

Introduction: Bible doctrines are the bones of revelation. We must note the New Testament emphasis on *sound doctrine* (Matt. 7:28; John 7:16-17; Acts 2:42; Rom. 16:17; Eph. 4:14; I Tim. 1:3; 4:6, 16; 6:1; II Tim. 3:10, 16; 4:2-3; II Jn. 9-10). Not knowing the doctrines of the Bible, the Christian will be *tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive*. This is why many sincere and well-meaning believers are drawn into modern cults and heresies. The servant of Christ is to become equipped to *preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine*. These notes are prepared for the Wednesday night prayer partners and AWANA Club ministers with the prayer that they may honor Him whose glory and grace is supreme and that we all may be helped more accurately *to speak the things which become sound doctrine*.

I. The existence of God.

A. The Cosmological Argument

Argument from cause and effect (Heb. 3:4).

B. The Teleological Argument

Argument from order and design (Ps. 94:9).

C. The Ontological Argument

Argument from the intuitive of God (Rom. 1:18-23).

D. The Moral Argument

Argument from the existence of a moral law (Rom. 1:19, 32; 2:14-16)

E. The Argument from Congruity

The position that best explains the facts of the universe and of our mental, moral and religious nature. There is no contradiction in God (Rom. 3:26).

Explain how the crucifixion resolves the contradiction between the love and justice of God.

II. The Perfections or Attributes of God:

Not components! Each attribute describes his total being. The word "infinite" means that He is each of these without limitation.

A. Eternity

God exists endlessly (Ps. 90:2).

B. Freedom

God is independent of His creation and creatures and is not obligated to them in any way (Isa. 40:13-14).

C. Immutability

Unchangable (Mal. 3:6; James 1:17).

D. Infinity

Without bounds or limitations (I Ki. 8:27; Acts 17:24-28).

E. Holiness

Separate from all that is unclean and evil. Positively pure and distinct from all others (Lev. 11:44; Josh. 24:19; Ps. 99:3,5,9; Isa. 10:25; Heb. 1:12; Jn. 17:11; I Pet. 1:15).

F. Love

Seeks the good of those who are the object of His love. God seeks the highest good and glory for his perfections (I Jn. 4:8)...discuss his mercy, longsuffering and grace.

G. Omnipotence

All powerful...Can do anything consistent with His nature (Gen 17:11; Ex 6:3; II Cor. 6:18; Rev. 1:8; 19:6).

H. Omniscience

All knowing (Acts 15:18; Ps. 147:4; Mt. 11:21; Ps. 139:16).

I. Omnipresence

He is present everywhere (Ps. 139:7-11).

J. Righteousness

**Holiness relates to God's separateness while righteousness relates to his justice
(Ps. 11:7; 19:9; Dan. 9:7; Acts 17:31).**

K. Simplicity

God is not a composite or compounded being. God is not divisible (Jn. 4:24)...This underscores His self-existence.

L. Sovereignty

The chief being in the universe. He is the principle being (Eph. 1:11).

M. Truth

He is consistent with Himself. (No logical contradictions)

Agreement to and with all known facts. Veracity, faithfulness and consistency (Jn. 17:3; Titus 1:2; Rom 3:4; Heb. 6:18).

N. Unity

That there is but one God who is indivisible (Deut. 6:4; Eph. 4:6; I Cor. 8:6; I Tim. 2:5).

O. Mercy

Mercy is not getting what we do deserve (Titus 3:5).

P. Grace

Grace is getting what we do not deserve (Eph. 2:8,9).

Q. Wrath and Hatred (Rom. 1:18).

III. Names of God:

A. Elohim

O. T. term for God and other deities: (Isa. 54:5; Jer. 32:27, Neh. 2:4; Deut. 10:17).

B. El-Shaddai

“Shaddai” is an Akkadian word which means "Mountain": (Gen. 17:1; Ps. 91:1,2). Picturing the almighty One standing on a mountain.

C. El Elyon

The Most High God: (Gen. 14:19; Ps. 9:2; Dan. 7:18, 22, 25, 27).

D. El Olam

The Everlasting God: (Gen. 21:33; Ps. 100:5; 103:17; Isa. 40:28).

E. El Roi

God Who Sees: (Gen 16:13).

F. Yahweh

The Self-existent One: (Ex. 3:14; Jn. 8:58).

G. Yahweh Jireh

The Lord Will Provide: (Gen. 22:14).

H. Yahweh Nissi

The Lord Is My Banner: (Ex. 17:15).

I. Yahweh Shalom

The Lord Is Peace: (Judges 6:24).

J. Yahweh Sabbaoth (*Sabaot* means armies or hosts)

The Lord Of Hosts: (I Sam. 1:3)...a military term picturing Jehovah as Commander of angelic armies of Heaven and armies of Israel (II Ki. 6:17; Joshua 5:13-15; I Sam. 17:45; Pss. 46:7

K. Yahweh Maccaddeschcem

The Lord Our Sanctifier: (Ex. 31:13).

L. Yahweh Roi

The Lord My Shepherd: (Ps. 23:1).

M. Yahweh Tsidkenu

The Lord Our Righteousness: (Jer. 23:6).

N. Yahweh Shammah

The Lord Is There: (Ezek. 48:35).

O. Yahweh Elohim Israel

The Lord, The God Of Israel: (Judges 5:3; Isa. 17:6).

P. Adonai

Lord, Master, Owner: (Gen 19:2; 40:1; I Sam. 1:15; Josh. 5:14; Isa. 6:8-11).

Q. Theos

God's N.T. Name: (Jn. 1:1).
Sometimes used of the gods of paganism.
Sometimes used of the Devil: (II Cor. 4:4).
Sometimes used of Sensuality: (Phil. 3:19).

R. Lord

KURIOS, emphasizes authority and supremacy.
Can mean "sir" (Jn 4:11; "owner" Lk. 19:33, "master" Col. 3:22, "idols" I Cor. 8:5, "husbands" I Pet. 3:6).

S. Father

The Giver Of Grace And Peace To His Children: (Eph. 1:2; I Thes. 1:1; James 1:17; II Jn. 4).

T. Abba: Rom. 8:15

IV. Bibliology:

A. Types of Revelation:

- 1. In nature (Rom. 1:20-21).**
- 2. To the conscience (Rom. 1:19, 21; 2:14-15).**

- a. **Learn to distinguish between conscience and imagination (II Cor. 10:5;13:2-3,7, 17; Isa. 65:2).**

3. Through things that are made (Rom. 1:20).

4. Miracles (Luke 7:20-22; Mark 16:20).

5. Prophecy: "Forthtelling" the word of God, which may or may not include predicting the future.

Fulfilled prediction and coherence with previous Scripture attests to Biblical authority (Deut. 13:1-5; 18:21-22; I Cor. 14:29).

6. Knowledge: Inerrant information received directly from God Thus, personal inerrancy... (John 14:25; 16:13; I Cor. 13:8).

7. Scripture: written revelation (II Tim. 3:16).

B. Inspiration: "God breathed" (II Pet. 1:20-21; II Tim. 3:16).

1. Verbal: the words are inspired (I Cor. 2:13).

2. Plenary: the Bible is "fully" inspired (II Tim. 3:16).

3. Inerrancy: without error in the original autographs. This expresses the Bible's own claim to be truth (Mt. 4:4).

**4. Illumination: The divine light of Scripture... Not light on the Scripture or Gospel, but the Scripture and Gospel are light.
(II Cor. 4:3, 4)
(Ps. 119:105)**

C. The Canon of Scripture and "Preservation"

- a. **Christ's acceptance of the O.T. (Mt. 5:17)...Here the Lord said that the Law and the Prophets were authoritative because they were sure to be fulfilled. This twofold division covers all of the O.T.**

(Lk. 11:51) Jesus charged Jewish leaders of being guilty of shedding the blood of all the righteous from Abel to Zechariah. The murder of Abel is recorded in (Gen. 4) and the murder of Zechariah in 2 Chronicles 24 which in the arrangement of the Hebrew canon was the last book in order (as Malachi is in our arrangement). So the Lord was saying, "From the first to the last murder recorded in the O.T." Now, of course, there were other

murders of God's messengers recorded in the Apocrypha, but the Lord does not include them. Evidently He did not consider the books of the Apocrypha to be of equal authority with the books from Genesis to 2 Chronicles.

- b. Apostolic authority is the test of canonicity for the N.T. (II Cor. 12:12; Heb. 2:3,4).**
- c. Preservation: The fact that the variants in the present autographs alter no major or minor doctrines is an indication that the true message has been preserved.**

- D. There are now more than 5,300 known Greek manuscripts of the New Testament in part or in full. Add over 10,000 Latin Vulgate and at least 9,300 other early versions and we have more than 24,000 manuscript copies of portions of the New Testament in existence.**
- a. No other document of antiquity even begins to approach such numbers and attestation.**
 - b. In comparison, the Illiad by Homer is second with only 643 manuscripts that still survive. The first complete preserved text of homer dates from the thirteenth century**
 - c. Scholars accept ass generally trustworthy the writings of the ancient classics even though the earliest manuscripts were written so long after the original writings and the number of extant manuscripts is in many instances so small, it is clear that the reliability of the text of the New Testament is likewise assured.**

V. Creationism:

A. Six literal days, (Ex. 20:11).

B. The "ultimate proof" of the origin of the living cell is the now famous Miller-Urey experiment in which methane, ammonia, water vapor, and hydrogen are circulated in a closed apparatus in the presence of an electrical spark simply produced a few weak amino acids when a trap was used to protect the products.

- 1. The experiment simulates a reducing atmosphere with no free oxygen because the presence of free oxygen would have been highly destructive to the products of the experiment, thus preventing their formation.**
- 2. The recent discoveries of carbon dioxide and oxidized iron bands in Pre-cambrian rocks indicate that there was some free oxygen present in the early atmosphere. The bands of oxidized iron represent a large sink for the reactive oxygen. It is said that oxidized iron bands appear at about the same time as the first bacterial cells.**

The April 1984 issue of *Scientific American* said that the earliest rusted iron bands were 3.8 billion yrs. old and the oldest fossils of cells were 3.5 billion yrs. old. Accordingly, this is evidence of free oxygen at least 300 million yrs. before there were living cells.

3. If a reducing atmosphere were essential to spontaneous appearance of life then almost any other planet would have been more favorable prebiotic soup.

- C. Science is the documenting of observations. That which cannot be observed is not within the field of physical science. It is a metaphysical, religious or philosophical question.
- D. The Bombardier Beetle is just one illustration of the physical evidence of a sudden creation.

What Are Bombardier Beetles?

Bombardier beetles include those ground beetles in the four tribes Brachinini, Paussini, Ozaenini, and Metriini [Aneshansley et al, 1983]-over 500 species altogether [Lawrence & Britton, 1991]. The genus *Brachinus* is the most widely distributed.

Bombardier beetles are remarkable creatures, truly deserving the attention they have received. They earned their common name from their ability to defend themselves against predators by firing a mixture of boiling-hot toxic chemicals from special glands in their posterior. In at least one species, the spray even takes the form of a pulse jet. [Dean et al., 1990] (Other species spray an unpulsed stream; most species haven't been investigated so closely.)

The mechanism of their spray works thus: Secretory cells produce hydroquinones and hydrogen peroxide (and perhaps other chemicals, depending on the species), which collect in a reservoir. The reservoir opens through a muscle-controlled valve onto a thick-walled reaction chamber. This chamber is lined with cells that secrete catalases and peroxidases. When the contents of the reservoir are forced into the reaction chamber, the catalases and peroxidases rapidly break down the hydrogen peroxide and catalyze the oxidation of the hydroquinones into p-quinones. These reactions release free oxygen and generate enough heat to bring the mixture to the boiling point and vaporize about a fifth of it. Under pressure of the released gasses, the valve is forced closed, and the chemicals are expelled explosively through openings at the tip of the abdomen. [Aneshansley & Eisner, 1969; Aneshansley et al, 1983; Eisner et al, 1989]

Beetle a Model for a Better Engine

Dec. 9, 2003 — A type of beetle that defends itself by spraying high-pressure streams of boiling liquid at predators may help engineers design a better aircraft engine, said the Engineering and Physical Sciences Research Council in a press release.

Animal Planet News

The bombardier beetle has a miniature, heart-shaped combustion chamber from which it squirts pressurized jets of hot liquid at ants, frogs, spiders and other predators.

A better understanding of how this combustion chamber works could help engineers build an aircraft engine that re-ignites quickly when it cuts out during extreme conditions, said the release.

VI. God the Trinity:

A. (Matt. 28:18-20)

B. (I Jn 5:6-8)

VII. God the Father:

A. (Jn. 6:27)

B. (I Pet. 1:2)

VIII. God the Son: His Deity and Eternity:

A. (Jn. 1:1-5,18)

B. (Titus 2:13)

C. (Acts. 20:28)

D. (Zech.12:10)

IX. God the Son: His Incarnation & Humanity: (Jn 1:14).

A. His Self-emptying (Kenosis): not the surrendering of His divine attributes but the surrender of the use of them to serve Himself.

1. (Phil 2:5-11)

2. (Isa. 53:12)

B. His impeccability: not only was He able not to sin, He was not able to sin.

1. (II Cor. 5:21)

2. (I Peter 2:22)

3. (I Jn. 3:5)

X. God the Son: His Substitutionary Death:

A. Propitiation: the turning away of the wrath of God because of the offering of Christ.

1. (Rom. 3:25)

2. (I Jn. 2:2)

B. Reconciliation: bringing God and man together by changing man.

1. (Rom. 5:10-11)

a. The word "atonement" in vs. 11 (KJV) should be translated "reconciliation" as it is in the (NIV).

C. Justification: to declare innocent.

1. (Rom 3:26)

D. Imputation:

1. Sin of Adam imputed to his posterity, (Rom. 5:12-14).

2. The sin of man imputed to Christ, (II Cor. 5:21).

3. The righteousness of God imputed to the believer, (Rom. 3:22; 4:5).

E. Sanctification: to be set apart from something

1. Positional: set apart from the eternal wrath of God (Heb. 10:10-14).

2. Progressive: the believer setting himself apart from the reign of sin (Rom 12:1,2; 6:12).

3. Ultimate: the rapture...Christ separating the believer from the very presence of sin (Titus 2:13; I Thes. 5:22-23).

4. Collective: the church assembling itself for edification, admonition, exhortation and the fulfillment of the Great Commission (Heb. 10:22-26; Mt. 28:18-20)...it is the church separating itself unto the task given by God.

XI. God the Son: His Resurrection:

- A. (I Cor. 15:1-8; 12-20)
- B. Josephus

XII. God the Son: His Ascension and Priestly Ministry:

- A. (Mk.16:19)
- B. (Luke 24:50-51)
- C. (Acts 1:9-11) marking the end of his earthly ministry.
- D. His present ministry of intercession (Jn. 17:9; Heb. 7:25; 9:24).

XIII. God the Son: His Coming for His Saints:

- A. (I Cor. 15:51-58)
- B. (I Thes. 4:13-18)
- C. (Titus 2:13)

XIV. God the Son: His Coming With His saints:

- A (Rev. 19:11-16)
- B. (Lk. 12:36)
- C. (Jude 14)

XV. God the Holy Spirit: His Personality:

- A. Does not speak from Himself or of Himself (Jn 16:13; Acts 13:12).
- B. He came to glorify Christ (Jn.16:14).

C. He is a person...He teaches, speaks, intercedes, leads, appoints men to service, regenerates, baptizes, comforts, and is God (Acts 5:3,4).

XVI. God the Holy Spirit: His Advent:

A. Though omnipresent, His abode changed from Heaven to the believer at Pentecost (Acts 1:8, Acts 2).

XVII. God the Holy Spirit: His Regeneration:

A. (Jn. 3:6; 14:16-17,26; 16:7)

B. Titus 3:5 "new birth," "new creation," and "spiritual resurrection".

XVIII. God the Holy Spirit: His indwelling and Sealing:

A. Universal indwelling of all believers (Rom. 8:9).

B. Sealing (II Cor. 1:22; Eph. 1:13; 4:30)...Not an experience but a fact to be accepted by faith.

XIX. God the Holy Spirit: His Baptism:

A. Prior to water baptism and places one into Christ (I Cor. 12:13; Acts 10:43-47; 11:15,16).

XX. God the Holy Spirit: His Filling:

A. Not how much of the Spirit you have but how much of you the Spirit has (Gal. 5:22,23).

B. Distinguish between the fruits of the Spirit and the gifts of the Spirit.

XXI. The Dispensations:

Definition of: a stage in the progressive revelation of God constituting a distinctive stewardship or rule of life.

Early post-apostolic church fathers reflect an awareness of distinguishing economies (dispensations) in the program of God:

*Justin Martyr (A.D. 110-165). Justin in his *Dialogue with Trypho* recognized several differing economies in the OT. He acknowledges that prior to circumcision and the Law, one could please God without being circumcised and without keeping the Sabbath.*

Irenaeus (A.D. 130-200). Irenaeus refers to four principle covenants given to the human race, particularly drawing a distinction between three covenants of the O.T. and the gospel. This kind of distinction is typical of dispensationalism.

Clement of Alexandria (A.D. 150-220). Clement identified four O.T. dispensations: Adamic, Noahic, Abrahamic, and Mosaic.

Augustine (A.D. 354-430). Augustine distinguishes between the *former dispensation* when sacrifices were offered and the present age when it is unsuitable to offer sacrifices. He writes that while God Himself is unchanging, He enjoins one kind of offerings in the former period and a different kind of offering in the latter period. He calls this *the changes of successive epochs*. He recognizes that worshipers approach God in a different manner in different ages.

Charles C. Ryrie concludes: *It is not suggested nor should it be inferred that these early Church Fathers were dispensationalists in the modern sense of the word. But it is true that some of them enunciated principles which later developed into dispensationalism, and it may be rightly said that they held to primitive or early dispensational concepts.*
Dispensationalism Today (Chicago: Moody, 1965) p. 70.

Dispensationalism has a legitimate biblical basis in the idea of differing economies (Eph. 1:10; 3:2, 9-10; etc.)

Lewis Sperry Chaffer used to say that if one does not bring a lamb to the altar in worshipping God, then he is a dispensationalist. One who worships on Sunday instead of Saturday is a dispensationalist, because he recognizes that the Sabbath was for Israel, not the church (Ex. 20:8-11).

The number of dispensations is not as important as recognizing that there are dispensations. Different people divide the ages up differently. Mostly, dispensationalists suggest that there are the following seven.

A. Innocence: Beginning at Creation (Gen. 1:26-27) and continues to (Gen 3:6)...Man in the Garden or "Age of Liberty."

**B. Conscience: Age of human determination.
Beginning (Gen. 3:7 to Gen 8:19).**

1. Purpose: to demonstrate man's failure under a new situation in which he operated under conscience.

C. Government: (Gen 8:15-11:9). This involves features of the Noahic Cov.: Animals fear man, promise of no more universal floods, and protection of human life through capital punishment.

1. It is important to note that Conscience and Human Government continue in later dispensations.

D. Promise: Covenant with Abraham (Gen 11:10-Ex. 18:27).

1. Human responsibility was given to trust in the promises of God revealed to Abe.

E. Law: (Ex 19:3-Acts 2) The Mosaic Law was the constitution for the nation of Israel and lasted until the Day of Pentecost.

1. The purpose of the law was to bring a righteous rule of life and to bring sin into condemnation. Conscience alone can do this for a Gentile (Rom. 2:14ff).

F. Grace: (Acts 2:1 to the advent of Christ Rev. 19:21) ...directed to the New Testament Church.

1. Though called the dispensation of grace, it refers to the church age and does not imply that salvation in any age was by anything other means than grace.

G. Millennial Kingdom: (Rev. 20:4-6) Divine grace is also revealed in fulfillment of the New Covenant (Jer. 31:31-34).

It should be noted that features from one dispensation may be incorporated into subsequent dispensations; thus, elements from the periods *conscience*, *government*, and *promise* continue on in subsequent dispensations.

XXII. The Biblical Covenants: Most of these are in the form of a declaration of divine purpose which will certainly be fulfilled.

A. Types of Covenants

1. Conditional: contingent upon human obedience and merit. These are covenants of works. Before the fall, Adam was related to God by a covenant of works. Israel's right to remain safely within its borders was contingent upon obedience to Mosaic statutes.

2. Unconditional: contingent solely upon the faithfulness of God. A covenant of grace is conditioned entirely upon God's faithfulness and unmerited favor.

D. Number of Covenants:

- a. ***Covenant of Redemption*** (Titus 1:2; Heb. 13:20; Rev. 13:8) into which, it is believed, the Persons of the Godhead entered before all time and in which each assumed that part in the great plan of redemption which is their present portion as disclosed in the Word of God. The Father gives the Son, the Son offers Himself without spot to the Father as an efficacious sacrifice, and the Spirit administers and empowers unto the execution of this covenant in all its parts. This covenant is logical from the fact that God is all-knowing and all-sovereign.
- b. ***Edenic Covenant***: (Gen 1:26-31; 2:16-17) [conditional]...life-death, blessing or cursing depended upon the faithfulness of unfallen man on the earth.
- c. ***Adamic Covenant***: (Gen. 3:16-19) made after the fall. [unconditional]...God declares to man what his lot in life will be because of his sin. This is perpetual throughout all generations until the curse is lifted.
- d. ***Noahic Covenant***: (Gen. 9:1-18) [unconditional]...introduces the principle of human government as a means to curb sin. Promises that there will never be another universal flood to destroy mankind.
- e. ***Abrahamic Covenant***: (Gen 12:1-4; 13:14-17; 15:1-7; 17:1-8) [unconditional]...God promised Abe. a land, a seed, a nation, and a Savior forever Who would bless all of the families of the earth.
- f. ***Mosaic Covenant***: (Ex. 20:1-31:18) [conditional]...Approximately 600 commandments. It was a land contract for national security and an individual contract for personal safety. It contained a substitutionary grace element because of anticipated failure. It imposed penalties for failure and blessings for faithfulness.
- g. ***Palestinian Covenant***: (Deut. 30:1-10) [unconditional]..Regarding Israel's final possession of the land (Gen. 12:7). It discloses what Jehovah will yet do in regathering, blessing and restoring national Israel to her own land.
- h. ***Davidic Covenant***: (II Sam. 7:4-16; I Chron 17:3-15) [unconditional]...God promised David an unending Royal line, a throne, and a kingdom forever.
- i. ***The New Covenant***: (Lk. 22:20) [unconditional]...guarantees all that God proposes to do for man on the ground of the blood of His Son.

- i. ***For the Church***, which incorporates every promise of saving and keeping grace for those of the present age who believe.
 - ii. ***For Israel*** (Jer. 31:31-34; Heb. 8:7-12), which covenant is “new” in the sense that it supersedes as a rule of life the Mosaic Covenant that Israel broke, but it does not alter or conflict with the Palestinian Covenant, the Abrahamic Covenant, or the Davidic Covenant. Its blessings are yet future, though assured unconditionally on the unfailing faithfulness of God.
- E. **Covenant Theology: Since the days of Johannes Cocceius (1603-1669) who, more than any other, introduced a one-covenant-of-grace idea subsequent to the fall of Adam, many theologians have promoted the notion that God is undertaking but one objective throughout history.**
 - a. **Features of Covenant Theology:**
 - i. **There is no distinction between Israel and the church.**
 - ii. **It is believed that infants were brought into the commonwealth of Israel through circumcision and thus they were brought into eternal salvation.**
 - iii. **It is therefore contended by many reformed Covenant theologians that NT baptism replaced circumcision and that therefore infants are brought into the Body of Christ through infant baptism.**

XXIII. The Decrees of God: His eternal purposes based on His counsel whereby He freely and unchangeably, for His own glory ordained all that comes to pass. He does not make His plans or alter them as human history develops; He made them in eternity and they remain unaltered (Isa. 14:24, 26, 27; Eph. 1:9, 11).

- A. **There are two kinds of decrees: efficacious and permissive.**
 - 1. **Efficacious: Things which God purposes that He also determines efficaciously to bring about.**
 - 2. **Permissive: Things which He sovereignly determines to permit.**
 - 3. **Both kinds of decrees embrace all that comes to pass.**

- B. The decrees are eternal (Eph. 3:11); foreknown (I Pet. 1:20); before the foundation of the world (Rev. 13:8); according the purpose and grace of God (II Tim. 1:9); based on God's inability to lie (Titus 1:2).**
- C. We must not seek to study this subject further than God has revealed in Scripture (Deut. 29:29; Rom. 11:33-36).**
- D. Knowing the end from the beginning, He knew that sin would come and permitted it to come. But being perfectly holy, He did not efficaciously become the author of sin.**
- 1. He can save the sinner only if in doing so he can remain absolutely holy and just. Only the cross of Christ allows him to do this (Rom. 3:25, 26).**
- E. The highest aim of the decrees is the glory of God.**
- 1. Creation glorifies God (Ps. 19:1).**
 - 2. Refining Israel through affliction glorifies God (Isa. 48:11).**
 - 3. Making some of us vessels of mercy glorifies God (Rom. 9:23).**
 - 4. The foreordination of believers is for His glory (Eph. 1:6; 2:8-10).**
 - 5. All things were created to turn to His glory (Rev. 4:11).**
 - 6. Does this mean that God is prideful and selfish. This would be true in man's case if man sought his own glory for he would be seeking to glorify sinfulness and imperfection. It is not true in God's case because there is nothing higher to glorify; nothing more good, more pure, more wise or more truthful.**

Decrees of God Continued

- F. The content and order of the decrees:**
- 1. In the physical realm: to establish the earth (Ps. 119:90, 91); the seasons of the year (Gen 8:22); no more universal floods (Gen. 9:8-17); The distribution of nations and their boundaries (Deut. 32:8; Acts 17:26); the length of human life (Job. 14:5); the manner of our exit from this life (Jn. 21:19; II Tim. 4:6-8; I Cor. 15:51, 52); plus all other events in the material and physical realm.**
 - 2. In the moral and Spiritual realm: to permit sin but not be the author of sin (James 1:13-14; Ps. 78:29;106:15; Acts 14:16; 17:30); to overrule and harness sin for God (Gen. 50:20; Ps. 33:10-11; Ps. 76:10; Dan. 3:19-30; Phil. 1:19-20); To save from sin; to reward His servants and to punish the disobedient.**
 - a. The freedom of man: He could have made man an automaton but in His sovereignty He preferred to make him capable of choosing to receive or reject His grace (Matt. 23:37). There cannot exist an omnipotent God Who cannot control a universe where such freedom exists.**

- b. The prevenient, (or common) grace is bestowed upon all mankind: the blessings of life, health, friends, fruitful seasons, prosperity, the delay of punishment, the presence and influence of the Bible, the Holy Spirit, the Church. Common grace is not sufficient for salvation but the common grace of God restores to the sinner the ability to make a favorable response to God. This in no way attributes saving virtue to man. It would take zero virtue for Ted Bundy to accept a full pardon from a governor.**
- i. That the will of man has been freed to respond to God's grace is implied in the many exhortations to turn to God (Prov. 1:23; Isa. 31:6; Ezek. 14:6; 18:32; Joel 2:13, 14; Matt. 18:3; Acts 3:19); in the exhortations to repent (I Ki. 8:47; Matt. 3:2; Mark 1:15; Luke 13:3, 5; Acts 2:38; 17:30); and in the exhortations to believe (2 Chron. 20:20; Isa. 43:10; Jn. 6:29; 14:1; Acts 16:31; Phil. 1:29; I John 3:23). Common grace allows the sinner to say: "Turn thou me, and I shall be turned" (Jer. 31:18, 19; Lam. 5:21; Ps. 80:3, 19; 85:4). Common grace is intended to induce this response in man.**

Decrees of God Continued

- c. Divine foreknowledge. God knew that man would sin without causing him to sin. He foreknew that the inhabitants of Keilah would betray David into the hands of Saul before they had the chance to do so (I Sam. 23:11, 12). He knew the fate of Tyre and Sidon, and of Sodom and Gomorrah, would have been different had they had the manifestations of His works which were granted to Chorazin and Bethsaida and to Capernaum (Matt. 11:21-24). He foreknew that the Jews would kill Christ without causing them to do so (Lk. 22:22; Acts 2:23; 4:27, 28). Therefore, He can also foreknow what men will do in response to common grace. The Scriptures teach that election is based upon foreknowledge (Rom. 8:29; I Pet. 1:1, 2).**
- i. There are things which He foreknows because he has purposed to permit them. He foresees what men will do without causing them to do.**
- d. Gracious election: the sovereign act of God in grace, whereby from all eternity He chose in Christ Jesus for Himself and for salvation, all those whom He foreknew would respond positively to His common grace. This was a sovereign act of grace (Rom. 11:5): God was under no necessity or obligation to elect anyone. It took place in**

eternity (Eph. 1:4), and is not something that occurs as human history develops. It is based on the merits of Christ (Eph. 1:4): We are accepted in the beloved (Eph. 1:6). It was a choice of men for Himself (Ex. 19:4-6; Num. 8:17; Isa. 43:21; Rom. 11:4) and for salvation (II thess. 2:13); and it is based on foreknowledge of what men would do in response to His prevenient grace (II Cor. 6:1, 2; Roim. 8:29; I Pet. 1:1, 2).

- i. When we say it is unconditional we should mean that it is not conditioned in any way on human merit. Responding to common grace is not a merit. There is no merit in believing (Rom. 4:5), it is only the act of receiving an undeserved favor.
 - ii. Election is the act of God whereby He pre-registers those whom He has chosen (Acts 13:48). He has determined to give them life (Eph. 1:5, 11), and to conform them to the image of Christ (Rom. 8:29, 30).
 - iii. God actually saves those who believe (Mk. 1:15; Jn. 1:12; 5:24; Acts 3:19; 15:11); He regenerates them (Jn. 3:3, 5, 14), Justifies them (Rom. 5:1), grants them His Spirit (Gal. 3:5, 15), sanctifies them (Acts 26:18), keeps them (Rom. 11:20; I Pet. 1:5; Jn. 10:27-30), and establishes them (Isa. 7:9). Thus God is the Author and Finisher of their salvation (Heb. 12:2).
- e. God has decreed to reward those of His saints who serve him (Isa. 62:11; Matt. 6:4, 19, 20; 10:41, 42; I Cor. 3:8; I Tim. 5:18). It is an act of sovereign grace that allows the saint to choose to serve his master and is not that which merits salvation, Lk. 17:10 “So you also, when you have done everything you were told to do, should say, ‘We are unworthy servants; we have only done our duty.’”
- f. By Contrast, because of His absolute holiness and justice, God has decreed to punish the wicked and disobedient. This applies to Satan and his hosts (Gen. 3:15; Matt. 25:41; Rom. 16:20; Rev. 20:1-3, 7-10) and to men (Ps. 37:20; Ezek. 18:4; Nah. 1:3).
- i. To some extent this punishment is meted out to men during their lifetime (Num. 16:26; Ps. 11:6; 37:28; Isa. 57:20, 21; Jer. 25:31); but eternal punishment of the lost is postponed until the Great White Throne Judgment (Ps. 9:17; Isa. 3:11; Matt. 13:49, 50; 25:46; II Thess. 1:8-10; Rev. 20:11-15).

Decrees of God Continued

3. **In the social and political realm:**
 - a. **God has decreed that there be families and homes (Gen. 2:18) *It is not good that man should be alone; I will make him a help meet for him.***
 - i. **By the fact that he made but one man and one woman He indicated that marriage was to be monogamous and indissoluble (Matt. 19:3-10).**
 - ii. **The decree of marriage implies the decree that such couples seek to have children (Gen. 1:27, 28; 9:1, 7; Ps. 127:3-5).**
 - iii. **The implied decree to multiply implies a decree to establish a home (Deut. 24:5; Jn. 19:27; I Tim. 5:4; Tit. 2:5)**
 - b. **God has decreed human government (Gen. 9:5, 6)**
 - i. **He has decreed the location, seasons, and boundaries of the nations (Deut. 32:8; Acts 17:26, 27).**
 - ii. **He has likewise ordained the rulers of the nations (Dan. 4:34, 35; Rom. 13:1, 2).**
 - iii. **Only if the requirements of a government conflict with the New Testaments commands to a Christian, are the subjects to obey God rather than man (Acts 4:19, 20; 5:29).**
4. **The call and mission of Israel:**
 - a. **God chose Abraham to be the head of a special people (Gen. 12:1-3).**
 - b. **He limited the line after him to Isaac (Gen. 17:21), Jacob (Gen 25:23; 27:27-29), and the twelve sons of Jacob (Gen. 49).**
 - c. **He chose Israel for Himself to make them a nation of priests, and a holy nation (Ex. 19:4-6).**
 - d. **It was not a decree of personal salvation to each Israelite but one of outward standing and privilege.**
 - i. **But Israel miserably failed God, Who sought for grapes and got only wild grapes (Isaa. 5:1-7).**
 - ii. **Instead, Israel mistreated and killed God's representatives (II Chron. 36:15, 16; Matt. 21:33-42).**
 - iii. **As a result, the kingdom has been temporarily withdrawn from them as a nation (Matt. 21:43)**
 - iv. **The natural branches have been broken off and the Gentiles, the branches of a wild olive tree, have been grafted into the stem (Rom. 11:11-22).**

- v. Today, through the Christian's witness, the broken off branches of the Jewish nation can receive the mercy of God's personal salvation (Rom. 11:30-32).
 - vi. After the church age, God will graft in again the natural branches that were broken off (Rom. 11:23-27; Ezek. 37:1-23; Hosea 2:14-23).
 - vii. In the meantime, there is even today a remnant according to the election of Grace (Rom. 11:1-10).
 - viii. **ALL OF THESE DETAILS ARE EMBRACED IN THE ORIGINAL DECREE OF GOD.**
5. **The founding and mission of the Church:**
- a. Jesus declared that He would build His church (Matt. 16:18).
 - b. Paul declared that while the Church was included in God's eternal purpose, the nature of it was not fully revealed until his day (Eph. 3:1-13).
 - i. The Church is, thus, not an improved Judaism (Matt. 9:14-17), but a perfectly new creation (Eph. 2:15).
 - c. In the Church God makes of the two, Jew and Gentile, one new entity (Eph. 2:11-15).
 - i. The word *new* in vs. 15 (*kainos*) means qualitatively new.
 - ii. Gods present purpose is to call out a people from the Gentiles and the remnant of Israel according to the election of grace for his name (Acts 15:13-18; Rom. 11:1, 30, 31).
 - d. The Holy Spirit, the Scriptures and the Church are the media through which He seeks to accomplish this purpose (Acts 1:8; Matt. 28: 18-20).
 - i. When this purpose for the Church has been accomplished, Christ will return, take His people to Himself (John 14:3; I Thess. 4:16-18).
 - ii. He will present the Church to Himself (Eph. 5:25-27).
 - iii. Then he will return to bless and save Israel at the end of the Tribulation (Zech 12:10-13:1; Rom. 11:25-27; Jude 14).
6. **The final triumph of God.**
- a. God has decreed to give all the kingdoms of the world to Christ (Ps. 2:6-9; Dan. 7:13, 14; Lk. 1:31-33; Rev. 11:15-17; 19:11-20:6).
 - i. There will be the *regeneration* of nature (Matt. 19:27-30); Rom. 8:19-22; Isa. 35:1-10).
 - ii. His rule will be characterized by peace and righteousness (Ps. 2:8, 9; 72:1-17; Isa. 9:6, 7).

- b. The first phase of God's triumph on earth will last for a thousand years (Rev. 20:1-6).**
- c. After this will come the new heavens and the new earth, and the new Jerusalem to the earth (Rev. 21:1-22:5).**
- d. It is then that the Trinity will reign forever and ever (I Cor. 15:23-28)**

FOR ALL OF THESE THINGS WERE DECREED BY GOD AND THEY WILL MOST SURELY COME TO PASS.

XXIV. Angelology: "Angel" means messenger.

A. Nature of:

- 1. Messengers from God to men (Gen. 16:1-13).**
- 2. Render intelligent worship to God (Ps. 148:2).**
- 3. Spiritual bodies (I Cor. 15:44).**
- 4. Appear as men (Mt. 28:3).**
- 5. Do not procreate (Mt. 22:30).**

B. Unfallen Angels: Michael, Gabriel, Cherubims, Seraphims, "Angel of Jehovah," Principalities and Powers.

- 1. Michael: head of all holy angels (Dan. 10:21).**
- 2. Gabriel: a principle messenger of God (Dan. 8:16).**
- 3. Elect angels: I Tim. 5:21 (most angels).**
- 4. Principalities and Powers: fallen and unfallen angels (Eph. 1:21; I Pet. 3:22).**
- 5. Cherubims: defend God's holiness (Gen. 3:24; Ex. 25:18,20; Ez. 1:1-18).**
- 6. Seraphim: three pairs of wings/function is to praise God (Isa. 6:2-7).**
- 7. Angel of Jehovah: the appearance of Christ in the form of an angel in the O.T. (Gen. 18:1; Josh. 5:13-15).**
- 8. Graudian angels: (Heb. 1:14; 12:22).**

C. Fallen angels.

1. Those who are free: (free demons or devils) led by Satan (Mark 5:9, 15; Lk. 8:30; I Tim. 4:1).

2. Those who are bound: reserved in chains unto judgment (2 Pet. 2:4; Jude 6; Rev. 9).

3. Judgment of Angels (I Cor. 6:3; Mt. 25:41).

E. Ministry of Angels: Essential to understanding God's providential and sovereign direction of His creation throughout history...

1. In creation (Job 38:1-7).

2. At the Giving of the Law (Acts 7:53; Gal 3:19; Heb. 2:2).

3. At the Birth of Christ (Luke 2:13).

4. At His Temptation (Mt. 4:11).

5. In the Garden (Lk. 22:43).

6. At the Resurrection (Mt. 28:2).

7. At the Ascension (Acts 1:10).

8. At the 2nd Coming of Christ (Mt. 24:31; 25:31; II Thess. 1:7).

9. As Ministering Spirits or Guardian Angels (Heb. 1:14; Ps. 34:7; 91:11).

10. As Spectators and witnesses of the things of earth (Ps. 130:20; Lk 12:8,9; 15:10; I Cor. 11:10; I Tim. 3:16; I Pet. 1:10-12; Rev. 14:9-10).

11. At the death of Lazarus (Lk 16:22).

12. At the Battle of Armageddon (Rev. 19:14).

13. At the gates of the New Jerusalem (21:12).

XXIV. Satanology:

A. Satan's Origin (Ez 28:11-19).

Created and annointed as the covering cherub over the Holy Mountain of God (Lucifer). Remember, Cherubs defend God's Holiness.

B. Satan's Fall (Isa. 14:12-17).

He purposed to become like the Most High God (vs. 14), (II Thes. 2:8-10; I Jn 4:3; II Cor. 11:13-15).

C. Satan's Personality

1. Exercises all the functions of a person (Lk. 4:1-13).

2. Has Access to God (Job 1:6-12; 2:1-13; Lk. 22:31; Rev. 12:10).

3. Has access to men (Eph. 6:10-12; I Pet. 5:8).

E. Satan's Work and Primary Mission: To be like the Most High God (Isa. 14:14)--transferred this attitude to Adam and Eve (Gen 3:5)--Wanted to be worshiped by Christ (Lk. 4:5-7).

1. Secondary mission: to keep the Gospel from being understood (II Cor. 4:3,4; I Jn 5:19).

F. Satan's Destiny:

1. His judgment was secured on the Cross (Jn. 12:31; 16:11; Col. 2:14,15) but the execution is yet future (Gen. 3:15).

2. He will be cast out of Heaven during the Tribulation period (Rev. 12:7-12).

2. His final doom will be the Lake of Fire (Rev. 20:10).

XXV. Anthropology:

A. The Creation of Man...

(Gen. 1:1-2:25)

(Jn. 1:3)

(Col 1:16)

(Heb. 11:3)**1. Origin of the Soul.**

Traducian view: that the human race was immediately (or originally) created in Adam--all souls since Adam being only mediately (or instrumentally) created by God through the parents (Gen. 1:27, 22, 28). The word traducian comes from the Latin *tradux*, meaning “branch of a vine.” Thus, each new human is a branch of his/her parents. Biblical evidences for Traducianism are as follows:

- a. From the beginning, male and female were considered one species, two sharing human life (Gen. 1:26).
- b. Both male and female, not just male, were broadly called “Adam” (5:1-2).
- c. Eve was made from Adam. not separately (2:21-22).
- d. Creation was complete from the beginning (2:1-3), and God has rested from creating ever since (Heb. 4:4; cf. Matt. 13:35; Deut. 4:32). God can create only perfection but souls are imperfect from the moment of human conception. This is why some believe that all souls were somehow in Adam before he sinned.
- e. The Bible speaks of the unity of male and female (I Cor. 11:8) one coming from the other.
- f. Eve is called “the mother of all living” (Gen. 3:20), a title most appropriate if all other human life came from her.
- g. Adam had children in his image (5:3; cf. 1:26), which makes sense if his life was truly transmitted to them by natural generation.
- h. *Flesh* (Gk: *sarx*) can mean “whole person with body” (John 3:6; cf. 1:14) rather than just the transmission of a physical body.
- i. Likewise, in Rom. 1:3, *flesh*, which comes from physical generation, refers to one’s whole humanity, not just to the body.
- j. Acts 17:26 KJV says that all who are God’s offspring (image) are made of “one blood,” which is accomplished by natural processes.
- k. Hebrew 7:10 teaches that Levi was in Abraham’s loins and came by physical transmission from him.
- l. Psa. 139:13-16 reveals that our personal substance, which is more than physical, was made in the womb by a natural, God-ordained process.
- m. The body in the womb is referred to as a person in many passages (e.g., Job 10:10-12; Ps. 22:9-10; Jer. 1:5). In addition, *person* is more than a physical aspect of humanity.
- n. Rom. 5:12 says we all sinned “through one man” [Adam]. This implies that sin, which is possible only for a person, can be transmitted by natural processes.

- o. **I Cor. 15:22-27 affirms that all humans were “in Adam.”**
 - p. **Eph. 2:3 makes plain that we were all born with a sinful nature, and that mere bodies without souls cannot sin.**
 - q. **Ps. 51:5 declares that we were all conceived in sin, something not possible unless there is a human soul at conception.**
 - r. **Solomon is said to be from the “loins” of David (I Kings 8:19 KJV).**
 - s. **Jesus is genetically connected to Adam (Lk 3:38). In Gen. 3:15 Jesus is the seed of the woman (Gal. 4:4) and He is the promised seed of Abraham that would bless all the families of the earth (Gal. 3:16).**
2. **Theological evidence for Traducianism:**
- a. **The Bible speaks of the imputation of sins from Adam to his entire posterity (Rom. 5:18). It is difficult to interpret this in any actual sense of the term unless sin is transmitted through natural processes.**
 - b. **The fact that we are born with a natural inclination to sin (Eph. 2:3; John 3:6) favors the traducian view.**
 - c. **The universality of sin supports traducianism, for if sin is not inherited by all at birth, then why are all people born in sin?**
 - d. **Finally, the soul/body unity of human nature favors traducianism, since it makes sense that soul and body, together, are transmitted from parent to child.**
3. **Scientific evidence for Traducianism: remembering that *soul* (Heb: *nephesh* and Gk: *psuche*) means “life,” and that a human life is a human soul, the scientific evidence that human life (the soul) begins at conception is strong.**
- a. **It is a scientific fact that individual human life (with unique DNA) is passed on by natural generation, from parents to child.**
 - b. **Cloning produces the same kind of life *without* a new creation. Hence, the possibility of human cloning argues in favor of traducianism.**
 - c. **By analogy, human souls, like animal souls, are passed on from parents to offspring.**
 - d. **Finally, because humans are a psychosomatic (soul/body) unity, the body is only part of, not the whole, person. Again, it makes sense that both are passed on together, from parents to child.**

**2. In the Image of God
(Gen. 1:26)**

a. Mental Likeness: intelligence (Gen. 1:28; Acts 26:24-27; Acts 17:10-12; Rom. 1:18-21, 28).

b. Moral Likeness: (Rom. 2:14).

c. Social Likeness: Created to have fellowship with God.

(Gen. 5:22,24) "Enoch walked with God".

(Gen. 6:9) "Noah walked with God".

(Lev. 26:12) "And I will walk among you, and will be your God, and ye shall be my people."

B. The Fall of Man...due to Satanic influence.

(Gen 3:4-7) "You will not die...you will be like God...knowing good and evil.

(Gen. 2:17) *You must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.*

(Gen 3:1) ...*Did God really say, "you must not eat from any tree in the garden"?*

1. Total Depravity: without saving virtue (Acts 10:1; Rom. 4:5).

XXVI. Hamartiology: (I Jn. 3:4).

1. Origin of Sin: Satan (Jn. 8:44).

3. Character of Sin: to miss the mark of the divine standard.

a. Effects man's relation to God (Rom. 3:23).

b. Effects man's nature (Gen. 2:17; Rom. 5:12).

c. Effects man's body (Gen 3:19; I Cor. 15:22; Rom. 5:12).

d. Effects man's environment (Gen. 3:17-19; Rom. 8:21-22).

3. Universality of Sin:

(I Ki. 8:46)

(Ps. 143:2)

(Prov. 20:9)

(Ecc. 7:20)

(Rom. 3:10, 12, 19, 23)

4. **Inheritance of Sin: transmitted from generation to generation (Eph. 2:3).**
5. **Imputation of Sin: through the Adamic nature (Rom. 5:12-14).**
6. **The definition of sin (John 3:4).**
 - a. **Synonyms for sin:**
 - A. **Worldliness (I John 2:15, 16)**
 - B. **Carnality (I Cor. 3:1-4f)**
 - C. **Unspiritual (James 3:14, 15)**
 - D. **Evil (James 3:16)**
 - E. **Fleshly (KJV Gal. 5:19-21)**
 - F. **Appearance of evil (KJV I Thess. 5:22) (NIV *avoid every kind of evil*) Thus, avoid evil wherever it appears. Christ did not always avoid the appearance of evil but He always resisted evil wherever it appeared (Matt. 11:18, 19)**
7. **The sinfulness of inventing new classifications of sin (Matt. 15:1-3. 6. 9; Col. 2:18-23; I Tim. 4:1-4).**

XXVII. Soteriology: doctrine of salvation.

- A. **Salvation from the Penalty of Sin (Rom. 6:23).**
- B. **Salvation From the Power of Sin (Rom. 6:14).**
 1. **Sin cannot condemn a believer to Hell (Jn. 3:18; 5:24).**
 2. **However, sin can reign over a believer in this life and bring the chastisement of God upon Him. The believer is to not allow this to happen (Rom. 6:12; 8:3).**
- C. **Salvation from the chastisement of God.**
 1. **When a believer sins, he might avoid the chastisement of God by confessing his sin to Jesus Christ. He, without doubt, will restore his fellowship with God by doing so (I Jn. 1:9).**
 2. **The believer may avoid chastisement by seeking to avoid sin and by walking righteously (Heb. 12:10, 11).**
- F. **Faith, Belief and Repentance.**

- a. **Salvation repentance is just another word for belief and faith. It is a change of mind about Christ and His work on our behalf resulting in a personal acceptance of Christ's payment for sin. It is not a commitment on the part of the sinner to turn from sin. Such a commitment is accepted only from believers.**
- b. **Repentance in Ninevah, Tyre, and Sydon (Matt. 12:41; 11:20-24; Lk. 10:13-14; 13:1-5)**
 - i. **Introduction: We are often asked why we do not include *turning from sin* in our presentation of the gospel of grace.**
 - ii. **Look at Jonah 3:10 and notice how God calls turning from sin “works” but God’s own repentance was not a turning from sin but rather a change of mind on God’s part.**
 - iii. **When “repentance” is a turning from sin it refers to the terms upon which God will spare a nation or a city.**
 - iv. **Or, “repentance” refers to the need of a Christian to deal with sin in his life in order to avert the serious judgment of God and to be in fellowship with Christ. In both cases, “turning from sin” is works.**
 - v. **We know that eternal salvation is not of works but we also know that righteousness will exalt a nation or spare a city. We also know that there is a whole list of temporal and eternal blessings that a Christian can earn by works.**
 - vi. **In Jonah chapter 3 there is not a syllable about forgiveness. All we are told is that God rescinded the pronouncement that Ninevah would be overthrown in 40 days (Jonah 3:4). If any Ninevites did get eternally saved, they needed more information than what is recorded in the book of Jonah. Jonah may have given them that information but it would have no role in the subject matter of his book.**
 - vii. **Speaking of temporal judgment: In the case of sodom it is even stated that if it had repented it would have “remained until this day,” that is, its destruction would have been averted (Matt. 11:20-24; Lk. 10:13-14). Christ knew an “alternate history” for Sodom right down to His own time, had that city repented. But these texts do not discuss eternal salvation of the citizens of the cities in question.**
 - viii. **When using Sodom, Tyre and Sidon as illustrations, Jesus was pronouncing judgment upon the cities of Korazin, Bethsaida and Capernaum.**
 1. **This does not mean that no one in those cities was saved eternally. In fact, you will notice a number of people converted in Capernaum:**
 - i. **The man possessed with demons
Mark. 1:21-27**
 - ii. **The Lepor 1:40**
 - iii. **The Paralytic 2:5**

- iv. **The recruited Levi to be a disciple 2:13-14**
- v. **Many tax collectors and sinners became followers 2:15**
- vi. **The man with the withered hand 3:1-5).**
- ix. **In Matt. 12:41 regarding Ninevah, Jesus was showing Israel and her leaders how to avert the judgment of 70 A.D by accepting His offer of the kingdom rule now.**
- x. **In W. E. Vine's *Expository Dictionary of New Testament Words* regarding NT usage, he does not site one reference to "repentance" explicitly referring to "turning from sin" except I Jn. 1:9. He is just assuming from his own presuppositions that this concept must be read into each passage. He is definitely in error if he is using I Jn. 1:9 as the act of initial saving faith.**
 - 1. **Regarding "turning from," no one is trusting known sin to be the source of saving grace. When salvation faith requires a "turning from" it is a turning from what you were trusting to save you and a turning to the only one Who can save you.**
 - i. **If you were trusting idols to save you, you needed to turn from idols as in the case of the Athenians in Acts 17 in order to place your faith in Christ alone (cf. I Thess. 1:9).**
 - ii. **If you were trusting "dead works" which are good works that you are making the object of your trust for salvation, you needed to turn from dead works (Heb. 9:14).**

Conclusion: Turning from sin and wickedness is always the right thing to do but when this turning is made a point in the plan of salvation it becomes dead works. All works are dead when they are relied upon for assurance of salvation. Good works are only spiritually valuable to the saint who is relying on the crucifixion of Christ alone for salvation.

Re: Vine's Dictionary...

The English word *repent* is used to translate the Greek word *metanoeo*. *Metanoeo* comes from the conjoining of *meta*, "after," with *noeo*, "to perceive, think". Thus, "to perceive afterwards," implying a change of mind.

Matt. 4:17 Jesus was telling them to respond to the light that fulfilled prophecy in vss. 12-16. This light is the Gospel (II Cor. 4:4). If Jesus is telling them to turn from sin in a manner that is unmeasurable then no one would know when he had done it. The Jews also had to change their minds about Jesus being the coming Messiah which would be repentance.

How does Vine get *turning from sin* out of John 3:3 without reading it into the passage?

How does Vine get *turning from sin* out of John 9:38 without reading it into the passage?

I John 1:9 would entail turning from sin for that is God's mandate to all saved persons. This is speaking of *fellowship forgiveness [familial forgiveness]* and not *eternal life forgiveness [forensic forgiveness]*. To confess is to agree with God about our sin and God thinks we should turn from it. To do this we lay claim to the power of the Holy Spirit (Gal. 1:16, 17), which only a saint can do. It is a severe mistake to use I Jn. 1:9 as the plan of salvation. Hope this helps.

E. The Way of Christian Victory after Salvation.

1. Not total surrender...the flesh or carnal mind never surrenders (Rom. 8:7).
2. God does not eradicate the carnal mind in a total deliverance (Rom. 7:24).
3. The way of victory is through mortification of the flesh through the Spirit (Rom. 8:13; Gal. 5:22).

F. Assurance of Salvation: based on the written promise of Christ and not on human virtue (I Jn. 5:13).

G. Security of Salvation: (Jn. 10:27-29; Heb. 10:10-14).

H. Divine Election: based on foreknowledge of the sinner's faith decision regarding the finished work of Christ's grace in his behalf (Rom. 8:29). The sinner's freedom to make this choice is bestowed upon him by God's sovereign grace.

XXVIII. Ecclesiology: The Doctrine of the Church.

A. Definition of the Local Church: Assembly of organized believers dwelling in one place, in one accord, in the apostles doctrine, to fulfill the Great Commission, edify one another, fellowship, obey the ordinances and worship God (Acts 2:41-42).

B. Definition of the Oneness of all New Testament Believers: All New Testament saints are one in Christ at their conversion and spiritual baptism (I Cor. 12:13; Rom. 8:9).

C. Baptism of the Holy Spirit: takes place at conversion and before water baptism (Acts. 10:47; 11:15-17).

D. The Church: Her Members: Born again, baptized believers (Acts 2:41).

G. The Church: Her Purpose and Commission:

- a. To fulfill the Great Commission (Mt. 28:18-20).
- b. Doctrine, fellowship, breaking of bread (Acts 2:42).
- c. Also: edification (Eph. 4:11, 12).
- d. Admonition (Col. 1:28).
- e. Exhortation (Heb. 3:13; 10:25).
- f. Worship (Rom. 12:1; Phil. 3:3 Heb. 12:28).

F. The Church: Her Service and Stewardship: no requisitional mandate required for giving.

1. God only rewards freewill giving (II Cor. 8:9-11).
3. The Abrahamic tithe was free will (Gen. 14:17-20).
4. The Jacobic tithe was a man-made contract with God (Gen. 28:20-22)
3. The Mosaic Tithe was a requisitional mandate (Lev. 27:30-34).

G. The Church: Her Organization:

1. Church Polity: congregational form of gov. (Acts 6, 15).
2. Pastor-Elder-Bishop...
(Acts 20:28) we see all the functions:
 - a. Written to elders (rulers) who were overseers (bishops) who were to feed the flock (pastors).
3. Authorization to enter the ministry:
the desire and the biblical commission to all saints (I Tim. 3).
4. Qualifications to enter the ministry: (I Tim. 3:2-7).

5. Nature of authority in the ministry: administrative rather than legislative (I Pet. 5:1-4).

H. The Church: Her Ordinances:

1. Believer's Baptism...Proper Candidate, Mode, Administrator (Acts 2:41; 19:4, 5).

2. Believers' Communion...the Lord's table does not bring the believer into communion with Christ. It is a testimony that one is already in communion with Christ (I Cor. 11).

I. The Church: The Body and Bride of Christ and Her Reward (I Cor. 12:13; Rev. 21:9).

1. Reward at the judgment seat of Christ after the Rapture--we are judged for reward (I Cor. 3:13-15).

J. The Sabbath and the Lord's Day:

1. The church does not have a Sabbath day.

2. The Sabbath-rest for God's people in this age is not a day but a continued state of living in obedience and therefore victory in Christ (Heb. 3:7-19; [cf. Heb. 11: 28, 29]; Heb. 4:1-11). The saint does not cease from working for the Lord but as he ceases any attempt to save himself by works or acquire assurance of salvation by works he enters into God's Sabbath-Rest, which is a seven-day rest and 24 hrs. each day. The writers of Hebrews is concerned that some saints will fail to enter into that rest.

3. The N.T. does not prescribe a day of worship but describes that many churches met on Sunday.

K. The Rapture of the Church:

1. At any moment (Titus 2:13).

2. Pretribulational (I Thes. 4:13-18; Luke 12:35-36).

XXIX Eschatology: Outline of Future Prophecy

Events In The Air and In Heaven

- I. The rapture of the saints of the church age—I Thess 4:13-18; I Cor. 15:51-53; Heb. 9:24-28; Titus 2:13.**
- II. The judgment seat of Christ for the church—I Cor. 3:9-15; II Cor. 5:10; Rom. 14:10.**
- III. The marriage of the Lamb—II Cor. 11:2; Rev. 19:6-8; Matt. 22:1-2; Eph. 5:23-27.**
- IV. Presentation of the seven-sealed book—Rev. 5:1-14.**

Events on Earth After The Rapture

- I. The Seventieth Week of Daniel begins: Dan. 9:24-27; 12:1; Isa. 24; Joel 2; Matt. 24; Rev. 6-20.**

The First Three and One Half Years

- A. Organization of the super harlot religion: Rev. 17:1-8; Gen. 11:1-9.**
- B. Appearance of the antichrist and his false prophet: Dan. 7:19-25; 11:36-45; II Thess. 2:1-12; Rev. 13. At the beginning of his reign he does two things:

 - i. Heads up a 10-kingdom confederation of nations: Dan. 2:41; Rev. 13:1; 17:12.**
 - ii. He ratifies a 7-yr. covenant with Israel: Dan. 9:27; Ezek. 38:8.****
- C. Pouring out of the first 6 seal judgments: Rev. 6:1-17.**
- D. The salvation of the 144,000 Jews (12,000 from each tribe of Israel) plus a multitude of Gentiles that no man could number: Rev. 7:1-17.**
- E. The ministry of the two witnesses: Rev. 11:3-6.**

The Middle Period of the Seventieth Week of Daniel

- A. Invasion of the king of the North and subsequent destruction: Ezek. 38, 39; Joel 2.**
- B. Elimination of the super harlot religion: Rev. 17:16.**
- C. Martyrdom of the two witnesses: Rev. 11:7-12.**
- D. Removal of Satan from Heaven: Rev. 12:7-10.**
- E. Persecution and slaughter of the 144,000: Rev. 14:1-3.**

The Last Three and One Half Years (The Great Tribulation)

- A. World-wide persecution of Israel: Matt. 24:15-21; Dan. 12:1; Rev. 12:13.

 - a. It begins with the unveiling of the abomination of desolation in the Temple: Matt. 24:15; Dan. 9:27; Rev. 12:13; Rev. 13:11-18.**
 - b. It ends with the escaping of the Israelite Remnant: Zech. 14:5; Rev. 12:14.****
- B. Pouring out of the last seal judgment—composed of 7 trumpets: Rev. 8, 9, 16.**
- C. Destruction of economic and political Babylon: Rev. 18.**
- D. The Battle of Armageddon: Psa. 2; Isa. 34:1-4; 63:3-6; Zech. 12:2, 3, 9; 14:2, 3, 4, 12; Joel 3:2, 9-16; Rev. 14:14-20; 16:14; 19:19.**
- E. Sounding of the 7th trumpet and the 2nd coming of Christ to the earth: Matt. 24:29-30; Rev. 11:15; 19:11-16.**

End of the Great Tribulation and of the Seventieth Week of Daniel

(Period Between the Tribulation and the Millennium)

- A. The judging of faithless Israel: Matt. 25:3, 8, 10; Ezek. 20:38.
 - B. The regathering, regenerating, and restoring of Jews who turn to Christ: Matt. 24:31; Isa. 11:11; 27:12; 43:5-7; Jer. 24:6; 31:31-34; Ezek. 11:19.
 - C. The Judgment of surviving Gentiles: Matt. 25:31-46.
 - D. The binding of Satan: Rom. 16:20; Rev. 20:1-3.
 - E. The resurrection of OT and tribulation saints: Job 19:25, 26; Psa. 49:15; Hosea 13:14; Isa. 25:8; 26:19; Dan. 12:2; John 5:28, 29; 11:24.
 - F. The judgment upon fallen angels: I Cor. 6:3; II Pet. 2:4; Jude 1:6, 7; Eph. 6:12; Luke 8:31; Matt. 8:29; Mark 1:24.
- II. The one thousand year Millennium: Isa. 2:2-4;11; 25:8; 35:1, 8, 10; 65:20, 25.
 - III. The final great revolt of Satan: Rev. 20:7-10.
 - IV. The Great White Throne Judgment: Heb. 9:27; Acts 17:31; Eccles. 12:14; Rev. 20:12-15; 21:8.
 - V. The destruction of this present earth and heaven: Matt. 24:35; Heb. 1:10-12; II Pet. 3:10-12.
 - VI. The creation of a new earth and heaven: Isa. 65:17; 66:22; II Pet. 3:13, 14; Rev. 21:1.
 - VII. ETERNITY: Eph. 2:7

REVIEW OF MAJOR PROPHETIC EVENTS

A. The Rapture: Christ coming for His Church.

(Jn. 14:2, 3)

(I Thess. 4:13-18)

(Jn. 5:28, 29).

(I Cor. 15:51-58)

At any moment (Titus 2:13; Rev. 22:20)

B. The 70th Week of Daniel.

(Dan. 9:24-27)

(Matt. 24:15-22)

(Mk. 13:14-20)

(Rev. 11:2-3)

(Rev. 12:6, 14)

(Rev. 13:5)

C. The Great Tribulation.

Beginning at the middle of the 70th week of Daniel (Matt. 24:15-21).

D. The Second Advent: Christ coming with His Church.

(Matt. 24:26-30; 25:31-46)

(Rev. 1:7;6:12-17; 16:1-21; 19:11-16)

(Zech. 14:1-4)

(Acts 1:9-12)

(Ezek. 20:34-38)

E. The Resurrections:

1. Of Christ

(Rom. 6:9)

(Rev. 1:18)

(I Cor. 15:23)

(Col. 1:18)

2. Of the Saints in Jerusalem

(Matt. 27:52, 53)

3. Of the Church

(I Thess. 4:13-18)

(I Cor. 15:51-58)

4. Of OT saints

(Dan. 12:2)

5. Of the martyrs of the Tribulation Period

(Rev. 20:4)

These resurrections of the saints of all ages constitute the first resurrection (Rev. 20:6), the resurrection of life (Jn. 5:29), or the resurrection of the righteous (Lk. 14:14).

6. Of the unsaved dead of all time at the end

(Rev. 20:11-14)

F. The Judgments :

1. The Judgment of the Church at the Judgment Seat of Christ:

(Rom. 14:10)

(I Cor. 3:11-15)

(I Cor. 9:16-27)

(II Cor. 5:10)

(Eph. 6:8)

(I Jn. 2:28; 4:17-19)

2. Of Babylon

(Rev. 17:1-19:5)

3. Of the O.T. Saints at the end of the Tribulation

(Dan. 12:1-3)

4. Of the Tribulation Saints

(Rev. 20:4-6)

- a. **The judgment of Jewish survivors of the tribulation is described in Ez. 20:34-38 and illustrated in Matthew 25:1-30. This will occur after the regathering of surviving Israelites from the ends of the earth to the land of Palestine (Isa. 11:11). This group will not be given resurrected bodies at this time, but will go into the kingdom in earthly bodies and will become the parents of the first millennial Jewish babies...(Judgment of Israel).**

- b. **The Gentile survivors of the tribulation will be judged by Christ (Matt. 25:31-46) in the valley of Jehoshaphat (Joel 3:2) which may refer to the Kidron Valley on the east side of Jerusalem. The survivors of this judgment will enter the kingdom in mortal bodies and will become the parents of the first millennial Gentile babies...(Judgment of the Nations).**
- 5. **Of the Millennial Saints (no mention in Scripture)**
- 6. **The Judgment of Satan and Fallen Angels: at the end of the Millennium. Though Satan was judged at the cross, his sentence will be carried out at the end of the Millennium.**
(Rev. 20:7-10)
(Matt. 25:41)
(II Pet. 2:4)
(Jude 6)
- 7. **The Judgment of the Great White Throne: the judging of all lost persons of all time (Rev. 20:11-15; 21:8).**

F. The Millennial Kingdom:

(Rev. 20:2-3; Isa. 11).

- 1. **The loosing of Satan and the final rebellion (Rev. 20:7-10; Ez. 38, 39).**

G. The New Heaven and New Earth:

(Rev. 21).