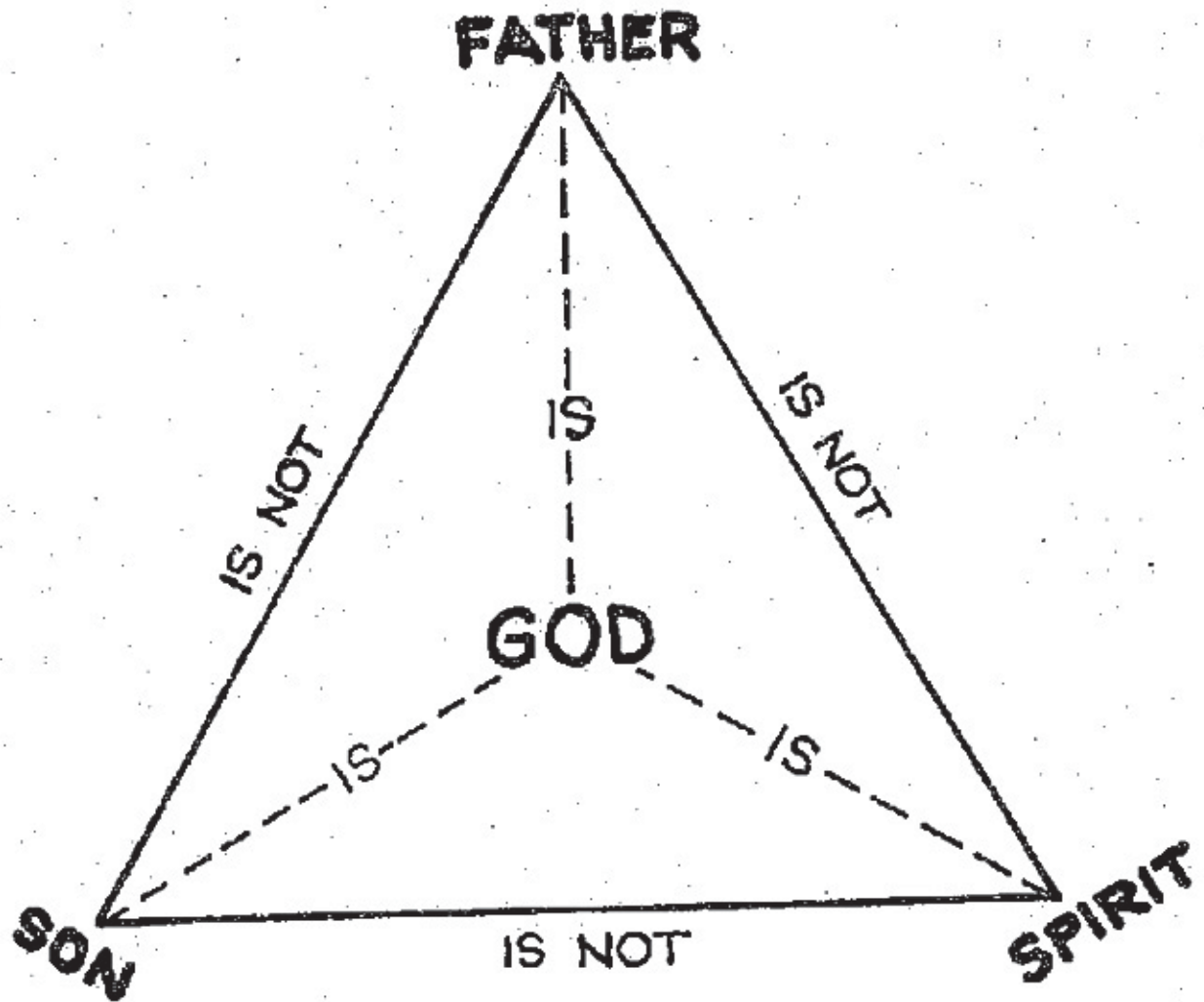
2. The True Unity of God. While three persons are revealed as being God (Father, Son and Holy Spirit), there is only one God (Deuteronomy 6:4; 1 Corinthians 8:6). Scripture is strong in its support of monotheism (Deuteronomy 4:35; Isaiah 45:14; Ephesians 4:3-6).

The trinity then is not a teaching implying three Gods. What does exist are three persons who each possess the whole essence which is one in nature. Thus God is not one and three but one in three and three in one. The essence is simultaneously three persons and three persons are simultaneously one essence.

In teaching this doctrine one must be aware lest one make a member inferior to another or make a member a manifestation of another. In the former case, one ends up in Arianism and Unitarianism. In the latter, one ends up in Sabellianism or modalism.

The above relationship is called an ontological relationship or what might be termed an essential relationship. This relationship speaks of equality within the Godhead which has always existed and relates to the essence and attributes. This relationship should not be confused with what is often called the economic relationship. Here the trinity is not equal. This inequality, however, relates to office, not essence. It deals with the different functions within the Godhead.

THE TRUE UNITY OF GOD



The beginning of the economic relationship took place before creation (Acts 2:22-23; 4:27-28; Ephesians 1:11). Here it was determined that the Father would act as planner, the Son as executor, and the Spirit as the applier. This arrangement is seen in creation and salvation. Often, this relationship is emphasized by the Greek prepositions in which *ἐκ* refers to the Father and speaks of source, *διὰ* is used of Christ and suggests intermediate agency, while *ἐν* refers to the Spirit in indicating the means.

The end of this relationship will occur after the millennium (1 Corinthians 15:24-28). At this point, the Son's work as mediator will be ended.

A further development of economic relationship can be seen in the specific areas of Christology and Pneumatology.

IV. CHRISTOLOGY

A. The Past Ministry of Christ

1. Pre-Testament Information

a. He participated in the decree. As seen under the decree of God and the economic relationship, Christ was a participant in the planning of all things.

b. He created all things. The person of Christ was the channel through which the creation took place (John 1:3). This creation included the universe with its time relationships (Hebrews 1:2; 11:6). In addition spirit and human beings were created by Christ (Colossians 1:16; Genesis 2:8).

2. Old Testament Intimations. Intimations of Christ are seen in the Old Testament in the form of a man (Genesis 18:1-33), a cloud (Exodus 40:38), and a cloudy pillar (Exodus 33:9-23). A most significant example is seen in the Angel of Jehovah in the Old Testament,

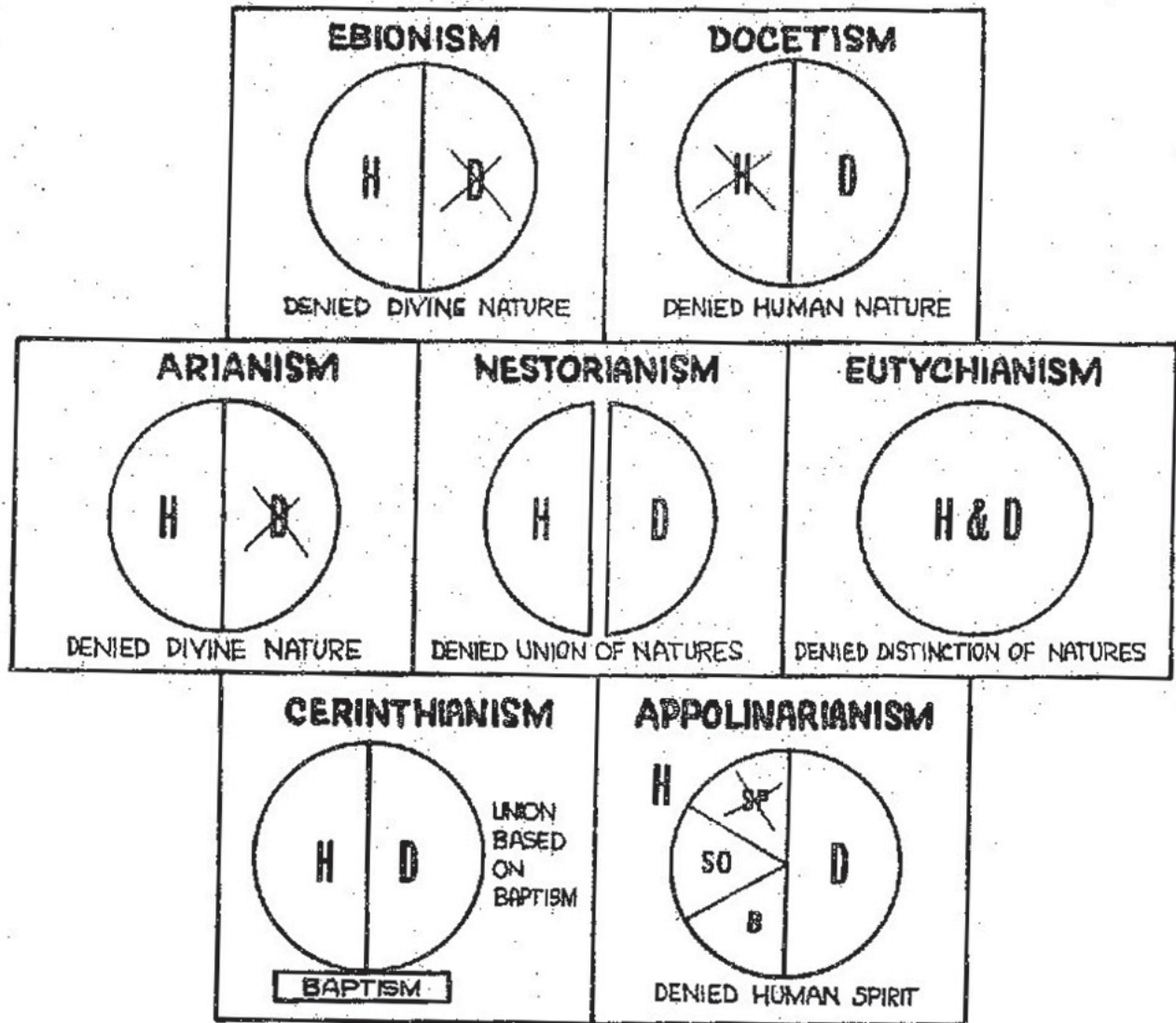
To establish that the Angel of Jehovah is the Son of God, a line of argumentation must be developed. To begin, it is important to recognize that the Angel of Jehovah is God (Genesis 16:3; 22:16; 31:31; 48:15-16; Exodus 3:4). Yet the Angel is distinct from God (Genesis 24:7,40; Zechariah 1:12-13). This leads to the conclusion that this distinct member of the Godhead is the Son since He is the visible God of the New Testament characteristically. This conclusion is supported by the similar activities between the Son and the Angel, the statements in Judges 13:15-18 (NASB) and John 1:18, as well as the fact that the Angel does not appear after the birth of Christ (cf. Matthew 1:20, "an angel of Jehovah").

3. New Testament Revelation

a. Concerning His Person

(1) His Separate Natures. That Christ has two natures is the agreed opinion of the Orthodox church. This teaching is supported from the following discussion.

FALSE VIEWS
OF
THE PERSON OF CHRIST



(a) His Divine Nature. Christ's deity in His preincarnate state is the same as that which is found in the person of Christ after His birth. The kenosis or self-emptying of Christ did not constitutionally affect His divine nature. Proof that Christ retained His divine nature can be seen in that He claimed to be eternal (John 8:58), remained omnipresent (John 1:48), was omniscient (John 6:64; 13:1,11), was omnipotent (Matthew 9:6; Luke 8:25), and was sovereign (Matthew 28:18). As Paul stated, the whole fullness of deity permanently dwells in Christ (Colossians 2:9).

(b) His Human Nature. Christ possessed a true human body composed of flesh and blood. His body was like other men except for those qualities which have come from sin. Christ was born with a human body (Matthew 1:21), experienced normal human development and growth (Luke 2:52), possessed a human soul (Matthew 26:38) and human spirit (John 13:21), and experienced the characteristics of being human such as hunger, weeping, and being weary (Matthew 4:2; John 11:35; 4:6).

(2) His Single Essence. The two widely differing natures are brought together into a personal union. Thus while Christ had two realms of experience, in all cases what He did was attributed to one person. The reason is that Christ is never seen with more than one personality. This union is often called the hypostatic union. The term "hypostatic" is a word referring to essence of substance.

As to the relation of the two natures, both are united without loss of any essential attributes.

Each nature maintains its separate identity. Also, both could be experienced. Christ had two areas of desire, but only one determinative desire.

(3) His Self-Emptying. Christ emptied Himself to His preincarnate glory when He came to this earth.

This fact is revealed to us in Philippians 2:7 where the Greek term *κενω* is associated with the laying aside of his outward form in exchange for the form of a servant. This outward manifestation of the character of God caused him to be unrecognizable from His outward appearance (Luke 4:22). In the future, the manifestation of the effulgence of God's glory will be restored (John 17:5).

There are other consequences of the incarnation such as the manner in which Christ exercised His attributes. But these are not properly connected with the kenosis.

(4) His Sinlessness. Though Christ was tempted during His earthly ministry, not once did He sin (1 Peter 2:22; 1 John 3:5; 2 Corinthians 5:21). In fact, not only did He not sin, He was unable to sin. This doctrine is often termed the impeccability of Christ. This teaching understands that because of the relationship of Christ's divine and human natures it makes it impossible for Christ to have sinned. Had Christ's nature been left to itself, it was both temptable and peccable. But because the human nature was joined to the omnipotent divine nature, the person of Christ was only temptable.

Christ's temptation was only directed to His human nature (James 1:13). In it He was tempted in all points as we are apart from the sin nature (Hebrews 4:15).

b. Concerning His Program

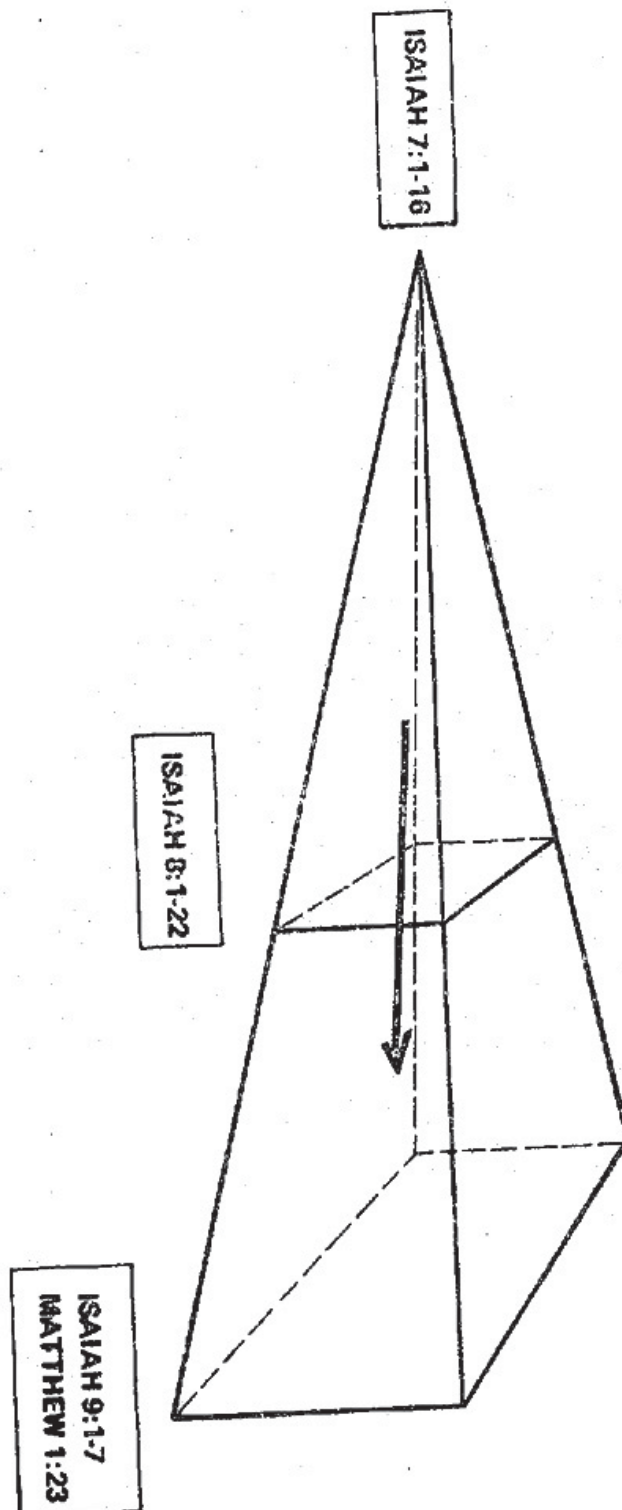
(1) The Birth of Christ

(a) In the Old Testament. Christ's birth was prophesied in the Old Testament (Isaiah 7:14) as well as its place (Micah 5:2).

Concerning the prophecy of Isaiah 7:14, an example of compenetration is found which means that a double meaning exists in the passage. In this prophecy, there is a local scene (Isaiah 8) as well as a more distant fulfillment.

(b) In the New Testament. The New Testament records that the ultimate fulfillment of Isaiah 7:14 rests in the person of Christ. That He was virgin born is seen from the context of Matthew one where the term "begat" speaks of a blood connection but is significantly absent in relating the connection between Joseph and Jesus. Also seen is the feminine relative pronoun (Matthew 1:16), the preposition suggesting the sources of the birth (Matthew 1:18), and the clear statement of Matthew 1:25

COMPENETRATION IN ISAIAH 7:14



The results of Christ's virgin birth keeps Christ free from Adam's guilt, qualifies Him to reign forever and ever, and explains the problem of how one, who as both God and man, could have perfectly human parents.

(2) The Baptism of Christ. Christ's baptism was related to the priestly office and His appointment as a priest as well as to His ministry as the Messiah. In the former case, this is in accord with the statement that Christ was about thirty (Luke 3:23), an age imposed upon those entering the priesthood (Numbers 4:30). This compliance to the law fulfilled the righteous requirements of the law though Christ was not of the Aaronic line (Matthew 3:15). By doing this, Christ was recognized as a priest by being identified with existing priests. This act qualified Him as one who could offer His life as a sacrifice for sin (John 1:29-35).

At the baptism, Christ was also anointed by the Spirit (Luke 4:18). This anointing marked a new phase of His ministry in which He was equipped for preaching the gospel to the poor (Luke 4:18) as well as doing good, and helping all that were oppressed of the Devil (Acts 10:38).

(3) The Transfiguration of Christ. Against the background of our Lord's announcement of His rejection and death, there was a need for some reassurance as to the reality and nature of the kingdom. This reassurance was given to the disciples on the Mount of Transfiguration.

As to the interpretation of this event, the transfiguration was a preview of the kingdom. It was promised some days before that the Son of Man would soon come in His kingdom. Thus Christ was seen after His resurrection and His coming. Any doubt concerning this interpretation is settled by Peter who relates the episode to Christ's coming in power and glory (2 Peter 1:16-18).

(4) The Death of Christ. The death of Christ is an event of significant importance (1 Corinthians 1:18-31). It is an event prophesied in the Old Testament (Psalm 22; Isaiah 53) and recorded in the New Testament Gospels and epistles (Matthew 27; Mark 15; Luke 23; John 19; 1 Corinthians 15:3; Revelation 5:9).

It is a biblical doctrine which is essential to the existence of the church. Without the death of Christ, there would be no sacrifice from sin, no salvation, and no content of Christian truth. This doctrine will be further elucidated under the section of soteriology.

(5) The Resurrection of Christ. That Christ was raised from the tomb is evidenced by the numerous appearances of Christ, the empty tomb, the character of the human witnesses, the change in the disciples, the evidence of the Day of Pentecost, the observances of the first day of the week, and the origin of the Christian church.

The significance of the resurrection is manifold. In the first place, His resurrection is evidence that His death was sufficient (Romans 4:25). Second, His resurrection gives Him all authority (Matthew 28:18). Third, it is the basis for His ascension into heaven and all His present ministries. Fourthly, His resurrection is the basis for all of His future ministries. Five, it is the basis for the resurrection of all men. Lastly, it is proof of His offices.

(6) The Ascension of Christ. Christ's ascension marked the end of Christ's earthly ministry, anticipates Christ's exaltation and glory in heaven, and begins His work in heaven. The results involve all of Christ's present ministries. Though some conclude that Christ ascended to heaven prior, the work of Christ was finished on the cross so that the physical application of blood was not necessary to apply beyond the cross.

B. The Present Ministry of Christ

There are many things which Christ is doing presently which need considerable attention. These include His sending of the Spirit, the directing of His church, the work as our advocate, the bestowing of gifts, the preparing of a place, the work of intercession, and the providing of eternal life. Much of this material will be discussed later in other sections.

C. The Prospective Ministry of Christ

A future ministry of Jesus Christ is most clearly revealed in Scripture. A fuller description of this material will be developed under the area of eschatology.

V. PNEUMATOLOGY

A. The Person of the Holy Spirit

1. He is a Distinct Person

a. His Attributes. By attributes it is to be understood here certain characteristics of the Spirit such as intellect (1 Corinthians 2:12,13), emotion (Ephesians 4:30), and will (1 Corinthians 12:11). All these presuppose the personality of the Spirit.

b. His Activities. The Spirit's activities also indicate His personality. These include His finishing of creation (Genesis 1:2-31), praying for saints (Romans 8:26), guiding (Romans 8:14), restraining (Genesis 6:3), commanding (Acts 8:29), performing of miracles (Acts 8:39), and witnessing (Romans 8:16). The fact that neuter pronouns follow the neuter word "spirit" does not disprove the personality of the Spirit. Thus the translators of more modern translations have rendered correctly the Greek idiom "himself" in passages like Romans 8:16,26 instead of by the word "itself." Likewise, one should not prove the Spirit by making reference to the masculine genders in passages like John 16:13-14. The antecedents here do not refer to the word "Spirit" but to the term "Comforter."

2. He is a Divine Person

a. Seen in His Attributes. Since the Spirit has the attributes of omniscience (1 Corinthians 2:11-12), omnipresence (Psalm 139:7), omnipotence (Zechariah 4:6), truth (1 John 5:6), and holiness (Luke 11:13), the Spirit is clearly seen to be God.

b. Seen in His Appellations. The Spirit can also be seen as God because His titles reveal His relationship to God (Genesis 1:2), His attributes (Romans 1:4), and His work (Romans 8:2).

c. Seen in His Activities. Certain activities of the Spirit indicate His deity such as His work in creation (Job 26:13), inspiration (2 Peter 1:21), Christ's death (Luke 1:35), conviction (John 16:8) and regenerating (John 3:6).

d. Seen in His Associations. His associations with Jehovah, God, the Father and the Son speak of His deity (Acts 28:25 and Isaiah 6:1-13; Matthew 28:19).

B. The Program of the Holy Spirit

1. In His Past Work

a. Seen in Creation. Though the creation was brought into existence by the Son, it was the Spirit who shaped it and imparted the life to it. This activity seems to be indicated in the six days of creation recorded in Genesis 1:2-31. Likewise, with man, the Son brought the existence to the life principle, but it was imparted to man on the sixth day (Genesis 2:7).

b. Seen in Controlling. The Spirit of God did not carry on the same ministry to Old Testament saints as He does to the New Testament saint. This contrast is clear from John 14:17. What the Spirit did do, however, was to equip men for special service. This ministry was not available to all saints nor was it permanent to the ones who benefited from it (cf. 1 Samuel 11:6; 16:14). This ministry seems to be that which is connected with one of the terms for filling in the New Testament in which men were enabled for a special task (cf. Acts 4:8 where a special moment is spoken of due to the tense). This apparently is the work of the Spirit which David was afraid of losing (Psalms 51:11), a work not connected with salvation.

2. In His Present Work

a. Seen in Indwelling

(1) Its Reality. Indwelling of the Spirit is a benefit to all New Testament saints (John 14:16-17). This work of the Spirit is for all Christians (Romans 8:9) regardless of spiritual condition (1 Corinthians 6:19). The ministry of the Spirit to the Samaritans need not be an exception to this conclusion.

(2) Its Results

(a) A Proof of Salvation. One of the proofs which indicate that a believer is a child of God is the indwelling witness of the Spirit of God (Romans 8:16).

(b) A Protection in Salvation. Another result of the Spirit's indwelling work is His protection of the believer. This protection is because the Father has sealed the believer (2 Corinthians 1:22) with the Spirit at the moment of salvation (Ephesians 1:13). This sealing keeps the believer until the day of complete redemption and is a reason why the believer should not grieve the Spirit (Ephesians 4:30).

(c) A Payment for Salvation. Not only is the Spirit the believer's seal, but He is the earnest of one's inheritance (Ephesians 1:14). By earnest is meant that the Spirit is the pledged guarantee that more will come.

(d) A Pedagogy from Salvation. The Spirit also equips the believer so that he does not continually need a teacher (cf. present tense, 1 John 2:27). This ministry of the Spirit is termed the anointing ministry of the Spirit, a work based upon indwelling.

b. Seen in Empowering. Similarly to the Old Testament work of the Spirit, New Testament believers are also empowered for special service. Such a ministry takes place at special moments and provides additional empowerment for the believer (Acts 4:8; 13:9). This work seems most naturally to be connected with spiritual gifts, especially the sensational ones.

The delay in the Spirit's reception at Samaria has been a subject of much controversy. Some find a delay here due to the schismatic nature of the Samaritan community. Could it not be that what is here is not exceptional at all but is a reference to the Spirit's work in bringing additional empowerment? Certainly, some work of a saving nature was involved since these believers were baptized prior to the "receiving of the Spirit." Therefore, it seems quite probable that what is here is a later receiving of the Spirit's work in empowering believers, a work not necessarily beginning at the point of salvation.

c. Seen in Baptizing

(1) The Formation of a Body. As prophesied by John, Christ was to engage in a work of baptizing believers with the Spirit (Matthew 3:11). This work began on the Day

of Pentecost (Acts 1:5; 11:15-16) and formed the distinctive program of the present dispensation, namely, the body of Christ (1 Corinthians 12:13) which is called the church (Ephesians 1:22-23).

(2) The Features of the Body. This body is also viewed as a new creation in which old things pass away and things become new (2 Corinthians 5:17). This body gives the believer a new position and new possessions.

(a) The New Position. At salvation the believer is removed from his old position of being in Adam (Romans 6:6) and in the world (John 17:16). In contrast, the believer is now viewed as being in Christ (1 Corinthians 12:13).

(b) The New Possessions. Because of the believer's position in Christ, new possessions result due to one's identification with Christ.

1a. Possession of Righteousness. The believer now stands before God as righteous as the person of Jesus Christ (2 Corinthians 5:21). This is the believer's justification.

2a. Possession of Holiness. The reason believers are called saints is because they have been set aside for an intended use by God and are thereby holy just as Christ is (Philippians 1:1). This constitutes our sanctification.

3a. Possession of Heavenly Citizenship. Being separated from the world the believer is part of a heavenly commonwealth for where Christ is, so is the believer (Ephesians 2:19; Philippians 3:20).

4a. Possession of Freedom. Because the believer died with Christ (Romans 6:3-4), he is freed from his sin nature (Romans 6:7).

5a. Possession of Victory. Being identified with Christ, the believer shares Christ's victory over Satan. For this reason, the believer can resist Satan in view of his position (Ephesians 6:11).

6a. Possession of a Body. The believer also possesses a glorified body which is like Christ's resurrected body (Romans 8:29).

7a. Possession of Ability. Each believer is given a spiritual gift because of his position in the body of Christ.

d. Seen in Gifting

Another of the important ministries of the Spirit today is His work of gifting believers. Therefore, it is necessary to investigate the area of spiritual gifts.

(1) The Characteristics of Spiritual Gifts.

To begin, spiritual gifts do not consist of that which is nonspecific and ethereal. Gifts are specific and objective entities (1 Corinthians 12:1). Further, gifts are abilities (1 Peter 4:10-11). Therefore, they are not places of service or offices. These abilities are not mere natural abilities but in some sense are abilities supplied by God (1 Corinthians 12:6). As to whether or not God uses natural abilities and enhances them, Scripture is not really clear. It would be most natural, however, to expect that God would use previously existing abilities though this was not always so (1 Corinthians 12:8-10). In addition, these abilities are for serving (1 Corinthians 12:5). This service is extraordinary service, not service in general which is demanded of all believers.

Spiritual gifts are given for the ultimate purpose of bringing glory to God (1 Peter 4:10-11). They are also given to profit the body (1 Corinthians 12:7), perfect the saints (Ephesians 4:11-12), and edify believers (1 Corinthians 14:26). Gifts such as the sign gifts have the purpose of authenticating new revelation (Acts 14:3; Romans 15:15-19; 2 Corinthians 12:12; Hebrews 2:3-4). Tongues serve this purpose too (Mark 16:17; Acts 2:33) as well as serving as a sign to unbelieving Israel that they were under the judgment of God (1 Corinthians 14:21-22).

Not all of the spiritual gifts were to remain within the church. Those that are clearly temporary are the sign and revelatory gifts. The best way to prove this is to establish that the gift of apostleship was a unique gift to the church and is therefore temporary. Since signs belonged to the apostles (2 Corinthians 12:12), it follows that when the apostles ceased, so did the sign gifts. Then

FOUR GROUPINGS OF SPIRITUAL GIFTS

I CORINTHIANS 12:8-10	I CORINTHIANS 12:29-30	ROMANS 12:6-8	EPHESIANS 4:11
WORD OF WISDOM			
WORD OF KNOWLEDGE			
FAITH			
HEALING	HEALING		
MIRACLES	MIRACLES		
PROPHECY	PROPHETS	PROPHECY	PROPHETS
DISCERNING OF SPIRITS			
TONGUES	TONGUES		
INTERPRETA-TION OF TONGUES			
	APOSTLES		APOSTLES
	TEACHERS	TEACHING	
	HELPS		
	GOVERNMENT		
		MINISTRY	
		EXHORTING	
		GIVING	
		RULING	
		SHOW MERCY	
			EVANGELISTS
			TEACHING PASTORS

David

F.

DISTINGUISHING GIFTS FROM SERVICES IN GENERAL

LEVEL TWO	GIFT OF EXHORTATION	GIFT OF TEACHING	GIFT OF EVANGELISM	GIFT OF GIVING
LEVEL ONE	EXHORTATION	TEACHING	EVANGELISM	GIVING

THE DIVINE PLAN OF EPHESIANS FOUR

APOSTLES
PROPHETS
EVANGELISTS
PASTOR-TEACHERS

DAVID F.
DIVISION OF
STUDIES
BAPTIST

FOR

MILLER
BIBLICAL
WESTERN
BIBLE COLLEGE

THE PERFECTING OF
THE SAINTS

SPIRITUAL

GIFTS

UNTO

THE WORK OF
THE MINISTRY

UNTO

THE BUILDING UP OF
THE BODY OF CHRIST

TEMPORARY	PERMANENT
REVELATORY AND SIGN GIFTS	NON-REVELATORY AND NON-MIRACULOUS GIFTS
APOSTLESHIP MIRACLES HEALINGS TONGUES INTERPRETATION PROPHECY DISCERNMENT KNOWLEDGE WISDOM FAITH	EXHORTATION RULING SHOWING MERCY GOVERNMENTS GIVING MINISTERING HELPING TEACHING PASTORING EVANGELIZING

DAVID F. MILLER DIVISION OF BIBLICAL STUDIES WESTERN BAPTIST BIBLE
COLLEGE

revelatory gifts ceased when the sign gifts ended. The result is that the gifts of tongues, interpretation, prophecy, discernment, healing, miracles, faith, wisdom, and knowledge are all rendered inoperative through the present period.

Many passages support this conclusion. One is Hebrews 2:3-4 which views the sign gifts as past (cf. aorist tense). Another is 1 Corinthians 13:8-13 which clearly states that certain gifts would be terminated. In this passage prophecy and knowledge are seen as ending with the arrival of "that which is perfect." Tongues, in contrast, are viewed as ending apparently before. As to what is meant in the coming of "that which is perfect," the best explanation appears to be the completion of the New Testament canon. This conclusion is supported by the theme of the context, namely revelation, the contrast in the context between faith, hope and love and the three gifts mentioned, and the process seen here of going from immature understanding to complete understanding and finally perfected understanding.

The gifts remaining in the church today that are listed are the gifts of exhortation, mercy, helps, ministry, pastoring, evangelism, giving, governments, ruling, and teaching. Whether or not this list is exhaustive is debatable. Most likely it is not complete just as the listing of the fruit of the Spirit is not necessarily complete (Galatians 5:22-23).

As to the discovery of gifts, no place are Christians seen to discover their gifts. Yet one can undoubtedly discover them through serving, learning, and being controlled by the Spirit. But one must remember that dedication is more important than discovering one's gifts. Also, one can function within the body even though he cannot "pigeonhole" his gift into one of the categories stated in Scripture. What is important is that believers serve and that they fulfill a purpose in the body of Christ.

e. Seen in Filling

(1) Its Command. All believers are commanded to be filled by the Holy Spirit (Ephesians 5:18). This command is to be done continually as evidenced by the present tense and involves the believer "walking" by the Spirit (Galatians 5:16).

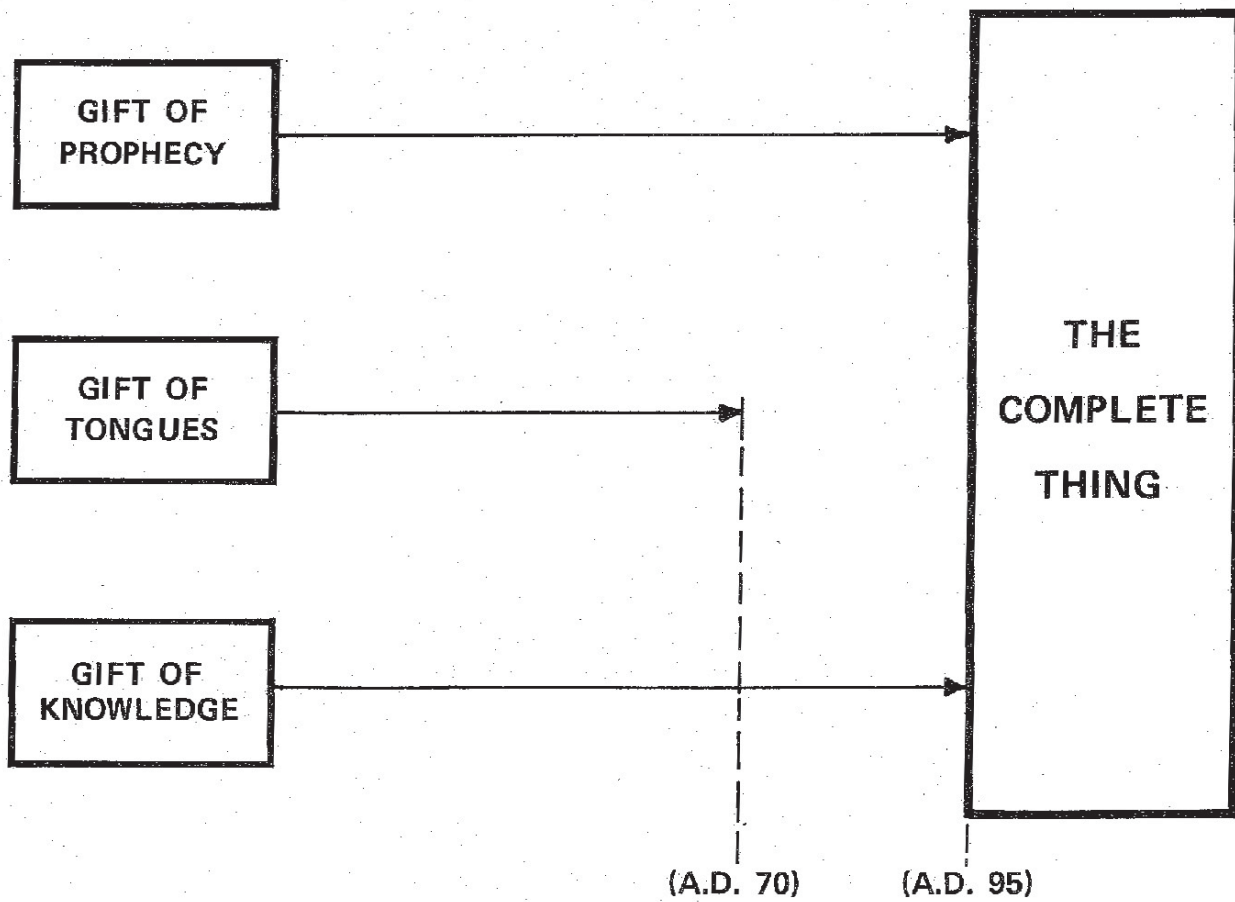
UNDERSTANDING TEMPORARY GIFTS

THE APOSTOLIC GIFT	CLEARLY UNIQUE AND THEREFORE TEMPORARY
THE SIGN GIFTS	PROOFS OF THE APOSTOLIC GIFT
THE REVELATORY GIFTS	CLOSELY ASSOCIATED WITH SIGNS

PURPOSE OF SIGNS		
TO INTRODUCE NEW ERAS	TO VINDICATE NEW MESSENGERS	TO AUTHENTICATE NEW REVELATION
JEWISH NATION	MOSES JOSHUA	FOUNDING OF MONOTHEISM
	1441—1390 B.C.	
PROPHETS	ELIJAH ELISHA	FORSAKING OF IDOLATRY
	870—785 B.C.	
KINGDOM AND CHURCH	CHRIST APOSTLES	OFFER OF THE KINGDOM ESTABLISHMENT OF THE CHURCH
	A.D. 28—95	

David F. Miller • Division of Biblical Studies • Western Baptist
Colleg

UNDERSTANDING I CORINTHIANS 13:8



David F. Miller • Division of Biblical Studies • Western Baptist College

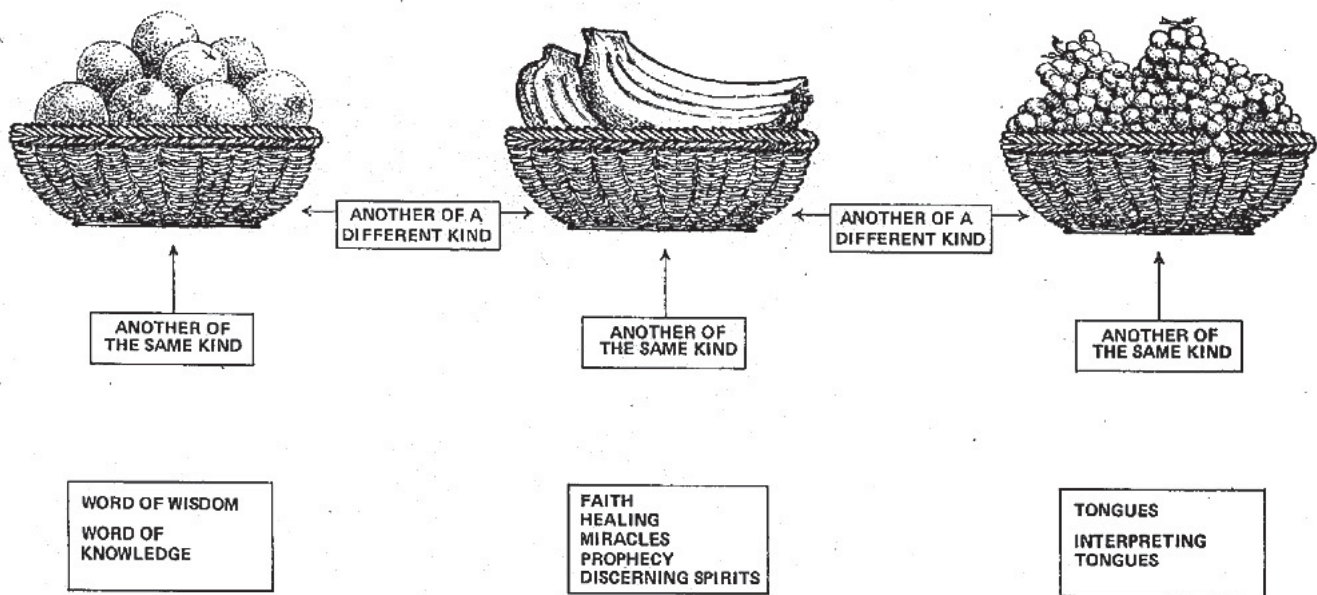
THE MATURING OF KNOWLEDGE

I CORINTHIANS 12 AND 13

STAGES OF UNDERSTANDING	PARTIAL	MATURE	FULL
STAGES OF GROWTH	CHILDHOOD	MANHOOD	PERFECTION
STAGES OF THE CHURCH	INFANCY	MATURITY	GLORIFIED
STAGES OF GIFTS AND VIRTUES	PARTIAL GIFTS	FAITH, HOPE, LOVE	LOVE

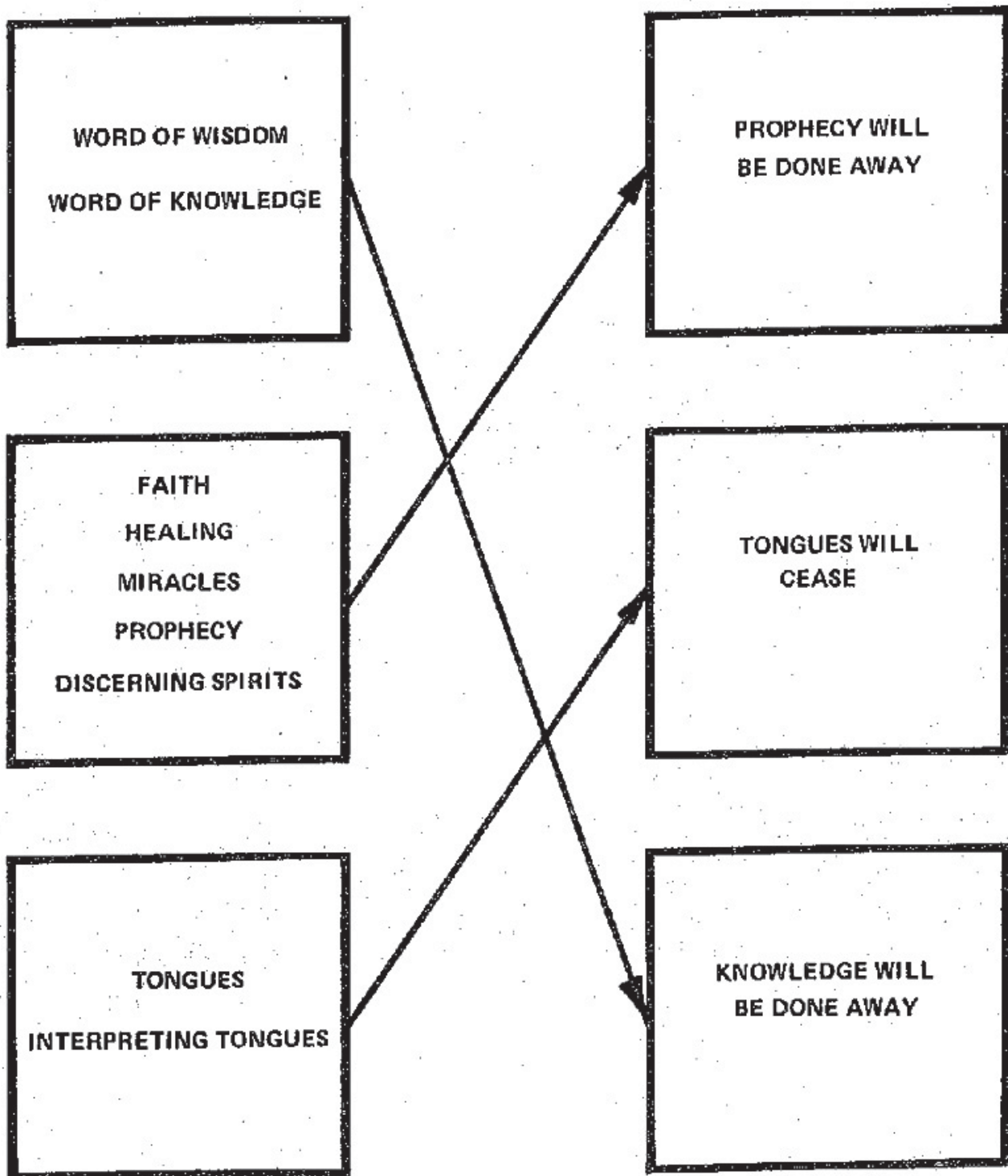
DAVID F. MILLER • DIVISION OF BIBLICAL STUDIES
WESTERN BAPTIST BIBLE COLLEGE

THE THREE CATEGORIES OF GIFTS IN I CORINTHIANS 12:8-10



David F. Miller • Division of Biblical Studies • Western Baptist College

COMPARING I CORINTHIANS 12 AND 13

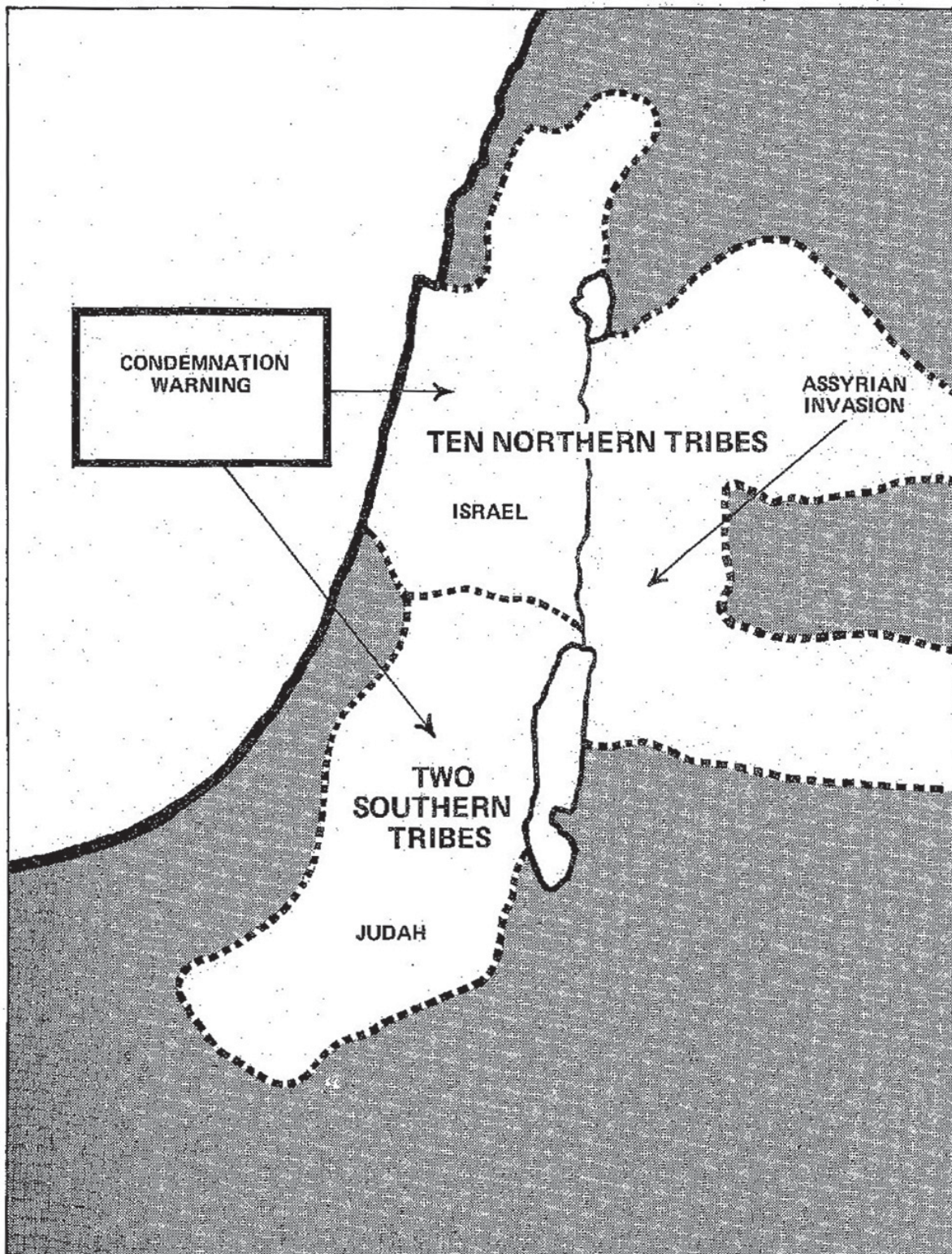


PURPOSE OF TONGUES

GIFT OF TONGUES	A SIGN OF NEW REVELATION	THE BEGINNING OF THE CHURCH
	ACTS 2:33	ACTS 1:5; 11:15-16
	A SIGN OF PRESENT JUDGMENT	THE SETTING ASIDE OF THE NATION ISRAEL
	1 CORINTHIANS 14:21-22	DEUTERONOMY 28:49

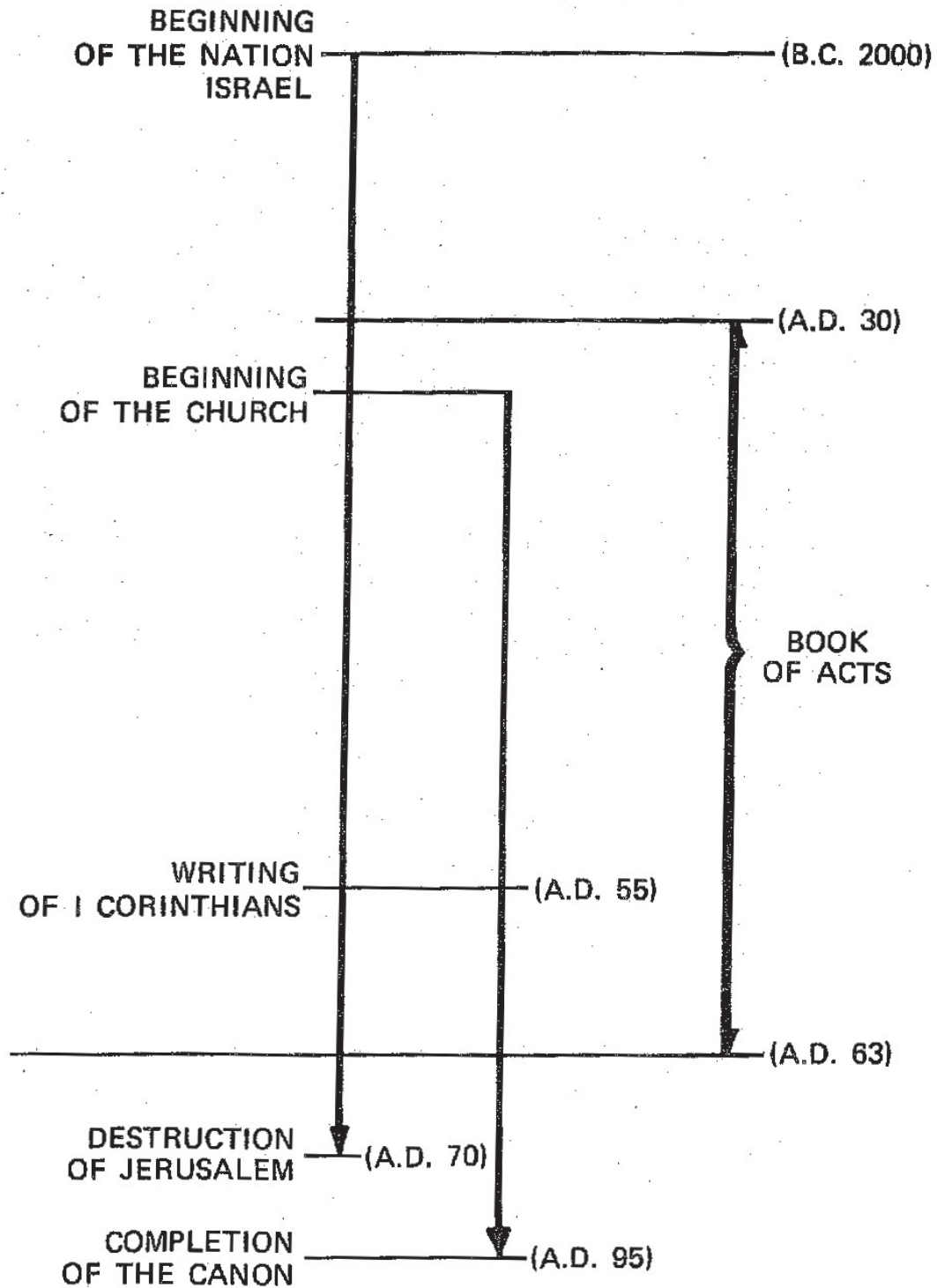
DAVID F. MILLER • DIVISION OF BIBLICAL STUDIES
WESTERN BAPTIST BIBLE COLLEGE

THE MESSAGE OF ISAIAH 28



IMPORTANT DATES

IN UNDERSTANDING TEMPORARY GIFTS



DAVID
F.
MILLER
•

(2) Its Control, The contrast seen in the context indicates that the believer is to be under the control of the Spirit. As wine influences and controls one's behavior, so the Spirit is to influence the Christian. The result should be a supernatural way of life in contrast to a natural one.

It is not proper to think of the filling ministry as one would fill a glass. The reason is that the believer is never emptied of the Spirit. Yet the Spirit does not always control a believer.

(3) Its Continuance. As long as the believer walks by the Spirit, he is continually controlled. Upon grieving the Spirit (Ephesians 4:30), this control is lost. To regain it one must confess his sin to God by admitting his sin (1 John 1:9).

One of the important lessons to be learned in making the control of the Spirit more lasting is that of dedication. Dedication is an act whereby the believer makes Christ lord of his life (Romans 12:1-2). Until the believer makes this decision, the control of the Spirit will not always remain constant.

(4) Its Consequences. When one is filled by the Spirit, the fruit of the Spirit will be evidenced (Galatians 5:22-23). This fruit is a manifestation of the life of Christ (John 15),

f. Seen in Regenerating

(1) A Definition. Regeneration is the work of the Spirit resulting in the believer's spiritual birth.

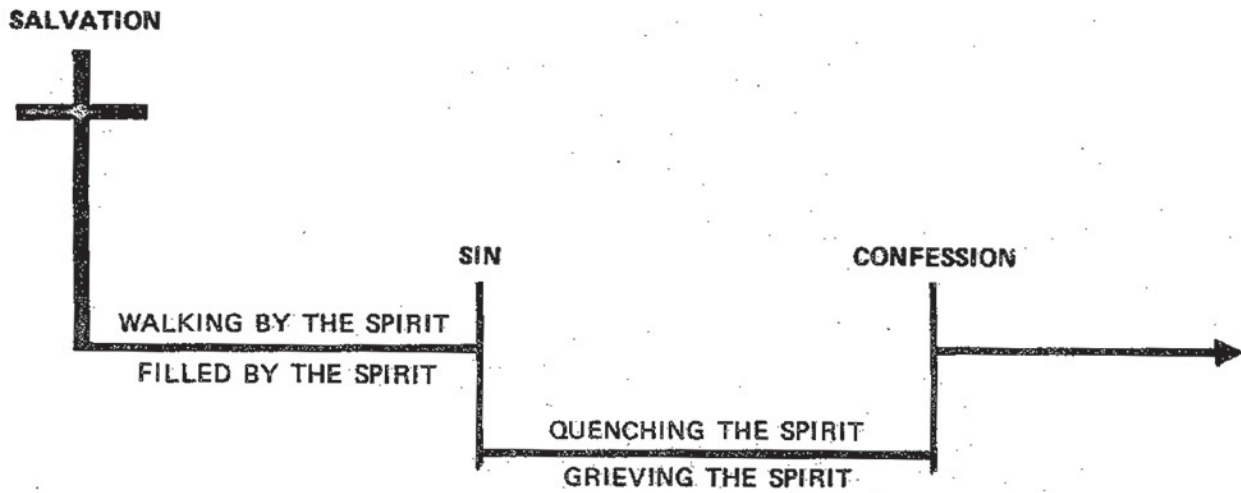
(2) A Description

(a) A New Life

1a. Its quantity. When one speaks of eternal life, a quantity of life is always noted.

2a. Its quality. There is more than a quantity of life in the believer's eternal life. There is also a quality of life.

A BASIC TECHNIQUE OF CHRISTIAN LIVING



DAVID F. MILLER • DIVISION OF BIBLICAL STUDIES
WESTERN BAPTIST BIBLE COLLEGE

THE FLESH IS CONTRARY TO THE SPIRIT

THE WORKS OF THE FLESH

GALATIANS 5:19-21

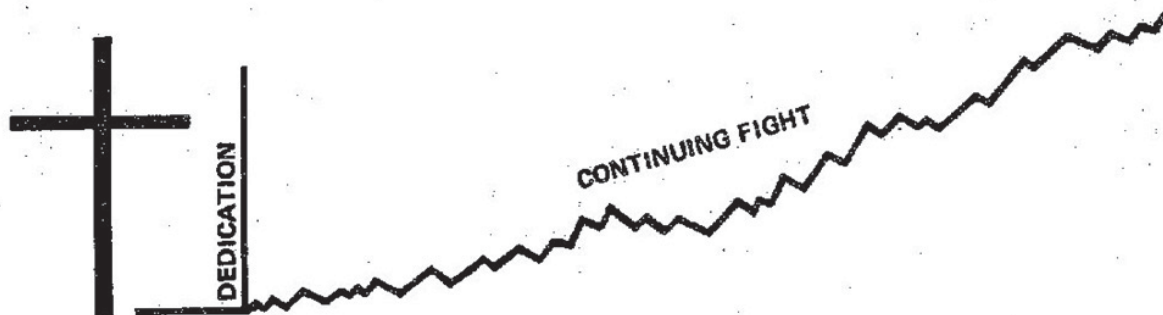
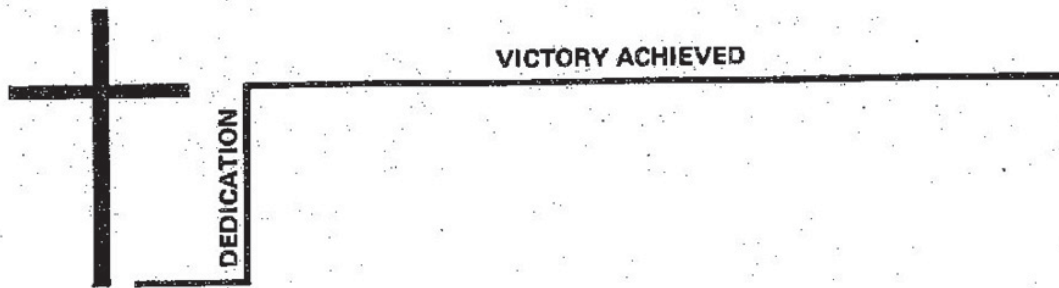
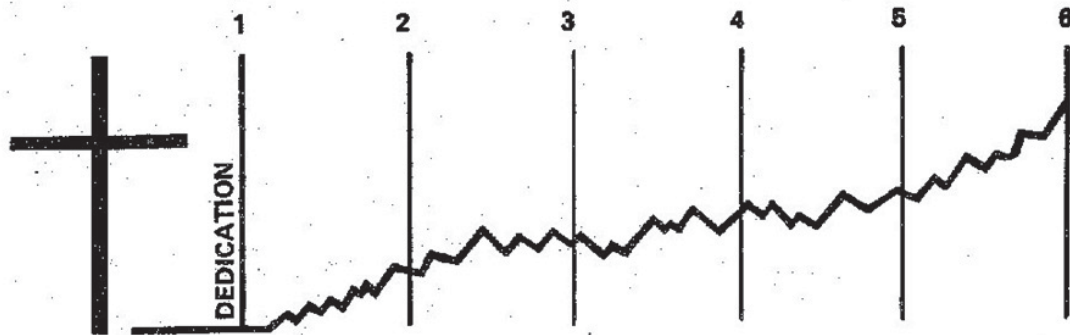
ADULTERY
FORNICATION
UNCLEANNES
LASCIVIOUSNESS
IDOLATRY
WITCHCRAFT
HATRED
VARIANCE
EMULATIONS
WRATH
STRIFE
SEDITIONS
HERESIES
ENVYINGS
MURDERS
DRUNKEDNESS
REVELLINGS
...AND SUCH LIKE

THE FRUIT OF THE SPIRIT

GALATIANS 5:22-23

LOVE
JOY
PEACE
LONGSUFFERING
GENTLENESS
GOODNESS
FAITH
MEEKNESS
TEMPERANCE

DEDICATION



Aa. Its Possession. The believer possesses eternal life, that is, life which has the quality of having never begun and which will never end. This life is the very life of God (Romans 16:26) and is found in the Son (1 John 5:11). The reason the believer has it is because the Son is in the believer (1 John 5:12; John 14:20), Thus in sharing the Son's life, the believer is seen to possess a quality of life which belongs peculiarly to God.

Ba. Its Purpose. The purpose of eternal life is stated explicitly as that which causes the believer to know experientially God the Father and the Son, Jesus Christ (John 17:3).

(b) A New Nature. Because of the indwelling work of the Godhead within the believer, all believers have the new nature. This new nature is the believer's capacity to serve God. As a fellow-sharer in the divine nature (2 Peter 1:4), he can supply to his faith, virtue, knowledge, self-control and many other things too (2 Peter 1:5-7).

This nature is in constant battle with the old nature as depicted in Romans seven. Only by reckoning the old nature dead (Romans 6:11), can the new nature be evidenced in our lives.

g. Seen in Convicting. All of the previously studied ministries of the Spirit are works for those who are saved. A work of the Spirit for the unsaved is the work of convicting. In this work the Spirit convicts or convinces in three areas which include sin, righteousness and judgment. These three areas are very important in that one who proclaims the Gospel should be working with the Holy Spirit toward the goal of faith in Jesus Christ. The believer should compliment the Spirit's work rather than contradict it.

(1) Of sin. With respect to the unsaved, the Spirit convicts men of their state of sin. Seeing that Christ died for our sins, all unsaved need to know that they are sinners.

(2) Of righteousness. The Holy Spirit also convinces the unsaved of righteousness (John 16:8). Christ described a righteousness which was based upon the fact that He had gone to the Father and is no longer seen (John 16:10).

The departure of Christ can be seen as the righteous Saviour who will make righteous those who trust in Him. Thus an essential element of saving faith is the understanding that through Christ, it is possible for God to deal with them as ones who are righteous.

(3) Of judgment. The last truth which is impressed upon the mind of the unsaved is the fact of judgment (John 16:8). This judgment is explained on the basis that the prince of this world is judged (John 16:11). Thus the unbeliever sees that sin was judged on the cross for those who put their trust in Christ. For those who refuse, the same judgment that came to Satan will come upon them.

The ministry of the Spirit shows three lines of convincing to the unsaved. First, the unbeliever must understand that salvation depends upon faith in Christ. Second, the unbeliever must understand the righteousness of God which is made available through Christ. Third, the unbeliever must face the fact of judgment, unless one believes in Christ who was judged and executed as their substitute. While these elements may not be always seen clearly, they form the principles which the Holy Spirit utilizes in bringing a person to Christ. Thus those who carry the Gospel today should include these elements within their preaching and witnessing.

VI. ANTHROPOLOGY AND HAMARTIOLOGY

A. The Origin of Man

1. In Relation to the Creation of Man

a. The Theories. As to the origin of man, at least three theories have been set forth. The first is that man evolved when lifeless chemicals in the sea, acted upon by sunlight and other cosmic energy, formed themselves somehow into one or more single-celled organisms. Natural selection of favorable mutations caused these organisms to develop into all living and extinct plants, animals, and men. A second theory is that of theistic evolution. It contends that evolution is the means of man's origin but the controlling direction must be attributed to a supernatural being. A third theory is similar which is called progressive creationism. This theory sees God creating the first life as well as the major stages of life throughout geologic history.

b. The Truth. Scripture does not allow for any of the previously mentioned theories. The reasons are developed as follows.

(1) Man was created immediately, that is directly as suggested by the Hebrew word bara (Genesis 1:1,27; 5:1-2).

(2) Since the term "breathed" was sudden, then so was "formed" (Genesis 2:7).

(3) Man became a living creation (Genesis 1:21). Man was not a living creature before he became a man.

(4) Adam and Eve were made both male and female. This refers to their bodies (Genesis 1:27).

(5) Paul confirms Genesis by stating that Eve was taken from Adam's body. If this is obviously supernatural, why not Adam's creation? (1 Corinthians 11:8).

(6) Paul states that there is one kind of flesh for men and another of beasts (1 Corinthians 15:39).

2. In Relation to the Image of God

a. Its Description. When man was created by God, he was made in the image and likeness of God (Genesis 1:26-27). As to the nature of this image, it was not physical since God is spirit (John 4:24). Of necessity, the image must relate to what is spiritual or immaterial. But what part of God's spiritual and immaterial nature is involved? Certainly this would include personality. As God is a personal being, so men have been given personalities. But the image seems to include much more than this. The image appears to include spiritual or immaterial, moral, and rational capacities as this is the way God reveals Himself (Deuteronomy 4:11-13). And since Genesis was written by Moses for a people to whom was given this information, it would seem to follow that the image could be so described.

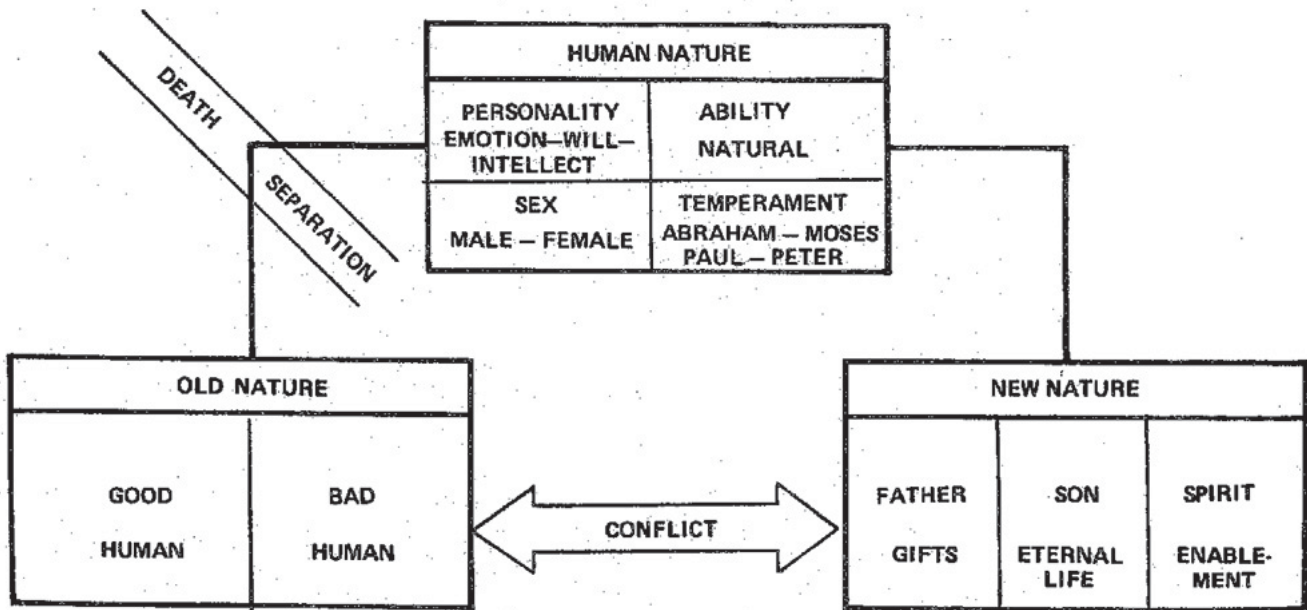
The image is passed along through the process of generation (Genesis 5:3). It is apparently passed on at the point of conception (Psalm 51:5) for the fetus has spiritual, moral, and rational capacities even in an unborn state (Psalm 139:13). The image is that which puts a high priority on human life and is the basis of capital punishment (Genesis 9:6).

b. Its Distortion. Because of sin, the image has not been lost but it has been marred and distorted (Genesis 9:6; 1 Corinthians 11:7; James 3:9). In the redemption image, the believer is restored, distinguishing him from fallen man (Colossians 3:10; Ephesians 4:24). The process is gradual (2 Corinthians 3:18) and anticipates a future restoration of it (Romans 8:29).

2. In Relation to the Nature of Man

a. The Human Nature. The human nature of man has two major aspects—the material and the immaterial. As to the material or physical part, it has many functions such as hearing and seeing. As to the immaterial part, it has many functions as evidenced in terms like soul, spirit, heart, mind, will, and conscience. These terms are not always clearly distinguishable but may be defined as follows. The soul is often seen as the seat of the emotions (Matthew 26:38) while the spirit is the seat of the rational (1 Corinthians 2:11). The heart is the widest of all the terms in Scripture and seems to include all of man's immaterial part (Romans 10:9). Mind is used in Scripture and includes the ability to think or

UNDERSTANDING SELF



DAVID F. MILLER • DIVISION OF BIBLICAL STUDIES
WESTERN BAPTIST BIBLE COLLEGE

apprehend, to judge, determine, and to comprehend (Romans 12:2). Man's will has desires and determinations and affects the actions of men (Acts 27:43). His conscience is that monitor which correlates what man knows with what he does (1 Corinthians 8:7-12).

b. The Old Nature. The old nature is man's old capacity to serve self. This nature is acquired at conception (Psalm 51:5) and is described in Scripture by the words flesh (Galatians 5:16-19) and sin (Romans 6:1; 1 John 1:8). The sin nature affects one's human nature so that one's heart can be described as blinded (Ephesians 4:18) and evil (Jeremiah 3:17). The same is true with the other terms, too. The only way in which one can be freed from his old nature is through death. Such death was accomplished for the believer at the cross (Galatians 2:20) and is to be accounted continually as true (Romans 6:11).

c. The New Nature. The believer's new nature is his capacity to serve God (2 Peter 1:4). This nature includes all the work of the Godhead for the believer's exercise of his spiritual gift (1 Corinthians 12:6), eternal life (Galatians 2:20), and walk (Galatians 5:16). This nature is in a struggle with the old nature (Romans 7:14-25) and provides the capacity for glorifying God.

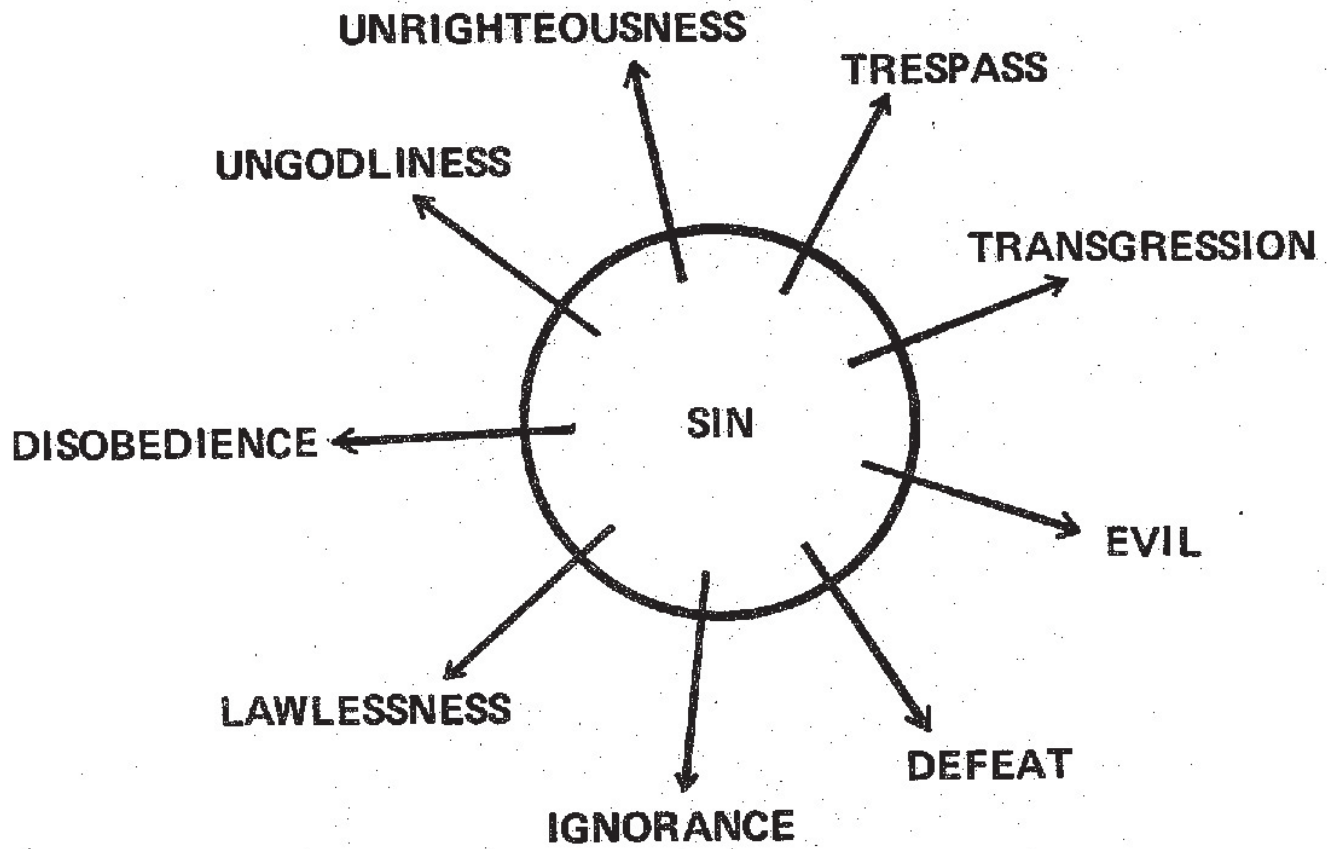
B. The Offense of Man

1. The Description of Sin

The Greek word for sin, *ἁμαρτία*, is one of the most common terms in the New Testament and is the word from which we get the division of theology known as hamartiology. The word in classical as well as in New Testament Greek means "to miss the mark." However, in the New Testament, the word is always used in a moral sense so as to describe something which is very much more serious.

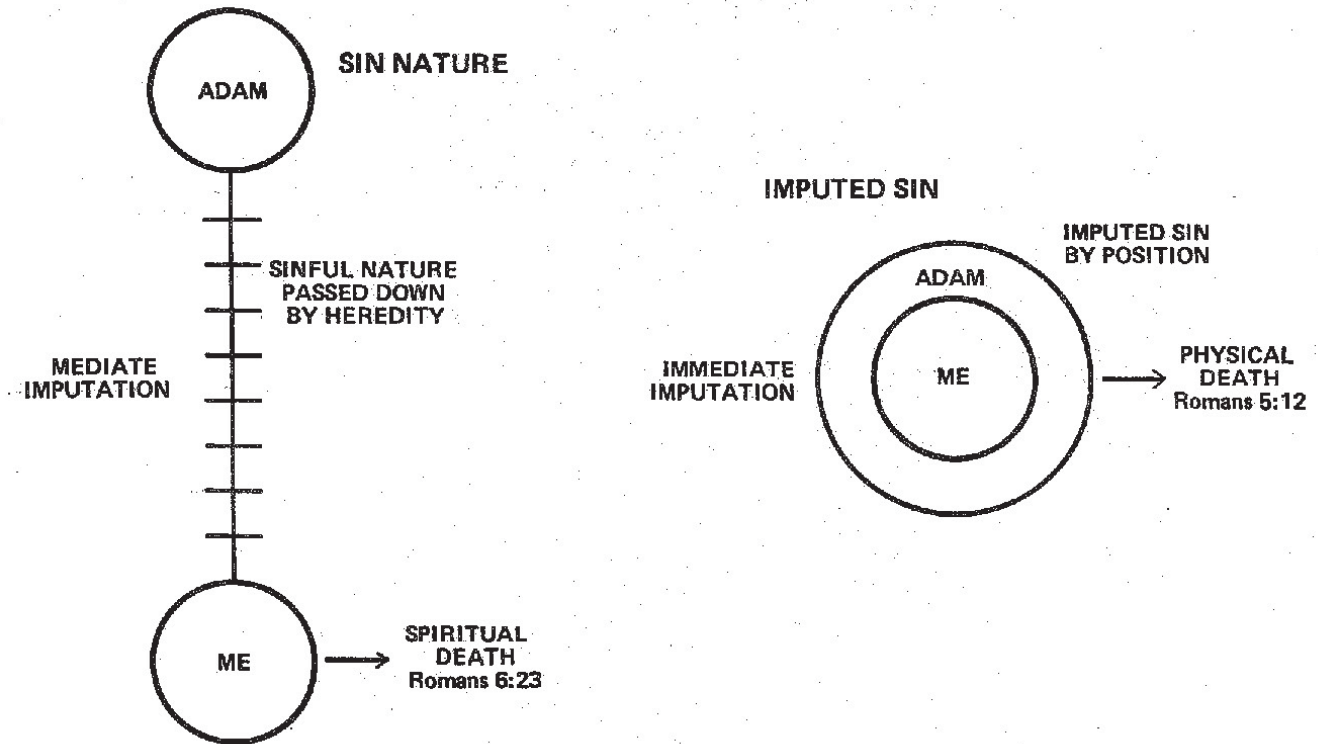
There are other terms in Scripture which further describe the nature of sin. One is the word "unrighteousness." This term views sin as something which is not right, something which is not in harmony with God's character, and resulting in injustice and wrong to others (1 John 5:17). Another term is the word "transgression." The sense of this word is "to

THE DOCTRINE OF SIN



DAVID F. MILLER • DIVISION OF BIBLICAL STUDIES
WESTERN BAPTIST BIBLE COLLEGE

DISTINGUISH THE
SIN NATURE AND IMPUTED SIN



DAVID F. MILLER • DIVISION OF BIBLICAL STUDIES
WESTERN BAPTIST BIBLE COLLEGE

overstep," "neglect," and "violate." To transgress, it is necessary to have law (Romans 4:15). A third term is the word "trespass." This term refers to "a lapse," or "a deviation" from truth and uprightness. This word indicates sin more from the viewpoint of inability than wilful sin. Another term for study is "disobedience" which means "to refuse to hear," "pay no regard to," "disobey." The word "ungodliness" indicates an active and positive withholding from God of the worship due Him. The word "lawlessness" indicates violation of law. The law may be the law of Moses or it may be general as a reference to any moral law. Additional descriptions are also seen in the following words, namely, "ignorance," "inferiority," "evil," "bad," "danger," "error," and "hypocrite."

2. The Depravity of Sinners. Depravity speaks of one who is without any holiness and is a sinner by position, practice, and nature with no means of recovery. When the term "total" is used in relation to depravity, it means that every part of man's nature is depraved. It does not mean that man is as bad as he can be.

a. One's Position in Sin. When Adam committed the first act of sin, the whole human race was involved in sinning (Romans 5:12). The aorist tense here indicates that

in the past all sinned. The result of this sin which is passed on directly from Adam is physical death. This connection with Adam is usually called immediate imputation.

b. One's Principle of Sin. Every person is conceived in sin (Psalm 51:5). What this means is that each one who is born into the human race is born with a sinful nature. This nature has its origin in Adam and is passed down mediately, that is, passed from the parent to the child. The result of possessing the sin nature is that each person is born spiritually dead (Ephesians 2:1-3; Romans 6:23). Being dead spiritually means that one is separated from God in the area of fellowship.

c. One's Practice of Sin. Acts of sin result from the nature that is inherited from Adam. These acts break the temporal fellowship that a believer can have with God and thus must be confessed (1 John 1:9).

VII. SOTERIOLOGY

A. The Plan of Salvation

1. The Aspects of Christ's Death

Since sin resulted in both physical and spiritual death (Genesis 2:17; Romans 5:12; 6:23), it was necessary for Christ to die both spiritually and physically. Believers receive both spiritual and physical blessings as a result of these two aspects of Christ's death.

a. Spiritual Death. Christ was placed upon the cross at the third hour (Jewish time) which is at nine o'clock our time (Mark 15:25). At noon, darkness covered the whole land until the ninth hour, that is, at three o'clock our time (Mark 5:33). This darkness signified the period of Christ's suffering spiritual separation from God the Father and God the Holy Spirit as indicated in the cry of the Lord Jesus when He said, "My God, My God, why hast Thou forsaken me?" (Matthew 27:45; Psalms 22:1). It was also during this time that Christ issued His fifth saying from the cross in which He said, "I thirst" (John 19:28), a cry for heavenly sympathizers (Psalms 69:20-21).

b. Physical Death After experiencing spiritual death, Christ said, "Into thy hands I commend my spirit" (Luke 23:46), thus dying physically. Now the work of salvation "is finished" (John 19:30). The work Christ came to accomplish in securing salvation for lost men had been accomplished. Having been put to death in the flesh, Christ made a journey to imprisoned spirits where an announcement of victory was made (1 Peter 3:19-20).

2. The Accomplishments of Christ's Death

Many accomplishments were brought about by the death of Jesus Christ. Some of them have been listed as follows for further investigation and study.

a. Christ redeemed sinners. One accomplishment of Christ's death was the work of redemption whereby Christ purchased or acquired sinful men by the paying of a ransom (1 Corinthians 6:20; 7:23). This work of Christ is the

sinward aspect of Christ's death in which the barrier between fallen man and God is provisionally removed (2 Peter 2:1).

b. Christ propitiated God. Another benefit from Christ's death concerns the work of propitiation in which the wrath and displeasure of God are satisfied (1 John 2:2). This work is the God-ward aspect to Christ's death in which God's holiness is placated or appeased (Romans 3:24-25).






c. Christ reconciled men. Christ's death also involved a work of reconciliation in which Christ changed the relationship of estranged men to God (2 Corinthians 5:19). This work is the manward work of Christ and naturally follows the redemption provided with respect to sin and the propitiation provided with respect to the righteous demands of God toward the sinner (Romans 5:6-11).

In Romans 5:11 the A.V. translates the Greek word for "reconciliation" by the term "atonement." The English word, "at-one-ment" signifies the making of two estranged persons "at-one"; hence, it is not inappropriate as a translation here. But it is best not translated in the Old Testament where it interprets the meaning of the Old Testament concept of "to cover."

An examination of the passages dealing with redemption, propitiation, and reconciliation demonstrates the unlimited scope of Christ's work on the cross (cf. 2 Peter 2:1; 1 John 2:2; 2 Corinthians 5:19). Opposing this position are those known as "strict Calvinists" who contend that since Christ's death saves, then it follows that Christ's death is limited. Supporting their contention are verses which seem to limit the extent of the atonement such as Ephesians 5:25 which declares that Christ died for the church, not the whole world. Against this position is the "moderate Calvinist" who concludes that what saves one is the application of Christ's death to oneself. The death of Christ apart from believing Him does not save. Further, verses like Ephesians 5:25 do not prove a limited work of Christ. Such verses only tell us of a certain group for whom Christ did die (cf. Matthew 1:21; Galatians 3:13).

d. Christ Substituted for Sinners. That Christ's death was a substitution for men is seen in the prepositions used of Christ's death, ἀντί, in Matthew 20:28 and ὑνέκ in Romans 5:6-8.

RESULT OF CHRIST'S DEATH

ORIGINAL	FALLEN	REDEMPTION	PROPITIATION	RECONCILIATION
				
		SINWARD	GODWARD	MANWARD

ARMINIANISM OR CALVINISPM

The following material from *Romans. An Interpretative, Outline*, by David N. Steele and Curtis C. Thomas, contrasts the Five Points of Arminianism with the Five Points of Calvinism in the clearest and most precise form we have found anywhere. It is also found in their smaller book, *The Five Points of Calvinism*. Both books are published by The Presbyterian and Reformed Publishing Co., Nutley, N.J. (1963). Messrs. Steele and Thomas have served for several years as co-pastors of a Southern Baptist Church, in Little Rock, Arkansas.

THE "FIVE POINTS" OF ABMINIANISM

1. Free Will or Human Ability

Although human nature was seriously affected by the fall, man has not been left in a state of total spiritual helplessness, God graciously enables every sinner to repent and believe, but He does not interfere with man's freedom. Each sinner possesses a free will and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved to his sinful nature. The sinner has the power either to cooperate with God's Spirit and be regenerated or to resist God's grace and perish. The lost sinner needs the Spirit's assistance, but he does not have to be regenerated by the Spirit before he can believe, for faith is man's act and precedes the new birth. Faith is the sinner's gift to God; it is man's contribution to salvation.

2. Conditional Election

God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those whom He knew would of themselves freely believe the Gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but resulted solely from man's will. It was left entirely up to man as to who would believe and therefore as to who would be elected unto salvation. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation.

3. Universal Redemption or General Atonement

Christ's redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for all men and for every man, only those who believe on Him are saved His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away **anyone's** sins. Christ's redemption becomes effective only if man chooses to accept it

(over)

THE "FIVE POINT" OF CALVINISM

1. Total Inability or Total Depravity

Because of the fall, man is unable of himself to savingly believe the Gospel. The sinner is dead, blind, and deaf to the things of God; his heart is sinful and desperately corrupt. His will is not free, it is in bondage to his evil nature, therefore he will not—indeed he cannot—choose good over evil in the spiritual realm. Consequently it takes much more than the Spirit's assistance to bring a sinner to Christ—it takes regeneration by which the Spirit makes the sinner alive and gives him a new nature. Faith is not something man contributes to salvation but is itself a part of God's gift of salvation - it is God's gift to the sinner; not the sinner's gift to God.

2. *Unconditional Election*

God's choice of certain individuals unto salvation before the foundation of the world rested solely in His own sovereign will. His choice of particular sinners was not based on any foreseen response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause of God's choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in man. Those whom God sovereignly elected He brings through the power of the Spirit to a willing acceptance of Christ. Thus God's choice of the sinner, not the sinner's choice of Christ, is the ultimate cause of salvation.

3. Particular Redemption or Limited Atonement

Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinner. In addition to putting away the sins of His people, Christ's redemption secured everything necessary for their salvation, including faith which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, therefore guaranteeing their salvation.

4. The Holy Spirit Can Be Effectually Resisted

The Spirit calls inwardly all those who are called outwardly by the Gospel invitation: He does all that He can to bring every sinner to salvation. But in as much as man is free, he can successfully resist the Spirit's call. The Spirit cannot regenerate the sinner until he believes; faith (which is man's contribution) precedes and makes possible the new birth, **Thus** man's free will limits the Spirit in the application of Christ's saving work: The Holy Spirit can only draw to Christ those who allow Him to have His way with them. Until the sinner responds, the Spirit cannot give life. God's grace, therefore, is not invincible; it can be, and often is, resisted and thwarted by man.

5. Falling from grace

Those who believe and are truly saved can lose their faith etc.

All Arminians have not been agreed on this point; some have held that believers are eternally secure in Christ - that once a sinner is regenerated, he can never be lost.

According to Arminianism:

Salvation is accomplished through the combined efforts of *God* (who takes the initiative) and *man* (who must respond) - man's response being the determining factor. God has provided salvation for everyone, but His provision becomes effective only for those who, of their own free will, "choose" to cooperate with Him and accept His offer of grace. At the critical point, man's will plays a decisive role; thus *man*, not God, determines who will be the recipients of the gift of salvation.

REJECTED

by the Synod of Dort

This was the system of thought contained in the "Remonstrance" (though the "five points" were not originally arranged in this order). It was submitted by the Arminians to the Church of Holland in 1610 for adoption but was rejected by the synod of Dort in 1619 on the ground that it was unscriptural.

4. The Efficacious Call of the Spirit or

Irresistible Grace

In addition to the outward general call to salvation which is made to everyone who hears the Gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is, rejected; whereas the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By means of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation to man's will, nor is he dependent upon man's cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God's grace, therefore, is invincible; it never fails to result in the salvation of those to whom it is extended.

5. Perseverance of the Saints

All who are chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end.

According to Calvinism;

Salvation is accomplished by the almighty power of the Triune God, The Father chose a people, the Son died for them, the Holy Spirit makes Christ's death effective by bringing the elect to faith and repentance, thereby causing them to willingly obey the Gospel. The entire process (election, redemption, regeneration) is the work of God and is by grace alone. Thus God, not man, determines who will be the recipients of the gift of salvation,

REAFFIRMED,

by the Synod of Dort

This system of theology was reaffirmed by the Synod of Dort in 1619 as the doctrine of salvation contained in the Holy Scriptures. The system was at that time formulated into "five points" (in answer to the five points submitted by the Arminians) and has ever since been known as "the five points of Calvinism."

e. Christ Purchased our Bodies. Since sin brought physical death, it was necessary for Christ to purchase the bodies of mankind so that through Christ all could be resurrected (1 Corinthians 15:22; Romans 5:12).

f. Christ Provided a Cleansing Due to the Sin Nature. Because of the blood of Christ, the believer, despite his sin nature, can have fellowship with God (1 John 1:8; Romans 6:10).

g. Christ Took Away Sins. The actions of men which bring offense to God were provided for in the death of Christ so that a believer never needs to fear the penalty for his sins (1 Corinthians 15:1-5).

h. Christ Disarmed Angels. Though many understand Colossians 2:15 to be a reference to the judging of evil angels, it seems more consistent to argue that good angels are in view (Colossians 1:16; 2:10). If so, what Christ did was to strip off from Himself angelic mediation, retiring angels from a previous ministry (Hebrews 2:2; Galatians 3:19; Acts 7:53). For this reason, angels are not to be worshipped.

i. Christ Took Away the Law. The law was both cancelled and taken out of the way due to the death of Jesus Christ (Colossians 2:14).

j. Christ Judged Satan. Today Satan stands judged, residing on death row and awaiting his future execution which will come about in a three-fold manner—being cast out of heaven, bound, and cast into the lake of fire (John 16:11).

k. Christ Provided the Basis for Deferred Judgment. God is free to defer His holy judgments which otherwise must fall with swiftness upon each sinner (2 Peter 3:9,15).

l. Christ Took Away Pre - Cross Sins. Since the sins of the Old Testament saints were only covered (Hebrews 10:4), it was necessary for Christ to set forth a satisfaction to show forth his righteousness because of sins which were past (Romans 3:25).

m. Christ Gave Himself for the Church. Christ's death made it possible to have a company of people who are separated to Him known as the church (Ephesians 5:25-26).

n. Christ Removed the Curse of the Law for Israel; Israel was bought from under their obligation to the law by the death of Christ (Galatians 3:13).

o. Christ Brought Near the Gentiles. Gentiles who were without any Messianic expectation, no association with Israel, strangers to the covenants, no hope, and without God are now made near to God by the death of Christ (Ephesians 2:12-13).

p. Christ Removed the Estrangement of Jew and Gentile. By Christ's death the barrier of the law was removed which had been a source of cleavage between Jew and Gentile. Now both belong to the "one new man" (Ephesians 2:15).

q. Christ Provided for Future Israel's Salvation. Christ's death makes possible the promises of the new covenant (Jeremiah 31:31-33) to be fulfilled in the future (Romans 11:26-28).

r. Christ Rendered Powerless the Devil. Satan was made ineffective in the realm of having power of death by Christ offering Himself (Hebrews 1:14).

s. Christ Delivered Believers from the Bondage of Dread. Death which had always enslaved men in fear has been lifted for those who appropriate the benefit of Christ's death (Hebrews 2:15).

t. Christ Perfected Believers Forever. In contrast to the law or the Old Testament priesthood, Christ brought to completion forever the beneficiaries of His sacrifice (Hebrews 10:14).

u. Christ Freed Believers. Believers were bought out of the bondage of sin and were set free by the death of Christ (Romans 3:24; 5:19).

v. Christ Purified Things in Heaven. Heaven being contaminated with sin due to Satan's rebellion was cleansed from sin's defiling effects by the death of Christ (Hebrews 9:23; Colossians 1:20).

B. The Procurement of Salvation

Since Scripture states clearly that there is only one way into the presence of God (Acts 4:12), one should be most clear as to that way. Though many may be sincere as to what they think is the way, they will be sincerely wrong if their idea does not match what Scripture teaches as to how one may gain a right relationship with God. Thus a look into the negative and positive ways of procuring salvation is necessary.

1. Negatively

a. Not by water baptism. Scripture without equivocation teaches that salvation is by faith alone (Romans 5:1). Therefore, water baptism is not spiritually efficacious. In light of the clear teaching of Scripture on this matter, no case can be built on the passage in Acts 2:38 which might seem to say that baptism is "for" the remission of sins. Here the Greek preposition *εἰς* should be translated "because of." Such usage is common in Greek (cf. Matthew 12:41).

The passage in 1 Peter 3:21 does not pose any problem either. Baptism is but a figure of that which really saves. In other words, baptism as an antitype (figure, counterpart) now saves. Clarifying this conclusion is the fact that previous to this section Peter said that one is "born again. . . by the word of God" (1 Peter 1:23). This conclusion is further clarified in verse twenty-one as Peter states that baptism is "not the removal of dirt from the flesh, but an appeal (pledge of loyalty) to God for (from) a good conscience" (NASB).

Acts 22:16 does not support baptismal regeneration either as Paul was saved prior to this command (Acts 22:13; 26:19). Therefore, the washing away of sins here is pictorial, not actual. Also, Mark 16:16a should be studied in light of the last part of the verse where the omission of "baptized" with "disbelieveth" would seem to show that baptism is not essential to salvation (also note the textual problem).

b. Not by Dedication. Many conclude that not only must Jesus be Saviour of one's life, He must be lord (master) of **one's** life in order to be saved. But such a suggestion confuses salvation and sanctification. Making Christ "lord" of one's life is an act which is commanded of believers (1 Peter 3:15). To fail to understand this truth is to confuse certain aspects of discipleship. There is a difference between entering into discipleship (Luke 14:16-24) and the ongoing process of discipleship (Luke 14:25-33).

c. Not by Praying. All too often it is stated that one must pray to be saved. While it is true that one may pray in expressing his faith to God, it is not by praying that one is saved.

d. Not by Crying. Some interpret the word "repent" to speak of remorse or sorrow, thus concluding that crying is necessary in order to be saved. Again, one may cry at this moment, but it is not the act of crying that saves.

e. Not by Confessing Sins. One frequently hears that one must confess his sins in order to be cleansed from the penalty of sin. This statement is erroneously based upon 1 John 1:9 which is the condition of temporal fellowship for believers who have committed sins.

f. Not by Public Confession. The question is not: Is public confession a good thing? In fact, it is expected of a believer, an act connected with water baptism (Hebrews 10:22-23). Rather, the question is: Is it a condition of salvation? The answer is obviously no. Nevertheless, it is often argued that a public confession is necessary according to Matthew 10:32-33. However, this verse gives a test in order to determine whether or not one is saved. The future tense of verse thirty-two does not suggest a once-for-all act at the time of salvation as is evident from a comparison of the tenses in verse thirty-three. What is here is a life-long confession with God that Jesus is what God says He is.

In light of this discussion, Romans 10:9-10 is often quoted to prove that public confession is essential in order to be saved. However, the passage does not contradict the clear teaching of Scripture which stresses but one

condition for salvation. All the passage teaches is that one should confess Jesus as deity (Lord). Here "lord" does not mean "master" but speaks of Jesus as God. Such agreement with God is necessary if one is to be saved. The simple reason is that no other kind of savior can save except a God-Man. This confession then is not a separate act but is part of the one act of trusting the God-Man, Jesus Christ.

2. Positively

a. Seen in Believing

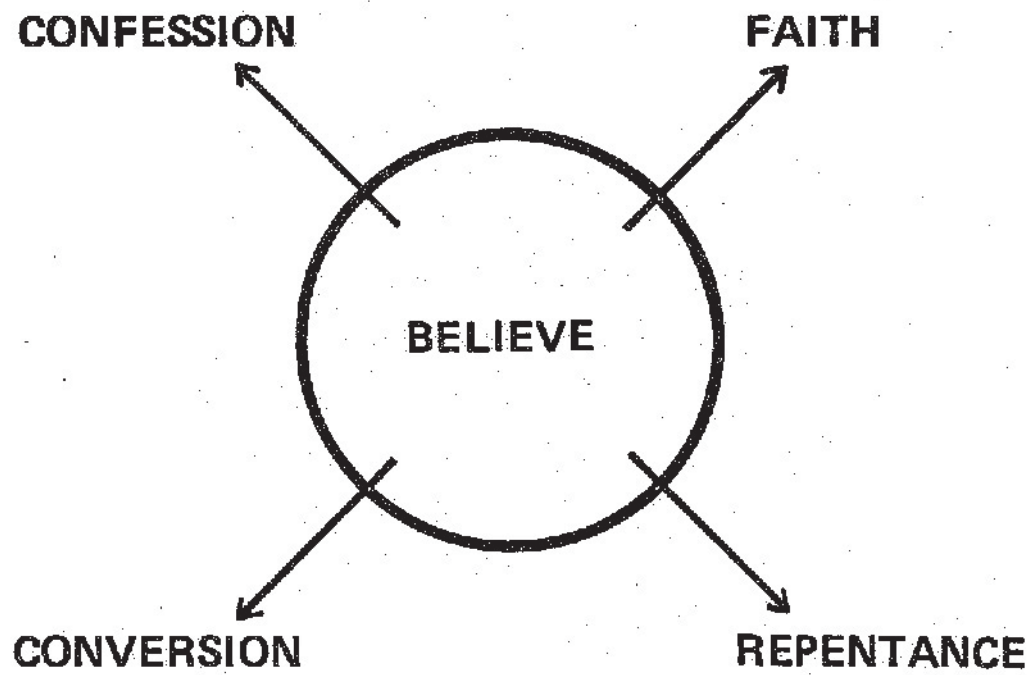
(1) Its Definition. Believing is an act of placing one's confidence or putting one's trust in what God has said.

(2) Its Destination. Belief without a proper object does not save. This fact is taught in 1 Corinthians 15:1-5 where Paul stated that one must believe in Christ's death and resurrection. To have as one's object of faith anything else is to believe in vain. The word "vain" in this section is a word that was used of throwing a spear which if it missed its target was thrown in vain. During the life and ministry of Christ, many believed but were not saved (John 2:23-24). Their belief did not have a proper destination.

The object of the believer's faith is the same object that has been the focal point of God's redemptive program since its inception in Genesis 3:15. However, the content of that object has progressively changed. Originally, all that was revealed was that a deliverer would come from the seed of the woman (Genesis 3:15). Later, this promised one was seen to be of Abraham (Genesis 17:8), of Judah (Genesis 49:10), and also of David (Jeremiah 23:5). Finally, this one is revealed to be Jesus. Also revealed is the manner in which the serpent was to be crushed.

(3) Its Description . The word "believe" is the most common expression used in the New Testament concerning the terms of salvation. This is evident in Paul's answer to the Philippian jailor upon his request concerning what he must do to be saved (Acts 16 : 31) .

THE ACT OF BELIEVING



DAVID F. MILLER • DIVISION OF BIBLICAL STUDIES
WESTERN BAPTIST BIBLE COLLEGE

b. Seen in Having Faith

(1) Its Definition. Faith is that attitude of heart which Undergirds the things which God has promised (being sure of what we hope for) and provides proof of their reality though yet unseen (certain of what we do not see) (Hebrews 11:1).

(2) Its Destination. Since faith is but the noun form of the verb "believe," it follows that the object of the word "faith" will be the same as the object of one's believing. One such verse is Romans 10:17 where it is stated that faith comes by hearing, and hearing by the word of Christ (cf. revised texts).

c. Seen in Repentance

(1) A Definition. Repentance means to change one's mind. It does not mean remorse as is implied in the English word "repent."

(2) A Discussion. A common misconception is that repentance was demanded only of the Jew. But such is not true as all men everywhere are commanded to repent (Acts 17:30). Another misconception is that repentance appears to be an additional condition for salvation (Acts 20:21). But this is not so. Instead faith presupposes repentance. In other words, there is no real faith unless one has a change of mind. It is important to note that while Scripture Sometimes uses but one term, such as repentance (Acts 2:38), it is so done for a purpose. For instance, on the Day of Pentecost, the people who were directly responsible for the crucifixion of Christ were the ones who needed to change their minds concerning the identification of Jesus as Messiah.

(1) A Dilemma. If repentance brings about salvation, is it possible that Judas was saved? (cf. Matthew 27:3). The answer is no as indicated from statements that none of the disciples was lost except the son of perdition (John 17:12) who is stated to have gone to his own place (Acts 1:25). But is it not true that he did repent? The answer is to be found in the Greek word translated "repent." In Matthew 27:3, one of the five occurrences of the word μεταμελομαι, is to be found. This word does not mean a "change of mind" but rather "regret."

d. Seen in Conversion

(1) A Definition. Conversion means merely to be turned around. In believing unto salvation, the word "conversion" is similar to repentance in that separate acts are not to be seen.

(2) A Description. It is not incorrect to only tell a person to be converted (Acts 3:19). Such is the case in Acts 14:15 where those involved in pagan idolatry needed to turn to God from idols.

C. The Provisions of Salvation

There are at least forty different benefits or provisions of salvation which every believer receives upon trusting Christ as his personal Savior (see following chart). But since many of these are discussed elsewhere, only a few of them will be undertaken here.

1. Our Standing

a. Justification and faith. When a believer places his faith in Christ, the believer is justified (Romans 5:1). This means that the believer is declared righteous. Such is a judicial act which indicates a verdict of acquittal with no possibility of condemnation (cf. Deuteronomy 25:1). This provision is only possible due to God's grace (Romans 3:24) which is based upon Christ's death (Romans 3:25).

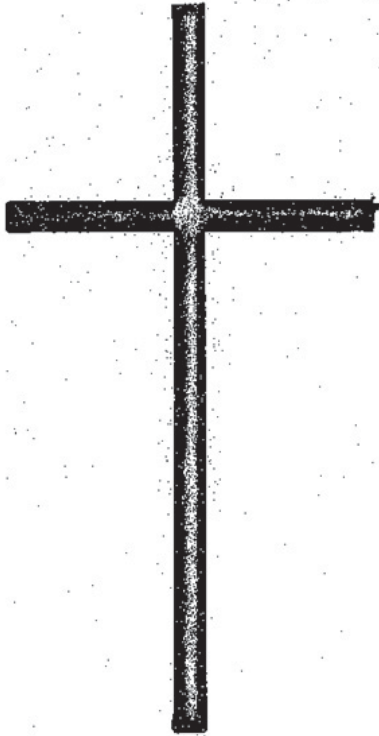
b. Justification and works. Paul makes it perfectly clear that one is not justified by works (Romans 3:20). For this reason some have wondered if the writer James did not indeed contradict Paul. But James had in mind justification after salvation, not for salvation (James 2:21). Likewise, his use of the terms "faith" and "works" are used differently than used by Paul. James spoke of a certain kind of faith—the kind that does not issue into works (See James 2:14 where the definite article is used before the word "faith.") and works that follow salvation rather than works for salvation.

BENEFITS OF SALVATION

DAVID F. MILLER • DIVISION OF BIBLICAL STUDIES
WESTERN BAPTIST BIBLE COLLEGE

**OLD THINGS
PASSED AWAY**

**THINGS HAVE
BECOME NEW**



NEW CALLING
NEW MASTER
NEW ACCEPTANCE
NEW RELATIONSHIP
NEW LIFE
NEW FAMILY
NEW FATHER
NEW NATURE
NEW ENABLEMENT
NEW POSITION
NEW STANDING
NEW STATE
NEW COMMONWEALTH
NEW HOPE
NEW PLACE
NEW PRIVILEGES
NEW REWARDS
NEW NAME
NEW ASSOCIATION
NEW PRIESTHOOD

NEW FOUNDATION
NEW HIGH PRIEST
NEW ABILITY
NEW SEPARATION
NEW FREEDOM
NEW VICTORY
NEW DESTINY
NEW BODY
NEW DIRECTION
NEW UNDERSTANDING
NEW PROMISES
NEW RULER
NEW IDENTITY
NEW COMPLETENESS
NEW PROBLEMS
NEW FORGIVENESS
NEW BLESSINGS
NEW INHERITANCE
NEW DELIVERANCE
NEW WORTH

2. Our State

a. Defined. All believers, whether they are the weakest saints or the strongest, are holy in God's sight.

This state is called sanctification which means that individuals have been set apart for an intended purpose. The result is that all believers are saints (Philippians 1:1).

b. Described

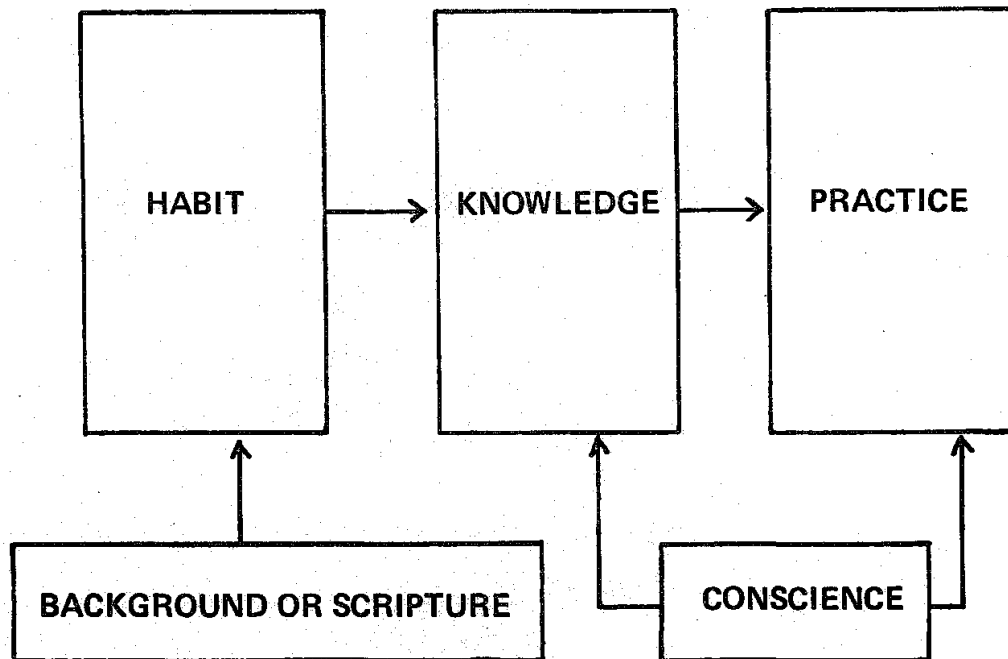
(1) Positionally. Because the believer is identified with Christ through Spirit baptism, all believers are positionally holy before God (1 Corinthians 1:2).

(2) Progressively. Progressive sanctification is that process of maturing that should reflect one's position (1 Peter 1:15 should read, "Become (process) holy"). This process is accomplished as one orders his life in accord with the Word (John 17:17). It is not enough to merely confess one's sin and expect that the fruit of the Spirit automatically appears.

A problem in being holy involves the question of what is sin? To be sure, Scripture spells out clearly what is sin in many respects. For instance, immorality (Colossians 3:5), drunkenness (Galatians 5:21), gluttony (Proverbs 23:21), and idolatry (Galatians 5:20) are wrong. But what about that which is not spelled out in Scripture? Is attendance at a movie, mixed swimming, bowling, smoking, social drinking, wearing of beards, wearing of pantsuits sin? It is at this point that one must distinguish between what is to be associated with that which is wrong and that which is amoral. For instance, Scripture does not speak about x-rated movies. But since such movies are obviously immoral in nature, then the attendance at x-rated movies is a wrong practice. Similarly, Scripture is silent about the issue of bowling. Since it is not directly associated with that which is immoral, immodest, or the like, the believer has freedom in this area. In biblical times, an example of this is seen in meat offered to idols. Clearly, idolatry was wrong (Galatians 5:21). But what about meat that had been offered to idols? To eat was not an idolatrous thing (1 Corinthians 8:4-6). Therefore, to eat was an area of freedom for the believer (1 Corinthians 8:9—Here the word "liberty" speaks of the believer's freedom—cf. Romans 14:14). Today believers must determine what styles, forms, and avenue of pleasure are to be considered wrong and what are considered areas of freedom.

UNDERSTANDING
CHRISTIAN LIBERTY

OF



DAVID F.
MILLER •
DIVISION
BIBLICAL
STUDIES
WESTERN
BAPTIST
BIBLE
COLLEGE

Wine- Drinking in New Testament Times
ROBERT H. STEIN

As evangelicals we maintain that the Bible is for us the only infallible rule of faith and practice. It is our final authority in all matters of doctrine (faith) and ethics (practice). Yet the Bible was not written to evangelicals living in the twentieth century. The science—or better, the art—of interpreting the biblical text so that the revelation of God written centuries ago is meaningful and correctly understood today is called “hermeneutics.” The basic principle of hermeneutics, to be somewhat simplistic, is that the question “What does it mean for us today?” Must be preceded by the question “What did it mean for them yesterday?” If we do not seek first to understand what the text meant when it was written, it will be very difficult to interpret intelligently what it means and demands of us today.

My subject here is the use of the term “wine” in the New Testament. Some readers may already be thinking, “Is he going to try to tell us that wine in the Bible means grape juice? Is he going to try to say that the wine mentioned in the New Testament is any different from the wine bottled today by Christian Brothers of Chateau Lafite-Rothschild or Mogen David?” Well, my answers are no and [yes.no](#), the wine of the Bible was unfermented grape juice. Yes, it was different from the wine of today.

In ancient times wine was usually stored in large pointed jugs called amphorae. When wine was to be used it was poured from the amphorae into large bowls called kraters, where it was mixed with water. Last year I had the privilege of visiting the great archaeological museum in Athens, Greece, where I saw dozens of these large kraters. At the time it did not dawn on me what their use signified about the drinking of wine in biblical times. From these kraters, cups or kylix were then filled not from the amphorae but from the kraters.

The ratio of water to wine varied. Homer (Odyssey IX, 208f.) mentions a ratio of 20:1, twenty parts water to one part wine, Pliny (natural History XIV, vi, 54) mentions a ratio of eight parts water to one part wine. In one ancient work, Athenaeus's The Learned Banquet, written around A.D. 200, we find in Book Ten a collection of statements from earlier writers about drinking practices. A quotation from a play by Aristophanes reads: “‘Here, drink this also, mingled three and two.’ DEMUS, ‘Zeus! But it’s sweet and bears the three parts well!’” The poet Euenos, who lived in the fifth century B.C., is also quoted.

The best measure of wine is neither much nor very little;

For ’tis the cause of either grief or madness. It pleases the wine to be the fourth, mixed with three nymphs.

Here the ratio of water to wine is 3 to 1. Others mentioned are:

- 3 to 1 - Hesiod
- 4 to 1 - Alexis
- 2 to 1 - Diocles
- 3 to 1 - Ion
- 5 to 2 - Nichocharēs
- 2 to 1 - Anacreon

Sometimes the ratio goes down to 1 to 1 (and even lower), but it should be noted that such a mixture is referred to as "strong wine." Drinking wine unmixed, on the other hand, was looked upon as a "Scythian" or barbarian custom. Athenaeus in this work quotes Mnesitheus of Athens:

The gods has revealed wine to morals, to be the greatest blessing for those who use it alright, but for those who use it without measure, the reverse. For it gives food to them that the it an strength in mind and body. In medicine it is most beneficial; it can be mixed with liquid and drugs and it brings aid to the wounded. In daily intercourse, to those who mix and drink it moderately, it gives good cheer; but if you overstep the bounds, it bring violence. Mix it half and half, and you get madness; unmixed, bodily collapse.

It is evident that wine was seen in ancient times as a medicine (and as a solvent for medicines) and of course as a beverage. Yet as a beverage it was always thought of as a mixed drink. Plutarch (Symposiacs III, ix), for instance, states. "We call a mixture 'wine,' although the larger of the component parts is water." The ratio of water might vary, but only barbarians drank it unmixed, and a mixture of wine and water of equal parts was seen as "strong drink" and frowned upon. The terms "wine" or oinos in the ancient world, then, did not mean wine as we understand it today, but wine mixed with water. Usually a writer simply referred to the mixture of water and wine as "wine." To indicate that the beverage was not a mixture of water and wine he would say "unmixed (akratesteron) wine."

One might wonder whether the custom of mixing wine with water was limited to the ancient Greeks. The burden of proof would be upon anyone who argued that the pattern of drinking wine in Jewish society was substantially different from that of the examples already given. And we do have examples in both Jewish and Christian literature and perhaps in the Bible that wine was likewise understood as being a mixture of wine and water. In several instances in the Old Testament a distinction is made between "wine" and "strong drink". In Leviticus 10:8,9, we read. "And the Lord spoke to Aaron, saying, 'Drink no wine nor strong drink, you nor your sons with you, when you go into the tent of meeting..'" Concerning the Nazarite vow Numbers 6:3 states that the Nazarite "shall separate himself from wine and strong drink." This distinction is found also in Deuteronomy 14:26; 29:6; Judges 13:4,7,14; First Samuel 1:15; Proverbs 20:1; 31:4,6; Isaiah 5:11,22;28:7;29:9;56:12; and Micah 2:11.

The 1901 Jewish Encyclopedia (Vol.12, p.533) states that in the rabbinic period at least "'yayin' [or wine] is to be distinguished from 'Shekar' [or strong drink]: the former is diluted with water (mazug): the latter is undiluted ('yayin hai')." In the Talmud which contains the oral traditions of Judaism from about 200 B.C. to A.D. 200, there are several tractates in which the mixture of water and wine is discussed. One tractate (Shabbath 77a) states that wine that does not carry three parts of water well is not wine. The normal mixture is said to consist of two parts water to one part wine. In a most important reference (Pesahim 108b) it is stated that the four cups every Jew was to drink during the Passover ritual were to be mixed in a ratio of three parts water to one part wine. From this we can conclude with a fair degree of certainty that the fruit of the vine used at the institution of the Lord's Supper was a mixture of three parts water to one part wine. In another Jewish reference from around 60 B.C. we read, "It is harmful to drink wine alone, or again, to drink water alone, while wine mixed with water is sweet and delicious and enhances one's enjoyment" (II Maccabees 15:39).

In ancient times there were not many beverages that were safe to drink. The danger of drinking water alone raises another point. There were several ways in which one ancients could make water safe to drink. One method was boiling but this was tedious and costly. Different methods of filtration were tried. The safest and easiest method of making the water safe to drink, however, was to mix it with wine. The drinking of wine (i.e., a mixture of water and wine) served therefore as a safety measure, since often the water available was not safe. (I remember drinking some water in Salonica, Greece, that would have been much better for me had it been mixed with wine or some other purifying agent.)

When we come to the New Testament the content of the wine is never discussed. The burden of proof, however, is surely upon anyone who would say that the "wine" of the New Testament is substantially different from the mentioned by the Greeks the Jews during the intertestamentary period and the early church fathers. In the writings of the early church fathers it is clear that "wine" means wine mixed with water. Justin Martyr around A.D. 150 described the Lord's Supper in this way: "Bread is brought, and wine and water, and the president sends up prayers and thanksgiving" (Apology I, 67,5). Some sixty-five years later Hippolytus instructed the bishops that they shall "eucharistize [bless] first the bread into the representation of the Flesh of Christ; and the cup mixed with wine for the antitype of the Blood which was shed for all who have believed in Him" (Apostolic Tradition XXIII, 1). Cyprian around A.D. 250 stated in his refutation of certain heretical practices:

CHRISTIANITY TODAY

Nothing must be done by us but what the Lord first did on our behalf, as that the cup which is offered in remembrance of Him should be offered mingled with wine. . . .

Thus, therefore, in considering the cup of the Lord, water alone cannot be offered, even as wine alone cannot be offered. For if anyone offer wine only, the blood of Christ is dissociated from us: but if the water be alone, the people are dissociated from Christ. . . . Thus the cup of the Lord is not indeed water alone, nor wine alone, unless each be mingled with the other [Epistle LXII, 2, 11 and 13].

Unmixed wine and plain water at the Lord's Supper were both found unacceptable. A mixture of wine and water was the norm. Earlier in the latter part of the second century Clement of Alexandria stated:

It is best for the wine to be mixed with as much water as possible. . . . For both are works of God, and the mixing of the two, both of water and wine produces health, because life is composed of 'a necessary element' and a useful element. To the necessary element, the water, which is in the greatest quantity, there is to be mixed in some of the useful element [Instructor II, ii, 23.3-24.1].

To consume the amount of alcohol that is in two martinis by drinking wine containing three parts water to one part wine, one would have to drink over twenty-two glasses. In other words, it is possible to become intoxicated from wine mixed with three parts of water, but one's drinking would probably affect the bladder long before it affected the mind.

In concluding this brief article I would like to emphasize two points. First, it is important to try to understand the biblical text in the context in which it was written. Before we ask "What does the biblical text mean for us today?" we must ask "What did it mean to them originally?" Second, there is a striking difference between the drinking of alcoholic beverages today and the drinking of wine in New Testament times. If the drinking of unmixed wine or even wine mixed in a ratio of one to one with water was frowned upon in ancient times, certainly the drinking of distilled spirits in which the alcoholic content is frequently three to ten times greater would be frowned upon a great deal more.

Robert H. Stein is associate professor of New Testament at Bethel College, St. Paul, Minnesota. He has the B.D. from Fuller Seminary, S.T.M. from Andover Newton Theological School, and Ph.D. from Princeton Seminary.

JUNE 20,

This process of determining what is sin and what is not is difficult. The reason is that often one determines what is sin on the basis of his culture, background, etc. (1 Corinthians 8:7). One should determine what is sin on the basis of what Scripture says. As one does this, he moves from the place of being a weak-conscience Christian to one who is strong (Romans 14:1-23). Thus a strong Christian is one who believes he can exercise liberty where God is silent.

But having liberty does not mean that one will always exercise his liberty. In other words, while one may know that he can eat meat offered to idols, he may not exercise such liberty in view of a weaker brother (1 Corinthians 8:7). It is at this point that overriding principles come into play and determine whether or not our liberty is to be exercised (1 Corinthians 8:13).

One such principle is that in relation to one's self (1 Corinthians 10:23; cf. 6:12). If things are not appropriate nor do they advance one spiritually, then one's liberty is not to be exercised.

Another principle is in relation to other saints (1 Corinthians 8:9; Romans 14:13). If a saint is weak and is caused to stumble and fall (i.e., following our pattern and going against his conscience), then the one who precipitated the problem has sinned (1 Corinthians 8:12; Romans 14:13). Thus one's liberty is not to be exercised so that he may assume the weaknesses of others (Romans 15:1). For an example of this kind of life, Christ serves as our example (Romans 15:3). For believers, the goal is not the exercise of our liberty; it is the showing of Christlikeness.

A third principle can be seen in the believer's relation to sinners, that is, the unsaved (1 Corinthians 10:27-32). If the unsaved raises a question concerning one's conduct, then restraint is to be exercised due to the conscience of the unsaved.

Lastly, every believer must ultimately determine whether or not such action brings glory to God the Son (1 Corinthians 10:31). If such activity does not give a true opinion of God, then such action is wrong.

These principles provide a starting place for applying Scripture to questions that arise concerning what is right and wrong for the believer in light of changing cultures and changing times.

3. Our Selection

Divine selection or election is the teaching that God has sovereignly chosen some for salvation.

a. The Reason. The reason for election is because of the total depravity of man. Man being totally depraved is unable of himself to initiate any action in responding to God's grace for Salvation.

A study of Scripture will show that man has a mind that is empty (Ephesians 4:17), darkened (Ephesians 4:18), and blinded (2 Corinthians 4:4). This mind makes him an enemy of God (Colossians 1:21). It is inconceivable that with a mind so described that one would be able to make an unaided decision to trust Christ. The blindedness placed upon one by Satan alone cannot be removed by natural man.

Other factors include the following. Man is dead (Ephesians 2:1,5), his will continually desires to be doing the lusts of the Devil (John 8:44--note present tense of the verb), and no man seeks after God (Romans 3:11). It seems strange to say the least that some conceive of man making a free choice when man is in this spiritual condition. Only Adam was capable of exercising a free will (cf. Romans 6:6-7).

b. The Result

(1) Negatively. Election is not the same as predestination. The former deals with salvation, the latter with the destination of those chosen. Predestination is a term which means "to mark put beforehand" and is used in relation to certain functions of the divine purpose (Romans 8:29-30; Ephesians 1:4-5,9).

(2) Positively. Election is the choosing of sinful men from fallen mankind to salvation (2 Thessalonians 2:13). This election is exclusively in Christ and was accomplished before the foundation of the world. Its purposes are that believers would be holy and blameless. Its basis is entirely on the sovereign good pleasure of God (Ephesians 1:4).

c. The Reaction. The doctrine of election is not the easiest truth to be understood in Scripture. As a result there have been many attempts to try and harmonize certain

verses of Scripture so as in some manner to soften the doctrine. A study of some of these passages will show how inadequately certain verses have been interpreted in trying to get around the clear statements of God's sovereign election.

(1) Romans 8:29. Some teach that man was chosen on the basis of whether God foreknew who would believe (a view sometimes associated with sublapsarianism). Support for such a contention is often founded in Romans 8:29 and 1 Peter 1:2 where the word "foreknowledge" is found. But the problem is that many base the meaning of this term on its English meaning, not on its biblical usage. A study of the seven occurrences of both the noun and the verb show that the word takes on the meaning of "prearrangement" or "foreordination." Acts 2:23 can serve as an example. Here Christ is delivered over by the determinate counsel and forethought of God. Now the question is, Was it possible for Christ to be delivered over to His enemies by the foreknowledge of God? Certainly foreknowledge knows, but it does not perform an act like the delivering of Jesus to His enemies. Thus it is best understood to speak of being delivered by a decision reached in eternity, that is, by "prearrangement."

(2) 2 Peter 3:9. Many state that if God is not willing that any should perish, why would He only elect some based upon His own sovereign choice? The key here is the word translated "willing." It translates the Greek word *Βούλομαι*, not the Greek term *θέλω*. The former word has the meaning of a determinative will, the latter a desirous will. In this passage, it is stated that God has not determined for any to perish (the unsaved make this determination) but has determined to make room for repentance (God's work in bringing to everyone natural revelation--see Romans one).

(3) Revelation 22:17. Some teach that this verse argues for the free will of man. However, all the verse states is that all who will may come. The verse does not say how one wills nor who may will. The real question then is not, how do you reconcile the free will of man with election, but how do you reconcile the responsibility of man with election. Man has no free will (John 8:44; Romans 6:6-7), but he does have responsibility (Acts 2:23; Luke 22:22).

(4) Romans 9:14. Since God is just, He must be fair. Thus some concur that God is not fair if only some are chosen. But the question is, to whom is He unfair? Is

it the elect? Of course not! Then is it the unelect? The answer is no because they receive what is right and just due to their sin. Thus God is not unjust to any. He is, however, only merciful to some (Romans 9:15).

(5) Matthew 28:19-20. If only some are elect, does this not discourage our efforts to evangelize? On the contrary. In fact, if it were not for the election of God, why would one want to evangelize? Actually, no one who is dead in sin could believe. In Paul's case, God's purposes encouraged his work (Acts 18:10).

Though all of the problems are not easily solved, God's Word is to be believed where it has clearly spoken.

4. Our Security

a. The Scriptural Truth of Security. Security is the work of God whereby a believer is not able to lose his salvation. Supporting this truth is the following evidence.

(1) Concerning our Position. Because the believer is "one with" Christ due to Spirit baptism, the believer is seen by God the Father as Christ is seen. Since there is no chance of Christ losing his position before the Father, there is no chance of the believer losing his position either (Romans 6:3-4; 8:30— This last verse sees us sharing Christ's resurrection already!).

(2) Concerning our Merit. Scripture is clear in stating that salvation is totally of grace without any human merit (Ephesians 2:8-9). This means that if a believer loses his salvation because of something he does or does not do, then salvation is based upon human merit, not grace. To do so is to contradict Scripture (Titus 3:5).

(3) Concerning our Faith. Some argue that salvation can be lost if one ceases to believe in Christ as their Saviour. But salvation is based upon an act of faith, not an attitude of faith. To support this contention, a number of verses are to be studied. The first is John 3:14-15 where the background of the passage is taken from Numbers 21:5-9. Here life was promised only if the Israelites would

look upon the serpent. In the same manner, John states that whosoever looks to the crucified Son of Man would be saved instantly. The second verse in John 4:13-14 where a contrast is made between the water of the well and the water Christ has to offer. In the case of the water from the well, those who drink continually of it (present tense) shall thirst again, but whoever drinks (aorist tense) of His water shall not thirst. What Jesus is depicting here is an act of faith which affects a state of grace which is perpetuating and irrevocable. A last reference is John 6:51 where it states that "if any man eat" (aorist tense), he shall live forever. Since the eating involves a single act, saving faith is instantaneous and not probationary in nature.

It is also argued that in some cases in Scripture Some believed but later fell away (Luke 8:12-13).

But as seen previously, the word "believe" sometimes refers to mere intellectual assent without individual appropriation, thus there was no real salvation since that kind of belief does not save (James 2:14, cf. Matthew 13:15,18-23).

(4) Concerning our Shepherd. As our Shepherd, Christ protects all believers because nothing can pluck us from His hands (John 10:27-28). In addition, the believer is also in the Father's hands, indicating double protection (John 10:29). The verse also states that by no means (double negative in the Greek text) shall believers perish.

(5) Concerning our Salvation. In Ephesians 2:8-9 it states that the believer has been saved in the past, with the result being that he is kept on being saved (perfect tense).

(6) Concerning our Judge. No one can charge God's elect with anything that would cost one their salvation because the Judge before whom such a charge would be brought is the one who justifies. And since we have already been pronounced righteous (justified), there is no chance of the believer being condemned (Romans 8:30,33-34).

(7) Concerning our Sealing. Being sealed involves being protected by God (Ephesians 1:13).

(8) Concerning our Eternal Life. Not only is eternal life a quality of life, it also has quantity. The believer has life that is unending (John 3:16).

b. The Supposed Trouble from Security

(1) It Encourages a Life of Sin. Many believers argue that if a saved person does not live in fear with respect to losing one's salvation/ one will not live for God. However, just the opposite is seen in Scripture (Ephesians 4:30). A believer lives for the Lord, not to keep his salvation, but because of his salvation (1 John 3:9). If one does not live in accord with his salvation, his physical life may be taken (Romans 8:13; 1 John 5:16; 1 Corinthians 11:30), but never his spiritual life.

(2) It Explains a Lot of Scripture. Often several problem passages are set forth to argue against the security of the believer. A closer examination of them reveals that they do not teach the loss of one's salvation.

(a) Matthew 25:30. This verse is often divorced from its context and is viewed as one teaching that a Christian (a servant) can be lost, however, this verse is within a context speaking of Israel's judgment at the coming of Christ. This servant is a member of the Jewish nation (cf. Isaiah 41:8) but not all who are of the physical seed of Abraham are also of the spiritual seed. Here is a case where One obviously is not a true believer.

(b) John 15:6. While judgment is seen in this verse, care should be taken in noting that the judgment is of the believer's fruit, not his salvation. The reference is to the burning of believer's works at the judgment seat of Christ (1 Corinthians 3:15).

(c) Hebrews 6:6. The context of the book of Hebrews is necessary in understanding this seemingly difficult verse. Here we see that they had left Judaism but in the midst of persecution were going back to it. The writer of Hebrews exhorts them to go on to perfection, that is, Christianity which was the completion of what was revealed in the Old Testament (Hebrews 7:11,19). He states that to do otherwise is to do the impossible. For it is impossible to renew again a life-changing repentance if they should fall away from Christianity. The reason is that Christ would have

to be crucified again. In other words, to reject what Christianity has to offer is to refuse all that there is (Hebrews 10:26). One cannot refuse Christianity and expect to find the answer elsewhere.

A paraphrase of Hebrews 6:6 might help. The verse could read, "It is impossible to start all over again, that is, there is no such thing as being saved a second time by a life-changing repentance. Otherwise, it would be necessary for Christ to be crucified and put to shame a second time."

(d) Revelation 22:19. Some claim that one can have their name taken from the book of life and thus lose their Salvation. But a closer examination of the Greek text suggests that the term "tree" is best seen here, not the word "book" as in the A.V.

(e) Colossians 1:21-23. The problem here revolves around the word "if." But in this case, the Greek first class condition is found, showing that the writer is convinced that the condition is fulfilled. The particle *ye* strengthens the force of this argument.

(f) 1 Corinthians 9:27. Paul was not afraid that he was to be cast away from salvation. Instead, he was fearful of being "disapproved" and losing his reward.

There are other misunderstood verses which seem to support the view of believers losing their salvation. But such verses upon further investigation do not teach that a believer can lose his salvation.

5. Our Son-placing

Scripture speaks of the believer being placed as a son (Romans 8:15-16; Ephesians 1:5). Probably the apostle had in mind Roman adoption. In this case the adoptee is taken out of his previous state and is placed in a new relationship with his new parents. All his old debts are canceled, and in effect he starts a new life. In the Christian doctrine, the believer is taken out of his former state and is placed in a new relationship with God. He is made part of God's family with all its duties and rights. He is regarded now as a true son. From this time on, Christians are permitted to address God as their Father.

VIII. ANGELOLOGY

A. The Angels of Selection

1. The Nature of Angels. Angels belong to a class of created beings known as Spirit beings (Hebrews 1:14.). Being spirit in nature means that they do not possess material or physical bodies (Luke 24:39). In contrast to God who is also spirit (John 4:24), angels are finite spirit beings and thus have certain limitations. As spirit beings, they cannot experience physical death.

2. The Personality of Angels. Angels have the constituent elements of personality. They have intelligence (1 Peter 1:12), emotion (Luke 15:10), and will (Hebrews 1:6).

3. The Activity of Angels. Angels are seen in a variety of activities in Scripture. Angels can execute judgment (2 Samuel 24:16), bring deliverance (Acts 12:7-11), control nature (Revelation 7:2-3), oppose other angels (Daniel 10:13), and minister to redeemed man (Hebrews 1:14).

B. The Author of Sin

1. His Person. Lucifer, the Authorized Version's translation of a term meaning the "shining one" (Isaiah 14:12), was a spirit being created perfect by God (Ezekiel 28:15). Like other spirit beings he has the elements of personality, namely, intellect (Matthew 4:6), emotion (Revelation 12:17), and will (Isaiah 14:12-14). Due to his fall, this spirit being has become known as Satan, the Devil, the Prince of the power of the air, the god of this age.

2. His Plan

a. Seen in in His Actions. Scripture records that Satan challenged the authority of God, introducing into the universe a theological conflict. The conflict concerns whether or not God is the sovereign ruler of the universe or is Satan the ruler?

This conflict was due to Satan's pride (1 Timothy 3:6). Being lifted up because of his beauty (Ezekiel 28:17),

CONFLICT OF THE AGES

GOD'S RULE	MANKIND	GODLY	ABRAHAM	JESUS	CHURCH	KINGDOM	GOD IS VICTORI OUS
SATAN'S RULE	DESTROY AND DEFECT					BOUND	SATAN IS DEFEATE D

DAVID F. MILLER • DIVISION OF BIBLICAL STUDIES
WESTERN BAPTIST BIBLE COLLEGE

he uttered five "I wills" indicating that he wanted to be responsible to no one (Isaiah 14:13-14). He was not alone in this act of rebellion for a third of the angelic hosts followed his lead (Revelation 12:3-4,9).

The time of this rebellion is not easily determined. At least three views have been set forth that are in harmony with a literal six day week. The first view which is more popularly known as the "gap theory" argues that Satan once lived upon a perfect earth and upon his rebellion, the earth became waste and void (Genesis 1:2; Isaiah 45:18). Thus the place of Satan's fall was between the initial creation and Genesis 1:2. The second view understands Satan to have been created during the creation week, thus making the fall some time between chapters two and three of Genesis. The third view is that possibly Satan fell before the creation of the universe. Thus the creation of the universe and man were to resolve a previously existing conflict between God and Satan.

b. Seen in His Agents. Satan is not alone in the battle with God. included in this warfare are spirit beings which are designated as principalities and powers, world rulers of this darkness, and the wicked hosts of the heaven lies (Ephesians 6:12).

c. Seen in His Attacks

Some of the basic attacks which Satan brings upon the human race are as follows:

(1) The Attack of Deception. Satan operates in the realm of a lie. Thus he leads astray those who are under his attack (Revelation 12:9). Such deception is clearly channeled through the world system.

(2) The Attack of Perverting. Satan distorts what God has created and designed. In dealing with Eve, the prohibition of not eating from one tree was perverted by Satan to include a prohibition of all the trees (Genesis 2:16-17; 3:1). Legitimate things such as food, marriage, and sex are all perverted by Satan today (1 Timothy 4:1-4).

(3) The Attack of Scaring. Since Satan goes about as a roaring lion, most individuals have a problem of fear (1 Peter 5:8). This is the reason that believers are commanded not to conform to the attitudes of the world (Romans 12:2).

RESISTING THE DEVIL

ATTACKS		
		ARMOUR

(4) The Attack of Unbelief. Beginning early in the human race, Satan attacked Eve by questioning the authority of God (Genesis 3:1). Today, Satan is still exercising this attack by asking, "Did God say?"

(5) The Attack of Lawlessness. One of the desires of Satan is to plunge the world into lawlessness. In fact, lawlessness will be personified in the tribulation by one called the man of lawlessness (2 Thessalonians 2:3).

(6) The Attack of Imitating. Where Christianity is present, one of Satan's attacks involves that of imitating the true work of God. This attack was spoken of by the Lord in the parables of the wheat and the tares' (Matthew 13:24-30; 36-43).

3. His Progress

a. His Day. The believer is under the attack of Satan continually. Such an attack does not necessarily involve a direct visit from Satan or his demons but a constant influence by the things of the world system. Because the believer is to stand in the evil day in which we live, one must be continually clothed with the armour of God (Ephesians 6:13).

b. His Defeat. The defeat of Satan in the believer's life can be accomplished as one follows the instructions of Scripture. James states that the key is resisting the Devil (James 4:7). This is accomplished through the faith (1 Peter 5:9), which is more explicitly spoken of in Ephesians six. Here Paul illustrates through the pieces of Roman armour how a believer can withstand the Devil.

(1) With Loins Gird with Truth. The girdle was not entirely used for adornment but was an essential part of the warrior's equipment. This girdle kept the other parts in place. The truth is the girdle with which the believer is to be clothed in combatting the Devil's attacks of deception.

(2) With the Breastplate of Righteousness.

The breastplate, as the name implies, covered the area of one's breast as protection from any disabling wounds. The term "righteousness" indicates that the believer is to be protected from all perversion by protecting himself with personal righteousness.

(3) With the Feet Shod with Preparation. The reference here is to sandals which were thickly studded with hobnails for the purpose of giving a firm footing. This footing is in the good news which brings peace. The result is a confident footing which the believer can have in combatting the attack of scaring.

(4) With the Shield of Faith. This shield was one that was large and heavy. It covered a space of four feet in length and two-and-a-half feet in width. This piece of armour indicates that the believer is to be equipped to live by faith. Such preparation will combat the attack of unbelief.

(5) With the Helmet of Salvation. The helmet was usually made of leather and was strengthened and ornamented with metallic plates. The helmet protected the head and speaks of understanding one's salvation. When salvation is understood, the believer will be protected from lawlessness.

(6) With the Sword of the Spirit. Many different types of swords were used in the ancient world. One was the ROMPHAIA which was heavy, sharp on one end, and was five to six feet long. One impressive swing of this sword usually resulted in the elimination of the enemy. Yet if one was able to get out of the line of attack and counter the assault, he could usually take care of the enemy, providing he had a MACHAIRA sword. This sword was much smaller and did not leave the attacker off balance. It was a sword which was sharp on both edges and was one of the most revolutionary weapons of the ancient world. The MACHAIRA was the term used by Paul for the Christian who is to combat Satan. The sword of the Spirit is sharp, easy to maneuver, does not leave one off-balance, and can bring victory to the Christian. This sword is composed of the sayings of the Word of God. As Satan attacks in various ways, the different sayings from Scripture are to be applied. Christ is a good example in using the sword of the Spirit (Matthew 4:4,7,10).

C. The Associates of Satan

1. Their Identity. Scripture speaks of demons as well as fallen angels who aid Satan in His work. While some distinguish the two, a comparison of their activity indicates that

there is no essential difference between demons and fallen Angels. Both are spirits (Matthew 17:18; Hebrews 1:14), both are evil spirits (Luke 8:2; Ephesians 6:12), both are under Satan (Matthew 12: 24; 25:41), both are free (Matthew 8:16; Revelation 12:7,9)/ and both are confined (2 Peter 2:4-5; Revelation 9:2,11; cf. Luke 8:31). Further, if a distinction is to be made, a problem exists for the believer since we are never told how to fight demons (cf. Ephesians 6:12).

2. Their Origin. All spirit beings were created by God (Colossians 1:16). After their creation, one third of the spirit beings rebelled with Satan (Revelation 12:4,9). Demons were spiritually separated from God (John 8:44) having left their rule (Jude 6).

3. Their Ability. Demons have several abilities. They can work miracles (Revelation 16:13-14), Communicate with men (Acts 19:15), influence Christians (Ephesians 6:12), cause physical ailments such as dumbness (Matthew 9:32-33), blindness (Matthew 12:22), and various other defects and deformities (Luke 13:11-17), disseminate false teaching (1 Timothy 4:1), impart human strength (Mark 5:4), influence human governments (Daniel 10:13), and direct the whole area of the occult (Acts 13:6-12).

Fallen angels also have the ability to manifest themselves in bodies which appear to be human. This seems to be the case in Genesis six where the Son of God marry the daughters of men.

Support for this view is as follows. In the first place, the phrase, "Sons of God" is used of angels (Job 1:6;2:1; 38:7). Second, the word "took" has the sense in this context to choose and force. Third, the daughters of mankind do not seem to be limited to any particular division of mankind. Fourth, this view explains why some angels are free and others are confined (2 Peter 2:4-5). Fifth, an unusual and strange progeny is involved (Numbers 13:33). Sixth, the sin of angels is linked with the flood and with the sin of Sodom and Gomorrah (2 Peter 2:4-5). Seventh, Jude 6-7 states that angels committed fornication by going after "strange flesh."

Two other views deserve mention. One is the position that the "Sons of God" were the godly line of Sethi another is that they were dynastic rulers in the Cainite line. As for the former view, its biggest problem is the failure to come to grips with the phrase, "Sons of God" in the Old Testament. As to the latter view, there is no evidence in Scripture that such a system of rulers had been established in the line of Cain.

Fallen angels also have the ability to possess unsaved men (Matthew 4:24). This possession involves the residing within of a person so as to exert direct control Over a person's mind and/or body. When one is demon-possessed, he possesses abnormal strength (Mark. 5:3-4)behaves abnormally (Mark 5:3,5), experiences mental (Mark 5:15) and physical disorders (Matthew 17:14-18).

A question which surfaces today is whether or not a believer can engage in exorcism. The answer is no because such activity involved the special granting of authority and power (Matthew 10:1,8). In fact, such work was considered a miracle (Mark 16:17; Acts 19:11-12), a gift which was possessed only by the apostles or those who had some connection with them (see notes on temporary gifts).

Another problem concerns whether demon possession is possible among Christians. While many missionaries report that such is possible, the evidence of Scripture appears to argue to the contrary. For instance, the resident presence of Satan is contrasted with that of the Spirit, who indwells all believers (1 John 4:4). Also, it is nowhere seen in Scripture that the body of believers, which is the temple of the Holy Spirit (1 Corinthians 6;19), can also be the temple of Satan. In addition, no example can be found in Scripture of Satan indwelling a believer. Lastly, the attack of Satan to the Christian are always viewed as coming from without (Ephesians 6 :12-18) . The problem here is that many confuse Satan and the flesh.

IX. ECCLESIOLOGY

A. The Meaning of the Church

1. The Existence of Christ Vs Body

a. The Baptism

(1) The teaching of Baptism. Scripture teaches that the believer is immersed into the body of Christ the moment one believes (1 Corinthians 12:13). This body of believers forms the church (Ephesians 1:22-23). Because believers today are members of one body in which Christ is the head, the church by nature involves more than a local assembly—it is a church universal.

Having a universal church suggests that the term itself is used in a metaphorical sense (cf. Matthew 16:18; 1 Corinthians 12:28; Ephesians 1:22; 3:10,21; 5:23-25,27,29,32; Colossians 1:18,24; Hebrews 12:23). By metaphorical is meant that these usages of the word "church" do not have the non-technical idea of spatial or physical unity; it is a spiritual unity.

Other illustrations of this relationship between Christ; and His church are seen in the following figures. (1) Christ is the Shepherd and believers are the sheep (John 10:1-21), (2) Christ is the vine and believers are the branches (John 15:1-17), (3) Christ is the cornerstone and believers are the living stones (Ephesians 2:19-21; 1 Peter 2:5), (4) Christ is the High Priest and believers are a kingdom of priests (1 Peter 2:5; Hebrews 4:14-16), (5) Christ is the last Adam and believers are the new creation (1 Corinthians 15:45; 2 Corinthians 5:17), (6) Christ is the Bridegroom and believers are the bride (Ephesians 5:25-33); Revelation 19:7-8), (7) Christ is the Heir and believers are joint-heirs (Hebrews 1:2; Romans 8:17), (8) Christ is the first fruits and believers are the harvest (1 Corinthians 15:23), and (9) Christ is the Master and believers are His slaves (Colossians 4:1; 1 Corinthians 7:22).

(2) The Time of Baptism. When did the baptism of the Spirit begin? An answer here will establish the time the church began. In the first place, the baptism was future to John the Baptist's ministry (Matthew 3:11). Second, this baptism was still future ten days prior to Pentecost in which

it was stated that the baptism would take place "in a few days" (NIV-Acts. 1:5). Third, that Pentecost was the day that this transpired is seen from Acts 11:15-16 where an identical situation occurred which was related to the prophecy concerning Spirit baptism.

Also corroborating the conclusion that the church began at Pentecost is the fact that the church is a mystery (Ephesians 3:1-10), is future to the time of Matthew 16:18, and is formed by the death, resurrection and ascension of Christ.

b. The Baptizer. It is clear from the references dealing with Spirit baptism that Christ is the baptizer (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33). Because the same expression occurs in Acts and first Corinthians (ἐν πνεύματι), it would seem to follow that Christ is also the baptizer here as well. The element with which one is baptized is the Holy Spirit (Acts 1:5; 11:15-16; 1 Corinthians 12:13). Thus when the Spirit Was received (Acts 2:38; John 14:17), believers were the recipients of the promise of being baptized by Christ.

2. The Expression of Christ's Body. Most of the New Testament references to the term "church" refer to the local expression of Christ's body, the local church. The local church is composed of baptized believers, independent in character and autonomous in function, which has fellowship with other churches of like belief (1 Corinthians 5:4; Acts 15:1-21). To these churches are committed the ordinances of baptism and the Lord's supper (1 Corinthians 11: 23-24). The local church has the responsibility of worship and edification of its members through corporate singing, giving, eating, teaching, and praying (Ephesians 4:11-16; Acts 2:42, etc.).

a. The Plan of the Church

(1) The Offices

(a) The Office of Bishop. The term "bishop" is one which has the meaning of "overseer" (1 Timothy 3:1). This term emphasizes the duty or function of the office. One in this office is to "watch over" the church. Those filling this position are termed elders (Acts 20:17). An elder is one that denotes a person who is spiritually mature. This term speaks of the dignity of the man who fills the office of bishop. Another term is that of pastor (Ephesians

4:11). This word has reference to one's spiritual gift. It is a gift which involves the shepherding of God's flock. These three terms do not refer to three separate individuals; they can be rightfully used of one individual (Acts 20:17,28).

No one is to be in the office of bishop unless he is qualified. The following list indicates what restrictions should be placed on men desiring to serve in this capacity.

1. Above reproach
2. Husband of but one wife
3. Temperate
4. Self-controlled
5. Respectable
6. Hospitable
7. Able to teach
8. Not given to much wine
9. Not violent
10. Gentle
11. Not quarrelsome
12. Not a lover of money
13. One who manages his own family well, seeing that his children obey him with proper respect.
14. Not a recent convert
15. A good reputation with outsiders
16. Not overbearing
17. Not quick-tempered
18. Loves what is good
19. Upright
20. Holy
21. Disciplined
22. Holding firmly to the trustworthy message

(1 Timothy 3:1-7; Titus 1:7-9-NIV)

The duties of a pastor involve (1) shepherding (Acts 20:28), (2) protecting (Acts 20:29-30), (3) caring (1 Timothy 3:5), (4) feeding (Ephesians 4:11), (5) managing (1 Timothy 3:5; 5:17), (6) leading (Hebrews 13:17), and (7) praying for the flock (James 5:14).

The number of men in the office of bishop is a subject of some debate. On the one hand are those who contend that only one man served in the office of each local church. Arguments supporting this position are (1) the contrast between the singular and plural in First Timothy three (1 Timothy 3:1,8) and (2) the seemingly plural references are only because the church was too large to meet as a single group. In other words, references that speak of the elders (plural) of the church (singular) do not refer to single groups, but to several groups in a town which are all termed as the church.

On the other hand is the position that the office had a plurality of men. This position is based upon the following considerations. (1) The normal reading of the text would seem to argue for a plurality in each church. (2) The word "church" does not normally seem to refer to a group of churches in a given community. (3) The summoning of elders from other than one's congregation seems unlikely, and (4) the contrast of First Timothy three is between the office (singular) and men (plural), not between men.

Plurality of elders does not imply that a church would not have a head pastor (cf. 1 Corinthians 3:6,10). These elders would have different areas of responsibilities depending on their maturity and spiritual gifts (1 Timothy 5:17).

(b) The Office of Deacon. Another office of the New Testament church is that of deacon (1 Timothy 3:8-12). From the title given to the office and from activity seen in Acts six, it appears that the task of deacons is primarily a material ministry. Such a ministry was for the purpose of relieving those in the church who were giving themselves to the ministry of the Word and prayer.

A strong emphasis is placed upon the qualifications for the men who occupy this office. Apparently, God knows that men who measure up to these standards would be able to effectively carry out the material needs of the church. The qualifications from 1 Timothy 3:8-12 are as follows (NIV).

1. Worthy of respect
2. Sincere
3. Not indulging in much wine
4. Not pursuing dishonest gain
5. Holding to the deep truths of the faith with a clear conscience
6. Tested
7. Men.(whose wives are) women worthy of respect, not malicious talkers, but temperate, trustworthy in everything.
8. Husbands of but one wife
9. One who must manage his children and his household well.

(d) The Office of Deaconess. (?) Many concur that a third office existed in the early church and involved women. Arguments in favor of this position are (1) the word "likewise" in verse eleven (ὡσαύτως) indicates that three classes of offices are here, (2) the word "wives" is the simple word for women, (3) the absence of the article before the word "women" shows that this cannot be limited to the wives of deacons, and (4) later church history organized itself in this manner.

But there are arguments against the position that an office of deaconess did exist. These arguments are spelled out below. For instance, if an office is seen in 1 Timothy 3:11, it almost necessitates suggesting that Verse eleven is out of place because the following verse reverts to qualifications for deacons. Second, if deaconesses were meant, why did not Paul use a more specific designation? He could have used δῆακονος with the feminine article or the term δῆακόνισσα. Third, neither the context nor the declension of the noun in Romans sixteen indicate that a position for women servers existed. Lastly, the inclusion of bishops in 1 Timothy 3:10 (these also), suggests that the term "wives" applies to both groups. Thus, the absence of the definite article.

More recently, another position has been suggested as to the identification of the "women" in 1 Timothy 3:11. This view understands them to be unmarried women who assist the deacons in the service functions of the church. But why unmarried women? Several reasons could be given. In the first place, the ministry of married women is centered in the home. This fact is certainly clear from the

instructions in the Pastoral Epistles (1 Timothy 2:9-15; 5:8,14,16; 2 Timothy 3:14-15; Titus 2:3-5). Second, married women would not be able to meet the demands of this official service position because of the demands of the home. Third, such a suggestion provides an outlet for ministry to unmarried females who can give their undivided attention to the service of the church. This is especially true of older widows (1 Timothy 5:5,9-10). It is interesting that churches at the close of the New Testament era which had an office of deaconess, limited it almost exclusively to virgins and/or widows who met these qualifications. Some have suggested that the ancient deaconess was apparently intended to make it her life work to serve the church rather than serve her husband and children.

(2) The Ordinances

(a) Baptism

1a. As to its Meaning. The word "baptism" means "to make one with," "to identify." Outside the Scriptures the term was used of dipping in dye a piece of cloth. The result was that it became identified with the dye so as to change its character. In this manner, it became "one with" the object to which it was baptized. In Scripture, the word is used both of real and ritual baptisms. In real baptisms, actual identification takes place. Such is easily seen in Romans 6:4-5 where the believer is viewed as being baptized into Christ's death (vs. 5) which involves being united in his death (vs. 6). In ritual baptism, the identification is only symbolical. In the ordinance of Christian baptism, the believer pictures the real identification which took place at salvation.

As to a more exact picture of what takes place, one should understand the meaning of Spirit baptism. Here the believer is united with Christ. Thus Christ having died "with respect to" or "regard to" sin means that the believer has died to sin. Further, in accord with Christ's resurrection, the believer is saved in newness of life. It is through such a death that one is cleansed from the defilement of sin. Thus Spirit baptism identifies the believer with Christ and his great saving works (Titus 3:5). In water baptism the believer pictures his death to sin and the resulting cleansing or washing from the defilement of sin (Romans 6:3-4; Acts 22:16).

Further, Spirit baptism also unites us to other Christians (1 Corinthians 12:13).

2a. As to its Mode. The mode of water baptism is clearly that of dipping or immersion as indicated from the following evidence. In the first place, lexical authorities agree that the primary meaning of the term βαπτίζω is to dip or immerse. Second, it is significant that the Greek language had terms for sprinkling (ρ'αντίζω) and pouring (ἐπιχέω) (cf. Leviticus 4 :6) . Third, the examples of baptism imply immersion (John 3:23; cf. Acts 8:36). Fourth, the basic meaning of salvation in the putting away of sins through death is most adequately symbolized in immersion, and lastly, the unanimous testimony of ancient history reveals that immersion was the normal mode of baptism in the early church.

Some groups practice trine immersion, in which a person is baptized into the water three times. This practice is largely based upon the words of Christ to baptize in the name of the Father, the Son, and the Holy Spirit (Matthew 28:19-20). However, it appears that this should not be understood as a formula for baptism since baptism "into the name of" has the basic thought of "with respect to or regard to" the one represented by the name. The fact that the trinity is mentioned here is appropriate for disciples of all nations (Gentiles) who would turn from paganism to God. If a formula is here, it should be noted that it apparently was not followed in Acts (Acts 2:38; 8:16). The absence of the trinity statement here is because Jews and Samaritans already acknowledged the one true God, but only needed to recognize Jesus as Lord and Messiah.

(b) Communion. The early church also practiced communion (1 Corinthians 10:16), Communion is mentioned as the "breaking of bread" in the book of Acts (Acts 2:42) and was part of the Lord's supper (1 Corinthians 11:20-21), The Lord's supper is also known as the love feast (Jude 12) in which believers gathered together to share around a table which belonged to the Lord.

Communion involved the partaking of elements for the remembrance of Christ (1 Corinthians 11:24-25), the preaching of the gospel (1 Corinthians 11:26), the renewing of a hope (1 Corinthians 11:26), the representing of unity (1 Corinthians 11:24-25), and the examining of oneself (1 Corinthians 11:28),

As for the representation of unity, the bread and the cup depicted this. The bread represented the body-; the cup represented the new covenant. As for the body, two interpretations are possible. One is that the bread represents the physical body of Christ, the other his spiritual Body, from what is seen in the context, the spiritual body of Christ appears to be what is in view. In the preceding chapter (1 Corinthians 10:16-17), the bread speaks of the unity of; the spiritual body of Christ. It is in this unity that the believer has participation. In the following chapter (1 Corinthians 12:13), the unity of the spiritual body also is in view. To introduce the spiritual body of Christ as represented by the bread is fitting both to the context and the point of the book-divisions in the body of Christ (1 Corinthians 1:10; 11:18).

As for the cup, it represents the new covenant (Jeremiah 31:31-33). This covenant was made for Israel and is to be fulfilled in the millennial kingdom. Because this covenant was made on the cross with the shedding of Christ's blood, believers prior to the kingdom age share the blessings of this covenant (1 Corinthians 10:16). This element of the communion service represents then the unity that one has with Christ while the bread represents the unity one has with Christians.

(c) Foot washing. (?) To some the washing of feet is listed as another ordinance of the local church. However; upon closer examination, one notices that what Christ Was doing was something more than the mere washing of feet. Christ said, "You do not realize now what I am doing, but later you Will understand" (John 13:7). Thus, it; is evident that something more than the washing of feet is what is intended. Two truths are taught here. One was to show in miniature his entire life (cf. Philippians 2:5-9), the other is to show his purpose in coming with respect to the believer's cleansing (1 John 1:9).

(d) Anointing.(.) Some understand the anointing of James 5:14 in a religious sense. However, the word used here has reference to that which is mundane and profane. Thus this verse indicates oil for medical purposes rather than spiritual purposes.

b. The Prayer of the Church. One of the important aspects to the worship of the church is its corporate praying (Acts 12:5). A study of what is involved in prayer should enhance the ministry of the church as well as the prayer life of the believer.

The word "prayer" comes from the Greek term προσευχή and is the most general term for prayer. It is a term which speaks primarily of worship and reverence but also may be used of the other aspects of prayer too.

(1) The Aspects of Prayer

(a) Confession. Broken fellowship due to sin can be restored for the believer by confession of sin (1 John 1:9). To confess means "to speak the same thing," "to assent," "accord," or "agree with."

(b) Requests. Making requests to God is an important part of one's prayer life (John 14:12-14). Such requests are answered by God who answers unreservedly and without reproaching the suppliant (James 1:5). But such requests should be done correctly. They should be asked in faith (James 1:6), in the name of Christ (James 4:3; John 14:14; 15:16), and in accord with God's will (1 John 5:14).

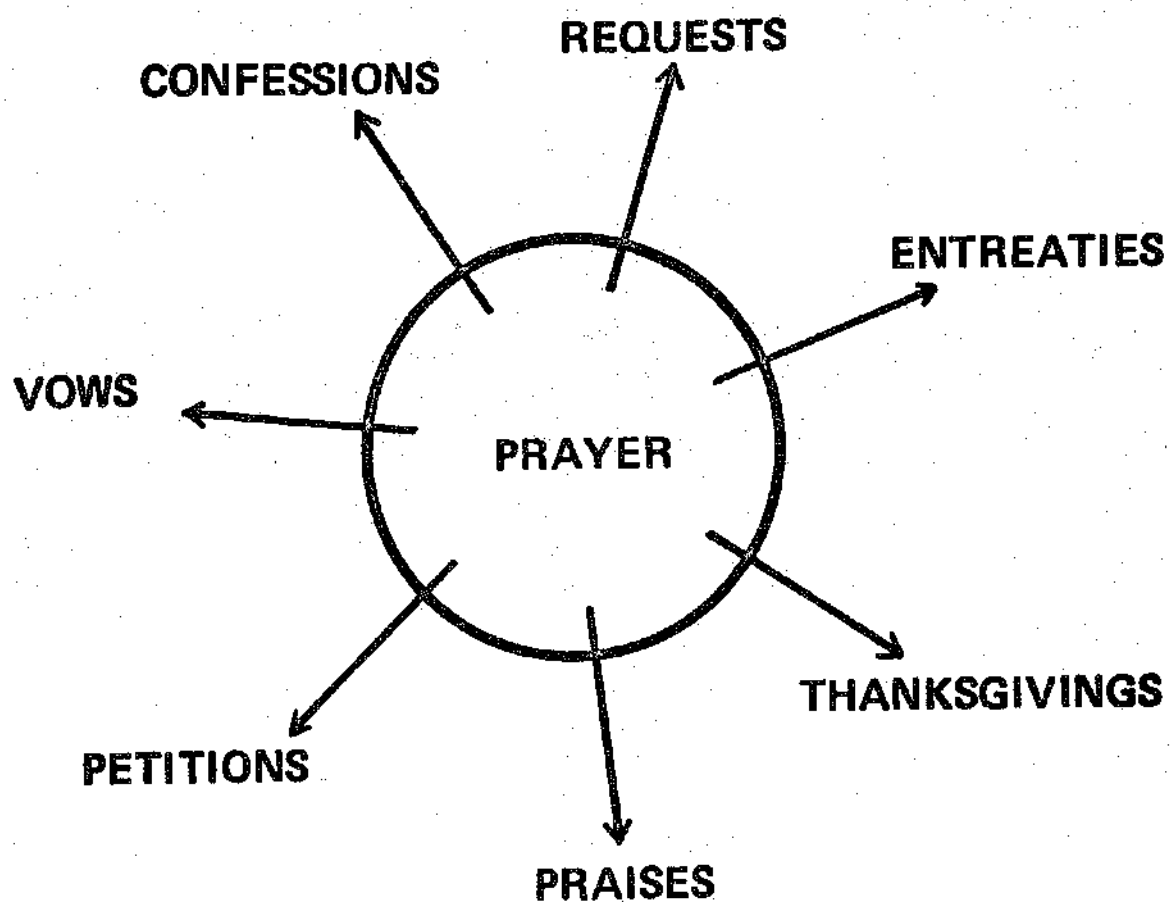
TO pray in the name of Christ does not mean that a certain formula must be attached to the end of one's prayer. It means that one comes before the Father in the character of the one who is represented by the name Jesus.

(c) Entreaties. A term found in 1 Timothy 2:1 and 4:5 is often translated by the word "intercession." However, the word does not mean "intercession," that is, pleading in behalf of others. Instead, it is a term speaking of approaching God in a free and familiar manner.

(d) Thanksgivings. Thanksgiving denotes gratitude and should be done in all things (1 Thessalonians 5:18) and for all things (Ephesians 5:20).

(e) Praises. Praise is the believer's response to God in confessing some aspect of His character (Hebrews 13:15). This kind of prayer is a spiritual sacrifice of a believer priest (Hebrews 13:15).

THE DOCTRINE OF PRAYER



(f) Petitions, A word which stresses the sense of a need, that is, speaks of wanting is the Greek noun. Such prayer involves petitioning God and has

much force when it is exercised (James 5:16-17).

(g) Vows, The noun εὐχή is used in the sense of making a vow (Acts 18:18; 21:23). It may be that what is involved in the "prayer of faith" spoken of by James is actually a "vow" prompted by faith (James 5:15).

(2) The Approach to Prayer

In praying the Father is addressed (John 16:23) through the Son (John 15:16) by the Spirit (Ephesians 6:18). This order does not mean that prayer could not likewise be addressed to Christ (John 14:14-NASB and Acts 7:59; Revelation 22:20).

c. The Problems of the Church

(1) Divorce. One of the problems facing the church concerns the matter of divorce. Thus it is important to understand what the Scripture teaches concerning marriage and its dissolution.

Marriage is the union of two people under God who contract together to live as husband and wife (Genesis 2:24). This agreement is binding upon both as long as both live (Romans 7:2-3),

But with the entrance of sin into the : universe, marriage in many cases was seriously affected. Therefore, due to man's hardness of heart, God allowed divorce in some cases to take place. Under the Mosaic law, divorce was allowed for uncleanness (Deuteronomy 24:1). Uncleanness does not appear to be the same as adultery for this offense prescribed death (Leviticus 20:10; Deuteronomy 22:22). Nevertheless, what is involved is something shameful (Deuteronomy 23:14-15; cf. Genesis 9:22,23; Exodus 20:26; Ezekiel 16:36-37). It referred to something indecent yet falling short of illicit sexual intercourse.

Christ also allowed for divorce but stated that this was not God's ideal from the beginning (Matthew 19:8). Further, He was opposed to divorce except for fornication (Matthew 19:9). But what does the word "fornication"

mean? Some concur that the word has reference to marrying too close to the prescribed Levitical lines (Leviticus 18:6-18; Acts 15:20). But if this interpretation is correct, why can the one partner seemingly marry another but the other cannot (Matthew 5:32)? The more popular position is that the term "fornication" has reference to sexual immorality in general. It is a term which could be limited by the context but tended to be a wider term than the term "adultery." In this case, Christ allowed divorce for any sexual immorality.

That Paul accepted the Words of Christ is seen from his statement in 1 Corinthians 7:10. However, since Christ had not spoken on other matters relating to marriage, Paul proceeded to give additional information (1 Corinthians 7:12). In his discussion, he also allowed for divorce when an unbeliever deserts a believer (1 Corinthians 7:15).

But what should be the practice if divorce has occurred other than on the grounds of sexual immorality and desertion? Paul concludes that a person is to remain unmarried or be reconciled to the other person (1 Corinthians 7:11).

(2) Discipline. Mediate discipline by the church concerning the life and walk of the saints has been ordained by God (Matthew 18:18). The basis of this discipline is the holiness of God (1 Corinthians 5:7-8) and the witness of the church (1 Peter 2:12). The goal of discipline is to cause shame (2 Thessalonians 3:14) and sorrow (2 Corinthians 2:7) to the offender.

Discipline is not to make the church sinless (1 John 1:9). It is to be exercised so as to not bring upon the church a harmful effect. Categories of offense requiring discipline include disorderliness (2 Thessalonians 3:6-15), divisiveness (Romans 16:17-18), gross sin (1 Corinthians 5:1-13), and false teaching (1 Timothy 1:20; cf. 2 Timothy 2:17-18).

The procedure of discipline should be to first warn and admonish (1 Thessalonians 5:14). If further action is necessary, then fellowship is to be withheld (2 Thessalonians 3:6,14). (Should the offender persist in this sin, the final step of discipline is excommunication by the church (1 Corinthians 5:5). As for private offenses, the believer must first reprove the believer before talking to others (Matthew 18:15). If the offender continues his sin, then others are to be involved (Matthew 18:16). Ultimately, if this fails, the church is to take action (Matthew 18:17).

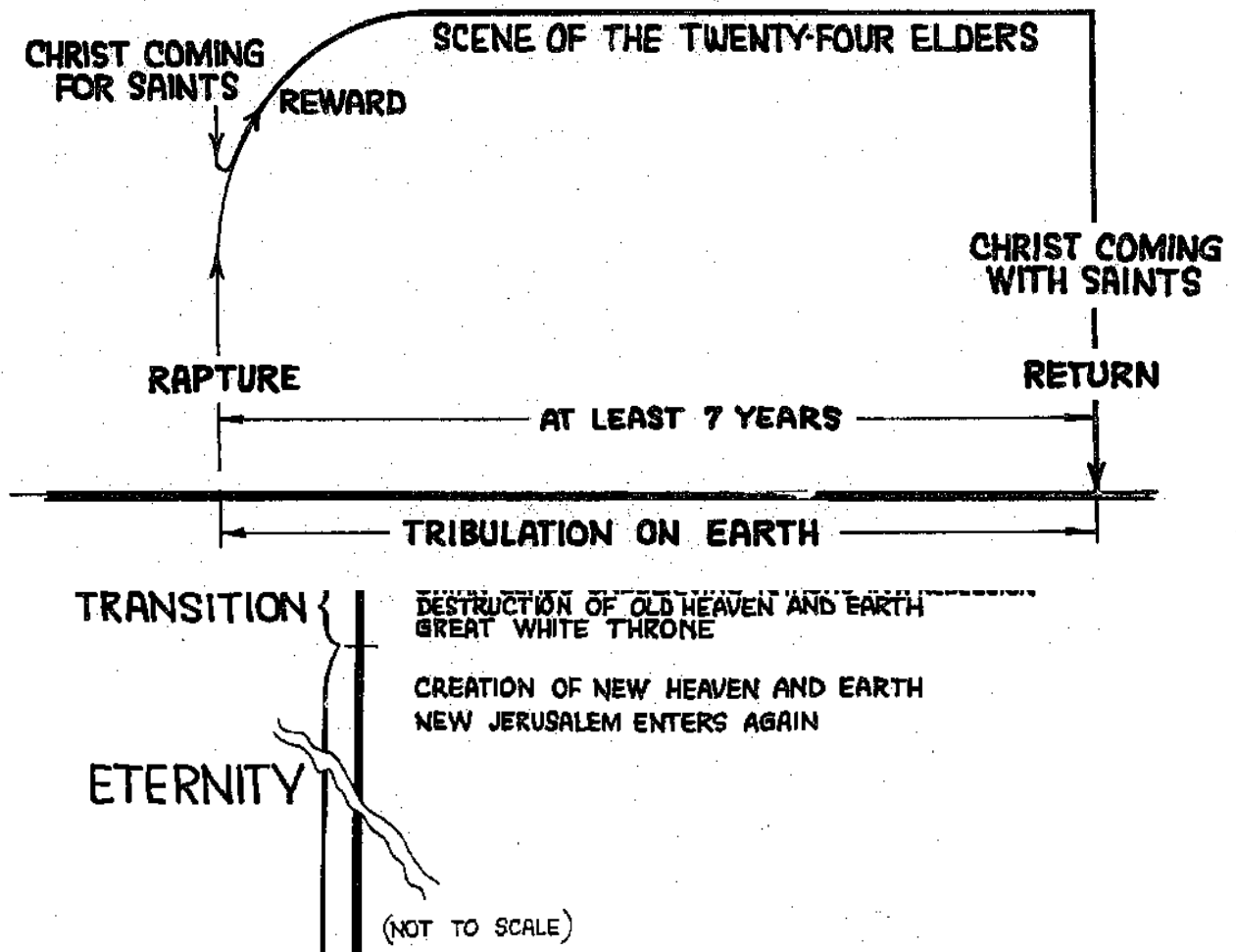
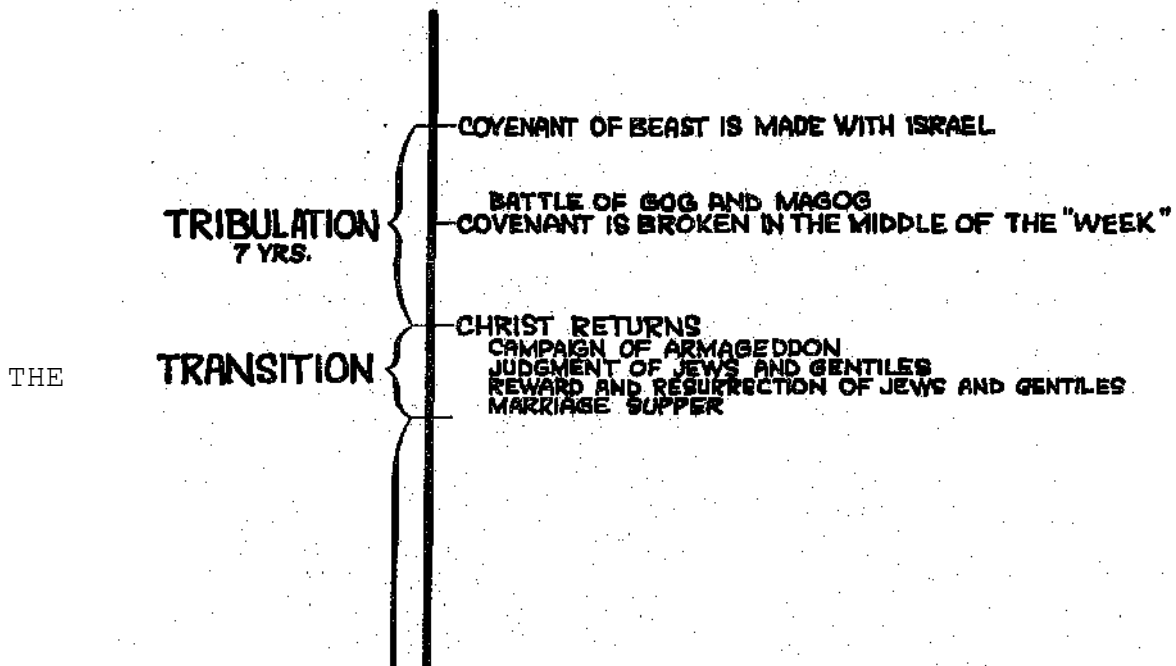
It must be remembered that discipline is to be exercised in grief (1 Corinthians 5:2), humility (Galatians 6:1), and in readiness to forgive upon confession (2 Corinthians 2:7).

d. The Provision of the Church. A privilege and responsibility of all believer priests is to provide for the work of God through one's substance (Hebrews 13:16). The example of the believer's giving is God the Father and God the Son (2 Corinthians 9:15; 8:9). As to its motivation, negatively, giving should not be done reluctantly or under compulsion (2 Corinthians 9:7). Positively, the believer should give eagerly (2 Corinthians 8:12) and because of anticipated results (2 Corinthians 9:6-9). The believer's attitude should be one in which one gives according to his purpose of heart (2 Corinthians 9:7). Further, he is to give cheerfully and voluntarily (2 Corinthians 9:7). As to one's poverty, this should not eliminate one's opportunity to give (2 Corinthians 8:2). As to the amount of giving, one is to give as one is prospered by God (1 Corinthians 16:2). Thus one should give according to what he has (2 Corinthians 8:12). One also may give sacrificially too (2 Corinthians 9:3). At least one should give so there may be equality (2 Corinthians 8:14).

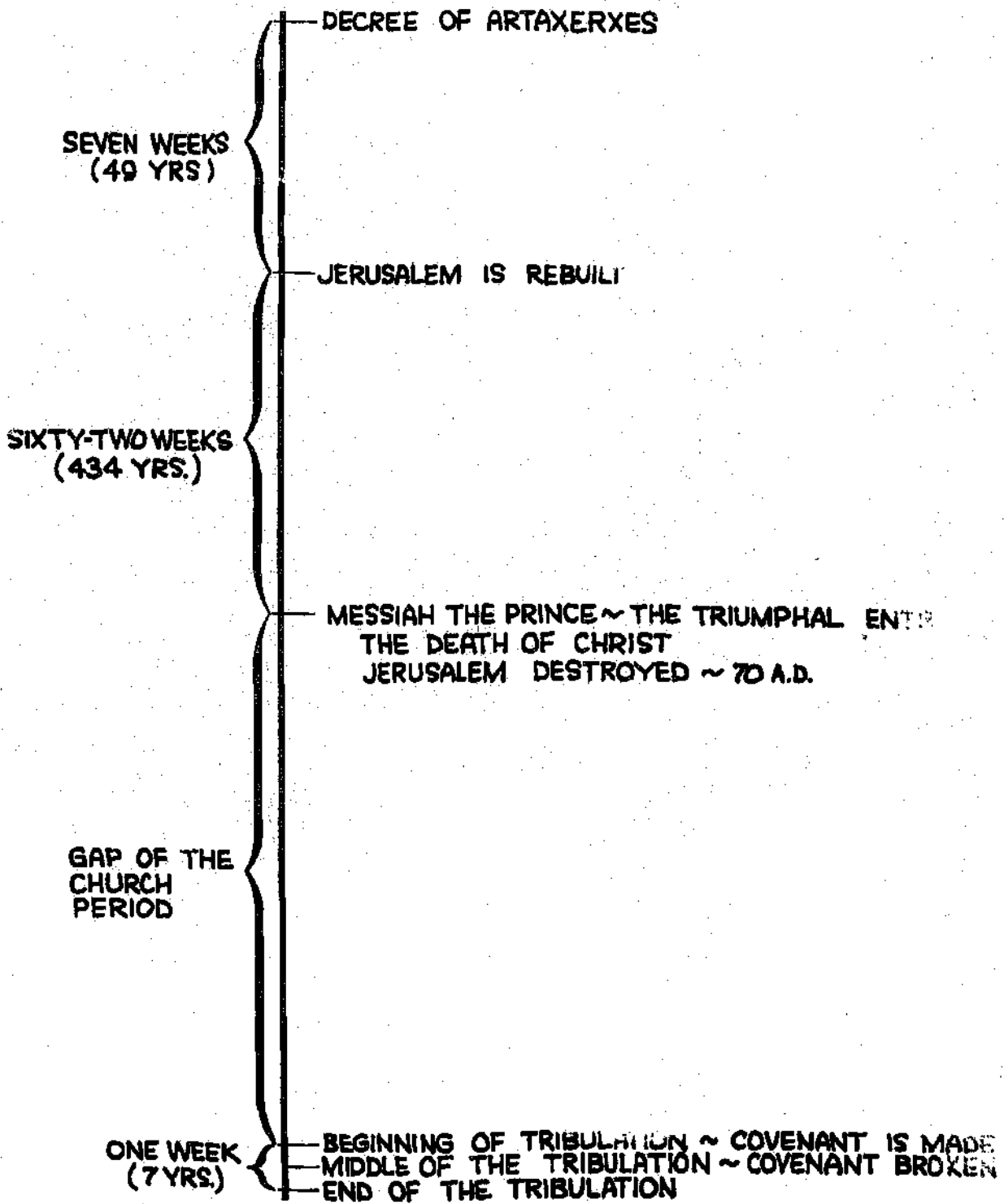
As to the question of tithing, the term itself is a mathematical term which was a symbol of measurement. When one gave a tithe, it symbolized the giving of the whole. In Israel's economy, they had three tithes. One was for the Levites (Leviticus 27:30-33). Another was for the sacred meal in Jerusalem (Deuteronomy 26:5-6, 11, 18) and one was done every third year for the Levites, strangers, fatherless, and widows (Deuteronomy 14:28-29). Thus the Jew had to pay in tithes between 20-30% each year. In addition to this was their giving (Exodus 25:1-2). As in the New Testament, they gave as their heart was moved (Exodus 35:29). Such as their freewill offering in contrast to required giving (Exodus 35:29).

Many say today that God wants our time, talent, and tithe. But actually, God wants all of our money as He does our time and talent. The real issue for the believer today is not on how much one should give--it is, how much should I spend on myself. With this attitude of giving, believers could share in what Israel experienced when the people brought too much and had to be told to stop (Exodus 36:5-7).

FUTURE EVENTS



DANIEL'S WEEKS



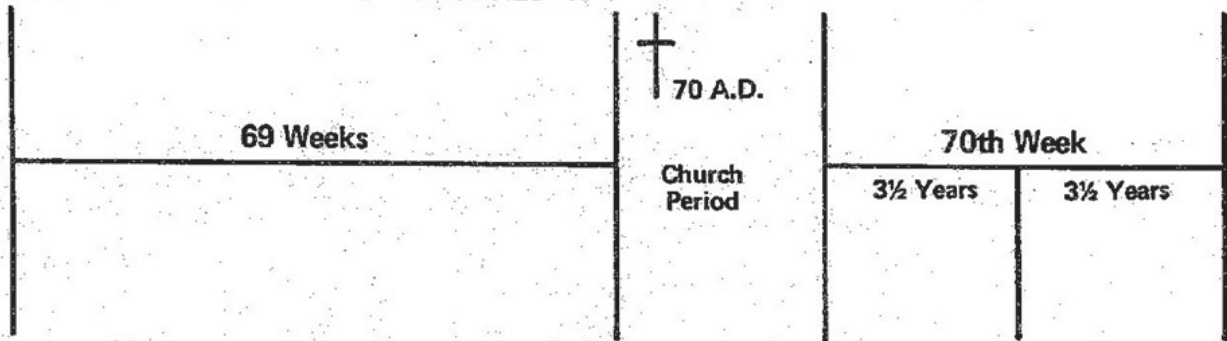
(NOT TO SCALE)

GRAPHICS

DANIEL'S SEVENTY WEEKS

MARCH 5, 444 B.C.
Nisan 1 of Artaxerxes' 20th year
Nehemiah 2:1-8

MARCH 30, A.D. 33
Triumphal Entry—Nisan 10, A.D. 33
Luke 19:28-40



$69 \times 7 \times 360 = 173,880 \text{ Days}$
March 5, 444 B.C. + 173,880 Days = March 30, A.D. 33

David F. Miller • Division of Biblical Studies • Western Baptist College

THE SEAL JUDGMENTS

BEGINNING OF
TRIBULATION

PEACE

WARFARE

FAMINE

DEATH

MARTYRDOM

CATASTROPHIES

INTRODUCTION OF
NEW SERIES

BEGINNING OF
SORROWS

3½ YEARS

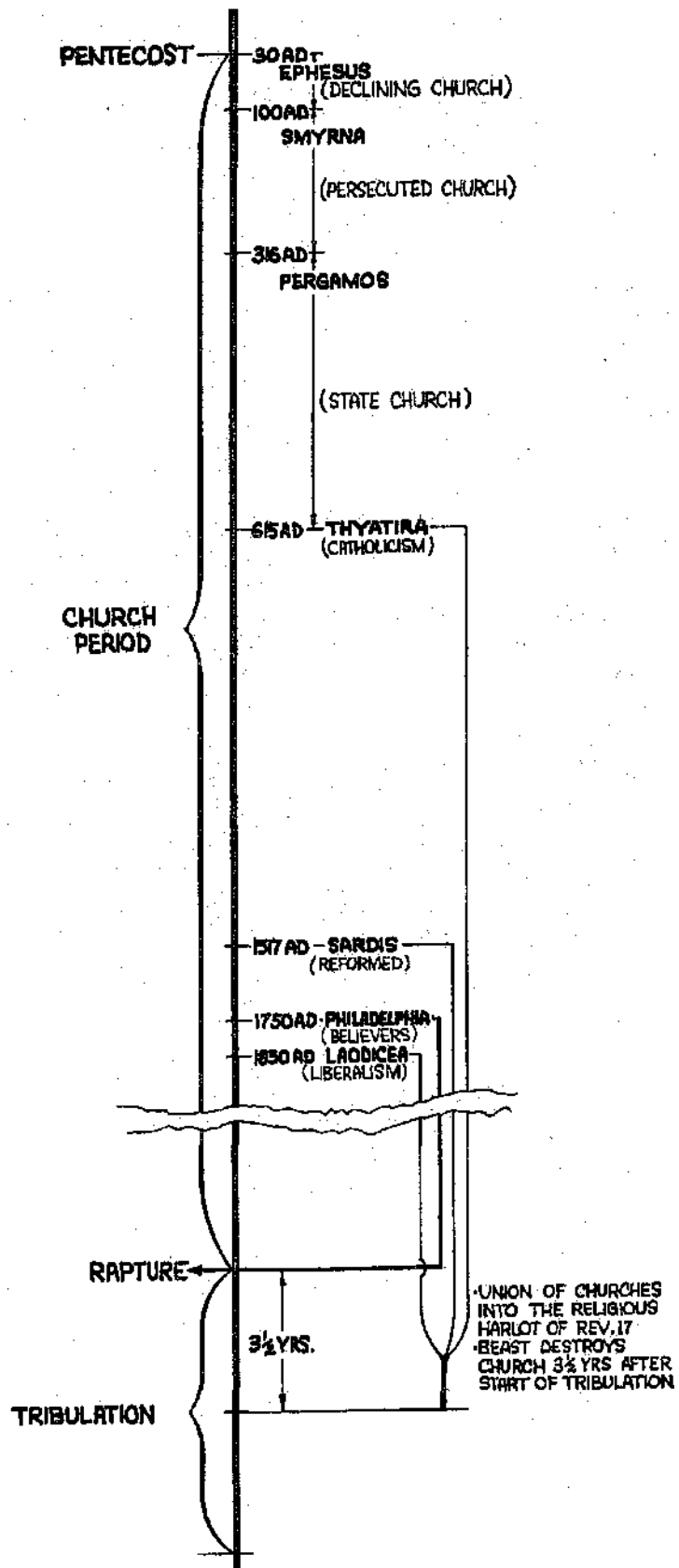
BATTLE OF GOG
AND MAGOG

MIDDLE OF
TRIBULATION

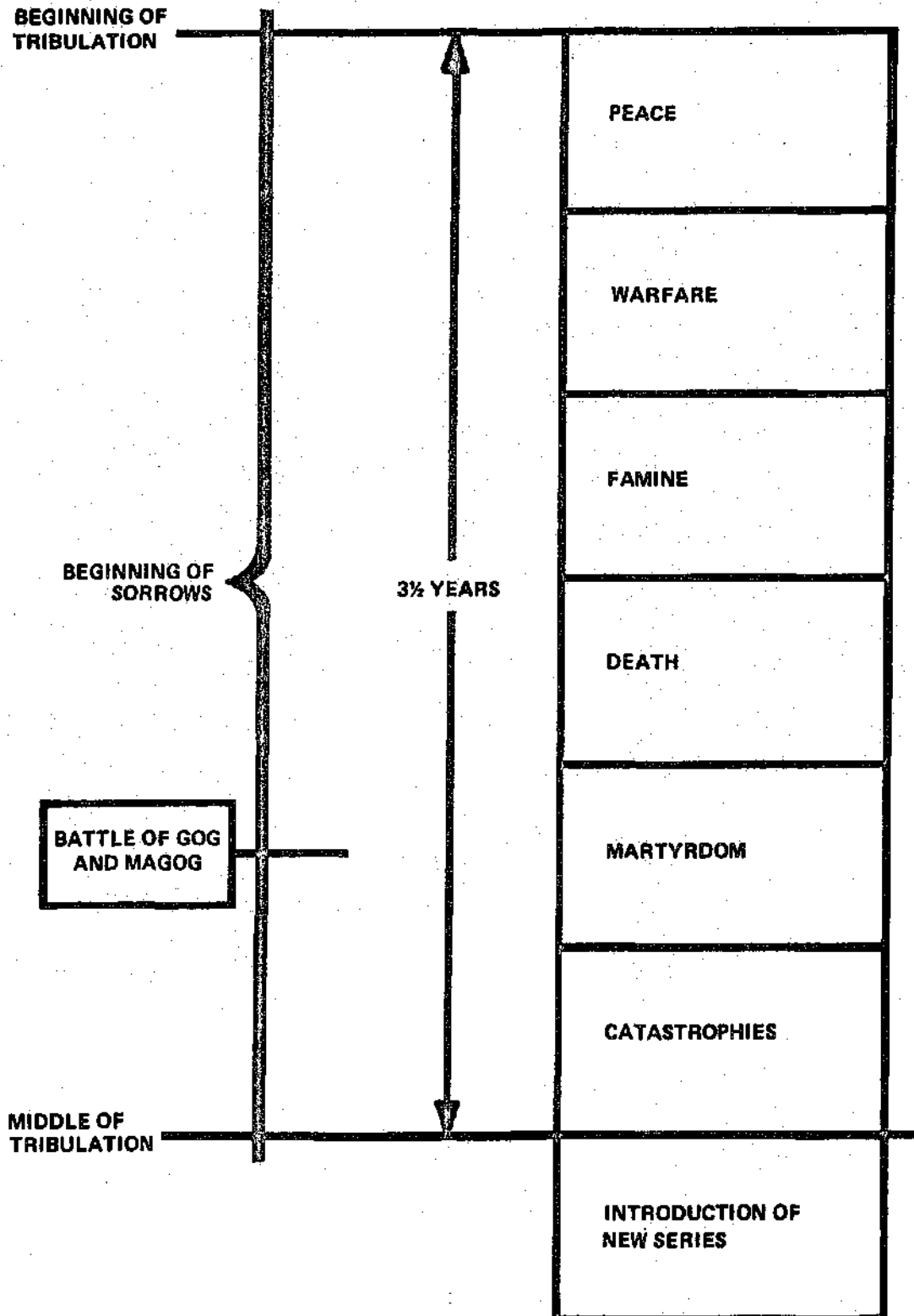
RESURRECTION
OF THE DEAD

S

or
logo



THE SEAL JUDGMENTS

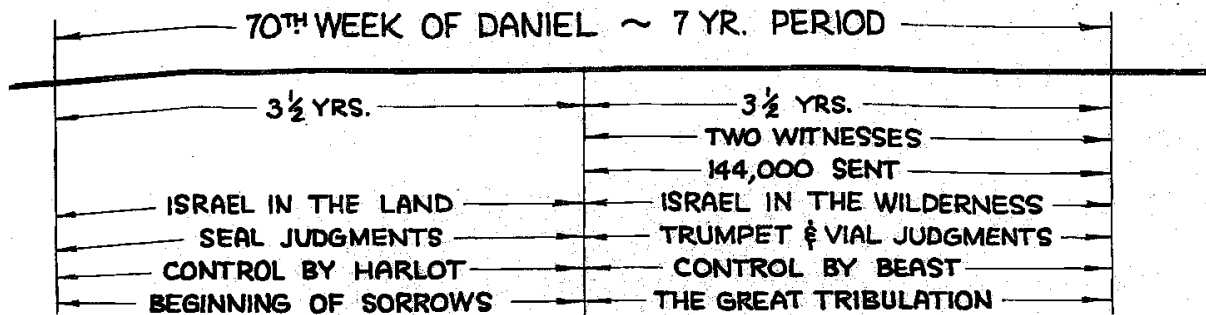


COMPARING CHURCH HISTORY AND REVELATION

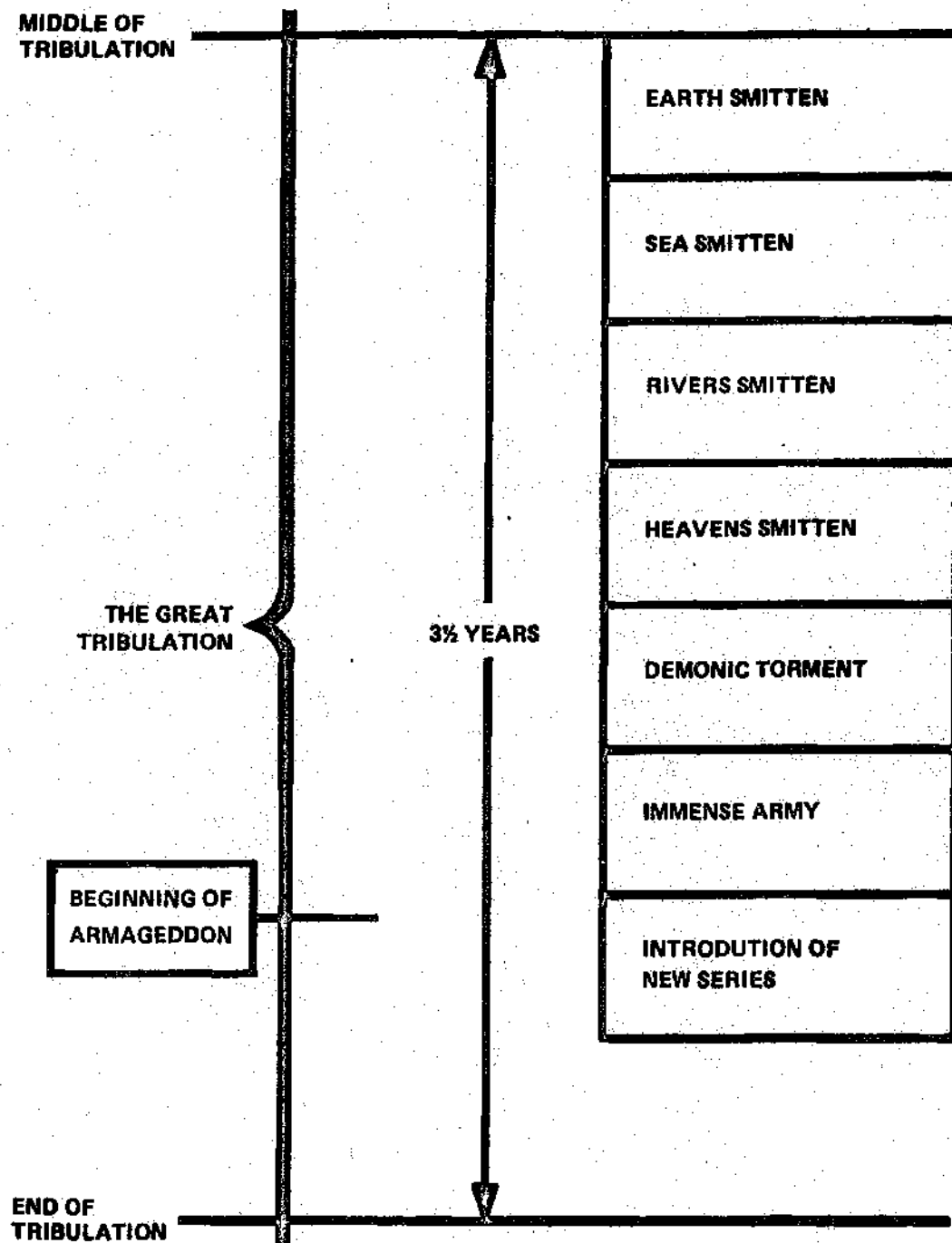
COURSE OF HISTORY	BOOK OF REVELATION
The Apostolic Church 30-100 A.D.	Ephesus
The Persecuted Church 100-313 A.D.	Smyrna
The State Church 313-590 A.D.	Pergamos
The Papal Church 590-1517 A.D.	Thyatira
The Reformed Church 1517-1790 A. D.	Sardis
The Missionary Church 1790-1900 A. D.	Philadelphia
The Apostate Church 1900-present	Laodicea

THE TRIBULATION PERIOD

THE



TRUMPET JUDGEMENT



THE BOWL JUDGMENTS

**MIDDLE OF
TRIBULATION**

**THE GREAT
TRIBULATION**

**END OF
TRIBULATION**

3½ YEARS

SORES
SEA SMITTEN
RIVERS SMITTEN
SUN SCORCHED
DARKNESS
EUPHRATES DRIED
EARTHQUAKE - HAIL

X. ESCHATOLOGY

A. The Day of Christ

1. The Rapture of the Saints

a. The Meaning of the Term "Rapture." The word "rapture" is the Latin translation of the verb in 1 Thessalonians 4:17 "caught up." It stems from a Greek word which means to "seize" or "snatch" and speaks of the conveying of believers from earth to heaven (2 Corinthians 12:2,4; cf. Revelation 12:5);: This rapture will involve both those who are alive and those who are the dead in Christ (1 Thessalonians 4:16-17). Such a snatching away is for a meeting together of all church saints as well as a meeting with the Lord. This meeting will take place in the air, the area of Satan's authority (Ephesians 2:2). The result will be an abiding with the Lord forever (1 Thessalonians 4:17).

b. The Mystery of the Rapture

(1) A Definition. A mystery in the New Testament does not necessarily mean something which is difficult to understand, but something that was hitherto unrevealed (Romans 16:25). That the rapture is a mystery is seen in 1 Corinthians 15:51-52. Here revealed is the translation of living saints. In the Old Testament, the idea of resurrection was known, but what is seen in the New Testament is that which was previously not known.

(2) A Doctrine

(a) Negatively. Because the rapture is a mystery, it is distinct from the Second Coming of Christ, That event was seen in the Old Testament and should not be confused with the rapture. Often, however, people confuse the verses relating to these two events. For instance, it is sometimes assumed that Acts 1:11 is a reference to the rapture. Instead it is the Second Coming. Only then will Christ return to the earth from which He left. Also, Matthew 24:40-41 is sometimes seen as the rapture. It is concluded that those taken are removed to heaven while the ones left are kept on the earth. But just the opposite is true. The ones taken are taken to judgment (Matthew 24:39; Luke 17:37). Those who are left inherit the kingdom.

(b) Positively

1a. Its Truth

Aa. For Saints. Those who are trusting Christ as their personal Saviour will be caught up together in clouds upon the coming of Christ Himself (1 Thessalonians 4:16). This event involves first the resurrecting of those who have died. Those in this group are not the saints of all ages—only the ones "in Christ" (1 Thessalonians 4:16). Following will be those who are alive.

Ba. With Saints. At first it may seem confusing that Christ would also come with His saints at this event. But such is true since believers are viewed as coming with Christ in arriving before the Father (1 Thessalonians 3:13). Thus the rapture need not be viewed always from the perspective of earth. From heaven, Christ will be seen coming with His saints on the return trip.

2a. Its Time. One of the debated areas of theology concerns the time of the rapture. Many hold a posttribulation position in which the church is seen on earth during the tribulation. The pretribulation position seems to be supported by the scriptural evidence as set forth below.

Aa. The Purposes of the Tribulation. The purposes of the tribulation prevent the church from going through it. This is a time in which Israel is purified, sinners are judged, and Gentiles are punished for their treatment of Israel. God is not dealing with the church in this period, but terminating His program with Israel, Gentiles, sin and evil.

Ba. The Imminency of His Coming. The word imminency suggests that the rapture could occur at any time. This is the sense of many passages of Scripture. One is John 14:1-3 where Christ stated that He would come again. Interestingly, the verb is in the present tense so that it could read, "I am coming." This use of the present tense indicates that He wants His followers to look for Him in the present as an imminent possibility. Another is 1 John 3:2 where it literally reads, "if he shall be manifested." The subjunctive mood does not question whether or not Christ may come but rather when He will come. Again, it could transpire at any time.

If it is argued that Peter must first grow old and die before Christ came, suggesting that His coming was not imminent, it must be stated that such information did not deter the church from believing in imminency because on any one day they did not know whether Peter was alive. Further, this prediction to Peter was not necessarily universal knowledge. Whatever, no such problem exists today which destroys the doctrine of imminency.

Ca. The Time of Wrath. Believers, who know the Deliverer from the wrath to come (1 Thessalonians 1:10), are assured that they are not appointed to it (1 Thessalonians 5:9). Here wrath speaks of the tribulation as indicated from the context in which the Day of the Lord is the subject (1 Thessalonians 5:2). How does such deliverance take place? By the coining of the Lord Jesus (1 Thessalonians 1:10).

Da. The Restrainer. The Restrainer is holding back the Man of sin and will do so until He (masculine) is taken out of the way (2Thessalonians 2:3-7). As to the identification of the Restrainer, it must refer to someone more powerful than Satan; Since only God meets such a demand, God must be the Restrainer, apparently a reference to the Holy Spirit. Since the Spirit indwells believers, either He must withdraw His resident presence from believers when He is taken out of the way or He must remove believers. The only alternative is to suggest the latter. Therefore, believers are removed prior to the manifestation of the Man of sin.

Ea. The Hour of Trial. The Philadelphian church was given the promise that they would be kept from the hour of trial which is to come upon the whole earth. By application, churches in existence at this time will not experience the wrath of the tribulation. Posttribulationists state that all this verse promises is that the church will be saved through this time. However, that is not true when one realizes that the saved will not be protected through it (cf. Revelation 6:9-11). Further, it states that the church will be kept from the time of trouble. Since this is worldwide, the only way for this to be done is to remove the church from the world.

Fa. The Church in Heaven. John 14:1-3 indicates that when Christ comes, believers will be with Him where He is. In other words, believers will be with Christ

in heaven. The same truth is taught in 1 Thessalonians 3:13 where the church is seen coming before the Father at the point of Christ's coming. If the church is only caught up then brought back to the earth, these passages do not make any sense. Believers will be taken to heaven indicating that Christ is coming prior to His coming to the earth.

Ga. The Twenty-four Elders.

The twenty-four elders of Revelation four and five seem to be representatives of the church. If proven to be so, then the church is seen in heaven prior to the beginning of the tribulation as Seen in Revelation six. Some contend, however, that the elders are angels. But angels are distinct from the elders (Revelation 5:11). The best understanding is that the elders represent the church. Favoring this interpretation is (1) the number twenty-four is a representative number (1 Chronicles 24:1-19) , (2) the elders are performing a priestly function, (3) believers will be clothed in white (Revelation 3:5; 4:4), (4) crowns belong to the church (1 Thessalonians 2:19), (5) being redeemed applies to the church (1 Corinthians 6:20), and. (6) the reigning parallels the promise of Revelation 2:26-27. If the text of the NASB is used, it appears that the group is singing about someone else. But representatives would naturally do this (cf. Exodus 15:13,16-17).

Ha. The Day of the Lord. The church is promised not to be overtaken by the Day of the Lord (1 Thessalonians 5:1-9). That this period is to be contrasted with the teaching of the rapture is seen in Paul's use of *νῦν* (Now concerning) in 1 Thessalonians 5:1. Some argue, however, that the Day of the Lord does not begin until the Second Coming. Support for this is found in Joel 2:31. But what is here in the phrase, "great and awesome" is an aspect of the Day of the Lord, the time of Christ's coming.

Ia. The Judgment of Nations.

If the posttribulationist is correct, then all saved will be glorified at the Second Coming of Christ. And since all the unsaved will be sent to the Lake of Fire, how does one account for unglorified saints in the kingdom? Such a dilemma gives support to the pretribulation position.

Other arguments could be marshalled together but these seem sufficient to argue that the church will not go through the tribulation. Thus the time of the rapture must be sometime prior to the time of God's wrath.

2. The Reward of the Saints

a. The People of the Judgment. Many judgments are recorded in Scripture and include different kinds of people. As to the judgment seat of Christ, it is only for believers (2 Corinthians 5:10).

b. The Place of the Judgment. This judgment takes place in accord with the coming of Christ for His saints (1 Corinthians 4:5). In fact, even before the event is over, the judgment seems to have transpired. The reason is that upon arriving in heaven the church is presented before the Father without blame (1 Thessalonians 3:13). In no way would it be possible then to still have one's wood, hay, and stubble. The book of Revelation supports this conclusion for the twenty-four elders are seen as crowned prior to the beginning of the seal judgments which start the tribulation (Revelation 4-5).

c. The Purpose of the Judgement. Often this judgment is viewed as a time of weeping and gnashing of teeth by believers. But the fact that this judgment is called the Bῆμα seat indicates that this is a time of reward. This conclusion is borne out by the statement that the believer's work will be put to the test for approval. The key is the Greek word δοκιμάζω which means to approve (1 Corinthians 3:13). As for the worthless work, it shall be burned and the believer will suffer loss of reward.

If it appears that the bad will be brought up at the judgment seat of Christ (2 Corinthians 5:10), it must be noted that the word "bad" means worthless so that in accord with the previous conclusion, the judgment is to find out what is worthless and what is worthwhile with respect to being rewarded.

What will be judged will be the quality of one's work, not the quantity (1 Corinthians 3:13). Such quality work involves things like the exercise of one's gift (1 Corinthians 3:8-10), the use of one's liberty (1 Corinthians 9:24-27), and the effectiveness of one's witness (1 Thessalonians 2:19-20).

All believers will receive praise from God (1 Corinthians 4:5). Such praise is seen in the crowns promised to believers. A crown will be given for restricting one's liberty (1 Corinthians 9:24-27), for loving Christ's appearing (2 Timothy 4:7-8), for those who suffer (James 1:12 Revelation 2:10), for pastors (1 Peter 5:4), and for having a part in one's salvation (1 Thessalonians 2:19-20).

B. The Day of the Lord

As the Day of Christ concerns the church and her reward, the Day of the Lord relates to Israel's time of trial and blessing. This time includes the tribulation (Zechariah 1:14-18), the Second Coming (Zechariah 14:1-4), and the destruction of the old heavens and earth (2 Peter 3:10).

1. The Tribulation Period

a. The Prophecy of the Tribulation. Major prophecies in the book of Daniel speak of the future time of tribulation. These prophecies provide the basis, for understanding, not only the details of the tribulation, but later revelation concerning it.

In Daniel two a great image is explained which Nebuchadnezzar saw in his dream. The head of gold refers to Babylon, the breast and arms of silver are Media-Persia, the belly and thighs of brass are Greece, and the legs of iron speak of Rome. Finally, Christ is viewed as coming and destroying the ten kingdom phase which is the revived Roman empire. In relation to the tribulation, the ten kingdom revival of Rome will play a significant part.

Daniel seven covers the same ground as chapter two, but with considerably more detail on the final form of the Roman empire. Here beasts are described, the first one being a lion and speaking of Babylon. The bear is Media Persia, the leopard is Greece, and the dreadful beast is Rome. This last beast has ten horns, corresponding to the earlier revelation of ten toes. These ten horns speak of ten kingdoms which will reign during the tribulation period. These ten are controlled by another one who is diverse from them (Daniel 7:24).

This king known as the little horn is the prince who is to come of Daniel 9:27. He makes a covenant with Israel at the beginning of the tribulation, but breaks it in the middle. Eventually, he is thrown in the lake of fire (Revelation 19:20). Elsewhere, this one is called the man of sin (2 Thessalonians 2:3) and the beast (Revelation 13:1-4).

Daniel nine speaks of the covenant that is made by the little horn of Daniel seven, The important truth learned here is the time of this agreement. Here seventy weeks are spoken of which refer to a period of 490 years. During this time several things will take place. (1) An end comes to Israel's apostasy, (2) An end of sin is made, (3) Everlasting righteousness is brought in, (4) A reconciliation for sin is made, (5) A fulfillment of all prophecy is accomplished, and (6) The millennial temple is dedicated.

The time is divided into several sections. First there is a time of seven weeks (49 years) followed by sixty-two weeks (434 years). Following this Messiah is to be crucified and the temple will be destroyed. Then follows a covenant for the remaining one week (7 years) which is yet to be fulfilled. This last week is the seven year period of tribulation.

The last part will be fulfilled literally because of the fulfillment of the first part. Careful verification shows that the initial decree was made March 5, 444 B.C, (Nehemiah 2:1-8) and that Christ made His triumphal entry March 30 A.D. 33 (Luke 19:28-40) which is a total of 173,880 days. If one takes 69 Weeks times 7 for the .years times 360 days per year, the total is also 173,880 days. For the rationale of a 360 day year see the following texts (Daniel 9:27; Revelation 12:6-14).

b. The Period of the Tribulation

(1) The Beginning of Sorrows. Though the tribulation period will last for a period of seven years, the first three and a half (42 months, 1260 days) refers to a time in which the events are described as the beginning of sorrows (Matthew 24:8). This period begins with the making of the covenant by the antichrist (Daniel 9:27). This covenant institutes the sacrifices of Israel so that Israel knows that the time is short (Matthew 24:29-33). Thus the parable of

the fig tree depicts this beginning and not the beginning of present-day Israel (the meaning of this parable should be derived from the context in which the temple is the focal point).

With the instituting of sacrifices, there will also be peace (Ezekiel 38:11). This peace is short-lived, however, as there will be wars and rumors of wars (Matthew 24:6). Following this will be famine, then disease (Revelation 6:5-8). Undoubtedly the battle of Gog and Magog transpires during this time (Ezekiel 38-39).

But who is Gog? He is the prince of Rosh, Meschech, and Tubal (Ezekiel 38:2). He is a ruler from the uttermost parts of the north (Ezekiel 38:15). Could not Rosh be the name which represented the tribes north of the Tigrus Mountains and Meschech be Moscow and Tubal be Tobolsk? If not, the army is one from this area north of Palestine.

This army will eventually come down and attack the people of Israel (Ezekiel 39:2-3). In turn God will destroy them (Ezekiel 39:3-6).

In light of these events, it seems to follow that the antichrist will attempt to protect Israel because of the covenant. In so doing, the antichrist may be wounded, only to recover as the king of the north is defeated. The result would be that people would worship the beast because he is given credit for protecting Israel (Revelation 13:3-4). Such acclaim would give the beast a position of power in which he would demand worship (Revelation 13:4). Such worship would begin the second half of the tribulation (Revelation 13:5).

But prior to the second half of the tribulation, another significant development occurs. This involves the activity of the world church. Viewed as the mystery harlot of Revelation seventeen, this religious system is responsible for the martyrdom of those saved during this period (cf. Revelation 17:1-8; 6:9-11). This church had control over the antichrist during the first part of the tribulation (Revelation 17:3), but was later destroyed by him (Revelation 17:16).

The background for the world church is seen in Revelation two and three. In these two chapters, seven historical Churches are listed which also have prophetic significance. The Ephesian Church is the apostolic church which existed from A.D. 30-100. The church at Smyrna is the persecuted church, the name Smyrna meaning bitter. The Church at Pergamos is the state church. The word for this town is made up of two words, "tower" plus the word "marriage" which suggests that this church has been elevated to favored religion. Beginning with the fourth church, apparently the churches cease following each other in succession, yet they continue into the future. Thus Thyatira (unweary of sacrifice) speaks of the Roman church which goes on to day. Paralleling it is the Sardis church which is the reformation church. The Philadelphia church is the missionary church and is promised to be delivered from the tribulation period. The last church, the Laodicean church, began about 1850 and is the modern church. Three of these churches will continue on and go into the tribulation following the removal of the true church from the earth (see chart of the seven churches).

Any student of history will recognize an amazing correspondence between the Course of church history and these two chapters as developed above. And why not? Revelation is a book of prophecy (Revelation 1:3).

(2) The Break with the Sacrifices. In the middle of the tribulation, the antichrist will cause the sacrifices to cease (Daniel 9:27). The reason is due to the setting up of the beast's image in which all are commanded to worship it (Revelation 13:15). Because of this edict, the Jews flee from the land into the wilderness (Revelation 12:14; Matthew 24:15-21). A remnant is left consisting of the 144,000 who preach the gospel of the kingdom (Revelation 12:17; 7:4; Matthew 24:14). Those who reject receive the mark of the beast and seal their doom forever (Revelation 14:9-11). Those who receive the message stand in jeopardy of losing their lives (Revelation 13:17).

During the last half of the tribulation two witnesses appear who oppose the ministry of the beast (Revelation 11:3,7). These witnesses are protected supernaturally by God (Revelation 11:5). Further, they perform supernatural judgments (11:6) and are eventually killed (11:7), raised, and taken to heaven (11:11-12). The identification of these witnesses has brought about much speculation. The names of Moses, Enoch, and Elijah are some of the most prominent.

In examining Scripture, one notes that Elijah was prophesied as coming prior to the setting up of the kingdom (Matthew 17:11). The coming of John did not fulfill this prophecy (Luke 1:17). Thus it may well be that Elijah will actually appear in the future and be one of these two witnesses (Malachi 4:5-6).

The last half of the tribulation is known as the Great Tribulation (Matthew 24:21). The affliction which takes place during this time is clearly seen in the trumpet and bowl judgments. The trumpet judgments appear to follow the seal judgments and take place during the first part of the Great Tribulation. Following these six judgments are the bowl judgments which come with rapidity and immediately follow the trumpet judgments. The bowl judgments come right at the end of the Great Tribulation and bring an end to this horrible time of judgment (see charts on trumpet and bowl judgments).

Three personages are of importance during the tribulation period, namely, Satan, the beast, and the false prophet. Satan is cast out of heaven at the middle of the tribulation and is filled with fury (Revelation 12:12-13). He is the one whom men ultimately worship (Revelation 13:4). The beast is the political ruler who begins his rise to power by taking control of the ten nation confederacy (Revelation 13:1) and eventually becoming the world ruler (Revelation 13:7). Apparently he is the one spoken of as the coming antichrist (1 John 2:18). He is the one who is "opposed" (ἀντί to Christ. The third person is the false prophet (Revelation 19:20). His function is religious in nature which is apparently centered in Palestine (Revelation 13:11).

2. The Transition Period

a. The Revelation of Christ. Immediately following the tribulation period, Christ will return to the earth to destroy the armies of the world. This event fits into the transitional period following the tribulation and prior to the establishing of the kingdom, a period of seventy-five days (Daniel 12:11-13).

The war that comes to an end at this time is known as the war of Armageddon (Revelation 16:14-16). It begins sometime during the tribulation period as activity is seen in the sixth trumpet (Revelation 9:13-19). The war

starts with the King of the South attacking the antichrist along with the King of the North with regrouped forces (Daniel 11:40). In retaliation the antichrist comes into the lands of those who have assailed him (Daniel 11:41-43). While concentrating in the south, rumors come of an invading army from the east (Daniel 11:44), an army of two hundred million men (Revelation 9:13-21), as well as an invasion from the north. Counterattacks transpire as a result, and eventually he establishes his tent-palace in Jerusalem. Yet battles continue in many areas right up to the time Christ returns.

When Christ returns the war is ended with defeats taking place in the valley of Jehoshaphat (Joel 3:2-12), the mountail of Megiddo (Revelation 16:16), the land of Edom (Isaiah 63:1), and Jerusalem (Zechariah 12:2). This campaign will cover a length of territory two hundred miles long with blood-soaked bodies stacked four and a half feet high (Revelation 14:20). Such carnage is the result of not recognizing that Christ is the King of Kings and Lord of Lords (Revelation 19:16).

b. The Rejection Of Christ. Following the end to the war of Armageddon, all those who remain will be gathered together for judgment. At this time there will be a judgment of Israel and of Gentiles.

(1) By Israel. Israel has been bidden to come to the marriage feast by the 144,000 during the period of the tribulation (Matthew 22:1-14). This feast speaks of the fellowship of the millennial kingdom. But not everyone responds to the invitation. The result is that certain of Israel are cast into the lake of fire (Matthew 25:1-30). Following this, those who receive their Messiah will enter the kingdom so that all Israel shall be saved (Romans 11:26).

(2) By Gentiles. The judgment of sheep and goats depicts the future judgment of Gentiles (Matthew 25:31-46). The test to prove whether or not they have a correct attitude toward Christ is evidenced in their aligning themselves with Jewish witnesses during the tribulation. Those who refuse the witness of the 144,000 are judged at this time along with those of rejecting Israel.

c. The Resurrection of Christ. Because of Christ's death, all peoples will experience resurrection (1 Corinthians 15:22). The Old Testament teaches that these saints will be resurrected, apparently to receive their promises (Isaiah 26:19). Further, those martyred during the tribulation will be resurrected at this time (Revelation 20:4).

3. The Thousand Year Period

a. Its Prophecy. The basis for the thousand year period is revealed in the Old Testament covenants. The Abrahamic covenant promised three things—a land, seed, and blessings (Genesis 15-22). This covenant is later amplified in three additional covenants. The land promises are seen in the Palestinian covenant (Deuteronomy 30:1-10). As for seed promises, they are elucidated in the Davidic covenant (2 Samuel 7:12-16). The blessings are found in the new covenant (Jeremiah 31:31-33). That these covenants will be fulfilled literally is the view of premillennialism. By this is meant that Christ will return prior to the establishing of the land, seed, and blessing promises to Israel.

Those who see the church as fulfilling these covenants are known as amillennialists. They do not understand the number "thousand" in a literal sense.

b. Its Provisions

(1) For the Church. The church will return to rule and reign during this time with Jesus Christ (Revelation 22:17). The home of the bride will be the New Jerusalem (Revelation 22:17) which is the place Christ went away to prepare (John 14:2). This city is large, measuring nearly 1500 miles in height and breadth. Its description is not only literal but also symbolic in meaning. The city perhaps resides over the earth during this time.

(2) For the Jew. For Israel this will be the beginning of promises made to them which carry on into eternity. It appears that David will be ruling as king (Ezekiel 37:24) as the nation as a whole reigns over the Gentiles (Luke 19:17; Isaiah 65:23-26).

c. Its Purpose. The purpose of the millennial kingdom is to show the worthwhileness of human life in the

course of human history. Some of the changes to be made will be the elimination of war (Micah 4:3), the realization of social justice (Isaiah 65:21-22), the lifting of the curse (Isaiah 65:21), the changing of the nature of animals (Isaiah 65:25), the elimination of disease (Isaiah 35:5-6), the freedom from hazards (Isaiah 65:23) , and the change of climate (Isaiah 65:23-26).

After the period is over, one last rebellion is allowed. Satan will be loosed from the abyss and will go out to deceive once again the nations (Revelation 20:7-9). But Christ intervenes and Satan is cast into the lake of fire which burns forever (Revelation 20:10).

4. The Terminal Period

After the millennium has ended, the old heavens and earth will be destroyed (2 Peter 3:10). Following this is the Great White Throne judgment where all the unsaved dead are raised and judged (Revelation 20:11). Those who are judged here follow their leader Satan into the lake of fire. Apparently, this judgment involves differing degrees of punishment.

C. The Day of God

1. God's Plan for the Saints. The Day of God is the time pertaining to eternity (2 Peter 3:12). During this time a new heavens and new earth will be created (Revelation 21:1). A new order will exist to be sure as John tells us that there will be no more sea (Revelation 21:1). Throughout the ages to come, the saints will be shown the exceeding riches of God's grace (Ephesians 2:7). As to former trouble, it will not be remembered (Isaiah 65:16-17).

2. God's Place for the Saints. Little is stated about the eternal abode of the saints. It does appear, however, that the Jews will inherit the earth forever (Genesis 13:15). The church, a heavenly body, will inhabit the heavenly city, the New Jerusalem (John 14:1-3).

KEYS OF THE GREEK LANGUAGE

I. Greek cases

1. Nominative - the case of designation
(the main use is that of the subject)
2. Genitive-the case of description
3. Ablative-the case of separation
4. Dative - the case of interest
(most frequently used to express the indirect object)
5. Locative-the case of location or position
6. Instrumental -the case to show means
7. Accusative - the case of limitation
(the main use is that of the direct object)

II. Greek participles

The time of action in participles is indicated in the relation of the Action of the participle to the action of the main verb, The following indicates that relationship: the aorist participle indicates action which is antecedent to the action of the main verb. The future participle indicates action which is subsequent to the action of the main verb. With respect to the tense of a participle, the present participle indicates continuous action, the aorist participle indicates punctiliar action, etc. Thus the tense in the participle deals with kind of action.

III. Greek imperatives

1. Present imperative - deals with action which is in progress
2. Aorist imperative - deals with action which has not yet started.
3. Negative imperative - the negative particle οὐ μὴ is used with the present imperative and prohibits the continuance of an act which is in progress.

I. Greek studies

The student should acquaint himself with:

Summers, Ray, Essentials of New Testament Greek, Broadman Press, Nashville, Tennessee.

Dana, H. E., Mantey, Julius R., A Manual Grammar of the Greek New Testament, The MacMillan Co., New York.

V. Greek voice

Voice is the quality of verbs which indicates the relationship of the subject to the action.

Active voice means that- the subject is acting, "he is eating."

Passive voice means that the subject is being acted upon. "He is being loosed."

Middle voice means that the subject is acting so as to participate in some way in the results of the action or has emphasis upon the agent producing the action. "The man is raising himself up" or "He himself is teaching the truth."

VI. Greek moods

Mood is the quality of verbs which indicates the relation of the action to reality. Is the action conceived of as not really taking place but potential? Mood indicates this.

Indicative mood is the declarative mood. It is the mood of certainty. It represents the verbal idea from the Viewpoint of reality. "He is loosing the dog."

Subjunctive mood is the mood of probability. While the indicative assumes reality, the subjunctive assumes unreality. "IF the child runs. . ."

Imperative mood is the mood of command. It expresses neither probability nor possibility, but only intention. "Study, kids."

REMEMBER: Only kind of action remains outside of the indicative mood.

Examples of subjunctive mood:

Present subjunctive - "If I continue loosing."

Aorist subjunctive - "If I loose in one act."

Examples of imperative mood:-

Present imperative - "Continue loosing him."

Aorist imperative - "Start loosing him."

Present imperative with the negative μή - "Stop loosing him."

VII. Greek tenses

Tense is the quality of the verb which has to do with action. There are two outstanding things in the matter of action, i.e., time of action and kind of action.

As to time of action, there are three possibilities: past, present, or future. As to kind of action, there are (for present consideration) two possibilities: linear or point. Linear action is action regarded as a line (_____). It is also called progressive or continuous action. Point action is regarded as a single perspective (.).

Examples:

He is eating (linear action).

He ate (point action).

Tenses	Kind of Action	Time of Action
Present	progressive	present
Aorist	point	past
Imperfect	progressive	past
Future	either	future

Perfect - three ideas are involved in this tense: an action in progress, its coming to a point of culmination, its existing as a completed result. Thus a process is implied but looks upon the process as having reached a consummation and existing as a completed state. Thus it would look like this: _____ . _____ or in other words, a perfect is past action plus existing results. An example would be: "It has been written and stands written."

VIII. Greek conditional clauses

1. First class - If and it is assumed true (εἰ).
2. Third class - Maybe it is true, and maybe it is not true (εἰαν).

IX. Greek articles

The Greek article is used to point out particular identity. Thus, the article is to point out an object or draw attention to it.

SINGULAR	Masculine	Feminine	Neuter	
Nominative	ὁ	ἡ	τό	the
Genitive	τον	τῆς	τον	of the
Dative	τώ	τῇ	τώ	to the
Accusative	τόν	τήν	τό	the
PLURAL	Masculine	Feminine	Neuter	
Nominative	οἱ	αἱ	τά	the
Genitive	τών	τών	τών	of the
Dative	τοῖς	ταῖς	τοῖς	to the
Accusative	τους	τάς	τά	the
DUAL	Masculine	Feminine	Neuter	
Nom. & Acc.	τώ	τά	τώ	the two
Gen. & Dat.	τοῖν	ταῖν	τοῖν	of, to, the two

When no article is listed, this construction indicates quality or Characteristics.

Examples:

The kingdom of the heavens Matthew 3:3).

X. Greek Alphabet

1. The small letters

α β γ δ ε ζ η ι ς λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω

(σ becomes ς when it is the last letter of a word)

2. The capital letters

3. (used even less frequently than English capitals)

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω

DANIEL 11-12

WHITE THROATS

TIDINGS FROM THE NORTH & EAST CAUSE KING OF THE NORTH TO MOVE FROM SOUTH TO NORTH EAST THERE DESTROYED BY MICHAEL AND ARMY OF 600.

**KING OF THE
SOUTH (EGYPT)
MOVES NORTH TO
BATTLE WITH KING
OF THE NORTH.**

KING OF THE
NORTH (ROME)
COMES TO AID THE
WILLFUL KING (LITTLE
HORN OF DANIEL &

RESURRECTION OF
DAVID 12:2
EVERLASTING LIFE

**CAMPAIGN OF
MOBILIZATION
OF THE PEOPLE**

1340 04V6 0BCE

2700
2701

MILLENNIA: 1000 YEARS

TRIBULATION

L

10

