

*THED 511: Christian Theology*  
*Projected Course Outline*

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|-------------------|---|
| Week 1: July 15   | I. Introduction to Christian Theology<br>II. Doctrine of Revelation   |
| Week 2: July 22   | III. Doctrine of God (Theology)<br>IV. Doctrine of Man (Anthropology)   |
| Week 3: July 29   | V. Doctrine of Sin (Hamartiology)<br>VI. Doctrine of Christ (Christology)<br>VII. Doctrine of Salvation (Soteriology) |
| Week 4: August 5  | VIII. Doctrine of the Holy Spirit (Pneumatology)  |
| Week 5: August 12 | IX. Doctrine of the Church (Ecclesiology)<br>X. Doctrine of Last Things (Eschatology)                                 |

## *Student Notebook*

### I. Introduction to Theology

#### A. What is Theology?

##### 1. Definition of terms

###### a. **Doctrine**

\* Most simply, doctrine means \_\_\_\_\_ or \_\_\_\_\_.

\* More specifically, Christian doctrine is the fundamental \_\_\_\_\_ about \_\_\_\_\_ arranged in \_\_\_\_\_ form.

###### b. **Theology**

\* Theology is the study to know \_\_\_\_\_ and His relations with \_\_\_\_\_.

##### 2. Theology studies two aspects of God

###### a. **God's Being**

###### b. **God's acting**

#### B. Categories of Theological Study

##### 1. There are 4 primary classifications of theology.

###### a. **Exegetical (Biblical) Theology**

\* This includes fields such as \_\_\_\_\_ and \_\_\_\_\_

###### b. **Historical Theology**

\* Studies the historical development of Christian \_\_\_\_\_ and its influence on the life of the \_\_\_\_\_ throughout history.

###### c. **Systematic Theology**

\* Arranges in a \_\_\_\_\_ those materials from exegetical and historical theology.

\* *This kind of theological study can take one of two forms:*

## (1) Doctrine (Dogmatics)

- \* The systematic presentation of Christian \_\_\_\_\_.
- \* \_\_\_\_\_ literally means opinion or decree.

## (2) Apologetics

- \* The rational, logical \_\_\_\_\_ of what is believed.
- \* An attempt to show that it is \_\_\_\_\_ believable.

**d. Practical Theology**

- \* Application to life of the things contributed by \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ theology.
- \* Our \_\_\_\_\_ based upon what we believe.

**2. Christian doctrine is closely related to all of these fields.****a. Christian doctrine must be solidly rooted in \_\_\_\_\_ theology.**

- \* Only from focused study of the \_\_\_\_\_ can our system of Christian beliefs be developed.

**b. Christian doctrine must be integrally related to \_\_\_\_\_ theology.**

- \* Historical theology \_\_\_\_\_ between the time when God's word was written and the \_\_\_\_\_ time.

**c. Christian doctrine must be integrally related to \_\_\_\_\_ theology.**

- \* Practical theology is the field that brings our Christian doctrine together with \_\_\_\_\_.

**C. The Method of Determining Doctrine****1. The starting point for determining theology****2. The steps for determining theology****a. Step 1: Complete \_\_\_\_\_ of the relevant biblical texts.**

- \* This includes understanding many things:
  - \* grammatical context
  - \* linguistic concerns
  - \* historical context
  - \* teaching of all of Scripture

\* cultural context

\* church history

b. **Step 2: Arrange the various passages into a cohesive whole**

\* After we have examined all of the various \_\_\_\_\_ on a given topic, we must then gather them together to determine recurring themes, etc.

c. **Step 3: Determine the doctrinal content**

\* The task is to distinguish between a message \_\_\_\_\_ to a particular culture or situation, and a message which applies to \_\_\_\_\_.

d. **Step 4: Present the truth in a systematic way.**

\* To be meaningful, theology should \_\_\_\_\_ that people are asking.

## D. Sources for our Doctrine

### 1. Authoritative Sources

a. \_\_\_\_\_

b. \_\_\_\_\_

### 2. Secondary Sources

a. Church creeds and confessions

\* These are \_\_\_\_\_ of what is believed.

b. Philosophy

\* Philosophy is the \_\_\_\_\_ effort to understand and \_\_\_\_\_ explain the universe.

\* Uses of philosophy in theology:

\* It gives theology a framework within which to work

\* It provides a vocabulary to express beliefs

\* It stimulates theology to great precision in its declaration of truth.

c. Nature

\* Psalm 19:1-4 "Handy work" of God gives a \_\_\_\_\_ of God and what He is.

## E. The Value of Doctrine

1. **Doctrine is an expression of one's \_\_\_\_\_.**

2. **Doctrine fills the need of answering the basic \_\_\_\_\_ of life.**
  3. **Doctrine is essential to the full development of Christian \_\_\_\_\_.**
  4. **Doctrine assists us in keeping all the \_\_\_\_\_ of Scripture.**
  5. **Doctrine is a safeguard against \_\_\_\_\_.**  
\* See Matt. 22:29; Gal. 1:6-9; 2 Tim. 4:2-4; 2 Pet. 3:15, 16
  6. **Doctrine assists us in \_\_\_\_\_ our faith.**
  7. **Doctrine keeps the church and its leaders tied to \_\_\_\_\_.**
- F. Two Remaining Questions about Christian Doctrine

1. **Is Christianity rational?**

a. **Two incorrect ways to look at Christian doctrine**

- (1) An anti-intellectual approach
- (2) An all rational approach

b. **The proper (balanced) way to look at Christian doctrine**

- (1) Christian doctrine is substantiated by objective evidence.
- (2) Christian doctrine is substantiated by subjective evidence.

2. **Does Christianity differ from other religions?**

- a. Society's syncretistic attitude toward religion.
- b. Christianity is uniquely different from other religions.

*Examples:*

(1) \_\_\_\_\_ of salvation

(2) \_\_\_\_\_ of salvation

(3) \_\_\_\_\_ of salvation

(4) \_\_\_\_\_ of salvation

(5) Views of \_\_\_\_\_

## II. The Bible as God's Revelation

### A. Two Kinds of Revelation

\* *God reveals himself to us in two ways:*

#### 1. General Revelation

*Definition:* That disclosure of Himself that God makes to all His creatures

*Sources of general revelation:*

- a. Revelation of God in \_\_\_\_\_  
\* Ps. 19:1-4; Rom. 1:18-21
  
- b. Revelation of God in \_\_\_\_\_  
\* Gen. 1:26; Rom. 2:14-15; Acts 17:24-29
  
- c. Revelation of God in \_\_\_\_\_  
\* Ps. 136; Deut.; Rom. 9:17; Ps. 33:12; Dan. 2:21
  
- d. General revelation and theology.  
\* Rom. 1:18-32

#### 2. Special Revelation

*Definition:* God has intentionally revealed himself through Christ Jesus, which can be found in the Bible (for the Bible is the original book about Jesus).

- a. Revelation of God in the historical \_\_\_\_\_.
  
- b. Revelation of God in \_\_\_\_\_.

### B. The Original Writing of the Books of the Bible

1. **The Bible has both \_\_\_\_\_ and \_\_\_\_\_ elements.**
  
2. **The Biblical writers wrote under the inspiration of the Holy Spirit.**  
\* The original autographs of Scripture were "God-breathed."

\* See 2 Tim. 3:16,17; 2 Pet. 1:19-21; Rom 3:10-18

### 3. Terms used when discussing inspiration

- a. \_\_\_\_\_  
 \* Refers to the work of the Holy Spirit upon the writers in such a manner that their productions become the expression of God's will.
- b. \_\_\_\_\_ Inspiration  
 \* Refers to the Bible being fully or completely inspired, not just parts of it.  
 \* See John 10:33-36 and Gal. 3:16
- c. \_\_\_\_\_  
 \* This refers to the Scripture's quality of being free from error.  
 \* There are no errors in the original autographs of Scripture and there are no mistakes in what the Bible teaches.  
 \* Num. 23:19; 2 Tim 3:16; Heb 4:12-13; 2 Pet 1:21
- d. \_\_\_\_\_  
 \* The Scripture possesses the imprint of force, truthfulness, and command.  
 \* As the authoritative will of God, the Scripture is the rule for faith and practice.
- e. \_\_\_\_\_  
 \* The Scriptures cannot be broken, destroyed, or made null and void.

## C. The Transmission of the Books of the Bible

### 1. Accurate transmission of the OT

- a. The OT books were written within the Jewish setting.
- b. Most copies of the OT books were made by the Masoretes (5-9th centuries AD.)
- c. The copies known as the "Dead Sea Scrolls" confirm the accuracy of the OT.

## 2. Accurate transmission of the NT

### a. The Manuscripts

(1) The original manuscripts

(2) Manuscript copies

### b. Transmission of the NT

(1) 1-14th centuries copies were made by hand.

(2) Invention of the printing press in 1437 revolutionized transmission.

## D. The Gathering of the Bible (Canonization)

### 1. What is the Canon?

- \* "Canon" originally referred to a measuring reed or bar that was used as a standard.
- \* When applied to the NT, "canon" refers to those books accepted by the church as the authoritative standard for belief and conduct.

### 2. Principles of Canonization

- a. \_\_\_\_\_:  
\* "Is it authoritative?" "Does it seem to come from God?"
- b. \_\_\_\_\_:  
\* The work must be the product of a prophet or an apostle.
- c. \_\_\_\_\_:  
\* "Does the book tell a truth as that truth is previously known?"  
\* "Is it the same truth about God as other books?"

- d. \_\_\_\_\_:  
\* "Does the book have the power to evoke change, or result in sp growth?"
- e. \_\_\_\_\_:  
\* "Did it receive wide recognition of the church?"

### 3. Process of Canonization

#### a. Canonization of Old Testament

- (1) Probably accepted in two broad stages
  - \* The Law--Pentateuch and Historical books (800BC)
  - \* The Prophets; Malachi, i.e. Joshua to end (400 BC)
- (2) The OT canon was completed by 200 BC.
  - \* In 200 BC in Alexandria, Egypt, the OT Hebrew was translated into Greek.
  - \* This was known as the Septuagint (LXX).

#### b. Canonization of the New Testament

- (1) Hindrances to rapid canonization of the NT
  - (a) Lack of Geographical Distribution
  - (b) Abundance of Writings
  - (c) Questions Regarding Books
- (2) Nevertheless, the early church developed lists of acceptable writings
- (3) Over the course of 2 Councils the church established the NT canon.

## E. Usefulness of Scripture (II Timothy 3:16-17)

### 1. Four Functions of Scripture

- a. Teaching: (what is right)
- b. Rebuking/Reproof: (what is not right)
- c. Correction: (how to get it right)
- d. Training in Righteousness: (how to stay right)

### 2. End Result/Goal:

- a. "thoroughly equipped"
- b. For every "good work"

## F. The Authority of the Bible

### 1. **External evidence for the reliability of the Bible**

### 2. **Internal evidence for the reliability of the Bible**

*The Bible is filled with claims for it to be God's Word.*

*Make Jesus Christ the starting point rather than the Bible itself*

### III. The Doctrine of God (Theology)

#### A. The Various Views of God

1. **Atheism**

\* Atheism is actually the absence of belief in a god.

2. **Agnosticism**

\* An agnostic is one who is without knowledge of God, or who believe that person cannot have certain knowledge of God.

3. **Pantheism**

\* Pantheism is the belief that God is all, and all is God.

4. **Dualism**

\* Dualism is the belief in two opposing gods.

5. **Polytheism**

\* Polytheism denotes the belief in many (poly) gods.

6. **Monotheism**

\* Monotheism is the belief in only one (mono) god.

7. **Concluding comments:**

Presupposition: Belief in the existence of the one true God

#### B. The Nature of God

1. **God is Incomprehensible yet Knowable**

a. We can know God through \_\_\_\_\_ knowledge (Rom. 1:19-20).

b. We can know God through \_\_\_\_\_ knowledge (John 17:3).

c. Our knowledge of God is \_\_\_\_\_ and incomplete  
\* See Isa. 40:28; 55:8-9; Rom. 11:33-36; Job 11:7.

2. **God is Self-Existent** (Ex. 3:14; 6:3; John 5:26).

3. **God is spirit** (John 4:24; Lk. 24:39; Jn. 1:18; 1 Tim. 1:17, 6:15-16).

4. **God is personal**

5. **God is unity** (Dt. 6:4; 1 Kgs 8:60)

6. **God is transcendent** (Ex. 15:11; 1 Sam. 2:2; Isa. 57:15; Hosea 11:9)

7. **God is immanent** (Acts. 17:27; Rom. 14:8; Matt. 6:25-30; 2 Cor. 1:3-4)

8. **God is Infinite** (2 Chron. 2:6)

a. God is not limited by time--He is eternal (Ps. 90:1-2; Isa. 44:6; Jude 25; Rev. 1:8)

b. God is not limited by space--He is omnipresent (1 Kgs 8:27; Ps. 139:7-12; Jer. 23:24)

c. God is not limited by knowledge--He is omniscient (Ps. 139:1-6).

*God knows perfectly*

*God knows the future*

d. God is not limited by power--He is omnipotent (Jer.32:17; Gn.1; 17:1; Mt.19:26; Lk.1:35)

e. God is not limited by imperfection--He is perfect

9. **God is Constant** (Num. 23:19; 1 Sam. 15:29, 35; Mal. 3:6; Ex 3:14; Isa. 41:4; 48:11-12; Ps. 102:26-27; Heb. 13:8; Jam. 1:17.)

C. The Moral Attributes of God

1. **Holiness:**

- \* God's nature has absolute separation from all \_\_\_\_\_ of any kind (Isa. 6:1-5).
- \* God is not contaminated with \_\_\_\_\_ (Lev. 11:44; 1 Pet. 1:15-16).
- \* God is infinitely perfect in himself: separated from all that is impure or corrupt.

2. **Righteousness (Justice):**

- \* Righteousness is God's \_\_\_\_\_ in action.
- \* Righteousness is the expression of God's holiness in his dealings with his creatures (Neh. 9:7-8; Dan. 9:14; Jer. 9:24; Ps. 145:19; Rom. 3:25f).

3. **Truthfulness (Veracity)**

- \* God is truth--He is what He claims to be (Jer. 10:10).
- \* God is perfectly \_\_\_\_\_ in his revelation and *he sees things as they really are.*

\* See Ex. 34:6; Num. 23:19f; Ps. 25:10; 31:6; Isa. 65:16; Heb. 6:18; Titus. 1:2.

**4. Goodness:**

- \* This refers to God's \_\_\_\_\_ kindness to all of his creation.
- \* See Ps. 36:6; 145:9, 15f; Matt. 5:45; 6:26; 28; Mark 10:18; Acts 14:17.

**5. Love:**

- \* God is love and is the source of our love one toward another (1 Jn. 4:8).
- \* The love of God is what moved him to send his son to die for us (John 3:16).

**6. Grace:**

- \* God's \_\_\_\_\_ favor shown to those who have forfeited it, and are by nature under condemnation of sin. (Eph. 1:6-8; 2:8; Titus 3:24).

**7. Mercy:**

- \* If grace is God giving us what we don't deserve, then mercy is when God doesn't give us what we do deserve (Eph. 2:4).
- \* God is compassionate/tenderhearted on those in need (Ps. 103:13; 136; Mt. 9:35).

**8. Long-suffering:**

- \* Because of God's mercy he is \_\_\_\_\_ and he bears long with those who continue in disobedience. (Ex. 34:6-7)

**D. God is a Trinity**

**1. What is Trinity?**

**a. Working definition**

- \* God is one divine being who exists from eternity as 3 equal persons (God the Father, Son, and Holy Spirit).

**b. Incorrect understanding of Trinity: Tritheism**

- \* Belief in three separate Gods.

**2. Proper understanding of Trinity**

**a. God is a unity.**

- \* There is only one God (Monotheism--not Tritheism)
- \* The Bible has strong teachings on the oneness that exists between God the Father, son and Holy Spirit.
- \* See Deut. 6:4; Eph. 4:6; Matt. 3:16-17; 28:19; Mark 12:2-9; John 10:30; 14:26; 15:26; Rom. 1:4; 5:5-6; 8:2-3, 9, 16-17; 14:17-18; 15:16-17, 30; 1 Cor. 12:4-6; 2 Cor. 13:14; 1 Pet. 1:2; etc.

**b. In the one God there are three persons: Father, Son and HS.**

- \* God is one essence/nature with 3 subsistences.
- \* The Scriptures (and church history) make abundant reference to this.
- \* See Mt 28:19; Jn 14:16-17; 2 Co 13:14; Lk 3:21-22; 1 Co 12:4-6, etc.

*Not contemporary meaning of "person"*

*Historical background of "person"*

*Relating this to God*

*So, one God in 3 persons*

- \* There are not 3 separate beings in the Godhead.
- \* The 3 persons share the same essence or nature, however, each may have primary functions in which the others share in participation.

**c. Each of the persons is fully and completely God**

- \* Divine names are ascribed to each of them.
- \* Divine Attributes are Ascribed to each of them.
- \* Divine Works are Ascribed to each of them.
- \* They are listed together in Scripture-on an even level.
  - \* See Mt 28:19; Jn 14:16-17; 2 Co 13:14; Lk 3:21-22; 1 Co 12:4-6
  - \* Son--John 1:1; Jesus: "if you've seen me you've seen the Father
  - \* Holy Spirit--Acts 5:3-4 Ananias & Saphira lied to the HS/God.

**3. Analogies to help explain/understand the Trinity**

- a. 3 sides of an equilateral triangle
- b. 3 forms of water
- c. 3 parts of an egg
- d. Person with 3 modes of expression

**4. Conclusion: We must believe in the Trinity even if we can't explain it.**

- \* We must accept the Trinity, even if we can't explain how it exists or functions.
- \* Biblical revelation overrides my necessity of understanding or explaining--I must still believe it.
- \* Augustine said:  
     "The person who tries to understand the Trinity will lose his mind.  
     The person who tries to deny the Trinity will lose his soul."

## IV. The Doctrine of Man (Anthropology)

\* *Note: Theology uses the term "man" in its generic sense of both male and female (humankind).*

### A. The Origin of Man

#### 1. Theories of the origin of man

Cataclysmic/Instant -----Process

##### a. Naturalistic Evolution

###### (1) Description

- \* Evolution is an attempt to account for the existence of the universe and its various forms of life through totally naturalistic means.
- \* It leaves God totally out of the picture.
- \* Man, is simply an extension of primitive life forms that have gradually developed & become more complex over millions of yrs

###### (2) Evaluation:

- \* While this theory is compatible with science at some levels, there is no real reconciliation with the biblical teaching.
- \* The Genesis account shows us God's activity in creation.

##### b. Creationism

###### (1) Description

- \* Every aspect of creation was a direct, creative act of God.
- \* There is no movement between the species (macro-evolution)
- \* This happened in an extremely limited time frame (Six 24hr days)

###### (2) Evaluation

- \* On one level, Creationism does not conflict with the Bible at all.
- \* But realize that the biblical data does not *demand* all points of this view (although it *does not contradict* it).
- \* This view also runs into conservative scientific problems.
- \* Example: the age of the earth, relationship of species, etc.

*Note:*

- \* Creation and evolution represent the two extremes on the continuum.
- \* There are 3 additional theories which attempt to avoid either of these extremes.

- \* The following theories are attempts to harmonize science and Scripture.

### c. Deistic Evolution

#### (1) Description

- \* This theory argues that God simply initiated the process of evolution, and then withdrew himself from any further active involvement.
- \* God started the process of evolution by creating the initial material of the universe and establishing the laws to govern that universe.

#### (2) Evaluation

- \* This theory does not conflict with the scientific data, but it does have great problems with the biblical data of Gen. 1 & 2.
- \* In the biblical account we generally see that God was involved throughout the entire creation process, including the development of people.

### d. Theistic Evolution

#### (1) Description

- \* This theory argues that God not only started the process of creation, but He then continued to actively control the evolution of His creation.
- \* Man is a product of the process of evolution, but by God's plan.

#### (2) Evaluation

- \* This theory has some difficulty: it places some limits on God.
- \* Example: it restricts God to the usage of pre-existing materials.
- \* After God creates once, he is only a manager, who can only work with what is available.

### e. Progressive Creationism

#### (1) Description

- \* This theory claims that the work of God in creation is seen as a combination of a series of new creative acts.
- \* These creative acts took six days, but these days are not limited to a literal 24 hour day.
- \* In between these creative points, there could have been some development within a species (micro-evolution), but no crossing over between species (macro-evolution).
- \* Hold that man was a direct (new) creation of God.

#### (2) Evaluation

- \* This theory is faithful to the biblical text: man's creation is a unique and immediate act of God
- \* It gives flexibility to understanding Genesis.
- \* This seems to solve some scientific problems:
  - \* allows time for the world to age
  - \* allows for micro-evolution within the species

- \* Problem: how can you account for the destruction of dinosaurs/fossils while a world was still in its perfect state?
- \* The fall would not take place for thousands of years.

## 2. Scriptural account of the creation of man

### a. First account: Genesis 1:26-30

- \* The first account is a comprehensive panorama of creation as a whole.
- \* This account shows man in relationship to the rest of God's creation.
- \* Man is the capstone: God took the initiative to create man in his image.

### b. Second account: Genesis 2:7-9, 18-25

- \* This account obviously pictures man as the center of creation.
- \* This is a more detailed expression of how God created man & woman.

### c. What we can learn from these accounts

#### (1) Man's creation was ordained of God

- \* The account shows God's involvement and willful decision in creating man.
- \* This whole creative process concludes with creation of man.
- \* Man was created to be in an exalted position, to have dominion over all lower forms of life (1:28-30; 2:15-17, 19-20).

#### (2) Man's creation was in the image of God

- \* While we may be like the animals in many ways, there is one thing that is distinctly human, that sets us apart and makes us superior to all other creatures--we are created in the image of God.
- \* Both male and female were made in the image of God"
- \* Simply, both male and female reflect parts of God's nature.

#### (3) Man's creation involved two separate components

##### (a) Material (Gen. 2:7)

- \* God formed man's body out of the dust of the ground.
- \* Man was made from material, inanimate, created matter.

##### (b) Immaterial (Gen. 2:7)

- \* God breathed into his nostrils the breath of life.
- \* God's breath is what gives the body life, our spirit/soul.
- \* This is the immaterial part of man.

#### (4) Man's creation was followed with responsibility

- \* Following creation, the command to man is to be fruitful, multiply, and rule over the earth.
- \* None of the other aspects of creation receive this responsibility.

## B. Man created in God's Image

- \* *What does it mean to be created in the image of God?*

1. **In God's Image: Aspect of original** \_\_\_\_\_
  - \* Man was originally created in a sinless state (“very good” Gen. 1:31).
  - \* This was lost at the fall.
  
2. **In God's Image: Aspect of** \_\_\_\_\_
  - \* Man was created with a reasoning ability; the moral capacity to think and choose
  - \* This was marred at the fall.
  
3. **In God's Image: Aspect of** \_\_\_\_\_
  - \* Man is not only a physical creature, but also a spiritual creature, who is capable of fellowship and communion with his Creator.
  - \* This element was not lost at the fall.
  
4. **In God's Image: Aspect of** \_\_\_\_\_
  - \* Our spirit or soul will live forever; we will continue to exist even after we die.
  
5. **In God's Image: Aspect of** \_\_\_\_\_
  - \* God exists in relationship (Father, Son, and HS).
  - \* God created man for relationship: humans are social beings.
  - \* They cannot develop and become whole persons in isolation from others.

## C. The Nature of Man

### 1. Elements of human nature

\* *There are 3 main views on how to understand the make-up of human nature.*

#### a. View One: Trichotomy

##### (1) Description of trichotomy

\* *Trichotomy maintains that man has three essential aspects:*

- (a) Body (Heb. *basar*; Gr. *soma*)
- (b) Soul (Heb. *nephesh*; Gr. *psuche*)
- (c) Spirit (Heb. *ruach*; Gr. *pneuma*)

##### (2) Arguments for trichotomy

###### (a) Arguments from Scripture

- \* 1 Thss 5:23 “May your whole spirit, soul and body be kept blameless...”
- \* Heb. 4:12 “For the word of God...penetrates even to dividing soul and spirit, joints & marrow...”
- \* 1 Cor 14:14 Praying with the mind versus praying with the spirit.

###### (b) Additional evidence

- \* Contrast between human beings and animals.
- \* Appeal to the Trinity

##### (3) Evaluation of trichotomy

#### b. View Two: Dichotomy

##### (1) Description of dichotomy

\* *Maintains that there are two elements in our constitution:*

- (a) Material body
- (b) Immaterial soul or spirit

##### (2) Arguments for dichotomy

###### (a) Appeal to passages which only delineate 2 elements

- \* Ecc. 12:7 “and the dust returns to the ground it came from, and the spirit returns to God...”
- \* Mt. 10:28 “Do not be afraid of those who kill the body (*soma*) but cannot kill the soul (*psuche*)...”
- \* Rom. 8:10 “But if Christ is in you, your body is dead

because of sin, yet your spirit is alive because of righteousness.”

- \* 1 Cor. 5:5 “hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.”
- \* Col. 2:5 & 1 Cor. 5:3 “for though I am absent from you in body, I am present with you in spirit...”
- \* 2 Cor. 7:1 “let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.”

(b) Appeal to passages where spirit/soul are interchangeable.

- \* Gen. 41:8 “In the am, Pharaoh's *spirit* was *troubled*”
- \* Jn. 12:27 “His *soul* being *troubled*, but in...”
- \* Jn. 13:21 “Jesus was *troubled* in *spirit*”
- \* Ps. 42:6 “My *soul* is *cast down*”
- \* Heb. 12:23 “the *spirits* of righteous men made perfect”
- \* Rev. 6:9 “I saw under the altar the *souls* of those who had been slain because of the word of God and the testimony they had maintained”
- \* Rev. 20:4 “I saw the *souls* of those who had been beheaded because of their testimony...”

### (3) Evaluation of dichotomy

#### c. View Three: Monism

##### (a) Description of monism

- \* Maintains that man should not be perceived as being composed of “parts” but rather that he is a unity, one “self”.
- \* Body, soul & spirit are all interchangeable terms to describe man.

##### (b) Arguments for monism

- (1) Maintains that Scripture uses the term “soul” to refer to the whole person. (Gen. 2:7; 12:5; Mark 8:35-37)
- (2) Maintains that Scripture uses the terms soul and spirit interchangeably to refer to the whole person. (Mt. 20:28; 27:50; Jn. 12:27; 13:21)

##### (3) Evaluation of monism

#### d. Summary Comments

- (1) What matters is that we differentiate between the material and immaterial parts of man.

- (2) But we must also remember, that while man is made of both material and immaterial parts, God still is concerned about our whole man.
- (3) Whatever view you hold, understand the ways in which it works out and influences how you live out your faith.

## V. The Doctrine of Sin

### A. The Introduction of Sin into the World

1. Man was created with freedom of choice
  
2. Man chose to abuse his freedom and sin
  
3. The immediate result of their sin (3:7-10)
  - a. They learned the difference between good and evil.
  
  - b. They had broken fellowship with God.
  
  - c. They were punished for their sin (3:14-24).
  
4. The ultimate consequences of their sin
  - a. Universal depravity of mankind.
  
  
  - b. Loss of communion and open fellowship with God.

### B. The Nature of Sin

1. Understanding the meaning of sin
  - \* Most simply put, sin (*hamartia*) means \_\_\_\_\_.
  - \* The word implies that a wicked man misses the right mark because he deliberately aims toward the wrong one.
2. The character of sin
  - a. Sin is an inward inclination that results in outward acts.
    - (1) Sin is a state of existence: \_\_\_\_\_.

*We are born with a sinful nature.*

\* Because of Adam, we are all born into original sin

\* Rom 5:12: "Sin entered the world through 1 man"

- \* See also Jn. 2:16; Rom. 5:14-19; Gen. 6:5.
- \* We sin because we are sinners
- \* Not, because we sin we are sinners.
  - \* See Ps. 51:5; Eph. 2:3; Job 14:4; Jn. 3:6, etc.
  - \* Rom. 5:19; 7:14, 20; 8:4-8; Gal. 5:17

*This sinful state is sometimes called total depravity.*

- \* Man is born a hopeless sinner.
- \* The corruption of sin extends to every part of our nature.
  - \* See Rom. 7:18; 8:7; Eph. 4:18; 2 Tim. 3:2-4.
- \* We cannot do acts which makes us worthy of God's acceptance.
- \* See Jn. 3:3; 6:44; 1 Cor. 2:14; Eph. 2:1

(2) Sin involves specific acts: \_\_\_\_\_.

- \* Those sins which we can and do personally commit.
- \* Because we are guilty of original sin, we will do actual sin.

(a) Sins of \_\_\_\_\_

- \* Doing things that should not be done.

(b) Sins of \_\_\_\_\_

- \* It is just as much sin to not do things that we know should be done.

b. Sin entails \_\_\_\_\_.

- \* Sin alters our inner condition--our character.
- \* There is a separation from God (Ps. 51).

c. Sin is \_\_\_\_\_ of God's standards.

- \* It is a failure not to keep God's commands and standard of righteousness.
- \* We may do this by simply falling short of his expectations, or by actually breaking his law and doing the opposite of what he requires.

d. Sin is displacement of \_\_\_\_\_.

- \* Placing something else, anything else, in the supreme place which belongs to God is sin.

## C. Consequences of Sin

### 1. Punishment

a. Definition of Punishment

- \* The infliction of pain or suffering because of some misdeed.

b. Purposes of Punishment

(1) Punishment may be \_\_\_\_\_

(2) Punishment may be inflicted as a \_\_\_\_\_

(3) Punishment may be to \_\_\_\_\_ the sinner

(4) Punishment for the satisfaction of \_\_\_\_\_

c. Two kinds of Punishment

(1) Natural \_\_\_\_\_ of sin

\* This refers to the inevitable consequences of sin.

\* When we sin, there is a natural law in effect—we reap what we sow

(2) Divine \_\_\_\_\_ of sin

\* Sometimes God may inflict divine punishment for sin.

2. Death

\* *Two kinds of death:*

a. Physical death

b. Spiritual death

## V. The Doctrine of Christ (Christology)

### A. The Nature of Jesus Christ

#### 1. The humanity of Christ

- a. **He was a \_\_\_\_\_, living, human being.**
  - \* Jesus came to earth in the flesh. (Jn. 1:14; 1 Jn. 4:2)
  - \* Jesus called himself as a man, as did others (Jn 8:40; Ac 2:22; Ro 5:16)
  
- b. **He was subject to life's normal \_\_\_\_\_.**
  - \* He was subject to the ordinary laws of human development (Lk 2:40-52).
  - \* See Mt 4:2; 8:24; Mk 3:5; Jn 4:6, etc.
  
- c. **He possessed the elements of a \_\_\_\_\_ being.**
  - \* Feeling, choosing, thinking, reasoning, emotion, etc.
  - \* Matt. 26:26,28,38; Luke 23:46; 24:39; Jn. 11:33
  
- d. **He never yielded to \_\_\_\_\_.**
  - \* Jesus was free from both original sin and actual sin. (Jn 8:46, 14:30; Heb 4:15, 9:14; II Cor. 5:21; I Pet. 2:22; I Jn. 3:5)

#### 2. The deity of Christ

- a. **He was ascribed divine \_\_\_\_\_.**
  - (1) **Jesus**
    - \* It is built on a common Hebrew root *Yada* for salvation.
  
  - (2) **Christ**
    - \* This is an official name or title.
    - \* It is clearly linked with the role and office of Messiah (mashach).
  
  - (3) **Son of Man**
    - \* It appears that "Son of Man" is a human form, but divine personhood.
  
  - (4) **Son of God**
    - \* As a designation of Jesus' office of Messiah (Matt. 8:29; Mk 5)
    - \* As a designation of Jesus' essential deity (Matt. 16:16)
    - \* As an indication of his supernatural birth (Luke 1:35)
  
  - (5) **Lord**
    - \* Greek - Kurios; Hebrew Adon/adonai
    - \* Used to denote Jesus' authority (Matt. 21:3; Acts 2:36)

- b. **He received God's public \_\_\_\_\_ at His Baptism**  
 \* See Mark 1:9-11; John 1:32-33; Matt. 3:10-11; Luke 3:21-22
- c. **He accepted divine \_\_\_\_\_.**  
 \* Jesus was aware of his uniqueness and accepted worship, not rejected it.
- d. **He was described as having divine \_\_\_\_\_ and \_\_\_\_\_.**  
 \* He was eternal (Col. 2:9)  
 \* He created the world  
 \* He upholds the whole universe  
 \* He will raise the dead and he will be judge (Jn. 6:39-40; 5:22)
- e. **Scripture \_\_\_\_\_ Christ with God on a regular basis.**  
 \* The fullness of God dwelt in him (Col. 1:19).  
 \* Psalm 2:6-12 (Heb. 1:5 will quote this in ref. to Jesus being God.)  
 \* Psalm 45:6-7 (Heb. 8:9 quotes this in ref. to his deity.)  
 \* Isa 9:6 and Micah 5:2  
 \* Gospel of John (1:1-2; 3:16-18, 35-36; 4:14-15; 5:18-27; 11:41-44)  
 \* Paul's Writings (Col. 2:9; etc., etc.)  
 \* Synoptic Gospels - Jesus and others understood him as deity  
 (Matt. 5:17; ;9:6; 11:4-6; 14:33; 25:31-33; Jn. 10:25-30)

### 3. **The necessity of these two natures**

- \* It was important that Jesus was fully human and divine for our salvation.
- \* Since man is the one that sinned, man must pay the penalty.
- \* But the sin was against God, so only God could bring a sacrifice of infinite worth.
- \* Only God could bear the wrath of God, redemptively.

### 4. **The pre-existence of Christ**

#### a. **The Church has maintained that Jesus is eternal.**

#### b. **Scriptural support of the eternity of Christ.**

- \* Micah 5:2; Isa. 9:6; John 1:1-2; 8:48-58

#### c. **What was Jesus doing before He came to earth?**

- \* He was the divine Logos (Word) of God.
- \* Participating in the Divine fellowship/councils (Gen 1:26, Let us make...)
- \* He was involved in the creation of the world (Col. 1:15-16)
- \* He was involved in the sustaining of creation (Col. 1:17)
- \* He was involved in the revelation of God's plan

## B. The Humiliation of Jesus Christ

\* *Christ's "humiliation" is the process by which he (though divine) came to earth as a baby, eventually to die on the cross.*

### 1. The incarnation: God with us

### 2. The miraculous conception and birth of Christ

### 3. Jesus' victory over sin

\* See Matt 4:1-14; Mark 1:12-13; Luke 4:1-13

### 4. The ministry of Jesus

\* His ministry consisted primarily of teaching and performing miracles.

### 5. The suffering of Jesus

a. He was sinless, yet associated with sinners in a sin cursed world.

b. He learned the cost of obedience through earthly suffering.

c. He suffered temptation.

d. He suffered rejection by His own people.

### 6. The Death of Jesus

a. The extent of His Death

(1) Jesus suffered the full extent of physical death.

(2) Jesus also knew the suffering of spiritual death.

b. The judicial character of His death

c. The saving character of His death

## C. The Exaltation of Christ

\* *Exaltation refers to when Christ laid aside the affirmities of the flesh and again assumed his majesty.*

### 1. The Resurrection of Christ

a. **Christ's Resurrection testified by many**

\* Not only is the body missing, but we have a live Jesus appearing to many

\* the women

\* the apostles multiple times

\* the 500+ at the ascension

**b. Attempts to deny the resurrection**

**c. Theological significance of the Resurrection**

- (1) The resurrection is the self-verification of Jesus' claims.  
He said that the temple will be destroyed & he'd rebuild it in 3 days.
- (2) The resurrection furnished the ground for our justification.
- (3) The resurrection brings a new spiritual fellowship.
- (4) It is the guarantee of our future resurrection (I Cor. 15)

**2. The Ascension of Christ**

- \* Acts 1:9-11; Luke 24:50-51; Mark 16:19; Heb. 9:24
- \* The Ascension is the passage of Jesus into a new sphere of mediatorial ministry.

**3. The current ministry of Christ**

- \* *The NT defines Christ's ministry during this period between the ascension and his second coming.*
  - \* *He is carrying on a kingly ministry of authority and rulership.*
- a. Christ is achieving cosmic victory by subduing hostile forces in the universe.
    - \* Eph. 1:20-21; Phil. 2:10; 1 Pet. 3:22
  - b. Christ continues to function as mediator between God and humans.
    - \* He is our go-between (1 Tim. 2:5-6)
    - \* He is interceding for us (Heb. 7:25; 9:24).
  - c. Christ now functions as the "head" of the church, God's eternal community.
    - \* Christ gives it growth, cohesion, and fullness (Eph 1:22; 4:15; Col. 2:19)

**4. The Second Coming of Christ**

- \* Second coming (Parousia) refers to when Christ will return to this earth.
- \* Jesus will return in the same manner he left (physical, visible)
- \* In the second coming he will bring rewards to those who have served him.
- \* In the second coming Jesus will bring judgment for those who have rejected him, and who not think that they have done well.
- \* In the second coming Jesus will be fully and totally recognized as Lord of Lords and King of Kings.
- \* He will establish his kingdom.

## VI. The Doctrine of Salvation (Soteriology)

- \* *The salvation process can be looked at as happening in 3 stages:*
  - *What God does in our lives to bring us to the point of salvation,*
  - *the actual salvation experience,*
  - *and the changed life as a result of this experience.*

### A. God Calls sinners

#### 1. God wants every person to be saved

- \* Prevenient grace is God's grace which prepares the unbeliever for salvation.

*Scripture References Assuring that God wants all to be saved:*

- \* Titus 2:11 "Christ appeared to all men"
- \* I Tim 2:6; 4:10 "Christ died for all"
- \* Jn. 3:16 "For God so loved the world...whosoever will"

#### 2. God elects (predestines) believers to salvation

- \* Election (predestination) is the act of God by which He has graciously chosen for salvation all those that He knew before would respond.
- \* Rom. 8:29 "For whom He foreknew He also predestined..."

##### a. Foreknowledge Definition #1:

- \* Some define foreknowledge as choice. God chooses some.
- \* Election (salvation) is limited to only those God has chosen.

##### b. Foreknowledge Definition #2:

- \* For others, foreknowledge is defined as prescience.
- \* God knows beforehand those who would respond to His call.
- \* In His foreknowledge God foresaw those who would respond to His offer of salvation, and actively elected them to salvation.

#### 3. God calls (draws) people to Him.

- \* The Holy Spirit draws the sinner to God, a process we label "calling."

##### a. Who does God call?

- \* God calls all people (Matt. 11:28, Jn 3:16)
- \* God can draw people through the word, his Spirit, his servants, and his providential dealing with men.

##### b. To what does God call us?

###### (1) To repentance

- \* See Matt. 3:2; Mark 1:14ff; Acts 2:38
- \* Repentance (metanoia) realizing the wickedness of one's actions to the extent that they feel sorrow and a desire to change.

**(2) To faith**

- \* See Mark 1:15; Jn. 6:29; Acts 16:31
- \* Faith is a full assent of the mind to a declaration of the promise of God, & this is based upon the authority of the one who made the promise (God).

**4. The Holy Spirit becomes the agent of salvation (Jn. 3:3-8)**

- \* The Holy Spirit convicts the unsaved of their sins (Jn. 16:8-11)
- \* The Holy Spirit becomes the source of new life--the one who brings about the new birth.

**B. God changes the standing of sinners****1. Atonement**

- \* Atonement refers to Christ paying the price for our wrongdoing, in order to restore our broken relationship with God..
- \* Reconciliation is the result of Christ's work: It is man and God being brought back together.

**2. Regeneration**

- \* Regeneration (palingenesia) simply means re-birth.
- \* Regeneration is when the Spirit gives life to a soul previously dead in sin (Jn. 3).
- \* See Matt. 19:28; Tit. 3:5; Jn 3:5; 2 Cor 5:17; 1 Pet 1:3; 1 Jn. 5:1; Jms 1:18

**3. Justification**

- \* Justification is the judicial declaration of God by which He pronounces us "not guilty" for the sins we have committed.
- \* We did sin, and should have received a guilty verdict, but we receive an "acquittal" because Christ volunteered to take our punishment in our place.

**4. Adoption**

- \* The act by which man is received into the family of God and given the privileges of a natural born child (Rom. 8:12f; Gal 4:6-7).

**C. God changes sinners**

- \* *Once we are saved, positionally (objectively) we stand pure before God.*
- \* *But practically (subjectively) there are still areas that we need to work on.*

**1. Sanctification****a. Definition**

- \* Sanctification is separation to God; this involves separating from evil, and being conformed to the image of Christ.
- \* Sanctification is both an act and a process.

**b. Definite act of Grace (Positional Sanctification)**

- \* At salvation we are sanctified, declared "saints" (sanctified ones)

\* See 1 Cor. 6:11; Heb. 10:10

**c. Ongoing process (Progressive Sanctification)**

- \* Sanctification does not mean sinless perfection.
- \* The actualization in our lives of what God has declared us to be at our salvation (Rom. 6:13; 8:13; 12:1; 2 Cor. 3:17; Heb. 5:12-14)

**2. Perseverance (eternal security)**

**a. Two Major View of Perseverance**

(1) Calvinistic Definition:

- \* Once saved always saved.
- \* There is unconditional election, or "eternal security."

(2) Armenianistic Definition:

- \* There is eternal security to those are genuinely saved whose lives are marked by continual growth and sanctification.
- \* It allows for the element of human choice.

**b. Scriptures Supporting Eternal Security**

- \* John 10:27-29 "His sheep they shall never perish, no one is able to snatch them out of the father's hand."
- \* John 5:24 "He who hears and believes has eternal life...has passed from death unto life."
- \* John 6:32, 37 "All the father gives I will not cast out" "I lose nothing"
- \* Rom. 11:29 gifts and callings are irrevocable. (They take this out of context, but it is used.)

**c. Scriptures Supporting Conditional Security**

- \* Matt. 18:21-35 "a slave asks for forgiveness, is granted it, then he goes and does not grant it to someone else. The master revokes the initial forgiveness."
- \* Luke 8:11-15 "Parable of the seed and sower." Various soils show the picture of people who respond but do not persevere.
- \* John 15:1-6 "Vine that does not bear fruit will get cut off"
- \* Heb. 2:1-3; "We must not lose our attention, lest we drift away."
- \* Heb. 3:2 "How can we escape if we neglect so great a salvation?"
- \* Heb. 3:6ff "If we hold fast in our confidence"
- \* Heb. 5:8-9 "All who obey him, for he is the source of salvation."
- \* Heb. 6:4-9 the entire theme of the book of Hebrews seems to support the possibility of falling away, and warns against it.)

**d. Assurance of Salvation**

- \* We can have assurance that we are forgiven and that we have the promise

- of salvation. (I Jn. 1:8-9; 5:11-13)
- \* We can have assurance that the HS indwells us and is the earnest (down-payment) of eternal life. (Rom 8; 2 Cor 1:21-22; Eph 1:13-14; 4:30)
  - \* We can have assurance that should we sin, we have an advocate with the father, Christ Jesus (1 Jn. 2:1-2; Heb. 4:14,16).
  - \* We can have assurance that sin cannot have dominion over us. (Rom. 6:11-16,23; Jn. 16:5,11)
  - \* We can have assurance that we are more than conquerors through Jesus Christ (Rom. 8:35, 37-39)
  - \* We can have assurance that we are kept by the power of God (1 Pet1:3,9)

## VI. Doctrine of the Holy Spirit (Pneumatology)

### A. The Nature of the Holy Spirit

#### 1. The Divine Nature of the Holy Spirit

##### a. Divine \_\_\_\_\_ are ascribed to Him

- (1) Biblical writers assigned deistic names to Him with no hesitancy or problem, and they did not throw the name of God around loosely.
  - \* Acts 5:3-4... "Not lying to man, but to God"
  - \* 2 Cor. 3:18... "From Lord, the Spirit"
- (2) The name is used in conjunction with the Father and the Son
  - \* Matt. 28:19
  - \* 2 Cor. 13:14
  - \* 1 Cor. 12:4-6

##### b. Divine \_\_\_\_\_ are ascribed to Him

- (1) Eternality-Heb. 9:14
- (2) Omnipresent-Ps. 139:7-10
- (3) Omnipotent-Luke 1:35
- (4) Omniscient-1 Cor. 2:10-11
- (5) Life-Rom. 8:2
- (6) Truthful-Jn 16:13.
- (7) Holiness-Lev. 11:44

##### c. Divine \_\_\_\_\_ are ascribed to Him

- (1) Creation-Gen. 1:1; Ps. 104:30
- (2) Casting Out Demons-Matt. 12:28
- (3) Convicting of Sin-John 16:8
- (4) Regeneration-John 3:5-8
- (5) Resurrection-Rom. 8:11
- (6) Inspiration-2 Pet. 1:21

#### 2. The Personal Nature of the Holy Spirit

##### a. Jesus Referred to His Personhood (Comforter/Counselor/Paraclete)

- \* Jn 14:15-26; 15:26, 16:7
- \* Paraclete denotes personal function: comforter, counselor, advocate, one called alongside to help.
- \* John 14:16

##### b. Characteristics of personality are ascribed to Him.

- (1) \_\_\_\_\_ (Knowledge): 1 Cor. 2:10-11; Rom. 8:27
- (2) \_\_\_\_\_ (Choices): Acts 13:1; 1 Cor. 12:11
- (3) \_\_\_\_\_: Eph. 4:30

##### c. Personal \_\_\_\_\_ are performed by Him.

- (1) Works: 1 Cor. 12:11
- (2) Reveals: Jn. 16:13

- (3) Teaches: Jn. 14:26
- (4) Testifies/witnesses: Rom. 8:16; Jn. 15:26; Rom. 8:16; Acts 1:8
- (5) Intercedes: Rom. 8:26
- (6) Speaks: Rev. 2:7a
- (7) Convict/Reproves: Jn. 16:8
- (8) Searches: 1 Cor. 2:10b
- (9) Empowers: Acts 1:8
- (10) Guides: Into truth Jn. 16:13; In His will Acts 16: 6-7
- (11) Glorifies Christ: Jn. 16:14
- (12) Calls: Acts 13:2

d. **Personal \_\_\_\_\_ can be given Him.**

- (1) Lied to: Acts 5:3
- (2) Tested/Tempted: Acts 5:9a
- (3) Grieved: Eph. 4:30
- (4) Quenched: 1 Thess. 5:19
- (5) Resisted: Acts 7:51
- (6) Insulted: Heb. 10:29
- (7) Blasphemed: Matt. 12:31-32; Mark 3:28-29 Luke 12:10

3. **The symbols of the Holy Spirit**

\* By definition, symbols are an emblem or sign representing something else.

- a. \_\_\_\_\_
  - \* Fire represents the presence of God (Ex. 3:2-6).
  - \* Fire represents the power of God (1 Kings 18:38; Acts 2:3)
  - \* It can also represent the purifying of God (Isa. 4:4; 6:6-7)
- b. \_\_\_\_\_
  - \* Like the Spirit, the wind is strong, unrestrained in its movement, persistent, pervading, and, refreshing.
  - \* Clear grammatical connection between wind and Holy Spirit in Jn. 3:8
  - \* Clear Scriptural connection: Ezek. 37:1-14; Acts 2:2
- c. \_\_\_\_\_
  - \* Water is life-giving. It quenches, refreshes, cleanses, purifies. It is powerful and healing.
  - \* See Jn. 7:37-39; 3:5; Ezek. 36:25-27; Isa. 44:3
- d. \_\_\_\_\_
  - \* This can be a symbol for stimulation, exhilaration, and rejoicing.
  - \* See Acts 2:13,15; Ephesians 5:18; Mt. 9:14-17
- e. \_\_\_\_\_
  - \* Symbolizes gentleness, peacefulness and purity.
  - \* Matt. 3:16b; Lk. 3:21b-22a
- f. \_\_\_\_\_
  - \* This symbolizes the concept of anointing.
  - \* Oil saturates, soothes, moistens and protects. It purges and cleanses. Its energy radiates light and warmth.

- \* Christ's anointing: Lk. 4:18a; Acts 10:38
- \* OT anointing: Ex 29:7; 30:22-23; 1 Sam 10:1, 9-10; 1 Kg 19:16
- \* The believer's anointing: 1 Jn. 2:20

g. \_\_\_\_\_

*Seal:*

- \* From the owner's side it is a designation of ownership, a trademark indicating we are His workmanship.
- \* From the believer's side it is the assurance that we belong to the Lord.

*Earnest/deposit:*

- \* The ideas of seal and earnest are closely related.
- \* Both emphasize the fact that what we have now through the Spirit guarantee of a greater fullness to come.
- \* See 2 Cor. 1:21-22; 5:5; Eph. 1:13-14; 4:30.

## B. The Work of the Holy Spirit

### 1. **Following our conversion, He is involved in \_\_\_\_\_.**

- \* When we are saved, the Holy Spirit dwells in us. 1 Cor. 6:19.
- \* Our body becomes the temple of the Holy Spirit.
- \* The Spirit bears witness that we are indeed the children of God.

### 2. **He is involved in our ongoing \_\_\_\_\_.**

- \* Believers are called upon to actively work on cleaning up our lives, and the Holy Spirit helps us to do this (2 Cor. 7:1; Rom. 6:12).

### 3. **He works to bring us to maturity (Fruit)**

- \* Maturity is the goal toward which the HS is always working (Eph. 4:3).
- \* The fruit of the Spirit (Gal. 5:22-23) is the product of Christian growth toward maturity.

\* *Note: The first three speak of Christian habits of mind, directed God-ward*

#### a. **Love:** (Agape)

- \* The virtue of brotherly affection, good will, & benevolence.
- \* It implies/requires relationship and seeks the good of others.

#### b. **Joy:** (Chara)

- \* Deep gladness born of a personal relationship to God, which includes a sense of our fulfilling His will.

#### c. **Peace:** (Eirene)

- \* A tranquillity of mind or spiritual well-being, based on forgiveness.

\* *Note: The next 3 deal with Christians in relationship to people (social virtues)*

d. **Patience:** (Makrothumia)

- \* The quality of putting up w/others, even when one is severely tried.
- \* Patience, forbearance, longsuffering, slowness in avenging wrongs.

e. **Kindness:** (Chrestotes)

- \* Behaving toward others as God has behaved toward us.
- \* Sensitivity for the fragile nature of human personality & human need.

f. **Goodness:** (Agathosune)

- \* Generosity that springs from kindness, and is often directed toward that which does not merit the action.
- \* Uprightness of heart and life; kindness, beneficence.

\* *Note: The last three are related to how a Christian is to be in himself or herself.*

g. **Faithfulness:** (Pistis)

- \* Being a person upon whom others can rely.
- \* Trustworthiness or reliability.

h. **Gentleness:** (Prautes)

- \* Describes the person who is so much in control of him/herself that he/she is always angry at the right time and never angry at the wrong time.
- \* Mild, meek, considerate of other men.

i. **Self Control:** (Egkrateia or Enkrateia)

- \* The virtue of one who masters his/her desires and passions, especially his/her sensual appetites.

4. **He baptizes with \_\_\_\_\_ for Christian life and ministry.**

- \* Every believer can receive the baptism in the Holy Spirit, which empowers him/her for Christian life and service.

a. **Definition of the baptism in the Spirit**

The “baptism in the Spirit” is an experience in God in which one knows more fully the presence of the Holy Spirit in dominating and controlling his/her life.

b. **Description of the baptism in the Spirit**

### c. Purpose of the baptism in the Spirit

Reasons why every Christian should seek this experience today:

- (1) *It provides motivation and power for Christian* \_\_\_\_\_ (Ac 1:8)
- (2) *It opens a new avenue of* \_\_\_\_\_ *and praise* (1 Cor. 14:2)
- (3) *It* \_\_\_\_\_ *the believer* (1 Cor. 14:4)
- (4) *It helps provide power to overcome* \_\_\_\_\_ (Rom. 8:26)
- (5) *God* \_\_\_\_\_ *every believer to speak in tongues* (1 Cor. 14:5)  
\* Joel 2:28; Acts; 1 Cor. 14:5; John 7:38-39; Acts 2:39

### d. Timing of the baptism in the Spirit

\* The Bible speaks of 2 dimensions to the reception of the Holy Spirit in our lives:

- a. Upon believing (regeneration) we receive the Holy Spirit  
\* See John 3:5-6; Rom. 8:9b; 1 Cor. 12:3, Eph. 1:13-14.
- b. The Bible clearly shows an experience subsequent to salvation, whereby one moves into a realm of experiencing the fullness of the Spirit in even a greater way.

### e. Evidence of the baptism in the Spirit

Five possible reasons why God would have chosen tongues.

- (1) *It is an external* \_\_\_\_\_ *evidence.*
- (2) *It is a* \_\_\_\_\_ *evidence.*
- (3) *It is a symbol of the Holy Spirit's* \_\_\_\_\_ *in one's life.*
- (4) *Tongues signify the* \_\_\_\_\_ *nature of the Gospel.*

(5) Tongues are \_\_\_\_\_ of the purpose of Spirit baptism.

**f. Who should seek the baptism in the Spirit?**

\* Joel 2:28; Acts 2:39; Lk. 11:13; 1 Cor. 14:5; Mark 16:17; John 7:38-39

**5. He gives spiritual gifts for ministry.**

**a. Who receives spiritual gifts?**

\* See Eph. 4:7; Rom. 12:6; 1 Cor. 12:7; 1 Pet. 4:10.

**b. Why are spiritual gifts given?**

\* The primary purpose of these gifts is to \_\_\_\_\_ up the body of Christ and bring it to maturity (Eph. 4:7-13).

**c. How are these gifts to operate?**

**d. How many different gifts are there?**

*Three categories/groupings of gifts*

\* Manifestation gifts (spontaneous) ( 1 Cor. 12:1-11)

\* Motivation gifts (resident) (Rom. 12:6-10)

\* Ministry gifts (resident office) (Eph. 4:11)

**e. Manifestation Gifts (Spontaneous)**

**(1) Word of Knowledge (1 Cor. 12:8)**

*Definition*

\* A supernaturally given word of information to provide data for God's people in specific times of need.

\* It is the special ability that God gives when facts are needed that cannot possibly be learned through the normal human channels.

*Examples*

\* John 4:16-17

\* Acts 5:3

\* 1 Sam. 9:15-20

\* 1 Kings 19:14-18

(2) **Word of Wisdom** (1 Cor. 12:8)

*Definition*

- \* A supernaturally given word of wise counsel to provide guidance for God's people in specific times of need.
- \* Suddenly you know the wise thing to say or do, which you had no human way of knowing.

*Examples*

- \* Acts 6:1-7
- \* Acts 23:6-9
- \* Matt. 21:25; 22:21

(3) **Discerning of spirits** (1 Cor. 12:10)

*Definition*

- \* A supernatural ability to determine the true source of a given action/behavior.
- \* Ability to see into the spirit realm whether a certain behavior claimed to be of God is in reality divine, human, or satanic.

*Examples*

- \* Acts 8:23
- \* Acts 16:16-18

(4) **Faith** (1 Cor. 12:9; 13:2)

*Definition*

- \* A supernatural ability to trust God for the miraculous. Ability to believe God for something that He wants to do in such a measure that it will come to pass.

*Examples*

- \* 1 Kings 18
- \* Acts 3:1ff

(5) **Gifts of Healings** (1 Cor. 12:9, 28, 30)

*Definition*

- \* A supernatural power to heal diseases and infirmities. A supernaturally given ability to bring healing to sick minds and bodies.

*Examples of the gift in scripture:*

- \* Gospels: Jesus' ministry was characterized by healing the sick.
- \* Acts 3:1-10
- \* Acts 5:12-16 and

**(6) The working of miracles** (1 Cor. 12:10, 28-29)*Definition*

- \* A supernatural intervention in the ordinary course of nature. It reveals the presence and power of God, and will accomplish some practical and beneficial work.
- \* Human intermediaries through whom it pleases God to perform powerful acts that are perceived to have altered the ordinary course of nature.

*Examples of the gift in scripture*

- \* Ex. 14:21-31
- \* 1 Kg. 17:7-16
- \* Mt. 14:14-21

**(7) Prophecy** (1 Cor. 12:10; 14:3)*Definition*

- \* A supernaturally given message from God which edifies, exhorts, or comforts the people of God. It is in a known tongue.
- \* It is primarily directed toward the body, but can benefit both the body and sinners.

*Four-fold purpose (1 Cor. 14:3, 22, 24):*

- \* \_\_\_\_\_ = builds up
- \* \_\_\_\_\_ = earnestly prompt or urge to do something
- \* \_\_\_\_\_ = encourages
- \* \_\_\_\_\_ non-believers

*Prophecy Is not Infallible (People make mistakes)*

- \* It is not infallible, because men and women are not infallible.
- \* Don't be afraid to call something into question if you don't think it's of God.

*Guidelines for evaluating prophecy*

- \* The Bible says that those in congregation should evaluate the prophecy.

*\* Seven standards by which to judge a prophecy*

- \* Is it \_\_\_\_\_?
- \* Does it \_\_\_\_\_ (build up/edify) the body?
- \* Does it \_\_\_\_\_ (encourage/uplift) the body?
- \* Does it \_\_\_\_\_ (challenge) the body? (1 Cor. 14:3)
- \* Is it given in \_\_\_\_\_? (1 Cor. 13)

\* Is \_\_\_\_\_ glorified? (1 Cor. 12:3)

\* If it is \_\_\_\_\_ in nature does it come to pass?

**(8) Gift of Tongues** (1 Cor. 12:10, 28)

*Definition*

- \* A supernaturally given utterance in a language that has not been learned by the speaker. The ultimate purpose is to edify the people of God.
- \* It can only edify the entire body when there is an interpretation (14:2-11).

**(9) Interpretation of Tongues** (1 Cor. 12:10, 30)

*Definition*

- \* A supernaturally given interpretation of an utterance which was given in an unknown language.
- \* This is required if tongues are to be intelligible and beneficial to the body.
- \* It functions like prophecy.

**f. Motivation Gifts (Resident or Temperament Gifts)**

- \* *This group of supernatural gifts seem to become resident within the faithful believer enabling him or her to continuously minister to the body of Christ.*

**(1) Serving** (Rom. 12:7; 1 Pet. 4:11)

*Definition*

- \* The special ability to identify the unmet needs involved in a task related to God's work, and to make use of available resources to meet those needs and help accomplish the desired goals.

*Characteristics of someone with this gift*

- \* Alertness to detect and meet practical needs
- \* Will to fulfill needs regardless of weariness
- \* Willingness to use own funds to avoid delays
- \* Capacity to be involved in many activities
- \* Frustration at limitations of time

**(2) Teaching (Word of Instruction)** (Rom. 12:7; 1 Cor. 14:6, 26)

*Definition*

- \* The special ability to communicate information relevant to the health and ministry of the body and its members in such a way that others will learn.

*Characteristics of someone with this gift*

- \* Believe that this gift is foundational to the others
- \* Delight in research in order to validate truth
- \* Enjoy presenting truth in a systematic sequence
- \* Experience resistance to biblical illustrations taken out of context

**(3) Encouraging (Exhortation)** (Rom. 12:8)*Definition*

- \* The special ability to minister words of comfort, consolation, encouragement, and counsel to other members of the body in such a way that they feel helped and healed.

*Characteristics of someone with this gift*

- \* Have tendency to avoid theoretical speculation
- \* Have ability to see tribulation as an aid to maturity
- \* Insist on outward proof of an inward conviction
- \* Often enjoys counseling others

**(4) Giving** (Rom. 12:8)*Definition*

- \* The special ability to contribute one's material resources to the work of the Lord with liberality and cheerfulness.

*Characteristics of someone with this gift*

- \* Has ability to make wise purchases and investments
- \* Desires to give quietly to effective projects
- \* Attempts to use own giving to motivate others to give
- \* Finds joy when own giving is an answer to prayer

**(5) Leadership (Ruling)** (Rom. 12:8)*Definition*

- \* The special ability to set goals in accordance with God's purpose for the future and to communicate these goals to others in church a way that they voluntarily & harmoniously work together to accomplish those goals for the glory of God.

*Characteristics of someone with this gift*

- \* Has ability to see the overall picture and goals
- \* Aware of resources and has ability to know what can or can't be delegated
- \* Has tendency to assume responsibility as needed (rise to occasion)
- \* Willing to endure reactions from critics

**(6) Mercy** (Rom. 12:8)*Definition*

- \* The special ability to feel genuine empathy and compassion for

individuals (Christian and non-Christian) who suffer distressing physical, mental, or emotional problems, and to translate that compassion into cheerfully-done deeds which reflect Christ's love and alleviate the suffering.

*Characteristics of someone with this gift*

- \* Has ability to sense an atmosphere of joy or distress
- \* Attracted to people in trouble
- \* Desires to remove hurts and to bring healing
- \* Sensitive to inconsiderate words and actions
- \* Tend to be closed to insincere and insensitive people

(7) **Helps** (1 Cor. 12:28)

*Definition*

- \* The special ability to invest the talents one has in the lives and ministries of other Christians, for the purpose of helping them increase their effectiveness.
- \* To lend a helping hand in the support of the ministries of the church.

(8) **Administration** (1 Cor. 12:28)

*Definition*

- \* The special ability to understand clearly the immediate and long-range goals of a particular unit of the body of Christ and to devise and execute effective plans for the accomplishment of those goals.
- \* Ability to plan, organize, and carry out various aspects of church activity.

(9) **Celibacy** (1 Cor. 7:7,8; Matt. 19:10-11)

- \* The special ability to be comfortable in his singleness. To be unmarried and not suffer undue sexual temptations.
- \* Other gifts must accompany this. It does not stand alone.

(10) **Martyrdom** (1 Cor. 13:3; Heb. 11)

The special ability to undergo suffering for the faith even to death, while consistently displaying a joyous/victorious attitude that brings glory to God.

(11) **Voluntary Poverty** (1 Cor. 13:1-3; Acts 2:44-45; 4:34-37; 2 Cor. 6:10; 8:9)

- \* The special ability to renounce material comfort and luxury and adopt a personal lifestyle equivalent to those living at the poverty level in a given society in order to serve God more effectively.

(12) **Hospitality** (1 Pet. 4:9-10; Rom 12:9-13; 16:23; Acts 16:14-15; Heb. 13:1-2)

- \* The special ability to provide open house and warm welcome for those in need of food and lodging. The love of strangers.

(13) **Exorcism** (Matt. 12:22-32; Luke 10:12-20; Acts 8:5-8; 16:16-18)

- \* The special ability to cast out demons and evil spirits.

- (14) **Intercession** (Jms 5:14f; 1Tim 2:1-2; Col 1:9f; 4:12f; Acts 12:12; Lk 22:41f)  
 \* The special ability to pray for extended periods of time on a regular basis, and see frequent and specific answers to prayers, to a degree much greater than that which is expected of the average Christian.

**g. Ministry Gifts**

- \* The third group of spiritual gifts are the ministry gifts.  
 \* We will discuss this group in more detail in our unit on the church.

**h. Using our Spiritual Gifts**

(1) **Recognize the ways that God has gifted you.**

- \* Every Christian has been given one or more spiritual gifts.  
 \* See Romans 12:6; Eph. 4:7; 1 Cor. 12:7; 1 Pet. 4:10

(2) **Determine what you are going to do with your gift(s).**

- (a) *Some do not want or accept or try to ignore their gift.*
- (b) *Some do not use their gift because they wanted other gifts*
- (c) *Some do not use their gifts wisely*
- (d) *Wise people use their gifts to bring glory to God*

**6. He assists in giving us guidance and direction.**

- a. He speaks through the Word of God (illumination).  
 b. He speaks through a still, small voice (prayer)  
 c. He speaks through circumstances (opens and closes doors)  
 d. He speaks through “supernatural means” (Dreams, visions, gifts of the Spirit)  
 e. He speaks through providence

**7. He assists in our prayer.**

- a. The Holy Spirit Helps our Weaknesses (Rom. 8:26)  
 b. The Holy Spirit Intercedes for us (Rom. 8:26)  
 c. The Holy Spirit Intercedes in God's Will (Rom. 8:27)  
 d. The Holy Spirit Frees the spirit to Pray (I Cor. 14:14-15)  
 e. The Holy Spirit Provides Spiritual Weaponry (Eph. 6:18)  
 f. The Holy Spirit Builds Us Up (Jude 20; I Cor. 14:4)

**8. He assists in productive church life.**

- a. Entrance in the church is affected by the Holy Spirit.  
 b. He assists the church in fellowship.  
 c. He assist the church in unity.  
 d. He gives the body spiritual gifts.  
 e. He assists the church in worship (he is the energizer).

## VII. Doctrine of the Church (Ecclesiology)

### A. Meaning and use of the word "Church"

#### 1. **Origin of the term "church" (ekklesia)**

- \* It refers to those who have been called out of, summoned, or set apart.
- \* The main focus is on people, not building.

#### 2. **Development of the term "ekklesia"**

- \* Originally, "ekklesia" referred to the assembly of citizens, summoned by the town crier to a meeting to make legislative decisions, but was also used of any kind of gathering or assemblies (Examples: gathered for war, civic affairs, etc.)
- \* The NT usage of the word moves toward a more specialized use of the phrase of "called out ones" to identify the local assembly of those who profess faith in Jesus as well as to identify the universal church.

### B. Nature of the Church

- \* The NT gives many pictures/images that help illustrate the nature of the church.

#### 1. \_\_\_\_\_ **of God**

- \* The church is God's assembly--the elect of God.
- \* The church is people called by God, incorporated into Christ and indwelt by HS.

#### 2. \_\_\_\_\_ **of Christ**

- \* Paul provides the metaphor between the church and the body of Christ.
- \* Paul stresses 3 important features of the body: Unity, diversity, mutuality.
  - \* Unity: There are many members, but one body.
  - \* Diversity: One body has many members.
  - \* Mutuality: One body with many members are mutually dependent upon each other for our common good.

#### 3. \_\_\_\_\_

- \* The church is built on the foundation of Jesus Christ (1 Cor. 3:10ff)
- \* Jesus is the cornerstone of this building Eph. 2:20; 1 Pet. 2:6
- \* "We are the stones," the "living stones" (1 Pet. 2:5).
- \* This building is being "fitted together...into a dwelling of God" (Eph. 2:19-22)

#### 4. \_\_\_\_\_ **of Christ (Eph. 5:22)**

- \* The NT describes the deep love of the Bridegroom (Christ) for his bride (church)
- \* The bridegroom's activity toward His bride (church) is dynamic and creative, making her what she needs to be for her benefit.
- \* The bride is called to reciprocate His love (1 Jn. 4:19; Matt. 6:24; Eph. 5:24)

#### 5. **Flock and \_\_\_\_\_ (John 10; Ps. 23)**

- \* We are God's flock--we belong to Him. (1 Pet 5:2; Jn 10:11, 27-30)
- \* Christ is the good shepherd to his flock (John 10)
  - \* He cares for the flock
  - \* He provides pasture (rest) for his flock
  - \* He searches for lost members of his flock
  - \* He goes before the sheep and prepares the way
  - \* He knows his flock
  - \* He leads the flock
  - \* He guards his flock

6. \_\_\_\_\_ **and Branches (John 15)**

- \* God is the vine and we are the branches.
- \* In this organic union, the branch depends on the vine for its life.
- \* Branches have a choice, and must choose to abide/stay in the vine (Christ).
- \* A branch severed from the vine cannot bear fruit.
- \* Reproduction/fruit characterizes a healthy life
- \* Branch which bears fruit will be pruned so it can bear more fruit.

### C. The Purpose of the Church

1. **To be an agency of God for \_\_\_\_\_ the world**
  - \* The church can encourage believers to share their faith, and even help provide evangelism opportunities for believers to reach out to others.
  - \* See Acts 1:8; Matt. 28:19-20; Mark 16: 15-16
2. **To be a corporate body in which man may \_\_\_\_\_ God**
  - \* Provide opportunity for the body to Christ to corporately worship (1 Cor. 12:13)
3. **To be a channel which assists believers in \_\_\_\_\_**
  - \* The church exists to train believers in the Word, and in the basic elements of Christian growth (Eph. 4:11f; 1 Cor. 12:28; 14:12).

### D. Ministry of the Church

1. **Foundation: All members of the Church are Ministers**
  - \* In the OT, ministry was relegated to select group, but in NT ministry is for all.
  - \* Every member of the church is a minister (1 Cor. 12).
2. **Nature of Ministry**
  - \* The best understanding of ministry can be seen in the example of Jesus: servant.
  - \* He taught and exemplified this servanthood (ex: footwashing Mark 10:42-45).
3. **General Types of Ministries**
  - \* *God seems to gift some people with more permanent or "resident" giftings.*
    - a. \_\_\_\_\_ (Eph. 4:11; 1 Cor. 12:28-29; Eph. 2:20)
      - \* One sent forth to found and lead churches in unevangelized areas.
      - \* Ability to assume and exercise leadership over churches with an

extraordinary authority in spiritual matters which is recognized and appreciated by those churches.

- b. \_\_\_\_\_ (Eph. 4:11; 1 Cor. 12:28,29)
- \* A person who speaks to God's people under the inspiration of the Spirit.
  - \* They may foretell (predict future) or forthtell (bring forth word of God).
- c. \_\_\_\_\_ (Eph. 4:11)
- \* One whose single focus is preaching the gospel with the intent of making converts (Acts 8:5-6, 26-40; 14:21; 21:8 Philip; 2 Tim. 4:5)
  - \* Their primary task is to communicate the gospel in relevant terms to unbelievers; proclaiming effectively so that people respond to the claims of Christ in conversion.
- d. \_\_\_\_\_ (Eph. 4:11)
- \* One charged with the guidance, shepherding and instruction of local congregations. They assume long-term personal responsibility for the spiritual welfare of a group of believers.
- e. \_\_\_\_\_ (Eph. 4:11; 1 Cor. 12:28,29)
- \* One who is charged with instructing the church in the known truths of God (the Bible). To be able to understand and present truths in such a way that people will learn.
- f. \_\_\_\_\_
- \* Minister assisting the pastor; Administering the church's programs (Acts 6), and assist the church in practical and material ways.
  - \* 1 Tim. 3:8-13 lists qualifications.
- g. **Many miscellaneous giftings**
- \* Scriptures lists many ways in which God equips people to minister.
  - \* Gifts of helps, administration, leadership, serving, etc.

## E. Ordinances of the Church

\* Ordinances are things we simply do in obedience to expectations of Christ.

### 1. Lord's Supper

#### a. **Why do we observe the Lord's supper?**

- \* It was instituted by the Lord.
- \* Jesus both commanded it and modeled it.
- \* See Mt. 26:17ff; Mk 14:12ff; Luke 22:7ff; 1Cor. 11:23

**b. What is the meaning of the Lord's supper?**

\* The Lord's Supper is the act of recalling of the past so as to become a present reality in which one may share.

(1) We remember Christ's \_\_\_\_\_.

(2) We remember in anticipation of Christ's \_\_\_\_\_.

(3) We remember our present \_\_\_\_\_ with Christ.

**(a) Roman Catholic: Transubstantiation**

\* Maintains that the elements actually change into the literal body and blood of the Lord. Metaphysical body of the Lord.

**(b) Lutherans: Consubstantiation**

\* The presence of Christ is -in, with and under-the elements.

\* It is still bread and juice, but Christ's presence is in it.

**(c) Zwingly: Memorial/Spiritual Presence of Christ**

\* The presence of Christ is not literally present, but is spiritually present at the participation of the Lord's supper.

\* It is a memorial of the Lord's death and resurrection.

**(d) Calvinist: Seeing Christ Present in the Spirit.**

\* More than a memorial meal, but it is coming into contact with the Christ in the presence of the Holy Spirit.

\* The Spirit of Christ makes Christ real to the believers at the time of partaking of the elements.

**c. Who can participate in the Lord's Supper?**

**2. Water Baptism**

**a. Why do we practice water baptism?**

\* Baptism is in the Commands of Jesus (Mt 28:19; Mk 16:15; Acts 3:8)

**b. What is the meaning of water baptism?**

\* We practice water baptism to symbolize the saving work that Christ has done in our lives.

\* It is a sign of removal of sin (Acts 22:16; 1 Cor. 6:11; Titus 3:5)

**c. Who can be water baptized?**

\* Believers able to make a response to the claims of faith.

**d. In what way should water baptism be done?**

(1) Baptism by immersion

\* The Biblical language seems to demand immersion

- \* "baptidzo" means to immerse, dip or submerge
- \* Witness of Church History (Didache prescribes immersion)

(2) Baptism by sprinkling

- \* This entails sprinkling a small amount of water on the candidate.
- \* Note: The importance of baptism is not in the mode but in the response to the grace of God and it is only a symbol of an inward experience.

## VIII. The Doctrine of the End Times (Eschatology)

### A. Individual Eschatology

#### 1. **Death & Immortality of the soul**

- \* Death is the termination of physical life by the separation of the body & soul.
- \* But physical death does not mean that we cease to exist (annihilation).
- \* Rather, it is simply the passing from one mode of existence to another.
- \* Humans are immortal (the soul continues to live after physical death).

#### 2. **Intermediate State of Existence**

- \* There is definitely a biblical picture of an intermediate state (continued existence until the great judgment day).
- \* It is not a soul sleep, not annihilation, but it is a conscious state.
- \* We do know the souls of believers immediately enter into the glory of heaven.
- \* Unbelievers die and awake in hell (punishment)
- \* Our souls remain in this intermediate state until Christ's Second Coming ushers in the end times and final judgment day.

#### 3. **The resurrection and afterlife**

##### a. **The nature of the resurrection**

- \* We will be raised with new bodies, in newness of life (1 Cor. 15).

##### b. **The future life**

- \* The NT recognizes a state beyond death in which the spiritual life is continued under new conditions.

### B. General Eschatology

#### 1. **The Second Coming of Christ**

- \* The Second Coming refers to when Jesus will return to this world.
- \* The second coming is a certain event.
  - \* Mt 24-25; 26:64; Mk 13; Lk 21; Jn 14; Ac 1:11; 3:19-21; 1 Thss 4:15-16
- \* The time of His return is not certain.
  - \* Mk 13, Mt 24; 13)
- \* When He returns, Jesus will resurrect the dead and rapture the living.

#### 2. **The Millennium**

- \* The "millennium" refers to the 1000 year reign of Christ over the earth.
- \* There are different views of how to understand the millennium, based upon how one interprets Revelation 20:1-6 (The meaning of "1000" years).

*Three understandings of the Millennium:*

##### a. **Pre-Millennialism**

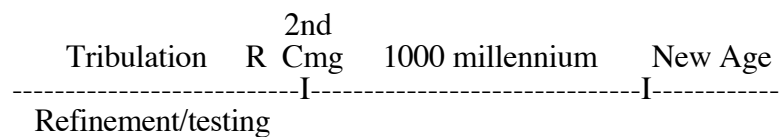


- \* Premillennial view: 70th week (tribulation) is yet to come
- \* Amillennial view: tribulation has already come
- \* Postmillennial view: tribulation has no consequence.

## b. Three views relating to the rapture of the church

### (1) The Post-Tribulation Rapture Theory

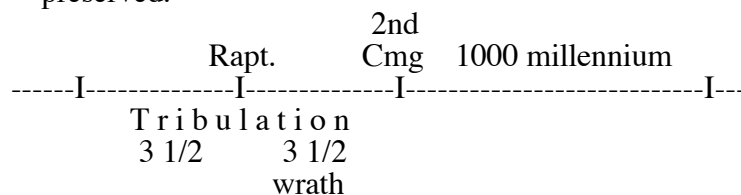
- \* This view maintains that the church continues on the earth through the Tribulation until the second coming.
- \* The Rapture occurs at the end of the trib., at Jesus' 2nd coming.
- \* Church will return immediately with Him to the earth to reign.



- \* Tribulation is not judgment for sin but purification of the church through trial. The focus is the church.
- \* They argue against imminency (nearness) of Christ's return.
- \* Lk 23:27-31; Mt 24:9-11; Mk 13:9-13; Jn 15:18-19; 16:1-2,33)

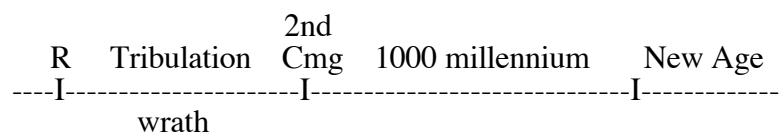
### (2) The Mid-Tribulation Rapture Theory

- \* This view maintains that the church will be raptured at the end of the first 3 1/2 years of the tribulation.
- \* The tribulation has 2 separate parts, each with distinct functions.
- \* The first 3 1/2 yrs: the cleansing and the testing of the church
- \* The second 3 1/2 yrs: the wrath of God from which the church is preserved.



### (3) The Pre-Tribulation Rapture Theory

- \* This view maintains that the church in its entirety, by resurrection and rapture, will be removed before any of the tribulation begins.
- \* The rapture could happen at any time (time is unknown).



- \* Jn 14:2-3; Acts 1:11; 1 Cor 15:51-52; Phil 3:20; Col 3:4; 1 Thess

- 1:10; 1 Tim 6:14; Jms 5:8; 2 Pet. 3:34; 1 Thess 5:6; Titus 2:13  
\* The Assemblies of God argues for imminent return of Christ.  
\* The A/G is Premillennial, Pretribulational.