



Village Missions
Contenders Discipleship Initiative

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Contrasting Belief Systems
Target Model for Evaluating Essential Doctrines
Theology Proper (The Nature of God)
The Trinity
Christology (The Study of Jesus Christ)
Pneumatology (The Study of the Holy Spirit)
God's Decrees
The Works of God
Angelology (The Study of Angels)
Anthropology (The Study of Humanity)
Hamartiology (The Study of Sin)
Soteriology (The Study of Salvation)
Ecclesiology (The Study of the Church)
Eschatology (The Study of the End Times)

Village Missions
Contenders Discipleship Initiative

Christian Doctrine and Systematic Theology Instructor's Guide

TRAINING MODULE SUMMARY	
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Copyright Note

Contenders Bible School is a two-year ministry equipping program started in 1995 by Pastor Ron Saltee at Machias Community Church, Snohomish, WA. More information regarding the full Contenders program and copies of this guide and corresponding videos can be found at <http://www.vmcontenders.org>.

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CHRISTIAN DOCTRINE & SYSTEMATIC THEOLOGY

Second Course in CDI Program

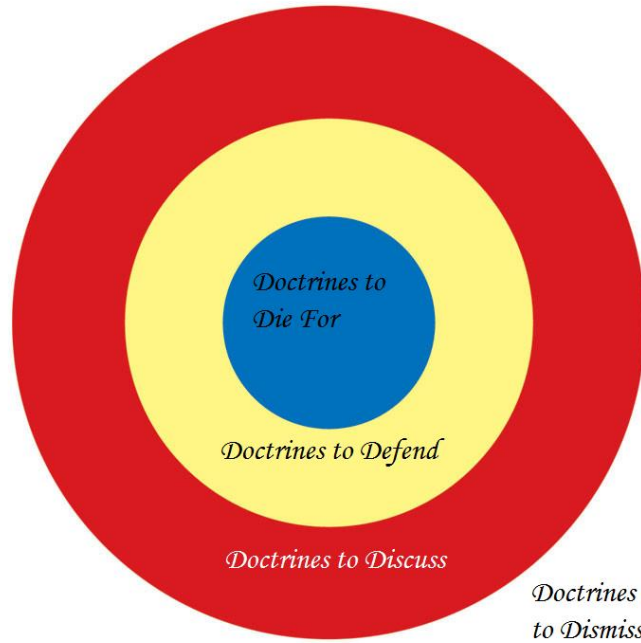
To the Instructor:

Thank you for your faithfulness in helping Christians know what they believe and why they believe it.

While the coursework for the **Contenders Discipleship Initiative** can be taken independently by utilizing the on-line resources, the student learning experience will be greatly enhanced when the content is delivered in a classroom setting. This is most certainly true for **Systematic Theology and Christian Doctrine**. Your role will be to facilitate the learning environment by focusing student attention, encouraging class discussion, clarifying the various doctrines by answering questions and evaluating student progress.

This course gives students an overview of major Biblical doctrines, putting them in context of a systematic theology. While most evangelical Christians agree that doctrine should come from the Bible, the reality is that the influences of culture and church tradition often undermine the clear teaching of God’s Word. Students in this course will learn to evaluate various doctrinal viewpoints from Scripture and determine which doctrines are absolutely essential to the Christian faith. At the end of the course, each student will produce their own statement of faith comprised of those doctrines for which they would be willing to die.

One of the greatest challenges is to distinguish between Biblically essential doctrinal viewpoints and those for which Christians might agree to disagree. We will use the “target model” to facilitate making these distinctions.



As the instructor, you will need to assist students in making these distinctions. At the end of each video session, you will need to challenge your students to consider which concepts are absolutely essential to the Christian faith. These “bulls-eye” doctrines are those which are clearly taught in the Bible and should be part of every Christian’s personal statement of faith.

The video sessions themselves are concise and have a high concept load. As the instructor, you need to preview the videos before each class session. Periodically, I will ask you to pause the video so you can lead a class discussion on a particular topic. You should feel free to pause the video at other times if a point needs to be clarified, but be cognizant of time; you will need to keep the class moving in order to get through all the material.

There is no required textbook for this course. However, *Lectures in Systematic Theology* by Henry Thiessen is highly recommended. Thiessen presents systematic theology from a dispensational viewpoint. Because I gravitate more toward a covenant theology, Thiessen’s work will serve to broaden the perspective. Suggested reading assignments from this textbook are included in the course schedule.

I’ve been privileged to teach this course a number of times over the years. Each quarter, I develop wonderful relationships with my students, several of whom have gone on to full-time pastoral ministry. Their questions challenge me to continue to search the Scriptures to find out whether these things are so Acts 17:11. I believe I’ve been able to challenge them in similar ways. My prayer for you is that you would have a similar experience. The study of Biblical doctrine is a life-long enterprise that fuels Christian growth and sanctification. May you have the incredibly rewarding experience of assisting others along that path.

Ken Ainsworth, July, 2014

HOW TO USE THIS GUIDE

This Instructor’s guide is your blueprint for the class and is to be used to support the effective presentation of ***Christian Doctrine and Systematic Theology***.

As a first step, you must review the program materials online on the vmcontenders.org website under this course name.

This Instructor’s guide is designed to be used as you teach a classroom or as an adjunct to the online program. As the pastor/mentor, this guide can help you in five ways:





- 1. Gain familiarity with the program:** Reviewing this guide is a convenient way to familiarize you with the curriculum.
- 2. Prepare lessons:** Prior to class, use this teacher’s guide as a resource for preparing your lesson plan. It will provide you instructions, notes, activities, and reviews as you teach the class.
- 3. Utilize worksheets:** The Instructor’s guide includes activity worksheets which allow your students to apply what they have just learned. A teacher’s copy of each worksheet, including answers and hints, follows the students’ worksheet.
- 4. Extend or modify lessons:** The guide features suggested teaching tips. Use these tips to extend or modify the unit objectives to best meet the needs of your students.
- 5. Assess progress:** Finally, this guide includes an assessment that students can use to test their knowledge.

For more teaching tips go to <http://www.vmcontenders.org/teachingtips.html>

How the Guide is Organized.

This guide is broken into sessions that follow along with the course videos. Also in this guide are learning objectives, reviews, quizzes and a glossary of terms. The curriculum is designed to be presented in module and session sequence.

Each module also uses the following icons:

Icon	Meaning
	Group Activity These assignments will be conducted in class. For those distance learners, instructions are in your guide on how to complete these activities. <i>It is highly recommended that distance learners complete these activities.</i>
	Assignments Assignments for the class including outside reading.
	Exam All exams are open book.
	Key Point A specific item to remember.

Special Note

Christian Doctrine and Systematic Theology was recorded at Contenders Bible School of Machias Community Church.

These sessions, as presented in the Contenders Discipleship Initiative, have been broken into smaller segments for pastor/mentor-led classes as well as independent distance learners.

Pastor Ken's Student Guide has since been updated to match the structure of the video course as presented in the CDI and is available as the Student Guide on the CDI website.

CLASSROOM REPORT FORM

Please fill out the Classroom Report prior to the beginning of class to alert the CDI program director that you plan on teaching a class, the time the class will begin, the expected number of students and any resources you may require. A copy is sent to the director and you will also receive an e-mail copy. The Classroom Report Form is found on the CDI website at: <http://www.vmcontenders.org/classreport.html>

PROMOTING THE CLASS

Once you have decided to teach this program to your congregation and have begun to make the necessary contacts to your church and in the larger community, you are ready to set a date for your training and to promote your class start date. You will need to announce this information not just once, but several times to ensure you get the information out.

You will want to promote the class to meet the different reasons why people want to attend. Some people will want to learn more about their faith, others feel called to become pastors, other still might not yet be members of your church and are looking for a way to join. Remember to take advantage of the media outlets available, including social media, your own church website and bulletins. You may want to make copies of the CDI brochure and flyers available on the Resources page and either print or email them.

You will find a promotional presentation, brochure and flyers at:
<http://www.vmcontenders.org/resources.html>

CLASSROOM SETUP

Visual aids for this course consist of the videos and printed Instructor and Student Guides. All equipment should be placed in the room and be checked at least one hour prior to the class. The following audiovisual equipment checklist will help you prepare for this course:

- Device with audio capabilities connected to the Internet.
- If you wish, you can download the video content prior to your class so you are not dependent upon a poor Internet connection speed. Contact info@vmcontenders.org to receive a thumb drive of all the course videos.
- If you are not using a Smart TV to show the video, then having an LCD projector compatible with your device, plus the required cables for proper connection (e.g., InFocus or similar make) is optimal.
- Spare projector bulb, if using a projector.
- You must have access to a computer, a browser (must be the latest version) and Microsoft™ Office software.
- Computer must be running the following Operating Systems: Mac X, Windows® 7 or Windows® 8. Please note that Microsoft has ended support for Windows XP and the use of this operating system is not recommended.
- You must have Adobe Acrobat Reader installed to view and print the guide books.
- Projection screen (at least 6’ x 6’) or any white or blank wall to project the video and slides.
- Pointer (preferably laser type), if desired.
- Twenty-foot or longer extension cord.
- Whiteboard with dry erase pens and eraser, if available.
- Flip chart with markers.
- Power strip.

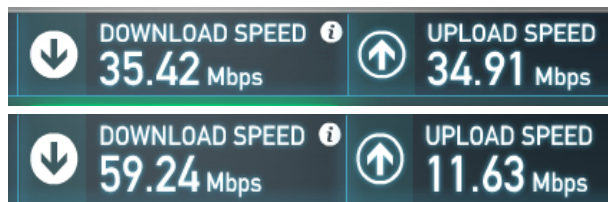
VIDEO TROUBLESHOOTING TIPS

What to do if the video is “choppy” when viewing it.

1. Let the video buffer before you view it. Buffering is a way of preloading the videos you watch. When you play a video, a light gray bar moves to show you how much of your video has been buffered. If you're experiencing choppy playback (video/audio out of sync), pause the video and allow the video to buffer for a few moments, and then start your video again. You may have to click on the play and stop button a couple of times.
2. Close other browser tabs and windows.
3. Make sure you have the latest version of your browser or switch to another browser to see if that helps. Visit the CDI website for a complete list of technical requirements.
4. Hold down the shift button on your keyboard and push the reload button on your browser. This will reset the cache in your browser, which may clear up the problem. Also you may want to clean your cache in your browser, if you don't already do this on a periodic basis. Each browser is different; please refer to the Help section in your browser for instructions.
5. If these tips don't work, try again! Sometimes the best way to fix a problem is just try it again.

Internet Speed Check

Although these videos will play on your tablet, Smart TV or computer, they do require Internet speed or bandwidth to play correctly. You can check your bandwidth by clicking this link <http://www.speedtest.net> and clicking the Begin Test button. Both of these in the example below are good.



If your speeds are not fast enough, or if you cannot connect to the Internet, you may want to download the videos to your device prior to class and view them directly from your computer. Another option is to have all of the videos on a thumb drive and to download these videos to your hard drive. Contact info@vmcontenders.org for more information on receiving videos on a thumb drive.

GENERAL CLASSROOM TRAINING TIPS

1. Arrive early. Give yourself plenty of time to get organized.
2. Collect all registration forms your students may have already entered via the website. The Registration Form can be found at:
<http://www.vmcontenders.org/registration.html>
3. Start on time and stay on track. Always start on time, even if only one participant is in the room. Keep exercises within their time limits. End discussions when they cease to be productive. Lead participants away from digressions and tangents and return to the lesson.
4. Be available during breaks and after class for questions.
5. Mentor participants during the activities. Walk among groups in class as they work on their activities and answer questions and offer guidance as appropriate. Ensure participants are on track as they work. Give constructive feedback during the presentations and discussions.
6. Review Questions: Review the content of each lesson throughout the course to reinforce the learning outcomes for that lesson and to connect to upcoming material. As a general rule, review or discussion questions should be asked every 6-8 slides. Avoid YES or NO questions and try to use open-ended questions to draw participants into the material. Sample review questions are available in the Instructor's Guide; however, you should develop additional questions, as appropriate. Make sure all questions directly relate to and support the learning outcomes.
7. Lesson Outcomes: At the beginning of each lesson, review that lesson's outcomes. Make sure participants are fully aware of the topics to be addressed in the lesson. At the end of each lesson, review the outcomes once again using review questions or an activity/exercise to ensure the outcomes were met.

ESTABLISHING GROUND RULES

Prepare the following ground rules on a flip chart page. (Cover the ground rules with the flip chart pad's cover or a blank flip chart page, and leave it covered until you review it during the class. Then post it on the wall so it is visible during the entire course.) In training sessions, the term “parking lot” is used when you want to capture questions that cannot be answered during the session.

These questions are written down on the flip chart and then the instructor follows up with the participants with the answers at a later time. This way class time is not taken up with questions that are of interest to the class, but may not be vital to the course material.

GROUND RULES

- Be on time.
- Stay on task.
- Share responsibility for training.
- Do reading, homework.
- Participate in activities.
- Listen when others talk.
- Turn off cell phones.
- Some questions will be placed in parking lot on flip chart.

TEACHER’S NOTE: NOTE TAKING, REVIEW MATERIAL

While some note taking is beneficial, too much note taking can keep students from paying active attention to the lecture. Student notebooks have been designed to strike a balance between required note taking and material already supplied.

All tests and quizzes are open note / open book / open Bible.

Before each class session, review the session notes and material to be presented and have a good grasp on the subject.

INSTRUCTIONS FOR ADMINISTERING TESTS AND QUIZZES

In contrast with the majority of classes you have probably experienced, these tests and quizzes are not primarily for evaluation. These are designed to reinforce student learning and to be a launching pad for class discussion.

Here are some suggestions that will facilitate the appropriate use of these instruments:

- Pray with your students before administering the test or quiz.
- Make sure students understand that the primary purpose is not evaluation. (Many adult learners have a well-founded fear of school exams.)
- All tests and quizzes are open-book, open-note and most certainly open-Bible.
- I have found it helpful to assign the tests as homework, so students are prepared to discuss the answers during the scheduled class session.
- Encourage students to correct their own tests.
- Make sure students understand the Biblical basis for correct answers, especially those they did not answer correctly.
- Be willing to schedule private discussions with students who don’t understand a particular question, or disagree with a particular doctrinal viewpoint.

STUDENT EVALUATIONS

Contenders Discipleship Initiative uses a narrative evaluation approach rather than issuing grades during a student’s course of study. A narrative evaluation is written feedback after the course that states what a student has learned during a period of study. The Contenders Discipleship Initiative Narrative Evaluation consists of two written evaluations: one from the pastor for each student attending a course and one from the student giving a self-assessment.

Each of your evaluations should be no more than two pages in length and include one or two brief paragraphs describing the course content and requirements followed by an assessment of the student's performance during the course. You should address the student’s understanding of the course material, completion of tasks or assignments, attendance and participation in discussion. The pastor assessment can be found at:

http://vmcontenders.org/pastor_assessment.html

The student’s own evaluation is likewise two pages. It summarizes his or her accomplishments while taking the course, any new understandings achieved, and the student’s goals for the future. Go over the assessment form during the first class.

The student assessment form can be found at:

http://vmcontenders.org/student_assessment.html

We ask that pastors keep a copy of the Student Evaluation together with the Pastor Evaluation for each course in a student file. Students should also be given a copy of the Pastor Evaluation and asked to keep these records. Students who subsequently apply to Village Missions will be required to submit copies of these evaluations to Village Missions for each course taken.

INSTRUCTOR CHECKLIST FOR DOCTRINE COURSE

As you move closer to actual class date, use this checklist to make sure you are prepared. Don’t forget that after the class, your work is not finished. The important task of mentoring has just begun.

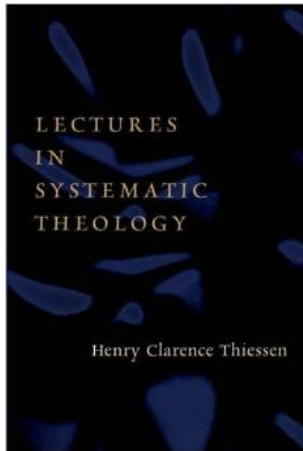
On the next page is a suggested guideline; make adjustments to it as needed.

Instructor’s Checklist				
One Month Prior	Two Weeks Prior to Class	One Week Prior	Class	Ongoing after Class
		Answer Questions As They Occur		
Review Course work Create own material, as needed Promote Class Announce Schedule Send Classroom Report <i>available on website</i>				
	Gather Registrations Contact Students Send Reminders Collect Book Fees Order Materials Print Course Materials Test Internet Speed Ensure PC is Virus Free			
		Gather Materials for Activities Set up Training Room Test Equipment Test or Download Videos		
			Conduct Classes Conduct Quizzes Write Assessments Answer Class Questions and E-mails	
				Follow-up Mentorship Answer E-mails Prepare For Next Class

TEACHER’S NOTES: ORDERING BOOKS FOR STUDENTS

Copy and bind the Student Guide for each person and order a copy of **Lectures in Systematic Theology by Henry Thiessen.**

978-0802827296 \$25.00



Other recommended text books include:

Charts of Christian Theology & Doctrine by H. Wayne House

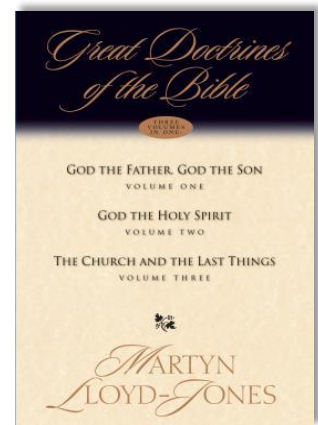
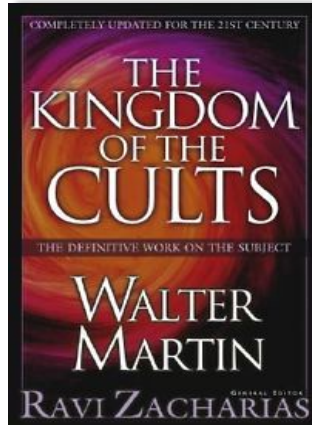
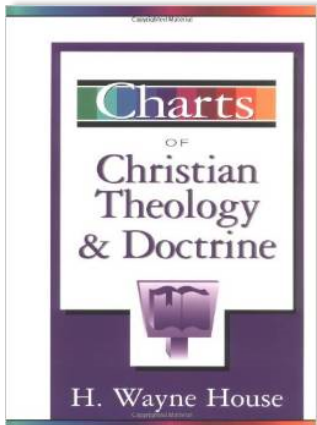
978-0310416616 \$14.00

The Kingdom of the Cults by Walter Martin.

978-0764228216 \$20.00

Great Doctrines of the Bible by D. Martyn Lloyd-Jones

978-1433538797 \$27.00



DOCTRINE COURSE SYLLABUS

Upon completing this course you will have a solid foundation for further study and will be able to identify aberrant teachings and heresy.

Subjects Covered:

- Contrasting Belief Systems
- The Target Model for Evaluating Essential Doctrines
- Theology Proper (The nature of God)
- The Trinity
- Christology (The study of Jesus Christ)
- Pneumatology (The study of the Holy Spirit)
- God’s Decrees
- The Works of God
- Angelology (The study of angels)
- Anthropology (The study of humanity)
- Hamartiology (The study of sin)
- Soteriology (The study of salvation)
- Ecclesiology (The study of the church)
- Eschatology (The study of the end times)

Classroom Sessions Will Involve:

- Lectures
- Class Discussion
- Student to Student Collaboration
- Quizzes and Major Examinations (2)

Outside Assignments To Include But Not Limited To:

- Outside reading
- Completion of student’s statement of faith, supported by Scripture

COURSE GOAL

This course gives students an overview of major Biblical doctrines, putting them in context of a systematic theology.

Theology is the study of God and how He relates to His universe through His sovereign will, His decrees and His works.

Systematic theology provides a framework for organizing the findings of theology. Theology is comprised of doctrines, which are teachings about God and His creation. The exclusive source for evaluating the veracity of doctrine must be God’s special revelation which we have preserved in our Bible.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

2 Timothy 3:16-17

While most evangelical Christians agree that doctrine should come from the Bible, the reality is that the influences of culture and church tradition often undermine the clear teaching of God’s word. Students in this course will learn to evaluate various doctrinal viewpoints from scripture and determine which doctrines are absolutely essential to the Christian faith. At the end of the course, students will produce their own statement of faith comprised of those doctrines for which they would be willing to die.

While not absolutely essential, it is highly recommended that you have first completed ***Bibliology and How to Study the Bible*** as the skills gained in that foundational course are invaluable for determining and evaluating Biblical doctrine.

Upon completing this course you will have a solid foundation for further study and will be able to identify aberrant teachings and heresy.

COURSE SCHEDULE

Systematic Theology and Christian Doctrine

Instructor: Fill dates and times per your schedule and have your students copy it into their guide books.

Date	Topic(s)	Assignments and Optional Readings
Session 1 Date:	<ul style="list-style-type: none"> • Part 1: Introduction • Part 2: Where Doctrines Originate • Part 3: Conflicting Views of God 	Read Genesis 1 Read Hebrews 11-12 Recommended Reading: <ul style="list-style-type: none"> • Thiessen: pp. 1-71 Doctrinal Draft Questionnaire Assigned
Session 2 Date:	<ul style="list-style-type: none"> • Part 1: The Essence and Attributes of God • Part 2: The Nature of God • Part 3: The Trinity 	Doctrinal Draft Due Recommended Reading: <ul style="list-style-type: none"> • Thiessen: pp. 75-99
Session 3 Date:	<ul style="list-style-type: none"> • Quiz #1 • Part 1: The Preincarnate Christ • Part 2: The Nature of the Incarnation 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: pp. 206-228
Session 3 (cont) Date:	<ul style="list-style-type: none"> • Part 3: Implications of the Cross • Part 4: Resurrection and Ascension 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 229-250
Session 4 Date:	<ul style="list-style-type: none"> • Quiz #2 • Part 1: Pneumatology • Part 2: Works of the Spirit • Part 3: Fruit of the Spirit 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 251-256
Session 5 Date:	<ul style="list-style-type: none"> • Part 1: Eternal Decrees of God • Part 2: Creation • Part 3: Alternative views of Creation 	Read Genesis 3 Read Romans 1 -3:20 Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 100-129
Session 6 Date:	<ul style="list-style-type: none"> • Part 1: The Doctrine of Angels • Part 2: The Role of Angels • Part 3: Satan & the Fallen Angels 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 131-148

Date	Topic(s)	Assignments and Optional Readings
Date:	<ul style="list-style-type: none"> • Mid-Term Exam 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 149-167
Session 7 Date:	<ul style="list-style-type: none"> • Part 1: Anthropology • Part 2: The Nature of Man • Part 3: The Fall of Man 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 168-184
Session 8 Date:	<ul style="list-style-type: none"> • Part 1: The Doctrine of Sin • Part 2: The Imputation of Sin • Part 3: Total Depravity 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 185-195
Session 9 Date:	<ul style="list-style-type: none"> • Part 1: Elements of Salvation • Part 2: Mechanics of Salvation • Part 3: Election & Predestination 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 199-205; 257-274
Session 10 Date:	<ul style="list-style-type: none"> • Part 1: Regeneration & Justification • Part 2: Sanctification • Part 3: Assurance of Salvation 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 275-305
Session 11 Date:	<ul style="list-style-type: none"> • Quiz #3 • Part 1: Ecclesiology • Part 2: The Mission of the Church 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 309-322
Session 11 (Cont.) Date:	<ul style="list-style-type: none"> • Part 3: Church Organization & Government • Part 4: Church Ordinances and Discipline 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 323-334
Session 12 Date:	<ul style="list-style-type: none"> • Part 1: The Doctrine of Hell • Part 2: The Doctrine of Heaven 	Recommended Reading: Thiessen: 337-353
Session 12 (Cont) Date:	<ul style="list-style-type: none"> • Part 3: The Doctrine of the End • Part 4: The 70 Weeks Prophecy 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 355-379

Date	Topic(s)	Assignments and Optional Readings
Session 13: Date:	<ul style="list-style-type: none"> • Part 1: The End According to Jesus • Part 2: Rapture Doctrine 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 380-394
Session 13 (Cont.) Date:	<ul style="list-style-type: none"> • Part 3: Resurrection • Part 4: Divine Judgment 	Recommended Reading: <ul style="list-style-type: none"> • Thiessen: 395-403
Date:	<ul style="list-style-type: none"> • Final Exam 	Personal Doctrine Statement Due.
Date:	<ul style="list-style-type: none"> • Bibliography • Final Evaluations 	

TEACHER’S NOTE: VIDEO SESSIONS AND NOTE GUIDES

The notes in the guides for each video session are designed to focus student attention on the most important points. Because your students will likely come from a great diversity of educational backgrounds, some will be more skilled at taking notes than others. The notes should serve to level the playing field.

It is recommended that you give students the opportunity to read through the notes before starting the corresponding video. This will allow them to look for the missing words as the video progresses. After each video ends, you should take time to go over the note guide with students, answering questions and discussing concepts they might find confusing.

At the end of most note guides, there will either be a short set of review questions, or a table entitled **Essential Doctrines**. These should be completed before moving on to the next video.

Exams and Quizzes

As a reminder, all exams and quizzes are open book, open note and open Bible. They are designed for review and for reinforcing key concepts. They are not primarily intended for evaluation. They should be assigned as take-home tests. The following session can then be used to have students evaluate (“grade”) their own tests. This presents a great opportunity for answering questions and correcting any misunderstood concepts.

SESSION 1, MODULE 1 - INTRODUCTION TO DOCTRINE

At the end of this lesson, you will:

Know the scope and sequence of the course.

Define and contrast the terms “Doctrine” and “Systematic Theology”



The word “doctrine” is found in the Bible and means an [instruction](#), [learning](#), or [teaching](#).

And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

Acts 2:42

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

2 Timothy 3:16-17



The study of God and how He relates to His universe is called [theology](#).

Theology, in contrast, is not a word we find by itself in the Bible.

It is derived from two Greek words: The first is theos, which means God. The second is logos, which literally means “word,” but it is far more than just a word spoken or written on a page. It carries the idea of the sum total of everything there is to know about a subject.

Question:

How would you relate the two terms “doctrine” and “theology” to one another?

When we put everything we know about God into an organized framework, we have a [systematic theology](#).

Start thinking about your personal statement of faith. It is to be a series of concise statements of what you believe with regard to your Christian faith, supported by applicable scripture. As we begin to look into the nature of God, you will want to start drafting your statement. As you learn more, you will add to the document, and perhaps modify the document to more closely conform to what is taught in the Bible. More information about this assignment to follow in Session 1, Part 3.

REVIEW QUESTIONS: INTRODUCTION TO DOCTRINE

1. What is the relationship between doctrine and theology?
The doctrines, or things we know about God, taken together, make up theology. So theology is made up of a number of doctrines.
2. Do you think your personal statement of faith might change as you learn more about the Bible? Why or why not?
Yes. As we learn more about God, we will be able to add doctrines to our statement of faith.
3. Why is it necessary to have an organized system of belief?
If we know what we believe and why we believe it, we will be less likely to be deceived by false doctrine.

SESSION 1, PART 2 - WHERE DOCTRINES ORIGINATE

At the end of this session, you will be able to:

Articulate three major sources from which Christian beliefs come.

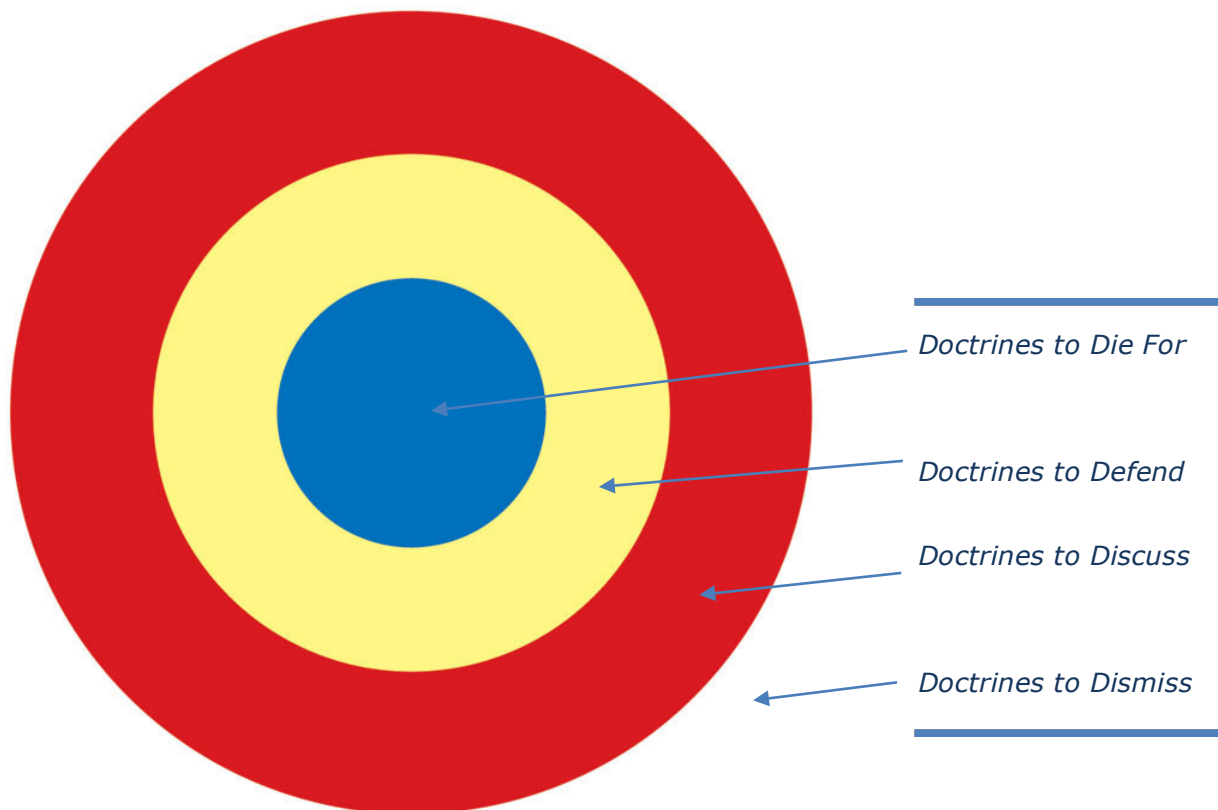
Defend Scripture as the final authority for all essential doctrine.

Share the “target model” for determining how essential a particular doctrine is.

Evangelical Christians assert that they get their doctrine exclusively from the Bible “That we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, **Ephesians 4:14**

- However, for professing Christians, church tradition has a great deal to do with what they believe about God.
 - We need to be like the noble Bereans who searched the Scriptures daily **to find out** whether these things were so. **Acts 17:11**
 - Whether we admit it or not, our culture also has a profound effect on what we believe.
 - “The heart is deceitful above all things, And desperately wicked; who can know it?” **Jeremiah 17:9**
 - The idea that truth is culturally determined comes from Post -Modern philosophy.
 - There is a way that seems right to a man, But its end is the way of death. **Proverbs 14:12**
- Any doctrine that we claim to believe from the Bible must always be clearly found in the Bible.
 - We must never be guilty of perverting the Word of God to support a doctrine gained from tradition, previous instruction, or solely from our own reason.
- The Bible, in its original autographs, is the inspired immutable infallible Word of God.
2 Timothy 3:16
given and interpreted by the working of God the Holy Spirit.
2 Peter 1:20-21.

Label the “Doctrinal Target”



TEACHER’ NOTE: CONCERNING OPEN-ENDED REVIEW QUESTIONS

Student answers will vary to the questions below, but they should be the basis for class discussion.

REVIEW QUESTIONS: WHERE DOCTRINES ORIGINATE

- 1) Has what you believe about God changed since you became a Christian? If so, give one example.

- 2) Can you think of a belief or a doctrine that has come primarily from church tradition?

- 3) Some evangelical leaders say we need to modify what we teach and how we worship to appeal to the predominant culture. Do you agree? Why or why not?

- 4) How would you approach a fellow Christian whose belief differs on a “Doctrine to Defend”?

SESSION 1, PART 3 – THE THEISTIC VIEW OF GOD

At the end of this session, you will be able to explain the following:

Define and distinguish typical world views with regard to theology.



The Beginning of Wisdom

- "The fear of the LORD *is* the beginning of wisdom, and the knowledge of the Holy One *is* understanding. **Proverbs 9:10**

The proper goal of theology must be to know God.

- "Now faith is the substance of things hoped for, the evidence of things not seen." **Hebrews 11:1**
- "... without faith *it is* impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him." **Hebrews 11:6**

- Two preconditions for pleasing God are ...

Believing He exists.

Believing He rewards seeking Him.

- Those two principles are the foundation of a theistic view of God.

The belief system that actually denies that God exists:

atheism.

"... because what may be known of God is manifest in them, for God has shown *it* to them. For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse," **Romans 1:19-20**

- Ecclesiastes 3:11
- The fool has said in his heart, "**There is** no God." **Psalms 14:1**

- The belief system that doubts the existence of God but admits the possibility of His existence is agnosticism.

- The belief system that asserts everything is God and that God is in everything is pantheism.

- The belief system that acknowledges and worships many Gods: polytheism.

- The belief system that acknowledges two offsetting universal forces of equal power is dualism.

- The belief system that acknowledges the existence of God, but denies that He can be personally known and asserts that He is not actively involved in His universe is deism.

- When we act as if God cannot see or doesn’t care what we do, we are acting as practical deists.

- The system that believes in a personal, omnipresent, omnipotent God who is and always has been actively involved in His universe is theism.
 - “And He [God] has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; **for in Him we live and move and have our being**, as also some of your own poets have said, 'For we are also His offspring.” **Acts 17:26-28**

 - “God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of *His* glory and the express image of His person, **and upholding all things by the word of His power**, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.” **Hebrews 1:1-3**

 - “...all things work together for good to those who love God, to those who are called according to *His* purpose.”
Romans 8:28

REVIEW QUESTIONS: THE THEISTIC VIEW OF GOD

1. According to Hebrews 11:6, what two conditions are necessary before we can please God?

Believing God exists and that He rewards those who seek Him.

2. Can you think of something you recently did that might qualify you as a practical deist?

Answers will vary.

3. Do you think it is worthwhile to quote scripture to an individual who does not recognize the authority of the Bible? Why or why not?

Yes, because faith comes by hearing the word of God. Romans 10:17



ASSIGNMENT: PERSONAL DOCTRINAL STATEMENT

Your personal statement of faith is to be a series of concise statements of what you believe with regard to your Christian faith, supported by applicable scripture. You should limit your assertions to those core “bulls-eye” doctrines that are absolutely essential to your faith.

You may use any format with which you are comfortable; it certainly doesn't need to follow the format of the example. Whatever the format, your statement of faith should answer many of the following questions:

1. What do you believe about the Bible?

2. What is the nature of God?
 - a. What do you believe about the Trinity?

 - b. What do you believe about God the Father?

 - c. What do you believe about God the Son?

 - d. What do you believe about God the Holy Spirit?

3. What do you believe about the works of God?

4. What do you believe about angels?

5. What do you believe about Satan?

6. What do you believe about the nature of man?

7. What do you believe about sin?

8. What do you believe about salvation?

9. What do you believe about the Church?

10. What do you believe about Heaven and Hell?

11. What do you believe about resurrection?

12. What do you believe about judgment?

13. What do you believe about Jesus’ second coming?

14. What do you believe about eternity?

PERSONAL STATEMENT OF FAITH FOR KEN AINSWORTH (UPDATED: FEB. 26, 2009)

I believe the Bible, in the original languages and autographs, to be the inspired, inerrant word of God and the final authority for all matters of faith and practice. **2 Timothy 3:16-17; Hebrews 4:12; 2 Peter 1:19-21**

I believe in one God, the Eternal Spirit, who existed from eternity past and will exist to eternity future. **Deuteronomy 6:4.** I believe the one God is eternally existent in three persons, The Father, Son, and Holy Spirit. **Genesis 1:2; Genesis 1:26; Matthew 3:16; John 1:1-3; John 6:27; Hebrews 1:8; Acts 5:3-4; John 14:16** God called the worlds into being, created man in His own image, and set before Him the ways of life and death. He is the Creator and Sustainer of all. **Genesis 1:1; Psalm 33:6; Isaiah 48:13; Hebrews 1:10**

In the person of Jesus Christ, fully God and fully man, He has come to us, shared our common lot, conquered sin and death and reconciled the world to Himself. I believe in Christ's virgin birth, His perfectly sinless life, His willing sacrifice of that life on the cross so that we as sinners may be justified before God. **Romans 5:6-9**

I believe that Jesus was raised (bodily) from the dead, appeared to many witnesses, then ascended to rule at the right hand of the Father, interceding for we believers. **Acts 1:11** I believe that He will come again to establish His earthly kingdom. **Revelation 22:12**

I believe the Holy Spirit indwells Christians to draw them closer to God, teaching them God's Truth, **John 14:26** testifying of Christ, **John 15:26** and helping them with their Christian walk. **John 16:7** He also convicts men of sin and of judgment to come. **John 16:8-11** It is the Holy Spirit who leads Christians to righteousness. I believe the Bible, in the original autographs, to be the only inspired, immutable, infallible Word of God, **2 Timothy 3:16** given and interpreted by the working of the Holy Spirit **2 Peter 1:20-21.**

I believe that man is born into sin, is totally depraved, **Romans 3:23** and cannot have a relationship with the most holy God apart from Jesus Christ. But by accepting the free gift of salvation made possible by Christ's death and resurrection, the Christian is able to receive God's grace through faith, which is a gift of God. **Romans 10:9; Romans 3:25-26; Galatians 3:13; Ephesians 2:8-9** By the indwelling of God the Holy Spirit, the Christian is progressively sanctified and empowered to perform godly works according to the will of God. **Ephesians 2:10; James 2:15-20**

I believe that Jesus Christ indwells and empowers His Church, **Ephesians 1:22-23** for the edification of His saints, for evangelizing the lost, **Matthew 24:14; Matthew 28:19; Luke 24:47** and for glorifying God in this dark and darkening world.

Ephesians 3:10-12

I believe in the bodily resurrection of all men, the saved to life, and the unsaved to condemnation. **John 5:29** I believe there is no work I can do to earn my salvation, so I must, through the faith granted to me by God, believe that Jesus paid my penalty in full so that I can spend eternity in heaven with Him. **Luke 10:20; John 14:2; Ephesians 2:8-9; Revelation 7:9)**

"If you confess with your mouth the Lord Jesus and believe in your heart that God raised Him from the dead, you will be saved." **Romans 10:9**

SESSION 2, PART 1 – THE ESSENCE AND ATTRIBUTES OF GOD

At the end of this lesson, you will be able to explain:

Why you believe God exists.

The Biblical view of God’s existence.

The weakness of philosophical arguments in proving God’s existence.



The Bible assumes God’s existence.

- In the beginning God created the heavens and the earth. **Genesis 1:1**

Ample evidence for God’s existence:

- General revelation is evidence for God’s existence in the creation. **Romans 1:19-20**
- Special revelation is passed down to us in our Bibles. **Isaiah 55:11**

Arguments from philosophy.

- Argument strictly taken from reason => a priori argument.
- Argument taken as a conclusion from observations => a posteriori argument.
 - Examples of a priori arguments:
 - Anselm’s argument
 - Clarke’s argument
 - Examples of a posteriori arguments:
 - Cosmological argument
 - Teleological argument
 - Moral argument
 - Concept of perfection
- Philosophical arguments give a body of evidence that is most easily explained by God’s existence.
 - A philosophic principle stating one should not make more assumptions than the minimum needed is called Occam’s Razor.
 - God’s existence requires the fewest assumptions.

- Weakness of philosophical arguments => Starting with human intellect.
 - *"There is a way that seems right to a man, but its end is the way of death." **Proverbs 14:12***
 - *"Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." **John 3:3***
- Faith requires intervention by God the Holy Spirit.
 - *"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast." **Ephesians 2:8-9***
 - *"The fool has said in his heart, There is no God. They are corrupt, and have done abominable iniquity; There is none who does good." **Psalm 53:1***

REVIEW QUESTIONS: THE ESSENCE AND ATTRIBUTES OF GOD

1. How does the Bible approach the existence of God?
From the opening verses, the Bible assumes the existence of God.
2. Is there evidence for the existence of God outside of the Bible? Cite scripture to support your answer.
Yes. Romans 1:19-20; Psalm 19:1-2.
3. What is the primary weakness to any philosophical argument?
Starts with human intellect, Proverbs 14:12

SESSION 2, PART 2 – THE NATURE OF GOD

At the end of this session, you will be able to list and describe:

Characteristics of God’s essence.

God’s essential attributes.

God is Spiritual.



God is personal:

- He has intellect.
- He has emotions.
- He has will.
- He has definable attributes.

God’s Spiritual Nature

- *"God is Spirit, and those who worship Him must worship in spirit and truth."*
John 4:24
- *"But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!"*
1 Kings 8:27
- *"God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things."* **Acts 17:24-25**
- God is not made of matter as we are; He is a spiritual being.

God’s Personal Attributes

- Because God thinks, we know He has intellect.
- In Scripture, we learn that God displays emotions such as..
 - Jealousy
 - Anger
 - Love
- God has a purpose and displays volition. We say that he has a will.



God’s Definable Attributes

- God has no beginning and will have no end, so we say He is eternal.
- God has no limits or boundaries, so we say He is infinite.
- God’s power is absolutely limitless, so we say He is omnipotent.
- God transcends His universe and exists everywhere at once, so we say He is omnipresent.
- God knows absolutely everything there is to know, so we say He is omniscient.
- God never changes, so we say He is immutable.
- God always keeps His word and cannot lie, so we say He is true.
- There is absolutely no fault in God, so we say He is the very definition of good.
- Related to God’s goodness is the fact that He is sacred beyond anything in His creation, so we say He is holy.
- God has no external cause, so we say He is self-existent.
- God is without guilt or sin and His judgments are always perfect, so we say He is just.
- God is the supreme, permanent authority over everything, so we say He is sovereign.

REVIEW: ESSENTIAL DOCTRINES – THE NATURE OF GOD

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
God came into existence when the universe was created.				X
God is absolutely sovereign and in complete control of His universe.	X			
God is self-existent and had no need to be created.	X			
God never sins, but He sometimes makes mistakes.				X
God is an impersonal force.				X
God gets angry.	X			
God will never change.	X			
There is nowhere we can go to escape God.	X			

SESSION 2, PART 3 – THE TRINITY

At the end of this lesson, you will be able to:

Describe what is meant by the Trinity.

Cite scriptural evidence for the Trinity.

List some common heresies regarding the Trinity.



Defining the Trinity

- The Trinity presents a problem of comprehension because we cannot fully understand God in our flesh.
- There is one God who eternally exists as three distinct persons: Father, Son and Holy Spirit.
- Despite being three persons, God is one in essence, or essentially one.
- Despite being one God, each person of the Trinity is distinct.
- *"When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."* (Luke 3:21-22)
- *"For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one."* **1 John 5:7-8 KJV**

Father, Son and Holy Spirit are each 100% God.

- The Father is God by definition.
- *"But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom."* (Hebrews 1:8)
- The writer of Hebrews cites Psalm 45 to indicate that the Father Himself calls the Son God.
- *"But Peter said, "Ananias, why has Satan filled your heart **to lie to the Holy Spirit** and keep back part of the price of the land for yourself? While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God."* **Acts 5:3-5**
- Peter states that Ananias lied to the Holy Spirit, and then says that the lie was directed at God. So the Holy Spirit is identified as God.

- In John 17:11, the Father is described as Holy. In Mark 1:24, the Son is described as Holy. In John 14:26, the Spirit is described as Holy. In Revelation 15:4, it states that only **God** is holy.
- Father, Son and Holy Spirit were all involved in the **creation** and are in fact, equal co-**Creators**.

Despite the eternal existence of three persons, there is only one God.

- *"Hear, O Israel: The LORD our God, the LORD is one!" **Deuteronomy 6:4***
- *"You are My witnesses," says the LORD, "And My servant whom I have chosen, That you may know and believe Me, And understand that I am He. Before Me there was no God formed, Nor shall there be after Me". **Isaiah 43:10***
- The doctrine of the Trinity is not in conflict with the essential **unity** of God.

The Doctrine of the Trinity is Necessary

- Allows for eternal **love** between members of the Godhead.
- Allows God to **reveal** God.
- Allows God to **atone** for sin and provide a Mediator.

Heresies Regarding the Trinity

1. **Modalism** asserts that God is a single person who reveals Himself in different forms on different occasions.
2. **Dynamic Monarchianism** assert that only the Father is God. **Jesus** is only a man and the Holy Spirit is an impersonal force.
3. **Subordinationism** holds that only the Father is God and the Son was created by the Father at a point in time. The Holy Spirit is only sometimes included.
4. **Arianism** is the view that only God the Father is eternal. The Son is the first created being and is not one in essence with the Father. Jesus is called God as an honorary title. The Holy Spirit is an impersonal force.

REVIEW: ESSENTIAL DOCTRINES - THE TRINITY

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
God is one God; there is no other.	X			
God sometimes appears as the Father, sometimes as the Son and sometimes as the Holy Spirit.				X
Jesus was the very first thing God created.				X
The Holy Spirit is the force that carries out God’s will.				X
The Holy Spirit is 100% God and has always been in existence.	X			
The “oneness” of God is not in conflict with the three persons of God.	X			
Each person of the Trinity is co-equal and co-eternal.	X			
The fact that we cannot fully comprehend the Trinity does not mean that is untrue.	X			



SESSION 3: A LITTLE POP QUIZ

Answer the following questions, supporting your answer from Scripture when appropriate.

1. What is the source of authority and the basis for all doctrine?

The Bible

2. a. Is there evidence of God’s existence in the world and the universe?

Yes, the creation reveals God. (Psalm 19:1; Romans 1:19-20)

- b. Can the existence of God be proven apart from the Bible?

No, but the preponderance of evidence strongly supports the existence of God.

3. Is there any point in quoting Scripture to a non-believer who does not recognize the authority of the Bible? Why or why not?

Yes, because faith comes by hearing, and hearing by the word of God. (Romans 10:17)

4. Give a name for each of the following theological viewpoints:
- a. Insists that there is no God.

Atheism

- b. God exists, but He is not personal, nor is He directly involved in His universe.

Deism

- c. Admits the possibility of God, but doubts it and believes it is impossible to know for sure.

Agnosticism

- d. Believes in a personal, omnipotent, omnipresent God who is actively involved in His universe.

Theism

5. **True or False:** The doctrine of the Trinity states that there are actually three separate Gods: Father, Son and Holy Spirit.

False

6. **True or False:** There is only one God, but sometimes He shows up as the Father, sometimes as the Son, and sometimes as the Holy Spirit.

False

SESSION 3, PART 1 – CHRISTOLOGY: THE PRE-INCARNATE CHRIST

At the end of this lesson, you will be able to:

Give Biblical evidence for Christ's existence in eternity past.

Give Biblical evidence for Christ's activity in the Old Testament.

Give Biblical evidence that the appearances of the Angel of the Lord are pre-incarnate appearances of Jesus.

Read and discuss the following:

So the LORD said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name." And he said, "Please, show me Your glory." Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." But He said, "You cannot see My face; for no man shall see Me, and live." **Exodus 33:17-20**

No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*. **John 1:18**

For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus, **1 Timothy 2:5**

In this session, we will encounter the term **Theophany**. A theophany is a manifestation of God that is tangible to the human senses. There are many theophanies in the Old Testament. For example, when God appeared to Moses in the burning bush (Exodus 3:2ff), Moses experienced a theophany. Considering the scripture references above, it is worthwhile discussing which of the Old Testament theophanies were actually Christophanies, or manifestations of the pre-incarnate Christ. In fact, some assert that all Old Testament theophanies were in fact Christophanies.

Jesus Christ is our Savior, Prophet, Priest and King.

John 1:1-5 is an important passage for our understanding of God the Son.

- “The Word”, or *ho logos* in this passage refers to Jesus.
- In the beginning,
 - Ho logos already was.
 - Ho logos was with God.
 - Ho logos was God.

He existed before the universe existed.

- ***“And now, O Father, glorify Me together with Yourself, with the glory **which I had with You before the world was.**” John 17:5***
 - From Jesus’ high-priestly prayer, we learn that Jesus was together with the Father before the world was *created*.
- Played a key role in creation
- God the Son was present and active throughout the Old Testament.
- God the Son was present and active throughout the Old Testament.
- Christ appears and is called the “Son” in Psalm 2:7 and Jehovah in Genesis 19:24 and appears numerous times as the “Angel of the Lord”.



The Angel of the Lord

- An angel is a **messenger**, one who speaks or acts for God.
- Many believe the “Angel of the Lord” in the Old Testament was God the Son.
- New Testament references to “The Angel of the Lord”, **Matthew 28:2**, This cannot be Christ, he was in the tomb, **Acts 8:26, Acts 27:23**, probably not Christ.
- In the New Testament Christ is always identified as being Jesus.

- Paul indicates the activity of the pre-incarnate Christ:
 - *“For they drank of that spiritual Rock that followed them, and that Rock was Christ.”* **1 Corinthians 10:4**

- Appearances of the Angel of the Lord:
 - To Hagar (Genesis 16:13): She calls the Angel the **God who sees**.
 - To Abraham stopping Abraham from sacrificing Isaac. **Genesis 22:15-16**
 - The burning bush **Exodus 3:2-5**
 - Going before the children of Israel as they left Egypt. **Exodus 14:19;23:20;32:34; 1 Corinthians 10:4**
 - Intercepting Balaam **Numbers 22:22-35**
 - Speaking to Gideon **Judges 6:11-24**
 - Refreshing Elijah **1 Kings 19:5-7**
 - Standing before Joshua, the high priest. **Zechariah 3:1**

God the Son is ...

- the Agent of **creation**.
- the **Sustainer** of creation.
- the **Light** of revelation.
- our means of communication.
- the **Author** of mediation.

REVIEW: ESSENTIAL DOCTRINES - THE PRE-INCARNATE CHRIST

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
In John 1:1, “The Word” refers to Jesus Christ.	X			
Because Jesus is God’s Son, God the Father existed before Jesus.				X
Jesus is our Prophet, our Priest, and our King.	X			
Jesus was active in the creation.	X			
According to Paul, the pillar of fire and the pillar of smoke that led Israel in the wilderness was the pre-incarnate Christ.	X			
Christ came into existence when he was born to Mary.				X
The appearances of The Angel of the Lord in the Old Testament are pre-incarnate appearances of God the Son.		X		

SESSION 3, PART 2 – CHRISTOLOGY: NATURE OF THE INCARNATION

At the end of this lesson, you will be able to:

Describe the nature of Christ’s incarnation.

Discuss Jesus’ role as our Prophet, Priest and King.



The Incarnation Defined

- The Word became flesh **John 1:14**

- God sent forth His Son, born of a woman **Galatians 4:4**

- He emptied Himself, taking the form of a bondservant and coming in the likeness of men. **Philippians 2:5-8**

- He became a little lower than the angels **Hebrews 2:9**

- God the Son existed from eternity past, but at a point in time, He became a man.
 - In becoming man, Jesus maintained His Godhood.

 - He is 100% man and 100% God 100% of the time.

The Necessity of the Incarnation

- It was ordained by **God** _____ – He said it would happen.
 - Genesis 3:15
 - Isaiah 9:6
 - Isaiah 7:14
 - Micah 5:2
 - Psalm 16:8-10
 - Daniel 9:24-26
 - Zechariah 14:9

- The incarnation reveals the **Father** _____.
 - Matthew 6:9
 - John 1:18
 - John 14:9
 - John 16:27
 - Matthew 6:8
 - Matthew 5:45

- The incarnation made it possible for Christ to die for our **sins** _____.
 - Matthew 6:9
 - John 1:18
 - John 14:9
 - John 16:27
 - Matthew 6:8
 - Matthew 5:45

- Christ paid the penalty for sin
 - Isaiah 53:6
 - Hebrews 9:26
 - Mark 10:45
 - Hebrews 2:9
 - 1 John 3:5
 - 2 Corinthians 5:21

- The incarnation allows Christ to serve as our **High Priest** _____.
 - Hebrews 5:1-4
 - Hebrews 2:10
 - Hebrews 2:17
 - *"For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin."* **Hebrews 4:15**

- Christ came to **defeat** _____ Satan.
 - 1 John 3:8
 - Hebrews 2:14
 - John 12:31
 - John 14:30
 - Revelation 20:10

- The incarnation demonstrates to us a **holy life** _____ .
 - Matthew 11:29
 - 1 Peter 2:21
 - 1 John 2:6
 - *But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. **2 Corinthians 3:18***

- Christ came to prepare us for His **return** _____ .
 - Matthew 24:29-31
 - Hebrews 9:28
 - Romans 8:18-25
 - Revelation 5:6

In Summary, God the Son became a man so He could serve as ...

- Our **Prophet** _____ – because we need to be delivered from our ignorance of sin.

- Our **Priest** _____ – because we need someone who can appear on our behalf in the presence of God. (He is the Mediator.)

- Our **King** _____ – because He makes us citizens of the Kingdom over which He rules.

REVIEW: ESSENTIAL DOCTRINES - NATURE OF THE INCARNATION

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
From eternity past, Jesus was 100% God.	X			
When Jesus was born, He gave up being God.				X
Jesus needed to live a human life so He could pay the penalty for sin.	X			
Jesus was human in every way, except He did not sin.	X			
Since Jesus is God, He is a Spirit, so His incarnation was in appearance only – He wasn’t really flesh and bone.				X
Jesus serves as our Prophet, our Priest, and our King.	X			
Because of the incarnation, God the Father is revealed to us.	X			

SESSION 3, PART 3 – CHRISTOLOGY: IMPLICATIONS OF THE CROSS

At the end of this lesson, you will be able to:

- Give three reasons why Jesus had to die.
- Explain why Good Friday is called Good Friday.



The Cross is absolutely central to the Christian faith.

- Jesus was born to **die**_____.
- The crucifixion is an **historical**_____ event.

Aspects of Christ’s Death.

- Jesus went to the cross voluntarily.
- Jesus did not die for His own sin because He had no sin. Jesus made a vicarious sacrifice and died as our **substitute**_____.
- When Jesus died on the cross, it completely satisfied God’s **justice**_____ for those who believe.
- Jesus’ sacrifice offers redemption to us. By believing in His finished work, we can be **redeemed**_____ from sin’s slavery.
- Jesus sacrifice also provides **reconciliation**_____. While we were once estranged from God, through the cross we can be reconciled to Him.
- The cross is Christ’s absolute **triumph**_____ over Satan.

Why did Jesus have to die?

- We are all **sinner**_____ **Romans 3:23**.
- All sin must be punished because God is perfectly holy and just.
- The wages of sin is **death**_____ **Romans 6:23** so Jesus had to die to fully pay for our sins.
- His sacrifice allows us to be reconciled to God.

Why do we call the day Jesus was crucified “Good Friday”?

- It is the day He defeated **Satan**_____ on our behalf.
- By His sacrifice we are reconciled to God!

SESSION 3, PART 4 – CHRISTOLOGY: RESURRECTION & ASCENSION

At the end of this lesson, you will be able to:

State the importance of Jesus’ resurrection.

State at least three benefits (to the believer) of Jesus’ resurrection.

Discuss the implications of Jesus’ ascension and exaltation.

Why is Jesus’ resurrection so important?

- It demonstrates His divine **power** _____ over everything, including death.
Acts 2:28
- It demonstrates God’s **acceptance** _____ of His sacrifice. **Hebrews 10:12-14**
- It was necessary for Jesus to be the head of the **Church** _____.
Ephesians 1:20-22
- It enables us to have a living **relationship** _____ with Christ. **Ephesians 2:6**

The Nature of Jesus’ resurrection.

- The resurrection is a real, **historical** _____ event.
- It was a **bodily** _____, or physical resurrection. **Luke 24:39; Matthew 28:9; Luke 24:41-43**
- It was **witnessed** _____ by many. **1 Corinthians 15:3-8**
- It was unique and **permanent** _____. **Revelation 1:18**

Implications of the Resurrection:

- It testifies to Christ’s **deity** _____. **Romans 1:4**
- It testifies to our justification **Romans 4:25**
- Jesus continues as our **mediator** _____ or High Priest. **Hebrews 4:14-15; Romans 8:34**
- It enables Jesus to send the **Holy Spirit** _____. **John 16:7; Ephesians 1:17-21**

The Ascension

- After His resurrection, Jesus appeared to many witnesses for about **40** days, and then ascended into heaven. **Acts 1:9-11**
- The ascension is also a real, historical event.
- Jesus’ ascension was **physical**, not just spiritual. **Eph 4:8-10, 1 Timothy 3:16, 1 Peter 3:22**

Exaltation

- When Jesus ascended, God the Father **exalted** Him, answering the petition from Christ’s High-Priestly prayer. (John 17:5)
- Jesus retains His glorified body, but at His ascension, He reacquired the attributes of **godhood** He had voluntarily set aside.
- Jesus is **spiritually** present everywhere. **Ephesians 4:10**
- Jesus continues to be actively involved in His universe. **Hebrews 1:3**
- Jesus **intercedes** for His people. **Hebrews 4:14**

REVIEW: ESSENTIAL DOCTRINES - RESURRECTION & ASCENSION

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
Jesus Christ is the eternal Son of God.	X			
Jesus is the Agent of creation.	X			
Jesus is as much God as the Father is God.	X			
Jesus became a man only for the thirty-some years He walked the earth.				X
While Jesus was still fully God, He voluntarily gave up some of the attributes of Godhood while living on Earth.	X			
Jesus didn’t really die on the cross; He merely swooned.				X
Jesus death on the cross paid sin’s penalty for all who believe.	X			
Jesus rose from the dead, ascended to heaven and reigns at the right hand of the Father.	X			

SESSION 4, PART 1 – PNEUMATOLOGY: THE HOLY SPIRIT

At the end of this lesson, you will be able to:

Explain why the Holy Spirit is a person rather than an impersonal force.

Defend the Holy Spirit’s “Godhood”.

Explain the concept of subordination within the Godhead.



The Holy Spirit Is ...

- The third **person** _____ of the Godhead.
- Personal; He is to be called “He”, not “It”.
- One hundred percent **God** _____.
- Too often neglected.

Names and Descriptive Titles of the Holy Spirit.

- Names relating the Holy Spirit to the **Father** _____ or the entire Godhead.
 - Spirit of God - **Genesis 1:2**
 - Spirit of the Lord - **Luke 4:18**
 - Spirit of our God - **1 Corinthians 6:11**
 - Spirit of the Lord God - **Isaiah 61:1**
 - Spirit of your Father - **Matthew 10:20**
 - Spirit of the living God - **2 Corinthians 3:3**
 - My (God’s) Spirit - **Genesis 6:3**
- Names relating the Holy Spirit to God the **Son** _____.
 - Spirit of Christ - **Romans 8:9**
 - Spirit of Jesus Christ - **Philippians 1:19**
 - Spirit of His Son - **Galatians 4:6**
 - Spirit of the Lord - **Acts 5:9**
- Direct Names or Personal Titles of the **Holy Spirit** _____.
 - Holy Spirit (Holy Ghost)
 - Spirit of holiness - **Romans 1:4**
 - Holy One - **1 John 2:20**
 - Eternal Spirit - **Hebrews 9:14**
 - Spirit of life - **Romans 8:2**
 - Spirit of truth - **John 14:17**
 - The Comforter (Helper) - **John 14, 15, 16**

Personality of the Holy Spirit.

- **Jesus** refers to the Holy Spirit as a person. **John 16:13**
- The Holy Spirit is identified with the **Father** and the **Son** in such a way as to indicate personality. **Matthew 28:19; 2 Corinthians 13:14**
- The Holy Spirit is identified with **us** in such a way as to indicate personality. **Acts 15:28**
- The Holy Spirit possesses personal qualities in that He
 - Possesses **knowledge**. **Isaiah 11:2; Romans 8:27; 1 Corinthians 2:10-11**
 - Has **feelings**. **Isaiah 63:10; Romans 15:30; Ephesians 4:30**
 - Has a **will**. (*But one and the same Spirit works all these things, distributing to each one individually as He wills.*) **1 Corinthians 12:11**
 - Can be **grieved**. (*And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.*) **Ephesians 4:30**
 - Can be **lied** to. **Acts 5:1-2**
 - Can be **blasphemed**. **Matthew 12:31-32**
 - Can be **insulted**. **Hebrews 11:29**

The Holy Spirit is God!

- In Acts 5:1-4, **Peter** equates the Holy Spirit with God.
- The Spirit’s name is coupled with God, which asserts both His personality and His **deity**. **1 Corinthians 12:4-6**
- The Spirit possesses divine attributes.
 - He is **eternal**. **Hebrews 9:14**
 - He is **omnipresent**. **Psalms 139:7**
 - He is **omniscient**. **John 14:26; 1 Corinthians 2:10**
- The Holy Spirit produces divine works.
 - He was involved in **Creation**. **Genesis 1:2; Job 33:4**
 - He is involved in **regeneration**. **John 3:5**
 - He is involved in **inspiration**. **2 Peter 1:20-21**
 - He was involved in Jesus’ **resurrection**. **Romans 8:11**

Subordination

- The Father, Son and Holy Spirit are each wholly God. They are equal in power and authority.
 - But the Son willingly subordinates Himself to the Father. **John 5:30**
 - And the Spirit willingly subordinates Himself to the Father and the Son. **John 16:13-14**

The Role of the Trinity

- The Father is the fullness of the Godhead, invisible, without form. **1 Timothy 6:16**
- The Son is the fullness of the Godhead manifested visibly. **Colossians 2:9**
- The Spirit is the fullness of the Godhead acting immediately within each of us to guide us into all truth. **John 16:13** and glorify the Son. **John 16:14**

REVIEW: ESSENTIAL DOCTRINES - THE HOLY SPIRIT

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
The Holy Spirit is the impersonal power of God working out His will.				X
The Holy Spirit was active in the creation.	X			
In Scripture, the Holy Spirit has names relating to the Father, the Son and to Himself.	X			
The Holy Spirit is as much God as the Father and the Son are.	X			
The Holy Spirit is a psychic force that can be generated by human beings.				X
The Holy Spirit participated in the resurrection of Jesus.	X			
The Holy Spirit is a person.	X			
Although equal in power and authority, the Holy Spirit willingly subordinates Himself to the Father and the Son.	X			

SESSION 4, PART 2 – PNEUMATOLOGY: WORKS OF THE HOLY SPIRIT

At the end of this lesson, you will be able to identify:

- The work of the Holy Spirit in Creation.
- The work of the Holy Spirit in all humanity.
- The work of the Holy Spirit in believers.

The Holy Spirit In Creation

- *And the Spirit of God was hovering over the face of the waters. **Genesis 1:2***
- In Genesis 1:1-2, the Hebrew word translated Spirit is *ruach*, which literally means “breath” or “**wind**”.
- Father, Son and Holy Spirit are all active in the work of creation. The Father works in His Son, through His Spirit.

The Holy Spirit’s Job Description John 16:7-10

- Convict the world of **sin**.
- Convict the world of **righteousness**.
- Convict the world of **judgment**.

Manifestation of the Holy Spirit at Pentecost.

- Characterized by tongues of fire lighting on the disciples and the sound of a rushing wind.
- The disciples glorified God in languages the speakers did not understand. (Note: these were natural, human languages.)
- Marked the beginning of the **Church** age.
- Repeated three times, in Samaria, with Cornelius’ household, in Ephesus.

The Holy Spirit’s Work in the Believer.

- The Holy Spirit is responsible for the **regeneration** of believers, bringing them to spiritual life. **John 3:5-6; John 6:63; Titus 3:4-7**
- Closely related to regeneration is **indwelling**. When a person accepts Christ, the Spirit comes to live in the believer. **1 Corinthians 3:16; Romans 8:9**
- Believers are **baptized** in the Holy Spirit by Christ, uniting them into one body, the Church. **Mark 1:8; 1 Corinthians 12:13; Ephesians 1:13**
- Believers are **sealed** with the Holy Spirit, providing a statement of ownership, guaranteeing our final redemption. **Ephesians 1:13; 2 Corinthians 1:22; Ephesians 4:30; Romans 16**
- Because the Holy Spirit lives within the Christian, the believer is **empowered** to live a more holy life. **Romans 8:13**
- The Holy Spirit **teaches** believers. **John 14:26**
- The Holy Spirit inspired the writing of the Bible, but He also helps us interpret it rightly. The Holy Spirit leads believers into **truth** by illuminating the Bible. **John 14:26**
- We Christians are certainly not free from sin, but in the Holy Spirit, we have a **guide** who can lead us to a more holy life. **Galatians 5:16**

REVIEW: ESSENTIAL DOCTRINES - WORKS OF THE HOLY SPIRIT

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
The Holy Spirit has always been at work in the creation.	X			
The Holy Spirit’s job is to convict the world of sin, righteousness and judgment.	X			
The Holy Spirit is the Agent of the new birth, as He causes us to be born from above.	X			
Speaking in tongues (as at Pentecost) is not the normative way the Holy Spirit manifests Himself today.		X		
It is possible to come to Christ apart from the work of the Holy Spirit.				X
The Holy Spirit indwells all true believers.	X			
The Holy Spirit works in believers to guide the process of sanctification.	X			

SESSION 4, PART 3– PNEUMATOLOGY: THE FRUIT OF THE SPIRIT

At the end of this lesson, you will be able to:

Distinguish between Spiritual Gifts and Spiritual fruit.

Explain how the growth of Spiritual fruit serves as assurance of salvation.

Give examples of Spiritual fruit that can be recognized in the believer.



Examples of Spiritual Gifts

- From **Romans 12:6-8**, examples of spiritual gifts are given as prophesy, ministry, teaching, exhortation, giving, leadership, showing mercy.
- Another list in **1 Corinthians 12:8-10** lists word of wisdom, word of knowledge, faith, healings, working of miracles, prophecy, discerning of spirits, tongues, interpretation of tongues.
- Still another list in **1 Corinthians 12:28-30** includes apostolic ministry, teaching, miracles, gift of healing, helps, administrations, varieties of tongues, interpretation.
- **Ephesians 4:11** lists apostolic ministry, prophesy, evangelism, and pastoral/teaching ministry.
- Spiritual gifts are distributed as the Holy Spirit wills, not to all, but to some.
- Spiritual gifts edify (build up) the body of believers.

Spiritual Fruit

- The result of the Holy Spirit’s presence in all believers.
- More clearly seen as believer matures.
- Gives assurance of salvation.
- Examples of Spiritual Fruit
 - Love (agapē) - an active love for God and one's fellow man.
 - Joy (chara) – an attitude of rejoicing regardless of circumstance.
 - Peace (eirēnē) - peacefulness and serenity of character and peacemaking among people.
 - Longsuffering (makrothumia) – patience with others who may be quite inconvenient.
 - Kindness (chrēstotēs) – being kindly disposed toward others
 - Goodness (agathōsune) –An attitude that seeks to serve others or come to their aid.
 - Faithfulness (pistis) - steadfastness in one's relationships with God and other people.
 - Gentleness (praotēs) – meekness; accepting God's will in dealing with others.
 - Self-control (*egkrateria*) – the ability to keep oneself in check and aligned with God’s will.
- Spiritual fruit is produced by the Spirit, but requires effort on the part of the Christian. **Philippians 2:12-13; 2 Peter 1:8; 2 Peter 1:10**

REVIEW QUESTIONS: THE FRUIT OF THE SPIRIT

1. What is the difference between Spiritual gifts and spiritual fruit?

Spiritual gifts are abilities given by the Holy Spirit to some individuals for the advancement of the Gospel and the edification of the Church. Spiritual fruit refers to characteristics that all believers should increasingly manifest as they mature.

2. Give an example of the growth of Spiritual fruit you recognize in your own life.

Answers will vary.

3. If a person claims to know Christ, but there is no evidence of Spiritual fruit, what might you say to him or her?

Answers will vary.



QUIZ: PNEUMATOLOGY

1. The doctrine of God the Holy Spirit is called Pneumatology. (This should be a “gimme!”)
2. True or False: The Holy Spirit is an impersonal force. **False**
3. True or False: The Holy Spirit is not equal in power to God the Father. **False**
4. What is the Holy Spirit’s function in the world? **John 16:8**
 - a. Convict the world of sin
 - b. Convict the world of righteousness
 - c. Convict the world of the judgment to come
5. According to John 16:13, what will the Holy Spirit do for us?
 - a. **Guide us into all truth**
6. According to John 16:14, what will the Holy Spirit do for Jesus?
 - a. **Glorifies Christ**
7. Briefly explain what is meant by the “Doctrine of Subordination”.
 - a. **Although Christ is fully God, equal in power, knowledge and eternity, He submits to the will of the Father. Although the Holy Spirit is fully God, equal in power, knowledge and eternity, He willingly submits to the Father and the Son.**
8. What is the difference between Spiritual gifts, and the fruit of the Spirit?
 - a. **Spiritual gifts are distributed as the Spirit wills, not to all, but to some for the edification of the Church and the glory of God.**
 - b. **The fruit of the Spirit is the result of the Holy Spirit's presence and working in the lives of maturing believers. Spiritual fruit will be manifest in all believers, more so as they mature.**

SESSION 5, PART 1 – THE ETERNAL DECREES OF GOD

At the end of this lesson, you will be able to:

Define the term “Decrees of God.”

Understand the inevitability of God’s decrees.

Explain how God’s eternal decrees support His absolute sovereignty.

Be prepared to give a response to the apparent contradiction of God’s sovereignty and man’s free agency.

TEACHER’S NOTE: SOVEREIGNTY VS. RESPONSIBILITY

The apparent contradiction between God’s sovereignty and human responsibility will likely cause difficulty for some of your students. It may even bring up the doctrine of divine election. Try not to use too much class time on this for now, as it will be addressed again in a future lesson.

Eternal decrees are those ordinances by which God, in His perfect wisdom, determined to accomplish His purpose.

- From eternity, God has had an **unchangeable plan** with regard to His creation. **Ephesians 1:4; 2 Timothy 1:9**
- God comprehends and **determines** all things and events that come to pass. **Ephesians 1:11; Proverbs 21:1; Philippians 2:13**
 - However, God does not sin!
 - God does allow sin, but He always **superintends** it for His own perfect purpose. **Acts 2:23; Job 1:12; Acts 4:27-28**
- All God’s decrees are unconditional and sovereign.
 - God’s decrees are by no means dependent on human action.
 - The end that God has in view will inevitably come to pass. **Daniel 4:35; Ephesians 1:5; Romans 9**
- The decrees of God are efficacious. Nothing can ever prevent God’s will!
- The decrees of God are always perfectly consistent with His holy nature. **Habakuk 1:13**



Human Free Agency

- God does grant us a certain amount of **freedom** within the temporal realm.
- We call this His **permissive** will.
- God holds us **responsible** for the exercise of this freedom, yet overrules it all so His ultimate end will be accomplished.
- Our inability to reconcile His absolute sovereignty with human free agency is not a contradiction; it is a result of our inability to fathom the mind of God. **Romans 9:20-23**

REVIEW QUESTIONS: THE ETERNAL DECREES OF GOD

1. What is meant by God’s eternal decrees?

Eternal decrees are those ordinances by which God, in His perfect wisdom, determined to accomplish His purpose.

2. Is there a chance that God’s decrees might not come to pass?

No, none whatsoever.

3. What is meant by the statement “God is sovereign”?

The end that God has in view will inevitably come to pass.

4. If God is sovereign, how can evil persist?

God allows evil, but will always superintend it for his own ultimate purpose and glory.

SESSION 5, PART 2 – CREATION

At the end of this lesson, you will be able to:

- Describe the relationship between general revelation and special revelation.
- Give a reason why secular scientists or theologians might be in error.
- Give the essence of the Biblical creation account.



General Revelation

- God reveals Himself in the **Creation**. **Psalms 19:1-2; Romans 1:20**
- This revelation is **available** to all.
- This revelation is **true**, because it is impossible for God to lie.

Hebrews 6:18



Special Revelation

- Given through God’s **Prophets** and Apostles.
- Preserved in the **Bible**.
- Gives the way of salvation.
- Is absolutely **true** because it is impossible for God to lie. **Hebrews 6:18**

Interpretation of God’s Revelation

- Secular Science seeks truth by the interpretation of **general** revelation.
- Secular Science can be wrong.
- Problem is with the **interpretation** of general revelation.
- Theology seeks truth by the interpretation of **special** revelation.
- Theologians can be wrong.
- Problem is with the **interpretation** of special revelation.
- It is possible for secular science to **inform** theology.
- The **Bible should** inform secular science.
*“The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.” **Proverbs 9:10***
- On doctrines central to **salvation**, the Bible has never been, nor will it ever be proven wrong.
- The **essence** of the creation story cannot be disproved by science.

The Essence of the Creation Story Genesis 1

- God created everything.
- God created the universe out of **nothing**.
- God created the universe **systematically**.
- The creation account is true, although not **exhaustive**.
- The entire Godhead was involved.

REVIEW QUESTIONS: CREATION

1. Is it possible for secular science to inform theology?

Yes, in that it can cause us to reexamine our interpretation of Scripture to be sure it is accurate.

2. Why should we not compromise with science on doctrines clearly taught in scripture?

Science can and certainly has misinterpreted General Revelation.

3. What is the essence of the Biblical creation story in 5 steps?

God created everything ... from nothing ... systematically. The creation account is true, but not exhaustive. And the entire Godhead was involved.

SESSION 5, PART 3 – ALTERNATIVE VIEWS OF CREATION

At the end of this lesson, you will be able to:

Describe several alternative views on creation and determine which views are compatible with the Bible.

Describe the “gap theory” in relation to Genesis 1:1-2 and explain how some believers use it to reconcile Young Earth and Old Earth viewpoints.

Fundamental Questions from a Biblical Perspective:

1. Is matter eternal? **No!**_____
2. Was matter generated spontaneously? **No!**_____
3. Is matter a form of God as the pantheists maintain? **No!**_____
4. Are both God and matter eternal? **No!**_____
5. Was matter created by another, antagonistic spirit, then merely formed by God? **No!**_____
6. The Bible clearly teaches that God made everything out of nothing.

Contrasting Views of Creation

Atheistic Evolution:

- God is not **involved**_____ at all.
- Matter and energy, in some form, are **eternal**_____.
- Life originated by **chance**_____.
- Species originate by a series of **favorable**_____ mutations.

Theistic Evolution:

- Evolution is the **process**_____ by which God created all life on Earth.
- God created earth with the ability to **evolve**_____ into present reality.
- God might be hands-off (Deistic point of view) or hands-on, guiding the process over time.

Progressive Creationism:

- Accepts present scientific model of the age of the earth.
- Reconciles it with the Bible by putting large **periods of time**_____ between each day.
- Has many problems in reconciling with Genesis account.

The Gap Theory

- Genesis 1:1 refers to original creation.
- Between verse 1 and 2, Satan **rebelled** and was cast out of Heaven.
- The phrase “without form and void” indicates condition of destruction caused by the rebellion.
- Beginning with verse 2, God’s **reconstructs** the heavens and earth.
- This explanation was put forth in the Scofield Bible notes.

Literal Creationist View:

- God created heavens and Earth in 6 literal days.
- God created all things from nothing by the power of His word.
- God created man **directly**; not through process of evolution.

Why did God create the Universe?

- The reason is not given.
- But God did create everything.
- And God also maintains His creation.

TEACHER’S NOTE: YOUNG EARTH VS. OLD EARTH

There may be some significant disagreement with my placement of the check marks in this table. As a young-earth guy myself, I am quite prone to defend the creation of the world in 6 literal days. But I do not believe my viewpoint is essential to salvation, so I can enjoy Christian fellowship with my old-earth believing brothers and sisters.

REVIEW: ESSENTIAL DOCTRINES - CREATION

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
Matter and energy are eternal.				X
God created everything out of nothing.	X			
God created the universe in six, literal 24 hour days.		X		
The apparent age of the universe can be explained by a temporal gap between Genesis 1:1 and 1:2 when Satan fell.			X	
God created the universe in such a way that it requires no further intervention from Him.				X

SESSION 6, PART 1 – ANGELOLOGY: THE DOCTRINE OF ANGELS

At the end of this lesson, you will be able to:

Describe what the Bible reveals about angels.

Understand angel's created nature.

List the classes of angels revealed in scripture.



Angels Described

- The term 'angel' means a messenger.
 - Does not necessarily mean the class of spiritual beings now being considered.
 - In Revelation 2 - 3, for example, it is more likely that Jesus is addressing the pastors of the seven churches.
- The angels we are considering are spiritual, created beings.
 - They are not eternal.
 - They were created by God at some point, certainly before humans were created.
- In some places, sons of God might refer to angels. **Job 1:6**
 - This is not to equate them with the eternal Son of God.
 - It may simply refer to creatures created by God.
- They are called the Host of Heaven. **2 Chronicles 18:18; Psalms 148:2; Luke 2:13**

Origin of Angels

- Created by God. **Nehemiah 9:6; Colossians 1:16**
- Angels were created in great numbers. **Matthew 26:53; Hebrews 12:22; Revelation 5:11**
- Angels were created before the earth. **Job 38:7**
- They were created in a higher order than man. **Psalms 8:4-5**
- Angels do not die. **Luke 20:35-36; Hebrews 2:9**
- They will either live forever in the presence of God...
- ...or they will suffer forever in the Lake of Fire.

Classes of Angels.

- **Michael** the Archangel. **Jude 1:9; Revelation 12:7; Daniel 12:1**
- **Gabriel**, the other named angel. **Daniel 8:15-16; Luke 1:19; 26-27**
- **Seraphim** are angels who have the task of guarding the divine throne. **Isaiah 6:2-3; Revelation 4:8**
- **Cherubim** are angels who are assigned to guard the Gates of Eden in **Genesis 3:24**. They also were represented on the Ark of the Covenant and decorated Solomon’s Temple.

REVIEW QUESTIONS: ANGELOLOGY: THE DOCTRINE OF ANGELS

1. What are angels?

Angels are spiritual beings created by God before the creation of the universe.

2. What are the classes of angels found in scripture?
 - a. **Archangel (Michael)**
 - b. **Gabriel (Possibly a seraph)**
 - c. **Seraphim**
 - d. **Cherubim**

SESSION 6, PART 2 – ANGELOLOGY: THE ROLE OF ANGELS

At the end of this lesson, you will be able to:

Describe the role of the elect angels with respect to God, Jesus, believers and unbelievers.

Angels Reside in the presence of God in Heaven. **Matthew 22:30; 18:10;**

Revelation 5:11

- Angels exist to serve and glorify God.
 - Angels’ primary job is to worship, praise and glorify their creator. **Revelation 5:11-12; Isaiah 6:3-4**
- Angels are also tasked with ministering to Christ and will attend His second coming. **Matthew 2:13; 4:11; 25:31; 28:5-7; Luke 1:26-38; 22:43; Acts 1:10**
- Angels observe the wonder of salvation. **Ephesians 3:10; 1 Peter 1:12**
- Angels minister to believers. **Hebrews 1:14**
 - They provide physical protection. **Psalms 91:11-13**
 - They provide encouragement. **Acts 27:23-25**
 - Angels assist in answering prayer. **Daniel 9:20-27**
 - Angels carry believers home. **Luke 16:22**
- Angels are engaged in the battle with evil. **Daniel 10:20-21; Revelation 12:7**
- Angels carry out judgment on God’s enemies. **Matthew 13:49-50; Revelation 20:1-2**
- To summarize the nature of angels:
 - Angels are incorporeal spirits, not material beings.
 - Angels do not marry or die.
 - Angels are more intelligent than humans, but they are not omniscient.
 - Angels worship God and are not to be worshipped.
 - Angels have an interest in and participate in earthly affairs.

REVIEW: ESSENTIAL DOCTRINES - THE ROLE OF ANGELS

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
Angels are created, spiritual beings.	X			
Angels were created to worship, serve and glorify God.	X			
Since they reside in heaven, angels know everything God knows.				X
Angels are more intelligent than humans, so we should pray to them.				X
Angels will attend Jesus’ second coming.	X			

SESSION 6, PART 3 – ANGELOLOGY: SATAN AND THE FALLEN ANGELS

At the end of this lesson, you will be able to:

- Discuss the existence and malevolence of Satan.
- Tell the reason for Satan’s fall.
- Discuss the extent and limits of Satan’s power.
- Describe the activity of Satan’s angels (demons).
- Tell the ultimate end of Satan and his evil angels.



Satan is real and very personal. **John 8:44**

- Personal names for Satan.
 - Satan, which means adversary.
 - The devil, that is, a slanderer.
 - Beelzebub means prince of devils or lord of flies.
 - Apollyon means the destroyer.
 - Lucifer is a shining one, or the morning star.
- Descriptive names for Satan:
 - Prince of this world
 - God of this world
 - Angel of the bottomless pit
 - Prince of the power of the air
 - The spirit who now works in the sons of disobedience

Ephesians 2:2

 - The dragon
 - That old serpent
 - The evil one
- Satan was created as a beautiful, powerful, intelligent angel. **Ezekiel 28:13-15**
 - But Satan rebelled and fell. **Ezekiel 28:15**
 - The primary cause of his fall was apparently pride. **Ezekiel 28:17**
 - Although he had an exalted position, he wanted to be worshipped himself. **Revelation 12:7-9**

- The Satanic rebellion.
 - Satan Rebelled Revelation **12:3-4**, **Isaiah 12-14**
 - Satan seduced one-third of the created angels into joining his rebellion. **Revelation 12:3-4**
 - These became Satan’s angels, the demons.
 - No specific time is given in Scripture, but his rebellion must have happened before the fall of man.
- Satan’s power is massive, but not unlimited.
 - He cannot go beyond the limits God sets on him. **Job 1:12**
 - Satan is not omnipotent, omnipresent, nor omniscient.
 - Satan can be resisted by submitting to God. **James 4:7**
- The evil angels – Satan’s demons.
 - Demons rebelled and fell with Satan **Revelation 12:4**
 - Demons can inflict disease **Luke 13:11; 13:16**
 - Demons can influence the mind. **2 Corinthians 4:4; Ephesians 2:2**
 - Demons deceive people and nations. **Ephesians 2:2; Revelation 16:14**
- As powerful and malevolent as Satan and his minions are, they will not prevail.
 - Jesus already defeated them on the cross. **Matthew 25:41; 2 Peter 2:4; Jude 1:6; Revelation 12:9**
 - Satan and his angels will spend eternity in the Lake of Fire. **Revelation 20:10**

REVIEW: ESSENTIAL DOCTRINES - SATAN AND THE FALLEN ANGELS

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
Satan is engaged in a rebellion against God and the end is still in doubt.				X
Satan is real, personal, malevolent, and he opposes God and His people.	X			
Satan is omnipresent, that is, he is everywhere at once.				X
Satan is among the most powerful angels ever created, but his power is limited by God.	X			
Satan can be resisted by submitting to God.	X			
The demons were created as such by God.				X
Satan and his demons will spend eternity in the Lake of Fire.	X			



QUIZ: MID-TERM

Answer each of the following questions, citing Scripture where appropriate. You may use your Bible, textbook, reference works, computer, teacher-generated notes, or your own notes. Despite what you might have heard from the secular court system, prayer is very appropriate in school – especially before and during tests!

Section 1: Vocabulary – Define each of the following terms.

1. Pantheism

The belief that all things are God.

2. Polytheism

Belief in many Gods.

3. Deism

Belief in a remote, unknowable God who is not intimately involved with the universe He created.

4. Atheism

Belief that there is no God.

5. Agnosticism

Admits the possibility of God’s existence, but doubts that it is so.

6. Theism

Belief in a transcendent, personal God who is intimately involved with His universe.

7. Infinite

Without limits.

8. Eternal

Without beginning or end.

9. Holy

Exalted or worthy of complete devotion as one perfect in goodness and righteousness.

10. Omnipotent

All-powerful, no limits to what can be done.

11. Immutable

Unchangeable.

12. Omnipresent

Existing everywhere at once.

13. Theology

The study of God.

14. Doctrine

A teaching, specifically about God.

15. Pneumatology

The study of the Holy Spirit.

16. Christology.

The study of God the Son.

17. Anthropology

The study of human beings.

18. Atheistic evolution.

A theory which attempts to explain the origin of the species through a series of beneficial mutations with the fittest organisms winning a battle for survival. No God is involved in the process.

19. Theistic evolution

A theory that God used the mechanism of evolution to create the species.

20. The Gap Theory of Genesis

A theory that attempts to explain the apparent age of the universe by stating that a long temporal gap exists between Genesis 1:1 and Genesis 1:2.

Section II: Short Answer – Answer each of the following in a phrase or a sentence. Cite Scripture where appropriate.

21. When we say “the pre-incarnate state of Christ”, what are we talking about?

God the Son has existed from eternity past and did not come into being when He was born to Mary. He shows up throughout the Old Testament, often referred to as the Angel of the Lord.

22. What do we mean when we talk of God’s “personality”?

God exhibits characteristics of personhood such as intellect, emotion, and will. He is not an impersonal force.

23. If you could use only two words to describe God’s nature, what would they be? Cite scripture to support your answer.

Answers will vary. One possible pair is Holy (Isaiah 6:3) and Love (1 John 4:8)

24. In class, we have said “God is knowable, but He is not comprehensible.” Explain what that means, and cite scripture to support your answer.

It is impossible for us to exhaustively understand all that God is (Isaiah 55:9; Romans 11:33) but God has graciously revealed Himself to us to the extent that we are capable of knowing Him. (Psalm 19:1-2; John 1:18)

25. In reference to the Trinity, what is significant about the word used for God in Genesis 1:1?

The word used (Elohim) is plural, implying His plural nature. The singular word for God is El.

26. What is our source of authority for developing doctrine? Support your answer from Scripture.

The Bible is our sole source for developing doctrine. (2 Tim 3:16)

27. Why was it important that Jesus Christ live a perfect, sinless life? Support your answer from Scripture.

If Christ had sinned, he would have to pay for His own transgressions and could not have paid for ours. (2 Corinthians 5:21)

28. Briefly state the doctrine of the Trinity.

There is only one God. That God is eternally existent in three persons, Father, Son and Holy Spirit. Each person of the Trinity is fully God and fully distinct. The triune nature of God is not in conflict with His unity, despite the difficulty we humans have of comprehending it.

29. Is it possible for us, while in our flesh, to understand the Trinity? Why or why not?

Not comprehensively. Our minds are not capable of fully comprehending all that God is.

30. Why should we quote Scripture to an unbeliever, even if he/she does not acknowledge the authority of Scripture? I guess you’d better cite Scripture to support this one!

So then faith comes by hearing, and hearing by the word of God. (Romans 10:17)
God speaks through His word, even to those who might not acknowledge it.

Section III: Contending for the Faith – Assume that a friend or acquaintance has made each of the following statements. If they are true, based on the Word of God, say so. If they are not, write “False” and explain why the statement is incorrect.

31. 1 Corinthians 8:1-5 proves that there are more gods than one.

False – This passage speaks of idols as false gods. Verse 4 clearly states that there are no other gods but the one true God.

32. The Father, Son and Holy Spirit were all involved in the creation of the world.

True

33. All the philosophical arguments, taken together, will not absolutely prove the existence of God, but the preponderance of evidence certainly leads to that conclusion. That’s what Paul is saying in Romans 1:20.

True

34. The Holy Spirit is described in the Bible as God’s divine power, the “force” behind His actions.

False – The Holy Spirit is a person just as much as the Father and the Son are. He exhibits intelligence, will and emotion, all of which are attributes of personhood.

35. You Christians are polytheists, because you believe in three gods.

False – We believe that there is only one God, but that one God is eternally existent in three persons. God’s triune nature is not in conflict with His essential oneness.

36. Every Christian doctrine can be supported by using the Old Testament alone.

True

37. Philippians 2:7-10 shows that Jesus was humiliated by becoming a man.

True (Note: Some students might be confused by the word “humiliated.” Explain that it simply means Jesus humbled himself to become a man.)

38. Jesus has always been in existence, and Proverbs 8:22-36 shows this.

True, but a much better proof text would be John 8:58.

39. The Son and the Spirit are just different manifestations of the same God. Isaiah 9:6 proves that Jesus is really the Everlasting Father.

False – The Son and the Spirit are distinct members of the Trinity. At Jesus’ baptism (Matthew 3:13-17) all three were clearly present at the same time.

40. The Holy Spirit is not eternal like the Father and the Son. It came into being on the Day of Pentecost. (Acts 2)

False – The Holy Spirit is eternal. This can easily be seen from Genesis 1:2.

Section IV: Apologetics – Consider the following scenario, then frame your answer with Biblical proofs.

41. A co-worker comes to you at lunch and says “I see you always have your Bible with you. Can you tell me why in the world you believe in God?”

Answers will vary. Key issues to look for include the following:

- **A statement describing the student’s conversion experience. It should be brief.**
- **A statement describing the depravity of man, citing an appropriate scripture like Romans 3:23.**
- **A statement describing the inevitability of judgment & hell, citing an appropriate scripture like Hebrews 9:26 or Romans 6:23.**
- **A statement describing God’s love, citing a scripture like Romans 5:8.**
- **A statement describing the need for faith in Christ’s finished work alone, citing scripture like John 6:29; John 11:25-26 or Romans 10:9.**

SESSION 7, PART 1 – ANTHROPOLOGY: THE IMAGE OF GOD

At the end of this lesson, you will be able to:

Define anthropology.

Discuss what is meant by the image of God in man.

Anthropology defined:

- The study of **humankind**_____, past and present.
- Biblical anthropology is the study of humankind as it relates to **God**_____.

The Bible tells us that man was specially created in the image and likeness of God. Genesis 1:26-27

- This is often referred to by the Latin *Imago Dei*, which means the **image**_____ of God.
- In the original Hebrew, it is *tselem*, which can be translated as image, likeness, resemblance, a representative figure.
- *Tselem* is **not**_____ an exact duplicate; it represents the original in an imprecise manner, so man was not created equal to God.
 - God’s image in us lacks the **reality**_____ of the original.
 - But God made man in such a way as to **reflect**_____ some of His own perfections.
 - Originally, humans were created to be perfect in knowledge, righteousness, and holiness, exercising **dominion**_____ over the creatures on Earth. **Genesis 1:26–1:27**

Contrasting Views Regarding the Nature of God’s Image in Man.

- **Substantive View:** God’s image consists in a definite **physical**, intellectual, and spiritual way within the nature of man.
 - Tends to define God in terms of **man**, which is not a good idea.
 - Physical characteristics of man are irrelevant because God is **Spirit**. **John 4:24**

- **Functional View:** the image of God is speaking to what man does.
 - God rules the **universe** and God ordained man to rule (have dominion) over the creation on Earth. **Genesis 1:26 – 28**
 - This is problematic in that God created man in His image **before** He gave man dominion over creation. Therefore, there must be more to God’s image than just dominion.

- **Relational View:** when we interact by faith with Jesus Christ (in relationship with Him), we have the image of God **restored** in us. **2 Corinthians 3:18**
 - Problematic in that **unregenerate** people retain at least some of God’s image in them. **Genesis 9:6; James 3:9**

- **Reformed View:** God’s likeness in man is an intellectual, spiritual, moral and social likeness. **Psalms 8:4-9; 1 Corinthians 15:42-49; Ephesians 4:22-24; Colossians 3:9-10**
 - Combines elements of all three viewpoints already discussed.
 - The image of God in man is **obscured**, but not destroyed by sin.
 - In Christ, the image of God is restored, **imperfectly** in this life, but perfectly at Christ’s second coming.

REVIEW QUESTIONS: ANTHROPOLOGY: THE IMAGE OF GOD

1. What is your definition of Biblical Anthropology?

The study of humankind as it relates to God.

2. According to the Reformed View, man is said to reflect God’s image in four aspects. What are they?

a. An intellectual likeness

b. A spiritual likeness

c. A moral likeness

d. A social likeness

3. Why is God’s image so poorly reflected in human beings today?

God’s image has been defaced by sin – defaced but not completely erased.

4. What does the work of Christ accomplish with respect to the *Imago Dei*?

God’s image is progressively restored in the believer and will be perfectly restored at the Resurrection.

SESSION 7, PART 2 – ANTHROPOLOGY: THE NATURE OF MAN

At the end of this lesson, you will be able to:

Discuss the nature of man as he was first created.

Discuss humankind’s purpose as directed by God.

Contrast the dichotomous and trichotomous views of man’s nature.



The Purpose of Humankind, according to God’s blessing. Genesis 1:27-28

- a. Humans were to be **fruitful** and multiply.
- b. Humans were to **fill** the Earth.
- c. Humans were to **subdue** the Earth and exercise dominion (or rule) over the Earth.

The Universal Food Source:

- Herbs and fruit were given for men and women to eat; humans were created as **vegetarians**. **Genesis 1:29**
- All animals were originally **herbivores**. **Genesis 1:30**
- Humans and animals shared a perfectly balanced **environment** with no death or decay. The second law of thermodynamics did not apply. **Genesis 1:31**

Man’s Unique Place in Creation

- God simply **spoke** the world into existence. Similarly, He created all living things.
- Adam was created in a **special** way. **Genesis 2:7**
- Eve was also created in a unique manner. **Genesis 2:21-22**
- We are not just another species of animal; we were **formed** by God and received the **breath** of life directly from Him.

The Original State of Humankind

- We were the corporeal image of the incorporeal God.
- We shared a spiritual relationship with God—man’s life was inbreathed of God.
- We had personality like God’s (sentient, intelligent, rational [and free?])
- Adam and Eve were created holy, pure, and without sin.
- We possessed pure love.
- We exercised dominion over creation.

The Constitution of Man

- Two theories are proposed by theologians.
 - Man is dichotomous, consisting of body and soul.
 - Man is trichotomous, consisting of body, soul and spirit.
- Arguments for a Dichotomous Nature:
 - **Genesis 2:7** shows God breathed only one “thing” into man – a soul.
 - A number of references use soul and spirit interchangeably.
 - **Matthew 10:28, 1 Corinthians 5:3 and 3 John 2** speak of body and soul comprising the whole person.
 - Humans can distinguish a physical body and an immaterial consciousness, but nobody can tell the difference between body and soul.
- Arguments for a Trichotomous Nature:
 - The “breath of life” in **Genesis 2:7** is plural, and should read “breath of lives”.
 - **1 Thessalonians 5:23** clearly distinguishes between soul and spirit.
 - **1 Corinthians 2:14 and 1 Corinthians 3:1-4** establish a threefold organization of man’s being (natural, carnal, spiritual).
 - *Pneuma* (spirit) is distinguished from *psyche* (soul) in the New Testament. In **Matthew 27:50**, Christ is said to have given up His life by “dismissing His Spirit”, but surely He remained in possession of His soul.

REVIEW: ESSENTIAL DOCTRINES - THE NATURE OF MAN

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
Humans were directly and specially created by God.	X			
The image of God in man is an intellectual, spiritual, moral and social likeness.		X		
When God created Adam and Eve, they were without sin.	X			
Humans are the most intelligent of animals, but animals nonetheless.				X
In the original creation, humans were vegetarians and animals were herbivores because there was no death.	X			
Human beings have a Trichotomous nature.			X	
God created humans to exercise dominion over the Earth.	X			

SESSION 7, PART 3 – ANTHROPOLOGY: THE FALL OF MAN

At the end of this lesson, you will be able to:

Describe the fall of man.

Compare and contrast the fall of man with the fall of Satan.

Describe the implications of the fall.

Review: Satan’s Fall Ezekiel 28:11-19; Isaiah 14:12-15

- The motivation for Satan’s rebellion was pride and the desire to be exalted as God.
- There was no external temptation that influenced Satan to rebel.

Questions from Revelation 12:1-9:

1. Who is the woman clothed in the sun? (v. 1)

Some say this is Mary, the human mother of Christ. Others assert this refers to the nation Israel, which God often referred to as His wife. I believe she represents God’s covenant community from both the Old and New Testament eras. It also hearkens back to the first Messianic prophecy in Genesis 3:15.

2. What is the meaning of the dragon’s tail in verse 4?

I believe this refers to the satanic rebellion where Satan drew a third of the created angels into his treason. (Other opinions do exist.)

3. Who is represented by the woman’s Child?

This is Jesus, the Christ child.

4. What are the implications of the dragon being cast out of heaven?

A great spiritual war is engaged with Michael leading the forces of God and Satan opposing him. While the battle is still engaged, Satan continues to deceive and rule on Earth. However, the outcome is not in doubt; Satan and his forces will be cast into the Lake of Fire.

The Fall of Man Genesis 3:1-24

Questions from Genesis 3:

1. Who is the serpent in verse 1?

Satan.

2. What did Satan use to tempt Eve?

Satan caused her to question the clear commandment of God that she was not to eat of the tree in the midst of the garden.

3. Why was this sin?

**Faith is believing God and acting on that belief. Failure to do either is cosmic treason against God ... for whatever *is* not from faith is sin.
Romans 14:23**

4. How is the temptation related to 1 John 2:16?

Eve succumbed to the lust of the flesh in that she saw the fruit was good for food, the lust of the eye in that it was pleasant to see, and the pride of life in that it (allegedly) provided a shortcut to wisdom.

5. What were the consequences of the fall?

Adam and Eve suffered shame and alienation from God. As a result, the image of God in man was obscured and they were expelled from Eden. Creation itself was cursed causing death and decay to enter the world. From this point forward, men and women would endure sorrow, toil and the struggle with their own evil nature.

6. How is the fall of humanity like the fall of Satan?

Pride and rebellion from God’s rightful rule were present in both cases.

7. How is the fall of humanity different than the fall of Satan?

Satan had no external tempter, but humans did.



Major Concepts from Genesis 3:

- Evil, sin and temptation came from outside.
- Satan successfully attacked the woman.
- Adam failed to exercise proper spiritual oversight.
- Motivation was a shortcut to divine knowledge.

Satan’s Fall vs. Man’s Fall

- Satan had no external tempter; man did.
- Satan’s fall doomed him to destruction, but man’s fall maintains the possibility of redemption.
- Satan’s fall was a result of pride; man’s fall was as a result of his desire to attain for himself beauty, knowledge and food.
- Both involved rebellion against God. (sin)

Consequences of the Fall

- Shame and alienation from God.
- The image of God in man was obscured.
- Humankind was expelled from Eden.
- Creation itself is cursed.
- Death entered the world.
- Sorrow, toil, and the struggle with his own evil nature became man’s lot.

REVIEW: ESSENTIAL DOCTRINES - THE FALL OF MAN

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
Adam and Eve were created in a state of moral perfection.	X			
The fall of man came as a result of Satan slandering God and tempting Eve.	X			
Adam and Eve could have resisted Satan’s temptation.			X	
Mankind’s original sin had no impact on the rest of the universe.				X
Death entered the world as a result of original sin.	X			

SESSION 8, PART 1 – HAMARTIALOLOGY: THE DOCTRINE OF SIN

At the end of this lesson, you will be able to:

- Discuss the Hebrew and Greek words that are translated as “sin” in the Bible.
- Concisely define sin.
- Review the origin of sin in the universe.
- Discuss the consequences of sin.

Hebrew words relating to sin in the Old Testament

- **chatta’ah** – from root meaning to miss the mark. **Genesis 4:7; 20:9; Leviticus 5:13**
- **Peh’sha** – breach of relationship, a transgression, or a rebellion. **Daniel 8:12**
- **’avon** – perversity, depravity, iniquity. **Ezra 9:13**
- **shagah** – go astray, err, swerve, wander. **Psalms 119:10**

Greek words relating to sin in the New Testament.

- **Harmartia** – to miss the mark, take the wrong road. **John 8:46; 1 John 1:8; James 1:15**
- This is where the term hamartialogy comes from.



Defining Sin:

- Placing anything else in God’s place.
- Denying God the worship and glory He deserves.
- A violation of that which God’s glory demands.
- The contradiction of God.
- Sin involves selfishness, but moreover a willful disobedience directed at God.
- Cosmic treason.

Consequences of Sin

- Genesis 3 addresses the **origin** of sin in humankind.
- As a result of sin, man’s attitude toward God changed.
- There was also a change in God’s **attitude** toward man.
- The entire human race shares solidarity in sin and evil.
- The physical universe was **cursed**.
- Death appeared because of man’s sin.
 - *“for all have sinned and fall short of the glory of God” **Romans 3:23***
 - *“...the wages of sin is death” **Romans 6:23***

REVIEW QUESTIONS: THE DOCTRINE OF SIN

1. What can we learn about the Hebrew and Greek words translated as “sin”?

Sin is “missing the mark” or departing from God’s design and perfect will.

2. What is your favorite definition of sin?

I like “Cosmic treason against God”.

3. What are the consequences of sin?

- a. **Alienation from God**
- b. **Death**
- c. **The universe subject to corruption**
- d. **All humankind is subject to evil**

SESSION 8, PART 2 – HAMARTIALOLOGY: THE IMPUTATION OF SIN

At the end of this lesson, you will be able to:

Describe what is meant by imputation.

Briefly discuss several theories about how sin is imputed.

Show how the Bible supports the total depravity of humanity.

To impute is to ascribe something, such as righteousness or guilt, to a person or persons vicariously.

Alternative views as to how sin is imputed:

Pelagian View:

- Soul is created without corruption at birth.
- Man is born with true volition.
- Adam’s sin is a bad example, but we are not guilty of original sin.
- God’s grace is universal and completely dependent on individual choice.

Arminian View:

- Adam’s sin caused our corrupted nature, but not our guilt.
- We retain the ability to seek God when aided by the Holy Spirit.
- Since the Holy Spirit’s call is universal, everyone has the ability to seek God.

Seminalism:

- Our union with Adam is a real, **biological**_____, spiritual union.
- The union is **genetic**_____ because Adam contained the seed of the rest of humanity.
- We have all **sinned**_____ in Adam – his sin is our sin – and we all are subject to the penalty.
- All people have inherited Adam’s **corrupt**_____ nature.
 - All sinned because of this natural corruption.

Federalism:

- We have all sinned in Adam – his sin is our sin - but the link is **not**_____ biological.
- Adam is the **representative**_____ of the entire human race as Christ is the representative of all who believe in Him.
 - God tried Adam and found him guilty.
 - The entire human race is **guilty**_____ in Adam.
 - Even if we could live a perfect, sinless life, we would still be guilty of Adam’s sin.
- Arminianism and Pelagianism are related in that Adam’s sin was an **example**_____.
- Seminalism and Federalism are related in that both stress our **solidarity**_____ with Adam.

Teaching of Scripture on Imputation:

- Scripture stresses our **solidarity** with Adam. **Romans 5:12-19; 1 Corinthians 15:22; 45-49**
- Scripture also stresses our solidarity with **Christ**.
- If we cannot accept the imputation of Adam’s **sin**, we should not accept the imputation of Christ’s **righteousness**.
- And as we have borne the image of the *man* of dust, we shall also bear the image of the heavenly *Man*. **1 Corinthians 15:49**



Sin is universal

- Even if we were not guilty of Adam’s sin, we would still be **guilty** because of our sin nature. **Isaiah 64:6**
- We all have plenty of our own **sin**. **Psalms 53:2-3; Romans 3:23**

REVIEW QUESTIONS: THE IMPUTATION OF SIN

1. What is meant by imputation?

It is ascribing something (guilt or righteousness) to someone else vicariously.

2. How do the Pelagian and Arminian views of imputation differ from the Seminal and Federal views?

Pelagian and Arminian views stress Adam’s sin as our example, but we are guilty only of our own sin.

Seminal and Federal views stress our solidarity with Adam so that we would be guilty even if we had no sin of our own.

SESSION 8, PART 3 – HAMARTIALOLOGY: TOTAL DEPRAVITY

At the end of this lesson, you will be able to:

Describe the doctrine of Total Depravity.

Cite several Biblical references to support Total Depravity.

Discuss possible objections to the doctrine of Total Depravity.

Sin Comes from Within. Mark 7:20-23; James 1:13-15

- Sin is not **just** _____ a voluntary transgression.
- Sin proceeds from a deeper attitude of **rebellion** _____ against God.
- Sin proceeds from a **treasonous** _____ disposition.
- Sin proceeds from a **sinful** _____ heart.

Total Depravity Defined.

- All human beings are born with a **sin** _____ nature.
- Total depravity means there is no part of human life **absolved** _____ from man’s fallen state.
- There is no area of human life that might serve as a possible grounds for **justification** _____.
- Even if works are formally in accordance with God’s law it does not mean they are good and well pleasing to God.
- We cannot compare the relative goodness of someone’s actions because the standard is not human **righteousness** _____; the standard is God’s righteousness.

Actions well-pleasing to God:

- The only way to please God is to have **faith** _____ in Him. **Romans 14:23**
- Faith in God must be the starting point.
- **Love** _____ for God must be the animating motive.
- **Law** _____ of God must be the directing principle.
- **Glory** _____ of God must be the controlling purpose.

Human Inability Matthew 7:18; John 1:10; John 6:44; Romans 8:8

- We are incapable of good apart from God.
- We are not able to change our character on our own.
- We are not able to act in accordance with God’s commandments.
- We are incapable of faith.
- We are in absolute, complete bondage to sin.
- **Total depravity** is man's natural condition apart from any grace exerted by God to restrain or transform him.

Without Christ, humans are in a hopeless position.

- Sin is against everything God is.
- God is not complacent toward sin.
- God is not indifferent to sin.
- God will inevitably act against it.
- The wrath of God is as pure as His love.

Human Liability John 3:36; Romans 1:18; Ephesians 5:6; Revelation 15:7

The Importance of Total Depravity 1 John 1:10

- Man’s sin against God is a central theme of the Bible, so sin is a doctrine of profound importance!
- We cannot have fellowship with God if we continue in sin, yet we cannot help but sin.
- Unless a person understands his or her utter hopelessness with regard to this doctrine, salvation is impossible.

REVIEW: ESSENTIAL DOCTRINES – TOTAL DEPRAVITY

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
Sin is any act or attitude of rebellion against God.	X			
Human beings are born with the ability to resist sin and live a sinless life.				X
Because God is holy and just, every sin must be punished.	X			
Death is a consequence of sin.	X			
Even if we had no sin of our own, we would still be guilty of Adam’s sin.		X		
Total depravity is man’s natural condition apart from any grace exerted by God to restrain or transform him.	X			

TEACHER’S NOTE: TOTAL DEPRAVITY

Some students may object to the doctrine of total depravity as stated here, especially if they come from an Arminian tradition. It’s best to direct them to Scripture and avoid a heated argument.

SESSION 9, PART 1 – SOTERIOLOGY: THE ELEMENTS OF SALVATION

At the end of this lesson, you will be able to:

Explicitly describe what salvation means to the Christian.

List and define the various elements of salvation as revealed in Scripture.

Salvation is:

- In the Greek: *Soteria* (4991) - Deliverance, preservation, salvation.
- The deliverance, by the grace of God, from eternal punishment for sin which is granted to those who accept by faith God’s conditions of repentance and faith in the Lord Jesus.
- The only thing we bring to the table is our faith, and even that must be graciously given by God. **Ephesians 2:8-9**
- Salvation is only available through Jesus Christ. **John 14:6; Acts 4:12**



Elements of Salvation:

- **Election**, or predestination - the biblical doctrine that God in His sovereignty chooses certain individuals to be saved. **Ephesians 1:3-6; John 6:37; 39**
- **Regeneration** - the act of the Holy Spirit by which we are made alive in a spiritual sense. **John 3:3; Ephesians 2:5**
 - Also called rebirth, being born of the Spirit, being born again.
 - In the Greek: *gennaō* (1080) *another* (509) – Born from above.

Atonement - the process of bringing the estranged into a unity with God.

Romans 5:6

- Sin is universal and God cannot tolerate sin. Every sin must be judged and punished (atoned for).
- Judgment will be carried out either on the sinner himself, which requires an eternity of torment in hell, or by the death of Jesus on the cross.
- Atonement requires the shedding of blood. **Leviticus 17:11; Hebrews 9:22**
- The victim of sacrifice must be unblemished, that is, perfect.
- The victim of sacrifice must also be valuable; it must cost something.
- Old Testament sacrificial atonement points forward to the cross.
- In the New Testament, it becomes clear that atonement is a central theme of the Bible. It reveals God’s love for men and women.

Romans 5:8; John 3:16; Hebrews 2:9

Redemption – to purchase for a price, frequently used in relation to redeeming individuals from a slave market. **1 Peter 1:17-19**

- In the Greek: *Agorazo* (59) To purchase for a price
- Where Christians were once slaves to sin, they are now slaves to God and His righteousness. **Romans 6:17; 6:22**

Propitiation - appeasement, or satisfaction, specifically towards God.

- Propitiation is a two-part act that involves appeasing the wrath of an offended person and being reconciled to him. **Romans 3:24-25**

Justification – to declare one right with God. **Romans 3:24; Acts 13:39**

- In the Greek: *Dikaloo* (1344) - to render righteous.
- In Christ we are proclaimed righteous in God’s sight, as if we had kept the whole law.
- This is done completely as a result of Jesus’ work.

Reconciliation - to be restored to a right relationship with God. **2 Corinthians 5:18-19**

- In the Greek: *Katallasso* (2644) - to change mutually, that is, (figuratively) to compound a difference: reconcile.
- God Himself reestablishes a relationship of peace with humans. It involves a change in position from being enemies of God to being at peace with God.

REVIEW: ESSENTIAL DOCTRINES - ELEMENTS OF SALVATION

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
Salvation is available only by faith in Jesus Christ.	X			
Salvation is God’s work alone.	X			
Regeneration (being born again) is the work of the Holy Spirit.	X			
Salvation is based on human ability to keep God’s commandments.				X
Sacrificial atonement requires the shedding of blood.	X			
In Christ, one is declared righteous as if he had kept the law perfectly.	X			

SESSION 9, PART 2 – SOTERIOLOGY: THE MECHANICS OF SALVATION

At the end of this lesson, you will be able to:

Recount the role of each member of the Trinity with regard to salvation.

Explain the difference between common grace and efficacious grace.

Refute common heresies regarding the atonement.

God the Father is responsible for election. Ephesians 1:4; 1 Peter 1:2; John 6:37

- Looking at salvation from God’s perspective.
- Election means to call one out from a larger group of people.

God the Holy Spirit is responsible for regeneration. John 3:5; 6:63; 16:8

- Regeneration is also called being “born again” or “born of the Spirit.”
- God the Holy Spirit is also responsible for testifying of Jesus. **John 15:26**
 - He does this primarily through the transmission of God’s Word.
 - The Holy Spirit inspired the writers of scripture, and He enables human beings to understand them. (Romans 10:17)

God the Son is responsible for the atonement and sanctification of the saints. 1 Corinthians 1:2; 2 Corinthians 5:21

Salvation from man’s perspective:

- Only one responsibility: to believe. **John 1:12; Acts 16:31; John 11:25-26**
- Even our faith is a gift from God. **Ephesians 2:8-9**
- Salvation is accomplished by God’s grace alone.

Aspects of God’s grace:

- Grace, *charis* [5485] in the Greek, is unmerited favor.
- Common grace - The aspect of God’s grace that is common to and affects everyone. **Psalms 145:9; Matthew 5:45**
- Effectual grace - the grace of God that is effective for salvation. **Romans 1:5; Acts 15:11; Ephesians 2:4-5**

Contrasting views of the atonement:

- Limited atonement: Christ died only for the elect. **John 10:14-15; Revelation 5:9**
 - This is the Calvinist, or Reformed view.
 - Stresses God’s sovereignty in election and salvation.
- Unlimited atonement: The death of Christ is for everyone, but only effective for those who accept it. **Romans 6:10; Hebrews 7:27; 1 John 2:2**
 - This is the Arminian view.
 - Stresses man’s responsibility to respond to a universal call to salvation.

Heretical views of the Atonement:

- Common thread: If the emphasis is on things man must do to justify himself before God, the view is contrary to what the Bible teaches!
- Salvation is a result of God’s grace and love that allows him to maintain His holiness and justice while reconciling the elect to Himself.

REVIEW QUESTIONS: THE MECHANICS OF SALVATION

1. What role does each member of the Trinity with regard to salvation?

God the Father elects, God the Son atones, God the Holy Spirit regenerates and testifies of Christ.

2. What is the difference between common grace and efficacious grace?

Common grace is granted to all humanity in that God postpones His wrath and provides all that is needed for life on this planet.

Efficacious grace is that grace that brings someone to a saving knowledge of Jesus Christ.

3. What is the common theme among heresies regarding the atonement?

Virtually all heresies regarding the atonement downplay God’s holiness and grace and place the emphasis on what man must do to justify himself.

SESSION 9, PART 3 – SOTERIOLOGY: DIVINE ELECTION

At the end of this lesson, you will be able to:

Discuss what the Bible says about the doctrine of Election.

Contrast opposing views with regard to the mechanics of Election.

Discuss the apparent dissonance between the sovereignty of God and the responsibility of man with regard to election.



Divine election defined:

- God has **chosen** those who will be saved as members of the body of Christ. It follows, therefore, that God has also chosen those who will remain reprobate. **Ephesians 1:3-6; John 6:37; John 6:44; Romans 9:18; 21-24**
- However, other Scriptures point out that man is responsible for **accepting** or rejecting Christ. **Ezekiel 33:11; 2 Peter 3:9**

Viewpoints on election:

- Pelagianism
 - Emphasizes human ability to choose God apart from any work by the **Holy Spirit**.
 - Teaches that human beings are fully **capable** of choosing to follow Christ on their own.
 - Emphasizes human **works** as a means of salvation.
 - Generally considered a **heretical** viewpoint.
 - In practice, some traditions are essentially semi-pelagian.

- Arminianism
 - Does not discount divine election, but emphasizes responsibility of man to make a choice.
 - God chose the elect by **foreknowledge** of who *would* exercise faith.
 - Faith is Man’s gift to God, which **precedes** the new birth.
 - The call of the Holy Spirit is **conditional** on man’s decision. Thus, the concept of *decisional regeneration*.
 - Holds **prescient** view of God’s foreknowledge, which means that God elects based on His knowing how a person would respond to the call.
- Calvinism
 - Emphasizes God’s holiness and **sovereignty**.
 - God **chose** who would believe.
 - The call of the Holy Spirit is **irresistible**.
 - Scriptural evidence is focused on numerous scriptures emphasizing predestination. **Romans 9:6-24; Ephesians 1:1-5**

The Five Points Controversy:

- Arminianism
 - Free **will**.
 - **Conditional** election.
 - Universal **redemption**.
 - Resistible call (of Holy Spirit).
 - Salvation can be **lost**.
- Calvinism (TULIP)
 - Total **Depravity**.
 - **Unconditional** Election.
 - **Limited** Atonement.
 - Irresistible **Grace**.
 - **Perseverance** of the Saints.

Resolving the Controversy:

- From the eternal perspective, God chooses, God grants faith, God preserves.
- From the temporal perspective, man is responsible for accepting or rejecting Christ.
- God can resolve issues our minds are incapable of sorting out!

REVIEW: ESSENTIAL DOCTRINES - DIVINE ELECTION

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
God the Father elects and predestines those who will come to salvation.	X			
God’s election is based on his foreknowledge of those who will believe			X	
Salvation is impossible without the regenerating work of the Holy Spirit.	X			
From the temporal perspective, man is responsible for accepting or rejecting Christ.		X		
Human beings are fully capable of choosing to believe Christ without any additional work by the Holy Spirit.				X

SESSION 10, PART 1 – SOTERIOLOGY: REGENERATION & JUSTIFICATION

At the end of this lesson, you will be able to:

Describe the Biblical view of regeneration.

Describe what the Holy Spirit does to make the general call effectual.

Describe how regeneration leads to justification.

The General Call to Salvation: Matthew 20:16; 22:14

- The Holy Spirit sees that the message of the **Gospel** is delivered to all.
- This is called the **general call** - a universal offer of the Gospel, available to everyone.
- But not everybody **accepts** the offer.

The Effectual Call to Salvation: John 10:27; Acts 2:1-40

- The general call was and is not effective for everyone.
- The **effectual** call is an offer of salvation that is accepted and leads to eternal life.

Making the General Call Effectual: Regeneration John 3:3

- Regeneration is what the Holy Spirit does to make the General Call **effectual**.
- **Titus 3:5; John 1:12-13; James 1:18; Ephesians 2:4-5; Colossians 2:13; 2 Corinthians 5:17**
- Regeneration is a creative act of **God** to which men and women contribute nothing.
- Regeneration is something that is done to us.
- Regeneration implants the seed of **faith**.
- Regeneration always leads to **conversion**.
- Regeneration results in a change in the person’s **disposition**. **Ezekiel 36:26; Colossians 1:21**

A Chain of Events Romans 8:29-30

- To be justified is to be declared **righteous** before God.
- Justification is based on the finished work of **Christ**, where His righteousness is imputed to us.
- Justification is apprehended by **faith** in Christ’s finished work.
- If you are elect, then you **will** be **regenerated**, you **will** be converted, you **will** be **justified**.
- The process is all of God!

REVIEW QUESTIONS: REGENERATION AND JUSTIFICATION

1. What is regeneration?

Regeneration is the creative act of God which makes the call of the Gospel effective for salvation. It is being “born of the spirit”, “reborn”, “born again”, or “quickened” (brought to spiritual life).

2. What is the relationship between divine election, regeneration and justification?

Regeneration always leads to conversion, which leads to justification.

SESSION 10, PART 2 – SOTERIOLOGY: SANCTIFICATION

At the end of this lesson, you will be able to:

Describe what is meant by the doctrine of sanctification.

Describe various views of sanctification.

Incorporate a statement of the doctrine of sanctification into your statement of faith.



Sanctification Defined:

- To be **sanctified** is to be set apart for a holy purpose.
- The Christian saint is to be **separated** from everything that is profane, unclean or impure.
- The Christian saint is to be **dedicated** to the exclusive service of God.
- Sanctification is "...That gracious and continuous operation of the Holy Spirit by which He delivers the justified sinner from the pollution of sin, renews his whole nature in the image of God and enables him to perform good works." (D. Martyn Lloyd-Jones)
- Sanctification is the process the Holy Spirit uses to progressively match our behavior to our **positional** righteousness. **Philippians 3:20-21**

Contrasting Views of the Sanctification Process:

- Reformed view:
 - Sanctification is a gradual process that begins at the point of **conversion**, and continues until death.
 - A Christian will not attain perfect **holiness** in this life.
 - Backsliding is possible, but the general trend of sanctification will be to **conform** the believer to the image of Christ.
- Wesleyan view:
 - Heavily influenced by the **Arminian** view of salvation.
 - Sometime after conversion, the Christian totally **surrenders** to the leading of the Holy Spirit. At that point, it is possible to live free from all willful sin.
 - The Christian is not **perfect** prior to heaven because he/she still engages in sins they are not aware of.
- Chaferian view:
 - Common within **Pentecostal** and Charismatic traditions.

- Sometime after conversion, Christians can pray for and receive a second act of God’s grace they call the **Baptism** of the Spirit.
- Prior to the second act of grace, the believer lives life in much the same manner as he/she did as an unbeliever. These are called **carnal** Christians.
- Only after the Holy Spirit fills them in this second act of grace are they able to make progress toward sanctification. These are called **spiritual** Christians.

- **Eternal and Temporal Perspectives: Philippians 2:12-13**

- **Eternal Perspective** – It is **God** who does the work of sanctification in the life of the believer.
- **Temporal Perspective** – The believer has a duty to **cooperate** with the Holy Spirit and trying to live a holy life.

REVIEW QUESTIONS: SANCTIFICATION

1. How would you define sanctification?

Sanctification is the process by which we are set apart for a holy purpose.

2. What is God’s role and our role in the process of sanctification?

The Holy Spirit works within us to accomplish the work of sanctification, but we have a responsibility to cooperate with the Spirit’s work.

3. When will the sanctification of the believer be complete?

Sanctification will only be complete when Christ returns and we receive our resurrected bodies.

SESSION 10, PART 3 – SOTERIOLOGY: ASSURANCE OF SALVATION

At the end of this lesson, you will be able to:

- Give Biblical evidence for the doctrine of preservation of the saints.
- Tell how a Christian can be assured of his or her salvation

TEACHER’S NOTE: PERSEVERANCE OF THE SAINTS

This lesson is greatly influenced by my Calvinistic stance with regard to perseverance of the saints. In some cases, this will challenge students’ previous beliefs on this subject. Try to get them to examine Scripture honestly to see if these things are so.

Who secures a believer’s salvation?

- The **Calvinist** position is that God secures salvation. **2 Timothy 1:12**
- The **Arminian** position is that the believer secures his/her salvation. **Hebrews 6:4-6**
- The position proposed in the video is that all who are **truly** saved will be preserved by God. **John 6:37; 39**
- However, there are nominal Christians who presumptuously **believe** they are saved, but are not. Those are the people the writer of Hebrews was talking about. **Matthew 7:21-23**

Finding Assurance **2 Peter 1:5-11**

- It is not unusual for true believers to harbor **doubts**, but assurance can be achieved.
- Belief in the **promises** of the Bible gives objective assurance.
 - The believer must give intellectual assent to the **truth** of the Word.
 - The believer is to know what he/she believes!
 - Intellectual understanding gives **objective** assurance.
 - Experiencing the Christian life gives **subjective** assurance.

The Grounds for Assurance:

- The teaching of the Word of God **1 John 5:10-11; 5:24**
- Tests from life:
 - **Believing** Jesus is the Christ **1 John 5:1**
 - **Loving** the brethren **1 John 3:14**
 - Keeping God’s **commandments** **1 John 2:3; 5:3**
 - Having the **Spirit** **Ephesians 1:13-14**
 - The Spirit lets you **believe** in Christ. **1 Corinthians 12:3; Romans 8:6-9**
 - The Spirit gives you a desire for more knowledge of God. **Romans 8:14**
 - The Spirit gives you an increased sensitivity to and **hatred** of sin. **1 Peter 2:11**
 - The Spirit produces **fruit** of the Spirit. **Galatians 5:22-23**

REVIEW: ESSENTIAL DOCTRINES - ASSURANCE OF SALVATION

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
God is the author of all aspects of salvation, election, regeneration, justification, sanctification and perseverance.	X			
It is impossible for one who is truly saved to fall away.	X			
It may look like some believers fall away, but if they do so permanently, they were never saved in the first place.			X	
Assurance of salvation can be achieved by following the prescriptions found in the Bible.		X		
It is possible for a person to presumptively believe they are a Christian when they are actually not.			X	



QUIZ: SOTERIOLOGY

Define the following terms:

1. Election

The biblical doctrine that God in His sovereignty chooses certain individuals to be saved.

2. Regeneration

The act of the Holy Spirit by which we are made alive in a spiritual sense.

3. Atonement

The process of bringing the estranged into a unity with God.

4. Redemption

With His sacrifice, Jesus paid the price to redeem us from sin’s slavery, resulting in freedom from sin and our rescue from the eternal consequences of that sin.

5. Propitiation

A two-part act that involves appeasing the wrath of God and being reconciled to Him.

6. Justification

To declare righteous, to make one right with God.

7. Reconciliation

To be restored to a right relationship with God.

8. Sanctification

To be progressively set apart for Christ, to be progressively conformed to His image.

Short Answer:

9. Describe the role of each member of the Trinity with regard to salvation.

God the Father is responsible for election. God the Son is responsible for the atonement and the sanctification of the saints. God the Holy Spirit is responsible for regeneration and testifying of Jesus.

10. Compare and contrast Pelagianism, Arminianism and Calvinism with respect to salvation.

Pelagianism asserts that human beings are completely capable of choosing to come to Christ on their own without aid of the Holy Spirit.

Arminianism asserts that while the Holy Spirit makes it possible for somebody to come to faith, the individual must cooperate with the Holy Spirit and has the ability to refuse the offer of salvation.

Calvinism asserts that salvation is completely of God and that the call of the Holy Spirit is irresistible. All God has elected for salvation will inevitably come to saving faith.

11. Compare and contrast the Arminian view of perseverance with the Calvinistic view.

Arminianism asserts that perseverance is the responsibility of the believer and consequently, one can lose his or her salvation.

Calvinism asserts that perseverance is the responsibility of God, and all who have accepted Christ will inevitably persevere to the end.

SESSION 11, PART 1 – ECCLESIOLOGY: THE DOCTRINE OF THE CHURCH

At the end of this lesson, you will be able to:

Give a Biblical definition of the Church.

Distinguish between the visible church and the Church universal.

Articulate Jesus' desire for the Church.



The Church Defined:

- The word translated "church" is *ekklesia* (1577) which means those who are **called out** _____.
- Distinct from the gathering of **Israel** _____. (*sunagoge* [4864])
- Our word "church" comes from the Greek *kurios* (2962) which means master or Lord.
- The church is a group of people who have been **called** _____ out in Jesus Christ and **confess** _____ Him as the Lord of their lives.
 - The **Church Universal** – A spiritual union with all true **believers** _____ throughout time and space. (The **invisible** _____ church)
 - The **Local Church** – A group of believers called to assemble, worship and minister in a single community. (The **visible** _____ church)

The Foundation of the Church **Matthew 16:15-19**

- The **testimony** _____ given by Peter is the foundation of the Church: "You are the Christ, the Son of the living God." (Matthew 16:16)
- The testimony of Jesus Christ, given by the prophets and Apostles, is the **foundation** _____ upon which the Church rests. **1 Corinthians 3:11; 1 Peter 2:6; Matthew 7:24; Ephesians 2:20**
- Peter himself is **not** _____ the foundation.

Contrasting Views of the Church’s relationship to the Synagogue of Israel.

- Dispensationalist view – completely separate; both valid.
 - Church is a necessary parentheses caused by Israel’s rejection of her Messiah.
 - Jesus will return to ethnic Israel after the time of the Gentiles.
- Reformed (Covenant) view – Synagogue is a type of the church, and the church supersedes the synagogue.

The church was founded at Pentecost, but shares a spiritual union with Old Testament saints. **1 Corinthians 10:1-4; Hebrews 11:13-16**

Scriptural Illustrations of the Church:

- The body of Christ. **1 Corinthians 12:12-27; Romans 12:4-5; Ephesians 4:4**
- A temple or a building. **1 Corinthians 3:10; Ephesians 2:20**
- The bride of Christ. **Ephesians 5:23-33; Revelation 19:7**
- A holy priesthood. **1 Peter 2:5** [Also a “spiritual house”]
- A flock of sheep. **John 10:11-16**
- A vine and branches. **John 15:1-8**

Membership in the true Church:

- Membership is gained simply by having saving faith in Jesus Christ.
- One can be a member of a local church and not be a Christian.
- One cannot be a member of the invisible church without being a Christian.

REVIEW: ESSENTIAL DOCTRINES - THE DOCTRINE OF THE CHURCH

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
Peter the Apostle is the foundation of the Church and the first Pope.				X
The Church Universal is the gathering of all true believers throughout time and space.	X			
Jesus established His Church on the foundation of testimony of the Apostles.	X			
The Church and the Synagogue of Israel are separate, but both valid.			X	
It is possible to be a member of a local church, but not be a true Christian.		X		

SESSION 11, PART 2 – ECCLESIOLOGY: THE MISSION OF THE CHURCH

At the end of this lesson, you will be able to:

Describe Jesus’ desire for His church.

List the elements of the church’s mission.

Jesus’ Desire for His Church: John 17:20-26

- Jesus desires unity so that all Christians are one as Father and Son are one.
- Jesus desires His church to be glorified in Christ
- Jesus desires His church to be made perfect in Christ
- Jesus desires His church to be physically with Him.
- Jesus wants His church to glorify God.

The Church Mission:

- The church is to be unified with God and His purpose, with no divisions. **Ephesians 4:4-6**
- Jesus has given His church everything she needs to carry out her mission. **Ephesians 4:7-10**
- The primary task of church leaders and church teachers is to prepare the saints for the work of ministry. **Ephesians 4:11-12**
- The primary goal of ministry is to edify, that is, build up the church. **Ephesians 4:11-12**
 - Edifying the Church involves perfecting the saints. **Ephesians 4:13**
 - Edifying the Church involves protecting the saints from error and heresy. **Ephesians 4:14**
 - Edifying the Church promotes the saints growing closer to and living in Christ and builds a community of mutual support and love. **Ephesians 4:15-16**

The Church’s Role in Evangelism

- Evangelism is called for by Jesus’ **Great Commission**. **Matthew 28:19:20**
- Evangelism is the **responsibility** of every Christian saint.
- The church has the responsibility to **prepare** her members for the work of evangelism.

REVIEW QUESTIONS: THE MISSION OF THE CHURCH

1. What is Jesus desire for His church?

Jesus desire for His church was that she be unified with Him, glorified in Him, present with Him and made perfect in Him.

2. How is it possible for every local church to carry out her mission?

The Spirit of Christ has gifted individual saints with everything necessary to carry out the church’s mission.

3. What is the primary mission of the church?

The primary mission of the church is to edify herself, bringing the saints into practical alignment with their positional righteousness.

SESSION 11, PART 3 – ECCLESIOLOGY: CHURCH GOVERNMENT

At the end of this lesson, you will be able to:

Describe the various church offices as given in Scripture.

Describe three models of local church government.



Church Leadership:

- Originally, the church was lead directly by the **Apostles**. **Acts 2:42**
- Apostles first appointed **deacons** to wait tables and see to the needs of Hellenist widows. **Acts 6:1-6**
- As missionary outreach spread the faith, leaders were **appointed** in those new churches. **Acts 14:23**

Church Leadership Positions in Scripture:

- **Bishop** - an **overseer** or presiding officer. **1 Timothy 3:1**
- **Elder** - One who presides over an **assembly**. (Used interchangeably with bishop in NT)
- **Deacon** - A **servant**, waiter of tables, errand-runner; distributor of benevolence.
- **Deaconess** - A female deacon.
- **Pastor**- A herdsman; an **undershepherd**. **Ephesians 4:11**
- **Teacher**- A doctor, master, or teacher.
- **Prophet** - One who speaks forth the **Word** of God.

Church Government Models:

- **Episcopal model:**

- The Episcopal model has a hierarchical structure.
- There is an office of bishop distinct and superior to leaders in the local churches.
- Bishops ordain and supervise pastors, priests or rectors of a number of local churches. (parishes)

- **Presbyterian model:**

- The local church is governed by a group of elders.
- The pastor is seen as an elder with a specialized role, but has no greater authority than the other elders.
- Elders from several local churches are also members of the presbytery which rules over the local churches.
- Members elected from each presbytery form a “general assembly”, which has ruling authority over all the churches in a region or a nation.

- **Congregational Model:**

- Final governing authority resides within the congregation itself.
- The congregation elects (calls) one elder or pastor as its spiritual leader.
- The pastor is assisted or supervised by a group of deacons/elders who are also elected by the congregation.

Achieving Church Unity under Local Church Government.

- Unity is possible only when all leaders and members submit themselves to Christ.
- Unity is possible only when leaders and members walk with humility.
- Possible only when leaders and members submit to one another.
- Possible only with prayer, and the indwelling of the Holy Spirit.

REVIEW: ESSENTIAL DOCTRINES - CHURCH GOVERNMENT

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
Jesus desires unity for His Church.	X			
The primary goal of ministry is to edify, that is, build up the Church.		X		
Evangelism is the responsibility of individual Christians, but the Church has the responsibility to prepare saints to carry out their responsibility.		X		
Pastors are called to carry out all the ministries in a local church.				X
The Congregational model of church government is closest to the Biblical standard.			X	
Unity under local church government is possible only when leaders and members submit to Christ.		X		

SESSION 11, PART 4 – ECCLESIOLOGY: CHURCH ORDINANCES & DISCIPLINE

At the end of this lesson, you will be able to:

Define church ordinances (sacraments) and contrast the Roman Catholic view with the Evangelical Protestant view.

List the steps of church discipline as provided by Jesus.

It is the responsibility of church leadership to oversee the ordinances and maintain discipline within the local church. **1 Timothy 5:17**

Church Ordinances

- Many traditions call ordinances “sacraments”.
- Not “sacred” in that they do not mystically bring about salvation or remittance of sin.
- They do reflect God’s grace, or remind us of God’s grace.
- The Roman Catholic Church identifies seven “sacraments”.
 - Baptism
 - Confirmation
 - Eucharist
 - Confession (Penance)
 - Holy Orders
 - Matrimony
 - Anointing the sick
- Evangelical protestant churches generally identify two ordinances (or sacraments). They are baptism and the Lord’s Supper.
 - **Baptism:**
 - Baptism is a profession of faith before the church.
 - In baptism, the believer identifies with Christ’s death, burial and resurrection.
 - Baptism does not, in itself, provide any effect on the person, but it is an important step in faith that God can richly bless.
 - Sprinkling, pouring, or immersion are used, but immersion is generally preferred in our tradition as it most closely symbolizes Jesus’ burial and resurrection.

The Lord’s Supper (Communion)

- Established by **Jesus** Himself. **Luke 22:19-20**
- Jesus commanded the repetition of the Lord’s Supper as a remembrance, or **memorial** of His sacrifice. **Matthew 26:29**
- It proclaims the **death** of Jesus until He comes. **1 Corinthians 11:26**
- It is a commemoration by which the believer **identifies** with Christ.

Church Discipline

Goals of Church Discipline

- **Goal 1:** The **restoration** of the individual involved in wrongdoing.
- **Goal 2:** To maintain the **purity** of the church. (Christ’s bride)
- Church discipline is seen as **corrective** rather than punitive.
- Church discipline should never be seen as extracting vengeful retribution.

Steps in Church Discipline

- Step 1: Reprove individual **privately**. **Matthew 18:15**
- Step 2: Reprove individual with 2 or 3 **witnesses**. **Matthew 18:16**
- Step 3: Reprove individual before the **church**. **Matthew 18:17; 1 Timothy 5:20**
- Step 4: **Dis-fellowship** the individual **Matthew 18:17; 1 Corinthians 5:5** and withdraw from the individual completely. **Romans 16:17 – 18**

Characteristics of a True Church:

- A true church exhibits faithful preaching of Biblical doctrine. **2 Timothy 2:15**
- A true church has proper interpretation and execution of ordinances. **1 Corinthians 11**
- A true church exhibits the Biblical exercise of church discipline. **Matthew 18:15 – 20**
- A true church equips each member for service and holiness. **Colossians 1:28**
- A true church encourages members to evangelize the lost. **Matthew 28:19-20**

REVIEW: ESSENTIAL DOCTRINES - ORDINANCES & DISCIPLINE

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
Church ordinances are memorials, or reminders of God’s grace; they do not confer grace in and of themselves.		X		
Baptism and the Lord’s Supper are the only two ordinances (sacraments) given by Jesus.		X		
The proper exercise of discipline is a characteristic of a true church.	X			
Church discipline must always be corrective rather than punitive.		X		
Once a church member is dis-fellowshipped, he can never be restored.				X

SESSION 12, PART 1 – ESCHATOLOGY: THE DOCTRINE OF HELL

At the end of this lesson, you will be able to:

Give a general description of the Biblical doctrine of Hell.

Describe how the eternal state will differ from the intermediate state.

The Intermediate State: Luke 16:22-23

- After physical death, but prior to the resurrection, souls of the saved and souls of the lost are conscious.
- Believers are with Jesus. **2 Corinthians 5:8**
- The lost are conscious in torment. (Luke 16:23)
- The Bible does not support either the concept of annihilation or the concept of soul-sleep.
- When folks talk of Hell, they are usually thinking of this intermediate state, which is prior to the final judgment.

Hell in the Old Testament:

- The doctrine of Hell is not well-developed in the Old Testament.
- In Hebrew, the word is *Sheol* (7585)
 - Translated as death, the abyss, the realm of dead people.
Psalm 6:5
 - Often simply translated as the grave. **Job 21:13**
- The Jews believed Hell was divided into two regions:
 - Paradise, or Abraham’s bosom.
 - The place of Torment.
 - It is a place of conscious existence.
 - There is an apparent awareness of the opposite region. **Luke 16:19-31**

Hell in the New Testament

- There are two Greek words translated Hell.
 - *Hades* (86) – Region of departed spirits.
 - It is for both the lost and for the believers.
 - *Hades* corresponds exactly to the Hebrew *Sheol*. **Psalm 16:10, Acts 2:27**
 - The term Hades is used 4 times in the Gospels, and always by Jesus, **Matthew 11:23, 16:18, Luke 10:15, 16:23**
 - Jesus is said to have the key to Hades and death, **Revelation 1:18**
 - This is the intermediate place of torment for the doomed, before they are cast into the Lake of Fire, **Revelation 20:13-14**
 -
 - *Gehenna* (1067) – The eternal state of the lost or condemned.
 - A place of eternal punishment.
 - Corresponds to the Lake of Fire. **Revelation 19:20; 20:10; 20:14-15**
 - Place of God’s judgment and wrath. **Jeremiah 7:32; 19:6**
 - *Gehenna* is used 11 times in the gospels by Jesus. **Matthew 5:22; 29; 30; 10:28; 18:9; 23:15; 33; Mark 9:43; 45; 47; Luke 12:5**
- Other New Testament references to Hell:
 - **James 3:6** – Tongue is “set afire” of *gehenna*.
 - **2 Peter 2:4** – Angels who sin are cast into *gehenna*.
 - Hell is a place of weeping, and gnashing of teeth. **Matthew 8:12; 22:13**
- Revelation’s Lake of Fire:
 - Called the second death. **Revelation 20:14**
 - It is the final state for Satan, Satan’s angels and all whose names are not in the Lamb’s Book of life. **Revelation 20:10; 15**
 - It was prepared for the devil and his angels. **Matthew 25:41**
 - It is a place of eternal torment. **Revelation 14:11**

REVIEW: ESSENTIAL DOCTRINES - THE DOCTRINE OF HELL

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
The souls of departed people are unconscious until the final judgment.				X
In the intermediate state between physical death and the final judgment, the souls of believers are in the presence of Jesus.	X			
The only way to escape eternal torment is to have one’s name found in the Lamb’s Book of Life.	X			
Unbelievers will be annihilated following Jesus’ second coming.				X
Once cast into Revelation’s Lake of Fire, there is no escape.	X			

SESSION 12, PART 2 – ESCHATOLOGY: THE DOCTRINE OF HEAVEN

At the end of this lesson, you will be able to:

Give a general description of the Biblical doctrine of Heaven.

Describe how the eternal state will differ from the intermediate state for those who die in Christ.



Heaven in Scripture:

- The Hebrew word *Shamyim* (8064) is used three ways:
 - Of the **sky**, or realm of the sky, where birds fly. **Deut 4:16**
 - Expanse (**firmament**) where sun, moon and stars are.
Genesis 1:14
 - God’s **storehouse**, or the dwelling place of God **Genesis 7-8**
- Greek word *Ouranos* (3772), translated **heaven**, conveys the same idea as in the Old Testament.

The “Third Heaven” is Described as:

- The Kingdom of **Christ** and of God. **Ephesians 5:5**
- God the Father’s **house**. **John 14:2**
- A place we should be looking forward to. **Hebrews 11:16; Romans 4:13**
- A place to **rest**. **Hebrews 11:16; Romans 4:13**
- Paradise. 2 Corinthians 12:2-4
- A place where the **wicked** are excluded. **Ephesians 5:5; Revelation 22:15**
- The abode of **angels**. **Matthew 18:10; 22:30**
- The New **Jerusalem**. **Revelation 3:12; 21:2**

The Physical Heavens will not Endure. 2 Peter 3:10-13

- The physical heavens we currently see will be **destroyed** along with the Earth at the second coming of Christ. **Job 14:12; Isaiah 34:4; Isaiah 51:6; Matthew 5:18; Revelation 21:1**
- The existing creation is destined to be **replaced**, but the promised new creation will endure forever. **Isaiah 66:22; Revelation 21:1**

REVIEW: ESSENTIAL DOCTRINES – DOCTRINE OF HEAVEN

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
The soul continues after death and is conscious.	X			
There is a way to escape hell after one dies.				X
Believers in the intermediate state still have something to look forward to.		X		
The current physical heavens will be destroyed along with the earth at Christ’s second coming.	X			

SESSION 12, PART 3 – ESCHATOLOGY: THE SECOND COMING

At the end of this lesson, you will be able to:

Define eschatology.

Describe the purpose and limits of Biblical prophecy.

Briefly describe contrasting views with regard to Christ’s second coming.

God is Sovereign: Isaiah 46:9-11

- He knows exactly how history is going to play out, because He **determined** it.
- He has purposed it, and He **will** bring it to pass.
- He has revealed His plan to an extent, but has not given us every **detail**.

The Purpose of Prophecy: Isaiah 48:5

- Prophecy proves the **sovereignty** of God.
- Prophecy **demonstrates** God’s omniscience.
- Prophecy **proves** that it is God who acts.
- Prophecy is **not** given so we can write **history** ahead of time!

The Second Coming is Future:

- Nobody fully understood the first Advent **before** it happened.
- Nobody now fully **understands** the Second Advent!
- Prophecy is given so we will recognize it when it happens, and understand that it is the **workmanship** of Almighty God!
- But there is one undisputable truth: Jesus is coming again, and when He does, He will raise up all who **believe** in Him. **John 6:39-40**

Biblical Terms Relating to Eschatology:

- *Eschatos* (2078) – A superlative meaning end of, last, latter end, lowest, uttermost. **Eschatology**, then, is the study of the end times.
- *Parousia* (3952) – Presence, **coming** or arrival. **1 Thessalonians 3:13; 4:15**
- *Apokalupsis* (602) – Revelation, **uncovering**, unveiling. **1 Corinthians 1:7; 1 Peter 4:13**

- *Epiphaneia* (2015) – To appear, to shine, to give light to. **1 Timothy 6:14; Titus 2:13-14**

Contrasting Viewpoints on the Interpretation of Revelation:

The Preterist View:

- The book of Revelation describes past events.
- John used symbolic language to protest against the evils of the Roman empire.
- Revelation recorded his conviction that God would eventually intervene.

The Historicist View:

- Revelation describes a panorama of history from the First Century to the Second Coming.
- View of virtually all of the Reformers.

The Futurist View:

- Chapter 4 onwards deals with end-time events.
- Book not concerned so much with John’s time.

The Idealist View:

- The main thrust is concerned with inspiring suffering Christians to endure to the end.
- Symbolic language is to be taken as imaginative descriptions of the triumph of God.

Contrasting Viewpoints with regard to The Millennium. Revelation 20:2-3

Amillennialism

- There is no **literal** 1000 year earthly reign of Christ.
- We are now in the **symbolic** millennial period. Christ is now **reigning** over the Kingdom of God on earth – although not all are members.
- Before the end there will be a great **apostasy**.
- Christ will return, followed by the **resurrection** of the just and the unjust.
- This will then usher in the **eternal** state.

Postmillennialism

- The work of the **church** and true Christians will establish the millennium sometime in the future.
- Jesus will return after 1000 years of **righteousness** on earth.
- The resurrection and **judgment** will then occur, ushering in the eternal state

Historic Pre-millennialism

- We are now in the **church** age.
- Sometime in the future there will be a great **apostasy** and tribulation.
- Christ will return to establish His kingdom and **resurrect** the righteous.
- Christ will reign on earth for 1000 years.
- Following the millennium, the resurrection and judgment of the **unsaved** will be accomplished.
- This will usher in the eternal state.

Dispensational Pre-millennialism

- We are now in the Church Age.
- Jesus will return secretly to rapture His church.
- Following the rapture, there will be great apostasy and tribulation.
- We will then see the second coming of Christ with His saints.
- The resurrection of Old Testament and tribulation saints will occur.
- There will be a 1000 year earthly reign of Christ followed by the resurrection and judgment of the unsaved.
- The eternal state will then be initiated.

REVIEW: ESSENTIAL DOCTRINES - THE SECOND COMING

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
Jesus will return as a conquering King to resurrect the righteous and establish the eternal state.	X			
The Millennium described in Revelation 20 is a symbol representing our current Church age.			X	
Jesus will return secretly to rapture His Church before the Great Tribulation takes place.			X	
There will be a resurrection of those justified by Christ and those who remain in their unjustified, guilty state.	X			
The purpose of prophecy is to demonstrate the sovereignty of God and to bring glory to Him as historical events unfold.	X			

SESSION 12, PART 4 – ESCHATOLOGY: THE 70 WEEKS PROPHECY

At the end of this lesson, you will be able to:

- Distinguish between views regarding Daniel’s 70 weeks prophecy.
- Identify the differences in scriptural interpretation that lead to these contrasting views.

Overview of the 70 Weeks Prophecy: Daniel 9:24-27

- Seventy weeks is literally seventy **sevens**.
 - Could mean 70 **weeks** of years (490 years)
 - 70 weeks could indicate a **perfect** but indistinct period of time.
 - 7 is a perfect number
 - 10 is a perfect number
 - 7X10 is a complete era, divided into perfect periods suggested by the figure 7.
- During these 70 “weeks” six things are prophesied to happen:
 - Finish the **transgression**.
 - Make an **end** of sins (forgiveness).
 - Reconcile** people to God. (Deal with sin.)
 - Bring in everlasting **righteousness**.
 - Seal up (or fulfill) the **vision** and prophecy.
 - Anoint the most **Holy**. (The Messiah, or the Christ)

The Fulfillment of the 70 Weeks Prophecy

- There would be seven weeks (of years) until **Temple** is rebuilt.
 - That’s 49 Years.
 - This prophecy was fulfilled!
- In another 62 weeks, **Messiah** was to appear.
 - That’s another 434 years.
 - This prophecy was also fulfilled!
- There is general agreement about the first 69 weeks, but disagreement about the 70th week.
 - After 3.5 weeks, Messiah is to be cut off. (crucified)
 - The prince who is to come will **destroy** Jerusalem (coming like a flood). This occurred in 70 AD.

- The question is, does this occur at the end of the 69th week, or does this describe events during the 70th week?

The Dispensational View:

- Verse 26 is an interlude which occurs after 69 weeks, but before the 70th week.
- Verse 27 describes the 70th week which will occur at the second coming.

The Reformed View:

- Events in verses 26 and 27 occurred during the First Century.
- Verse 26 describes the 70th week from the standpoint of flesh.
- Verse 27 describes the 70th week from the spiritual standpoint.

REVIEW QUESTIONS: THE 70 WEEKS PROPHECY

1. Contrast the Dispensational interpretation of Daniel 9:26-27 with the Reformed interpretation of the same passage.

Reformed theologians generally believe the 70th week occurred in the First Century.

Dispensational theologians generally believe it describes the time of Jesus’ second coming.

2. How does the interpretation of the personal pronoun “He” in verse 27 impact the interpretation of this passage?

If He represents Messiah, then verse 27 is talking about Jesus making an end to sacrifice by providing the one, perfect, permanent sacrifice on the cross.

If he represents the Antichrist, then the passage is talking about something that happens at the time of the end. The covenant he confirms might be the restoration of ritual sacrifice at a rebuilt Jerusalem Temple. After three and a half years, he goes back on his promise and takes away the restored sacrifice.

SESSION 13, PART 1 – ESCHATOLOGY: THE END ACCORDING TO JESUS

At the end of this lesson, you will be able to:

Identify New Testament passages that describe the events of Jesus’ second coming.

Distinguish between views regarding the Church and the Great Tribulation.

Critically evaluate your view of end time events.



Jesus Discourse about the End of the Age: Matthew 24-25

- The disciples’ question was really three in one: **Matthew 24:3**
 - When will the **Temple** _____ be destroyed?
 - What is the sign of Jesus’ **coming** _____?
 - What is the **sign** _____ of the end of the age?
 - Jesus addresses all three issues in His discourse.

Summary of Matthew 24:4-14

- A number of coming events are **foretold** _____, including the arrival of false christs and false prophets, wars and rumors of wars, famines, earthquakes, persecution, apostasy, lawlessness and the chilling of mutual love.
- These are only the **beginning** _____ of woes, not the end.
- The **Gospel** _____ must be preached to the entire world before the end comes.

Summary of Matthew 24:15-20

- The Abomination of Desolation (Daniel 11:31) likely has **multiple** _____ fulfillments:
 - **Antiochus** _____ Epiphanies in 167 BC
 - Worship of **Roman** _____ standards – 70 AD.
 - A future abomination of the **Antichrist** _____?
- Some believe Jesus is speaking of His **crucifixion** _____.
- Most events seem to point to the destruction of the **Temple** _____ in 70 AD.
- But these events might typify the future **Great Tribulation** _____.

Summary of Matthew 24:21-28

- This is a prophecy of the Great Tribulation.
- Jesus warns of false christs and false prophets.
- He indicates that the real second coming will not be missed.
- Verse 28 may be a reference to a time when moral and spiritual degeneration resembles carrion.

Summary of Matthew 24:29-44

- Jesus here speaks explicitly about His second coming.
- Verse 31 is a point of controversy.
 - Pre-tribulation rapture view: The elect are the saints of ethnic Israel.
 - Post-tribulation view: This is the gathering of all God’s elect.
- Our Lord’s emphasis is not on timing, rather it is on being prepared.

REVIEW: ESSENTIAL DOCTRINES: THE END ACCORDING TO JESUS

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
In His discourse in Matthew 24 and 25, Jesus is answering a three part question about the destruction of the Temple, the end of the Age, and the sign of His coming.		X		
Jesus predicted the destruction of the Jerusalem Temple.	X			
Jesus predicted ongoing tribulation, persecution and apostasy during the Church age.	X			
Jesus predicted a pre-tribulation rapture of the Church.			X	
Jesus predicted that His saints would be protected from all physical harm.				X
Jesus predicted a sudden second coming that will not be missed.	X			

SESSION 13, PART 2 – ESCHATOLOGY: RAPTURE

At the end of this lesson, you will be able to:

Define the term “Rapture” as it applies to the Church.

Describe contrasting views with regard to the timing of the rapture.



Rapture Defined 1 Thessalonians 4:17

- Defined as being **“caught up”** _____ in the air as Christ returns for His church.
- The term itself does not appear in scripture.
- One can think of it as a kind of **resurrection** _____ that happens before death.

The Dispensational Timeline

- Popularized by **John Darby** _____ between 1830 and 1850.
- Edward Irving is thought by some to have brought Pre-tribulation rapture theory to Darby.
- Basic assertions of Dispensational Pre-Tribulation rapture:
 - Jesus will return **secretly** _____ to rapture His church prior to the Great Tribulation.
 - **Antichrist** _____ will come to power and make a treaty with Israel allowing the sacrificial Temple worship to resume.
 - After 3 ½ years, Antichrist will **violate** _____ treaty and put an end to the sacrifice.
 - Jesus will return with His saints after 7 years to establish His **millennial** _____ kingdom.

Alternative Rapture Sequences:

- **Post-Tribulation** - Living believers raptured at the second coming of Christ, which occurs at the **end** _____ of the Tribulation.
- **Mid-Tribulation** – Living believers will be raptured after the **Great Tribulation** _____ begins, but before God begins to pour out His wrath.
- **Partial Rapture** – Only believers who are **watching** _____ and waiting for the Lord will be raptured at various times before and during the seven-year Tribulation.

Arguments in Support of Pre-Tribulation Rapture: See *Lectures in Systematic Theology* by Henry C. Thiessen, Eerdmans Publishing Company, 1949, pp. 344-363.

The Sequence of Events from Scripture:

1 Thessalonians 4:16-18

- The Lord descends with a shout, voice of Archangel, and the **Trumpet** of God.
- The **dead** rise first.
- The living are **caught up**.
- The **saved** will always be with the Lord.
- Nothing in this passage indicates a specific time for these events.

1 Corinthians 15:50-52

- The **trumpet** sounds.
- The **dead** rise.
- The living are **changed**.
- Notice that this happens at the **last** trumpet.

Matthew 24:29-31

- The **Tribulation** ends.
- There will be cosmic upheaval.
- The **sign** of Son of Man is seen and Jesus comes.
- **Angels** are sent with trumpet.
- The **elect** are gathered from the 4 winds (Earth?) and from all over heaven.

Mark 13:24-27

- The **Tribulation** ends.
- Cosmic **upheaval** happens.
- The Son of Man is seen.
- **Angels** are sent.
- The elect are **gathered**.

Revelation 11:15-18

- The seventh (last) **trumpet** _____ sounds.
- God takes possession of **kingdoms** _____ of the world.
- The dead are resurrected for **judgment** _____.
- Prophets and **saints** _____ judged for rewards.
- **Destroyers** _____ of the earth are destroyed.

Revelation 20:4-6

- The **saints** _____ are resurrected.
- The **resurrected** _____ reign 1000 years.
- The **unsaved** _____ are resurrected.
- The unsaved are cast into the Lake of Fire which is the **second** _____ death.

2 Thessalonians 2:1-8

- The great **apostasy** _____ occurs.
- The **restrainer** _____ of evil is removed.
- **Antichrist** _____ is revealed in the temple.
- **Jesus** _____ returns.
- Key to this passage: Who is the restrainer?
 - Dispensational theologians believe He is the **Holy Spirit** _____ acting through the church.
 - In Genesis 6:3, the Holy Spirit “strives” or restrains men. (This might also be translated “abides”.)
 - The church blesses society at large. **Matthew 5:13-16**
 - When church is raptured, the Holy Spirit will withhold His special restraining ministry.

- Others propose human **government** as the restrainer.
 - Because of man’s fallen state, nobody could live together without civil law. (1 Peter 2:13-14)
 - The presence of civil law **restrains** (to a point) lawlessness on earth.
 - The removal of the restrainer refers to a complete **breakdown** in civil law, readying people to accept a one-world government under the antichrist.
- Still others propose **Michael** the Archangel as the restrainer.
 - Michael is said to strive with Satan. **Revelation 12:7**
 - Michael is also said to stand watch over the people. **Daniel 12:1**

The Doctrine of Imminence

- Jesus could return at anytime, The Bible clearly says Christ’s return will be “as a thief in the night”, **Matt 24:42-44, Luke 12:40, 1 Thessalonians 5:2, Revelation 16:15**

TEACHER’S NOTE: HOW TO ADDRESS DISAGREEMENTS OF OPINION

These arguments will likely be troubling to some students (and instructors) as the Dispensational timeline is quite popular in evangelical Christianity today. The goal is to encourage students to search Scripture in an unbiased way rather than relying on previous teaching or tradition. It’s also important to emphasize that Bible-believing evangelical theologians sometimes disagree and that these are not “doctrines to die for.”

Below are potential objections that some have made to a Pre-Tribulation Rapture. These should be discussed in class and answers given.

- It is not the emphasis of the Bible.
- An unbiased reading of relevant passages would not suggest this doctrine. 1 Corinthians 15 clearly says those still alive will be “caught up” at the last trump.
- It supposes there is more than one way to salvation. (pre-rapture saints, post-rapture saints, and descendants of Israel.)
- Despite its popularity, it is a relatively new doctrine. (Darby’s work began in 1827)
- It insulates our minds from the very real possibility of trial and tribulation.
- It ignores one of the very possible purposes of the great tribulation – the cleansing of the saints for the return of Christ!
- Rapture doctrine puts the focus on us – but we are to be focused on Jesus.

Conclusions:

- There are born-again believers on both sides of the secret rapture viewpoint.
- A great deal of passion is evident from both sides.
- Is this an essential “bulls-eye” doctrine?
 - Probably not.
 - But it does warrant continued study.

REVIEW QUESTIONS: RAPTURE

1. What does the phrase “rapture of the church” mean?

The rapture refers to the “catching up” of living saints to be with Jesus. It is based on the teaching of Paul in 1 Thessalonians 4:17.

2. According to Dispensational Theology, when will the rapture take place?

According to Dispensational Theology, the rapture will occur just prior to the 7-year period of tribulation leading up to Jesus’ return.

3. What are some alternative views on the timing of the rapture?

Post-Tribulation – At Jesus’ return after the Tribulation period.

Mid-Tribulation – After the Great Tribulation but before the outpouring of God’s wrath.

Partial Rapture – Only those watching and waiting will be raptured before the Tribulation.

SESSION 13, PART 3 – ESCHATOLOGY: RESURRECTION

At the end of this lesson, you will be able to:

Describe the promised resurrection of the saints and the lost.
Distinguish between the judgment of the saints and the judgment of the reprobate.

The Blessed Hope 2 Peter 3:10-13

- Ultimately, our hope lies not in the rapture, but in our resurrection.
- As Christians, we are looking forward to new heavens and a new earth in which righteousness dwells.
- We look forward to an eternity free from the very presence of sin.

The Importance of the Resurrection 1 Corinthians 15:12-17

- Without the resurrection, our hope is futile.
- The Resurrection is central to the Gospel. **1 Corinthians 15:1-4**
- Belief in the Resurrection is critical to our salvation. **Romans 10:9**
- Jesus’ resurrection was real, physical (bodily) and eternal.

Resurrection of Christian Believers Revelation 20:4-6

- The resurrection of Christ makes it possible. **1 Corinthians 15:20-21**
- Our resurrection comes with a glorious body. **1 Corinthians 15:35-38**
- Our resurrection is eternal. **1 Thessalonians 4:17**
- Our resurrection will occur when Christ returns. **1 Thessalonians 4:16**

Resurrection of Unbelievers Revelation 20:11-15

- The unbelievers will be raised for judgment.
- Unbelievers will be judged according to their own works.
- Unbelievers will be eternally separated from God.
- Unbelievers will be cast into the Lake of Fire and will have no rest.
- Smoke of unbelievers’ torment will ascend forever and ever.

Revelation 14:11

REVIEW: ESSENTIAL DOCTRINES - RESURRECTION

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
There will be a bodily resurrection of both the justified (in Jesus) and the unjust.	X			
Belief in the resurrection is critical to salvation.	X			
The resurrection of believers comes with a glorious, sin-free body.	X			
Those who die without trusting in Christ will have a second chance at the resurrection.				X
The resurrection of believers will come prior to a literal 1000 year Millennial reign of Christ and unbelievers will be resurrected after the Millennium.			X	
The reprobate will be resurrected for judgment.	X			

SESSION 13, PART 4 – ESCHATOLOGY: DIVINE JUDGMENT

At the end of this lesson, you will be able to:

State the necessity of Divine Judgment.

Give the basis for Divine Judgment.

Distinguish between the judgment of Christians and the judgment of the reprobate.



Divine Judgment Defined

- Judgment is the working out of God’s mercy and **wrath**.
- Judgment is God’s vigorous **action** against evil.
- God’s judgment brings **doom** for the wicked. **Isaiah 4:4**
- God’s judgment brings deliverance for the **righteous**. **Psalm 25:9-10**

Judgment in the Old Testament

- God is a God of **Justice**. **Deuteronomy 1:17; Psalms 9:8; Isaiah 30:18**
- God determines blessing or **cursing** for people. **Isaiah 1:19-20**
- Toward the end of the Old Testament, judgment on the **Day of the Lord** is increasingly stressed. **Joel 2:1**

Judgment in the New Testament

- Reinforces the Old Testament idea that judgment belongs to the **nature** of God. **Romans 1:18; Hebrews 12:23; 1 Peter 1:17; Revelation 16:5**
- Divine judgment is at work in human life in the present age. **John 8:50; Romans 1:28**
- In the New Testament, judgment is associated with **Christ**. **John 3:19; 9:39**
- The spotlight falls on the coming **Day of the Lord**, a time of terrible judgment. **John 6:39; Romans 2:16; 1 John 4:17**

The Basis for Judgment

- Judgment is based on a man or woman’s **response** to the revealed will of God.
- Divine judgment will be **utterly** just.
- Divine judgment will be based on **works**, both hidden and seen. (Romans 2:6; 1 Corinthians 3:8; Revelation 22:12)
- Apart from Christ, no one can stand, so we are justified by **faith** alone. **Romans 3:28; 5:1; Hebrews 10:38**

The Work of God John 6:29

- Jesus said that the work of God was to **believe** in the One He sent.
- We will be **judged** according to this work!
- Christ’s good works will stand to our account on the judgment day.
- There will be no **justification** for anyone apart from this work.
- If we trust in Christ, we have a guarantee of **acquittal!** **Galatians 2:20; Ephesians 2:5; Colossians 2:20**

Judgment of Unbelievers

- Non-believers do perform acts of love and mercy.
- These are evidence of God’s **common** grace which restrains evil and promotes goodness.
- These acts alone will not justify anybody!
- There is no way apart from **Jesus** that anyone can be saved. **Acts 4:12**

The Final Judgment John 5:28-29

- Judgment of Christians: **1 Peter 1:17**
 - Christ will judge His people at His coming.
 - Christians judged on **stewardship** of talents gifts and responsibilities given them.
 - **Standing** in God’s family will not be at stake.
 - Judgment that of a father toward His children.

REVIEW: ESSENTIAL DOCTRINES - DIVINE JUDGMENT

For each of the statements below, check where they belong on our doctrinal target.

Doctrinal Statement	To Die For	To Defend	To Discuss	To Dismiss
Divine Judgment is the working out of God’s mercy and wrath.	X			
People will be judged by whether or not they performed more good works than bad during their lives.				X
God’s judgment is at work in the world today, but it is not the final judgment.		X		
Judgment is based on an individual’s response to the revealed will of God.	X			
Apart from faith in Christ, nobody can stand at God’s judgment.	X			
Believers will be judged on their stewardship of gifts and responsibilities given to them, but it will not affect their standing in the kingdom of God.		X		



FINAL EXAM - INTRODUCTION TO CHRISTIAN DOCTRINE

Answer each of the following questions, citing Scripture where appropriate.

Section 1: Vocabulary – Define each of the following terms.

1. Anthropology

The study of human beings.

2. Hamartiology

The study of sin.

3. Soteriology

The study of salvation.

4. Ecclesiology

The study of the Church.

5. Eschatology

The study of the end times.

6. Sheol

The Hebrew place of the dead; the grave.

7. Gehenna

The Greek place of the dead; the grave.

8. Preterist view of Revelation

Revelation describes events that occurred during the First Century.

9. Historicist view of Revelation

Events in Revelation describe actual historical events.

10. Idealist View of Revelation

Revelation’s symbolic language is to be taken as imaginative descriptions of the triumph of God. It is designed to encourage Christians to endure until the end.

11. Amillennialism

The eschatological view that there is no literal thousand year reign of Christ. The Millennium of Revelation 20 refers symbolically to the Church Age.

12. Postmillennialism

The eschatological view that Christ will return after 1000 years of righteousness on Earth which was initiated by the evangelical work of the Church.

13. Historic Pre-millennialism

The eschatological view that Christ will return following a period of apostasy and great tribulation, but prior to the Millennium.

14. Dispensational Pre-millennialism

The eschatological view that Christ will return to rapture the Church prior to the Great Tribulation, then return again to establish His Millennial reign.

Section II: Short Answer – Answer each of the following in a phrase or a sentence. Cite Scripture where appropriate.

15. When we say “the pre-incarnate state of Christ”, what are we talking about?

God the Son’s existence prior to being born a human being in Bethlehem.

16. What do we mean when we talk of God’s “personality”?

God is not an impersonal force, but exhibits the characteristics of personhood, including intellect, emotion, and will.

17. If you could use only two words to describe God’s nature, what would they be? Cite scripture to support your answer.

Answers will vary. One possible pair is Holy (Isaiah 6:3) and Love (1 John 4:8)

18. In class, we have said “God is knowable, but He is not comprehensible.” Explain what that means, and cite Scripture to support your answer.

It is impossible for us to exhaustively understand all that God is (Isaiah 55:9; Romans 11:33) but God has graciously revealed Himself to us to the extent that we are capable of knowing Him. (Psalm 19:1-2; John 1:18)

19. In reference to the Trinity, what is significant about the word used for God in Genesis 1:1?

The word used (Elohim) is plural, implying His plural nature. The singular word for God is El.

20. What is our source of authority for developing doctrine? Support your answer from Scripture.

The Bible is our sole source for developing doctrine. (2 Tim 3:16)

21. Why was it important that Jesus Christ live a perfect, sinless life? Support your answer from Scripture.

If Christ had sinned, he would have to pay for His own transgressions and could not have paid for ours. (2 Corinthians 5:21)

22. Briefly state the doctrine of the Trinity.

There is only one God. That God is eternally existent in three persons, Father, Son and Holy Spirit. Each person of the Trinity is fully God and fully distinct. The triune nature of God is not in conflict with His unity, despite the difficulty we humans have of comprehending it.

23. Is it possible for us, while in our flesh, to fully understand the Trinity? Why or why not?

Not comprehensively. Our minds are not capable of fully comprehending all that God is.

24. Why should we quote Scripture to an unbeliever, even if he/she/it does not acknowledge the authority of Scripture? I guess you’d better cite Scripture to support this one!

So then faith comes by hearing, and hearing by the word of God. (Romans 10:17)
God speaks through His word, even to those who might not acknowledge it.

25. Describe the Calvinistic view of election.

Humans are totally depraved, incapable of choosing God on their own. God, in His sovereign will, chose to save some before the foundation of the world. Christ died for these elect individuals, and the call of the Holy Spirit is irresistible for the elect; all will inevitably come to Christ. Not only is their calling unconditional, but their perseverance is also unconditional; God will keep them saved.

26. Describe the Arminian view of election.

God’s election is based on His foreknowledge of those who would choose salvation. Christ’s sacrifice is sufficient for all, but only effective for those who choose salvation. The call of the Holy Spirit is essential, but irresistible and it is possible to fall from grace, losing one’s salvation as a result of apostasy.

27. What was the original state of man (before the fall)?

Perfectly sinless, reflecting the pure image of God, enjoying unfettered fellowship with God, and charged with dominion over the Earth.

28. List six consequences of the fall.

- a. Shame and alienation from God.**
- b. The image of God in man was obscured.**
- c. Humankind was expelled from Eden.**
- d. Creation itself is cursed.**
- e. Death entered the world.**
- f. Sorrow, toil, and the struggle with his own evil nature became man’s lot.**

29. What does it mean when we say humankind is totally depraved? Support your answer from Scripture.

As a consequence of the fall, humans are born with a sin nature. We are completely incapable of living life according to God’s standard. There is no part of human life that is absolved from this fallen state and there can be no grounds for justification found in any human being. (Isaiah 64:6; Romans 3:23)

30. What is the difference between Old Testament ritual sacrifice and Christ’s sacrifice on the cross? Support your answer from Scripture.

The Old Testament sacrifice was a type pointing to the cross. Because the ritual sacrifice was incapable of permanently dealing with sin, it had to be repeated daily, but Christ’s sacrifice on the cross was sufficient once for all. (Hebrews 7:23-28)

31. In Romans 3:25, Paul writes that God sent forth Jesus as a propitiation by His blood. What does this mean?

Propitiation means satisfying, or turning away the wrath of God. When Jesus died on the cross, He fully paid the penalty for our sin. By faith in Him, we are no longer under His wrath, but under His grace and mercy.

32. Some theologians profess the theory of limited atonement. Others believe in unlimited atonement. Compare and contrast these views.

Limited atonement asserts that Christ’s sacrifice was only for those who are God’s elect. Unlimited atonement asserts that Christ’s sacrifice was sufficient for all human beings, but only effective for those who willfully chose to believe.

33. Describe the importance of Christ’s resurrection. Cite Scripture to support your answer.

The Resurrection demonstrates that Jesus’ sacrifice was sufficient and that it was accepted by God. Furthermore, His resurrection makes it possible for him to continue His intercessory ministry with the Father. It also makes it possible for the believer to have a living relationship with Him. His resurrection also promises our resurrection at the end of the age. (1 Corinthians 15:12-58) Paul is clear and adamant regarding the necessity of Christ’s resurrection: “*For if the dead do not rise, then Christ is not risen. And if Christ is not risen, your faith is futile; you are still in your sins!*” (1 Corinthians 15:16-17)

34. What is the relationship of the Church to the Kingdom of God?

The Kingdom of God exists wherever God reigns. Therefore, the true Church is most certainly part of the Kingdom of God, but the Church is not all of what the Kingdom of God contains.

Section III: Contending for the faith – Assume that a friend or acquaintance has made each of the following statements. If they are true, based on the Word of God, say so. If they are not, write “False” and cite Scripture explaining why it is incorrect.

35. I know I am a Christian because I live in a Christian country and I was baptized as a baby.

False - *For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. (Ephesians 2:8-9)*

36. I don’t believe a loving God would send anybody to Hell.

False - *And anyone not found written in the Book of Life was cast into the lake of fire. (Revelation 20:15)*

37. I’m a Christian, but nowhere in the Bible does it say that I should go to church.

False - *And let us consider one another in order to stir up love and good works, not 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. (Hebrews 10:24-25)*

38. God knew I was going to be a Christian even before He created the universe.

True

39. The way to become a Christian is to repent and be baptized.

False - *... that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (Romans 10:9-10)*

40. There is no way I can lose my salvation because God will keep me from falling away.

True, assuming your conversion was authentic. This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. (John 6:39)

41. The Bible clearly teaches that the Church will be raptured before the great tribulation.

Student answers will vary based on their view of eschatology. I would argue that the Bible does not clearly teach this view. We can agree to disagree on this, but Biblically-based discussions on this doctrine are valuable. Whatever their view, students should be able to cite scripture to support it.

Section IV: Apologetics – Frame your answer to the following with Biblical proofs.

42. What is your view of the doctrine of predestination?

Student answers will vary, but must be supported by the appropriate use of scripture.

43. There are many competing views of Biblical eschatology, and good, Bible-believing Christians will often disagree. However, there are some points that should be beyond debate. List those points below and support each item in your list with a scripture reference.

Student answers will vary, but should include the following at minimum:

- 1. The authority of the Bible.**
- 2. The transcendent, triune, personal, sovereign nature of God.**
- 3. The depravity of man, including the impossibility of justifying oneself before God.**
- 4. The sinless nature of Jesus’ life on Earth.**
- 5. The sufficiency of Christ’s atoning sacrifice on the cross.**
- 6. Salvation by God’s grace alone by faith alone in Jesus Christ alone.**
- 7. The promise of Christ’s return at the end of the age.**
- 8. The blessed hope of an eternity with Christ for all true believers.**

GLOSSARY

Agnostic - The word Agnostic derives from the negation of the Greek word [*gnosis*], which means esoteric knowledge of higher things. Agnostic means no-knowledge or not knowing. Agnostics generally believe that no one can know whether or not God exists. Some take a more liberal approach, saying "they" do not know, but that existence of a Deity might be possible.

Amen - means "so be it" or "it is certainly so."

Amillennialism - The eschatological view that there is no literal thousand year reign of Christ. The Millennium of Revelation 20 refers symbolically to the Church Age.

Angelology - is from the Greek [*aggelos*] meaning angel, and [*logos*] meaning word or discourse. So it means the discourse or the study of angels. The words translated angel appears over 200 times throughout the scriptures. In the Old Testament it is the Hebrew word [*malak*] and in the New Testament it is the Greek word [*aggelos*], from where we get the actual word Angel. In both the Hebrew and Greek (Old and New Testament) the words mean, a messenger.

Antinomianism - is from the Greek [*anti*] meaning opposed to, and [*nomos*] meaning Law. It denotes those who oppose God's law.

Apostasy - is from the Greek [*apostasia*], which means a departing or separating (2nd Thessalonians 2:3). In Christianity it is a forsaking or departing from the faith, principles, or truth, to which the Church previously held (1st Timothy 4:1, Hebrews 3:12). This abandonment or falling away from the faith is an opposite of the protestant reformation, which was the returning to the faith, principles, and truths which the Church formerly held.

Apologetics – Presents a rational basis for the Christian faith, defending the faith against objections.

Arminianism - The Reformed churches at the Synod of Dort (1618-1619) condemned this doctrine which is held by followers of late 16C Theologian Jacobus Arminius (1560-1609). The five points or articles which this doctrine holds to are:

1. Conditional Election
2. Universal Atonement
3. Inherent will to respond to grace
4. The resistibility of grace
5. The ability of the saints to fail to persevere.

His followers became known as the Remonstrants, or the Deniers because they believe that man is not totally depraved, but is inherently good, so that God elects people to be Saved on the basis of His foreseeing something good in them, that they repent and believe. This view is antithetical to the Reformed Doctrines of Grace.

Atonement - The process of bringing the estranged into a unity with God.

Christology - is from the Greek, [*christos*] meaning "anointed one," and [*logos*] meaning "word." By extension the words or discourse about the anointed one. This is the doctrine that deals with the person of Jesus Christ. It encompasses the theological study of both the divine and the human nature of the Savior, and the roles they play in Christianity.

Dispensationalism - is from the Greek [*oikonomia*] meaning an administration. It means an administration of time of epochs. Premillennial dispensationalism is a method of interpreting scripture popularized by John Nelson Darby (1800-1882), and the notes in the Scofield Reference Bible. This system divides history into epochs (eras) or extended periods called "dispensations," in which God deals with man in different economies for the presenting of His world program. In dispensationalism it is believed that ethnic Israel and the Church are separate and unequal bodies in God's dispensations

Doxology - is from the two Greek words [*doxa*] meaning glory, and [*logos*], meaning to speak. By implication the word *logos* can mean "word." These are the same Greek words found in your Bible that are translated "word" and "glory." So very literally, doxology means "words to glorify."

Ecclesiology - is from the Greek [*ekklesia*] meaning Church, and [*logos*] meaning word. By extension the word or discourse of the Church. It is the study of the Church and its origins. The purpose is to produce a deeper understanding of the body of Christ as seen in the light of divine revelation of God, received in faith.

Eschatology - is from the Greek [*eschatos*] meaning last, and [*logos*] meaning word or discourse. It is the theological Doctrine of the discourse of the last things, such as life after death, immortality, judgment, the coming of Christ, and the end time events.

Election - the biblical doctrine that God in His sovereignty chooses certain individuals to be saved.

General Revelation - Can be known by all: nature, history, conscience.

Gnosticism - is from the Greek [*gnosis*], meaning knowing or knowledge, and implies a esoteric knowledge of higher things. It is not a system, but more a school of thought, or philosophical ideas which are generally related to mystery religions. In first 3 centuries A.D., many different groups believed men (Gnostics) were saved through this transcendental higher knowledge, which came not through God, but through self awareness and understanding. Basically, salvation by knowledge.

Gospel - Gospel means "good news" or "glad tidings," specifically the Good News of Jesus' life, death, and resurrection for our salvation, healing, and provision; and the hope of eternal life that Jesus made available to us by God's grace.

Hamartiology - comes from the Greek word *hamartos* meaning sin. Hamartiology is the study of sin. The study includes how sin was introduced into the world, how it impacts the world today, the solution to the sin problem of humanity, the judgment of sin, and the removal of sin at the end of time.

Heresy - is from the Greek [*hairesis*] meaning, choose, or "doctrines of men who have chosen to follow their own views." In general, heresy is a self-chosen doctrine not emanating from God's word. Any doctrine or teaching which is contradictory to established Church doctrine based on the Holy Bible is called a heresy.

Hyper-Calvinism - [*Hyper*] is a Greek word literally meaning to throw beyond, or to take farther, or to go beyond. Hyper-Calvinism is a theological system which goes beyond Calvinism.

Infallible – Cannot fail.

Illumination - Process/God causes His special revelation to be understood by human heart.

Inerrancy of the Scriptures - Scripture, having been inspired by God the Holy Spirit, is free from all falsehood, fraud, or deceit. The sinfulness and human limits of the writers of Scripture did not introduce distortion or falsehood into God's Word.

Inspiration- "to breathe in."

Immutable - Cannot change.

Justification - to declare righteous, to make one right with God.

Koine - The common form of Greek spoken and written during Hellenistic and Roman antiquity. Koine is the language of the Christian New Testament, of the Septuagint (the 3rd-century BC Greek translation of the Hebrew Bible), and of most early Christian theological writing by the Church Fathers. Koine Greek is also known as "Biblical", "New Testament" or "patristic" Greek.

Pelagianism - was a 5th-century heresy taught by Pelagius and his followers which stressed that humans have the ability to fulfill the commands of God apart from Sovereign grace, and which denies original sin. Pelagius' teachings were opposed by the Church and its leading figure (Augustine) in particular.

Pneumatology - from the Greek [*numa*] meaning breath (and by extension Spirit), and [*logos*] meaning word or discourse. It is the discourse or study of the Holy Spirit of God. It encompasses the study of His person, work, gifts, and ministry. The Spirit of God being manifested in many ways including teaching (John. 14:26), restraining sin (Genesis 6:3, 20:6), Revelation (Matthew 11:27), and interceding (Romans 8:26).

Postmillennialism - The eschatological view that Christ will return after 1000 years of righteousness on Earth which was initiated by the evangelical work of the Church.

Reconciliation - to be restored to a right relationship with God.

Soteriology - is from two Greek words [*sozo*] meaning Save, and [*logos*] meaning word or the word or discourse of Salvation. It is the doctrine of the study of God's work in Salvation. How through the passion, death, resurrection, and ascension of Christ, man's redemption is accomplished.

Special Inspiration - Process God caused Special Revelation communicated to man.

Special Revelation - Given to some for all: spoken, written, Walking Word.

Synoptic Gospels - Matthew, Mark, and Luke. Synoptic means with one eye, signifying that the synoptic gospels, as opposed to the gospel according to John, tend to have the same perspective on Jesus’ ministry.

Testament - The name of each general division of the canonical books of the sacred Scriptures; the Old Testament; the New Testament. The name is equivalent to covenant, and in our use of it, we apply it to the books which contain the old and new dispensations; that of Moses, and that of Jesus Christ.

Theology - is from the Greek [*theos*] meaning God, and [*logos*] meaning word or discourse. It is the discourse or study of God and the revelation of His omni-perfect attributes, such as His Word, omnipresence, mercy, justice and purposes.

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