

SYSTEMATIC THEOLOGY II

Angelology, Anthropology, Hamartiology, Eschatology, and Ecclesiology

Systematic Theology II 5-13.doc

There is an explanation as to the source of this material at the beginning to Systematic Theology I. Please read the introduction of that class for source credits. The main source is the “**Moody Handbook of Theology**” CDROM distributed by Parsons Technology, and used by permission. A few minor changes were made from the original outline by RevC on 4-04. Some additional corrections to the outline were done on 5-13 but no changes to the content of the material.

On 8-29-10 some additional material was added to the section on Hamartiology point III. G. 1. d. page 44 of this outline.

In April of 2012 the sample tests were removed and incorporated into the sample test file for all subjects. **No changes were made to the actual material.**

I. ANGELOLOGY - INTRODUCTION

"Surrounding us is a spirit world, far more populous, powerful, and resourceful than our own visible world of human beings. spirits, both good and evil, make their way in our midst. With lightning speed and noiseless movement they pass from place to place. They inhabit the spaces of the air about us. Some we know to be concerned for our welfare, others are set on our harm." - Pearlman

The existence of angels can't be dismissed when you study the pages of scripture. Over 100 times angels are mentioned in Old Testament. About 165 times angels are mentioned in the New Testament. They are mentioned in 34 books of the Bible. Jesus Himself taught about the existence of angels.

A. Angelology - Defined

Angelology- The study of the Doctrine of Angels, including their nature, classification, character, works, both good and evil spirits, Satan and demons.

B. Their Nature

1. Creatures- Angels are created beings. John 1:3, Col.1:16, Eph. 6:12

John 1:3 All things were made by him; and without him was not any thing made that was made.

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

As to the time of their creation, it is not known exactly. We know they existed before man and the creation account in Gen. 1:1. See Job 38:4-7 and 1:6 where “**the sons of God**” is a reference to angels with Satan among them. Satan is the anointed cherub of Ezekiel 28:11-19.

Job 38:4-7 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. 38:5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 38:6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 38:7 When the morning stars sang together, and all **the sons of God shouted for joy?**

Job 1:6 Now there was a day when **the sons of God** came to present themselves before the LORD, and **Satan came also among them.**

2. They are spirit beings

a. **Heb. 1:13-14** - "Of the angels, are they not all ministering **spirits.**"
(Pneumata)

b. Jesus taught that a spirit did not have flesh and bones as he did when appearing to the disciples after his resurrection (Luke 24:39). The very nature of God is spirit in that he is not limited by material bodily form. Angels cannot be everywhere at once (omnipresent), as God is.

However, though being spirits, angels are limited by some type of form; but are not as limited as man's bodily form.

Luke 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

c. They have the ability to take on the form of human bodies in order to appeal to man. Gen. 19:1-8, Luke 2:13-15

Gen 19:1-3 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; 19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. 19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

Heb. 13:2 Be not forgetful to entertain strangers for thereby some have entertained angels unawares. (because they were in human form)

3. They are Immortal:

Angels do not die. (Jesus explaining to the Saducees that the resurrected Saints are like the angels.)

Luke 20:36, "Nor can they die anymore, for they are equal to the angels."

4. They are Numerous:

Dan. 7:10, "A thousand , thousands ministered to Him, ten thousand times ten thousand stood before Him."

Heb. 12:22, "But you have come to Mount Zion and to the city of the Living God, the heavenly Jerusalem, to an innumerable company of angels."

Rev. 5:11, "Many angels around the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands."

5. They do not propagate their own kind.

a. With the possible exception of Zech. 5:9 they always appear as males. Luke 24:4 Angels always have masculine names, and it is not likely that there are any female angels unless the two women in Zech 5:9 are angelic. See Luke 24:4 & Zech. 5:9 below:

The three women seeing the stone rolled away from the sepulchre of Jesus entered and saw what is believed to be angels clothed in shining garments:

Luke 24:4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

Zech. 5:9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

b. Angels do not marry, nor do they have baby angels. Matt. 22:30

Mat 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

C. Their Classification:

Angels fall into two broad categories: The good angels and the wicked angels. There are various ranks and subdivisions, which are evident from Scripture within each class.

1. Common Angels

a. Used 294 times in scripture - Greek and Hebrew word, meaning "messenger."

b. They are not to be numbered - too innumerable.

Heb 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an **innumerable company of angels,**

- c. These are the ministering spirits sent forth to minister to the heirs of salvation. Perhaps they even serve as guardians of the saints.

Hebrews 1:13-14 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
1:14 Are they not **all ministering spirits, sent forth to minister for them who shall be heirs of salvation?**

2. Elect Angels

1 Tim. 5:21, " I charge you before God and the Lord Jesus Christ and the elect, chosen angels that you observe these things without prejudice doing nothing with partiality."

Probably refers to those angels who remained faithful during the rebellion of Satan.

3. The Archangel - Chief

- a. Only Michael is named in scripture as an archangel. Jude 9

Jude 1:9 Yet **Michael the archangel,** when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

1 Thess. 4:16, " The Lord descending from heaven with a shout, with **the voice of an archangel,** and with the trumpet of God."

Dan. 10:13, " Behold Michael, **one of the chief princes.**" This indicates there are more archangels not named in scripture.

- b. Michael appears as the guardian or angelic ruler over the nation of Israel.

Dan 12:1 And at that time shall Michael stand up, the great prince, which standeth for the children of thy people: and there shall be a time

of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

- c. Michael leads an angelic army to defeat the Satanic army, and cast them out of heaven to the earth.

Rev 12:7-9 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 12:8 And prevailed not; neither was their place found any more in heaven. 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

- d. Gabriel is probably an archangel, although not specifically named one. Due to His duties. Dan. 8:16-19, He interrupted Daniel's vision:

Dan 8:16-19 And I heard a man's voice between the banks of Ulai, which called, and said, **Gabriel**, make this man to understand the vision. 8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. 8:18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

- (I) Dan. 9:20-23, He stands in the presence of God and is His special messenger.

Dan 9:20-23 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; 9:21 Yea, whiles I was speaking in prayer, **even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly**, touched me about the time of the evening oblation. 9:22 And **he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill**

and understanding. 9:23 At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

(II) Luke 1:19,26, Announced Christ's birth.

Luke 1:19 And the angel answering said unto him, **I am Gabriel**, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

Luke 1:26 And in the sixth month **the angel Gabriel** was sent from God unto a city of Galilee, named Nazareth,

4. Governmental Rulers

a. **Rulers or Principalities:** used 7 times by Paul to indicate an order of angels, both good and evil. (Rom. 8:38, Eph. 1:21, Eph. 3:10, Eph. 6:12, Col. 1:16.)

Rom 8:38 For I am persuaded, that neither death, nor life, **nor angels**, nor principalities, nor powers, nor things present, nor things to come,

Eph 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Eph 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

These seem to be the "Princes" over the nations as mentioned in Dan. 10:20-21. Spiritual rulers over nations.

Dan 10:20-21 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with **the prince of Persia**: and when I am gone forth, lo, **the prince of Grecia** shall come. 10:21 But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

b. Authorities & Powers- 1 Pet. 3:22 Next in chain of command under rulers. This may indicate the authority of these angels exercised in relation to the affairs of the world.

1 Pet 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

c. Thrones or Dominions - Eph. 1:21 Likely refers to their involvement in the influencing of earthly rulers.

Eph 1:21 Far above all principality, and power, and might, and **dominion**, and every name that is named, not only in this world, but also in that which is to come:

5. **Cherubim: A high rank of Angelic beings.**

a. They seek to function as guardians of the holiness of God. Having guarded the tree of life from Adam and Eve after the fall.

Gen 3:24 So he drove out the man; and he placed at the east of the garden of Eden **Cherubims**, and a flaming sword which turned every way, to keep the way of the tree of life.

b. They decorated the curtain, which separated the Holy Place from the Most Holy Place. Ex. 26:1, Ex. 36:8, 1 Kings 6:23-29,

Exo 26:1 Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

Exo 36:8 And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.

c. They sit over the Mercy Seat of the Ark Of The Covenant.

Heb 9:5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

d. They carried the Throne of God (10:1) in Ezekiel's vision chapter one. (Ez. 1:4-5, 10:15-20) Ezekiel is on the river Chebar and has a vision of 4 living creatures (cherubims-as confirmed in 10:15).

Ezek 1:4-5 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. 1:5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

Ezek 10:15-20 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar. 10:16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. 10:17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them. 10:18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims. 10:19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel was over them above. 10:20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

e. Satan is a Cherub. (Ez. 28:14,16)

Ezek 28:14 Thou art **the anointed cherub that covereth**; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Ezek 28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, **O covering cherub**, from the midst of the stones of fire.

6. **Seraphim** - Is. 6:2,6 Name literally means "Burning Ones." Involved in worship of God Agents of cleansing.

Isa 6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Isa 6:6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7. **The Angel of the Lord / Yawheh**

Mentioned several times in the O.T. He is commonly believed to be a Christophany - an appearance of Christ. This is covered in more detail in the study of Christology. One example follows where "the angel of the Lord speaks to Abraham and indicates that He is the Lord who is speaking in so much that Abraham did not withhold even his only son from "me".

Gen 22:11-16 And **the angel of the LORD** called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from **me**. 22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 22:14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen. 22:15 And **the angel of the LORD called unto Abraham out of heaven the second time, 22:16 And said, By myself have I sworn, saith the LORD,** for because thou hast done this thing, and hast not withheld thy son, thine only son:

D. Their Character

1. **Obedient & Powerful-** Ps. 103:20-21 Those that remained loyal to God and did not fall with Lucifer.

Psa 103:20-21 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. 103:21

Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

2. **Reverent** - Neh. 9:6 , " And the Host of heaven worships you."

3. **Meek** - 2 Pet. 2:11, Jude 9

2 Pet 2:11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

Jude 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

4. **Holy** - Rev. 14:10

Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone **in the presence of the holy angels**, and in the presence of the Lamb:

E. Their Work

1. **In relation to God**, Angels primary ministry is to worship and praise Him. (Ps. 148:1-2, Is. 6:3, Heb. 1:6)

Psa 148:1-2 Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. 148:2 Praise ye him, all his angels: praise ye him, all his hosts.

a. They serve God - Ps. 103:20, Rev. 22:9

Psa 103:20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

b. They appear before Him. - Job. 1:6, 2:1

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Job 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

- c. They are instruments of God's Judgment Rev. 7:1, 8:2

Rev 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Rev 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

2. In relation to New Epochs:

Angels are active when God institutes a new epoch in the sweep of history.

- a. They praised God when earth was created - Job. 38:6-7

Job 38:6-7 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 38:7 When the morning stars sang together, and all the sons of God shouted for joy?

- b. They were involved in the giving of the Mosaic Law- Gal. 3:19

Gal 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and **it was ordained by angels** in the hand of a mediator.

- c. They were active at the first coming of Christ. - Matt. 1:20

Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

- d. They were active during the early years of the church. - Acts. 8:26, 10:3, 12:11

Acts 8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

Acts 10:3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

Acts 12:11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

- e. They will be involved in events surrounding the second coming of Christ. Matt. 25:31

Mat 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

3. In Relation to the Church

- a. They help believers - Heb. 1:14

Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

- b. They reveal the meaning of truths - Dan. 7:15-27, Rev. 1:1, 22:6-8

Rev 1:1 The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Rev 22:6-8 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. 22:7 **Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.** 22:8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the **angel which showed me these things.**

- c. They bring answers to prayer - Acts. 12:5-10

Acts 12:5-10 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. 12:6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. 12:7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. 12:8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. 12:9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. 12:10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

- d. They aid in winning people to Christ - Acts. 8:26, Acts. 10:3

Acts 8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

This verse begins the encounter, which Philip had with the Ethiopian eunuch who received Christ.

Acts 10:3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

Acts 10:3 begins the story of Peter preaching to the household of Cornelius wherein the Gentiles received the gift of the Holy Spirit as a result of their salvation.

- e. They observe Christian work and suffering. - 1 Cor. 4:9, 1 Pet. 1:12

1 Cor 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

1 Pet 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

- f. They encourage in times of danger. - Acts. 27:23-24

Acts 27:23-24 For there stood by me this night the angel of God, whose I am, and whom I serve, 27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

- g. Present at death.- Luke 16:22

Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

F. Satan

The fact that there is a personal devil is the teaching of scripture. The denial of Satan's reality usually takes the form of considering the idea of a Satan as "The personification of evil but not actually a being who has his own separate existence.

Seven books of the O.T. (Gen, 1 Chron, Job, Psalms, Isaiah, Ezekiel, and Zechariah) speak of Satan's reality. Every writer in the N.T. mentions His reality. Christ Himself spoke of the existence of a being called Satan.

1. His Origin- Ez. 28:11-19

Ezekiel 28:13, "You were in Eden, the Garden of God." Created before the Garden of Eden. Present when man and woman were in the garden.

- a. Created by God - Col. 1:16

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

- b. Created perfect- Ez. 28:15, "You were perfect in your ways from the day you were created."

2. His Character

- a. He is a creature created by God- Ez. 28:15, therefore he does not possess the attributes of God
- b. he is a spirit being. A Cherubim, Ez. 28:14, therefore He is not omnipresent.

3. His Names

His titles and names reveal who he is and his motivations. (1 Chron. 21:1, Job 1:6, Matt. 4:10, Acts. 5:3)

1 Chr 21:1 And Satan stood up against Israel, and provoked David to number Israel.

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Mat 4:10 Then saith Jesus unto him, **Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

- a. **Satan** - Adversary- 52 times, deals with his opposition to the plan and purposes of God.

1 Pet 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

- b. **Devil** - Slanderer - 35 times- He slanders both God and man. Rev. 12:10

Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

- c. **Destroyer** - Rev. 9:11, Abaddon and Apollyn, “destruction” and “destroyer” respectively.

Rev 9:11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

(**RevC**) Some believe this is a reference to Satan, but I see not evidence to support this thinking. We should take the scripture at face value as much as possible. There is no reason to think that this is not simply a reference to a ruling angel who has authority over the bottomless pit. As Lucifer is himself an angel and lacks omnipresence he cannot be over the bottomless pit and walking about the earth at the same time. Therefore I see them as separate beings. (**RevC**)

- d. **Serpent** - Rev. 12:9, Gen. 3:1 - Speaks of his guile and craftiness.

Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

- e. **Tempter** - Matt. 4:3, 1 Thess. 3:5 From the very beginning, this has been his main work against human kind.

Mat 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

1 Th 3:5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

- f. **Prince of the power of the air** - Eph. 2:2

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit

that now worketh in the children of disobedience:

- g. Ruler of this world** - John 12:31
Shows his control of the chaos of this world system. His authority in the wicked kingdom as chief ruler of the evil angels and demons.

John 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

4. Activities

- a.** Opposes God's work: By hindering the Gospel. (1 Thess. 2:18, Matt.13:19)

Mat 13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

1 Th 2:18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

- b.** Eventually controlled Judas Iscariot - Luke 22:3

Luke 22:3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

There is some debate over whether Satan, as an angel, can enter into a human being. Perhaps what is indicated here is that Judas was demon possessed and thus under the influence of Satan.

- c.** Blinds people to spiritual truth. (2 Cor. 4:4)

2 Cor 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

- d.** Deceives (Rev. 20:7-8)

Rev 20:7-8 And when the thousand years are expired, Satan shall be loosed out of his prison, 20:8 And shall go out to deceive the

nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

- e. Snares with sin (1 Tim. 3:7)

1 Tim 3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

- f. Afflicts with infirmities (Job 2:7)

Job 2:7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

- g. Tempts (1 Thess. 3:5)

1 Th 3:5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

5. Personality

- a. Proud (1 Tim. 3:6, Is. 14:12-15)

1 Tim 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

- b. Subtle (Gen. 3:1, 2 Cor. 11:3)

Gen 3:1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

- c. Deceitful (Eph. 6:11)

Eph 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

- d. Fierce and cruel (1 Pet. 5:8)

1 Pet 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

6. His Limitations

- a. Resist and he will flee. (James 4:7)

James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

- b. He can do nothing to a believer without the permission of God. (Job 2:6, Matt. 4:1)

Mat 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

Job 2:6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

7. His Destiny

- a. He was defeated by the death of Christ. Heb. 2:14

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

- b. During tribulation he will be cast out of the heavenlies to earth. Rev. 12:9

Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

- c. He will be bound for 1,000 years during the Millennial reign. Rev. 20:3

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more,

till the thousand years should be fulfilled: and after that he must be loosed a little season.

- d. Released for a time to lead one final rebellion. Rev. 20:7-8

Rev 20:7-8 And when the thousand years are expired, Satan shall be loosed out of his prison, 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

- e. Cast into the lake of fire and brimstone. Rev. 20:10

Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

G. Fallen Angels

1. **The angels were created perfect and blameless with a free moral agency.** This can be deducted from the fact that they had the ability to choose to stay in there proper domain, Jude 6, 2 Pet. 2:4, Gen. 6.)

2 Pet 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

They disobeyed God and some have been cast into tartarus, chained until judgment day. See scriptures above.

2. **Some angels are free** and involved in the affairs of man under the orders of Satan. Matt. 25:41, Rev. 12:7-9

Mat 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Rev 12:7-9 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 12:8 And prevailed not; neither was their place found any more in heaven.12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

3. **Their chief occupation** is to hinder the work of God and war against the good angels and God's people. Eph. 6:12, Col. 2:15

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

4. **Their destiny** - 1 Cor. 6:3, Judged by believers. Matt. 25:41, the pit of everlasting fire.

1 Cor 6:3 Know ye not that we shall judge angels? how much more things that pertain to this life?

H. Demons/Unclean Spirits

The scripture clearly teaches the fact of the existence of disembodied spirits who operate through the possession of people or beasts. (Matt. 12:43-45)

Mat 12:43-45 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 12:44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 12:45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

1. Their origin:

Their origin is not clearly revealed in scripture.

- a. One theory has to do with a pre-Adamite civilization and satanic flood (Demons are the disembodied spirits of an Pre-Adamic race.) Gen. 1:1 - Speaks of the creation of earth in the dateless past, before Gen. 1:2. The earth was cursed and flooded because of sin.

A Pre- Adamic civilization, judged by sin, Jer. 4:23-26, Ez. 28:17, Ez. 28:11-19, Is. 14:12-14.

- b. They are believed by some to be the disembodied spirits of the union of angels and women. (Gen. 6:1-4, who were killed in the flood of Noah)

Whatever their origin they do exist. Some teach that fallen angels and demons are one and the same.

2. The nature of Demons

- a. Powerful - Mark 5:1-18
- b. Knowledgeable - Matt. 8:29

Mat 8:29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

3. Their work

- a. Possess people and cause deafness and dumbness. - Mark 9:25

Mark 9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, **Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.**

- b. Blindness - Matt. 12:22

Mat 12:22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

- c. Suicide - Matt. 17:15

Mat 17:15 Lord, have mercy on my son: for he is a lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

- d. Author of error - 1 Tim. 4:1

1 Tim 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

e. Torment, Epilepsy - Matt. 4:23-24

Mat 4:23-24 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.
4:24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

f. Fear - 2 Tim. 1:7

2 Tim 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

4. Mastery over demons

Mat 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Mark 16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

ANTHROPOLOGY

II. ANTHROPOLOGY - THE DOCTRINE OF MAN

- A. **Defined:** **Theological anthropology** is the study of man both in his original and fallen condition. It includes the study of man's creation, primitive condition, probationary period, falling away, original sin, and actual transgression. Simply man in relation to God.

Scientific Anthropology: That part of natural history, which deals with the human species. What is man, his natural evolution. What man does, his cultural history, his relation to material things, to himself, and to others.

In our study of Anthropology we will deal with the origin of man, and the nature of man. We will deal with the fall of man and original sin under the Doctrine of Hamartiology.

B. The Origin of Man

In analyzing the origin of man, we are confronted with the basic issue: Did God create man immediately or mediately. In other words was man formed directly by the hand of God or did he evolve through natural processes. The question of Creation vs. Evolutionism is a battle that rages on today.

- 1. Evolution:** Several billion years ago chemicals in the sea, acted on by sunlight and cosmic energy, formed themselves by chance into one or more single-celled organisms, which have since developed through beneficial mutations and natural selection into all living plants, animals, and people. Life forms are in the development process and include the production of new species of more complex and intricate forms from less complicated substances. None of this requires the activity of God.

The planets and stars resulted from a Big Bang Explosion of compressed, rotating protons and neutrons. Or the Steady State Theory, which believes that matter is continually being created in outer space and that this process has been going on for an infinite period of time.

- 2. Theistic Evolution:** God directed, used, and controlled the processes of naturalistic evolution to create the world and all that is in it.
 - a.** This view usually holds the idea that the days of Genesis chapter one were ages, that evolutionary processes were involved in the creation of Adam and the earth and pre-human forms are ancient.
 - b.** Theistic Evolution tries to find compromise between evolution and creationism, science, and the Bible.
 - c.** Special problems arise when discussing the creation of Eve with those who hold this viewpoint.

Those who hold this theory say Adam emerged, evolved from some pre-existing form into which God breathed the breath of life, but Eve was a special act of creation. This position is commonly held by Roman Catholics, and liberal Christians.

- d. Included in this theory is that God continually involved himself or intervened in the evolutionary process to help it along.
3. **Creationism:** God created the first man in His image from the dust of the ground and His own breath of life. No subhuman creature was involved, nor was any process of evolution. (Gen. 1:27, Gen. 2:7)

To be a creationist, one must believe the Biblical record is factually historical, and that Adam was the first man. This would allow for differing views on the days of creation, ie, length of time.

4. The Literal Teachings of Scripture

- a. **God created man**

Gen. 1:27, "So God created man in His own image, in the image of God He created Him, male and female He created them."
(Gen. 5:1, Deut. 4:32, Ps. 104:30, Is. 45:12, 1 Cor. 11:9)

- b. **Man was formed from the dust.** (Gen. 1:26, Gen. 2:7) **"And the Lord God formed man of the dust of the ground."** (Ps. 103:14, 1 Tim. 2:13)

- c. **Eve was created by a special act of God.** (Gen. 2:21-22, 1 Cor. 11:8)

- d. **Life came by God breathing into man and thereby creating the living soul.**

Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living being soul." (Job 33:4, Eccl. 12:7)

5. The Time of Man's Creation

- a. Creationist by Biblical Genealogies in Gen. 5 and Gen.11. (4004 B.C.)

- b. Evolutionist - 4,500,000 B.C.
- c. Gap Theory, man a recent creation - 6,000 years ago, but earth is not.
- d. Theistic Evolutionist man as ancient, the result of Evolutionary Process.

C. The Nature of Man

It is clear from Gen. 2:7 that man is made up of two primary substances, one physical and material, the other immaterial. The physical substance is called the body, which is made from the dust of the ground. The immaterial substance is called the soul in Gen. 2:7. But according to 1 Thess. 5:23 and Heb. 4:12 man is composed of 3 substances, body, soul and spirit.

Gen 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

1 Th 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

1. The Immaterial Being

- a. **The Dichotomous Theory**, man is a dual being divided into two parts.
 - (I) Dichotomoust teach soul and spirit are used interchangeably, each referring to the spiritual element in man, contemplated from different points of view.
 - (II) The word spirit (**pneuma**) is the "inner man" when looking Godward.
 - (III) The word soul (**psuche**) is the "inner man" when looking earthward.

(IV) The immaterial part of man is spoken of in scripture as soul in **Rev. 6:9** **And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:** (Rev. 20:4, Mark 12:30, James 1:21, Matt. 16:26)

The immaterial part of man is spoken of in scripture as spirit in : Ps. 31:5, **Luke 23:46, "Into your hand I commit my Spirit."** Acts 7:59

(V) Compare:

Matt. 16:26, "For what is a man profited if he gains the whole world, and loses his own soul?"

1 Cor. 5:5, "Deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the Day of The Lord Jesus."

Human consciousness testifies to a material and immaterial part in men, but man is unable to discriminate between his soul and his spirit. Different functions of the same essence.

b. The Trichotomous Theory: (The content of this definition is from the *Moody Handbook of Theology*.) Man is a Triune Being possessing body, soul, and spirit. Three distinct elements: The body is the material part of our constitution. The soul and spirit are the immaterial part being different both in function and in substance. The body is seen as world-conscious, the soul as self-conscious, and the spirit as God-conscious. The soul is thought of as a lower power consisting of man's imagination, memory, emotions, and understanding; while the spirit is a higher power, consisting of reason, conscience, and will.

Heb. 4:12 - Speaking of the word of God - "Piercing even to the division of the soul and spirit."

1 Thess. 5:23 - "And may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ."

[I would like to add to the above discussion my personal belief as I see man from a trichotomous view, but differing from the definition given in the *Moody Handbook of Theology*.

It is my thought that man is composed of body, soul, and spirit but I see the function of soul and spirit somewhat differently. Eccl. 12:7 tells us that the **“spirit returns to God who gave it”**. I believe that the spirit of man is man’s universal awareness of a supreme being. No matter where you go on the face of the earth, man has an awareness of a supreme being. To me this is a function of the “spirit of man”. Man, as I see him, is born with a human spirit, but that spirit is separated from God. Death in God’s view is separation from Him. Thus man is born “spiritually dead” needing to be reborn in the spirit, if he is to enter into relationship with the one true Living God. Jesus said to Nicodemus:

John 3:5-7 Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 3:7 Marvel not that I said unto thee, Ye must be born again.**

Thus man must experience a “quickenings” (born again experience) in his human spirit to make him alive to the things of God. When the human spirit is quickened by the Holy Spirit, the result is “new birth” and open fellowship with God, which was lost in the fall of Adam. Man is then able to spiritually discern the things of God.

I see the soul as comprising the emotions, intelligence, will, and reasoning part of man. The soul is eternal. The body at death returns to dust, the spirit of man returns to God who gave it, and the soul lives on eternally either in the presence of God as a saved individual or suffering the agony of eternal torment in the Lake of Fire, and forevermore separated from the life that God is. I also believe that the account of Luke 16:19-31 gives great insight as to the eternal qualities of the soul. Note from this account that the soul was able to see, feel, think, speak, reason, desire, etc. Evidently the soul was housed in some temporary body form as it was recognizable and retained qualities normally associated with the five senses of the physical body (sight, taste, smell, touch, hearing). **Rev. Dick Christensen]**

- (I) Because man has a spirit he has the ability to have God consciousness and communion with God. (Ps. 18:28, Prov. 20:27)

Prov 20:27 The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

Psa 18:28 For thou wilt light my candle: the LORD my God will enlighten my darkness.

- (II) Because he is a soul he has self-consciousness, self-awareness. (Ps. 13:2, Ps. 42: 5,6,11) Notice the attention to self in these two examples:

Psa 13:2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

**Psa 42:5-6 Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.
42:6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.**

- (III) Because he is a body, he has through the 5 senses world consciousness.

Strength is added to this theory when we consider that we were made in the image or likeness of God who is a trinity, Father, Son and Holy Spirit.

2. Additional elements of the immaterial being

- a. **The Soul:** Old Testament: Heb. "Nephesh" New Testament: Greek. "Psuche"

- (I) In Hebrew **Nephesh** refers to the essence of life, the act of breathing, taking breath. In animal life - In it's primary sense it speaks of life. (Gen. 1:20) The inner self - in its secondary sense it implies various spiritual and emotional

experiences. Gen. 2:7, "A living soul." The KJV uses 28 different English terms to translate this one Hebrew word.

- (II) **Soul is the life element, which departs at the time of physical death.** It lives on, merely changing from one state of existence to another. (Gen. 35:18)

Gen 35:18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

- (III) **Soul is the center of emotions:** Sympathy Job. 30:25, Despair- Ps. 43:5, Bitterness - 2 Kings 4:27, Hate - 2 Sam. 5:8.

2 Sam 5:8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

2 Ki 4:27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed (bitter) within her: and the LORD hath hid it from me, and hath not told me.

Job 30:25 Did not I weep for him that was in trouble? was not my soul grieved for the poor?

Psa 43:5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

- (IV) **New Testament (Psyche)= soul,** used to refer to the whole person.

Acts 2:41, "And that day about 3 thousand souls were added to them."

Mat. 10:28, used to refer to only the immaterial part of man. **"And do not fear those who kill the body but can not kill the soul."**

Mat 16:26 **For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?**

b. The spirit: Ruah (378 times in O.T.)

Translated: **Ruah**= breath, air, strength, wind, breeze, spirit, courage, temper.

(I) The spirit originates from God, and all men have a spirit.

Num. 16:22, "O God, the God of the spirits of all flesh."

Heb. 12:9, 1 Cor.2:11, Not just saved people, all people have spirits.

1 Cor 2:11 **For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.**

Heb 12:9 **Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?**

(II) The spirit is the center of various traits, emotions, and activities. Thinking - Is. 29:24, remembering - Ps. 77:6, humility - Matt. 5:3, vexation/troubled- John 13:21, haughtiness - Prov. 16:18, rejoicing - Luke 1:47. Many traits are similar to that of man's soul.

Psa 77:6 I call to remembrance my song in the night: I commune with mine own heart: and **my spirit made diligent search.**

Prov 16:18 Pride goeth before destruction, **and an haughty spirit** before a fall.

Isa 29:24 **They also that erred in spirit shall come to understanding,** and they that murmured shall learn doctrine.

Mat 5:3 Blessed are the **poor in spirit:** for theirs is the kingdom of heaven.

Luke 1:47 **And my spirit hath rejoiced** in God my Saviour.

John 13:21 When Jesus had thus said, **he was troubled in spirit,** and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

(III) **Summary of Soul and Spirit:** Thiessen - "It is probable that we are to think of man's immaterial nature as composed of a lower and higher power. To the soul would belong man's imagination, memory, understanding, to the spirit, his powers of reason, conscience, and free will." Ryrie - "Through soul and spirit can relate to the same activities or emotions, there does seem to be a distinction and contrast between soul and spirit."

c. **The Heart** - Used 955 times it stands for both the physical organ, but most often denotes the inner man.

(I) **The heart is the seat of intellectual life.**

(A) **It considers** - Deut. 8:5

Deut 8:5 Thou shalt also **consider in thine heart,** that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

(B) **Obtains knowledge** -Ps. 119:11

Psa 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

(C) Source of evil thoughts and actions - Matt.15:19-20

Mat 15:19-20 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 15:20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

(D) Has thoughts and intentions - Heb. 4:12

Heb 4:12 For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

(E) Can be deceitful - Jer. 17:9

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

(II) The heart is the seat of the emotional life

(A) It loves - Deut. 6:5

Deu 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

(B) It can produce self-reproach (condemn)- Job. 27:6

Job 27:6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

(C) Rejoices and is glad - Ps. 104:15, Is. 30:29

Psa 104:15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

(D) **Can be sorrowful** - Neh. 2:2, Rom. 9:2

Neh 2:2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but **sorrow of heart**. Then I was very sore afraid,

(E) **Has desires** - Ps. 37:4

Psa 37:4 Delight thyself also in the LORD; and he shall give thee **the desires of thine heart**.

(III) It's the seat of the will

(A) **It seeks** - Deut. 4:29

Deu 4:29 But if from thence thou shalt seek the LORD thy God, thou shalt find him, **if thou seek him with all thy heart** and with all thy soul.

(B) **It can be turned** - Ex. 14:5

Exo 14:5 And it was told the king of Egypt that the people fled: and **the heart of Pharaoh and of his servants was turned against the people**, and they said, Why have we done this, that we have let Israel go from serving us?

(C) **It can be harden** - Ex. 8:15, Heb. 4:7

Exo 8:15 But when Pharaoh saw that there was respite, **he hardened his heart**, and hearkened not unto them; as the LORD had said.

(D) **It is capable of choice** - Ex. 7:22-23

Exo 7:22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. **7:23** And Pharaoh turned and went

into his house, **neither did he set his heart to this also.**

(IV) It is the seat of spiritual life.

(A) **With the heart man believes** Rom. 10:9-10

Rom 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt **believe in thine heart** that God hath raised him from the dead, thou shalt be saved.10:10 For **with the heart man believeth unto righteousness**; and with the mouth confession is made unto salvation.

(B) **The heart is the abode of Jesus** - Eph. 3:17,

Eph 3:17 That **Christ may dwell in your hearts** by faith; that ye, being rooted and grounded in love,

(C) **Dwelling place of The Holy Spirit** - 2 Cor. 1:22

2 Cor 1:22 Who hath also sealed us, and given the earnest of **the Spirit in our hearts.**

Some say the heart = spirit, same functions and actions.

d. **The Conscience** - Not used in the O.T., 30 times in the N.T. **It is a witness within man** that tells him he ought to do what he believes to be right, and not to do what he believes to be wrong.

(I) **Conscience helps us to instinctively know what is right from wrong** but produces no power to cause us to do what is right or wrong. A person can do wrong in good conscience because he has been misinformed - Acts. 23:1)

(II) **The conscience can be defiled** - 1 Cor. 8:7, Titus 1:15.

1 Cor 8:7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and **their conscience being weak is defiled.**

(III) Can be Seared in the sense that it has been rendered without feeling, no sense of or desire to do right - 1 Tim. 4:2

1 Tim 4:2 Speaking lies in hypocrisy; **having their conscience seared** with a hot iron;

e. **The Will** - Is the soul's power to choose between motives, and to direct its subsequent activity according to the motive thus chosen. A believer can will to do what is right or what is wrong - Rom. 7:15-25, 1 Tim. 6:9, James 4:4, Matt. 8:19

Rom 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for **to will is present with me**; but how to perform that which is good I find

Matt. 8:19 And a certain scribe came, and said unto him, Master, **I will follow thee** whithersoever thou goest.

1 Tim 6:9 But **they that will** be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

James 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? **whosoever therefore will** be a friend of the world is the enemy of God.

f. **The Mind** - Includes the faculties of perceiving and understanding and judging.

(I) The unsaved man's mind is described as -

(A) Reprobate – unclean, sinful, lost - Rom. 1:28

Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a **reprobate mind**, to do those things which are not convenient;

(B) Vain – self glorification - Eph. 4:17

Eph 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, **in the vanity of their mind,**

(C) **Defiled** - Tit. 1:15

Titus 1:15 Unto the pure all things are pure: but **unto them that are defiled** and unbelieving is nothing pure; but even their mind and conscience is defiled.

(D) **Blinded** - 2 Cor. 4:4

2 Cor 4:4 In whom the god of this world **hath blinded the minds** of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

(E) **Darkened** - Eph. 4:18

Eph 4:18 **Having the understanding darkened,** being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

(II) **The believer's mind is central to his spiritual development -**

(A) **Truth is revealed or opened in the mind** - Luke 24:45

Luke 24:45 **Then opened he their understanding,** that they might understand the scriptures,

(B) **It must be renewed** - Rom. 12:2

Rom 12:2 And be not conformed to this world: but **be ye transformed by the renewing of your mind,** that ye may prove what is that good, and acceptable, and perfect, will of God.

(C) **Decides in areas of doubt** - Rom. 14:5

Rom 14:5 One man esteemeth one day above another: another esteemeth every day alike. Let every man **be fully persuaded in his own mind.**

(D) Involved in pursuing holiness - 1 Pet. 1:13

1 Pet 1:13 Wherefore **gird up the loins of your mind**, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

(E) Understanding the Lord's will - Eph. 5:17

Eph 5:17 Wherefore be ye not unwise, **but understanding what the will of the Lord is.**

(F) Battleground of thoughts - 2 Cor. 10:5

2 Cor 10:5 **Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;**

D. Summary (thoughts of RevC): Man was created by God. God formed man's body from the dust of the earth, and breathed into him life and he became a living soul. He consists of a material and immaterial substance. The material part of man is the body of flesh. The immaterial part of man consists of a soul and a spirit. The body is in relationship to the world through its 5 main senses (touch, taste, sight, smell, hearing) it has world-consciousness. The soul has self-consciousness, as it is the primary seat for the exercise of the will, imagination, memory, understanding, and emotions. The human spirit given by God, but separated from God as the result of sin in the un-regenerated man, has the capacity for relationship with God when "born-again" or quickened by the Holy Spirit. Thus the human spirit has God-consciousness. The soul is seen as a lower power; the spirit is a higher power, consisting of reason, conscience, and God consciousness. At death the body returns to the dust from which it was made, the spirit returns to God who gave it Eccl. 12:7, and the soul lives on throughout eternity either in the presence of God "eternal life" or in the lake which burns with fire in the company of Satan and his forces: "eternal damnation."

HAMARTIOLOGY

III. Hamartiology

A. The Doctrine of Sin – Hamartiology : The study of the Doctrine of Sin, including its origin, its nature, and its consequences. There is no need to argue the question of the reality of sin, history and man's own consciousness bear abundant testimony to the fact. Sin exists. In studying Hamartiology we will look into sin's origin through the Fall of Adam.

B. Man's One prohibition - test

Gen. 2:16-17 - Man enjoyed unbroken fellowship with God. Man in his original state was free from sin, "Innocent", some say "Passive Holiness." He was given only one prohibition or test not to eat of the tree of the knowledge of good and evil. Why was this prohibition given? To see if Adam and Eve would voluntarily choose to obey God. Man had the ability to choose which path he would take.

C. The Tempter - Gen. 3:1

- 1. Ryrie** - "Satan wisely used a creature Eve was acquainted with instead of appearing himself, something that would likely have alerted her to the unusual and put her on guard." It is generally believed that the serpent was the tool of Satan.
- 2. Some believe the serpent was Satan himself.** Rev. 12:9 - Satan is described as "That serpent of old." Called the Devil. Whether it was an agent of Satan, or Satan himself the serpent was a beautiful creature who could communicate, not a slithering snake as we know it.

D. The Path of Temptation - Gen. 3:1-5

1. 3 direct paths of temptation - 1 John 2:16

1 John 2:16 "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the world."

a. Lust of the flesh - Gen. 3:6a, **"So when the woman saw that the tree was good for food...."**

b. Lust of the eyes – Gen. 6b, **"That it was pleasant to the eyes."**

c. Pride of Life – Gen. 6c, **"Desirable to make one wise."**

2. **These are the same avenues of temptation which are used today, and they were used against Jesus in the wilderness. Matt. 4:3-9**

Mat 4:3-9 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. **(LUST OF THE FLESH)** 4:4 But he answered and said, **It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.** 4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. **(PRIDE OF LIFE)** 4:7 Jesus said unto him, **It is written again, Thou shalt not tempt the Lord thy God.** 4:8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; **(LUST OF THE EYES)** 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

3. **Then came the sin, Gen. 3:6, "She took of its fruit and she also gave her husband with her, and he ate."**

4. **Immediate Result of the fall - Gen. 3:7-8**

Gen 3:7-8 **And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.**

a. **Guilty conscience before God** - "Eyes opened", self-conscience, remorse.

b. **Attempted to cover up the sin-** Sew fig leaves together.

c. **Hide from God** - v.8- Flee from the holiness of God. Loss of fellowship.

E. The Long Term Result of the fall

1. Spiritual Death - Gen. 2:17, "**In that day you shall surely die.**"

Eph. 2:1, "And you he made alive, who were dead in trespasses and sins."

The separation of spiritual communion with God.

2. Physical death enters the world - Gen. 3:19

Gen 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

3. To the woman: Pain in childbirth - Gen.3:16.

Gen 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

4. To the man: The ground cursed - Gen. 3:17-19.

Gen 3:17-19 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

5. To both: Expelled from the Garden -Gen. 3:23.

Gen 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

F. Original Sin (The Moody Handbook of Theology)

1. **Definition.** Original sin may be defined as "the sinful state and condition in which men are born." It is so designated because: (1) "it is derived from the original root of the human race (Adam), (2) it is present in the life of every individual from the time of his birth, and (3) it is the inward

root of all the actual sins that defile the life of man.” Simply stated it refers to “the corruption of our whole nature.”

2. Results.

- a. **First**, man is totally depraved. “Total depravity does not mean that everyone is as thoroughly depraved in his actions as he could possibly be, nor that everyone will indulge in every form of sin, nor that a person cannot appreciate and even do acts of goodness; **but it does mean that the corruption of sin extends to all men and to all parts of all men so that there is nothing within the natural man that can give him merit in God’s sight.**”
- b. **Second**, man has an innate sin nature. “The sin nature is the capacity to do all those things that can in no way commend us to God.”

G. The Biblical Concept of Sin

By studying the words used in both testaments for sin we can understand the basic concepts involved in the doctrine.

1. In the Old Testament

- a. **Chata** = used 522 times.

To miss the mark, as a bowman who fails to hit the bull's-eye with his arrow. The idea is not merely a passive one of missing the mark, but also of hitting the wrong mark. It is used of moral evil, idolatry, and ceremonial sins. (Ex. 20:20, Prov. 8:36, 19:2)
Equivalent to **Hamartia** in the Greek.

Exo 20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

Prov 8:36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Prov 19:2 Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

b. **Ra** - 444 times

Ra means to break up or ruin. It is translated with the word "**wicked**" many times. It may indicate something injurious as well as something morally wrong. Gen. 38:7 Equivalent to **Poneros** in the Greek.

Gen 38:7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

c. **Pasha** - basic idea is to rebel, though it is usually translated by the word transgression or rebellion. (1 Kings 12:19, 2 Kings 3:5, Prov. 28:21, Is. 1:2)

1Kings 12:19 Israel rebelled against the house of David unto this day.

2 Ki 3:5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

Prov 28:21 To have respect of persons is not good: for for a piece of bread that man will transgress.

Isa 1:2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

d. **Awon** -Includes both the ideas of iniquity and guilt. (1 Sam. 3:13, Num. 15:30-31, **Psalm 32:5**)

1 Sam 3:13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

Psalm 32:5

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

“Sin” has to do with the act of “disobeying the law of God”.

“Iniquity” has to do with the depraved motivation & character of the act. “Iniquity” seems to have more to do with the “evil intent”. In Ps. 32:5 the psalmist is acknowledging forgiveness not only for

his wrongful action (sin) but for the “evil intent” (iniquity) attached to the action.

- e. **Shagag** - To error, go astray as a sheep or a drunkard might do. (Lev. 4:2, Num. 15:22)

Lev 4:2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:

Num 15:22 And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

- f. **Asham** = Guilt before God, used almost always in reference with the ritual of the tabernacle and the temple in Leviticus. (Lev. 4:13, 5:2-3)

Lev 4:13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty;

- g. **Rasha** - Wicked, the opposite of righteous. (Ps. 9:16, Prov. 15:9, Ez. 18:23)

Psa 9:16 The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgsion. Selah.

- h. **Taah** - This word means to wander away, to go astray, and the sin is deliberate, not accidental, even though the person may not realize the scope of his sin. (Num. 15:22, Ps. 58:3, 119:21, Is. 53:6, Ez. 44:10,15)

Num 15:22 And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

2. From the O.T. word study we draw 3 conclusions:

- a. Sin may take many forms

- b. **Sin is that which is contrary to a norm**, and ultimately it is disobedience to God.
- c. **While disobedience involved both the commission of a wrong or the omission of a good**, the emphasis is on the commission of wrong and not merely on the omission of good. Sin was not only missing the mark, but hitting the wrong mark.

3. In the New Testament

- a. **Kakos** - Meaning bad, sometimes used of physical badness that is disease, but usually indicates moral badness or wickedness. (Matt. 21:41, 24:48, Acts 9:13, Rom. 12:17, 13:3-4, 10, 16:19)

Mat 21:41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

- b. **Poneros** - This is the basic term for evil and almost always indicates moral evil. (Matt. 7:11, 12:39, 15:19, 1 Thess. 5:22, Heb. 3:12)

Mat 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

used of Satan (Matt. 13:19, 1 John 2:13-14, 5:18) ,

Mat 13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he, which received seed by the way side.

of demons who are called evil spirits (Luke 11:26, Acts 19:12).

Luke 11:26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

- c. **Asebes** - Meaning Godless. This word appears mostly in 2 Peter and Jude meaning Godless apostates, used to describe the unsaved as ungodly (Rom. 4:5, Rom. 5:6, 1 Tim. 1:9, 1 Pet. 4:18).

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

- d. **Enochos** - This word means guilty and usually denotes someone whose crime is worthy of death. (Matt. 5:21-22, Mark 14:64, 1 Cor. 11:27, James 2:10)

Mark 14:64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

- e. **Hamartia** - Most frequently used word for sin, 227 times, missing the mark, hitting the wrong mark. (Matt. 1:21, John 1:29, Acts 2:38, Rom. 5:12, 6:1, 1 Cor. 15:3, 2 Cor. 5:21, James 1:15, 1 Pet. 2:22, 1 John 1:7, 2:2)

Mat 1:21 And she shall bring forth a son, and thou shalt call his name **JESUS**: for he shall save his people from their sins.

- f. **Adikia** - This refers to any unrighteous conduct in the broadest sense. It is used of unsaved people. (Rom. 1:18), (2 Thess. 2:10).

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

2 Th 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

- g. **Anomos** - Often translated, "iniquity". The word means lawless. It concerns breaking the law, (Matt. 13:41, Matt. 24:12, 1 Tim. 1:9).

Mat 13:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

- h. **Parabates** - Meaning "Transgressor", this word usually relates to specific violations of law. (Rom. 5:14, Gal. 3:19, Heb. 9:15)

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Gal 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

i. Agnoein - Refers to the "ignorant"

This involves the worship of any other than the one true God. Such ignorance makes one guilty, and in need of atonement. (Heb. 9:7, Rom. 2:4, Acts 13:27)

Heb 9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

j. Planao - To go astray, 1 Pet. 2:25. People can deceive others (lead them astray) - Matt. 24:5-6. People can deceive themselves.- 1 John 1:8. Satan leads the whole world astray. - Rev. 12:9, 20:3, 8.

1 Pet 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

k. Paraptoma - The idea in this word is falling away, and in most occurrences it is deliberate. Paul uses this word six times in Romans 5:15-20 where it is translated as "offence", Matt. 6:14, 18:35, 2 Cor. 5:19, Gal. 6:1.

Rom 5:15-20 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. **5:16** And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. **5:17** For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in

life by one, Jesus Christ.) 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

1. **Hypocrisies** - This word incorporates 3 ideas: To interpret falsely as an oracle might do, to pretend as an actor does, to follow an interpretation known to be false. (Gal. 2:11-21, 1 Tim. 4:2)

1 Tim 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

4. Conclusions concerning the Concept of Sin in the New Testament -

- a. There is always a clear standard against which sin is committed.
- b. Ultimately all sin is rebellion against God and a transgression of his standards.
- c. Evil may assume a variety of forms.
- d. Man's responsibility is definite, and clearly understood.

5. The Definition of Sin (The Moody Handbook of Theology)

- a. **Sin is a transgression of the law of God.** “overstepping, or transgression.”
- b. **Sin is a failure to conform to the standard of God.** To “miss the mark,” “every departure from the way of righteousness.” This involves both sins of commission as well as omission. Failure to do what is right is also sin.
- c. **Sin is a principle within man.** Sin is not only an act but also is the nature of natural man.
- d. **Sin is rebellion against God.** “lawlessness” meaning “without law or restraint”
- e. **Sin is wrongful acts toward God and man.** Refers to “ungodliness and unrighteousness of men.” Ungodliness refers to man’s failure to obey God and keep the commandments related to Him; unrighteousness is seen in man’s failure to live righteously

toward his fellow man.

Remember the CHIEF characteristic of sin is that it is directed against God. (Ps. 51:4)

Psa 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

6. The Imputation of Sin (Moody Handbook of Theology)

The word imputation comes from the Latin word imputare, meaning “to reckon,” or “to charge to one’s account,” and relates to how sin is charged to every person. The basic Scripture is **Romans 5:12**, which teaches that sin entered the world through Adam. Your interpretation and understanding of that verse determines your view of imputation. Historically, there have been four major views of how sin is imputed to the human race.

Rom 5:12 (KJV) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

- a. Pelagian view.** Pelagius was a British monk born about A.D. 370 who taught his strange doctrines at Rome in A.D. 409. Modern day Unitarians continue his basic doctrinal teaching. Pelagius taught that God created every soul directly (independent from any other), and therefore every soul was innocent and unstained at birth. No created soul had any direct relation to the sin of Adam; thus the only significance of Adam’s sin upon humanity was Adam’s bad example. Pelagius, therefore, did not view Romans 5:12 as affecting all humanity. No sin of Adam was imputed to the human race; only those acts of sin that people committed themselves were imputed to them. Moreover, man did not die because he sinned, but because of the law of nature. He taught that Adam would have died even if he had not sinned. Pelagius and his doctrines were condemned at the Council of Carthage in A.D. 418.

Pelagius’s teaching ran contrary to the Scriptures on a number of points. He taught that man did not die because of sin, yet Scripture affirms the opposite (Ezek. 18:20; Rom. 6:23). Pelagius taught that man did not have a natural tendency toward sin, but Scripture

affirms the opposite (Rom. 3:9-18). If the Pelagian view is followed out logically, then each person born free of the sin of Adam would require an individual “fall,” otherwise there could be some perfect people who possibly never sinned. Again such thinking is against the Word of God, Rom. 3:23.

- b. Arminian view.** Jacobus Arminius (1560-1609) was a Dutch theologian. The Arminian view is representative in the Methodist church, Wesleyans, some Pentecostals, and others. In thought similar to Pelagianism, Arminius **taught that man was not considered guilty because of Adam’s sin. When people would voluntarily and purposefully choose to sin even though they had power to live righteously—then, and only then, would God impute sin to them and count them guilty.** Although man does not possess original righteousness because of Adam’s sin, “God bestows upon each individual from the first dawn of consciousness a special influence of the Holy Spirit, which is sufficient to counteract the effect of the inherited depravity and to make obedience possible, provided the human will cooperates, which it still has power to do.” Thus Arminius recognized an effect from Adam’s sin, but not in the sense of total depravity; through divine enablement man could still make righteous choices. Romans 5:12 is not understood as all humanity suffering the effect of Adam’s sin and death; but rather because of the individual agreement with Adam’s act is sin imputed to the individual.
- c. The Federal view.** The federal view was originally taught by Cocceius (1603-1669) and became a standard of belief in Reformed theology. This view is called the federal view because Adam is seen as the federal head or representative of the entire human race. God entered into a covenant of works with Adam whereby He promised to bless Adam and thereby the entire human race with eternal life if Adam obeyed. Disobedience would bring suffering to the entire human race. As a result of Adam’s sin, since he was the representative of the human race, his sin plunged the entire human race into suffering and death. **Through the one sin of Adam, sin and death are imputed to all humanity because all humanity was represented in Adam.**

Charles Hodge defines the view: “in virtue of the union, federal and natural, between Adam and his posterity, his sin, although not their

act, is so imputed to them that it is the judicial ground of the penalty threatened against him coming also upon them.”

- d. Augustinian view.** This view is named after Augustine (A.D. 354-430). This view teaches that the statement “all sinned” in Romans 5:12 suggests **that all humanity was a participant in Adam’s sin.** Just as Levi (although not yet born) paid tithes to Melchizedek through Abraham in that Levi was “seminally present” in Abraham (Heb. 7:9-10), in a similar way, all humanity was “seminally present” in Adam when Adam sinned and therefore all humanity participated in the sin. Therefore, the sin of Adam and the resultant death is charged to all humanity because all humanity is guilty. God holds all humanity guilty because all humanity is guilty.

The following chart is from *The Moody Handbook of Theology*

Views of the Imputation of Sin				
Views	Romans 5:12	Adam	Humanity	Modern Adherents
Pelagian	People incur death when they sin after Adam’s example.	Sin affected Adam alone.	No one affected by Adam’s sin.	Unitarians
Arminian	All people consent to Adam’s sin—then sin is imputed	Adam sinned and partially affected humanity.	Depravity is not total; people received corrupt nature from Adam but not guilt or culpability.	Methodists, Weslyans, Pentecostals, Holiness groups
Federal	Sin is imputed to humanity because of Adam’s sin.	Adam alone sinned but human race affected.	Depravity is total; sin and guilt are imputed.	Presbyterians, Others holding to Covenant theology
Augustinian	Sin is imputed to humanity because of Adam’s sin.	All Humanity participated in Adam’s sin.	Depravity is total; sin and guilt are imputed.	Reformers, Later Calvinists

ESCHATOLOGY

IV. DOCTRINE OF LAST THINGS (PRIMARYLY TAKEN FROM: THE MOODY HANDBOOK OF THEOLOGY)

The relatively recent study of last things has frequently divided believers over the years. Differing systems of interpretations have affected other areas of theology in addition to eschatology. There are, however, many areas of commonality among believers in the study of last things. Christians have been in agreement over the explanation of death, the believer's immediate presence with the Lord, the hope of Christ's return, the resurrection, judgment, and the eternal state. An explanation of the areas of commonality is stated below with a discussion of areas of controversy following.

A. Common Factors in Eschatology

1. DEATH

Death is a reality for every member of the human race (Heb. 9:27). When the Bible speaks of death, it refers to the physical death of the body, or the separation of the human spirit from communion with God (God's definition of "death"), but not the death of the soul. The body may die, but the soul, the life-principle of man, lives on (Matt. 10:28; Luke 12:4-5). There are instances in which the Bible uses the Greek word **psuche** (soul-life) in describing death (John 12:25; 13:37-38), but even passages like these denote the death of the body, not the death of the immaterial soulish nature of man. **Death may be thus defined as the end of physical life through the separation of body, soul and spirit (James 2:26).**

James 2:26 For as the body without the spirit is dead, so faith without works is dead also.

Because the body was made from the elements of the dust, at death the body returns to the dust (Gen. 3:19) and the human spirit returns to God who gave it (Eccl. 12:7). Physical death results because of sin. Through the sin of Adam in the garden, death spread to the entire human race

both physical and spiritual; no one is exempted (Rom. 5:12). Death is the “wages” of sin (Rom. 6:23; 1 Cor. 15:56).

Death, however, should not be understood as annihilation. Life continues on for believer and unbeliever alike after the death of the body. Luke 16:19-31 graphically describes the continued existence of both Lazarus and the rich man after death. Lazarus, the poor beggar, continued in eternal bliss, described as “Abraham’s bosom” (Luke 16:22), while the rich man was in eternal torment in Hades (Luke 16:23). For the believer, death means to “be absent from the body and to be at home with the Lord” (2 Cor. 5:8). Paul desired death so that he might “be with Christ” (Phil. 1:23).

a. Descriptions of death:

(I) Sleep

(John 11:11) These things He said, and after that He said to them, "Our friend Lazarus sleeps, but I go that I may wake him up."

(II) The tabernacle is ended

(2 Cor 5:1) For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

(III) The putting off of the tabernacle

(2 Pet 1:14) knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me.

(IV) God requiring the soul

(Luke 12:20) "But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?'

(V) Going the way where there is no return

(Job 16:22) For when a few years are finished, I shall go the way of no return

(VI) To be gathered to his people

(Gen 49:33) And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

(VII) Going down into silence

(Psa 115:17) The dead do not praise the LORD, Nor any who go down into silence.

(VIII) Yielding up the ghost

Acts 5:10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

(IX) Returning to the dust

(Gen 3:19) In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."

(X) Being cut down

Job 14:2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

(XI) Departing

(Phil 1:23) For I am hard pressed between the two, having a desire to depart and be with Christ, which is far better.

b. The intermediate step between death and resurrection:

(I) Neither the righteous nor the wicked will enter into their final reward until their respective resurrections.

(A) Rest

Acts 2:26-27 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

(B) Waiting

(Rev 6:10-11) And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" {11} Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.

(C) Activity

(Rev 7:15) "Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.

(II) The wicked also have a time of waiting before their final judgment at the Great White Throne of Judgment. Death and Hades will be emptied and placed in the Great Lake of Fire. (see also Luke 16:19-31)

(Rev 20:11-14) Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. {12} And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things, which were written in the books. {13} The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. {14} Then Death and Hades were cast into the lake of fire. This is the second death.

Death is a holding place for the wicked.

c. False views of the intermediate state.

(I) Purgatory

- (A)** Roman Catholicism describes purgatory as “a place or state in which are detained the souls of those who die in grace, in friendship with God, but with the blemish of venial sin (venial means insignificant or lesser type of sins that might be excused) or with temporal debt for sin unpaid. Here the soul is purged, cleansed, readied for eternal union with God in Heaven.”

The length of suffering in purgatory is determined by the person’s degree of sinfulness. The time of suffering can be shortened through the prayers and good works of living adherents. This is based on **2 Maccabees 12:43-45** from the Apocrypha, a part of the Roman Catholic Bible that is not accepted outside of the Roman Catholic faith as being divinely inspired.

2 Maccabees 12:43-45 He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honorably,

taking account of the resurrection. ⁴⁴For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. ⁴⁵But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, so that they might be delivered from their sin.

The souls of the departed are purified by fire in purgatory, according to Catholic interpretation. (The Moody Handbook of Theology).

Thus there is no scriptural basis for this belief outside of the Roman Catholic bible.

(B) The Bible says there is no middle ground. We are either saved or not saved.

(2 Cor 5:6-8) So we are always confident, knowing that while we are at home in the body we are absent from the Lord. {7} For we walk by faith, not by sight. {8} We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

(Luke 23:43) And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."

(II) Spiritism

(A) There is the belief that we can communicate with departed souls through a medium. Spiritism is forbidden by the Bible. It says there is great evil and danger.

(Lev 19:31) 'Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I am the LORD your God.

(1 Chr 10:13) So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance.

(Isa 8:19) And when they say to you, "Seek those who are mediums and wizards, who whisper and mutter," should not a people seek their God? Should they seek the dead on behalf of the living?

(B) The dead are under the control of God. A medium has no control.

(III) Soul sleeping

The 7th Day Adventists believe the soul rests in unconsciousness until resurrection. This is contradictory to scripture. As we have already seen, believers go to be with the Lord while the wicked go to Shoel (Hell).

(IV) Annihilation

No existence after death. The scriptures do not support this. It is apparent from the scripture that the soul survives the physical death of the body, and shall spend eternity either in the presence of God or separated from God in the Lake of Fire.

(V) Reincarnation

The soul receives another body. There is no scriptural basis for this belief.

2. HEAVEN

All orthodox Christian theologians agree on the existence of two eternal destinies for all angels and human beings: heaven or hell.

The word heaven in the Old Testament (Heb. **shamayim**) means “high, lofty,” whereas the New Testament Greek **ouranos** simply means “heaven.” Simply stated, the word means “that which is above.”

a. The word heaven is used in three ways in the Bible.

(I) The atmospheric heaven. Heaven may be used to describe the troposphere—the space surrounding the earth and extending to a height of about six miles. It is from the atmospheric heaven that the earth receives dew (Deut. 33:13), frost (Job 38:29), rain and snow (Isa. 55:10), wind (Job 26:13), and thunder (1 Sam. 2:10). The clouds are in the atmospheric heaven (Ps. 147:8), and the birds fly in it (Gen. 1:20). Since the necessities for life on earth—dew, rain, snow, wind—come from “heaven,” it is a reminder that they are the gracious gift of God (Matt. 5:45).

Matt. 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

(II) The celestial heaven. Heaven is also used to describe the celestial realm—the realm of sun, moon, stars, and planets. God created the universe (Gen. 1:1; Ps. 33:6), placing these lights in the heaven (Gen. 1:14).

(III) The dwelling place of God. This is probably what Paul referred to as the “third heaven” (2 Cor. 12:2). John in Rev. 4:1 was taken up to God’s heaven. This heaven is a specific place where God dwells, as the salutation of Jesus’ model prayer indicates (“Our Father who art in heaven” Matt. 6:9). It is in heaven that God sits enthroned (Ps. 2:4; Isa. 66:1); from heaven God renders judgment (Gen. 19:24; Josh. 10:11); but God’s blessings also come from heaven (Exod. 16:4). From heaven God looks down upon His people (Deut. 26:15); from heaven He hears their prayer (Ps. 20:6); He comes down from heaven (Ps. 144:5). It is also in heaven that God’s sovereign plan is established (Ps. 119:89).

- b. **The Bible speaks about the occupants of Paradise.** Little is said specifically about heaven in the Old Testament, but there is evidence that the Old Testament saints went to Paradise. A commonly occurring phrase in the Old Testament, “and he was gathered to his people” (Gen. 25:8) suggests immortality.

Gen. 25:8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

Paradise was also referred to as Abraham’s bosom in Luke 16:19-31. We also know from the crucifixion scene that Christ told the repentant thief, **“today you will be with me in Paradise”**.

Paradise was located at that time in the lower parts of the earth. Thus before Christ ascended, he descended first and preached to the captives in Paradise setting them free as he took the keys of death and hell from Satan (see Luke 29:39-43; Eph. 4:8-9; Rev. 1:18). As Christ led the captives free, Paradise is now located in heaven. In this present church age, upon death, believers go to God’s presence in heaven (Luke 23:43; 2 Cor. 5:8; Phil. 1:23; 1 Thess. 4:14).

- c. **The New Jerusalem.** Of considerable importance in the discussion of heaven is the New Jerusalem of Revelation 21-22. Although some suggest this passage refers to the millennium, it should be regarded as the eternal state because the chronology of Revelation 20 suggests this.

In Revelation 21, the final eternal abode for believers is described as **“a new heaven and a new earth”** (21:1). The old heaven and old earth are renovated by fire (2 Pet. 3:10) because they were the domain of angelic and human rebellion against God. The redeemed believers of all ages will live in the New Jerusalem. Although the New Jerusalem is the home Christ has gone to prepare (John 14:2), it is also the heaven of the eternal state (where believers will live for eternity).

The beauty of the New Jerusalem. **Its brilliance** (Rev. 21:9-11). Heaven reflects the brilliant glory of God because of His presence. The glory of the New Jerusalem (Rev. 21:11) denotes the Shekinah

glory of God illuminating the city. Glory “refers to the shining radiance which comes from the presence and glory of God.”

- (I) **Its walls and gates** (Rev. 21:12-13). The high wall surrounding the city suggests security.
- (II) **Its foundation stones** (Rev. 21:14). The foundation stones, with the names of the apostles—who are the foundation of the church—suggest the church is also in the New Jerusalem.
- (III) **Its measurement** (Rev. 21:15-18). The New Jerusalem measures 1,500 miles long, wide, and high, possibly in the shape of a cone or pyramid, with God’s throne at the top.
- (IV) **Its adornment** (Rev. 21:19-21). It is adorned with brilliant, costly stones, further reflecting the Shekinah glory of God.
- (V) **Its availability** (Rev. 21:22). No longer is there a mediatorial priesthood because every inhabitant has immediate access to God.
- (VI) **Its light** (Rev. 21:23). The city is illumined by the Shekinah glory, requiring no celestial lights.
- (VII) **Its purpose** (Rev. 21:24-26). The ultimate purpose of the eternal abiding place of believers is to bring glory to their Lord who has provided for their redemption.

3. HELL

There are several terms in the Hebrew and Greek used to describe eternal punishment.

- a. **Sheol.** In the Old Testament the word **sheol** occurs sixty-five times and is translated by words like “grave,” “hell,” “pit,” and “sheol.” A study of the occurrences indicates **sheol** is used in a variety of ways. It may refer to the grave (Gen. 50:5; Job 17:13; Ps. 16:10; Isa. 38:10).

Gen. 50:5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

It may refer to the place of the dead—where in the O.T. both good and bad people went upon death (Gen. 37:35; 42:38; 44:29, 31; Num. 16:33; Job 14:13; Ps. 55:15; Prov. 9:18).

Gen. 37:35 **And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.**

Believers were rescued from sheol when Jesus went to Paradise and took the key of death and hell from Satan Rev. 1:18. (Ps. 16:9-11; 17:15; 49:15).

Psa 16:10 **For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.**

The wicked go to sheol upon death (Job 21:13; 24:19; Ps. 9:17; 31:17; 49:14; 55:15).

Psa 9:17 **The wicked shall be turned into hell, and all the nations that forget God.**

Psa 31:17 **Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.**

The dominant focus of the Old Testament seems to be on the place where the bodies of people go, not where their souls exist. Other words are used extensively in the Old Testament to emphasize that focus. The terms grave (Heb. **qeber**), used seventy-one times to describe the grave, pit (Heb. **bor**), and earth below (Heb. **erets tabtit**) all emphasize where the body goes upon death. Thus, the Old Testament “gives us a picture of a typical Palestinian tomb, dark, dusty, with mingled bones. **All the souls of men do not go to one place. But all people go to the grave.** As to the destiny of the souls of men in the intermediate state, the OT says little.”

- b. **Hades.** The New Testament term used to describe the afterlife is hades and is equivalent to the Hebrew term **sheol**. In the

Septuagint, the Greek translation of the Old Testament, the word **sheol** is almost always translated by hades. Hades was originally a proper noun, the name of the god of the nether world who ruled over the dead.

- c. **Gehenna.** This term, occurring twelve times in the New Testament, is a designation for eternal punishment taken from the Hebrew **ge hinnom**, referring to the Valley of Hinnom that runs on the south and east sides of Jerusalem. The worship of Molech in which infants were sacrificed in fire to the god Molech also occurred in the Valley of Hinnom (2 Kings 16:3; 17:7; 21:6). Jeremiah announced the Valley of Hinnom would be the place of God's judgment (Jer. 7:32; 19:6). The valley also became the place where refuse and dead bodies of animals and criminals were burned. As a result, gehenna became synonymous with eternal punishment, the fire of hell. It describes the punishment connected with the final judgment, a punishment that has eternal duration, not annihilation (Matt. 23:15, 33; 25:41, 46).

Matt. 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

- d. **Tartaroo or Tartarus:** This term occurs only in 2 Peter 2:4. Tartarus is "the name in classical mythology for the subterranean abyss in which rebellious gods and other such beings as the Titans were punished. The word was, however, taken over into Hellenistic Judaism and used in the book of Enoch (Enoch 20:2) in connection with fallen angels." (**RevC**) In 2 Peter 2:4 the word is used to indicate the prison house for fallen angels. Many believe the angels imprisoned here (called sons of God in Gen. 6:4) were some of those angelic followers of Satan who "left their natural estate" and had sexual relationship with earthly women for the purpose of polluting the blood line through which the promised Messiah, Jesus Christ would come. The result of this un-natural union of angels and earthly women were the race of giants. God ordered Israel to destroy the giants, which was not fully accomplished until the time of David. (**RevC**)

2 Pet 2:4 (KJV) For if God spared not the angels that sinned, but cast them down to hell (tartarus), and delivered them into chains of darkness, to be reserved unto judgment;

- e. **Abyss.** The abyss (Gk. **abussos**), meaning “bottomless” and translated “pit” or “abyss,” is the prison for demons (Luke 8:31; Rev. 9:1, 2, 11).

Luke 8:31 (KJV) And they besought him that he would not command them to go out into the deep. (“deep” here meaning “pit” not as in deep water)

Rev 9:1-2 (KJV) And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

Satan is the king over the demons in the abyss (Rev. 9:11) and releases the demons upon the earth during the Tribulation (Rev. 9:1).

Rev 9:11 (KJV) And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

At the Second Advent of Christ, Satan will be bound and confined to the abyss for a thousand years (Rev. 20:1-3).

Rev 20:1-3 (KJV) And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should

deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

- f. **Other terms.** Other terms such as “**unquenchable fire**” (Matt. 3:12; Mark 9:43, 48), “**furnace of fire**” (Matt. 13:42, 50), “**outer darkness**” (Matt. 8:12; 22:13; 25:30), “**eternal fire**” (Matt. 25:41), “**the lake that burns with fire and brimstone**” (Rev. 21:8), and “**lake of fire**” (Rev. 19:20; 20:10, 14, 15) are used to describe eternal punishment. Unbelievers will be cast into the lake of fire at the great white throne judgment (Rev. 20:11-15) and there they will live in torment for eternity.

Rev 20:11-15 (KJV) And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 20:14 And death and hell were cast into the lake of fire. This is the second death. 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

4. THE RETURN OF CHRIST

Although differing over details, the return of Christ is a doctrine that evangelicals hold in common. It is a prominent doctrine in the Scriptures, being mentioned more than three hundred times in the New Testament, with entire chapters being given to the discussion of Christ’s return (Matt. 13, 24, 25; Mark 13; Luke 21) and even the majority of some books (1 and 2 Thess; Rev.).

Christ taught that:

- His return would be a literal, physical event; He would return in just the same way as the disciples had seen Him depart (Acts 1:11).

Acts 1:11 (KJV) Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

- His return would be a comfort to His followers because He would be returning to take them to be with Him in His Father's home (John 14:1-3).

John 14:1-3 (KJV) Let not your heart be troubled: ye believe in God, believe also in me. 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

- The time of His return, however, would be unknown, therefore people should be prepared for His coming (Matt. 24:36, 42; 25:1-13).

Mat 24:36 (KJV) But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Mat 24:42 (KJV) Watch therefore: for ye know not what hour your Lord doth come.

- During His absence, His people should be faithful stewards (Matt. 24:45-51), faithfully serving Him to receive His commendation and rewards upon His return (Matt. 25:14-30).

Mat 24:45-47 (KJV) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 24:46 Blessed is that servant, whom his lord when he cometh shall find so doing. 24:47 Verily I say unto you, That he shall make him ruler over all his goods.

The return of Christ should be a joyous anticipation for believers because He will bring them to heaven, their true place of citizenship, transforming their mortal bodies into immortal bodies like His very own (Phil. 3:20-21; 1 John 3:2).

Phil 3:20-21 (KJV) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 John 3:2 (KJV) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

This hope is a comfort, not only for living believers, but also for those who have departed, because they will rise from the dead, receiving new, immortal bodies (1 Thess. 4:13-18).

1 Th 4:13-18 (KJV) But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 4:18 Wherefore comfort one another with these words.

Therefore, believers should be anticipating His coming as a happy event (Titus 2:13), and as the final stage of their salvation (Heb. 9:27). The New Testament concludes with John's rejoinder, "Amen, Come, Lord Jesus" (Rev. 22:20).

But the New Testament also emphasizes that **this doctrine has a present effect**. Because believers will see Him who is pure, they should purify themselves (1 John 3:3). Moreover, because the end of this age will mean the destruction of this present earth and the

introduction of a new heaven and a new earth, Peter emphasizes, “what sort of people ought you to be in holy conduct and godliness” (2 Pet. 3:11).

1 John 3:3 (KJV) And every man that hath this hope in him purifieth himself, even as he is pure.

2 Pet 3:11 (KJV) Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

5. RESURRECTION OF THE DEAD

The return of Christ has an important implication for the believer because it means the hope of bodily resurrection. The resurrection hope is taught in both the Old and New Testaments and is foundational to the Christian faith.

- a. David spoke of awakening in God’s presence (Ps. 17:15).
- b. Korah expressed the hope that God would rescue him from the power of death and receive him to His presence (Ps. 49:15).
- c. Asaph had faith that God would guide him throughout life and when life was over, God would receive him to heaven (Ps. 73:24-25).
- d. Isaiah provides a clear statement of the resurrection hope: **“Your dead will live; their corpses will rise. You who lie in the dust, awake and shout for joy. For your dew is as the dew of the dawn. And the earth will give birth to the departed spirits” (Isa. 26:19).**
- e. Daniel also clearly describes the future resurrection; as all people will be resurrected from the dust of the earth, some to enter into everlasting life, others to judgment and everlasting condemnation (Dan. 12:1-2).

Dan 12:1-2 (KJV) And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there

was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

- f. **The New Testament provides added revelation concerning the resurrection.** In His debate with the Sadducees, Jesus rebuked them for their mistaken notion in denying the resurrection. They neither understood the Scriptures (for the Old Testament taught the resurrection) nor the power of God (for He is able to raise the dead) (Matt. 22:29; Mark 12:24-27; Luke 20:34-38).

Mark 12:24-27 (KJV) And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 12:26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 12:27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

- g. In John 5:28-29 Jesus spoke words reminiscent of Daniel 12:2 when He explained that the dead would hear the voice of Christ and come forth, some to a resurrection life, others to a resurrection judgment (John 5:28-29).

John 5:28-29 (KJV) Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

- h. Christ also promised eternal life to those believing in Him; they had the assurance that He would raise them from the dead (John 6:39-40, 44, 54). **At the raising of Lazarus Jesus declared, “I am the resurrection, and the life; he who believes in Me shall live even if he dies, and every one who lives and believes in Me shall never die” (John 11:25-26).**

- i. In his detailed defense and explanation of the resurrection in 1 Corinthians 15, **Paul cites the resurrection as foundational to the Christian faith.** If the resurrection is not true then Christ has not been resurrected, faith is useless, and the sin problem remains unsolved (1 Cor. 15:17). The resurrection is also explained in connection with the return of Christ (1 Thess. 4:16).

1 Cor 15:17 (KJV) And if Christ be not raised, your faith is vain; ye are yet in your sins.

- j. The doctrine of the resurrection was also at the heart of New Testament preaching (Acts 2:31; 4:2, 33; 17:18, 32; 23:6, 8; 24:15, 21; 26:23). Paul reminded Timothy to remember the resurrection of Christ (2 Tim. 2:8) and exhorted him to correct false teaching about the resurrection (2 Tim. 2:18). The New Testament climaxes with the announcement of the resurrection of the righteous, describing it as “the first resurrection” (Rev. 20:4-5).

Rev 20:4-5 (KJV) And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. THE JUDGMENTS

From the beginning Christians have recognized that this age will terminate with judgment at the return of Christ. Because God is holy, He must judge all that is unholy or He would no longer be holy. Judgment is a necessary expression of God’s own character. However, God’s judgment will be fair and according to truth (Rom. 2:2).

Rom 2:2 (KJV) But we are sure that the judgment of God is according to truth against them which commit such things.

- a. Man because of his sinful nature does not want to consider the possibility of a pending judgment. It is true that God has already brought judgment in this present age.
- At some point in the past God judged Lucifer and the fallen angels (2 Pet. 2:4; Jude 6).
 - God judged the people with the Flood in the days of Noah (Gen. 6-7);
 - He judged the people at the tower of Babel (Gen. 11:1-9);
 - He judged the northern kingdom of Israel by sending her into captivity in Assyria (2 Kings 17:1-6);
 - He judged the southern kingdom of Judah through the captivity in Babylon (2 Kings 25:1-12);
 - He judged the church in the deaths of Ananias and Sapphira (Acts 5:1-11).
 - Paul stressed the judgment takes place in the present age when he declared, “The wrath of God is revealed from heaven against all ungodliness” (Rom. 1:18).

However, this is not the final judgment. The Scriptures indicate there will be a future judgment connected with the return of Christ.

- b. **As the Son of God, Jesus has the authority to render judgment (John 5:27-29).**

John 5:27-29 (KJV) And hath given him authority to execute judgment also, because he is the Son of man. 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

- (I) Jesus announced a future judgment connected with His return when He said people would be judged according to their deeds (Matt. 16:27).

Mat 16:27 (KJV) For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

(II) He also declared that the knowledge (or lack of it) that people had would affect their judgment. Those who had greater knowledge would receive greater judgment (Matt. 11:24).

Mat 11:24 (KJV) But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

c. **All people, without exception, will die and come under the judgment of God** (Heb. 9:27). John the apostle described a final day when, before the great white throne, the books will be opened and unbelievers will be judged (Rev. 20:11-15). The records of the unbelievers will render them guilty before God and unworthy of eternal life. All the unbelieving dead, whether in the sea or on the earth, will be judged in the presence of God in that day. The destiny of unbelievers will be the lake of fire (Rev. 20:15).

Rev 20:11-15 (KJV) And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 20:14 And death and hell were cast into the lake of fire. This is the second death. 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

d. **Believers will also be judged** because Paul declares, **“We shall all stand before the judgment seat of God”** (Rom. 14:10; 2 Cor. 5:10). There believers will be recompensed for their deeds, whether good or worthless. The lives of believers will be reflected in this judgment (1 Cor. 3:12-15). Some will have no rewards; their works will be burned up because their motives were wrong (1 Cor. 3:14-15; 4:5). Others will have lived quality lives and will be rewarded accordingly (1 Cor. 3:12-13). The parables of the talents (Matt. 25:14-30) and the parable of money (Luke 19:11-27)

both teach the importance of faithful stewardship in connection with the final judgment.

1 Cor 3:12-15 (KJV) Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward. 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

- e. **The eternal fire of hell has been prepared** for the devil and his angels (Matt. 25:41). At the end of the age God will also judge Satan and his demons when, together with the beast and the false prophet, the devil is cast into the lake of fire (Rev. 20:10).

Rev 20:10 (KJV) And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

7. THE ETERNAL STATE

Evangelicals agree that the souls of all men will live forever in resurrected bodies in either heaven or hell.

- a. **Unbelievers will continue in an eternal state of torment.** The expression “weeping and gnashing of teeth” (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28) suggests both suffering and despair, implying a continued existence of suffering. In Matthew 25:46 the terms “punishment” and “life” are modified by the same word “eternal,” hence if life is eternal, then of necessity so is punishment. Annihilation is denied in this verse; punishment continues for an endless duration.

Mat 25:46 (KJV) And these shall go away into everlasting punishment: but the righteous into life eternal.

The account of Lazarus and the rich man in Luke 16:19-31 also stresses the eternal existence of punishment. The phrase **“being in torment”** emphasizes the rich man’s continued state of suffering (Luke 16:23).

Luke 16:23 (KJV) And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

As we learned in our study of Hamartiology (Doctrine of Sin), one of the words for hell is Gehenna, the word being related to the Hinnom Valley, which lay along the southern side of Jerusalem. The bodies of criminals and refuse were thrown into the Valley of Hinnom where they burned constantly, making the term Gehenna an apt one for emphasizing eternal suffering in hell.

- b. At the end of the age the devil, the beast, and the false prophet will be thrown into the lake of fire where **“they will be tormented day and night forever and ever”** (Rev. 20:10).
- c. **While there is not much said about it, it appears there will be degrees of punishment in hell.** This is generally acknowledged from Luke 12:47-48 where the slave who did not know his master’s will and did not do it will receive few floggings, whereas the slave who knew his master’s will and did not do it will receive many lashes.

Luke 12:47-48 (KJV) And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Some also use Revelation 20:12 to suggest degrees of suffering, but this text could also mean that the works of unbelievers will be deficient and will in fact condemn them for they had not Christ.

Rev 20:12 (KJV) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

- d. **The Eternal state of the believer is much different. Believers will enjoy an eternal fellowship in Christ's company (John 14:2).**

John 14:2-3 (KJV) In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

The eternal dwelling places in the Father's house are taken from the imagery of Jewish family life. When a son married, he added an apartment to his father's house, and the son and his bride took up residence in the father's household. Believers will enjoy that same family fellowship in the Father's household in heaven.

- e. **Heaven is also pictured as a banqueting scene (Matt. 8:11), emphasizing the fellowship, relaxation, joy, and happiness in Christ's presence.**

Mat 8:11 (KJV) And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

As we discussed previously, believers' eternal dwelling place will be the new heaven and the new earth (Isa. 65:17).

Isa 65:17 (KJV) For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

John describes the new heaven and new earth in great detail (Rev. 21:1–22:5). Many would place the new heaven and the new earth as following the renovation of the heavens and the new earth, after

Satan and man rebel against God (2 Pet. 3:10). This does not suggest the annihilation of the original heavens and earth, but a transition in which the heavens and earth are sanctified.

- f. Hebrews 12:22-24 describes the inhabitants of the New Jerusalem:

Heb 12:22-24 (KJV) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

angels, New Testament believers (identified as “church of the first-born”), God, Old Testament believers (identified as “spirits of righteous men made perfect”), and Jesus.

The New Jerusalem is pictured as a holy city, coming down out of heaven; some believe that the New Jerusalem will hover over the earth.

- g. **Above all, the blessing of the New Jerusalem will be that God will dwell in fellowship with man.** There will be no need for a priest; believers will have direct access to God (21:22).

Rev 21:22 (KJV) And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

Sorrow and the things that caused sorrow will be removed in the New Jerusalem (21:4, 5).

Rev 21:4-5 (KJV) And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 21:5 And he that sat upon

the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

But Christ will be central there, and believers will serve Him and enjoy His fellowship for all eternity (22:3-5).

Rev 22:3-5 (KJV) And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 22:4 And they shall see his face; and his name shall be in their foreheads. 22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

B. Controversial Factors in Eschatology:

In conservative theology there are three major views concerning last things: a-millennialism, post-millennialism, and pre-millennialism. The word millennium comes from the Latin mille, meaning “thousand,” and relates to the statement in **Revelation 20:4, “They came to life and reigned with Christ for a thousand years.”** Should this statement be understood literally or symbolically? The answer determines in part one’s doctrine of last things.

1. A-MILLENNIALISM

- a. Introduction.** This discussion on a-millennial eschatology will concentrate on the view of Reformed eschatology, inasmuch as it is the prevalent conservative position that holds to a-millennialism.

The “a” in a-millennialism negates the term; hence, **a-millennialism means there will not be a literal, future millennium. A-millennialists do not deny the literal return of Christ, but they reject a literal thousand-year reign of Christ on the earth.** According to a-millennialism, the kingdom of God is present now in the church age, and at the consummation (end) of the present age, the eternal state will begin without any intervening millennium.

Rather than to totally deny a millennium some a-millennialists suggest a term such as realized millennialism to indicate that they

do not deny a millennium, but believe it is fulfilled entirely in the present age.

- b. According to amillennialists, Revelation 20:4-6 refers to “the present reign of the souls of deceased believers with Christ in heaven” while the kingdom of God “is now present in the world as the victorious Christ is ruling his people by his Word and Spirit, though they also look forward to a future, glorious, and perfect kingdom on the new earth in the life to come.”

Rev 20:4-6 (KJV) And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Some a-millennialists interpret the book of Revelation according to progressive parallelism, wherein the book of Revelation consists of seven sections running parallel to each other, each depicting the church and the world from the time of Christ’s first advent to His second coming:

- chapters 1-3 relate to events of the first century but have present application;
- chapters 4-7 describe the church suffering trial and persecution;
- chapters 8-11 envision the church avenged, protected, and victorious;
- chapters 12-14 describe the birth of Christ and opposition by Satan;
- chapters 15-16 describe God’s wrath on the unrepentant;
- chapters 17-19 depict the final fall of the forces of secularism and godlessness;

- chapters 20-22 describe the final doom of the enemies of Christ and the final triumph of Christ and the church.

c. **Second coming of Christ. A-millennialist understand the second coming of Christ as a single event;** in contrast, dispensationalists understand Christ's coming in two phases.

A-millennialists teach that certain events must take place prior to the second coming; hence, the return of Christ cannot be termed "imminent" (meaning that Christ can come at any moment). The signs they suggest prior to the second coming of Christ are the following:

- (1) **The calling of the Gentiles** (Matt. 24:14; Mark 13:10; Rom. 11:25), in which the nations will be evangelized. Some among these will believe and constitute the "fulness of the Gentiles."
- (2) **The conversion of Israel.** "All Israel" in Romans 11:26 does not mean national Israel, but rather the elect number of Israelites.
- (3) **Great apostasy and the Great Tribulation** (Matt. 24:9-12, 21-24; Mark 13:9-22; Luke 21:22-24). These events had a partial fulfillment in the destruction of Jerusalem but will also have a future fulfillment.
- (4) **The revelation of Antichrist.** There have been elements of Antichrist during Paul's day and in the papal system of Rome, but Antichrist's identity will eventually be fulfilled in an eschatological person.
- (5) **Signs and wonders.** There will be wars, false prophets, astonishing satanic miracles, and signs in the heavens.

Christ will return at the "day of consummation"—the end of the world; no one, however, knows the time of His coming. The manner of His coming will be personal, physical, and visible (Acts 1:11); it is not to be equated with the coming of the Holy Spirit at Pentecost. **Unlike premillennialists who teach that Christ's second coming is to establish His earthly kingdom, a-millennialists teach that the purpose of Christ's return is to**

establish the eternal kingdom. This will be accomplished by the resurrection of the dead and the final judgment.

- d. Resurrection of the dead.** The a-millennial understanding says that the Bible teaches a bodily resurrection at the end of the age (1 Cor. 15:35-49). The body of a resurrected believer “will be in a fundamental sense identical with the present body.”
- (I) With respect to the time of the resurrection, the resurrection of believers and unbelievers occurs at the same time.** This is implied by passages such as Daniel 12:2; John 5:28, 29; Acts 24:15; Revelation 20:13-15. Daniel 12:2 mentions the godly and the wicked in the same statement, as does John 5:28-29. The term **“hour”** in John 5:28 could not be used to denote a thousand-year distinction between two resurrections. In Acts 24:15 Paul uses the singular term “resurrection” to describe the resurrection of the just and the unjust. Revelation 20:11-15 must refer to all the dead, not simply unbelievers, because the term **“death and Hades gave up the dead which were in them”** must refer to all people.
- (II)** This resurrection of believers and unbelievers occurs at the second coming of Christ (1 Cor. 15:23; Phil. 3:20-21; 1 Thess. 4:16), and is also designated “the last day” or the “day of the Lord.” It is at the end of the age and at the beginning of the eternal kingdom.
- e. Final judgment.** The final judgment according to a-millennialists is at the end of the age and is associated with the second coming of Christ, the resurrection of all people, and the beginning of the eternal state. It will be a general judgment “for the purpose of judging the living and consigning each individual to his eternal destiny.” Three distinct purposes for the final judgment may be stated:
- (1) “to display the sovereignty of God and the glory of God in the revelation of the final destiny of each person”;
 - (2) “to reveal the degree of reward and the degree of punishment which each one shall receive”;

- (3) “to execute God’s judgment on each person. God will now assign to each person the place where he will spend eternity.”

(I) The details of this judgment should be noted. Because the resurrection is a general resurrection, the time of the final judgment is at the end of the age (2 Pet. 3:7). The judge will be Christ. Because He is the One through whom people have been saved, it is fitting that unbelievers will face Him as Judge (John 5:22; Acts 17:31; 2 Tim. 4:8). Christ will, however, be assisted in judgment by angels (Matt. 13:41-43) and saints (Matt. 19:28; 1 Cor. 6:2-3). The objects of judgment will be angels (1 Cor. 6:2-3) and all people (Matt. 25:32; Rom. 2:5-6; 2 Cor. 5:10), which includes both believers and unbelievers.

(II) **The content of judgment** will involve a person’s “deeds, words, and thoughts.” The judgment of a person’s **deeds** is evident from Matthew 25:35-40;

Mat 25:35-40 (KJV) For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? 25:38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 25:39 Or when saw we thee sick, or in prison, and came unto thee? 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

(III) **careless words** will be judged (Matt. 12:36);

Mat 12:36 (KJV) But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

(IV) **thoughts** will be exposed (1 Cor. 4:5).

1 Cor 4:5 (KJV) Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Even a believer's sins will be revealed, but they will be manifest as forgiven sins, covered by the blood of Christ.

- (V) **The standard of judgment** will be the revelation of God. Those that received the revelation of the Old Testament will be judged according to that revelation; those that received the revelation of New Testament truth will be judged accordingly (Matt. 11:20-22);

Mat 11:20-22 (KJV) Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 11:22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

- (VI) Those who received neither Old Testament nor New Testament truth will be judged according to the light they received.

Rom. 2:11-16 For there is no respect of persons with God. 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 2:15 Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or

else excusing one another;) **2:16** In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

(VII) As a result, there will be levels of suffering for the lost (Luke 12:47-48).

Luke 12:47-48 (KJV) And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. **12:48** But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

(VIII) Believers, however, will be justified on the basis of their relationship to Jesus Christ (John 3:18, 36; 5:24),

John 3:18 (KJV) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

(IX) but will be rewarded variably for faithfulness (Luke 19:12-19; 1 Cor. 3:11-15).

1 Cor 3:11-15 (KJV) For other foundation can no man lay than that is laid, which is Jesus Christ. **3:12** Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; **3:13** Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. **3:14** If any man's work abide which he hath built thereupon, he shall receive a reward. **3:15** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

- f. **Eternal state.** A-millennialists teach that both believers and unbelievers will continue in conscious existence in eternity. Unbelievers will continue in conscious existence in hell, sometimes called gehenna (Matt. 25:30, 46; Luke 16:19-31). Because the same term is used to describe the future existence of both believers and unbelievers (“eternal,” Matt. 25:46), the suffering of unbelievers will be eternal, just as believers will enjoy heaven for all eternity.

Mat 25:46 (KJV) And these shall go away into everlasting punishment: but the righteous into life eternal.

The end of the age will issue in “the regeneration,” (the renewing) (Matt. 19:28), in which there will be a “renewal of the present creation.” This will be the place the Scripture refers to as heaven—the eternal abode of believers with the triune God. Heaven is not simply a mental disposition, but an actual place (John 14:1-4) where believers will enjoy fullness of life. “They will see God in Jesus Christ face to face, will find full satisfaction in Him, will rejoice in Him, and will glorify Him.” Because believers will have bodies in their resurrected state, there will be recognition of others and social interaction.

2. POSTMILLENNIALISM

- a. **Introduction.** The postmillennial view was particularly popular in the nineteenth century and was the view held by the major theologians of the late 1800’s and early 1900’s. The occasion for this view is noteworthy, inasmuch as it followed a period of optimism and progress in science, culture, and the standard of living in general. It was also prior to World Wars I and II. Postmillennialism declined considerably following the world wars because the circumstances the world was in went against the optimism of the doctrine.

Postmillennialism may be defined as “that view of the last things which holds that the Kingdom of God is now being extended in the world through the preaching of the Gospel and the saving work of the Holy Spirit in the hearts of individuals, that the world eventually is to be Christianized, and that the return of Christ is to occur at the close of a long period of righteousness and peace commonly called the ‘Millennium.’”

The term postmillennialism means that Christ will return **after** the Millennium. The present age will develop morally and spiritually until it issues in the millennial age, with Christ returning to earth at the conclusion of the Millennium.

- b. The Millennium.** Postmillennialism adopts an optimistic view with respect to this present age, envisioning a golden age of progress in the church age that affects every dimension of life: economic, social, cultural, and political. Postmillennialism envisions a church triumphant, spreading the gospel to the ends of the earth with the result that “evil in all its many forms eventually will be reduced to negligible proportions, that Christian principles will be the rule, not the exception, and that Christ will return to a truly Christianized world.”

(I) Nature of the Millennium. The millennial age will be similar to the present age in many respects: there will be marriage and childbirth; sin will be present although greatly reduced because of the spread of the gospel; and Christian principles and standards of conduct will be the norm rather than the exception. The present age will gradually give way to the Millennium as a result of the progress of the gospel, but life will continue in its present form. **Christ will return at the conclusion of the Millennium.**

(II) Progress of the gospel. There are passages of Scripture that seem to emphasize the conversion of a vast number of people.

- **Zechariah 9:10** refers to Christ’s kingdom as being **“from sea to sea,”**
- **Numbers 14:21** emphasizes **“all the earth will be filled with the glory of the Lord.”**
- **Isaiah 49:6** refers to Christ being a **“light of the nations.”** Psalms 2:8; 47:2-8; 72:7-11; 86:9; 110:1 seem to refer to the same truth.

Because Christ died for the world, it must be concluded that a vast majority of the people will ultimately be saved (but this is not suggesting a doctrine of universalism in which all are saved reasoning that Christ died for all therefore all shall be saved, the scriptures do not support this).

The postmillennialist sees Rev. 19:11-21 as depicting Christ returning to a world that has seen obedience to and fulfillment of the Great Commission (Matt. 28:18-20); the gospel has been carried to the ends of the earth and Christ, through His servants, is victorious in the world. They see Revelation 19:11-21 “as a picture of the whole period between the first and the second advents, seen from the point of view of heaven. It is the period of advancing victory of the Son of God over the world, emphasizing, in harmony with its place at the end of the book, the completeness of the victory.”

Rev 19:11-21 (KJV) And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. 19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 19:18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 19:21 And the remnant were slain with the sword of him that

sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

(III) Progress in the world. Postmillennialists say that there has been progress materially and spiritually in the world, suggesting the world is getting better. Whereas in the Roman era there were more slaves than free people, today slavery is virtually eliminated, as are other forms of oppression, particularly of women and children. Since World War II the United States has given over 160 billion dollars in foreign aid, which does not include many other forms of charitable giving, such as to local churches. In contrast to the pre-Reformation days, the Bible is available in most languages today, with the result that ninety-eight percent of the world's people have the Bible in their own language. Christian radio and television reach into countless homes with the gospel; Bible institutes, colleges, and seminaries are training more people than ever before. The result is that there are now nearly one billion nominal adherents to Christianity.

Great progress can also be observed in transportation with the advent of the automobile and the airplane. Advances in education and scientific achievements, as well as in health care, can be cited. All this suggests the progress and ultimate triumph of the gospel and the beginning of the Millennium. **The Millennium, however, should not be understood as a literal thousand years but rather symbolic. The Millennium may, in fact, be longer than one thousand years.**

c. **Second coming of Christ.** In contrast to premillennialism, which states that Christ returns prior to the Millennium, **postmillennialism states that Christ returns following the Millennium.** In contrast to premillennialism and amillennialism, which both state that Christ returns to a world that is getting progressively more sinful, **postmillennialism teaches that Christ returns to a world that is getting better.** Modern missions and the great revivals that have taken place are indicators of the second coming of Christ. Passages such as Matthew 24:14; and Colossians 1:23 suggest the progress of the gospel prior to Christ's return.

Mat 24:14 (KJV) And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Col 1:23 (KJV) If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Christ's return will be a literal, visible return (Acts 1:11; 1 Thess. 4:16; Rev. 1:7). The time of His coming, however, is unknown.

- d. Resurrection of the dead.** Postmillennialists are in general agreement with amillennialists concerning the resurrection. There will be a general resurrection of both believers and unbelievers (Dan. 12:2; Matt. 25:31, 32; John 5:28, 29; Acts 24:15; Rev. 20:12-13) that will take place in conjunction with the return of Christ (1 Cor. 15:23, 24; 1 Thess. 4:16).
- e. Final judgment.** Postmillennialists are also in general agreement with amillennialists concerning the final judgment. At the second coming of Christ there will be a general resurrection and a general judgment of all people (Matt. 13:37-43; 25:32), as well as of angels (2 Pet. 2:4). There will be a judgment concerning the deeds done in the body and people will be judged according to the light they have received (Luke 12:47-48). Those who heard the gospel will be judged according to their attitude toward Christ.
- f. The eternal state.** The judgment by Christ, as postmillennialists teach, will result in the eternal disposition of the righteous to eternal life and the wicked to everlasting punishment. The final disposition of both believer and unbeliever will be unalterable as well as endless. For believers it will be "the fulness and perfection of holy life, in communion with God and with sanctified spirits." There will, however, be degrees of reward in conjunction with the faithfulness exhibited (Luke 19:17, 19; 1 Cor. 3:14, 15).

The believer will spend eternity in heaven, identified as this world in renovated form. The wicked will spend eternity in endless punishment (Matt. 25:31-33, 41, 46).

3. “HISTORIC” PRE-MILLENNIALISM

- a. **Introduction.** The term pre-millennialism means that **Christ will return before the Millennium to establish His earthly reign of one thousand years.** There are, however, two distinct forms of premillennialism, one known as “historic” premillennialism (or nondispensational premillennialism), while the other is known as dispensational premillennialism.

- b. **Historic premillennialism does not acknowledge a scriptural difference between the church and Israel.** The church is considered to be “spiritual Israel.” The hermeneutical system (method of study and interpretation of the scriptures) of historic premillennialism is different than the method of interpretation used by adherents of dispensational premillennialism. In historic premillennialism a distinction between Israel and the church is not maintained nor is a consistently literal interpretive method demanded. It suggests that in its setting, Isaiah 53 is not a prophecy of Messiah yet is seen as such in the New Testament, therefore, the “literal hermeneutic does not work.” Furthermore, “the New Testament applies Old Testament prophecies to the New Testament church and in so doing identifies the church as spiritual Israel.” An example of this is Romans 9:25-26, which cites Hosea 1:9,10; 2:23. In the Old Testament citation it refers to Israel, whereas in the New Testament citation it has reference to the church. Other examples of this “spiritualizing hermeneutic” are Romans 2:28-29; 4:11, 16 and Galatians 3:7, 29. The application of the New Covenant of Jeremiah 31:33-34 to the church in Hebrews 8 is a further example. It concludes that “Paul sees the church as spiritual Israel.”

The aforementioned interpretive method and conclusions are similar to amillennialism. A distinction, however, between historic premillennialism and amillennialism is the recognition of a literal future for national Israel, which historic premillennialism acknowledges and a-millennialism denies. **Romans 11:26** states, **“and thus all Israel shall be saved”**—a reference to national Israel. From this statement it is clear there is a future for national

Israel. However, the details concerning a future national Israel remain unclear.

- c. **The Tribulation.** Since the pre-tribulation rapture is connected to a clear distinction regarding God’s program for Israel and His program for the church, and since historic premillennialism does not accept that distinction, historic premillennialism teaches that the church will go through the Tribulation. Historic premillennialism argues that early believers expected the church was going through the tribulation, many even thought they were already in it. In addition the Greek terms related to the coming of Christ (**parousia**, **apokalypse**, and **epiphany**) do not distinguish between two different comings as is taught by those who believe in a pre-tribulation rapture of the church. Upon examination of the key passages used by those teaching a pre-tribulation rapture, George Ladd (a proponent of historic premillennialism) concludes the pre-tribulation rapture is not clearly taught in the New Testament. He states: “Nowhere does the Word of God affirm that the Rapture and the Resurrection of believers will precede the Tribulation.”

Arguments that the church will be on earth during the Tribulation may be summarized as follows.

- (I) Post-tribulationism is the historic view held by the early church; pre-tribulationism is recent.
- (II) Although the church is on earth during the Tribulation, it will experience suffering and trial but not the wrath of God; that is reserved for unbelievers.
- (III) There is no separate resurrection of church age saints and Old Testament believers; all are resurrected at the same time—immediately prior to the establishment of Christ’s kingdom.
- (IV) The hope of the New Testament writers was not a secret rapture, but the second advent of Christ. All statements referring to Christ’s return relate to one coming, not a secret coming for the church prior to the Tribulation and subsequent to the Tribulation a visible coming to rule.
- (V) The church includes the saved of all ages, and because Scripture indicates believers will be on earth during the Tribulation (Rev. 7:14), it means the church will not be raptured prior to the Tribulation.

- d. **The second coming.** Historic premillennialism says that according to Revelation 19:6-10, at the second coming of Christ, the marriage feast of the Lamb will take place—“the union of Christ with his bride, the church.”

Rev 19:6-10 (KJV) And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 19:9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

This is further described in metaphorical language (Matt. 25:1-13; 2 Cor. 11:2). Christ conquers His enemies at His triumphant return, consigning the beast and the false prophet to the lake of fire (Rev. 19:20). The devil is also bound in the bottomless pit for a thousand years (Rev. 20:2-3), and at the end of the thousand years the devil is also consigned to the lake of fire (Rev. 20:10).

The “first resurrection” describes a bodily resurrection of the saints of all ages (Rev. 20:4-5); there will not be a separate resurrection of the church age saints and the Old Testament saints. The believing dead from all ages will be resurrected at the return of Christ; the unbelieving dead will be raised at the end of the Millennium.

- e. **The Millennium.** Christ’s reign does not begin at some future event—He is reigning now from heaven. Christ is presently sitting at the right hand of God, reigning as Messianic King. “The New Testament does not make the reign of Christ one that is limited to Israel in the Millennium; it is a spiritual reign in heaven which has

already begun.” Philippians 2:5-10 establishes that Christ is presently enthroned and ruling (1 Cor. 15:24; 1 Tim. 6:15). Acts 2:34-35 (which quotes Psalm 110:2) indicates that the throne of David has been transferred from Jerusalem to heaven. Thus the rule of Christ does not simply belong to a future millennial age but to the present age as well.

According to 1 Corinthians 15:23-26 the triumph of Christ’s kingdom can be seen in three stages:

1 Cor 15:23-26 (KJV) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 15:25 For he must reign, till he hath put all enemies under his feet. 15:26 The last enemy that shall be destroyed is death.

- (I) the resurrection of Christ is the first stage followed by an indefinite interval;
- (II) the **parousia** (second coming) of Christ and the resurrection of believers followed by an undefined interval is the second stage;
- (III) “the end,” when Christ completes the subjugation of His enemies, is the final stage.

Thus Christ’s Messianic kingdom is disclosed in history, not simply in the Millennium; in fact, “Christ began His Messianic reign as his resurrection-ascension; but his present reign is invisible . . . the order of the Age to Come will involve a new heaven and a new earth, and will be so different from the present order that we can speak of it as beyond history.”

4. DISPENSATIONAL PREMILLENNIALISM

(It is obvious from this presentation, that the writers of *The Moody Handbook of Theology* favor the Dispensational Pre-millennialism view, which is not my personal view—RevC. However, since it presents the pre-trib rapture belief in detail I have included it for the educational value of our students).

a. Introduction. Dispensational premillennialism can be identified through two basic features:

(I) A distinction is made between God’s program for Israel and His program for the church;

(II) Dispensational pre-millennialists believe that the church will be raptured (1 Thess. 4:13-18) prior to the Tribulation period; God will judge unbelieving Gentiles and disobedient Israel during the Tribulation (Rev. 6-19).

At the end of the Tribulation Christ will return with the church and establish the millennial kingdom on earth. Following the thousand-year reign, Satan will be freed once more, whereupon he and his followers will be cast into the lake of fire (Rev. 20:7-10). The eternal state will follow.

The church from the beginning was premillennial in its thinking concerning the timing of Christ’s return. The Didache (c. A.D. 100), Clement of Rome (A.D. 96 or 97), the Shepherd of Hermas (A.D. 140-150), Ignatius of Antioch (A.D. 50-115?), Papias (A.D. 80-163), Justin Martyr (b. c. A.D. 100), Irenaeus (d. A.D. 200), Tertullian (A.D. 150-225), and other sources indicate that the early church believed in the return of Jesus Christ to personally establish His earthly kingdom. The fact that the early church believed in the premillennial return of Christ does not in any way support a pre-tribulation rapture of the church saints. The two beliefs are distinct from each other.

b. Distinction between Israel and the church. This view sees the term Israel referring to the physical descendents of Jacob; and not to the church. Although non-dispensationalists frequently refer to the church as the “new Israel,” this view sees no biblical warrant for doing so. Many passages indicate Israel was still regarded as a distinct entity after the birth of the church (Rom. 9:6;

1 Cor. 10:32). Israel was given unconditional promises (covenants) in the Old Testament that must be fulfilled with Israel in the millennial kingdom. The church, on the other hand, is a distinct New Testament entity born at Pentecost (1 Cor. 12:13) and not existing in the Old Testament, nor prophesied in the Old Testament (Eph. 3:9). It exists from Pentecost (Acts 2) until the rapture (1 Thess. 4:13-18). Herein lies the reason for belief in the pre-tribulation rapture: the purpose of the tribulation. This view sees the tribulation is to judge unbelieving Gentiles and to discipline disobedient Israel (Jer. 30:7); therefore, the church does not have purpose or place in the Tribulation.

- c. **Covenants.** The foundation of dispensational premillennialism is found in the covenants of the Old Testament. These covenants were literal, unconditional, and eternal. There are no conditions attached to the covenants and as such they unequivocally promise Israel a future land, a Messianic rule, and spiritual blessings.
- (I) **The Abrahamic covenant.** Described in **Genesis 12:1-3**, the Abrahamic covenant promised a land (v. 1; 13:14-17; further developed in the Palestinian covenant); numerous descendants involving a nation, dynasty, and a throne (v. 2; 13:16; 17:2-6; further developed in the Davidic covenant); and redemption (v. 3; 22:18; further developed in the New Covenant).
 - (II) **The Palestinian covenant (Deut. 30:1-10).** This covenant guarantees Israel's permanent right to the land. It is unconditional, as seen in the statements "God will," without corresponding obligations. This covenant promises the ultimate return of Israel to the land in repentance and faith (v. 2) in circumstances wherein God will prosper them (v. 3). This covenant will be fulfilled in the Millennium.
 - (III) **The Davidic covenant (2 Sam. 7:12-16).** The provisions of this covenant are summarized in v. 16 by the words "**house**," promising a dynasty in the lineage of David; "**kingdom**," referring to a people who are governed by a king; "**throne**," emphasizing the authority of the king's rule; "**forever**," emphasizing the eternal and unconditional

nature of this promise to Israel. This covenant will be fulfilled when Christ returns to rule over believing Israel.

- (IV) **The New Covenant (Jer. 31:31-34).** This covenant provides the basis by which God will bless Israel in the future—Israel will enjoy forgiveness of sins through the meritorious death of Christ. The unconditional nature of this covenant is once more seen in the “I will” statements of vv. 33-34.

If these covenants are understood according to their normal meaning, then they call for a future blessing of believing, national Israel in the land under Messiah’s rule. These covenants await a fulfillment in the Millennium.

- d. **The rapture.** The term rapture comes from the Latin translation, meaning “caught up,” in 1 Thessalonians 4:17. The rapture, which is distinguished from the second coming of Christ, is taught in John 14:1-3; 1 Corinthians 15:51-57; and 1 Thessalonians 4:13-18. Prior to the advent of the Tribulation, Christ will descend from heaven, catching up the church to be with Himself while the Tribulation is unleashed on an unrepentant and unbelieving world.

John 14:1-3 (KJV) Let not your heart be troubled: ye believe in God, believe also in me. 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

1 Cor 15:51-57 (KJV) Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality. 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 15:55 O death, where is thy sting? O grave,

where is thy victory? **15:56** The sting of death is sin; and the strength of sin is the law. **15:57** But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

1 Th 4:13-18 (KJV) But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. **4:14** For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. **4:15** For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. **4:16** For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: **4:17** Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. **4:18** Wherefore comfort one another with these words.

Matt. 24:39-42

The pretribulation rapture is espoused for a number of reasons.

- (I) The nature of the Tribulation.** The seventieth week of Daniel 9:24—the Tribulation—is an outpouring of the wrath of God throughout the seven years (Rev. 6:16-17; 11:18; 14:19; 15:1; 16:1, 19); it is described as God’s judgment (Rev. 14:7; 15:4; 16:5-7; 19:2) and God’s punishment (Isa. 24:21-22); Daniel 9:24 makes it clear that it has reference to Israel.
- (II) The scope of the Tribulation.** The whole earth will be involved (Isa. 24:1, 3-6, 21; 34:2). It also involves God’s chastisement of Israel (Jer. 30:7; Dan. 9:24). If this is the nature and scope of the Tribulation, it seems unlikely that the church will be on earth to experience the wrath of God.
- (III) The purposes of the Tribulation.** The divine intentions of the Tribulation will be to judge people living on earth (Rev. 6:10; 11:10; 13:8, 12, 14; 14:6; 17:8) and to prepare Israel for her King (Ezek. 36:18-32; Mal. 4:5-6). Neither of these pertain to the church.

(IV) The exemption of the Tribulation. The church is the bride of Christ, the object of Christ's love, not His wrath (Eph. 5:25). It would be a contradiction of the very relationship of Christ and the church for the church to go through the punishments of the Tribulation. Specific statements affirming the church will be kept from the Tribulation (Rom. 5:9; 1 Thess. 5:9; 2 Thess. 2:13; Rev. 3:10).

Rom 5:9 (KJV) Much more then, being now justified by his blood, we shall be saved from wrath through him.

(V) The sequel of the Tribulation. The signs of Matthew 24 were given to Israel concerning the second coming of Christ; no signs, however, were given to the church to anticipate the rapture (which means it will come suddenly, as pretribulationists have affirmed). "The church was told to live in the light of the imminent coming of the Lord to translate them in His presence (John 14:2-3; Acts 1:11; 1 Cor. 15:51-52; Phil. 3:20; Col. 3:4; 1 Thess. 1:10; 1 Tim. 6:14; James 5:8; 2 Pet. 3:3-4)."

e. The tribulation. The Tribulation is the seventieth week of Daniel (Dan. 9:27), a week according to the prophet's terminology equaling seven years. It is the last of a seventy-week (490 years) prophecy regarding Israel's future (Dan. 9:24-27), which began in 444 B.C. Sixty-nine weeks (483 years) concluded with the death of Christ (Dan. 9:26). There is a gap between the sixty-ninth week (A.D. 33) and the seventieth week (the future Tribulation period). As the seventieth week of Daniel, the Tribulation has particular reference to Israel (not the church), because Daniel was told, "Seventy weeks have been decreed for your people" (Dan. 9:24). When Jesus detailed the events of the Tribulation in Matthew 24-25, He explained to the disciples what would happen to the nation Israel, indicating the Tribulation has reference to Israel.

The Tribulation will begin with the signing of the covenant by the beast, who promises to protect Israel (Dan. 9:27). Technically, the rapture does not begin the Tribulation; there may be a brief period of time between the rapture of the church and the signing of the covenant. The Tribulation will involve the judgment of God upon an unbelieving world, as detailed in Revelation 6-19. The

consecutive series of seals, trumpets, and bowl judgments of Revelation detail God's judgment upon unbelievers, climaxing in the triumphant return of Christ to earth with His bride, the church (Rev. 19:11-21).

A prophetic year was regarded as 360 days, with emphasis on the last half of the Tribulation period, called the Great Tribulation (Matt. 24:21) and referred to as 42 months (Rev. 11:2) or 1,260 days (Rev. 11:3).

- f. Judgment seat of Christ.** The judgment seat of Christ is mentioned in Romans 14:10, 1 Corinthians 3:9-15, and 2 Corinthians 5:10. It does not denote a judgment concerning eternal destiny but rather rewarding church age believers for faithfulness. The term judgment seat (Gk. **Bema**) is taken from the Grecian games where successful athletes were rewarded for victory in athletic contests. Paul used that figure to denote the giving of rewards to church age believers. The purpose of the judgment seat will be recompense for deeds done in the body, whether good or worthless (2 Cor. 5:10). The believer's works will be examined (1 Cor. 3:13) whether done by self-effort or whether done by God through the individual. If the believer's works do not endure, he is saved but receives no reward (1 Cor. 3:15); if the believer's works are genuine, he is rewarded (1 Cor. 9:25; 1 Thess. 2:19; 2 Tim. 4:8; 1 Pet. 5:4; James 1:12). That the rewarding takes place prior to the Second Advent is seen in that the bride has already been rewarded when returning with Christ (Rev. 19:8).
- g. Marriage of the Lamb.** Prior to the Second Advent, the marriage of Christ and the church takes place in heaven. When Christ returns with His bride in Revelation 19:7 the marriage has already taken place. The marriage has reference to the church and takes place in heaven, whereas the marriage supper has reference to Israel and takes place on earth...
- h. Second coming of Christ.** At the end of the Tribulation Christ will return physically to earth (Zech. 14:4) to render judgment and to begin the millennial kingdom (Zech. 14:9-21; Matt. 25:31; Rev. 20:4). The Old Testament and Tribulation saints will be raised at that time to inherit the kingdom (Rev. 20:4). At the Second Advent

Christ will judge Jews and Gentiles. The Jews will be judged on the basis of their preparedness for His return (Matt. 25:1-13) and their faithfulness as stewards of the Word of God (Matt. 25:14-30). The saved Jews will enter the millennial kingdom (Matt. 25:21), while the unsaved will be cast into outer darkness (Matt. 25:30). Unbelieving Gentiles will be judged in the Valley of Jehoshaphat (Kidron Valley; Zech. 14:4) regarding their treatment of the Jews (Joel 3:2; Matt. 25:40). A positive response would indicate their belief in Messiah; these will inherit the kingdom (Matt. 25:34), while the unbelieving will be turned away into everlasting punishment (Matt. 25:46).

- i. **Millennial kingdom.** When Christ returns to earth He will establish Himself as King in Jerusalem, sitting on the throne of David (Luke 1:32-33). The unconditional covenants demand a literal, physical return of Christ to establish the kingdom. The Abrahamic covenant promised Israel a land, a posterity and ruler, and a spiritual blessing (Gen. 12:1-3); the Palestinian covenant promised Israel a restoration to the land and occupation of the land (Deut. 30:1-10); the Davidic covenant promised a ruler for the throne of David (2 Sam. 7:16); the New Covenant promised Israel forgiveness—the means whereby the nation could be blessed (Jer. 31:31-34). At the Second Advent these covenants will be fulfilled as Israel is regathered from the nations (Matt. 24:31), converted (Zech. 12:10-14), and restored to the land under the rulership of her Messiah.

The conditions during the Millennium will depict a perfect environment physically and spiritually. It will be a time of peace (Mic. 4:2-4; Isa. 32:17-18); joy (Isa. 61:7, 10); comfort (Isa. 40:1-2); and no poverty (Amos 9:13-15) or sickness (Isa. 35:5-6). Because only the believers will enter the Millennium, it will be a time of righteousness (Matt. 25:37; Ps. 24:3-4); obedience (Jer. 31:33); holiness (Isa. 35:8); truth (Isa. 65:16); and fulness of the Holy Spirit (Joel 2:28-29).

Christ will rule as king (Isa. 9:3-7; 11:1-10), with David as regent (Jer. 33:15, 17, 21; Amos 9:11); nobles and governors will also rule (Isa. 32:1; Matt. 19:28; Luke 19:17). Jerusalem will be the center of the world and rule (Zech. 8:3), rising physically to reveal

its prominence (Zech. 14:10). There will be topographical changes in Israel (Zech. 14:4, 8, 10).

At the end of the Millennium the unsaved dead of all ages are resurrected and judged at the great white throne. They will be condemned and cast into the lake of fire, their final abode (Rev. 20:11-15). The devil, the beast (the Antichrist), and the false prophet are also cast into the lake of fire (Rev. 20:10).

- j. Eternal state.** Following the Millennium, the heavens and the earth are judged (2 Pet. 3:10), because they were the domain of Satan's rebellion against God. The eternal state, the abode of all redeemed (Heb. 12:22-24), will be ushered in (Rev. 21-22).

Views Concerning Last Things

Categories	Amillennialism	Post-millennialism	Historic Pre-millennialism	Dispensational Pre-millennialism
Second Coming of Christ	A Single event; no rapture of believers prior to the second coming; second coming starts the eternal state.	A Single event; no rapture of believers prior to the second coming; Christ returns after Millennium.	Rapture and second coming simultaneous; Christ returns to reign on earth.	Second coming in two phases: rapture of the church; second coming to earth 7 years later.
Resurrection	General resurrection of believers and unbelievers at second coming of Christ.	General resurrection of believers and unbelievers at second coming of Christ.	Resurrection of believers (OT & NT) at beginning of Millennium. Resurrection of unbelievers at end of Millennium.	Distinction in resurrections: 1. Church at pre-trib rapture. 2. Old Testament / Tribulation saints at second coming. 3. Unbelievers at end of Millennium.
Judgments	General judgment of all people by Christ.	General judgment of all people.	Judgment seat of Christ for believers at second coming. Final Judgment at end of Millennium.	Distinction in judgment: 1. Believers works at rapture. 2. Jews/Gentiles at end of Tribulation. 3. Unbelievers at end of Millennium.
Tribulation	Tribulation is experienced in this present age.	Tribulation is experienced in this present age.	Post-trib view: church goes through the future Tribulation	Pre-trib view: church is raptured prior to Tribulation.
Millennium	No literal Millennium on earth after second coming. Kingdom of God is present in this church age.	Present age blends into Millennium because of progress of gospel. Christ will return to a Christian world. Millennium could be longer.	Millennium is both present and future. Christ is reigning in heaven. Millennium not necessarily 1,000 years.	At second coming Christ begins literal 1,000-year Millennium on earth.
Israel and the Church	The Church today is the new Israel. No distinction between Israel and the church.	The Church today is the new Israel. No distinction between Israel and the church.	Some distinction between Israel and church. Future for Israel but church is spiritual Israel.	Complete distinction between Israel and church. Distinct program for each.

ECCLESIOLOGY

V. DOCTRINE OF THE CHURCH (PRIMARYLY TAKEN FROM: THE MOODY HANDBOOK OF THEOLOGY)

A. Definition

The English word church is related to the Scottish word kirk and the German designation kirche, and all of these terms are derived from the Greek word **kuriakon**, the neuter adjective of **kurios** (“Lord”), meaning “belonging to the Lord.” The English word church also translates the Greek word **ekklesia**, which is derived from **ek**, meaning “out of,” and **kaleo**, which means “to call,” hence, the church is “a called out group.” **Ekklesia** appears 114 times in the New Testament, 3 times in the gospels, and 111 times in the epistles. In the gospels it appears only in Matthew 16:18 and 18:17 (twice). The latter two occurrences are used in reference to a Jewish congregation, and not pertaining to the church as we know it today. Thus in a technical sense, **ekklesia** is used only once in the gospels (Matt. 16:18), and in that passage it is a prophetic reference to the church. This helps establish the fact that the church began after the ascension as recorded in the book of Acts and is a particularly Pauline doctrine.

The word **ekklesia**, however, does not indicate the nature of the called out group; it can be used in a technical sense of the New Testament church, or it can be used in a non-technical sense of any kind of group. For example, in Acts 7:38 it refers to the congregation of the people of Israel as the **ekklesia** (it is translated “congregation”). In Acts 19:32 it refers to the mob at Ephesus that was angry at Paul (here it is translated “assembly”). Most often, **ekklesia** is used in a technical sense to designate the New Testament church, a group of called-out believers in Jesus Christ.

B. ASPECTS OF THE CHURCH

1. **The local church.** The most common use of the word church in the New Testament is to designate a group of believers that is identified as a local assembly or congregation. Some of the early churches were located in such places as: Jerusalem (Acts 8:1; 11:22), in Asia Minor (Acts 16:5), in Rome (Rom. 16:5), in Corinth (1 Cor. 1:2; 2 Cor. 1:1), in Galatia

(Gal. 1:2), in Thessalonica (1 Thess. 1:1), and in the home of Philemon (Philem. 2).

These early believers did not have special buildings in which to meet; instead, they met in homes (Rom. 16:5; Philem. 2). The early believers came together for worship (1 Cor. 11:18), fellowship (Acts 2:45-46; 4:31), instruction (Acts 2:42; 11:26; 1 Cor. 4:17), and for ministry such as sending out missionaries (Acts 13:2; 15:3). The result was that people were continually being saved (Acts 2:47).

- 2. The universal church.** The universal church views “all those who, in this age, have been born of the Spirit of God and have by that same Spirit been baptized into the Body of Christ (1 Cor. 12:13; 1 Pet. 1:3, 22-25).” It was this corporate group of believers that Christ promised to build (Matt. 16:18); it was this Body for whom Christ died (Eph. 5:25), and He is the head over it, giving it direction (Eph. 1:22-23; Col. 1:18). In Ephesians 1:23 the church is referred to as “His body.” This cannot refer to a local assembly but must depict instead the universal body of believers (Col. 1:18). A particular emphasis of the universal church is its unity, whether Jews or Gentiles, all together compose one body, in a unity produced by the Holy Spirit (Gal. 3:28; Eph. 4:4).

The universal church is sometimes referred to as the invisible church and the local church as the visible church (although some deny this equation). Men like Augustine, Luther, and Calvin all taught this distinction, which upheld the invisible church as emphasizing the perfect, true, spiritual nature of the church, whereas the visible church recognized the local assembly of believers with its imperfections and even unbelievers having membership in a local church. The term invisible is also used to indicate that its exact membership cannot be known.

C. FORMATION OF THE CHURCH

When did the church begin? Although some would suggest the church existed in the Old Testament, an examination of the New Testament indicates the church is a peculiar New Testament entity that had not previously existed. In **Matthew 16:18** Jesus declared, “**I will build my church,**” indicating the building of the church was future. This point is important. It emphasizes that the

church was not yet in existence when Jesus spoke these words. He was making a prediction concerning His future building of the church.

First Corinthians 12:13 identifies the manner in which the church is being built—it is the work of the Holy Spirit in baptizing believers into the one Body of Christ. At the moment of regeneration, the Holy Spirit places believers into union with Christ. Ephesians 1:22-23 identifies the church as the Body of Christ, stressing this union with Christ that all believers are brought into at the moment of conversion.

1 Cor 12:13 (KJV) For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Eph 1:22-23 (KJV) And hath put all things under his feet, and gave him to be the head over all things to the church, 1:23 Which is his body, the fulness of him that filleth all in all.

In Acts 1:5 Jesus stated, **“You shall be baptized with the Holy Spirit not many days from now.”** This indicates the work of the Holy Spirit in placing believers into union with Christ had not yet begun—but it was anticipated imminently. The context clarifies the event and indicates it began at Pentecost with the descent of the Holy Spirit (Acts 2:1-4). When Peter reported what had happened in Cornelius’s house in Caesarea he indicated to the Jews in Jerusalem that the Holy Spirit fell on the Gentiles just as He had on the Jews **“at the beginning”** (Acts 11:15). This latter phrase identifies the beginning point of the baptizing work of the Holy Spirit and thus identifies the beginning of the formation of the New Testament church. The church began at Pentecost (Acts 2).

D. WORD PICTURES OF THE CHURCH

When Jesus stated, “I will build my church” (Matt. 16:18), He was not referring to the local church, but to the universal church, the aggregate number of believers in the present age. A number of figures are used in Scripture to describe or illustrate the church as one living organism.

1. Body. A metaphor illustrating the unity and universality of the church is the word body. As the head has authority over the physical body and gives direction to it, so **Christ is the head of the church**, having authority over it and giving it direction (Eph. 1:22-23; Col. 1:18).

Eph 1:22-23 (KJV) And hath put all things under his feet, and gave him to be the head over all things to the church, 1:23 Which is his body, the fulness of him that filleth all in all.

The illustration of the body also emphasizes the unity of all believers in the church age because the church reconciles Jews and Gentiles into **one body**. There is no distinction; they are one in Christ (1 Cor. 12:13; Eph. 2:16; 4:4).

1 Cor 12:13 (KJV) For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Eph 2:16 (KJV) And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Eph 4:4 (KJV) There is one body, and one Spirit, even as ye are called in one hope of your calling;

Moreover, Christ nourishes the church by giving **gifted leaders** to the church that it might grow to maturity and be built up as one body in Christ (Eph. 4:11-12, 16; Col. 2:19).

Eph 4:11-12 (KJV) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Eph 4:16 (KJV) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Col 2:19 (KJV) And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

The participation in the elements of **the Lord's Supper** illustrates the oneness of the church as **Christ's Body** (1 Cor. 10:16-17).

1 Cor 10:16-17 (KJV) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.

2. Bride. The picture of the church as the bride of Christ is seen in Ephesians 5:23 where an analogy is drawn that compares the husband and wife relationship in marriage to Christ and His bride the church. The illustration is apt because it reveals the magnitude of Christ's love for the church (Eph. 5:2, 25).

Eph 5:23 (KJV) For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

A second emphasis of the illustration is the exalted position of the bride. As in the Oriental wedding custom, at the engagement (betrothal) the bride receives the promise of future blessing with her husband. Similarly, the church today is an espoused bride, awaiting her husband's return from glory. The second stage of the Oriental marriage was the wedding itself, when the husband came to take the bride to be with him. In an analogous figure, the church awaits the return of Christ, when she will be espoused to her husband (John 14:1-3; 1 Thess. 4:16-17).

1 Th 4:16-17 (KJV) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

John 14:1-3 (KJV) Let not your heart be troubled: ye believe in God, believe also in me. 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

In Oriental weddings, the wedding feast followed; similarly the church, as Christ's bride, awaits the husband's return (Rev. 19:7-9) and the glory of the millennial kingdom to follow.

Rev 19:7-9 (KJV) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 19:8 And

to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 19:9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

3. Building. Paul has emphasized that Jews and Gentiles alike are one in Christ because God abolished the wall that separated Jew and Gentile (Eph. 2:11-18).

Eph 2:11-18 (KJV) Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 2:17 And came and preached peace to you which were afar off, and to them that were nigh. 2:18 For through him we both have access by one Spirit unto the Father.

Now Paul describes the oneness of the church under the figure of a building (Eph 2:19-22). The church, a union of Jews and Gentiles, is built upon the **“foundation of the apostles and prophets”** (Eph. 2:20). “The apostles” are collectively one of the foundational gifts, designed to equip the believers (Eph. 4:12) and bring the church to maturity (Eph. 4:13).

Eph 2:19-22 (KJV) Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

Eph 4:11-13 (KJV) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son

of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

In the figure of the building, Jesus Christ is the cornerstone (Eph. 2:20; 1 Cor. 3:11), which may refer to the “primary foundation stone at the angle of the structure by which the architect fixes a standard for the bearings of the walls and cross-walls throughout.” In Christ the whole building, the church, is being “fitted together” Eph. 2:21), emphasizing Christ’s work of constructing His church. As a building “grows” when under construction, so the church, as a living organism, is growing as new believers are added to the “building” (1 Pet. 2:5).

Eph 2:20 (KJV) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

4. Priesthood. In **1 Peter 2:5** the apostle combines the figures of a building and a priesthood, stating, **“You also, as living stones, are being built up as a spiritual house for a holy priesthood.”** The statement is reminiscent of **Exodus 19:5-6** where God declared that Israel was **“a kingdom of priests.”** In the nation Israel, however, only those of the tribe of Levi could serve as priests, whereas **in the church, every believer is a priest.** Peter indicates all believers are priests for the purpose of offering spiritual sacrifices instead animal sacrifices.

The uniqueness of the New Testament priesthood is further seen in **1 Peter 2:9** where Peter refers to a **“royal priesthood.”** Church age believers are both kings and priests **Rev 1:6 (KJV) And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.** In the Old Testament it was impossible to combine both offices for one could only be either of the Levitical line or the kingly line, the line of Judah. The entire church functions as a priesthood, whereas in Israel only the Levitical line had that privilege. All church age believers have access to God through Christ, the church’s High Priest; in Israel individual believers could approach God only through the Levitical priests. All church age believers may approach God boldly at any time (Heb. 4:14-16), whereas Israelites could approach God only during the particular offerings (Lev. 1-7).

Heb 4:14-16 (KJV) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 4:16

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

5. Flock. A beautiful, tender image depicting the relationship of believers to the Lord is found in **John 10:16** where the church is called a flock **John 10:16 (KJV)** **And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.** (Acts 20:28; 1 Pet. 5:3).

Israel had a relationship to the Lord as sheep to a shepherd (Psalm 23) and was called a flock (Ps. 80:1; Jer. 13:17). The uniqueness about the church being a flock and Christ the Shepherd is that this flock is composed of both Jews and Gentiles. Jesus declared, **“I have other sheep [Gentiles], which are not of this fold [Jews]; I must bring them also, and they shall hear My voice; and they shall become one flock [the church composed of Jews and Gentiles] with one Shepherd” (John 10:16).**

The image emphasizes members of the church, as the sheep of Christ, belong to Him. Jesus emphasizes that the flock is **“My sheep”** (John 10:26, 27) and that they are secure in His hand. Moreover, the sheep respond to the Shepherd’s voice—there is intimacy for the Shepherd knows His sheep individually, and they recognize His voice and respond to Him.

(Thus you can picture the sheep grazing on the hills of Palestine as Jesus is sharing this **illustration**. Often the shepherds would allow their sheep to graze together mixing the sheep of several shepherds on the same hillside. You might wonder how they would ever be able to separate them? But Jesus knew the answer and so did those with whom he was sharing this truth. For every sheep learns the voice of his shepherd. Therefore, when a shepherd needed to leave he would simply call his sheep and they would hear his voice and follow him leaving the other sheep behind. This is accomplished because of the tremendous amount of time the shepherd spends with his sheep. He walks among them and talks to them constantly thus they learn his voice. They soon learn that he will take care of them, protect them, and lead them to green pastures thus they follow him. This Jesus likens to his relationship with us. One thing about sheep we should also realize is that they are otherwise not very smart animals and need constant care and looking after otherwise they if left alone will get themselves into trouble. Perhaps that is why Jesus would not leave us alone but sent the Holy Spirit to live within us promising as the “Good Shepherd” that he would never leave us or forsake us but would send the Holy Spirit to live within us. Thus we are never alone! ---**added by RevC**).

6. Branches. In John 15 Jesus describes the close relationship church age believers enjoy with Him as being one of the branches related to a vine. Jesus is the true vine (John 15:1), while the Father is the farmer who tills the land and purges the vine in order that the branches may bear fruit (John 15:1). Church age believers are the branches that draw their life from the vine because they are “in Him” (John 15:4, 5). The branches receive their life-giving nourishment in their attachment to the vine; as they remain in the vine, they are able to grow and bear fruit.

This relationship describes both union and communion of church age believers with Christ. Christ’s exhortation to the church is to **“abide in me.”** “Abide” (Gk. **meno**) means essentially “to remain,” “stay,” or “live.” In this context it means to remain or continue in the realm in which one finds himself. The exhortation to abide in Christ is an exhortation to continue believing in Him (1 John 2:22, 24, 28).

The purpose of the branches abiding in the vine is to produce fruit. Every branch that does not bear fruit he “lifts up” that it may bear fruit. The ones who continue with Christ will bear fruit (John 15:5). To enhance the fruit-bearing process the branches are pruned that they may bear more fruit (John 15:2). “The figure of the vine thus demonstrates the vital relationship between the members of the church and Christ.”

John 15:1 (KJV) I am the true vine, and my Father is the husbandman. 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 15:3 Now ye are clean through the word which I have spoken unto you. 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

E. FUNCTIONS OF THE LOCAL CHURCH

Several important features identify a biblical, New Testament local church.

1. Worship. There are several New Testament Greek words designating worship. We will look at three:

- **Proskuneo**, which means “to bow down” or “prostrate,” is used many times in the gospels, but in the epistles only in 1 Corinthians 14:24-25 in connection with an unbeliever. The physical act of bowing should reflect the inner attitude of the heart—submission to God.
- **Latreuo** has a basic meaning of “priestly service,” hence, Paul served God through preaching (Rom. 1:9). Rather than bringing a dead animal in worship, the New Testament believer offers God a living body, set apart to God in an act of worship (Rom. 12:1).

Rom 12:1 (KJV) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

- **Sebomai** means “to reverence or fear God” (1 Tim. 2:10; 5:4; 2 Pet. 1:3; 3:11).

True worship must be of a spiritual nature or realm, and it must be in accordance with truth as God has revealed it (John 4:24). It involves the decisive presentation of the believer’s entire being to God (Rom. 12:1-2).

Whereas Old Testament believers met on the Sabbath for worship, the book of Acts traces the transition wherein Christians began to worship on Sunday, the first day of the week, in commemoration of Christ’s resurrection (John 20:1, 19, 26). They observed the ordinance of the Lord’s Supper on the first day of the week (Acts 20:7) and took up offerings on the first day of the week (1 Cor. 16:2). Hymn singing was also a part of corporate worship in the early church (1 Cor. 14:26; Eph. 5:19; Col. 3:16).

2. Instruction. Instruction was a vital element in the life of the early church. God gave the Scriptures for the purpose of teaching people and bringing them to maturity (2 Tim. 3:16-17).

- Teaching is the antidote to false doctrine (1 Tim. 1:3);
- it produces love among believers (1 Tim. 1:5);
- it provides spiritual nourishment (1 Tim. 4:6);
- godliness (1 Tim. 4:6-16);
- submission (1 Tim. 5:17; 6:2);
- and a proper focus on life (1 Tim. 6:17).
- Paul instructed Timothy to teach others in order to reproduce himself (2 Tim. 2:2; 1 Tim. 4:14, 16; 6:20).

At the very outset, the church devoted itself to the apostles' teaching (Acts 2:42) and then proceeded to fill the city with Christian doctrine (Acts 5:28). Paul commended the church at Rome for adhering to the teachings it had received. During his missionary journeys Paul taught the churches (Acts 18:11). Teaching was done both publicly and in the homes (Acts 20:20). In fact, the book of Acts concludes with Paul teaching those that came to him at Rome (Acts 28:31). The importance of teaching as a major function of the church can hardly be overstated.

3. Fellowship. The word fellowship (Gk. **koinonia**) means “sharing” and emphasizes the unity and oneness of the church. Fellowship takes place in a variety of ways. The early church met together for the fellowship of breaking bread and prayer (Acts 2:42). The breaking of bread consisted of eating a fellowship meal, called the love feast, which was followed by the Lord's Supper.

Acts 2:42 (KJV) And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

The early church placed great emphasis on the fellowship of prayer (Acts 4:24-31; 12:5, 12; Phil. 1:3-4). Fellowship may also involve material means in helping spread the gospel (Rom. 15:26; 2 Cor. 9:13; Phil. 1:5) or sharing the fellowship of his suffering through identification with Christ (Phil 3:10).

Fellowship also emphasizes the fact that believers belong together. Paul stresses this through his use of “one another.” Because of their fellowship in Christ, Paul instructs that believers are to

- accept one another (Rom. 15:7),
- love one another (Eph. 4:2, 15, 16; 5:2),
- refrain from judging one another (Rom. 14:3, 13),
- build up one another (Rom. 14:19),
- be unified (Rom. 15:5),
- and admonish one another (Rom. 15:14).

This relationship with one another is important in keeping the unity of the faith for which Christ prayed (John 17) and Paul pleaded (Phil. 2:1-4).

4. Ministry. The local church is also involved in ministry (see Purpose of the Church for additional discussion). This involves

- evangelism toward unbelievers in the world (Acts 8:4; 11:19, 20; 16:31; 17:12)
- the exercise of spiritual gifts in ministering to one another (Rom. 12:3-8; 1 Cor. 12; Eph. 4:8-13)
- serving others (Rom. 12:7),
- giving to the needs of others (Rom. 12:8),
- showing mercy (Rom. 12:8),
- and helping others (1 Cor. 12:28).

Ministry also involves the exercise of church discipline. It is necessary to exercise church discipline (exclusion from fellowship) because of immorality (1 Cor. 5:1-13) and false doctrine (2 Thess. 3:14; 2 John 10). **Galatians 6:1-2** provides an important principle in the exercise of church discipline. **Gal 6:1-2 (KJV) Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.**

Ministry must also involve the care for the needy in the church, particularly widows (James 1:27). First Timothy 5:1-8 provides details on the importance of the care for widows.

1 Tim 5:1-8 (KJV) Rebuke not an elder, but entreat him as a father; and the younger men as brethren; 5:2 The elder women as mothers; the younger as sisters, with all purity. 5:3 Honour widows that are widows indeed. 5:4 But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. 5:5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. 5:6 But she that liveth in pleasure is dead while she liveth. 5:7 And these things give in charge, that they may be blameless. 5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

5. Organization. Once a church was formed, elders and deacons were appointed to oversee the ministry of the church (Acts 14:23; Titus 1:5). (See “Leaders of the Church” for expanded discussion.)

6. Ordinances. The church practiced the ordinances of baptism and the Lord’s Supper (Acts 2:41; 1 Cor. 11:23-24). (See “Ordinances of the Church” for further discussion.)

F. Leaders of the Church

Hebrews 13:17 identifies leaders in the local church that care for the spiritual welfare of the people; believers are to be in submission to those in authority over them. Several offices denoting the leaders are mentioned in Scripture.

Heb 13:17 (KJV) Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

1. ELDERS

a. Designations. There are two basic terms that identify the office of elder.

(I). Presbyters. The first term is elder (Gk. **presbuteros**), which identifies someone who is older as a Christian. It may be used in a literal sense for an older man (1 Tim. 5:1) or an older woman (1 Tim. 5:2). It may also be used in a figurative sense for leaders, such as members of the Sanhedrin (Acts 4:5) or church leaders (Acts 14:23; 15:2, 4, 6).

Acts 14:23 (KJV) And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Presbuteros also stresses the dignity and maturity of the office.

- Elders have authority to distribute money (Acts 11:30);
- they have authority to make decisions concerning what constitutes orthodox doctrine (Acts 15:2, 4, 6, 22; 16:2);
- they receive reports about missionary work (Acts 20:17; 21:18);
- they are to be respected (1 Tim. 5:17),
- yet they are not to be dictators (1 Pet. 5:1-3);

- they are to visit the sick and pray for them, offering counsel and encouragement (James 5:14).

(II). Overseers. The second term related to the office of elder is overseer (“bishop” in KJV; Gk. **episkopos**). This term means “to watch over” like a shepherd. It stresses the work or function of the elder. It is his duty to nurture and feed the flock of God entrusted to him (Acts 20:28; 1 Tim. 3:2; Tit. 1:7). A comparison of Acts 20:17, 28 and Titus 1:5, 7 reveals that elder and overseer are used interchangeably, denoting the same office. The important distinction is that **presbuteros** stresses the dignity of the office while **episkopos** emphasizes the work.

b. Qualifications. The qualifications of elders are set forth in 1 Timothy 3:1-7 and Titus 1:5-9. Elders are to be typified by the following fifteen characteristics.

- **Above reproach:** he is one who “can’t be censored”; there is nothing in his life for which to accuse him.
- **Husband of one wife:** it does not mean “one at a time” (polygamy was unknown among Greeks and Romans); he has not been divorced and remarried.
- **Temperate:** he is sober in judgment.
- **Prudent:** he is discreet, sound-minded.
- **Respectable:** he is well-balanced, not abrasive.
- **Hospitable:** he loves and hosts strangers.
- **Able to teach:** he discerns and communicates sound doctrine.
- **Not addicted to wine:** he does not linger at the table drinking wine.
- **Not a brawler:** he is not a fighter.
- **Gentle:** he is reasonable.
- **Uncontentious:** he avoids arguments & fighting.
- **No lover of money:** he is not greedy or irresponsible concerning money.
- **Managing his own household:** he attends to his own family so that they are believers and are orderly.
- **Not a new convert:** he is not a babe in Christ but a mature Christian lest he be lifted up in pride.

- **Good reputation with unbelievers:** he is respected in the community at large.

c. Duties. The duties of the elder involve shepherding the flock (Acts 20:28), teaching (1 Tim. 3:2), ruling or general leadership (1 Tim. 5:17), and guarding against error (Tit. 1:9).

d. Number. A plurality (more than one) of elders is mentioned frequently (Acts 14:23; Phil. 1:1; Tit. 1:5).

2. DEACONS

Designation. The word deacon (Gk. **diakonos**) is the common word that means “minister” or “servant” and is used many times in the New Testament in a non-technical sense (Matt. 20:26; Mark 9:35).

Mat 20:26 (KJV) But it shall not be so among you: but whosoever will be great among you, let him be your minister;

Office. Whereas it is not clearly stated, it appears that the origin of the office began in Acts 6:1-6 where seven men were selected to care for the material needs of widows in the congregation. That allowed the apostles to devote their time to prayer and ministry of the Word. This indicates the function of deacons is to be subordinate and auxiliary to the elders; while the elders teach the congregation, the deacons care for the material needs of the congregation.

Acts 6:1-6 (KJV) And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 6:2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 6:4 But we will give ourselves continually to prayer, and to the ministry of the word. 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6:6 Whom they set

before the apostles: and when they had prayed, they laid their hands on them.

Qualifications. The qualifications of deacons are given in **1 Timothy 3:8-13**. Deacons are to be typified by the following eight characteristics.

- **Men of dignity:** they are serious, worthy of the respect of others.
- **Not double-tongued:** they do not spread conflicting stories in the congregation.
- **Not addicted to much wine:** they show moderation in the use of food and drink.
- **Not fond of sordid (or dishonest) gain:** they are not greedy for money and do not use their position for financial gain.
- **Holding to the mystery of the faith:** they practice what they proclaim.
- **Tested:** they have been observed and found to be approved.
- **One wife:** they have not been divorced and remarried.
- **Good managers of their households:** they are qualified to manage church affairs because they can manage their own home affairs.

3. DEACONESSES

A debatable question is the office of deaconess. There are two passages under consideration for the office. Romans 16:1 refers to Phoebe as a “servant” (Gk. **diakonon** of the church. **Diakonon** could be translated deaconess. There is some question as to whether the term is used in a technical sense meaning an actual church office or in a non-technical sense reflecting the Christian ideal of servanthood.

Rom 16:1 (KJV) I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

A second passage is **1 Timothy 3:11**, which mentions “women” (Gk. **gunaikas**). There doesn’t seem to be any indication in this context that the wife of a deacon is consider to hold the office of deaconess as the passage is speaking of the qualifications of a deacon. Verse 11 simply indicates that a man who is to serve as a deacon must have a wife who fits the qualifications given. **First Timothy 5:9-16** refers to the ministry of women in the church. It does not state, however, if this is the ministry of deaconesses. Therefore there is no clear distinction that such an office existed. However, it is obvious that women were actively serving the body of Christ. Today many churches

recognize this office both in conjunction with a husband who serves as a deacon and separately of women who faithfully give themselves to such service.

1 Tim 3:11 (KJV) Even so must their wives be grave, not slanderers, sober, faithful in all things.

1 Tim 5:9 (KJV) Let not a widow be taken into the number under threescore years old, having been the wife of one man, 5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 5:11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 5:12 Having damnation, because they have cast off their first faith. 5:13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 5:15 For some are already turned aside after Satan. 5:16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

G. Government of the Church

The church as the Body of Christ is a living organism, analogous to the human body with the head giving it direction, even as Christ is the Head of the church, giving it direction. Nonetheless, there is also organization that governs the functioning of the church. Historically, three different types of church government have emerged.

1. TYPES OF CHURCH GOVERNMENT

- a. Episcopal.** The name episcopal comes from the Greek word **episkopos**, meaning “overseer” (the word is also translated “bishop” in the KJV), and identifies churches governed by the authority of bishops. Different denominations are identified by episcopal government, the simplest form being the **Methodist** church. More complex structure is found in the **Episcopal (Anglican) church**. The most complex episcopal structure is found in the **Roman Catholic** church, with the ultimate authority vested

in the bishop of Rome, the pope. The **Lutheran** church also follows the episcopal form.

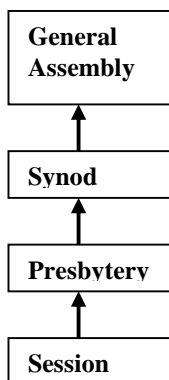
In the episcopal form of church government the authority rests with the bishops who oversee not one church, but a group of churches. Inherent in the office of bishop is the power to ordain ministers or priests. Roman Catholics suggest this authority is derived through apostolic succession from the original apostles. They claim this authority on the basis of Matthew 16:18-19.

Mat 16:18-19 (KJV) And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Others, such as the Methodists, do not acknowledge authority through apostolic succession.

This form of government arose in the second century, but adherents would claim biblical support from the position of James in the church of Jerusalem, as well as the position and authority of Timothy and Titus.

- b. Presbyterian.** The name presbyterian comes from the Greek word **presbuteros**, meaning “elder,” and suggests the dignity, maturity, and age of the church leaders. Presbyterian (sometimes termed federal) designates a church government that is governed by elders as in the Presbyterian and Reformed churches. In contrast to the congregational form of government, the presbyterian form **emphasizes representative rule by the elders who are appointed or elected by the people.** The session, which is made up of elected ruling elders (the teaching elder presiding over it), governs the local church. Above the session is the presbytery, including all ordained ministers or teaching elders as well as one ruling elder from each local congregation in a district. “Above the presbytery is the synod, and over the synod is the general assembly, the highest court. Both of these bodies are also equally divided between ministers and laymen or ruling elders.” The pastor serves as one of the elders.



The biblical support for this is the frequent mention of elders in the New Testament:

- there were elders in Jerusalem (Acts 11:30; 15:2, 4) and in Ephesus (Acts 20:17);
- elders were appointed in every church (Acts 14:23; Titus. 1:5);
- elders were responsible to feed the flock (1 Pet. 5:1, 2);
- there were also elders who ruled (1 Tim. 5:17).

- c. **Congregational.** In congregational church government the authority rests not with a representative individual but with the entire local congregation. Two things are stressed in a congregational governed church: autonomy and democracy. A congregational church is autonomous in that no authority outside of the local church has any power over the local church. In addition, congregational churches are democratic in their government; all the members of the local congregation make the decisions that guide and govern the church. This is particularly argued from the standpoint of the priesthood of all believers. **Baptists, Evangelical Free, Congregational, some Lutherans, and some independent churches** follow the congregational form of church government.

The biblical support for congregational church government is that the congregation was involved in electing the deacons (Acts 6:3-5) and elders (Acts 14:23); the entire church sent out Barnabas (Acts 11:22) and Titus (2 Cor. 8:19) and received Paul and Barnabas (Acts 14:27; 15:4); the entire church was involved in the decisions concerning circumcision (Acts 15:25); discipline was carried out by the entire church (1 Cor. 5:12; 2 Cor. 2:6-7; 2 Thess. 3:14); all believers are responsible for correct doctrine by testing the spirits (1 John 4:1), which they are able to do since they have the anointing (1 John 2:20).

2. EVALUATION OF CHURCH GOVERNMENT

In evaluating the three forms of church government, **the episcopal form** is based partly on the authority of the apostles, which really does not have a counterpart in the New Testament church beyond the apostolic era. Christ had

given a unique authority to the Twelve (Luke 9:1) that cannot be claimed by any person or group, nor is there a biblical basis for any form of apostolic succession. The authority Jesus gave to Peter (Matt. 16:18-19) was given to all the apostles (Matt. 18:18; John 20:23) but to no successive group. The episcopal form of church government can be seen in the second century but not in the first.

The presbyterian form of church government has strong support for its view of the plurality of the elders; there are many New Testament examples. The New Testament, however, reveals no organization beyond the local church.

The congregational form of church government finds biblical support for all the people being involved in the decision-making of the church. It can safely be said that elements of both the presbyterian and congregational forms of church government find support in Scripture.

H. Ordinances of the Church

Protestants have historically recognized **two ordinances**, baptism and the Lord's Supper, whereas Roman Catholics have held to **seven sacraments**: baptism, the eucharist (Lord's Supper), confirmation, penance, extreme unction, holy orders, and marriage.

There is a difference of opinion regarding terminology. Catholics (and some Protestants) prefer the term sacrament, which comes from the Latin sacramentum, meaning "a thing set apart as sacred." The term sacramentum in the Latin Vulgate was also used to translate the Greek word **mysterion**, **Eph 5:32 (KJV) This is a great mystery: but I speak concerning Christ and the church.** and "came to be used for anything that had a secret or *mysterious significance*. Augustine called it 'the visible form of an invisible grace.'" Sacrament was later defined as an "**outward and visible sign of an inward and spiritual grace.**"

It is for this reason that **many Protestants have preferred the term ordinance**, which does not have the connotation of conveying grace. An ordinance might simply be defined as "**an outward rite prescribed by Christ to be performed by His church.**"

1. LORD'S SUPPER

Christ instituted the Lord's Supper on the eve of His crucifixion, commanding that His followers continue to observe it until His return (Matt. 26:26-29; Mark 14:22-25; Luke 22:14-23). This was a new covenant or testament in contrast with the old Mosaic covenant. To enact the covenant, death was necessary because death provided forgiveness of sins. Paul also rehearsed the ordinance for the Corinthian church (1 Cor. 11:23-32). Of course, the issue at hand is, what is the meaning of the Lord's Supper? There have been four distinct views in Christendom concerning its meaning.

- a. **Transubstantiation.** The **Roman Catholic view** concerning the Lord's Supper is called transubstantiation, meaning **“a change of substance.”** The Roman Catholic church teaches that a miracle takes place at the eucharist (the Mass) in which the elements of the bread and wine are actually changed into the literal body and blood of Christ, although the sensory characteristics (which the Catholics call “accidents”) of the elements—touch, taste, smell—may remain the same. The Creed of Pope Pius IV stated: “I profess that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; . . . there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood.” As the priest consecrates the elements, their substance is changed from bread and wine to the body, blood, soul, and divinity of Christ. Thus in Catholic teaching, the participant actually partakes of the body of Christ. The Catholic church claims that this is the teaching of **John 6:32-58.** There are several serious problems with this view.

John 6:32-58 (KJV) Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 6:34 Then said they unto him, Lord, evermore give us this bread. 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 6:36 But I said unto you, That ye also have seen me, and believe not. 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing,

but should raise it up again at the last day. **6:40** And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. **6:41** The Jews then murmured at him, because he said, I am the bread which came down from heaven. **6:42** And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? **6:43** Jesus therefore answered and said unto them, Murmur not among yourselves. **6:44** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. **6:45** It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. **6:46** Not that any man hath seen the Father, save he which is of God, he hath seen the Father. **6:47** Verily, verily, I say unto you, He that believeth on me hath everlasting life. **6:48** I am that bread of life. **6:49** Your fathers did eat manna in the wilderness, and are dead. **6:50** This is the bread which cometh down from heaven, that a man may eat thereof, and not die. **6:51** I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. **6:52** The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? **6:53** Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. **6:54** Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. **6:55** For my flesh is meat indeed, and my blood is drink indeed. **6:56** He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. **6:57** As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. **6:58** This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

- (I) It views the work of Christ as unfinished, the sacrifice of Christ continuing in the Mass. Yet Christ declared His work completed (John 19:30) as did also the writer of Hebrews (Heb. 10:10-14).

- (II) Christ's human body would have to be omnipresent if this teaching were true; however, Christ's human body is localized in heaven (Acts 7:56).
- (III) In instituting the Supper, Christ used a common figure of speech—the metaphor (“This is my body . . . my blood”)—in referring to the bread and cup. He was physically present yet distinct from the elements when He referred to them as His body and blood (thus indicating that they were symbolic in nature). Similarly, in the John 6 passage, Jesus used a powerful metaphor (“eat my flesh . . . drink my blood”) to vividly picture a saving faith-relationship to Himself. To insist that these expressions are literal language is to do violence to fundamental hermeneutical principles.
- (IV) It was forbidden for Jews to drink blood (Lev. 17:10-16), yet this is what Jesus would be asking them to do if transubstantiation was what He intended.

b. Consubstantiation. The Lutheran view is referred to as consubstantiation, meaning Jesus' body and blood are actually present in the elements, but the bread and wine remain such; they do not change into literal body and blood as taught in Roman Catholic doctrine. To emphasize the presence of Christ in the elements, Lutherans use the terms “in, with, and under” to express the actual presence of the body and blood of Christ. Martin Luther illustrated the point by stating that as heat penetrated an iron bar when placed in the fire, the bar nonetheless remained iron.

Lutherans also differ from the Roman Catholic view in rejecting the notion of the perpetual sacrifice of Christ in the eucharist. Luther insisted, however, “that by partaking of the sacrament one experiences a real benefit—forgiveness of sin and confirmation of faith. This benefit is due, however, not to the elements in the sacrament, but to one's reception of the Word by faith.”

The problem with the Lutheran view of the eucharist is the failure to recognize that Jesus made the statement, “This is My body” as a figure of speech.

- c. **Reformed view.** The Reformed view is also called the Calvinist view because its adherents are from the Reformed churches (and others) who follow Calvin's teaching on the subject. Adherents to this view reject the notion of the literal presence of Christ in any sense, and in this are similar to adherents of the memorial view. This view, however, does emphasize the "present spiritual work of Christ." Calvin taught that Christ is "present and enjoyed in His entire person, both body and blood. He emphasizes the mystical communion of believers with the entire person of the Redeemer. . . . the body and blood of Christ, though absent and locally present only in heaven, communicate a life-giving influence to the believer." Because of the mystical presence of Christ in the elements, grace is communicated to the participant in the elements; moreover, it is a grace that is similar to that received through the Word and in fact, it adds to the effectiveness of the Word.

A problem with this view is that there is no explicit statement or inference from Scripture suggesting that grace is imparted to the participant.

- d. **Memorial view.** The memorial view is also referred to as the Zwinglian view because the Swiss reformer Ulrich Zwingli (1484-1531) is considered a clear exponent of this view in contrast to other current views of his time. In contrast to the Calvinist view, Zwingli taught that there was no real presence of Christ, but only a spiritual fellowship with Christ by those who partake in faith. Essential to the memorial view is the notion that the bread and cup are figurative only; they are a memorial to the death of Christ. While Zwingli acknowledged a spiritual presence of Christ for those who partake in faith, **Anabaptists rejected the idea of Christ being present in the Lord's Supper any more than He would be present anywhere else.** The memorial view emphasizes that the participants demonstrate faith in the death of Christ through this symbolic activity.

The memorial view has much to commend it in the Scriptures. An examination of the passages reveals the significance of the Lord's Supper. It is a memorial to His death (1 Cor. 11:24, 25): the recurring statement, "in remembrance of Me," makes this clear, the bread symbolizing His perfect body offered in sin-bearing sacrifice (1 Pet. 2:24) and the wine His blood shed for forgiveness of sins

(Eph. 1:7). It is a proclamation of the death of Christ while waiting for His coming (1 Cor. 11:26): it involves a looking back to the historical event of the cross and an anticipating of His return in the future (Matt. 26:29). It is a communion of believers with each other (1 Cor. 10:17): they eat and drink the same symbolic elements, focusing on their common faith in Christ.

Views on the Lord's Supper		
View	Christ and the Elements	Significance
Transubstantiation (Roman Catholic)	Bread and wine literally change to body and blood of Christ.	Recipient partakes of Christ, who is being sacrificed in the Mass to atone for sins.
Consubstantiation (Lutheran)	Bread and wine contain the body and blood of Christ but the elements do not literally change. Christ is actually present "in, with, and under" the elements.	Recipient receives forgiveness of sins and confirmation of one's faith through partaking of the elements, but they must be received through faith.
Reformed (Presbyterian, Reformed)	Christ is not literally present in the elements but there is a spiritual presence of Christ.	Recipient receives grace through partaking of the elements.
Memorial (Baptist, Mennonite)	Christ is not present physically or spiritually.	Recipient commemorates the death of Christ.

2. BAPTISM

Meaning. New Testament baptism had its origin in the command of Christ to make disciples and baptize them **Mat 28:19 (KJV) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

- a. In the origination of this ordinance there is a particular order established; the first act was to make disciples, then those disciples

were to be baptized. This is the pattern that is carried out in the book of Acts. Peter commanded that his hearers should first repent, then be baptized (Acts 2:38). Only those who heard the gospel, understood and responded to it through faith and repentance, could be baptized. The result was that the people received the Word, then were baptized (Acts 2:41). Those who responded to Philip's message first believed, then were baptized (Acts 8:12), similarly with the Ethiopian (Acts 8:38), with Paul (Acts 9:18), the Caesarean Gentiles (Acts 10:48), Lydia (Acts 16:14-15), the Philippian jailer (Acts 16:32-33), and Crispus (Acts 18:8). All of these references indicate that baptism follows belief; repentance and faith precede the ordinance of baptism.

- b. Baptism means identification.** In New Testament baptism it involves identification with Christ in His death and resurrection. Being baptized in the name of Christ (Acts 2:38) stresses association with Christ in the rite. Although Romans 6:4-5 refers to Spirit baptism and not water baptism, the passage nonetheless illustrates the meaning of water baptism. It is a public declaration that the believer has been united to Christ by faith in His death and resurrection.

Acts 2:38 (KJV) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Rom 6:4-5 (KJV) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

- c. Differing Views of the significance of baptism.**

(I) Means of saving grace (baptismal regeneration). In this view baptism "is a means by which God imparts saving grace; it results in the remission of sins. By either

awakening or strengthening faith, baptism effects the washing of regeneration.” The **Roman Catholic view** is that faith is not necessary; the rite itself, properly performed, is sufficient. The **Lutheran view** is that faith is a prerequisite. Infants should be baptized and may possess unconscious faith or faith of the parents.

(II) **Sign and seal of the covenant.** This is the view of **Reformed and Presbyterian** churches. The sacraments of baptism and the Lord’s Supper are “signs and seals of an inward and invisible thing by means whereof God works in us by the power of the Holy Spirit. . . . Like circumcision in the Old Testament, baptism makes us sure of God’s promises. . . . The act of baptism is both the means of initiation into the covenant and a sign of salvation.”

(III) **Symbol of our salvation.** The view of Baptists and others is that baptism is only an outward sign of an inward change. It serves as a public testimony of faith in Christ. “It does not produce any spiritual change in the one baptized. . . . Baptism conveys no direct spiritual benefit or blessing.” Moreover, it is to be conducted only with believers. Hence, this third view is the only view that holds only believers should be baptized. The first two views state that, along with adult converts, children (infants) should or may be baptized.

d. **Mode.** There are differences of long standing concerning the mode of baptism. Part of the problem is that the word baptism is actually an untranslated word, having been incorporated into English through transliteration of the Greek word **baptisma** (verb, **baptizo**). There are three modes of baptism being practiced today: sprinkling, pouring, and immersion. The defense for each of the modes is as follows.

(I) **Pouring or affusion.** Historically, pouring was applied by the one baptizing pouring water three times over the head of the one being baptized—once for each member of the Trinity. It is argued that pouring best illustrates the work of the Holy Spirit bestowed on the person (Acts 2:17-18). Phrases such as “went down into the water” (Acts 8:38) and “coming up out of the water” (Mark 1:10), it is claimed, can relate to pouring just as well as immersion.

The Didache, written early in the second century, stated, “But concerning baptism, thus shall ye baptize. Having first recited all these things, baptize in the name of the Father and of the Son and of the Holy Spirit in living (running) water. But if thou has not living water, then baptize in other water; and if thou art not able in cold, then in warm. But if thou hast neither, then pour water on the head thrice in the name of the Father and of the Son and of the Holy Spirit.” The inference is that although the early church employed immersion, it allowed for pouring. It appears that both of these modes were in existence as early as the second century.

Further support for the pouring mode is claimed from early pictorial illustrations showing the baptismal candidate standing in the water with the minister pouring water on his head. And finally, in the household baptisms of Cornelius (Acts 10:48) and the Philippian jailer (Acts 16:33) it would appear more likely that pouring rather than immersion was employed.

- (II) **Sprinkling or aspersion.** In the early centuries sprinkling was reserved for the sick or those too weak to receive public baptism by immersion or pouring. Sprinkling was not accepted in general usage until the thirteenth century. Two precedents are often cited in support of sprinkling. In the Old Testament, Levites were cleansed when water was sprinkled on them (Num. 8:5-7; 19:8-13). Hebrews 9:10 refers to these ritual cleansings as “baptisms” (translated “washings” in the NASB). In the third century, Cyprian declared that it was not the amount of water nor the method of baptism that cleansed from sin; rather, where the faith of the recipient was genuine, sprinkling was as effective as another mode.

- (III) **Immersion.** It is generally acknowledged that the early church immersed the people coming for baptism. A lexical study of **bapitzo** indicates it means to “dip, immerse.” This basic meaning accords with the emphasis of Scripture: Jesus was baptized by John “in the Jordan” and He came up “out of the water” (Mark 1:9-10; Acts 8:38).

On the other hand, the Greek has words for sprinkle and pour that are not used for baptism.

The many pools in Jerusalem would have been used for immersion and would likely have been used to immerse a large group like the 3,000 on the day of Pentecost (Acts 2:41). It is also known that proselytes to Judaism were self-immersed, and immersion was also the mode practiced by the early church. Immersion best illustrates the truth of death and resurrection with Christ in Romans 6.

- e. **Infant baptism.** Infant baptism, which is practiced by Roman Catholics, Anglicans, Presbyterians, Methodists, and Lutherans, is defended on several grounds. It is related to covenant theology. As infants in the nation Israel were circumcised and thereby brought into the believing community, so infant baptism is the counterpart of circumcision, which brings the infants into the Christian community. It is related to household salvation (Acts 16:15, 31, 33-34; 18:8). Some understand the statement, “when she and her household had been baptized” (Acts 16:15) to mean infants were baptized. **(RevC** Another way to deal with infants is to allow the parents to bring their infant children before the congregation and the Lord where they can be dedicated to the Lord. This allows the child to make their own decision for the Lord when they reach an age of understanding.)

I. Purpose of the Church

Two overriding purposes of the church can be delineated: gathered, ministering to the body, and scattered, ministering to the world. It is important to distinguish these two purposes. On the one hand, the church gathers as a body of believers wherein believers minister to one another; on the other hand, the church is to minister the gospel to unbelievers in the world. These two purposes must be kept distinct: the church ministers to both believers and unbelievers.

1. GATHERED: MINISTERING TO THE BODY

The purpose for the church gathered is for the church to come to maturity (Eph. 4:13). Many activities are noted in the gathered church to accomplish this end.

Eph 4:13 (KJV) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

- a. Teaching.** The word teaching (Gk. **didache**) is synonymous with the word doctrine. Teaching is an important factor in edification, and it made up a vital part of the New Testament church. Members of the early church steadfastly devoted themselves to the teaching of the apostles (Acts 2:42). They taught the doctrine of the resurrection of Christ (Acts 4:2); they taught continually, as they had opportunity (Acts 5:21, 25), to the extent that the entire city of Jerusalem was saturated with the teaching about Christ and His atonement (Acts 5:28). The heart of their message was that Jesus was indeed the Messiah (Acts 5:42; 17:3). Teaching the new believers resulted in their maturity (Acts 11:26; 15:35).

The goal of Paul's teaching was to present a believer mature in Christ (Col. 1:28); hence, teaching was to be an ongoing practice to succeeding generations (2 Tim. 2:2). Failure to do so or failure to respond to teaching resulted in spiritual babyhood (Heb. 5:12)..

- b. Fellowship.** The relationship within the Body of Christ is seen in the term "one another" (Rom. 12:5, 10, 16; 13:8; 14:13, 19; 15:5, 7, 14). This also emphasizes the importance of fellowship with the church gathered. The gathered church had:
- fellowship in suffering (Acts 4:23; 5:41),
 - fellowship in unity (Acts 2:46; 4:31; Phil. 2:1-4),
 - fellowship in ministry (Acts 4:31),
 - fellowship in prayer (Acts 2:14, 42; 4:31; 12:5, 12; 13:3; 16:25),
 - fellowship in the Lord's Supper (Acts 2:14),
 - as well as fellowship around meals (Acts 2:46).
 - Interestingly, this fellowship was daily (Acts 2:46).
 - This fellowship also demanded supporting widows, orphans, and the needy in one's own family (1 Tim. 5:8; James 1:27).
- c. Worship.** Worship is an integral part of the church gathered. Many of the things already mentioned are a reflection of worship (e.g., the Lord's Supper). From the start, prayer was an important aspect of

worship by the gathered church. When fellow believers were in need, the church prayed (Acts 12:5, 12). Scripture reading also had a central part in the church gathered (Acts 4:24-26; 1 Tim. 4:13; 2 Tim. 3:15-17). This no doubt followed the pattern of synagogue worship in which the reading and exposition of Scripture was emphasized. Singing was a vital part of the early church as a sincere expression of worship (Acts 16:25; 1 Cor. 14:26; Eph. 5:19; Col. 3:16).

2. SCATTERED: MINISTERING TO THE WORLD

The New Testament church did not attempt to carry out its evangelism within the confines of a building, but rather out in the world. The foundational command for evangelism in the world is Matthew 28:18-20. The work of the church in the world is to make disciples (learners), baptize them, and bring them into the fellowship of believers. The ministry of evangelism was not carried on by a select few, but by ordinary believers as well **Acts 8:4 (KJV)** **Therefore they that were scattered abroad went every where preaching the word.** The central message the early church proclaimed was Christ (Acts 8:5, 12, 35; 9:20; 11:20); moreover, they took their message beyond the Jewish boundary, crossing previously rigid cultural barriers (Acts 10:34-43; 11:20; 14:1). The result was that many people became believers (Acts 2:41; 4:4; 5:14; 6:1; 8:12; 10:48; 11:24; 13:48; 14:1, 21).