

Systematic Theology, By Wayne A. Grudem

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Preface:

- 1) Believes that theology should be explicitly based on the teaching of scripture.
- 2) As the Bereans (Acts 17:11) – examining the scriptures daily to see if these things were so. **(would of have been OT prophets to see if their predictions had come true)**
- 3) Clearly explain doctrinal positions (common terms and explanations) and show scriptural references.
- 4) Author's doctrinal stance:
 - a. Conservative view of Biblical Inerrancy; in agreement with Chicago Statement of the International Council on Biblical Inerrancy (Chp 5 and appendix 1)
 - b. Traditional reformed position regarding God's sovereignty and man's responsibility (chp 16), the extent of the atonement (chp 27)
 - c. Believe that those who are truly born again will never lose their salvation (chp 40)
 - d. Man and woman – “complementarian” – God created man and women equal in value and personhood, and equal in bearing his image, but that both creation and redemption indicate some distinct roles for men and women in marriage (chp 22) and in the church (chp 47).
 - e. Those who give a belief profession of personal faith should be baptized (chp 49).
 - f. Baptism in the Holy Spirit is a phrase best applied to conversion and subsequent experiences are better called being filled with the Holy Spirit (chp 39)
 - g. All gifts of the Holy Spirit mentioned in the NT are still valid today.
 - h. Apostle is an office, not a gift and that office does not continue today (chp 52, 53)
 - i. Christ's second coming could occur any day, that it will be premillennial (mark the beginning of the thousand year reign of Christ on earth.
 - j. Christ's reign will be post tribulational (chp 54, 55)
- 5) Theology is meant to be lived and prayed and sung!-teaching which accords with godliness.(1 Tim 6:3) – does not follow the scriptural verse.

Note: author does not use the historical critical method of translation: a verse spoken in a specific context may be moved to another time and place. Rom 1:24-give them over; God already gave them over it is not a prophetic statement in this case.

Systematic Theology:

Chapter 1:

Introduction:

- What is systematic theology ?
- Why should Christians study it?
- How should we study it?

Systematic Theology is any study that answers the question: “What does the whole Bible teach us today? About any given topic. It makes use of the material of biblical theology and often builds upon the results. Systematic theology; its focus is on the collection and then the summary of the teaching of all the biblical passages on a particular subject, and then summarizes each doctrine as it should be understood by present-day Christians. (examples; Trinity, incarnation, and deity of Christ: not in the bible but useful summarization of biblical concepts).

What are Doctrines: A Doctrine is what the whole Bible teaches us today about some particular topic. (the result of the process of systematic theology)

Major Doctrine: is one that has a significant impact on how we live the Christian life.

Minor Doctrine: is one that has very little impact on how we think about other doctrines, and very little impact on how we live the Christian life.

Text divided into seven major doctrines;

- Part 1: The Doctrine of the Word of God
- Part 2: The Doctrine of God
- Part 3: The Doctrine of Man
- Part 4: The Doctrines of Christ and the Holy Spirit
- Part 5: The Doctrine of the Application of Redemption
- Part 6: The Doctrine of the Church
- Part 7: The Doctrine of the Future

Note: Christian Ethics: what God wants us to do.

Systematic Theology: what God wants us to believe and to know.

Initial Assumptions:

- 1) The Bible is true and that is it, in fact, our only absolute standard of truth
- 2) The God spoken of in the Bible exists, and he is who the Bible says he is: the Creator of heaven and earth and all things in them.

Why Should Christians Study Theology?

- 1) Jesus commanded his disciples and now commands us also to teach believers to observe all that he commanded: *“¹⁹Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”* - all that Jesus commanded includes the interpretation and application of his life teachings, because in the book of Acts it is implied that it contains a narrative of what Jesus continued to do and teach through the apostles after his resurrection. Studying systematic theology enables us to teach ourselves and others what the whole Bible says, thus fulfilling the second part of the Great Commission.

- 2) Benefits Our Lives: Helps us overcome wrong ideas, and rebellious ideas, able to make better decisions later, and answer new questions as they arise. Study will also help us grow.

“What then are the limits on our use of or reasoning abilities to draw deductions from the statements of Scripture? The fact that reasoning to conclusions that go beyond the mere statements of Scripture is appropriate and even necessary for studying Scripture, and the fact that Scripture itself is the ultimate standard of truth, combine to indicate to us that we are free to use our reasoning abilities to draw deductions from any passage of Scripture so long as these deductions do not contradict the clear teaching of some other passage of Scripture.” (location 701 of 33924)

Example: “we may read Scripture and find that God the Father is called God (1 Cor 1:3), that God the Son is called God (John 20:28; Titus 2:13), and that God the Holy Spirit is called God (Acts 5:3-4). We might deduce from this that there are three Gods. But then we find the Bible explicitly teaching us that God is one (Deut, 6:4; James 2:19). Thus we conclude that what we thought to be a valid logical deduction about three Gods was wrong and that Scripture teaches both (a) that there are three separate persons (the Father, the Son, and the Holy Spirit), each of whom is fully god, and (b) that there is one God. ” (location 710 of 33924)

“We cannot understand exactly how these two statements can both be true, so together they constitute a paradox (“a seemingly contradictory statement that may nonetheless be true). We can tolerate a paradox (such as “God is three persons and one God”) because we have confidence that ultimately God knows fully the truth about himself and about the nature of reality, and that in his understanding the different elements of a paradox are fully reconciled, even though at this point God’s thoughts are higher than our thoughts (Isa 55:8-9). But a true contradiction (such as , “ God is three persons and God is not three persons”) would imply ultimate contradiction in God’s own understanding of himself or of reality, and this cannot be. ” (location 718 of 33924)

When the psalmist says, “The sum of your word is truth; and every one of your righteous ordinances endures for ever” (Ps 119:160), he implies that God’s words are not only true individually but also viewed together as a whole. Viewed collectively, their “ sum” is also “truth”. Ultimately, there is no internal contradiction either in Scripture or in God’s own thoughts. ” (location 718 of 33924)

Systematic Study:

- 1) Find all the relevant verses. ” (location 737 of 33924)
- 2) Read and make notes on, and try to summarize the points made in the relevant verses.
- 3) Finally, the teachings of the various verses should be summarized into one or more points that the Bible affirms about the subject. (Read other conclusions from other systematic theology books to see if there are differences in other positions, errors, oversights, or perspectives not considered). Sometimes other theology books will alert us to historical or philosophical considerations that have been raised before in the history of the church, and these will provide additional insight or warnings against error. ” (location 753 of 33924)

Part I The Doctrine of the Word of God

Chapter2: The Word of God (What are the different forms of the Word?)

- God’s Decrees
- God’s Word’s of Personal Address
- God’s Words as Speech through Human Lips

- God's Words in Written Form (The Bible)
- A. Word of God as a person Jesus Christ: God the Son who in his person as well as in his words has the role of communicating the character of God to us and expressing the will of God for us.
- a. Revelation 19:13
 - b. John 1:1
 - c. 1 John 1:1
- B. Word of God as Speech by God (location 1018 of 33924)
- a. God's Decrees
 - i. Gen 1:3
 - ii. Gen 1:24
 - iii. Ps 33:6
 - iv. Heb 1:3
 - b. God's Words of Personal Address
 - i. Gen: 2:16-17
 - ii. Gen 3:16-19
 - iii. Ex 20:1-3
 - iv. Matt 3:17
 - c. God's Words as Speech through Human Lips-as valid as God's personal address
 - i. Deut 18:18-20
 - ii. Jer 1:9
 - iii. Jer 1:7
 - iv. Ex 4:12
 - v. Warning about falsely claiming to speak for the Lord
 1. Ezek 13:1-7
 2. Deut 18:20-22
 - d. God's Words in Written Form (The Bible)
 - i. Ex 31:18
 - ii. Ex 32:16
 - iii. Ex 34:1, 28
 - iv. Deut 31:9-13, 24-26
 - v. Josh 24:26
 - vi. Jer 30:2, 36:2-4, 27-31, 51:60
 - vii. John 14:26, 16:12-13
 - viii. 1 Cor 14:37
 - ix. 2 Peter 3:2
 1. Absolutely authoritative: 1 Cor 14:37, Jer 36:29-31
 2. Written vs oral tradition Deut 31:12-13 better, more accessible
- C. God's Word in Written Form: The Focus of Our Study

Chapter 3: The Canon of Scripture (What belongs in the Bible and what does not belong?)

- Deut 4:2 – You shall not add to the word which I command you, nor take from it; that you keep the commandments of the Lord your God which I command you”.
- Old Testament Canon; Rabbinic literature reflects a conviction that the Holy Spirit (in the Spirit's function of inspiring prophecy ended at the end of Macc 4:45-46)
- Josephus; no more “words of God” added to Scripture after about 435 B.C.
- Writings subsequent to about 435 BC were not accepted by the Jewish people generally as having equal authority with the rest of Scripture. (1242 of 33924)

- Apocrypha in Latin Vulgate but not considered with the same authority of the canonical books. 1546 Council of Trent added to canon, with exception of 1&2 Esdras and the Prayer of Manasseh. ^(1282 of 33924)
- NT: Apostles writings-recognized as having the same authority of the OT prophets, Paul stating as a command of the Lord (1 Cor 14:37)
- NT: Mark, Luke, Acts, Hebrews and Jude written by these close associates of the Apostles and accepted as part of the NT canon because of the close association and reference of the accepted writings. ^(1358 of 33924)
- AD 367, the Thirty-ninth Paschal Letter of Athanasius contained an exact list of the 27 NT books we have today. ^(1395 of 33924)
- AD 397, The Council of Carthage agreed on the same 27 book list. ^(1395 of 33924)

Chapter 4: The four Characteristics of Scripture

- Authority of Scripture: all the words in scripture are God's words in such a way that to disbelieve or disobey any word of Scripture is to disbelieve or disobey God.
 - Old Testament: many introductory phrases "Thus says the Lord" –same manner an edict is expressed by an earthly king. Prophets are claiming to be messengers from the sovereign King of Israel, namely God Himself.
 - God is often said to speak through the prophets
 - New Testament: a number of passages are thought of as God's words: 2 Tim 3:16 "All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (refers to the OT)
 - NT writings referred to as scripture in 2 Peter 3:16. Peter shows not only an awareness of the existence of written epistles from Paul but also a clear willingness to classify "all of his (Paul's) epistles" with "the other scriptures" Early on in church history Paul's writing were considered to be God's words.
 - NT writings: Paul quotes in 1Tim 5:18 Jesus' words as found in Luke 10:7 and called them scripture.
 - 1 Cor 14:37 – "If anyone thinks that he is a prophet or spiritual he should acknowledge that what I am writing to you is a command of the Lord"
 - John 14:26, 16:13: Jesus promised that the Holy Spirit would bring all that he had said to the disciples' remembrance and would guide them into all the truth. (Similarly in 2 Peter 3:2, 1 Cor 2:13, 1 Thess 4:15, and Rev 22:18-19).
 - God cannot lie or speak falsely: Two unchangeable things: 2 Am :28, Titus 1:2, Heb 6:18
- All the words in scripture are God's words
- To disbelieve or disobey any word of scripture is to disbelieve or disobey God
- Truthfulness of scripture
- Written Scripture is our final authority

Chapter 5: The Inerrancy of Scripture

- God's words are in fact the ultimate standard of truth (John 17:17) ^(2193 of 33924)
- The promises of the Lord are promises that are pure, silver refined in a furnace on the ground, purified seven times. (Ps 12:6) ^(2193 of 33924)
- The inerrancy of Scripture means that Scripture in the original manuscripts does not affirm anything that is contrary to fact.
- The words were spoken from the standpoint of the speaker.
- Can contain a person's approximation, ie; a mile, a little ways, over there all meaning the same thing

- The meaning of the text is what is trying to be conveyed. (not a dictation in all cases)
- ❖ Inerrant vs Infallible: no errors and fully truthful for all of our life's situations, not just faith and ethical issues ^(2249 of 33924)

Arguments to inerrancy: There are some errors in the Bible: 1) Where are the errors? (review text and commentaries for explanations; some areas will require Greek and Hebrew). ^(2397 of 33924)

Chapter 6: The Four Characteristics of Scripture (2 Clarity)

- The Bible frequently affirms its own clarity
- The Moral and Spiritual qualities needed for right understanding: the unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him and he is not able to understand them because they are spiritually discerned (1 Cor 2:14, 1:18-34, 2 Cor 3:14-16, 4:3-4, 6; Heb 5:14,; James 1:5-6; 2 Peter 3:5; Mark 4:11-12; John 7:17; 8:43) ^(2636 of 33924)
- Definition of the Clarity of Scripture: the Bible is written in such a way that its teachings are able to be understood by all who will read it seeking God's help and being willing to follow it.
- Why do people misunderstand scripture: ^(2655 of 33924)
 - Hermeneutics is the study of correct methods of interpretation (especially of scripture).
 - Exegesis is the process of interpreting a text of scripture.
- Practical Encouragement from this Doctrine of Clarity
 - Reasons for Doctrinal or Ethical Disagreements
 - Seeking to make affirmations where Scripture is silent
 - We have made mistakes in our interpretation of Scripture
 - Personal influences (glasses, greed, selfishness, failure to devote enough time to prayerful reading and study)
- Role of Scholars ^(2700 of 33924)
 - Teaching
 - Study teachings
 - Defend teachings
 - Supplement the study of Scripture for the benefit of the church

Chapter 7: The Four Characteristics of Scripture (3 Necessity)

- *The necessity of Scripture means that the Bible is necessary for knowing the gospel, for maintaining spiritual life, and for knowing God's will, but is not necessary for knowing that God exists or for knowing something about God's character and moral laws.*
- Necessary for knowledge of the Gospel: Romans 10:13-17 For, "everyone who calls upon the name of the Lord will be saved." But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? ..So faith comes from what is heard, and what is heard comes by the preaching of Christ.
- Spiritual Life: Mat 4:4: "Man shall not live on bread alone, but on every word that proceeds out of the mouth of God." Here Jesus indicates that our spiritual life is maintained by daily nourishment with the word of God, just as our physical lives are maintained by daily nourishment with physical food.
- Knowledge of God's Will: The secret things belong to the Lord our God; but the things that are revealed belong to us and to our children forever, that we may do all the words of this law (Deut 29:29). To walk with the Lord we need to know what the path is He travels as explained in Scripture.

Chapter 8: The four Characteristics of Scripture (4 Sufficiency) ^(3153 or 33924)

- Sufficiency of Scripture: means that Scripture contained all the words God intended his people to have at each stage of redemptive history, and that it now contains everything we need God to tell us for salvation, for trusting him perfectly, and for obeying him perfectly. It is only in God's word that we can search for Him.
- 2 Tim 3:16-17 "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work"
- Sufficiency of Scripture: it is true, it is all we need to be saved, it is all we need to follow God and no modern revelations are to be added or to change Scripture.

Roman Catholic Doctrine: we have not found all that God says to us about any particular subject until we have also listened to the official teaching of the church throughout its history. (We would respond that although the history of the church may help us to understand what God says to us in the Bible, never in church history has God added to the teachings or commands of Scripture: Nowhere in church history outside of Scripture has God added anything that he requires of us to believe or to do. Scripture is sufficient to equip us for every good work and to walk in its ways is to be blameless in God's sight. ^(3200 of 33924) An example of an addition to the commands of Scripture is found in the opposition of the RCC to "artificial" methods of birth control, a policy that finds no valid support in Scripture. Widespread disobedience, alienation, and false guilt have been the result. ⁽³³⁰²⁾

Denominational Differences:

- Proper church government
- Exact nature of Christ's presence in the Lord's Supper
- Exact sequence of events around Christ's return
- Category of persons that should be admitted to the Lord's Supper
- The way in which God planned that the merits of Christ's death would be applied to believers and not applied to unbelievers
- The proper subjects for baptism
- The correct understanding of the "Baptism in the Holy Spirit"

Part 2: The Doctrine of God

Chapter 9: The Existence of God:

How do we know that God exists? First, all people have an inner sense of God. Second, we believe the evidence that is found in Scripture and in nature.

- Humanity's Inner Sense of God – all persons everywhere have a deep sense that God exists, that they are his creatures and that he is their Creator.
 - It is the "fool" who says in his heart, "There is no God" (Ps 14:1, 53:1)
 - The wicked person who first "curses and renounces the Lord" and then in pride repeatedly thinks "there is no God" (Ps 10:3-4)
 - Sin will cause people to deny their knowledge of God: he speaks of those who "by their wickedness suppress the truth" (Rom 1:18) – they are without excuse.
- Believing the Evidence in Scripture and Nature
 - Every created thing gives evidence of God's character.
 - Humans: the person is incredibly intricate, skillful, communicative living creature that could only have been created by an infinite, all-wise Creator.

- To look upward into the sky by day or by night is to see sun, moon, and stars, sky and clouds, all continually declaring by their existence and beauty and greatness that a powerful and wise Creator has made them and sustains them in their order.
- When we say we believe that God exists; we are basing our belief not on some blind hope apart from any evidence, but on an overwhelming amount of reliable evidence from God's words and God's works.⁽³⁵¹¹⁾
- Traditional "Proofs" for the Existence of God.
 - The cosmological argument: every known thing in the universe has a cause – God
 - The teleological argument: the evidence of harmony, order, and design in the universe argues that its design gives evidence of an intelligent purpose – God (intelligent designer)
 - The ontological argument: the characteristics of existence must belong to such a being – God (it is greater to exist than not to exist) ⁽³⁵²⁷⁾
 - The Moral argument: there must be a God who is the source of right and wrong, and who will someday mete out justice to all people.
 - Because all of these these arguments are based on facts about the creation that are indeed true facts, we say that all of these proofs are in an objective sense valid proofs. They are valid in that they correctly evaluate the evidence and correctly reason to a true conclusion.
- Only God can overcome Our sin and enable us to be persuaded of His existence.
 - We are dependent upon god to remove the blindness and irrationality caused by sin and to enable us to evaluate the evidence rightly, believe what Scripture says, and come to saving faith in Christ. ⁽³⁵⁵²⁾

Chapter 10 The Knowability of God

- A. The Necessity for God to reveal Himself to us.
 - a. "No one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him (Matt. 11:27)
 - b. The world did not know God through wisdom (1 Cor 1:21, 2:14, 2 Cor 4:3-4, John 1:18)
 - c. We need scripture to interpret natural revelation rightly.
- B. We can never fully understand God (incomprehensibility)
 - a. God is infinite, we are finite so we can never fully understand God
 - b. Ps 145:3 says, "Great is the Lord and greatly to be praised and his greatness is unsearchable.
 - c. "No one comprehends the things of god except the spirit of God" (1 Cor 2:10-12)
- C. Yet we can know God truly (all scripture tells us about God is true)
 - a. God is love (1 John 4:8)
 - b. God is light (1 John 1:5)
 - c. God is spirit ((John 4:24)
 - d. God is just or righteous (Rom 3:26)
 - e. "I am the Lord who practices steadfast love, justice, and righteousness in the earth; for in these things I delight, says the Lord (Jer 9:23-24)

Chapter 11 The Character of God: Incommunicable" Attributes – How is God different from us?

- A. Introduction to the Study of God's Character
 - a. Classifying God's Attributes
 - i. Incommunicable – not shared or communicated to others
 - 1. God existed for all eternity, but we have not
 - 2. Unchangeableness, but we do
 - 3. Omnipresence; God is present everywhere, we are only in one place.

- ii. Communicable – God shares with us (we can share less than God)
 - 1. Love, we are able to love as well.
 - 2. Mercy, we are able to be merciful also.
 - 3. Justice, we are able to be just also.
 - 4. God is Eternal; we can live with Him in eternity.
- b. The Names of God in Scripture
 - i. Compared to a lion (Isa 31:4)
 - ii. An eagle (Deut 32:11)
 - iii. A lamb (Isa 53:7)
 - iv. A hen (Matt 23:37)
 - v. The sun (Ps 84:11)
 - vi. The morning star (Rev 22:16)
 - vii. A light (Ps 27:1)
 - viii. A torch ((Rev 21:23)
 - ix. A fire (Heb 12:29)
 - x. A fountain (Ps 36:9)
 - xi. A rock (Deut 32:4)
 - xii. A hiding place (Ps 119:114)
 - xiii. A tower (Prov 18:10)
 - xiv. A shadow ((Ps 91:1)
 - xv. A shield (Ps 84:11)
 - xvi. A temple (Rev 21:22)
 - xvii. Bridegroom (Isa 61:10)
 - xviii. Husband (Isa 54:5)
 - xix. Father (Deut 32:6)
 - xx. Judge and King (Isa 33a:22)
 - xxi. Man of war (Ex 15:3)
 - xxii. Builder and maker (Heb 11:10)
 - xxiii. Shepherd (Ps 23:1)
 - xxiv. Physician (Ex 15:26)
 - xxv. Spoken of in human actions
 - 1. Knowing (Gen 18:21)
 - 2. Remembering (Gen 8:1)
 - 3. Seeing (Gen 1:10)
 - 4. Hearing (Ex 2:24)
 - 5. Smelling (Gen 8:21)
 - 6. Tasting (Ps 11:15)
 - 7. Sitting (Ps 9:7)
 - 8. Rising (Ps 68:1)
 - 9. Walking (Lev 26:12)
 - 10. Wiping away tears (Isa 25:8)
 - xxvi. Human emotions attributed to God
 - 1. Joy (Isa 62:5)
 - 2. Grief (Ps 78:40, 63:10)
 - 3. Anger (Jer 7:18-19)
 - 4. Love (John 3:16)
 - 5. Hatred (Deut 16:22)
 - 6. Wrath (Ps 2:5)
 - xxvii. Metaphorical activities of God
 - 1. God's face of countenance (Ex 33:20, 23; Isa 63:9; Ps 16:11; Rev 22:4)

2. Eyes (Ps 22:4; Heb 4:13)
 3. Eyelids (Ps 11:4)
 4. Ears (Ps 55:1; Isa 59:1)
 5. Nose (Deut 33:10)
 6. Mouth (Deut 8:3)
 7. Lips (Job 11:5)
 8. Tongue (Isa 30:27)
 9. Neck (Jer 18:17)
 10. Arms (Ex 15:16)
 11. Hand (Num 11:23)
 12. Finger (Ex 8:19)
 13. Heart (Gen 6:6)
 14. Foot (Isa 66:1)
- c. Balanced Definitions of God's Incommunicable Attributes – represent aspects of God's character that are least familiar to our experience.
- B. The Incommunicable Attributes of God
- a. Independence – God does not need us or the rest of creation for anything yet we and the rest of creation can glorify him and bring him joy. – God's self existence.
 - i. *"The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breadth and everything"* (Acts 27:24-25)
 - ii. *Whatever is under the whole heaven is mine* (Job 4:11)
 - iii. *"Every beast of the forest is mine. If I were hungry, I would not tell you; for the world and all that is in it is mine"* (Ps 50:10-12)
 - iv. *"I am who I am"* (Ex 3:14)
 - v. *We are meaningful to God: "every one who is called by my name whom I created for my glory whom I formed and made"* (Isa 43:7)
 - b. Unchangeableness (in His being, perfections, purposes and promises)
 - i. Evidence in Scripture (Mal 3:6; James 1:17; Ps 33:11; Matt 13:35; 25:34; Eph 1:4, 11; 3:9, 11; 2 Tim 2:19; 1 Peter 1:20; Rev 13:8)
 - ii. Does God Sometimes Change His Mind? (Ex 32:9-14; Isa 38:1-6; Jonah 3:4, 10)
 - iii. The question of God's Impassibility (If true God does not have passions or emotions) – God rejoices (Isa 62:5), is grieved (Ps 78:40; Eph 4:30), wrath (Ex 32:10), everlasting love (Isa 54:8, Ps 103:17)
 - iv. The challenge From Process Theology (states process and change are essential aspects of genuine existence and therefore God must be changing over time also just like everything else that exists – **not true**).
 - v. God is Both Infinite and Personal – not subject to any limitations of humanity; but He interacts with us as a person and can relate to him as persons.
 - vi. The Importance of God's Unchangeableness: that the promises to us are never changing.
 - c. Eternity
 - i. God is Timeless in His own Being
 - ii. God Sees All Time Equally Vividly
 - iii. God Sees Events in Time and Acts in Time
 - iv. We will always Exist in Time
 - d. Omnipresence
 - i. God is Present Everywhere
 - ii. God Does Not Have Spatial Dimensions

- iii. God can Be Present to Punish, to Sustain, or to Bless
- e. Unity; God's whole being includes all of his attributes: he is entirely loving, entirely merciful, entirely just, and so forth. Every attribute of god that we find in Scripture is true of all of God's being, and we therefore can say that every attribute of God also qualifies every other attribute. ⁽⁴³⁵⁵⁾ God himself is a unity, a unified and completely integrated whole person who is infinitely perfect in all of these attributes.

Chapter 12 The Character of God: "Communicable" Attributes (Part I)

How is God like us in his being and in mental and moral attributes?

A. Attributes Describing God's Being

- a. Spirituality – God is spirit (John 4:24)
- b. Invisibility – No one has ever seen God (John 1:18) ⁽⁴⁶³³⁾

B. Mental Attributes

- a. Knowledge (or Omniscience) – God fully knows himself and all things actual and possible in one simple and eternal act. "who is perfect in knowledge" (Job 37:16)
- b. Wisdom – God always chooses the best goals and the best means to those goals. "the only wise God (Rom 16:27)
- c. Truthfulness (or Faithfulness) – true to God and that all his knowledge and words are both true and the final standard of truth.

C. Moral Attributes

- a. Goodness – God is the final standard of good and that all that God is and does is worth of approval. No one is good but God alone (Luke 18:19)
- b. Love – God eternally gives of himself to others. God is love (1 John 4:8) ⁽⁴⁹⁰²⁾
- c. Mercy (Grace, Patience) – God shows goodness toward those in misery and distress; those who deserve only punishment, withholding punishment toward those who sin over a period of time. "The Lord the Lord a God merciful and gracious slow to anger and abounding in steadfast love and faithfulness" (Ex 34:6)
- d. Holiness – God is separated from sin and devoted to seeking His own honor.
- e. Peace (or Order) – "God is not a God of confusion but of peace" 2 Cor 14:33.
- f. Righteousness (or Justice) – God always acts in accordance with what is right and is himself the final standard of what is right. "All his ways are justice. A God of faithfulness and without iniquity, just and right is he". (Deut 32:4)
- g. Jealousy – God continually and earnestly seeks to protect his own honor. "for I the Lord your God am a jealous God" (Ex: 20:5)
- h. Wrath – God intensely hates all sin. "Even at Horeb you provoked the Lord to wrath and the Lord was so angry with you that he was ready to destroy you" (Deut 9:7-8; 29:23; 2 Kings 22:13)

Chapter 13 The Character of God: "Communicable" Attributes (Part II)

How is God like us in attributes of will and in attributes that summarize his excellence?

A. Attributes of Purpose

- a. Will – God's will is that attribute of God whereby he approves and determines to bring about every action necessary for the existence and activity of himself and all creation, ⁽⁵⁴²⁷⁾ - God the one "who accomplishes all things according to the counsel of his will" (Eph 1:11), "For it is better to suffer for doing right, if that should be God's will, than for doing wrong" (1 Peter 3:17) – To attribute so many events, even evil events, to the will of God often causes misunderstanding and difficulty for Christians

- b. Distinctions I Aspects of God's Will; 1) God's necessary will and 2) God's free will (includes all things that God decided to will but had no necessity to will according to his nature-creation of the universe and redemption). God's secret will and his revealed will: secret things belong to the Lord our God; but the things that are revealed belong to us and to our children for ever.
 - c. Freedom – Attribute where God does whatever He pleases. There is no person or force that can ever dictate to God what He should do. He is under no authority or external restraint. (Ps 115:3, Dan 4:35)
 - d. Omnipotence (or Power, and Sovereignty) – God is able to do all His holy will. (Ps 24:8, Gen 18:14, Jer 32:27) ⁽⁵³⁸¹⁾ Angel Gabriel says to Mary, “With God nothing will be impossible” (Luke 1:37) and Jesus says, “With God all things are possible” (Matt 19:26) Some things God can not do: He can not do anything that would deny His own character. (He can not lie, sin or deny Himself, (2 Tim 2:13) be tempted with evil, cease to exist, cease to be God or act in any way inconsistent with any of his attributes. Although God's power is infinite, his use of that power is qualified by his other attributes.
 - i. Sovereignty; God's exercise of rule over His creation.
- B. “Summary” Attributes; it does not fit well into the other categories that have been listed.
- a. Perfection – God possesses all excellent qualities and lacks no part of any qualities that would be desirable for him.
 - b. Blessedness – to be happy in a very full and rich sense; scripture talks about blessedness of those people who walk in God's ways. (1 Tim 6:15, 1 Tim 1:11) – blessedness means that God delights fully in himself and in all that reflects his character. ⁽⁵⁴²⁹⁾ God takes pleasure in everything in creation that mirrors his own excellence.
 - c. Beauty - attribute of God whereby he is the sum of all qualities; all our good and righteous desires find their ultimate fulfillment in God and in no one else.
 - d. Glory – honor or excellent reputation. (Is 43:7, Rom 3:23, John 17:5), or the bright light that surrounds God's presence.

Chapter 14: God in three Persons: The Trinity; How can God be three persons, yet one God? ⁽⁵⁶⁴⁴⁾

Scriptural Basis: God eternally existed as three persons, Father, Son, and Holy Spirit and each person is fully god and there is one God.

- A. The Doctrine of the Trinity is Progressively Revealed in Scripture
- a. Partial revelation in the OT: Gen 1:26 “Let us make man in our image, after our likeness.”, Gen 3:22 “Behold, the man has become one of us, knowing good and evil”, Gen 11:7 “Come, let us go down, and there confuse their language” – plural persons.
 - b. More Complete revelation of the Trinity in the NT: ⁽⁵⁷³¹⁾ Where all three persons of the Trinity are named together; “the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; and lo, a voice from heaven, saying, “This is my beloved Son, with whom I am well pleased” (Matt. 3:16-17) God the father is speaking from heaven; God the Son is being baptized and is then spoken to from heaven by God the Father; and God the Holy Spirit is descending from heaven to rest upon and empower Jesus for his ministry. Other ref: (Matt 28:19, 1 Cor 12:4-6 ⁽⁵⁷⁴⁸⁾) 2 Cor 13:14 – “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all”. 1 Peter 1:2 NASB; “ According to the foreknowledge of God the Father, by sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with his blood” , (do not reference 1John 5:7-KJV manuscript from more modern transcripts and not accurately found in earlier manuscripts)
 - i. God is three persons – (distinct from one another) John 1:1-2, 1 John 2:1 (Jesus continues as our High Priest and Advocate before God the Father “If anyone does sin,

we have an advocate with the Father, Jesus Christ the righteous”, Heb 7:25 (Christ is the one who”is able for all time to save those who draw near to God through him, since he always lives to make intercession)

- ii. Each person is fully God (5806)
 - iii. There is one God – The three different persons of the Trinity are one not only in purpose and in agreement on what they think, but they are one in essence, one in their essential nature. (Deut 6:4-5) ⁽⁵⁸⁹⁶⁾ (Isa 45:5-6), Isa 45:21-22, 44:6-8, 1 Tim 2:5; “for there is one God and there is one mediator between God and men, the man Christ Jesus”, Rom 3:30, 1 Cor 8:6, Jam 2:19)
 - iv. Simplistic Solutions Must All Deny One Strand (1) God is three persons, 2) Each person is fully God, 3) There is one God) of Biblical Teaching
 - v. All Analogies Have Shortcomings
 - vi. God Eternally and Necessarily Exist as the Trinity – never changing and as he always has been
- C. Errors Have Come By Denying Any of the Three Statements Summarizing the Biblical Teaching
-
- 1) Modalism – One person who appears to us in three different forms (modes)-denies the personal relationships within the Trinity that appear so many places in Scripture (United Pentecostal Church doctrinal position)
 - 2) Arianism Denies the full deity of the Son and the Holy Spirit
 - a. Arian Controversy; (Arius a bishop of Alexandria –ideas condemned by the Council of Nicea in AD 325 and who died in AD 336). Father created Son, the Holy Spirit then all creation thus there is no trinity). “Only begotten” Son (John 1:14; 3:16, 18; 1 John 4:9). Colossians 1:15 “He is the image of the invisible God, *the first-born of all creation*”- if true the same would be true for the Holy Spirit also. ⁽⁶⁰⁰⁷⁾
 - b. Subordinationism; son was eternal (not created) and divine, but still not equal to the Father in being or attributes, the Son was inferior or subordinate in being to the Father in being and the Son eternally derives his being from the Father.
 - c. Adoptionism; view that Jesus lived as an ordinary man until his baptism, but then God adopted Jesus as his Son and conferred on him supernatural powers.
 - d. The Filioque Clause; addition to Nicene Creed resulted in split between western (RCC) and the eastern (orthodox) 1054AD. “and from the son” endorsed in 1017AD.
 - e. The importance of the Doctrine of the Trinity; this teaching has implications for the very heart of the Christian faith. 1) the atonement is at stake, 2) justification by faith alone is threatened if we deny the full deity of the Son, 3) If Jesus is not infinite God, should we pray to him or worship him, 4) If someone teaches that Christ was a created being but nonetheless on who saved us, then this teaching wrongly begins to attribute credit for salvation to a creature and not to God himself, 5) the independence and personal nature of God are at stake, not trinity then there were no interpersonal relationships within the being of God before creation, and it is difficult to see how God could be genuinely personal or be without the need for a creation to relate to, 6) the unity of the universe is at stake: Athanasius understood better than any of his contemporaries that Christianity stands or falls with the confession of the deity of Christ and of the Trinity. “In the confession of the Trinity throbs the heart of the Christian religion; every error results from or upon deeper reflection may be traced to a wrong view of this doctrine.

- 3) Tritheism Denies that there is Only One God. (three Gods, equal – like the pagans).
- D. What are the Distinctions Between the Father, the Son and the Holy Spirit? Each member of the Trinity is fully God, and that each person fully shares in all the attributes of God, then is there any difference at all among the persons?
- 1) The Persons of the Trinity have different primary functions in relating to the World. (economy of the Trinity).
 - i. The Father spoke the creative words to bring the universe into being, in redemption God the Father planned and sent His son into the world.
 - ii. The Son, the eternal word of God who carried out these creative decrees, (All things were made through him, and without him was not anything made that was made (Jhn1:3)), in redemption the Son obeyed the Father and accomplished redemption in us.
 - iii. The Holy Spirit; in creation -in moving and hovering over the face of the waters, in redemption the Holy Spirit sent by the Father and the Son to apply redemption to us.
 2. The Persons of the Trinity Eternally Existed as Father, Son and Holy Spirit.
 - a. Father; commanding, directing and sending
 - b. Son; obeying, going as the Father sends, and revealing God (the Word of God)

‘The only distinctions between the members of the Trinity are in the ways they relate to each other and to the rest of creation’ . Equal in being subordinate in role.

Chapter 15: Creation; Why, how and when did God create the universe?

Explanation and Scriptural Basis:

- A. God Created the Universe Out of Nothing:
 - 1) Biblical Evidence for Creation Out of Nothing: Gen 1:1, Psalm 33:6, 9, John 1:3.
 - 2) Creation of the Spiritual Universe: Rev 10:6, Acts 4:24, Neh 9:6,
 - 3) The Direct Creation of Adam and Eve: Gen 2:7, Gen 2:21-22
 - 4) Creation of Time:
 - 5) The Work of the Son of the Holy Spirit in Creation
- B. Creation is Distinct from God Yet always Dependent on God
- C. God Created the Universe to Show His Glory
- D. The Universe God Created Was Very Good
- E. The Relationship between Scripture and the Findings of Modern Science
 - 1) When all the facts are rightly understood, there will be no final conflict between scripture and natural science.
 - 2) Theories about creation; not consistent with scripture
 - a) Secular theories: does not see God as the creator
 - b) Theistic Evolution: trying to reconcile with Darwin.
 - c) Notes on Darwinian Theory:
In the end science continues to evolve and some point scripture and science will merge.

Chapter 16: God’s Providence: If God controls all things, how can our actions have real meaning? What are the decrees of God?

Once we understand that God is the all-powerful Creator it seems reasonable to conclude that he also preserves and governs everything in the universe as well. ME: I follow the premise of free will, we are presented with choices which are in or out of God’s will resulting in blessings or bad things for our life.

- a) Deism: God created the world and then essentially abandoned it

b) Pantheism: creation does not have a real distinct existence in itself but is only part of God
God's providence: God is continually involved with all created things in such a way that he 2) keeps them existing and maintaining the properties with which he created them, 2) cooperates with created things in every action, directing their distinctive properties to cause them to act as they do; and 3) directs them to fulfill his purposes.

God uses good and evil(people and deeds) to bring about His purposes.

Providence of God, The. Torrey's New Topical Textbook

1. Is his care over his works. [Ps 145:9](#).
2. Is exercised in
 - a. Preserving his creatures. [Neh 9:6](#); [Ps 36:6](#); [Mat 10:29](#).
 - b. Providing for his creatures. [Ps 104:27, 28](#); [136:25](#); [147:9](#); [Mat 6:26](#).
 - c. The special preservation of saints. [Ps 37:28](#); [91:11](#); [Mat 10:30](#).
 - d. Prospering saints. [Gen 24:48, 56](#).
 - e. Protecting saints. [Ps 91:4](#); [140:7](#).
 - f. Delivering saints. [Ps 91:3](#); [Isa 31:5](#).
 - g. Leading saints. [Deut 8:2, 15](#); [Isa 31:5](#).
 - h. Leading saints. [Deut 8:2, 15](#); [Isa 63:12](#).
 - i. Bringing His words to pass. [Num 26:65](#); [Jos 21:45](#); [Luke 21:32, 33](#).
 - j. Ordering the ways of men. [Pr 16:9](#); [19:21](#); [20:24](#).
 - k. Ordaining the conditions and circumstances of men. [1 Sam 2:7, 8](#); [Ps 75:6, 7](#).
 - l. Determining the period of human life. [Ps 31:15](#); [39:5](#); [Acts 17:26](#).
 - m. Defeating wicked designs. [Ex 15:9-19](#); [2 Sam 17:14, 15](#); [Ps 33:10](#).
 - n. Overruling wicked designs for good. [Gen 45:5-7](#); [50:20](#); [Phil 1:12](#).
 - o. Preserving the course of nature. [Gen 8:22](#); [Job 26:10](#); [Ps 104:5-9](#).
 - p. Directing all events. [Jos 7:14](#); [1 Sam 6:7-10, 12](#); [Pr 16:33](#); [Isa 44:7](#); [Acts 1:26](#).
 - q. Ruling the elements. [Job 37:9-13](#); [Isa 50:2](#); [John 1:4, 15](#); [Nah 1:4](#).
 - r. Ordering the minutest matters. [Mat 10:29, 30](#); [Luke 21:18](#).
3. Is righteous. [Ps 145:17](#); [Dan 4:37](#).
4. Is ever watchful. [Ps 121:4](#); [Isa 27:3](#).
5. Is all pervading. [Ps 139:1-5](#).
6. Sometimes dark and mysterious. [Ps 36:6](#); [73:16](#); [77:19](#); [Rom 11:33](#).
7. All things are ordered by
 - a. For his glory. [Isa 63:14](#).
 - b. For good to saints. [Rom 8:28](#).
8. The wicked made to promote the designs. [Isa 10:5-12](#); [Acts 3:17, 18](#).
9. To be acknowledged
 - a. In prosperity. [Deut 8:18](#); [1 Chr 29:12](#).
 - b. In adversity. [Job 1:21](#); [Ps 119:15](#).
 - c. In public calamities. [Amos 3:6](#).
 - d. In our daily support. [Gen 48:15](#).
 - e. In all things. [Pr 3:6](#).
10. Cannot be defeated. [1 Kings 22:30, 34](#); [Pr 21:30](#).
11. Man's efforts are vain without. [Ps 127:1, 2](#); [Pr 21:31](#).
12. Saints should
 - a. Trust in. [Mat 6:33, 34](#); [10:9, 29-31](#).
 - b. Have full confidence in. [Ps 16:8](#); [139:10](#).
 - c. Commit their works to. [Pr 16:3](#).
 - d. Encourage themselves. [1 Sam 30:6](#).
 - e. Pray in dependence upon. [Acts 12:5](#).

- f. Pray to be guided by. [Gen 24:12-14](#); [28:20, 21](#); [Acts 1:24](#).
- 13. Result of depending upon. [Luke 22:35](#).
- 14. Connected with the use of means. [1 Kings 21:19](#); [22:37, 38](#); [Mic 5:2](#); [Luke 2:1-4](#); [Acts 27:22, 31, 32](#).
- 15. Danger of denying. [Isa 10:13-17](#); [Eze 28:2-10](#); [Dan 4:29-31](#); [Hos 2:8, 9](#).

Chapter 17: Miracles; What are miracles? Can they happen today?

Explanation and Scriptural Basis; closely connected with God's providence; a miracle is a less common kind of God's activity in which he arouses people's awe and wonder and bears witness to himself. (God providence whereby God preserves, controls and governs all things.) 1) sign: something that points to or indicates something else, especially god's activity and power, 2) wonder: an event that causes people to be amazed or astonished, 3) miracle: an act displaying great power, especially divine power. Miracles today would work to edify the church as in the Apostles day.

Chapter 18 ⁽⁹⁷⁸¹⁾ **Prayer:** Why does God want us to pray? How can we pray effectively?

Explanation and Scriptural Basis: Prayer is personal communication with God. (requests for ourselves, others (intercession), confession of sin, adoration, praise and thanksgiving, and also God communicating to us indications of his response.

God wants us to pray because prayer expresses our trust in God and is a means whereby our trust in him can increase.

- 1) "Our Father who art in heaven" – acknowledge our dependence on God as a loving and wise Father and also recognize that he rules over all from his heavenly throne. (trust Him)
- 2) Prayer brings us into deeper fellowship with God. (Love Him)
- 3) In prayer God allows us as creatures to be involved in activities that are eternally important. (the kingdom is advanced)

Chapter 19 ⁽¹⁰³²⁰⁾ **Angels:** What are angels? Why did God create them?

Explanation and Scriptural Basis: Angels are created, spiritual beings with moral judgment and high intelligence, but without physical bodies.

- 1) Created Spiritual Beings: (part of God's creation)
 - a. Exercise moral judgment
 - b. High intelligence
 - c. Spirits
- 2) Other names for Angels: sons of God, holy ones, spirits, watchers, thrones, dominions, principalities, authorities and powers.
- 3) Other heavenly beings: Not addressed by me
- 4) Rank and Order among Angels: archangel (Michael)
- 5) Names of specific Angels: Michael, and Gabriel (messenger)
- 6) Only in one place at a time.
- 7) How many are there: ten thousands of holy ones (Deut 33:2), innumerable (Heb 12:22)
- 8) Do people have individual guardian angels? God sends angels for protection (Ps 91:11-12)- not supported in scripture.
- 9) Angels do not marry.
- 10) The power of angels: very great power (2 Peter 2:11, Matt 28:2) ⁽¹⁰³⁹⁴⁾
- 11) Who is the angel of the Lord?

The Place of Angels in god's purpose:

Show the greatness of God's love and plan for us.

Remind us that the unseen world is real

Examples for us

Chapter 20: Satan and Demons: How should Christians think of Satan and demons today? Spiritual warfare.

Explanation and Scriptural Basis: Angels who were once like the good angels but who sinned and lost their privilege of serving God. (now continually work evil in the world).

- 1) New covenant Age: authority over demons given to the twelve and then to the 70 disciples.
- 2) During the Millennium: further restricted.
- 3) At the final judgment: Satan decisively defeated and thrown into the lake of fire and sulphur and tormented day and night for ever and ever. (Rev 20:10).
- 4) Influence today: NT clearly recognizes the influence of demonic activity in the world, and even as we shall see upon the lives of believers its primary focus regarding evangelism and Christian growth is on the choices and actions taken by people themselves. Demonic influence can contribute to and intensify sinful tendencies. Scripture guarantees that sin shall have no dominion over us since we have been raised with Christ (Rom 6:14)
- 5) How can Demonic influences be recognized: the affected person could exhibit bizarre and often violent actions, especially opposition to preaching and the gospel.
- 6) All believers have authority to rebuke demons and command them to leave.
- 7) Spiritual Authority in Ministry to Others
 - a) Do not frighten people who are unfamiliar; “do you think an evil spirit may be attacking you in this situation?”
 - b) Do not get into long conversation, rely on the belt of truth of scripture
 - c) Do not become overly curious in this area of demonic conflict.
 - d) If person is not a Christian; urge them to come to Christ as soon as demon is removed.
 - e) Need to tend to our own faith to be effective.

Part 3: The Doctrine of Man

Chapter 21: The Creation of Man: Why did God create us? How did God make us like himself? How can we please him in everyday living?

- A. Why was Man created? For His own glory: (Isa 43:7, Eph 1:11-12)
- B. What is our purpose? To glorify Him
- C. Man in the Image of God: the fact that man is in the image of God means that man is like God and represents Him.

Chapter 22: Man as Male and Female: Why did God create two sexes? Can men and women be equal and yet have different roles?

Chapter 23: The essential nature of Man: What does scripture mean by “soul” and “spirit”? Are they the same thing?

Chapter 24: SIN: What is sin? Where did it come from? Do we inherit a sinful nature from Adam? Do we inherit guilt from Adam?

Explanation and Scriptural Basis: Sin is any failure to conform to the moral law of God in act, attitude, or nature. ⁽¹²⁷⁵²⁾

⁽¹³²⁰⁹⁾ Rom 3:25 “Paul realizes that if Christ had not come to pay the penalty for sins, God could not be shown to be righteous. Because he had passed over sins and not punished them in the past, people could rightly accuse God of unrighteousness, the assumption being that a God who does not punish sins is not a

righteous God. Therefore, when God sent Christ to die and pay the penalty for our sins, he showed how he could still be righteous—he had stored up the punishment due to previous sins (NT and OT saints) and then, in perfect righteousness, he gave that penalty to Jesus on the cross. The propitiation of Calvary thereby clearly demonstrated that God is perfectly righteous.”

Summary: “Therefore in the cross we have a clear demonstration of the reason God punishes sin: if he did not punish sin he would not be righteous God, and there would be no ultimate justice in the universe. But when sin is punished, God is showing himself to be righteous judge over all, and justice is being done in his universe. “

Chapter 25: The Covenants between God and Man: What principles determine the way God relates to us? (13432)

Since the creation of the world, God’s relationship to man has been by specific requirements and promises. God tells people how he wants them to act and also makes promises about how he will act toward them in various circumstances. The Bible contains several summaries of the provisions that define different relationships between God and man that occur in scripture, and it often calls these summaries “covenants”.

Chapter describes two covenants of works and of grace. Works; ten commandments, the rainbow in Noah, sacrifices. Grace; belief in Christ will bring eternal life. (note: does not follow the traditional covenant theology of the various covenants given by God)

Part 4: The Doctrines of Christ and the Holy Spirit

Chapter 26: The Person of Christ: How is Jesus fully God and fully man, yet one person? (13715)

Explanation and scriptural basis: Jesus Christ was fully God and fully man in one person, and will be so forever.

A. Humanity

- 1) Virgin Birth: “the Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God.” Luke 1:35)
 - i. Salvation ultimately comes from the Lord
 - ii. Made possible the uniting of full deity and full humanity in one person
 - iii. Makes possible Christ’s true humanity without inherited sin
- 2) Human Weakness and Limitations:
 - i. Jesus Had a Human Body
 - ii. Jesus Has a Human Mind
 - iii. Jesus Had a Human Soul and Human Emotions
 - iv. People Near Jesus Saw Him as only a man
- 3) Sinlessness (temptations)
- 4) Could Jesus have sinned?
- 5) Was Jesus full humanity necessary?
 - i. For representative obedience
 - ii. To be a substitute sacrifice
 - iii. To be the one mediator between God and man
 - iv. To fulfill God’s original purpose for man to rule over creation
 - v. To be our example and pattern in life
 - vi. To be the pattern for our redeemed bodies
 - vii. To sympathize as High Priest:
 - viii. Jesus will be a man forever: -----OK----- John 20:25-27

B. Deity (incarnation; God in human flesh)

- 1) Theos (God in Greek) used for Christ John 1:1, 1:18, Romans 9:5, Titus 2:13
- 2) Kyrios (Lord in Greek) Matt 13:27, 21:30, 27:63
- 3) Other passages that strongly claim deity John 8:57-59; stilled the storm etc.

C. United in the person of Christ: two natures; divine and human ⁽¹⁴⁴¹³⁾

John 1:14: *And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only son from the Father.*

Chapter 27: The Atonement: ⁽¹⁴⁷⁶²⁾ Was it necessary for Christ to die? Did Christ's entire earthly life earn any saving benefits for us? The cause and nature of the atonement. Did Christ descend into hell?

Explanation and scriptural basis: the atonement is the work Christ did in his life and death to earn our salvation. (in a more narrow sense: Jesus dying and paying for our sins on the cross)

- A. Cause for the Atonement; the love and justice of God. *"For God so loved the world that whoever believes in him should not perish but have eternal life"* (John 3:16) and to show His righteousness.
- B. Necessity of the Atonement: God's righteousness
- C. Nature of Atonement: Christ's obedience and Christ's sufferings for us.

The meaning of the Blood of Christ: redeemed not by silver and gold but by the blood of Christ, like that of a lamb without blemish or spot.

- 1) Sacrifice: to pay penalty that we deserved because of our sins
- 2) Propitiation: object given on our behalf.
- 3) Reconciliation: to overcome our separation from God.
- 4) Redemption: win or buy us out of slavery.

Did Christ descend into Hell? No actual scriptural support and may be misunderstood and should not be in apostles creed?

Particular redemption: for those who believe redemption is provided.

Full redemption: all sin of everyone is redeemed.

Christ died to redeem the sins of all who will believe.

Romans 3:23-26: *Since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins; it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus.*

Chapter 28: Resurrection and Ascension: ⁽¹⁵⁷⁷¹⁾ What was Christ's resurrection body like? What is its significance for us? What happened to Christ when he ascended into heaven? What is meant by the states of Jesus Christ?

Explanation and scriptural basis: the entire NT bears witness to

- A. the resurrection of Christ.
 - 1) New Testament Evidence: Matt 28:1-20, Mark 16:1-8, Luke 24:1-53, John 20:1-21:25, Book of Acts.
 - 2) The Nature of Christ's Resurrection: had scars of crucifixion, at first not recognizable to Apostles, (Matt 28:9, John 20:15), ate (Luke 24:30, Acts 10:41)
 - 3) Both the Father and the Son participated in the resurrection: God the Father raised Christ: (Acts 2:24, Rom 6:4, 1Cor 6:14, Gal 1:1, Eph 1:20), Jesus lay down his life.
 - 4) Doctrinal significance of the resurrection: "we have been born anew to a living hope through the resurrection of Jesus Christ from the dead". God made us alive with Christ (by grace you have been saved) and raised up with Him (Eph 2:5-6, Col 3:1) When God raised Christ from the dead

he thought of us as somehow being raised with Christ and therefore deserving of the merits of Christ's resurrection, "that I may know him and the power of his resurrection (Phil 3:10), Rom 4:25).

- 5) Ethical significance of the resurrection: "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the lord, knowing that in the Lord your labor is not in vain (1Cor 15:58). It is because Christ was raised from the dead, and we too shall be raised from the dead, that we should continue steadfastly in the Lord's work. ⁽¹⁵⁹⁴¹⁾

B. Ascension into Heaven:

- 1) after Jesus' resurrection, he was on earth for forty days (Acts 1:3), then he led them out to Bethany, just outside Jerusalem, and lifting up his hands, he blessed them, While he blessed them, he parted from them, and was carried up **into heaven** (Luke 24:50-51).
- 2) Christ received glory and honor that had not been His before as the God-Man (John17:5, Acts 2:33, Phil 2:9, 1Tim 3:16, Heb 1:4, Rev 5:12)
- 3) Christ was seated at God's right hand (Christ's session) sat down at the right hand of God (Heb 1:3)
- 4) Christ's ascension has doctrinal significance for our lives: since we are united with Christ in every aspect of his work of redemption, Christ's going into heaven foreshadows our future ascension into heaven with him. "We who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord (1Thess 4:17)

C. States of Jesus Christ (two fold; humiliation and exaltation) ⁽¹⁶⁰⁵³⁾

1 Cor 15:20-23: ²⁰*But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. ²¹For since by man came death, by Man also came the resurrection of the dead. ²²For as in Adam all die, even so in Christ all shall be made alive. ²³But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming.*

Chapter 29: The Offices of Christ: How is Christ prophet, priest, and king? ⁽¹⁶²²⁶⁾

Three major offices among the people of Israel in the OT: prophet (Nathan 2 Sam 7:2), priest (Abiathar 1 Sam 30:7), king (David 2 Sam 5:3)

Prophet: spoke God's words to the people

Priest: offered sacrifices, prayers and praise to God on behalf of the people

King: ruled over the people as God's representative

1 Peter 2:9-10: ⁹*But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; ¹⁰who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.*

Chapter 30: The Work of the Holy Spirit: What are the distinctive activities of the Holy Spirit throughout the history of the Bible?

Explanation and scriptural basis: The work of the Holy spirit is to manifest the active presence of God in the world, and especially in the church. After Jesus ascension into heaven, and continuing through the entire church age, the Holy Spirit is now the primary manifestation of the presence of the Trinity among us. First fruits (Rom 8:23), down payment (2 Cor 1:22, 5:5)

Isa 44: ³ For I will pour water on him who is thirsty,
And floods on the dry ground;
I will pour My Spirit on your descendants,
And My blessing on your offspring;

In contrast

Isa 63: ¹⁰ But they rebelled and grieved His Holy Spirit;
So He turned Himself against them as an enemy,
And He fought against them.

Four Aspects of the work of the Holy Spirit:

- 1) Holy Spirit empowers
 - a. Gives life (Ps 104:30, Job 34:14-15)
 - b. Gives power for service OT(Num 27:18, Deut 34:9), NT (Matt 3:16, Mark 1:11, Luke 3:22)
- 2) Holy Spirit purifies (convicts the world of sin) (John 16:8-11, Acts 7:51), growth in holiness (Gal 5:22-23)
- 3) Holy Spirit reveals
 - a. Revelation to prophets: (Num 24:2, Ezek 11:5, Zech 7:12)
 - b. Gives evidence of God's presence:
 - c. Guides and directs God's people: OT(Isa 30:1)sin for the people to enter into agreements with others when those agreements were not of my spirit, NT(Matt 4:1, Luke 4:1)led Jesus into the wilderness

Gal 5:16-26: ¹⁶I say then: *Walk in the Spirit, and you shall not fulfill the lust of the flesh.* ¹⁷For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. ¹⁸But if you are led by the Spirit, you are not under the law.

¹⁹Now the works of the flesh are evident, which are: ¹⁹adultery, fornication, uncleanness, lewdness, ²⁰idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, ²¹envy, ²¹murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

²²But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³gentleness, self-control. Against such there is no law. ²⁴And those who are Christ's have crucified the flesh with its passions and desires. ²⁵If we live in the Spirit, let us also walk in the Spirit. ²⁶Let us not become conceited, provoking one another, envying one another.

- d. Provides a Godlike atmosphere when He manifests His presence: bring a conviction of sin, righteousness, and judgment (John 16:8-22), love, truth (John 14:17), wisdom(Deut 34:9), comfort(Acts 9:31), freedom (2Cor 3:17), righteousness (Rom 14:17), hope (Rom 15:13).
 - e. Gives us assurance
 - f. Teaches and Illumines
- 4) Holy Spirit unifies (pouring the spirit at Pentecost created a new community which is the church)

Romans 8:12-14: ¹²Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. ¹³For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. ¹⁴For as many as are led by the Spirit of God, these are sons of God.

Part 5: The Doctrine of the Application of Redemption: ⁽¹⁷⁰¹⁸⁾

Chapter 31: Common Grace: What are the undeserved blessings that God gives to all people, both believers and unbelievers?

Common Grace: the grace of God by which he gives people innumerable blessings that are not part of salvation. (common; something that is common to all people and is not restricted to believers or to the elect only).

Saving Grace: the grace that brings people to salvation. Not two kinds of grace but only that God's grace manifests itself in the world in two different ways.

Examples of Common Grace:

- 1) The Physical realm: unbelievers continue to live in this world solely because of God's common grace. (life, food, all blessings we all receive)
- 2) Intellectual realm: Human beings in the world today even unbelievers are not totally given over to lying, irrationally and ignorance. (result of grace) All people are able to have some grasp of truth and a knowledge of God; indeed some have great intelligence and understanding; result of God's grace.
- 3) Moral realm: restrains people from being as evil as they could be. (through laws based on scripture)
- 4) Creative realm: music, artistic
- 5) Societal realm: structures in human society: social service types.
- 6) Religious realm: brings blessings to unbelieving people: "Love your enemies and pray for those who persecute you" (Matt 5:44)
- 7) Common grace and special grace influence each other. Influences and enriches the church since apart from God's common grace given to carpenter and other kinds of craftsman there would be no church buildings.

Reasons for Common Grace:

- To redeem those who will be saved
- To demonstrate God's goodness and mercy
- To demonstrated God's justice
- To demonstrate God's glory

Or response to the doctrine of common grace

- Common grace does not mean that those who receive it will be saved
- We must be careful not to reject the good things that unbelievers do as totally evil
- The doctrine of common grace should stir our hearts to much greater thankfulness to God.

Chapter 32: Election and Reprobation: ⁽¹⁷³⁰⁵⁾When and why did God choose us? Are some not chosen? Explanation and Scriptural basis: Election is defined as; an act of God before creation in which he chooses some people to be saved, not on account of any foreseen merit in them, but only because of His sovereign good pleasure.

"we have all sinned and deserve eternal punishment from God" In this chapter we will look at the way God applies salvation to or lives.

Order of salvation:

- 1) Election: His decision to choose us to be saved before the foundation of the world.
- 2) The Gospel Call: Our hearing the Gospel call
- 3) Regeneration by the Holy Spirit (being born again)
- 4) Conversion: Our responding in faith and repentance
- 5) Justification: (right legal standing)
- 6) Adoption: God forgiving us and giving us membership in his family
- 7) Sanctification: Granting us growth in the Christian life and
- 8) Perseverance: keeping us faithful to Himself throughout life
- 9) Death: at the end of life we go into His presence
- 10) Glorification: (when Christ returns we receive resurrection bodies)

Note: 2-7 and part of 7 are all involved in becoming a Christian, 7& 8 work themselves out in this life, 9 occurs at the end of this life and 10 occurs when Christ returns.

- A. Does the NT teach Predestination (**election**)? Author gives references that before time God chose those to be saved. (my opinion is that God chose Christ to bring grace to all that would believe and those that were born again were predestined to receive salvation)

Author: “If we assume that God’s knowledge of the future is true (which it must be), then it is absolutely certain that a person A will believe and person B will not. There is no way that their lives could turn out any different than this. Therefore it is fair to say that their destinies are still determined, for they could not be otherwise. “ **(Not a reasonable statement at all, their salvation is foreknown by God but not predestined!)**

Reference for predestination: Romans 9:20-24 ⁽¹⁷⁷¹⁹⁾

²⁰But who are you, O man, to answer back to God? Will what is molded say to its molder, “Why have you made me like this?” ²¹Has the potter no right over the clay, to make out of the same lump one vessel for honored use and another for dishonorable use? ²²What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, ²³in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—²⁴even us whom he has called, not from the Jews only but also from the Gentiles?

Reformed System: God’s highest value is his own glory.

Arminian System: God’s highest value is the free will of man.

Reprobation ⁽¹⁷⁶⁶³⁾: the sovereign decision of God before creation to pass over some persons, in sorrow deciding not to save them, and to punish them for their sins, and thereby to manifest his justice.

Romans 9:17-22 ¹⁷For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” ¹⁸So then he has mercy on whomever he wills, and he hardens whomever he wills. ¹⁹You will say to me then, “Why does he still find fault? For who can resist his will?” ²⁰But who are you, O man, to answer back to God? Will what is molded say to its molder, “Why have you made me like this?” ²¹Has the potter no right over the clay, to make out of the same lump one vessel for honored use and another for dishonorable use? ²²What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,

Romans 11:7 ⁷What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened.

Matthew 11: ²⁵At that time Jesus declared, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; ²⁶yes, Father, for such was your gracious will.

My opinion: God provides chances for everyone to continue in His grace, but by our free will we can deny that grace (turn from God) and receive the judgment of a nonbeliever. Catholic tradition says we need to ask for continued forgiveness, as in the Lord’s Prayer,

Chapter 33: The Gospel Call and Effective Calling: What is the Gospel message? How does it become effective? Explanation and Scriptural Basis: “Those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified” (Ron 8:30). Definite order in which blessings of salvation come to us. ⁽¹⁷⁹⁴¹⁾

Different parts of our experience of Salvation

- A. Effective Calling: “Those whom he predestined he also called; and those whom he called he also justified”. Specifically an act of God the Father, for he is the one who predestines people “to be conformed to the image of his Son” (Rom 8:29) When God calls people he calls them “out of darkness into his marvelous light” (1 Peter 2:9), “into the fellowship of his Son” (1 Cor 1:9, Acts 2:39) and “into his own kingdom and glory” (1 Thess 2:12, 1 Peter 5:10, 2 Peter 1:3). They are called to “be saints” (Rom 1:7, 1 Cor 1:2), and have come into a realm of peace (1 Cor 7:15, Col 3:15), FREEDOM (Gal 5:13), hope (Eph 1:18, 4:4), holiness (1 Thess 4:7), patient endurance and suffering (1 Peter 2:20-21; 3:9) and eternal life (1 Tim 6:12). These verses indicate that no powerless, merely human calling is in view. (Different from the general gospel invitation that goes to all people and which some people reject) When gospel call is made so effective by the working of the Holy Spirit in people’s hearts that they do respond; we can say that they have received effective calling.
- Definition: Effective Calling (internal and always effective); is an act of God the Father, speaking through the human proclamation of the gospel, in which he summons people to himself in such a way that they respond in saving faith.
 - It is important that we not give the impression that people will be saved by the power of this call apart from their own willing response to the gospel. Although it is true that effective calling awakens and brings forth a response from us, we must always insist that this response still has to be a voluntary, willing response in which the individual person puts his or her trust in Christ.
 - This is why prayer is so important to effective evangelism. Unless God works in peoples’ hearts to make the proclamation of the gospel effective, there will be no genuine saving response. Jesus said, “No one can come to me unless the Father who sent me draws him?” (John 6:44)
- B. Gospel Call; three elements
- Explanation of the Facts Concerning Salvation
 - i. All people have sinned (Rom 3:23)
 - ii. The penalty of sin is death (Rom 6:23)
 - iii. Jesus died to pay the penalty for our sin (Rom 5:8)
 - Invitation to Respond to Christ personally in Repentance and Faith; must include need to repent of sins and need to trust in Christ for forgiveness.
 - A promise of Forgiveness and Eternal Life; coupled to all who come in sincere repentance and faith seeking salvation. “He who comes to me I will not cast out” (John 6:37) ⁽¹⁸⁰³²⁾

Chapter 34: Regeneration: What does it mean to be born again? Explanation and Scriptural Basis: Regeneration is a secret act of God in which he imparts new spiritual life to us; “being born again”. (John 3:3-8) In the work of regeneration we play no active role at all – totally a work of God. Regeneration comes before we can respond to effective calling with saving faith.

James says; “He chose to give us birth through the word of truth (James 1:18). As the gospel comes to us, God speaks through it to summon us to himself (effective calling) and give us new spiritual life (regeneration) so that we are enabled to respond in faith, then comes saving faith.

The church is composed of all such persons who through saving faith in Jesus Christ have been regenerated by the Holy spirit and are united together in the body of Christ of which He is Head.

Results of regeneration; “No one who is born of God will continue to sin, because God’s seed remains in him; he cannot go on sinning, because he has been born of God” (1 John 3:9) Man will continue to sin but should no longer have a continued pattern of sin. Protection from Satan; “ the one who is in you is greater than the one who is in the world” (1 John 4:4) Paul’s list of results: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” (Gal 5:22-23)

Chapter 35: Conversion: ⁽¹⁸⁴¹⁾ (Faith and Repentance) What is true repentance? What is saving faith? Can people accept Jesus as Savior and not as Lord? Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation. Conversion means “turning”; in our case a spiritual turn; from sin to Christ. Turning from sin is called repentance and the turning to Christ is called faith. (neither one can occur without the other)

- 1) Saving Faith: personal trust in Jesus Christ as a living person for forgiveness of sins and for eternal life with God.
 - a. Knowledge alone is not enough:
 - b. Knowledge and Approval are not enough: Nicodemus knew that Jesus had come from God, for he said; “Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him” (John 3:2) (Nicodemus did not have a saving faith-for he still had to put his trust in Christ for salvation; he still had to believe in Him)
 - c. I must decide to depend on Jesus to save me personally: *In addition to knowledge of the facts of the gospel and approval of those facts, in order to be saved, I must decide to depend on Jesus to save me. In doing this I move from being an interested observer of the facts of salvation and the teachings of the Bible to being someone who enters into a new relationship with Jesus Christ as a living person.* ⁽¹⁸⁴³⁵⁾ “Whoever believes in him.”(John 3:16) not just believes him.
 - d. Faith should increase as our knowledge increases. (grow in love and faith)
- 2) Faith and Repentance must come together: repentance is a heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Christ.
- 3) Both faith and repentance continue throughout life: attitudes of heart that continue; “So faith, hope, love abide, these three; but the greatest of these is love”. (1 Col 13:13) “The faith I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Gal 2:20)

Chapter 36: Justification ⁽¹⁸⁷⁴⁶⁾ (Right Legal Standing Before God) How and when do we gain right legal standing before God? Explanation and scripture basis: Guilt of sin; gospel call invites us to trust in Christ for forgiveness of sins. God’s response to us and provide a legal declaration that our sins are forgiven and no longer liable to punishment.

Martin Luther: justification by faith alone; resulting in him becoming a Christian and overflowed with the new-found joy of the gospel. “Protestant Reformation was a dispute with the Roman Catholic Church over justification. Even today, a true view of justification is the dividing line between the biblical gospel of salvation by faith alone and all false gospels of salvation based on good works.”⁽¹⁸⁷⁵³⁾ “Those whom he called He also justified” (Rom 8:30)

If justification changed us internally then declared us to be righteous based on how good we actually were, then 1) we could never be declared perfectly righteous in this life, because there is always sin that remains in our lives, and 2) there would be no provision for forgiveness of past sins (committed before we were changed internally), and therefore we could never have confidence that we are right before God. We would lose the confidence that Paul has when he says, “Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ (Rom 5:1).”⁽¹⁸⁸⁷⁴⁾ If we through of justification as based on something that we are internally we would never have the confidence to say with Paul, “Therefore now no condemnation for those who are in Christ Jesus (Rom 8:1)

Roman Catholic understanding of justification: something that changes us internally and makes us more holy within. “According to the teaching of the Council of Trent, justification is sanctifying and renewing of the inner man.” In order for justification to begin one must first be baptized and then (as an adult) continue to have faith: “The instrumental cause ... of the first justification is the Sacrament of Baptism.” But “the justification of an adult is not possible without Faith ..What is demanded I a theological or dogmatic faith (confessional faith) which consists in the firm acceptance of the Divine truths of Revelation.” The catholic must remain in a state of grace (God’s complete acceptance and favor) to maintain assurance of justification.⁽¹⁸⁸⁹²⁾ Grace can be increased with works. Council of Trent declared that the measure of the grace of justification varies in the individual person who is justified, according to the measure of God’s free distribution and to the disposition and the co-operation of the recipient himself.

Chapter 37: Adoption ⁽¹⁹¹²⁶⁾ (Membership in God’s Family) What are the benefits of being a member of God’s family? Explanation and Scriptural Basis: In regeneration God gives us new spiritual life within. In justification God gives us right legal standing before him. But in adoption God makes us members of his family. Adoption: is an act of God whereby He makes us members of His family.

Paul says; “For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship.”

Although the NT says that we are now God’s children (1 John 3:2), we should also note that there is another sense in which our adoption is still future because we will not receive the full benefits and privileges of adoption until Christ returns and we have new resurrection bodies.

“Not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoptions as sons, the redemption of our bodies” (Rom 8:23) Here Paul sees the receiving of new resurrection bodies as the fulfillment of our privileges of adoption, so much so that he can refer to it as our “adoption as sons.” (19168)

Gospel Call (three elements: 1) Explanation of the Facts Concerning Salvation, 2) Invitation to Respond to Christ personally in Repentance, 3) A promise of Forgiveness and Eternal Life) - Regeneration (change of heart by God) - Conversion (repent trust God) - Justification(legal standing) – regeneration(spiritual life) – adoption(children of the Father)

Benefits of adoption: being able to speak to God and relate to him as a good and loving father. “If you then, who are evil, know how to give good gifts to your children, how much more will your father who is in heaven give good things to those who ask him!” (Matt 7:11) He especially gives us the gift of the Holy Spirit to comfort us and to empower us for ministry and for living the Christian life (Luke 11:13) Also as His children God disciplines us.

Paul encourages the Philippians to maintain pure conduct before unbelievers “that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world” (Phil 2:15).

Rom 8:14-17: ¹⁴For all who are led by the Spirit of God are sons of God. ¹⁵For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” ¹⁶The Spirit himself bears witness with our spirit that we are children of God, ¹⁷and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Chapter 38: Sanctification (19375) (Growth in Likeness to Christ) How do we grow in Christian maturity? What are the blessings of Christian growth?

Application of redemption that is a progressive work that continues throughout our earthly lives. It is also a work in which God and man cooperate, each playing distinct roles. Sanctification is a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives.

Differences between Justification and Sanctification (**begins at regeneration, ends at death**).

Justification

Legal Standing
Once for all time
Entirely God’s work
Perfect in this life
The same in all Christians

Sanctification

Internal condition
Continuous throughout life
We cooperate
Not perfect in this life
Greater in some than in others

Chapter 39: (19810) **Baptism in and Filling with the Holy Spirit:** Should we seek a “baptism in the Holy Spirit” after conversion? What does it mean to be filled with the Holy Spirit?

Explanation and Scriptural Basis:

What does “Baptism in the Holy Spirit” mean in the NT?

- 1) John the Baptist is speaking of Jesus and predicting that he will baptize in (or with) the Holy spirit; (Matt 3:11, Mark 1:8, Luke 3:16 ¹⁶John answered them all, saying, “I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire. , John 1:33 ³³I myself did not know him, but he who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’ - Jesus is the one who will carry out this baptism and he will baptize his followers.)

- 2) Refer directly to Pentecost; Acts 1:5 ⁵*for John baptized with water, but you will be baptized with^ε the Holy Spirit not many days from now.* , Acts 11:16 ¹⁶And I remembered the word of the Lord, how he said, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ – whatever we may understand baptism in the Holy Spirit to be, it certainly happened at the day of Pentecost as recorded in Acts 2.
- 3) Pauline epistle reference: 1 Cor 12:13 ¹³*For in one Spirit we were all baptized into one body—Jews or Greeks, slaves^ε or free—and all were made to drink of one Spirit.* The Holy Spirit was the element in which they were baptized, and the body of Christ the church was the location in which they found themselves after baptism.

Pentecost: conversion of the testaments, end of OT beginning of NT for the church.

Chapter 40: (20490)The Perseverance of the Saints (Remaining a Christian) Can true Christians lose their salvation? How can we know if we are truly born again?

The perseverance of the saints means that all those who are truly born again will be kept by God’s power and will persevere as Christians until the end of their lives, and that only those who persevere until the end have been truly born again.

Many within the Wesleyan/Arminian tradition have held that it is possible for someone who is truly born again to lose his or her salvation, while Reformed Christians have held that is not possible for someone who is truly born again. Most Baptists have followed the Reformed tradition at this point: however, they have frequently used the term “eternal security” or the “eternal security of the believer” rather than the term “perseverance of the saints.’

- A. All who are truly born again will persevere to the end (John 6:38-40)
- B. Only those who persevere to the end have been born again
- C. Those who finally fall away may give many external signs of conversion ⁽²⁰⁶²⁷⁾ (“Not everyone who says to me, “Lord, Lord,” shall enter the kingdom of heaven, but he who does the will of the Father who is in heaven. On that day many will say to me, “Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?” and then I will declare to them “I never knew you; depart from me, you evildoers.”) (Matt. 7:21-23)
- D. What can give a Believer Genuine Assurance?
 - a. Do I have a present trust in Christ for Salvation?
 - b. Is there evidence of a regenerating work of the Holy Spirit in my Heart?
 - c. Do I see a long-term pattern of growth in my Christian life?

Chapter 41: (21130) Death and the Intermediate State: What is the purpose of death in the Christian life? What happens to our bodies and souls when we die?

Explanation and scriptural basis:

- A. Why do Christians Die?
 - 1) Death is not a punishment for Christians. It is true that the penalty for sin is death, but that penalty no longer applies to us – not in terms of physical death, and not in terms of spiritual death or separation from God. All of that has been paid for by Christ.
 - 2) Death is the final outcome of living in a fallen world. We still live in a fallen world and our experience of salvation is still incomplete. The last aspect of the fallen world to be removed will be death. (1 Cor 15:26) ⁽²¹¹⁴⁵⁾
 - 3) God uses the experience of death to complete our sanctification. Death is not in any way a punishment for sin, but simply something God brings us through in order to make us more like Christ, and should be an encouragement to us.
 - 4) Our experience of death completes our union with Christ.
 - 5) Our obedience to God is more important than preserving our own lives.
- B. How should we think of our own death and the death of others?
 - 1) Our own death: view our own death not with fear but with joy at the prospect of going to be with Christ.
 - 2) The death of Christian friends and relatives; will experience genuine sorrow for their loss, but reassured of their presence with God.

- 3) The death of unbelievers: remember that we are not the judge; so do not relate to people your concern for the deceased eternal home.

C. What happens when people die?

- 1) The souls of believers go immediately into God's presence ⁽²¹²⁹⁰⁾ (RC speaks of purgatory), the Bible does not teach the doctrine of "Soul Sleep". **Should we pray for the Dead:** ⁽²¹⁴²⁷⁾ it is nowhere taught in the Protestant NT and there is no indication that the early Christians did.
- 2) The Souls of unbelievers go immediately to eternal punishment. "Although unbelievers pass into a state of eternal punishment immediately upon death, their bodies will not be raised until the day of final judgment, On that day, their bodies will be raised and reunited with their soul, and they will stand before God's throne for final judgment to be pronounced upon them in the body. (Matt 25:31-46)

Note: see Dr. Jeremiah's explanation)

Chapter 42: ⁽²¹⁶²⁰⁾ **Glorification** (Receiving a Resurrection Body) When will we receive resurrection bodies? What will they be like?

Explanation and scriptural basis: Christ redeemed us as whole persons, including redemption of our bodies. The stage in the application of redemption when we receive resurrection bodies is called glorification. "And those whom he predestined he also called: and those whom he called he also justified; and those whom he justified he also glorified" (Rom 8:30)

(1 Cor 15:15-58) NT

¹²Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? ¹³But if there is no resurrection of the dead, then Christ is not risen. ¹⁴And if Christ is not risen, then our preaching is empty and your faith is also empty. ¹⁵Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. ¹⁶For if the dead do not rise, then Christ is not risen. ¹⁷And if Christ is not risen, your faith is futile; you are still in your sins! ¹⁸Then also those who have fallen asleep in Christ have perished. ¹⁹If in this life only we have hope in Christ, we are of all men the most pitiable.

²⁰But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. ²¹For since by man came death, by Man also came the resurrection of the dead. ²²For as in Adam all die, even so in Christ all shall be made alive. ²³But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. ²⁴Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. ²⁵For He must reign till He has put all enemies under His feet. ²⁶The last enemy that will be destroyed is death. ²⁷For "He has put all things under His feet." ²⁸But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted. ²⁸Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

²⁹Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead? ³⁰And why do we stand in jeopardy every hour? ³¹I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. ³²If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, "Let us eat and drink, for tomorrow we die!" ³³

³³Do not be deceived: "Evil company corrupts good habits." ³⁴Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your shame.

³⁵But someone will say, "How are the dead raised up? And with what body do they come?" ³⁶Foolish one, what you sow is not made alive unless it dies. ³⁷And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. ³⁸But God gives it a body as He pleases, and to each seed its own body.

³⁹All flesh is not the same flesh, but there is one kind ⁴⁰of flesh of men, another flesh of animals, another of fish, and another of birds.

⁴⁰There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. ⁴¹There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.

⁴²So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. ⁴³It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. ⁴⁴It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. ⁴⁵And so it is written, "The first man Adam became a living being." ⁴⁶The last Adam became a life-giving spirit.

⁴⁶However, the spiritual is not first, but the natural, and afterward the spiritual. ⁴⁷The first man was of the earth, made of dust; the second Man is [£]the Lord from heaven. ⁴⁸As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. ⁴⁹And as we have borne the image of the man of dust, we[£] shall also bear the image of the heavenly Man.

⁵⁰Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. ⁵¹Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—⁵²in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. ⁵³For this corruptible must put on incorruption, and this mortal must put on immortality. ⁵⁴So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.”[£]

⁵⁵ “O[£] Death, where is your sting?
O Hades, where is your victory?”[£]

⁵⁶The sting of death is sin, and the strength of sin is the law. ⁵⁷But thanks be to God, who gives us the victory through our Lord Jesus Christ.

⁵⁸Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

OT: (Job 19:25-26)

²⁵ For I know *that* my Redeemer lives,
And He shall stand at last on the earth;
²⁶ And after my skin is destroyed, this *I know*,
That in my flesh I shall see God,

What will our resurrection bodies be like? Christ will raise our bodies from the dead when He returns, and if our bodies will be like his resurrection body (1 Cor 15:20, 23, 49, Phil 3:21), then what will our resurrection bodies be like? Imperishable:

Entire creation will also be renewed.

Chapter 43: ⁽²¹⁹³⁷⁾ **Union with Christ:** What does it mean to be “in Christ” or “united with Christ”? Union with Christ is a phrase used to summarize several different relationships between believers and Christ, through which Christians receive every benefit of salvation. These relationships include the fact that we are in Christ (1), Christ is in us (2), we are like Christ (3), and we are with Christ (4)

- a) In Christ; given sonship as adoption through Christ (NKJV)
- b) Christ is in us; this does not mean that we merely agree with Christ or that his ideas are in us, rather he is in us and remains in us through faith (Eph 3:17, 2 Cor 13:5). To overlook this truth would be to neglect the great source of spiritual strength that we have within us (1 John 4:4)
- c) We are like Christ; our imitation of him, “Be imitators of me as I am of Christ” (1 Cor 11:1), “He who says he abides in him ought to walk in the same way in which he walked” (1 John 2:6); Union with Christ implies that we should imitate Christ so we bring honor to him in everything we do.
- d) We are with Christ; ⁽²²¹⁰⁵⁾
 - 1) Personal Fellowship with Christ: Where two or three are gathered in my name, there am I in the midst of them” (Matt 18:20). And I am with you always, to the close of the age (Matt 28:20) ⁽²²¹¹⁴⁾ To become a Christian is to be “called into the fellowship of (God’s) Son, Jesus Christ our Lord” (1 Cor 1:9). In some sense yet imperceptible to us when we come to worship we come into heaven itself, to innumerable angels in festal gathering, and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all. (“communion of saints”). “That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ” (1 John 1:3)
 - 2) Union with the Father and with the Holy Spirit: ⁽²²¹³³⁾ In the Father (John 17:21, 1 Thes 1:1, 1 John 2:24; 4:15-16, 5:20), in the Holy Spirit (Rom 8:9, 1 Cor 3:16, 6:19, 2 Tim 1:4). The Father is in us

(John 14:23) and the Holy Spirit is in us (Rom 8:9, 11). We are like the Father (Matt 5:33-45, 48, Eph 4:32, Col 3:10, 1 Peter 1:15-16) and like the Holy Spirit (Rom 8:4-6, Gal 5:22-23, John 16:13). We have fellowship with the Father (1 John 1:3, Matt 6:9, 2 Cor 6:16-18) and with the Holy Spirit (Rom 8:16, Acts 15:28, 2 Cor 13:14, Eph 4:30). Now and in eternity we relate to the Father in his distinct role as our heavenly Father, to the Son in his distinct role as our Savior and Lord, and to the Holy Spirit who empowers us and continually applies to us all the benefits of our salvation.

PART 6: The Doctrine of the Church

Chapter 44: The Church: Its Nature, its Marks, and Its Purpose: What is necessary to make a church? How can we recognize a true church? The purpose of the church. Explanation and Scriptural Basis:

A. The Nature of the Church:

- 1) Definition: the community of all true believers for all time (New and Old Testament). “He has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all” (1 Eph 1:22-23).
- 2) The Church is Invisible, yet Visible. Cannot see into people’s hearts only God can do that. “The Lord knows those who are his” (2 Tim 2;19) Roman Catholic view the church; one visible organization that had descended from the apostles in an unbroken line of succession (through the bishops of the church)
- 3) The Visible Church: as we see it and includes some unbelievers. Local and Universal. Can be in a house (Aquila and Prisca), and entire city or a region or in the world.
- 4) Metaphors for the Church: family (sons and daughters), bride of Christ, body of Christ.
- 5) The Church and Israel: NT church a continuation of OT. Augsburg Confession “the congregation of saints in which the gospel is rightly taught and the Sacraments rightly administered (Article 7)
- 6) The Church and the Kingdom of God. Kingdom is the rule of God; the church is a society of men.

B. The Purposes of the Church: ministry to God worship), to believers (nurture) and ministry to the world (evangelism and mercy)

Chapter 45: (22801) The Purity and Unity of the Church: What makes a church more or less pleasing to God? What kinds of churches should we cooperate with or join? Explanation and Scriptural Basis:

A. More pure and less pure churches

B. Definition of Purity and Unity: The purity of the church is its degree of freedom from wrong doctrine and conduct, and its degree of conformity to God’s revealed will for the church.

C. Signs of a more pure church:

- 1) Biblical doctrine (right preaching of the Word)
- 2) Proper use of the sacraments (or ordinances)
- 3) Right use of church discipline
- 4) Genuine worship
- 5) Effective prayer
- 6) Effective witness
- 7) Effective fellowship
- 8) Biblical church government
- 9) Spiritual power in ministry
- 10) A Personal holiness of life among members
- 11) Care for the poor
- 12) Love for Christ

Chapter 46: (23153) The Power of the Church: What kind of authority does the church have? How should church discipline function? Explanation and Scriptural Basis:

A. The power of the church is its God-given authority to carry on spiritual warfare (prayer, worship, the authority to rebuke demonic forces, the words of Scripture, faith, and righteousness conducted on the part of the members of the church), proclaim the gospel, and exercise church discipline.

- B. The keys of the Kingdom ⁽²³²⁰¹⁾: (Matthew 16:19) “I give you the keys of the kingdom of heaven; and whatever you shall bond on earth shall have been bound in heaven and whatever you shall loose on earth shall have been loosed in heaven”
- C. Power of the Church and the power of the state: clear delineations; state carries on the power of the sword.
 - 1) The purpose of church discipline
 - a) Restoration and Reconciliation of the Believer who is going astray
 - b) To keep the Sin from spreading to others
 - c) To protect the purity of the church and the honor of Christ
 - 2) For what sins should church discipline be exercised: If a situation involving personal sin against someone else cannot be resolved in a private or small group meeting, then the matter must be brought to the church. All sins that were explicitly disciplined in the New Testament were publicly known or outwardly evident sins, and many had continued over a period of time.
 - 3) How should church discipline be carried out? ⁽²³³⁸⁷⁾
 - a) Knowledge fo the sin should be kept to the smallest group possible
 - b) Disciplinary measures should increase in strength until there is a solution
 - c) Discipline of church leaders; 1 Tim 5:¹⁹Do not receive an accusation against an elder except from two or three witnesses. ²⁰Those who are sinning rebuke in the presence of all, that the rest also may fear. ²¹I charge *you* before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.
 - d) Other aspects of church discipline: Should be carried out at any stage with gentleness and humility, and with genuine appreciation for our own weakness and with a fear that we might fall into similar sins.

Chapter 47: ⁽²³⁶¹⁷⁾ **Church Government:** How should a church be governed? How should church officers be chosen? Should women serve as pastors of churches?

- A. Church Officers: someone who has been publicly recognized as having the right and responsibility to perform certain functions for the benefit of the whole church.
 - 1) Apostle: Had the authority to write words which became words of scripture.
 - a) Qualifications; 1) be an eye witness of the resurrection, 2) having been specifically commissioned by Christ as his apostle. NOTE: Disagree Mathias was chosen by Christ as state in text ⁽²³⁶⁸¹⁾ Paul appointed and apostle by Christ. (Acts 9:5-6: 26:15-18.
 - b) Who were apostles? 11 plus Mathias, Paul, Barnabas and James (brother of Jesus)
 - c) Apostle can be used in a broad sense or narrow sense (apostle of Jesus Christ).
 - 2) Elder (Pastor/Overseer/Bishop)
 - a) Functions of Elders: govern NT churches, some teaching responsibility, preach (in some cases),
 - b) Qualifications: (developed over time)
 - c) What is the meaning of “husband of one wife?” (not a polygamist ²³⁹²⁰) – all the other qualifications listed by Paul refer to a man’s present status, not his entire past life.
 - d) Public installation of elders. Not hasty but in public.
 - 3) Deacon (diakonos)
 - 4) Other offices: chosen by congregation
- B. Church governments
 - 1) Episcopalian: Bishops
 - 2) Presbyterian: assembly
 - 3) Congregational; single elder/Pastor
 - 4) LCMS: Corporate board
- C. Should women hold the office of pastor and elder ⁽²⁴³⁴⁷⁾. Equal in gods eye spiritually but bible does not permit women to function in these roles.

Chapter 48: ⁽²⁴⁹²¹⁾ **Means of Grace within the Church:** What are the different activities within the life of the Church that God uses to bring blessings to us? What do we miss if we neglect involvement in a local church?

Explanation and scriptural basis:

- A. How many means of grace are available to us? All the blessings we experience in this life are ultimately undeserved – they are all of grace. *The means of grace are any activities within the fellowship of the church*

that God uses to give more grace to Christians. Sacraments: Protestant: Baptism and the Lord's Supper, Catholic: Absolution, confirmation, viaticum, ordination, marriage. ⁽²⁴⁹⁵⁷⁾

When any of these are carried out in faith and obedience, we should eagerly expect and look for evidence that the Holy Spirit is actually ministering to people at the same time as these actions are being done. We as Christians ought not to neglect to "meet together" (Heb 10:25), but ought to look forward eagerly to any assembly of believers in which any of these means would occur, expecting that God will bring blessing from each of these means! On the other hand we must realize that all of these means of grace occur within the fellowship of the church.

Chapter 49 ⁽²⁵³⁵⁹⁾: **Baptism:** Who should be baptized? How should it be done? What does it mean?

Explanation and scriptural basis:

Baptistic – baptism is appropriately administered only to those who give a believable profession (believers baptism) of faith in Jesus Christ. (immersion as seen in the NT)

Paedobaptist – infant baptism (RC Louis Berkhof) sacraments work apart from the faith of the people participating in the sacrament. Baptism confers grace on infants who do not have the ability to exercise faith.

Conferred once for each believer.

Chapter 50: ⁽²⁵⁹⁸⁸⁾ **The Lord's Supper;** What is the meaning of the Lord's supper? How should it be observed?

Explanation and scriptural basis: an ordinance that is to be observed repeatedly throughout our Christian lives, as a sign of continuing in fellowship with Christ. Instituted in the following;

Matt 26: ²⁶And as they were eating, Jesus took bread, [£]blessed and broke *it*, and gave *it* to the disciples and said, "Take, eat; this is My body."

²⁷Then He took the cup, and gave thanks, and gave *it* to them, saying, "Drink from it, all of you. ²⁸For this is My blood of the [£]new covenant, which is shed for many for the remission of sins. ²⁹But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

Paul added 1 Cor 11:: ²³For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; ²⁴and when He had given thanks, He broke *it* and said, [£]"Take, eat; this is My body which is [£]broken for you; do this in remembrance of Me." ²⁵In the same manner *He* also *took* the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me."

OT example of this ceremony: Ex 24: ⁹Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, ¹⁰and they saw the God of Israel. And *there was* under His feet as it were a paved work of sapphire stone, and it was like the very heavens in *its* clarity. ¹¹But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank.

Deut: 14: ²³And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always.

Deut 14:26 ²⁶And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the LORD your God, and you shall rejoice, you and your household.

Meals were a restoration of the fellowship with God.

The Lord's Supper reminds us that Jesus' payment for our sins has already been accomplished, so we now eat in the Lord's presence with great rejoicing. ⁽²⁶⁰¹⁸⁾

From Genesis to Revelation God's aim has been to bring his people into fellowship with himself and one of the great joys of experiencing that fellowship is the fact that we can eat and drink in the presence of the Lord. It would be healthy for the church today to recapture a more vivid sense of God's presence at the table of the Lord. ⁽²⁶⁰²⁶⁾

John 6: ⁵³Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. ⁵⁴Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. ⁵⁵For My flesh is [£]food indeed, and My blood is drink indeed. ⁵⁶He who eats My flesh and drinks My blood abides in Me, and I in him. ⁵⁷As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. ⁵⁸This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”

Author’s view: “Certainly Jesus is not speaking of a literal eating of his flesh and blood. But if he is not speaking of a literal eating and drinking, then he must have in mind a spiritual participation in the benefits of the redemption he earns. This spiritual nourishment, so necessary for our souls, is both symbolized and experienced in our participation in the Lord’s Supper.”

The meaning of the Lord’s Supper

Evangelistic

- 1) Christ’s Death
- 2) Our participation in the benefits of Christ’s Death
- 3) Spiritual Nourishment
- 4) The Unity of Believers
- 5) Christ Affirms His love for me
- 6) Christ affirms that all the blessings of salvation are reserved for me
- 7) I affirm my faith in Christ

Roman Catholic (transubstantiation)

- 1) Bread and wine become the body and blood of Jesus at the moment the priest says, “This is my body”. When this happens grace is imparted to those present ex opera operato (by the work performed) but the amount of grace dispersed is in proportion to the subjective disposition of the recipient of grace.
- 2) In the sacrifice of the Mass and in the Sacrifice of the Cross the Sacrificial Gift and the Primary Sacrificing fo the Priest are identical; only the nature and mode of the offering are different ... The Sacrificial Gift is the Body and the Blood of Christ ... The Primary Sacrificing Priest is Jesus Christ, who utilizes the human priest as His servant and representative and fulfills the consecration through him.
- 3) The Eucharistic Sacrifice of propitiation can, as the Council of Trent expressly asserted, be offered, not merely for the living, but also for the souls in Purgatory. (Ott: pp 412-413)

Evangelistic Answer to RC view: When we realize that Christ’s sacrifice for our sins is finished and completed, it gives great assurance to us that our sins are all paid for, and there remains no sacrifice yet to be paid. But the idea of a continuation of Christ’s sacrifice destroys our assurance that the payment has been made by Christ and accepted by God the Father and that there is no condemnation (Rom 8:1) now remaining for us.

Lutheran view: Consubstantiation: body of Christ present “in, with, and under” the bread of the Lord’s Supper. Supported in Luther’s Small Catechism, and the Augsburg Confession (Article X) 1 Cor 16: ¹⁶The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? ¹⁷For we, *though* many, are one bread *and* one body; for we all partake of that one bread.

Chapter 51: ⁽²⁶³⁸⁰⁾ Worship How

Praising and adoring the Triune God. Our ultimate purpose for living “to glorify God and fully to enjoy him forever.”

Reverent corporate worship is not optional for the church of God; rather it brings to expression the very being of the church.

Results of Genuine Worship

- 1) We Delight in God
 - 2) God Delights in Us
 - 3) We draw near to God the amazing unseen reality of New Covenant Worship: Heb 10: ²²let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. ²³Let us hold fast the confession of *our* hope without wavering, for He who promised *is* faithful. ²⁴And let us consider one another in order to stir up love and good works, ²⁵not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching.
 - 4) God Draws near to us: James 4: ⁸Draw near to God and He will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double-minded.
 - 5) God Ministers to us: we ourselves are built up or edified. Paul says, “Let all things be done for edification” (1 Cor 14:26), and he says that we are to “teach and admonish one another in all wisdom” (Col 3:16), and to be “addressing one another in psalms and hymns and spiritual songs” (Eph 5:19, Heb 10:24-25).
 - 6) The Lord’s Enemies Flee:
 - 7) Unbelievers know they are in God’s presence
- Worship is done in an orderly way, for “God is not a God of Confusion but of peace” (1 Cor 14:33), “offer to God acceptable worship with reverence and awe” (Heb 12:28)

Chapter 52: ⁽²⁶⁷³⁷⁾ **Gifts of the Holy Spirit:** (Part 1) General Questions; What are spiritual gifts? How many are there? Have some gifts ceased? Seeking and using spiritual gifts.

- A. Questions regarding spiritual gifts in general: spiritual gifts are the ability that is empowered by the Holy Spirit and used in any ministry of the church. This broad definition includes both gifts that are related to natural abilities (such as teaching, showing mercy, or administration) and gifts that seem to be more “miraculous” and less related to natural abilities (such as prophecy, healing, or distinguishing between spirits).
- 1) Spiritual Gifts in the History of Redemption: OT; Moses, Samuel, David, or Elijah; in general less powerful for the average believer. NT When Jesus begins his ministry he comes bringing the fullness and power of the Holy Spirit in his person. **Acts 1:** ⁴And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” *He said*, “you have heard from Me; ⁵for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” ⁶Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” ⁷And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. ⁸But you shall receive power when the Holy Spirit has come upon you; and you shall be ⁹witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” ⁽²⁶⁷⁸⁵⁾ **Acts 2:32-33)** ³²This Jesus God has raised up, of which we are all witnesses. ³³Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.” *The Apostolic Church was characteristically a miracle-working church.*
- 2) The Purpose of Spiritual Gifts in the NT Age: Spiritual gifts are given to equip the church to carry out its ministry until Christ returns. 1 Cor 1: ⁷so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ.”
- 3) How many gifts are there? Paul; (1 Cor 12:28) Apostle, Prophet, Teacher, Miracles, Healings, Helps, Administration, Tongues, (1 Cor 12:8-10) Word of wisdom, Word of Knowledge, Faith, Interpretation of tongues.
- 4) Gifts may vary in strength. In proportion to our faith (**Note: as the Eucharist gives grace according to strength of our faith - RC**)
- 5) Do Christians Possess Gifts Temporarily or Permanently? In most cases it seems that the NT pictures a permanent possession of spiritual gifts.
- 6) Are gifts miraculous (healing) or non-miraculous (administration)?
- 7) Discovering and seeking spiritual gifts ⁽²⁷⁰³⁹⁾ Leaders of church need to provide ample opportunities for people to realize their gifts.
- 8) Gifts are tool for Ministry and not necessarily related to Christian Maturity.

- 9) When will the gifts cease: 1 Cor 13:10 (paraphrased) “But when Christ returns the imperfect will pass away” – opinion not held by everyone: some say gifts ended with the Apostles. Or when the perfect time comes is earlier than at Christ’s return.
- 10) Were miraculous Gifts limited to the Apostles and their companions? ⁽²⁷⁴⁰²⁾ NO, seen in the church today and every since the Apostles.

Chapter 53: ⁽²⁷⁶⁹⁴⁾ **Gifts of the Holy Spirit (Part 2): Special Gifts;** How should we understand and use specific spiritual gifts? Edification for the church not individuals. Prophecy, teaching, miracles, healing (Luke 4:40 – laying on of hands in most cases), tongues and interpretation. All given to edify the church and cannot countermand scripture.

The Doctrine of the Future (Part 7)

Chapter 54: ⁽²⁸⁸⁵¹⁾ **The Return of Christ: When and How?** (eschatology – last)

- A. There will be a sudden personal, visible, bodily return of Christ. (Matt 24:44)
- B. We should eagerly long for Christ’s return (Titus 2:12-13)
- C. We do not know when Christ will return
- D. All evangelicals agree on the final results of Christ’s return.
- E. There is disagreement over the details of future events. Over interpretation of some scripture
- F. Could Christ come back at any time?
 - 1) Verses predicting a sudden unexpected coming of Christ: Matt: 24:42, 36-39, 24:50, 25:13, Mark 13:32-37, Luke 12:40, 1 Cor 16:22, etc.)
 - 2) Signs that precede Christ’s return
 - a) The preaching of the Gospel to all nations
 - b) The Great Tribulation
 - c) False prophets working signs and wonders
 - d) Signs in the heavens
 - e) The coming of the man of sin and the rebellion
 - f) The salvation of Israel
 - g) Conclusions from these signs that precede Christ’s return
 - 3) Possible solutions.
 - a) Christ could come at any time
 - b) The signs are given so that, when we see them, they will intensify our expectation of Christ’s return.
 - c) Christ indeed could come at any time

Chapter 55: ⁽²⁹³⁶⁰⁾ **The Millennium;** What is the millennium? When does it occur? Will Christians go through the Great Tribulation?

The millennium: Rev 20:2-3; ²He captured the dragon, that ancient serpent, who is the devil and Satan, and tied him up for a thousand years. ³He threw him into the bottomless pit, locked it, and sealed it over him to keep him from deceiving the nations anymore until the thousand years were over. After that he must be set free for a little while.

- 1) Amillennialism. According to Rev 20:1-10; describes the present church age. An age where Satan’s influence has been greatly reduced so the Gospel can be preached to the whole world. Dead in Christ already reigning with Him. Christ’s reign is occurring now in heaven, at the end Christ will return.
- 2) Postmillennialism. The progress of the gospel and the growth of the church will gradually increase, so that a larger and larger proportion of the world’s population will be Christians. Gradually a millennium age of peace will occur on the earth. At the end of this age Christ will return.
- 3) Premillennialism. ⁽²⁹⁴¹⁹⁾ (longest held position) Christ returns before the millennium, rapture, tribulation, reign, judgment.

Chapter 56: The Final Judgment and Eternal Punishment

Scripture is clear there will be final judgment whether the belief in a Christ judgment and then a great white throne judgment or one final judgment. In either case after Christ's judgment believers will receive a home in heaven and unbelievers will receive an eternity of very unpleasantness in a place called Hell. ^(p1149)

Chapter 57: The New Heavens and the New Earth

Heaven is the place, not a state of mind, where God dwells and fully manifests His glory residing and being worshiped by angels, redeemed saints and other creatures. ^(p1159) There will be a new creation or renewed creation of earth resurrected bodies and heaven, in complete conformity to God's glory. ^(p1161)

Perspective

The study of Systematic Theology has opened new thought on doctrines that have formed my faith. The part that tradition plays in our beliefs, whether it was from apostolic times or current days, is something I intend to pursue. Also, how denominations perceive the word of God, whether literal in all aspects or literal in some respects, has huge implications on differences and agreement between faith groups. I will consider this text to be an integral part of my reference library.

Reference:

Grudem, Wayne A.. Systematic Theology: An Introduction to Biblical Doctrine (Cómo Entender) (p. 1158). Zondervan. Kindle Edition.

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Fr. Don was raised in St. James Episcopal Church Batavia, New York, attended college at SUNY Morrisville, joined the US Navy and served on aircraft carriers in the Pacific, including Vietnam, and the Mediterranean. Returned to civilian life; employment with Eastman Kodak, Global Crossing Ltd. and the National Aerospace and Science Administration (NASA). During his corporate career in Finance and Financial Systems Fr Don received degrees from Excelsior College (BS), Rochester Institute of Technology(AAS), and Trinity University (MBA).

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